

مبادئ الدين الإسلامي

Basic Course on Islaam

A Handbook for the Educators

Abu Twalaal Az-Zubair bin Muhammed

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*Basic Course
on*

Islam

A Handbook for the Educators

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Lesson 1

The Testimony

by which one declares his Submission - Islam

الشهادة

[as-Shahaada]

أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله

[Ash-hadu allaa ilaaha illa-lIah, wa ash-hadu anna Muḥammadar-Rasoolullah]

I bear Witness that there is none worthy of worship but Allah,
and I bear Witness that Muḥammed is His (final) Messenger.

Tips:

The above Testimony consists of two Proclamations:

1. There is none worthy of worship but Allah

This phrase consists of two parts:

- a) Negation (there is none worthy of worship):

By this one should clear his heart and mind from all gods - everything that is worshiped (i.e. figures, spirits, phenomenon, symbols, any of the animate or inanimate things)

- b) Affirmation (but Allah):

By this one should establish in his heart and mind the One and Only Ilaah - Allah - as the only one worthy of worship. And that he will worship Him consistently and will associate none as partners in His worship

2. Muḥammed (Peace be upon him) is His final Messenger

This part of the Proclamation implies:

- i) To accept and obey all his commands and orders
- ii) To abstain from all that he prohibited
- iii) To testify and hold as true all that he informed
- iv) To worship Allah only in the way he prescribed

Lesson 2

Cleanliness

of a Muslim

الطهارة

[at-Twahaarah]

The ultimate goal of a Muslim is to save himself from al-Jahannam (The Hellfire) and enter al-Jannah (The Paradise). Allah and His Messenger show us the way to attain this goal through absolute purity.

Purification of soul, mind, heart and body from Shirk, Kufr, Nifaaq, Shubhaat and Shahawaat, dirt, etc. are required to attain this state of purity. The state of a Muslim's inward purity must reflect in his behaviors and external cleanliness.

There two states of physical impurities - Minor Impurity and Major Impurity.

Minor Impurity can be removed by performing Wudwoo (Ablution). The Steps of Wudwoo are as follows:

'Othman bin 'Affan poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "Allah's Messenger said 'If anyone Performs ablution like that of mine and offers a two-Rak'ah prayer during which he does not think of anything else then his past sins will be forgiven.

Major impurity can be removed by taking bath (Ghusl) and this is performed as follows:

Narrated By 'Aisha: Whenever the Prophet took a bath after Janaabah he started by washing his hands and then performed ablution (Wudwoo) like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handful of water over his head and then pour water all over his body.

A Muslim should also maintain other hygienic procedures as taught

by the Prophet (Peace be upon him) like the ones that are mentioned below:

Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the mustaches short, clipping the nails, and plucking the hair of the armpits. (The prophet ordered us to do the last four once in every 40 days)

It is required for one who has declared his Submission (Islaam) to purify his body by taking a bath.

Lesson 3

Prayer

Cumpulsory, five times daily

الصلاة
[as-Swalaah]

- ◆ Swalaah is the second pillar of Islaam
- ◆ After Shahaadah, by Swalaah and Zakaah one is granted brotherhood in Islaam
- ◆ Swalaah is compulsory and has to be offered five times daily
- ◆ They are: Fajr, Lwuhr, 'Aswar, Maghrib and 'ishaa
- ◆ Even merely abandoning them is considered Kufr (Disbelief)
- ◆ One should remove major or minor impurities - through Ghusl or Wudwoo - before Swalaah
- ◆ Swalaah is offered facing the Qibla - Ka'bah in Makkah
- ◆ All actions and supplications in Swalaah should be performed exactly as established by the Prophet (Peace be upon him), for he said:

"Pray as you see me praying"

- ◆ Swalaah should be performed at prescribed times in congregation

Fajr	2 Rak'ah	Starts when the dawn appears	Ends with the start of the sunrise
<u>Lwuhr</u>	4 Rak'ah	Starts when the sun moves from the zenith	Ends when one's shadow becomes same length as his height (Till the time of ' <u>Asar</u>)
' <u>Aswar</u>	4 Rak'ah	Starts when one's shadow becomes same length as his height (when the sun is high)	Ends when the sun becomes pale (Till the time of <u>Maghrib</u>)
<u>Maghrib</u>	3 Rak'ah	Starts when the sun sets	Ends when the twilight disappears (Till the time of ' <u>Isha</u>)
' <u>Ishaa</u>	4 Rak'ah	Starts when the twilight disappears	Ends by the middle of an average night

-
- ◆ On Fridays, Jumu'a Prayer of 2 Rak'ah is offered in the noon after a brief sermon. Sooratul-a'laa and Soorathul-ghashiya are recited in them.
 - ◆ If a Muslim dies his body should be washed and Janaza Prayer should be offered.

Lesson 4

Remembrance

Of Allah

الأذكار

[al-Adhkaar]

I glorify and exalt Allah
(from all imperfections, associations and allegations)

سبحان الله

[Subhanallah]

All Praises are to Allah
(Praise with absolute love and fear;
Praise for His perfection and mercy)

الحمد لله

[al-Hamdu li-llah]

Allah is the Greatest

الله أكبر

[Allahu Akbar]

There is none worthy of worship
but Allah

لا إله إلا الله

[Laa ilaaha illa-llah]

I ask Allah for forgiveness

استغفر الله

[Astagfiru-llah]

Tips:

1. Tasbeeh is negation of all imperfections and allegations
2. Hamd is an affirmation of all His perfections and confirmation of all creations' obligation to worship Him.
3. Takbeer is the most repeated pronouncement of Allah's greatness in all aspects
4. Tahleel is the best of the remembrances of Allah taught by all His prophets and messengers
5. Allah will show a way out from every distress for one who performs Istighfaar persistently
6. Tasbeeh and Hamd shall fill one's scale (or balance that will be used to weigh the good and bad deeds on the Day of Judgement)

Lesson 5

The Opening Chapter

Of the Noble Qur'aan

سورة الفاتحة

[Sooratul-Faatiha]

- | | |
|---|---|
| 1. In the Name of Allah, the Most Gracious, the Most Merciful | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
[Bismillahi-Rahmaanir-Raheem] |
| 2. All Praises are to Allah, Lord of all Worlds | الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
[Al-hamdu lillahi Rabbil 'aalameen] |
| 3. The Most Gracious, the Most Merciful | الرَّحْمَنِ الرَّحِيمِ
[ar-Rahmaanir-Raheem] |
| 4. The Only Owner and Ruler of the Day of Judgement | مَلِكِ يَوْمِ الدِّينِ
[Maaliki Yaumid-deen] |
| 5. You alone do we Worship and You alone do we ask for help | إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
[Iyyaaka-na'budu wa iyyaka-nasta'een] |
| 6. Guide us on the Straight Way | اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
[Ihdinas-Swiratwal-Mustaqeem] |
| 7. The Way of those upon whom You bestowed Your Grace | صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
[Swiraatal-ladheena an'amtalalayhim] |
| Not of those upon whom is Your Anger | غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
[ghairil-maghdwoobi 'Alayhim] |
| Nor of those who went astray | وَلَا الضَّالِّينَ
[walad-dwaalleen] |

Tips:

- ✓ The First Chapter of the Noble Qur'aan is Sooratul-Faatiha
- ✓ It is also known as 'The Seven Oft-repeated Verses (as-Sab'ul-Mathhaanee) and Ummul-Qur'aan or Ummul-Kitaab
- ✓ It should be recited in every Swalaah
- ✓ Swalaah is an intimate conversation between a slave and Allah. This conversation runs through al-Faatiha as follows:
The prophet (Peace be upon him) said: Allah Almighty says:
"I divided the prayer into two halves between Me and My servant, and My servant will receive what he asks.
When the servant says: All Praises are to Allah, Lord of all Worlds, Allah the Most High says: My servant has praised me.

And when he says: The Most Gracious, the Most Merciful, Allah the Most High says: My servant has lauded me.

And when he says: The Only Owner and Ruler of the Day of Judgement, He remarks: My servant has glorified me, and sometimes He would say: My servant entrusted (his affairs) to me.

And when he says: You alone do we Worship and You alone do we ask for help, He says: This is between Me and My servant, and My servant will receive what he asks for.

Then, when he says: Guide us on the straight way. The Way of those upon whom You bestowed Your Grace; Not of those upon whom is Your Anger, nor of those who went astray,

He says: This is for My servant, and My servant will receive what he asks for."

The best way to know about Allah is to learn His Names and Attributes.

The Names and Attributes of Allah Almighty explicitly stated in this chapter are:

Names	Attributes	Meanings/Implications
Allah		Ismul-Jalaalah- Proper Name of the Creator; the Only One worthy of worship
Ar-Rahmaan	Rahmah, Mercy	Of vast and abundant Mercy
Ar-Raheem	Rahmah, Mercy	The One who bestows Mercy on His Creation
Rabb	Ruboobiyya, Lordship	Creator, Supreme Owner, and Planner and Organizer of all Worlds
Maalik	al-Mulk, Ownership and Authority	Only Owner and Ruler of the Day of Judgement
	In'aam, Bestowal of Grace	One who bestows His Grace upon His Creation

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- ✓ The deepest prayer of a Muslim is to show him the straight way and keep him on it always
 - ✓ This Straight Way is that which was pursued by the Prophets (peace be upon them), the first and foremost believers, the martyrs and the righteous
 - ✓ And one ends his prayer asking Allah Almighty to keep him away from the path of those who earned His Anger by deviating though they knew the truth, like the Jews; and from that of those who went astray due to their ignorance, like the Christians

Lesson 6

What a Muslim should never be ignorant about

1. Know your Lord

ما لا يسع المسلم جهله
١. معرفة العبد ربه

Who is your Rabb (Lord) ?

Allah is my Rabb (Lord) because He is the Only Creator, Owner, Planner and Organizer of all worlds. And I am one among them. This concept is known as Tawheedur-Ruboobiyya - Oneness of the Lordship of Allah. The prime aspects of Ruboobiyya are:

1. Creation (خلق)
2. Ownership or Supreme Authority (ملك)
3. Planning and Organizing (تدبير)

These three main aspects and others of Ruboobiyya - like that of Giver of Security, Provider, Sustainer, Cherisher, etc., - belongs to Allah Alone. And He has no partner in His Lordship.

Who is your Ilaah (the One whom you worship) ?

Allah is my Ilaah - the Only One whom all creation should worship. There is none worthy of worship but He. And I shall never associate anyone as partners in His worship. For He alone has created all worlds and owns, plans and organizes them. None has any authority or even the smallest share of it - over them but Allah alone. None had to assist Him and none has the right to intercede with Him without His permission.

This concept is known as Tawheedul-Uloohiyya - Oneness of Allah in Worship. And this is Allah's right over His creation, and the duty of the creation unto their Lord.

Associating partners in His worship is Shirk - the gravest sin that Allah will never forgive.

['God' is anything that is worshiped, while 'Allah' (ismul-jalaalah) is the proper name of the Lord of all worlds. So, 'God' cannot be used as an equivalent to 'Allah']

What is the way to know about your Lord ?

The best way to know about Allah is to learn His Names and Attributes. Allah has many Names, some He revealed in His Book, some He taught to some of His Creations and some He concealed in His unrevealed knowledge. All His Names are Most Beautiful and Perfect.

Allah has many Attributes. All His Names contain some of His Qualities. All His Attributes are also Most Perfect and Beautiful. He has many Attributes that have not been included in His Names revealed to us.

None has the right to name or qualify Allah. It is He who alone can do this. The only sources available to learn His Names and Attributes are the revelations - Allah's Word (The Noble Qur'aan) and the teachings of His Messenger (peace be upon him).

And one should believe in them, affirm what is affirmed in the Qur'aan and the Sunnah and reject what is negated in them without any type of denial, twisting, similitude, figurative illustration or false interpretation.

This concept is known as Taw^heedul-Asmaa' was-S^wiffaat - Oneness and Uniqueness of Allah in His Names and Attributes.

And one should not say about Allah what he knows not, nor believe or deny any of His Names or Attributes. Doing so is Kufr (Disbelief).

Allah has Ninety-nine Names. Whosoever memorizes these Names, learns their meanings and acts upon them will enter the Paradise.

Ruboobiyya, Uloohiyya and al-Asmaa' was-S^wiffaat are the three aspects of Tawheed (Oneness of Allah). Mankind was created for the fulfillment of this creed.

Other ways to know about Allah are:

- ✓ To study the verses revelation - Qur'aan and Sunnah
- ✓ Keen observation and study of His vast and diverse creations

Lesson 7

Chapter of Purification

Of Allah and His Worship

سورة الإخلاص

[Sooratul-Ikhlaasw]

In the Name of Allah,
the most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
[Bismillahi-Rahmaanir-Rahéem]

1. Say: He is Allah the One

قُلْ هُوَ اللَّهُ أَحَدٌ
[qul-huwallahu Ahad]

2. Allah, the One whom all depend upon

اللَّهُ الصَّمَدُ
[Allahus-Swamad]

3. He begets not, nor was He begotten

لَمْ يَلِدْ وَلَمْ يُولَدْ
[Lam yalid wa lam yoolad]

4. And there is none equal or comparable
unto Him

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
[walam yakun-lahu kufuwan ahad]

Tips:

- ◆ This is the most comprehensive, clear and concise description about Allah and it is given by Allah Himself
- ◆ It pronounces the Oneness and Purity of Allah as well as His Worship
- ◆ This Chapter is equivalent to one-third of the Noble Qur'aan in terms of reward
- ◆ This is one of the chapters used as a dhikr to fortify from Shayatween and other evils
- ◆ It negates the concepts that Allah begets children (like those of Jews, Christians and Pagans)
- ◆ It also negates the concept that there are equals unto Allah (like that of the polytheists) or there are people who can intercede with Him without His permission
- ◆ All these allegations are absolutely absurd! For He is the One who does not depend upon anything, the One who is Self-sufficient, while everything depends on Him

Lesson 8

What a Muslim should never be ignorant about ما لا يسهل المسلم جهله

2. Know your Deen

٢. معرفة العبد دينه

Definition of Deen

There are two aspects for the definition of Deen:

1. All that with which one submits to the Will of Allah
2. All that one will be reckoned

Backdrop

Allah created man and provided him sustenance. He did not abandon him worthless. When He sent him down to the Earth, He promised him guidance and said:

"Whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve".

It is a great favor upon us that He sent Prophets and Messengers from time to time with His Guidance. This Guidance is His Religion namely Islaam that also means total submission to the Will of Allah.

The Religion preached by all Prophets was Islaam in general and the prime message preached by all of them is to worship Allah alone and to keep away from every Taghoot (false deity). Islaam was completed in its perfect and particular form by the final Prophet, Muḥammed (Peace be upon Him) and whole of Mankind and Jinn must embrace it. For he said:

"He who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the dwellers of Hell-Fire".

Structure

Jibreel (Peace be upon him) came to the Prophet (peace be upon him) asking questions to educate the people about their religion. Then the Prophet described it for him in the following three levels - Islaam, Imaan and Ih̥saan.

Level 1	Islaam	Total Submission	Five Pillars
Level 2	Imaan	Faith	Six Pillars
Level 3	Ih̥saan	Perfection	One Pillar

Lesson 9

Chapter of the Daybreak

Or Dawn

سورة الفلق

[Sooratul-Falaq]

In the Name of Allah,
the most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
[Bismillāhi-Raḥmaani-Raḥeem]

1. Say: I seek refuge with the Lord of
the daybreak

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
[Qul A'oodhu bi Rabbil-falaq]

2. From the evil of all that is He created

مِنْ شَرِّ مَا خَلَقَ
[Min sharri maa khalaq]

3. And from the evil of all that darkens
as it overspreads

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
[wamin sharri ghaasiqin idha waqab]

4. And from the evil of those who blow
in the knots

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
[wamin sharri-naffathaati fil-'uqad]

5. And from the evil of the envier as he
envies

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ
[wamin sharri haasidin idha hasad]

Tips:

- ✓ This is one of the chapters known as mu'awwidaat that are prescribed to fortify oneself from the witchcrafts, evil eyes, possessions, and other harms and evils of shayaatween
- ✓ It is a part of the routines of a Muslim and is recited after the five compulsory prayers and before going to bed

Lesson 10

What a Muslim should never be ignorant about

ما لا يسع المسلم جهله

2. Know your Deen

٢. معرفة العبد دينه

LEVEL ONE: ISLAAM

المرتبة الأولى: الإسلام

- ✓ Islaam is the first level of the Religion of Allah
- ✓ It means the total submission to the Will of Allah
- ✓ Islaam is built upon Five pillars and they are mostly outward actions

1- الشهادتان [Shahaadataani] Testimonies	The Proclamation: أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله ♦ I bear Witness that there is none worthy of worship but Allah, ♦ And I bear Witness that Muhammed is His (final) Messenger.
2- الصلاة [as-Swalaat] Prayer	♦ To establish Five Times Prayer everyday ♦ They are: Fajr, <u>L</u> wuhr, ' <u>A</u> swar, Maghrib and ' <u>I</u> shaa ♦ To abandon them is a Kufr (Disbelief) ♦ This should be performed in congregation
3- الزكاة [az-Zakaat] Charity	♦ Zakaah means purification and posterity ♦ It is considered as the right of the poor and destitute ♦ It should be given out yearly from ones wealth in proportions prescribed ♦ And should be paid to the 8 categories of the Muslim community prescribed in the Noble Qur'aan
4- الصوم [as-Swaum] Fasting	♦ Fasting is the abstinence from worldly pleasures such as food, drink, sexual activities from dawn to dusk ♦ It is performed during Ramada <u>a</u> n, the month of the commencement of the Revelation of Noble Qur'aan
5- الحج 5 [al-Hajj] Pilgrimage	♦ Pilgrimage to the Sacred House of Allah in Makkah at least once in a life time if one has the means to do so

Lesson 11

Chapter of Mankind

سورة الناس

[Sooratun-naas]

In the Name of Allah,
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
[Bismillahir-Rahmaanir-Rahéem]

1. Say: I seek refuge with the Lord of
Mankind

قُلْ أَعُوذُ بِرَبِّ النَّاسِ
[qul a'oodhu bi Rabbinaas]

2. The King of the Mankind

مَلِكِ النَّاسِ
[Malikin-naas]

3. The Ilah [One worthy of worship]
of mankind

إِلَهِ النَّاسِ
[ilaahinaas]

4. From the evil of the whisperer who
withdraws

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
[min sharril-waswaasil-khannaas]

5. Who whispers in the hearts of
mankind

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ
[alladhee yuwaswisu fee swudoorinaas]

6. Of jinn and mankind

مِنَ الْجِنَّةِ وَالنَّاسِ
[minal-jinnati wan-naas]

Tips:

- ✓ This is one of the chapters known as mu'awwidaat that are prescribed to fortify oneself from the witchcrafts, evil eyes, possessions, and other harms and evils of shayaatween
- ✓ It is a part of the routines of a Muslim and is recited after the five compulsory prayers and before going to bed

Lesson 12

What a Muslim should never be ignorant about

ما لا يسع المسلم جهله

2. Know your Deen

٢. معرفة العبد دينه

LEVEL TWO: IMAAN

المرتبة الثانية: الإيمان

- ✓ Imaan is the second level of the Religion of Allah
- ✓ It means firm belief and consists of three basic aspects:
 1. Conviction with the heart (firm belief)
 2. Proclamation with the tongue
 3. Action with the limbs
- ✓ Imaan increases with submissiveness and decreases with disobedience
- ✓ Imaan is built upon six pillars and are mostly inward actions

1- الإيمان بالله To Believe in Allah	To believe <ul style="list-style-type: none">- in the existence of Allah- in the oneness of His Lordship- in the oneness of His worship- in the oneness and uniqueness of His Names and Attributes
2- وملائكته in His Angels	<ul style="list-style-type: none">♦ Angels are one of the worlds created out of light♦ They will never disobey Allah♦ They precisely carry out orders and duties♦ They have wings - 2, 3, 4 or more♦ They keep worshipping and glorifying Allah without any weariness♦ Only Allah knows their numbers♦ One should believe in them all as a whole♦ One should believe in the names and duties of them mentioned in the revelations, such as:<ul style="list-style-type: none">- Jibreel : entrusted with revelation to prophets- Meekaeel : entrusted with water & vegetation- Israafeel : entrusted with the trumpet that will be blown to mark the Last Day- Maalik : guardian of the Hellfire- Munkar & Nakeer : entrusted with the interrogation of man in his grave- Malakul-Maut (Angel of Death) : entrusted with removal of souls from bodies upon their death- Angels appointed to guard and account the deeds of people

<p>3- وكتبه in His Books</p>	<ul style="list-style-type: none"> ♦ As part of the guidance send from time to time many Books have been send to the mankind with the messengers ♦ One should believe in all Books revealed by Allah ♦ One should also believe in the 4 books stated in the Noble Quran <ul style="list-style-type: none"> - Taurat (Prophet Musa, peace be upon him) - Zabur (Prophet Dawood, peace be upon him) - Injeel (Prophet Isa, peace be upon him) - Qur'aan (Prophet Muhammed, peace be upon him) which is the last of the Books and which abrogates all former ones
<p>* 4- ورسله in His Messengers (* see page 22)</p>	<ul style="list-style-type: none"> ♦ They are people specially chosen from mankind to call them to Allah ♦ Messengers have been sent to each and every nation of mankind ♦ Around 125,000 prophets and over 300 messengers have been sent ♦ One should believe in every one of them without any discrimination ♦ Around 25 prophets have been mentioned in the Noble Qur'aan by their names ♦ Prophet Muhammed is the last and final Messenger and is sent to the whole of Mankind and Jinn
<p>5- واليوم الآخر in the Last Day</p>	<ul style="list-style-type: none"> ♦ One should believe in the appointed time and resurrection of all creation ♦ One should believe that he will be called to reckon for all his endeavors ♦ One should believe that he will be rewarded and punished for this endeavours according to the judgement of Allah ♦ The belief in the rewards and punishments of the one's life in grave is also a part of this pillar
<p>6- والقدر خيره وشره and in Fate the good and ill of it</p>	<ul style="list-style-type: none"> ♦ Knowledge of Allah has always been with Him and is everlasting. And His knowledge encompasses everything, including all that is to happen till the Last Day ♦ He recorded all that has to happen till the Day of Judgement that had preceded in His knowledge - in the Mother of the Book 50,000 years before the creation of the heavens and earth ♦ Everything that was recorded and is to happen, happens only in accordance with His Will ♦ All creations, their essences, properties, actions and doings are created by Allah <p>[That which has hit you was not going to pass you by, and that which has passed you by was not going to hit you. The pen has been lifted and the leaves have dried]</p>

وعدد الرسل : ثلاثمائة وخمسة عشر. والأنبياء مائة ألف وأربعة وعشرون ألفاً. ثبت ذلك في الأحاديث عن رسول الله صلى الله عليه وسلم من حديث أبي أمامة ومن حديث أبي ذر، (المعتقد الصحيح الواجب على كل مسلم اعتقاده، تأليف الدكتور عبد السلام بن برجس العبد الكريم صفحة ٤٠)

The number of Messengers (Rusul) are three hundred and fifteen (315), and [the number of] Prophets (Anbiyaa) are one hundred and twenty four thousand (124,000). This is established from the narrations from the Messenger of Allah (peace be upon him) from the narration of Abu Umama and the narration of Abu Dharr.

(AlMu'taqad as-Saheeh Al-Wajib 'ala Kulli Muslimin i'tiqaduh, by Dr. AbdusSalaam bin Burjis Abdul Kareem, Page 40)

وعن أبي ذر قال: قلت يا رسول الله أي الأنبياء كان أول؟ قال: آدم، قلت: يا رسول الله أوني كان؟ قال: نعم، نبي مكلم، قلت: يا رسول الله كم المرسلون؟ قال: ثلاثمائة وبضع عشر جما غفيرا، وفي رواية عن أبي أمامة قال أبو ذر: قلت يا رسول الله كم وفاء عدة الأنبياء؟ قال: مائة ألف وأربعة وعشرون ألفا الرسل من ذلك ثلاثمائة وخمسة عشر جما غفيرا،

(مشكاة المصابيح - ٢٤٦/٣ صحيح)

And [narrated] from Abu Dharr that he said:

I said: "O Messenger of Allah, who from among the Prophets was the first?"

He said: "Adam."

I said: "O Messenger of Allah, was he a Prophet [Nabiyy]?"

He said: "Yes, he was the Prophet who has spoken [with Allah]"

I said, "O Messenger of Allah, how many Messengers (Mursulun) were there?"

He said: "A large crowd of Three hundred and fifteen (315)."

And in the narration of Abu Umama, Abu Dharr said: "I said, O Messenger of Allah, how many Prophets (Anbiyaa) were there?"

He said: "One hundred and twenty four thousand (124,000). The Messengers (Rusul) from among them are a large crowd of three hundred and fifteen (315).

(Mishkaat Al-Masaabeeh - 3/246, Saheeh)

٢٦٦٨ - كان آدم نبيا مكلمًا، كان بينه و بين نوح عشرة قرون، و كانت الرسل ثلاثمائة وخمسة عشر، (السلسلة الصحيحة المجلدات الكاملة - ١٦٧/٦)

2668 - Adam was a Prophet (Nabiyy) who spoke [with Allah]. There were ten centuries between him and Noah and the Messengers (Rusul) were three hundred and fifteen (315).

(Silsilah As-Saheehah - 6/167).

و جملة القول: إن عدد الرسل المذكورين في حديث الترجمة صحيح لذاته، وأن عدد الأنبياء المذكورين في أحد طرقه، و في حديث أبي ذر من ثلاث طرق، فهو صحيح لغيره، (السلسلة الصحيحة المجلدات الكاملة - ١٦٧/٦)

To summarise: the count of Messengers (Rusul) that is mentioned in this narration is saheeh li dhatihi (Saheeh on its own). And the count of Prophets (Anbiyaa) that is mentioned is [transmitted] through one of its paths, and in the narration of Abu Dharr it is [transmitted] through three paths. So it is saheeh li ghayrihi

(Saheeh by the support of others)

(Silsilah As-Saheehah - 6/167).

لكن عدد الرسل صحيح؛ جاء من طريق أخرى عن أبي أمامة بسند صحيح، وعدد الأنبياء صحيح لغيره، وقد حققت ذلك كله في الصحيحة (٢٦٦٨)،

(سلسلة الأحاديث الضعيفة والموضوعة وأثرها السيئ في الأمة - ٢٠٥/١٣)

But the count of Messengers (Rusul) is Saheeh. It has come from another path [of transmission] that Abu Umama with Saheeh chain of narration (sanad). And the count of Prophets (Anbiyaa) is saheeh li ghayrihi (Saheeh by support of others) and all these are proven in the Saheeh (2668)

(Silsilat Al-Ahaadith Ad-dhaeefa wa al-moudhoo'a Wa Atharuha as-Sayyia fil Ummah - 13/205)

Lesson 13

Verse of al-Kursiyy

The Footstool of Allah

آية الكرسي

[Ayatul-kursiyy]

In the Name of Allah,
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
[Bismillahir-Rahmaanir-Rahéem]

2:255 : Allah! There is none worthy of
worship but He, The Everliving, the
Sustainer

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
[Allahu laa ilaaha illa
huwal-Hayyul-Qayyoom]

Neither slumber nor sleep
overtakes Him

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
[laa ta'khudhu sinatun walaa naum]

His are all that is in the heavens
and on the earth

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
[lahu mafias-samaawati wama fil-ardw]

Who is there to intercede with
Him without His permission?

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
[mandha-lladhee yashfa'u indahu illa bi idhnihi]

He knows what is before them
and what was behind them

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
[ya'lamu maa baina aydeehim wamaa khalfahum]

And they can never encompass
anything of His knowledge
except that which He Wills

وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
[walaa yuheetwoona bi shay'in
min ilmihi illa bimaa shaa']

His Footstool extends over the
heavens and the earth

وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
[wasi'a kursiyyuhus-samawaati wal-ardw]

And preserving them both
burdens Him not

وَلَا يَؤُودُهُ حِفْظُهُمَا
[walaa ya'ooduhu hifwuhumaal]

And He is the Most High, the Supreme

وَهُوَ الْعَلِيُّ الْعَظِيمُ
[wahuwal-'aliyyul-'alweem]

Tips:

- ✓ This is the greatest verse in the Book of Allah
- ✓ The greatest name of Allah is stated in this verse al-Hayyul-

Qayyoom - by which if one invokes Allah, his prayer will be accepted

- ✓ Five Names and around twentyfive Attributes of Allah have been mentioned in this verse
- ✓ This is one of the verses that is prescribed for the fortification of a muslim and is recited after the five time compulsory prayers, in the mornings and evenings and before going to bed
- ✓ If one recites this in the evening, Allah will appoint a guardian for him and no Shayatan will come near him

Lesson 14

What a Muslim should never be ignorant about ما لا يسع المسلم جهله

2. Know your Deen

٢. معرفة العبد دينه

LEVEL THREE: IHSAAN المرتبة الثالثة: الإحسان

- ◆ Ihsaan is the third and highest level of the Religion of Allah
- ◆ Ihsaan means perfection of one's religion in all aspects
- ◆ It is the level that makes one closest to Allah and is the most rewarding state
- ◆ It has only one pillar:
 - "It is to worship Allah as though you are seeing Him,
and if you do not see Him, then surely He is seeing you"
- ◆ The above pillar states two aspects:
 1. To worship Allah as though you see Him
 - This is the most recommended and highest form. If one is not able to attain this then he must try to attain the, second state.
 2. To worship Allah as He is surely seeing you

Lesson 15

What a Muslim should never be ignorant about

ما لا يسع المسلم جهله

3. KNOW YOUR PROPHET

٣. معرفة العبد نبيه

Name and Lineage

- ✓ His name is Muhammed the son of 'Abdullah.
- ✓ He belongs to the tribe of Quraysh, the most prominent tribe among the Arabs.
- ✓ Arabs are the decedents of Isma'eel son of Ibrahim (Peace be upon them both)

Age and Prophethood

- ✓ He was born Makkah and lived 63 years
- ✓ He was selected as the messenger of Allah at the age of 40
- ✓ By the revelation of Iqra' He became a Prophet
- ✓ By the revelation of al-Muddathir he became a Messenger
- ✓ He remained with His people 23-years as the Messenger of Allah.
- ✓ He died when he was 63 years old.

Israa' - Mi'raj and Hijra:

- ✓ He warned them against Shirk and called them to Tawheed for 10 years
- ✓ In a particular night he was called for Mi'raj - to ascend up to the last heaven
- ✓ In the same night he made the Israa' - journey by night to Masjidul-Aqsa.
- ✓ Upon Mi'raj he was ordered to establish five time regular prayers
- ✓ He offered it 3 years in Makkah as he was ordered
- ✓ The suffering and persecution of his people escalated
- ✓ He got permission to make Hijra - Migration from Makkah to Madinah

Completion of Islaam in Madinah

- ✓ After the Hijra Allah completed His religion
- ✓ All good things were enjoined and all evils were warned against and prohibited

-
- ✓ And Allah ordered both Mankind and Jinn to obey him
 - ✓ Every Muslim should love him most after Allah and should follow him strictly
 - ✓ He died in Madinah and was buried in the house of 'Aisha' beside his Masjid

May the peace and blessings of Allah be upon him always

Two aspects of the religion of Allah are:

1. Worshipping Him alone
2. To be fair and good to others

In Islaam all etiquettes are prescribed in detail pertaining to every walk of life. A muslim is enjoined to practice them in his life.

Some of them are mentioned below:

1. To be good and dutiful to one's parents
2. To be liberal to one's kith and kin, orphans and all deprived
3. To keep away from all shameful deeds, injustice and rebellions
4. To love one another and co-operate in good things

None will enter paradise till they believe, and none will believe till they love one another and to love one another they must disseminate salaam - the greeting of Islaam among them.

A muslim is also commanded:

- ♦ to return greetings
- ♦ to visit the sick
- ♦ to follow funeral processions
- ♦ to say: "May Allah be merciful to you" to a sneezer if he says: "All Praises are to Allah"
- ♦ to accept invitations
- ♦ to help the oppressed and to help others to fulfill their oaths
- ♦ to pronounce "Bismillah" before eating, drinking, entering homes, wudwoo, ghusl, slaughtering animals and so on
- ♦ to give precedence to the right unless and otherwise prescribed

Allah Almighty says:

"Say: surely, my Lord has forbidden all shameful deeds, wheather open or secret; sins and unrighteous transgressions; that you associate partners with Allah for which He has given no authority; and saying anything about Allah of which you have no knowledge.

Lesson 17

Islaamic Methodology - 1

المنهج الإسلامي - ١

In receiving the knowledge and reaching conclusions

في التلقي والاستدلال

1. The Sources of knowledge

The Religion of Allah - Islaam - is built upon the revelation

Revelation has two forms:

1. The Book of Allah
2. Sunnah or Traditions of the Prophet Muḥammed (Peace be upon him)

Sunnah consists of three components:

Words of the Prophet (Peace be upon him)

Deeds of the Prophet

Sanctions of the Prophet

- ♦ The wordings of the revelation and their meanings are from Allah. He says:
"And its collection and recital are for Us (Allah). And when We recite it follow its recital. And then, it is for Us (Allah) to give its explanation."
- ♦ Sunnah is a part of the revelation for Allah said:
"Nor he says of his own desire. It is no less than the revelation inspired to him",
- ♦ A muslim should refer to the Book of Allah and the Sunnah of the Prophet (Peace be upon him) in all major and minor issues of his life
- ♦ One should not reject any part of the revelation or twist its meaning. But it is upon him to act in accordance with it precisely
- ♦ The nuswoos (texts) of Qur'aan and Sunnah must be understood, explained and applied strictly as meant by Allah and His messenger

2. Upon the understanding of the pious predecessors

- ♦ The Prophet was comanded to convey the words and meanings of the revelation to the whole of Mankind and Jinn
- ♦ The Companions of the Prophet (peace be upon him) learned the texts and meanings of the revelation as meant by Allah and

His Messenger. They are the first audience to the revelation.

- ♦ They applied them in their life under the guidance of the Prophet (peace be upon him)
- ♦ Whenever they had any doubt they referred to the Prophet (peace be upon him) and it was cleared by the revelation
- ♦ Allah Almighty has corrected them through His Messenger whenever they made some mistakes in understanding the texts
- ♦ They are the authentic and best of the nations. And this has been attested by Allah and His Messenger
- ♦ Two generations that followed them are also pious, authentic and best of the people after them
- ♦ Following them has been set as a condition by Allah to receive His guidance, pleasure and to enter the paradise
- ♦ A Muslim should learn and apply the texts of the revelations upon the understanding of the pious predecessors

3. Submission to the Narrations

Narrations (Athaar) consists of three components

1. Texts of the Noble Qur'aan
 2. The explanations of the Prophet (peace be upon him)
 3. The applications of the Pious Predecessors
- ♦ The Religion of Allah is built upon these narrations, not upon logic or intelligence of the people
 - ♦ In the religion of Allah no precedence or preference should be given to the human logic or desires over the narrations
 - ♦ Narrations are the ultimate truth and wisdom, whereas all other sources are from the limited intelligence, experiences and desires of the people
 - ♦ So it is binding upon us to submit to the narrations as and when they reach us through authentic sources
 - ♦ It is incumbent upon the mankind to submit to the narrations even if:
 - ♦ his personal experiences may contradict with them
 - ♦ he cannot grasp the rationale behind them
 - ♦ he feels some things are hard to implement
 - ♦ it opposes his personal interests
 - ♦ he feels it is against the spirit of his age, time or place, etc.

4. No Arguments, debates or disputes in the Religion of Allah

- ♦ As Allah created the Mankind and designed his nature, He knows his needs, what he should and should not do, and every other matter pertaining to him, only Allah has the right to decide his religion
- ♦ There is no scope in the religion of Allah for deductions, arguments, debates or disputes based on logic and intelligence of people, hence they are absolutely prohibited
- ♦ In the way of Allah there is no other choice but to submit to the narrations absolutely and whole-heartedly, without any arguments or disputes

5. Hold fast to the al-Jama'a - the main stream

- ♦ Splits have occurred among the polytheists and the people of the Book
 - ♦ The Jews divided amongst themselves into 71 sects
 - ♦ The Christians divided amongst themselves into 72 sects
 - ♦ The Prophet warned that this nation will be divided into 73 sects
 - ♦ The reasons for disunity are:
 - ♦ Ignoring the narrations wholly or partially
 - ♦ Giving precedence to the logic and desires of the people over the narrations
 - ♦ Interpreting the narrations according to their own logic and desires
 - ♦ Ignoring the pious predecessors' understanding of the narrations
 - ♦ The way to overcome this disunity is:
 - ♦ To return to the Book of Allah and the Traditions of the Prophet (Peace be upon him) whenever a major or minor dispute occurs
 - ♦ To accept the Qur'aan and Sunnah upon the understanding of the pious predecessors and to implement them as they applied
 - ♦ The prophet (Peace be upon him) warned that all the sects of his nations will enter the hellfire except one - which is al-Jamaa'a (or the main stream Muslims). They will enter the Paradise directly without any punishments of Hell-fire.
 - ♦ Al-Jamaa'a or the main stream Muslims are those who hold fast to that which the Prophet (Peace be upon him) and his companions were upon
 - ♦ To save oneself from the Hell-fire, enter the paradise and earn the pleasure of Allah, one should hold fast to al-Jamaa'a or to the way that which the Prophet and his companions were upon
 - ♦ Disunity is the basic fabric of the people of whims and desires. So one should be aware of such evils and stay away from them
 - ♦ Islaam was revealed to unite the people on the way of Allah and denounces all types of splitting. So, a muslim should be eager to preserve the unity of the nation of Islaam
-

Virtue of Tawheed

فضل التوحيد

- ♦ The fulfilment of Tawheed is what the Jinn and Mankind were created for and is their first and foremost obligation
- ♦ All Books were revealed and all prophets were sent for the fulfillment of Tawheed
- ♦ One who testifies Tawheed, Allah will guide him, and all aspects of his life will become balanced
- ♦ One who testifies Tawheed, Allah will grant him security, and protect him in this world from all types of evils and from hellfire in the hereafter
- ♦ Allah has forbidden hellfire upon those who testify 'Laa ilaaha illa-Ilah' seeking only the Face of Allah
- ♦ 'Laa ilaaha illa-Ilah' outweighs the whole of creation
- ♦ Testification of 'Laa ilaaha illa-Ilah' will expiate one's sins
- ♦ One who testifies that there is none worthy of worship but Allah, and that Muhammed (Peace be upon him) is His Slave and His Messenger and the 'Isa is His slave and messenger, (created by) His word delivered to Maryam and a Spirit (created) from Him, and that the Paradise is true and the Hellfire is true, Allah will enter him into paradise regardless of his deeds
- ♦ One who fulfils all the requirements of Tawheed, will enter Paradise without reckoning and punishment
- ♦ One can attain the fulfilment of Tawheed by:
 1. Abstaining from Major Shirk that will demolish the foundation of Tawheed
 2. Abstaining from Minor Shirk that will damage the perfection of Tawheed
 3. Abstaining from Bid'a (innovations), mortal sins or to be persistent on minor sins that will breach the perfection of their obligation

Beware of Shirk and Other Nullifiers الحذر من الشرك ونواقض الإسلام

Following are the nullifiers of Islaam:

1. Shirk

- ♦ Shirk is to associate with Allah anything as partners in His Lordship, in His Worship or in His Names and Attributes.
- ♦ Shirk has two forms: Major and Minor.
- ♦ It has many manifestations
- ♦ Shirk is the greatest sin. Allah says: "Allah will not forgive setting up partners with Him; And He will forgive anything else below that to whom He wills."
- ♦ Whoever does shirk:
 - ♦ Then he is doing the gravest sin
 - ♦ Allah will not forgive that
 - ♦ Allah will invalidate all his good deeds
 - ♦ The paradise will be forbidden for him
 - ♦ Allah will make him enter the Hell-fire and he will abide in it forever

Allah created his slaves with clear repulsion for Shirk and clear inclination towards tawheed, it is the Shayaatween that drag them to shirk.

Shirk shall approach one as concealed as the crawling of a black ant on a black rock in a dark night

2. To place intermediaries between oneself and Allah
3. Not to hold the polytheists as disbelievers
4. To believe that any guidance is more complete other than the guidance of the Prophet (Peace be upon him)
5. To hate anything that the Messenger of Allah (Peace be upon him) came with, even if he is acting upon it
6. To mock any part of the Religion
7. To involve oneself with sorcery
8. Supporting the polytheists against the muslims
9. To believe that it is permissible for anyone to be free from Sharee'a
10. To turn away from Allah's religion, not to learn or implement it.

Note on Transliteration

A transliteration of Arabic Text is given wherever necessary based on the following table. Please note that they are not meant to replace Arabic in any way. Learning Arabic is the best way to learn the religion of Allah and every student should learn it.

Transliterations here are only for the beginners and so they are written the way the Arabic words are pronounced (and not how they are written)

t	ت، ق	b	ب	a	ا
<u>h</u>	ح	j	ج	<u>th</u>	ث
<u>dh</u>	ذ	d	د	<u>kh</u>	خ
s	س	z	ز	r	ر
<u>dw</u>	ض	<u>sw</u>	ص	<u>sh</u>	ش
' (as in a 'i u)	ع، ع	<u>lw</u>	ظ	<u>tw</u>	ط
q	ق	f	ف	<u>ah</u>	غ، غ
m	م، م	l	ل	k	ك، ك
w	و	h	ه، هـ	n	ن
,	ء	y	ي، يـ		