

AQAID TAB



Imamia Sunday School

AQAID SYLLABUS – CLASS 6 (11 Years Old)

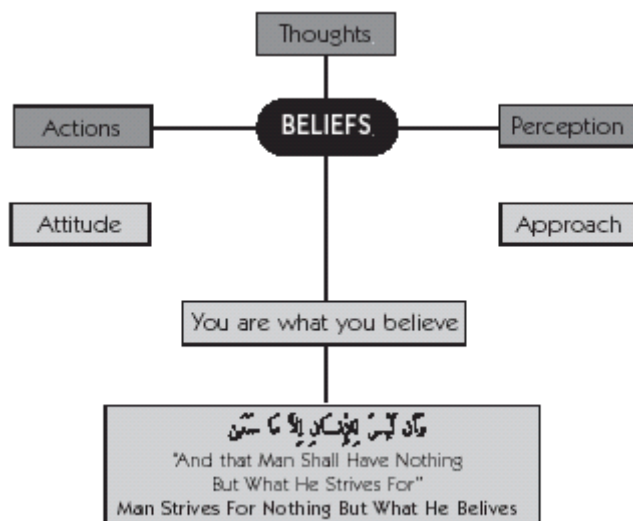
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NOTE: All lessons take from Basic Belifs of Islam by Sayyed Qasim Mujtaba Moosavi Kamoopuri except as noted

Aqaid Class 6 - Lesson 1

What is religion?



Religion means a particular system of faith and worship. When we believe in something strongly and firmly, we say it is my religion. So by definition, if we do not act in accordance to our religious faith and belief, it means that we do not really believe in that religion. If we do things against the teachings of our religion then it means that we do not have faith in our religion. The Holy Quran has told us about such people.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ {8}

“Of the people there are some who say: we believe in Allah and the last day;’ but they do not (really) believe.” (2:8)

The Holy Quran does not recognize anyone as Muslim if he or she is not practicing its teachings.

Thus, a true Muslim is one who follows the teachings of Islam at all times. If we are true Muslims then we should follow the laws of Islam in and out side our home, i.e. in classroom, in playground, in mosque, on streets and where ever we are.

In Islamic terminology, the word ‘Deen’ is used for religion. But Deen is much more

comprehensive in its magnitude than Religion. Thus, our Deen is Islam which is more than a Religion.

Unlike other religions which are confined to worship only, Islam offers:

- a complete code of life.
- a code of behavior.
- a perfect system of social interactions.
- a full constitution of government.
- a balanced curriculum of comprehensive education.
- a right approach to conscious scientific exploration.

Basic Beliefs of Islam
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

Aqaid Class 6 - Lesson 2

Is religion necessary?

There are many people in this world who do not believe in religion. They think that religion is not necessary. They give some baseless arguments in support of their assumption. For instance, they say;

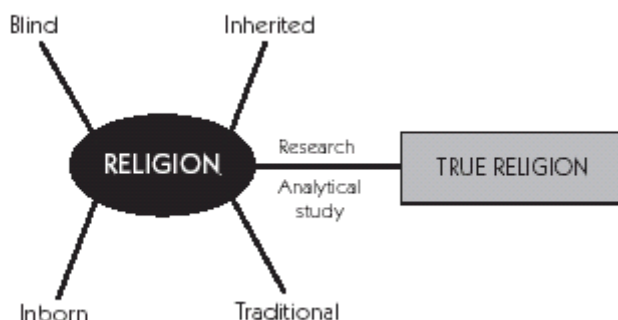
1. Man knows what is good and what is bad for him. So he does not need any prophet to teach him.
2. There are many different religions in this world with entirely different teachings and opposing concepts. Interestingly enough, all religions declare that they alone have all the truth while others are wrong. How can it be true?
3. Religious restrictions and commandments consume a lot of human energy and time. So religion is a barrier in progress and scientific advancement.
4. Religion does not allow us to enjoy life.

We can convincingly prove that all these arguments are totally baseless and have no substance in them.

Basic Beliefs of Islam
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

Aqaid Class 6 - Lesson 3

How to Identify the True Religion Is it not rational to test your faith? - 1



There are thousands of religions in the world. The major religions which have a large number of followers are Judaism, Christianity, Confucianism, Zoroastrianism, Hinduism, Buddhism, Jainism, Taoism, Shintoism, and Sikhism.

How can we identify the true religion when the believers of all religions claim that their's is the true one?

This is not difficult. One can search the true religion from the bulk of religions if he is sincere in his research and investigation.

For instance, if you study all the major religions of the world, the outcome of your unbiased research would be as follows:

- Islam is the only religion which agrees with the human nature.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Allah's handiwork according to the pattern on which He has made mankind: (30:30).

For example, the engineers always try to foresee student's concerns in such areas as safety and the environment when they plan to design school buildings. Similarly the laws of Islam are made by Allah Subhanahu taala according to the model on

which He has created the human beings and the environment in which they were planned to live.

- Islam is the only religion which never collides with any of the cosmic laws.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَاقُوتٍ فَارْجِعِ
الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

He Who created the seven heavens one above another: Do you see any fault in the work of Merciful? Turn up your eyes: Can you detect any rift? Then look once more and yet again: your eyes will in the end grow dim and weary. (67:3-4)

The perfect order and harmony in the vast space, visible and invisible to us, following precise laws of motion, proves absolute unity and supreme authority of a single creator.

The multiple laws of nature are closely connected with each other in the continuous working of the universe. There is no gap, no overlapping nor discontinuity. This fact is one of the signs of the unity of the creator. Thus, the laws of religion and laws of cosmos have the same origin and therefore the question of collision does not arise.

- Islam is the only religion which gives strong emphasis on pondering, reasoning and rational thinking. Islam demands its followers to understand the Holy Quran and then show its applications in practical life. Quran has repeatedly advised the Muslims to ponder, to reflect and to understand its message. Quran has made it very clear that it is addressing to only those people who are intellectuals.

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“Thus do We explain the signs in detail for those who understand (7:32)

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ

Here are signs for people who are wise (30:28)

ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily there are signs for people who reflect (39:42)

ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily in this are signs for people endowed with intelligence. (13:3)

Quran was revealed in Arabic which was the language of Arabs.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

We have revealed (Quran) in Arabic so that you may understand (12:2)

Soon after the introduction of Islam in non-Arab countries, the people of those countries translated it into their own language. Many people learned Arabic just to understand Quran.

Christians and Jews who live in English speaking countries also needed a translation of the Bible. But the first English translation of the Bible appeared in the 1380's. Martin Luther translated Bible into German language in 1534.

Why the Bible was translated so late into the language of the people? Because the evangelists never allowed to arrange translations and discouraged people to read it in their own language.

Similarly in Hindus, a special group of people known as Brahmans were allowed to read the religious books.

Aqaid Class 6 - Lesson 4

How to Identify the True Religion Is it not rational to test your faith? - 2

- Islam is the only religion which totally rejects blind following and irrational arguments.

This is a clear sign of a true religion. Quran has condemned those people who follow the footsteps of their forefathers without understanding.

- Islam is the only religion which never imposes its beliefs on someone to accept it whether or not it appeals to him. Islam demands full understanding of the core concepts before one accepts it.

لَا إِكْرَاهَ فِي الدِّينِ

“there be no compulsion in religion” (2:256)

There is no need of applying any kind of force or pressure on some one to accept Islam. The logical teaching of Islam attracts people exactly as magnet attracts iron by its innate nature.

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ
بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

“soon will We show them our signs in the Regions (of the earth and heavens) and in their own souls, until it become manifest to them that this is the truth.”(41:53)

Thus, we know many people in the world who have discovered the true religion by their sincere efforts. One such great man was Salman Farsi.

Salman el-Farsi was born in Iran. All his family members and fellow citizens were either Christians or Zoroastrians. Salman was also taught by his parents the basic beliefs and principles of Zoroastrianism. But Salman was not satisfied with Zoroastrianism. History tells us that Salman accepted and rejected one religion after the other but remained displeased until he met the Holy Prophet and embraced Islam. Salman was extremely happy and satisfied after meeting the Holy Prophet and

discovering the true religion.

Similarly many Hindus, Christians, Jews and adherents of other religions have accepted Islam after their sincere research. We have a long list of such converts. Let me give you one example of our time.

Dr. Maurice Bucaille, a famous French surgeon of our times, is one of them who has accepted Islam after his deep research in the Holy Quran. Dr. Bucaille was a Christian by birth. He wrote a book *The Bible, The Quran and Science* in which he has scientifically proved that Islam is the only true religion in the world.

Many other learned people have rejected their false religion but could not secure the absolute truth. One such genius was Bertrand Russell. He is ranked by the historians among the greatest philosophers and mathematicians of the 1900's. He has also been called the most important logician (expert in logic) since the ancient Greek philosopher Aristotle. Russell was a born Christian but rejected his faith in Christianity. He wrote a book, *Why I Am Not a Christian* (1927), in which he has exposed the irrationality of his former faith. Russell is an example of spoiled genius. He had detected the falsehood but could not discover the truth

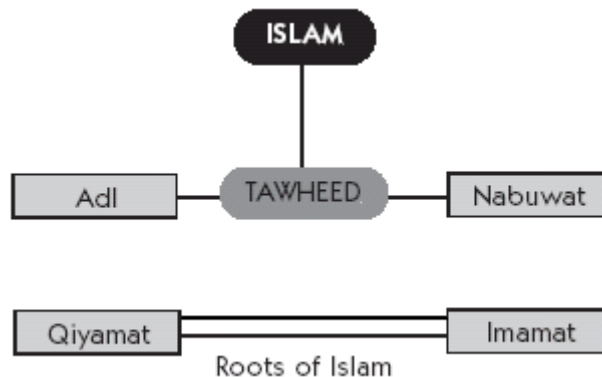
Basic Beliefs of Islam
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

Aqaid Class 6 - Lesson 5

Tawhid - Oneness of God *What is Tawhid?*

There are FIVE basic beliefs of Islam. In Islamic terminology, we call them Usul - e - Din. i.e., fundamentals of Islam. Anyone who has slightest doubts in these basic beliefs, or accepts them without understanding, is not a true Muslim. These basic principles of Islam are as follows;

1. Tawhid
2. Adl
3. Nabuwat
4. Imamat
5. Qiyamat



It is important to know the meanings and have good understanding of these basic principles of Islam.

What is Tawhid?

Tawhid is the most basic principle of Islam. Islam is the only religion which teaches a pure, perfect and pure concept of monotheism, and entertains no compromise with nationalism, racism, polytheism, trinitarianism, saint-worship, idol worship or considering anyone in anyway equal to God or part of God.

The concept of Tawhid has two inseparable components.

1. Belief in the existence of God.

2. Belief in the absolute oneness of God.

Those who do not believe in the existence of God are called atheists. In Islamic terminology, we call them Kafir and Mulhid.

And those who do not believe in the absolute oneness of God are called polytheists. In Islamic terminology, we call such people as Mushrik. Both Mulhid and Mushrik are the most condemned people, and their ultimate end is eternal hell-fire.

Thus, the most essential requirement of being a Muslim is that one must believe in the existence of God and also in His absolute oneness.

The most basic teaching of Islam is that the universe and everything in it, such as sun, stars, planets, moon, mountains, oceans, trees, animals, men, and billions of other material and invisible things around the universe, have been created by Allah Taala alone without any help from anyone. Mathematically speaking, anything other than Him and everything other than Him is His creation.

The Holy Quran has beautifully explained the meaning of Tawhid in Surah Al-Ikhlās which is also known as Surah Tawhid;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ {1} اللَّهُ الصَّمَدُ {2} لَمْ يَلِدْ وَلَمْ يُولَدْ {3}
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ {4}

Say: Allah is one, the eternal God. He begot none, nor was He begotten. None is equal to Him or like Him. (112)

This surah precisely tells us that there is none comparable or equivalent to Him. In surah ash-Shura, Quran tells the same fact in simple manner,

لَيْسَ كَمِثْلِهِ شَيْءٌ

“Nothing is similar to Him”. (42:11)

Aqaid Class 6 - Lesson 6

Tawhid - Oneness of God *Existence of God.*

A special branch of Islamic theology, known as Ilm-ul-Kalam, deals with this subject in full detail. But is there any need to discuss the existence of God? Do we discuss such plain observation such as that we have five fingers? Do we argue such apparent things like why there is light during the day and darkness during the night?

No, we don't really discuss such simple matters. Then the issue of Existence of God is also an obvious truth which doesn't need any debate or lengthy discussion.

Quran also considers it a self-evident case.

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ
دُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أُنثَىٰ مِنَّا إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ
تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأَثُونَا بِسُلْطَانٍ مُّبِينٍ

“Their messengers said; Is there a doubt about Allah, 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 a term appointed” (14:10)

Quran further shakes the frozen minds:

“Is it not enough that your God is the proof of all things”?

This is a beautiful Quranic proof of the existence of God. Thus, the attentive and intelligent people consider God to be the proof of all existing things, not the existing things to be proof for God.

So, there should be no doubt in the existence of God and there should be no need of any kind of serious argumentation. What we really need is to strengthen the faith in God. For this reason Quran invites the believers to ponder in the creation of Allah. However, we are living in an age of doubt, where people are denying the naked truths. For this reason, we shall discuss the existence of God from various angles and at a reasonable length.

Does science prove existence of God?

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 God.

All scientists believe that the basic aim of scientific researches is to know the truth. So every sincere effort in scientific research will prove the existence of God because it is a universal truth.

Quran invites all researchers in their respective fields of specialization to ponder in the creations of Allah in order to testify His existence and His Oneness.

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي
فِي الْبَحْرِ يَمًّا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ
السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

“And your God 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 alternation of the night and the day, and the ships that run in the sea with that which profit men, 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 a people who understand”. (2:163-164)

Almost every discipline of science is covered in this short verse of the Holy Quran. It is true. Today, the existence of God is a common observation of all scientists working in different fields of science.

Aqaid Class 6 - Lesson 7

Tawhid - Oneness of God ***Does science prove existence of God?***

When your chemistry teacher tells you about the structure of atom, he teaches you that some tiny particles known as electrons are revolving around the nucleus. You should ask him a simple question;

Who has initiated the movement of electrons?

Because your physics teacher has taught you that, Isaac Newton in first law of motion says, that nothing can move unless someone makes it to move. So if electrons are moving in their respective orbits, then who has made them to move? Did any scientist tell you about any kind of force which has brought these electrons into motion? No, without any dispute everyone says “NO”.

Then, how the electrons started moving around the nucleus in their respective orbits? The answer of this question is nothing but what we teach you in Tawhid.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

“He is Allah. There is no god but Him”. (20:8)

Both physics and chemistry teach you that you can not explain the structure of atom and first law of motion completely without believing in Tawhid. Thus every book of science and each discovery of the scientists teaches us, how great is our Lord Who has created every thing which exists in the universe.

The human body is a marvelous creation of Allah Subhanahu taala. Every part of the body is divinely computerized to do a specific job. For instance, heart is a tireless, powerful muscle which works round the clock. It pumps 4.7 liters of blood throughout the body every minute. i.e., 7,600 liters of blood in one day. Millions of pages are not enough to describe the amazing features of the body and its accessories.

Thus, physics, chemistry and biology explicitly tell about the reality of God. Hence, science adequately proves the existence and oneness of God.

Brain Exercise:

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

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

If we observe the chairs and desks orderly arranged in a room, and a blackboard with chalk and eraser, 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 definite purpose.

Now with the same eyes, if we see the moon, stars, oceans, trees, animals, and millions of other things, and we find 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 God, has created them with a definite purpose.

Thus, denying God means, denying the existence of universe. In Quranic terminology such a person is referred as Kafir.

Aqaid Class 6 - Lesson 8

Atheism – Kufr What is Atheism

The antithesis (direct opposite) of Tawhid is atheism and polytheism. Atheism is a belief that God does not exist.

There are many people in the world who believe without any solid knowledge that sun, stars, planets, earth, humans, animals, plants and billions and trillions of other marvelous things, have come into existence by accident i.e. by themselves and without any creator. All such people are called Kafirs (atheists).

Anyone whether a top scientist, a great scholar or a highly learned person who does not believe in the existence of God is not a wise man. Quran calls such educated people who refuse to accept the clear signs of God as the donkey laden with books (62:5).

The Holy Quran also confirms that such people, even if they have made great contributions in science and technology, are the great losers.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَأَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ

“The works of those who reject their Lord may be compared to ashes which the wind whips around on a stormy day. They can not do a thing with anything they have earned. That is the extreme failure.” (14:18)

Quran further evaluates the worth of their works.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ

“Those who disbelieve will find their deeds (scientific achievements) will disappear like a mirage in a desert, the thirsty traveler thinks it as water, but when he comes near, he

finds that it is nothing. Yet he finds Allah there, who pays him back in full. Allah is prompt in accounting” (24:39)

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ
بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا
لَهُ مِنْ نُورٍ

“Or like darkness on a deep sea: one wave cover up another wave, above which are clouds, layers of darkness, one above the other: when he holds his hands, he can hardly see it. If Allah refuses light to anyone, there is no way he can find light. (24:40)

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ

“But those who are disbelievers, Allah will render their deeds astray”. (47:8)

Atheists, or Kafirs (unbelievers) are of two kinds.

- Those who know the fact or can easily ascertain it from their acquired knowledge, but intentionally refuse to accept. They understand the truth but firmly reject it because of their personal reasons. In other words, they know the truth but they hide it to an extent as if they don't know. A large number of people such as Firaun (Pharoh), Namrud, Abu Jahal, Abu sufian, Abu Lahab, and many world top scientists and educated people are atheists of this kind. To all these people, truth was revealed to them, but they rejected it out of their arrogance and hatred. Such people are real Kafirs and are the permanent residents of hell.
- The second kind of atheists (Kafirs) are those who are ignorant people. The cause of their ignorance is either their too much involvement in the worldly things or their extremely inattentive nature. Such heedless people view everything with blind eyes and never conclude the truth. A large number of learned non-Muslims and many illiterate Muslims fall in this category of Kafirs.

Atheism conflicts with many of the world's major religions, including Christianity, Judaism, and Hinduism etc. Confucianism, and Buddhism are atheistic religions.

Aqaid Class 6 - Lesson 9

Adl - Justice of God - 1

The second basic belief in Islam is Adl which means Divine Justice. To believe in Adl means to believe that all actions of Allah are in accordance with perfect justice and reason. Allah is just - beyond all injustices. Allah does not like oppression, cruelty and any kind of injustice among His servants.

One sect of Sunni Muslims (Ash'arites) completely denied Allah's justice. They believe that Allah has full power to act as He likes. So by His power and authority He can throw a good doer into hell fire and an evil-doer into paradise and no one can protest against His order.

But another group of Sunni Muslim and Shia Muslims believe that it is true that Allah is the Supreme power and Supreme authority and no one can challenge His action or decision, but He is perfect, and therefore all His actions and decisions are always based on justice.

What is the meaning of Justice

It is important to know the meaning of justice because sometimes it is confused with equality. For example, a person who does not know the correct meaning of justice may ask many wrong questions, such as, If Allah is Just and all His actions are based on justice then:

- Why there are some rich and some poor people in the world?
- Why men are physically strong and women weak and frail?
- Why there are black and white people?
- Why some people have long life and some die at a very young age?

All these facts and many other realities in the world can confuse a person if he believes in Divine justice but does not know the right meaning of justice.

It is important to know that the meaning of justice is not equality as these two words have entirely different meanings.

Hazrat Ali has given an accurate definition of justice. He said justice means, to put a thing in its right place. In contrast, injustice means putting a thing not in its due place.

For example, if we sit on the table and put our books on the chair then it is injustice as they are not in their right places. Similarly, if we pay equal wages to a highly qualified professor and an ordinary teacher or we give equal grade both to a hardworking and lazy student, then it is not justice.

Justice is that everyone should get what he deserves for. Justice is this that a professor should get more salary than an ordinary teacher as he has done more work to acquire knowledge and has better abilities to do work. Justice is that each student should be graded according to the quality of his work. i.e., equal treatment, or equal distribution is not justice, rather it is injustice.

Thus equality is not a condition for justice, rather rights and appropriate dealings is justice. By keeping this meaning of justice in mind, we can easily understand as to why there are rich and poor, long and short, black and white people in the world? Why men are strong and women are weak? There are good reasons and logical explanations. For example, the delicate body of woman is a beauty and the reverse is a defect for her. Thus Divine justice is that everyone should get his/her rights in proportion to his / her needs and abilities.

Aqaid Class 6 - Lesson 10

Adl - Justice of God - 2

It is also important to note that the many cases of injustices we see all over the world is because of favoritism and human unjustness. Allah Subhanahu taala is Just and He will punish such people on the Day of Judgment for their unfairness in dealings.

The Holy Quran clearly states that Allah's decisions and dealings are always based on perfect justice. He is the Lord of the universe and He can do everything He likes as there can never be a slightest opposition or resistance against His will, but it is one of His attribute that He is Just (Adil).

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُن حَسَنَةً يَضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

Thus He can throw a good man in the hell-fire by His power, but He will never do so because of His perfect personality. He will pardon many people befitting for the hell-fire because He is compassionate, merciful, and kind, i.e., His mercy outshines His justice. The Prophet has taught us du'a to ask Allah Subhanahu taala, not to deal us with justice but with mercy and leniency.

The Holy Quran clearly states that:

“Allah is never unjust in the least degree” (4:40)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ
مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

“we shall set up scales of justice on the day of judgment so that not a single soul will be dealt with unjustly in the least.” (21:47)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

“Allah Commands justice, kindness and charity to one’s kindred, and forbids indecency and oppression.” (16:90)

This made it very clear that why Shia consider Adl as the basic belief of Islam and why they differ with Sunnis on this issue.

Divine Justice in the Natural systems.

The definition of justice given by Hazrat Ali (as) can precisely be seen in the Divine laws of nature working in the universe. Scientists have amazingly confirmed that they find everything in its right place. There is nothing in the universe disorderly and haphazard.

Scientists say that there is a precise balance between the sun, earth and other planets. If this balance is disturbed, the whole solar system will collapse. This balance which is a beautiful demonstration of Divine justice is found in every atom of the universe. As atom is the unit of matter, it means that justice prevails everywhere in the universe.

Professor Haldane, a famous biologist, has written an article on being the right size. In this interesting article, he proves that every living creature (man, animals, insects etc.) has the right size, i.e. their bodies fit to their living conditions and circumstances.

Thus the whole universe and its uncountable things are the witnesses of Allah’s adl (Divine justice).

The Holy Quran confirms the scientific view of the universe.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

“He has raised the heavens and has set up a standard for everything.” (55:7)

Aqaid Class 6 - Lesson 11

Nabuwwat – Prophethood

The third basic belief in Islam is Prophethood.

It means that Allah Subhanahu taala has sent His messengers to teach mankind about the purpose of their creation.

The Divine scheme of sending the prophets was that no one should be left out without Divine teachings. For this reason the first man on the earth i.e. Hazrat Adam himself was a prophet. Then Allah Subhanahu taala sent prophets to all nations and all communities to preach.

Definition of Prophethood

Prophethood has been defined by a great Alim, Allama Hilli, as “the Prophet is the person who reports from Allah Taala without any human mediation.”

ALLAH → PROPHET → PEOPLE

What is the meaning of Nabi and Rasul?

In Islamic terminology two different words are used for messenger of Allah Taala.

1. Prophet [Nabi]
2. Apostle [Rasul]

A Messenger of Allah can be a Nabi [Prophet] or a Rasul [Apostle] or both Nabi and Rasul at a time.

• Nabi [Prophet]

Nabi is an Arabic word, which has been derived from the word, Naba, meaning, True News of great importance. In Arabic language, the word naba is not used for ordinary news (Khabar), but is applied to a news which is absolutely true (confirmed truth) and a news of great value. Thus, the word Naba refers to great and true news. Now we can easily explain the meaning of Nabi which is as follows; The Nabi [Prophet] is a truth-speaking person who receives the truthful news of high value from Allah Taala and conveys it to people.

Thus, we can say that the Nabi is an exalted and high-ranking person who has an assignment from Allah Subhanahu taala to communicate with His servants on His behalf.

- **Rasul [Apostle]**

Rasul is also an Arabic word which is derived from the word, Risalat, meaning, to send. Thus, the meaning of Rasul is, one who is sent from Allah.

In Islamic terminology, both Nabi and Rasul are the most high-ranking people chosen by Allah Subhanahu taala to guide the mankind.

Aqaid Class 6 - Lesson 12

Nabuwat – Prophethood

What is the difference between Rasool and Nabi?

After knowing the terminological meanings of Rasul and Nabi, it is also important to understand the difference of these two great positions.

The Quran has used both the words, Nabi and Rasul, which shows that there were two kinds of messengers.

1. Some of the messengers were Nabi only.
2. Some messengers were both Nabi and Rasul.

The difference between Rasul and Nabi is that,

1. A Rasul was a messenger of Allah who was given a new Shariat (codes of law) from Him. And a Nabi was also the messenger of Allah, but he was not given any new Shariat and followed the shariat of earlier Rasul. Sheikh Mufid, a great scholar of Islam writes in his book, *Awa'il al-Maqalat*, "every messenger is a prophet [Nabi], but not every Prophet is a Rasul [Apostle]. All Rasules were Nabi but all Nabis were not Rasuls.
2. A Prophet is always a Nabi by birth, but a prophet become Rasul when he officially receives the post and declares it. For example, our Prophet Muhammad (sws) was Nabi by birth, but became Rasul when he officially got and delivered the message of Risalat at the age of 40.
3. The Rasul [Apostle] receives the message from Allah Taala in many different manners such as, vision during sleep, direct communication with angels when he is awake. i.e., he can see and speak to the angels during communication of Divine message. But the Nabi [prophet] differs from the Rasul in that he does not see the angels when awake but sees during sleep.
4. The Rasul is higher in rank than a Nabi.

Out of 25 Prophets mentioned in the Holy Quran, or among 124000 Nabis, Five were Rasul, and are called Ulu l-azm prophets, meaning those who possess a quality of determination and firmness.

The five Rasuls and Ulul-azm Prophets are:

- 1 - Hazrat Nooh (as)
- 2 - Hazrat Ibrahim (as)
- 3 - Hazrat Musa (as)
- 4 - Hazrat Isa (as)
- 5 - Hazrat Muhammad (sws)

- Prophet Nooh (as) was given a Shari'ah which was followed by other prophets up to the time of Hazrat Ibrahim (as).
- Prophet Ibrahim (as) was given a Shari'ah which remained in force up to the time of Hazrat Musa. i.e., Hazrat Yaqub, Hazrat Lut, Hazrat Yousuf (as) etc. followed the Shariat of Ibrahim.
- Prophet Musa (as) was given a new Shari'ah which was followed by all the prophets of Bani Israel until the time of Hazrat Isa (as).
- Prophet Isa (as) was given a new Shariat which remained in force up to the time of the Holy Prophet.
- Prophet Muhammad (sws) was given the last and the most perfect Shariat which will remain in force up to the last working day of the world.

The Shariat -e- Muhammadi can never be changed as Prophet Muhammed (sws) is the last prophet and no prophet will come after him. Our Prophet, Hazrat Muhammad (sws) has the highest position and rank among all the Prophets.

Aqaid Class 6 - Lesson 13

Imamat – Leadership

What is Imamat

Imamat is the fourth basic beliefs of Islam and a component part of Divine Scheme.

The word Imam is derived from an Arabic word, meaning leader. Thus the term Imamat means leadership of certain selected people who were appointed by Allah Subhanahu taala as the successor to the Holy Prophet Muhammed (sws) to continue his mission after his death. There are 12 Imams, all appointed by Allah and announced by the Holy Prophet (saw).

Their names are as follows:

1. First Imam - Hazrat Ali ibn Abi Talib
2. Secound Imam - Hazrat Hasan ibn Ali
3. Third Imam - Hazrat Hussain ibn Ali.
4. Fourth Imam - Hazat Zainul Abideen.
5. Fifth Imam - Hazrat Muhammad Baqar
6. Sixth Imam - Hazrat Jafar Sadiq
7. Seventh Imam - Hazrat Musa Kazim
8. Eight Imam - Hazrat Ali Raza
9. Ninth Imam - Hazrat Muhammad Taqi
10. Tenth Imam - Hazrat Ali Naqi
11. Eleventh Imam - Hazrat Hasan Askari
12. Twelfth Imam - Hazrat Muhammed Mehdi

All these Imams were appointed by Allah and declared by the Holy Prophet as his successor one after the other. Their duty was to lead the Ummah of the Holy Prophet (Muslim Community) in accordance with the Quran and Sunnah in spiritual, religious, social, and political matters.

All the 12 Imams were infallible, most knowledgeable and exalted persons. They were fully aware of Quran and Hadith and were authorized by the Holy Prophet to interpret it. Thus, the words and actions of all these Imams are also regarded as hadith.

Disagreement between Shia and Sunni over the belief of Imamah.

Before we bring this controversial matter under discussion, it is important to know, how to deal with the disputed issues among Muslims. First of all, we should know that, holding dialogues on disputed issues has been encouraged by Islam.

Islam appreciates such dialogues between the adherents of various sects for the following good reasons:

1. To unite all Muslims by reminding them their basic unity of faith. All Muslims believe in one God, follow the Sunnah of one Prophet, Hazrat Muhammad (sws), and believe in one single Divine book, The Holy Quran.
2. To strengthen the institution of brotherhood. The unity of faith will inevitably create a suitable atmosphere of brotherhood among Muslim Ummah. This is the basic requirement of intellectual and social development of a progressing nation.
3. To investigate and institute the absolute truth. When there are two or more different views about a particular issue then it clearly shows that the truth is ambiguous and certainly unclear. It logically initiates a platform to coordinate sincere efforts to achieve the absolute truth.

The Holy Prophet (sws), who was sent to teach the entire mankind, held dialogues with Christians, Jews and pagans of Makkah.

Allama Abu Mansour ibn Ali ibn Abi Talib Tabarsi, a great alim, has recorded many important dialogues of the Prophet and Imams in his famous book, Al-Ihtiaj. The most famous of this is Mubahila - a dialogue between the Holy Prophet (sws) and Christian missionaries.

Thus, the Holy Quran and the Holy Prophet (sws) have strongly recommended establishing dialogues and have also taught us, how to hold and conduct such useful meetings.

The golden principle which was taught by Allah (swt) to all His Prophets is:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالتِّي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite [all] to the way of the Lord with wisdom and beautiful preaching; and argue [debate] with them in ways that are best.” (16:125)

Thus, Muslims should always remember the above mentioned pre-requisite Quranic condition of dialogues whenever they meet to discuss the disputed issues. These prerequisite conditions can be summarized as follows.

1. The sole intention of arguments must be to invite the people in the way of the Lord.
2. The approach should always be rational, i.e., arguments should be based on Quran, hadith, and established historical facts, unanimously accepted by the concerned groups.
3. The discussion should be carried out in a beautiful manner. There shouldn't be any argument for the sake of arguing or to show any superiority or struggle of winning the battle. The main aim behind the dialogue should be to remove differences and to invite to the way of Allah.

All participants should come with full determinations that they will accept the truth.

Aqaid Class 6 - Lesson 14

Qiyamat – Doomsday

Qiyamat, resurrection or the Day of Judgment is the fifth fundamental belief in Islam. The doctrine of Tawhid and resurrection are the most basic concepts of Islam which were emphasized by all the prophets. This is the reason that we find these two concepts in almost all the religions of the world. However, in other religions, the concept of resurrection has been distorted like other teachings of the prophets and only Islam gives correct and accurate information about the occurrence of this great event.

The Doomsday: Why! How! And When!

- Why the Doomsday must occur?
- How the Doomsday would occur?
- When the Doomsday shall occur?

These are indeed very pertinent questions. Almost every nation has asked these questions from their prophets. But mostly the questions were asked in sarcastic manner to ridicule the actuality of the concept.

Basically, those who are not capable to understand, why the universe was created, are not qualified to comprehend, why the universe should have an end. But, even those scientists who reject the core concept of the creation believe in an inevitable occurrence of the Doomsday.

The Holy Quran has answered these and many other related questions about the Doomsday in hundreds of verses. Allama Faiz-i-Kashani, one of the renowned scholar of Islam, has discovered more than 100 names of this great event and said that the significance of each name is that it reveals a peculiar secret about the incident. The most common name of this event is Qiyamah which has appeared 70 times in the Holy Quran.

Different names of Qiyamat

Some other names of Qiyamat which throw considerable light on what will happen on this day are as follows

1. Yaumul- Hisab: i.e., The day when the final and total accountability of all human deeds will take place.
2. Yaumul-Akhera: i.e., The final and the last day after which no other event will occur.
3. Yaumul- Talaq: i.e., The day when all belongings will be detached from their owners.
4. Yaumul- Hashr: i.e., The day when all the human beings will gather to know their ultimate fate.
5. Yaumul-Fasl: i.e., The day when a clear separation between the evil-doers and virtuous will take place or the day when all existing relationships among humans will be cut off.
6. Yaumul-Jamaa: i.e., The day when every thing that existed will be brought into account.
7. Yaumul-Deen: i.e., The day when the final judgment of all affairs with absolute justice will be declared.
8. Yaumul- Huq: i.e., The day when only truth will prevail.
9. Yaumul-Saah: i.e., The definite time when all of us will be resurrected for final judgment
10. Yaumul-Baath: i.e., The day when all dead people will be given a new life.
11. Yaumul-Nashr: i.e., The day when whoever was born in this world will rise.
12. Yaumul-La-yanfaul maal wala banoon: i.e., The day when all material belongings and family relationships will be of no use.

Thus, summing-up the meanings of these words used in the Holy Quran, and connecting it with other facts described in other verses and hadiths, a clear picture of the Doomsday can be visualized.

Aqaid Class 6 - Lesson 15

Qiyamat – Doomsday

When the Doomsday will occur?

Scientists strongly believe that one day the world will certainly come to an end but do not know when it will precisely happen. It is virtually impossible to know the timings of the Doomsday. From the Quran and the hadith, it is clear that the exact timings of the Doomsday is an absolute Divine secret. No one except Allah (swt) knows the time of Qiyamat.

Quran clearly tells us, why the time of the Qiyamat is held in secret.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

“The Hour of Doom is sure to come. But I choose to keep it hidden, so that every soul may be rewarded for its efforts”. (20:15)

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ

Therefore let not him who believes not in it and follows his low desires turns you away from it so that you should perish (20:16)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا {42} فِيمَ أَنْتَ مِنْ ذِكْرَاهَا {43} إِلَىٰ رَبِّكَ مُنْتَهَاهَا {44}

“They question you (Muhammad) about the Hour of Doom: When shall it be? (say) you have no knowledge to say anything about it. Allah alone knows when it will come. You are but a Warner for those who fear”. (79:42-44)

The Doomsday will come suddenly at its own time fixed by Allah (swt). The time is fixed but no one knows it except Him.

“They ask you (Muhammad) about the Hour (of Doom) and when it is to come. Say: None knows except my Lord. He alone will reveal it at the appointed time. A fateful hour it shall be, both in the heavens and the earth. It will come suddenly.” (7:187)

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُذْرِكُ لَعَلَّ السَّاعَةَ تَكُونُ
قَرِيبًا

“People ask you about the Hour of Dooms. Say: the knowledge of it is with Allah alone.
Who knows? it may well be that it is near at hand”. (33:63)

What will be the length of the Doomsday?

No one knows the actual length of the Doomsday. However, we can guess a figure from the reliable data available to us.

The Doomsday will cause complete destruction of the universe. There are billions of galaxies in the universe and each galaxy contains billions of stars. Thus, from the size of the universe as well as from the hadiths, it seems that the whole event of Doomsday will take quite a long period of time.

Professor Bashiurdin Mahmood has given an approximate length of the Doomsday. He said that from the Quranic verse 70:4, the minimum length of the Dooms may be as long as 50,000 solar years. But the length of one day of Allah is equal to 1000 solar years (32:5).

In this proportion, the period of Universal Doomsday from the start to the end may be as long as 18 billion solar years of our earthly measure of time.

However, this is just a figure based on some reliable calculation. But no one knows the actual duration of the Doomsday. Allah is All- Mighty. He can do everything. He can complete it in 18 seconds or less, and He can spread it in 18 billion solar years.

Another clue in support of the above calculation is that Allah (swt) has created the universe in six days. These days are not certainly the 24 hours days of ours, as the sun and the earth were not created then. Six days means six periods which may be of billions or trillions of years duration. Thus, as creation of the universe has taken trillions of years, the distraction process can also consume billion years. [Allah knows better.]

Aqaid Class 6 - Lesson 16

Explicit signs of the Qiyamat Re-appearance of Imam Mehdi (as)

There is no confusion or difference of opinion among the Muslim scholars about the arrival of Imam Mehdi (as) before the Doomsday. In a hadith, unanimously accepted by all Muslims as an authentic one, the Holy Prophet (sws) stressed that Imam Mehdi (as) will certainly come before the commencement of the Doomsday.

The Holy Prophet (sws) said;

“If there were to remain in life of the world but one day, Allah (swt) would prolong that day until He sends in it a man from my family and my household. His name will be the same as my name. He will fill the earth with equity and justice as it was filled with oppression and tyranny.”

Shia and Sunni ahadith about Imam Mehdi (as).

There are more than 3000 ahadith of the Holy Prophet (sws) and Holy Imams about Imam Mahdi (as) recorded by Shia scholars. Also, there are more than 70 books written by renowned Sunni scholars about Imam Mahdi (as). For example, Hafiz Muhammad ibn Yusuf ash-Shaafi, a renowned Sunni scholar, has written a book, “Al- Bayan fi Akhbar Sahibi’z Zaman,” in two volumes, in which he has recorded the traditions regarding the coming of the Holy Imam.

The other books written by Sunni scholars in which they have recorded hundreds of traditions about the Imam Mehdi (s) are:

1. Al Masnad of Ahmad bin Hanbal (d.241AH)
2. Sahih Bukhari (d. 256 AH)
3. Sahih Muslim (d.261 AH)
4. Sunan of Abu Dawood (d.275 AH)
5. Sahih Tirmidhi (d.279 AH)

The above most famous books are considered by all Sunni scholars as the most authentic books. As mentioned in the brackets, the authors of these books died either before the birth of Imam Mahdi (as) or shortly after his birth.

Difference of opinion between Shia and Sunni about the appearance of Imam Mehdi(as)

Both Shia and Sunni are united in their basic belief that Imam Mahdi(as) will certainly rule the whole world before the occurrence of the Doomsday. But, there is a strong controversy among Muslims on the issue of occultation (Ghaibat).

Sunni scholars believe that Imam Mehdi (as) will be born anytime before the day of Qiyamat and will rule the world. Whereas, all Shia scholars have a strong belief based on Quran and hadith that Imam Mehdi (as) was born in 255 AH, and is still living in concealment as the Imam of his time, and will reappear by the order of Allah (swt) at His appointed time.

He has a title Imam ul-Asr, meaning the Imam of the period. Briefly, Imam Mehdi (as) is the son of the 11th Imam, Hazrat Hasan al - Askari and Bibi Nargis.

He is our 12th and the last Imam. He was born on 15th Shaban 255 AH / 869 AD in Samarra, Iraq. He lived under his father's care until 260AH / 874 AD.

As a normal trend of Imamat, just after the martyrdom of his father, Imam Hasan al - Askari (as), he became the Imam in 260 AH. He then by the Allah's Command went into occultation (ghaybah) immediately.

The occultation (period of ghaibat) of Imam Mehdi (as) is divided into two parts.

1. The minor occultation (ghaibatu'l-sughra), which occurred from 260 AH / 872 AD to 329 AH /939 AD, lasting 70 years.
2. The major occultation (ghaibatu' l- kubra), which occurred from 329 AH / 939 AD and is still in process.

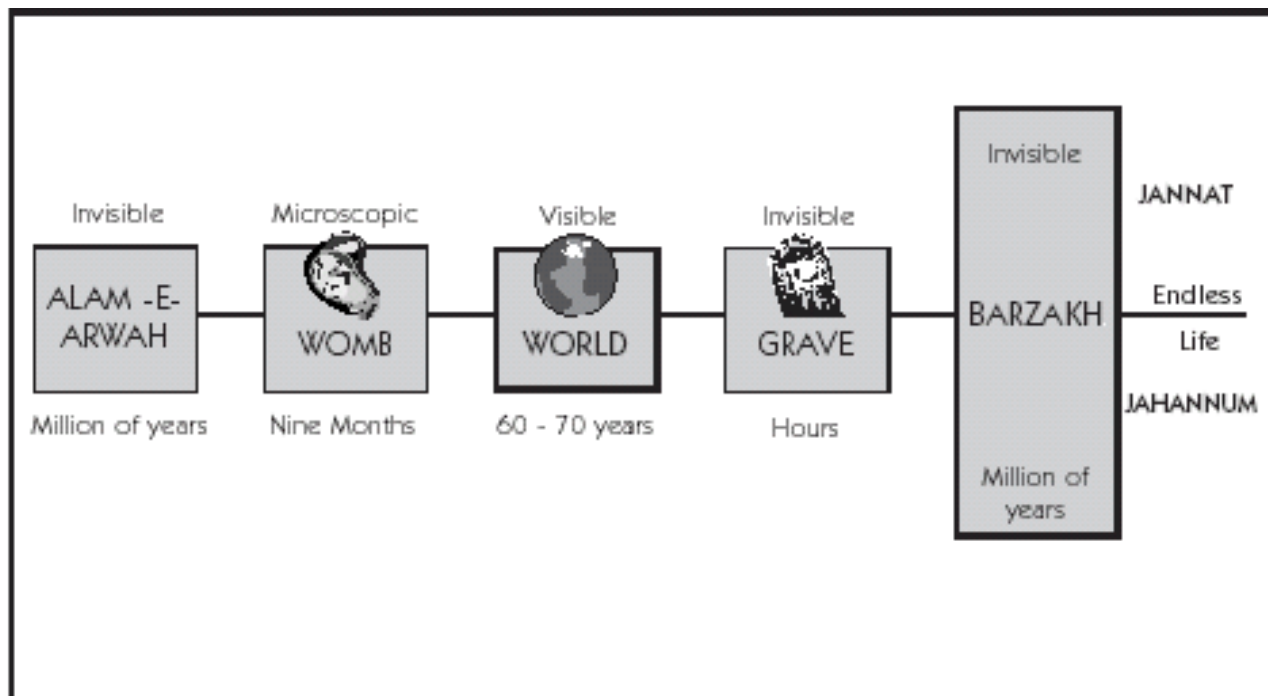
No one, except Allah (swt), knows the length of the major occultation. Even the Imam himself does not know about the time when his occultation will be over.

No one, except Allah (swt), knows the exact place of Imam's residence. However, there are some reliable narration and reasonably trustworthy clues to form a hypothetical opinion about his station.

Aqid Class 6 - Lesson 17

Stages of Human Existence - 1

The spectrum of human existence



In the above sketch, human essence from womb to tomb and thereafter, has been drawn to explain the various events that happen one after the other.

This precisely shows that our stay in this physical world is extremely short in comparison to the pre-birth and after-death existence. We have lived millions of years somewhere in some form before we were conceived in mother's womb and will live millions of years somewhere in some form when we will be thrown into the earth's womb. From there, we will rise to proceed to the final destination which will be beyond the limits of time. The Holy Quran invites to think that, how this short stay in this physical world, is going to shape our endless and eternal life.

Womb to Tomb and thereafter

The following chart has been prepared with the help of the Holy Quran which gives a precise record of events that occur from womb to tomb and thereafter. The Quran has described these stages in various places which are easily understandable to men of average intellect. It has been simply summarized in a map to show that these facts are in strict accordance with what has been discovered by scientists and what will be discovered much later on. Science progresses by observation, experiments, and exploration. But Unfortunately in many cases, these accurate modes of perceptions are

flawed by wrong interpretation. An honest researcher in science can testify these clearly-defined stages of human existence.

WOMB TO TOMB
MAN----- NATURAL AFFINITY----- WOMAN
30:21
Marriage
24:32, 25:74
Coupling
2:187, 2:223
Fertilization
75:37, 76:2, 23:13, 32:8
Conception
86:6, 71:14
Fetal Processing
40:67, 23:13, 22:5
Embryo
22:5, 96:2
BIRTH
53:45, 32:9, 54:49
Breast Feeding
2 Years
2:233, 31:14
Weaning
46:15, 31:14, 82:7
Physical and Mental Development,
Crawling and Learning
87:2
Nursery
Anatomical Development
76:2
Prime Youth Age
22:5, 23:12-14
Development of Skills,
YOUTH AGE
40:67
Marriage
25:54, 4:3
University Education,
Age of Reason
76:3
Age of Production,
Intellectual Specialization & Reproduction
OLD AGE
36::68
Climacteric-Senile Psychosis,

Mental or Organic Disorders

36:68

DEATH

21:35, 23:15, 29:57

Purgatory

36:52

DAY OF JUDGMENT AND INFINITE LIFE

Paradise Hell

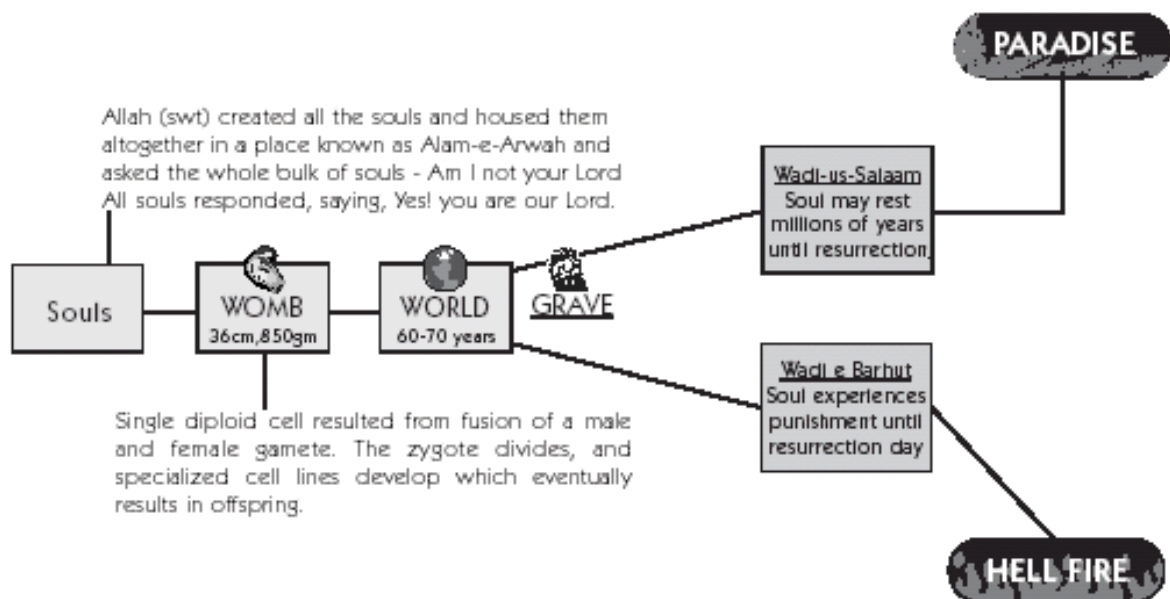
77:38, 6:31, 23:15-16, 36:63, 41:28 36:55-56, 2:25, 2:39, 2:81,

Aqaid Class 6 - Lesson 18

Stages of Human Existence - 2

From this self-explanatory map, a man of rational thinking can easily arrive at the following conclusions.

1. Allah Subhanahu taala has first created the souls and kept them in a specific place.
2. The soul was introduced in an organic body after the process of fertilization. The body with soul stayed in the mother's womb for 9 months from where it arrives in the physical world at the time of birth.
3. The life in the physical world is an infinitesimal portion of the actual life.
4. Death is not the end of life but the beginning of the second phase of the eternal life. Death separates the body from the soul.
5. After experiencing death, the departed soul of every man and woman continues to live in a place which is conditioned in accordance with his/her performance in the world. This intermediate place which is a bridge between the first physical world and the second meta-physical world is known as the Barzakh.
6. The stay in Barzakh may be pretty long but definitely not permanent. The soul will remain at this station from the time of the death until the end of the world / beginning of the new world, i.e., the day of Qiyamath / the resurrection day.
7. The world will end at a definite time which only Allah knows. The entire universe and everything in it will be annihilated. Thereafter i.e., after the execution of the Qiyamah and total annihilation of the universe, Allah will then resurrect the entire human race that has ever existed anywhere and at any time for final judgment. This will be the most important day for every soul.



Every man and woman who was born in this world will acquire the final and eternal life which he or she will spend in a place known as Jannat or Jahannum.

Phases of life.

As the map of life shows, we have various stages and phases of life.

- 1 - Life before birth.
- 2 - Life in this world.
- 3 - Life after death.
- 4 - Life after resurrection.

Aqaid Class 6 - Lesson 19

First Phase of Our Existence - Life Before Birth

We have come in this world from the body of our mother as a new born baby. But our appearance in this world as a new living species is not the first stage of our existence. We were created by Allah Subhanahu taala much before our birth. Before our birth, we all were living somewhere in the universe as individual souls. This is what Quran and ahadith tell us about the origin of our existence. The Holy Quran says:

“When your Lord brought forth descendants from the loins of Adam’s children, and made them testify concerning themselves (saying) AM I NOT YOUR LORD? They replied: we bear witness that you are..... (this he did so) so that you should not say on the Day of Judgment that we had no knowledge of this.” (7:172)

This verse of the Holy Quran reminds us about a pact that was made between us and our Lord before our birth, that none other than Him is our God.

This confirms that we had an existence and conscious life before our birth. Those who don’t believe in Quran will instantly reject this piece of information i.e. pre-birth existence, on ground that it can not be testified on the basis of scientific experiments. But there are many things which scientists believe but they can not prove them by experiments. At least all scientists believe in some realities which are totally beyond the limits of experimental verifications.

Thus, it is true that we can not prove our pre-birth or after-death existence by any experiment but the incapability of proving it by experiment is not the valid ground to deny these facts.

We now know about the development of embryo during the various stages of the pregnancy (i.e., many facts about pre-birth developments) which no one could have imagined hundreds years ago.

Similarly we can never know many facts of our life that occurred before our birth or that will take place after our death. This shows the necessity of Divine books and Prophets which are the only reliable source of such information. There is also a hadith of the Holy Prophet (sws) in which he has told us some important facts of pre-birth existence.

The Holy Prophet (sws) said:

“The souls are (like) an army joined (in the world of spirits) whichever souls knew each other (in that world) are attracted towards each other (in this world) and whichever remained distant and indifferent (there) are disinterested to each other (in this world)”.

In another hadith, Imam Jafer as-Sadiq (as) says:

“Verily, Allah established brotherhood between the souls in the (world of) shadows (souls), 2000 years before the creations of their bodies.”

Similar hadith is also present in the Bukhari, in which the Holy Prophet said:

“In their previous existence souls lived together as a community. Those who were spiritually close to each other there, remain close to each other here also, i.e., in this world. Those who were at distant from each other there, also have little affinity for each other here.”

The essence of this hadith is that before our birth we all humans were living as SOULS somewhere in the universe. Like in this world, some souls developed relationships with some other souls and the force of that attachment remains effective and we revive that relationship whenever we happen to meet them in this world.

The truth of this hadith is witnessed by all of us. i.e., we feel a sort of deep admiration and likeness for some people and also a kind of repulsion with some other people.

In actuality, all souls have been created by Allah Subhanahu taala as an isolated singular. But after birth, we find ourselves associated with each other as parent-offspring and their derivatives.

Thus, we can extend our speculation on the basis of these ahadith, that the blood relationships that are formed after birth in this world such as brother-brother, brother-sister, sister-sister, parents-children have their roots in our souls. i.e., souls which have developed deep love and affection for each other in the first world are implanted by Allah in genes to revive that former intimacy in this world. Otherwise, there is no any other good reason known to us to justify why there is always intense love and affection in these relations.

Aqaid Class 6 - Lesson 20

First Phase of Our Existence - Life Before Birth

What is Soul

Every living creature has two important components in itself which makes him a living species.

- Organic body.
- Soul.

Many scientists do not believe in the existence of Soul.

Organic body

As far as the organic body is concerned, scientists have discovered a large number of secrets about it. They have studied almost the whole body and its composition with the help of powerful microscopes. They can now explain the function of the body from its smallest parts through its largest ones.

So there is no doubt in the existence of body as it is clearly visible and understandable. But scientists do not know many facts about the body and therefore can not answer many basic questions such as;

- How the different organs of the body work?
- Why a dead body can not move, when the same body was amazingly doing incredible things just before the death?
- What goes out from the body which makes it totally inert and motionless immediately after death?
- Why the same atoms and molecules which are present in the body do not show life in other substances?
- There is not a single peculiar or unusual atom or molecule in the human body. So what makes the living and non-living things different from each other?

Scientists will never be able to understand all such questions unless they approach the last Prophet of God.

The Soul

As far as soul is concerned, we have very little knowledge about it. It is because, soul is totally invisible and beyond the reach of any powerful microscope. This is the reason that scientists do not recognize the existence of soul and declared it outside the scope of science. If we can not see or detect anything by our powerful instruments that does not mean that it does not exist.

Many tiny creatures such as microscopic insects, bacteria and viruses are invisible. But after the invention of powerful microscope, we can see them now and have no doubt about their existence. Today, majority of the ordinary people have not seen these microorganisms but still believe in their existence. It is because they trust the scientists and accept their observations.

Those who do not accept the reality of soul argue that they can not understand anything of this nature. But they should realize that soul is not the only secret of nature which they cannot fully comprehend.

There is an unending list of things in the universe about which scientists have either very little knowledge or know nothing. Soul is just one of them. Similarly invisibility or incomprehensibility of soul is not the valid reason to deny its existence. The nature of soul is such that no scientist can detect its presence with the help of any powerful microscope or any other type of instrument.

Quran and ahadith are the only source of knowledge about the soul. That is why we say that scientists can never discover the complete picture of anything unless they accept the leadership of Prophets and Imams. Just as students can not seek knowledge by books only but desperately need the help of professors and teachers, scientists also can not seek knowledge about the universe from their observations without the guidance of the Prophet and Divine book.

Quran has enlightened us about the Soul by giving the following information.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“They put questions to you about the SOUL, say: the Soul is an order of my Lord, you have been given, but a little knowledge.” (17:85)

This verse of the Holy Quran educates us, how to deal with the mysteries of the universe such as soul.

From this verse of the Holy Quran, we can infer the following important points:

1. There are many natural facts and phenomena which scientists and scholars will never be able to comprehend and Soul is one of them.
2. The Soul is a Divine Command.
3. The Prophet (sws) has not told much about the soul because scientists can not understand the Prophet's explanation due to their limited knowledge. This means that the basic nature of the soul is unimaginable and man can never conceive it.

Thus, the whole picture of the soul is beyond the human perception. For example, we can never know about the feelings of the man after his death. We can not know whether the dead person can hear or not. But the Holy Prophet disclosed this secret which no scientist or philosopher can correctly do. It is

narrated that during the battle of Badr a number of the prominent leaders of Mushrakeen were killed. The Prophet asked his companions to throw the bodies of the dead mushrakeen into a ditch near the battle field. Then the Holy Prophet (sws) himself went to that well and addressed the dead.

“We have found that what Allah had promised to us has come true. Have you also got what He promised to you?”

Some companions of the Holy Prophet said: Prophet of Allah! do you talk with those who have been slain and are dead? Do they hear what you said? The Holy Prophet replied; Now they hear better than you.

From this tradition and from many other traditions, it becomes clear that in spite of the separation of body and the soul after death, the soul does not totally break its relation with body with which it was attached for years.

4. As we know very little about the nature of the Soul, we can not say with certainty about actuality of such things as;
 - a - where in the body soul lives,
 - b - does it live in the brain or is spread everywhere in the body.

However, there is no doubt that we all have soul in ourselves and our body is a vehicle or tool of the Soul. As the entire organs of the body work under the full command of the organic brain, the brain itself is dictated by the Soul.