

INTRODUCTION TO RELIGION 1

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First Session
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In the name of Allah the most gracious the most merciful

There is an introduction, in this introduction; I want to say that the teachings of Islam can be classified into three main parts. There are three types of teachings not even in Islam but also in all religions. The first part of the teachings will include main principles of that religion. Main principles, like what, like

1. Monotheism (التوحيد). This is one of the example for main principles.
2. Divine Leadership (امامت)
3. Prophet hood
4. The day of Judgment
5. Other main principles of Islam

The second type of the teachings are practical commandments of Islam, we call it secondary principles of Islam like:

1. Daily prayers (الصلاة اليومية)
2. Fasting
3. Alms giving
4. Jihad
5. Khoums etc.

These are examples.

The third type of the teachings, they constitute moral issues, such as:

1. Truthfulness
2. Honesty
3. Generosity
4. To tell lie
5. To backbite etc.

Now we have two classes, the first type will be the subject of first class and the third type of teachings, “Moral Issues”, will be the subject of the second class. Therefore, we do not deal with the second type of the teachings of Islam, “*The Practical Commandments of Islam*” (الاحكام) that is not the responsibility of this class. Now we want to begin with the first type.

Man’s behavior is the manifestation of his beliefs. When we are talking about main principles of Islam. It is a matter of belief, for example, the issue of morality, it is not something that you do or not to do, you just believe or disbelieve. It is a matter of believe and beliefs are very important. Why? Because man’s behavior is the manifestation of his beliefs. For example, in the society you have many friends. How do they behave? The way that they are behaving. The way that they dress. The way that they speak. The way that they sit down and stand. The way that they walk. The way that they talk and anything. Their behavior is the manifestation of what they believe in. Therefore, from the behavior of the people we can understand how they believe. This is very important. Why do we classify people to be a wrong doer or a good doer? You know that even in the Holy Quran, we have the word, “*Al-Abrar*” (الابرار) and we have the word “*Al-Fujar*” (الفجار).

”إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ - وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ“ (الإنفطار – ١٣، ١٤)

In the Holy Quran, we have these two terms, good doers and wrong doers. So, what is the criteria for that? The criterion is belief. Because of the beliefs and of course belief generate the behavior. Beliefs are as a tree and behavior are like the fruits of that tree. We have a main principle, which is in our mind. What I believe in my mind that is the tree, the main principle. However, this tree should be fruitful. It should produce behavior and action. What is the action? The action is the fruit of those beliefs, which I have.

Therefore, if we classify people that some of the people are good doer and some of the people are wrongdoer. It is because of the belief of the people. It refers to the belief of the people. In addition, the Holy Quran invites people to reflect and pounder deeply. Reflection and thinking. Thinking is very important. Here in the Holy Quran:

We have “Al-fikar” (الفكر) and we have “Al-tadabur” (التدبر). “Al-tadabur” (التدبر) means to think deeply. Not just to think. The Holy Quran is inviting us.

“أَفَلَا يَتَدَبَّرُونَ”

“Why they don’t reflect.”

“إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ” (توبة - ٢٢)

“Verily the worst of moving creatures, in the sight of Allah are those who are deaf, dumb and do not use their+ reason.”

Ref.: (Chapter 8 Verse 22)

Who are the best and who are the worst of the people. From the sight of Allah?

“عِنْدَ اللَّهِ”

The worst people are those who are deaf. Does it mean that really a person who is deaf? Not physically. This deaf is, maybe I have ear, I have no problem physically, and medically, I can hear. However, when the Holy Quran says that they are deaf, it means that they are not ready to hear the truth. This is as sometime you are speaking to a person that please this is right, this is wrong, you see that he does not want to hear you and if he hears he does not want to accept the reality. Therefore, these people from the Holy Quran’s point of view are:

“الصُّمُّ الْبُكْمُ”

Al Sum (الصُّمُّ) = those who cannot hear the truth.

AL-Bukm (البُكْمُ) = those who cannot speak. In addition:

“الَّذِينَ لَا يَعْقِلُونَ”

“Those who do not ponder.”

“Those who do not reflect.”

We do not want to fix the group of people exactly. Any person, not necessarily that group of people. It may be among ourselves. Even a person whose is “tweller”, “Al-Imamea” or “Muslim”. However, in one field, since he does not want to hear and accept the truth. He is called “Al-Sum-UI-Bukm” (الصُّمُّ البُكْمُ). Another matter is that, if you want to think and to reflect, you should reflect on what issues. To reflect about what. The Holy Quran does not invite you and me to think about your wife, your children, your father, your mother, your sister, your brother, and to think about your business, to think about your dormitory, to think about the classes. No. These things are not paid attention by that course or by that verse of Holy Quran.

The Holy Quran is inviting us to think about yourselves and your creator. We as human being, we must know, first ourselves and then our creator. If we try to know ourselves then it will be easy to know our creator. How, look at, so we want to talk about, the first part of our discussion, which is the man and faith.

Chapter one of this part will be the reality of human being. A kind of anthropology, so we want to know who is man, what is the reality of “Al-Insan”, the human being. You are medical students, you see, you may say that in medical universities or colleges, the subject of your science is man. But that is the body of man. You are not working on the spirit of man. You want to know for example about the eyes,

how do they function. About the ear, about the nose, the heart. For example, when you are talking about heart attack. Medical doctors will explain to us that what will happen to a man when he is facing heart attack or what is cancer, what is diabetes or other. These are about the physical part of the human being. However, here we do not mean it. We want to know what the reality of man is, who are we. Have we known ourselves or not. The Holy Quran is inviting us to know ourselves.

“فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ”

Ref.: (Chapter 86 verse 5)

If we want to know, who are we? Any person want to know who he is. First, you must look from what you are created. You may say that why. This is very important.

Imam Ali A.S says that:

“If a man knows from what he is created and when he will die what he will become like, such a person, is it right for him to be arrogant in this world to be very proud of himself.”

After one week, look at the corpse of a dead very bad smelling that even you cannot approach. Look at what you were. According to Holy Quran, “AL-Nutfa” (النطفة), “Nutfa” (نطفة) is, you are created from water, from liquid, from semen, very dirty issue. And at the end of the day you will be very dirty, so why pride and why arrogance.

“فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ”

Ref.: (Chapter 86 verse 5)

Everybody must look, from what he is created. Man should pounder about his own creation, to see of what he is created.

So “Fal yanzur” (فَلْيَنْظُرْ) here means that man should ponder. Look at the verse, the verse is inviting us to do what, to ponder. To think and reflect. So the first verse was

“اَفَلَا يَعْقِلُونَ”

And the second verse is inviting us to think and ponder about it.

The third verse is:

“أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَ لَمْ يَكُ شَيْئًا”

Ref.: (Chapter 19, verse 67)

“Does not man remember that we created him before when he was nothing?”

Again, you see does not men remember. Remember here means that he should think and he should remind, does not he remember that when we created him he was nothing. Look at a new infant, two days’ infant, three days’ infant, one week, newborn baby, look at him, does he know “a, b, c, d”, nothing.

“وَلَمْ يَكُ شَيْئًا”

So this chapter also is inviting us to think and ponder. So now, you can ask me that why should we think and know ourselves, is it necessary to know ourselves, yes it is. Necessity of self-knowing, one of the necessities is that it will make it necessary to know ourselves; it is an introduction for cosmology and epistemology. Cosmology means that when you know yourself you will know the world in which you are living. Therefore, knowing yourself will be an introduction, a way, a gate to knowledge of the world and of the environment, you are living

in. If we do not know ourselves then we will not be able to know the environment in which we are living. There is a good saying of Imam Ali (A.S). He says that:

كَيْفَ يَعْرِفُ غَيْرَهُ مَنْ يَجْهَلُ نَفْسَهُ؟

“How a person will be able to know others while he has not known himself.”

Ref.: (“Ghurur-Al-Hikam”)

We have a book “Ghurur-Al-Hikam” (غرر الحکم), the sayings of Imam Ali (A.S) is gathered in this book.

Again he continues:

مَنْ عَرَفَ نَفْسَهُ كَانَ لغيره اعرف و من جهل نفسه كان بغيره اجهل.

“If a person knows himself then he will know others but if he doesn’t know himself he will not know others.”

It completes the meaning of first tradition. It means that if you yourself don’t know who you are as a human being, how you are born, how you are created, who has been your creator, why you are created. When we are talking about self- Knowledge, knowledge means that you must know that,

“Man aena” (من عين) = from where you have come.

“Ila aena” (إلى عين) = to where you are going.

“Wa fi aena” (وفي عين) = in which are and in which atmosphere you are there.

If you know these things, then you will be able to have a good judgment about others. By this knowledge, we don’t mean that you will have to know the names of others, the nationality of others, no. Then

you will be able to say that, this seven billion of people, why they are created, and where are they going, what are they doing, what is the origin of them. If you know yourself, then you will know that. For example, race is not important, color is not important, language is not important, nationality is not important. As a human being, when we were born we didn't know anything, when we will die, we don't know anything. So we are created for an aim, for a goal that our creator had in his mind. We should try to achieve that goal and that assignation.

Therefore, you will have a road map. When you will have a road map, then you know how to walk and how to go, then you will not go astray, when you know yourself.

“كَيْفَ يَعْرِفُ غَيْرَهُ مَنْ يَجْهَلُ نَفْسَهُ؟”

Sometime, some people are speaking that as if they know everything. But it shows that they are ignorant, because they have not yet known themselves. For example, when a person always walks on the streets arrogantly. For example, he is very rich; he has a very nice car, the way that he is driving shows that I am very powerful. What do you understand? You will understand and acknowledge that this man has not known himself.

He doesn't know that how weak he is, he thinks and he imagines that by money he will become powerful. He doesn't know that in a second he may die; he may be punished in a second. Some people in a second, an accident have happened to them. For example, if a person thinks that he is very beautiful. A girl, or a boy may think that he is very handsome. But in a burning that I hope that Inshallah for none of us will happen. But you have seen that in a burning, the face of a person has been changed completely. So you were proud of your beauty, Allah took it, immediately. Because for example, some boiled water has poured on the face of a person or a part of his face.

Sometimes we talk but some people have experienced it, experience is more important than the teacher. We have teachers, we learn, but the way we learn from experience is much deeper, than what we hear. We don't know even tomorrow what will happen.

So, if a person knows himself. If we try to know ourselves, it will be an introduction to know others and the world, in which we are living. Secondly, why it is necessary. Here is another reason for knowing ourselves. It is an introduction for theology. Theology means God knowing. If we know ourselves, we will know our God, and this is a very famous tradition, that Ali as says:

“من عرف نفسه فقد عرف ربه”

“If a person knows himself then he will be able to know his Creator.”

So, by knowing ourselves we will reach to the knowledge to our creator. Especially for medical students, this will be a very good experience for you, not for other branches of sciences. For example, a student, who is studying law. A student of law, a student of accountant. They do not have these chances, the way that you have this chance. Because when you are working on the body of a person then you will be able to know how delicate is the body of human being. Others do not have this chance; your lecturers will show in the laboratories. For example, what will happen when we eat, many people do not know. The way that when we eat what will happen. From the time that you put the food in your mouth, what will happen?

I saw a person that everything was all right with him and he said that talking to somebody. The other person was complaining of difficulty of life materially. He said that we are suffering, not enough money to run our lives. That man said that I am ready to give you all my wealth, but to get back the sickness that I have. The others were

astonished and said that you don't seem to be sick. You don't have any problem. What is your sickness? Because apparently all parts of his body was working properly. He said that when I put the food in my mouth, there are some nerves and those nerves will help us to swallow the food. I have problem with those nerves, then I can't eat at all I can't swallow the food. I haven't eaten from many years and I am suffering of not eating, through the serum, I am nourishing myself. Apparently, when you are looking at him, you can't understand, eyes very nice, ears, mind, hands, feet, everything, but the nerves. So brothers when you know yourself, you will know that who is your creator, how omnipotent is your creator, how merciful is your creator. That has given you these things but you are forgetting him.

“من عرف نفسه فقد عرف ربه”

“If u know yourself then you will be able to know your Lord”

We eat, don't think. There are two ways, one for breathing in and out and other one for eating. If the food goes to the other way than it will tangle, you and you will die. We don't adjust it. Automatically, Allah has created us in a way. And when the food goes in, the vitamins are absorbed by the body, the extra will be wasted. So you see, you medical students, when you are working on the body at any moment, you must be much more faithful to your God than the other students because the other students have not seen but you are seeing and experiencing, therefore you must be much more faithful.

“من عرف نفسه فقد عرف ربه”

And this verse of the Holy Quran, says:

“يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ”

“O men you are all in need of Allah, and Allah is the independent, rich.”

Ref.: (Chapter 35, verse 15)

So you are in need, the one who is independent, is Allah. The one who is rich, is Allah. We are counting the necessities of self-knowing. Why we should know ourselves?

1. It will be an introduction to know others and the world.
2. It will be an introduction to know our creator.
3. It will solve man's problems.

Today, people are suffering of problems in their lives. I don't think that you will find a family who says that we don't have any problem. Everybody, all families are suffering from different types of problems. The type of problem differs, but problems are there, difficulties are there. We are suffering. But the more you know yourself, the more you will be able to solve your problems. For example, what is the problem? Somebody says that, I don't have enough money. But if you know yourself and your Lord, then you will be able solve it and say that Allah is all rich, he is able to give me. If it is in my farewell and in my benefit, he will give me. And if he has not given me, it means that, maybe there is a reason behind it.

So you can solve the matter with yourself. You can solve it and then you will not suffer. People who do not believe in God and only they know money, job and other things. As soon as they lose money, they suffer a lot, as soon as they have an accident. For example, a family, Allah has given them a child, after sometime because of a disease the child will die. If you don't believe in God, until the end of your life you suffer. You shed tears that why I lost my baby. But if you believe in God, you say that it was a trustee in my hands. Allah has given me that trustee and then he returned it back and if he wills, he

will be able to give me again. So we can solve the problems of man today, if we know ourselves. So, we presented three reasons for the necessity of knowing ourselves that why is it necessary to know?

Now we are convinced that we must know ourselves. Now you tell us that what is the reality of us. We want to know who are we. From here, we want to tell you that what the nature of human being is. What is the reality of human being? What is the fact of human being? What type of creature he is? The reality of human being, here we have two ideas, two opinions. Sometimes we look from the materialist point of view and sometimes from the faithful point of view. So about the reality of man, there are two opinions, one belongs to materialist person, the second belong to faithful person.

If you have in contact with such people who do not believe in God. For example, in China, or in India. In India, we have a lot of people who do not believe in God, as Hindus, Atheist, Politics people. You see the materialist person sees man in the form of material, that is why we have called him materialist. Whatever he sees and understands of the nature of man is material. Materialist, when we ask him that who has created us, he says, no one. Because I have a father and a mother and I don't want to think about the other things. I am born through a father and a mother. Ok where are you going? He says it is not important for me. What I know is that, now I am alive and may be after 20, 30 years, I will die. So you see the man, not only he does not have any idea. Even he does not like to think about it, about the origin, and also he does not like to think about after death, the fate. So he says that when I am born that is my beginning, when I will die, that is my end. Fifty years or sixty years, I am here. Do you think that there is a God who supervises you, he says no. Whatever he tries is that to enjoy, first to enjoy physically, to get money, to enjoy to eat and to enjoy this material life?

In such situation, imagine that for example, you enter a room. This room is the vault. You enter a room. Suddenly you see that there are fruits, jewelry, money and other things. And there is no responsible for this room. When you enter, if you are alone, you will be comfortable that there is nobody else. Everything here is for me. But suddenly you see that others also are coming here. They are also hungry; you are also hungry. If you just keep waiting and watching, they will eat and then you will suffer. So you attack to eat. Then you see that others are taking the money and other things, you also will try to push them back and get as much as you can. Why? Because, nobody also is here to say that why you are doing. Nobody is responsible. No camera to watch you.

So in such cases, imagine that this is the world. We are all in this world, there are some food, money and other things. So everybody tries to get more than others. Only take care of your right because there are some police people, some laws and regulations to arrest you. If there were no police, make sure that it will become like a jungle. Those who are more powerful will get more, those who are weaker, they will get less. The vary person who does not believe in God, when he is in house. For example, drinking wine, he will drink, there is no limitation for him. Because if you say, somebody is watching you, he doesn't believe in that. So within the house of himself, he commits any crime and there is no watcher, no supervisor for him. Such type of life is like the life of animals in the jungle. As I said, the more powerful like the lion because they are more powerful, so all other animals will fear of them. Those who are weaker, always they are on the weak side. But the weaker animals also may be more powerful than others so they may oppress others, that is the matter of life of a materialist person. The person who does not believe that who has created me first, where I am going and what will be my fate and destiny. And from the faithful

point of view, they are in the different aspect of matter. From the faithful point of view, we have a beginning,

“إِنَّا لِلَّهِ”

We are from God.

And we have an end,

“وَإِنَّا إِلَيْهِ رَاجِعُونَ”

So, the beginning is known, it is not ambiguous. The fate also is clear. The aim of our coming here also is written and known that what is the aim and aspiration. The road map is there. And the Prophets and Messengers have come and told that if you go this way, you will reach to that destination, the Hell. If you go this way, you will reach to that destination, the Paradise. You have the option to choose. If you want to be on this rope these are the do's and don'ts. If you want to be there, what will be the result. So, everything is clear and always we know that there is a camera, watching us. Whether you are here in the class room or you are alone in the house. Even when a faithful person is in the house, there is nobody. But he did not drink wine, because he knows that there is somebody who is watching him now and he has forbidden it. So, you will see that even if there wasn't laws and regulation, even if there is no police man, we'll take care of ourselves. So, the way we are looking at the nature of human being, it depends on whether you are looking from a materialist point of view or from a faithful point of view. They are totally different.

Man is made of two parts, body and spirit. But materialist was saying that whatever is, is material, nothing else. But a faithful man says that man has two parts. What are they? Body and spirit. What is your reason for that? The reason is this verse of the Holy Quran:

“تُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ”

Ref.: Chapter 32, Verse 9.

When Allah created us in the womb of a lady, what will happen for the baby. At the beginning, he is only semen. Then, little by little, it will become in the form of small meet or flash, little by little bones. After four months, the Holy Quran says:

“تُمَّ سَوَّاهُ”

And when the eyes, the ears, the nose and other parts of the body of baby are formed, in the womb of the mother then:

“وَنَفَخَ فِيهِ مِنْ رُوحِهِ”

Then he proportioned him and breath into him of his spirit.

Second Session

Composed By

Ammar Jafferi

INTRODUCTION TO RELIGION I

The teachings of Islam can be classified in three types, not only in Islam but also in other religions; you can find all these three categories.

The main principle:

They are those principles that we believe in or we disbelieve in. It is the matter of believe and disbelieve. Therefore, in the religion, there are parts of teachings that we believe or we disbelieve in them. Like the issue of monotheism, the issue of Divine leadership, the issue of Prophet hood, the issue of the Day of Judgment. These are just examples of main principles, the principle that we should believe in.

A Muslim is not a Muslim unless first of all he should believe in these issues. How he or she will call himself or herself Muslim while he or she does not believe in monotheism? How he or she will call; himself or herself Muslim while he or she does not believe in the Day of Judgment, prophet hood or Divine leadership? So this is the first part of the teachings.

The second part of the teachings are the practical commencement of Islam.

These practical commandments are the secondary principle of Islam. We call them FUSUADEEN. Like the issue of daily prayers, the issue of fasting, the issue of Jihad etc... These examples of commandment are practical. What does it mean? It means that you cannot say I believe in prayer and that is all. Today did you observe your prayer? No, I believe in prayer; only believing in prayer is not enough. You should practice it, you should observe it. So these are practical. If you say I am a Muslim and I believe in Ramadan and the issue of fasting therefore I don't fast. No, it is a practical commandment of Islam. Therefore we have two practices.

The third type is the moral issue of Islam.

Such as truthfulness, honesty, generosity, to tell lie, to backbite, to cheat, some of them are good while some of them are bad. Moral-teaching.

In the first class, we will deal with the first part of the teachings and the second part of the class; we will deal with the third part of the teachings. (Moral issues)

After this introduction, we will talk about the belief; the importance of belief, the importance of believing in something.

Believing is important because we are judged by our belief. You are communicating with your friend, neighbor, and countrymen (Fellow citizens) every day, whatever they do that is based on the belief of that person. If you see that a person is very careful about your right, it is because he has already believed that taking care of the right of his friend is very necessary in Islam. And if you see that a person is very careless, this behavior also shows his belief. So if you want to know what type of behavior you have, it is important to look at your behavior, it is important to study your behavior. Your behavior is like a fruit of a tree, the belief of a tree and the fruit of that tree is behavior.

If that is the tree of apple, the fruit will be apple, you will not expect from an apple tree to produce orange or other things, Orange will be expected from its own tree, apple will be expected from its own tree. So the tree, you should be careful, what you are believing in and what you are not believe in. your belief is important; that is the foundation of your character.

Each of us has character, an identity, a personality, the foundation of your identity is your believe. Believes are very important. In the society, we call some of the people wrong doers and some good doers. Why we categorize them in these two parts? Because of their believe.

The holy Quran invite all of us to ponder and to reflect. Pondering and reflection are important and emphasize in Islam. The

holy Quran say in verse “verily many people do not pound; verily the worst of the moving creatures in the sight of Allah are those who are deaf and dumb and those who do not use their reasons. Therefore, is the holy Quran criticizing those who are deaf? No. of course this is not the intension of Holy Quran. There is no problem with such a person, this is God's will. When some people is deaf blind, they cannot speak, they can't hear. The problem with most of us is that we have eyes but we can't see, we have ears but we don't hear, we have tongue but we can't speak why, the reality, the fact. Sometimes you speak to one of your colleague that please sit down I want to talk to you about a spiritual matter but he says I don't want to listen so he has ears but he is not ready to hear about the truth. The holy Quran is criticizing them among the creatures who do not hear and listen the truth, such those people are worse than them. And those who do not pound.

Thinking about man and his creature, after we showed the important of thinking and reflection, we should say we want to think about what.

First we should think about yourself and about your creature, we should begin with ourselves, we should begin to know ourselves. Do we know ourselves? No. is it important that I don't know myself? Self-knowing is very important. Unfortunately people do not reflect about these very important issue. They don't try to know themselves. If we know ourselves.

We want to talk about the reality of human being, it is the kind of anthropology. Man and faith. We want to know what man is. What is human being? This is the first step, even before we know our God, we should know ourselves. If we know ourselves then we will be able to know our creature, we will be able to know the environment in which we are living, we will be able to know others. The nature of human being, the reality of human being, what is it?

The holy Quran is inviting us to think about ourselves. Q 86/5 you must look, man should ponder about his own creature to see of what he is created. If we want to know ourselves we should think about our origin. What is the origin of each of us? It is important.

Unfortunately we see in the street many people with full of pride, arrogance, with expensive cars; this kind of arrogance is because such a person does not know his origin, he has not known what is created from. The holy Quran says: what are you created from? Isn't it a kind of dirty liquid, semen? That is the origin of each of us. When a person thinks that that was my origin, and look at your end, what will happen when he dies? When a person dies, we just keep the person for example one week without using alcohol or other material to preserve it, if especially it is in the warm weather. After one week, you cannot approach the body because of bad odor, bad smell. Nobody likes even to go closer to the dead body. So that is the end of us. The origin of all us is from the dirty liquid, the end of us will be death, and everybody will stay. So does it deserve that you behave arrogantly as if you are the king of this world? As if you are the owner of this world? That shows that we don't know ourselves, if we know ourselves, then we try to be humble not to be arrogant.

The holy Quran is inviting us again in another 19/67:

“Does not man remember that we created him before when he was nothing?”

Look at new born infant who can't speak, read and do anything, very weak, so this is the beginning of all us but why have you forgotten it. Today you are students, tomorrow you will become physician Insh Allah. But does it mean that when you become physician, you should disregard normal people? You look at them in an inferior way? You have knowledge, even if you will become a professor, does it mean that you are very important? No. Don't forget. The holy Quran says " have they forgotten? They must not forget. Because thirty years ago, forty years ago, they had nothing, they were nothing they could

not work, they could not speak, even they could not know how to use toilet. Their parents were taking care of them, they were helping you because you could not do anything but today after thirty years, forty years that you have PhD, does it mean that you disregard that mother and father because they are illiterate and you are an educated person? Why this man is forgetful that when we created them, they were nothing? So we should know ourselves. You may ask yourself that is it necessary to know ourselves? Yes, it is necessary to know ourselves because if we don't know ourselves we will not be able to know others. It is necessary because it is an introduction for Epistemology and cosmology. When you know yourself then you will know the world in which you are living. How you have come to this world, little by little you are growing, becoming stronger and stronger. Look at the baby becoming stronger everyday till he grows up and becomes old man weak like he was before and then dies. This is story of the world. There was not world one day, there is world today, Allah created, and a time is coming when there will be no world. So it is an introduction about knowing the world and to increase our knowledge.

Reference from the book Ghrarul Hikham in which the sayings of Imam Ali (A.S) are gathered. Ali (A.S) "say how a person is able to know others while he does not know himself? If you don't know yourself, how will you be able to know others? In other word, if you don't know yourself, you will not be able to know others.

Ali (A.S) has another saying " those who know themselves, of course they are able to know others, those who do not know themselves, they will not know others.

These two sayings show the importance of knowing ourselves. The holy Quran says we should think about knowing ourselves, the tradition also encouraging us to know ourselves because if we know ourselves it is an introduction to know the world and the environment we are living in

Imam ALI (A.S) again in well-known saying "if you know yourself, you will know your Lord". What is the subject of medicine? The body of human being. What is the subject of mathematics? The numbers. But here it does not mean that you must know the body of man.

By knowing a person, it means knowing who you are to know your creator. An advantage of medical students is that when you study the body of man, you will acknowledge the power of God more than others. Why? Because for example you know a lot of things that happen when we eat but other who are not in this field will not know.

There was a man many years ago, apparently when looking at him, he does not have any problem, very healthy, full of everything, in speaking and very rich. He was among other people, the other people were complaining about their conditions, especially economic situation, they were saying "we are suffering these days, our salary is not enough, I can't run my family, we have a lot of problems, what kind of life is this? Why God is always punishing us? The man said I am ready to give you all my wealth and money if you are able to heal me my sickness, I am ready to give you all my money. Everybody was surprised that what your problem? We don't see any problem in you. Alhamdulillah. you are very well is enough. I have a very big problem, what is it? What is it? He said that there is many years I cannot eat, why? Because when I put the food, the diet in my mouth, the nerves which help me to swallow the food are not functioning and working and when I put the food, I can't swallow it. Therefore I can't eat and I can't enjoy of it. How do I eat? Through the serum. All these years because I have lost that nerves, I can't eat, I am suffering. Why are you complaining of little money? Be grateful of your lord that you have this ability. Who is helping you to eat? We don't think about it. There are two ways, one for breathing in and out, the other for the food, we don't decide, automatically, when the food goes to its own way but if it goes to other it will kill us. Who is adjusting it? As a medical student,

when studying what is the function of heart, how important is this part of the body? How important is your eye? So you should be able to know your Lord, your creator. If we know ourselves, we will be able to know our creator. Through the experience above, we should be able to know how weak we are, how powerful our creator is. Unfortunately, we don't pay attention to this matter.

Allay says in holy Quran " Oh men, you are all in need of Allah and ALLAH is the only independent, the only sufficient, the only rich". You are all poor, at any moment you are in need. When breathing in and out. The holy Quran did not say " oh you believers", it is everybody. Like in China for example, they are not worshiping God because they don't know. If they know that they are poor and they need a self-sufficient one, therefore automatically all of them will become believers. They will believe that there is somebody supervising us.

The third reason why we should know ourselves is that it will solve the problem of ours. How it will solve the problem of us? If we know ourselves and we know our lord, then a lot of difficulties and problems will be solved. You can compare a person who believes in God

and the person who does not believe in God. The person who does not believe in God, when he faces a lot of problems and difficulties, he will suffer. The person who believes in God. When he/she faces a lot of problems and difficulties, he or she will say that this problem, I am facing. First, it is by the will of God. Secondly, if I am patient for that problem, Allah in the Day of Judgment will reward me because it is his will and I will pray and ask him to solve the problem. So we have tradition that say " when there is a problem, either by this problem my past sin will be forgiven or I will be rewarded in the Day of Judgment, therefore it will be easy for a faithful person to tolerate. So a materialist person does not tolerate, a faithful person will tolerate. The problem of the life will be solved if we believe in God. If we

believe in God we will know that nothing will happen in this world without cause and effect.

What is the cause? Maybe it is my mistake, so I will ask Allah for forgiveness, maybe Allah is trying me and testing me so I have to pass the test, the exam and I will be rewarded. So difficulty for a faithful person is not always bad, sometimes it is very good. Do you think that

Prophet Mohamad and other Imams did not suffer in their life? They suffered a lot. Even they were sacrificed in the way of God, but they were happy because they went to the way of Allah for the sake of Allah. Therefore it solved their problems.

So the answers to why we should know ourselves are three. The first reason is that: it is an introduction to know others. Secondly, it is an introduction to know our Lord. Thirdly it will solve the problem of ours.

Now we want to know what is the reality and fact of man. Who are we, what is the fact of human being? The fact of human being is in two perspectives: sometimes we look from the perspective of a materialist person and sometimes from the perspective of a faithful person.

A materialist person, a person who does not believe in God will say man is material. Man is as is living, enjoying, he eats and drinks and that is all. If you go to many parts of the world like China, India and other parts and ask a non-believing person about its origin. He or she will tell you that I don't have origin. I am born from a father and a mother. Ok, ask him what will happen to you? He will say, ok one day I will die. What will happen to you? Nothing. He replied. So the book of my life began when I was born, it will come to an end when I will die. And during these 60 years, I will work, eat, drink and enjoy myself that is all. This is a materialist person. But from the faithful person it is not like that. Our origin is God, our aspiration and end is

God. We have come from God, we are going to him. We have a destination, we have an aim and for going to that destination, prophet have come and told us that there are two ways: A and B. If you select A it will end to paradise, if you select B it will end to hell. If you are good doer and you go straight and you go this way, finally you will be rewarded. If you select B finally you will be punished, it is up to you. So from the perspective of materialist, man is nothing except for enjoying life only. Money, life and enjoyment. But from the faithful person, it not like that.

We have two parts: we have physical part and the spiritual part.

Man is made of two parts: body and spirit. We are alive because of our spirit. The man is made of two parts: the Body and the Spirit.

We are alive because of our spirit. When the embryo is being formed in the womb of a mother, from the beginning there is no spirit. That embryo, from blood will become flesh, bone will form and part of the body will form. After four months when the body is completely formed, Allah (S.W.A) will put the spirit in that body. From that time, it is human being. Therefore, we are made of two parts: the body and the spirit. The holy Quran says in Chapter 32 verse 9:

“Then He (Allah) proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.”

From these two part (the body and the spirit), which of the two is more important? The spirit. Because the body itself i8s like a statue. The holy Quran and the tradition say it the spirit. Why and what is the reason? The holy Quran says in Chapter 39 verse 42:

“Allah is the one who takes the soul”

When we die what happens? The soul (spirit) that was given by Allah takes Allah at the beginning of our life, after 60 to 70 years back. The body at the beginning was mainly body with no sense, no life also

when we die, the soul will be taken out and there will not be life again. After death the soul is taken, the body will be rotten but the soul will not die. Therefore, the main part is the spirit (the soul).

Third Session
Composed By
Muhammad Ali Rasheed

(Faith)

Meaning:

In Arabic we call it “al emaan”
according to traditions faith have three conditions,
Hazrat Muhammad (s.a.w.w) says that:

« عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَ إِيمَانُ إِقْرَارٌ
بِاللِّسَانِ وَ مَعْرِفَةٌ بِالْقَلْبِ وَ عَمَلٌ بِالْأَرْكَانِ ..»

Faith have three stages,

- 1: iqrar-ul-bil lisan (confession verbally) (it is the minimum and the least condition for faith.)
- 2: WA maarifatun bil-qarb (to know It, to have knowledge about faith in your heart) when a person convert to Islam he does not know about Islam, he should seek knowledge about Islam (It is higher stage of faith),
- 3: WA amal-un-bil aqqam (and you should practice what you have knowledge about it), (highest stage of faith),

If a person does not follow these three steps we cannot call him a believer, if a person says verbally that Allah is one and Hazrat Muhammad is the prophet of God, it is not enough, after that he should have some knowledge about Islam, and after that he should practice it, and this tradition you can find it in the “book bahar-ul-anwar, v 66, p 68.” After we become familiar with the definition of faith, now we want to know whether there is any relationship b/w faith and knowledge.

Relationship b/w faith and knowledge:

under this topic we have to mention some issues.

first :

faith is based on knowledge but not vice versa, if we want to know about the relationship b/w these two, yes they have relationship b/w them, but the first thing should be knowledge because you cannot believe in something blindly,

e.g. :-

If you say that you believe in the prayer but you don't know the meaning of the prayer then it

means that you have lack of knowledge and you are believing in such a thing that you don't have enough information about that so it means that faith is based on knowledge, the reason for that the knowledge is base of faith is this verse of holy Quran chapter 35,

أَمَّا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ. (٣٥/٢٨)

“among Allah worshipers only the believing-learned on those who fear Allah”

it means that the faith belongs to them who have knowledge, faith is the fearing of GOD, it is the relationship that if someone have knowledge then he will Fear of GOD, and then if you fear of GOD then you have faith, so this is the relationship between the knowledge and faith given in this verse

Relationship between Faith and Knowledge:

Two important cases:

Case1:

Knowledge comes before faith

If someone says he has faith but no knowledge, it is a wrong / contradictory statement.

Case 2:

This supports third condition of faith!!

It says that practice is the most important thing.

For example a person who has full information about Quran like A. J. Arberry, who was a Christian and translated the holy Quran, had full information about Quran but no faith

The 2 most important examples supporting this are:

1. وَ جَحَدُوا بِهَا وَ اسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَ عُتُوًّا. (٢٧/١٤)

This verse is talking about Israelis at the time of Moses (a.s).

Israelis denied those signs and miracles out of disbelieve though their soul were convinced about their truthfulness. The word “taiqanut” comes from yakeen meaning “certainty”. So they were certain about the realities of the message of Moses but denied it.

1. Satan (shaitan) is the biggest example.

He had knowledge of God and he worshipped God for 6000 years.

Imam Ali (a.s) said: “When we say 6000 years we don’t know 6000 years of this world or of the world hereafter”.

The years in the hereafter are 50000 years longer than this world.

Satan had so much knowledge that he used to go to prophets to advise them.

But since he had no faith, his knowledge was of no use.

Relation between faith and intellect

Before knowing the Relationship between faith and intellect we should know that how intellect and knowledge are related.

- Antonym of knowledge is illiteracy
- Antonym of intellect (Al -Aql) is ignorance

There is no direct relation between knowledge and intellect, they can be in common

In other words a person who has literacy and does not know how to read is an illiterate one while the one knowing how to read and write is a knowledgeable person. But a knowledgeable person is not necessarily an intellectual person. It is also possible that a person is intellectual but illiterate.

For example, you go to school to gain knowledge but not intellectuality

While

Our parents lived in a village and didn't go to school but they have good minds so they are intellectual persons

- Relation between intellect and faith in the light of Islam

Non-Muslims don't say that teachings of Islam are against their intellect or the commandments of Islam are not reasonable. They want to know that whether they are true or not

Holy Quran believes that there is direct relationship between intellect and religion. What intellect says o

ur religion approves and what religion says our intellect approves.

•Quran chapter 12: Allah Almighty says:

«إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ» (١٢/٢)

“Verily we have sent down the Holy Quran in Arabic language in order that you people may understand and ponder about it.

Other religions except Islam says that we should go to Church or Temple and just follow the religious matters but don't allow their worshipers to think about them

Islam always encourages that we have send Holy Quran down to you so, you may ponder upon it.

•Another tradition from 7th imam:

« يَا هِشَامُ إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةَ ظَاهِرَةٍ وَحُجَّةَ بَاطِنَةٍ فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأئِمَّةُ عَ وَ أَمَّا الْبَاطِنَةُ فَالْعُقُولُ »

كافي (ط - دار الحديث)، ج ١، ص: ٣٦

“Oh Hisham! Allah has two proves for his people, one is outside proof and other is inside proof”

Outside proves are the Prophets and Messengers while inside proof is our intellect.

This shows that our intellect is as important as messengers. Both of these helps a person to attain complete faith.

- Relation between Faith and action:
- Action i.e. practice, our behavior

Action is the fruit or result of faith. If our faith is like a tree then its fruit is our action.

Quran says:

The people who claimed that they believed. They are only converted to Islam.

- Holy Quran clearly differentiate between Islam and Iman

It says that Islam is only by saying but faith will be gained only when we practice the teachings of Islam. After that we can call ourselves as a believer or a faithful person.

« قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَآكِن قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ. » (٤٩/١٤)

- The dessert dweller Arabs said that we believed but Allah said: “Say oh messenger! You did not believe . You have submitted to Islam but faith has not entered your heart and your actions are not according to the teachings of Islam.”

Faith is something shown in our actions.

- Salman Rushdi was a Muslim by name but Islam was not seen in his actions.
- Hence to be a true Muslim we should not only submitted to Islam but also practice the teachings what Islam has given to us. Only then we can call our self as a faithful person.

INTELLECT AND KNOWLEDGE

When we talk about knowledge, the opposite is illiteracy and when we talk about intellect, the opposite is ignorance.

For example, someone's parents live in a village and have never been to school but they have wise minds, they are intellectuals.

Intellectuality doesn't need a medium but knowledge needs a medium.

INTELLECT AND FAITH

The HOLY QURAN says that there is a direct relation between intellect and faith. Whatever intellect says, religion approves and whatever religion says, intellect approves. Therefore, there is a direct relation between the intellect and teachings of religion.

A verse in holy QURAN, chapter 12 mentions –

«إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ» (۱۲/۲)

Verily, we have sent the HOLY QURAN in Arabic language in order to make people understand.

Some of the religions ask their followers to follow blindly and not think about certain religious matters. But HOLY QURAN encourages its followers to read the holy scripts and ponder upon them. Between the faith and HOLY QURAN and the reasoning and pondering is a direct relation.

Imam Kadhimi as says,

« يَا هِشَامُ إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةً ظَاهِرَةً وَ حُجَّةً بَاطِنَةً
فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأئِمَّةُ ع وَ أَمَّا البَاطِنَةُ فَالْعُقُولُ
كافي (ط - دار الحديث)، ج ١، ص: ٣٦

Allah (swt) has blessed his followers with two guides, first being the apparent guide in the form of prophets and messengers and the other being the concealed guide in the form of intellect. It shows intellect is as important as the messengers. It acts as an 'inside messenger'.

FAITH AND ACTION

Action is the result of the faith. If faith is fruitful, the result is action.

Holy Quran mentions two terms – Al-Islam and Al-Eman.

People claim to be believers. Eman is in built by practicing. As long as somebody is not practicing, he is not a believer. They say we have submitted to Islam since faith hasn't entered their hearts yet. Faith is shown in the form of practice.

A couple of traditions mention the relation between faith and action.

« عَنْ أَبِي جَعْفَرٍ ع قَالَ: قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص كَانَ مُؤْمِنًا قَالَ فَأَيُّنَ فَرَائِضُ اللَّهِ قَالَ وَ سَمِعْتُهُ يَقُولُ كَانَ عَلِيٌّ ع يَقُولُ لَوْ كَانَ الْإِيمَانُ كَلَامًا لَمْ يَنْزَلْ فِيهِ صَوْمٌ وَ لَا صَلَاةٌ وَ لَا حَلَالٌ وَ لَا حَرَامٌ قَالَ وَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ إِذَا شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص فَهُوَ مُؤْمِنٌ قَالَ فَلِمَ يُضْرَبُونَ الْحُدُودَ وَ لِمَ تُقَطَّعُ أَيْدِيهِمْ »

- A man came to Imam Ali and said “if a person witnesses that there is no God but Allah and he witnesses that Prophet Mohammad is the messenger of God, he is a believer.”

In reply, Imam said “if that person is considered to be a believer then there would not have been the obligatory commandments from Allah. If faith was just a word, Allah would not have obliged fasting, praying and the difference between Haram and Halal.”

- A man came to Imam Baqir as and said, “Among us there are people who say “if a person witnesses that there is no God but Allah and he witnesses that Prophet Mohammad is the messenger of God, he is a believer.”

Imam replied if it is true, then there would not have any punishments and they would not have been punished.

ACTION AND FAITH

If there is action, it is not necessary to have faith as well.

Holy Quran, Chapter 14, Verse 18 mentions -

«مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ» (١٤/١٨)

“The parable of those who disbelieve in their Lord, their deeds are like ashes on which the wind blows severely on a stormy day; they will have no power over anything out of what they have earned; that is the very straying, far (and deep).”

Just in the same way that ashes cannot stand in the way of a strong wind in a stormy day, even for one moment, and will spread immediately, and no one is able to assemble them, the same case is for the disbelievers in the truth who will be unable to gain anything from the good deeds they have performed.

All will be lost and gone with the wind, leaving them empty-handed. Such is the case with being misguided to the utmost.

Fourth Session

Composed By

Mahdi Sattar

Fifth:

The relationship between faith and will:

From the Islamic point of view man has free will:

We want to know, Does human being have free will or not or they are bliged?

Of course as you know many of you acknowledge and will agree with me that from Islamic point of view human is free to decide but not completely free we can say fifty fifty, it means you cannot say we are completely free or completely obliged because there are a lot of activity within the body, for example digestive system it's not in your hand, also the heart.

To prove we are free we have verses from Quran and traditions

Intellectually speaking when we say that a person is a god doer or wrong doer this goodness and badness of the actions that mean it's in your hand to do rightly or to do wrongly when we give this attribute to actions mean some of them are good and some of them are bad why?

Because human have this will either to do good or bad but in holy Quran We have this verse:

{ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ }

سورة الكهف / آية ٢٩

Say [O, Messenger!]:" This Word of Truth is from your Creator and Nurturer." They are free to choose between belief and disbelief

In Islam, no body obliged to be a Muslim, have you heard or have you seen that in Islam for example Prophet Mohammed or other leaders obliged a person that by force you have to convert to Islam?

Islam said in Quran ((لا إكراه في الدين)) there is no coercion there is no compulsion, human has this free will whether to be a believer or non-believer so there are three will we cannot deny them.

Philosophers have discussed a lot about this subject it is a philosophical matter the issue of human's will whether the person is willful or obliged, it's a philosophical matter and biggest colors have gone straight,

some of them accepted that we are obliged when we are born it's not in our hand when we die it's not in our hand so whatever we see the atmosphere, when it rain how are we created the way that we do eat and drink we cannot change it

some of them have gone straight from other side they have believed we are totally free, God has created the world and human and then his duty is finish, it's not playing any role we are completely free we call it ((التفويض)) means that everything submitted to us we can decide, but from Islamic point of view our imam said ((لا جبر ولا تفويض)) means neither force nor full option ((بل امر بين الامرين)) it's fifty fifty from some aspect not free from other aspect we are free.

I do not know how much you are familiar with this point for Molavi (he has a collection of poems, which called (المتنوي) he said:

این که گویی این کنم یا آن کنم خود دلیل اختیار است
ای صنم

Means you are free you can make decision by your self, so when we refer to our nature we find we are willful, of course when you became a Muslim, there are some rules and regulation that you must follow them, for example you are free whether to travel to England or not but if you travel to England you have to follow the regulation of that country, so there is will here and compulsion.

Always you have to be faithful, and believer belief in what ???

Answer: We have to belief:

In God: the conclusion of that we have issue of monotheism from this matter to belief in god

In prophets: when we belief in god we have to belief in the messengers those Allah sent them.

In the Day of Judgment: we have believed in that which the world has an origin of course it has end when we were created that was the origin or beginning of this world and when everybody dies that is the final day of this world and new world will begin and this the day of judgment

In the Holy Quran: we belief in holy Quran as a miracle of holy prophet of Islam

In angels,

In Imams,

Etc.

One of the verse of holy Quran we have this:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) ٣ (رَزَقْنَاهُمْ يُنْفِقُونَ)
 ٤(

This [Holy] Book, which there is no Doubt in it [regarding its being Truth], is a guidance for the pious:

[The pious are:]Those who believe in The Unseen; are steadfast in performing Prayers [five times daily]; and spend out [To the needy] of what we have provided for them;

[The pious are:]Those who believe in The Revelations sent to you [O, Messenger] and sent before you to Other Messengers; and [in their hearts] they have attained the certainty of Faith about the Hereafter;

Q/Can you give an example to unseen thing according to this verse ((الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ))?

A: Heaven and Hell, and the torment of the grave, signs of day of judgment

Different degrees and levels of Faith:

The faith has a lot of degrees look at this verse:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا
إِيمَانًا مَعَ إِيمَانِهِمْ. (٤٨/٣)

Allah is the One Who sent down The Divine Tranquility into the hearts of the believers so that to add Faith To their Faith.

Q/ What is your reason and evidence from Islamic point of view that faith not fixed.

It's changeable it can be add or deductive according to this verse

Tranquility is reveal to heart from Allah

Allah has revealed tranquility to your heart why?

A: That you may add to your faith, your faith is not fixed it's like weight of the person it can go up or down, faith not a physical matter it's a spiritual matter it's not measurable

قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَبْدَ الْعَزِيزِ إِنَّ الْإِيمَانَ عَشْرُ دَرَجَاتٍ بِمَنْزِلَةِ السَّلْمِ يُصْعَدُ مِنْهُ مِرْقَاةً بَعْدَ مِرْقَاةٍ فَلَا يَقُولَنَّ صَاحِبُ الْإِثْنَيْنِ لِصَاحِبِ الْوَاحِدِ لَسْتُ عَلَى شَيْءٍ حَتَّى يَنْتَهِيَ إِلَى الْعَاشِرِ فَلَا تُسْقِطُ مَنْ هُوَ دُونَكَ فَيُسْقِطَكَ مَنْ هُوَ فَوْقَكَ وَإِذَا رَأَيْتَ مَنْ هُوَ أَسْفَلَ مِنْكَ بِدَرَجَةٍ فَارْفَعْهُ إِلَيْكَ بِرَفْقٍ وَ لَا تَحْمِلَنَّ عَلَيْهِ مَا لَا يُطِيقُ فَتَكْسِرْهُ- فَإِنَّ مَنْ كَسَرَ مُؤْمِنًا فَعَلَيْهِ جَبْرُهُ

(محمد بن يعقوب كليني، اصول كافي، ج ٢، ص ٤٥، حديث ٢٠٢)

Faith is ten degrees like hierarchy climb after it upgraded upgraded, So the person in the second step must not say to the person in the first step I'm higher than you and you are nothing.

Also don't fall out who is lower than you because the person who is higher than you will drop you, in addition of that when you see someone who is lower than you try to raise him.

How a believer can improve his faith?

- 1- Submission to the commands of Allah the al-mighty.
- 2- He should try to get information about the details of branches of faith.
- 3- He should try not to forget God and His blessings and always try to remember God and the Day of Judgment.

Part two:

The existence of God:

If we believed in God why We are discuss about it?

A: If non-believer ask you to prove "The existence of God", what will you say?

For existence of God We have 2 opinions:

1- It says it very clear and does not need to explain and obvious.

2- No it is not obvious as you think we need proof and reason

The first group discussed and they tried to testify their claim by this verse of holy Quran

((أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ))

سورة ابراهيم / اية ١٠

Is there any Doubt about Allah, the Originator of The heavens and the earth?

So the issue of Quran point of view the existence of god is very clear don't need to rationalized to bring reason of that but second group believed there are a lot of philosophers, theologian they don't belief they said existence of God need to be proved.

And according to this group we will talk about how to prove the existence of God

Chapter one:

The intellectual reason for the existence of God:

The reason of "cause and effect" in Arabic we call it (العلية)

Briefly, we can say: according to this reason any effect need a cause this universe is an affect. What is the cause whatever named we give we say Allah and may you say God, any name the name is not important.

But the details

For detail of this reason, we have to explain four issue:

To explain the reason we must first know the following items:

1- Definition of cause and effect:

The effect is something that its existence is based on the existence of cause. Such as the warmness and fire.

A  B

If A: cause & B; affect

✦ Means without A there is no B

✦ If there is B means there is A


Sometimes we see there are many causes for one affect

Sometimes single cause many affects for example the fire (cause) give us lightness, smoke, warmness all of these are affects

2- Definition of the principle of "causality":

It says that any effect (not any existent) needs a cause.

This cause & affect doesn't say any existence need to cause because God existence but Allah doesn't need to cause

 *We said any affect need a cause*

3- The world is not self-sufficient. It is an effect:

It is changeable and limited as far as the time and place is concerned.

Fifth Session

By

Syed Ali Kumail Shah

In The Name of Allah, the Most Beneficent and Most Merciful.

To continue from the last session, I was talking about the existence of God. So I wanted to give an intellectual reason for that. So I said that we have to define the issue of “cause” and “effect”...

These above lines are the Background of this Lecture.
Now we will start this lecture.

There are two terms, you must have to familiar about them.

- 1) Infinite Chain of causes
- 2) Vicious circle

So now I will explain both of them one by one.

- 1) Chain of causes cannot be unlimited. it is impossible. For example if we say “A” is the cause of “B” and “B” is the cause of “C” and “C” is the cause of “D”. so we go like this. So it means the chain of causes is endless but it is not possible. Because finally we will reach the final cause.

We are the effect of our parents and our parents are our cause. Then their parents are their cause. At the last we reach to Hazrat Adam (A.S). Then Allah Almighty is the final cause.

- 2) Second term is Vicious Cycle, which is impossible. If I say that “A” is the Cause of “B” and “B” is the cause of “A”. So it is impossible.

Why it is impossible?

I will give you an intellectual reason. For example if I say to “A” to turn OFF the lights so he will say that I will not turn it off unless “B” allows me. If I say to “B” so he will say that if “C” allows me then “C” say that if “D” allows me and so on. So that lights will remain turn ON.

But if lights are OFF so it means there is someone among them who is not depend upon anyone. And independently he will turn the lights OFF.

So finally Hazrat Adam (A.S) is alive because there is somebody who make the decision independently without the consent of anyone. That One is our Allah Almighty.

If "A" is the cause of "B" and we say "B" is also cause of "A" .it is impossible because A is 1st and B is 2nd.So at the same time nothing is 1st and 2nd.

Like Day and Night. When there is day is there is no night. If now its day and we can never say that now it's Day and Night Both.

Conclusion is shown is this verse

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ
الْخَالِقُونَ (٥٢/٣٥)

Were they created out of nothing or were they the Creator of themselves?

You are the creatures of God .it is not possible that you say that we are the creatures and also creators.

If anyone say that we humans are effects but we have no cause. So this is the violation of "LAW OF CAUSUALITY".So we are humans, we are creatures, we need a Creator. This is the writing, there must be a writer.

This is a building so that there must be a Builder.

So finally there is a Creator of all the things is Allah. But if they say that "BIG BANG" is the cause of all the things so explosion can never be done by itself. And logically speaking Can an irregular explosion can make a regular, arranged and beautiful Universe?

There is one other reason. The reason of Order in universe.

What does it mean? For more explanation of above sentence we should consider the following poem

"There is a very accurate order in the world"

"Such a coordinated phenomenon needs an intelligent and wise coordinated Organizers"

Our intellect does not accept that these harmonize structures have come into existence by chance

So this reason has two parts

- 1) There is accuracy
- 2) This accuracy needs a coordinator or organizer

About being accurate the world, some examples are here

e.g.

a) Galaxy and its accurate system of working

b) Man and his astonishing Creation

Nature, plants, Animals etc.

These examples shows that the world is full of Harmony and order

Now if we just look at the Galaxy

There are Uncountable galaxies in this universe. Our Galaxy is one of them,

one of the Scholar said that

“Just imagine this Universe as a Forest, trees of the forests are like the Galaxies of this universe, one of the tree is our Galaxy, and one of the Branch of that tree is Solar System, one of the leaf is the issue of the Earth.”

So imagine that how small is the earth. But this Small Earth is how Big for us.

But every star and every creation is perfect.

There is Million Km distance between Earth and Sun. Speed of the Light is fastest speed But Sunlight requires Eight minutes to reach to the Earth.

Who has created This Surprising creatures??

Just if earth moves 1metre away from the Sun so it will become freeze or

just if earth moves 1metre towards the Sun so it will Burnt.

Life will impossible.

How accurate it is...

Man and his creation is also a great example of accuracy.

Look at the eyes of human.

It recognizes and takes images of faces and saves it in brain memory.

Unlimited images are saved in our Brain...it don't have any capacity like Kb's, Mb's, GB's.

Look at your ears

Look at your fingers

Finally the Creation of man is Surprising.

Look at the Hives of bees. They have soldiers, Queen and a total coordinated System.

Look at ants there is a Chapter in Quran on the name of Ants (Naml)

Man says to God why you have created this man. What is the benefit of the man. answer comes that you asked this question one time. But the Ants have asked this question a lot of time that why you have created this man?

No one will deny this accuracy.

So after seeing this accuracy we need a wise and intelligent creator that create all these harmonize creatures.

3- ATTRIBUTES OF GOD

There are two types of attributes of God.

- 1) Positive
- 2) Negative

Negative means that we negate these attributes from God. e.g.

God is not limited

God is not visible

God does not have a place

Positive attributes means God possess these attributes.

God is all-knowing

God is all-powerful

God is all sufficient

The number of Positive and negative attributes of God:

Some theologians have counted these attributes, but we can say that any good and perfect attribute exists in God and any attribute which show a kind of defect, shall not exist in Him. He is free from any defect and possesses all perfect attributes.

Generosity is good so God possess this. Misery is bad so it didn't exists in God.

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَ يَحْمِلُ عَرْشَ رَبِّكَ
فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةَ (٦٩/١٧)

Moreover, the Angels will be on all sides of the sky; and eight Angels will bear The Throne of Arsh of your Creator and Nurturer above their

Heads;

God don't have the Materialistic form. He don't have hands feet's or body like human beings.

All the terms like Yadollah , Wajhullah etc. are Allegorical.

Introduction to Religion 1
Session 6
Composed By Ghuson

Divine knowledge

Allah is all knowing and it is the most important attributes of Allah

(ان تبدوا شيء او تخفوه فأن الله كان بكل شيء عليما)

Weather you disclose any thing or hide it Allah has knowledge of every thing (past – present – future) even what is in your main or heart Allah know it

His knowledge is not limited

(و عنده مفتاح الغيب لا يعلمها الا هو و يعلم ما في البر و البحر و لا تسقط من ورقة الا يعلمها و لا حبة في ظلمات الارض و لا رطب و لا يابس الا في كتاب مبين)

And with Allah are the keys of the unseen (no one knows them) but Allah and Allah (alone) knows what ever is in the land and in the sea. And nor does a leaf falls (of a tree) but he knows it . nor a grain in the darkness of the deepest (parts) of the ground . nor any thing wet or dry but (it is recorded) in the expository book of truth (in the land and in the sea)

Just example for knowledge of allah and that dose not mean allah dose not know what is in the air or all the galaxy.

(Nahjul balaghah) wrote by Sharif Alrrazi

Nahjul balaghah contain three parts:

Imam Ali's saying ,Imam Ali's sermons,imam Ali's letters

One of Imam Ali saying in nahjul balaghah is
(الحسود لا يسود)

2) Divine power

A jealous person will not be comfortable will not know the test of tranquility comfort and will always suffer to the point that his jealousy will kill him.

Among human imam Ali was the most powerful person in the history

What is meant by power?

When you want to do something u are able to do it and when you don't want to do it you don't do it.

The reasons for God power

1) When we see that man as a creature of God has power we conclude that the creator must have power too.

2) the magnificent analyzing world shows the great power of its creator

His power is infinite and unlimited.

His power is infinite and unlimited

(قيل لأمير المؤمنين ع س هل يقدر ربك ان يدخل الدنيا في بيضة من غير ان يصغر الدنيا او يكبر البيضة قال ان الله تبارك و تعالى لا ينسب الى العجز و الذي سألتني لا يكون)

A man asked imam ali can your God can insert the world in an egg without making the egg bigger and the world smaller –Ali said Allah is all power and weakness is not of his attributes but what you ask is impossible.

3) He is all wise

Wisdom has 2 meanings:

1) whatever is created is in its perfect form

(الذي احسن كل شيء خلقه)

Allah is the one who gives the best perfection to all that he created

2) It means that God does not do anything in vain what ever he dose has a reason behind it.

3) it maybe because of some bad and weak habit in the doer because God dose not have any one of this reasons he is all justice

Introduction to Religion 1
Session 7
Composed By Faryal Arif

Divine justice

JUSTICE IN CREATION

Its means that when we take a good look at the universe and the creation of god, we find different creatures. We see that ALLAH has been **just and justice** in his creation means he has put everything in the right place. Here is one tradition from the HOLY PROPHET (PBUH):

- **Heavens and earths are based on justice they are created in accordance with justice, When you look at the sun, sky, moon and the solar system and other galaxies then you will see that everything is on its right place and in order.**

When we look at earth and the living creatures god has created we can see that each creation has its own functions and benefits. Till now many researchers haven't discovered the benefits of some creatures but as time passes researchers may prove some of the benefits of unexpected creatures. People sometimes may question the creation of god and ask; what are the benefits of e.g. malaria flies.

We must know that God is all just God is all wise.

And whatever god creates has its own purpose and reason.

This is a tradition by prophet mohammad (pbuh) in relation to creating everything with a purpose and reason

«وَقَالَ النَّبِيُّ ص بِالْعَدْلِ قَامَتِ السَّمَاوَاتُ وَالْأَرْضُ»

103 :، ص4عوالي اللئالي العزيزية في الأحاديث الدينية، ج)

- JUSTICE IN LEGISLATION

WHAT IS LEGISLATION?

Legislation means making laws. In Islam our legislator is ALLAH . God has made laws and revealed them to the prophets and the prophets delivered them to us by the holy Quran, Or by traditions.

People may sometimes question the justice and the legislation of god they may ask questions such as:

Why do girls receive half of what boys receive in inheritance?

Before asking questions we must know that justice does not mean equality.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَ لَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَ هُمْ لَا يَظْلَمُونَ

These righteous believers should know:

Since We do not burden man more than His ability (and they have done their Best within their ability)and because There is a Book in Our Presence which Does not speak but the truth, therefore Their right of reward is preserved and They will not be treated unjustly;

There is wisdom behind everything. if girls receive half of boys then at the end girls will receive more then boys.

Example:

A father passes away and leaves 30 million to his family, the daughters will inherit 10 million each and the boy will get 20 million. The reason tnt boys inherit more money than girls is that for example the brother and sister both get married at the age of 25. The girl can save her money in the bank or spend it in any way she wants, But once the boy is married he is responsible for his own household expenditure so you could say that the money isn't for himself but its divided for him and his family's expenditures.

- JUSTICE IN THE DAY OF JUDGEMENT

We know that GOD is all just from the time your born until the time your dead and after death he is just in the day of judgement.

This verse is showing justice of day of judgment.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ (47/21)

We shall set the Scales of Justice on The Day of Resurrection: So no one will be dealt with unjustly at all; and even the weight of a mustard seed of good or evil deed will be calculated; and we are Sufficient as a Reckoner.

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ (28/38)

Do you think that we shall treat the believers and the righteous like the mischief-makers on the earth? Or do we consider the pious like the corrupt?

In the day of judgment the believer and non believer will not be judged the same way

Some questions may come to peoples mind such as:

Why are there killing diseases?

Why are some people living a good life but other people living in poverty?

Why did god create Satan to mislead us?

Why cant we live a peaceful life?

The answer to all these questions is that god wants to test us in this world were living in and he constantly reminds us that he is always with us no matter where we are.

- Benefits of evil

1- It is inevitable in the world. This is a materialistic world which is full of contradictions and conflicts:

Surely evil are necessary this world. GOD has created two worlds

1)World of angels(without any conflict and problems).

2) World of mankind(full of conflicts and contradictions)

For example : in the class there are 40 students and 35 chairs then there will be conflict. One student will say this is my chair and the other will say the same thing . This is natural. We need material, conflicts, contradictions, struggle and fighting. In this world everyone wants his own interest. So in this world contradictions are necessary.

- The philosophy and benefits of evils:

They will flourish the man, s talents:

They are important for the development of our personality. For example if you are clever and you have the potential to become a professional physician u have to work hard and suffer until you will reach a high position. If you are far away from your parents you are missing them in this way you become suffer and development of personality occurs.

Surely with difficulty **إِنَّمَا يَسِرَّ الْأَعْسِرُ بِسُرٍّ يُسْرًا (5/94)** is ease

-

CAUSE OF AWAKENING

The other answer is that these evils are for reminding us.

For example if a driver is driving and he starts speeding. The police camera catches a picture of his car him and stops him. He will get a speeding ticket. It might seem annoying but in reality it is very good. This driver will not drive fast again. when you suffer it is the alarm of GOD to you .He is saying to you be careful. Sometimes curves on road are for awakening of drivers. When your very sick they take you to the hospital. And maybe you'll be admitted one month. It might sound very bad but actually from that day on you will know the value of your health.

The other answer is that these evils are for reminding us.

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- They are a gift to good Servants

There are many kinds of people some people think positively they are called optimistic people. Some people think negatively they are called pessimistic.

For example if you have one glass which is half full of water and half is empty. So optimistic person will look half full of water and the pessimistic person will look on half empty glass.

People always ask if GOD loves me then why do I have so many problems in my life. God wants you to learn lessons from the problems we face.

For example we have story of laila and majnoon. They love each other beyond imagination. One day majnoon heard that laila is giving milk to everyone. When majnoon reached to laila and gave her his glass . she broke his glass. People who saw what Laila did thought that she doesn't love majnoon that's why she broke his glass. But majnoon thought that laila favored him than all the others the glass breaking didn't mean hate but it meant that she loves majnoon because she didn't treat him like everybody else.

Moral of this story is that always be an optimist person.

سُئِلَ فَقَالَ الْمُؤْمِنَ بِهِ جَلَّ وَ عَزَّ اللَّهُ يَخْصُ مَا وَ الْبَلَاءُ عَ اللَّهُ عَبْدِ أَبِي عِنْدُكَرَ «
وَ قَالَ أَمْثَلُ الْأَمْثَلِ ثُمَّ النَّبِيُّونَ فَقَالَ الدُّنْيَا فِي بَلَاءِ النَّاسِ أَشَدُّ مِنْ صِ اللَّهْرَسُؤْلِ

45. نهج البلاغه، نامه (2) 5

حَسَنَ وَ إِيمَانُهُ صَحَّ فَمَنْ أَعْمَالِهِ حُسْنٌ وَ إِيمَانِهِ قَدْرٌ عَلَى بَعْدِ الْمُؤْمِنِيَتَلَى
«عَمَلُهُ أَشَدُّ بَلَاؤُهُ وَ مَنْ سَخَفَ إِيمَانَهُ وَ ضَعَفَ عَمَلُهُ قَلَّ بَلَاؤُهُ»

When pious people face any problems they should know that GOD has selected them because he love them .If some one say that i do not have any problem in my life its bad. Those who have good faith they will face more problems and difficulties



Fifth: They are divine trials:

We have to be tested we have to be trialed. Forget that in your life that you will not be tested. So these evils are given to us to see that who can tolerate and who cant. But exams can be different for different people according to situation.

«(2/29) أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ »
«(3/29) وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَٰذِبِينَ »

Do the people think that they will be Left alone simply because they said:" We believe"; and that will be no Trial for them? We did try those who were before them; So that Allah makes known those who were truthful and those who were liars

If people think that they will not be tested they are wrong. If somebody says I'm not happy with the way my father is why cant he be like other fathers but you should think that some people may not have problems with their fathers but they might have problems in other stuff. So every people shall be trialed. We shouldn't think that trial is only for your generation. PROPHET ADAM was also tested. ALLAH told prophet Adam and eve not to approach a specific tree. They did not obey. But they disobeyed gods order and suffered.

So what about that people who died before maturity?

What about those people that are born insane?

And who do not know GOD?

The simple answer is that children of believers are believers and children of non believers are non believers. They children of non believers if died they will go to paradise.

Introduction to Religion 1
Session 8
Composed By Sharafudin Baloch

- Monotheism

As discussed in the previous lecture our topic was proving the existence of god.

What is the difference of existence of god and monotheism?

Answer: Existence is proving that this world we live in has its own creator.

Monotheism proves that not only this world has a creator but it was created by only 1 god (Allah).

- Polytheism

In some religions unlike Islam some people believe that there is more than one god such as: a god for the day a god for the night, a god for heaven and a god for hell.

God has different levels of uniqueness.

FIRST: uniqueness in his essence: tawhid e zaati

It means that there is only one god and we don't believe more than one god. There is a verse from quran proving this statement.

Surah al tawhid:

قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَ لَمْ يُولَدْ * وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. (112/1)

Say [O, Messenger!]: "Allah is the One and the Only Creator;

"Allah is the Absolute Independent, [Free from all attachments:]

"Neither He has a son nor a daughter, Nor He is born of any other being,

"And there is no equal, no match and no Mate for Allah, the Almighty."

That every day in your prayer you recite it. The chapter of monotheism because it proves monotheism قُلْ هُوَ اللَّهُ أَحَدٌ: say Allah is the one and the

only creator. Allah is the absolute independent. **الصَّمَدُ**: **اللَّهُ الصَّمَدُ** means that he is independent. **لَمْ يَلِدْ**: neither he has a son nor a daughter nor he is born of any other being. **لَمْ يُولَدْ** **وَلَمْ يَلِدْ** **وَلَمْ يُولَدْ** means that he does not have a children. **وَلَمْ يُولَدْ** means that he is not born of any other being so he does not have children and he does not have parents. **لَمْ يَلِدْ وَ لَمْ يُولَدْ*** and finally there is no equal, no match for Allah the almighty **كُفُوًا** means that somebody who is equal to god is-NO- NOTHING. God is one and unique .So this is the meaning of tawhid e zaati or uniqueness in his essence

The reason for the uniqueness of god:

The intellectual reason is that god is not limited. When we say that god is not limited that it means it is impossible to have another god. To give an example. This is a room and in this room if we have a ball , that ball if it is small then you can fill this room with the lots of balls but if you blow in it to extend the ball to the extent that it fills the room completely. Is it possible to have another ball in this room? No. where ever you look you only see this ball.

In the whole world if there is only one god and he is not limited it means that it is impossible to have another god. Because if there is another god it means that this god is somewhere and the other god is somewhere else. It means that they are limited and we say that god is not limited. When you say it is not limited. Everywhere there is god. So we cannot say there is another god. Because it is not possible. So the uniqueness of god is that god is not limited

Duality: are those people who believe in two gods they are called the school of dualism. There are some people In India and other parts of the world that claim that evil has its own god and good has its own god. Whatever badness comes from the god of evil. Whatever goodness comes from the god of the good— **خدای یزدان خدای اهریمن**. Some people say that the god of the day is different from the god of the night. Some people say that the god of this world is different from the god of the

hereafter, so these people are called dualist or those who believe in two god.

Trinity: Christians believe in trinity they believe three god. ال
تثليث means three. It means that they believe in three gods. They say that
1)god the father. 2)God the son(jesus). 3)God the Holy Spirit.
There are some minorities in Christians that they do not believe in trinity
they think its not intellectual or reasonable.
They are jawha witnesses. But majority of Christians believe in 3 gods
The minorities have a magazine they have magazine called “Watch
Tower”.

Prophet Isiah did not have a father he was born from a mother (virgin
marry) who was not married nor had any contact with a man .
Christians say that god is Isiah's father. This is the matter of trinity.
Our professor had asked some Christians to figure out what is meant by
“SON OF GOD

He had asked the Christians if they had one god, and if Isiah serves that
1 god. And if god had married marry and marry gave birth to the son of
god. They rejected this thought and said its impossible. If Jesus was a
servant to god then we Muslims can relate to that because everyone
serves god. Then he asked them that do you believe in one god or three
gods. They said we believe in one god but this one god has three
manifestations 1)the father 2)the son 3)the Holy Spirit. At the end of
the day they did not make it clear whether they believe in one god or in
three gods.

Unlike Christians who believe that there is a son of god we muslims
have a verse from quran proving that that theory is wrong لَمْ يَلِدْ وَ لَمْ يُولَدْ
—**he does not give birth nor is born.** Jesus Christ did not have a father.
so holy Quran says if god is capable of having a son then prophet Adam
was the first human being created born an orphan no father or mother
but he was never called the son of god

Yes Isiah was born miraculously . Science does not accept that a man is born without having a mother or a father. Father and mother should come together and after that a baby should be born otherwise it is impossible. We also agree with the science but there are some other issues, there are miracles miracle beyond this natural phenomena and isiah was born miraculously so trinity is not accepted intellectually in Islam.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَ قَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ مَاؤَنَهُ النَّارُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (5/72)

Certainly they uttered blasphemy, those who said:" Surely, Allah is Massih, son of Maryam." But Messiah [Himself] said:" O, Children of Israil! Worship [only] Allah, my Creator and Nurturer and your Creator and Nurturer; surely whoever Associates anything with Allah, then Allah forbids the Paradise for him and His abode shall be the Hell Fire; and there shall not be any helpers for the wrongdoers."

This verse says that: **People who claim Isiah is the son of god and marry are sinning even Jesus himself told the Israelis worship the creator that I worship and do not claim that there is another god except for Allah(polytheism) for if you do you will be banned from entering heaven and they'll be sent to hell and no one will save them from hell.**

So according to this verse it says that the Christians accused Isiah. What was is accusation? They say that Isiah is god but Isiah himself said that god is my creator and your creator and who ever believes apart from this will be a polytheist.

Why do Christians hate Jews? (Question raised by a student)

Because mosses came and brought the torah and after him prophet Isiah came and Jews did not accept him. So enmity and hostility came arose in between in these two groups. The Jews did not accept the prophet

hood of Jesus Christ and the followers of Jesus Christ were against the Jews. And finally the Christians believed that the Jews crucified Jesus Christ. We Muslims do not believe that Isiah was crucified. But they say that Isiah was crucified and for three days he was on the cross and after three days he became alive again and then he was taken to the heaven. Islam says they wanted to crucify him but they failed They crucified another person which god had created that resembled Isiah, God took Isiah to the heaven and isiah is alive now.

Prophet Isiah and Imam Al Mahdi have been kept alive for many years

Monotheism in worshiping: "al tau hid fil ibadah"

What does it mean?

You see there are some other people in India and other places. They believe in one god. If we say that we believe in one god it means that tawhid e zaati is there _uniqueness in the essence of god—they believe in one god but they worship idols, they put it in the temples , some of them worship animals, some of them worship their son, some of them worship the moon.

Our professor had visited the temples and asked them the reason behind the idols and the relation of worshiping 1 god. They said that the idols and statues remind them of how god looks like just like wen we carry a picture of a dear person to us.

So as a Muslim we should not only believe that there is a god we should believe that there is one god and we should only worship him .In the first chapter of holy Quran **إِيَّاكَ نَعْبُدُ** We worship only you. This is the meaning of monotheism in worshiping.(prove of monotheism).

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكَ بِهِ شَيْئًا وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (3/64)

Say [O, Messenger!]:" O, people of The Book! Come to the Word of [Monotheism] which is common between us and you: That we worship none but Allah and that we shall not associate anything with Him and do not some of us take others as the god other than Allah." And if they Turn their backs, then you [Muslims] Say:" Bear

witness that we are Muslims And surrender ourselves to Allah's Will."

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ

Say [O, Messenger!]:" O, people of The Book! Come to the Word of [Monotheism] which is common between us and you:

We are talking about Christians. People of the book means the Christian and the Jews. Come to worship something which is common between us and you. What is it? We worship none but Allah. That is the message of Islam to everybody. You have to gather around one thing and that is none but Allah and we shall not associate anything with him. If you say Jesus Christ is the son of god you are associating someone with god. If you say this statue this idol is my god it mean that you are associating something with god. In the past some

Of the people believed the king is the god the rulers are the god that is also not true.

Now the question is that what is the meaning of worshipping? And what is the meaning of polytheism? Because some of the Sunni people specially the Wahhabis, they say that the Shia are “**Mushrik**”, they accuse us of “**shurk**”.

When you put a stone to prostrate on it, when you kiss the shrine. So this is a very controversial matter. I should be clarified that what is exactly the meaning of al-ebadah and what is the meaning of **al-shurk** then we could prove that were not polytheism .

Definition of worshipping is to be humble to something or somebody with the believe that he is independent and our creator and destiny of the world is In hand, this is the meaning of worshipping.

For example when I worship my god and I bow down I am showing humbleness. I am worshipping you because I believe that you are independent and you are my creator and my destiny is in your hand.

Therefore having such a believer in any one except for almighty Allah shall be called polytheism.

I would like to ask you that when you put a stone and prostrate it do you believe that this stone is your god. NO

This stone is your creator.NO

Do believe that this stone is independent your destiny is in its hand. Of Course not

When you go to the shrine of imam Hussain and then you bow down and we don't say that bowing down is worshiping-NO. We should bow down and we should believe that imam Hussain is our creator he is independent and our destiny is in his hand but we don't believe that. We believe that imam Hussain is one of the servants of god he is not himself. And these Wahhabis unfortunately accuse the Shia are "Mushrik"

(I was sitting in masjid ul haram, 20 m is the distance from the holy kaba, one of the Arabs from al Jeria, he began to insult me that you Iranian are all "Mushrik" you are all kafir khomeni is kafir. I said that if we are "Mushrik" then why I am here. The "Mushrik" are not allowed to enter the masjid ul haram. So why the authorities allow the mushrkrik to enter masjid ul haram. Then I said that when I say "ashhadu un laelahaillalah wa ashadu unnamuhammadur rasulullah" these two shahadateen means I am a Muslim then he said that you carry your idol with yourself, then I said that do you believe that this is god. We put it because when we go in the mosque we see that there is carpet in the mosque, we are commanded by the holy prophet of Islam to prostrate on the earth because we are created from the earth and we go back to the earth, so I must not forget that I am from the clay. But in the mosque there is carpet I cannot remove the carpet so this

The amount of the clay I take it and just I prostrate 'on it' not 'for it'.

"Ana asjudu alt turba" –"wala asjudu let turba". They are different.

When there is carpet it is not acceptable you have to prostrate either on the stone or something which is made of the earth but carpet is manmade

product. Prostration is the peak of humbleness. In your body you have hand, leg, the best part of your body is your face and the best part is your forehead. God wants you to put the best place of your body on the worst place the mud the clay to show your humbleness to say that o god I am nothing)

Arabs put “aggal” on their head .Once at the time of prophet one man was prostrating and “agaal” was coming between his forehead and the ground ,**prophet Muhammad(PBUH) said that remove it.**

The washables say that you Shia worship other people when you say ya Hussain, Ya Ali, Ya Muhammad (PBUH) you are calling them then you are worshiping them so why don't you say Ya Allah directly? Because god has commanded us to bring some people in as mediators. For example when you want to see president can you directly go and see some people in his office the time to be given to you then they will go and say the man is asking. Allah wants to say to us that this people (Prophet Muhammad and his household) they are much respected to god and god wants us to go to them and through them you ask for forgiveness. If we call to “اهل البيت” this is not polytheism.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ
تَوَّابًا رَّحِيمًا (4/64)

If they had come to you [O, Messenger] When they had wronged themselves and had begged Allah's Forgiveness [through you] and the Messenger had begged Forgiveness for them, indeed they would Have found that Allah is the Merciful Repentance–Acceptor;

The verse of holy Quran is clearly saying that I wrong doer if he comes to the holy prophet of Islam and says o messenger of god

please ask forgiveness for me then we will forgive him. This verse is saying that they asked for Allah forgiveness and also اسْتَغْفَرَ لَهُمُ الرَّسُولُ

And prophet also asked forgiveness for him the verse says the wrong doer comes to you, so he does not go directly to Allah. Allah cannot hear him? Of course he can but it says that he goes to the holy prophet.

Verse:

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ (12/97)

They said:" O, our father! Ask for us Forgiveness from Allah against our sins; verily, we have been sinful."

About prophet Yousef.

Prophet Yousef or Joseph he had brothers. His brother's wronged him. Then they understood that they wronged him and then they wanted to repent.

They came to their father prophet Yaqoob and said يَا أَبَانَا O our father we ask for forgiveness.

This resulted. The holy imam and prophet is accepted when they are alive. Is it true? When you say these verse to some Wahhabis, they say that yes you are right if he is alive then you can go to him to go to the shrine of holy prophet. For the prophet god is commanding us that as a wrong doer you should go to Prophet Muhammad ask him for the forgiveness and then Allah will forgive you. As the brother of Joseph they came to prophet Yaqoob and they asked and then Allah forgave them.

First of all we believe that those who were killed in the way of Allah they are called "shuhada" they are not dead. Apparently they are dead but in reality they are alive. Why? Because the holy Quran says:" don't think those who are killed in the way of Allah that they are dead- No they are alive. Prophet Muhammad and all the imams were killed in the way of Allah. None of them died normally so they are "Shaheed".

And this is why when we offer prayer in the last rakah “asalam o alike aayeo hannabi o” (peace be upon you, you are addressing, if the man is dead how do you address him in the prayer. We are talking to him. Today when you go to the holy shrine of Prophet Muhammad you say “asalim o alike”. It means that he is alive he can hear you.

After the battle of badar Prophet Muhammad and imam Ali went to a grave yard and they talked and they said that listen. People were saying that are you talking to the dead, Prophet Muhammad said that “they can hear better then you”.

Prophet essa- did he not make the dead alive? Did he not healed the blind? Did he do them independently? I make a dead to be alive, this is the work of god. Essa is doing it not independently. God has given him the power and permission

None of us can say that prophet is beside Allah. No, god is on the top and they are creatures and among these creatures prophet Muhammad is the best among all.

About “اهل البيت” In the holy Quran they are purified and they are the household of prophet and Prophet Muhammad also asks us to respect them and obey them and we are obeying the command of holy prophet And this is why when we offer prayer in the last rakah “asalam o alike aayeo hannabi o” (peace be upon you, you are addressing, if the man is dead how do you address him in the prayer. We are talking to him. Today when you go to the holy shrine of Prophet Muhammad you say “asalim o alike”. It means that he is alive he can hear you.

Introduction to Religion 1

Session 9

Composed By Saman Raza Khan

Commemorating the prophets and Imams:

Some Muslims celebrate the Prophet's Ahl al-Bayt of the Prophet and consider polytheism, but are unaware of the fact that everyone respect the prophets and the saints of God, for God does not give them dignity and the grace of God only because they honor and such an act is

idolatry;

It is the same as monotheism. Quran and Hadith have confirmed the fact

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ. (42/23)

Say [O, Messenger!]:" No wage I ask you for my Mission, [Messenger's reward is With Allah] but all I expect is the affection to my near kin.

فَالَّذِينَ ءَامَنُوا بِهِ وَ ءَعَزَّوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ. أُولَٰئِكَ هُمُ الْمُفْلِحُونَ. (7/157)

So those who believe in him and honor Him, and help him, [in Allah's Way] and follow the Light which has been Sent down with him, they are indeed the ones who receive salvation." In this verse four feature counts for salvation, faith in the Prophet, honor him, help him and follow what has been revealed to him. The "Zrvh" as respecting and honoring the Prophet and his material life is not limited to time, as that believeth on him is not. Traditions also emphasized the necessity of love for the Prophet and his family, as the Prophet of Islam said:

«قَالَ رَسُولُ اللَّهِ ص: لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَ يَكُونَ عِثْرَتِي أَحَبَّ إِلَيْهِ مِنْ عِثْرَتِهِ.»

Not believing anyone except to love me more than your and my children more than children, and my family more than his family.

From these verses and traditions clearly follows that the reverence and honor of the divine prophets and saints is emphasized by the Quran

First question :

What is the benefit of October devotion to the Prophet and his household income is man?

Answer

In response to the first question can be said to the man with the perfection of love and virtue, man climbs the ladder toward perfection. If a person, who sincerely loves his attempts to assimilate what he makes is his joy, do and what hurts him, cracking. Of course, there is the development and perfection of the human spirit in her. Those who expressed interest in the language, but they oppose the practice with his beloved, not true love

The second question:

Through reverence and devotion to the **Prophet and his family sealed How?**

Answer

But the answer to the second question can be said surely love heart, in word and deed to reflect practical man. Reflections of love for the Prophet and his family follow their practices, but this love inside can otherwise show themselves by the common law common people and their virtues, preservation or kissing them and attributed to their works left. Hence, commemorating the birth of the Prophet continuing a tradition among Muslims.

Also, one of the signs of popular veneration, is a memorial over his grave. Quran explains this in verse confirms that the Companions of the Cave. When the Companions of the Cave was discovered hiding place, the two groups together in honoring quality they disputed.

A group said to be the grave monument made them and others said the mosque should be based on their grave. Both offer the Quran speaks in a tone of acceptance. If the proposal was contrary to the principles of Islam, the Koran, would choose different stance and denied them. Therefore, the Islamic tradition, Muslims have gone to the memorial and Msjdsazy near the grave of the Prophet and his family to maintain.

3-Consecration to the saints:

Some believe that requesting blessings to the works of the saints of God and hence polytheism anyone who kisses the altar and pulpit prophets, and of them seeks blessings, pagan readers.

According to the meaning of monotheism and polytheism becomes clear who request blessings to these works, the hard way is a lot to myself.

Quran requesting blessings to the works of the saints of God approved. In the story of Joseph and Jacob peace be upon him when he parting tears, loses his eyesight, Joseph tells his brothers: shirt of mine and cast my eyes so he will regain his sight. Jacob throws his shirt over his eyes and the tail, regain your sight:

اَذْهَبُوا بِقَمِيصِي هَذَا فَاَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَ اَتُونِي بِاَهْلِكُمْ اَجْمَعِينَ (12/93)

Now go with this shirt of mine and Cast it over the face of my father; and [By this] he will recover his sight; and then bring to me your family all Together."

فَلَمَّا اَنَّ جَاءَ الْبَشِيرُ اَلْفَنَّهُ عَلَىٰ وَجْهِهِ فَاَرْتَدَّ بَصِيرًا. (12/96)

Then, when the bearer of good-tidings Came to him, and cast Yusuf's shirt on Yaqub's face, his eyesight returned to Him.

Introduction to Religion 1
Session 10
Composed By Fatima Fadhil

In worshipping , we must be monotheism . Monotheism means not worshipping anybody , except for Allah. "there is no god but Allah"

Offering the prayer is one of the good example of the worshipping :

Because and prayer you bow down and prostrate for the one we want to worship.

Was it only prophet Mohammad who talked about prayer in Islam ?

Or were there other prophets who talked about offering prayers in Islam?

Answer : Here's a verse from Quran proving that other prophets before Islam talked about offering prayers

Prophet Ibrahim (as) and prayer:

«رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَ مِنْ ذُرِّيَّتِي رَبَّنَا وَ تَقَبَّلْ دُعَاءِ» (14/40)

"O, my Creator and Nurturer! Make me to establish prayer and some from my offsprings; O, our Creator and Nurturer! Please accept my invocation;

Prophet Musa (as) and prayer:

« وَ أَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى» (20/13)

«إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَ أَقِمِ الصَّلَاةَ لِذِكْرِي» (20/14)

"I have chosen you [to be a Messenger Of this time], so listen to what will be revealed to you:

"Verily, I am Allah: There is no God But I, so worship me alone and establish Regular prayers as means of Remembering Me;

Prophet Isa (as) and prayer:

« وَ جَعَلْنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ مَا دُمْتُ حَيًّا» (19/31)

"And He has made me a blessed being where so ever I may be; and He has enjoined on me prayer and paying alms As long as I live;

Prophet Muhammad (saw) and prayer:

«اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَ أَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَذِكْرُ اللَّهِ أَكْبَرُ وَ اللَّهُ يَعْلَمُ مَا تَصْنَعُونَ» (29/45)

Recite [O, Messenger!]Of the Book as Much, it has been revealed to you; Establish prayer regularly; indeed prayer Prevents man from shameful and indecent deeds; and saying Allah's Remembrance is a great blessing [Whether while praying or any other Time] and Allah is quite Aware of what you people do.

*** The importance of prayer :**

All messengers and all other prophets were commanded to establish prayer.

*** Islamic Teaching has two sources :**

- 1) Holy Quran
- 2) Traditions : the sayings of the holy prophet and his house hold .
« قَالَ رَسُولُ اللَّهِ ص إِنَّ عَمُودَ الدِّينِ الصَّلَاةُ »
(بحار الأنوار (ط - بيروت)، ج79، ص: 228)

{The religion of Islam is based on daily prayers }

It means that the foundation of the religion is daily prayer , the heart of the religion .

«عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةَ فَإِنْ قُبِلَتْ قُبِلَ مَا سِوَاهَا وَإِنَّ الصَّلَاةَ إِذَا ارْتَفَعَتْ فِي وَقْتِهَا رَجَعَتْ إِلَى صَاحِبِهَا وَ هِيَ بَيضَاءٌ مُشْرِقَةٌ تَقُولُ حَفِظْتَنِي حَفِظَكَ اللَّهُ وَ إِذَا ارْتَفَعَتْ فِي غَيْرِ وَقْتِهَا بَعِيرٌ حُدُودَهَا رَجَعَتْ إِلَى صَاحِبِهَا وَ هِيَ سَوْدَاءٌ مُظْلِمَةٌ تَقُولُ ضَيَعْتَنِي ضَيَعَكَ اللَّهُ»
(بحار الأنوار (ط - بيروت)، ج80، ص: 26)

{ Imam Baqer said : In the day of judgement , the first action that you will be taken a count is daily prayer , if your prayer is accepted , the rest of your action will be accepted . when you offer your prayer as its time , your prayer will go up and then it will come to you like a shining sun , then your prayer will tell : "You guarded me , may God guard you " . But if you sent your prayer not in its time , then your prayer will come to you like a dark night , and it will say : " You spoiled me , may God spoil you"}.}

When Allah is calling you : " Hurry up to the best action " , but you don't reply, after many hours you reply , maybe at the first time he will forgive you , but not daily .

The Day Of Judgement And Eternality Of Human Being

Within every human being , there is a tendency to live forever , its in the heart of everybody

One of the characteristics of human being is loving life forever, being afraid of death

Only Islam gave us a solution for that ,Its just a transfer from this world to another world .

We live forever in the day of judgment (paradise and Hell) .

*** The importance of the day of judgment :**

There are 1400 verses from the Holy Quran about the day of judgment .

All prophets from Adam to Ahmed were talking about the day of judgment .

«أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ» (23/115)

"Did you think that we created you in Vain and you would not be returned To Us?"

Moses is talking about it :

« وَ قَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَ رَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ » (40/27)

Mussa said:" I invoke to my Creator and your Creator for helping me against the mischief of any arrogant Rebellious who does not believe in The Day of Account."

Isiah:

وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا (19/33)

"And salutation on me, the day I Was born, and the day I die, and the day I shall be raised up alive."

Some examples which are similar to the day of resurrection :

Almaad : the day we come back .

* The people from the days of prophets were saying : " When your body is completely destroyed its not possible to return it back as it was" .

Abraham:

وَ إِذْ قَالَ اِبْرَاهِيْمُ رَبِّ اَرْنِيْ كَيْفَ تُحْيِي الْمَوْتَى قَالَا وَا لَمْ تُؤْمِنْ قَالا بَلَى وَا لَآكِن لَّيَطْمَنَّ قَلْبِيْ قَالَا فَخُذْ اَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ اِلَيْكَ ثُمَّ اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يٰاْتِيْنَكَ سَعِيًّا وَا عْلَمَنَّ اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ (2/260)

In addition, remind them [O, Messenger!]When Ibrahim said:" O, my Creator and Nurturer! Show me how you Give life to the dead?" Allah stated:" What! Do you not [then] believe?" He Said:" Yes, but only my heart may be at rest." Allah stated:" Take four Birds,[slaughter them]and cut them Into pieces and put a portion of them On every mountain; then summon Them, and they will[in their original Form]come to you in haste." And know that verily, Allah is the Source-Wisdom Supreme power.

The explanation : Prophet Abraham asked Allah that show me how you will give life to the dead ? My people say its impossible . God told him that : " Do you not believe ?". Prophet said : "Yes , for more insurance ". Allah said : " Take four birds , slitter them and cut them into pieces and put a portion of them on every mountain. Then call them , and they will come to you in their original form " .

Introduction to Religion 1
Session 11
Composed Zoha Khassaki

2-Revival of uzair:

Or [take] the similitude of the man who Passed by a town and it had fallen on its roofs. He pondered:" Oh! How Would Allah ever bring them [The people of the town] to life once they are dead?" Allah [the Knowing Hearer] caused him to die for a Hundred years; then raised him [again] to life. Allah asked him:" How long did you remain dead?" He said:" Perhaps I remained dead a day or part of a day." Allah stated:" Nay, you remained dead for a hundred years. Look at your food and your drink, they Show no change; and look at your Donkey![How it has been decomposed].And thus, We have made of you an Example of Our Power for the people[In order to make them believe in The Resurrection Day]; look at The bones,[of your donkey!]How we bring them together and clothe them with flesh." When the truth was made clear to him, he said [then]:" Now I know that Allah is Powerful over all things.“

The main topic in this story is (The day of judgment)
God told the prophet Uzair [In this way we can alive humankind in the day of resurrection]

3-The Dwellers of the Cave:

There were some young men, who lived in a city were all the people were non-believers the young men wanted to emigrate in order to keep their faith, they went and climbed the mountain and in that mountain there was a cave, they went there to rest. God made them sleep for a long time for 3 centuries (309 years) but when they woke up they felt like they had a short nap. They sent one of them to go to the city and buy something because they were feeling hungry. The money that he had was for 300 years ago, when he went to the city to buy the people did not recognize the currency he had after many clues the men understood that they had slept for a long time, This story tell us (for God there is no obstacles in the way)

4-Reviving of the dead at the hands of Jesus:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي. (5/110)

Then Allah will state: " O, Issa, son of Maryam! Recount My Favour to you and to your mother when I confirmed you with Jibrail so that you could speak to the people in the cradle and in maturity [as a Messenger]. In addition, when I taught you the Book and Wisdom, The Taurat and the Injil. and when You made out of clay the figure of The bird by My Leave, you breathed Into it and it became a bird by My Leave; and you healed those born-blind And the lepers by My Leave and when You brought the dead to life by My Leave.

My Leave means by my permission it mean that God has this power to give to a person to revived the death.

The intellectual reasons for the Day of judgment:

Nature of man:

Man is a person who likes to be eternal (to live forever) when there is such a desired in us there should be an answer in the nature, for example you become thirsty, there is a water. You become hungry, there is a food. You need someone to marry God has created us in the way of male and female. So we need to live forever God has created an eternal life is (the day of judgment), this death that we die is not destruction, it just transfers us from place to other, it is like a child in his mothers womb in his own small

world and then the baby's born into a new world, same thing happens when we die were born in the eternal life(the day of judgment).

- 2-The wisdom of Allah

wise person is a person who does not do anything in vain.

إِنَّا فَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (23/115)

"Did you think that we created you in Vain and you would not be returned To Us?"

This verse of Quran give you intellectual reason for the day of judgment, this day is a fact because Allah did not created us in vain(just to live for sixty years then you will destroyed forever) absolutely no.

3-The justice of Allah:

Some of people are good doers and some of them are wrong doers, the justice of Allah means that the good doers must be rewarded and wrong doers must be punished. but there is question, Why doesn't god reward the good and punish the bad in this world?

Answer: Firstly if God want to rewarded or punish us for example, that would happen in which the age of 30,40, and 60. People might change over the years. Secondly this world doesn't have the capacity for complete punishment for example a person who kill thousands of people, in this word he can die only one time. Another example the rewarding of the prophet Muhammad is greater than all this world. Because of billions of people throughout the history are worshiping God because of his effort. So because of that we do need the day of judgment.

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ (38/28)

Do you think that we shall treat the believers and the righteous like the mischief-makers on the earth? Or Do we consider the pious like The corrupt?

Is death annihilation?

لِقَوْلِ النَّبِيِّ صَلَّى ص مَا خُلِقْتُمْ لِلْفَنَاءِ بَلْ خُلِقْتُمْ لِلْبَقَاءِ وَ إِنَّمَا تُنْقَلُونَ مِنْ دَارٍ إِلَى دَارٍ
بحار الأنوار (ط - بيروت)، ج58، ص: 78

Prophet Muhammad said "you are not created for annihilation you are created to being, but you are just moving from one house to another one.

Death is a divine law for everybody:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ. (3/185)

**Every man shall taste death eventually;
the verse does not said that everybody will die, it said you will test it,
that mean death is not annihilation. Test mean that it is not bad and
not harmful. For some people it is very delicious.**

أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ. (4/78)

Wherever you people may be, death will overtake you, even if you are in the well-built fortresses.

Fearing of death:

Why do we fear of death?

« أَتَى النَّبِيَّ صَلَّى ص رَجُلٌ فَقَالَ مَا لِي لَا أُحِبُّ الْمَوْتَ فَقَالَ لَهُ أ لَكَ مَالٌ قَالَ نَعَمْ قَالَ فَقَدَّمْتَهُ قَالَ لَا قَالَ فَمِنْ نَمٍّ لَا تُحِبُّ الْمَوْتَ. »

Man came to holy prophet Muhammad then he said why I do not like the death, prophet Muhammad asked him property, the man said yes, prophet Muhammad said did you devoted it, the man said no, this is why you do not like to death.

So that one of the reasons that we do not like to die is that we love our property, these are an attachment which surround us like a

chain do not allowed us to fly. So just leave them and you will be able to fly. There is no obstacle in your way

« فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا بَالُنَا نَكْرَهُ الْمَوْتَ وَ لَا نُحِبُّهُ قَالَ فَقَالَ الْحَسَنُ عَلَيْهِ السَّلَامُ إِنَّكُمْ أَخْرَبْتُمْ أَخْرَبْتُمْ وَأَعْمَرْتُمْ دُنْيَاكُمْ فَأَنْتُمْ تَكْرَهُونَ النُّقْلَةَ مِنَ الْعُمَرَانِ إِلَى الْخَرَابِ.»

بحار الأنوار (ط - بيروت)، ج6، ص:

A man came to Imam Mujtaba, and said o son of the prophet of Allah, why we dislike death, Imam Hassan Said, you have destroyed your hereafter and you have built this world, nobody like to go from built house to destroyed one.

• Types of death in the Holy Quran:

1-Easy death:

_which is not painful, but it is delicious.

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ (16/32)

[The pious are:] Those whom the Angels Of death take away gently their souls which are pure and will say to them:" Peace be upon you! Enter the Paradise As a reward of what you used to do in the world!"

2-Difficult death:

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَ أَدْبَارَهُمْ (47/27)

So how will they feel when the Angels In charge of death, smite their faces and their backs when taking their souls?

[They] here mean the wrong doer.

3- Honorable death:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَ لَا يَكُنْ لَّا تَشْعُرُونَ (2/154)

And do not say of those who are Martyred in the Path of Allah that they Are" dead"; nay, they are living but, You do not perceive;

Repentance on the eve of death:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا

الَّذِينَ يَمُوتُونَ وَ هُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (4/18)

And repentance is not accepted of those who do evil until death comes to them, and then they say:" Now I Repent." Also repentance is of no Benefit for those who die disbelieving; for such people, We have prepared a Painful Chastisement.