

المختصر المفيد للمسلم

**A Beneficial Summary for the
Muslim**

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

Introduction

All praise is due to Allah, Lord of the worlds, and may Allah's peace and blessings be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon his family and all his Companions.

To proceed:

It is Allah's great favor upon a person to guide him to Islam, and to remain firm upon it and act upon its rulings and laws. In this book, the Muslim learns principles by which his religion is set aright, in a concise style that clarifies for him the landmarks of this great religion, to increase his knowledge of his Lord, the Exalted, Islam as his religion, and his Prophet Muhammad, peace and blessings be upon him, so that he worships Allah the Exalted with insight and knowledge.

The Wisdom Behind Creating People

Allah the Almighty created us for a great wisdom: to worship Him alone, with no partner. He says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

{I have not created the jinn and mankind except to worship Me} [Surat adh-Dhāriyāt: 56] i.e., to worship Him alone, with no partner. This great purpose is the one around which all our deeds and purposes in this worldly life revolve around. Allah the Almighty says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ * فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾

{Did you think that We created you with no purpose and that you would not be brought back to Us?"}

{Exalted is Allah, the True Sovereign! None has the right to be worshiped except Him, the Lord of the Honorable Throne} [Surat al-Mu'minūn: 115-116]

My Lord is Allah

Allah Almighty says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

{O people, worship your Lord, Who created you and those before you, so that you may become righteous} [Surat al-Baqarah: 21].

Allah the Almighty says:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ﴾

{He is Allah; none has the right to be worshiped except Him} [Surah Hashr: 22]

Allah Almighty says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like Him, and He is the All-Hearing, the All-Seeing} [Surat ash-Shūra: 11]

Allah is my Lord and the Lord of all things, the Master, the Creator, the Provider, the Disposer of everything.

He alone is worthy of being worshiped. There is no lord or god but Him.

To Him belong the excellent names and sublime attributes He has affirmed for Himself or the Prophet (pbuh) affirmed for Him. They are at the peak of perfection and excellence. There is none like Him, and He is the All-Hearing, the All-Seeing.

Some of His Names are:

Ar-Razzāq: The Provider, Ar-Rahmān: The Most Merciful, Al-Qadeer: The All-Powerful, Al-Malik: The King, As-Samee': The All-Hearing, As-Salām: The Most Perfect, Al-Baseer: The All-Seeing, Al-Wakeel: The Trustee, The Disposer of Affairs, Al-Khāliq: The Creator, Al-Lateef: The All-Subtle, Al-Kāfi: The Sufficient, Al-Ghafoor: The Forgiving.

Ar-Razzāq: The Provider Who provides His creation with the sustenance necessary for their souls and bodies.

Ar-Rahmān: The Most Merciful Whose mercy encompasses everything.

Al-Qadeer: The All-Powerful, Who experiences neither inability nor languish.

Al-Malik: The King and Sovereign Who is described with all the attributes of greatness and dominance and Who owns and directs everything.

As-Samee': The One Who hears every heard thing, both quiet things and public, and He hears the supplications of His servants and their humble entreaties to Him.

As-Salām: The Perfect One Who is free of every deficiency and defect.

Al-Basīr (the All-Seeing): the One Whose sight encompasses everything, no matter how small or minute they may be, and He is the One Who is All-Aware of everything and All-Knowing of their hidden aspects.

Al-Wakeel: The Trustee, Who guarantees provision to His creation and manages their affairs in their best interests; the Ally of the believers, facilitating matters for them and protecting them.

Al-Khāliq: The Creator Who creates all things and brings them into existence in an unprecedented way.

Al-Lateef: The Subtle and Kind Who honors His servants, shows mercy to them, and responds to their supplications.

Al-Kāfi: The Sufficient, Who provides His servants with all their needs, and with Whose assistance there is no need for any help or anyone other than Him.

Al-Ghafoor: The All-Forgiving Who protects His servants from the evil of their sins and spares them the punishment.

My Prophet is Muhammad (ﷺ)

Allah the Almighty says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

{There has come to you a Messenger from among yourselves; he is grieved by your suffering and is concerned for you and is gracious and merciful towards the believers} [Surat at-Tawbah: 128]

Allah the Almighty says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

{We have not sent you [O Prophet] except as a mercy to the worlds} [Surat al-Anbiyā': 107]

Muhammad (may Allah's peace and blessings be upon him), the gifted mercy:

He is Muhammad ibn 'Abdullah ibn 'Abd al-Muttalib ibn Hāshim. Hāshim was from the Quraysh, and Quraysh are from the Arabs.

His mother was Āminah bint Wahb and his wet nurse was Ḥalimah al-Sa'diyah. He (ﷺ) married eleven wives, and at the time of his death he was married to nine of them.

The Prophet (may Allah's peace and blessings be upon him) had seven children: three sons and four

daughters. The sons were al-Qāsim, Abdullāh, and Ibrāhīm; and the daughters were Zaynab, Ruqayya, Um Kulthoom, and Fatimah.

It is an obligation to obey his orders, believe what he said, avoid what he forbade or warned against, and worship Allah only in the manner that he prescribed.

His message and the message of all the prophets before him was to call to the worship of Allah alone without a partner, as Allah Almighty says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me} [Surat al-Anbiyā': 25].

He (ﷺ) is the seal of the prophets and messengers, as Allah Almighty says:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets. And Allah is All-Knowing of everything} [Surat al-Ahzāb: 40].

Allah the Almighty sent him with the religion of Islam to all of mankind, as Allah the Almighty says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

{We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind, but most people do not know} [Surat Saba': 28].

The Prophet (peace be upon him) has great rights upon every Muslim, which include the following:

1- Belief in his prophethood and his truthfulness, and in the infallibility of the great divine law that he brought. We must obey and follow him in it. Allah Almighty says,

{وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ}

{Nor does he speak out of his own desire, It is but a revelation sent down [to him]} [Surat an-Najm: 3-4].

2. It is obligatory to love him (ﷺ) and to give this love precedence over the love for one's own self, one's children, and all people; and a requisite of this love is to follow the Prophet (ﷺ) in his guidance, obey him in what he commanded, and avoid what he forbade and warned against.

3. Honoring, supporting, revering, and exalting him.

4. Invoking Allah's peace and blessings upon the Prophet: that is, to praise him and supplicate to Allah to exalt his mention and increase him in veneration and honor. The Prophet (may Allah's peace and blessings be upon him) said:

{من صلى عليّ صلاة صلى الله عليه بها عشرا}

"Whoever invokes Allah's blessings upon me once, Allah bestows His blessings upon him ten times." Narrated by Muslim.

5. The prohibition of committing excess in his regard (ﷺ) and elevating him above the station that Allah has granted him. The Prophet (ﷺ) warned against that in the strongest terms, as he (ﷺ) said:

(لا تطروني، كما أطرت النصارى ابن مريم، فإنما أنا عبده، فقولوا عبد الله،
ورسوله) رواه البخاري.

"Do not overpraise me as the Christians overpraised the Son of Mary. Indeed I am only Allah's slave; so say, Allah's slave and Messenger." Narrated by Al-Bukhāri

Some of his traits ﷺ:

Honesty, mercy, forbearance, patience, bravery, generosity, good manners, fairness, modesty, and forgiveness.

The Noble Qur'an is the Word of my Lord:

Allah Almighty says:

{يا أيها الناس قد جاءكم برهان من ربكم وأنزلنا إليكم نورًا مبيناً}

{O people, there has come to you conclusive evidence from your Lord, and We have sent down to you a clear light} [Surat an-Nisā': 174].

The Noble Qur'an is the word of Allah Almighty which He spoke in reality, and revealed to His Prophet Muhammad (pbuh) to bring mankind out of darknesses into the light and guide them to the straight path. Reciting it brings a great reward and

acting upon its guidance leads to the right path. Abdullah ibn Masud (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

(مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ ﴿الْم﴾ حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ، وَلَا مٌ حَرْفٌ، وَمِيمٌ حَرْفٌ)

"Whoever recites a letter from the Book of Allah will be credited with a good deed, and a good deed is multiplied tenfold. I am not saying that {Alif-Lām-Mīm} is one letter, but Alif is a letter, Lām is a letter, and Mīm is a letter." Narrated by At-Tirmidhi

Allah Almighty preserved it from any alteration and distortion and made it an everlasting sign until the Day of Resurrection. Allah Almighty says:

(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ)

{It is We Who have sent down the Reminder, and it is We Who will preserve it} Surat al-Hijr: 9
Whoever claims that the Qur'an is incomplete or distorted has thus belied Allah Almighty and His Messenger (may Allah's peace and blessings be upon him) and has exited the fold of Islam.

The noble Qur'an contains [the essence of] what was in the previous scriptures, and more in terms of divine commandments and spiritual ethics, confirming the truth contained therein. In this age, there is no book from Allah Almighty that it is obligatory to follow, hold sacred, worship through its recitation, and act upon, except the noble Qur'an.

My religion is Islam

The religion has three levels: Islam, Iman, and Ihsan.

First level: Islam

Islam means submitting to Allah through Tawhīd (monotheism), subjugation to Him by obedience, and dissociating oneself from Shirk (polytheism) and its people.

Pillars of Islam

The Prophet (may Allah's peace and blessings be upon him) said:

(بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ، شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ)

“Islam is built on five (pillars): the testimony that there is no god except Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakat, fasting the month of Ramadan, and pilgrimage to the (Sacred) House.” Agreed upon.

The pillars of Islam are the outward acts of worship that every Muslim must observe and believe in their obligation, otherwise, his belief is not valid, as Islam is built on them, and that is why they are called the pillars of Islam.

These pillars are as follows:

First Pillar: Shahādah (To bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah).

Allah the Almighty says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

{Then know [O Prophet] that none has the right to be worshiped except Allah} [Surat Muhammad: 19].

And Allah the Almighty said:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ﴾

{There has come to you a Messenger from among yourselves; he is grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers} [Surat at-Tawbah: 128].

The Shahādah that “There is no god except Allah” means that there is no deity worthy of worship but Allah.

The Shahādah that “Muhammad is the Messenger of Allah” means that it is obligatory to obey his orders, believe what he conveyed, avoid what he forbade and warned against, and worship Allah only in the manner he instructed.

Second Pillar: Establishing Prayer (Salah)

Allah the Almighty says:

﴿وَأَقِيمُوا الصَّلَاةَ﴾

{And establish the prayer} [Surat al-Baqarah: 110].

Establishing the prayer means performing prayer in the way prescribed by Allah and taught to us by His Messenger Muhammad ﷺ.

The Third Pillar: Paying Zakah

Allah the Almighty says:

{وَأَتُوا الزَّكَاةَ}

{and give zakah} [Surat al-Baqarah: 110]

Allah, the Exalted, made Zakah obligatory to test the Muslim's faith, a way to express gratitude to his Lord for the wealth He has given him, and a means to help the poor and needy.

The obligation of Zakah is fulfilled by giving it to the categories of people who are eligible to receive it.

Giving Zakah is obligatory if the money reaches a certain amount. Its eligible recipients are eight categories of people that are mentioned in the Noble Qur'an, including the poor and needy.

Giving Zakah is an act of mercy and compassion; it purifies the Muslim's character and wealth, consoles the poor and needy, and strengthens the bonds of love and brotherhood in the Muslim community. Therefore, a good Muslim gives out Zakah wholeheartedly given the happiness he brings to other people by it.

The amount of Zakah is 2.5% of the saved wealth, whether it is gold, silver, cash money, or trade goods allocated for buying and selling for profit. Zakah is given only when the value of the saved wealth reaches the threshold amount and one full lunar year passed while it is in the person's possession.

Zakah is also obligatory on a certain amount of livestock such as camels, sheep, and goats, if these animals graze naturally most of the year without their owner providing them with fodder.

Zakah is also obligatory on what the land produces, such as Rikāz—which is what is found of pre-Islamic buried treasure—as well as grains, fruits, and minerals, once the specified minimum amount is reached.

Fourth Pillar: Fasting the month of Ramadan

Allah the Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous} [Surat al-Baqarah: 110].

Ramadan is the ninth month of the Hijri calendar. Muslims venerate and hold it in a special status, distinct from all the other months. Fasting this whole month is one of the five pillars of Islam.

Fasting Ramadan means worshipping Allah by abstaining from eating, drinking, and sexual intercourse from dawn to sunset throughout the blessed month of Ramadan.

Fifth Pillar: Pilgrimage to the Sacred House of Allah (Hajj)

Allah the Almighty says:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

{Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it} [Surat Āl Imrān: 97].

Hajj is due upon those who are able to make their way to it, once in a lifetime. Hajj is to head to the Sacred House and the Sacred Precincts in Makkah to perform certain acts of worship in a specific time frame. The Prophet performed Hajj, and so did the prophets before him. Allah the Almighty commanded Ibrahim (Abraham, peace be upon him) to proclaim Hajj to people, as revealed in the verse that says:

﴿وَاَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

{And proclaim the pilgrimage to all people; they will come to you on foot and on every lean camel from every distant pathway} [Surat al-Hajj: 27].

Second level: Iman

Iman (faith) is the acknowledgement, firm belief, and complete recognition of all that Allah and His

Messenger have commanded to be believed in, and submission to it both inwardly and outwardly. It is the affirmation of the heart and its conviction, which comprises the actions of the heart and the actions of the body. This is inclusive of upholding the entire religion; it increases with obedience and decreases with disobedience.

The Pillars of Faith

The Prophet (ﷺ) was asked about Iman (faith) so he replied:

(أَنْ تُوْمِنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ).

“It is to believe in Allah and His angels, His books, His messengers, and the Last Day, and to believe in destiny, both its pleasant and unpleasant aspects.”

The Pillars of Faith are the spiritual acts of worship in the heart that are obligatory for every Muslim, and a person's Islam is not valid without believing in them and acting in accordance with them; for this reason, they were named the Pillars of Faith. The difference between the pillars of Iman and those of Islam is that the pillars of Islam are outward acts to be done by a person's body parts, like uttering the testimony of faith, performing prayer, and paying Zakah, whereas the pillars of faith are acts done by the heart, such as the belief in Allah and His angels and His books and messengers.

First Pillar: Belief in Allah

Allah the Almighty says:

{ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ }

{Indeed the believers are those who believe in Allah} [Surat an-Noor: Verse 62].

We believe in the existence of Allah, and we believe in His Oneness in His Lordship, His divinity, and His Names and Attributes. The belief in Allah includes the following:

- The belief in the existence of Allah, the Exalted.

- The belief that Allah is the only Lord, and that He is the Owner, Creator, and Sustainer of everything, Who manages the affairs of everything.

- The belief that Allah is the only true God, and that He alone deserves to be worshiped. Acts of worship must be dedicated to Him alone without any partners, such as prayer, supplication, making vows, sacrificial animals, imploring for help and protection, and all other acts of worship.

- The belief in His Names and Attributes that He affirmed for Himself or that His Prophet ﷺ affirmed for Him, and negating what He negated about Himself or what His Prophet negated about Him. This includes the belief that His Names and Attributes are the most superior in terms of perfection and beauty, and that {there is nothing like Him and He is the All-Hearing, the All-Seeing}.

Second Pillar: Belief in the Angels

Allah the Almighty says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنَحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعٍ يَرِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

{All praise be to Allah, the Originator of the skies and earth, Who made the angels messengers with two, three, or four wings. He increases in creation whatever He wills. Indeed, Allah is Most Capable of all things} [Surat Fātir: 1].

We believe that the angels are part of the unseen realm and that they are servants of Allah that He created from light and made them obedient and submissive to Him.

They are a great creation whose numbers and abilities are known to Allah alone. Each of them has names, traits, and duties that Allah assigned to them. One of them is Jibreel (Archangel Gabriel) who is assigned with delivering the revelation from Allah, the Exalted, to His messengers.

Third Pillar: Belief in Divine Scriptures (Books)

Allah the Almighty says:

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

{Say [O believers], “We believe in Allah and what has been sent down to us; and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the descendants [of Jacob]; and what was given to Moses and Jesus; and what was given to the

prophets from their Lord. We make no distinction between any of them, and to Him we have submitted.”} [Surat al-Baqarah: 136].

We believe that Allah Almighty sent down Books to His Messengers to be evidence against the entire creation and a guide for the good-doers.

They teach them wisdom thereby and purify them.

And that Allah Almighty, by sending His Prophet Muhammad ﷺ to all mankind, has abrogated, with this law, all the previous laws and legislations and rendered the Qur’an dominant over all the previous scriptures, superseding them. Allah Almighty has pledged to preserve the noble Qur’an against any alteration or distortion, saying:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

{It is We Who have sent down the Reminder, and it is We Who will preserve it} [Surat al-Hijr: 9]
This is because the Qur’an is the last revelation to mankind, Muhammad ﷺ is the last messenger, and Islam is the religion that Allah has approved for mankind until the coming of the Hour. Allah says:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

{The true religion with Allah is Islam} [Surah Al-Imrān: 19].

The Divine Scriptures that Allah mentioned in the Qur’an are:

The Noble Qur'an: which Allah revealed to His Prophet Muhammad (ﷺ).

The Torah: which Allah revealed to His Prophet Moses.

The Gospel: which Allah revealed to His Prophet Jesus.

The Psalms: which Allah revealed to His Prophet David.

The Scrolls of Abraham: which Allah revealed to His Prophet Abraham.

The Fourth Pillar: Belief in the Messengers.

Allah the Almighty says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and turn away from false deities."} [Surat an-Nahl: 36].

We believe that Allah Almighty sent messengers to His creation, calling them to worship Allah, alone with no partner, and to disbelieve in anything worshiped apart from Him.

It is the firm belief that all of them were humans, men, and servants of Allah, they were truthful, trustworthy, and honest, and came with guidance for people, Allah supported them with signs proving their truthfulness, they conveyed all the message entrusted to them, and that they were all upon the truth and clear guidance.

The call of all of them was the same with regard to the core of the religion, which is to worship Allah Almighty alone and to not associate anything with Him in it.

The Fifth Pillar: Belief in the Day of Judgment.

Allah the Almighty says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

{Allah—there is no god except Him. He will surely gather you 'all' on the Day of Resurrection, about which there is no doubt. And whose word is more truthful than Allah's?} [Surat an-Nisa: 87],

We believe in the Last Day, which is the Day of Resurrection after which there will be no other day; and we believe in all that is associated with it, which Allah Almighty revealed in His Book or our Prophet Muhammad ﷺ informed us of, such as death, resurrection, intercession, the Scales, the reckoning, Paradise, Hellfire, and all other matters related to the Last Day.

The Sixth Pillar: Belief in Destiny; its pleasant and unpleasant aspects thereof

Allah the Almighty says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

{We have surely created everything in a determined measure} [Surat al-Qamar: 49].

We believe in Preordainment, the good and the bad thereof. It is the decree of Allah Almighty upon

the created beings based on His prior Knowledge and as entailed by His Wisdom. We believe that every worldly event or situation experienced by any creature occurs by the knowledge, predestination, and disposition of Allah Almighty alone, without any partner; that those predestinations were written before the creation of mankind; and that man has free will and is the real doer of his actions; but all of that is not beyond the knowledge and will of Allah.

Belief in Preordainment is of four levels:

First: Belief in Allah's Knowledge that encompasses everything.

Second: Belief that Allah wrote all that will exist until the Day of Judgment.

Third: Belief in Allah's executive Will and His Omnipotence. Whatever He wills occurs, and whatever He does not will never occur.

Fourth: Belief that Allah is the Creator of everything and that He has no partner in His creation.

The Third level: Ihsan

Ihsan: It is to worship Allah as if you see Him, and if you cannot see Him, He surely sees you. Allah the Exalted said

{إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ}

{Indeed, Allah is with those who fear Him and those who do good} [Surat an-Nahl: 128].

Purification

Allah the Almighty says:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

{Allah loves those who frequently repent and He loves those who purify themselves} [Surat al-Baqarah: 22]

The Prophet (may Allah's peace and blessings be upon him) said:

﴿مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ﴾

"Whoever performs ablution like this ablution of mine and then prays two Rak'ahs without letting his thoughts wander, his previous sins will be forgiven." Narrated by Al-Bukhāri.

Given the significance of the prayer, Allah ordained purification before it and rendered this a requirement for its validity and a prelude to its performance. Consciousness of the great merit of purification makes the heart yearn to perform prayer. The Prophet (ﷺ) said:

﴿الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ، أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو فَبَايِعَ نَفْسِهِ فَمَعَيْتُهَا، أَوْ مُوَيْتُهَا﴾

"Purity is half of faith, and 'Al-hamdu lillah' (praise be to Allah) fills the scale, and 'Subhan-Allah wa'l-hamdu lillah' (glory be to Allah and praise be to Allah) fill —or fills — what is between the skies and

the earth. Prayer is a light, and charity is a proof, and patience is an illumination, and the Qur'an is a proof for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." Narrated by Muslim.

The Prophet (may Allah's peace and blessings be upon him) said:

(مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ)

"Whoever performs ablution perfectly, his sins will come out of his body, to the extent that they will come out from under his nails." Narrated by Muslim.

So, the servant turns to his Lord with physical purification by ablution and moral purification by the performance of this worship, being sincere to Him, and following the example of His Prophet ﷺ.

When ablution is obligatory:

1. Prayer, be it obligatory or supererogatory.
2. Tawaf around the Ka'bah.
3. Touching the Mus'haf (a copy of the Qur'an).

I perform ablution (Wudu) and ritual bath (Ghusl) with purifying water.

Purifying water is any water that falls from the sky or springs from the earth and remains in its original state without a change to any of its three characteristics: color, taste, and smell; by one of them the state of the purity of water is interrupted.

Wudu (Ablution)

Step 1: Making Niyyah (intention) in the heart. Niyyah refers to the resolve in the heart to perform the worship in order to get closer to Allah.

Step 2: Say: "Bismillāh" (in the name of Allah).

Step 3: Washing the hands three times.

Step 4: Rinsing the mouth three times.

Rinsing the mouth means to let water into the mouth and swirl it around inside it, then to spit it out.

Step 5: Sniff water into your nose and expel it, three times. Istinshāq is to sniff water deep inside the nose.

Istinthār is to blow out what is in the nose of mucus and otherwise.

Step 6: Washing the face three times.

The boundaries of the face:

The face: the part of the body with which "facing" is achieved.

The facial boundary widthwise is from one ear to the other ear.

The facial boundary lengthwise is from the usual hairline on the forehead down to the bottom of the chin.

Washing the face includes all the light hair on it, including the bayad and edhar.

Bayad is the area between the edhar and the earlobe.

Edhar is the hair on the tragus (cartilaginous flap) that partially covers the ear opening.

Washing the face also includes the visible thick hair of the beard and the part hanging downward.

Step 7: Washing the hands, from the fingertips to the elbows, thrice.

Washing the elbows is included in the obligatory washing of the hands.

Step 8: Passing wet hands over the head and the ears once.

One starts at the hairline and moves his hands back to the nape and then all the way back.

He inserts his index fingers inside his ears while passing his thumbs over the back of his ears, thus wiping the front and back of the ear.

Step 9: Washing the feet from the toes up to the ankles, three times, given that washing the ankles is included in the obligatory washing of the feet.

The heels are the two protruding bones at the lower part of the leg.

Step 10: It is Sunnah for a Muslim to say after ablution: "I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger; O Allah, make me among those who frequently repent and make me among those who frequently purify themselves," for the Prophet (peace and blessings of Allah be upon him) said: "If anyone performs ablution properly and then says, 'I bear witness that

there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger; O Allah, make me among those who frequently repent and make me among those who frequently purify themselves', the eight gates of Paradise will be opened for him, and he may enter from whichever of them he wishes." Narrated by al-Tirmidhi.

Ablution gets invalidated by the following:

1. What comes out of the two passages, like urine, excrement, wind, semen, and pre-seminal fluid.
2. The absence of the mind due to deep sleep, fainting, drunkenness, or insanity.
3. Everything that requires Ghusl (ritual bath), like Janābah (major ritual impurity), menstruation, and postpartum bleeding.

When a person answers the call of nature, he is required to remove the impurity either by pure water, which is better, or by something else that can be used for this purpose, like stones, paper, cloth, or similar things, provided that this is done by wiping three times or more and using something pure and lawful.

Wiping over socks and leather socks

A person wearing socks or leather socks may merely wipe over them without needing to wash the feet, with the following conditions:

1. He has worn them while in a state of complete purification from the major and minor hadath.

2. The socks or leather socks are free from impurity.

3. The wiping takes place within the prescribed time frame.

4. The socks or leather socks are lawfully gained, not stolen, or taken unjustly.

Leather Socks: the footwear made of light leather or the like, as well as the shoes that cover the feet. **Socks:** the footwear a person wears on their feet made of fabric or the like, as well as what are commonly called socks.

A Wisdom behind permissibility of wiping over leather socks: Wiping over the leather socks aims at ease and facilitation for Muslims who find it hard to take off the socks or leather socks to wash their feet, especially in the severe cold weather and during travel.

The duration of wiping for the resident is one day and one night (24 hours); as for the traveler it is three days and three nights (72 hours).

The duration for wiping begins from the first time one wipes over the socks or leather socks after breaking his ablution.

How to wipe over the socks or leather socks:

1. Wet your hands.

2. Pass your hand over the top of your foot (from the toes to the lower end of the shin).

3. Use the right hand for the right foot and the left hand for the left foot.

Invalidators of Wiping

1. That which necessitates Ghusl (ritual bath).
2. The expiration of the permissible time duration.

Ghusl (ritual bath)

If a man or a woman engages in sexual intercourse, even without ejaculation, or he or she discharges semen with lust while being awake, or discharges it while asleep; Ghusl becomes obligatory, so that they can perform prayer or whatever requires being in a state of purification. Moreover, when a woman's menstrual period or postpartum bleeding is over, she is required to take a ritual bath before being able to perform prayer or whatever requires being in a state of purification.

Ghusl is to be done as follows:

Pour water all over your body in whatever manner, rinse your mouth, and inhale water into your nose. When water reaches the whole body, the major hadath is removed and purification is completed.

There is another, more perfect manner, which is the one the Prophet (ﷺ) used to act upon, and it is as follows:

01 Intention to remove hadath (ritual impurity).

02 Mentioning the name of Allah, washing the hands three times, then washing the private parts.

03 Making a complete ablution like the one a Muslim makes for prayer.

4. Pouring water over the head three times until the roots of his hair get fully wet.

5. Washing the entire body with water, starting with the right side of the body and then the left, while rubbing with the hands to ensure the water reaches all parts of the body.

A person in a state of sexual impurity is banned from the following until he or she makes Ghusl:

01 Prayer.

02 Tawaf around the Ka'bah.

03 Staying in the mosque; only passing through it is allowed, without staying.

04 Touching the Mus'haf.

05 Reciting the Qur'an.

At-tayammum (Dry ablution)

If a Muslim cannot find water to purify himself therewith or water is available but he cannot use it due to illness or the like, and he fears the time for prayer might end, he may perform tayammum with soil.

Tayammum is achieved by striking the soil with the hands once, then wiping his face and hands up to the wrist, provided that the dust or the soil is pure.

Tayammum gets invalidated by the following:

1. Tayammum gets invalidated by anything that invalidates ablution.

2- If water is found before starting the worship for which the Tayammum was made.

As-salah (Prayer)

Allah ordained upon the Muslim five prayers in the day and night; they are: Fajr (dawn) prayer, Dhuhr (noon) prayer, 'Asr (afternoon) prayer, Maghrib (sunset) prayer and Isha (night) prayer.

Getting ready for Prayer

When the time for prayer starts, the Muslim purifies himself from the minor hadath and the major hadath, if any.

The major hadath is what requires ghusl.

The minor hadath is what requires ablution.

A Muslim should perform prayer in pure clothing at a place free from impurities, while concealing his Awrah (the parts of the body that must be covered).

A Muslim wears proper clothing which covers his body in prayer. The man is not allowed to pray with the area between his navel and knees uncovered.

A woman must cover her entire body for prayer, except for the face and hands.

While performing Salah, the Muslim only says the words relevant to Salah, listens to the Imam

(the person leading the congregational prayer), and does not turn left or right in Salah. If he is unable to memorize the words of Salah, he should mention Allah and glorify Him (by saying 'Subhān Allah') until the prayer ends. He is required to hasten to learn Salah and its words.

In order to pray properly, by Allah's permission, we should follow and adhere to the following steps:

Step 1: I make the intention in my heart for the prayer I intend to perform.

After I perform ablution, I stand in the direction of the qiblah (direction of the prayer towards Makkah) and pray while standing if I am able to.

Step 2: I raise my hands to the level of my shoulders and say “Allahu Akbar” (Allah is the Most Great) with the intention of beginning the prayer.

Step 3: I say an opening du‘ā’ (supplication) as reported by the Prophet. One of the opening supplications is the following:

(سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ).

“Subhānak Allahumma wa bihamdika wa tabārah ismuka wa ta‘āla jadduka wa la ilāha ghayruk” (Glory and praise be to You, O Allah. Blessed is Your Name and Exalted is Your Majesty, and there is none worthy of worship but You).

Step 4: I seek refuge in Allah from the accursed Satan, saying:

(أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ).

"A'ūdhu billāhi min ash-shaytān ar-rajīm" (I seek refuge in Allah from the accursed Satan).

Step 5: I read Surat al-Fatihah (the first chapter of the Qur'an) in every rak'ah (unit of prayer):

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * مَالِكِ يَوْمِ الدِّينِ * إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ * اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ.﴾

{All praise be to Allah, the Lord of the worlds,
the Most Compassionate, the Most Merciful,
Owner of the Day of Judgment
You alone we worship, and You alone we ask for
help.

Guide us to the straight path,
the path of those whom You have blessed; not of
those who incurred Your Wrath, or of those who
went astray}

Then, I say: Ameen, which means: O Allah,
answer the supplication.

After al-Fatihah, I recite verses from the Qur'an
(other than al-Fatihah) only in the first and second
Rak'ah. This recitation is not obligatory but doing it
yields a great reward.

Step 6: I say "Allahu Akbar" then I make ruku' by
bowing until my back is level, and my hands are on
my knees with the fingers spread out, then I say
while in ruku': "Subhana rabbiy-al-azeem" (Glory is
to my Lord, the Great) three times.

Step 7: I rise from ruku' while saying: "Samī' Allahu liman hamidah" (Allah hears the one who praises him) and raising my hands to the level of my shoulders. When I stand straight, I say: "Rabbanā wa lak al-hamd" (Our Lord, and to You is all praise).

Step 8: I say "Allahu Akbar" and prostrate on my hands, knees, feet, forehead, and nose, then I say while prostrating: "Subhāna rabbiy-al-a'la" (Glory is to my Lord, the Most High) three times.

Step 9: I say "Allahu Akbar" (Allah is the Greatest) and rise from prostration until I sit upright, resting on my left foot and keeping the right foot erect, saying: "Rabbi ighfir li" (My Lord, forgive me) three times.

Step 10: I say "Allahu Akbar" and make a second prostration like the first one.

Step 11: I rise from prostration saying "Allāhu Akbar" until I stand upright. Then I do in the remaining rak'ahs as I did in the first one.

After the second rak'ah in the Zhuhr, Asr, Maghrib, and Isha prayers, I sit to recite the first Tashahhud, which is as follows:

(التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته،
السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمدًا
عبده ورسوله)

"At-tahiyyātu lillāh was-salawātu wat-tayyibāt, as-salāmu 'alayka ayyuha an-nabyy wa rahmatullāhi wa barakātuh; as-salāmu 'alayna wa 'ala 'ibādillāh

as-sālihīn; ashhadu an lā ilāha illa Allah, wa ashhadu anna muhammadan ‘abduhu wa rasūluh.” (All greetings, prayers, and good things are due to Allah. May the peace, blessings, and mercy of Allah be upon you, O Prophet. Peace be upon us and upon the pious servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.) Then I rise for the third rak’ah.

In the last rak’ah in every prayer, I sit to recite the last Tashahhud, which is as follows:

(التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله، اللهم صل على محمد وعلى آل محمد، كما صليت على إبراهيم وعلى آل إبراهيم، إنك حميد مجيد. اللهم بارك على محمد وعلى آل محمد، كما باركت على إبراهيم وعلى آل إبراهيم، إنك حميد مجيد)

“At-tahiyyātu lillāhi was-salawātu wat-tayyibātu, as-salāmu ‘alayka ayyuha an-nabyy wa rahmatullāhi wa barakātuh; as-salāmu ‘alayna wa ‘ala ‘ibādillāh as-sālihīn; ashhadu an lā ilāha illa Allah, wa ashhadu anna muhammadan ‘abduhu wa rasūluh. Allahumma salli ‘ala Muhammad wa ‘ala āli muhammad kama sallayta ‘ala Ibrāhīm wa ‘ala āli Ibrāhīm, innaka hamīdun majīd; Allahumma bārik ‘ala Muhammad wa ‘ala āli Muhammad kama bārakta ‘alā Ibrāhīm wa ‘ala āli Ibrāhīm, innaka hamīdun majīd.” (All greetings, prayers, and good things are due to Allah. May the peace, blessings, and mercy of Allah be upon you, O Prophet. Peace

be upon us and upon the pious servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger. O Allah, send Your peace upon Muhammad and upon the family of Muhammad as You have sent Your peace upon Ibrahim and upon the family of Ibrahim; indeed, You are Praiseworthy, Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim; indeed, You are Praiseworthy, Glorious).

Step 12: After that, I do Taslim to the right saying "As-salāmu 'alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you) and then to the left saying the same and intending to conclude the prayer. Thus, I have performed the prayer.

The Muslim Woman's Hijab

Allah the Almighty says:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

{O Prophet, tell your wives and your daughters, and the believing women to draw their outer garments over themselves; that is more likely that they will be known [as chaste women] and will not be harassed. And Allah is All-Forgiving, Most Merciful} [Suratul al-Ahzab: 59].

Allah Almighty enjoined the Muslim woman to wear hijab and conceal her awrah (body parts that

must be covered) and her entire body from unrelated men by wearing common clothing in her country. She may only take off the hijab in the presence of her husband or mahram men, who are permanently non-marriageable for her; they are: the father and his male ascendants; the son and his male descendants; paternal and maternal uncles; the brother, brother's son, and sister's son; the stepfather; the husband's father and his male ascendants; the husband's son and his male descendants; the brother through breastfeeding; and the husband of the wet nurse, since the same relations prohibited by blood are also prohibited by suckling.

The Muslim woman should observe the following with regard to her clothing:

First: It should cover the entire body.

Second: It should not be one of the dresses worn by women as an ornament when in the presence of non-Mahram men.

Third: It should not be see-through, revealing her body.

Fourth: It should be loose-fitting, not sticking to any part of her body and showing its contours.

Fifth: It should not be perfumed if she is to pass by non-Mahram men who would smell its fragrance.

Sixth: It should not resemble men's clothing.

Seventh: It should not resemble the clothing worn by non-Muslim women in their worship or festivals.

Eighth: It should not be a garment of fame.

Traits of the Believer:

Allah the Almighty says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

{The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases when His verses are recited to them, and they put their trust only in their Lord} [Suratul Anfaal: 2]

- He is honest in his speech and does not lie.
- He honors his vows and promises.
- He does not use foul language in disputes.
- He renders trusts to whom they are due.
- He loves for his fellow Muslim what he loves for himself.
- He is generous.
- He is kind to people.
- He maintains ties of kinship.
- He is content with Allah's decree and predestination, grateful in good times, and patient in hard times.
- He is modest.
- He shows mercy to all creation.

- His heart is free from spite and his body parts are free from oppressing others.

- He pardons people.

- He does not consume or deal in usury.

- He does not commit adultery.

- He does not drink alcohol.

- He treats his neighbors well.

- He does not oppress or betray.

- He does not steal or act fraudulently.

- He is dutiful to his parents, even if they are not Muslims, and obeys them in what is good.

- He nurtures his children, teaches them virtues and good characters, commands them to do their religious duties, and forbids them from all of the impure prohibitions.

- He does not imitate non-Muslims in what is specific to their religions or the habits that have become characteristic signs of their identity.

- He repents to Allah and seeks His forgiveness for his shortcomings and his sins.

Important Fundamentals of a Muslim's Creed

01 Allah is our Lord, there is no deity worthy of worship except Him, no Lord other than Him, and no deity besides Him; there is nothing like Him, nothing renders Him incapable, and He is the All-Hearing, the All-Seeing.

02 Allah is in the sky, high above all His creation, distinct from them. His exaltedness is absolute from every aspect: Exaltedness of Essence, Exaltedness of Stature, and Exaltedness of Power, and He encompasses all things.

03 We affirm what Allah Almighty affirmed for Himself or what His Prophet Muhammad (ﷺ) affirmed for Him of the Names and Attributes, and we negate what Allah negated about Himself or what the Prophet (ﷺ) negated about Him.

04 Allah the Almighty answers supplications, fulfils needs, and possesses all things. None can cause harm or bring benefit except Him, and the servant cannot do without Him for even the blink of an eye. It is not permissible for a Muslim to turn to other than Allah Almighty in any form of worship, such as supplication, prayer, vow, sacrificial slaughter, fear, hope, reliance, and other such acts of worship, whether outward or inward. And whoever devotes any act of worship to other than Allah Almighty is a polytheist.

05 The gravest of sins and the greatest of major sins is associating partners with Allah. Whoever dies while associating partners with Allah, Allah has forbidden Paradise for him, and his abode is Hellfire. It is the sin that Allah does not forgive if a person dies upon it without having repented from it.

06 What was destined to miss a servant could never have befallen him, and what was destined to befall him could never have missed him. A Muslim is required to believe in Allah's decree and predestination, accept the predestination of Allah Almighty, and praise his Lord and thank Him under all circumstances.

07 Our Prophet Muhammad (ﷺ) is the best of humans and the seal of the prophets. He is the accepted intercessor on the Day of Judgment. Allah took him as a close friend, just as He took Ibrahim (peace be upon him) as a close friend.

10. Our book is the Noble Qur'an, the inimitable, of confirmed authenticity, the recitation of which is an act of worship. Allah Almighty sent it down upon our Prophet Muhammad (ﷺ) through Jibril (peace be upon him), the best of angels, and has preserved it from alteration and corruption, as He, the Exalted, said.

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

{It is We Who have sent down the Reminder, and it is We Who will preserve it} [Surat al-Hijr: 9].

11 - The nearest of people to Allah are the most obedient to Him and the most adherent to His law. There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a white person over a black person, nor for a black person over a white person, except in terms of piety. All

people are from Adam, and Adam is from dust. Allah Almighty says:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾

{Indeed, the most noble of you before Allah is the most righteous among you} [Surat al-Hujurāt: 13].

12 - A Muslim believes in the noble recording angels and in their existence, and that they are created servants, a creation of Allah Almighty, whom He created from light. Among them are Jibrīl (Gabriel), entrusted with revelation, Mikā'il (Michael), entrusted with rain, Isrāfīl, entrusted with blowing the Trumpet, and the angel of death, entrusted with taking the souls of the servants.

13- The Muslim believes in the signs of the Hour, the emergence of Al-Masīh ad-Dajjāl (the Antichrist), the descent of Jesus, son of Mary (peace be upon him) from the sky at the end of time, and the rising of the sun from the west.

14- A Muslim believes in the punishment of the grave for those deserving of it, and the bliss of the grave for those deserving of it and in the questioning of Munkar and Nakir in his grave about his Lord, his religion, and his Prophet, and that the grave is either a garden from the gardens of Paradise or a pit from the pits of the Fire.

15 - He Believes in the Resurrection and the recompense for deeds on the Day of Resurrection,

and that Paradise and Hellfire are created and will never perish.

16 - Magic is disbelief in Allah. It is not permissible to learn it or to go to magicians and impostors. A Muslim must not believe a soothsayer or a diviner, for whoever believes them has disbelieved in what was revealed to Muhammad ﷺ.

17 - A Muslim loves the Companions of the Messenger of Allah (ﷺ), and he loves whoever loves them and hates whoever hates them, for loving them is part of religion and good doing, whereas hating them is disbelief and hypocrisy. The Prophet (ﷺ) said: "Do not insult my Companions." (Reported by Muslim). Anyone who slanders or belittles any of the Companions (may Allah be pleased with them) is a misguided innovator.

16 - A Muslim affirms the caliphate after the Messenger of Allah (may Allah's peace and blessings be upon him): first for Abu Bakr as-Siddiq (may Allah be pleased with him), on account of his superiority and precedence over the entire Ummah; then for Umar ibn al-Khattab (may Allah be pleased with him); then for Uthman ibn Affan (may Allah be pleased with him); then for Ali ibn Abi Talib (may Allah be pleased with him). They are the Rightly Guided Caliphs and the rightly-guided Imams.

17- Acts of worship are Tawqifi (determined by divine texts); therefore, no act of worship is

legitimate unless it is established in the Book of Allah the Exalted or the Sunnah of His Messenger (may Allah's peace and blessings be upon him). Accordingly, any act of worship that people innovate after the death of the Prophet (may Allah's peace and blessings be upon him) that was not in accordance with his guidance is a rejected Bid'ah. The Prophet (may Allah's peace and blessings be upon him) said: "He who innovates something in this matter of ours (i.e., Islam) which is not from it will have it rejected." Narrated by Bukhari.

18 - The acceptance of worship is based on two main pillars: sincerity to Allah Almighty and following the Prophet (may Allah's peace and blessings be upon him). For worship is not accepted if it is not sincerely devoted to Allah Almighty, nor is it accepted if it is not in accordance with the guidance of the Messenger of Allah (may Allah's peace and blessings be upon him).

My happiness lies in my religion, Islam

Allah the Almighty says:

﴿مَنْ عَمِلْ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant them a good life, and We will surely reward them according to the best of their deeds} [Surat an-Nahl: 97].

One of the most important things that brings joy and comfort to the Muslim's heart is his direct connection to his Lord without a mediator from the living, the dead, or the idols. Allah Almighty says in the Qur'an that He is always near to us to hear and answer our dua (supplication):

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

{When My slaves ask you concerning Me, I am indeed near. I respond to the call of the supplicant when he calls upon Me; so they should respond to Me and believe in Me, so that they may be guided} [Surat al-Baqarah: 186], Allah commands us to call upon Him, and He made supplication one of the great acts of worship whereby a Muslim draws close to Him. Allah says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

{Your Lord says, "Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased."} [Surah Ghafir: 60], A true Muslim is permanently in need of his Lord and always seeks to supplicate Him and get close to Him through good deeds.

Allah Almighty created us in this universe for great wisdom and not in vain; He created us to worship Him alone without any partner unto Him. He set for us a comprehensive divine religion that

organizes all the affairs of our lives, public and private, thereby preserving the five necessities of life: our religion, life, honor, mind, and property. Whoever follows the Sharia commandments and avoids its prohibitions, without doubt, will preserve these necessities and enjoy a happy, peaceful life.

The bond between the Muslim and his Lord is profound, bringing reassurance, spiritual comfort, tranquility, safety, and delight. It makes him feel that Allah is "with" him, taking care of Him and protecting Him. Allah says:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

{Allah is the Protector of those who believe; He brings them out of the depths of darknesses into the light} [Surat al-Baqarah: 257],

This great relationship is a spiritual state that makes a Muslim feel bliss in worshipping Allah, the Most-Merciful, and yearn to meet Him. It makes the heart be filled with happiness as it savors the sweetness of faith.

It's a sweetness whose delight cannot be described except by one who tasted it by obeying His Lord and shunning what He forbade. The Prophet (ﷺ) said:

(ذاق طعم الإيمان من رضي بالله ربًّا وبالإسلام دينًا وبمحمد رسولاً)

(He has tasted the sweetness of faith, one who is content with Allah as his Lord, with Islam as his

religion, and with Muhammad as his Messenger.)
Narrated by Muslim

Verily, if a person is mindful that he is ever in the presence of His Creator, knows His Creator by knowing His Beautiful Names and Attributes, and He worships Him as if he sees Him, dedicating his worship sincerely to Allah and seeking by it none other than Him, he would live a happy and blissful life in this world and enjoy the best outcome in the Hereafter.

Even the calamities that befall a believer in the life of this world, their intensity is alleviated by the comfort of certitude and perfect contentment with Allah's predestination and praising Him for all that He decrees.

Among the deeds that the Muslim should maintain in order to add to his happiness and reassurance is to remember Allah often and to read the Noble Qur'an. Allah says:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

{Those who believe and whose hearts find tranquility in the remembrance of Allah, for indeed in the remembrance of Allah do hearts find tranquility} [Surat ar-Ra'd: 28]. The more the Muslim remembers Allah and reads the Qur'an, the stronger his bond with Allah becomes; his heart becomes purified and his faith becomes stronger.

A Muslim should also be keen on learning his religion from the correct reliable sources in order to worship Allah based on sure knowledge;

(طلب العلم فريضة على كل مسلم)

“Seeking knowledge is a duty upon every Muslim.”

Narrated by Ibn Majah, A Muslim should be submissive and obedient to the commands of Allah who created him, regardless of whether he comprehends the wisdom behind them or not; Allah says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

{It is not for a believing man or woman – when Allah and His Messenger have decided a matter – to have any other choice in their matter. Whoever disobeys Allah and His Messenger has clearly gone astray} [Surat al-Ahzāb: 36].

And may Allah’s peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

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