

**BELIEFS AND PILLARS
OF ISLAAM**

by

Maulan Qari Mufti Md Masood Azizi Nadwi

Rector of

Markazu Ihyail Fikril Islami, Muzaffarabad

Khelifa of Hazrat Maulan Zareef Ahmad Nadwi Madni

Translated edited by

Mufti A.H.Elias Durban. S. Africa

Khalifa of Haji Abdul Mannan Abdur Razack Makki

And Mufti Md Masood Azizi Nadwi

May Allaah protect all.

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Markazu Ihyail Fikril Islami,
Muzaffarabad 247129, Saharanpur (U. P) India
Ph: 09719831058, 09758530623
Email: masood_azizinadwi@yahoo.co.in

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Author's Name: *Maulan Qari Mufti*
Md Masood Azizi Nadwi

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FORWARD

The spiritual nourishment that is necessary for those guests who are coming to the tablecloth of Islaam is the beliefs and pillars of Islaam. Whether one is a new Muslim who is entering the fold of Islaam or such a person who is born a Muslim, it is necessary for him to believe that Allaah is One, to consider Allaah as the Sole Creator, Owner and Provider of everything, to regard all the Ambiyaa and messengers as true and Nabi ﷺ as the final Rasul-messenger and to be convinced that there is no Nabi to come after Nabi ﷺ and salvation cannot be attained without following the Shari'at of Nabi ﷺ .

Similarly, one should believe that all the scriptures revealed by Allaah are the true Books of Allaah and the last Book of Allaah is the Qur'aan. Now, no other book will be revealed until Qiyaamat. One should believe in the angels of Allaah and one should believe that the Day of Qiyaamat is a reality and everyone will have to answer in front of Allaah. One should also have this belief that whatever good and bad happens or will happen in one's life is from Allaah and everyone has to die one day and after dying, they have to present themselves in front of Allaah on the day of resurrection. These are the basic beliefs. Then those things that one has to

practical do in his life are salaah, fasting, zakaat and hajj.

A little bit of details pertaining to all these things are mentioned in this booklet.

In reality, this booklet is a compilation of two of the writer's lectures that were delivered in Markazu Ihyail Fikril Islami in a gathering of youngsters. The first lecture is the importance of faith in the life of man and the second is the pillars of Islaam. Now, these two lectures are being published in a booklet under the title 'Beliefs and pillars of Islaam' so that the general masses and new Muslims may derive benefit from it and gain information with regards to beliefs and the pillars of Islaam.

May Allaah accept this booklet and grant us the ability to practice upon it and bless the writer with a noble death.

Was Salaam
Md Masood Azizi Nadwi
Rector of
Markazu Ihayail Fikril Islami
Muzaffarabad, Saharanpur(U.P)

19 Rabi ul Awwal 1436
11 January 2015 Sunday

THE IMPORTANCE

OF

**FAITH IN THE LIFE
OF MAN**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah the Most Gracious, the Most Merciful

THE IMPORTANCE OF FAITH IN THE LIFE OF MAN

THE PARABLE OF FAITH

Respected brothers in Islaam! Today, we will speak about faith in this gathering. May Allaah grant us the ability to understand it and thereafter to adopt the correct beliefs.

Beloved brothers! The parable of the importance of faith in the life of man is the foundation of a building. I.e. if the foundation of the building is correct and firm, the building that is constructed on top of it will be firm and durable. On the contrary, if there is any type of deficiency in the foundation or the correct materials, correct wealth and correct method were not used for the foundation, then every building that is constructed on top of it will be useless, inadequate, of no use and weak.

Dear friends! Similarly, this is the condition of the foundation of our lives. If the foundation of our lives is constructed upon correct faith and principles, the result of every action of ours, big or small, will be extremely beneficial, profitable, advantageous, durable, and accepted by Allaah.

Therefore, the point to understand today is what a precious and valuable thing faith is.

WHAT IS FAITH?

Respected brothers! Faith is to coagulate the conviction of something in our hearts and to understand it to be the command of Allaah and thereafter to act in accordance to it. For this reason, Nabi ﷺ gathered the people of Makkah and the first thing that he told them was:

قولوا لا إله إلا الله تفلحوا¹

"Oh people! Believe that Allaah is One and you will be successful."

In this call, invitation was given towards that belief upon which the building of the life of man can be constructed.

FAITH IN BRIEF

Respected brothers! Faith in brief is:

آمَنْتُ بِاللَّهِ كَمَا هُوَ بِاسْمَانِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِقْرَارًا بِاللِّسَانِ وَتَصْدِيقًا بِالْقَلْبِ

I believe in Allaah as He is with all His Names and Qualities and I accept all his laws. I verbally testify this and I affirm it with my heart.

FAITH IN DETAIL

The detailed explanation of faith is:

آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنْ اللَّهِ تَعَالَى وَالْبَيْعَةِ بَعْدَ الْمَوْتِ

¹ Musnad Ahmad Hadeeth no:22108

I believe in Allaah, His angels, His Books, His messengers, the last day, in the fact that all good and bad is predestined from Allaah and in resurrection after death.

THE THREE FUNDAMENTAL BELIEFS

The three fundamental beliefs of Islaam are:

- (1) The belief of tauheed (the Oneness of Allaah).
- (2) The belief of risaalat.
- (3) The belief of the Aakhirat-hereafter.

The first belief is that of tauheed. I.e. Allaah is our Rabb Who has created this universe. He has no partner in His Being and Attributes. He is One, and He has no partner.

The second belief is that of risaalat. I.e. Nabi ﷺ is the final Rasool and last Nabi of Allah and every Nabi and Rasool who came before him is true.

The third belief is that of the Aakhirat - hereafter. I.e. after this life, there is another life termed as the hereafter. Man will be answerable to Allaah for whatever he done in this world. This was the belief of all the Ambiyaa because the concept of Deen is incomplete without it.

OTHER BELIEFS

There are also other beliefs such as to believe in the angels of Allaah, to believe in the Books of Allaah, to believe that all good and bad is

predestined by Allaah and to believe in life after death.

TO BELIEVE IN THE ANGELS OF ALLAAH

One should also be convinced of the fact that the angles are a creation of Allaah. Allaah has created the angles from light and the angels are carrying out whichever task Allaah has appointed them for. Besides Allaah, no one knows the exact number of the angels.

However, among them there are four prominent angels:

(1) **Jibra'eel:** He used to bring the scriptures and laws of Allaah to the Ambiyaa.

(2) **Mikaa'eel:** He is in charge of the rain and the substance of the creation.

(3) **Israa'feel:** He will blow the trumpet on the Day of Qiyaamat due to which the entire universe will be destroyed.

(4) **Izraa'eel:** He is appointed to extract the souls.

TO BELIEVE IN THE BOOKS OF ALLAAH

Allaah revealed books also to the previous Ambiyaa. It is necessary to believe in these

books and to believe that they are the true books of Allaah.

The four famous books revealed by Allaah are:

- (1) **Taurah:** It was revealed to Moosa عليه السلام.
- (2) **Zaboor:** It was revealed to Daawood عليه السلام.
- (3) **Injeel:** It was revealed to Isa عليه السلام.
- (4) **Qur'aan:** It was revealed to Nabi Muhammad صلى الله عليه وسلم.

TO BELIEVE THAT ALL GOOD AND BAD IS PREDESTINED BY ALLAAH

It is also necessary to believe that all good and bad is predestined by Allaah. Whatever man does or finds in his life is written in his predestination, e.g. where one's substance will come from, where one will get married, how many children one will get, where one will die e.c.t. In other words, everything is written in one's predestination. Every good and bad that will occur in one's life is written in his predestination.

TO BELIEF IN LIFE AFTER DEATH

After death, such a day will occur when the people of the entire world will be brought back to life again. This will occur by Israafeel عليه السلام. Blowing the trumpet. The dead will be resurrected and brought back to life and thereafter everyone's reckoning will take place. It is necessary to believe in this. On that day, good

and bad deeds will be weighed and calculated and the righteous people will be given their book of deeds in their right hands and they will enter Jannat while the evil people will be given their book of deeds in their left hands and they will enter Jahannam.

ALLAAH IS THE CREATOR AND OWNER OF EVERYTHING

Beloved brothers! Listen carefully. From today, renew and strengthen the belief that Allaah is the Creator of the heavens and the earth and everything between the heavens and the earth. Furthermore, the system of the heavens and the earth is subject to His command.

الذي خلقني فهو يهدين

"Who has Created me and it is he who guides me"

والذي هو يطعمني ويسقيني

"And it is he Who feeds me and gives me drink..."

وإذا مرضت فهو يشفين

... and Who cures me when I am ill (He is all Powerful)."

والذي يميتني ثم يحيين²

"... (He) Who will grant me death and then give me life again (on the Day of Qiyaamah.)"

²Surah Shu'araa, verse 78 to 81

No one has the power to give life and no one has the ability to grant death. However, due to the command of Allaah, anyone can become the means. Allaah gives benefit and harm. If the entire world besides Allaah gets together and desires to harm you or benefit you, there is no one but Allaah who can harm or benefit you.

**WITHOUT THE COMMAND OF
ALLAAH, NOT EVEN A LEAF CAN MOVE**

My dear brothers! Be mindful of the fact that not even a leaf can move without the command of Allaah. Without the command of Allaah, not even an atom can fly. Besides Allaah, no one possesses the power to create. Besides Allaah, no one possesses the power to give death. Besides Allaah, no one possesses the power to grant cure. Besides Allaah, no one possesses the power to cause benefit or harm. Besides Allaah, no one possesses the power to grant offspring. No medication can benefit without the command of Allaah. No injection can grant comfort without His command. Black magic, witchcraft, charms, and amulets cannot work with the command of Allaah.

**ALLAAH'S SOVEREIGNTY REIGNS
SUPREME OVER EVERYTHING**

Respected friends! You may fly in the sky, swim in the ocean, traverse around the world,

reach the moon, throw a rope ladder until the stars. However, you should remember that:

أَلَا إِلَهَ إِلَّا اللَّهُ وَالْأَمْرُ³

Behold! (all) Creation and command (authority) belong to Him.

Everything belongs to Him. Everything is under His control. Ask from Allaah. Allaah will give. Allaah will grant offspring. Allaah will grant cure. Allaah will grant sustenance. Allaah will grant comfort. Remember that after today, you should not prostrate or bow down in front of those things besides Allaah, you should not ask from any poor person, spiritual leader, wali, saint, 'abdaal', or person in his grave instead of Allaah, you should not beg from anyone besides Allaah, you should not regard anyone besides Allaah to be in control:

إِنِ الْحُكْمُ لِلَّهِ⁴

Decisions (to reward and to punish) rest only with Allaah (and He will decide whether to and when to punish).

IT IS NECESSARY TO STRENGTHEN ONE'S FAITH

Respected brothers in Islaam! If you repent today from all aspects of polytheism and firmly embed this belief in your hearts that everything

³Surah A'raaf, verse 54

⁴Surah An'aam, verse 57

happens by the command of Allaah, Allaah has created this universe and the system of the world and He operates it, Nabi ﷺ is the final Nabi of Allaah and there is no Nabi to come until Qiyaamat and there will be no salvation without adhering to the Shari'at of Nabi ﷺ, you believe in the commands of Allaah, you truly follow His Rasool and you practice completely on the Shari'at, then, by the oath of Allaah, Jannat is guaranteed for you.

May Allaah grant us all the ability to rectify our beliefs and grant us the courage and ability to practice upon the commands of the Shari'at.

THE PILLARS

OF

ISLAAM

THE PILLARS OF ISLAAM

THE FOUNDATION OF ISLAAM IS BASED UPON FIVE THINGS

My dear companions! Today, in this gathering, we will speak about the pillars of Islaam and the foundation of Islaam and we shall inform you what things are necessary for accepting Islaam and being a Muslim. We are Muslims. However, we are not aware of which things are necessary for being a Muslim and which things have to be found for one to be a correct Muslim.

Nabi ﷺ said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ
إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ⁵

Islaam is constructed upon five things:

(1) *Testifying that there is none worthy of worship but Allaah and Nabi ﷺ is the Rasool of Allaah.*

(2) *Establishing salaah.*

(3) *Discharging zakaat.*

(4) *Performing hajj.*

(5) *Fasting during the month of Ramadhaan.*

If one has conviction of these five things and practices upon them, Islaam will be firm. On the other hand, if there is a deficiency in any of these five things, Islaam will not be firm.

⁵Saheeh Bukhaari- hadeeth number 7-kitaab ul imaan

**WITHOUT PILLARS, IT IS
IMPOSSIBLE FOR A HOUSE TO REMAIN
ERECT**

Understand the parable of this to be a house, hut, or tent that is erected with five pillars inside. If any of these pillars fall, will this house or hut remain erect or fall down? So this is the parable of Islaam. If one of the five pillars of Islaam collapse, will our Islaam remain or collapse? Or will it collapse completely? It will collapse just as how our house or hut will collapse by one pillar, one beam or one plank collapsing.

**THE FIRST PILLAR OF ISLAAM IS
THE KALIMAH TAYYIBAH**

The first thing upon which Islaam is constructed is to testify that there is none worthy of worship but Allaah, He is One, He is the Sole Creator, Owner and Sustainer.

Respected friends! Who provides substance? Allaah. Who creates blessings in food? Allaah. From where does sickness come? From Allaah and Allaah also grants cure. Man may fly in the air, swim in the ocean, throw a rope ladder until the moon, fly in an aeroplane or progress to a great extent in this world. However, if his belief is that there is none worthy of worship but Allaah, he will be successful, otherwise his flying in the air, swimming in the ocean or diving into the

depths of the ocean will not be of any advantage or benefit to him. If one's belief is that whatever happens in the universe happens with the command of Allaah, worries come due to the command of Allaah and every difficulty and worry, good and bad that occurs in this universe is from Allaah, it means that he has complete Imaan on Allaah and he is correctly establishing one pillar of Imaan. On the other hand, if there is something missing in this belief and there is even a little bit of deficiency in the foundation of faith, one's Islaam is in danger.

NOTHING CAN BENEFIT OR HARM WITHOUT THE COMMAND OF ALLAAH

Man says, "Brother, I have eaten this due to which I am sick." I.e. he drank milk due to which his stomach is paining or he ate fish due to which something happened. However, we should remember that in all of these things, there is no power to harm you. We say that the doctor has given him an injection due to which he is at ease. We should remember that Allaah has placed specialties and qualities in everything. The function of the knife is to cut. If you use it to cut something, it will cut. The function of fire is to burn. If you light a fire, it will light up and burn. The function of water is to quench thirst. If a thirsty person drinks it, his thirst will be quenched. Allaah has placed a specialty in each and every

thing. The specialty that is placed in something by the command of Allaah will remain there.

However, by whose command are all these specialties such as the wind blowing, the water flowing, the knife cutting, the fire burning, the injection providing relief, the medication providing comfort? By the command of Allaah.

ALL SPECIALTIES ARE DEPENDENT ON THE COMMAND OF ALLAAH

If the command of Allaah is not found, the knife will not be able to cut you. Ibraahim عليه السلام tried to slaughter his son with the knife, but the knife could not harm Ismaa'eel عليه السلام in any way because Allaah had commanded it not to cut.

What we desire to put forward is that there is a specialty in everything. However, all these specialties are dependent on the command of Allaah. If the command of Allaah is not found, nothing can cause harm and no black magic, charm, amulet or person can cause you harm. Yes, if the command of Allaah is found, there will be some effect in everything such as the effect of burning in fire and the effect of blowing in wind. In short, the effects of everything become apparent due to the command of Allaah.

EVERYTHING IS DEPENDENT ON THE COMMAND OF ALLAAH

Our faith should be firm that there is none of worthy of worship but Allaah. He is in control of the universe. Above this earth, all the systems in this universe, all the galaxies, this sun, this moon and this earth, all the planets with it; Jupiter, Mercury, Venus, Pluto, Uranus, Mars, Neptune, the entire solar system and the entire universal are all dependent on the command of Allaah and they benefit man.

Our belief should be that there is none worthy of worship but Allaah. He is the Sole Creator. He is the Sole Owner. He has created everything and He is in control of the systems of the universe and this world.

أَلَا إِلَهَ إِلَّا اللَّهُ وَالْأَمْرُ

NABI ﷺ IS THE FINAL NABI OF ALLAAH

Together with this, this belief that Muhammad ﷺ is the final Nabi of Allaah should also be firm. If there is deficiency in one's belief that Nabi ﷺ is the final Nabi of Allaah, his Imaan will be incomplete and his Imaan will not be firm irrespective of how much he progresses. Therefore, it is incumbent to also believe that Nabi ﷺ is the final Nabi of Allaah and there is no Nabi to come after Nabi ﷺ. His Shari'at is the final Shari'at. Now, no Nabi will come until

Qiyaamat. Without following him, salvation will not be attained.

When this belief is found, one will be practicing upon one pillar of Islaam.

THE SECOND PILLAR OF ISLAAM IS SALAAH

The second thing is to establish salaah. Allaah has made it fardh upon every Muslim to perform salaah five times a day. It is necessary for us to eat. If we do not eat, we will not be able to do anything. If we do not drink tea and have breakfast, can we walk? We cannot walk at all. If we do not put oil in our tractor, will it work? Not at all. If we do not feed our buffaloes and goats grass, will they give milk? Or will they work in the fields? They will not be able to.

Similarly, Allaah has made food and bread necessary for man to function and to acquire energy.

SALAAH IS THE SPIRITUAL NOURISHMENT OF A MU'MIN

In the same manner, Allaah has placed some spiritual nourishment in man. Salaah is the spiritual nourishment for every Mu'min. Allaah has placed physical nourishment in man. The physical nourishment is that we eat bread and when we eat bread, we function, and when we do not eat bread, we do not function. Similarly, we

also have some spiritual nourishment. What is our spiritual nourishment? It is that we remember Allaah, make the dhikr of Allaah, obey Allaah, and submit to Allaah. All of this is nourishment for our souls. Just as how if we do send food to our bodies, our bodies will dry up and our bodies will die out of hunger, similarly if we do not make the dhikr of Allaah, adhere to the commands of Allaah, our spirituality and our soul will dry up and will die.

Furthermore, just as how man is harmed by the death of the body, similarly he is also harmed by the death of the soul. Nourishment of the body is lentils, bread, meat, chicken, 'biryani', 'pilaau', tea, milk, 'ghee', cheese, butter e.c.t and our spiritual nourishment is salaah, fasting, hajj, zakaat, nawaafil, tahajjud, sadaqah, noble deeds, the recitation of the Qur'aan the dhikr of Allaah e.c.t.

FURTHER DETAILS ABOUT THE SECOND PILLAR

What is the meaning of the second pillar of Islaam? One is that adhaan takes place and we come to the Masjid and perform salaah whereas Allaah says in the Qur'aan:

اقيموا الصلاة

Establish salaah.

The meaning of establishing salaah is:

- (1) To go to the Masjid to perform salaah.
- (2) To perform salaah in congregation.

(3) To perform salaah in the correct time.

When these three things are found, salaah will be established:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا⁶

Indeed salaah has been made obligatory for the Mu'mineen at fixed hours (and can therefore not be brought forward).

Salaah has to be performed in its time, in the Masjid and in congregation. If there is a deficiency in any of the three, salaah will not be established, e.g. if one performs salaah, but performs it at home or he performs salaah in the Masjid, but he performs it after salaah with jamaa'at has ended. Salaah has to be performed in the Masjid, in congregation and in its correct time. All three things are necessary for salaah to be established. If there is deficiency in this, salaah will not be established and the second pillar of Islaam will be in danger just as how a house or tent will be in danger due to any of its pillars collapsing. If one does not perform salaah in the Masjid or he performs salaah in the Masjid, but he does not perform it in its correct time or he performs it in its correct time, but he does not perform it in congregation, there will be a deficiency in this pillar.

⁶Surah Nisaa, verse 103

One is that one himself should perform salaah and another aspect that is included in establishing salaah is that one should also take his companions to the Masjid. When this is done, establishing salaah will be achieved. If one is performing his salaah, but he is not bringing his companions, the people of his locality and his neighbors, then too there will be a deficiency in establishing salaah.

**THE MEANING OF JAMAA'AT
(PERFORMING SALAAH IN
CONGREGATION)**

Jamaa'at means that salaah is performed in congregation. When salaah is performed in congregation, all one's friends will come. If salaah is not performed in congregation, no one will come. It is not necessary to separately mention that one should bring his friends for salaah. However, we are mentioning it so that it may be understood. In reality, one has to bring all his companions to the Masjid and when all come, salaah in congregation will be established. Salaah in congregation implies that all the people should come to the Masjid because only then salaah in congregation will take place. Hence, everyone should go to the Masjid, perform salaah behind the Imaam, perform salaah in congregation, perform salaah in its correct time, and perform salaah in the Masjid for salaah to be

established. For this reason salaah is said to be a pillar of Deen. One who establishes salaah establishes Deen and who abandons salaah destroys Deen.

In one hadeeth, it is mentioned:

مَنْ تَرَكَ الصَّلَاةَ مَتَعَمَدًا فَقَدْ كَفَرَ

He who purposely abandons salaah has committed kufr.

Abandoning salaah is the action of the Kuffaar. May Allaah protect us.

THE THIRD PILLAR OF ISLAAM IS ZAKAAT

Allaah has made zakaat fardh upon every Muslim male and female. If Allaah grants one that amount of wealth which reaches nisaab, zakaat will be fardh upon him. What is the amount of nisaab? If one has seven and a half tolas of gold or fifty-two and a half tolas of silver or wealth equal to this amount, he will be the owner of nisaab. Hence, zakaat will be fardh upon such a person. He will have to give one for every forty, two for every eighty and two and a half percent for hundred. This is zakaat in the path of Allaah.

What is the benefit of giving zakaat? First of all, this is the command of Allaah. It has been made fardh by Allaah. It is necessary upon every Muslim to fulfill this. Secondly, the dirt and filth

in our wealth is removed and our wealth is cleansed. Just as how the dirt from our clothes is removed by applying soap, the dirt from our teeth is removed by brushing them, a utensil becomes clean by wiping it and a jeweller melts the gold and silver, removes the rust from it and shines when any deficiency comes into it.

Similarly, Allaah has made zakaat as the means of purifying our wealth. If we discharge our zakaat, our wealth will be cleansed. This is the third pillar of Islaam.

**BY NOT DISCHARGING OUR ZAKAAT,
WE WILL BE HARMING OURSELVES**

If we do not discharge our zakaat, we will be practically refuting one command and fardh of Allaah. This is a grave sin. In fact, it is kufr. Secondly, all our wealth will remain impure and one will be taken to task by Allaah for that wealth which is impure just as how Qaaroon was the wealthiest person in this world and Allaah took him to task for his wealth when he refused to discharge zakaat. Moosa عليه السلام told Qaaroon, "My dear brother! Discharge your zakaat. Allaah has granted you so much wealth." He replied, "Why should I give zakaat? This is what I have earned." Allaah caused him to sink into the earth and annihilated him. Hence, the purification of our wealth is extremely necessary. For example, if you have a car and you do not clean it, dirt will come into the engine and

the car will not move. Or understand it this way; if something goes wrong in your stomach and the food does not get digested, a foul smell will begin to emanate from your mouth.

In this manner, Allaah has placed a system of cleansing in everything. The cleansing and purification of our wealth is also necessary. When our wealth is cleansed and we consume clean wealth, then it is obvious that there will be some radiance created in the actions we do. On the other hand, if we do not discharge our zakaat and we do not give two and a half per cent in the path of Allaah, our wealth will be impure and when we consume impure wealth, impurity will be created and therefore the third pillar of Islaam will fall into danger. **Therefore, Allaah has made zakaat fardh to purify our wealth.**

Nabi ﷺ has said:

إن الله افترض عليهم صدقة تؤخذ من أغنيائهم وترد على فقرائهم⁷

Indeed Allaah has made zakaat fardh upon the Muslims. It will be taken from the wealthy among them and given to the poor and needy among them.

A Muslim should also give other charity apart from zakaat. Another point to be noted is that by zakaat being discharged, the needs of the poor Muslims will be fulfilled and in reality, if all the

⁷Saheeh Bukhaari-hadeeth number 1308-Kitaabuz Zakaat

Muslims begin to discharge their zakaat hundred percent correctly, there will not be even one poor Muslim. Therefore, this system of Islaam is extremely lofty and high.

THE FOURTH PILLAR OF ISLAAM IS FASTING

The fourth pillar of Islaam is fasting during the month of Ramadhaan. Allaah has made fasting fardh upon the Ummat of Muhammad ﷺ.

Allaah says:

كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون⁸

Fasting has been made obligatory for you just as it was made obligatory for those before you (the Jews and Christians), so that you may develop Taqwa (fasting saves a person from sin because it develops self-restraint and drives away the passions that lead to sin).

Man disobeys Allaah for eleven months, fulfils his carnal desires, and eats various things. Allaah has ordained that we should fast during this month by refraining from eating and drinking until the evening.

That is why Allaah says:

ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ⁹

Then (when dawn is clearly visible, stop eating and) complete the fasts until nightfall (sunset).

⁸Surah Baqarah, verse 183

⁹Surah Baqarah, verse 187

I.e. according to command of Allaah, do not eat anything, do not drink anything, do not have intercourse with your spouses, and do not do any such thing that causes the fast to become nullified.

THE BENEFITS OF RAMADHAAN

Allaah has left eleven months for this ummat. He has kept only one month for himself and He has prevented His servants from eating and drinking during this month and then too this is only from the mornings until the evenings. For the remaining portion of the nights, you can eat as much as you desire and you can do as much as you desire.

However, you should refrain from these things from the mornings until evenings so that your souls are purified and you gain the consciousness of Allaah and you develop the fear of Allaah. Hence, in fasting, Allaah has placed the ability for the souls to gain purification and humbleness from it and for us to realize how a poor person feels if he does not get food. When fasting, we fulfill the command of Allaah by not eating and we then become hungry. Therefore, by making us fast, Allaah makes us aware of what difficulties those people who do not receive food experience so that we care about the poor people. If one has not seen light, he will not be able to enjoy light. He is blind. He has not seen light and neither has he seen darkness. The sun

rising and the night coming are equal for him. What does he know?

One who can see, knows the benefit of the day and the rising of the sun and the coming of the night.

MAN IS UNAWARE OF THAT WHICH HE DOES NOT FEEL

One who cannot see does not know what is light. Similarly, if one did not ever eat any bitter thing and he always eats sweet things, he will not know what is bitter. In other words, Allaah has kept one hungry to a slight extent so that He may make one aware of what difficulty a poor person experiences due to not receiving food and one may realize that those who do not have food go through the same difficulty that one experiences when he fasts in obedience to Allaah.

Hence, by fasting, you will care about the poor people, you will give them and assist them.

FASTING IS A TYPE OF EXERCISE

There is another point hidden in fasting. In addition to fasting being the command of Allaah, one attains many other benefits from it. E.g. the machine of man is also cleansed and the ability of tolerance is developed within him. Fasting is a type of exercise even though it is the command of Allaah, a form

of worship and the fourth pillar of Islaam. The building of Islaam is erected upon it.

**WHILE FASTING, ONE SHOULD
ABSTAIN FROM ALL EVIL**

To maintain this fast, one should not only remain hungry from morning till evening, but while fasting, one should also try to be punctual with salaah, make the dhikr of Allaah in abundance and abstain from vice, carrying tales, accusing someone, backbiting, foul speech, casting evil glances and harboring evil thoughts. If while fasting, we remain hungry, make the ibaadat of Allaah and then we do not protect our eyes, then what is the benefit of remaining hungry? If we are fasting till the evening and we are backbiting, committing evil and swearing, then what is the benefit of remaining hungry? From morning till evening, we should make the dhikr of Allaah, recite the Qur'aan, praise Allaah, abstain from backbiting, abstain from carrying tales, abstain from uttering wrong words, or at least observe silence. Otherwise, what is the benefit of remaining hungry? Instead of gaining reward, we will be punished. Hence, we should endeavor to observe the rights of fasting.

**TOGETHER WITH FASTING, IT IS
ALSO NECESSARY TO OBSERVE
TARAAWEEH SALAAH**

Together with fasting, it is also necessary to observe the Taraaweesh salaah. I.e. we fast the entire day and also eat delicious food when terminating the fast. Our tables are filled with every type of fruit and every type of dish. We eat so much that after eating we do not even stand up. Our Maghrib salaah is not performed and then our Taraaweesh salaah is not performed. Was there any benefit in remaining hungry? When there is no deficiency in the obedience of Allaah, then the fasting will have benefited us. We eat sehri for fasting and then abandon Fajr salaah. What is the benefit? Right in the beginning, we do not perform Fajr salaah. We eat for sehri. We drink milk also. We eat jalebi also. We eat porridge also. We eat everything and then drop onto the bed. Of what benefit is the sehri and remaining hungry during the day? When one disobeys Allaah right in the beginning, then of what benefit is the remaining hungry until the evening?

Similarly, if one fasts the entire day and then eats so much and for so long when terminating his fast that Maghrib salaah is missed, of what benefit is the fast. Therefore, to correctly establish this fast and, in fact, to correctly maintain the fourth pillar, it is necessary for us to

fast in the manner Allaah desires. The dhikr of Allaah should be made, the ibaadat of Allaah should take place, our tongues should remain protected from incorrect speech, we should refrain from vice, backbiting, carrying tales, swearing, fighting and arguing, we should obey Allaah, we should remain in the Masjid as far as possible and we should recite the Qur'aan. This is necessary. Then there will be benefit and then our souls will be reformed. Otherwise, what benefit will be derived from fasting? If the fast is not observed in this manner, this pillar of Islaam will fall into danger.

Therefore, while fasting, we should abstain from all evils. Furthermore, fasting is such an ibaadat that Allaah says:

الصَّوْمُ لِي وَأَنَا أُجْزِي بِهِ

Fasting is for me and I will give the reward for it.

In another narration, the following is mentioned:

أَنَا أُجْزِي بِهِ

I Am its reward.

What stage can be higher than this?

In one narration, it is mentioned that the smell that emanates from the mouth of the fasting person is more beloved than musk to Allaah. This is the importance of fasting. This is the fourth pillar of Islaam.

THE FIFTH PILLAR OF ISLAAM IS HAJJ

The fifth pillar of Islaam is hajj. If Allaah grants you the ability and enough wealth needed for the expenses of hajj, you should perform hajj.

Allaah says:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

Hajj (pilgrimage to show love for Allaah) to the House (the Kabah) is a duty that people who are able to find a way there owe to Allaah (therefore Muslims who can afford to go to Makkah to perform Hajj have to do so).

WE ARE LACKING IN PERFORMING HAJJ

This is completely wrong that we have so much wealth and then too we are lacking. We have two tractors, ten begah (a measure of land equal to 7,349 square feet) of land, twenty begah of land and then too we claim, "Hajj is not fardh upon us because we have few children whom we still have to get married. Afterwards, we will perform hajj." The future has no connection with it. The marriages of your children have no connection with it. If you have so much land that if you sell it or use it, you will have so much wealth that you can go to Makkah and return home, hajj is fardh upon you.

People are extremely deficient in this matter. They say that they only have ten or fifty begah of

land and they have five children whom they have to get married. The question is not of marriage. First, hajj has become fardh upon you. If you have fifty, twenty or thirty begah of land, hajj is fardh upon you. How much is used for hajj? With one hundred and fifty thousand, hajj can be performed. Okay, lets believe two hundred thousand is needed as it is becoming more expensive and we have ten begah of land for example and what is the current rate for land nowadays? Two hundred thousand for one begah. So how much is ten begah of land? It is two million and how much is our expenses for hajj? Only two hundred thousand. Is hajj fardh or nor? How much money do you need to have for hajj to become fardh?

So much that is enough for the expenses to reach Makkah and return home, for the expenses of forty days, one month or how many ever days you wish to stay there and for the expenses of your wives, parents and children at home. Ten begah of land is two million. Your hajj will be done in two hundred thousand. Then how can you claim that hajj is not fardh upon you because you only have ten begah of land. In fact, if you have five begah of land, then too hajj is fardh. Five begah of land is one million and your hajj can be performed with two hundred thousand. You will still have eight hundred thousand remaining. This thinking of ours is incorrect. I do not know from

where we got this ideology that although we have five, fifty, or hundred begah of land, we have five children whom we have to get married.

**GETTING OUR CHILDREN MARRIED IS
A SEPERATE RESPONSIBILITY AND
PERFORMING HAJJ IS A SEPERATE
RESPONSIBILITY**

It is correct that we need to get our children married. With enthusiasm, get your children married, but also perform hajj. What wastage takes place in marriages? You are told to spend one million on the wedding to give a scooter as well and to give a car as well. Perform the nikaah correctly and get married. From the bride's side, we want a scooter, a car, a tractor, an exquisite bed, a lounge set, and chairs. From where has this come? Nikaah should be done according to the sunnat method. However, we have made nikaah a burden. How will the marriage of the daughters of a poor person take place? A poor person does not have money to give a scooter. From where does he get money to give a bicycle? If we believe correctly in the command of Allaah, everyone will be able to perform hajj. In this era, one will be able to perform hajj with more ease. In fact, I feel that from hundred people, hajj is fardh upon eighty or ninety people.

Ten will be poor people upon whom hajj is not fardh. However, from hundred, just a few go

for hajj whereas hajj is fardh upon eighty or ninety percent. There are only ten or five percent upon whom hajj is not fardh. People are lacking in fulfilling this fardh. In the Qur'aan, Allaah mentions that hajj is fardh upon the people. Hajj is fardh upon one who possesses the power, strength, and ability to reach there and he has so much wealth that he can easily reach there and return.

In Tirmidhi, the following hadeeth is mentioned:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُؤَجِّبُ الْحَجَّ قَالَ الزَّادُ وَالرَّاحِلَةُ

One person came to Nabi ﷺ and enquired, "Oh Rasool of Allaah, what makes hajj compulsory?" Nabi ﷺ replied, "The expenses of the journey and a conveyance."

It is known that apart from a place to stay, if one has so much wealth that it is enough for the expenses of his journey and the expenses of reaching Makkah, hajj is fardh upon him.

When one returns from hajj, he returns cleansed from sins like the day his mother gave birth to him and his du'aas are accepted for forty days.

ALL THESE THINGS ARE NOT FOUND IN THE SHARI'AT

Despite this, people try to prevent themselves from going for hajj and spending for hajj is a great burden upon them. On the contrary, money

is spent with a blind eye for weddings and there is no worry.

When one goes for hajj, he does such things that are not found in the Shari'at. E.g. he invites people for meals before departing and then again after returning, he goes from house to house to inform everyone and all his family that he is leaving for hajj on the 25th.

**LIKE SALAAH, HAJJ IS MADE FARDH
BY ALLAAH**

My beloved friends! When we go for salaah, do we inform anyone? When we go to the Masjid to perform salaah, do we tell our relatives, "Brother, I am going to perform salaah. Come with me"? When we discharge our zakaat, do we inform anyone? When we fast, do we announce: "I am fasting. Everyone come." Who announces these things? Hajj is also one of those things made fardh by Allaah. It is the ibaadat of Allaah. What necessity is there to inform everyone? What necessity is there to invite our relatives? What necessity is there to have it announced? How inappropriate is this. This is such an ibaadat which is fardh. In every condition it has to be performed. What necessity is there to inform or invite anyone? However, our condition is such that if we do not invite our relatives, they will say, "What a disrespectful person he is. He did not even inform us."

**THE HAAJI IS THE GUEST OF
ALLAAH**

Whoever Allaah wishes to make his guest, He brings him to His house. The wealthy also go there and the poor also go there. When Allaah invites anyone, it is a great honor for him. If the president invites anyone, he will not be able to hide his joy over the fact that the president has invited him. When a prominent person invites us, we cannot hide our joy. We return home saying, "There was cold water, biryaani, zardah, chicken and qormah. There was also naan. After eating, we were served tea and there was biscuits, barfee, and various sweet meets with the tea." We sing all these praises, become happy, and inform the people.

THE GREATEST HOST IS ALLAAH

How fortunate is that person and how happy should that person be whom Allaah calls to His court and whom is invited and hosted by the The Most Wise, The Creator of the universe, The Creator of mankind and whom the greatest host calls to His court? We cannot contain our joy due to the invitation of the president. We boast. We go around exclaiming, "Today, we are invited to the president." We mention it ten times. If someone does not even ask us, then too we tell him, "Today, the president laid it out. I enjoyed it. Indeed, the food was delicious." We praise him

and we praise the food. We do not even know if the food the president fed us was halaal or haraam, lawful or unlawful. We do not care about this at all.

As long as he invites us. Therefore, when Allaah calls one to His court, it is His mercy and kindness. It is something of great fortune and honor that the Creator of the universe hosts us, The Most Wise, The King of all kings invites us and calls us to His court. Hence, how much ever gratitude is expressed is less. My dear friends! Hajj is the fifth command of Allaah and the fifth pillar. It should be performed in the correct manner. It should be performed exactly according to the sunnat method. The restrictions of ihraam should be observed. The etiquettes of tawaaf, sa'ee, Minaa, Arafaat and Muzdalifah should be observed. The sanctity of the haramain should be kept in mind. Going to the rodah and performing salaah in Masjid un Nabawi should be adhered to. Then definitely we will benefit greatly.

May Allaah grant us the ability to understand these five pillars of Islaam, the ability to strengthen our faith and the ability to establish these five pillars and remain steadfast upon them in our practical lives. When our beliefs are correct and we practice correctly upon all the pillars of Islaam, then, Insha Allaah, we will be correct Muslims and acquire the pleasure of Allaah and Allaah will reward us with Jannat ul

Firdows which is an excellent abode where we will remain forever. May Allaah grant all of us this good fortune.

Translation edited by
A.H.Elias (Mufti)
May Allaah be with him
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ABOUT THE BOOK

This book is an excellent source of information and motivation pertaining to the basics of Imaan and Islaam. In addition, the author has highlighted many weaknesses that need to be rectified.