



AN INTRODUCTION
TO
ISLAM

by

MADRASAH AL MUHAJIREEN WAL ANSAAR

Johannesburg, South Africa

Title: An Introduction to Islam

FIRST EDITION: January 2022 / Rabi ul Aakhir 1443

Published and Compiled by:

Madrasah Al Muhajireen wal Ansaar

Noorul Huda lil Aalam

P. O. Box 1000

Lenasia

1820

Johannesburg

South Africa

Tel: +5511995387866 / +27833102629

E-mail: info@mmwa.co.za

www.mmwa.co.za

Permission is granted for reprinting this booklet without any alterations.

A humble appeal is made to the readers to offer suggestions, corrections and recommendations to improve the quality of this and further publications as well as your reading experience. May Allah Ta'ala reward you for this.

The Madrasah humbly requests your duas for them, their parents, families, asaatzah and mashaikh.

CONTENTS

| |
|--|
| Islam and muslims - 3 |
| A Timeless message - 3 |
| The Oneness of the Almighty - 4 |
| Who is Allah to me? - 6 |
| The Qur'an - 7 |
| The miracle of the Qur'an - 8 |
| The Prophet Muhammad (Peace and blessings be upon him) - 9 |
| Jesus (Peace be upon him) - 11 |
| Mary (Peace be upon Her) - 12 |
| What is Shari'ah Law - 12 |
| Islam for a better life - 14 |
| Islam – A way of life - 15 |
| Procedure for embracing Islam - 17 |
| Ahlan wa sahan- Welcome to Islam - 19 |

AN INTRODUCTION TO ISLAM

Islam and Muslims

The word *Islam* is an Arabic word meaning *submission to the will of the Almighty*. This word stems from the same root as the Arabic word *salaam*, which means *peace*. Islam shows that in order to achieve true peace of mind and heart, one must submit to the Almighty and live according to His Law. The most important truth the Almighty revealed to humankind is that He is one, He has no partners and therefore He must be worshipped exclusively.

The word *Muslim* means, *one who submits to the will of the Almighty*, regardless of one's race, nationality or ethnic background. Being a Muslim requires willful submission and ongoing obedience to the Almighty in order to live in accordance with His message.

Some people mistakenly think that Islam is a religion exclusive to Arabs, but nothing could be further from the truth. Not only are there reverts to Islam in every nook and cranny of the world, but by looking at the Muslim World globally, one will notice that Muslims are made up of varying races, ethnic groups and nationalities. Islam is a religion for all. It is also interesting to note that in actuality, more than 80% of all Muslims are non-Arabs; there are more Muslims in Indonesia than the entire Arab World! So even though it is true that *most* Arabs are Muslims, the *large majority* of Muslims are *not* Arabs.

A Timeless Message

Islam is neither a new nor an unfamiliar religion because *submission to the will of the Almighty* is the same eternal message revealed through the ages to all of the Almighty's Messengers. Muslims believe that all of the Almighty's Prophets, which include Abraham, Noah, Moses, Jesus and Muhammad (blessings and peace be upon them), conveyed the same message of pure monotheism. For this reason, Islam is identified

as the true natural religion. The Prophet of Allah Muhammad (blessings and peace be upon him) was not the *founder* of a new religion, as is misunderstood by many; rather he was the *final* prophet of *an existing religion - Islam*.

By the Almighty revealing His final message to Muhammad (peace and blessings be upon him), the Almighty ultimately fulfilled the covenant that He had solemnized with Abraham (peace be upon him), one of the earliest and greatest prophets. The method and approach of Islam is identical to that of Prophet Abraham, since both the Bible and the Quran portray Abraham as a towering figure who submitted himself to the Almighty and worshipped Him exclusively.

Once this is realized, it becomes clear that Islam has the most timeless and universal message of any religion, for all prophets and messengers were *Muslims*, i.e. those who submitted to the Almighty's will, and who preached submission to the will of the Almighty.

The Oneness of the Almighty

The foundation of Islamic faith is belief in the Oneness of the Almighty; the creator of Abraham, Noah, Moses, Jesus and the like (peace be upon them). Islam teaches that belief in One creator is instinctive to human beings. Islam's understanding of the Almighty is straightforward, clear and easy to grasp. Islam teaches that the hearts, minds and souls of human beings are ideal vessels for divine revelation. Islam teaches that even though the true greatness of the Almighty cannot be fully understood and grasped by our limited human minds, He also does not expect us to accept false beliefs about Him. According to the teachings of Islam, the Almighty is One and this belief should never be compromised by associating partners with Him. The beauty of this is that Muslims maintain a *direct relationship* with the Almighty, rather than through a representative or third party.

Belief in the Oneness of the Almighty means that all prayer and worship is exclusively for Him, and that He alone deserves such titles as *Lord* and *Savior* -unlike some other religions which award the title of *Lord* to beings that are not All-Knowing, All-Powerful and Un-Changing (evident from their own scriptures).

In short, in the Islamic concept God is God, and man is man as God is the only Creator and continual Sustainer of the universe.

Show them Your verses, and teach them the (revealed) book and the (way of prophetic) wisdom, and purify them. Indeed, it is You, You (alone) who are the Overpowering (One), the All-Wise.” [The Quran, Surat Al-Baqarah 2:129]

The Creator and the creation can never be equal; the Creator will always be superior. An ideal example would be of an artist who paints a landscape. While the onlooker appreciates the beauty of the painting, he will ultimately marvel at the talent of the creator for the creator is greater than the creation.

In Islam, we acknowledge that the Creator has a unique nature and that He is free from gender and human weaknesses, and He is beyond anything which human beings can possibly imagine. The Qur'an explains that the signs and proofs of the Almighty's Wisdom, Power and Existence are evident in the world around us. The Almighty calls on man to reflect over the worldly creation in order to build a better understanding of his Creator.

Muslims believe that the Almighty is Loving, Compassionate and Merciful, and that He is concerned with the daily affairs of human beings. Some religions tend to attribute human qualities to the Almighty and profess that He is *present in His creation*, by being *incarnate in someone, something or even everything*.

In Islam however, the Almighty has clearly explained that though He is Compassionate, Merciful and Loving (attributes common with His creation), *there is nothing like unto Him* and that He is high above time, space and His creation. In other words, the

Almighty's Attributes are of a superior degree, so although "similar", they are actually unique and lofty in every way.

Finally, keep in mind that the Almighty which Muslims worship is the same Almighty that Jews and Christians claim to worship; because *there is only One Almighty*. It is unfortunate that some people mistakenly believe that Muslims worship a different Almighty Creator than Jews and Christians, and that *Allah* is just the "God of the Arabs". This myth, which has been propagated by some, is completely incorrect since the word *Allah* is simply the Arabic name for *Almighty God*.

It should be made clear that even though Muslims worship the same Creator as Jews and Christians, the Muslim concept of the Almighty differs somewhat from the beliefs of other religions; mainly because it is based completely on Divine Revelation from the Almighty. For example, Muslims reject the Christian belief that the Almighty is a Trinity, not only because the Qur'an rejects it, but also because, if this were true, then the Almighty would have clearly revealed it to Abraham, Noah, Jesus and all of the other prophets; however, this is not the case.

Who is Allah to me?

Allah is the Being who has created me. He is my Sustainer, my Provider and my Protector. Allah knows every movement of mine. Not a single breath escapes my lips but my Allah is fully aware of it. Allah knows my every emotion and feeling. Every cell and atom in my body and in the universe belongs to my Allah and my Allah's knowledge surpasses everything. My happiness and sadness, my health and sickness, my ease and difficulty, and my life and death are completely in the control of my Allah. My Allah always desires the best for me. Allah is my Rabb, the Being who has created me, He is sustaining me and takes care of all my needs. And all this isn't mere coincidence. When I sleep, my Allah doesn't allow insects to crawl into my nose and mouth, but my Allah divinely protects me. And His divine mercy envelopes me every second of my life.

In Islam, Allah is not just a concept. My relationship with my Allah is personal, and every person has a relationship with Allah. I can take anything from my Allah, and I can speak to my Allah whenever I want to, no matter where I am. Allah tells us in the Qur'aan: "Call out to me and I will answer you!" The treasures of the universe are in the hands of Allah. Allah tells us: "There isn't a thing except with us are its treasures" and "We are closer to you than your own jugular vein!" Muslims prostrate in front of Allah more than 25 times daily in our five Salaah (daily prayers). In prostration, we are closer to Allah than in any other position.

As Muslims, our 5 times daily Salaah (prayer) isn't merely a ritual, but this is my opportunity to connect with my Allah. In Salaah (prayer), we repeat the phrase 'Rabbi, Rabbi', which means 'my sustainer, my protector, my provider'- turning to Allah and taking all my needs from my Allah.

Allah is above all systems of this universe. Sometimes, Allah does things with the normal means of this world. Allah also does against the normal means and Allah can even do without the apparent means. For example, Allah created us through the normal means, which is our parents. Allah created Jesus (Eesa, may peace be upon him) against the means, without a father. And Allah created Adam (may peace be upon him) without any means at all.

The Qur'an

The Arabic word *Al-Qur'an* literally means *The Recitation*. When used in the Islamic context, the word Qur'an implies *Allah's final message to mankind which was revealed to the Prophet Muhammad* (peace and blessings be upon him). The Qur'an, sometimes spelt as "Koran", is the *literal word of Allah*. Unlike other sacred scriptures, the Qur'an has been perfectly preserved in both its words and meaning. The Qur'an is a living miracle originally revealed in the Arabic language and is known to be incomparable in its style, form and spiritual impact. Allah's final revelation to mankind (the Qur'an), was revealed to the Prophet

Muhammad (peace and blessings be upon him) not all at once but over a period of 23 years.

The Qur'an is the Word of Allah and not a book penned by a human author. Also, the Qur'an was recited publicly in front of both the Muslim and non-Muslim communities during the life of the Prophet Muhammad (peace and blessings be upon him). The entire Qur'an was also completely transcribed in the lifetime of the Prophet (peace and blessings be upon him), while many of his companions memorized it entirely, word-for-word, as it was revealed. So unlike other scriptures which were exclusively kept with religious scholars, the Qur'an was always in the hands of the common believers. It was always known to be Allah's Word and due to wide-spread memorization, it remains perfectly preserved, even today and will remain so until the end of time.

The Qur'an is a universal scripture, addressed to all of mankind, and not restricted to a particular tribe or to a "chosen people." The message it conveys echoes the very same message conveyed by all the prophets; submit to Allah and worship Him alone. Additionally, it focuses on teaching human beings the importance of believing in the Unity of Allah and shaping their lives upon this guidance. The Qur'an also contains stories of previous prophets, such as Abraham, Noah, Moses and Jesus, as well as many commands and prohibitions sanctioned by Allah.

Globally, we see the human race in doubt, spiritual despair and in search of true solace. The Quranic teachings offer solutions to the emptiness of our lives and the turmoil that has gripped the world.

The Miracle of the Qur'an

Peace be upon Allah's noble Messengers, who left no stone unturned in conveying His message in its perfect form.

To prove his prophethood, every Prophet of Allah was gifted with miracles - supernatural deeds that are impossible for any human being to perform by his own ability. These miracles were done to simplify the truth for people, allowing them to realize the truth and readily accept it.

Examples of such miracles are the pregnant she-camel of Prophet Saalih (peace be upon him) which emerged from a solid rock, and gave birth immediately thereafter. The occurrence of his miracle was in accordance to the request of his people.

During the era of Prophet Musa (Moses, peace be upon him), the science of magic peaked. Musa (peace be upon him) was endowed with a staff which could transform into a serpent, and vice versa. The miracle witnessed was undeniable, such that the magicians who competed against him embraced his faith in the presence of the king, his courtiers and the general citizens.

The miracles of Prophet Eesa (Jesus, peace be upon him) were also unique. During his era, medical research was highly regarded. Prophet Eesa (peace be upon him) produced such miracles that even medical experts of that era were forced to admit that they were beyond human ability. He would merely pass his hand over the blind who would immediately be cured, and so on.

The last and final Prophet of Allah was Muhammad (peace and blessings be upon him). His prophethood will last up to the Day of Judgment. Unlike previous prophets whose miracles were only witnessed by those present, he was granted a lasting miracle that will live up to the end of time. That miracle is the Qur'an.

The Prophet Muhammad (Peace and blessings be upon him)

Unlike the “founders” of many religions, the final prophet of Islam is indeed a real documented and historical figure. He lived in the

full light of history, and the smallest details of his life are known. Not only do Muslims have *the complete text of Allah words*, they have also preserved the Prophet Muhammad's (peace and blessings be upon him) sayings and teachings, called *Hadith*.

It should be understood that Muslims believe that the Prophet Muhammad (peace and blessings be upon him) was only a man chosen by Allah, and that he is not godly or celestial in any way. In order to avoid this misguided idea, the Prophet Muhammad (peace and blessings be upon him) taught Muslims to refer to him as "Allah's Messenger and Slave".

The mission of the prophet was two-fold: to teach that "there is nothing divine or worthy of being worshipped except for Allah", and secondly to become a living role model of Allah's revelation. In simple terms, Muhammad (peace and blessings be upon him) adopted its teachings, based his life around it and conveyed it to others.

Muhammad (peace and blessings be upon him) was more than just a prophet, he was also a statesman and ruler. He lived a humble life in the service of Allah and established a righteous way of life. He demonstrated the art of being an ideal friend, a husband, a teacher, a ruler, a warrior, a judge and so on. Muslims follow him in obedience to Allah, because Muhammad (peace and blessings be upon him) taught us how to live a simple and pure life on this earth and showed us how to establish a relationship with Allah, that is pleasing to Him.

Like other prophets, Prophet Muhammad (peace and blessings be upon him) also faced opposition and persecution during his time. Despite this, he was always patient and fair and still treated his enemies well. His mission was a roaring success and within a hundred years of his demise, Islam had spread from Spain in the west to China in the east and from North Africa up to Bukhara (Uzbekistan). This achievement was not due to introducing new doctrines or greater miracles, but rather by simply preaching the fundamental, pure and proper monotheistic beliefs advocated by all previous prophets. His efforts have thus

attracted more human beings to the true faith than any other prophet.

Jesus (ʿĪsā) and Mary (Maryam) [Peace be upon them both]

*** *Jesus (peace be upon him)***

In Islām, the concept of Lord (the Almighty), religion, prophethood, revelation, humanity is all clearly defined; this allows Muslims to contextualise and accept Jesus (peace be upon him, otherwise known in Islām as the Messiah, ʿĪsā and son of Mary) as one of the five most distinguished and revered messengers of the Almighty. This belief of a Muslim in no way belittles the role of Jesus, or underestimates his character or degrades his great personality. On the contrary, Islamic beliefs place him as high in status as Allāh Himself has placed him. It should be remembered that acceptance of Jesus by Muslims is a fundamental article of Islamic faith. The Qurʾān reiterates the miracles performed by Jesus through the permission and will of the Almighty; Jesus would heal the born-blind and the leper, breathe life into a clay figure of a bird, bring the dead back to life and even inform his people of what they stored and consumed in their houses; in all this, Jesus would unequivocally attribute these phenomena as the exclusive workings and ability (tawfiq) granted by the Almighty. In other words, when the Almighty decided these miracles, they would occur via the medium of Jesus (ʿĪsā, peace be upon him). Jesus would then say, “Indeed, Allāh (Almighty) is my Lord and your Lord. So worship Him (alone). This is a straight way (to salvation).” [The Qurʾān, Surah Āl-ʿImrān, 3:51] Again, Muslims do not face a difficulty reconciling the fact that Jesus was mortal even though he performed miracles. A Muslim believes that the greatness of Jesus arose from the fact that he was chosen by the Almighty, honoured with His Word, entrusted as a prophet, received His revelations and adequately conveyed His message; that he fought hypocrisy and blasphemy; and he was distinguished in the beginning at the time of his birth and in the end at the time of his ascension; and that he was a sign to the people and a mercy

from the Almighty. The Almighty says in the Qur'ān that Jesus was neither crucified nor killed; rather he was honoured by being raised to the heavens. Jesus was the second to last messenger of (Allāh) and foretold the imminent coming of Prophet Muhammad (Allāh's peace and blessings be upon him). When Jesus descends to earth towards the end of time, he will be a part of this ummah – a follower of Muhammad (Allāh's peace and blessings be upon him) – and establish complete Islām on earth.

****Mary (peace be upon her)***

In the verses of the Qur'ān, Mary is respectfully addressed and described:

“The angels said: O Mary! Indeed, Allāh has chosen you (to serve Him) and purified you. And He has chosen you above (all) the women of the world.” [The Qur'ān, Surah Āl-‘Imrān, 3:42]

“The daughter of ‘Imrān, who (admirably) safeguarded her chastity. (One who) confirmed the (revealed) words of her Lord and His (Heavenly) Books. She was ever of those who are devoutly obedient.” [The Qur'ān, Surah al-Tahrīm, 66:12]

“And his (Jesus) mother (too) was a (mortal) woman of (faith and) truth. Both of them used to eat food (to sustain themselves). [The Qur'ān, Surah al-Māidah, 5:75]

Mary (Maryam as in the Qur'ān) is the mother of Jesus and is honoured by being the only woman named in the Qur'ān. Almighty Allāh recounts how He provided her with out-of-season fruit, and narrates in fascinating detail the miraculous conception of Jesus without the agency of a father, and his eventual birth though she was a virgin.

What is Sharī'ah law

“We have sent down (revealed) to you, (O Muhammad), the Scripture (of the Quran) with the truth, as a confirmation of (all)

the scriptures that preceded it, and as a guardian over it. So judge between them by what Allāh (The Almighty) has sent down. And do not follow their desires; over (leaving aside) what has come to you. For each (community of prophets) among you We have appointed a Divine Law and a way of life.” [The Qur’ān, Surah al-Māidah, 5:48]

A lot has been said about the word “Sharī‘ah” but very few are familiar with the correct definition of Sharī‘ah and what it actually means. Sharī‘ah is the word that is often used for Islamic law. Similarly, other religions may also have a set of divine laws, for example the Mosaic law and the Biblical law. These laws can be viewed as the ‘Sharī‘ah’ of those religions. Divine law is generally based on divine scripture and the teachings of a Prophet. Sharī‘ah, meaning ‘clear path’ or ‘way’, is a code of conduct and legal system used in the Islamic way of life. Western law confines itself largely to matters relating to crime, business, civil relationships and individual rights. Sharī‘ah law on the other hand encompasses all aspects of one’s life, from purification to prayer, marriage to divorce, birth to burial etc. It is derived primarily from the Qu’rān, the Word of Allāh (The Almighty), and the sunnah, the example of the life of Prophet Muhammad (Allāh’s peace and blessings be upon him). Sharī‘ah rulings have been developed to help Muslims understand their faith and make it easier for them to observe their daily lives within the legal framework of their faith while still maintaining the ‘law of the land.’

“He (Almighty Allah) has not placed on you any (undue) hardship in (your) religion.” [The Qur’ān, Surah al-Haj, 22:78]

To explain, Islamic law endorses the ‘uphold of the law of the land.’ Therefore, Sharī‘ah law can run parallel to Western law and not in opposition to it, unless a law of the land compels one to do an act which is prohibited in the Sharī‘ah. Muslim minorities living in non-Muslim countries should diplomatically address the respective authorities of their countries to facilitate their concerns as Muslims or use other avenues that will accommodate their religious (dīnī) necessities. The greatest

criticisms against Shari'ah law is that it prescribes cruel and harsh punishments. The reality is that although the set punishments may seem cruel, they are rarely exercised due to the fact that they act as effective deterrents against crimes of all nature. This can be compared to capital punishment in countries across the globe in Asia, Africa and the United States. Islamic Shari'ah teaches us to live life in a way that no one is harmed, whether it be physically, verbally or emotionally. Finally, the laws of Islamic Shariah are primarily applied to only those who believe in it.

Islam for a Better Life

In the Glorious Qur'an, Allah reminds human beings of their purpose, which is to worship Him, and that the basis of all true worship is Allah-consciousness. Allah-consciousness is prescribed in all human affairs and in all aspects of life. Islam makes it clear that all human actions and functions are considered acts of worship if done for Allah alone and in accordance with His Divine Law. The beauty of Islam is that worship is *not* limited to *religious rituals only*.

The teachings of Islam are a mercy and a healing for the human soul. Characteristics such as humility, sincerity, patience and charity are strongly encouraged while Islam condemns traits such as pride and self-righteousness.

The Islamic view on the nature of man is that human beings are not fully sinful; rather, they are seen as equally capable of both good and evil. Islam also teaches that faith and action go hand-in-hand. Allah has given man free-will, and so the measure of one's faith is in one's deeds and actions. However, human beings have also been created weak and regularly fall into sin. This is the nature of the human being as created by Allah.

But no matter how far a person might fall into the depths of sin, the door of repentance is always open and accessible, and Allah loves the repentant sinner more than one who does not sin at all.

The true balance of belief is having a healthy fear of Allah as well as a sincere hope in His infinite Mercy. A life without fear of Allah leads to sin and disobedience, while believing that one's sins are so many that Allah will not possibly forgive us only leads to despair. Hence one has to be hopeful in the mercy of Allah after sincere repentance.

In light of this, Islam teaches that,

Only the disbelieving people despair of Allah's mercy. [The Quran, Surat Yusuf, 12:87]

Whoever commits a sin or wrongs his own soul then seeks forgiveness from Allah, will find Allah All-Forgiving, Most-Merciful [The Quran, Surat Al-Nisaa, 4:109]

The Qur'an contains many teachings about the Hereafter and the Day of Judgment. Islam teaches that *life is a test*, and that all human beings will be accountable before Allah for their beliefs and actions of their earthly lives.

Belief in the Afterlife and Paradise is key to leading a moral and decent life. Otherwise, life in this world is seen as never-ending leading man to become selfish, materialistic and immoral.

Islam - A Way of Life

True happiness can only be achieved by living a life of Allah-consciousness and being satisfied with what Allah has granted man. *True* freedom is liberation from being controlled by our base human desires and being ruled by man-made ideologies. This is in contrast to the outlook of many in today's world, who consider freedom to be the ability to satisfy all of one's desires.

The Islamic way of life is wholesome and builds self-discipline through regular prayer and fasting. Islam is against racial, ethnic and social prejudice and teaches that all humans are equal in the sight of Allah.

The Prophet Muhammad (Peace and Blessings be upon him) once sent someone to invite *Wahshi* (the assassin of the Prophet's uncle, Hamzah – Allah be pleased with him) to Islam. Whilst considering this proposal, Wahshi sent a message back to him, "O Muhammad! How do you invite me towards Islam, whereas you say that the murderer, polytheist and adulterer shall meet the penalty of sin (by being cast into Hell), torment will be multiplied on the Day of Judgment (for him), and he shall abide there, disgraced forever. I have committed all these (sins). Is there any way (of salvation) for me in spite of all this?"

A verse was then revealed,

"Say (O Prophet, on My behalf), 'O My servants! Those (of you) who have (recklessly) committed (sins in great) excess against their own souls, never despair of the mercy of Allah. For, indeed, Allah forgives sins, one and all. Indeed, it is He (alone) who is the All-Forgiving the Mercy-Giving.'" [The Quran, Surat Ghaafir, 39:53]

Hearing this Wahshi (was overwhelmingly satisfied and wholeheartedly) said, "This is good" and he embraced Islam.¹

THE PROCEDURE FOR EMBRACING ISLAM

When someone shows an interest in Islam, the person should be given a detailed explanation on *the articles of faith* and *the fundamental components of Islam*. This ensures he is well-informed about the commitment he is about to undertake. If he requests time to think over the matter, he should be allowed this.

Meanwhile he should have access to someone knowledgeable, should any misunderstanding or questions arise. *The responsibility of providing information and guidance to a potential revert is the duty of every Muslim*. It is equally important to ensure that the prospective revert has no ulterior motive for embracing Islam.

Once a person expresses a desire to embrace Islam, there should be no delay in carrying out the rituals. This can be done at any suitable place and not necessarily a *Masjid* (Muslim place of worship). The person doing the formality does not require any qualification other than being a Muslim. However, if a scholar is available, request him to carry out the ritual and moving forward, to share the responsibility of arranging educational support for the new muslim.

Although not a necessity, the prospective revert should preferably take a bath and don clean clothes.

The prospective revert should be given a brief explanation of the *Shahaadah* before being made to recite it. To *affirm the meaning of the Shahaadah with the heart* and to *express it verbally* (in any language) are the only requirements for entering into Islam.

Congratulate him upon his reversion to Islam and give him glad tidings that Allah has purified him of *all* sins and transgressions he may have committed; irrespective of the nature of the crime, he has returned to a state of complete purity like a new-born baby.

Explain his good-fortune of being selected by Allah from billions of individuals to embrace this true faith.

Let the new muslim know the importance of acquiring knowledge of Islam as the commandments of Allah should be followed from the moment he embraces Islam. Since *salah* is the most important obligation upon a Muslim, education should commence with *salah* and its pre-requisites. The learning process will be gradual, but it is essential that knowledge be imparted according to its priority and

significance. Structure a suitable time-table allowing the revert to slowly equip himself with Islamic knowledge.

Motivate the revert to abstain from any evil sins which he may have been accustomed to previously, especially if these practices are categorized as major sins in Islam. Such sins could include fornication, adultery, gambling, consuming alcohol/drugs, womanizing, consuming unlawful (*haraam*) foods, listening to music, and so on.

Assist the new muslim in acquiring an affidavit stating that they have embraced Islam by their own free will. This will facilitate an Islamic burial and distribution of the estate according to the Islamic Law of Succession and Inheritance.

If the revert is married, he or she should be advised about the necessary regulations, since it is not possible for a Muslim to be in wedlock with a polytheist or one who disbelieves in Allah.

What to do?

- Daily, for a few minutes, pray to Allah saying: 'Nobody can guide me to the straight path besides you, O Allah!' This can be done in any language. There is no specific time for this.
- When doing anything during the day, whether eating, driving or sleeping, this simple intention should be made: 'I am doing this only to please you, O Allah.'

Our other publication which discusses practical Islam in more detail:

Ahlan wa Sahlan - Welcome to Islam

Focused on welcoming our new Muslim brothers and sisters to Islam.

Taking them through their first days as Muslims whilst equipping them in all aspects of their lives- the worship of Allah, dealings with people, Imaaniyaat and various other matters.

This book will empower any new muslim to confidently practice on

1. The layout of the book makes it like a syllabus for new muslims to be taught from.
2. Topics are arranged according to importance - What should be learnt now & what could be postponed for later. (some aspects might be important in deen , but might occur less frequently in the new muslims life, such matters have been mentioned in less detail.)
3. Strong emphasis on one's spiritual relationship with Allah and the Imaani a'maal for the protection and development of imaan and yaqeen in Allah .
4. Many duas of Prophet Muhammad (peace and blessings be upon him) are taught where he asked Allah for the ability to practice on the actions of deen.
5. Painstaking effort was put in to include the quranic and ahadith references for the material in the book.
6. Emphasis is given in the book to reading verses of quraan,

Remembering Allah and supplications with concentration and devotion.

7. The reader is encouraged to practice on what he or she knows. This is done in every section by making mention of the virtues promised by Allah and his Prophet Muhammad (peace and blessings be upon him)
8. The first few pages of the book bring to us the Introduction to Islam and this is followed up by the method of entering someone else into Islam hereby making even a new muslim a caller to Allah. This will assist them in boosting their confidence.
9. The book is structured in lesson form from lesson 1-96 so the students can resume learning the next lesson at their own convenience

Section A: Duration 3 - 4 days - My first few days as a Muslim.
Learn how to perform salaah of a new Muslim.

Section B: Duration 3 - 4 months - Learn complete ritual Bath, ablution & prayer etc.
Basic beliefs and the fundamentals of Islam.

Section C: Includes Imaaniyaat, actions that develop trust and conviction in Allah, what to do at a birth or death in the family, social responsibilities & Islamic character etc.

For further information on how and where to purchase this book, kindly contact us on the details mentioned at the beginning of this booklet.



MADRASAH AL MUHAJIREEN WAL ANSAAR

Johannesburg, South Africa