

منهج إعداد الدعاة

Level One of the Preachers
Preparing Curriculum

Level One of the Preachers Preparing Curriculum Topic One Why Islam?

Why do we choose Islam as a religion?

Introduction

When we ask, "Why do we choose Islam as a religion?", we are inquiring about the reason for adopting this religion as a way of life. Islam is more than just rituals or acts of worship; it is a comprehensive system that organizes human life in all its aspects—spiritual, physical, and intellectual. It is the religion that aligns with human nature and answers the profound questions that occupy every person: Who are we? Why are we created? And what happens after death?

Islam is the Religion of Fitrah (natural human disposition)

Islam is in complete harmony with the natural disposition that Allah has created humans with. Allah Almighty says:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

{Adhere sincerely to the true religion in all uprightness. This is the natural disposition with which Allah has created mankind.} [Surat ar-Rūm: 30]. This natural disposition is the inner sense that drives humans to believe in Allah, His existence,

and that He is the Creator and Provider. Islam does not contradict reason or logic; rather, it strengthens them and provides clear answers about our existence and our purpose in life, as Allah Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56]. This worship fulfills the purpose of existence, which is not limited to prayer and fasting but extends to all aspects of life, including work, interactions with others, and even reflection on the universe.

Tawhīd (monotheism): The Foundation of Islamic Creed

One of the most important principles upon which Islam is built is Tawhīd, i.e., the belief in a single God without partners. This simple yet fundamental idea frees man from the servitude of creation and establishes a direct connection between him and his Creator. Allah Almighty says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ﴾

{Say: "He is Allah, the One;

Allah, the Eternal Refuge.} [Surat al-Ikhlās: 1-2]. Islam encourages directing all acts of worship and dedications solely towards Allah, which frees man from the constraints of fearing humans or other creations. The Prophet (ﷺ) said:

"من مات وهو يعلم أن لا إله إلا الله دخل الجنة"

"Whoever dies while knowing that there is no god but Allah will enter Paradise." [Narrated by Muslim]

Islam is the Religion of Mercy and Justice

Islam calls for mercy and justice in all human interactions. Allah Almighty introduces Himself in the Qur'an as "the Most Compassionate, the Most Merciful" and encourages Muslims to be merciful not only to human beings but to all living beings. The Prophet (ﷺ) said:

"الراحمون يرحمهم الرحمن، ارحموا من في الأرض يرحمكم من في السماء"

"The merciful are shown mercy by the Most Compassionate. Be merciful to those on the earth, you will be shown mercy by the One in heaven." [Narrated by At-Tirmidhi]. Justice is also a fundamental value in Islam, and Allah has commanded the establishment of justice in all matters, even with those with whom we disagree. Allah Almighty says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

{Allah enjoins justice and kindness.} [Surat an-Nahl: 90]

The Qur'an: A Comprehensive and Everlasting Guidance

The Noble Qur'an is the sacred book in Islam, and it is the speech of Allah that was revealed to Prophet Muhammad (ﷺ). The Qur'an is distinguished by being a comprehensive guide for

all humanity, as it provides guidance in all aspects of life. Allah Almighty says:

{إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ}

{Indeed, this Qur'an guides to what is most upright.} [Surat al-Isrā': 9]. The Qur'an is not just a collection of spiritual texts; rather, it contains instructions on how to deal with money, family, ethics, and everything related to human life. One of its miracles is that it has not been distorted or changed over time, and it remains a living proof for anyone seeking the truth.

Balance between this World and the Hereafter

Islam presents a balanced system for life. It does not require man to isolate himself from the worldly life nor to indulge excessively in its pleasures. Instead, it calls for moderation and benefit from Allah's blessings while maintaining spirituality. Allah Almighty says:

{وَاتَّبِعْ فِيمَا ءَاتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا}

{Rather, seek with what Allah has given you the abode of the Hereafter, without forgetting your share of this world.} [Surat al-Qasas: 77]. With this concept, Islam achieves man's happiness in this life without losing sight of the Hereafter. Islam calls for working and striving in this world while maintaining a strong relationship with Allah through worship.

Islam is the Religion of Equality and Dignity

Islam establishes the principle of equality among people, regardless of race, color, or language. The Prophet (ﷺ) said in the Farewell Sermon:

"لا فضل لعربي على أعجمي، ولا لأعجمي على عربي، ولا لأحمر على أسود، ولا لأسود على أحمر إلا بالتقوى"

"There is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab, or for a red over a black or a black over a red, except in terms of piety." [Narrated by Ahmad]

Conclusion:

Islam is a comprehensive religion that directs human life towards happiness and success in this world and the Hereafter. It is the religion of Fitrah (natural disposition), which aligns with human nature; the religion of mercy and justice; and one that balances the needs of the body and the soul. Through Tawhīd and belief in Allah the One, Islam provides man with satisfying answers to his existential questions and grants him tranquility and inner peace. Islam is the religion that organizes life in a wise and balanced manner, achieving happiness for the believer in both this world and the Hereafter. For this reason, we choose Islam as a religion; as it is the religion of the truth, Fitrah, and mercy.

Level One of the Preachers Preparing Curriculum

Topic Two

Islam is the Religion of All Prophets

Introduction

The Prophets are Allah's messengers to mankind. Allah Almighty sent them to convey His message and lead humanity to the straight path. What unites all the prophets, from Adam through Muhammad (ﷺ), is a single message whose essence is monotheism, i.e., the belief in one God with no partner. All the prophets came to call their people to worship Allah alone and abandon the worship of idols or any partner with Him. Islam, which means submission to Allah through obedience and surrender to Him alone, was the religion of all the prophets throughout the ages, although the laws and acts of worship varied according to time and place.

1. Islam: The Religion of All Prophets

Islam, in its general sense, is not a religion exclusive to Prophet Muhammad (ﷺ); rather, it is the message of monotheism with which Allah sent all the prophets. Islam means submission and surrender to Allah Almighty, and this is the way adopted by each of Allah's prophets. Allah Almighty says:

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ}

{The true religion with Allah is Islam.} [Surat Āl 'Imrān: 19]

This verse affirms that the religion that Allah has chosen for all people is Islam, which is the religion that requires belief in Allah and His oneness and following His commands. All the prophets were Muslims in the broader sense of the word, as they called for the worship of Allah alone and rejected polytheism and idolatry.

2. The Message of Tawhīd: The Core of the Prophets' Call

The creed of Tawhīd (monotheism) is the backbone of the messages of all prophets. All prophets were sent to their people to call them to worship Allah alone and to reject the worship of idols or any other created being. 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]

Through this verse, we see that the message of every messenger was always the same: "There is no god but Allah."

For example, the call of Nūh (Noah) (peace be upon him) was clear in this regard, as he said to his people:

﴿يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

{O my people, worship Allah; you have no god other than Him.} [Surat al-A'rāf: 59]

And so was the call of Ibrāhīm (Abraham), Mūsa (Moses), 'Īsa (Jesus), and Muhammad (may Allah's peace and blessings be upon them). They all called to the same creed: Tawhīd (monotheism).

3. Abraham (peace be upon him): The Father of the Prophets and the Call of Tawhīd

Abraham (peace be upon him) is the father of the prophets. Allah Almighty chose him for His message of Tawhīd. His mission was to fight against idol worship and to direct people towards the worship of Allah, the One.

Allah Almighty says about Abraham:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾

{Abraham was a model of excellence, devoted to Allah and inclined to true faith, and he was not one of those who associate partners with Allah.} [Surat an-Nahl: 120]

Abraham was an example of a Muslim prophet who submitted to Allah alone without associating anything with Him. He was the one who built the Ka'bah along with his son Ismā'il (Ishmael) (peace be upon them both) to be a house for the worship

of Allah alone. He confronted his father and his people with great courage when they were worshipping idols, as he would say to them:

﴿إِنِّى بَرَاءٌ مِّمَّا تَعْبُدُونَ (26) إِلَّا الَّذِى فَطَرَنِى فَإِنَّهُ سَيَهْدِينِ﴾

{I disown all that you worship,
except the One Who created me; He will surely
guide me.} [Surat az-Zukhruf: 26-27]

These verses clarify that Abraham's call was for belief in the oneness of Allah and the disavowal of Shirk (polytheism).

4. Moses and Jesus (peace be upon them): The Same Call of Tawhīd

Moses and Jesus (peace be upon them) are also among the greatest prophets who were sent by Allah Almighty and their message was the same message of Tawhīd. Moses (peace be upon him) came with the message of Tawhīd to the Children of Israel, urging them to worship Allah alone. He fought against the worship of the calf, which his people had fallen into. Allah Almighty says:

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ
بَارِئِكُمْ﴾

{And [remember] when Moses said to his people, “O my people, you have wronged yourselves by taking the calf [for worship]. So repent to your Creator.} [Surat al-Baqarah: 54]

As for Jesus (peace be upon him), he came to renew the call of Tawhīd for the Children of Israel

after they had deviated from the worship of Allah. Reporting the words of Jesus (peace be upon him), Allah Almighty says:

﴿إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

{Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.} [Surat Maryam: 36]

Jesus did not bring a new message contradicting that of Moses or Abraham; rather, his message was a confirmation of the oneness of Allah alone.

5. Muhammad (ﷺ): The Seal of the Prophets and the Last Message of Tawhīd

Prophet Muhammad (ﷺ) came to be the seal of the prophets and messengers, and his message completed what was brought by the previous prophets. Allah Almighty says:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

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

The message of Prophet Muhammad was a confirmation and renewal of the message of Tawhīd that Allah sent with all the prophets. The Prophet (ﷺ) said:

"مثلي ومثل الأنبياء قبلي كمثل رجل بنى بيتاً فأحسنه وأجمله إلا موضع لبنة من زاوية، فجعل الناس يطوفون به ويعجبون له ويقولون: هلا وضعت هذه اللبنة؟ فأنا اللبنة، وأنا خاتم النبيين"

"My example and the example of the prophets before me is like a man who built a house and made it perfect and beautiful except for the place of a brick in one corner. The people kept going around it, admiring it and saying: Would you place this brick? I am that brick, and I am the Seal of the Prophets." [Narrated by Al-Bukhāri]

Thus, the message of Prophet Muhammad was a continuation of the call of the previous prophets, and the Qur'an came to confirm that all the prophets had called to the same creed.

Conclusion

All the prophets, from Adam through Muhammad (ﷺ), conveyed the same fundamental message: the worship of Allah alone without partners. Islam, in its general sense, which means submission to Allah, is the religion of all the prophets. The call to Tawhīd was the central theme around which all the prophets gathered, and Allah sent them all to be guides for humanity toward the truth. Islam is the religion that unified the message of the prophets and made it continuous throughout time. It is the religion that brings together all the divine messages around the belief in the oneness of the great Creator, guiding humanity to worship Allah and adhere to His commands.

Level One of the Muslim Preachers
Preparation Curriculum
Topic Three
The Two Testimonies of Faith and their
Meaning

Introduction

The two Shahādahs (testimonies of faith) represent the first pillar of Islam and serve as the fundamental entry point for a person to embrace the Islamic religion. The two Testimonies of Faith include two significant testimonies: the testimony that there is no god but Allah, and the testimony that Muhammad is the Messenger of Allah. This Testimony is not just mere words to be pronounced; rather, it entails full adherence to its meanings and consequences. The Two Testimonies of Faith are considered to be the essence of the Islamic creed as they indicate the belief in the oneness of Allah and the belief in the prophethood of Muhammad (ﷺ). In this research, we will speak about the meaning of the Two Testimonies of Faith and their importance in the Muslim's life.

1. The Testimony that there is no God but Allah: The Meaning of Tawhīd (monotheism)

The Testimony "There is no god but Allah" is the first of the Two Testimonies of Faith. It means acknowledging the oneness of Allah Almighty and

that there is no true deity worthy of worship except Allah. This testimony sums up the Islamic creed in a few words; however, it bears significant meanings. Allah Almighty says:

﴿وَالْهُكُمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

{And your god is one God. None has the right to be worshiped except Him – the Most Compassionate, the Most Merciful.}

[Surat al-Baqarah: 163]

The Testimony "There is no god but Allah" means that the Muslim admits that there is no creator and no manager of the universe except Allah and that none is worthy of worship except Him.

This phrase negates all forms of Shirk (polytheism), whether it be the worship of idols, humans, or any other being. Allah Almighty says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

{Say: "He is Allah, the One;

Allah, the Eternal Refuge.

He neither begets nor is He begotten,

and there is none comparable to Him."} [Surat al-Ikhlās: 1-4]

The testimony of Tawhīd makes the Muslim direct his heart entirely towards Allah alone in all aspects of his life, whether in worship, work, or ethics.

2. The Testimony that Muhammad is the Messenger of Allah: Belief in the Message

The second Testimony is the testimony that "Muhammad is the Messenger of Allah." It means the belief that Muhammad ibn 'Abdullah (ﷺ) is the last of the prophets and messengers and that he was sent by Allah Almighty to guide humanity. Allah Almighty says:

﴿مُحَمَّدٌ رَّسُولُ اللَّهِ﴾

{Muhammad is the Messenger of Allah.} [Surat al-Fat'h: 29]

This testimony obliges the Muslim to follow the Prophetic Sunnah, which is the practical interpretation of the Noble Qur'an, as the Prophet (ﷺ) is the perfect example in implementing God's commands and laws. Allah Almighty says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

{Indeed, in the Messenger of Allah you have an excellent example.} [Surat al-Ahzāb: 21]

Following Prophet Muhammad (ﷺ) is an essential part of the Islamic creed, meaning that a Muslim adheres to the teachings he brought, whether in worship, ethics, dealings, or others.

3. The Two Testimonies of Faith: A Practical and Spiritual Commitment

The Two Testimonies of Faith are not merely words spoken by the tongue; rather, they are a practical and spiritual commitment that affects a Muslim's life entirely. The testimony that there is no god but Allah means that a person must worship

Allah alone, submit to Allah alone in all matters, rely on Him, and turn to Him in supplication and hope. It also means that a Muslim must avoid whatever contradicts Tawhīd like Shirk (polytheism) and Bid'as (religious innovations).

As for the testimony that Muhammad is the Messenger of Allah, it means that a Muslim must adhere to the Prophet's teachings and take him as a role model in his life. The Prophet (ﷺ) said:

"كل أمتي يدخلون الجنة إلا من أبى. قيل: ومن يأبى يا رسول الله؟ قال: من أطاعني دخل الجنة ومن عصاني فقد أبى"

"All of my Ummah will enter Paradise except for those who refused. It was said: Who would refuse, O Messenger of Allah? He said: Whoever obeys me will enter Paradise, and whoever disobeys me has refused." [Narrated by Al-Bukhārī]

This testimony obligates the Muslim to act according to the guidance and morals brought by the Prophet and to avoid what he prohibited.

4. The Impact of the Two Testimonies of Faith on Muslim's Life

The Two Testimonies of Faith significantly influence a Muslim's life, as they become the foundation upon which all of his actions and words are built. Tawhīd provides the Muslim with tranquility, as he knows that Allah is the planner of everything and that he does not need

intermediaries between himself and his Creator. Allah Almighty says:

﴿لَا يَذْكُرُ اللَّهَ تَطْمَئِنُّ الْقُلُوبُ﴾

{For indeed in the remembrance of Allah do hearts find tranquility.} [Surat ar-Ra'd: 28]

This feeling of reliance upon Allah alleviates anxiety and fear of the future, making the Muslim more capable of facing life's challenges.

Furthermore, belief in the message of Muhammad (ﷺ) makes the Muslim follow a clear methodology in his life, guided by the Qur'an and Sunnah. This message is not limited to acts of worship alone; rather, it encompasses all aspects of life, including ethics, dealings, and social relationships. The Muslim who bears witness that Muhammad is the Messenger of Allah adheres to the high ethics that the Prophet advocated, such as truthfulness, honesty, and kindness to others.

5. The Two Testimonies of Faith: The Key to Paradise

The Two Testimonies of Faith are the key to entering Paradise and salvation in the Hereafter. The Prophet (ﷺ) said:

"من قال: لا إله إلا الله، دخل الجنة"

"Whoever says: La ilāha illallāh (there is no god but Allah) will enter Paradise." [Narrated by Muslim]

Moreover, the Two Testimonies of Faith protect man from eternal stay in Hellfire on the Day of

Judgment, provided that he is sincere in his faith and acts according to the implications of these two testimonies in terms of actions and ethics. The Prophet (ﷺ) said:

"من مات وهو يعلم أن لا إله إلا الله دخل الجنة"

"Whoever dies while knowing that there is no god but Allah will enter Paradise." [Narrated by Muslim]

Therefore, the Two Testimonies of Faith are not just words spoken; rather, they are a covenant between the slave and his Lord, requiring him to act according to what Islam has brought forth in terms of Tawhīd and following the Prophet's Sunnah.

Conclusion

The Two Testimonies of Faith are the fundamental pillar of Islam and the gateway to entering the Islamic religion. The testimony that there is no god but Allah affirms the oneness of Allah and rejects all forms of Shrik, while the testimony that Muhammad is the Messenger of Allah obligates the Muslim to follow the guidance of the Prophet (ﷺ). The Two Testimonies of Faith are not merely words; rather, they bear great meanings that require a person to submit fully to Allah and to follow the Sunnahs of His Messenger. Through the Two Testimonies of Faith, a Muslim achieves psychological tranquility and happiness in this

world, as well as hope for winning Paradise and salvation in the Hereafter.

Level One of the Preachers Preparing Curriculum

Topic Four

Pillars of Islam

Introduction

Islam is a comprehensive religion that organizes man's life in its various aspects. To achieve this integrated system, Allah Almighty has established five fundamental pillars upon which Islam is built.

These pillars are the foundation upon which a Muslim's faith and religious practices are built. The pillars of Islam represent the acts of worship and the main deeds that every Muslim must carry out as part of his commitment to Islam. In this research, we will discuss these five pillars in detail and clarify their role in building a balanced Islamic character.

1. Shahādatān (The Two Testimonies of Faith): The First Foundation of Islam

The first pillar of Islam is Shahādatān, which is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. Shahādatān is the entry into Islam; anyone who wishes to enter the religion of Islam must sincerely and with certainty utter Shahādatān.

The testimony that "there is no god but Allah" means the belief in the oneness of Allah Almighty and the rejection of any partner with Him, as none

is worthy of worship except Allah. Allah Almighty says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

{Although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith.}

[Surat al-Bayyinah: 5]

As for the testimony that "Muhammad is the Messenger of Allah," it means the belief that Muhammad (ﷺ) is the Seal of the prophets who was sent by Allah Almighty to guide humanity. This testimony obligates the Muslim to follow the Sunnah of the Prophet and to act upon the teachings he brought.

The Prophet (ﷺ) said:

"بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً رسول الله..."

"Islam is built on five: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah..." [Narrated by Al-Bukhārī]

2. Salāh (The Prayer): The Connection between the Slave and his Lord

The prayer is the second pillar of Islam and the greatest pillar of worship after the Two Testimonies of Faith. It represents the direct relationship between the slave and his Creator, as the Muslim stands before Allah five times a day, humbling himself before Allah and imploring Him. Allah Almighty says:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

{Indeed, prayer is prescribed for the believers at specific times.}

[Surat an-Nisā': 103]

The prayer is not merely a ritual; it is a means of achieving psychological and spiritual tranquility. The prayer serves as a daily reminder for the Muslim to direct his heart and mind toward Allah, and it maintains a continuous spiritual connection between man and his Lord.

It also trains the Muslim in discipline and time management, and encourages him to stay away from sins, as Allah Almighty says:

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

{For indeed prayer restrains one from immoral acts and wickedness.} [Surat al-'Ankabūt: 45]

3. Zakāt (Obligatory Alms): Purification of the Wealth and Soul

Zakāt is the third pillar of Islam, and it is a financial obligation that requires a Muslim to give a certain percentage of his wealth for the benefit of the poor and needy. Zakāt is not merely a tax; rather, it is a means of purifying the soul from miserliness and stinginess, and it fosters the Muslim's sense of solidarity with others. Allah Almighty says:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

{Take charity from their wealth [O Prophet] to cleanse and purify them.}

[Surat at-Tawbah: 103]

Zakāt works to achieve social balance, as it helps meet the needs of the poor and reduces the gap between the rich and the poor. Through Zakāt, the Muslim feels a sense of responsibility toward the community, and wealth becomes a means of goodness and blessing.

Zakāt is not a voluntary donation; rather, it is a legal obligation for anyone whose wealth has reached the Nisāb (minimum threshold) and has been in his possession for a full lunar year. The Prophet (ﷺ) said:

"من أدى زكاة ماله فقد ذهب عنه شره"

"Whoever has paid the Zakāt due on his wealth has spared himself its evil." [Narrated by Ibn Mājah]

4. Siyām (Fasting): Refining the Soul and Drawing Closer to Allah

Fasting is the fourth pillar of Islam, and it occurs during the blessed month of Ramadan. Fasting is not merely abstaining from food and drink; rather, it is a spiritual and physical training aimed at achieving piety and heedfulness of Allah Almighty, refining the soul, and strengthening willpower. Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن 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: 183]

Through fasting, a Muslim feels the suffering of the poor and the needy and learns to be patient and to control his desires. Fasting is an opportunity to repent and get closer to Allah, for the Muslim increases thereby the acts of worship and obedience. The Prophet (ﷺ) said:

"من صام رمضان إيمانًا واحتسابًا غُفر له ما تقدم من ذنبه"

"Whoever fasts Ramadan, out of faith and in pursuit of reward from Allah, his past sins will be forgiven." [Narrated by Al-Bukhārī]

Fasting provides the Muslim with spiritual and physical purity, and it enhances the sense of solidarity with the community through participation in this collective act of worship.

5. Hajj (Pilgrimage): The Journey of Faith and Tawhīd

Hajj is the fifth pillar of Islam, and it is an obligation for every sane adult Muslim who is capable of performing this great act of worship. Allah Almighty says:

{وَأَذِّنْ 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]

Hajj is a spiritual journey that brings together Muslims from all around the world in one place to perform rituals that express the unity of the Islamic nation and its humility before Allah. During Hajj, Muslims wear the Ihrām clothing, which symbolizes equality among them, with no distinction between the rich and the poor, or between the great and the humble.

Hajj brings the Muslim back to the Fitrah (natural human disposition) and renews his relationship with his Lord. It is an opportunity for repentance and to rid oneself of sins. The Prophet (ﷺ) said:

"من حج ولم يرفث ولم يفسق رجع كيوم ولدته أمه"

"Whoever performs Hajj and does not commit obscenity or evil act will return as he was on the day his mother gave birth to him." [Narrated by Al-Bukhārī]

Conclusion

The pillars of Islam are the foundation upon which the Islamic religion is built. They organize the Muslim's life, connect him with his Creator, and achieve balance for him in both this world and the Hereafter.

Through the Two Testimonies of Faith, the Muslim affirms his Tawhīd and belief in Allah and the message of the Prophet. Through prayer, Zakāt,

fasting, and Hajj, the practical and spiritual commitment to Islam is manifested. These pillars are not merely individual acts of worship; rather, they form an integrated system that builds a strong, cohesive community and achieves justice and solidarity among its members.

**Level One of the Preachers Preparing
Curriculum
Topic Five
Pillars of Imān (Faith)**

Introduction

Imān is the foundation of the Islamic religion. It is what determines man's relationship with his Lord and the world around him. In Islam, faith is not merely a belief in the heart; rather, it is an integrated system that combines belief, firm conviction, and action based on that belief.

To clarify the concept of Imān, Allah Almighty has established six fundamental pillars of Imān that every Muslim must believe in. These are: belief in Allah, His angels, His books, His messengers, the Last Day, and divine destiny, the pleasant and unpleasant aspects thereof. These pillars form the Islamic creed upon which a Muslim builds his relationship with his Creator and the universe. In this topic, we will discuss these six pillars in detail.

1. Belief in Allah:

Belief in the Oneness of the Creator (Not Belief in the Oneness of the Creator only, so, it could be said: The God, Deity, Lord, and Creator)

The first pillar of Imān is the belief in Allah Almighty, which is the foundation upon which the Islamic creed is built. Belief in Allah means the firm conviction that Allah is the Creator and the Governor and that He is the One and the Only One Who has no partners. Allah Almighty says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ﴾

{Say: "He is Allah, the One;

Allah, the Eternal Refuge.} [Surat al-Ikhlās: 1-2].

Belief in Allah requires the Muslim to affirm His oneness in His actions, attributes, and names. This includes the belief that Allah is the Creator, the Provider, the Bestower of Life, the Bringer of Death, and that He possesses the attributes of perfection and majesty. This belief is manifested in directing worship and obedience to Allah alone, without associating anyone with Him.

Belief in Allah frees the Muslim from servitude to people and the matter and makes his heart reassured that Allah is the Ruler and the One Who governs everything. The Prophet (ﷺ) said in the Hadīth of Jibrīl (Gabriel) when he asked him about Imān:

"أَنْ تُوْمِنَ بِاللّٰهِ"

"To believe in Allah." [Narrated by Muslim]

2. Belief in the Angels:

The second pillar of Imān is belief in the angels. The angels are creatures whom Allah created to obey Him and carry out His commands. Allah Almighty says:

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

{they are those who never disobey whatever Allah commands and do whatever they are commanded.} [Surat at-Tahrīm: 6]. Angels have a specific role in managing the affairs of the universe, such as Gabriel, who descends with the revelation; Michael, who is responsible for rain and vegetation; and the Angel of Death, who takes souls.

Belief in the angels makes the Muslim aware that there are unseen creatures who act by Allah's command, constantly reminding him of Allah's greatness and His absolute power to create what we cannot see or perceive with our limited senses.

3. Belief in the Divine Books: The Messages of Guidance

The third pillar of faith is belief in the divine books that Allah sent down to guide humanity. These books carry Allah's messages to the peoples of the prophets, directing them to worship Allah and follow His commands. Allah Almighty says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

{We have sent Our messengers with clear proofs, and sent down with them the Scripture and

the criteria of justice, so that the people may uphold justice.} [Surat al-Hadīd: 25]. The divine books that Muslims believe in include the Torah, the Gospel, the Psalms, and the Noble Qur'an, which is the last and most perfect of these books and the final message that was sent down to guide all mankind.

Belief in the divine books enhances the Muslim's understanding of the history of divine messages, making him realize that Allah revealed, in each era, an appropriate book to guide humanity to the straight path.

4. Belief in the Messengers: The Guides of Humanity

The fourth pillar of Imān is belief in the Messengers. The Prophets and Messengers are Allah's messengers whom He has chosen to convey His messages to their peoples and guide them to worship Allah. Allah Almighty says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods."} [Surat an-Nahl: 36]. Belief in the messengers includes the conviction that they are humans chosen by Allah to be intermediaries between Him and people and that they are infallible in conveying Allah's messages. Among the messengers whom we must believe in are Noah,

Abraham, Moses, Jesus, and Muhammad (may Allah's peace and blessings be upon them).

5. Belief in the Last Day:

Belief in the Last Day is the fifth pillar of Imān. The Last Day is the Day of Judgment, which is the day on which Allah resurrects all His slaves and holds them accountable. Allah Almighty says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

{So whoever does an atom's weight of good will see it,

and whoever does an atom's weight of evil will see it.} [Surat az-Zalzalah: 7-8]. Belief in the Last Day requires the Muslim to believe that this worldly life is not the end; rather, there is another life after death when Allah resurrects the people to hold them accountable for their deeds. Whoever believes in Allah and obeys Him will enter Paradise and enjoy eternity, and whoever does not believe in Allah will enter Hellfire and abide eternally therein.

This belief motivates the Muslim to be upright in his life, as the recompense is linked to every action he performs, whether good or evil. This belief also strengthens the sense of responsibility and encourages good deeds.

6. Belief in Divine Destiny:

Belief in divine destiny, the pleasant and unpleasant aspects thereof, is the sixth and last pillar of Imān. Destiny means that Allah has

predestined everything in the universe and that whatever happens in life, good or evil, is by Allah's knowledge. Allah Almighty says:

{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}

{We have surely created everything in a determined measure.} [Surat al-Qamar: 49]. Belief in destiny requires the Muslim to be content with Allah's decree and destiny, whether it brings good or is a trial. Belief in destiny teaches the Muslim to surrender to Allah's command, granting him reassurance that everything happens for a divine wisdom, even if man does not understand it at the time.

Belief in destiny does not mean surrendering to circumstances or abandoning work. Rather, a Muslim must strive and work diligently, with certainty that the outcomes are in Allah's Hand alone. The Prophet (ﷺ) said:

"احرص على ما ينفعك، واستعن بالله ولا تعجز"

"Be keen on what benefits you, seek help from Allah, and do not give up." [Narrated by Muslim]

Conclusion

The six pillars of Imān (faith) are the foundation upon which a Muslim's Imān is built, directing his life toward obeying Allah and striving to achieve His pleasure. Belief in Allah, the angels, the divine books, the messengers, the Last Day, and the divine destiny is what makes the Muslim live a balanced

life filled with reassurance and confidence in Allah's mercy and justice. These pillars make the Muslim more conscious of his place in the universe and motivate him to adhere to values of morality and good deeds, striving to win Allah's pleasure in this world and the Hereafter.

Level One of the Preachers Preparing Curriculum Topic Six Nullifiers of Islam

Introduction

Islam is a religion established upon belief in Allah and following His commands. It is a religion that aims at fulfilling inner and outer peace through the worship of Allah alone. In Islam, there are principles and rules that a Muslim must adhere to in order to maintain his faith. Conversely, there are matters that a Muslim may unknowingly or mistakenly fall into that can nullify his Islam and take him out of the religion; these are called "nullifiers of Islam.". These nullifiers are actions or statements that lead to disbelief and apostasy, unless the person repents of them. In this topic, we will explain the nullifiers of Islam in a simplified way so that a new Muslim can understand the importance of being cautious of them.

1. Shirk (Associating Partners with Allah): The Gravest Nullifier

The most important principle upon which Islam is built is the belief that Allah is the only God, and associating partners with Allah is the gravest matter that nullifies Islam. "Shirk"(polytheism) means that man worships something or someone other than Allah, such as idols or the dead, or even relies on something other than Allah in his life affairs. Allah Almighty says in the Qur'an:

"إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ"

{Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills.} [Surat an-Nisā': 48]

If a Muslim worships anyone other than Allah or seeks help from the dead or idols, he has fallen into Shirk, which is the gravest act a Muslim may commit.

2. Taking Intermediaries between Man and his Lord

In Islam, there is no need for an intermediary between a person and his Lord. A Muslim can supplicate Allah directly and ask Him for anything he wishes. Taking intermediaries between oneself and Allah, such as invoking righteous believers or saints, is one of the nullifiers of Islam, as it contradicts the oneness of Allah in worship. Allah alone is capable of fulfilling man's needs and the

Muslim does not need anyone to act as an intermediary.

3. Not Considering Polytheists as Disbelievers or Having Doubts about their Disbelief

One of the nullifiers of Islam is for a Muslim not to regard Shirk as disbelief or to doubt that it is. A Muslim must believe that worshiping others besides Allah is disbelief, and anyone who believes otherwise has contradicted the fundamentals of Islam. Belief in Allah alone requires considering the worship of others besides Him as misguidance and disbelief.

4. Preferring the Guidance of someone other than Prophet Muhammad (ﷺ)

Prophet Muhammad (ﷺ) is the last of the prophets, and his message came as a guide for all the worlds. Anyone who believes that any other system or way of life is better than the Islamic Shariah or that the rulings of others besides the Prophet (ﷺ) are superior to his rulings has fallen into one of the nullifiers of Islam.

"فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ"

{But no, by your Lord, they will not believe until they accept you [O Prophet] as judge in their disputes.} [Surat an-Nisā': 65]

5. Disliking what the Prophet (ﷺ) Brought

Islam calls upon the Muslim to love the teachings of the religion and to apply them. Anyone who hates

any part of the teachings of Islam or what the Prophet (ﷺ) brought, even if he outwardly adheres to them, has fallen into one of the nullifiers of Islam. Allah Almighty says:

"ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأَخْبَطَ أَعْمَالَهُمْ"

{That is because they detest what Allah has sent down, so He rendered their deeds worthless.}

[Surat Muhammad: 9]

6. Mocking the Religion or any of its Rituals

Mocking the religion or any of its teachings or rituals is a very serious matter. Allah Almighty says:

"قُلْ أِبَالَهُ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ (65) لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ"

{Say: "Was it Allah, His verses and His Messenger that you were mocking?"}

Make no excuses; you have disbelieved after having believed.} [Surat at-Tawbah: 65-66]

Mocking the religion shows lack of respect for what has been revealed by Allah, and it is one of the things that nullify Imān (faith).

7. Magic

Magic is the attempt to use invisible forces to achieve personal interests, often involving the assistance of the jinn or the devils. Allah Almighty says about magic:

"وَمَا يُعْلِمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ"

{But these two angels did not teach anyone without telling them, "We are only a test, so do not disbelieve."} [Surat al-Baqarah: 102]

Practicing or believing in magic is a form of Shirk because it depends on forces other than Allah.

8. Supporting the Polytheists and Assisting them against Muslims

Supporting the polytheists and assisting them against Muslims are among the matters that contradict the creed of Islam. Allah Almighty says:

"وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ"

{Whoever among you takes them as allies is indeed one of them.}

[Surat al-Mā'idah: 51]

9. The Belief that some People are Allowed to Renounce the Shariah

The Shariah of Islam is the last Shariah that Allah has sent down to humanity. Anyone who believes that there is another acceptable religion other than Islam or that some people are allowed to renounce Islam has fallen into disbelief. Allah Almighty says:

"وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ"

{Anyone who seeks a religion other than Islam, never will it be accepted from him.} [Surat Āl 'Imrān: 85]

10. Turning away from the Religion of Allah

The last nullifier of Islam is for a person to turn away from learning Allah's religion or acting upon it. Allah Almighty says:

"وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا"

{Who does greater wrong than one who is reminded of the verses of his Lord, then turns away from them?} [Surat as-Sajdah: 22]

Turning away from the religion or neglecting to learn its teachings and act upon them is considered one of the nullifiers that take a person out of Islam.

Conclusion

The nullifiers of Islam are serious matters that a Muslim must be cautious about, as they nullify his faith and take him out of Islam. A Muslim must adhere to his Imān (faith) in Allah alone and avoid Shirk and everything that can threaten his faith. We ask Allah to keep us all steadfast in faith and to protect us from falling into these nullifiers.

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