

ḤADĪTH OF JIBRĪL: PILLARS OF ISLĀM

1.0 The meaning of 'pillars.'

- 1.1 In Arabic, they are known as Arkān. This is the plural of Rukn which literally means "pillar".
- 1.2 A pillar is what something is built upon & supported by; without it the supported structure collapses.
- 1.3 Terming these matters as pillars therefore shows their importance.

2.0 The meaning of 'Islām'.

- 2.1 The word 'Islām' has two meanings depending on the context. It has a general meaning and a more specific meaning.
- 2.2 The general meaning is complete submission to Allāh with Tawḥīd.
 - 2.2.1 Based on this meaning, every Prophet was a Muslim. The true followers to Prophet Mūsa and 'Īsa were Muslims. Thus, Islām is the religion of the people of Paradise.
 - 2.2.2 The word Islām does not mean peace, however peace is a part of Islām, and as-Salām is one of the names of Allāh.
- 2.3 The more specific meaning of Islām refers to the path and legislation of Prophet Muḥammad ﷺ.

3.0 Why 5 pillars of Islām?

- 3.1 These five matters are the most important and obligatory foundations of Islām. Whoever negates their legislation or obligations is not a Muslim.
- 3.2 The Messenger of Allāh ﷺ said, *'Islām is to testify that there is no deity worthy of worship except Allāh and that Muḥammad is His Messenger; to perform Ṣalāh; pay Zakāh; fast Ramadhān; and to perform Ḥajj to the House (i.e. the Ka`bah) if you are able to do so.'*

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4.0 The first pillar: Shahādatayn.

4.1 This refers to the two testimonies of Islām:

4.1.1 First testimony: There is no deity worthy of worship except Allāh.

4.1.2 Second testimony: Muḥammad ﷺ is the Messenger of Allāh.

4.2 There are two testimonies however they both make up a single pillar. This proves a person cannot be a Muslim by accepting one without the other,

4.3 First testimony: *“Lā ilāha illa Allāh”*.

4.3.1 It means: there is no deity worthy of worship except Allāh.

4.3.2 In order to fulfil the first testimony, a person must reject all other false gods and deities, as well as affirm belief and worship of the one true god – Allāh.

4.3.3 It does not merely mean: there is no creator besides Allāh, as many non-Muslims accept the existence of a single creator.

4.4 Second testimony: *“Muḥammad Rasūlullāh”*.

4.4.1 He is the final Messenger of Allāh and His worshipper.

4.4.2 We accept his message and follow his legislation.

4.4.3 We do not worship him as he himself was a worshipper; however, we follow his manner of worshipping Allāh.

5.0 The second pillar: Ṣalāh.

5.1 This is to believe and accept that Allāh has obligated daily prayers upon every Muslim.

5.1.1 Whoever denies their obligation is not a Muslim.

5.2 The five obligatory prayers are Fajr, Ḍuhr, ‘Asr, Maghrib and ‘Ishā.

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5.3 There are other prayers which are voluntary and encouraged but not obligatory. They are known as Nafil prayers.

5.4 The virtue of Ṣalāh:

- 5.4.1 A great avenue of reward.
- 5.4.2 An avenue of sins being expiated.
- 5.4.3 Helps a person during difficulties.
- 5.4.4 They are an indicator of your Islām.

5.5 If a person does not know what to say during Ṣalāh, it is sufficient to make Tasbīḥ, Taḥmīd and Taḥlīl during it.

5.6 A person should then prioritise learning the Takbīr, Ṣūrah al-Fātiḥa and then the next most obligatory Statements.

6.0 The third pillar: Zakāh

6.1 Zakāh is the obligatory form of charity in Islām, it is Obligated upon the wealthy who fulfil its conditions. It is distributed amongst the poor.

6.2 Its wisdom includes:

- 6.2.1 Showing our submission to Allāh by sacrificing that which is beloved to every person - wealth.
- 6.2.2 Showing the compassionate nature of Islām in caring for each other and supporting those less well-off.

6.3 Its virtues are:

- 6.3.1 An avenue of great reward and expiation of sins.
- 6.3.2 An indicator of the depth of your Islām and submission to Allāh.
- 6.3.3 It purifies one's wealth and soul.
- 6.3.4 It fosters a strength of community and alleviates the suffering of others.

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7.0 The fourth pillar: Sawm.

7.1 Its literal meaning is to “abstain”.

7.2 More accurately it means to abstain whilst fasting from every matter which invalidates a person’s fast such as food, drink and intimate relations.

7.3 The time for abstinence is from the break of dawn until sunset.

7.4 Its wisdom includes:

7.4.1 To develop Taqwa (piety), patience and it is a Sign of a Muslim’s complete submission to Allāh.

7.4.2 There are two types of fasts:

7.4.2.1 Obligatory: such as fasting Ramaḍān.

7.4.2.2 Voluntary: such as fasting every Monday and Thursday and the day of ‘Arafah.

7.5 The month of Ramaḍān:

7.5.1 This is a sacred month of Islām, and a very important time in the life of every Muslim.

7.5.2 It is the month in which the Qur’an was revealed; the doors of Paradise are opened during it, and the doors of the Fire are closed.

7.5.3 Every Muslim, male and female, who fulfils its conditions is obligated to fast it.

7.5.4 There are certain people who are excused from fasting Ramaḍān. They include

7.5.4.1 : The ill, weak and travellers.

7.5.4.2 : Women bleeding from menses or postnatal bleeding; as well as the pregnant and breast-feeding woman who fears for her health or the health of the child.

7.5.5 Its detailed rulings such as its conditions, time, obligations and invalidators are mentioned in the books of Fiqh.

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8.0 The sixth pillar: Hajj to the House.

- 8.1 Allāh made the Ka'bah a Qiblah (direction) for the Muslims to turn to during Ṣalāh. This is to unify them wherever they may be.
- 8.2 The “House” is a term used in Islām to refer to the Ka'bah and other mosques.
- 8.3 We believe Allāh is above the heavens however these places have been attributed to Allāh in order to honour them.
- 8.4 The obligation of Hajj:
- 8.4.1 It is an obligation upon every Muslim who is sane, mature and able to perform both financially and bodily.
- 8.4.2 {Pilgrimage to this House is an obligation by Allāh upon whoever is able among the people. Whoever disbelieves, then surely Allāh is not in need of any of His creation} [03:97]
- 8.5 Its wisdom includes:
- 8.5.1 It shows a person's complete submission to Allāh, that a person partakes in this arduous pilgrimage submitting to His command.
- 8.5.2 It also reminds a person the struggles and sacrifices Prophet Ibrāhīm and his wife faced.
- 8.5.3 It is a great symbol of Muslim strength and unity.
- 8.5.4 It symbolises equality between the rich and poor, and Muslims of all races and backgrounds – except by virtue of piety.
- 8.6 Its virtue:
- 8.6.1 The Prophet ﷺ said, 'Whoever performs Hajj and does not commit any obscenity or commit any evil will go back (free of) sin as on the day his mother bore him'.
- 8.7 Hajj has specific days, actions, prohibitions, rulings and clothing.

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8.7.1 During the pilgrimage of Hajj, a person makes Tawāf around the Ka'bah; walks between as-Şafā & al-Marwa; stops by 'Arafah; sleep the night in Muzdailfah; spends nights in Minā and completes a number of actions during the days of 'Eid.

8.7.2 The detailed rulings, are mentioned in the books of Fiqh.

9.0 Summary of the five pillars.

9.1 These five pillars form the core basis of Islām; they are the most obligatory actions, and without accepting their obligation, a person cannot be a Muslim.

9.2 We should therefore study them, understand their rulings and implement them once we fulfil the Conditions required.