

"In the Name of Allah"

How to Become a Muslim?

3 Things One Should Believe
in before Embracing Islam



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Introduction:

What would you do when you want to start a journey, or change the place where you lived before? Let's see. First, choose your favorite destination. For sure the most desirable place is where your needs and expectations will be fulfilled, your previous condition be improved and you would feel better about yourself. But, how would you know all these things? There is an easy way, Google it! Read guidebooks, Ask from those who have been or lived there, then, make sure you are well-informed about the most important and notable places of that country, otherwise there would be a good chance for you to be lost.

The path toward becoming a Muslim is like a journey too, a life-changing and enlightening one. Your destination is the holy religion of Islam which is the one suitable for you in every sense of the word, your guidebook is Quran, your guides the prophets and Imams who are experts in the religion and thus the most reliable ones. The three landmarks of this destination that every person who wants to embrace Islam should be fully aware of and firmly believe in, are Monotheism (*Tawhid*), Prophethood (*Nubuwwah*) and Afterlife (*Ma'ad*). This brief E-book, will first provide you with a simple and easy-to-follow infographic, entitled as "How to Convert to Islam", which explains the steps toward becoming a Muslim. In the second part, through four concise and graspable articles, you will gain a better understanding of what we mean by "Islamic Axioms" and then the three pillars necessary to have faith in, before reciting the two testimonies (*Shahadatain*).

Enjoy your Journey!

Salam Islam Group

A General Road map:

The infographic that appears first, entitling as “How to Convert to Islam”, gives you an step by step road map toward becoming a Muslim and provides you with the most basic actions that a person who is willing to convert to Islam should perform.

How to Convert to Islam?

Prerequisites:

If you have gained strong belief that:

There is no true god but Allah

Allah has sent prophets to guide humankind

The Day of Judgement is true and will come



Then pronounce the testimony of faith (Shahaadatain):

“Ashhadu an La ilaha illa Allah wa Ashhadu anna Muhammadan rasool Allah”

“أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله”

“I bear witness that there is no true god except Allah and Muhammad (PBUH) is the Messenger (Prophet) of God.”



What you should do as a Muslim now:

- Learn to perform daily prayers (Salat).

This is the first and most important thing that will help you stay on the path of Islam.

- You can never abandon Salat;

it will gradually prevent you from immorality and evil deeds:



“ The first thing for which a person shall be subjected to reckoning (on the Day of Judgment) is prayers. If they are accepted, all his other deeds shall (also) be accepted.”

Imam Sadiq (AS)

Salat will also grow your awareness and prepare you for the next steps:

1. Learn about the two complementary axioms of religion, i.e. :

- All actions of Allah are in accordance with perfect justice and reason
- Imams are the infallible Divinely appointed successor of the Holy Prophet Muhammad (PBUH).



2. Gain more information about the other Islamic practical principles.



Finding Faith in Pillars:

“Islamic Axiom”, basically answers to these questions: What do we mean by Islamic Axioms? How should we find faith in them? How are each of these pillars defined?

The three articles that follows next, each has its focus on one of the pillars of Islam which should be believed in before embracing Islam. These are Monotheism (*Tawhid*) , Prophethood (*Nubuwwah*) and Afterlife (*Ma'ad*).



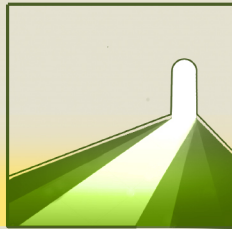
THE ISLAMIC AXIOMS



MONOTHEISM 1
(TAWHID)



PROPHETHOOD 2
(NUBUWWAH)



AFTERLIFE 3
(MA'AD)



LEADERSHIP 4
(IMAMATE)



JUSTICE 5
(ADL)

1 God exists, is The Only One and independent of the entire creation

2 God's blessing bestowed on an individual to convey His message, instructions and guidance to mankind

3 continued existence of human being after death

4 a universal authority over people's religious and worldly affairs by perfect leaders (Imams) who are consciously and willingly infallible

5 to believe that all actions of Allah are in accordance with perfect justice and reason



The Islamic Axioms

Prelude to the religion of Islam

The foundation of each person's life is the faith they have in what they believe. As other belief systems, in Islam there are some "axioms"- basic principles or self-evident truths- whose acceptance is regarded as the main entry to this religion.

The importance of rational thinking

Unlike Saint Augustine's [i] claim that says: "I believe in order to understand", which shows a lack of reason in at least some sects of Christianity, in Islamic reasoning, rational thinking is a priori and prerequisite for realization of faith. In Islam, faith is nothing beyond human's reason and understanding; in other words, the axioms of this religion are the primitive principles that are rational by themselves and can be ascertained by people's common sense. So stepping into the stage of this faith depends on the submission that is gained through preliminary investigation of its axioms.

Forbiddance of emulation

Additionally faith is not accepted in Islam unless these doctrines are freely investigated and understood by each and every individual either commonsensically or intellectually, so emulation is not permitted at this stage. Consequently, the basic principles or doctrines of Islam are defined as axioms that have to be testified on the verge of converting to Islam.

Islamic Axioms

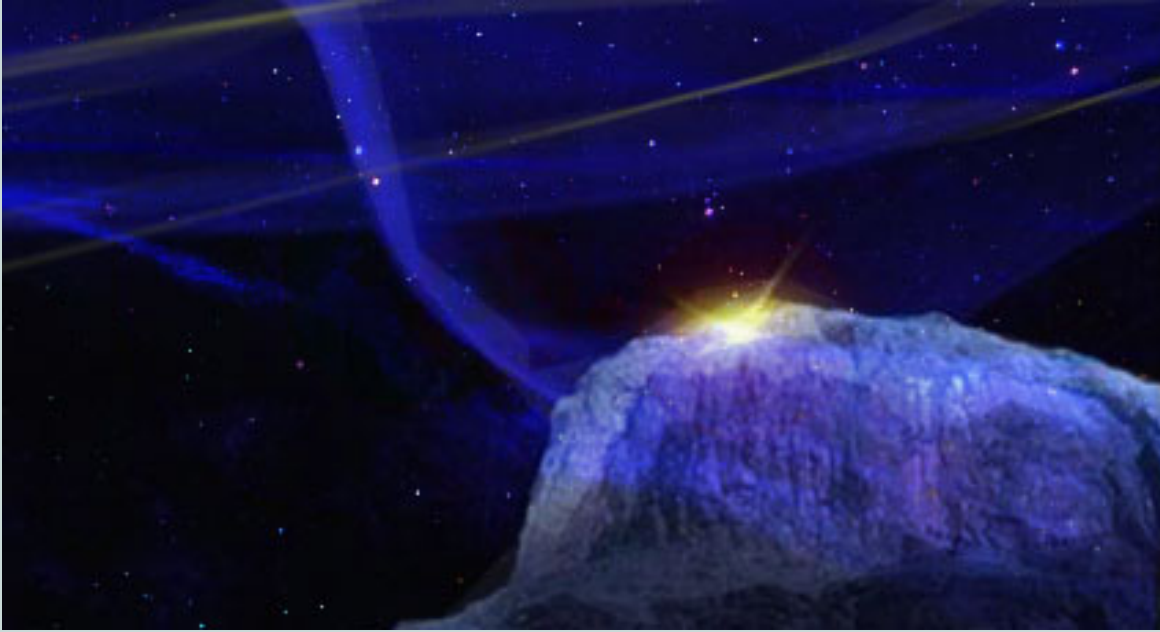


The Islamic Axioms: A short definition: Monotheism (*Tawhid*)



One might wonder what these axioms are. The most certain and evident of them are monotheism (*Tawhid*), prophethood (*Nubuwwah*) and afterlife (*Ma'ad*), which are innate in human's nature separately. 'Tawhid' or monotheism is the most fundamental religious knowledge that holds God exists, is The Only One and independent of the entire creation. It actually declares the unity and uniqueness of God as the only creator and sustainer of the universe. The realization of this concept (the existence and oneness of God) is prior to the other two (prophethood and afterlife), that is its acceptance leads to the affirmation of them in a rational way.

Prophethood (*Nubuwwah*)



Prophethood is God's blessing and a favor that is bestowed on an individual chosen by Him to convey His message. Every prophet states clearly that what he receives comes from Allah and that it is for the well-being of humanity. He confirms what was revealed previously and what may be revealed by a future prophet. Thus the revealed message is always the same in essence and purpose and it cannot deviate from prior or future revelations. Prophets are needed for conveying God's instructions and guidance to mankind. Without this knowledge, we would be unable to answer the fundamental questions of our existence either here in this world or the world that is to come.

Afterlife (*Ma'ad*)



Information about afterlife, as the third basic axiom in Islamic teaching, is provided by the prophets whose truth we have testified. They have told us to have faith in the continued existence of human being after death and that there will be a day of judgment when all humans will be held accountable for their actions and divided between the eternal destinations of Paradise and Hell. In brief, Islam is the religion of rational thinking that encourages its followers to individually investigate and question the truth of its doctrines before accepting them, in order to reach firm belief by the means of common sense or intellect; this makes them submit to God's commands willingly and contently.

Notes:

[i] An early Christian theologian and philosopher.



Monotheism (*Tawhid*)

Introduction

The foundation of the holy religion of Islam is built upon the belief in monotheism, to the extent that without its acceptance, one cannot be called Muslim at all. This fundamental axiom is basically defined as the fact that God exists and that He is the only one; in other words, one must not only testify to the existence of a creator, a divine source and a higher power, but also to His absolute uniqueness and singularity.

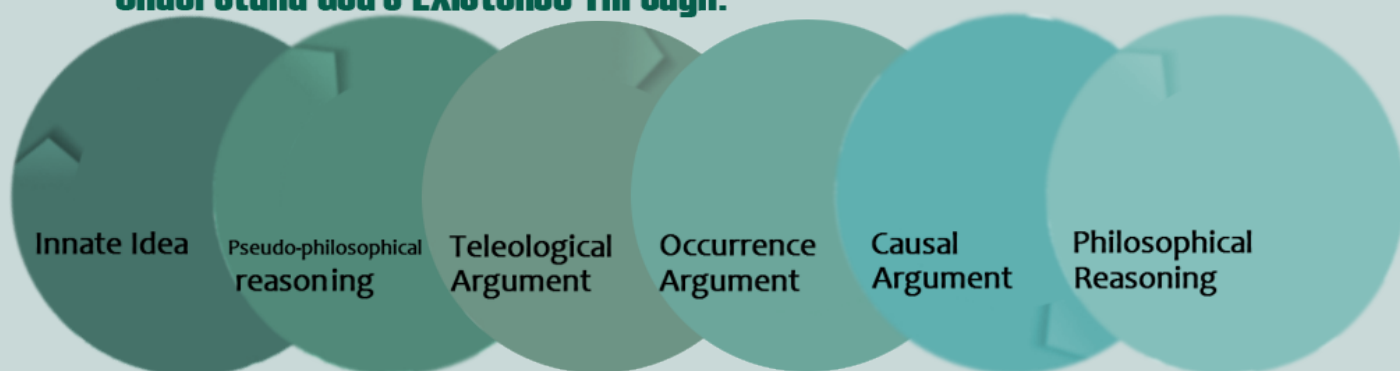
Is human being able to know his God?

We might wonder if we are able to understand or imagine God's existence, the answer is yes but in quite a different way than other things. The concept of a divine source is philosophical and abstract, therefore we cannot feel or imagine it tangibly and vividly, however our mind has the capacity to understand such concepts by a kind of rational investigation and scrutiny in a general way.

How can human beings realize God's existence?

There are some specific ways to understand the existence of God based on Islamic doctrine, including "innate disposition", "scientific or pseudo-philosophical reasoning" and "philosophical reasoning".

Understand God's Existence Through:



Innate Ideas

Perhaps the easiest form of realizing God's existence, is with the use of "innate idea" which is present in every human being. According to Islamic teaching, all of us have some desires and characteristics with which we were born and that we unconsciously seek in our lives. One of the most important inborn desires in human beings is the yearning for a God and creator; in other words, every person with his/her special creation and distinctive spiritual characteristics knows his/her God without needing any exterior knowledge. Many psychologists have claimed the existence of a hidden self, called the unconscious, which contains the innate and unknown desires of human beings; the desires that control their actions and influence their decisions. The force for the search of God, also, can be traced in this part of human mind.

Pseudo-philosophical Reasoning

The reasons that are mentioned under this division, include the "Teleological Argument", "Causal Argument", "Occurrence Argument" and "Guidance Argument".

Teleological Argument

According to "Teleological Argument", a comprehensive and efficient system is the one whose components are in balance and harmony and are ordered in a way to achieve a certain goal. If we consider the universe as an enormous system with complex functions and a web of relations, we could easily notice its sophisticated order and discipline. Every element in this world is built with a kind of inner structure that enables it to do its job on a regular basis. For sure, this regularity has not happened accidentally. In order for this huge system to

work properly, it requires a wise and powerful creator, one who is aware of every incident that takes place in the universe and has control over them.

Occurrence Argument

Based on this argument, this world and all other creatures had not existed before and came to being at a specific point in time. Consequently, since they have occurred and started to exist, they need a creator for their occurrence. When we look around, we find ourselves surrounded by things whose existence is depended on something else, they go through changes – for better or worse-, and they are described in relation to other things – i.e. their attributes are relative. We may first try to justify each incident by another one, however, ultimately we will realize that the summit of this chain must be a higher force who is unique and untainted by any kind of flaw and inconsistency. Furthermore, everything in this universe –including the universe itself- has initiated and will be terminated at a specific time; in other words, nothing in this world is infinite and everything is born from its own kind – e.g. A human from a human, a horse from a horse, etc. Thus the universe cannot be created spontaneously and out of itself or from a pile of dust, an animal or a tree, since the origin of every living creature is always another living creature. If we suppose that every kind of creature gains its existence from a single or multiple origins, or consider the initial origin of them an ameba, then again we are faced with this question that how this ameba has been created. Here we arrive at this conclusion that there is a single, omnipotent, divine source who has caused the life on earth[i].

Guidance Argument

While “Teleological Argument” tries to prove Monotheism with regard to the complex inner structure of the creatures in the world that makes them capable of being in line with their role and objective in the universe, “Guidance argument” focuses on what these creatures actually do and how they do it. Based on this argument, the creatures in this world, after being perfectly created, are guided by a mysterious insight and intelligent force through their course of actions. However, the path that they follow in their deeds is the result of an external cause, rather than their own built-in features. This sophisticated outer force, is no one other than God, the one and only.

Causal Argument

The “Causal Argument”, also known as the principle of causality, is one of the primary propositions known to people in their ordinary lives. This principle states that there is a cause for everything. In other words, every single thing that happens and every single effect, or existence, has a cause. But there must be a start to this series of events. It is believed that the beginning of this chain is a power, which is beyond all other powers and can cause everything to exist.

Philosophical Reasoning

This kind of reasoning, which is totally rational and philosophical, is based on the study of the existence and the existent. Briefly, philosophers claim that the existence of a “Necessary Being” [ii] is essential; meaning that if the “Necessary Being” did not exist, nothing would have started to exist and since there are things here, then a “Necessary Being” must certainly exist.

Why God is One and Unique?

First of all, as we said before, the creator of this world should be infinite and eternal. Accordingly, we cannot consider a like for an infinite being, since He is dominant over everything and no time or place is empty of Him. Furthermore, plurality necessitates a difference; that is two beings are separate if one has something that the other lacks, so they cannot be considered perfect. Secondly, since God is an absolute and pure being, then we cannot find any incongruity in Him and thus there is no need for another being to make amends for His inconsistencies.

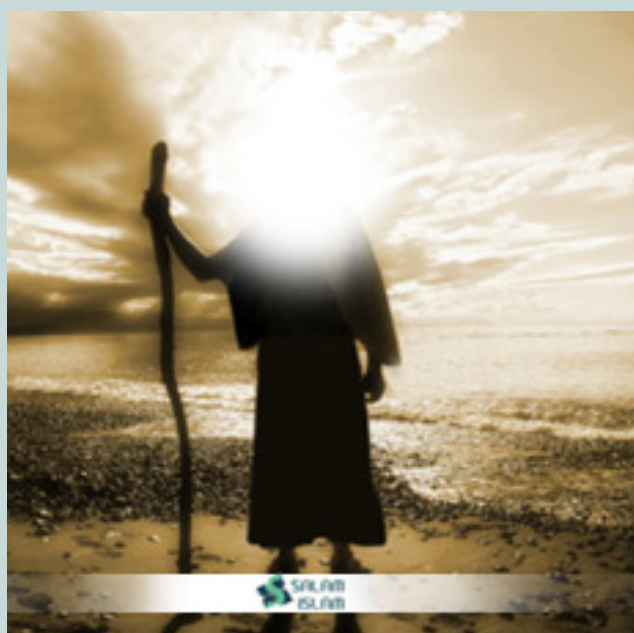
Moreover, if there were two “Necessary Beings”, they must have had a gap or lapse among themselves, consequently the existence of a third being becomes crucial, and this process goes on endlessly. Finally, the unity of the universe and its oneness and the fact that there exists no inconsistency and malfunction in the elements of this world, lead us to look for a single and unique being as its creator. To conclude, monotheism (Tawhid) as the main entry to the religion of Islam which needs to be understood rationally and then fully accepted, rejects any kind of dualistic, Trinitarian or polytheistic beliefs. This axiom is not only the cornerstone of the other Islamic axioms, but also a necessity for practising the practical principles of the religion. Even though, individual investigation and understanding will bring faith in monotheism, this belief will

not be complete without a total acceptance of prophethood (Nubuwwah), and this takes us to the next axiom.

Notes:

[i] Charles Darwin, the well-known English naturalist and geologist, on this matter explicitly states that, “life had been occurred through a divine breath.”

[ii] There are two sorts of existent entities: those that exist but could have failed to exist, and those that could not have failed to exist. Entities of the first sort are contingent beings; entities of the second sort are necessary beings.



Prophethood (*Nubuwwah*)

Having accepted monotheism as the first and most fundamental Islamic axiom, here we are to investigate prophethood or prophecy as the second most important one which is based on monotheistic world view. This axiom illustrates God's mercy by sending prophets to mankind as mediators in order to convey His message and guide people towards what is good.

Mankind's need for messengers

Prophets are chosen messengers of God for humans to guide them through a virtuous life in order to reach eternal bliss. According to this principle, human's life would be disrupted and he would not know the purpose of his existence unless he received clear and practical instructions and directions for his life either in this world or hereafter. So the need for prophets is that of guidance which leads human being through his path to perfection.

The proof of prophethood

The necessity of prophethood becomes evident by accepting the existence of God, His Oneness and the fact that He has not abandoned us to find our way by ourselves. In other words, prophethood is undeniable if one finds the need for prophets and the possibility of being guided by them on one hand, and believes in the flawlessness of God and His Perfection on the other; in fact God has provided every creature with all the blessing and mercy based on their capabilities.

Prophethood as the second Axiom

As it was mentioned before, the belief in prophethood roots in human's monotheistic world view; that is God as the necessary being is gracious and guides each and every creature to perfection. This guidance, which is received through revelation of God, includes all the beings from the tiniest particles to the biggest stars and the most excellent creatures that is human beings. As a matter of fact, it is God's status as the Lord of the universe that requires him to send revelation to everything in the world according to their capacity. Now one might wonder what the nature of God's revelation is and how this communication with God takes place.

The nature of God's revelation

Revelation is the natural ability to navigate, which exists within every creature and is like spiritual light that helps them find their way. The grades and degrees of this ability differ in accordance with each being's capacity and their level of awareness; that is the revelation sent to humankind is not like the one sent to plants or animals. In other words, what animals and plants are capable of, is totally different from that of humankind, and so is the one between ordinary people and prophets who receive God's most supreme revelation. Thus, revelation received by prophets is the same as normal inspirations by nature; however its degree is determined based on creatures' position in the universe. Furthermore, revelation is nothing like the other perceptions of human beings; we notice the things around us with our senses, solve mathematical problems with the help of wisdom and understand other matters by means of our conscience or nature, but revelation is a divine reception from God to guide mankind.

Characteristics of Prophets:

- Ordinary in the human being nature of needs
- Extraordinary in receiving revelation from God
- Performing Miracles by God's permission
- Innocence and Infallibility from any sin or impurity

Characteristics of prophets

The first question that arises about the characteristics of prophets is if they are ordinary people like others or not. In fact, they are ordinary in the human being nature of needs (from food, sleeping, having children, dying ...etc.) but extraordinary in receiving revelation and telling us the message from God, being accompanied with miracles, infallibility from committing sins or making the slightest mistakes and fighting against idolatry, superstitions, injustice and cruelty. The most prominent characteristic of prophets that distinguishes them from the other people, either ordinary ones or geniuses, is the most supreme revelation and guidance prophets can get from God, through the unseen world. However, this kind of revelation does not exclude them from the rest of human beings; it just makes them perfect role models to teach and guide us further to straight path. One of the other most important attributes of prophets is their innocence (Ismah) and infallibility which is defined as the fact that they never, at any point of their lives, committed sins, nor did they approach any kind of disobedience, mistakes or forbidden things. They maintained their innocence throughout their everyday lives among people; therefore they proved their infallibility and eligibility necessary for prophethood. This innocence also made prophets infallible either in receiving the revelations from God or conveying the orders and messages that were revealed to them to their nations exactly, without missing or adding anything that would mislead them. God supported His Prophets with miracles, which were supernatural events that took place based on the power of Allah - and not prophets- to prove their truthfulness and neutralize the objections and the obstinacy of the deniers.

Miracles

The other proof that distinguishes prophets from people who are endowed with brilliant minds that have developed advanced philosophies, is the miracles they brought forth, which is far from magic and the concept known to popular culture. A Miracle is actually something beyond the reach of people, natural causes and the physical laws we are all familiar with. Although beyond human's capacity, miracles are possible and not against humans' reason. When the miracle becomes clear, there can be no doubt either in the message or the one who brought it forth.

The prophets

After accepting the necessity and importance of prophethood through rational thinking, we need to testify to the existence and truth of certain prophets to whom God granted miracles and whose advent the previous prophets prophesied. All prophets brought and taught people the same message and doctrines. These doctrines were gradually sent to humankind based on their capacity and talent, until the chain of prophethood came to an end by the coming of the last prophet, Muhammad (PBUH). He is our final prophet and no prophet will be born after him. The religion of Islam, as well as all other religious doctrines were completed and sent to people through his miracle, Quran, so there is no need for another messenger from God.

Why different prophets?

- ✧ Distortion of His teachings
- ✧ Incapability of the people to receive the whole completed message
- ✧ The need of mankind for people to Preach and Interpret God's message.

The finality of prophethood (*Khatm al-anbiyā*)

God sent His message, the same message, to mankind through different prophets. But what are the reasons for this renewal:

- One reason for God to repeat his message by sending new prophets is the distortion of His teachings by the people of earlier ages. The generations before Prophet Muhammad (PBUH) were not mature and wise enough to record and preserve their holy book and religious lessons. So the message would normally be changed, distorted or destroyed by them. Accordingly, the message had to be renewed.
- The second one is the incapability of the people to receive the whole completed message sent by God due to their lack of maturity and intellectuality; therefore they had to be guided through the right path, little by little and step by step.
- The third and the last reason is the need of mankind for people to preach and interpret God's message. The people before Muhammad (PBUH) had not reached the appropriate level of wisdom, awareness and civilization to be

capable of proselytizing, teaching, preaching and sometimes changing their religious lessons according to their needs and situations. However, by the development and growth of science and people's awareness and maturity this could be possible for them. As a result, one of the necessities of finality is the human's social maturity to the extent that he is able to protect and preserve his religious and scientific legacies and to preach and teach them himself. In conclusion, Abrahamic religions have always been the same, from the beginning till the end of the time and all the prophets have tried to encourage people to accept the same doctrine and religion. Their main roles and responsibilities were to receive God's revelations and teach and interpret them for humankind. The need for these roles, however, was finalized by Prophet Muhammad (PBUH) by whom the whole religion and doctrine was sent, since people had the talent, capability and maturity necessary for the acceptance and preserving God's message. What's more, people had become sensible and mature enough to interpret the prophet's teachings by themselves.



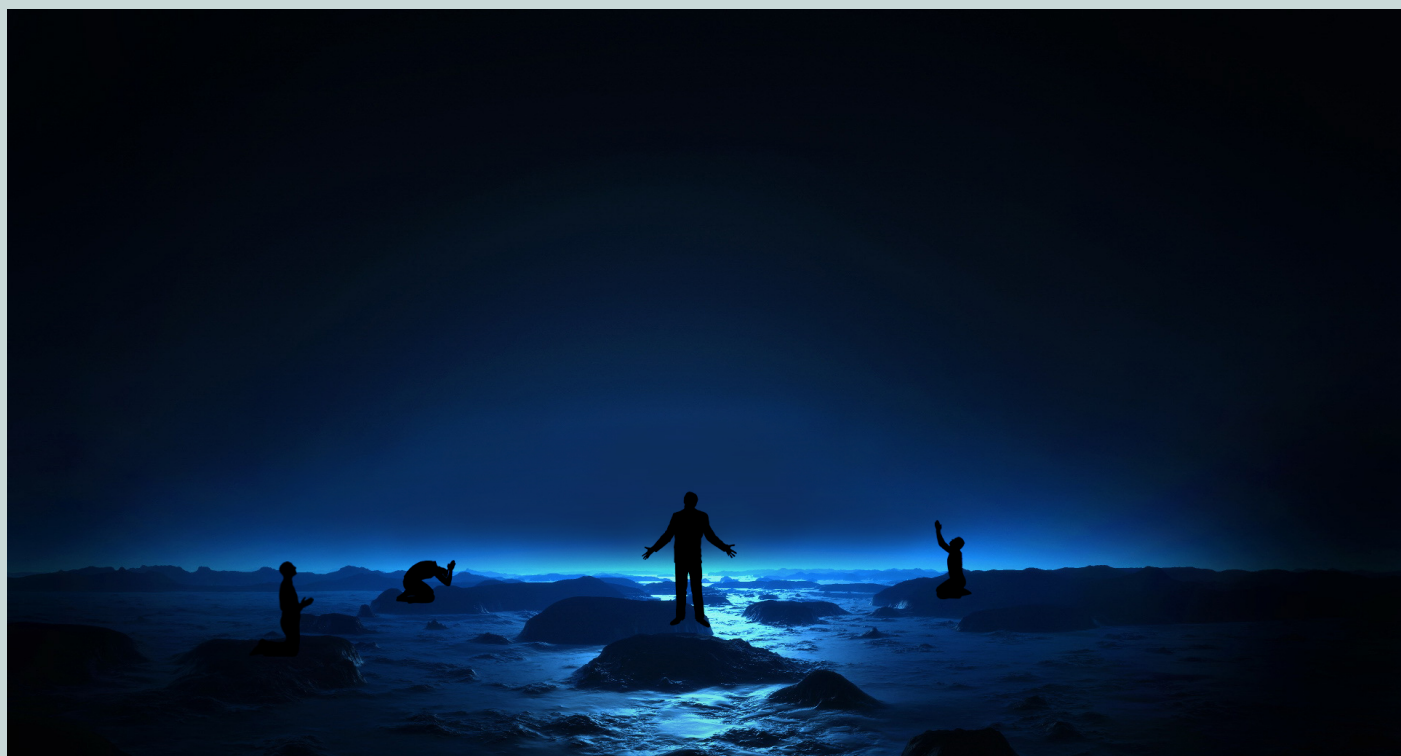
Afterlife (Ma'ad)

Introduction

As other axioms, afterlife (Ma'ad) is one of the first requisites for stepping into the religion of Islam and is defined as the existence of another world that creatures enter after their death, where they experience an eternal life. It is noteworthy that the belief in receiving revelation and prophethood builds the foundation of this axiom; in other words, one cannot find acceptance in afterlife unless he comes to faith in prophethood and more importantly, monotheism. Nevertheless, prophets didn't come to impose the idea of Ma'ad on their followers, rather led people's mind to ponder on this issue and recognize its validity. The reason for this concept to be considered as an axiom is that Islam not only wants us to have faith in afterlife dependent on the belief in prophethood, but also through individual and conscious investigation.

How to find faith in Afterlife?

Aside from revelations that prophets received, there are some other ways and proofs for coming to believe in afterlife which is the result of the intellectual and scientific efforts of human beings, including: the knowledge of God, universe and human's soul. Here we will briefly introduce each of these ways.



1. God's Attributes

This argument which is based on the axiom of monotheism -God exists and is the only One and should be accepted through rational thinking - , claims that God cannot be considered perfect and wise, unless we believe in the existence of a world beyond this material world, an afterlife. In other words, without afterlife the whole creation will become meaningless and vain. If we find a wisdom governing the universe, then it necessitates the existence of another world which complements creation and forms a part of it. But why? We justify this issue based on God's attributes.

Divine Justice

God is just and has built the foundation of universe, heaven and earth on Justice. Human's life, also, is placed within this just order; therefore, God's justice requires every creature to be endowed with what they deserve in order to avoid denying their right. The reward of many good deeds is not obtained in this world, just as many sins that cannot be punished thoroughly during this earthly life. Accordingly, since this world is limited and does not have the capacity to provide human beings with their deserved rewards or punishments, another world with infinite and unlimited time must exist in order to make up for the rights that people have not acquired in this world.

Divine Wisdom

Wisdom is attributed to one whose deeds are always purposeful and would result in a specific and clear goal. Therefore, the wise God does not commit any absurd or nonsensical deed, otherwise his action would be the result of his ignorance and lack of knowledge. Moreover, the creation will not be meaningless, if it leads to eternity; if the creatures have been created for eternity and permanent endowment from God, then it shows an existence – as opposed to nothingness, inexistence – and continuity, thus it would not be absurd. In addition, he has created every creature for a special purpose and has provided them with the means of reaching it. If He has endowed them with certain desires and capacities, then surely He has anticipated the appropriate answer for them, too. For instance, in response to the urge for thirst or hunger in animals, He has created water and food in order to satisfy this need of them. Similarly, He has bestowed upon human beings the desire for immortality and eternal perfections; most of us feel the urge for eternity and unending life, as well as everything good in its best way. If there were no way of reaching these desires, then why would God have placed them in human beings? These feelings do not fit into this earthly life and cannot be satisfied here; our All-wise God has for sure devised a plan for mankind to fulfill these needs, that is creating a world where they are able to experience everlasting life and achieve what they long for in their perfect forms.

2.Universal Phenomena

Looking around, we can find many instances that remind us of Resurrection and revival of human beings in the afterlife. The very first thing that comes to mind when we think about the creation of universe, is that the same power and wisdom that has created this world, also has the power and ability to create another one. When we compare this power to our own capabilities, the occurrence of afterlife seems far-fetched, however by the omnipotent being who has brought this world into life, this act is not at all infeasible. Moreover, we are faced with many incidents in this world, on a daily basis, which are fairly similar to what will happen in the afterlife; we have seen them so many times that we have got used to their happening and consider them typical and insignificant, however at a closer look, we can find out the

systematic and repeated order that governs the universe. We constantly experience the cycle of life and death in nature with the change of seasons, that with the coming of winter and autumn everything - trees, flowers, etc. - on earth seems to be dying, and by spring, the sky sends its drops of rain to awake the hibernating earth and bestows a new breath on it. Considering God's power, the afterlife thus is neither impossible to happen, nor something beyond our understanding or illogical based on the events that take place in the universe.

Find faith in Afterlife (Ma'ad)
through:

God's Attributes:

Divine Justice
Divine Wisdom

Universal Phenomena

Human Being's Soul

3. Human Being's Soul

What we as human beings consider as our "self" or "I" is in fact a fixed and permanent fact. This "I" is actually the soul in mankind which is an immaterial and unchanging reality and has every action of the body under its control. The axiom of afterlife cannot be accepted unless one has a belief in the existence of a soul in human beings independent of their body, which is responsible for their conscious choices and deliberate actions. Otherwise the belief in afterlife is not possible, since if we see human beings as only this body that would be destroyed and diminished by death, then we cannot expect them to be revived exactly as the same; the human being that will be brought to life again would be for sure a different creature. The only valid assumption would be that when a person dies his soul continues to exist until it returns to the body. Accordingly, the issue of afterlife is justifiable through the knowledge of human being's reality which leads us to consider him as an immortal and infinite being. Furthermore, as it was mentioned above, human beings are endowed with certain capacities - desire for immortality, to have eternal perfections - which are not fully compatible with the characteristics of this world and require another world for their fulfilment. If there were no resurrection

for human beings, then his creation would be pointless from the very beginning, since his perfection has not manifested itself in this world and the means of receiving this goal would become useless and in vain. To conclude, the aim of creation is going back toward God and to attend His final judgment among His creatures on the Resurrection Day; everything in this world has been created to return to its God, reach eternity and never fail to exist. They have come to life in order to pursue the path to their perfection and ultimately join God Almighty. It is noteworthy that afterlife is not considered as dependent and the result of this world, but rather as a necessity and introductory for this earthly life; God has created this Universe, especially Human beings with their extraordinary capacities - the power of mind, the urge for seeking God and joining Him, etc.-, for becoming immortal in the afterlife and reaching the summit of their capabilities and eternal bliss; thus this world only provides the ground for the ultimate goal of creation. Afterlife is the final destination of creation and this world is only a temporary dwelling.

Conclusion:

Now that you have become familiar with the most basic and fundamental Islamic concepts which underlies any other belief or practice in this religion, take your time and think about each of them carefully. Remember that this is just an introduction and you need to read more and investigate as much as you can, to be able to declare your faith. As it was said before, "faith is not accepted in Islam unless these doctrines are freely investigated and understood by each and every individual either commonsensically or intellectually".

If you have passed this step successfully and finally declared the two testimonies (Shahdatain) and enter to the peaceful religion of Islam, and wondered what to do next, read our next E-book, "Now that I am a Muslim".

Happy Being a Muslim!
Salam Islam Group

About Us

Salam Islam is an attempt to pave the way for those who are willing to step in the path of holy religion of Islam and embrace light and happiness. In order to help you in this journey, we provide you with clear-cut and comprehensive contents ranging from the most basic tenets of Islamic beliefs, introducing the axioms – e.g. monotheism (*Tawhid*), prophethood (*Nubuwwah*), etc. - as well as practical principles such as prayer (*Salat*) and fasting (*Sawm*), etc., to the most useful guidelines for an Islamic way of life including lifestyle, family and women's concerns. In addition, we are sincerely willing to share the experiences and stories of those who are newly embraced Islam. This website, has no commercial purposes and appreciates any support or assistance and is open to your feedbacks regardless of your religion or beliefs.

If you had any questions, you can contact us through:

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