

CHAPTER-II

RELIGIOUS DUTIES IN ISLAM

2.1 Introduction:

The duties of man as prescribed in the Quran are two sided-divine and worldly. That is to say, every duty of the Quran is both divine and worldly as well. These two types of human duties are called *Huququllah* (duties towards God) and *Huquq-ul-'Ibad* (social duties). The divine duties or the duties towards God rest in Prayers, Almsgiving, Fasting, Pilgrimage and the Confession of the Islamic faith which are called the five pillars of the Quranic religion. Believing in Allah, His Apostles, Angels, Scriptures, Death, Resurrection, the Day of Judgment, Paradise, Hell, the Divine Decrees, Nature of man, Sin, the nature of Salvation, the conditions of Salvation, Repentance, and Righteousness etc. constitute the faith of Islam. And the *Huquq-ul-'Ibad* or the worldly duties of the Quran extend to all affairs of human life, i.e. political, social, military, civil and legal duties as well.

According to the Quran, man's ultimate goal is to attain salvation. Salvation can be attained by following the path suggested by God in the Quran itself. Thus it may be concluded that whatever duty divine or worldly is laid down in the Quran for its performance is deemed to be for the attainment of man's ultimate goal-salvation (Durrany 161).

In this chapter, the main points of discussion are regarding religious duties of man. What are the duties towards Allah is discussed in this chapter. Mainly the significance

of the Five Pillars of Islam are thoroughly analysed here because these are the compulsory duty for each of the followers of Islam.

Islam has five basic duties which Muslims must do. They are known as the five pillars of Islam (*Arkanul Islam*). The five pillars of Islam are: *Shahadah* (declaration of faith), *Salat* (five compulsory daily prayers), *Zakat* (welfare contribution/ charity), *Hajj* (pilgrimage to Mecca), and *Swam* (fasting during Ramadan)

2.2 *Shahadah* (Declaration of Faith): A Muslim declares his faith by reciting: *La ilaha illallahu Muhammadur Rasoolullah*.

The Arabic words mean: “*There is no god except Allah; Muhammad is the Messenger of Allah.*” This declaration is called *al-Kalimatul Taiyyibah* (Navaid Vol.1 25). This Kalimah is the soul of the whole faith of Islam. Therefore, man must recite it by mouth as well as he should believe in this statement by his whole heart (Durrany 179).

Those are the first words the Muslim new born hears as the parents or attendants recite them upon birth; and they are the last words of Muslim hears at his hour of death. If they are capable, they dying recite the words to themselves; if incapable, they are recited by others to them. Thus the life of the Muslim begins and ends with *Shahadah*.

According to Islam, there are various acts of worship and obedience to Allah. All these pillars attributes directly towards character building and bestowing high morals and ethics into Muslims. For instance:

The Oneness of God (*tawhid*) is to believe in Allah as one God with unmatched power and attributes, and admit to these unmatched powers of Allah by submitting to

commands of Allah unconditionally. *Tawhid* teaches humbleness, human nature, humility, philanthropy, piousness, righteousness and doing the right thing and abstaining from all evil and sinful activities (Hasan *Ethical Intro.* 8).

Abu Oma'mah reported that the Prophet of Islam said: Whoever loves for Allah, hates for Allah, gives alms for Allah, and withholds for Allah has indeed perfected faith (Karim Vol. I 106).

The Hadith says a Muslim is one who surrenders himself to the will of Lord. All his actions great and small are guided by that highest motive. The motive is seeking the pleasure of Allah and gaining His love. This is the constant theme of a Muslim life. He must begin everything in the name of the Compassionate, the Merciful. The person who acts to please only Allah is a Momin, a true believer.

Iman or belief is founded upon four pillars, each of which has got ten bases:

First pillar: It is the knowledge of essence of God and it is established upon ten bases. They are the knowledge and belief that God exists, eternal, ancient, without form, without body, without length and breadth, without any special direction, occupying no space, object of vision in the next world and He is one without any partner.

Second pillar: It is to have knowledge of His attributes and to believe them. It is founded on ten bases-He is All-Powerful, Knowing, living for ever, willing, hearing, seeing, speaking, eternal in words, knowledge and will and free from changes of events.

Third pillar: It is to have knowledge and faith in His works which are established over ten bases. They are that men's actions are created, willed and fixed by God, that He is kind to creatures free from imposing works beyond power of men, that He

punishes men, does what He wills, that there is nothing obligatory on Him, that he sent apostles and that our Prophet was helped by miracles and that his Prophethood will last till the *Day of Resurrection*.

Fourth pillar: It is to believe in the things accepted on authority and it is based on ten things. It is to believe in the truth of Resurrection, questions by *Munkar* and *Nakir*, punishment of grave, the Balance, the Bridge, Paradise- Hell, the true Imam, excellence of the companions in accordance with chronological order and qualifications of being an Imam (Karim Book1. 124-125).

According to Y.A.Sabba, there are two testimonies in *Shahadah*. The first testimony negates the existence of each and any false god and condemns false worship as the word “*illah*” means “god”. The testimony that *La ilaha illah’lah*, though given outwardly through revelation as a ‘reminder’, can be regarded as inherent in the deepest layer of human nature (Sabba 109).

It follows that there can be no graver sin for the Muslim than ***Shirk***, the ‘association’ of other ‘gods’ with God; in other words idolatry or polytheism. Idolatry and Polytheism are seen, not as simple errors about the nature of reality, but as the final stage of a process of corruption or dissociation in which the human will plays a major role (Sabba 109).

Through the second testimony of Islam, the believer confirms what was taught by every Prophet before him. For according to the Quranic world view, God has sent Prophets to every people, and the Prophet Muhammad was the last of them. It could be said that the second *Shahadah* brings the first down to earth, and to deny the second would be to sever all connection with the first. The Prophet is by definition close to God

being His messenger. He is therefore the link between Creator and Creature (Sabba 110).

Just as the pillars bear the burden of a building, these principles, according to the teachings of the Prophet are the basis of piety and of a virtuous worldly life; as the Prophet has taught that the only difference between individuals is the extent of their piety and not their colour or the social status that they enjoy in this world (Husain *Islamic* 101).

Tawhid-Unity of Allah:

The primary emphasis of the Quran is upon the doctrine of *Tawhid*. There are numerous verses in the Quran which highlight the concept of *Tawhid* which is the cardinal principle of Islam (Husain *Islamic* 102).

In the very opening chapter of the Holy Quran, ***Surah Fatiha***, it is said:

“It is You we worship, and upon You we call for help” (Al-Quran 1:4).

This verse shows that seeking help in reality from anyone beside Allah is totally forbidden. Nevertheless, to ask for help from some pious man, regarding him non-independent and a medium of Divine Mercy (in a reflective sense) is not wrong because this help is in fact sought from God himself.

Similarly, in chapter fourth it is said:

“Serve Allah, and join not any partners with Him” (Al-Quran 4:36).

In the above verse it is said to worship Allah and not to associate anything with Him. It also says not to serve Him with pride and show-off to the people, because show-off to the people is also a kind of association with God.

True unity of Allah means that Allah is:

- a) Unique in Person: This signifies that Allah is only one and there is no plurality of gods. In the Quran Allah has said: “*Take not (for worship) two gods: for He is just one God*” (Al-Quran 16:51).

Islam is strictly a monotheistic religion. So, it is said that worship should be performed to only one Allah alone who is the owner and the master of the whole Universe.

- b) Unique in Attributes: This signifies that no other being can be equal to Allah in attributes. For example, man may attain a degree of perfection in the attribute of kindness, but only Allah possesses the perfection of the attribute of kindness.
- c) Unique in Action: No one can do the works which Allah has done or may do.

The doctrine of *Tawhid* confers dignity on man who is otherwise a slave to every manifestation of power. Only Allah becomes his refuge, security and stability (Husain *Islamic* 103).

Meaning and Importance of Prophethood:

The next basic requirement of Islam is belief and faith in all the Prophets of Allah. This means that a Muslim believes that the Prophets are devoted servants of Allah, selected and appointed by Him. By the Prophets, Allah conveys His commands to

mankind without any addition. Prophethood is a gift of Allah and only He can bestow this gift to whom He wishes.

Allah deputed Prophets in different periods of time to communicate His guidance to human beings. They were raised from the nations to whom they were sent as messengers. They preached in the language of their nations, (Husain *Islamic* 104) the Quran says:

“We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them” (Al-Quran 14:4).

Allah has given the Mighty Book for the guidance of mankind. He also provided means of guidance in the past in every age. As the first audience of every Prophet, under the practical and physical arrangement, are generally the people of his own nation among which he is raised, so the Divine Revelation is also sent in his national language in order to facilitate the work of propagation and comprehension.

And Again:

“And there never was a people without a Warner having lived among them (in the past)” (Al-Quran 35:24).

1. In the earliest, there were Prophets to warn people. The bearer of warning is the Prophet himself or his viceroy or representative or *Khalifa* who invites to the Prophet's way. Many Prophets came to this world. The last in the line of Prophets is the Prophet Muhammad who is termed as *“the seal of the Prophets”* (Husain *Islamic* 105).

The Prophethood of Hazrat Muhammad is distinguished in many ways:

2. It is universal which means that the Prophet was not sent for any particular country or community but for the whole world and the entire mankind. (Husain *Islamic* 105).
3. The Prophethood of the Holy Prophet is eternal. With him, the chain of revelation and Prophethood has come to an end. There will not be any other Prophets.

“But he is the messenger of Allah and the seal of the Prophets” (Al-Quran 33:40).

Hazrat Muhammad is the messenger (*Rasul*) of Allah. At the coming of the Holy Prophet, seal is set on the series of the Prophets; now Prophethood shall not be given to anyone. It has been given whom it was to be given. This is why the epoch of his Prophethood is set in the last to continue till the Day of Qayamat (the Day of Judgement) (Husain *Islamic* 106).

The Quran compares his personality to the sun, while the previous Prophets were like lamps. Just as the light of the sun cannot be substituted by any other light and is universal, similarly, after the advent of the Prophet, no necessity is left of any other Prophet to follow him (Husain *Islamic* 107).

In other words, the fundamental objective of Prophethood is to firmly consolidate the entire edifice of lofty morals for human beings. It is to illumine before their eyes all aspects of perfection and excellence so that they may exert their best endeavours to cultivate these fine morals and merits in the light of their wisdom and foresight. The

Prophet Muhammad thus chartered a different path of his own and blazed a new trail in the history of mankind. He made relentless efforts in spreading the light of Prophethood far and wide and thus brought within his fold a multitude of human beings who became the believers and devotees of his message (Hasan *Muslim* 1).

2.3 Salat (Daily Prayer):

It may be pointed out here that the Islamic prayer (*Salat*) is somewhat different from ‘prayer’ as used generally and in traditional sense of the word and therefore it is better to use the term *Salat* to refer this form of worshipping Allah. Basically *Salat* consists of recitation from the Quran (The opening Surah Fatiha, being obligatory) and glorification of Allah, accompanied by various body postures. Every Muslim, male or female, must offer five daily prayers on time, if there is no lawful reason for exemption (Usman 102).

Salat is the attire, the raiment that has been designed and tailored exclusively for man. The method adopted for *Salat* is a marvel of smooth and orderly progress towards a dignified ideal. In the *Meraj*, fifty daily prayer-services were prescribed for the believers and, then, their number was reduced to five. The five daily prayers are to be celebrated only at the hours prescribed for them by Allah (Nadwi 13).

According to Islam, worship of Allah in all the manifold activities of human life is the very meaning of this life. It leads us to piety and performance of righteous deeds which are the only things that will count in the *Hereafter*.

For leading a virtuous life, a certain mental outlook is necessary. Islam imposes these five devotional and religious practices to foster and develop that outlook (Husain *Prophet* 83).

“Worship is the pillar of religion says the Prophet. The five daily prayers were made obligatory for Muslims on the occasion of the ascension (*Meraj*) of the Prophet. He declared that the worship of a believer is his own ascension in which he is raised into the presence of Allah. Its purpose is to engender in the mind of man a living sense of his creator to whom he has to render eventually an account of his life. It is this primary sense of Allah in him which elevates the soul of man and energizes him morally to fulfil his role as vicegerent of Allah on earth” (Husain *Prophet* 84).

Worship consists essentially of three elements:

1. Humility of heart (spirit) consequent on a feeling of the presence of the majesty and grandeur of Allah,
2. Recognition of this superiority (of Allah) and humbleness (of man) by means of appropriate words, and
3. Adoption by the organs of the body, of postures of necessary reverence.

Prayer is an aspiration of the human spirit to be in touch with the Divine Spirit, the fountain head of purity, the possessor of perfect attributes, and to seek His help and guidance: Said he,

“Pray as if thou seest thy Lord before thee, and if thou seest Him not, pray in the conviction that God is, at any rate, seeing” (Husain *Prophet* 86).

Meaning and Importance:

The importance of prayer in Islam is great as it is the foremost duty of the Muslims and the chief of the pillars on which the structure of Islam stands. It is the distinguishing feature between a Muslim and a Non-Muslim. Prophet Muhammad said:

“What stands between a man and disbelief is the abandonment of Salat.”

“Know that among your duties, prayer is the best” (Husain Islamic 107).

A unique service that the Prophet rendered to humanity was that he made prayer to Allah not only the foundation stone of the individual development of a man but also the basis of a vast brotherhood of humanity.

By offering *Salat* in congregation it becomes easier to maintain regularity in worship, a competitive spirit is created among the worshippers and they try to excel one another. One can also correct one's mistakes and learn the rules governing *Salat* easily by offering it up congregationally. It, further, provides an excellent opportunity for the general body of worshippers to follow the example of the ulema and other devout servants of the Lord (Ali *The Spirit* 165).

Salat is more secure, a more soothing, pleasing and comforting refuge for the believer than the lap of the mother is for a weak and orphaned child. Just as when the child feels hurt or is annoyed or seized with fear or afflicted with thirst or hunger, it clings to its mother or sits on her lap thinking that now it was safe, *Salat* is the greatest shelter and heaven of peace for the believer. It is the rope, strong and unbreakable, which is stretched between him and his Lord and Creator. He can gain the assurance of

safety of holding it whenever he wants. It is the sustenance for his soul, balm for his wound and panacea for his ills (Nadwi 21).

Salat is not merely the name of certain physical movements. It is not a wooden, lifeless ritual. It is an act in which all the three aspects of human existence, physical, mental and spiritual find their due expression. The body, the mind and the heart participate in it jointly and in an ideal manner. The acts of standing erect, kneeling and prostration appertain to the body; recitation appertains to the tongue, reflection (Nadwi 22) and contemplation to the mind, and fear, repentance and lamentation to the heart. Human personality is a many-sided thing. It is made up of the body, the mind and the heart. All the fundamental aspects of human existence are represented in *Salat* which is the foremost manifestation of faith (Nadwi 23).

The efficacy of *Salat* in restraining vicious desires and curbing lewdness and sensuality is equalled only by the confessional formula of *La-ilaha-illallah*. It is stated in the Quran:

“Recite that which hath been inspired in thee of the scripture, and establish worship. Lo! Worship preserveth from Lewdness and inequality, and verily remembrance of Allah is most important. And Allah knoweth what ye do” (Al-Quran 29:45).

Prophet Muhammad is ordered to recite the Quran and worship Allah. Prayer bars from evils in two ways. One by way of its inherent efficacy i.e. Allah has created such an effect in the prayer that its performer is prevented from doing evils from within, as a material medicine removes the diseases and fever. So the prayer is also a very powerful effective to cure the spiritual diseases.

In the second sense the prayer bars from evils by way of its demand. The prayer demands by its unseen tongue to abstain from indecency and haughtiness. And God's remembrance is a very great thing. It is that thing which can be called the spirit of prayer. If there is no remembrance of God, worship is nothing but a body without soul and a word without meaning. God knows all what people do.

Salat brings about a radical change in the moral and mental outlook of man and gives it a new orientation. It leads him from the wicked to virtuous deeds and endues his heart with the love of faith. It makes apostasy, defiance of God and profligacy repugnant to him. But all this takes affect only when the *Salat* is real and genuine and charged with life, warmth and vitality. When Hazrat Shueyb gave the call to his people to follow the path of *Tawhid* (Monotheism), piety and well-doing and warned them against the dreadful consequences of injustice, violation of the rights of others and cheating in weightment, they looked for the primary cause of the change that had come about in his life and came to the conclusion that it was the *Salat* they had seen him offering up frequently which had done it.

Allah has provided *Salat* with a wonderful atmosphere of sanctity, reverence, and fellow-feeling and collectively to appreciate which we will have to undertake a brief study of the rules and regulations appertaining to it (Nadwi 42).

Islam has nothing to do with the innovations and changes made by the Muslim rulers and noblemen to assert their superiority after the age of Companions. If any distinctions or preferences are observed in a mosque they are on the basis of superiority in respect of the knowledge of the Quran and Islamic Jurisprudence and piety and good-doing.

The Prophet once said,

“Nearest to me (in prayer) should be those who are men of knowledge and understanding, than those who are next to them and than those who come after them” (Nadwi 47).

The Social Impact of Prayer in Society:

In the vision of the Quran, prayer has a social impact. As Allah says, prayer distances us from evil, corruption and aggressiveness. The mechanism of this is complex, but it is nevertheless clear that as the inward voyage progress, the one embarked upon it finds him simultaneously drawn both into and away from the society which surrounds him. He is drawn into it in the sense that he feels himself to be overflowing with the delight of closeness to Allah and longs to bring something of this to others, thereby consolidating further its hold within his soul as he begins to live in the service of his fellows (Sabba 113).

The life of prayer as understood in Islam is a fundamental challenge to the modern attitude to the individual's role in society, which is defined mainly as his contribution to the utilitarian, soulless contract of production and consumption. The Muslim life rises above this mechanical estimate of man, for Islam is founded, as it always has been, on the selfless pursuit of sanctity and of what is in society's interests, regardless of the possibility of reward (Sabba 114).

Salat does not absolve a man of his other responsibilities. It is not that by offering it up one gets a free hand in other spheres. Nor can the disregard of it be made good by any other act. It is the sword as well as the shield of a Muslim. It is the panacea for all his ills, a master key that can open any lock. It can remove any difficulty, avert any

calamity and relieve any distress. Thus, there is a separate *Salat* for every need or adverse situation, such as, fear, drought and solar-eclipse, for the seeking of Divine help or inspiration in taking a decision, for the fulfilment of a want and for getting ready for death or martyrdom (Nadwi 72).

Prayers, both obligatory and optional, are extremely efficacious in the promotion of the love of Allah and for the earning of Divine Mercy and Benediction. Feelings of love and fear of Allah and humbleness and submission are generated in a man's heart by worship. He gets resigned to the Divine Will and attains freedom from the hold of the animal appetites that are at the root of all evil and intransigence and the chief source of corruption and injustice (Nadwi 79).

It is believed by the believers of the Islam that prayer can help to remove the sins. Following two Hadiths are offered by Prophet Muhammad regarding sin.

Abu Hurairah reported that Prophet Muhammad said: Inform me that if there be a river by the side of the door of someone of you wherein he takes bath five times a day- will there remain anything of his dirt? 'No' said they, 'there will remain nothing of his dirt' He said: Thus are the prayers of five times. Allah blots out all sins therewith (Karim Vol.III 153).

Outer body is washed by water and inner soul by prayer. The greater is the wash on the body, the lesser is the dirt that remains on it. So, also the case with soul. Indeed nothing but sound soul will get salvation (Al-Quran 22:89).

2.4 Swam (Fasting):

The primary significance of *swam* is abstaining, in an absolute sense. In the technical language of the Islamic law, *swam* and *siyam* signify fasting or abstaining from food and drink and sexual intercourse from dawn till sunset (Ali *The Religion* 393).

Fasting is one of the five pillars on which the structure of Islam rests. The month of fasting is the month of Ramadan, the ninth month of the lunar calendar, in which the first revelation of the Quran came to the Prophet Muhammad (Husain *Islamic*135).

“Ramadan is the (month) in which was sent down the Quran as a guide to mankind... so every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later” (Al-Quran-2:185).

From the above verse it can be find out that the Holy Quran was sent down from ***Loh-e-Mahfooz*** on the first heaven on the 24th night of the Ramadan. In each Ramadan Hazrat Jibraeel rehearsed the revealed portion to the Prophet. These facts reveal the excellence of the month of Ramadan and its speciality and its relation with the Holy Quran. So the service of Quran should be specially done in this month with a great zeal and management as it is mainly destined for this purpose. But the general order for fasting apparently rules out the alleviation provided for the sick and the traveller. Hence, the fasting for the sick and the traveller is suggested later.

At another place,

“Allah says: fasting is for Me and I shall certainly compensate it. Fasting is a shield; so when the fasting of anyone of you come up, he shall not utter foul words. If than anyone rebukes him or fights with him, Let him say, I am a man observing fast” (Al-Quran 35:3).

Allah says, I do not break promise. Those who keep fast during Ramadan I shall give rewards to them by my own hand because fasting is only for Me. So, a man of fast should not utter foul words and should not do indecent behaviour towards others.

Fasting, is like prayer, is a universal religious institution and has been a part of the law brought by previous Prophets. All the religions of the world and all the great religious personalities adopted fasting as the principal method of controlling one’s desires. The Jews observe an annual fast on the occasion of the descent of Hazrat Musa from Mount Sinai. Jesus Christ fasted for forty days in the desert and commanded his followers to fast. Thus, the institution of fasting is universal and existed in some form or the other even before Islam (Husain *Islamic*136).

In addition to refraining from meeting these ordinarily lawful necessities, Muslims also engage in increased devotional activity throughout this month. Besides the usual five prayers, an additional *Salat* called ‘*taraweeh*’ which is observed only at night during Ramadan. The last ten days and nights of Ramadan are marked by especially intensive devotions, including the commemoration of the night during which the first revelation of the Quran came to the Prophet, known as the *Night of Power* (Haneef 55).

Allama Ibn-i-Qaiyyim remarks, *“Fasting is the most efficacious in the protection of the external limbs and internal organs. It guards against disorders resulting from the*

accumulation of the effete matter. It expels the toxins that are injurious to health and cures the ailments which develop in the body due to over-indulgence. It is beneficial for health and most helpful in leading a life of piety and good-doing” (Nadwi 173).

This order is connected with fasting which is one of the pillars of Islam. It is prescribed in imperative and commanding words. Fasting is not newly prescribed for this *Ummah* exclusively. It comes from the days of Hazrat Adam though the number of days might have been different. Fasting creates the habit of restraining the ‘self’ from its likings. When the habit of self-denial develops it will be easy to restrain the ‘self’ from those likings which are unlawful in *Shariah*. Moreover, fasting also weakens the power and lust of the ‘self’. In this way people may become pious (Nadwi 174).

The main purpose of fasting mentioned in the Quran is the attainment of *taqwa*. ‘*Taqwa*’ literally means to keep away but in Islam, it means a state of being constantly on guard against what has been forbidden by God arising out of His fear. Each and every moment during fasting involves suppressing one’s passions and desires, thereby demonstrating the supremacy of the law of Lord (Fazlie 129).

Fasting may be discussed from different angles. Some of them are:

A spiritual value of fasting:

Fasting, according to Islam, is primarily a spiritual discipline. On two occasions in the Quran (9:112; 66:5) those who fast are called *sa’ih* (from *saha* meaning he travelled) or spiritual wayfarers; and according to one authority, when a person refrains, not only from food and drink but from all kinds of evil, he is called a *sa’ih*. In this month a feeling of nearness to God is developed. This Divine presence becomes a reality for a person who observes fasts. It is made possible by the spiritual discipline

underlying fasting. A new consciousness of a higher life, a life above that which is maintained by eating and drinking, has been awakened in him, and this is the life spiritual (Ali *The Religion* 396-97).

The nature of man presents a paradox. Inherent in it are angelic qualities as well as baser urges. These baser urges have to be kept under control so that man may not deviate from the path of piety. One month's fasting is a rigorous spiritual exercise calculated to help man in this struggle. Fasting means not only abstaining from eating and drinking but also control of passions and carnal desires, and the subordination of one's animal nature to reason and the spirit (Husain *Prophet* 87).

A moral value of fasting:

There is also a moral discipline underlying fasting. By this exercise strengthens man morally by abstaining from everything that is not allowed. Another aspect of the moral development of man is that he is thus taught to conquer his physical desires (Ali *The Religion* 398).

Fasting is a training ground for the lesson that man, whatever his rank and position, is prepared to suffer the greatest privation and the hardest trial. This lesson is learnt from day to day. This practice really contributes to the moral development of man. Fasting accustoms a man to face the hardships of life and increases his power of resistance (Karim Vol.III 502).

Physical value of fasting:

Fasting has also physical value. The man who cannot face the hardships of life, who is not able to live without his usual comforts, cannot be said to be even physically fit for

life on this earth. Fasting accustoms him to face the hardships of life, being in itself a practical lesson to that end, and increases his powers of resistance (Ali *The Religion* 399). Islam developed a higher significance of fasting. It also makes him capable of enduring hardships (Husain *Islamic* 137).

Ethical side of fasting:

A fasting person undergoes not only a physical discipline by curbing his carnal desires, the craving for food and drink, and the sex appetite, but he actually required to undergo a direct moral discipline by avoiding all kinds of evil words and evil deeds. In the sight of God, as plainly stated in these traditions, the fast loses its value not only by taking food or drink but also by telling a lie, using foul language, acting unfaithfully, or doing an evil deed (Ali *The Religion* 414).

Ramadan is the month of purity in which virtue flourishes (Husain *Islamic* 136). The Prophet is reported to have said:

“When the month of Ramadan comes, the doors of Heavens are opened and the doors of Hell are closed” (Karim Vol. III 504).

Mercy and blessing of Allah descend in Ramadan just as in Paradise and supplications duly made therein are granted. The doors of Paradise are opened means that people are given in Ramadan the means of carrying on good and pious actions. The doors of Hell are shut up’ means that those who fast are free from such actions as will lead to Hell, and that minor sins are forgiven.

Fasting is associated with the avoidance of bad habits and immoral habits. Prophet Muhammad said: *“Whoever does not give up lies and evil deeds, Allah does not need his*

abstinence from eating and drinking.” He condemned slanderers by saying: “Slanderers, who fast, gain nothing, except hunger and thirst”. Abul Ala Maududi, (1903-1979) a Muslim scholar says, “Benefits of fasting are not obtained until the person who fasts is conscious of its purpose and allows it to permeate his heart and mind and dominate his thought and deeds” (Singh 484). It is source of piety and realisation of God’s omnipresence rather than a mere ritual.

Fasting teaches man the principle of sincere love because when he observes fasting he does it out of deep love for God. It equips him with a creative sense of hope and an optimistic outlook on life. This is because when he fasts, he is hoping to please God and is seeking His grace. It imbues him with a genuine virtue of effective devotion, honest dedication and closeness to God. It cultivates in him a vigilant and sound conscience because the fasting person keeps his fast in secret as well as in public (Fazlie 130).

Consistent with its rigour, the rewards of fasting are also immense. Says the Prophet,

“For every good deed, there is a measure of reward but for a fast, says God, He himself is the reward” (Husain Prophet 87).

It is said by Prophet that every good deed has a proportionate reward. But the reward of fasting is tremendous because he who fasts for him Allah Himself is reward.

2.5 Zakat (Welfare Charity):

Zakat is one of the five main pillars of Islam. In fact, this is the right of Allah in the wealth of a Muslim. Realisation of *Zakat* is the state’s responsibility from the wealth and property of every Muslim after his belongings reach a certain limit, and a period of one year passes over them. Definition of *Zakat* is controversial amongst the Islamic

legislators but, however, it is a tax levied at a certain rate on wealth, be it of the nature of income or invested capital. After all, it is itself a complete economic order by means of which the interests of an individual are safeguarded in a society, and his material needs are fulfilled with little effort. By implementing this system a balanced distribution of wealth might come into practice in a dynamic and progressive economic order (Saud 19).

There are two objects, individual and social, aimed at by *Zakat*:

1. Individual object is that *Zakat* may help a person gain piety of self. It can curb the lust of wealth and strength the social relations with others. And, on the other hand, it also serves as a means of seeking Allah's favour. *Zakat* intensifies the feeling in one that his real worshipable Lord is none else but Allah alone. This object is more clearly perceived when a person ponders over the revelations of the Quran and the sayings of the Prophet Muhammad. By these sources man is ordered to be generous in spending his wealth for the cause of Allah, giving alms and individual charity (as on *Id-ul-Fitr*) etc.
2. Its social object is that a complete system of material exchange may be introduced which may organize state's revenue and expenditure. Simultaneously, it may also stabilize different economic activities such as production, circulation of money and distribution of wealth. This very social object of *Zakat* is the main point of further discussion (Saud 20).

It is the second of the two most important pillars of Islam, the first being *Salat*. By offering regular prayers, a Muslim discharges his obligation towards Allah. By regularly paying the obligatory charity-*Zakat*, he performs his duty and discharges his obligation towards poor Muslims (Husain *Islamic* 139).

The importance of *Zakat* may be judged from the fact that the word *Zakat* occurs thirty-two times in the Quran. With the exception of a few verses, it is always mentioned with *Salat*.

The Quran says:

“Those who believe and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord” (Al-Quran 2:277).

This verse admires the *Momins* (believers) and condemns the usurers. The *Momins* obey the command of the Allah and performs all things which are prescribed by Him. Allah promises rewards for them.

The Prophet Muhammad described *Zakat* as wealth taken from the rich and given to the poor. *Zakat* also called poor rate or poor-tax is really a welfare tax. It is the backbone of the economic system of Islam. Its aim is to improve the condition of the poor and give them economic security and to prevent the accumulation of wealth in a few hands. *Zakat* is a blessing for the giver and a blessing for the receiver and it increases the wealth of the nation (Husain *Islamic* 139-141).

Reading the Quran and going through the Traditions of the Prophet there remains no reason for a Muslim to suspect the essentiality of *Zakat*. Various ends and implications of *Zakat*, as ordained by many verses of the Quran and Tradition may be as follows: (Saud 24)

1. To purify the heart of a Muslim of the uncleanness of deifying wealth and assuming it equal to the omnipotence of Allah. From the past, it is well-known

that greediness is apt to make a man base and mean. His greed of wealth makes him bow down before everyone, where as the word of God clearly declares that honour, dignity and sublimity are the prominent characteristics of a Muslim. If a Muslim does not tolerate his or other's infamy or disgrace, it well befits him not to debase himself for wealth and become the slave of it.

2. Another implication is that Allah has imposed a duty on Muslims to sympathise with each other among themselves and help the needy. To keep this spirit ever-alive He has ordered to organize a system. Islam has established such strong bases of general sustenance in the society as humanity never had experienced before in any system man made or divine. Muslims are duty-bound to support the weaker section of society (Saud 25).

Islamic economic system is very remarkable to establish economic justice in the society. By maintaining economic justice it tries to abolish class-struggle. Islam is against class interest. Then, one question may arise here-why is there discrimination in Muslim society? In reality, there are injustices going on among different section of people. The main cause for this discrimination is due to the greed for wealth. Most of the Muslims, though say that they are followers of Islamic principles, yet they don't donate wealth, even which is ordered by Allah as there compulsory due. The rich are trying to gather more property without thinking of the poor. That is why, discriminations are going on in the Muslim community. But the true followers of Islam can not violate the Quranic injunctions and they take it as their duty to uplift the livelihood of the poor people.

3. The third implicit aim of *Zakat* is that wealth and other assets may be purified. The word *Zakat* itself is self-explanatory. This does not only mean that *Zakat*, brings good fortune and affluence but that Allah dislikes wealth and property to be hoarded up nor He likes that it is circulated amongst the rich only. Therefore, it is a device by which the amassed wealth in the form of money or other assets may gradually be reduced (Saud 26).

Islam's solution of wealth problem:

Islam accomplishes both objects by its state institution of charity, which goes under the name of *Zakat* or poor-rate. Every possessor of wealth in the Islamic commonwealth is required to contribute annually one-fortieth of his wealth to a common fund. It is managed by the state or by the Muslim community where there is no Muslim state, and this fund is utilized by the state or community for the amelioration of the condition of the poor. *Zakat*, therefore, acts not only as a levelling influence but also as a means of developing higher sentiments of man, the sentiments of love and sympathy towards his fellow-man; while the rigid system of state ownership and equality of distribution helps to kill man's higher instincts. By this means, too, wealth is made to circulate in the body-politic of Islam, just as blood circulates in a living organism, a fixed portion of the wealth of the richer members being drawn to the centre, whence it is sent forth to those parts of the body-politic which need it most. The institution of *Zakat* thus becomes not only a levelling influence but also one of the means for the uplift of the nation as a whole (Ali *The Religion* 384).

Spending in the way of Allah:

When the conviction that their worldly possessions belonged, to God and they were holding them only in trust, were enjoined to spend in the way of God what was left of their wealth after meeting their needs. The following verse was then revealed to the Prophet.

And they ask thee (O Muhammad) what they ought to spend (in the way of God).

Say: that which is left after meeting your needs (Al-Quran 2:219).

This verse is an advice to the people to expend their wealth in the name of Allah. The order came that they should spend whatever was surplus to their expenses, because as the reflection on the Hereafter is imperative, the reflection on the worldly affairs is also necessary. If people spend the whole of their property it will be difficult to fulfil all needs and perform obligations.

The early Muslims unreservedly complied with this injunction. After the affirmation that Allah was the real Owner of all wealth and they were only its administrators, trustees or caretakers every sacrifice had become easy for them. They suppressed their own needs and gave away what they had to others (Nadwi 96).

Assessable Goods:

The Prophet Muhammad has determined the rate of *Zakat* and also the time of its payment and the goods on which it is to be paid. He has divided the worldly possessions on which it is assessable into four categories: 1. Agricultural produce including fruit-crops; 2. Herds of cattle; 3. Savings and silver and gold; and 4. Merchandise and other

goods of trade and industry. ('Wood pearls and clothing are exempted from almsgiving but not jewels' (Durrany 176).

“*Zakat* is payable once in a calendar year but for agricultural and fruit crops the harvesting time will mark the end of the year. No other arrangement could be more just and equitable for if *Zakat* was to be paid week by week or month by month it would have entailed a very heavy on the rich, and if only once in a lifetime it would have been unfair to the needy. Therefore yearly payment is most reasonable (Nadwi 99).

Rate of *Zakat*:

The amount of payment and distribution of *Zakat* was defined at Medina in the second year of the *Hijrat*. *Zakat* is payable not only on case but also on several other things.

1. On cash, Gold and Silver: *Zakat* is paid at a rate of 2 ½%, A person who possesses 52 ½ tolas of silver or 7 ½ tolas of gold is liable to pay *Zakat*.
2. Produce from Mines: Owners of mines have to pay one-fifth of the produce of mines. This is called *Khums*.
3. Land Tax: The basis of this compulsory tax on the produce of agricultural lands called *Ushr* is to be found in the Quran. It is levied at the rate of one-tenth of the agricultural produce of land benefiting by rain or some natural spring; and one-twentieth of the produce of artificially irrigated lands.
4. On all articles of trade exceeding 200 *Dirham*.

5. On Sheep and Goats: For every forty sheep or goats-one goat; from 121 to 200 sheep or goats-two sheep or two goats; and over, that for every hundred sheep or goats, one sheep or goat is to be received by the state.
6. Bulls, Cows and Buffaloes: On thirty to forty cattle, one calf of one year; on every forty cattle, a two year old calf.
7. On Camels: On every five camels, one goat or sheep; from ten to fourteen camels, three goats; and from twenty-five to thirty-five camels, a female camel and so on (Husain *Islamic* 142).

Distribution of *Zakat*:

The Quran tells us how the *Zakat* money is to be distributed. It says:

“Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer...” (Al-Quran 9:60).

It is evident from the above verse that following persons are eligible to take advantage from *Zakat*.

1. People who are poor and do not possess wealth equal to *Nisab* (prescribed rate of *Zakat*).
2. People who are extremely needy to the extent that they are forced to beg for their daily food.

3. Those people who are appointed by an Islamic Head of State or government to collect *Zakat*. It is not necessary that they be needy persons.
4. Those people who have recently accepted Islam and are in need of basic necessities of life.
5. Slaves who work for remuneration and who have an agreement with their masters to purchase their freedom on payment of fixed amount.
6. People in debt who do not possess wealth with which to repay loans. It is conditional that the debt is not due to any un-Islamic purpose.
7. Those people who have to fulfil an obligation, but are unable to do so due to poverty.
8. Those travellers who may be well-to-do at home, but during their journey do not possess basic necessities, can be given *Zakat* in order to fulfil their travel needs and to return home (Husain *Islamic* 143).

Fundamental Objectives:

A number of contemporary writers who are unduly impressed by the modern economic theories lay stress only on the social and economic aspects of *Zakat* and regard it as nothing more than a (Nadwi 102) just and equitable form of taxation. Or, to take a more charitable view, it appears from their writings that among the various systems of taxation which have so far been practised in the world they find this Islamic tax to be most fair and reasonable. Consequently, they conclude that *Zakat* can provide the soundest and most stable support for the socialism. However, they are guilty of over-looking the underlying spirit of the institution of *Zakat* which is characterised by

the sentiments of God awareness, worship and devotion. They fail to appreciate that its fundamental purpose and merit lies in cleansing the heart of conceit, selfishness and cruelty (Nadwi 103).

The Quran has specifically pointed out this basic significance of *Zakat* and laid the main emphasis on it.

Take alms of their wealth, where with you mayst purify them (Al-Quran 9:103).

According to several Traditions this verse was sent down about those men who had brought free-will offerings, after their repentances were granted, so that their repentances might be perfected by means of free-will offerings.

Hazrat Shah Waliullah writes in the book '*Hujjat*': "*Know that there are two main objects of Zakat. One is the disciplining of the self because there is a relation between subliminal human consciousness and avarice. Avarice is worst of moral attributes which can lead to unbounded infelicity in the Hereafter. A greedy man's heart will remain attached to worldly possessions even during the last moments of his life and, because of it, he will be punished severely in the future existence. But if he is accustomed to paying Zakat his infatuation for wealth will be softened and it will be a source of advantage to him in the end*" (Nadwi 104).

Chief Characteristics:

There are many factors which distinguish *Zakat* from worldly taxes and other imposts. These special features have imparted to it a unique character of religious sanctity and endued it with the power to make its influence felt in every sphere of life and morality.

The most outstanding characteristic of *Zakat* is the spirit of *Iman* and *Ihtisab* which makes it a unique institution of its kind. None of the traditional taxes or economic systems can lay a claim to it. On the other hand, an element of reluctance and rancour is present in all of them. This is so because the assessed is not moved by the conviction that the levy is from God who is going to recompense him for it (Nadwi 106).

Another grand characteristic of *Zakat* is the spirit of piety and humility. By it is meant, the noble religious sentiment and moral ideals. Those who pay *Zakat* and spend of their wealth on the poor and the destitute are urged to cultivate these virtues and desist from destroying the moral and spiritual merit of their deed by following it up with painful reminders of the favour bestowed (Nadwi 112).

The Quran, moreover, requires that the goods spent in the way of God and given to the poor and the needy should be pure and of a good quality. It should not be that what is worthless or not needed is given away to others in charity (Nadwi 113).

It is an effective instrument of cultivating the spirit of social responsibility on the part of the contributor, and the feeling of security and belonging on the part of the recipient. It is a vivid manifestation of the spiritual and humanitarian spirit of responsive interactions between the individual and society. It is a sound illustration of the fact that though Islam does not hinder private enterprise, yet it does not tolerate concentration of wealth in a selfish manner. Islam adopts a moderate and middle course between the individual and the society, between the citizen and the state (Fazlie 131-132).

Asceticism combined with Secularism:

Islam discourages asceticism in all its aspects. It condemns monkery outright, and speaking of the Christian practice, the Quran says: “*And as for monkery, they innovated*

*it-We did not prescribe it to them” (Al-Quran 57:27). Yet, Islam lays the greatest stress upon the spiritual development of man, and in its four main institutions- Prayer, Zakat, Fasting and Hajj- introduces workable ascetic formulae into the daily life of man- an asceticism which is quite in keeping with the secular side of life. The five daily prayers require the sacrifice of a small part of his time and without in any way interfering with his everyday life, enable him to realize the Divine that is within him. The institution of *Zakat* demands the giving up of a small portion of his wealth without interfering with his right to property. *Fasting* requires the giving up of food and drink but not in such a manner as to make him unfit for carrying on his regular work or business. It is only *Hajj* that asceticism assumes a marked form, for the pilgrim is required not only to give up his regular work for a number of days for the sake of the journey to *Mecca*, but he must, in addition, give up many other amenities of life, and live, more or less, the life of an ascetic. The *Hajj* is however, a function which is generally comes only in a lifetime, and, therefore, while leading a man through the highest spiritual experience, it does not interfere in any appreciable degree with the regular course of his life. Thus, Islam makes a man pass through an ascetic course of life without neglecting his secular duties (Ali *The Religion* 430).*

2.6 Hajj (Pilgrimage):

The word *Hajj* means “to move to a place with the intention of visiting or viewing it”, in this case to visit the *Ka’bah*, or as it is otherwise known the house of God (*bayt Allah*), in the city of Mecca. Other terms that the Quran use for this cube-like structure is “the ancient house” (*al-bayt al atiq*) (Al-Quran 22:29) and “the sacred house” (*al-bayt al-muharram*) (Al-Quran 14:37), “the sacred mosque” (*al-masjid al-haram*) (Al-Quran 17:1), “the long-enduring house” (*al-bayt-al-ma’mur*) (Al-Quran 52:4), and the

“first temple/sanctuary set up for humankind” (Al-Quran 3:96). The Quran provides an expectedly scanty account of the history of the *Ka’bah* (Esack 187-188). “The house of God is also a House of Peace (*Sakinat al-qalb*)” (Engineer *On Developing* 17).

The pilgrimage of Mecca in Saudi Arabia constitutes the fifth and last of the acts of worship prescribed by Islam. The Quran says:

“*Pilgrimage thereto is a duty men owe to Allah those who can afford the journey.*” (Al-Quran 3:97)

The main subject matter of the above *ayah* is regarding religious duty of a Muslim. In this Holy House there is some special image of Divine Beauty. This House is especially appointed for the performance of *Hajj*, because *Hajj* is that worship which manifests in all its rites the adorations and love for the Real Beloved and the All-Beautiful. So it is imperative and obligatory on all those persons who claim that they are the true lovers of God to reach this House at least once in life if they have got the power, physical and financial and demonstrate their love for God in that beloved Home of God by going round the *Ka’aba* and by performing other *Hajj* rites.

The literal meaning of the word *Hajj* is the will and desire to visit, but in the terminology of the *Shariah*, it means the will to visit the *Ka’aba* which was the first structure built by Hazrat Adam for the worship of Allah. Then, about 4,500 years ago, Hazrat Ibrahim and Hazrat Ismail rebuilt it at the command of Allah (Husain *Islamic* 143-144).

In his book *Prophet Muhammad and His Mission*, S.Athar Husain said that the literal meaning of *Hajj* is an effort. In essence it means a great effort for assimilating oneself with the will of Allah. In gratitude to Allah and in obedience to His will,

believers from all parts of the world assemble in all humility to forget themselves and their mundane affairs, to be transported to the Divine presence and enrich the sense of Allah in their consciousness (92).

Hajj takes place during the first days of the lunar month of ***Dhul-Hijjah***, with its climax on the ninth of that month (Haneef 60-61). The rites of *Hajj* centre on complete submission and devotion to Allah. At the same time they commemorate as an example of such total submission and obedience Prophet Abraham (*Ibrahim*) set especially in his willingness to sacrifice what he loved most in the world-his own Ismail-at Allah's command (Al-Quran-37:99-113).

The obligation to perform *Hajj* is imposed only on the existence of certain favourable conditions, viz:

1. Ripeness of intelligence in the pilgrimage;
2. Enjoyment of perfect freedom and liberty;
3. Possession of necessary means to enable the journey as well as to support the pilgrim's family at home during his absence;
4. Feasibility and Practicability of the journey (Husain *Prophet* 91).

Hajj is not a ceremonial on a grand scale but it's essential purpose is remembrance of God:

“And when ye have finished your holy rites remember God as ye remember your fathers or with a yet more intense remembrance” (Al-Quran 2:200).

It is explained in the commentary of the Quran that on the 10th day of *Zil Hijjah* after the completion of *Hajj* rites a haji should remember Allah during the stay in *Mina*. It was an old custom among the unbelievers that after the performance of *Hajj* they gathered in *Mina* and arranged the Market and remembered their forefathers and described their excellence and virtues. So, Allah prevented them from it and ordered to remember and magnify Him during these days.

Abu Hurairah reported that the Prophet of Islam said: Whoso makes pilgrimage for Allah without talking immodestly and doing anything foul returns as on a day on which his mother gave birth to him (Karim Vol.III 563).

It is said that in order to get the merits, a Muslim must make pilgrimage with no other motive but to satisfy Allah and to obey His command. 'Foul' stands for a great sin and repetition of a minor sin.

Hajj is the only pillar among the fundamental pillars of Islam which requires both physical and financial sacrifices. Prayer and fasting are only physical worships and nothing is spend in their performance. *Zakat* is the only financial worship; it does not require any physical labour. But in performing *Hajj* both physical and financial sacrifices are required (Husain *Islamic* 145).

Hajj is the greatest of all acts of worship; it is in fact, the culmination of worship. It is an exhibition of brotherhood, equality, punctuality and discipline. It affords an opportunity to Muslims from various countries of the world to become acquainted with one another and of discussing common problems facing the Muslim community (Husain *Islamic* 145). All *haji* are referred to in official parlance as *dyufullah* (i.e. guests of Allah). They come to *bayt Allah* (House of Allah) as His guests and all guests should be

equally respected. King Fahad now refers to himself as *Khadim al-Haramayn* (the servant of two Holy Mosques). It is very heartening to see a sea of humanity (Engineer *On Developing* 17).

There is an indescribable quality about the spiritual climate of the *Hajj*. Muslims coming from faraway places experience an extra-ordinary awakening of the heart and they take back with them a provision of faith, love and enlightenment which sustains them and enables them to resist the pressures of fear, greed and lust. On their return they also share it with brothers who could not make the pilgrimage owing to poverty, illness or any other valid reason and this wealth of religious feeling and awareness, thus gains currency in the entire Islamic society (Nadwi 248).

The course of *Hajj* is one of the unique characteristics of Islam. It is the largest annual convention of *Iman* (faith) where Muslims meet to know one another, study their common affairs and promote their general welfare. It is also the greatest regular conference of peace which has no parallel in the history of mankind. It is a wholesome demonstration of the universality of Islam and the brotherhood and equality of Muslims (Fazlie 133)

The *Hajj* is designed to develop God consciousness and a sense of spiritual upliftment. It is also believed to be an opportunity to seek forgiveness of sins accumulated throughout life. Prophet Muhammad had said that a person who performs *Hajj* properly “will return as a newly born baby (free of all sins)”. ‘The merits of the pilgrimage are so great that every step taken in the direction of the *Ka’aba* blots out a sin and he who dies on his way to Mecca is enrolled on the list of martyrs’ (Durrany 178).

Demonstration of Islamic Equality and Fraternity:

The *Hajj* is a victory for Islamic nationalism over racial, linguistic or territorial nationalism for which a large number of Muslim countries also have, unfortunately, fallen. It is a proclamation as well as most impressive manifestation of Islamic nationalism. On reaching there the Muslims cast away their national or local garments which differentiate them from one another and to which some of them have become attached to the extent of being clannish and parochial, and put on the national robe of Islam, called *Ihram*, and they all sing the same song of humbleness and submission (Nadwi 248). The rulers and the ruled, the masters and the slaves, the rich and the poor, the high and low-all become one. The distinctions of class, race and geography lose their validity in their midst. The nationality of Islam transcends their whole existence (Nadwi 249).

2.7 Conclusion:

By performing all these five pillars, a Muslim may construct good character and lead a virtuous life. The religious duties of man can be summarised in the following way:

The concept of *Tawhid* is the cardinal principles of Islam. Muslims as follower of Islam must worship only in one Supreme authority, called Allah. Islam is out and out a perfect Monotheistic religion. The main source of Islamic morality is *Tawhid*. Belief in oneness and supremacy of Allah is the main source from which morality in Islam grows. A man, who cultivates the quality of fear in one Allah, cannot contravene His order. By believing and fearing Allah, real Muslims can lead a sound moral life.

Salat itself is a symbol of universal brotherhood. When offering *Salat* people practically demonstrate the universal brotherhood. In *Salat*, the shoulder of the companions touched with the shoulder of the companion, out feet touched with the feet of a companion. When standing for *Salat*, there is no feeling of racism, of caste, of colour, of creed, of wealth among the devotees.

Fasting helps us to control of passions and carnal desires. It also means the subordination of one's animal nature to reason and the spirit. One of the practical utility of fasting is that it removes the social barrier between rich and poor. By keeping fast rich feel the pangs of hunger without taking food throughout the day. It awakens sympathy in the hearts of the rich for the poor people.

Generally followers of Islam believe that fasting is not harmful for the health of a person. All the persons who observe fasting say that it is good for health from scientific point of view. But critics say that it is wrong belief on the part of fasting. Medical expert also say that the Islamic ritual, fasting is definitely harmful to health because a person of fasting is deprived from nutritious food. Not only food, there is excessive loss of water from the tissues of the body of a *Saiih*. Muslims are not observing fast from medical point of view. So, it can be concluded that Muslims observe fasts purely from the religious point of view as a command from Almighty.

Zakat not only serves the purpose of welfare of citizens, but it also establishes relationship of kindness and love amongst various classes of the society. It reduces the love of material wealth in heart and increases the sense of helping other people in need.

It also means of developing higher sentiments of man, the sentiments of love and sympathy towards his fellow-man. *Zakat* can provide the soundest and most stable

support for the socialism in Islamic state. It is an effective instrument of cultivating the spirit of responsibility towards society.

The Pilgrimage is an exhibition of equality, punctuality, discipline and brotherhood. About two and a half million people from various parts of the world come to Mecca to perform *Hajj*. No one can identify whether the person standing next to one is a king or a pauper. It is the best example of international brotherhood.

All these pillars teaches discipline, self-control, piousness, humility, humbleness, modesty, high morals, caring and love, and purify Muslims so much so that they attain moral perfection both inner and outward, while people see it and when no one is watching them, from their tongue and what they have in their heart. They completely eliminate hypocrisy and *Riya* (show off), and instil real character and noble qualities (Hasan *Ethical intro.9*).

The second chapter concludes by saying that the five pillars of Islam is a call to enjoin 'good' and forbid 'wrong'. It is true that prayer, pilgrimage, fasting etc. are intended to invite mankind to benevolence, manhood and right conduct. This is the sole matter of righteousness as enjoined by the Quran. Therefore, he who performs prayer etc., but does evil to his fellow beings is not righteous.

Notes:

1. Shirk (Arabic: association) This is the sin of associating another deity with Allah, the most severe sins mentioned in the Quran. Polytheism is one sin that cannot be forgiven, according to the Quran (P-36).
2. Surah: (Arabic: chapter; pl. suwar). A chapter of the Quran. There are one hundred fourteen chapters of the Quran each divided into verses (P-37).
3. Rasul (Arabic: messenger) Muhammad is termed a rasul because of his message of warning and hope (P-40).
4. Meraj in Arabic means ladder. The term has come to mean the ascension of Muhammad to heaven after his ISRA' or night journey, from Mecca to the MASJID AL-AQSA, usually interpreted as AL-QUDS (Jerusalem). In brief, the archangel Jibraeel took Muhammad through the seven Heavens, where he met with Musa and others and received the commandments for the five daily prayers, reduced by negotiation from as many as five hundred (P-42).
5. Loh-e-Mahfooz (Arabic: the preserved tablet) This tablet, mentioned in the Quran 85:22, is to be found in Heaven and contains the original words of the Quran, from which Jibraeel took verses to Muhammad. Also called the Umm-al-Kitab, the tablet has been important for Sufis, with a glimpse of the tablet as part of the mystical quest (P-48).
6. Ayah means verse in the Quran. Pl. Ayat, In modern usage the word almost always means a "verse" in the Quran, but Quranic usage makes it clear that it often means a "miracle" or "wonder" (P-65).
7. Dhul-I-Hijjah- The last month of the Muslim lunar calendar in which the pilgrimage occurs (P-66).

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