



<b>DATE:</b>	29 <sup>th</sup> April 2024
	061-625-6070
	<a href="mailto:theabuzaydinstitute@gmail.com">theabuzaydinstitute@gmail.com</a>

---

## WHAT TO DO IF SOMEONE WISHES TO TAKE SHAHADAH?

### THE DECLARATION OF FAITH

Upon the individual's willingness of taking the shahadah and declaring his/her faith, the teacher must advise him/her to take a bath/shower, including gargling his/her mouth and rinsing his/her nose three times each. If possible, the individual should preferably wear clean clothes.

NOTE: Both of the above is preferable, and NOT necessary. If the facility is available to take a shower, encourage him/her. If not, proceed with taking the shahadah.

Thereafter, the individual must be requested to sit in the *tashahud* position (subject to his/her health). Note: This is not a requisite.

The teacher may now proceed to explain to him the meaning of shahadah, and then slowly repeat each word so that he/she understands what he/she is testifying to.

*"Ash-hadu"*

*"Allah"*

*"Ilaaha"*

*"Illilahu"*

*"Wa-ashadu"*

*"Anna"*

*"Muhammad-Dar"*

*"Rasullul-lah"*

*“I bear witness”*

*“That there is no God but Allah”*

*“And I bear witness”*

*“That Muhammad is the last and final messenger”.*

Ensure that the above is done within the limits of Shariah. Hence, if a female is accepting Islam, then the “teacher” should be a female too. If however, due to circumstances, it will be necessary that a male teacher assists a female in the conversion process, then a veil must be put up, wherein the male teacher does not physically come into contact with the female. Furthermore, the male teacher must request the presence of a mahram female of his own, e.g., his wife to be present too. This is a necessary condition to safeguard both the teacher and the revert.

لَا يَخْلُونَ رَجُلًا بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ

**“Whenever a man is alone with a woman the devil makes a third”** – Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

#### **ADVISABLE:**

We have found it important to:

1. Brace the new Muslim on the potential challenges he/she will face, so that his/her faith is not challenged upon under-going such trials. In most cases, the new Muslim will experience resistance from family members, and friends, who will criticize him/her for his/her decision.
2. Highlight that in Islam, worldly success has nothing to do with Allah’s impression of us. Thus, if the new Muslim loses his employment, he/she must not begin to imagine that it is a result of his/her acceptance of Islam. Furthermore, it should be harped that even if the entire Muslim community rejects them, this should not affect his/her Imaan.
3. Stress the reality of the afterlife, and that this world is a temporary abode. In this way, should there be any obstacles/difficulties faced by the new Muslim, he/she will be prepared to undergo the difficulties knowing that it will eventually end, as opposed to sacrificing the eternity of the afterlife instead. We always advise the new Muslims that they rather undergo the harsh words and severing of family ties from close relatives, as opposed to an eternity of burning in the hell fire.
4. In a very diplomatic manner, without coming across too brazen, one should further let the new Muslim understand that Islam is not just a “beautiful” means of reaching Allah. It is the only way. Thus, the reality of the hell fire will be made aware to him in the process. This way, he/she will understand that it

***Proof read by: The Majlisul Ulama of South Africa***

is not just an option of “which route” should be adopted. But that, any other way of life will eventually yield an unsuccessful outcome.

5. There are many other topics to discuss with the new Muslim, which would be in the discretion of the speaker/teacher. Importantly, the teacher must harp on the importance of gaining knowledge, whether it require money spent in the process or not. This is of great importance as Islam without knowing its fundamentals is like a roof without pillars of support.
6. Furthermore, it should be encouraged that, if in the event that the new Muslim is a male, that he attends the masjid for all his salah. And for a woman, that she immediately dons the Islamic attire. This will keep them steadfast in their beliefs, and keep them motivated.
7. In many cases, upon the acceptance of Islam, many individuals will face resistance by their families, who follow other beliefs. Problematically, when the revert dies, the family feels no shame in burying the individual according to their own (non-Muslim) rites. Thus, it is very important for the teacher to encourage the revert to sign a declaration of conversion to Islam which will, in effect, stipulate (under oath) that they have accepted Islam and that their burial must be according to Islamic rites. Attached hereto is a copy of the declaration.
8. Further to point 7 above, it is important that in “encouraging” the revert, one must explain the beauty behind the Islamic method of burial, as many individuals become attached to their cultural rites of burial, and further, spend monthly fees towards funeral service plans, and thus, find it difficult to accept any other suggested method.

**NOTE:**

1. The declaration is an affidavit, which must be signed by a commissioner of oath.
2. Once signed, the teacher must keep one copy, and the revert, another.
3. On the declaration, is a space provided for the revert to fill in the person he/she wishes to be contacted in the event of his/her death. Needless to say, this must be a Muslim who will ensure that the burial is done according to Muslim rites.

## THE ESSENTIALS

The three basic fundamentals are then vital to teach:

1. SALAH
2. WUDHU
3. GHUSL

We shall discuss each separately herein under below.

### SALAH

The following must be taught:

- The times for Salah, and that they change on a daily basis by a minute or two. Send a PDF document to the new Muslim with a perpetual yearly Salah timetable. If a hard copy is available, this will be useful as the revert will be able to stick it on the wall in his/her home.
- Thereafter, the units/rakats in each Salah must be explained, together with the basic postures and the sequence of each Salah.

NOTE: Let the new Muslim do a practical demonstration of Salah. He/she must do a demonstration on a 4 unit/Rakat Salah, a 3 unit/Rakat Salah, as well as a 2 unit/Rakat Salah.

- On the first lesson, based on the mental ability of the new Muslim, it will suffice to teach him to say “*Allah-hu-Akbar*” in starting the Salah, as well as while changing to and from every position i.e., Allah-hu-Akbar when going into Ruku; or when raising from Ruku (even though the correct recitation is: *Sami-Allahu-Huliman-Hamida*). Furthermore, in the Qirat position the words “*Bismillah-hir-rahman-nir-raheem*” can be read. Lastly, in every non-qirat position, the words “*SubhanAllah*” can be read as a dhikr. If the new-Muslim shows signs of capability to learn quickly, the Sunnah praises of: “*Subhana-Rabial-Adheem*”, and “*Subhana-Rabial-ALA*” can be taught on the first day already.

### WUDHU

A demonstration on Wudhu must then be done. Necessarily, it must be a practical **demonstration**. Thereafter, allow for the new Muslim to demonstrate the Wudhu **himself/herself** too.

Do **not** teach him/her the *Fardh* of Wudhu. Rather teach them the Sunnah method from the get go. Otherwise, it will breed an unshakable sense of laziness.

***Proof read by: The Majlisul Ulama of South Africa***

Now teach him/her **when is Wudhu required:**

1. Salah
2. Reading Quran
3. etc

Now teach him/her **what breaks Wudhu:**

1. Going to toilet.
2. Passing wind.
3. Sustaining a wound from which blood flows.
4. Sleeping.
5. Pus coming out of wound/pimple.
6. Etc

NOTE: SEXUAL INTERCOURSE OR NOCTURNAL EMISSION WILL REQUIRE GHUSL (DISCUSSED BELOW) AND NOT WUDHU. Make this very clear.

### GHUSL

Now that Wudhu has been explained, and that it has been reminded that occasions such as seminal emission, would necessitate for a ghusl, it would be important to explain the *Faraidh* of Ghusl.

Thereafter, occasions or events, which would necessitate Ghusl would be then necessary to explain.

Ensure that the revert understands that Ghusl is not just a shower. It includes gargling the mouth, and rinsing the nose 3 times each.

### DO'S AND DON'T'S

The following is a concise list of certain things which people should desist from doing:

1. Do not gift the new Muslim with a translation of the Quran. He/she will not be able to understand it properly. This applies to when giving Dawah too. Often, we imagine it as a great act that we distribute translations of the Quran as an

act of dawah. Instead, give the non-Muslim/revert Muslim, a copy of a “*what is Islam?*” like book.

2. Do not feel ‘pious’ and start giving the revert money and gifts etc. This will create an impression that Islam carries monetary value. Thus, once the gifts end, the person’s *imaan* will be affected too.
3. However, suitable gifts for a new Muslim would include:
  - 3.1. Kurta/ Abaya;
  - 3.2. Topi/ Scarf & Parda/veil;
  - 3.3. Set of cooking pots (so that there is no contamination with haram food);
  - 3.4. Set of utensils (so that there is no contamination with haram food);
  - 3.5. Attar;
  - 3.6. Tasbeeh;
  - 3.7. Dates;
  - 3.8. Musalla.
4. Do not encourage self-study through the internet/YouTube as it will lead to a multiplicity of views.
5. Whilst it is better to study from an Imaam, certain books can be self-studied, as availability to attend Madrassah might be limited in most cases. Reliable books would be:

<b>NO</b>	<b>NAME</b>	<b>PUBLISHER</b>
1	Kitaab-us-Salaat	Majlisul Ulama of South Africa
2	Kitaab-ut-Tahaarah	Majlisul Ulama of South Africa
3	Kitaab-ul-Imaan	Majlisul Ulama of South Africa
4	Kitaab-us-Saum	Majlisul Ulama of South Africa
5	Ta’leemul Haq	Da’watul Haq

6. Do not frighten the new-Muslim by harping on certain things such as 20 Rakats of Taraweeh etc. This will only worry him/her. Take each day as it comes. As their *imaan* is strengthened, provide encouragement proportionately.

***Proof read by: The Majlisul Ulama of South Africa***

7. Do not broach the topic of circumcision. Let the Imaan of the new Muslim increase. Thereafter, mention can be made.
8. Discuss things which are forbidden. Start with the major sins. Be very tactful. Example, if the new-Muslim is working in a bank, do not discuss the impermissibility of working with interest on the day of Shahadah, as it will chase the new-Muslim away from Islam.
9. Without creating the idea that it is 'okay to sin'. Let the revert know that as human beings, we have shortfalls. Reason being, we have found on a few occasions where non-Muslims desire to convert, but often it is said "*I want to accept Islam, but I have a girlfriend which I know is wrongful to have in Islam*". Thus, he remains a non-Muslim. Whilst being in a unlawful relationship is indeed gravely wrongful, it is, of course, better to be a Muslim and committing the crime than not being a Muslim at all! Hence, in a wise manner, advise him to break off the relationship as a starting point. **If** this is not an option, as in many instances, they are living together, tell him to accept Islam, but know that he will be sinning but that it remains better than being a non-Muslim all together.

## **CONCLUSION**

1. If you are not learned, do not initiate the process of *Shahadah* on your own. Rather, let the local Imaam conduct the process at the local masjid, so that:
  - 1.1. It is properly conducted;
  - 1.2. The revert is exposed to the Masjid;
  - 1.3. The revert develops a relationship with the Imaam, which carries a host of positives, including facilitating a means of learning/Madrassah.
2. Do not rush the process of Dawah. Sometimes, out of pride, we imagine Dawah to be an effort of statistics, so that we can boastfully claim that I, so and so, made so many people Muslim. To the point that we rush the Dawah, to accelerate the Shahadah thereafter. In the process, all that which is achieved is an individual who did **not** make an informed decision and which eventually results in a bigger problem later for the new Muslim. Rather, allow for the non-Muslim some time to academically/logically appreciate and process the teachings of Islam, contemplate over it, and then make a mature, well-thought-out decision thereafter.
3. Offer your on-going support thereafter, including daily social messages, and phone calls, as well as inviting the individual for tea/coffee.

4. Make Duaa for him, and for us on a daily basis.

عَنْ سَهْلِ ابْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
وَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

Sahl ibn Sa'd reported: The Prophet, peace and blessings be upon him, said, "**By Allah, that Allah guides a man through you is better for you than a herd of expensive red camels.**"

