



IMAMIA SUNDAY SCHOOL

The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)

STUDENTS NOTES FOR CLASS 9 AQAIID 2006/2007



**And pray, "O my Lord, cause me to enter a goodly entrance and cause me to depart with a goodly exit; and grant me an Authority from Your presence to assist (me)."
(Bani Isra-il, 17:80)**

NAME: _____

TEL: _____



Imamia Sunday School

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

Aqaid Class 9 - Lesson 1

Islam - The Only True Religion Islam is the only true Divine religion.

Though the followers of every religion say that their religion is the only true religion, but none other than Muslims can prove it rationally.

Let's give some strong points in support of our belief that no one can disprove them on valid grounds.

1. Muslims never claim that Islam is a new religion, but believe that it is the first and the oldest religion which was revealed to the first man and the first Prophet, Adam (as) who arrived on the planet earth by the order of Allah Subhanahu taala.
2. Muslims believe in the basic teachings of Prophet Ibrahim (as), Prophet Musa (as), Prophet Isa (as) and assert that Prophet Muhammed was the last prophet of all prophets who testified and completed the Divine message. i.e. all prophets from Hazrat Adam (as) to Hazrat Muhammad (sws) have the same basic beliefs.
3. The Holy Quran is the only Divine book which is present in its original form and has never been slightly changed or adulterated or corrupted in anyway. No other book claimed as Divine book is available in its original form or in the same language in which it was revealed.
4. Islam covers each and every aspect of human life and gives complete guidance in every field of human interest. It has complete code of perfect life. No other religion has such complete course of social laws.
5. The basic beliefs and social laws of Islam never collide with each other. Also, the basic beliefs and fundamental teachings of Islam and the established facts of science show compatibility with each other. This is not true with any other religion of the world.
6. Islam tells us very clearly, from where we have come, why we are here, and where we will ultimately go. Islam clearly defines the aim of our creation and the purpose of our life. All other religions do not answer these basic questions so clearly.
7. Islam is the only true monotheistic religion which teaches us to believe in the absolute oneness of God. Christians claim that they believe in one God but they also believe in trinity, i.e. they say $1+1+1 = 1$ which is not correct. Similarly Hindus claim that they also believe in one God but they worship many gods.

We shall now prove that the original teachings of Judaism, Christianity and many other religions testify the basic beliefs of Islam. These religions are now different because they have been changed by the people to fulfill their selfish demands.

Aqaid Class 9 - Lesson 2

Islam - The Only True Religion The original Judaism verify Islam

Followers of Judaism are known as Jews.

Judaism in its original form was nothing but Islam. Jews still believe in Hazrat Moosa (Moses) who was a true messenger of Allah.

The name of Hazrat Musa (as) has appeared 136 times in 37 different chapters of the Holy Quran. Hazrat Moosa (as) is among the five great prophets. Allah Subhanahu taala has admired his sincere efforts and great contribution in the Quran.

وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا

And mention in the Book Musa. For He (Hazrat Musa) was an apostle, a prophet, and a chosen man. (19:51)

Hazrat Musa (as) preached to his nation, the Ten Commandments, which are described in the Holy Quran. He taught his people that, there is no god except Allah and I (Musa) am His messenger.

Just as the Holy Quran was revealed to Prophet Muhammad (sws), Torah (Taurait) was revealed to Hazrat Musa (as). Quran has confirmed that Taurat was a true Divine book which was revealed to the Prophet Musa (as).

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

“He has revealed to you the Book with the truth, confirming what preceded it; and he has already revealed the Torah (Laws of Moses) and the Gospel (of Jesus) for the guidance of mankind, and the distinction between right and wrong.” (3:3)

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

“It was We who revealed the Torah (law to Moosa): therein was guidance and light”.
(5:44)

But today the religious book of Jews, the first five books of the Bible, which is called the Pentateuch or the Old Testament or the Torah, is not the same book which was revealed to Hazrat Moosa (as).

Thus Muslims believe that Taurait, the original religious book of Jews, is a true Divine book which was revealed to Hazrat Musa (as) from Allah but do not recognize the present Torah as a Divine book as it has been changed.

It is important to note that some of the unchanged traditions of Hazrat Musa (as) which Jews could not change and which they still observe are present in Islam. For example;

- Jews still practice circumcision which is also compulsory in Islam.
- Jews do not eat pork which is also strictly forbidden in Islam.
- Jews do not eat shrimps, and other kinds of shellfish.
- Jews follow certain acts of Islamic slaughtering.
- Jews spiritual leaders Rabbis keep beard and cover their head.
- Jews observe burial formalities as soon as possible.

It is interesting to note that Christians, who also recognize Hazrat Musa as the Prophet of God and consider Torah as the part of their Bible, do not follow any of the above laws.

Jews also believe in Hazrat Ibrahim (as), the great prophet of Islam and the ancestor of the Holy Prophet of Islam Hazrat Muhammad Mustafa (sws).

The grandson of Hazrat Ibrahim (as) was Hazrat Yaqoob (Jacob), who was also called Israel. He had 12 sons. They founded the 12 tribes that became the Israelites. Over a period of time, many of them (the descendants of Hazrat Yaqoob) settled in Egypt, where they eventually became slaves. In the 1200's B.C, Hazrat Musa (as) freed them from the captivity of Firaun (Pharaoh) and led them out of Egypt to Cannon (Palestine).

It is unfortunate that the followers of Hazrat Musa and the descendants of Hazrat Yaqoob and Hazrat Ibrahim (as) were the staunch enemies of the Holy Prophet (sws)

Aqaid Class 9 - Lesson 3

Islam - The Only True Religion The original Christianity verify Islam

Followers of Christianity are known as Christians.

Christians claim that Christianity is based on the life and teachings of Hazrat Isa (Jesus Christ). They believe that God sent Hazrat Isa as the savior of mankind.

But Christianity in its original form was nothing but Islam. Hazrat Isa (as) taught his people that God is one and He has no partner, no son, no father and that he is his messenger. Today Christians believe that Hazrat Isa is son of God and is a part of God. They call him the lord of the universe and associate him with God. This is totally against the true and original teaching of Hazrat Isa (as).

The Quran tells us very clearly that Hazrat Isa (as) did not say what Christians believe but he said what we Muslim believe. Quran also confirms that the true followers of Hazrat Isa (as) were Muslims.

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

“And behold! I inspired the disciples to have faith in Me and Mine messenger: They said, We have faith and do thou bear witness that we bow to Allah as Muslims.” (5:111)

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ فُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {116}

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَقَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ {117}

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُعْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {118}

“Then Allah (S.W.T) will say: Isa, son of Mariam, did you ever say to mankind: ‘Worship me and my mother as gods besides Allah?’ “Glory to You,’ he will answer, ‘how could I say that to which I have no right? If I had ever said so, You would surely have known it. You know what is in my mind, but I can not tell You what is in Yours. You alone know

what is hidden. I spoke to them nothing except what You bade me. (I said): ‘Serve Allah (S.W.T), my Lord and your Lord’. I watched over while living in their midst, and ever since You took me to You, You Yourself have been watching over them. You are the witness of all things. If You punish them, they surely are Your servants; and if You forgive them, surely You are Mighty Wise.” (5: 116-118)

This shows that the Christian’s claim that they follow the teachings of Hazrat Isa is not correct. Hazrat Isa had never taught what Christians believe today.

Thus the true followers of Hazrat Isa are not Christians but Muslims. Muslims also believe that Injil (Bible) was the Divine Book which was revealed to Hazrat Isa by Allah (S.W.T).

The present Bible (New Testament) which Christians believe as a Divine Book is not the original Divine Book (Injil) which was revealed to Hazrat-e-Isa.

Thus, Muslims strongly believe that Hazrat Isa was the true messenger of Allah (S.W.T) who taught the basic beliefs and teachings of Islam. Today Christians do a lot of things which are totally against the teaching of Hazrat Isa. The religious center of Christianity is Rome, which was never even visited by him. Thus, history shows that Christianity has no connection with Hazrat Isa and his basic teachings.

Thus, both Jews and Christians claim that their religion is based on monotheism, but they don’t believe in the absolute oneness of God. Quran reveals:

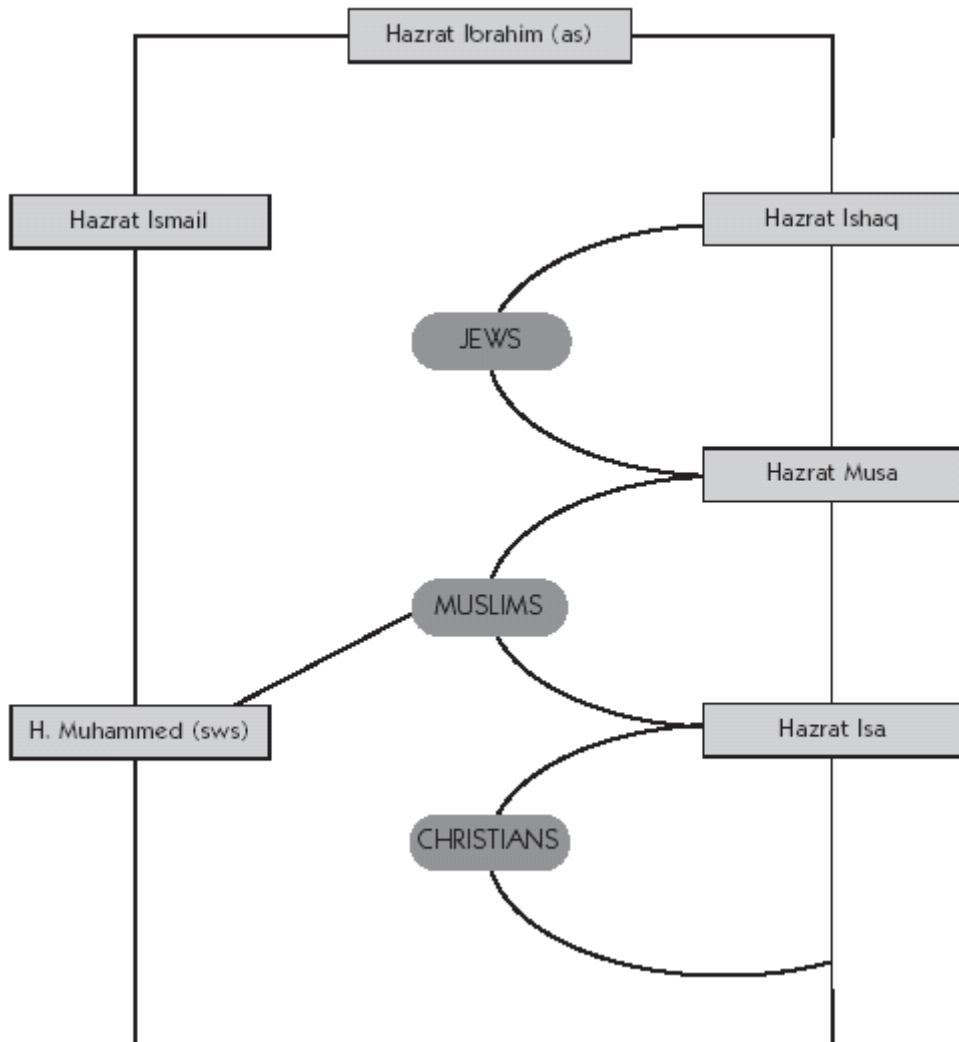
وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمْ
اللَّهُ أَنَّى يُؤْفَكُونَ

“The Jews call Uzayr a son of God, and the Christians call Christ the son of God. That is a saying from their mouth. They imitate what the unbelievers of old times used to say.

Allah’s curse be on them, “How they are deluded away from the truth.” (9:30)

The religions such as Hinduism and Zoroastrianism etc. have been so badly changed that it is difficult to trace out their origin. We can not say anything about their original teachings and original beliefs.

Buddhism, Jainism, Confucianism, Shintoism, and Sikhism are the thoughts of human minds and cannot be considered as Divine religion.



Aqaid Class 9 - Lesson 4

Polytheism - Shirk

Is visiting the Graves of Imams a Shirk?

Some Sunni Muslim brothers unknowingly charge Shias of committing Shirk when they visit the graves (Roza-e-Muqaddas) of the Holy Imams.

The word Ziarat-e-Rauzai-Muqaddus of Imams, itself significantly shows that this particular act can not be a Shirk as the Rauza belongs to a person who is buried there. Everyone knows that a person who is buried, can never be a God but definitely a human being. Allah is free from birth and death and anything concerning birth and death solely belongs to a creature and not the creator.

Thus, Ziarat or visits to the graves of Imams is a strong proof in itself that we do not consider Imams as gods or a part of God. Apart from this, if Sunni brothers sincerely and honestly read the whole procedure of Ziarat, they will not find any trace of Shirk but will witness the declaration and affirmation of Tawhid at each and every step of the Ziarat.

The prescribed instructions for a person doing Ziarat are as follows;

1. When the pilgrim reaches the ditch of Kufa, he stands there and recites the following: Allah is Most Great, Allah is Most Great, the possessor of Greatness, Sublimity, and Eminence. Allah is most great, the possessor of Greatness, Holiness, Glory and Grace. Allah is Most Great above that which I fear. Allah is Most Great. He is my support, on Him do I rely and in Him lies my hopes, and toward Him I return.
2. When the pilgrim reaches the Gate of Najaf, he should recite: Praise be to Allah, Who guided us to this. We would not have been guided if Allah had not guided us.
3. When the pilgrim reaches the Gate of the sacred Courtyard, he should recite, after praising Allah: I bear witness that there is no god except Allah, the One. He has no partner. I also bear witness that Muhammad is His Servant and His Prophet. He brought us truth from Allah. I also bear witness that Ali is a servant of Allah and brother of the Prophet of Allah. Allah is Most Great, Allah is Most Great, Allah is Most Great. There is no god except Allah, and Allah is Most Great.

All praise is due to Him for His Guidance and His support to respond to what He has revealed on the way to Him.

4. When the pilgrim reaches the gate of the mausoleum, he should recite: I bear witness that there is no god but Allah, the One. He has no partner with Him..... When, after having asked permission of Allah, the Prophet, and the Imams, the pilgrim reaches the inside of the mausoleum, recites various Ziarats which contain salutations to the Holy Prophet and the Commander of the Faithful. After Ziarat, he offers six rak'ats of ritual prayers, two rak'at for the Commander of the Faithful and two rak'ats each for the Prophets Adam and Nooh, who are buried in the same precincts. People must know that this salat is like another salat in which each and every action is solely for Allah Taala. This salat also is a mere confirmation that we believe in none other than Allah as the creator of the universe and everything and everyone.

This is the whole description of the visits of the sacred places which Shias perform solely for the pleasure of Allah Taala. Is there any element of Shirk in the whole performance of this great ibadat? Every honest Muslim will acknowledge that it is a pure Ibadat of Allah as from the time a pilgrim sets his foot on the soil of Najaf until after he offers his Namaz-e-Ziarat, he is constantly busy in the remembrance of Allah.

Aqaid Class 9 - Lesson 5

Polytheism - Shirk

How to prove the oneness of God.

If there are two gods, then there should be two different types of major systems governing the mechanism of creation in the universe. If there are three gods then there should be three different kinds of systems. And if there are many gods then we should find plenty of systems. But scientists have confirmed that they have seen only one system throughout the universe.

Let us analyze the working mechanism of the creation. Atom is the smallest indivisible and invisible particle of matter. It is a unit of matter. Scientists took 400 years just to know the secrets locked inside the atom. Still a lot of secrets are not yet disclosed and scientists are trying day and night to know them.

Every atom in the universe is a complete sign of Divine creation. They all have a great organization, beauty and purpose in them. Now we know that everything is made up of atoms. All objects consist of atoms. The billions of things we see around, natural or man-made, living or non-living, visible or invisible are made up of atoms. They differ widely from one another only because they are made up of different kinds of atoms or they have different arrangements of atoms. Scientists have arranged the known atoms (elements) in the periodic table according to their atomic numbers. The atomic number is the number of protons in the nucleus of the atom.

It is a religious belief of all the scientists, that all atoms, which constitute billions of different kinds of natural and synthetic compounds, have the same basic structure. i.e., all atoms have one thing in common - they all have electrons (negatively charged particles) that whirl around the nucleus and protons (positively charged particles) and neutrons in the nucleus (core of the atom). They all follow the same rule of chemical combination to form billions of different kinds of substances.

Thus, when all atoms in the universe which are the basic raw material of everything that exist in the universe, have only one kind of machinery i.e., common working mechanism, it convincingly proves that they all have one and only one origin of creation. This scientific observation which is not disputed by any atheist scientist is a clear proof of oneness of God.

Thus Tawhid is a scientific belief of all scientists, when they are in their experimental labs, be they Christians in their Churches, Jews in their Synagogues, Hindus in their temples and atheists or polytheist in their imagination.

Quran also gives a very strong proof that why there should be only one God.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

“Had there been other gods in heavens or earth besides Allah, there would have been confusion in both”. (21:22)

Thus, a beautiful harmony in Nature and a perfect orderliness in the universe acknowledged by all scientists of the world is a strong proof of absolute oneness of God.

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

“Say: I only call upon my Lord, and I do not associate anyone with Him”. (72:20)

Aqaid Class 9 - Lesson 6

Meaning of Tawhid

Tawhid is the main subject of the Holy Quran. The meaning of Tawhid in its simplest form is:

There is no god but Allah.

Quran has repeated this simple meaning of Tawhid in 60 different manners. Some of them are being mentioned here.

There is no god but Allah. [37:35]

There is no god but He. [2:163]

There is no god but You [21:87]

There is no god but Me. [16:02]

Who is god except Allah. [03:61]

There is no god but the one God. [05:73]

You have no god other than Him. [07:65]

Never was with Him any other god. [23:91]

Allah is only one God. [04:171]

Your God is one God. [18:110]

Your God is only Allah. [20:98]

He is only one God. [06:19]

Your God is one God. [02:163]

Most surely your God is one. [37:04]

He: Allah, is one. [112:01]

Why Quran is repeating the same words in many different ways? This is just to make it very clear that the message of Tawhid is very simple, understandable, easily graspable and readily perceivable.

It is also to wash out completely all kinds of suspicions and doubts about the existence of God and leaves no room for anyone to pollute his mind with the filth of polytheism and agnosticism.

After these awakening phrases, Quran then offers unquestionable evidence and a most powerful proof of Tawhid - The Divine witness:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ
الْعَزِيزُ الْحَكِيمُ

“Allah bears witness that there is no god but He, and so do the angels and, men of immense knowledge. He is the Executor of justice, the only God, the Mighty, the Wise”
(3:18)

In the above verse of the Holy Quran, Allah, Who knows everything, and Who speaks nothing but truth, and nothing is hidden from His sight, is testifying Himself His Existence and His absolute Oneness:

The signatory of Divine witness are the most pure and steadfast souls - The loyal angles and the most knowledgeable men. This is the most authentic witness of Tawhid.

In the light of such awareness and watchfulness, a man of average intellect can see God through his mind's eye.

Aqaid Class 9 - Lesson 7

Meaning of Tawhid

The Rules of Tawhid First Condition-To believe in the absolute oneness of Allah-1

Tawhid is the foundation of our faith on which the whole building of Islam stands. A slightest error in the understanding of Tawhid is fatal. The first and foremost duty of every Muslim is to make sure by all sincere efforts that he is not committing shirk in anyway or in any form. Because Shirk in its minutest form is a deadly Poison which can destroy us completely. As mentioned above, Allah Subhanahu taala has cautioned the everlasting ill effects of Shirk.

One can remain free from Shirk if he strictly follows the Rules of Tawhid, laid down by the Holy Prophet (sws) and Imams (as). There are four important rules or aspects of Tawhid. We can not be a true Muslim until we fulfill all these four conditions of Tawhid.

First Condition - To believe in the absolute oneness of Allah.

To reject all things being considered as god and to believe in absolute oneness of God. This is the literal translation of Shahadah. There is no god but Allah.

Thus, the first condition of Tawhid tells us the following truth. We must bear in our mind to reflect this aspect of Tawhid in all our thoughts and actions.

a - Allah is Self-Dependent.

He is a Being Who is not dependent on any other being in anyway. Everything depends on Him and needs His help for his survival or to do anything for himself or for anyone else.

To elaborate this fact further in the light of the teachings of our Imam, we believe that;

- The prophets can not show miracle without His permission.
- The doctors can not save the life of any person by their own power.
- The scientists can not discover the secrets of Nature without His backing.
- The engineers can not design airplane, spacecraft, computers or anything without His aid.
- The pilots can not fly the airplanes, spacecraft and rockets without His support.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

“Allah is He besides Whom there is no god, the everlasting, the Self-subsisting by Whom all subsist ; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission. He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except He pleases, His knowledge extends over the heavens and the earth, and the control of the universe is not fatiguing for Him, and He is the Most High, the Great”. (2:255)

Thus, to do any small thing or big thing, anyone and everyone needs His help. This quality of Allah is expressed in His name, GHANI, meaning absolutely independent of everything.

Thus, He is absolutely independent of everything, and everything totally depends upon Him. Quran confirms this fact in the following verse.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

“O men, it is you who stand in need of Allah. As for Allah, He is above all needs, worthy of praise”. (35:15)

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

“All those who are in the heavens and in the earth ask of Him, every moment He is in a state (of glory).” (55:29)

Aqaid Class 9 - Lesson 8

Meaning of Tawhid

The Rules of Tawhid First Condition-To believe in the absolute oneness of Allah-2

b - Allah alone is the creator

The second aspect of this rule is that, Allah is the sole creator of everything that exists in any form whether visible or invisible, material or immaterial, liquid or solid, or gas. He is the only creator and ultimate source of all the existing things.

Thus, all things are from Him and He is not from anything. The scientists have confirmed this truth by experiments and they call it Law of conservation of mass, which states

Matter can neither be created nor be destroyed but can be transformed into different forms.

This means that,

No one [EXCEPT ALLAH] can create milk and sugar (sugarcane) but men can transform them into chocolate, ice cream and other sweets.

No one [EXCEPT ALLAH] can create gold, iron, copper, aluminum or any other element of the periodic table but men can use them to manufacture cars, helicopters, and thousands of other sophisticated machines and billions of things.

No one [EXCEPT ALLAH] can create or destroy men, animals, plants, mountains, and oceans but man can transfigure them.

Precisely, [EXCEPT ALLAH] no one can create anything from nothing but can make something from anything.

Quran confirms this fact in absolute terms.

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

“Say: Allah is the creator of everything.” (13:16)

Thus Allah is the Creator, and everything else is His creation. In this way even if we see any beautiful thing or any marvelous man-made thing, we should glorify Allah as He is the creator of man. The incredible miracles of science and technology are the manifestation of Allah's eminence. We should glorify Allah Subhanahu Taala, when we see the miracles of science and technology. Similarly, if we see any great personality and his incredible achievements, then we should glorify Allah, Who is the creator of that great man.

Quran tells the story of Hazrat Sulaiman in which we find this lesson.

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

“He (Prophet Sulaiman) said, O Chiefs: which of you can bring me her throne (of Queen Bilquees) before they come to me in submission.” (27:38)

In response to Hazrat Sulaiman’s request, Quran further tells;

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا
عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن
كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

“Said one person who had knowledge of the Book: I will bring it to you within the twinkling of any eye.” (27:40)

The person who said this was Asif-e-Barqiya, the Prime Minister of King Sulaiman (as). According to this statement, he said, he can bring the throne of Bilquees in less than a second. Quran confirms;

“Then when Sulaiman saw the (throne was) placed before him.”

As he said, the throne of Bilqis was there, just in front of Hazrat Sulaiman (as), which he brought in less than a second.

Now, what was the reaction of Hazrat Sulaiman (as) when he saw this incredible achievement of his Prime Minister ? Did he say any word in praise of his Prime Minister, who did the job and brought the throne from a far distance in just less than a second? NO. Not at all. Quran tells that immediately after seeing the throne there,

“He (Sulaiman) said: This is by the grace of my Lord, to test me whether I am grateful or ungrateful.” (27:40)

قَالَ هَذَا مِنْ فَضْلِ رَبِّي

Hazrat Sulaiman considered the incredible achievement of his Prime Minister, a great favor of Allah and accordingly thanked Him and praised Him and not the man who apparently did it. Then he further generalized all human achievements as the favors of Allah and said:

لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

“And if anyone is grateful, truly his gratitude is (a gain) for his own soul, but if any is ungrateful, truly, My Lord is free of all needs, Supreme in Honor”. (27:40)

Thus, the important lesson which we can get from this true story of Quran is that, we should not be impressed by the person who performs any great achievement or we should not feel proud if we do any great service. In all cases, we should glorify Allah and we should thank Allah, as He is the One Who deserves for that. It is because, He is the creator of man, and He is the One Who provides the opportunity to someone to do any incredible thing.

So, He is the One who should be glorified and thanked for His favor. Those who do not realize this fact are the most ignorant, thankless and cheap people. Most of the scientists and great people of the world who are known for their great achievements are among these cheap people.

Similarly, many ignorant people worship great people because they do not realize the Divine Power behind these great people.

History reveals that whenever, the Chief Commander of the faithful, Hazrat Ali, killed any strong kafir in the battle field, he always said Allah-o-Akbar. i.e. clearly acknowledging the Divine Power, glorifying His Might, and thanking His great favor.

Aqaid Class 9 - Lesson 9

Causes of human sufferings and natural disasters - Natural Disasters

The natural disasters such as earthquakes, storms, floods, and droughts, which bring different kinds of miseries are also sometimes due to our bad deeds. Quran has described in details that how these many kinds of natural disasters have wiped out many nations in the past when they disobeyed Allah and crossed the Divine limits.

Quran mentions different kinds of natural disasters which were caused by the wrath of Allah Taala.

فَكُلًّا أَخَذْنَا بِتَنبِيهِ فَعَيْنُهُمْ مِنْ آرْسِنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ
مَنْ أَخَذْنَا الصَّيْحَةَ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ
أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَكْثَرَهُمْ يَظْلِمُونَ ﴿٤٠﴾

“Each one of them We seized for his crime. Of them, against some We sent a violent tornado: some were caught by a (mid-night) blast, some We caused the earth to swallow up (powerful earthquake or major volcano eruption), and some We drowned (in water). It was not Allah Who injured (or destroyed) them: they injured (destroyed) themselves.”(29:40)

In Surah HUD, it is mentioned with all details that how the nations of the following prophets were punished one after the other because of their sins and rebellious nature.

1. Prophet Nuh (as) - FLOOD His whole nation except his companions was perished by a great flood. Huge flow of water welled out from the earth and from the sky and all were drowned except few believers. (11:21-49)
2. Prophet Hud (as) - A DREADFUL EXPLOSION His whole nation, named Aad was destroyed by a horrible natural disaster except those who obeyed him. (11:49-59)
3. Prophet Saleh (as) - A MIGHTY BLAST His whole nation, named Thamud, except his true followers, was smashed by a dreadful explosion that rang along with a powerful storm. (11:61-67)

4. Prophet Lut (as) - A MOST POWERFUL EARTHQUAKE His whole nation, except his true followers were destroyed by turning the whole town upside down, followed by a rain of baked clay layer on layer. (11:77-82)
5. Prophet Shu'ayb (as) - A POWERFUL BLAST His whole nation, named Madyan, except his few followers, was killed by a powerful Explosion (Earthquake). (11:84-94), (29:36)
6. Prophet Moosa (as) -THROWN INTO THE SEA Pharaoh, his Chiefs and the whole army were drowned into the River Nile.

After giving all details of crimes and punishments, Quran very clearly tells the cause of such dreadful natural disasters in the following verse.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَرَىٰ نَحْنُ نَعْتَبُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ وَمَا ظَلَمْنَاهُمْ
 وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ
 اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتَابَعٍ

“These are some of the stories of communities which we have told you —— it was not WE that wronged them: They wronged their own souls”. (11:100)

Thus, these verses of the Holy Quran have explained that one of the major cause of natural disasters is Divine punishment. However, we can not say for sure that each and every natural disaster is a Divine punishment. But the natural disasters do occur as in the past with horrible results. Hundreds of natural disasters of high intensity have been recorded in the history. Here, we present just few of these many natural disasters that terribly hit various nations in last one thousand year.

Year	Location	Dead	Type of Diseases
856	Iran	200,000	Earthquake
893	India, Iran	330,000	Earthquake
1138	Egypt, Syria	330,000	Earthquake
1201	North Egypt	1,100,000	Earthquake
1290	Northeast China	100,000	Earthquake
1556	Central China	830,000	Earthquake
1693	Sicily	300,000	Earthquake

1703	Honshu; Japan	200,000	Earthquake
1730	Hokkaidu; Japan	137,000	Earthquake
1731	Beijing ; China	100,000	Earthquake
1737	Calcutta; India	300,000	Earthquake
1779	Northern Iran	200,000	Earthquake
1887	Eastern China	900,000	River Flood
1920	Central China	200,000	Earthquake
1923	Tokyo	142,000	Earthquake
1927	Central Chna	200,000	Earthquake
1970	Bangladesh	266,000	Cyclone
1976	Northeast China	240,000	Earthquake

The Holy Quran has identified the root cause of many of such kinds of natural disasters, as mentioned above, in the following verse;

إِنَّ اللَّهَ لَا يَظْلِمُ الْوَجْهَةَ شَيْئًا وَكَانَ الْوَجْهَةُ أَنْفُسَهُمْ يَظْلِمُونَ

“Verily, Allah does not deal unjustly with man in any way: it is man that does unjust to his own soul.” (10:44)

Aqaid Class 9 - Lesson 10

Causes of human sufferings and natural disasters - Divine warnings to turn back to our Lord

If we study carefully the painful incidents of our life that occurred in some specific circumstances and judge them in context of our behavior, we can realize that most of these painful events were the milestone of our progress. Many times it has happened that a sudden shock or blow in our life becomes the turning point. These mild punishments are just to discipline us in order to save us from severe punishments. Those who are mindful they take the advantage of such occurrence and change their behaviors, but those who are not watchful they just cry and complain and finally meet even more severe consequences of their heedless attitude.

We find many people who have very smooth and comfortable life forget their Lord and a sudden undesirable event wakes them up from their deep sleep. A plain and easy living is just like driving on smooth highways in a pleasant night. If the driver is not warned in time by a slash, he will certainly face a dreadful accident. This is why in modern highways engineers fix artificial light barriers at regular short distances just to prevent sleeping during the long driving. *Thus ups and downs and hardships in life also serve the same purpose and keep us attentive to escape deadly events.*

The Holy Quran rejects such heedless people who do not take lessons from their sufferings.

قُلُوا إِذْ جَاءَهُمْ بَأْسًا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَسْمُكُونَ

“We afflicted them with calamities and misfortunes so that they might humble themselves, but their hearts were hardened (6:43)

Thus hardships and painful events can have many different causes and it is not fair to consider them punishment without proper identification. Moreover in most of the cases there are many blessings of Allah in our sufferings as they energize and stimulate our spirit and intensify our efforts.

Even the natural disasters such as earthquakes, droughts, floods, wars bring many significant changes in our physical world and society.

A poisonous snake seems to be a very dangerous enemy of mankind, but its poison which can kill a careless person, is used as a medicine to save the lives of thousands of people.

Aqaid Class 9 - Lesson 11

Nabuwwat - Prophethood

Miracles - visible sign of prophethood.

When a person makes a claim, it is his duty to give a satisfactory proof in support of his claim. For example, when the ambassador, who is the nation's highest-ranking diplomat in the country, arrives to take charge of his office, he first delivers authentic papers certifying his position. The government of that country will never entertain any person in that capacity unless he shows valid credentials as an evidence of his candidacy for that position. The same rule applies for Prophethood.

Thus, if a person claims that he is the Prophet of God, it is his religious duty to show satisfactory evidence in support of his statement. In Islamic terminology, such evidence is known as miracle or Ayat, meaning sign of Prophethood. Quran confirms that, every Prophet sent by Allah Taala was endowed with some kind of supernatural power by means of which he was able to demonstrate one or more miracles to prove his Prophethood.

What is the difference between Prophet and a scientist?

There is a sharp difference between a scientist and the Prophet. In fact, there is no comparison. However, for the sake of understanding the unparalleled position of the Prophet, few basic differences are being mentioned here.

1. A Prophet demonstrates miracles to prove his Prophethood. A miracle is a certain act which can puzzle the people and that act can not be done by anyone else. A scientist can also demonstrate something which can puzzle the people, but that act can be performed by many other scientists of his caliber. No scientist has ever shown anything which was impossible by other scientist to perform.
2. The Prophet tells about the future or about the unseen which has never been proved wrong. Scientists also tell many things about future on the basis of certain knowledge and experiments, but many of their reports have been proved wrong by other scientists.
3. Scientists have extraordinary talent, sharp memory, and incredible thinking faculties. They have designed Electron microscope of tremendous magnifying power to see an object as small as 1/ 250,000,000 inch. They have also designed high power telescope to see extremely distant objects. Scientists can see with these powerful tools of penetrating eyes, inside the invisible atom and

the outermost galaxy. But despite these powerful instruments at their disposal, they can not see what happens inside the grave, and what will happen after the death. Whereas, the Prophets have a quite different power - that is of receiving the absolutely accurate news from a totally invisible world — a world which will always remain outside the range of highly sophisticated telescope or microscope.

All great prophets were given some kind of miracle to establish their authority over the people of their nation. These miracles were in accordance with the specialization of their time. For example, Hazrat Musa was given the miracle of serpent to beat the magicians who were specialist in camouflaging the ropes as snakes. Hazrat Isa was bestowed with a miracle of giving life to the dead people, and curing the born blinds. In his time, the Greek medicine was at its peak.

The miracle of the Holy Prophet (sws) - The Quran - is a miracle for all nations that will emerge from time to time until the Doomsday. Thus, Quran will remain a challenge in every field of study and every sphere of specialization.

Thus, the scientists can do a lot of useful work if they wholeheartedly recognize the Prophets as their teachers.

Aqaid Class 9 - Lesson 12

Nabuwwat - Prophethood

Basic message of all Prophets -Tawhid and Day of Judgment.

Quran has confirmed that the basic message of all the Prophets was the same. This shows that there has been only one single religion, Islam, from the beginning.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ
مَنْ يُكْفِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ الْرُجُوعِ ﴿٣٦﴾

Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part there of. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return. (13:36)

- Hazrat Nooh (as) taught his nation about Tawhid and the Day of Judgment.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ
إِن لَّا تَتَّبِعُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْقِيَامِ

"We sent Nooh to his people (with a mission), I have come to you with a warning: that you serve none but Allah. Verily I do fear for you the penalty of a grievous day." (11:26)

- Prophet Ibrahim (as) conveyed the message of Tawhid to his people.

وَابْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

"And Ibrahim said to his people: serve Allah and fear Him: that will be best for you if you understand." (29:16)

- Prophet Hud gave the same message to his nation.

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ إِن كُنْتُمْ إِلَّا مُقْتِرُونَ

“To the Ad people (we sent) Hud, one of their brethren, He said: “O my people! worship Allah! you have no other god but Him”. (11:50)

- Hazrat Saleh reminded the same message of Tawhid to his people.

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَسْرَجَكُم بِهَا فَاسْتَفِرُّوهُ ثُمَّ تَوَبُّوا إِلَيْهِ إِن رَّبِّي قَرِيبٌ مُّجِيبٌ

“To the Thamud People (We sent) Salih, one of their own brethren. He said: “O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer.” (11:61)

- Hazrat Shu’ayb revised the same lesson of Tawhid during his time.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ

“To the Madyan people (we sent) Shu’ayb, one of their brethren: he said: O my people! worship Allah: You have no other god but Him.”(11:84)

- Hazrat Yusuf reminded the same message of Tawhid.

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ
وَأَنْبَتُ مِلَّةَ آبَائِي لِإِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَن نُّشْرِكَ بِاللَّهِ مِن شَيْءٍ ذَلِكَ مِن فَضْلِ اللَّهِ
عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

“I don't follow the ways of people who don't believe in Allah and deny the Day of Judgment. I follow the ways of my fathers - Ibrahim, Ishaq, and Yaqoob. We must never serve any beside Allah.” (12:37, 38)

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

“The command is for none but Allah: He has commanded that you worship none but Him: that is the right religion, but most men don't understand” (13:40)

Hazrat Musa was given the same message to deliver to his nation. “We gave Musa the Book, and made it a guide to the children of Israel (commanding) ”Take not other than Me as your Lord”

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَلِيِّ ﴿١٦﴾

“Allah! there is no god but He - Lord of the throne supreme” (27:26)

Thus, the core content and the basic message of all Prophets was one and the same - Tawhid and the Day of Judgment. This is also the fundamental message of the Holy Prophet (sws) and the basic teaching of Islam.

All Prophets have successfully completed their mission of conveying this great message and no one from the nation of any prophet can give any excuse of committing any kind of Shirk.

Aqaid Class 9 - Lesson 13

Imamat - Leadership

Why Imam must be appointed by Allah and not by the public.

As we have mentioned that there are two different beliefs in Muslims about the successor of the Holy Prophet (sws).

- ◆ Sunnis believe that Abu Bakr is the successor of the Holy Prophet (sws) and that he was given this position by some people. Then Abu Bakar nominated Omar as his successor before his death. And Omar formed a committee of his choice to elect Osman as his successor. Finally after the assassination of Osman, a large number of people selected Ali as their leader.
- ◆ Shias strongly believe that Hazrat Ali (as) is the successor of the Holy Prophet (sws) and that he was given this position by Allah. Hazrat Ali was the first Imam and the true successor of the Prophet and then each preceding Imam nominated a new Imam in accordance with the Divine will.

Let's examine these two different beliefs of Muslims in a rational way.

1 - We all know that all Prophets were appointed by Allah and not by public. Just as Allah appointed special persons to convey His message and gave them special powers and talents, the persons who were given the difficult task of continuing the Prophet mission should also be appointed by Allah and not by people's election or selection.

2 - All Prophets are infallible and therefore their successors should also possess this quality. If the successor is not the most capable person after the prophet than he would not be able to interpret the Divine message properly

Thus Allah knows better who is capable to conduct His mission after the Prophet and people can never elect the right person to guide themselves.

In all Universities, Colleges and Schools, teachers are always appointed by the higher board and not by the students.

Thus, Imam or the successor of the Prophet must be appointed by Allah, if people chose their spiritual teacher, as they themselves are spiritually imperfect and inferior, they will commit mistake in their selection and as a result of this wrong selection, the Divine mission will be misinterpreted.

We, therefore, conclude rationally that the successor of the Prophet should be appointed by Allah who should be the most perfect person of all time in all respects in order to guide every person.

History reveals without any doubt that Hazrat Ali was the only person in the whole Muslim Ummah who was the most suitable person to carry out the duties of the successor of the Holy Prophet (sws).

What were the basic criteria of the appointment of successor?

Prophet did not appoint Hazrat Ali as his successor because he was his cousin brother, or son-in-law or closest associate. Quran has confirmed that Prophets never do anything by their choice but always obey Allah's command.

Thus, the appointment of Hazrat Ali as the successor of the Holy Prophet and as the first Imam of the entire mankind was made by Allah, the Lord of the universe. It is not difficult to understand why Allah(swt) appointed Hazrat Ali, because Allah's work is always based on wisdom and justice.

The basic criteria of Divine Khilafat is clear from the following verses of the Holy Quran.

وَأذْ قَانَ رَبُّكَ لِمَلَائِكَةِ إِيَّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
فَالَوْ أَن جَعَلُ فِيهَا مَنْ يَفْسُدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُحِيبُ بِحَمْدِكَ وَتُقَدِّسُ لَكَ قَالَ إِيَّي أَعْلَمُ مَا لَا تَطْمَئِنُّونَ
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ
قَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
قَالَ أَلَمْ أَقُلْ لَكُمْ إِيَّي أَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ آدَمُ أَنْبِئِهِمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَاءِ

1. "And (remember) when your Lord said to the angles: "Verily, I am going to place on the earth one that shall be my Deputy, they replied, will You put there one that will do evil and shed blood He (Allah) said: I know what you do not know. He (Allah) taught Adam the names of all things and then set them before the angels, saying: tell Me the names of these if what you say be true. Glory to You, the angels replied, we have no knowledge except that what you have taught us. You alone are wise and Knowing. Then He said to Adam: Inform them of their names, And when Adam had told them of their names, He (Allah) said : Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you conceal " (2:30-34)

أَلَمْ تَرَ إِلَى الْبَنِي إِسْرَائِيلَ إِذْ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ إِنَّ اللَّهَ لَخَلِيفَةٌ فِي سَبِيلِ اللَّهِ
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ
عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ
عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

2. "Have you not thought about the group of the children of Israel after (the death of) Musa, when they said to a Prophet (Samuel) of theirs, Appoint for us a King and we will fight in the way of Allah....."

“And their Prophet (Samuel) said to them, “Indeed Allah has appointed Talut (Saul) as a king over you”. They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth. He said: Verily Allah has chosen him above you and has increased him abundantly in knowledge and physical strength.. And Allah grants His kingdom to whom He wills, And Allah is All- Sufficient for His creature’s needs, All-Knower”. (2:247)

From the above three verses of the Holy Quran, we can arrive at the following conclusions:

- ◆ Imams and Khalifas are always appointed by Allah, and not by the public.
- ◆ Imamate and Khilafat-e-Illahiaa are such high ranks that even angels are not qualified for those positions.
- ◆ Pure Knowledge and powerful physique are the most essential requirements for holding these high ranking positions.
- ◆ In no circumstances, the Khalifa or Imam can be the one who had ever been the polytheist.

After viewing the above mentioned pre-requisite conditions for the Imamate or Khilafat, one can easily conclude that, no one except Hazrat Ali (as), was the legitimate candidate for the position of the successor of the Holy Prophet (sws), the Khilafat-e-Illahiaa.

All historians and scholars, both Shia and Sunni, say without any difference of opinion that:

1 - Hazrat Ali was the most knowledgeable person after the Holy Prophet (sws). The hadith, “I am the City of Knowledge and Ali is its Gate.” has been recorded by all the traditionalists and historians.

2 - Hazrat Ali (as) was the bravest person in the Prophet’s army. History of Islam is full of his great achievements in the battle fields. The victory in the battle of Uhad, Khandaq and Khaybar is accredited solely to him.

3 - Hazrat Ali (as) was the only person who, like the Holy Prophet (sws), never committed Shirk or worshipped idols or prostrated before anyone else other than Allah . His special title Karamallahu wajha means, the one whose forehead never bent in front of any deity, except Allah.

CORE CONCEPT.

Imamate has been a very controversial issue among Muslims.

Sunnis believe that Holy Prophet did not say anything about his successor and left the world without any declaration or guidelines. Shias say that there are many hadiths of the Holy Prophet which prove that He made an explicit announcement about his successor.

Apart from the many ahadith of the Holy Prophet in this effect, Shias argue, it is a matter of common sense that the Prophet can not ignore such an important issue of

succession and leave his Ummah without saying anything about his successor. Appointment of successor to lead the Ummah after his death was his religious and legal obligation, so how can he leave the world without completion of his assignment. Thus declaration of his successor was the part of his official work ?

It is mentioned in all history books that Abu Bakar, and Omar made all necessary arrangements of their choice about their successors before their deaths, then would it not be a matter of serious concern if the Holy Prophet had left this most important issue without any judgment?

Thus Shias openly disagree with Sunnis on this issue and strongly believe that the Holy Prophet explicitly mentioned about his successor and he was none other than Hazrat Ali(as), the most exalted person after the Holy Prophet (sws).

Moreover, all Muslim (both Shia and Sunni) scholars agree without any dispute that:

1- Hazrat Ali (as) was the most learned person after the Holy Prophet (sws).

2- Hazrat Ali (as) was the only person after the Holy Prophet (sws) who had never worshipped anyone other than Allah. He is the only one among the companions of the Holy Prophet (sws) who has the title Karram Allah-o wajah meaning one whose forehead never bent in front of anyone except Allah.

Thus, Hazrat Ali (as) was the most capable person after the Holy Prophet to lead the Muslim Ummah and to preach the Divine message of Tawhid.

Aqaid Class 9 - Lesson 14

Imamat - Leadership

Doctrine of the Imamate

We believe that the Imamate is one of the fundamentals of Islam (usul ad-din), and that man's faith can never be complete without belief in it.

It is wrong to imitate our fathers, family or teachers in this matter, even if we respect them, for it is just as necessary rationally to consider the Imamate as it is to consider tawhid and nubuwwah.

If a man does not believe in it, and supposes that it is not a fundamental of Islam, he should, nevertheless, examine the concept of the Imamate, if only to clear himself of responsibility in this matter.

The reason for this consideration is that, since we do not receive commands concerning our religious duties directly from Allah, we must refer in this matter to someone in whom we can trust, by following whom we may be sure that we will not be held responsible by Allah for having committed errors. According to our belief, the members of the Household of the Prophet fulfill such requirements.

We believe that, just as it is necessary for Allah to send someone as a prophet, so it is also necessary for Him to appoint an Imam. It is necessary that at all times there should be an Imam to represent the prophet, and that he should perform the duties of the prophet, such as guiding the people, and showing them the way of goodness and prosperity in this world and the next.

He ought also to hold the highest position as a public authority in all aspects of people's lives, so that he may cause Justice to increase among them and eliminate enmity and oppression from between them. The Imamate is therefore a continuation of the prophethood, and the reasoning which proves the former's necessity is the same as that which proves the latter's.

It is for this reason that we may say that the appointment of someone as Imam can only be accomplished by the Will of Allah through the Prophet or through the previous Imam. People cannot choose someone as an Imam because they have no authority to do so, and, should they seek to depose him:

"He who dies without knowing the Imam of his time, it is as if he dies in jahiliyyah (the time of ignorance)".

It will be seen from the above that it is impossible for there to be a time without an Imam appointed by Allah, and that it makes no difference if human beings deny him or not, help him or not, obey him or not, or if he is absent from people's sight. Just as the Prophet was absent from people in the cave and in the mountain pass, so is it possible

for the Imam to be absent. It also makes no difference, logically, if the absence is long or short. Allah has said:

And there is a guide for every people. (13; 7) And

There is not a nation but a warner has passed among them. (35; 24)

Doctrine of the Infallibility of the Imam

We believe that, like the prophet, an Imam must be infallible, that is to say incapable of making errors or doing wrong, either inwardly or outwardly, from his birth to his death, either intentionally or unintentionally, because the Imams are the preservers of Islam and it is under their protection. Their position in regard to Islam is the same as the Prophet's, and the reasoning which necessitates their infallibility is the same as that which necessitates the Prophet's infallibility, and there is no difference between them in these matters.

Doctrine of the Attributes of the Imam and Knowledge of the Imam

We believe that the Imam, like the prophet, must be the best among mankind, and that he must excel in all human qualities, such as bravery, generosity, chasteness, truthfulness, justice, prudence, reason, wisdom and morality.

The reason for this is the same as that which we gave for the prophet's superiority. He derives his education, the Divine commandments and all his knowledge from the Prophet or from the previous Imam.

When a new question arises, he knows the answer from Divine Inspiration through the pure mind that Allah has given him. If he gives attention to some matter in order to know it, he will obtain a perfect understanding with no error, for the Imams do not derive their knowledge from methodological reasoning, or from the teachings of men of knowledge, although it is possible for their knowledge to be increased and strengthened. For the Prophet said: "O Lord, increase my knowledge!"

It has been shown by psychological investigations that every man has, during his lifetime, one or two moments in which he is able to understand something by intuition. In fact, this is a kind of inspiration from Allah. This power has not been given to mankind equally, but in different degrees, according to their capacities. At such a time the human mind is capable of discovering certain facts without thinking or reasoning, and without guidance from someone else. Everyone acknowledges this condition from his own personal experience many times during his life.

Therefore it is possible that a human may attain to the highest degree of this state, one which both ancient and contemporary philosophers have described. We maintain that the powers of the Imams to receive inspiration have reached the highest degree of excellence, and we say that it is a Divinely-given power.

By this means the Imam is able to understand information about anything, anywhere, and at any time, and he understands by means of this Divinely -given power at once, without recourse to methodological reasoning or guidance from a teacher. When he desires to know about some matter, it is reflected in his pure mind as if in a polished mirror.

It is clear from the histories of their lives that, like the Prophet, the Imams were not trained or taught by anyone at all, not even in reading and writing, from their childhood's to the maturing of their minds. No author or teacher was seen to instruct one of them, but they were incomparable masters of knowledge, so that they were never asked about any problem without being able to answer it immediately, and they never said that they did not know. They never required time to consider a question before replying.

In comparison with this, it has never been said of any Islamic scholar, narrator or scientist, in his biography, that he did not study or was not educated by some other scholar, or that he never had any doubts about any problem, for human nature has always been thus.

The Faith of Shi'a Islam

By Muhammad Rida al-Muzaffar

Aqaid Class 9 - Lesson 15

Qiyamat - Doomsday

Vigorous shaking of the earth.

Vigorous shaking of the earth may be caused due to the combined effect of powerful earthquake, disturbance in the gravitational equilibrium of the earth - sun - moon and other planets in the solar system. It is possible if a giant asteroid or any other heavenly body of an extremely large mass strikes the earth and pushes it out of its orbit. The earth will start shaking vigorously as a result of being hit by the massive asteroids and also due to the expulsion from the orbit. Ground shaking by the normal earthquake causes huge structures to sway from side to side, bounce up and down, and move in other violent ways.

وَيَوْمَ نُسِطُ الْجِبَالَ كَأَنَّهَا غَدِيرٌ يَجْرِي وَيَجْرِي الْأَرْضُ بَارِزَةً وَحَشَرْنَا هُمْ فَكَم تَقَادِرُ مِنْهُمْ أَحَدًا

“One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them”. (18:47)

إِذَا رُجَّتِ الْأَرْضُ رَجًا وَيُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾

“When the earth is shaken with a (violent)shock, and the mountains crumble away and scatter abroad into finest dust”. (56:4-5)

Quranic Reference : [22:1, 56:4-5, 18:47, 73:14, 79:6-7, 99:1.]

All oceans will boil and catch fire.

The fire in oceans has been scientifically explained by Prof. S.B Mahmood in two ways.

- 1 - Violent release of red hot lava beneath the sea due to the volcanic activity.
- 2 - There is a large amount of hydrocarbon in the interior of the earth. As it is highly explosive in nature, it can easily catch fire beneath the sea beds during the massive earthquakes. When it happens, the oceans will become the fireballs.

Also, an earthquake on the ocean floor can ignite the under-sea-petroleum reservoirs, which on explosion can cause fire in the oceans.

Quranic Reference : 81:6, 82:3-4

The earth will pour out its entire contents.

This may be the result of earthquakes and volcanic eruptions. Earthquake usually begins deep in the ground in a range of 70 to 700 kilometers beneath the surface of the earth. Powerful earthquake will throw out the contents of the earth with pressure.

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذَلَّتْ لِرَبِّهَا وَحَسَّتْ ﴿٥﴾

“When the earth is expanded and casts out all that is within it and becomes empty, obeying its Lord as it must do”. (84:4)

Quranic Reference : [99:1-2, 84:4-5, 99:3, 99:4-5,86:9, 100:10.

The earth will be pounded and pounded again and again.

The earth is revolving around the sun in its orbit and also spins on its own axis. The centrifugal force and electrostatic force keep the earth in equilibrium. The disturbance in these forces will cause imbalance in the earth’s motion.

Quranic Reference :[56:4,69:14,89:21]

The normal atmosphere of the earth will be filled with suffocating smoke.

The combined effect of massive volcanic eruption, gaseous material from the heavenly bodies and the bombardment by meteorites may fill the earth’s atmosphere with dust, porous glassy matter and mixture of gases. Volcanoes release gases like carbon dioxide, sulfur dioxide, hydrogen sulfide, hydrogen chloride, hydrogen fluoride, carbon monoxide and water vapors. These volcanic gases go up to the 15 kilometers height in the stratosphere.

فَارْتَبِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ يَنْشَأُ الْكُفَّاسَ هَذَا عَذَابٌ أَلِيمٌ

“Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible”.

The Holy Prophet said:

“Dukhan refers to the smoke which will be seen on the day of judgement.” This is a warning to those who reject the true faith. They will see smoke every where on the day of reckoning. It will envelop them as a grievous penalty.

Quranic Reference : [44:10-11]

Aqaid Class 9 - Lesson 16

Qiyamat - Doomsday

The sun, planets and the moon will collide with each other.

There are many possible explanations.

1- All heavenly bodies are floating in their respective orbits under the influence of gravitational and other kinds of forces. The disturbance in the equilibrium of these acting forces will bring the heavenly bodies out of their orbits. Inevitably they all will start colliding with each other.

2- After the sun becomes a red giant, it may explode and the debris may be blasted into space.

3- The sun and its planet are in equilibrium. When the nuclear fuel of the sun would be exhausted, the planets including our earth will fall into the sun.

إِذَا الشَّمْسُ كُوِّرَتْ

“When the Sun is folded up” (81:1)

Quranic Reference : [84:4-5, 99:2-3, 75:8, 75:9. 44:10-11]

The dazzling light will blind the eyes.

إِذَا بَرِقَ الْبَصَرُ

“So when the sight becomes dazed”. [75:7]

The galaxies will be split asunder.

Once the precise equilibrium of the universe is disturbed, billions of stars and planets will crash into one another filling the space with gases.

وَيَوْمَ تَشُقُّ السَّمَاءُ بِالسَّمَانِ وَتُرَادُّ الْمَلَائِكَةُ تَنْزِيلًا

“A day, when the heaven splits asunder, with a dazzling white cloud, and the angels ascend in continuous stream.” (25:25)

Quranic Reference: [25:25, 55:37, 69:15, 73:18, 77:9, 78:19, 82:1, 84:1-2.]

The stars will disintegrate and will be scattered into dust balls.

In the receding universe, stars, embodied in white hot space will start to boil, then explode. The stars will disintegrate and their atoms will be smashed to pieces.

Quranic Reference: [77:8, 81:2, 82:2,70:8, 55:37]

The galaxies will shake vigorously and the entire space will be filled with gaseous material.

It would be the scene of a contracting universe. Galaxies will be full of turbulence as the stars would be crashing into each other, spewing out hot plasma gases, space filling up with smoky radioactive particles, the skies littered all round with the radioactive debris. Thus, when clusters of galaxies containing billions of stars will collide with each other, the entire space will be filled with their radioactive gaseous materials by nuclear blasts.

Quranic Reference: [52:9, 44:10, 39:68]

Aqaid Class 9 - Lesson 17

Re-appearance of Imam Mehdi (as)

A powerful Empire behind the iron curtain - 2

Also, there is a lot of talk going on for years about the mysterious unidentified flying objects (UFO).

What is the reality of these objects?

Scientists define these objects as something unidentified that has no obvious explanations. It means that these objects are the product of such highly developed technology that the world's top scientists can not understand them and, therefore, they are not able to identify them. Indeed, in such circumstances, any kind of scientific explanation is out of question. Let us see first what these unidentified objects are?

Here is the full report from the World Book Encyclopedia.

“People have reported aircraft, missiles, satellites, birds, insects, and weather balloon. Investigators can explain all but a small percentage of UFO reports. The remainder may be due to an unknown phenomenon or merely to limitation in human perception, memory, and research.

In 1952, the United States Air Force, in a program called Project Blue Book, investigated about 12000 UFO reports to determine whether UFO's were a potential threat to national security. In addition, from 1966 to 1968, the Air Force sponsored an independent study of UFO's by scientists at the University of Colorado. The Colorado scientists advised the Air Force that further study of UFO's was not likely to produce useful information concerning a security threat. As a result, the Air Force ended Project Blue Book in 1969.

Many people throughout the world believe that UFO's are spacecraft from other planets. Accounts of encounters with alien visitors have appeared in numerous books, newspapers, motion pictures, and TV programs. Some people have even reported that they have been abducted by aliens”.

Reviewing and analytically judging all these international reports viz., the Bermuda Triangle, Unidentified Flying Objects (UFO), and authentic narrative accounts of many religious people recorded in reliable books such as the one by Muhammad bin Ali Alawi

in his book 'Al - Najmus Thaqib' about the Jaziratul Khadhra, (the Green Island), we can rationally arrive at some useful conclusions.

1. That these groups of islands, Green Islands or Bermuda Islands, may be occupied and governed by the Holy Imam Al- Mehdi (as) and his people, where he has established a powerful Islamic government.
2. The Imam's country is totally invisible and is protected and monitored by computerized electromagnetic devices that produce intense light beams. There are some highly sensitive clockwork equipments, which can accurately ascertain the identity of all the passing ships and airplanes. As reported above, they allow many ships and airplane to go while stop some in accordance with the programmed instructions to divert them to the desired destination for reason not known to us. Some pilots who were allowed to escape say that they believe the country has highly developed technology which can easily destroy or interfere all kinds of ships, airplane, radar and electronic navigational systems.
3. The Imam's country, behind the iron curtain, is immensely developed in science and technology.

They have highly advanced aircrafts, missiles, artillery shells, satellites, and many other kinds of nuclear devices. According to the UFO reports, they have powerful long range-bomber aircrafts which are designed to launch an attack from great distances on specific targets in any part of the world.

The peculiar birds and insects (UFO's objects) witnessed by many people may be these long-range bomber aircrafts.

Quran has mentioned these kinds of ballistic missiles sent by Allah to destroy the big army of the elephant which came from Yemen under the command of Abrahah Al-Ashram to frighten the Muslims and to destroy the Kabah at Makkah.

أَلَمْ تَرَ كَيْفَ قَعَلْنَا بِرَبِّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾
وَأَرْسَلْنَا عَلَيْهِمْ طَيْرًا أَبَابِيلَ قَرَّبَهُمْ بِحِجَابَةٍ مِنْ سَجِيلٍ فَجَعَلْنَاهُمْ لَعْنَةً يُكَلِّمُهَاكَ فَهُمْ قَوْمٌ لَاقِلُونَ ﴿٣﴾

“Have you not seen how your Lord dealt with the companions of the elephants. Did he not make their plot go astray?

And He sent against them Flights of Birds. Then He made them like an empty field of stalks of which the corn has been eaten up by cattle.” (105:1-5)

These few samples of Imam’s world, i.e., the UFO’s, have demonstrated the fact that the so called Super Power of this world and their allies are far behind in scientific and technological advancement. The scientists of this world can not even understand the level and standard of Imam’s technology. This is why they call these technological products unidentified objects, meaning something beyond comprehension.

As mentioned above, several teams of specialists from different countries have made all possible efforts to know the origin of these flying objects. We know that different kinds of satellites such as weather, communication, navigation, space and earth observation satellites are constantly monitoring the world from space in all sides and at all times. The US military satellite - often called as “Spy Satellite”- can detect the launch of missiles, the course of airplane in air and the movement of any kind of flying object. But despite this tight security of the planet, no one knows from where these different kinds of flying objects are coming. Out of frustration, some scientists said that they may be from any other planet. But the unmanned space crafts have already confirmed that there is no possibility of any kind of life in any of the planet.

Aqaid Class 9 - Lesson 18

Third Phase of Our Existence Life After Death

How does a soul live in Barzakh?

Immediately after death, we will find ourselves in an entirely new world. How would be this world and what will be the nature of life there?

From Quran and hadith, our ulema explains that immediately after death, man enters a new stage of life in which he feels everything. i.e., after the death, the body becomes motionless and useless, but the soul does not die and the sense of feelings remains. The soul of the dead person feels both pain and pleasure. But the pain and pleasure in barzakh depends on the conduct of the previous life.

The place and the living conditions in the barzakh will be different for different people. The Holy Prophet (sws) said: Grave is the first encounter with the events leading to the Resurrection. If one finds it easy, his future will also be secured, but if this is not good for him, then the remaining events of the resurrection might be even worse for him. Allama Mutahhaeri has mentioned 15 verses of the Holy Quran which tell about the nature of life in barzakh.

We can send gifts and presents to our dear relatives and friends who live in barzakh. The meritorious deeds performed by the relatives of the dead person with intention that their reward should go to his dead relative reaches him and makes the dead person happy.

If alms and charities are given with an intention that their reward should go to one's departed father, mother, brother, husband, wife, friend, teacher, or anyone else, these charities in form of gifts are delivered to the concerned deceased person. This makes him cheerful and happy. Similarly if anyone performs salat, fasting, tawaaf of Kaaba, hajj, or any other mustahab act on behalf of a dead person, its reward goes to him and make the dead person blissful.

It has been advised that those who have displeased their parents during their lifetime should take the advantage of this privilege. They should do something to please them after their death if they did not please them when they were alive.

Wadi-e-Salaam

This is the resting place of the good souls. The good practicing Muslim is transferred after the Questions - Answers session to a place known as Wadi-e-Salaam. Here, he would meet many of his relatives and friends who died before him and were housed here because of their good deeds.

They see the delights of the paradise throughout this period in reward of their exceptionally good deeds.

The Valley of Barhut.

This is the place where the souls of the non-believers, polytheists, infidels and rejected people are transferred immediately after the death. The new dead man will find many of his dead relatives; friends and followers camped there in miserable conditions. All of them, i.e., their souls, will live there until the day of resurrection.

Although the final accountability and the punishment of the dead person will be on the Day of Judgment, but the souls of the rebellious people like Firaun, Namrood, Yazid and other enemies of the Prophets and Imams will be exposed to the punishment soon after their death

Aqaid Class 9 - Lesson 19

Fourth Phase of Our Existence Life after Resurrection

Resurrection

The last phase of our existence, and the second stage of the life after death is Resurrection. This will be the beginning of the life that has no end i.e., the eternal life. This is the end of which there is no end.

In the Holy Quran, Resurrection has been described by various characteristic names, each gives a definite explanation of the event related to the Resurrection. Though, a lot of Quranic verses and ahadith of the Holy Prophet (sws) and Imams (as) are there to enlighten us about the events that will take place one after the other, but still the complete picture of resurrection is beyond our comprehension. It is a very vast subject. The words, terms, and expressions that we have in the vocabulary of all the spoken languages are not sufficient to encompass the variety of things related to this subjects.

Day of Judgment

The Day of Judgment is the fundamental article of Islamic faith. This is the basic reason of resurrection. It is the day when every person, who lived anywhere and at any time, will be brought to the Divine Court for final judgment. Allah Subhanahu taala Himself will be the judge and will decide the ultimate fate of every individual. We are repeatedly reminded this truth in Surah al-Fatiha which we recite daily at least 10 times in prayers.



“Master of the Day of Judgment” (1:4)

There shall be absolutely fair and impartial judgment. Quran has repeatedly said that there will be no injustice at all. Hence, on the Day of Judgment, Allah will establish a real Supreme Court where nothing but justice will prevail. However, Allah is Just but His mercy always over shadows His justice. He will pay 10 times or even more against one good deed, but will give one punishment for one evil or will forgive.

Court Procedure:

This will be a unique Court of Justice, where no one can deny from what he had done. Quran confirms;

يَوْمَ تَشْهَدُ عَلَيْهِمُ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَمْعَلُونَ ﴿٢٤﴾
يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيُعْطُونَ آلَ اللَّهِ حَقَّ الْحَقِّ الْحَسِينُ ﴿٢٥﴾

“On the Day when their tongues and their hands, and their feet will testify against them about their actions. On that Day Allah will pay them back their just dues, and they will realize that Allah is the truth.” (24:24-25)

Allah (swt) has prepared a written record of every individual. This written record will be given to him on the Day of Judgment. Quran clearly states on this matter.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْرِهٖ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَاقُؤُا سُورًا

“The works of each man, We have bound about his neck. On the Day of Judgment, we shall confront him with a book spread wide open, saying: Read your book, enough for you this day that your own soul should call you to account”. (17:13)

This confirms that a Video film of our whole life is being prepared and on the Day of Judgment, Allah (swt) will give the same Video cassette to us to see everything which we had done in this world.

Quran says:

“O woe unto us! what is about this book: it had not left any small or big thing without recording it thoroughly.”

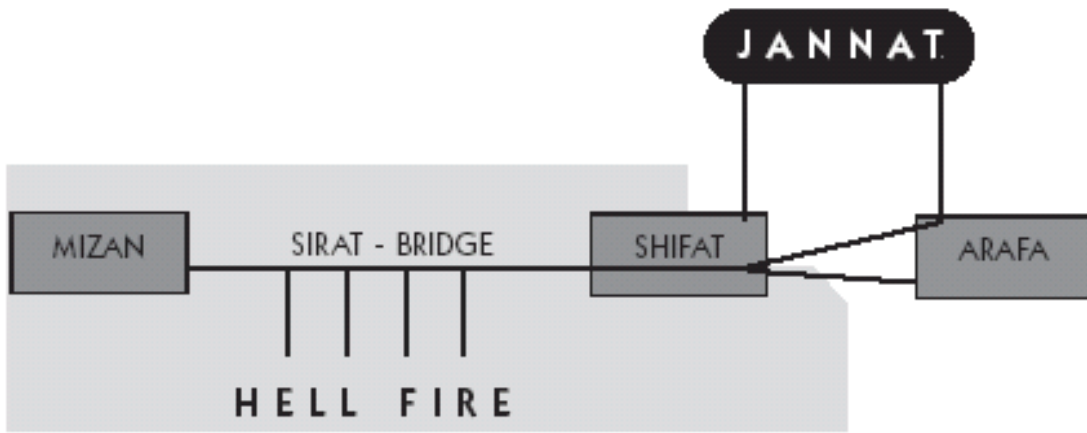
Imam Jafar as - Sadiq (as) said;

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

The description of Amaal Book (Nama-i-amaal) in Imam’s hadith gives a clear picture of Video Recorder. 1400 Years ago, no better description than this was possible. Today, after the discovery of video cameras, computers and televisions , everyone of us can understand that how truly Quran and ahadith have told us about the events that will occur in future in this world and hereafter.

وَلَا يُتَّقُونَ لَنَقَّ حَنِيْرَةً وَلَا كَبِيْرَةً وَلَا يَقْلَمُونَ وَادِيًا إِلَّا كَتَبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَمْعَلُونَ

Nor could they spend anything (for the cause) - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best (possible reward).



The good people will be given their book in their right hands and will be asked to proceed to Jannat, while the bad people shall get their book in their left hands and will be thrown out into the Jahannum.



Aqaid Class 9 - Lesson 20

Fourth Phase of Our Existence Life after Resurrection

Shifaat - Intercession

Siraat

Jannat and Jahannum

In each Jannat, there are millions of classes. The lowest class of Jannat will be billions times better than the most precious and most beautiful city of this world.

- Jahannum - Hell Fire.

Jahannum is the house of all kinds of miseries and painful things. It is a place where disgrace and rebellious people will live to face many different kinds of punishments.

As no one can imagine the blessing of Jannat, no one can also imagine the torture and pains of Jahannum. Quran has described some of the miserable conditions of Jahannum in order to avoid it by all means.

Names of Jahannum

Jahannum has also many different names and each name reflects a peculiar kind of misery.

Some of these names are as follows.

1. Ludha - House of fire. Electric furnace.
2. Jaheem - House of Fire. Full of burning charcoal.
3. Hutamah - A furnace of its own kind. It will grind the bones into ashes.
4. Hawiyah - A miserable house.
5. Saqar.
6. Saeer - Blazing fire.
7. Jahannum.

Aaraf

Aaraf is a huge mountain between the Jannat and Jahannum.. Those people who are neither in Jannat nor in Jahannum will stay here for some definite period of time.

Aqaid Class 9 - Lesson 21

Doctrine of the Return (raj'ah)

In this question the Shi'a follow what has been said by the Household of the Prophet: that Allah will cause people to return to this world in the same form as they were before; that He will distinguish between the righteous and the wrong-doers, and between the oppressed and the oppressors; and that this will take place during the time of the Mahdi. Allah will not cause anyone to return unless he has attained a high degree of faith or has sunk deep into corruption.

After this they will die again, and on the Day of Resurrection they shall be raised again to be rewarded or punished, for Allah has mentioned in the Qur'an the desire of these people who have come twice into this world to come yet a third time in order to repent of their sins.

They shall say: "Our Lord! Thou hast caused us to die two deaths, and Thou hast given us twice to live; now we confess our sins. Is there any way to go forth?" (40; 11)

Truly the Qur'an came to proclaim raj'ah in this world, as did many traditions from the house of Infallibility, and all the Imamites believe this, except a few .who have interpreted the pronouncement on raj'ah as meaning that the government will return to the Household of the Prophet together with the power to forbid and command, and that this will be when the Awaited One reappears, without involving the return of people or the giving of life to the dead.

Belief in raj'ah is considered among the Sunni to be repugnant, and they deem it a heretical belief. Their collectors of ahadith considered one who had transmitted ahadith about raj'ah to be discredited, and cast aspersions on the characters of such people so as to undermine the value of their transmission. Moreover, they considered one who believed in raj'ah to have descended to the ranks of unbelief (kufr) or polytheism (shirk), or worse. This belief was therefore one of the biggest causes for the despising of the Shi'a by the Sunni, and their slandering of them.

Undoubtedly, this was all part of the sabre-rattling engaged in by some Islamic sects in the past to damage each other and cause dissention. In fact, there is no evidence to substantiate their accusations, because belief in raj'ah cannot cause any blemish on belief in tawhid or nubuwwah; it only emphasizes the correctness of the two, because raj'ah testifies to the supreme ability of Allah to resurrect and raise from the dead, and is one of the supernatural events that will testify as a miracle for Muhammad (S.A.) and his Household. It is similar to the miracle of the raising from the dead performed by 'Isa, only more important, as it involves raising those bodies that have rotted away.

Says he (man): "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 cognisant of all Creation." (36;78-9)

One who denigrates raj'ah as being a kind of transmigration of the soul, which we know to be incorrect, has not differentiated between transmigration and bodily resurrection, because the meaning of transmigration is that the soul moves into another body, and this is not the same as bodily resurrection. The meaning of this latter is that the soul returns to the same body with all its individual characteristics; and raj'ah is the same as this. If raj'ah were a kind of transmigration, the restoring to life by 'Isa must also be transmigration, and the Resurrection (ma'ad) would be as well.

Now there remain two points to discuss concerning raj'ah:

- Firstly, that it is impossible that it should take place;
- secondly, that the traditions relating to raj'ah are not true.

Now, if it is worth discussing these two subjects, raj'ah cannot be as despicable a subject as the enemies of the Shi'a have suggested. How many beliefs of other sects of Islam which are either extremely improbable or else entirely unsubstantiated by religious texts have led to these sects being accused of being unbelievers or of being beyond the pale of Islam? And for this there are many examples: the belief that the Prophet was liable to forget or to disobey Allah's Will; the belief that the Qur'an is eternal; the belief that when Allah said He will punish, he is obliged to do so (al-wa'id); the belief that the Prophet did not appoint a khalifah after him.

As for our two points of discussion and for there being no basis in truth for raj'ah due to its being impossible, we hold that it is a kind of bodily resurrection, differing only in that it takes place in this world.

Therefore the same evidence that proves the possibility of resurrection will also prove the possibility of raj'ah. There is no reason for amazement, except in that it is unusual for us and we are not accustomed to such things in the life of this world. But we know of no cause or impossibility that would bring us near to an understanding or refutation of raj'ah, only that human imagination does not find it easy to accept what is out of the ordinary. So there is no more reason to refute it than there is to refute resurrection.

Who will revive these bones when they have rotted away? (36;78)

Say: "He will revive them Who brought them into existence at first, and He is Cognizant of all Creation." (36; 79)

In such a situation, where there is no intellectual evidence either to deny or to prove raj'ah, or even if it is just our imagination that says that there is no evidence, we must have recourse to the Islamic texts which are from the source of Divine inspiration. For there is proof in the Qur'an to substantiate the occurrence of raj'ah in this world for some of the dead, as there is also for the miracle of 'Isa in restoring the dead to life.

And I heal the blind and the leprous and bring the dead to life with Allah's permission. (3;49)

And Allah said:

When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. (2; 259)

And also in the verse we have seen before:

They shall say: "Our Lord! Thou hast caused us to die two deaths . . ." (40; 11)

And the meaning of the verse will not be fulfilled unless there is a return to this world after death, although some commentators of the Qur'an have tried to give an exegesis (ta'wil) which cannot, however, satisfy us or reveal the true meaning of the verse.

Concerning the second point of discussion, which claims that the traditions referring to raj'ah are not authentic, this has no foundation in truth, because raj'ah is a necessary belief according to the Household of the Prophet, and this has been narrated by many transmitters.

After this, it is rather surprising that a famous writer, Ahmad Amin, who claims to be knowledgeable, says in his book "The Dawn of Islam' (Fajr al-Islam): "Judaism makes its appearance in Shi'ism in the belief in raj'ah." We would say to him: Judaism also makes its appearance in the Qur'an through raj'ah, as it has been mentioned in those verses of the Book which have been quoted above.

And we would also tell him: there is no way in which Judaism and Christianity cannot appear in Islam, because the Prophet came to confirm what existed of the Divine shara'i', even though he abrogated some of their laws. So the appearance of Judaism and Christianity is not a disgrace in Islam, even if, as the writer claims, raj'ah is one of the beliefs of the Jews.

Anyway, raj'ah is not one of the fundamentals of Islam, belief in which is compulsory; but our belief stems from the authenticated traditions of the Household of the Prophet, whom we know to be infallible. For it is one of the unseen things which they relate, and there is nothing which suggests that it cannot take place.