

**MESSENGERS  
OF PEACE**

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A C A D E M Y



**OPERATION SALAM**  
**DA'WAH IN THE DIGITAL AGE**

# **Module Three:**

# **Fundamentals of Religion**

## In this module

- Learn the 5 Pillars of Islam
- Learn the 6 Articles of Faith
- Learn the universality of Islam

## Unit One: The Five Pillars of Islam

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### Foundations of the Religion

From the foundation of religion is what the worshippers hold as *'aqidah* (belief) concerning Allah, His Names, His Attributes and His Actions; and what follows from this with regard to His universal Laws and His prescribed Laws, which is based upon His ultimate Wisdom and utmost Mercy.

The Companions learnt all this from the Prophet (ﷺ), clearly and without any ambiguity, and all this was built upon the complete *Tawhīd* (oneness) of Allah.

### The Five Pillars of Islam

Allah has mandated five acts upon which the whole religion of Islam is built. These acts of worship are called the Pillars of Islam, and they are as follows:

## 1. Testimony of faith (*Shahādah*)

One must profess this testimony of faith, summarized in the two testimonies:

(a) There is no deity rightfully worshipped but Allah

(b) Muhammad is His Messenger.

Through the belief and attestation of the testimony of faith (*Shahādah*) one enters the fold of Islam. It is the central belief that a believer maintains throughout his life, and is the basis for all his beliefs and worship.

## 2. Formal Prayers (*Ṣalāh*)

One must offer the five daily prayers at their specific times. Through the prayer, a Muslim maintains his relationship with Allah, comes to remember Him often, and avoids falling into sin.

## 3. Compulsory Charity (*Zakāh*)

Those who have stored a certain amount of wealth must allot a specific portion of it annually to designated deserving recipients.

## 4. Fasting (*Ṣawm*)

Muslims must fast for a period of one lunar month, which is the month of Ramaḍān, by refraining from food, drink and sexual intercourse from dawn to dusk. The goal of fasting, as mentioned in the Qur'ān, is to increase one's piety and God-consciousness.

## 5. Pilgrimage (*Hajj*)

Pilgrimage to the House of God, the *Ka'bah*, in Makkah is obligatory for every able Muslim once in a lifetime. The Hajj is a physical and visual proof of the brotherhood of humanity, and their equality in servitude in front of Allah.

## Unit Two: The Six Articles of Faith

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Faith is referred to in Arabic as *īmān*. It represents firm belief in the heart, and not simply blind faith. Islamic doctrine revolves around six aspects described by the Prophet.

### 1. Belief in Allah, which entails the following:

- (i) Belief in Allah's existence.
- (ii) Allah is the Lord. He is the Creator, the Provider, the Sustainer, and the Owner of the entire universe. None has any share in these roles.
- (iii) Allah is the only being entitled to worship. No worship, service or veneration is to be offered to others besides Allah or along with Him, whether they be prophets, priests, saints, angels, idols, or stones.
- (iv) Allah has the most beautiful and perfect of names and attributes, which none can be compared to. He is Unique, separate and unlike His creation. No evil or deficiency can be attributed to Him.

The Islamic belief in God revolves around a pure, unadulterated monotheism, commonly referred to in Arabic as *tawhīd*. In order to clarify matters, the scholars divided the discussion of *tawhīd* into different branches, each branch covering or explaining one aspect of the complete and correct belief in Allah. These branches are clearly and directly indicated by the Qur'an and Sunnah.

### 1. Tawhīd al-Rubūbiyyah (Oneness in His Lordship)

In essence, this is belief in the uniqueness of Allah with respect to His actions. This is the belief in the Oneness of Allah with respect to His Lordship. He alone is the Lord (al-Rabb). He is One without Partner in His Dominion and His Actions. He is

the Only Creator, Owner, Nourisher, Maintainer and Sustainer of His creation. All creation has been created by Him and Him alone.

Most of mankind recognizes and realizes that this creation must have had a Creator. Mankind also realizes that this Creator must only be One. It is clear from numerous verses of the Qur'an that even the polytheistic Arabs knew and recognized that the true and only Creator was above and beyond the idols that they used to worship. For example,

Allah says in the Qur'an,

“Say: ‘Whose is the earth and whosoever is therein? If you know!’ They will say: ‘It is Allah’s!’ Say: ‘Will you not then remember?’ Say: ‘Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?’ They will say: ‘Allah.’ Say: ‘Will you not then fear Allah?’ Say: ‘In Whose Hand is the sovereignty of everything? And He protects (all), while against Whom there is no protector, if you know?’ They will say: ‘(All that belongs) to Allah.’ Say: ‘How then are you deceived and turn away from the truth?’” [Qur'an; 23:84-89].

However, this belief concerning Allah also necessitates or implies the following aspects:

Everything that occurs in this creation is by the Decree, Permission and Will of Allah. Sustenance and provisions are from Allah and Allah alone. Life and death are in the Hands of Allah alone. All blessings come from Allah. Guidance and misguidance are by the Will and Permission of Allah. Legislation or prescribing a way of life is the right of Allah alone. Allah alone has knowledge of the unseen. No one has any rights over Allah unless Allah Himself has laid down such upon Himself.

## **2. Tawhīd al-`Ulūhiyyah (Oneness in His Worship)**

This is the oneness of Allah with respect to Him being the only one who is the

object of worship. This is the meaning of the testimony of faith, “There is none worthy of worship except Allah.” This is the reason for which the messengers were sent and the books were revealed. This is the “trial” or test that mankind is facing in this world.

Allah has said, “I have not created jinn and mankind except that they should worship and serve Me” [Qur'an; 51:56].

Allah also says, “And your Lord has decreed that you worship none but Him” [Qur'an; 17:23].

The first type of Tawhīd, Tawhīd Al-Rubūbiyyah, is necessary and essential. However, this belief must lead to this second form of tawhīd wherein one directs all of his acts of worship towards Allah and Allah alone. This is why so many Messengers are quoted in the Qur'an as telling their people,

“O my people, worship Allah as you have no other God besides Him” [Qur'an, 7:59, 65, 85; 11:50, 61, 84; 23:23 and 32].

The concept of worship which must be devoted solely to Allah covers everything that is beloved and pleasing to Allah, whether it be acts or statements, both inward or outward, including purity of intention, love, fear, hope, awe, turning to [Him alone], putting one's trust [only in Allah], seeking aid and assistance, seeking a means of approach.

This aspect of tawhīd comprises both the actions of the heart as well as the deeds of the physical body. There are two aspects in particular that must be combined in the worship of Allah.

Jaafar Shaikh Idris has aptly described the process that should come about through the correct belief in Allah and how that should lead to the acts of the heart which are essential aspects of tawhīd.



Idris wrote,

When faith enters a person's heart, it causes therein certain mental states, which result in certain apparent actions, both of which are the proof of true faith. Foremost among those mental states is the feeling of gratitude towards God, which could be said to be the essence of Ibādah (worshipping or serving God).

A believer loves and is grateful to God for His bounties, but being aware of the fact that his good deeds, whether mental or physical, are far from being commensurate with Divine favors, he is always anxious lest because of his sins God should withhold from him some of these favors or punish him in the Hereafter. He therefore fears Him, surrenders himself to Him, and serves Him with great humility.

There is thus no real worship unless the heart is filled with the feeling of love and glorification for Allah. Along with this flows the other necessary components of having hope in Allah and fear of Allah in the heart. Fear of Allah comes about when one truly glorifies and exalts Allah. Hope in Allah flows from a complete and true love of Allah. All of these components must be present and in a proper balance. If they are not present at all or if they are not properly balanced, one's worship becomes distorted and incorrect.

Allah says about some of His true and pious servants,

“Verily, they used to hasten to do good deeds. They used to call upon Us with hope and fear. They also would humble themselves before us.” [Qur'an, 21:90]

Ibn Taimiyyah wrote,

You must know that a human's need for Allah, that he worships Him and not associate any partner with Him is a need concerning which there is no comparison

that one can make an analogy to. In some matters, it resembles the need of the body for food and drink. However, there are many differences between the two.

The reality of a human being is in his heart and soul. These cannot be prosperous except through [their relation] with Allah, concerning whom there is no other god. There is, for example, no tranquility in this world except in His remembrance. Verily, man is heading toward his Lord and he shall meet Him. He must definitely meet Him. There is no true goodness for him except in meeting Him. If the human experiences any pleasure or happiness other than in Allah, that joy and happiness will not endure. It will move from one nature to another or from one person to another. The person will enjoy it at one time or only some of the time. In fact, sometimes the thing he enjoys and gets pleasure from does not bring him pleasure or enjoyment. Sometimes it even hurts him when it comes to him. And he is even more harmed by that.

If someone worships anything other than Allah even if he loves it and attains some love in this world and some form of pleasure from that, it will destroy the person in a way greater than the harmful displeasure that comes to a person who ate poison...

You must know that if anyone loves something other than for the sake of Allah, then that beloved thing will definitely be a cause of harm and punishment... If somebody loves something other than for the sake of Allah, that thing will harm him whether it is with him or he is without it...

In order for any deed to be accepted by Allah, it must be done in accordance with this aspect of tawhīd. In other words, if a person is fulfilling and understanding this form of tawhīd properly, this, by necessity, implies that he is accepting and applying the other forms of tawhīd. Therefore, his deeds may then be accepted by Allah. Allah says, "So whoever hopes for the meeting with his Lord, let him work righteousness and not associate anyone [with Allaah] in the worship of his Lord" [Qur'an; 18:110].

One of the acts that must be done solely towards Allah is prayer or supplication. The Prophet (ﷺ) has said, “Supplication is the [essence of] worship.” When a person prays or supplicates to another, he is showing his trust and reliance in that other. He is demonstrating his need for the one he is praying to. He is demonstrating his trust in that person or being’s ability to know, understand and fulfill his need. This kind of feeling in the heart that is reflected in supplication must be directed towards Allah only. That is why the Prophet (ﷺ) called supplication the essence of worship.

Hence, anyone who prays or supplicates to anyone other than Allah is associating partners with Allah or, in other words, committing shirk. This is the antithesis of Imān and tawhīd.

**3. Tawhīd al-Asmā wa al-Sifāt:** The third aspect of tawhīd, is recognizing and affirming the Oneness of Allah with respect to His names and attributes. One must affirm that these attributes are perfect and complete in Allah alone. These attributes are unique to Allah. No one else can attain any of these attributes.

The correct belief concerning this topic that has been passed on from the time of the Prophet (ﷺ) and his Companions was aptly summarized by al-Saadi when he wrote,

As for belief in Allah, it includes: belief in whatever attributes Allah has described Himself with in His book and whatever attributes His Messenger (ﷺ) has attributed to Him. [The belief in those attributes are] without any distortion or negation, and without stating how or what manner the attributes are. In fact, the belief is that there is nothing similar to Allah and, at the same time, He is the All-Hearing, the All-Seeing. Therefore, what He has attributed to Himself is not denied nor are such descriptions distorted from their proper meanings. In addition, the names of Allah are neither denied, nor is their manner described, nor are they depicted in a way that makes His attributes similar to the attributes of any of His creation. This is because there is no one and nothing similar or comparable to Him. He has no

associate or partner. One cannot make an analogy between Him and His creation, glorified and most High be He.

With respect to belief in what Allah has been attributed with of attributes and names, there must be a combination of affirmation and negation.

This aspect of tawhīd is very important and should not be underestimated. As Ahmad Salaam points out, the people before the coming of the Prophet (ﷺ) accepted the idea of Allah alone being the only Creator of the Universe. However, they associated partners with Allah in different forms of worship. Therefore, Islam came to purify this concept of Allah being the Lord or Rabb and gave it its proper understanding. By doing so, then they would worship Allah alone properly. But the way to achieve that, or the beginning point, is to have the knowledge and correct understanding of Allah's names and attributes. If one has knowledge of and a correct understanding of Allah's names and attributes, then one would never turn to anyone else or direct any form of worship to anyone other than Allah.

## **2. Belief in the Angels, which entails the following:**

- (i) Belief in the existence of angels, a creation of Allah.
- (ii) Belief that they have no right to receive any form of worship
- (iii) Belief in the names by which the angels are identified in the Qur'ān and *Sunnah*.
- (iv) Belief in the special tasks assigned to each of them by Allah in the Qur'ān and *Sunnah*.

## **3. Belief in the Revealed Scriptures, which entails the following:**

- (i) Belief that Allah revealed scriptures to various prophets.

- (ii) Belief that they contained the truth from Allah.
- (iii) Belief that all previous scriptures other than the Qur'ān have been altered.
- (iv) Belief in the Qur'ān has several aspects:
  - a) Belief that it is one of the scriptures of Allah.
  - b) Belief that it is the Final Revelation to humanity, and that no other scripture will be revealed after it.
  - c) Belief that everything in it is true, containing no falseness.
  - d) Belief that it has remained unchanged, and will remain so for eternity.
  - e) Belief that it has abrogated all previous scriptures before it.

#### **4. Belief in the Messengers, which entails the following:**

- (i) Belief that Allah sent prophets to every nation, calling them to worship and obey Allah Alone. One must believe in all of them, known or unknown, without rejecting any of them.
- (ii) Belief that they were the best of humanity, chosen due to their virtuousness.
- (iii) Belief that they were mere humans, not divine in any way, and that they do not have any right to receive worship, nor did they claim so.
- (iv) Belief that they merely conveyed the message from Allah and did not legislate from their own selves.
- (v) Belief that they did not err in conveying the message.

(vi) Belief that obedience to them is a must.

(vi) Belief that Muhammad was a prophet.

**5. Belief in Life after Death and the Final Day of Judgment, which entails the following:**

- (i) Belief that a day will come when everything will come to an end, and Allah will raise the creation and judge them according to their deeds.
- (ii) Belief that those who believed and practically followed the correct religion by following the prophets will enter Paradise for eternity, and that those who disbelieved will enter the Hellfire for eternity.

**6. Belief in Divine Decree, which entails the following:**

- (i) Belief that Allah's Foreknowledge is all inclusive and complete. He has always known everything that would or would not happen, even before the creation of mankind.
- (ii) Belief that Allah has recorded everything that was going to occur until the Day of Judgment in a book known as "The Mother of the Books" or "The Preserved Tablet".
- (iii) Belief that whatever Allah willed has occurred, is occurring, and will occur. Nothing occurs against or without this Will.
- (iv) Allah created everything.

We have mentioned here the minimal requirements of faith in each of these six categories that Muslims believe in, as the Prophet (ﷺ), mentioned that these articles form the basis of Islamic belief and faith.

## Unit Three: The Universality and Finality of Islam

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### The Meaning of the Word “Islam”

The word “Islam” is the verbal noun of the verb *aslama*. This verb is defined as, “He resigned or submitted himself.” When used with respect to God, it means, “He became submissive to God.” Thus, Islam is about an individual recognizing who his Lord is and recognizing that his attitude toward his Lord and Creator should be one of submission and worship. In other words, Islam is not simply about the recognition of the Oneness of God or the fact that the Creator exists, rather, Islam is about something much greater than that. It is about the conscious decision made by the individual to worship and submit to the one and only God.

Literally, Islam denotes self-surrender or to give oneself up to someone and accept his over lordship in the fullest sense of the term. The religion sent down by God and brought into the world by His prophets has been called Islam for the simple reason that, in it, the believer yields completely to the power and control of the Lord and makes the rendering of whole-hearted obedience to Him the cardinal principle of his life. This is the sum and substance of the Islamic creed.

Perhaps it should be noted that the word “Islam” does not mean “peace.” It is true that the Arabic word for “peace” (*salām*) comes from the same root as the word Islam. It is also very true that true peace—both internally and externally—can only be the result of the correct implementation of Islam. At the same time, though, it should be very clear in the minds of every Muslim that his religion being Islam represents his commitment and devotion to worshipping and submitting to Allah alone. This should become the essence of what the individual Muslim is all about.

Islam, as stated above, implies the complete submission to the one and only true God. Thus, anyone who is truly submitting himself to God—according to what has been revealed from God and not simply according to his own whims or imagination—is a Muslim.

In this sense, the religion of all of the prophets of God was Islam and they were all Muslims. Noah, Abraham, Moses and Jesus, for example, were all Muslims and their religion was Islam, the true and sincere submission to God. Thus, Allah says in the Qur'an to the Prophet Muhammad (ﷺ):

“The same religion has He established for you as that which He enjoined on Noah - that which We have sent by inspiration to you - and that which We enjoined on Abraham, Moses, and Jesus”. (42:13).

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ  
بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا  
وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ  
وَعِيسَىٰ ﴾

The following important passage from the Qur'an highlights the fact that Abraham, for example, was a true servant and worshipper of Allah alone. In other words, he was a Muslim. He was not a Jew or a Christian. His true followers were Muslims. The true followers of Moses and Jesus were also Muslims.

Thus, the brotherhood of Islam and the bond of true faith stretches all the way from Adam until the end of time, spanning all localities and peoples.

The true believers love one another and support one another. It is truly a blessed and unique brotherhood.

In particular, the true Muslims throughout all the ages believe in all of the prophets. They support all of them and defend their honour as well. One would never hear a pious Muslim ever speak badly about Abraham, Isaac, Moses, Jesus or any of the prophets. Instead, the Muslim respects, honours and loves them *all* in the manner they deserve.



## Islam: The Religion of the Prophet Muhammad (ﷺ)

After the coming of the Prophet Muhammad (ﷺ), there is a further distinction that needs to be made concerning the religion of “Islam.”

Before the time of the Prophet (ﷺ), one could say that there were many “Islams.” That is, each people had their prophet, followed their teachings and were on the path of Islam. At the same time, if a new prophet in the same line of prophets came to them, they had no choice but to follow that new prophet. The one who would refuse to accept Allah’s later prophet is not truly submitting to Allah. If he is not truly submitting to Allah, then he is not a “Muslim.”

There are two very important points that demonstrate the relationship between the way of the Prophet Muhammad (ﷺ) and the way of the true prophets before him.

First, the way of the Prophet (ﷺ) abrogates the previous laws. Second, by the wisdom of Allah, Allah did not allow the teachings of the previous prophets to remain preserved in a completely undistorted manner.

Allah says,

“And We have sent down to you (O Muhammad) the Book in truth, confirming the Scripture that came before it and a witness over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you” (5:48).

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ﴾

This verse demonstrates that the Qur’an has been revealed in truth and confirms what has been revealed beforehand of the revelations and it is a judge and witness

over the previous books. In other words, it preserves, protects and witnesses to the truth found in the earlier revelations.

At the same time, though, it shows the falseness of the distortions that have been done to the previous revelations. Anything that is in conformity with the Qur'an is true and anything that contradicts the Qur'an must be false.

Thus, the Qur'an has been revealed to affirm what has been preserved of the earlier revelations while correcting any distortions.

Distortion of the earlier books has been alluded to in numerous places in the Qur'an. For example, Allah says in reference to the People of the Book,

“Then woe to those who write the Book with their own hands and then say, ‘This is from Allah,’ to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby” [Sūrah Al-Baqarah; 2:79]

As a final note, although the message of the Prophet Muhammad (ﷺ) is nothing but a continuation of the message of the earlier prophets, Christians and Jews are in no way to be coerced to embrace Islam or to follow its teachings.

Allah says,

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in false gods and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower”

[Sūrah Al-Baqarah; 2:256].

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ  
الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ  
بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدْ  
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ  
لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

They should, though, be called to the truth of Islam and invited to follow the Prophet Muhammad (ﷺ).

### **The Final Message**

Allah had sent numerous prophets throughout the centuries. However, He had determined that He should send a final messenger with a final message.

This final messenger would be the messenger for all of humankind from his time until the Day of Reckoning. There was to be no later revelation and no later prophet to bring any changes to this revelation. Hence, this one had to differ from the previous in some ways.

First, since no one could come later to correct any mistakes or distortions, the revelation received by the last prophet had to be preserved in its pristine purity.

Second, the nature of the “sign” of the last prophet would have to be different as well. This is because this sign would have to affect not only the people who were alive during the time of the prophet but also all those who would come later.

Third, this final prophet could not simply be sent for one community among humankind—each then having their own final prophet and then differing with one another. This final prophet had to be sent for all of humankind, putting an end to the succession of prophets and being suitable for the world as a whole.

Fourth, the laws and teachings of this message had to be fixed in matters that need to be fixed for all of humankind until the Day of Judgment and guiding yet flexible or accommodating in those matters that need to be open to change due to the changing circumstances of humankind.

On all of these points, one sees that it is the message of the Prophet Muhammad (ﷺ) that fits all of these criteria. The Qur’an and the Sunnah were preserved in great

detail. Similarly, the nature of his “sign,” the Qur’an, the ultimate miracle, can still be experienced today.

As for the third issue, the Prophet Muhammad (ﷺ) was the only prophet to make it known that he was not sent only for a certain people but he was sent for all the various peoples of the world.

Hence, no one has the right to accept the other prophets while rejecting the Prophet Muhammad (ﷺ). No one has the right to say that Muhammad was truthful but, “I chose to still follow Jesus or Moses instead.” Logically speaking, one should not expect this to be acceptable to Allah. Allah has sent His final messenger to be believed in and followed, superseding and cancelling what is left of the teachings of earlier prophets. In the Qur’an, Allah describes such an attitude:

“And when it is said to them, ‘Believe in what Allah has sent down,’ they say, ‘We believe in what was sent down to us.’ And they disbelieve in that which came after it, while it is the truth confirming what is with them” [Sūrah Al-Baqarah; 2:91].

### **The Universality of Islam and Its Timelessness**

The Prophet Muhammad (ﷺ) is the final messenger and it is inconceivable knowing the mercy of the merciful that He would leave humans without any form of clear guidance. In other words, what He gave this final message must be suitable to guide mankind after him. In fact, the Prophet himself made this very same point in essence when he said,

“I have left with you two things that if you cling to them you will never be misguided after me: The Book of Allah and the Sunnah of His Messenger.” [Al-Hākim]

In addition to the fact that the Prophet Muhammad (ﷺ) is the final prophet, Allah has also said,

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion”

[Sūrah Al-Mā'idah; 5:3].

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ  
وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ  
لَكُمْ الْإِسْلَامَ دِينًا ﴾

The Prophet (ﷺ) also said,

“I have been given five aspects that were not given to any prophet before me... of which is, every prophet was sent only to his people while I have been sent to all of mankind.” [Bukhārī]

Thus, the religion is completed and perfected and there is no need for any alteration or change. The message has come and shall suffice until the Day of Judgment. The Prophet (ﷺ) sent for all peoples has already come.

This implies that the Prophet’s teaching and his Sunnah are valid and obligatory upon all of mankind. That is, his example and teaching was not simply for the people of Arabia at his time. Instead, it is just as valid and just as important for each and every Muslim today, whether he be in New York or Malaysia.

Someone may logically ask: How is it that this Law is able to fulfil the needs for all of humankind until the Day of Judgment? The answer has to do with the beauty of the Law. When one studies the law promulgated by the Prophet Muhammad (ﷺ) one finds that it has the needed elements of flexibility that allow it to be just as practicable today as it was during the time of the Prophet.

First, in reality, the nature of humans actually do not change over time. Therefore, worship, which is the foundation of a human's character, does not need to change. These laws are fixed until the Day of Judgment.

Secondly, there are some harmful matters that humans must avoid. These have also been explicitly and permanently forbidden. Beyond that, humans need only some detailed laws and many general principles that allow them to guide their lives in all times and places. This is exactly what Islamic Law provides for them.

In essence, those issues that need be fixed and permanent are made such by the Islamic Law. Those that need to be flexible so that different peoples at different times may apply them differently are left flexible in the Islamic Law. Hence, it is a Divinely guided way of life that is suitable and practical for all humans until the Day of Judgment. For example, in business dealings, interest is prohibited forever.

In addition to that, general guidelines are given. However, the guidance is such that when new forms of business dealings are developed, as in modern times, one can determine which are acceptable according to Islamic guidelines and which are not. Thus, Islamic Law has been proven to be feasible for over 1400 years and, according to Islamic beliefs, will continue to be feasible until the Day of Judgment.

This means that the guidance is complete. It is all that the Muslims need for happiness in this world and in the Hereafter.



## Questions for critical reflection

1. When the Prophet (peace and blessings be upon him) sent Mu'adh (may Allah be pleased with him) to Yemen, he told him to start calling to people with the 5 Pillars, starting with the first pillar, shahadah. What is the wisdom in this approach?
2. The concept of Tawhid was the primary call of all the Prophets. How is that relevant when speaking to people of other faiths?
3. The finality and universality of Islam must allow for it to be suitable for all people of all ages. How can that be conveyed in our daw'ah?

## Summary

- ✓ The five pillars of Islam are testimony of faith (shahādah), formal prayers (ṣalāh), fasting (ṣiyām), compulsory charity (ḥajj) and pilgrimage to Makkah (ḥajj).
- ✓ The six articles of faith are: Belief in God, Belief in His Angels, Belief in His Books, Belief in His Prophets and Messengers, Belief in the Day of Judgment, and Belief in God's Divine Decree
- ✓ Islam is the final religion from Allah.