

AN INTRODUCTION  
*to*  
**ISLAMIC BELIEF**

Second Edition



**REDKUFİ**  
**B O O K S**

An Introduction to Islamic Belief  
By Yusuf Agherdien

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A N I N T R O D U C T I O N  
*to*  
I S L A M I C B E L I E F

التمهيد في العقيدة الإسلامية



YUSUF AGHERDIEN

Second Edition

RED KUFİ BOOKS

To all who seek the truth, especially the Muslim youth. May the Almighty 'Allāh illuminate their hearts with Tauḥīd.



## Foreword

This is the author's first publication, and he has done himself proud. Formerly the domain of the learned only; the subject was introduced by the late Shaykh Muhammad Shakir Gamiieldien (*al-Marḥūm*) in his classes in Cape Town, South Africa during the 1950s. There were no printed reference books in English at the time. The Shaykh taught not only his students but every person who wanted to learn the subject. His students, in turn, taught their students, and in this manner, the propagation of the topic expanded.

Publishing a book with the youth in mind is a step in the right direction. The language in the book and the approach to the subject matter, in simple terms, make its comprehension much more accessible. Only an educator who has taught the youth and adults for some years would be able to visualise the importance of making the subject matter available to the youth, who will be the leaders of tomorrow. Earmarked primarily for young people—parents, adults, converts to Islām as well as teachers can still benefit from the wealth of information expounded.

I applaud the evidence based manner in which he explains the chapters on the Hereafter, the Seen and the Unseen. The sources used to explain these eventualities is often polluted by tales. The author has veered from anything other than the irrefutable texts from the Holy Qur'an and the *Sunnah* of the Holy Prophet ﷺ. If one ponders over this information and comprehends it, then one realises that anything else added is but conjecture.

This book is a noteworthy contribution to the introduction of this important subject matter. There are many challenges in compiling a book of this nature. May Allāh bless and reward the author for his efforts.

Shaykh Seraaj Johaar al-Makki

May 2014

## Acknowledgements

All praise and thanks are due to Allāh without Whose Guidance and assistance nothing can be accomplished. The Prophet Muḥammad ﷺ has taught us to say;

الْحَمْدُ لِلَّهِ بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All praise is due to Allāh, through His bounty all (pious) acts are completed.<sup>1</sup>

Acknowledgement is made to my parents, my mother Gaironeesa Agherdien and my late father, Ibrahiem Agherdien (*al-Marḥūm*). What can a child offer his parents for their sacrifices, but what the Noble Qur'ān instructs us to say;

رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا

O My Sustainer, be merciful unto them as they reared me with mercy when I was young.<sup>2</sup>

May Allāh illuminate the grave of my esteemed teacher, mentor and spiritual father, the late Shaykh Abduraḥiem Ḥasan Sallie (*al-Marḥūm*). May Allāh reward him abundantly for all his efforts and sacrifices, not only for the people of Cape Town but the entire *Ummah*.

To a dear friend, who wishes to remain anonymous, who obliged to do the proofreading of the initial book drafts, the final proofreading of the First Edition and the constructive criticism. Thank You for your forbearance and capacity in trying to understand and rephrase correctly what I attempted to

1 Related by al-Ḥākim, Mustadrak ḥalā al-Ṣaḥīḥain, Kitāb al-Du'a, and ibn Mājah, Sunnan ibn Mājah, ḥadīth no. 3803

2 al-Qur'ān 17:24

articulate. May Allāh bless you and your family abundantly.

Shukran to my wife Rugaya, our children, Luqmān, Maryam, Nafeesah and Sāmiyah for providing me with the space to pen this book. I beseech Allāh with the same supplication (du'ā) made by His two Messengers, *Sayyidunā* Ibrāhīm عليه السلام, and his son, *Sayyidunā* Ismā'il عليه السلام, when they completed the construction of the Holy Ka'bah saying;

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا  
مَنَاسِكَكَ وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Sustainer! Make us submissive unto You (alone), and make our offspring a nation submissive unto You (alone), and show us (the wisdom of) our Manāsik (all the ceremonies of pilgrimage—Hajj and 'Umrah or any other acts of worship), and accept our repentance. Truly, You are the One who accepts repentance, the Most Merciful.<sup>3</sup>

To all my brothers and sisters, who are too numerous to mention, who each contributed in their own significant way to make this publication a reality.

3 al-Qur'ān 2:128

## Preface

All praise and thanks are due to Allāh without Whose Guidance we would surely have strayed. Glory be to Him, the Knower of the Seen and the Unseen, the Everlasting and Acceptor of repentance.

Acceptance of our good deeds comes through His Beneficence and Mercy. The Supreme Judge in His Infinite Wisdom and Justice will reward us accordingly.

All praise and prayers be upon His Prophet and Final Messenger, Muḥammad ibn `Abd Allāh, his family and companions.

As a student, I was always fascinated by the subject of *Tauḥīd* (Islamic Monotheism). Today, as an educator, my love for the subject has increased so much that I am still researching the subject. I have, therefore, decided to share my knowledge, primarily with the youth.

The level of the subject matter is written to suit the capacity, comprehension and degree of the intellect of the youth. With one foot on the threshold of adulthood, the need for sound religious guidance is critical in ushering our young people in the right direction.

Teachers and parents, as their guardians, have the moral responsibility to provide them with the correct knowledge, and the social, ethical and religious values to equip them for the future.

The youth of today are the future leaders of tomorrow. We need an Ummah with a developed Islamic intellectual capacity capable of perpetuating the teachings of Islām.

The study of Islamic monotheism is key if we are to prevent the indoctrination of our children with false ideologies, modern trends and habits.

The Muslim *Ummah* faces infiltration by numerous sects, all claiming that they have the truth. A person who has studied *Tauḥīd* will, without any doubt, be able to distinguish between fact and fiction. May Allāh protect us. ʿĀmīn.

Yes, we live in a secular state where religion is a matter of personal choice.



Not so when you are a Muslim whose entire life is guided by the tenets of Islām. Tenets rooted in the Holy Qurʾān and the *Sunnah* (Prophetic traditions)—the primary texts of a believer.

*Tauḥīd* is the pre-eminent subject, and when studied deeply causes one to realise that:

- Allāh is the One and Only Creator and Sustainer.
- Allāh is One and Unique in His Majestic attributes.
- Allāh alone deserves to be worshipped with true justification.
- It is a liberating force that prevents one from believing in false gods and ideologies.
- It causes one to act with justice and live a life of obedience to Allāh.
- It allows one to use one's intellect to reject any fabrications that are attributed to Allāh or His Messengers.

*Tauḥīd* will forever remain relevant to the daily activities of a Muslim. It is the reason for our existence and is the difference between eternal bliss and failure.

The principles of *Tauḥīd* have remained unaltered from the time of Prophet ʿĀdam عليه السلام until Prophet Muḥammad ﷺ was instructed by Allāh to convey it to humankind.

May Allāh bless this effort and make it a useful source for everyone who wants to gain an insight into this subject. Verily, He is the Only One Who can grant such favours.

Yusuf Agherdien

16 August 2011/Rabīʿ al-Awwal 1432

## Introduction

In the past, the subject of *Tauḥīd* was limited to the twenty *ṣifāt* (attributes) of Allāh which pupils learnt by rote. As children, we enjoyed repeating it since it had a catchy and beautiful rhythm, but regrettably, no meaning was attached to it.

My mind opened to the subject under the tutelage of the late Shaykh Abduraghiem Sallie, my Ustāḏh. His philosophical approach to the subject has engrossed me ever since. I developed an almost insatiable thirst for the subject. Monotheism, the belief in the Unicity of Allāh, took on a deeper and special meaning.

Monotheism is the doctrine or belief that there is only One God.

In Islām, it means the belief in the existence of only One God, the Creator of the world, the One Who oversees and determines human and worldly events, the One Who is the source of all sustenance, the Rewarder of good and the Punisher of evil. However, remember that repentance is always open to the believer seeking to redress his wrongs.

In Islām, Tauḥīd teaches us using evidence, the reasons to deny and reject all other gods and beliefs and why Allāh is Eternal in His Unicity.

It is a belief—observed and implemented every moment of one’s life. Islām is not a Friday, Saturday or Sunday religion. Rather it is a complete way of life.

If one gains a good understanding of the subject, then one will be well-equipped to differentiate between fact and fiction that so often surfaces in religion.



## Section One

# Chapter One



The Islamic Belief

العقيدة الإسلامية

## The sacrifices man will make to retain his beliefs

A person devoted to his religion will observe, cherish and defend it until his death. The Messengers of Allāh believed in each divine revelation and shared this knowledge with their communities despite facing several challenges. They soldiered on to win the hearts, minds and souls of those who accepted the message of Islām but those who denied it resisted them. For example, in the Noble Qur'ān we read about the dialogue in which Nabiy Shu`aib عليه السلام engaged the disbelievers where Allāh says: