

AQAID
SEMESTER II
CLASS 9 & 10



Islam is THE ONLY religion accepted by Allah.

Allah says in the Holy Qur'an in: **Sura Ali Imran verse 19:**

"Indeed the religion with Allah is Islam." (3:19)

To teach Islam and guide all humans, Allah sent 124,000 Prophets as guides from Prophet Adam to Prophet Muhammad (s.a.w.w.). Islam is not named after Prophet Muhammad (s.a.w.w.) the way some other religions are – example

- Judaism is named after the tribe Judea of the land by the same name.
- Christianity is named after Christ (Prophet Issa).

The basic teachings of all of the Prophets were the same, but the laws of religion were different depending on the understanding of the people of that time, Prophets were sent to guide them. People were supposed to obey the current (and latest) Prophet and adopt the new laws and not be stuck with the old set of laws which had been replaced.

E.g.: Just like in our current world we moved from Desktop Computer, to Laptop to Tablet (IPad) we progress and take full benefit of technology. If someone insists on remaining on the old Desktop he will not be able to do many things that are new.

In this same way Allah sent many Prophets to guide and teach us. The foundation beliefs never changed, but depending on the development of the human understanding, the laws were slowly introduced through various Prophets. One is supposed to believe and respect in all the old Prophets but obey the one who is the most current and “updated”.

After sending 123,999 Prophets, Allah finally sent Prophet Muhammad (s.a.w.w.) to complete and finalise the religion of Islam that had started from Prophet Adam. Those who sincerely follow Prophet Muhammad (s.a.w.w.) will get the full knowledge and benefit of the completed religion and its laws.

Islam = give in and obey the will of Allah.

Allah has made us and therefore HE knows what is good and bad for us, and by following Islam totally, we will be at peace with ourselves.

USOOL-E-DIN – INTRODUCTION:

Just as a tree is made up of roots and branches so is the religion of Islam.

Usool-e-din = the roots of the religion. Furoo-e-din = the branches of the religion

Usool-e-din are the **roots of our religion**. They are also called **Aqaid (plural of Aqidah)**, which means **our beliefs**. We have to understand Usool-e-din with our own LOGIC and accept it with conviction with our HEART.

Taqleed is NOT ALLOWED in accepting Aqaid and Usool, as one cannot follow them blindly.

If a person does not understand the Usool (roots), his Faith would be weak because these are the basic beliefs of Islam. Every Muslim has to understand Usool to the best of their ability. Just like a strong tree needs strong roots, good Muslim needs to understand and believe strongly in the roots of religion. Hence in Islam, Usool is most important to our faith.

If the branches were cut off a tree it would still live and the branches would grow back, but if the roots of the tree were cut it would instantly fall and die. In the same way if one does not fully understand the Furoo (branches) but does them anyway, the religion (Islam) would still live and the understanding would come depending on his efforts. But if a person does not understand the Usool (roots) then his Faith would perish (die).

Every Muslim has to understand Usool to the best of their ability. With a strong belief through the knowledge of Aqaid, the rules of Sharia shall be easier to understand and follow.

Usool-e-din (roots of religion) are 5:

1. Tawheed **تَوْحِيدٌ** Allah is One.
2. Adaalat **عَدَالَةٌ** Allah is Just.
3. Nabuwwat **نَبُوَّةٌ** Allah sent 124,000 Prophets to guide us.
4. Imamat **إِمَامَةٌ** Allah sent 12 Imams to guide us and protect Islam.
5. Qiyamat **قِيَامَةٌ** The Day of Judgement.

Tawheed - Belief in the Oneness of Allah (SWT)

The first step towards understanding Tawheed, which is the basis of Islam, lies in the uncompromising belief that Allah (SWT), the One True God, exists.

What does this mean? Who is Allah (SWT)?

How can we understand what He wants from us?

How can we know Him? How can we see His signs?

In order to answer these questions and understand Tawheed further, we shall look at how, as human being with the capability of acquiring knowledge, we can recognize the Absolute Creator of the Universe.

Knowing Allah (SWT)

In the previous class we learnt the four main skills a human being uses to get knowledge:

1. Senses
2. Experiments
3. Intellect
4. Emotions

Evidence of the Existence of Allah (SWT) in Creation

The Universe has been created by Divine Intelligence and Design, as the following examples will prove :

- The Earth rotates on its axis at 1000 miles per hour. If it slowed down to 100 miles per hour, our days and nights would be 10 times as long as it is now, and the hot sun would then burn our vegetation during each long day, while during the long night any surviving vegetation would freeze.
- The Sun, the source of our life has a surface temperature of 1200 degrees F and our Earth is just far away enough so that the Sun warms just enough, and not too much! If the sun only gave off only $\frac{1}{2}$ of its present radiation, we would freeze to death, and if it gave half as much as more, we would roast.
- The slant of the Earth, which is tilted at an angle of 23 degrees gives us seasons. Had it not been tilted, vapors from the oceans would move North and South filling the continents with ice.
- If our Moon was only 50,000 miles away instead of its actual distance, the tides would be so enormous that twice a day all the continents would be submerged. The mountains would also soon be eroded away.
- If the crust of the Earth had been only 10 feet thicker, there would be no Oxygen (O₂), without which no animal / human being can survive.
- Had the ocean been a few feet deeper, Carbon Dioxide (CO₂) and Oxygen (O₂) would have been absorbed, and no life could exist.
- If our atmosphere was thicker, some of the meteors, now burning in space by the millions everyday, would be striking all parts of the earth, starting fires everywhere.

Can all this exist simply by CHANCE?

Brain Exercise:

When we see sunlight, we affirmatively confirm the presence of sun without seeing it.

When we find a car parked in a forest, we confidently conclude that someone has brought it there with a specific purpose. If we don't see the owner, we will look for him. If we can't find him around, we will still believe that someone has brought it here.

When we observe the chairs and the desks arranged orderly in a room, and a white board with duster, we confidently assume that it is a classroom for students. We did not see the person who has arranged it, and we do not know the person who has arranged it. But we believe with certainty that a concerned person has done it for a distinct purpose.

Now with the same eyes, when we see the moon, stars, oceans, trees, animals, and numerous other things, and we realize that all of them are serving a definite purpose in the universe, then should we not believe that someone, who can be none but an omnipotent Allah (SWT), has created them with a definite purpose?

Thus, denying Allah (SWT) means, denying the existence of universe. In Qur'anic terminology such a person is referred to as Kafir.

Scientists Acknowledge the Existence of God

Quotes of Famous Scientists

When I see the glories of the cosmos I cannot help but believe that there is a Divine Hand behind it all. Albert Einstein

This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent Being. This Being governs all things ... as Lord of all. Isaac Newton

Another source of conviction in the existence of God ... follows from the impossibility of conceiving this immense and wonderful universe as the result of blind chance or necessity. Charles Darwin

Scientists go one step further, and logically deduce from their evidence that the Universe was intelligently created by one source, i.e. one God. The "oneness" of this source is observed by:

- The uniformity in the workings of the laws of nature all through the Universe
- The common origin of everything in the Universe
- The blueprint or design of life all across the species.

The above information tells us that many highly learned scientists have accepted the existence of Supreme and Absolute power. Therefore, justice demands that scientists SHOULD acknowledge this Grand Creator.

Existence of Allah (SWT)

A special branch of Islamic Theology, known as Ilm ul Kalam, deals with this subject area in detail.

Is there any need to discuss the existence of Allah (SWT)?

Do we discuss such apparent observations such as having five fingers? Do we argue regarding things like why there is light during the day, and darkness during the night?

No, we don't really discuss such clear matters. Thus, the issue of the Existence of Allah (SWT) is also an obvious truth, which doesn't need any debate of lengthy discussion.

The Holy Qur'an also considers this a self-evident case:

Their messengers said: Is there a doubt about Allah (SWT), the Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you and your sins and give you respite for an appointed term. Ibrahim (14): 10

This is a beautiful Qur'anic proof of the existence of Allah (SWT). Thus, the attentive and intelligent people will consider Allah (SWT) to be the proof of all existing things, and not the existing things to be proof for Allah (SWT).

So, there should be no doubt in the existence of Allah (SWT), and there should be no need of any kind of serious argument.

What we really need is to do is to strengthen our faith in Allah (SWT) and for this reason, the Qur'an invites the believers to ponder upon the magnificent creation of Allah (SWT).

However, we are living in the age of doubt, where people are denying the obvious truths. Hence, the existence of Allah (SWT) shall be discussed from various angles and perspectives.

Anecdote: A Natural Instinct

Belief in Allah (SWT) is as natural as any other natural instinct. An atheist once asked Imam Ja'far as-Sadiq (A) on how he could convince him of the existence of Allah (SWT).

Having known that the man had gone several times on sea voyages, Imam asked him:

"Have you ever been caught in a fierce storm in middle of nowhere, your rudder gone, your sails torn away, trying desperately to keep your boat afloat?" He answered 'YES'

Then the Imam asked: "Was there not, in all that black despair, a glimmer of hope in your heart that some unnamed and unknown power could still save you?"

The atheist agreed, and Imam said: "That power is Allah (SWT)."

The atheist was intelligent; he recognized the truth when he saw it, and embraced Islam.

Someone once approached Imam Ja'far as-Sadiq (A) and asked: 'O Imam, show me God!' The Imam replied, "Look at the Sun." The man tried to glance at the Sun, but could not and so replied that he could not look at the sun because it was too bright. The Imam said: "If you cannot see the created, how can you expect to see the Creator?"

Does Science Prove the Existence of Allah (SWT)?

History of science tells us that man has an inborn desire to acquire knowledge. This desire is born out of his natural urge to know about his creator. Many scholars believe that man's struggle to gain knowledge began with an effort to understand Allah (SWT).

All scientists believe that the basic aim of scientific research is to know the truth. So every sincere effort in scientific research will prove the existence of Allah (SWT) because His existence is a universal truth.

The Holy Qur'an invites all researchers in their respective fields of specialization to ponder over the creations of Allah (SWT), in order to testify His existence and His oneness.

And your Allah is One: there is no God but He; He is the Beneficent, the Merciful. Most surely in the creation of the heavens and the earth, and the alteration of the night and the day, and the ships that run in the sea with that which profit man, and the water that Allah sends down from the clouds, then gives life with it to the earth after its death, and spreads in it all kinds of animals, and the changing of the winds, and the clouds made subservient between the heavens and the earth, there are Signs for the people who understand. Al Baqarah (2): 163 – 164

Almost every discipline of science is covered in this verse of the Holy Qur'an. Truly, in today's era, the existence of Allah (SWT) is a common observation of all scientists working in different fields of science.

Proving the Existence of Allah (SWT) at School Level

The existence of Allah is so obvious and evident that it can be convincingly proved at all levels. When your school Chemistry teacher tells you about the structure of an atom, he teaches you that some tiny particles known as electrons are revolving around the nucleus. You should ask him a simple question. Sir, who has initiated the movement of electrons?

Your school Physics teacher has taught you that Isaac Newton, in his First Law of Motion insists, that nothing can move unless someone makes it move. So if electrons are moving in their respective orbits, then who makes them move?

Scientists only say what they can SEE or MEASURE. Hence they will talk about movement of electrons that they can SEE but will not mention WHO makes them move. The "excuse" is we cannot see who causes the movement, as they do not want to accept Allah as the hidden power.

Then, how did the electrons start moving around the nucleus in their respective orbits?

He is Allah, There is no god but Him. Ta Ha (20): 8

Both Physics and Chemistry teach that you cannot explain the structure of an atom and the First Law of Motion completely without believing in Tawheed.

Thus, every book of science and each discovery of scientists teaches us, how great our Lord is, who has created everything which exists in the universe.

The human body is a marvelous creation of Allah (SWT). Every part of the body is divinely computerized to do a specific job. For instance, the heart is a tireless, powerful muscle, which works round the clock. **It pumps 4.7 liters of blood throughout the body every minute. That is 7,600 liters of blood in a day.**

Thousands of pages are still not enough to describe the amazing features of the human body and its accessories. Physics, Chemistry and Biology explicitly tell about the reality of Allah (SWT). Hence, Science adequately proves the existence and oneness of Allah (SWT).

Roots of Idol Worship

In today's world, idol worshipping still continues despite efforts made to get rid of this senseless idea. Take a minute to think about how a person can worship an object that he made himself? Can he bow down to something that he created with his own hand?

Even as a child, when he makes something, he knows that it is his. If he pleases, he stores it in a safe place otherwise, he breaks it. The same applies to all human beings. Once you make something, you may do with it what you please; hence is it possible apply the same idea with idols you create? Whom you worship? In front of whom you bow down? Can you make and break your God as and when you please? Surely Not! Then, what is the root of this belief?

From the very early days of mankind, Man with the intellect given to him, thought about all the wonderful natural things around him such as trees and its fruits, animals, oceans and mountains, stars, etc. and wondered where all this had come from. Who has created them?

Sometimes he was frightened due to floods, lightening, earth quakes, etc. which destroyed property and lives and therefore Man felt the need to know what the power behind all these natural events was.

He felt that there must be a higher power which can regulate and solve the problems of the world. In his desperate search to relate to a higher power, anything that man found as strange, unusual, bizarre, wonderful and/or out of reach of his limited intelligence, he took it as being THE GREATER POWER and needed to worship it.

So he started imagining how these greater powers would look like and constructed idols, statues and drew pictures of them according to his imagination. Then he started worshipping these physical forms (idols) of the higher powers. Strange stones and large trees also became gods for them. They had gods for different days, weeks and months adding up to hundreds, all of which were respected.

The rich people encouraged idol worshipping as they made money from idols, statues and the pictures. This way they became richer and more powerful. As a result of idol worshipping, people forgot the real Creator of this world. They became sinful and corrupt. Because, if they worship idols and statues, who makes the law? Not the idols! And if there is no law, people become corrupt mentally, spiritually and socially.

Tawheed means to reject all other idols – physical or mental, It is only when one believes at this level can one be able to call himself or herself a Muslim. We have to remember tawheed in different aspects. Let’s look at them:

- 1. Tawheed in ibada: The niyyah for worship must be only for Allah. Imam Ali (a) has said that if we wish to find out our sincerity than we must compare the salaah we pray in front of others to that which we pray alone.**

Tawheed in lbada means to say “NO” all other idols and all acts (thoughts, acts, friends, sports, food, business, school, etc.) that disturb or prevent our worship to Allah. ALLAH IS THE UNIQUE ONE.

- 2. Tawheed in the Sifaat (or attributes) of Allah: To believe that only Allah has those attributes.**
- 3. Tawheed in the sense that none can order or forbid except He: To call ourselves Muslims we should follow only the orders of Allah.**
- 4. Tawheed in that none can give or deprive except He: “Say ‘(O Muhammad) O Allah,’ The Master of the kingdom; You give the kingdom to whomsoever You wish and You take away the kingdom from whom so ever You wish...” (Surah Aal-e-Imran 3:25)**

It must be remembered that the kingdom referred to is not just the temporary glory of this world. This argument was used by Yazeed in the court of Shaam. Syeda Zainab (a) refuted his argument with the Qur’an saying that temporary triumph and glory given to a tyrant does not mean that he legally deserves it but it is only a temporary delay so that he may be punished more.

- 5. Tawheed in trusting none but Allah; “And put your trust in Allah, and, Allah is sufficient as a Protector.” (Qur’an – Suratul Ahzaab 33:3)**

Islamic history is full of incidents which tell us that Allah is sufficient as a Protector alone, when one puts one’s total trust in Him. The battle of Badr is one such incident. The Muslims were 313 poorly equipped men who trusted in Allah alone against a 1,000 men, fully equipped army.

- 6. Tawheed in a‘amal (deeds): You should not do something just to impress people or to get praise from people. Your deeds should be PURELY to please and obey Allah.**
- 7. Tawheed in total devotion to none but Him. This can be seen clearly in Kerbala where Imam Husein, his family & friends gave up all for the sake of Allah only.**

Total devotion (LOVE) to none but Allah. In other words Allah and Allah alone is who is responsible for all and He alone is the one we should worship, seek help from, and love. A Muslim is one who loves (anybody or anything) for the sake of Allah and hates for the sake of Allah and none other no matter how important that person’s status might be.

Asma-ul-Husna : The beautiful names of Allah

#	Arabic + Transliteration	English Translation
1	<u>Allah</u> (الله)	The Greatest Name
2	<u>Ar-Rahman</u> (الرحمن)	The All-Compassionate
3	<u>Ar-Rahim</u> (الرحيم)	The All-Merciful
4	<u>Al-Malik</u> (الملك)	The Absolute Ruler
5	<u>Al-Quddus</u> (القدوس)	The Pure One
6	<u>As-Salam</u> (السلام)	The Source of Peace
7	<u>Al-Mu'min</u> (المؤمن)	The Inspirer of Faith
8	<u>Al-Muhaymin</u> (المهيمن)	The Guardian
9	<u>Al-Aziz</u> (العزيز)	The Victorious
10	<u>Al-Jabbar</u> (الجبار)	The Compeller
11	<u>Al-Mutakabbir</u> (المتكبر)	The Greatest
12	<u>Al-Khaliq</u> (الخالق)	The Creator
13	<u>Al-Bari'</u> (البارئ)	The Maker of Order
14	<u>Al-Musawwir</u> (المصور)	The Shaper of Beauty
15	<u>Al-Ghaffar</u> (الغفار)	The Forgiving
16	<u>Al-Qahhar</u> (القهار)	The Subduer
17	<u>Al-Wahhab</u> (الوهاب)	The Giver of All
18	<u>Ar-Razzaq</u> (الرزاق)	The Sustainer
19	<u>Al-Fattah</u> (الفتاح)	The Opener
20	<u>Al-`Alim</u> (العليم)	The Knower of All
21	<u>Al-Qabid</u> (القابض)	The Constrictor
22	<u>Al-Basit</u> (الباسط)	The Reliever
23	<u>Al-Khafid</u> (الخافض)	The Abaser
24	<u>Ar-Rafi</u> (الرافع)	The Exalter
25	<u>Al-Mu'izz</u> (المعز)	The Bestower of Honors

26	<u>Al-Mudhill (المذل)</u>	The Humiliator
27	<u>As-Sami (السميع)</u>	The Hearer of All
28	<u>Al-Basir (البصير)</u>	The Seer of All
29	<u>Al-Hakam (الحكم)</u>	The Judge
30	<u>Al-`Adl (العدل)</u>	The Just
31	<u>Al-Latif (اللطيف)</u>	The Subtle One
32	<u>Al-Khabir (الخبير)</u>	The All-Aware
33	<u>Al-Halim (الحليم)</u>	The Forebearing
34	<u>Al-Azim (العظيم)</u>	The Magnificent
35	<u>Al-Ghafur (الغفور)</u>	The Forgiver and Hider of Faults
36	<u>Ash-Shakur (الشكور)</u>	The Rewarder of Thankfulness
37	<u>Al-Ali (العلی)</u>	The Highest
38	<u>Al-Kabir (الكبير)</u>	The Greatest
39	<u>Al-Hafiz (الحفيظ)</u>	The Preserver
40	<u>Al-Muqit (المقيت)</u>	The Nourisher
41	<u>Al-Hasib (الحسيب)</u>	The Accounter
42	<u>Al-Jalil (الجليل)</u>	The Mighty
43	<u>Al-Karim (الكریم)</u>	The Generous
44	<u>Ar-Raqib (الراقب)</u>	The Watchful One
45	<u>Al-Mujib (المجيب)</u>	The Responder to Prayer
46	<u>Al-Wasi (الواسع)</u>	The All-Comprehending
47	<u>Al-Hakim (الحكيم)</u>	The Perfectly Wise
48	<u>Al-Wadud (الودود)</u>	The Loving One
49	<u>Al-Majid (المجيد)</u>	The Majestic One
50	<u>Al-Ba'ith (الباعث)</u>	The Resurrector
51	<u>Ash-Shahid (الشهيد)</u>	The Witness

52	<u>Al-Haqq</u> (الحق)	The Truth
53	<u>Al-Wakil</u> (الوكيل)	The Trustee
54	<u>Al-Qawiyy</u> (القوى)	The Possessor of All Strength
55	<u>Al-Matin</u> (المتين)	The Forceful One
56	<u>Al-Waliyy</u> (الولى)	The Governor
57	<u>Al-Hamid</u> (الحميد)	The Praised One
58	<u>Al-Muhsi</u> (المحصي)	The Appraiser
59	<u>Al-Mubdi'</u> (المبدئ)	The Originator
60	<u>Al-Mu'id</u> (المعيد)	The Restorer
61	<u>Al-Muhyi</u> (المحيي)	The Giver of Life
62	<u>Al-Mumit</u> (المميت)	The Taker of Life
63	<u>Al-Hayy</u> (الحي)	The Ever Living One
64	<u>Al-Qayyum</u> (القيوم)	The Self-Existing One
65	<u>Al-Wajid</u> (الواجد)	The Finder
66	<u>Al-Majid</u> (الماجد)	The Glorious
67	<u>Al-Wahid</u> (الواحد)	The One, The Indivisible
68	<u>As-Samad</u> (الصمد)	The Satisfier of All Needs
69	<u>Al-Qadir</u> (القادر)	The All Powerful
70	<u>Al-Muqtadir</u> (المقتدر)	The Creator of All Power
71	<u>Al-Muqaddim</u> (المقدم)	The Expediter
72	<u>Al-Mu'akhkhir</u> (المؤخر)	The Delayer
73	<u>Al-Awwal</u> (الأول)	The First
74	<u>Al-Akhir</u> (الأخر)	The Last
75	<u>Az-Zahir</u> (الظاهر)	The Manifest One
76	<u>Al-Batin</u> (الباطن)	The Hidden One
77	<u>Al-Wali</u> (الوالى)	The Protecting Friend

78	<u>Al-Muta'ali</u> (المتعالى)	The Supreme One
79	<u>Al-Barr</u> (البر)	The Doer of Good
80	<u>At-Tawwab</u> (التواب)	The Guide to Repentance
81	<u>Al-Muntaqim</u> (المنتقم)	The Avenger
82	<u>Al-'Afuww</u> (العفو)	The Forgiver
83	<u>Ar-Ra'uf</u> (الرؤوف)	The Clement
84	<u>Malik-al-Mulk</u> (مالك الملك)	The Owner of All
85	<u>Dhul-Jalal wa-al-Ikram</u> (ذو الجلال و الإكرام)	The Lord of Majesty and Bounty
86	<u>Al-Muqsit</u> (المقسط)	The Equitable One
87	<u>Al-Jami'</u> (الجامع)	The Gatherer
88	<u>Al-Ghani</u> (الغنى)	The Rich One
89	<u>Al-Mughni</u> (المغنى)	The Enricher
90	<u>Al-Mani'</u> (المانع)	The Preventer of Harm
91	<u>Ad-Darr</u> (الضار)	The Creator of The Harmful
92	<u>An-Nafi'</u> (النافع)	The Creator of Good
93	<u>An-Nur</u> (النور)	The Light
94	<u>Al-Hadi</u> (الهادى)	The Guide
95	<u>Al-Badi</u> (البدیع)	The Originator
96	<u>Al-Baqi</u> (الباقى)	The Everlasting One
97	<u>Al-Warith</u> (الوارث)	The Inheritor of All
98	<u>Ar-Rashid</u> (الرشيد)	The Righteous Teacher
99	<u>As-Sabur</u> (الصبور)	The Patient One

AN INTRODUCTION TO AQAIID – ADALAT

Adl is the 2nd Root of the Shi'a faith. It is the belief that Allah is just, and will deal with all human beings in a fair and just manner. Although there are many qualities of Allah, Adl alone has been chosen to be part of the roots of religions because ADL IS THE BASIS of all other qualities of Allah (eg. He is Merciful based on Adl; He is the Provider based on Adl; He will punish the disobedient ones based on Adl; etc.)

The reasons for this selection were:

- Justice is a very important quality and all other qualities depend on it. It means that everything is put in its place by Allah. So, for example, Allah is Rahim or Merciful, in a fair and proper manner. The Adl of Allah means that each quality is exercised in an appropriate way, not just at random.
- The judgement in the Hereafter is directly related to the justice of Allah. Because we believe that Allah will reward and punish fairly, there is an incentive to follow the laws of Allah. Without belief in Adl we would not know whether we would receive the treatment we deserve, and would thus lose the aim to follow religion.
- Muslims differ in regard to the belief in Adl. Some Muslims believe that it is not necessary for Allah to be just, and whatever He does would be considered good. To separate themselves from such a belief, the Shia's have included the belief in Adl as part of their fundamental beliefs.

The OPPOSITE of ADALAT is ZULM (to put a thing in a wrong place).

Frequently people think that Justice of Allah is the same meaning as the justice we expect in courts of law etc. And if a problem befalls a man, he says Allah has been unjust to him. Allah says in the Holy Qur'an:

"Allah bears witness that there is no God but Him, and so do the angels and possessors of knowledge - (He) is firm, upholding justice..." (Aale Imran, 3:18)
"And Allah does not wish injustice to mankind" (Aale Imran, 3:170)

It is our belief that because a certain work is good that Allah commands us to do it and because the other action is evil, He orders us not to do it. On the other hand our brothers of other Muslim sects, believe that there is nothing like good and evil but whatever Allah commands becomes good and whatever Allah forbids becomes evil.

It is a fundamental attribute of Allah that he can do no wrong or evil. All His actions are in accordance with Adalat and injustice can never be found in his actions as it is below His dignity.

Humans commit injustice (Zulm) because of one of the following reasons:

1. He does not know that it is wrong.
2. He needs something which cannot be obtained without wrong actions.
3. He is forced by someone else to commit that wrong.

All these factors cannot be applied to Allah (SWT), as He is All-Knowledgeable, He has no needs, He is All-Powerful (nobody can force or compel Him to do anything).

THUS LOGICALLY ALLAH CANNOT BE UNJUST! He is always Just in all His actions.

In fact Allah is even MERCIFUL when it comes to Justice – that is called LUTF.

LUTF:

'Lutf' is that action on the part of Allah which would help His creatures in His obedience and assist their moral correction. The Shia ithna-asheri faith believes 'Lutf' (Grace) is morally incumbent (necessary quality) on Allah. On the other hand other Muslim Sects do not believe neither 'Adalat' nor 'Lutf' is incumbent on Allah (SWT). A common example given by them is, if Allah sends good and pious persons to hell and Shaitan to heaven, it is okay as he has the right to do it, HOWEVER, we believe that since the basis of the Siffat of Allah are based on Adalah, Allah would not send a good, pious man to hell and Shaitan to Heaven.

We know that Allah created us to acquire virtue but how are we to know what is virtue and what is evil? Can we rely on our intellect and instinct to tell us what is right and what is wrong? The sending of Shariah (rules and Islamic laws) and sending the Prophets and Imams to guide us as well as appointing a Day of Judgement are the examples of 'Lutf' by Allah.

WHY EVIL AND SUFFERING EXIST IN THE WORLD?

The most common argument against the justice of Allah is that there are a lot of tragedies and sufferings occurring in the world. If Allah was just, and good and kind, He would not let such things happen. Human beings would not be made to suffer natural disasters such as earthquakes and hurricanes, etc. Nor will men go through personal tragedies and difficulties such as death, sickness, misery etc.

However there are many reasons behind the existence of suffering in this world.

EXISTENCE OF A PARTICULAR SYSTEM:

The universe runs on a particular system, and many things affect one another. It is a big world we live in, with all the natural laws which help it run smoothly. Because of these laws, certain results take place which cannot be changed. For example, the temperature and pressure inside the earth is necessary for the formation of certain materials such as oil, coal etc. This temperature however, sometimes results in an earthquake.

Our limited knowledge makes us consider the destructive effect of the earthquake, without understanding that it is the natural result of certain necessary laws. Events in the world are linked together, and the consequences cannot be avoided.

Death is necessary for human beings, yet it is a personal tragedy for family members. Many sufferings are judged relatively by people.

SUFFERINGS CAUSED BY ONESELF:

Sometimes suffering is brought onto people by themselves. Knowingly, or sometimes unknowingly, they commit acts which later create problems for themselves.

Allah has given them an Aql and knowledge. They have the ability to inform themselves, be aware of harmful acts and stay away from them. If they don't, it is their own doing which brings the suffering.

Allah does not interfere to correct things as the human being has been given the freedom to live his life the way he chooses to. Sometimes a man does not dress warmly despite knowing the effects of the cold weather. Then he falls sick and goes through a difficult time. He himself is responsible for the difficulty, and cannot blame Allah for being unjust to him.

SUFFERING CAUSED BY OTHER PEOPLE:

Human beings are often responsible for the problems they bring upon others. There is a lot of unfairness in society, with the rich getting richer while the condition of the poor gets worse.

There is misuse of power and tyranny and oppression remains unchecked. This is because of the imbalance and wrong system in place in society. All this however, is the fault of human beings and is not because of the injustice of Allah.

Allah has left the human free to choose his actions. Often the evil actions, which we choose brings sufferings on others in society. As Allah says in the Qur'an: Corruption has appeared in the land and the sea on account of what the hands of men have done. (30:41).

"If a person starves it is due to the fact that his share has been taken by another."
Imam Ali (A)

SUFFERING NURTURES THE CHARACTER:

Although nobody likes suffering, it often changes and improves the character of the sufferer. Will-power is improved, and new abilities appear. The character hardens, and a strong personality is formed. People who never go through any difficulty, and are always used to an easy and comfortable life, often become weak and shallow characters.

A difficulty is a challenge which makes people struggle, and there are many positive results of that struggle. Allah says in the Holy Qur'an: "Perhaps you dislike a thing, and Allah will bring through it a great deal of good" (4:19)

SUFFERING CAUSES ONE TO TURN TO GOD:

When a human being experiences a lot of ease and comfort, he goes into a state of sleep and forgetfulness.

He forgets Allah and thinks he is independent and needless. Such a state sometimes brings pride and arrogance. A difficulty in life is like a major jolt which awakens man from his slumber, and turns him back to the right path. It reminds him of Allah and of how helpless and small he himself is. When a person goes through difficulties, he begins to pray more often, and more sincerely, and gets closer to Allah. This is a blessing for him as it improves his spiritual and religious life.

Imam Husain (A) said: If 3 things were not there human would not worship:

1. Helplessness
2. Sickness, and
3. Death.

TESTS AND DIFFICULTIES:

Allah has established a system of tests so that we may see how we stand up to these and understand the judgement of Allah on us. Tests will be held for all persons, believers and non-believers.

There are 2 main categories of tests.

First is the everyday test of rules of Shariah and articles of faith. To pass this test man has to sincerely believe in the true religion and obey its rules faithfully. The second type of test is the harder one, and that is by suffering. This includes test by fear, hunger, loss of wealth and lives. Also accidents, floods, earthquakes, fire, robbery, famine and disease are all the things that have considerable effect on our lives. We are tested to see how we react to them. Does our faith remain unshaken? Were we patient and faced these with fortitude and courage? Our eternal happiness depends upon these tests.

NABUWWAH

Nabuwwah is the belief in the Prophets (A) sent down by Allah to guide mankind to the right path. There were 124,000 Prophets (A) and the last of them was our Holy Prophet (S). The message and mission of every Prophet (A) was the same.

The Holy Qur'an says: "And indeed We raised in every nation an apostle preaching, 'Worship Allah and avoid every kind of idol'.." (An Nahl, 16:36)

If Allah had just created man but not made provision to guide him, then they would not have been able to know and believe in Him, nor worship Him in the correct manner, nor would they know all His rules and regulations. Allah chose men at various times to convey His message to the people. These were Prophets (A), and they received revelation from Allah through His angels and through dreams. Since they were also human, they could then go and guide their communities and be role models for them.

Nabuwwat (Prophethood)

When Allah created us it was so that we could worship Him. If he had not sent down Prophets to guide us we would not have known what to do to please Him. He sent us the Prophets to teach us and guide us so we could find Him. A prophet is someone sent directly by Allah to lead us on the right path. Allah sent us 124,000 prophets from Prophet Adam (a) to Prophet Muhammad (s). Prophet Muhammad (s) is the last prophet and there are no other prophets after him. Allah chose the people that were the most perfect at the time to be prophets. Prophets are maasum — they never commit a sin or a mistake.

What was the role of a prophet?

The prophets were sent from Allah to guide us on the right path. They brought laws from Allah to enable us to be better people. Just as a mirror receives light from a lamp and reflects it somewhere else, in the same way, the prophets received the knowledge from Allah and brought it to us. Once we receive that knowledge, it is our choice whether we want to accept that knowledge or not.

Why did Allah send us prophets?

The main reason Allah sent us prophets was to prevent us from going onto the evil path. Because of Allah's kindness, He has sent us prophets and we should be thankful for that. Also, if Allah were to reward or punish us on the Day of Judgment without sending us any prophets, then those people that would have been sent to Jahannam could complain to Allah for not sending them any guidance. That is why Allah sent us the prophets.

Difference between Nabi and Rasool:

Both Nabi and Rasool is the Arabic way of saying prophets. They are both sent directly by Allah to the people. But there is a difference. A Nabi is one that follows the laws from the previous prophets while a Rasool is one that brings new laws. Among 124000 Nabis, only five were chosen as Rasool, and are also called Ulul Azm prophets. The Ulul Azm prophets are the prophets that brought new laws to the people. When each one came, they canceled the previous set of laws and brought in the new ones.

Why laws were changed each time:

When a child is born, you buy clothes that fit him. When he grows older, the old clothes don't fit him anymore, and so you have to buy new clothes that are his size. But once that child reaches the age where he will not grow anymore, he can continue wearing the same clothes. Similarly, in the beginning, people were very simple; therefore, Prophet Nuh (a) brought them simple laws. As time and people advanced, they needed more detailed laws. Finally, when they had reached the stage where they had advanced to the highest level, Allah sent Prophet Muhammad (s) with the final set of laws that we use today.

Two men were traveling together and became friends. When they reached their town one of them invited the other to his house for dinner the next day. However the inviter forgot to give his friend his full name, address, or phone number. Now how would the friend know how to get there even if he wanted to go to the dinner?

When Allah created us it was so that we could worship Him. If he had not sent down Prophets to guide us we would not have known what to do to please Him. He sent us the Prophets to teach us and guide us so we could find Him.

Who is a Nabi?

A Nabi is a bearer of news. According to Islamic terminology a Nabi is one who is sent by Allah to guide mankind to the right path. From the word nabi we get the word Nabuwah which means high. A Nabi is therefore one who is high in the presence of Allah.

A Nabi must have the following qualifications:

1. He must be sent by Allah. There cannot be a self made Nabi.
2. Isma – He must be sinless. This means protection against committing sins. This protection is safeguarded by exercising taqwa and knowledge.
3. Mu'jiza – Every Prophet is granted the power of performing mu'jiza (miracles) in order to prove that his message is from Allah.

A mu'jiza is an act that cannot be performed by the aid of learning and practice. It must also relate to the mentality of the society to which the prophet is sent. E.g. the mu'jiza given to Prophet Musa (a) was magic because Egypt, at that time, was engrossed and expert in magic. Similarly Prophet Muhammad (s) was raised among Arabs who were literary experts and they were challenged at their own art.

One difference between the mu'jiza of Prophet Muhammad (s) and the other Prophets' miracles is that the Qur'an stands as a challenge for all times and places while other mu'jizas were temporary and terminated on the death of the Prophet.

The Duties of a Prophet

According to the Qur'an the duties of the Prophet are:

1. Giving knowledge and awareness to people by reciting divine signs... “ ..he recite to them His signs...”- Suratul Jumua' 62:2
2. Cleansing away the 'satanic' qualities from human behavior. “....And he purifies them..”- Suratul Jumua' 62:2
3. Teaching the divine laws. “ .. And he teaches to them the book..” Suratul Jumua' 62:2
4. Teaching them wisdom. “Teaching them the book (Qur'an) and wisdom..”- Suratul Jumua' 62:2
5. Explaining the difficult rules and issues to the people.
6. Encouraging people to freedom of thought. “...So give My creatures the good news, those who listen to the Word and follow the best of it” – Suratuz Zomar 39:17,18
7. Establishing thought and reflection amongst people. “And We sent down to you the remembrance for you to explain to the people what has been revealed to them so that they make use of thought’ - Suratun Nahl 16:44
8. Bringing people out of the darkness of ignorance and selfishness to the light of knowledge and guidance. “ A book which We revealed to you for you to take mankind out from darkness to the light with the permission of their Lord..” – Suratu Ibraheem 14:1
9. Bringing social justice, “For mankind to establish justice” – Suratul Hadeed 57:25
10. Giving good tidings and warnings. “ So Allah raised Prophets as bearers of good news and as warners”- Suratul Baqara 2:213.

Allah sent 124,000 Prophets throughout the world. It is not possible to know the names of all these Prophets. Only a few of them are mentioned in the Qur'an as Allah says:

“And indeed We sent Prophets before you, of them there are those whose stories We have related to you and of them are those whose stories We have not related to you..” – Suratul Mumin 40:78

Prophets mentioned in the Qur'an:

1. Adam (a)
2. Idrees (a)
3. Nuh (a)
4. Hud (a)
5. Salih (a)
6. Ibraheem (a)
7. Isma'eel (a)
8. Is-haaq (a)
9. Lut (a)
10. Ya'qub (a)
11. Yusuf (a)
12. Ayyub (a)
13. Shu'ayb (a)
14. Musa (a)
15. Haroon (a)
16. Ilyaas (a)
17. Dhul-Kifl (a)
18. Dhul-Qarnain (a)
19. Uzayr (a)
20. Dawood (a)
21. Sulayman (a)
22. Luqman (a)* (Luqman was either Prophet or learned & wise person)
23. Yunus (a)
24. Zakariya (a)
25. Yahya (a)
26. Isa (a)
27. MUHAMMAD (s)

Exercise on Nabuwwat

1. What is the reason Allah sent down so many Prophets?

2. The difference between a nabi and a rasool is that a rasool is one who brought a new _____ i.e. code of life while a nabi follows the _____ of the previous rasool.

3. In your own words explain why there's the need for a nabi?

4. Name the Ulul Azm Prophets:

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

**5. A Nabi is one who is sent by Allah to guide mankind on the right path, he bears the message of Allah. TRUE
/FALSE**

- 6. One of the qualities of a nabi is that he should have “Isma”. This means:**
- a. That the nabi should have a name given to him by Allah
 - b. He should have self respect
 - c. He should try not to commit sins
 - d. He should be free of sin

7. A prophet has many duties according to the Qur’an. One of these duties is to teach the divine laws to the people. Find an Ayah from the Qur’an that explains that proves that this is one of the duties of a prophet. You can refer to your notes. Include the Surah and the Ayah number in your answer

8. Write a paragraph on any one of the prophets mentioned in the lessons.

9. Allah sent 124,000 prophets to guide us; however, some are mentioned in the Qur’an. This is indicated in Surah Mu’min. Find the Ayah and write it down below

IMAMAT

Imamat is the belief in the 12 Holy Imams (A) who were the inheritors of the Holy Prophet (S) and who were his Caliphs (successors).

The word Imamat comes from Imam which literally means leader. The one who leads the Muslim community (umma), after the death of the Holy Prophet (S), is thus known as their Imam.

Like the Prophet himself, such an Imam is a guide for Muslims in all their affairs, religious and otherwise.

Just like the Prophets, the A-immah have to be:

1. chosen by Allah,
2. Ma'sum - not commit any sin, not even by mistake.
3. able to perform miracles
4. the person with all best qualities (eg. in Knowledge, in Akhlaq, in Bravery, in Charity, in Justice, etc.)

The names of the 12 Imams and their famous titles are :

- | | |
|-----------------------------------|-------------------------|
| 1. Imam Ali ibn Abi Talib | – Amirul Mo'mineen (A) |
| 2. Imam Hasan bin Ali | – Al-Mujtaba (A) |
| 3. Imam Husain bin Ali | – Sayyidush-Shuhada (A) |
| 4. Imam Ali bin Husain | – Zainul-Abidin (A) |
| 5. Imam Muhammad bin Ali | – Al-Baqir (A) |
| 6. Imam Ja'far bin Muhammad | – As-Sadiq (A) |
| 7. Imam Musa bin Ja'far | – Al-Kadhim (A) |
| 8. Imam Ali bin Musa | – Ar-Ridha (A) |
| 9. Imam Muhammad bin Ali | – At-Taqi (A) |
| 10. Imam Ali bin Muhammad | – An-Naqi (A) |
| 11. Imam Hasan bin Ali | – Al-Askari (A) |
| 12. Imam Muhammad Mahdi bin Hasan | – Al-Muntadhar (A) |

Our Holy Prophet (S) has said that any Muslim who dies without knowing the Imam of his time dies the death of ignorance.

The 12th Imam, Imam Muhammad al-Mahdi (a.s) is the Imam of our time (the present Imam). He was born on 15th Shabaan 255 A.H. and he is still alive. Allah has kept him hidden from the people till an appointed time, when he will reappear and spread the True religion of Islam.

When we hear his name we should:

1. stand up
2. put our right hand on our head **AND**
3. bow our head down, to show our respect for him.

The A-immah (a.s.) are there to help and guide us in all aspects of our life – whether religious and non religious matters. Allah has appointed them as “intermediaries” and we also use their “wasilah” to pray to Allah. They also protect the religion if anybody tries to do changes or alter it.

The belief in Imamah as a root of religion refers to the Divine Leaders who are the successor of the Holy Prophet (S). An Imam does not bring a new mission, nor does he get any new laws revealed to him, but he carries on the religion taught by Prophet (S).

A leader of congregational prayers (Jama'at) is also called an Imam-e-Jamaat as he is a leader of the prayer.

NECESSITY OF IMAMAT?

Many people question the need of an Imam. If a Prophet has already brought all the laws required by human beings to obey their creator, what then is the need for more leaders?

Cannot the holy Qur'an and the traditions of the Prophet (s) be enough? To answer these and similar questions think of the following points;

THE NEED FOR A RELIGIOUS GUIDE:

Although human beings have been given their conscience to understand right from wrong, and then given heavenly books and Prophets to guide them, it is still possible that many people may stray from the right path.

To prevent this from happening, Allah sends leaders who continue to guide to the truth. This is a mercy of Allah and in Islamic terminology is known as Lutf. Lutf is the grace of Allah through which mankind get more than just what is required, more perhaps than what they deserve. In His kindness Allah gives more so that human may benefit and get a better chance of remaining on the right path. An Imam is a Lutf of Allah to give human beings the advantage of continuous Divine guidance.

GUARDIAN OF THE RELIGION:

After the founder of a religion dies and leaves no authority to safeguard the religion, it is very easy for its purity to be lost. Over time as the religion passes through different times and environments and is followed by different people, it changes its original form.

Traditions and superstitions are added to it, and many of its teachings become forgotten or lost.

An Imam is the guardian of the religion and prevents any deviation, extremism, or addition of wrong beliefs. Thus the religion is always maintained in its original and authentic form. Any confusion or doubt can be settled by referring to the Imam.

It is for this reason that Imam Ali (a) says in Nahjul Balagha, sermon 147:

The earth will never be empty of a person who has arisen with the proof of God, whether through appearing or being known or being hidden, so that the Divine proof

and signs not be falsified.

POLITICAL AND SOCIAL LEADER:

For human beings to reach perfection they need to live in a just and progressive society. Such a society of Muslims is known as an Ummah or an Islamic nation.

The Islamic nation needs a leader who not only guides them in religious matters but also leads them socially and politically. It is necessary that a correct system rule over society so that the rights of everyone are maintained.

An Imam is a leader sent by Allah to prevent injustice and to supervise the organization of the society. He is the leader of the Ummah in all its affairs.

THE PROOF OF ALLAH AT ALL TIMES:

An Imam is a Hujjah from Allah over his creatures. Those who have gone astray cannot complain that there was no-one to guide them to the right path. Human beings will use many excuses to avoid bearing the consequences of their actions, but Allah will produce His proofs to show them they have no reason to complain.

The guides were there but they did not follow them. At no time will the earth be empty of a guide from Allah. Even when in Ghaybat as in the present time, the Imam has his representatives who guide the people.

A CONNECTOR TO DIVINE GRACE:

An Imam connects the society to Allah through the Prophet (S) and through their high position with Allah. The existence of the Prophet (S) and Imams is compared to the existence of the heart in a body.

Just as the heart pumps blood and nurtures the rest of the body, the Divine guides are the cause of grace and mercy from Allah on society to nurture the progress of its people. By themselves they have no power, but because of their closeness to Allah the Imams are a source of blessings and mercy for the Ummah.

APPOINTMENT OF AN IMAM:

We believe that the Imams (A) are divinely appointed starting from the appointment of Imam Ali (A) at Ghadire Khum on the command of Allah. The order that Imam Ali (A) was appointed the guardian of the nation is in the verse of Wilayat.

Abu Dhar recounts,

"Once, I was saying my prayers in the company of the Holy Prophet (S) when a beggar came to the mosque asking for some alms. Nobody gave him anything. Ali (A) was in the state of Ruku' and he pointed out his ring to the beggar, who approached him and removed the ring from his finger."

At this time the following verse was revealed:

"Verily your guardian (Wali) is Allah and His messenger (Muhammad) and those who believe and establish the prayer, and give charity (alms) while they are (in Ruku') bowing down." (Al Maidah, 5:55)

When we say Aliyyun Waliyullah (Ali is the Wali of Allah) in our Adhan, it is based on this verse of the Holy Qur'an.

Although the Holy Prophet (S) had left the Holy Qur'an, there was a need for someone to continue to explain it and guide the people in their daily affairs. This is the role and the office to which the Imams (A) were appointed. Just as the Prophets (A) were Ma'sum, so the Imams (A) of his Ahlul Bayt were also Ma'sum, and protected from any error by Allah Himself. The famous verse of Tathir is: **"Verily, Allah wishes to drive away all evils from you, O Ahlul Bayt, and cleanse you thoroughly."** (Al Ahzab, 33:33)

It is necessary that as intelligent, rational beings, Muslims should ask questions to seek the validity of their beliefs. It is not permitted to follow the beliefs of the forefathers without thinking. Imam is a root of religion and needs to be understood before it is accepted. May the Almighty guide all those who seek the truth.

QIYAMAH

Qiyamah, or the Day of Judgment, is the fifth fundamental belief in Islam. It is also referred to as the Day of Resurrection. The concept of Qiyamah is one of the most essential concepts of Islam.

The Holy Qur'an and ahadith are clear in that the exact timings of the Day of judgement are an absolute Divine secret. No one except Allah (SWT) knows the time of Qiyamah.

On the Day of Judgment, Allah (SWT) will raise the dead from their graves, and their bodies will be reformed. They will all gather for a reckoning of their actions and account for all that they have done in their life.

Every person will account for his/her own actions in this world. Everyone will be judged fairly and be rewarded for the good deeds done and punished for the sins and wrong deeds. The Day of Qiyamah will truly be a difficult time. Everyone will rise and stand in front of the Almighty for the accountability of their deeds.

On that day people who were oppressed in this world will receive justice and the oppressors who seemed strong in this world will be humbled and punished.

Our Holy Prophet (S) is a Mercy to the Universe and he did not wish for any soul to be punished in the Hereafter. He constantly reminded us of the reality that we will have to face. The Holy Prophet (S) said:

Human beings will be questioned about four things on the Day of Judgment:

- How a person spent his life?
- How he utilized his physical strength for the sake of Allah (SWT)?
- How he attained his wealth and the manner he spent it?
- Whether he loved the Holy Prophet (S) and his pure family?

There was a Muslim man who began to drink alcohol. He used to do it secretly in his house. One day a small boy walked into his room and saw him. Now the man was terrified. Would the boy tell someone what he had seen? How would the man face his

family and friends in the mosque? He could not sleep at nights as he worried about everybody finding out about his drinking.

What a strange man! He was more scared of a little boy than of Allah. Allah sees all we do and there will be a day when we will have to account for all we have done. That will be the Day of Judgement.

With death, man's soul separates from his body. The body decomposes, but the soul lives on, starting a new phase in its existence. On the day of Judgement, Allah will raise the dead from their graves, and their bodies will be reformed and they will gather for a reckoning of their actions. Man will be his own witness and his limbs will bear witness to his deeds. Everything he ever did will be replayed in front of him, with not even a little detail missing. People will be terrified awaiting their fate.

The Holy Qur'an describes the scene as follows:

“And when the books (of the deeds of mankind) are spread. And when the heavens are stripped. And when Hell (Jahannam) is set ablaze. And when the

garden (Jannat) is brought forward. (Then) every soul will know what it had sent forward.”(Takweer,81:10-14)

Our whole life in this world is a preparation for the eternal life that will begin on the day we die. Allah has shown to us clearly the path that leads to salvation - none of us can say that we were confused about what He wanted us to do. If we choose to obey His commands then eternal bliss awaits us. If we disobey, then eternal torment awaits us. The choice is ours.

WHY IS BELIEF IN QIYAMAT NECESSARY?

For the human being who believes in God, a belief in the Day of Judgement is necessary because of the following reasons:

JUSTICE OF ALLAH:

Those who believe in Allah know that He is Just and fair to His creatures. He has sent down laws and has promised reward and punishment according to degrees of obedience or disobedience.

In this world we see that many people do not get the deserving consequences of their deeds. Many good people see difficulties and suffer misfortunes. Many evil tyrants like receive no punishment despite their horrendous crimes against humanity.

For all these people there must be a trial of justice, a time when every deed of theirs is judged and then rewarded or punished.

Thus belief in the Day of Judgement goes together with the belief in God and His justice. Allah says in the Holy Qur'an:

“Shall we treat the people of faith like the people of sin? What is the matter with you? How do you judge”? (68:35-6)

GIVES MEANING TO LIFE:

If a man believes that there is nothing after death, and that once his body has decayed he exists no more, life becomes quite meaningless. What is the purpose of life in this world, when everyone is going to become nonexistent? For what are the daily struggles of life, the work and effort, the problems and challenges to be faced, if there is nothing after this life? A belief in the day of Judgement, and life after that, gives a purpose to life. It is something to look forward to, something to work for.

TRAINS AND MOULDS CHARACTER:

A belief in the day of Judgement is very effective in shaping the daily lives of people. Those who have faith that they will be judged one day, and rewarded or punished according to their deeds, will definitely have a better incentive to do good.

For those who do not believe in a Judgement by God, there is no motive to do well, or stay away from evil, except perhaps their own goodness. This alone is not strong enough to be a constant factor affecting their lives. It is like the fear of the police that keeps drivers from speeding when they see a police car.

Even though they know speeding is wrong, and can be dangerous, many drivers would speed unless they know they will be caught and fined.

Such is the knowledge of the Day of Judgement. Most people know it is evil to commit sins such as lying and stealing. The knowledge alone, however, is not enough to deter them. It is the awareness that they are being watched and will be judged for it which will prevent them from committing the sins.

The Judgement that will be carried out on a huge scale on the day of Judgement, with billions of humans being judged on their entire lives, is also seen on a smaller scale inside the human being. A part of the human soul known as the conscience or the nafs lawwamah (self-reproaching soul) is responsible for judging the human being immediately after he carries out an action.

When a good deed is done, feelings of satisfaction and joy are produced. This is a reward from the conscience. On performing evil deeds, there is guilt and fear, regret and mental torture, as punishment for the self. All this is done very fast, and is not apparent to the others.

A human being who listens to his conscience will achieve happiness and will try to do more and more good deeds. But some people ignore the conscience, and over a period of time, the conscience "dies". This is a very bad state for a human to lose his own "internal guide".

The greatness of this court of Judgement within the human being is understood when it is seen that the Holy Qur'an mentions it just after it mentions the Day of Judgement:

"I swear by the day of Judgement. And I swear by the self-reproaching soul. Does man think that We cannot gather his bones? Nay, We are able to put together in perfect order, the tips of his fingers". (75:1-4)

ARGUMENT AGAINST RESURRECTION:

Throughout the ages many people have opposed the belief in the resurrection of the human being after death. They have argued that it is not possible for God to give life to the human body after it has decayed and become part of earth in which it is buried.

The unbelievers mocked the Prophet (s) about resurrection:

"The disbelievers say (in ridicule), "Shall we point out to you a man who will tell you that when you are scattered to pieces in disintegration, you shall then be raised as a new creation?" (34:7)

This argument against resurrection has been dealt with at length in the Qur'an. Three main answers have been given to prove that it is possible for Allah to resurrect the dead bodies.

THE FIRST CREATION:

Those people who cannot believe that Allah will give new life to the dead are reminded that it is Allah who created them in the beginning.

He initiated life, so why cannot He give new life? Is it not easier to re-create something which existed before, than to create something anew, which did not even exist before?

If Allah could do the seemingly difficult task of creating human being from nothing, why cannot He re-create them after death?

The following verses of Sura Yasin refer to the Arab who brought a rotten bone to the Holy Prophet (s), scattered its pieces in the air and then asked how Allah would give these scattered particles life again.

“Does man not see that We created him from the small life-germ? Then lo! He is an open disputant. And he strikes out a likeness for us, and forgets his own creation. Says he: Who will give life to the bones when they are rotten? Say: He will give life to them who brought them into existence at first, and He is aware of all creation”. (36:77-9)

LIFE AND DEATH OF THE EARTH:

Every year we see that the earth “dies” in the winter. The trees lose their leaves, fruits and blossoms. The grass dies, and most flowers wither away. It is as though the land is dead. When spring comes the earth comes back to life. The rain which falls upon the earth causes plant life to grow again. Buds begin to sprout, trees get leaves, flowers begin to appear and greenery covers the earth once more. Nature, which had been dead during the winter, begins to move and grow again.

This scene is repeated every year for us, to see and understand that the God who gives life, death and then life again to the earth can also do the same for the human being. Says Allah:

“It is God who sends forth the winds so that they rise up the clouds and we drive them to a land that is dead, and revive the earth after its death; such will be the resurrection”.
(35:9)

AN EXAMPLE OF STORED ENERGY

Another answer for those who argue against resurrection is the example of fire. Allah says:

“He (will give you life again) who has made for you the fire from the green tree so that with it you may kindle (fire)”. (36:80)

We now know that green trees store the energy of light from the sun for many years. That stored energy comes out as fire when the wood is burned. The heat and light which is assumed as gone from the sun is actually stored and then given new life as fire. In just a moment of kindling the wood, life springs forth from it. This is an example of how easy it is for God to bring back things to life.

Many answers have been given in the Qur'an to remove doubts about resurrection. It is a certain fact that human beings will be brought back to life, to be judged and then rewarded or punished. Without that life in this world has no meaning. That is why the Qur'an emphasizes the belief in resurrection. As Allah says:

"Is not He who created the heavens and the earth able to create the like of it (again). Yes indeed! For He is the creator supreme". (36:81)

STAGES OF THE DAY OF JUDGEMENT:

No-one knows exactly when the day of Judgement will occur. It is a secret with Allah and is hidden from everyone else. There are many signs which will occur in the world to show that the Day of Judgement is close. When the day occurs, many physical changes will occur in the world. Then the day will begin with the blowing of the trumpet.

After that will be the different stages of the day of Judgement ending in either reward or punishment for the human being.

The day of Judgement will be a very long day. According to the Qur'an and hadith, it will be 50,000 years long.

BLOWING OF THE TRUMPET BY ISRAFIL:

The sound of the trumpet will be the first stage of the day of Judgement. The angel Israfil will descend to the earth with a trumpet. He will blow on it once and all living beings on earth will die.

Israfil himself will then be ordered to die by Allah. At that time there will not be a single living creature in the universe. Allah will create a loud voice which will ask; **"Whose is the kingdom today?"** There will be none to answer. Then Allah will say; **"(it is) of Allah, the One, the Subduer"** (40:16).

After that Allah will cause the second blowing of the trumpet which will cause everyone to come back to life.

The Holy Qur'an describes the blowing of the trumpet in Sura Az-Zumar:
"And the trumpet shall be blown, so all those that are in the heavens and all those that are on the earth shall swoon, except such as Allah pleases; then it shall be blown again, then lo! They shall stand up waiting". (39:68)

And in Sura Yasin:

And they say; "When is this promise going to happen if you are truthful?" They wait not but for a single (terrible) cry which will seize them while they will be wrangling with each other . . .and the trumpet will be blown; then lo! They shall hasten from the graves to their Lord. (36:48-50)

PHYSICAL OCCURRENCES IN THE WORLD.

Many verses of the Holy Qur'an describe graphically the changes that will take place on the earth at the time of the day of Judgement.

When the sun is covered
And when the stars darken
And when the mountains are made to pass away
And when the camels are left
And when the wild animals are made to go forth
And when the seas are set on fire
(81:1-6)

When the heaven bursts asunder . . .
And when the earth is stretched
And casts forth what is in it and becomes empty
(84:1&3-4)

MAHSHAR; THE GATHERING PLACE:

One of the physical occurrences on the Day of Judgement is a great earthquake. That earthquake will flatten the earth. All the mountains, valleys, hills and depressions etc. will disappear. The earth will become one flat piece of earth on which all the human beings will gather. This is known as the Mahshar, or the gathering place.

All human beings, from the time of Adam, will have been brought out from their resting places to gather here, awaiting their fates. Imam Ali (a) describes this gathering in Nahjul balagha, sermon no.82:

. . . until when the affairs come to a close, and the world is disintegrated, and the resurrection draws near, Allah will take them out from the corners of their graves, and the nests of birds, and the dens of beasts, and the dumps of death. (They will be) hastening towards His command, running towards the place fixed for their final return - - groups, quiet, standing, arrayed in rows.

They will be within sight of Allah; and all of them will hear the voice of the caller. On them will be the dress of helplessness and cover of submission and humiliation. (At that time) tricks and excuses will disappear, desires will be cut short, the hearts will be sinking silently, voices will be curbed down, and sweat will be like a rein (it will reach up to the mouth), and fear will increase. The ears will resound with the thundering voice of the announcer calling them towards the final Judgement.

RECEIVING THE BOOK OF DEEDS:

Every human being has been assigned two angels who write down all the actions he performs. It is proof of the Kindness of Allah that when a person makes an intention of doing a good deed, it is written down immediately. When he actually does it, it is written down as ten good deeds.

An evil deed however, is not written down until it is actually carried out. Then it is written down as only one evil deed. If he repents of that evil deed, it is erased from the book of deeds. "Read your book. Your own self is enough as a reckoner against you". (17:14)

On the day of Judgement a man will be given his scroll to read; then Allah will make him remember. There will not be a single look, or a single word, or a single step, or anything which he had done in his life but that he will remember as though he had done it that very moment. It is for this reason that they will say: O woe unto us! What is it about this book; it has not left any small or big thing without recording it thoroughly.

Imam Ja'far As-Sadiq (A)

On the day of Judgement, this record of deeds will be given to the human being. He will see for himself every action that he carried out in this world. He will have no chance to lie, or make excuses, as everything will have been recorded.

The people who will have done well in the world will receive their record of deeds in their right hands. These people will be very happy and proud of their records. They will turn to others in the group and ask them to see their records.

Those who have done evil deeds will receive it in their left hands, or from behind their backs. Such people will know that they are going to be sent to hell, and will have intense regret for their actions in the world.

BEARING WITNESS OF THE LIMBS OF THE HUMAN BEING:

Human beings will be desperate on the day of Judgement to escape the punishment of Allah. They will argue and even swear that the deeds recorded in their books were not performed by them. To prove that they really carried out the actions recorded, Allah will cause their limbs to speak. Thus the hands, feet, etc. of the human being will bear witness as to their actions in the world. Allah says in the Holy Qur'an:

"On the day when their tongues, and their hands, and their feet will testify against them about their actions". (24:24)

This day We shall set a seal on their mouths, and their hands will speak to us, and their feet will bear witness to all that they did. (36:65)

Many things of this world will also bear witness as to the deeds of the human beings. It is said in Hadith that places where human beings lived, or visited, and the night and day etc. will all bear witness. Some of these witnesses will testify to the good deeds done in them, while some will testify for the evil which was done.

MIZAN OR WEIGHING SCALE:

Many verses of the Qur'an speak of the Mizan. All Muslims believe that there will be some type of weighing scale on the Day of Judgement to weigh the deeds of man.

"We shall set up scales of justice for the Day of Judgement, so that not a soul will be dealt with unjustly in the least; and if there be (no more than) the weight of a mustard seed, We will bring it (to account)". (21:47)

"The balance that Day is true. So he, whose scales (of good deeds) will be heavy, will prosper. And he whose scales will be light will find them in loss". (7:8-9)

What type of weighing scale will there be on the Day of Judgement? There are three possibilities given by religious scholars:

1. Justice of Allah. That means that there will not be an actual physical scale, but that the justice of Allah will weigh the actions.
2. The Prophets and Imams. The people will be judged whether they followed the true religion of Islam and obeyed the laws taught by the Prophets and Imams or not. They will be judged in accordance to their belief or disbelief in them, and their level of obedience to their teachings.
3. Actual weighing scale. The third possibility is that the deeds be given some material form, and a scale set up to weigh them.

Whatever the actual form of the Mizan, it is enough for us to know that our deeds will be judged and balanced fairly.

SIRAAT OR THE PATH:

On the day of Judgement everyone will have to pass over a bridge across hell known as Siraat. Allah says in the Qur'an:

"And there is not one of you but shall come to it; this is an unavoidable decree. Then We shall save those who guarded themselves against evil, and We shall leave the wrong doers therein on their knees". (19:71-2)

It has been narrated that on that Siraat there will be many stations. Each station is named after a command of Allah.

When someone reaches the station called "Salaat" for example, he will be questioned about whether he had carried out the order of Salaat in the correct manner.

If he has failed to do so, he will be stopped there and will be punished, unless a good deed or the Mercy of Allah saves him. In this way he will pass from station to station. If he passes safely through all of them, he will reach Paradise.

THE FINAL DESTINATION:

After passing the Siraat the believers will reach Paradise. It has been described as a place which has blessings that no eyes have seen, no ears have heard, and no minds have imagined. Allah says in the Qur'an:

"No person knows what delights of the eye are kept hidden for them - as a reward for their good deeds". (32:17)

Some Islamic scholars compare the difference between this world and the Hereafter, with the difference between the world of the fetus and this world. A foetus in the womb of its mother knows only the darkness and smallness of the womb. It cannot imagine the world outside, with its vast lands and seas, its beautiful flowers and fruits, movement of the sun and moon etc. All these things, so normal for us, are too large for the foetus to comprehend. Limitations in language and imagery exist between different worlds.

Such is the case for human beings regarding the next world. It is impossible to imagine it because of the limitations of this world.

Hell is a place of punishment and disgrace. It is our belief that believers who had done sins will remain in hell only for the time required to pay for their sins. Eventually they will come out of it and go to Paradise. Unbelievers will remain in Hell perpetually and will face great punishment and torment.

Some people will enjoy all the physical pleasures of Paradise. Others however, will enjoy the bliss of having earned the pleasure of Allah, and being with His chosen servants.

Pleasures and tortures of people will vary according to their spiritual rank.

SOME IMPORTANT POINTS:

SHAFAT:

On the day of Judgement the Prophets (A) and Imams (A) will be given the right to intercede on behalf of the sinful believers.

They will ask Allah to forgive the person they are interceding for, and lead the person to Paradise. Shafa'at or the power of intercession is a special privilege given by Allah, and He says in the Qur'an in Ayat-ul-Kursi:

"Who is there that can intercede in His presence except by His permission"? (2:255)

In Dua-e-Kumail Imam Ali (A) says :

So if you take me to the punishment with your enemies

Gather me with the people of your tribulations

And separate me from Your friends and saints

Then suppose, my God, my Master, my Protector and my Lord

That I am able to endure Your punishment

How can I endure separation from You?

And suppose that I am able to endure the heat of Your fire

How can I endure not gazing upon Your generosity?

Believers with whom Allah is pleased will also be given the power to intercede for other sinful believers. This will save many people from hell.

HONORING OF THE HOLY PROPHET (S) AND THE AHLUL BAYT;

The Holy Prophet (S) will receive special honor in front of billions of human beings on the day of Judgement. This will be to show the people his elevated position with Allah as the most beloved of His creatures.

It has been narrated that a special pulpit of precious jewels and stones will be made for the Prophet (S). This is known as Wasilah. He will proceed towards the pulpit wearing a robe of light and a crown of jewels.

Imam Ali (A) will be behind him carrying the Liwa-ul-Hamd, a standard in which the Kalima will be written. Once the Prophet will be seated, it will be announced that this is the beloved of Allah.

The Prophet will also be given the Hawdh of Kauthar. This literally means a well, and is referred to in Sura al-Kauthar when Allah says;

“Surely We have given you the Kauthar”. (108:1).

It is our belief that on the Day of Judgement Imam Ali (a) will be kept in charge of Kauthar, and that he will let the believers drink from it.

Since it will be very hot on the day of Judgement, people will be very thirsty. Only the fortunate ones, however, will be able to get a refreshing drink from Kauthar.