

كتاب تعليم المسلم الجديد

Teaching a New Muslim

Teaching a New Muslim

The Time for Dialogue Association

Teaching a New Muslim

Author

The Time for Dialogue Association

Lesson One

What does conversion to Islam mean?

Dear Muslim brother, rejoice over the best day of your life and the happiest moment you ever lived; when you declared your conversion to Islam.

First of all, we would like to congratulate you on this great decision, which is the most important decision of your life, for the greatest blessing of Allah upon you is that He has guided you to Islam, which He has approved as the chosen religion for His servants. We give you the glad tidings that Allah will replace your bad deeds with good deeds and forgive your past sins, as Allah says in the Qur'an regarding those who repent:

﴿إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا 70﴾

{Except those who repent and believe, and do righteous deeds; for them Allah will change their evil deeds into good deeds, for Allah is All-Forgiving, Most Merciful.} [Surat al-Furqān: 70].

Dear Muslim brother, If you look around you, you will see that many people have not succeeded

in reaching to the true religion, unlike you. This success is a favor from Allah which He bestows upon those who have a real desire to find the truth. So this is not the result of your endeavor as much as it is primarily success granted by your Lord.

And know that no other blessing equals this blessing, so whatever you are tasked with and endure to preserve it, it becomes easy. Allah created mankind, but He is in no need of them. It is a duty on them to worship Him alone without partners. He is in no need of their worship; rather, they are the ones in need of worshipping Him and they are in need of His guidance, for in that is their happiness in this world and the Hereafter.

As Allah says in the Qur'an:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ...﴾

{Whoever Allah wills to guide, He opens his heart to Islam...} [Surat al-An'ām: 125].

Lesson Two

The Purpose of Life

Many thinkers and ordinary people alike are confused about the answer to the most important question in our lives:

Why do we exist? Or: What is the purpose behind our life?

The Qur'an has clearly and precisely defined the purpose of man's existence in this life, in the statement of Allah:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ 56}

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56],
Worshipping the Creator is the purpose of our existence on this earth, and everything besides it is means, secondary matters, and complements.

However, worship in Islam is not monasticism and a complete withdrawal from life and its pleasures. Rather, it encompasses, along with the obligatory acts of worship (such as prayer, fasting, and Zakah), all of a person's deeds, words, manners, and relationships, and even his play and enjoyment, whenever that is accompanied by a righteous intention and a good purpose. Therefore, the Prophet (ﷺ) informed that a husband enjoying intimacy with his wife earns them both a reward if it is with the intention to keep away from the unlawful or to have righteous offspring.

Thus, a Muslim realizes that for everything he does in his life regarding the matters of this world, such as striving to earn a livelihood and marriage, or the acts of worship he performs, such as prayer and charity, he will attain a reward from Allah

Almighty. The Quran has referred to this concept in many places.

Lesson Three

Who is the True God?

Definition of Al-Ilah (The God):

"Al-Ilah" (the god/deity): is every entity that is worshiped. There have been numerous worshiped deities throughout human history, and all of them in Islam are false deities, except for One God, Who is the True God.

Who is the True God?:

The True God: He is the One Whom evidence, sound intellect, and innate disposition indicate that He alone is worthy of worship, and that all other deities are false and do not deserve to be worshiped.

In the Qur'an, Allah says:

﴿لَا إِلَهَ إِلَّا هُوَ﴾

{None has the right to be worshiped except Him.} i.e., none is worthy of worship except Him.

He is Allah, and "Allah" is the greatest name of our Lord, applied to none other than Him. To Him belongs a set of the Most Beautiful Names that are exclusive to Him alone. He is described with attributes of absolute perfection. He is the One True God, meaning: the only God worthy of worship; because He alone is our Creator, our Provider, the

Disposer of our affairs, the Answerer of our prayers, and the One in whose Hand lies benefit and harm.

As for whatever is worshiped besides Allah, it is unworthy of worship because it possesses neither benefit nor harm, nor life nor death, nor creation, nor dominion, nor control.

In the Qur'an, Allah says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾³

{That is because Allah is the Truth, and what they call upon from other than Him is false, and it is Allah Who is the Most High, the All-Great.} [Surat Luqmān: 30].

So, if a person knows that Allah is the True God, it is obligatory upon them to worship Him alone, with no partner, obey Him in what He has commanded, and abandon worshipping anyone else. This is the meaning of our statement: “There is no god but Allah,” meaning: no one is truly worthy of being worshiped except Allah.

Names of the True God:

Allah is known through His beautiful names and attributes, which are names that indicate His perfection and majesty, and attributes befitting His magnificence.

Among these names are: Al-Khāliq (the Creator), Ar-Rahmān (the Most Compassionate), Ar-Rahīm

(the Most Merciful), Al-'Alīm (the All-Knowing), Al-Hakīm (the All-Wise), and Al-'Azeez (the All-Mighty).

From His names is 'Al-Hayy' (The Ever-Living), meaning: the One described with permanent existence, life, and everlastingness; thus He is not followed by perishing or non-existence.

And 'Al-Qayyūm' (The Self-Subsisting), meaning: the One Who is Self-Subsisting and the maintainer of everything.

Among His names also is 'al-Haqq' (the Truth), so His speech is truthful and unchanging, His promise is a reality, and His actions are all true, just, and wise. He is the Truth in His essence, the Truth in His attributes, the Truth in His actions, and the Truth in His commands and prohibitions; and everything worshiped besides Him is false.

Belief in the True God:

Belief that Allah is the manifest true God is the foundation of belief, and it requires singling Him out in worship alone without partners.

Lesson Four

The Greatest Obligations Upon Me in Islam (The Pillars of Islam)

Allah has obligated every Muslim, male and female, to fulfill five matters, which are the foundation of Islam and its pillars, known as the

(pillars of Islam). These are outward practices that a Muslim performs in his life. They are:

1 - Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah.

2 - Performing the five prayers every day.

3 - Paying Zakah once every year to the poor, the needy, and others.

4 - Fasting the month of Ramadan.

5 - Performing Hajj to the Sacred House of Allah in Makkah for one who is able.

The Pillars of Islam and a Brief Explanation:

1 - Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah:

The testimony that there is no god but Allah and that Muhammad is the Messenger of Allah means: the firm belief that Allah alone is the deity worthy to be worshiped without partners, and that Muhammad is the Messenger of Allah.

One utters this testimony by saying: "I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is the Messenger of Allah." This is a person's first declaration that he has entered into the religion of Allah and become Muslim. Subsequently, he has to begin learning the rulings of his religion and knowing his obligations, so that his Islam is valid, and he attains the pleasure of his Lord and entry into Paradise.

❖ The meaning of the Shahādah that 'There is no god except Allah':

There is no deity truly worthy of worship except Allah, and this is what we call (Tawhid). It means to single out Allah in worship, not associating someone with Him, whether by supplicating to Him, praying to Him, or performing acts of obedience for His sake. Rather, you make all your acts of worship devoted solely to Allah, hoping for His reward and fearing His punishment.

❖ Meaning of the testimony 'that Muhammad is the Messenger of Allah':

The belief that Muhammad is the Messenger of Allah, whom He sent as the seal of the prophets, so there is no prophet after him; and we should obey his commands and avoid all that he forbade us from doing.

2 - Performing prayer:

Allah has made it obligatory upon us to worship Him by performing prayer five times a day at specific times. This prayer has conditions and a manner in order to be accepted, and the Messenger of Allah (ﷺ) has informed us of its description.

The daily obligatory prayers for a Muslim are five. They are as follows: Fajr (dawn), Dhuhr (noon), Asr (afternoon), Maghrib (sunset), and Ishā' (evening).

3- Zakah:

Allah made the Zakah obligatory upon every rich Muslim to test their faith, a way to express gratitude to their Lord for the wealth He has given them, and a means to help the poor and needy and assist them in their affairs. The obligation of Zakah is fulfilled by giving it to the categories of people who are eligible to receive it, and many verses in the Quran refer to the call to give Zakah.¹

- Giving Zakah is obligatory if one's wealth 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 increases love and brotherhood among Muslims. Therefore, a good Muslim gives out Zakah wholeheartedly given that it is a means of drawing closer to Allah and the happiness it brings to other people by it.

- The amount for Zakah is 2.5% of 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

¹ Allah says in the Qur'an: {And establish prayer, give zakah, and bow [to Allah] with those who bow.} [Baqarah: 43].

lunar year has passed while it is in the person's possession.

- Zakah is also obligatory on a certain amount of livestock such as camels, cows, and sheep, 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 of grains and fruits if the certain amount is reached, and this is due at its harvest and the gathering of its fruits.

4 - Fasting:

Allah Almighty prescribed fasting upon the Muslims for one month in the year, which is the blessed month of Ramadan, and made it the fourth pillar of Islam, as Allah Almighty says in the Qur'an:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾
{تَتَّقُونَ 183}

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who came before you, so that you may become righteous.}
[Surat al-Baqarah: 183].

❖ The Month of Ramadan:

It is the ninth of the lunar months in the Islamic calendar, and it is the best month of the year. Allah has singled it out with many virtues over other months.

- The Qur'an was revealed therein to the Messenger (ﷺ). In the Qur'an, Allah says:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ...﴾

{Ramadan is the month in which the Qur'an was sent down as a guidance for mankind...} [Surat al-Baqarah: 183].

● That whoever fasts its days and prays its nights, Allah will forgive their past sins. The Prophet Muhammad (ﷺ) said:

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"Whoever fasts Ramadan out of faith and seeking reward from Allah will have their past sins forgiven." [Narrated by Bukhari], The Prophet Muhammad (ﷺ) said:

«مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"Whoever stands through Ramadan (in prayer), out of faith and in pursuit of reward from Allah, their past sins will be forgiven." [Narrated by Bukhari].

❖ Definition of fasting:

Fasting means worshipping Allah by abstaining from eating, drinking, and all other fast invalidators from the break of dawn to sunset.

❖ The ruling on fasting:

Fasting the month of Ramadan is due upon every Muslim who meets the requirements for the obligation of fasting.

❖ Conditions of fasting:

Islam, puberty, sanity, capability of fasting, and absence of a legal impediment.

❖ Invalidators of Fasting:

Intentional eating and drinking, sexual intercourse, menstruation, postpartum bleeding, masturbation, and whatever comes out of the body cavity intentionally, such as: (vomiting).

Whoever eats or drinks forgetfully does not break their fast, as the Prophet Muhammad (ﷺ) said:

«مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرَبَ فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ»

"Whoever forgets while fasting and eats or drinks, let him complete his fast, for it is Allah Who fed him and gave him drink." [Narrated by Muslim].

5 - Hajj to the Sacred House:

Allah has made travel to Makkah to perform pilgrimage at His Sacred House an obligation on every Muslim once in a lifetime. This travel is obligatory upon whoever has the ability, and the obligation of Hajj is waived for every Muslim who is not capable of traveling, whether financially or physically.

In Hajj, the Muslim spends a number of days in Makkah, performing a set of specific acts of worship that no Muslim practices except in Hajj. It is a great act of worship that teaches a Muslim patience, detachment from the adornments of the worldly life, and preparation to meet Allah, and it eliminates the differences among people.

Therefore, it is a great pillar through which Allah forgives all sins, and the Prophet (may peace be upon him) indicated that whoever goes to Hajj and carries it out as Allah commanded deserves the forgiveness of all his previous sins.

Lesson Five

The Pillars of Faith

We have learned that the pillars of Islam are outward acts that a Muslim practices in his life, whereas the pillars of faith are inward acts that a Muslim believes in and affirms with his heart, and through which a Muslim builds his relationship with Allah, and his knowledge of the Unseen and the Hereafter.

It represents the foundation of the Islamic creed that was preached by all the prophets.

The Six Pillars of Faith are:

- 1 - Belief in Allah.
- 2 - Belief in the angels.
- 3 - Belief in the divine books.
- 4 - Belief in the messengers.
- 5 - Belief in the Last Day.
- 6 - Belief in divine decree and predestination.

1 - Belief in Allah:

It includes the following:

The sound natural disposition is a clear indication of the existence of Allah. If we see a ship, we know that someone made it, and so if we look at

this great organized universe, we know that it has a Creator, All-Powerful and Wise.

However, the environment, upbringing, and customs may affect this innate disposition, causing it to deviate from its proper course and devote its worship to other than Allah Almighty.

- A Muslim believes that Allah is the only Lord of the universe: And that He is the Creator, the Provider, and the Preserver. Allah is the Lord of the skies and the earth, and the Master of the entire universe, and no one shares with Him in that.

As Allah says in the Qur'an:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونِ﴾ (31)

{Say, "Who provides for you from the sky and earth? Or who owns [your] hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls all things?" They will say, "Allah." Say, "Do you not then fear Him?} [Surat Yunus: 31].

- A Muslim believes that Allah is the sole Ruler of all creation: As Allah says in the Qur'an:

﴿...أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ...﴾

{...behold, to Him belongs the creation and the command...} [Surat al-A'rāf: 54].

- A Muslim believes that Allah alone is worthy of worship: The belief that Allah is the only 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, and all other acts of worship, as Allah says in the Qur'an:

﴿وَالْهُكْمُ لِلَّهِ وَحْدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ 163﴾

{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]

- A Muslim believes that Allah alone possesses perfection, the beautiful names, and sublime attributes: As Allah says in the Qur'an:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا...﴾

{Allah has the Most Beautiful Names, so call upon Him by them...} [Surat al-A'raf: 180].

- The greatest nullifier of belief in Allah:

Shirk: It is associating other deities with Allah in worship, and there is no sin in Islam graver than associating partners with Allah. It is a sin that Allah never forgives except through repentance to Him, and steadfastness in worshipping Him alone until death, as Allah says in the Qur'an:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا 48﴾

{Allah does not forgive associating partners with Him, but He forgives anything less than that for whom He wills. Whoever associates partners

with Allah has indeed committed a grave sin.} [Surat an-Nisā': 48].

Shirk has many forms, like asking and supplicating to other than Allah Almighty to cure one's illness and increase one's provision, placing trust in other than Allah, or prostrating to other than Allah.

2 - Belief in the Angels:

It includes the following:

- Belief in the existence of the Angels, and that they are among the creations of Allah: A Muslim believes that the angels are real, created beings, but they are hidden from our senses, and they possess no divine qualities. They are creatures whom Allah created from light before He created mankind. Among their qualities is that they neither eat nor drink. Allah endowed them with great power and tremendous speed in executing His commands, and no one but Allah knows their number.

- To believe that they are not worthy of any form of worship.

- Belief in the names and duties that Allah has assigned to each one of them: Among the angels is the one responsible for the descent of rain, and among them is the one responsible for taking souls from the bodies at death, and he is the Angel of Death. Allah says in the Qur'an:

﴿قُلْ يَتُوبُ إِلَهُكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ 11﴾

{Say, "The angel of death, who is in charge of you, will take your souls, then to your Lord you will be brought back."} [Surat as-Sajdah: 11]. Angels generally have other tasks whose nature and number are known only to Allah.

3 - Belief in the revealed scriptures:

It includes the following:

- Belief that Allah revealed the Books to the Prophets: A Muslim believes that Allah revealed divine books to His prophets to guide the people and teach them the path of goodness and truth, as Allah says in the Qur'an:

﴿نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنجِيلَ 3 مِّن قَبْلُ هَٰذَا لِلنَّاسِ﴾

{He has sent down to you the Book in truth, confirming what came before it. And He sent down the Torah and the Gospel,

previously, as guidance for people...} [Surat Āl 'Imrān: 3-4].

A Muslim believes that Allah revealed the Qur'an to the Prophet Muhammad (ﷺ), and that He revealed other books to the prophets before him. These include the Torah, revealed to Moses (peace be upon him) (which differs from the 'Old Testament' in circulation today); the Gospel, revealed to Jesus (peace be upon him) (which differs from the 'New Testament' currently available); and the Psalms, revealed to David (peace

be upon him). A Muslim also believes in the Scrolls of Abraham and Moses. They believe that they contain the word of Allah, but that they were distorted, except the Qur'an, the final revelation from Allah, as Allah says in the Qur'an:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ 9﴾

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

What is the Qur'an?

It is the Book of Allah, which He revealed to the last of His prophets, Muhammad (ﷺ), by revelation through Gabriel (peace be upon him). It is preserved from change or alteration, and its recitation by Muslims is an act of worship. It is the primary source of rulings, encompassing stories of previous nations, narrations of the Day of Resurrection, and guidance and counsel for humanity.

The Qur'an was revealed in the Arabic language, and Muslims have been keen to translate its meanings into the languages of the world so that every Muslim may benefit from it in their own language.

❖ Belief in the Quran includes several aspects:

- The belief that it is one of Allah's books, and the belief that it is the everlasting miracle of the Prophet Muhammad (ﷺ).

- Belief that it is the primary source of Islam.

- Belief that it is the last of the divine books, and that Allah will not reveal another book after it.
- Believing that everything in the Qur'an is the truth, without any falsehood or doubt.
- Belief that the Qur'an is preserved, and has not changed nor will it change.

4 - Belief in the Messengers:

It includes the following:

Belief in the messengers means: to believe that Allah chose righteous men to call people to the path of truth, and the greatest truth is the worship of Allah alone, and to warn them against falsehood, the greatest of which is polytheism. He also sent them to clarify to human beings the purpose of their existence in this life, so that no excuse would remain for anyone in front of Allah on the Day of Resurrection.

- Whoever disbelieves in one messenger, it is as if he has disbelieved in all the messengers: Allah says in the Qur'an about the people of Noah, although no messenger was sent to them except Noah:

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ 105﴾

{The people of Noah rejected the messengers.}
[Surat ash-Shu'arā': 105], That is: whoever denies one messenger has denied all of them.

- Belief in all the prophets, the ones that are mentioned and unmentioned:

We believe in those whom Allah named among them, like: Muhammad (ﷺ), Abraham, Moses, Jesus, and Noah (peace be upon them), and those whose names and stories were not mentioned.

As Allah says in the Qur'an:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ...﴾

{We have sent messengers before you; of them are some whose stories We have told you, and some We have not...} [Surat Ghāfir: 78].

- Belief that Muhammad (ﷺ) is the seal of the prophets and there is no prophet after him; as Allah says in the Qur'an:

﴿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].

- Following Prophet Muhammad (ﷺ) and believing that he is the Messenger of Allah to all humankind, and that his teachings are preserved, as Allah says in the Qur'an:

﴿...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا...﴾

{...whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it...} [Surat al-Hashr: 7].

- Prophets are humans and are not divine:

They were merely righteous servants and messengers of Allah, conveying what He

commanded them; they ate, drank, slept, suffered sicknesses, and died.

They had no knowledge of the unseen except what Allah Almighty had taught them, nor do they forgive sins, and they do not have any share in managing the universe. All their miracles are not from themselves, but rather they are by the permission of their Lord.

5 - Belief in the Last Day:

It includes the following:

Belief that a day will come when this world will perish and be replaced by a new world, a world in which Allah will resurrect the creation and hold them accountable for their deeds. So whoever believes will enter the Gardens of Eden and abide eternally therein, and whoever disbelieves will enter the Hellfire and abide eternally therein.

6 - Belief in Pre-destination:

It includes the following:

- Belief that Allah's knowledge encompasses everything:

In the Qur'an, Allah says:

﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝۵﴾

{Indeed, there is nothing hidden from Allah on earth or in the sky.} [Surat Āl 'Imrān: 5].

- The belief that Allah Almighty has written all that shall happen until the Day of Resurrection in a

Book known as 'the Mother of the Book' or 'the Preserved Tablet'.

It means that Allah has written in it everything that will happen, from the beginning of creation until the Day of Judgment.

In the Qur'an, Allah says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ 70﴾

{Do you not know that Allah knows all that is in the sky and on earth? That is all [written] in a Record. This is indeed easy for Allah.} [Surat al-Hajj: 70].

- Belief that whatever Allah wills has happened, happens/happening, and will happen; nothing occurs against His will or without His will, and likewise the actions of creation occur by His will:

In the Qur'an, Allah says:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ 29﴾

{You cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 29].

- Believing that Allah is the Creator of everything:

In the Qur'an, Allah says:

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ...﴾

{Such is Allah, your Lord, the Creator of everything...} [Surat Ghāfir: 62]

- Human will and freedom:

Man is not a compelled creation, and he has the freedom of choice necessary to be responsible for his actions, but it does not transcend Allah's will.

In the Qur'an, Allah says:

﴿...فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ...﴾

{...whoever wills may believe, and whoever wills may disbelieve...} [Surat al-Kahf: 29].

Lesson Six

Purification

In the Qur'an, Allah says:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتُوبِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

{...Allah loves those who frequently repent and He loves those who purify themselves.} [Surat al-Baqarah: 222].

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 reward for purification makes the heart yearn to perform prayer. The Prophet (ﷺ) informed us that if a Muslim performs Wudū' (ablution) correctly for the prayer, the sins he committed are removed from them, just as the water with which they perform Wudū' with removes the dirt from their face, hands, and feet when they wash them. Thus, a slave approaches their Lord purified physically through Wudū', and morally through their purification from

their sins, being sincere to Allah and following the guidance of the Prophet (ﷺ).

When ablution is obligatory:

- Prayer, be it obligatory or voluntary.
- Tawāf around the Ka'bah.
- Touching the Mus'haf (a copy of the Qur'an).

The conditions of Wudū':

1 - Intention:

It is in the heart. Niyyah (intention) refers to the resolve in the heart to perform worship in order to get closer to Allah.

2 - 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.

How to make Wudū'

1. Say: "Bismillāh".
2. Washing the hands with water, and it is recommended to do so three times.
3. Rinse your mouth with water, meaning: putting water into your mouth, moving it around inside, and then spitting it out. It is recommended to do this three times, while only once is what is obligatory.
4. One sniffs water into his nose, meaning: to draw water into the nose and then expel it through

‘istinthār’, that is: forcing the water out by exhaling air from the nose. It is recommended for one to sniff heavily unless it causes them harm or they are fasting. It is recommended for one to repeat this three times, while the obligation is that it is done once.

5. One washes their face. The face extends from the top of the forehead at the hairline to the bottom of the chin, and from one ear to the other, and the ears are not included in the face. It is recommended for one to do this three times, and once is obligatory.

6. One washes their hands from the fingertips to and including the elbows, and it is recommended for them to repeat this thrice, while the obligatory is once.

7. One wipes their head by wetting their hands with water, then wiping over his head from the hairline at the front to the back of the head adjacent to the neck. It is recommended for them to return their hands forward wiping back to the hairline again, and it is not recommended to repeat this thrice as with the other body parts.

8. Wiping one’s ears by inserting their index fingers inside their ears after wiping their head, and wiping the outside of the ears with the thumbs.

9. Washing the feet up to and including the ankles, and it is recommended to repeat this three times, while only once is obligatory.

Invalidators of ablution:

- Discharge from the two passages: like urine, feces, wind, semen, and pre-seminal fluid.

- The absence of one's mind through deep sleep, fainting, intoxication, or insanity.

- Everything that requires a ritual bath: sexual intercourse, menstruation, and postpartum bleeding.

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

The major impurity that requires a ritual bath:

- ❖ Al-junub (Ritually impure):

If a man or a woman engages in sexual intercourse, or he or she discharges semen while being awake or asleep; Ghushl becomes obligatory, so that they can perform prayer or anything else that requires that they be in a state of purification.

- ❖ Tahārah (ritual purification) from Menstruation and Post-Natal Bleeding:

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.

- The manner of the Ritual Bath:

Washing the whole body with water in whatever manner, along with rinsing the mouth and sniffing water into the nose, intending to make Ghusl.

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

- Prayer.
- Tawāf around the Ka'bah.
- Staying in the mosque; only passing through it is allowed, without staying in it.
- Touching the Mus'haf (bound copy of the Qur'an).
- Reciting the Qur'an.

Tayammum (dry ablution):

If a Muslim cannot find water to purify themselves with, or water is available but they cannot use it due to illness, harm, or the like, and they fear the time for prayer might end, then they may perform tayammum with soil.

- How to Make Tayammum:

In tayammum, one strikes their hands on the dust once and then passes them over their face, wiping only their face and palms. The dust must be free from impurity.

- Invalidators of Tayammum:
 - Tayammum gets invalidated by anything that invalidates ablution.

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

Lesson Seven

Teaching Prayer

Allah ordained upon the Muslims five prayers in the day and night, and appointed for them clear times, and these are: Fajr, Dhuhr, Asr, Maghrib, and Isha.

1 - Fajr prayer:

It is two Rak'ahs (units of prayer), and its time begins at the break of dawn, which is the beginning of light on the horizon, and ends at sunrise.

2 - Dhuhr prayer:

It is four Rak'ahs, and its time begins when the sun passes its zenith, and ends when the shadow of everything becomes equal to its length.

3 - Asr prayer:

It is four Rak'ahs, and its time begins when the time for Dhuhr ends, when the shadow of every object becomes equal to its length. Its time ends at sunset. A Muslim should hasten to pray before the sun's rays weaken and its color turns yellow.

4 - Maghrib prayer:

It is three rak'ahs, and its time begins from sunset and the disappearance of its disc below the horizon, and ends with the disappearance of the red twilight that appears after sunset.

5 - Isha prayer:

It is four Rak'ahs, and its time begins from the disappearance of the red twilight and ends until the middle of the night, and it can be prayed anytime before dawn in case of necessity.

Note: A Muslim may rely on calendars that indicate the prayer times for each city.

Preparing for the prayer:

When the time of prayer comes, a Muslim purifies himself from minor hadath and major hadath, if any.

A major hadath is what requires ghusl to be done.

The minor hadath is what requires ablution (Wudu) to be done.

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

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

- A woman must cover her whole body during the prayer, except for the face and the hands.

- While performing Salah, the Muslim only says the words relevant to Salah.

The manner of the prayer:

- 1 - The intention:

It is in the heart, and Niyah refers to the resolve in the heart to perform the worship in order to get close to Allah.

2 - Ablution:

3 - Facing the Qiblah:

This means that the worshiper faces Makkahhe can determine the direction using a compass or other means.

4 - Praying whilst standing for those who are able to do so.

5 - Saying the Takbir:

Raising the hands to the level of the shoulders and saying: “Allahu Akbar” (Allah is the Greatest), with the intention of beginning the prayer.

6 - Reciting Surat al-Fātihah in every Rak’ah:

That is:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 1 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 2 الرَّحْمَنُ الرَّحِيمُ 3 مَلِكٌ يَوْمَ
الْذِّينِ 4 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ 5 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ 6 صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ 7﴾

{In the name of Allah, the Most Compassionate, the Most Merciful.

All praise be to Allah, the Lord of the worlds.

the Most Compassionate, the Most Merciful.

Master 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.} [Surat al-Fātihah: 1-7].

Reciting verses from the Qur'an after Surat al-Fātihah only in the first and second Rak'ah of every prayer. This recitation is not obligatory but doing it yields a great reward.

7 - Ruku (bowing):

Saying: "Allahu Akbar" then making ruku by bowing until one's back is straight, and the hands are on the knees, then saying while in ruku: "Subhana rabbiy-al-azeem" (Glory is to my Lord, the Great).

8 - Rising from ruku:

Rising from Rukū while saying: "Sami'allāhu liman hamidah" (Allah hears the one who praises Him), raising the hands to the level of the shoulders, and upon standing upright, saying: "Rabbanā wa laka al-hamd" (Our Lord, and to You is all praise).

9 - Sujūd (prostration):

Saying: "Allahu Akbar" while prostrating on the hands, knees, feet, forehead, and nose, and saying in prostration: "Subhāna rabbiy-al-a'la" (Glory is to my Lord, the Most High).

10 - Sitting between the two prostrations:

Saying "Allahu Akbar", then rising from prostration until the back is straight, resting on the left foot and keeping the right foot erect, and saying: "Rabbi ighfir li" (My Lord, forgive me).

11 - The second prostration:

Saying: "Allahu Akbar" and doing a second prostration like the first one.

12 - The second rak'ah:

Rising from prostration while saying "Allāhu Akbar" until one's back is straight, standing upright. Then one does in the remaining rak'ahs as they did in the first one.

After the second rak'ah in the Dhuhr, Asr, Maghrib, and Ishā prayers, one sits to recite the first Tashahhud, which is: "At-tahiyyāt lillāh wa as-salawāt wa at-tayyibāt, as-salām 'alayk ayyuha an-nabiyy wa rahmatullāh wa barakātuh, as-salām 'alayna wa 'ala 'ibādillāh as-sālihīn, ash-hadu an lā ilāh illallāh wa ash-hadu ann Muhammad 'abduh wa rasūluh (Greetings, blessings, and good things are due to Allah. Peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us, and upon the righteous servants of Allah. I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His servant and messenger)," then stands for the third rak'ah after that.

After the last rak'ah in every prayer, it is obligatory to sit to recite the last Tashahhud, which is as follows: "Greetings are due to Allah and prayers and good things. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I

bear witness that there is no true god but Allah, and I bear witness that Muhammad is His slave and Messenger. O Allah, bestow Your peace upon Muhammad and upon the family of Muhammad as You bestowed Your peace upon Ibrahim and upon the family of Ibrahim; indeed, You are Praiseworthy, Glorious. O Allah, bestow Your blessings upon Muhammad and upon the family of Muhammad as You bestowed Your blessings upon Ibrahim and upon the family of Ibrahim; indeed, You are Praiseworthy, Glorious."

13 - Taslīm:

After that, the person who is offering the prayer turns to the right saying: "As-salāmu 'alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you), then to the left saying: "As-salāmu 'alaykum wa rahmatullāh", with the intention of concluding the prayer. Thus, the prayer has been performed.

Lesson Eight

Memorization of Surahs al-Fātihah and al-Ikhlās

Surat al-Fātihah:

Verse 2:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

{All praise be to Allah, the Lord of the worlds.}

The interpretation:

{All praise be to Allah}: It is complete praise due to Allah alone for His attributes of perfection, and for His open and hidden blessings that he gives.

{the Lord of the Worlds} is the Creator of all things, and the Disposer of their affairs.

- Verse 3:

﴿الرَّحْمَنُ الرَّحِيمُ﴾

{the Most Compassionate, the Most Merciful.}

The interpretation:

{Ar-Rahmān - The Most Compassionate}: The One Whose extensive mercy encompasses everything.

{Ar-Rahīm - The Most Merciful}: The Possessor of a special mercy for the believers in this world and the Hereafter.

- Verse 4:

﴿مَلِكُ يَوْمِ الدِّينِ﴾

{Master of the Day of Judgment.}

The interpretation:

{Master}: The owner of a thing is the only one who is in control of it, and no one shares with them in that ownership.

{of the Day of Judgement}: that is the Day of Resurrection, when everyone will be recompensed according to their deeds.

- Verse 5:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{You alone we worship, and You alone we ask for help.}

The interpretation:

{You alone we worship}: we restrict worship to You alone, and we worship none but You.

{and You alone we ask for help}: and we seek assistance from You alone in all our affairs.

• Verse 6:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

{Guide us to the straight path.}

The interpretation:

{Guide us to}: Show us and grant us success, and make us firm upon the truth.

{the straight path}: the clear way that leads to the pleasure of Allah and His Paradise.

• Verse 7:

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

{the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray.}

The interpretation:

{the path of those whom You have blessed}: the path of those whom You have blessed from among the prophets and the righteous people.

{not of those who incurred Your Wrath}: those who knew the truth and then abandoned it.

{or of those who went astray}: those who went astray from the truth due to ignorance or diverting from the path.

Surat al-Ikhlās:

- Verse 1:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

{Say: "He is Allah, the One."}

The interpretation:

{Say}: declare and convey this truth.

{Allah, the One}: Allah is One in His essence, names, attributes, and actions, in which He has no partner.

- Verse 2:

﴿اللَّهُ الصَّمَدُ﴾

{Allah, the Eternal Refuge.}

The interpretation:

The One Who is perfect in His attributes, Who is sought for all needs, Who is in no need of His creation, whilst all the creation stands in need of Him.

- Verse 3:

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾

{He neither begets nor is He begotten.}

The interpretation:

{He neither begets}: He has no child.

{Nor is He begotten}: and He is not born from anyone; because He is Perfect, and in no need of others.

- Verse 4:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

{and there is none comparable to Him.”}

The interpretation:

There is no counterpart nor equal to Him in His essence, attributes, or actions.

Lesson Nine

The Concept of Worship

Worship in Islam:

'Worship' is a name for all that Allah loves and is pleased with from words and deeds, the apparent and hidden thereof.

So, an act of worship is any word or deed by which a person intends to receive the pleasure of Allah, and which aligns with what Allah has legislated in His Book or through the words of His Messenger Muhammad (ﷺ).

Types of worship:

● Belief of the heart: It is the affirmation of what Allah has revealed about Himself, His names, His attributes, and His actions, and belief in His angels, His books, His messengers, and the Last Day.

● Statement with the tongue: like pronouncing the two testimonies of faith, remembering Allah, calling to His religion and clarifying the truth.

● Action of the heart: such as fear of Allah, hope in Him, love for Him, and sincerity in action, which are among the greatest deeds in the sight of Allah.

● Physical acts: such as prayer, fasting, Zakah, acts of kindness towards people, and all other righteous deeds.

Conditions for the Acceptance of Worship:

In Islam, acts of worship are not accepted by Allah unless they meet two basic conditions:

1- Sincerity to Allah Almighty:

A Muslim should devote their worship for the sake of Allah Almighty alone, not seeking people's praise or worldly gains through it. Allah Almighty says in the Qur'an:

{وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ...}

{although they were commanded only to worship Allah with sincere devotion to Him...}
[Surat al-Bayyinah: 5].

2 - Compliance with the guidance of the Messenger of Allah, Muhammad (ﷺ):

That is, worship must be in the way prescribed by the Prophet Muhammad (ﷺ), without addition, omission, or innovation; and what he prescribed is solely by the command of Allah, and Allah says in the Qur'an:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ...﴾

{Whoever obeys the Messenger has indeed obeyed Allah...} [Surat an-Nisā': 80]

Lesson Ten

Jesus and Mary in Islam

Muslims hold a profound belief in Jesus and Mary (peace be upon them); they love and revere them as Allah has commanded us, just like all other Prophets and Messengers.

They believe that Isa (Jesus) is Allah's slave and messenger, whom Allah sent to guide people, and that Maryam (Mary) is a pure and chaste woman whom Allah chose through a great miracle, to be one of His signs in His creation and omnipotence.

Who is Isa (peace be upon him):

Isa (peace be upon him) is a prophet and messenger from Allah, and a Word from Him that He cast unto Maryam, meaning that Allah commanded his existence by a Word from Him, so he came about without a father, by the ability of Allah alone.

Allah sent him to the Children of Israel, and he was the last of their prophets. He is Allah's Servant and Messenger.

His mother, the Virgin Mary (peace be upon her), was distinguished by Allah with a great miracle, as she conceived Jesus without being touched by a man.

As Allah says in the Qur'an:

﴿...إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ...﴾

{... Indeed the Messiah, Jesus, son of Mary, was only a messenger of Allah, and His Word that He bestowed upon Mary, and a spirit from Him. So believe in Allah and His messengers...} [Surat an-Nisā': 171].

Isa (peace be upon him) and his miracles:

The birth of Isa (peace be upon him) was a great miracle, resembling the creation of Adam (peace be upon him) more than the rest of mankind, for he was created without a father, and came into being by a word from Allah which He conveyed to Maryam.

Allah honored him with numerous miracles, among which was that he used to cure the blind and the leper by the permission of Allah, revive the dead by the permission of Allah, and tell people what they eat and what they store in their houses.

These miracles were evidence of the truthfulness of his message, and that he is the Messenger of Allah and not a god to be worshipped besides Him.

In the Qur'an, Allah says:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ 59﴾

{The example of Jesus before Allah is like that of Adam; He created him from dust, then said to him, “Be,” and he was.} [Surat Āl ‘Imrān: 59].

Allah also says in the Quran, reporting the words of Isa (peace be upon him):

﴿...أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ...﴾

{...I have come to you with a sign from your Lord that I make for you from clay the figure of a bird, then I breathe into it, and it will become a bird by Allah’s permission; and I heal the blind and the leper, and bring the dead to life by Allah’s permission; and I inform you of what you eat and what you store in your houses...} [Surat Āl ‘Imrān: 49].

The mission of Isa (peace be upon him):

The mission of Isa was like the mission of the prophets before him, Musa and Ibrahim, and Muhammad (ﷺ) after him, which was to call for the worship of Allah alone without a partner, and to reject polytheism.

All the prophets came with a unified message: to worship Allah alone, the Creator of the skies and the earth, without intermediaries or partners.

Isa (peace be upon him) did not come claiming to be God, or to forgive the sin of Adam (peace be upon him). Islam clarifies that each person bears

his own sin, and that Allah is All-Forgiving, Most Merciful to those who repent and believe.

In the Qur'an, Allah says:

﴿وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ...﴾

{When Allah will say, "O Jesus, son of Mary, did you tell people, 'Take me and my mother as gods besides Allah?' He will say, 'Glory be to You! It is not for me to say what I have no right..." [Surat al-Mā'idah: 116].

Allah said in the Quran:

﴿وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ 51﴾

{[Jesus said], "Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path."} [Surat Āl 'Imrān: 51].

As Allah said, affirming that everyone is responsible for their own deeds:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ...﴾

{[No bearer of burden will bear the burden of another person...]} [Surat Fātir: 18].

The return of Isa (peace be upon him):

Muslims believe that Jesus (peace be upon him) was neither killed nor was he crucified. Rather, Allah raised him to Himself alive, and he will descend at the end of times. He will clarify to the people that he is the servant of Allah and His

Messenger, and establish justice among the people until peace prevails.

In the Qur'an, Allah says:

{...وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ...}

{...but they neither killed nor crucified him, but it was made to appear to them as so...} [Surat an-Nisā': 157].

Allah said in the Quran:

{بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا 158}

{Rather, Allah raised Isa up to Himself, and Allah is All-Mighty, All-Wise.} [Surat an-Nisā': 158].

Lesson Eleven

The Prophet's Biography

His name and lineage:

Prophet Muhammad (may Allah's peace and blessings be upon him) is Muhammad ibn 'Abdullah ibn 'Abd al-Muttalib, from the Quraysh tribe in Makkah.

He was the noblest of the Arabs in manners and reputation, and was known among his people before Prophethood for his honesty and trustworthiness, to the extent that he was nicknamed Al-Sadiq Al-Amin (the truthful and the trustworthy).

Allah has sent him to all mankind, regardless of their different colors, races, and classes.

As Allah says in the Qur'an:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...﴾

{Say [O Prophet], “O people, I am the Messenger of Allah to you all...} [Surat al-A’rāf: 158].

Allah sent down the Noble Qur’an to him, the Magnificent Book in which Allah said:

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ...﴾

{No falsehood can approach it from the front or from behind...} [Surat Fussilat: 42].

Prophet Muhammad (ﷺ) was the seal of the prophets and messengers, as Allah says in the Quran:

﴿...وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ...﴾

{...but he is the Messenger of Allah and the seal of the prophets...} [Surat al-Ahzāb: 40].

Birth and Early Life:

Prophet Muhammad (ﷺ) was born in Makkah in 570 AD. His father died before his birth, and his mother passed away while he was young. His grandfather, Abdul Muttalib, took care of him, then his uncle, Abu Talib, who took good care of him. In his youth, he worked as a shepherd, and signs of nobility and early manhood appeared from him. He worshipped Allah according to the religion of Ibrahim, distancing himself from polytheism and idolatry.

The Beginning of Prophethood:

The Prophet (ﷺ) used to seclude himself in the Cave of Hirā' in Makkah, reflecting and worshipping Allah, until Angel Jibril (Gabriel) (peace be upon him) came to him with the revelation. From that day, the message of light began, which lasted for twenty-three years.

Da'wah in Makkah:

The Prophet Muhammad (ﷺ) began his Da'wah to Islam secretly, then he proclaimed it among his people, but they did not respond to him. Despite that, he continued conveying Islam with wisdom and patience.

Men and women from Makkah believed in him. Then, a group of people from a town close to Makkah called Yathrib, which is now called Al-Madinah Al-Munawwarrah, responded to his call. So, the Muslims began to migrate to Madinah upon his command.

Hijrah and Building the Islamic Society:

Prophet Muhammad (may Allah's peace and blessings be upon him) migrated to Madinah. There, he founded a society based on justice, brotherhood, faith, and cooperation. The teachings of Islam spread, and people began entering it in multitudes out of conviction and certainty.

Some tribes attempted to fight against Islam, but Allah granted His Prophet victory, and the Muslims

were able to defend themselves and make the truth prevail.

The manners of the Prophet before prophethood:

The Prophet (ﷺ) was known since his childhood for his noble manners, which Allah praised by saying in the Qur'an:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ 4﴾

{Indeed, you are of a great moral character.}
[Surat al-Qalam: 4].

He was truthful, never lied, honest, safeguarded people's rights, generous, kind to the poor, humble, sat with the weak; and was patient and forbearing, not returning an offence against him in kind.

The people of Makkah used to place their trusts with him, even those who were hostile to him, due to their confidence that he would not betray them.

The Manners of the Prophet after Prophethood:

His manners increased in perfection after he became a prophet, and the Prophet Muhammad (may Allah's peace and blessings be upon him) was a mercy to the worlds, as Allah described him in the Quran:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ 107﴾

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

He was always smiling, kind in companionship, gentle in speech, and faithful to his agreements.

Prophet Muhammad (ﷺ) said about his message:

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ»

"Indeed, I have been sent to perfect good manners." [Narrated by Ahmad].

Upon his return to Makkah, he forgave his enemies despite having power over them, displayed great courage in difficult situations, and was the most just of all people.

Truthfulness was the foundation of his life, and he was never known to lie. The Prophet Muhammad (ﷺ) urged people to adhere to it, saying:

«عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ»

"Adhere to truthfulness, for truthfulness leads to righteousness." [Narrated by Bukhari].

Trustworthiness was a deeply rooted trait in him; he was trustworthy in conveying the revelation, trustworthy in judging between people, and trustworthy in every aspect of his life.

The prophet Muhammad (ﷺ) also said:

«لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ»

"He who has no integrity has no faith." [Musnad Abi Dawood].

The Primary Message of the Prophet (ﷺ):

The Prophet called people to worship Allah alone and abandon the worship of anything other than Him, and this was the message of all the prophets sent before him. He taught the people how to worship Allah correctly, and warned them against associating partners with Him and speaking about Allah without knowledge, and these are the foundations of his call.

The Death of the Prophet Muhammad (ﷺ):

After Allah completed the religion through him and many people had embraced it, Prophet Muhammad (ﷺ) was afflicted with a severe fever and passed away on Monday, the 8th of June, 632 CE, at the age of sixty-three, and was buried in Al-Madinah Al-Munawwarah.

Lesson Twelve

Teaching the Two Surahs - Surat al-Kawthar and Surat an-Nasr

Surat al-Kawthar:

﴿إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ 1 فَصَلِّ لِرَبِّكَ وَأَنْحَرْ 2 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ 3﴾

{We have surely given you [O Prophet] al-Kauthar.

So pray and offer sacrifice to your Lord alone.

Indeed, the one who hates you is truly cut off [from all goodness].}

[Surat al-Kawthar: 1-3]

Audio teaching.

Surat an-Nasr:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ 1 وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا 2 فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا 3﴾

{When Allah's help comes and victory over Makkah is achieved,

and you see people entering Allah's religion in multitudes,

then glorify the praise of your Lord, and ask His forgiveness. Indeed, He is ever Accepting of Repentance.}

[Surat an-Nasr: 1-3]

Audio teaching.

Lesson Thirteen The Five Necessities

The Five Necessities:

They are the essential things which every human depends upon to live a good and dignified life. These are: religion, life, mind, lineage, and property.

Preserving these interests is achieved in two ways:

(1) The Iqamah for the prayer.

(2) Taking care of it and safeguarding it from tampering and becoming flawed.

Major sins in Islam:

Major sins are the grave and prohibited sins which Allah and His Messenger Muhammad (ﷺ)

have issued a severe warning against. Among the major sins in Islam are:

1 - Shirk (associating partners with Allah):

Islam came to preserve the religion of man, and therefore it prohibited polytheism, as it is the gravest danger to faith and mankind.

As Allah says in the Qur'an:

{إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا (48)}

{Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills. Whoever associates partners with Allah has indeed committed a grave sin.} [Surat an-Nisā': 48].

2 - Killing a soul:

Islam came to protect the human soul, and therefore prohibited killing a human being.

As Allah says in the Qur'an:

{...وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ...}

{...do not kill a soul sanctified by Allah, except lawfully...} [Surat al-An'ām: 151].

3 - Zina (fornication)

Islam came to protect progeny and honor; therefore, it has forbidden establishing relationships outside a religious manner of marriage.

As Allah says in the Qur'an:

{وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا (32)}

{Do not go near adultery, for it is indeed a shameful act and an evil way.} [Surat al-Isrā': 32].

4 - Drinking alcohol and intoxicants:

Islam contains teachings that preserve the mind; therefore Islam prohibits everything that causes intoxication and destroys the mind.

As Prophet Muhammad (ﷺ) said:

«كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ»

"Every intoxicant is Khamr (an alcoholic drink), and every intoxicant is prohibited." [Agreed upon].

5 - Theft and taking people's property unjustly:

Islam came to protect people's wealth, and therefore it prohibited taking people's wealth unjustly. Allah said in the Quran:

{وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ...}

{Do not consume one another's property unjustly...} [Surat al-Baqarah: 188].

This includes cheating, bribery, theft, and other similar things.

Lesson Fourteen

Ruling of Some Foods in Islam

Islam is a complete religion that guides the Muslim in all the affairs of their life, even in food and drink.

A Muslim does not eat merely to become full. Rather, they eat to strengthen their body for

obedience to Allah, to live a good life, and to thank their Lord for His blessings.

Permissible (good) foods:

In Islam, whatever has no evidence that it is prohibited (to eat/drink) then it is lawful, whether plants, fruits or grains.

Likewise, permissible animals and birds, such as camels, cows, sheep, chicken, and rabbits, are lawful to eat, provided that they are slaughtered in the correct Islamic way, mentioning Allah's name upon slaughtering.

As Allah says in the Noble Qur'an:

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا...﴾

{O people, eat from what is lawful and good on earth...} [Al-Baqarah: 168].

All seafood is permissible to eat, whether it is alive or found dead.

Forbidden foods:

1 - Carrion:

I.e., an animal that died without being slaughtered in the Islamic way.

Example: A cow that dies by itself or is strangled, unless a Muslim reaches it alive and slaughters it before it dies, in which case it is permissible.

2 - The blood that pours out:

It is the flowing blood which is discharged during slaughter.

As for the blood remaining in the meat or liver, it is not forbidden.

3 - Pork:

It is forbidden in all its parts and products (even fats and skins).

4 - Animals slaughtered for anyone other than Allah, or upon which a name other than the name of Allah is mentioned upon slaughtering:

That is because it is obligatory upon you when slaughtering the animal to mention the name of Allah over it. Allah Almighty says in the Quran:

﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ 118﴾

{So eat of that [meat] over which the name of Allah is mentioned if you [truly] believe in His verses.} [Surat al-An'ām: 118].

For example: slaughtering a sacrifice to idols, saints, or any created being other than Allah Almighty, with the aim of drawing closer to them, as Allah Almighty says in the Quran:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ 173﴾

{He has only forbidden to you carrion, blood, the flesh of swine, and what has been sacrificed to other than Allah. But if someone is compelled by necessity – neither driven by desire nor exceeding immediate need – then there is no sin upon him; for Allah is All-Forgiving, Most Merciful.} [Surat al-Baqarah: 173].

Some forbidden animals (to eat):

Everything Allah has commanded to be killed is impermissible to eat:

Such as: a gecko, mouse, snake and a scorpion.

Furthermore all carnivorous animals that have fangs:

That is because the prophet Muhammad (ﷺ)

«نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ»

"forbade (eating the flesh of) all carnivorous animals that have fangs." [Narrated by Bukhari and Muslim].

Meaning: every predatory animal that uses its fangs in hunting and killing, such as:

Lions - Wolves - Dogs - Tigers - Bears - Cats - Monkeys.

And all birds that have talons:

That is because the prophet Muhammad (ﷺ)

«نَهَى عَنْ كُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ»

"forbade (eating the flesh of) all birds that have talons." [Narrated by Bukhari and Muslim].

Meaning: predatory birds that hunt with their claws, such as:

Falcons - Vultures - Hawks - Eagles.

Intoxicants and drugs:

Intoxicants are anything that clouds the mind, like alcohol, hashish, opium... etc.

As the prophet Muhammad (ﷺ) said:

«كُلُّ مُسْكِرٍ حَرَامٌ»

"Every intoxicant is prohibited." [Agreed upon].

That is because it harms the body, the intellect, religion, and other things, and whatever causes definite or probable harm is prohibited in Islam.

The rationale behind the rulings of eating certain foods:

Islam wants a Muslim to live a good, healthy, and pure life.

Good and lawfully earned food cleanses the body, purifies the heart, and causes one's supplications to be answered.

As for unlawful food, it spoils the heart and prevents blessings, because it is unclean. Allah says in the Quran:

{...وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ...}

{...and he makes unlawful for them what is impure...} [Surat al-A'rāf: 157].

The Prophet Muhammad (ﷺ) said:

«إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا»

"Indeed, Allah is Good and accepts only that which is good." [Narrated by Muslim].

Lesson Fifteen

The Status of Women in Islam

Islam came as a mercy from Allah to the worlds, saved women from oppression, and raised them to their true status.

In Islam, she is an honored human being. She has her rights just as the man has his rights, and the Prophet Muhammad (ﷺ) commanded men to treat women kindly, saying:

«اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا»

"Be kind to women." [Narrated by Muslim].

Islam gave the woman her right to inheritance after she was deprived of it, and obligated the husband to spend on her even if she is wealthy.

It also granted her the right to choose her husband, so no one may force her to marry a person she does not want to marry.

In Islam, women can work in that which suits their nature and participate in serving their community, just as the female Companions did during the time of the Prophet Muhammad.

The female Companion Rufaydah al-Aslamiyyah would treat the wounded, and the female Companion Zaynab bint Jahsh would work with her own hands and spend in the path of Allah, among many others from them.

Islam honored her as a mother:

As Allah says in the Qur'an:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا...﴾

{Your Lord has ordained that you worship none but Him, and show kindness to one's parents...}
[Surat al-Isrā': 23].

Islam honored her as a daughter and a sister:

As the Prophet Muhammad (ﷺ) said:

«مَنْ كَانَ لَهُ أُخْتَانِ أَوْ ابْنَتَانِ، فَأَحْسَنَ إِلَيْهِمَا مَا صَحِبَتَاهُ، كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ»

"He who has two sisters or daughters and treats them generously as long as they are with him, he will be with me in Paradise." [Musnad Abi Dawood].

Among the greatest aspects of honoring her in Islam is: the Hijab:

Islam did not merely grant her rights; rather, it protected her dignity from becoming a commodity exposed to people's gazes, and prescribed clothing for her that protects her dignity and safeguards her from degradation, not to humiliate her.

In the Qur'an, Allah says:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرِضْنَ فَلَا يُوَدِّيْنَ...﴾

{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...} [Surat al-Ahzāb: 59].

Allah Almighty commanded the Muslim women to wear hijab in the presence of unrelated men, by wearing modest, concealing, and loose clothing that is neither transparent nor perfumed, has no striking adornment, and does not resemble men's

clothing. A foreign man is one who is not a husband to the woman nor one of her Mahrams¹.

Lesson Sixteen

Marriage in Islam

Marriage in Islam aims to build a stable and righteous family.

In the Qur'an, Allah says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً...﴾

{And among His signs is that He created for you spouses from among yourselves that you may find comfort in them, and He placed between you love and mercy...} [Al-Rūm: 21].

Allah ordained marriage and clarified that it is the way of the Messengers and Prophets, so that people may follow their example.

Allah says in the Qur'an:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً...﴾

{We have sent messengers before you and gave them wives and offspring...} [Surat ar-Ra'd: 38].

¹ A woman's Mahram is the man who is legally and permanently prohibited to marry her by virtue of a relationship of blood, suckling, or marriage. The Mahrams include ascendants (fathers and grandfathers), descendants (sons and their grandsons), brothers, paternal uncles, maternal uncles, nephews either from her brother or sister, in addition to the mother's husband (after consummating the marriage), the father-in-law, and the stepson.

Among the most prominent objectives of marriage:

Preservation of the human race, the safety of society and its protection from moral decay, the fulfillment of human nature, the satisfaction of desires in a correct manner, the preservation of progeny, and the formation of a righteous family.

It is out of perfect wisdom that Allah has permitted divorce between the spouses in Islam, and it is only to be resorted to in cases of necessity, after exhausting the means of reconciliation between them, in accordance with specific rulings.

Obligatory acts related to the spouses:

Islam has not left the matter of marriage without regulations that govern and clarify the relationship between the two spouses; Islam has laid down duties and rights for each party so that marital life may be upright and cordiality may continue. From the most important of these duties are:

The obligations of the husband:

"Sadāq" (dowry) is the money paid by the husband to the woman by virtue of the marriage contract. It is not a material price for possessing the wife, but rather a financial right that Allah has legislated for her. Allah has commanded men to treat women kindly, appreciate them, show good character towards them, honor them, and safeguard their secrets. He warned against

humiliating and neglecting them, and threatened those who wrong them. He also called for considering her nature, fulfilling her natural and innate right, and providing for her with kindness in food, clothing, and accommodation, each according to his ability and financial situation.

Lesson Seventeen

Etiquettes and Shariah-approved Manners

Islam is a comprehensive religion that is not limited to acts of worship; rather, it is a complete way of life that organizes a human being's relationship with their Lord and with people, and even with the world around them. The etiquettes and manners of the Shariah are considered among the most important pillars of this method, as they aim to build a righteous man and a society where love, justice, and mercy prevail.

In the Qur'an, Allah says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ...﴾

{Allah enjoins justice, kindness, and giving relatives [their dues], and He forbids shameful acts, evil deeds and oppression...} [Surat an-Nahl: 90].

Definition of Etiquettes and Manners:

"Akhlāq" (etiquettes) refers to constant characteristics in the soul that direct human behavior towards good, such as truthfulness,

honesty, and justice. They are what make a Muslim beloved to Allah and to people.

In the Qur'an, Allah says:

﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ...﴾

{Tell My slaves that they should say what is best...} [Surat al-Isrā': 53].

"Aadaab" (manners) is the commendable behaviors practiced by a Muslim in their daily life, such as: the etiquettes of speech, eating, and interaction.

Significance of the status of etiquettes and manners in Islam:

It is one of the most important objectives in sending the Prophet Muhammad (ﷺ) to the people:

In the Qur'an, Allah says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ...﴾

{It is He Who has sent among the unlettered [Arabs] a messenger from among themselves, reciting to them His verses and purifying them...} [Surat al-Jumu'ah: 2], From the favors of Allah upon the believers is that He sent His messenger to teach them the Quran and purify them; meaning purifying the heart from polytheism and bad manners, such as malice, envy and bad habits.

The Prophet Muhammad (ﷺ) said:

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ»

"I was only sent to perfect noble manners."
[Narrated by Ahmad]

Perfection of Faith:

Manners are part of faith. The Prophet Muhammad (ﷺ) said:

«أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا، أَحْسَنُهُمْ خُلُقًا»

"The most perfect believer in faith is the one who has the most excellent manners." [Narrated by Tirmidhi, Abu Dāwūd and Ahmad].

Love for Allah and His Messenger:

The Prophet (ﷺ) said:

«إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحَاسِنُكُمْ أَخْلَاقًا»

"Indeed, among the most beloved and nearest of you to me on the Day of Judgment are those of you who have the best manners." [Narrated by Tirmidhi].

Examples of manners:

● Truthfulness: This is when a person speaks the truth and acts upon it. Allah says in the Qur'an:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ 119﴾

{O you who believe, fear Allah and be with those who are truthful.} [Surat at-Tawbah: 119].

● Trust: The fulfillment of rights to their rightful owners, and not betraying in doing so; Allah says in the Quran:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا...﴾

{Indeed, Allah commands you to return trusts to their owners...} [Surat an-Nisā': 58].

- Mercy: gentleness and compassion to the young and the old.

- Justice: giving everyone their due rights, even with those with whom we disagree.

- Humility: Refraining from treating people with arrogance, but rather treating them with kindness.

- Patience: Steadfastness in obedience and enduring hardships with contentment. Allah says in the Quran:

{...وَبَشِّرِ الصَّابِرِينَ}

{...but give glad tidings to those who are patient.} [Surat al-Baqarah: 155].

- Modesty: For a Muslim to feel ashamed of doing what angers Allah, or offends people.

Examples of Etiquettes:

❖ Conversational Etiquettes:

Speaking truthfully, lowering the voice, refraining from interrupting others, choosing good words, and avoiding bad words.

❖ Greeting Etiquettes:

Initiating the greeting, returning it with one better than it, and doing so in a clear voice with a smile; Allah said in the Qur'an:

{وَإِذَا حُيِّتُمْ بِحَيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا...}

{When you are given a greeting, respond with a better greeting or return the same...} [Surat an-Nisā': 86].

Eating Etiquettes in Islam

Eating in Islam is not merely a habit, but an act of worship and thanking Allah for His blessings. The Prophet (ﷺ) has taught us etiquettes that make food a reason for blessings, health, and love among people, including:

- A Muslim should intend by eating to gain strength to do what is good and obey Allah.

- Saying: "Bismillāh" (In the name of Allah) before eating, and if one forgets, when they remember they should say: "Bismillāh fī awwalihi wa ākhirih" (In the name of Allah, in its beginning and its end).

- Eating with the right hand.

- Eating from the side next to oneself in a shared bowl, and not reaching for what is in front of others.

- Praising Allah Almighty after finishing.

- Preserving leftover food and honoring it.

Coexistence in Islam

Islam is a religion of mercy and justice, and it fundamentally calls for peace and cooperation in goodness among all people, even if their religions, ethnicities, or languages differ. For Allah created mankind diverse for a great wisdom. Allah says in the Quran:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ...﴾

{O people, We have created you from a male and a female and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you...} [Surat al-Hujurāt: 13].

Islam does not call for isolation or hatred, but rather for mutual acquaintance, cooperation in goodness, mutual respect, and good treatment.

The Prophet Muhammad (ﷺ) was an example of good coexistence; he would visit his Jewish neighbor when he fell ill, accept the invitations of non-Muslims, treat them with justice and mercy, and encourage maintaining ties of kinship, even if they differed in religion from the one maintaining the ties. The Prophet Muhammad (ﷺ) said:

«الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ»

“The believer is the one whom people trust concerning their lives and properties.” [Narrated by Ahmad and Tirmidhi].

A Muslim does not wrong anyone, nor do they mistreat those who disagree with them. Rather, they are merciful and love goodness, treating everyone well, because good manners are a language understood by all human beings.

Dutifulness to Parents

One of the greatest values affirmed by Islam is dutifulness to parents, meaning kindness towards them, serving them, supplicating for them, and not raising one's voice at them. Allah says in the Quran:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا...﴾

{Your Lord has ordained that you worship none but Him, and show kindness to one's parents...} [Surat al-Isrā': 23].

Dutifulness to parents is not limited to Muslim parents only, but also includes non-Muslim parents, as Allah says in the Quran:

﴿وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا...﴾

{But if they strive to make you associate partners with Me of what you have no knowledge, then do not obey them. Yet keep company with them in this world with kindness...} [Surat Luqmān: 15].

The Right's of a Neighbor

Similarly, Islam advised kindness to the neighbor, whether they are a Muslim or a non-Muslim.

The Prophet Muhammad (ﷺ) said:

«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ»

“Jibril (angel Gabriel) kept enjoining me regarding the good treatment of the neighbor to the extent that I thought they would inherit.” [Agreed upon].

Examples of goodness towards neighbors include:

- Greeting them and asking about their well-being.
- Helping them in times of need.
- Refraining from causing them harm, and not raising one's voice or disturbing them.
- Sharing joyous occasions, and providing assistance in times of crisis.

The Prophet Muhammad (ﷺ) said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ جَارَهُ»

"Whoever believes in Allah and the Last Day should honor their neighbor." [Agreed upon].

A Muslim's good manners appear in their home and with their neighbors, therefore becoming beloved among them, a role model in dealing with others, and a source of safety and peace.

Lesson Eighteen

Supplication and Dhikr

First: The meaning of supplication and its importance:

Supplication is prescribed at all times and in all circumstances. For example, when a person feels distress or sorrow, the first door he turns to is the

door of Allah, and He is closer to us than anything else. Allah has taught His Prophet (ﷺ) in the Quran, when the people asked him about their Lord, that He is close to them, and that if they call upon Him with a sincere heart, He will answer them.

In the Qur'an, Allah says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ (186)

{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].

Among the supplications taught by the Prophet Muhammad (may Allah's peace and blessings be upon him) at times of anxiety and grief is to say:

«لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، وَرَبُّ الْعَرْشِ الْعَظِيمِ»

“There is no god but Allah, the Most Great, the Forbearing. There is no god but Allah, the Lord of the Honorable Throne. There is no god but Allah, the Lord of the skies and the earth, and the Lord of the Mighty Throne.” [Agreed upon] This supplication brings tranquility and reminds the servant of Allah's nearness and His mercy.

Secondly: The meaning of Dhikr:

Dhikr is mentioning Allah by the heart and the tongue.

It is the greatest thing that revives the heart and strengthens faith.

In the Qur'an, Allah says:

﴿...أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

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

Why is Dhikr important?

❖ Dhikr is one of the traits of the believers:

In the Qur'an, Allah says:

﴿...وَالَّذِينَ لِلَّهِ كَثِيرًا وَالَّذِينَ كَثُرَتْ أَعْدَاءُ اللَّهِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

{...and men and women who remember Allah much – Allah has prepared for them forgiveness and a great reward.} [Surat al-Ahzāb: 35].

❖ Dhikr gives life to the heart:

The Prophet Muhammad (ﷺ) said:

«مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ، وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ»

“The example of the one who remembers his Lord and the one who does not remember his Lord is like that of the living and the dead.” [Agreed upon].

❖ Dhikr protects you from the Shaitan:

The Prophet Muhammad (ﷺ) compared the remembrance of Allah to a man fleeing from his enemies to a strong fortress that protects him.

Likewise, Dhikr protects a Muslim from the devil.

❖ Dhikr alleviates the worries of this world:

The more a person's heart is filled with the remembrance of Allah, the smaller the worries of

life become in their eyes, and the stronger their patience and strength become.

❖ Dhikr opens the door to a constant relationship with Allah Almighty:

Whoever remembers Allah constantly feels close to Him, and finds tranquility and peace.

Simple Adhkar (plural of dhikr) That Hold a Great Reward:

Reciting the Qur'an is the best form of Dhikr, with ten rewards for every letter recited. The Prophet (ﷺ) says:

«مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا»

"Whoever recites a letter from the Book of Allah will be credited with a good deed for it, and a good deed is multiplied tenfold." [Narrated by Tirmidhi].
The Prophet Muhammad (ﷺ) said:

«اقْرَءُوا الْقُرْآنَ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ»

"Read the Qur'an, as it will come as an intercessor for its companions on the Day of Resurrection." [Narrated by Muslim].

Reciting the Qur'an preserves faith and strengthens the bond with Allah.

These are some Adhkar that are recommended for a Muslim to recite:

● Subhānallāh wal hamdu lillah (Glory be to Allah, and all praise is due to Allah).

● La ilaha illallahu wallahu Akbar (There is no god worthy of worship except Allah and Allah is the Greatest).

● La hawla wa la quwwata illa billah (There is no power nor strength except through Allah).

● Astaghfirullah (I seek forgiveness from Allah).

● Subhānallāh wa bihamdih (Glory be to Allah and to Him is praise).

● Subhānallāh al-Adheem (Glory be to Allah, the Great).

● "Lā ilāha illallāh wahdahu lā sharīka lahu, lahu al-mulku wa lahu al-hamdu wa huwa 'alā kulli shay'in qadīr" (There is no god but Allah alone, with no partner. To Him belongs the sovereignty and to Him belongs the praise, and He is capable over all things).

Lesson Nineteen

The Virtue of Inviting People to Allah

Calling people to Allah is one of the greatest deeds in Islam, which involves a Muslim guiding people to goodness and acquainting them with Allah, Islam, and good manners.

In the Qur'an, Allah says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ 33﴾

{Who is better in speech than the one who calls to Allah, does righteous deeds, and says, "I am one of the Muslims [submitting to Allah]"} [Surat Fussilat: 33].

That is: there is no speech or deed more beautiful and greater than calling to Allah's religion, along with doing righteous deeds.

The Prophet (ﷺ) stated that guiding a single person to Islam through you is better than the greatest worldly wealth that people love, and that you will find the reward for this guidance to be very great on the Day of Resurrection.

A new Muslim has the following:

- The reward for the good deeds they had performed before becoming Muslim, if they embrace Islam and practice it well. The Prophet (ﷺ) gave glad tidings to a person when he came to embrace Islam, that the good deeds he used to perform before embracing Islam, like charity and helping others, will be preserved for him by Allah, and He will reward him for doing them.

- The reward for them accepting Islam and their steadfastness.

- The reward of those who are guided through them, the Prophet (ﷺ) said:

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا»

"Whoever calls others to follow guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in the least." [Narrated by Muslim].

The Declaration of Islam:

If a new Muslim fears severe harm or real danger happening to them, then it is permissible for them to conceal their reversion to Islam until they are in a state of safety.

If there is no real fear, then it is better to show (proclaim) Islam with calmness and wisdom.

Changing names:

It is not compulsory to change one's name after becoming Muslim, unless it contains a prohibited meaning, such as:

- A name expressing servitude to other than Allah.

- A name with a bad meaning.

If the name is ordinary or its meaning is good, it is not necessary to change it, and Islam does not require an Arabic name to be chosen for a person.

How does a Muslim begin Da'wah (preaching)?

Da'wah begins with conduct before speech.

Why do we give Da'wah to people?

We give them Da'wah because we wish good for them, to show mercy to them, and we want guidance and salvation for them.

However, we must remember that guidance is in the Hand of Allah, and we are only responsible for conveying the message.

Begin with yourself: maintain the prayer, learn your religion, abandon the unlawful, and acquire good manners; because people see your actions before your words.

Religion is how one treats others: good manners are among the greatest means of preaching; truthfulness, trustworthiness, mercy, and respect—all of these may be a means of guiding a person.

Before others, you represent Islam, in the sense that your actions present an image of the religion. If people see good manners, they will say: "This is Islam," and if they see the opposite, they might say otherwise. The Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ»

"I was only sent to perfect noble manners."
[Narrated by Ahmad].

Start with the closest people to you: family, friends, and colleagues, with kindness and without pressure.

Speak according to your knowledge: answer with what you know, and if you do not know something then say: 'I do not know', and refer them to the following websites.

From the manners of Da'wah:

- Choosing an appropriate time to speak.
- Gentleness and calmness.
- Refraining from insulting or mocking other people's religions.
- Not aggressively arguing.
- Patience in the face of people's responses.

- To ask Allah for their guidance.

A Muslim is not responsible for guiding people, for guidance is in the Hand of Allah. However, one must convey the religion to the best of their ability, and every good conduct or kind word may be a cause for someone to be guided.

Lesson Twenty

How do I learn the rulings of my religion?

A Muslim should be keen on practicing their religion based on sure knowledge and awareness, and not based on personal judgment and ignorance. This is done by referring to scholars and asking them about what they are confused about in their religion. A Muslim must exert themselves and put utmost effort in seeking the knowledge that enables them to correctly perform what Allah has obligated them to do, and then increase their knowledge of the Shariah whenever possible.

Index

Teaching a New Muslim	2
Teaching a New Muslim	2
Lesson One	2
What does conversion to Islam mean?	2
Lesson Two	3
The Purpose of Life.....	3
Why do we exist? Or: What is the purpose behind our life? ...	4
Lesson Three	5
Who is the True God?	5
Definition of Al-Ilah (The God):	5
Who is the True God?:	5
Names of the True God:	6
Belief in the True God:	7
Lesson Four	7
The Greatest Obligations Upon Me in Islam (The Pillars of Islam).....	7
The Pillars of Islam and a Brief Explanation:.....	8
1 - Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah:.....	8
2 - Performing prayer:	9
3- Zakah:.....	10
4 - Fasting:	11
5 - Hajj to the Sacred House:	13
Lesson Five.....	14
The Pillars of Faith.....	14
1 - Belief in Allah:	14
2 - Belief in the Angels:	17
3 - Belief in the revealed scriptures:.....	18

4 - Belief in the Messengers:.....	20
5 - Belief in the Last Day:	22
6 - Belief in Pre-destination:	22
Lesson Six	24
Purification	24
When ablution is obligatory:.....	25
The conditions of Wudū':.....	25
How to make Wudū'	25
Invalidators of ablution:.....	27
Tayammum (dry ablution):	28
Lesson Seven	29
Teaching Prayer.....	29
Preparing for the prayer:.....	30
The manner of the prayer:	30
Lesson Eight	34
Memorization of Surahs al-Fātihah and al-Ikhlās.....	34
Surat al-Fātihah:	34
Surat al-Ikhlās:	37
Lesson Nine.....	38
The Concept of Worship.....	38
Worship in Islam:	38
Types of worship:.....	38
Conditions for the Acceptance of Worship:	39
Lesson Ten	40
Jesus and Mary in Islam.....	40
Who is Isa (peace be upon him):	40
Isa (peace be upon him) and his miracles:	41
The mission of Isa (peace be upon him):.....	42
The return of Isa (peace be upon him):.....	43

Lesson Eleven	44
The Prophet's Biography	44
His name and lineage:	44
Birth and Early Life:	45
The Beginning of Prophethood:.....	46
Da'wah in Makkah:	46
Hijrah and Building the Islamic Society:	46
The manners of the Prophet before prophethood:	47
The Manners of the Prophet after Prophethood:.....	47
The Primary Message of the Prophet (ﷺ):	49
The Death of the Prophet Muhammad (ﷺ):.....	49
Lesson Twelve	49
Teaching the Two Surahs - Surat al-Kawthar and Surat an-Nasr	49
Surat al-Kawthar:	49
Surat an-Nasr:	50
Lesson Thirteen	50
The Five Necessities.....	50
Major sins in Islam:	50
1 - Shirk (associating partners with Allah):	51
2 - Killing a soul:	51
3 - Zina (fornication)	51
4 - Drinking alcohol and intoxicants:	52
5 - Theft and taking people's property unjustly:.....	52
Lesson Fourteen	52
Ruling of Some Foods in Islam	52
Permissible (good) foods:	53
Forbidden foods:	53
Some forbidden animals (to eat):	55
Intoxicants and drugs:	55

The rationale behind the rulings of eating certain foods:	56
Lesson Fifteen.....	56
The Status of Women in Islam.....	56
Among the greatest aspects of honoring her in Islam is: the Hijab:.....	58
Lesson Sixteen	59
Marriage in Islam	59
Among the most prominent objectives of marriage:.....	60
Obligatory acts related to the spouses:	60
Lesson Seventeen.....	61
Etiquettes and Shariah-approved Manners	61
Definition of Etiquettes and Manners:.....	61
Significance of the status of etiquettes and manners in Islam:	62
Examples of Etiquettes:	64
❖ Conversational Etiquettes:	64
❖ Greeting Etiquettes:.....	64
Eating Etiquettes in Islam	65
Coexistence in Islam	65
Dutifulness to Parents.....	67
The Right's of a Neighbor	67
Lesson Eighteen.....	68
Supplication and Dhikr	68
First: The meaning of supplication and its importance:	68
Secondly: The meaning of Dhikr:	69
Simple Adhkar (plural of dhikr) That Hold a Great Reward:	71
Lesson Nineteen	72
The Virtue of Inviting People to Allah.....	72
Lesson Twenty	76

How do I learn the rulings of my religion?	76
--	----

en517v1.1 - 06/09/2026