



darularqam
educational trust

العقيدة الإسلامية

Sciences

of Islamic Beliefs

What is Aqeedah ?

عَقْدٌ — يَعْقِدُ

Islam is affirming with the tongue and believing with the heart all that the Prophet *(peace be upon him)* has informed us.



Understanding Allah

Proving the Existence of God?

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ
وَيُخْرِجَكُم إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا
عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ ﴿١٤﴾

Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calls you that He may forgive you your sins and relieve you unto an appointed term. They said: You are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant. (14:10)



Understanding Allah

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

If you should ask them: Who created the heavens and the earth? they would answer: Allah.
Say: Praise be to Allah! But most of them know not. (31:25)



NOTES



1

- Imam Abu Hanifa and proving the existence of God

2

- However the great scholars of theology have developed responses and proofs expounding the existence of God and the necessity for revelation and Prophethood

3

- In order to establish the elevated status of Allah, one must negate all defects of and blemishes from Allah

Islam

1.

- Arabic verb 'aslama' **أسلم** which means to surrender both externally and internally.

2.

- It is not enough to just know but it is necessary to also testify and believe.

الإسلام : استسلام و انقياد لله

Islam

Belief in the Heart	Declaring by the Tongue	Judgement	How Muslims Interact
Y	Y	A believer in the world and a believer according to Allah	Believers
Y	N	A believer in the sight of Allah	Unbeliever
N	Y	Hypocrite	Believers

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Prove God exists!

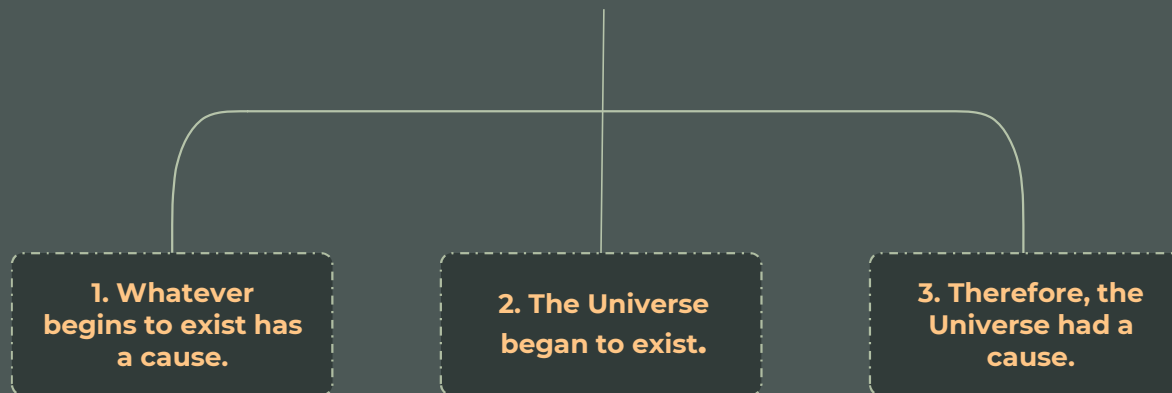
Scientific worldview:

- The Universe has existed from Eternity
- The universe come from nothing

Its only Scientific Dogma ...

- We know that the universe began ...
- Can 'something' come from 'nothing'?

Prove God exists!



This is known as the *Kalam Cosmological Argument*



Some Arguments for the Existence of God

1. Argument of first cause

2. The Argument from Change

3. The Argument from Efficient (cause)

4. Argument from Time and Contingency

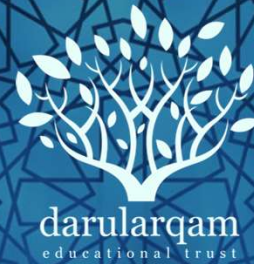
5. The Argument from Degrees of Perfection

6. The Design Argument

7. The Kalam Argument

8. The Argument from Contingency

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Arguments for the Existence of God

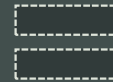
Argument for the Existence of God

Cosmological Argument = Causation

1. Everything that
begins has a cause



2. The Universe
has a beginning



3. Therefore the
Universe has a Cause
– (This cause we refer
to as God.)



Argument for the Existence of God

Teleological Argument = Design

Design: 'The idea that things with a function or purpose, must have been created for that purpose.'
(The Clock Analogy)

1. To design something takes intelligence and thought.



2. The universe shows evidence of design.



3. Therefore, a being with intelligence and thought must have designed it.



4. Only God could have intelligence and thought enough to design the universe.



5. Therefore, as the universe exists, God must exist.



Argument for the Existence of God

‘Fine-Tuning’ Argument

The fine-tuned Universe - life in the Universe can only occur when certain universal fundamental physical constants lie within a very narrow range.

If any of several fundamental constants were only slightly different, the Universe would be unlikely to function or even exist!!



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Argument for the Existence of God

Examples of 'Fine-Tuning'

Martin Rees formulates the fine-tuning of the Universe in terms of the following six dimensionless physical constants:

01. **N**, the ratio of the strength of electromagnetism to the strength of gravity for a pair of protons, is approximately 1036. According to Rees, if it were significantly smaller, only a small and short-lived universe could exist.
02. **Epsilon (ϵ)**, the strength of the force binding nucleons into nuclei, is 0.007. If it were 0.006, only hydrogen could exist, and complex chemistry would be impossible. If it were 0.008, no hydrogen would exist, as all the hydrogen would have been fused shortly after the big bang.
03. **Omega (Ω)**, also known as the density parameter, is the relative importance of gravity and expansion energy in the Universe. It is the ratio of the mass density of the Universe to the "critical density" and is approximately 1. If gravity were too strong compared with dark energy and the initial metric expansion, the universe would have collapsed before life could have evolved. On the other side, if gravity were too weak, no stars would have formed.

Argument for the Existence of God

Examples of 'Fine-Tuning'

Martin Rees formulates the fine-tuning of the Universe in terms of the following six dimensionless physical constants:

04. Lambda (λ) is the cosmological constant. It describes the ratio of the density of dark energy to the critical energy density of the universe, given certain reasonable assumptions such as positing that dark energy density is a constant. In terms of Planck units, and as a natural dimensionless value, the cosmological constant, λ , is on the order of 10^{-122} . This is so small that it has no significant effect on cosmic structures that are smaller than a billion light-years across. If the cosmological constant was not extremely small, stars and other astronomical structures would not be able to form.

05. Q, the ratio of the gravitational energy required to pull a large galaxy apart to the energy equivalent of its mass, is around 10^{-5} . If it is too small, no stars can form. If it is too large, no stars can survive because the universe is too violent, according to Rees.

06. D, the number of spatial dimensions in space time, is 3. Rees claims that life could not exist if there were 2 or 4.





Argument for the Existence of God

Ontological Argument/ Natural Belief

Over the last decade studies show that children have an innate belief in God.

Dr Justin Barrett, a senior researcher at the **University of Oxford Centre for Anthropology and Mind**, states:

‘The preponderance of scientific evidence for the past 10 years or so has shown that a lot more seems to be built into the natural development of children’s minds than we once thought, including a predisposition to see the natural world as designed and purposeful and that some kind of intelligent being is behind that purpose...’

NOTES

He adds that, 'If we threw a handful [of children] on an island and they raised themselves... they would believe in God.' To put it simply, his answer as to why anyone would believe in God is that, our minds are designed to do so . **Disbelief in God is something which is unnatural to the human being.**

Oxford University development psychologist Dr Olivera Petrovich, states that, belief in God develops naturally and that '**atheism is definitely an acquired position**'.

So where did this natural belief in a creator come from? We can't say it is taught by society as this belief is innate, and studies show that it is independent of societal pressures and is cross cultural . **The best explanation for this belief is that God has put this into humanity.**

**When your Lord asked all the offspring of Adam (before their birth),
"Am I not your Lord?" All of them testified and bore witness to their
testimony that on the Day of Judgment they would not say, "We
were not aware of this (fact),"**

7:172





NOTES

History of Aqidah

- **Back to the Prophet** (*peace be upon him*)
- **'Ali ibn Isma'il ibn Abi Bishr Ishaq ibn Salim, Abu al-Hasan al-Ash'ari**
al-Yamani al-Basri al-Baghdadi (260-324)
- **Muhammad ibn Muhammad ibn Mahmud Abu Mansur al-Samarqandi**
al-Maturidi al-Hanafi (d. 333)
- **Mohammed ibn Ahmed ibn Salim bin Sulayman al-Saffarini al-Nablusi**
al-Hanbali (b.1114-1184)

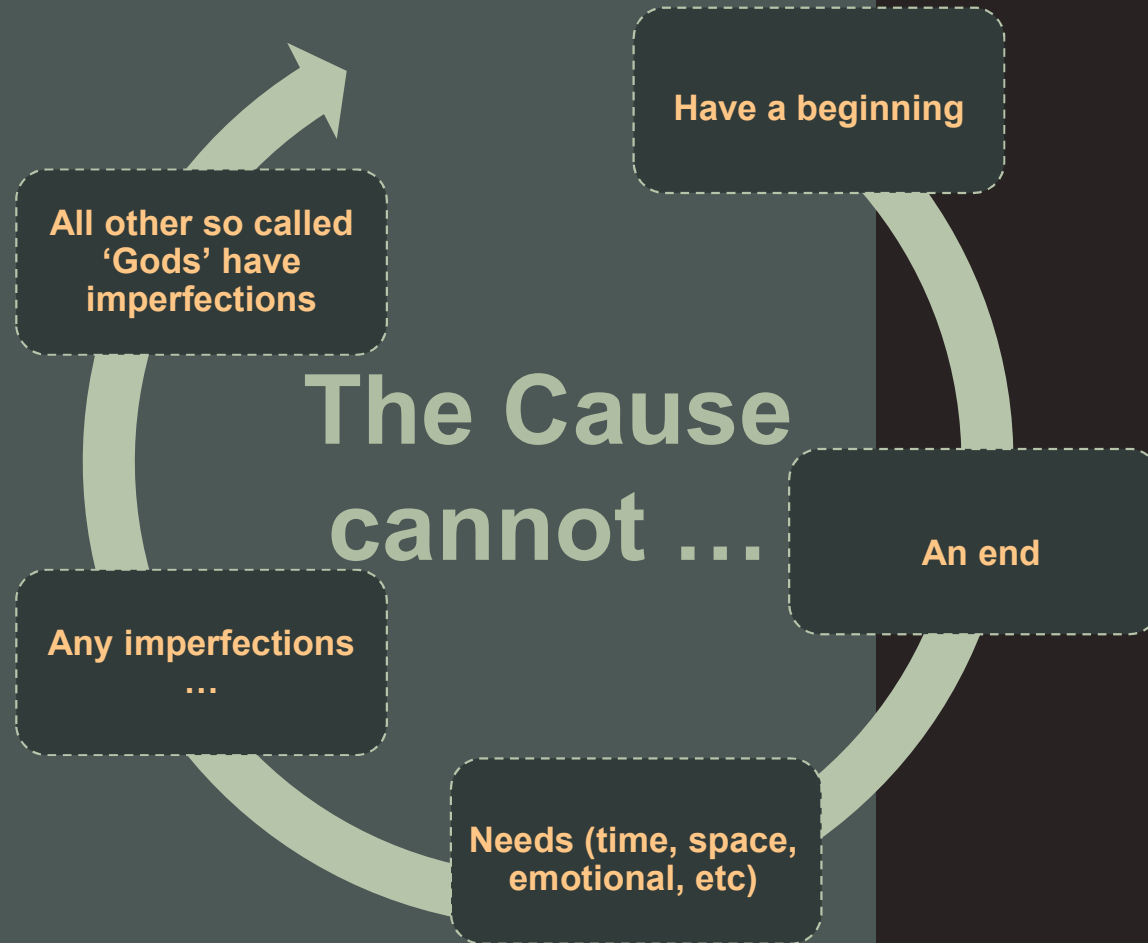


Sure a '*Cause*' – But Why Allah?

Why do we believe God to be Allah?

Why not any other 'deity'?
i.e Jesus, Greek gods, Hindu gods etc





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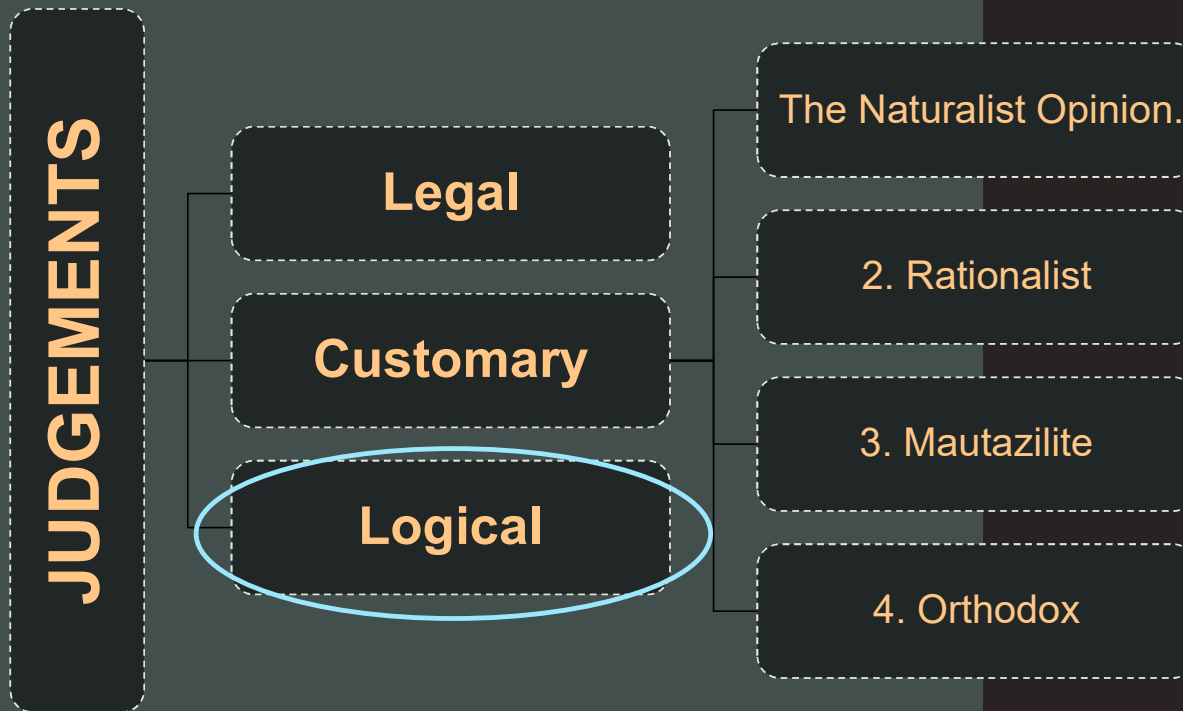
Why is Allah Necessary existent? ...

Remember the causation argument:



We believe that this 'causer' is Allah, and therefore (Logically) Necessarily Exists!!

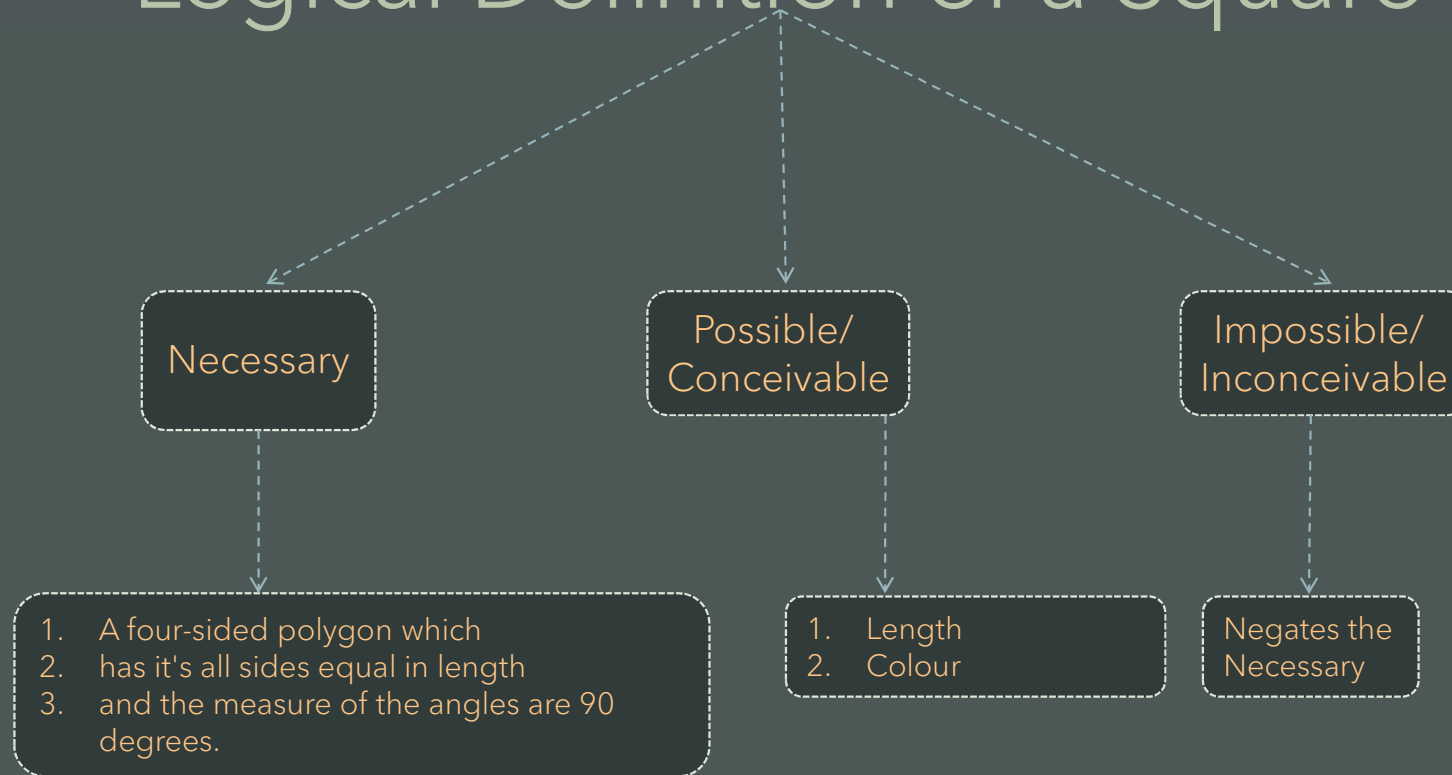
Judgments



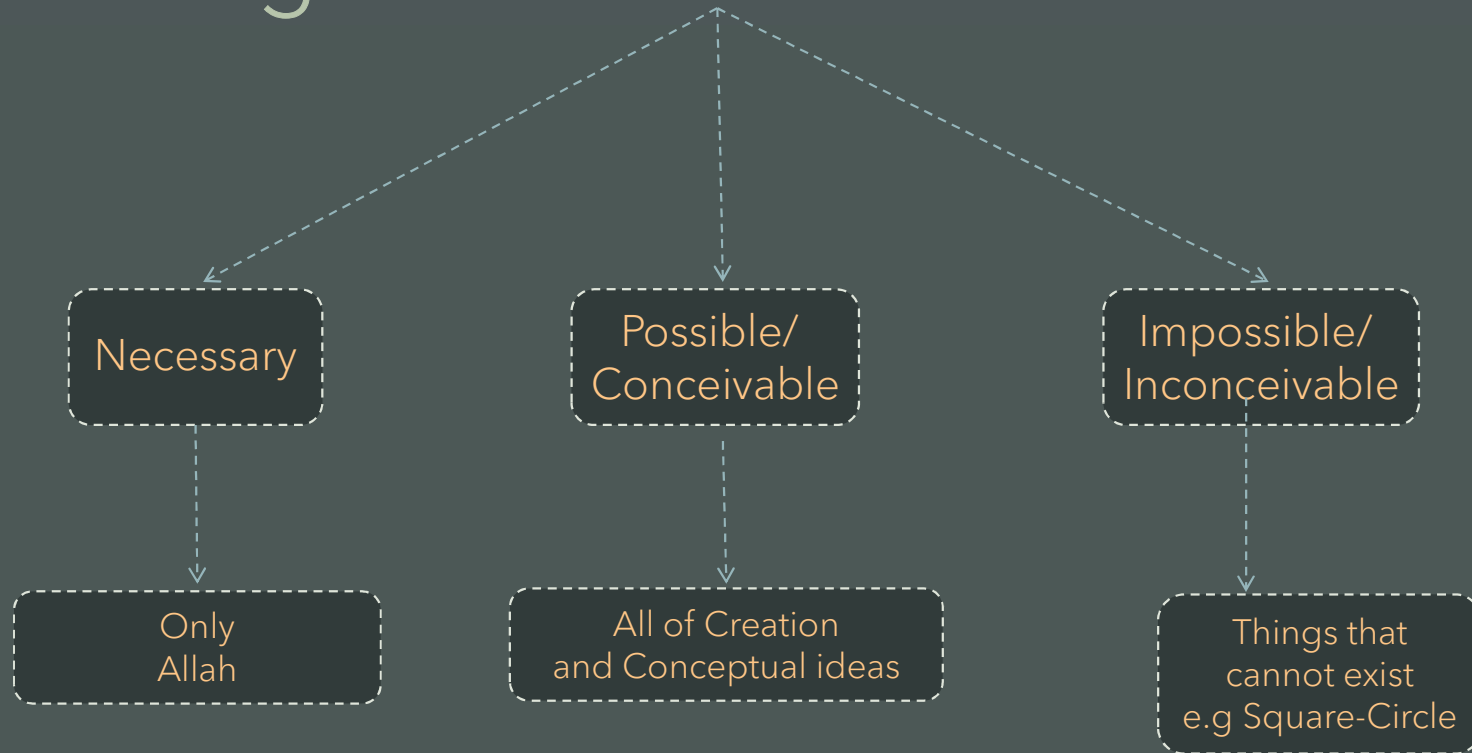


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Logical Definition of a Square



Logical States of Existence



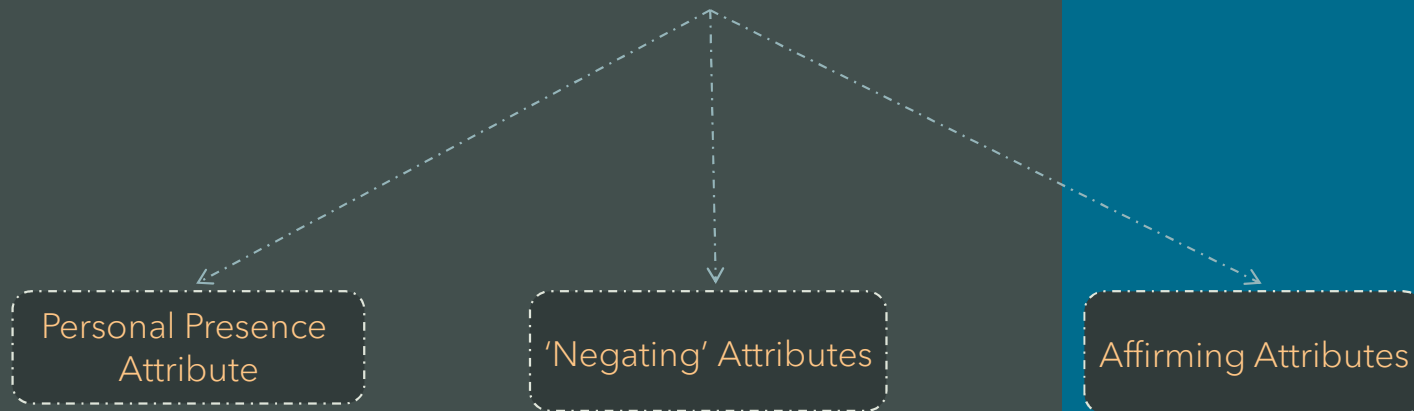


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Allah

<https://www.youtube.com/watch?v=vJZMgu9Zvy8>

Allah

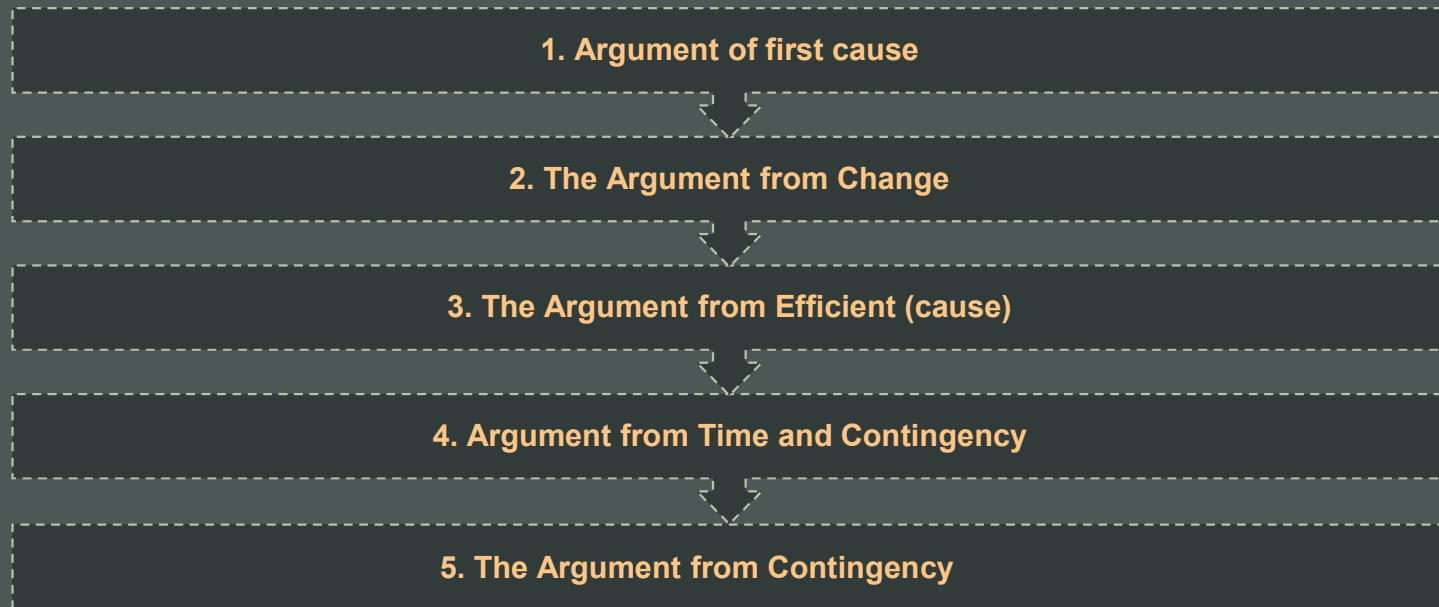


Allah's Personal Essence Attribute

His Existence

الوجود

Negating Attributes



We call these the 'Negating Attribute' because no one/nothing else can have these attributes

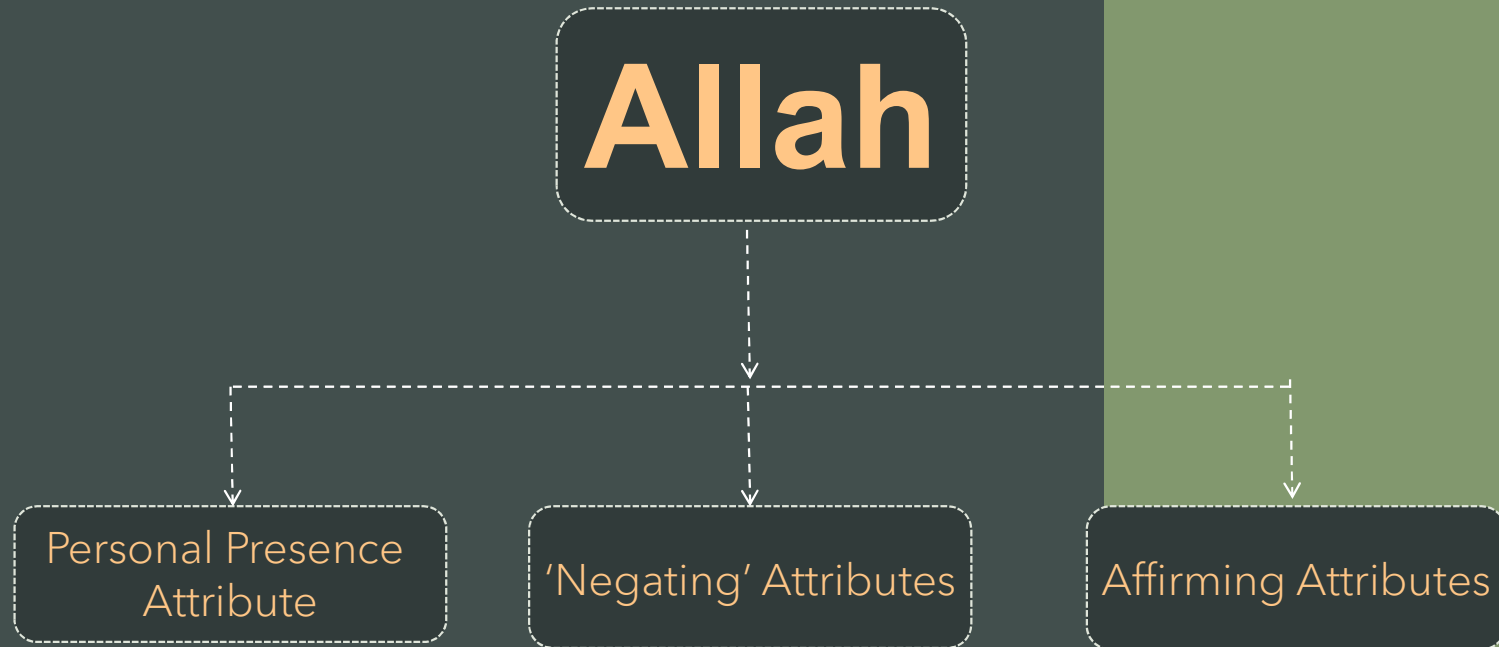
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Understanding Allah

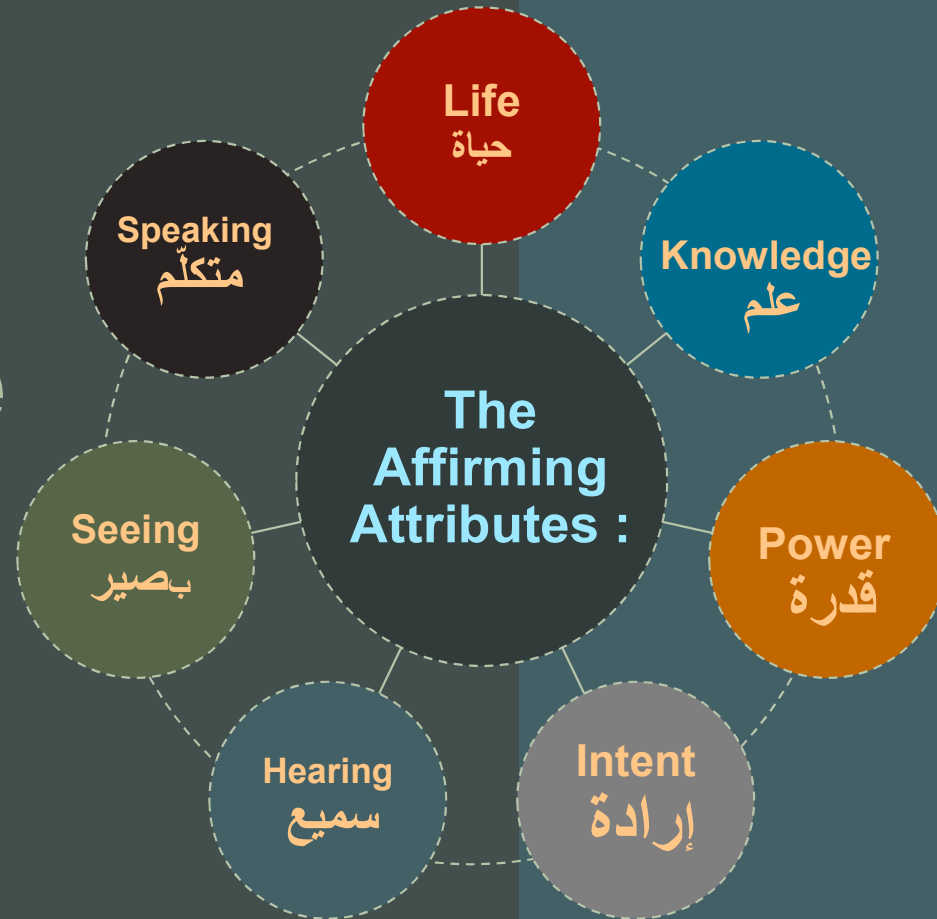
Imam Lakkani (d.1041AH) mentions in his didactic poetry “Essence of Divine Unity”

جوهرة التوحيد
سميع بصير لما يشاء يريد حي عليم قادر مرید
متكلم ثم صفات الذات

Hearing, Seeing , that which he Intends
Alive, Knowing, Powerful and Intending
Speaking then the Attributes of the Essence



Allahs Divine Qualities



NOTES

Allah (Subhanahu wa ta'ala)

Belief in Allah can be classified in 3 key areas

Necessary Attributes: Attributes that have to be present in order for us to consider Allah to be Allah as we speak of Him.

Inconceivable: This can be defined as anything which negates the 20 necessary attributes of Allah.

Conceivable Anything other than Allah is possible.

Attributes of Essence:

Allah is present and has always been present. He is **necessarily existent** as opposed to contingently existent, meaning the existence of Allah is not dependant on the existence of anything else. Nor does Allah need a point of creation or sustenance.

These are attributes of Allah, and are an **integral part of Allah**. They are not separate from him nor are they part of him. They are part of the essence of Allah and give us a meaning as to who Allah is. This does not mean that Allah is made up of 7 parts, Allah is One. These 20 attributes encompass all of Allah's attributes.

Allah has 99 names which are all mentioned in the Quran in various surahs and ayahs. Some of these names are: Al-Wahid – The Unique One, Al-Ahad – The One, Al-Alim – The All-knowing, As-Sami – The All-hearing, Al-Basir – The All-seeing, Al-Qadir – The All-powerful, Al-Baqi – The Ever-lasting One.

Attributes of Meaning (Divine Qualities):

- Life** – He is attributed with Life and is not subject to death. However, this life does not resemble the life of the creation. He is **Living** independently of any reason or cause – He is the Sustainer of all reasons and causes and is not in need of anything or anyone else.
- Knowledge** – Allah has complete knowledge of everything. He knew everything eternally before He created anything. He knew whatever His creation would do before He created them – His knowledge is absolute. He is the One who knows about the unforeseen – nothing on Earth or in heaven is hidden from Him.
- Power** – Allah has complete power over everything and every being. He only has to say 'be' and it will 'be'. No-one can change what He has decreed once it has been executed. The disposal of no matter is beyond His power.
- Intent** – Nothing happens except what He wills. Any and everything that happens, whether it is the beating of the heart or the movement of the moon around the Earth, is executed by His will only.
- Hearing** – Allah is attributed with Hearing and Sight but it is nothing like that of the humans. Allah's attributes are eternal, everlasting, not created and not subject to change.
- Seeing** – As above. The ayah in Surah Ash-Shura (42:11) clearly draws a line between the attributes of the creation and that of The Creator – *'There is nothing like unto Him, and He alone is All-Hearing, All-Seeing.'*
- Speaking** – The Quran is the **Speech** of Allah, revealed to Prophet Muhammad ﷺ.

Logical Consequences of the Attributes of Meaning in regards to Allah:

- Living** – *'Allah, there is no deity except Him, the Ever-Living, the Sustainer of (all) existence.'* (Ayatul Kursi Al – Baqarah 2:255)
- Knowing** – *'He creates what He pleases. He is All-Knowing, All-Powerful.'* (Ar-Rum 30:54). *'Whether you disclose anything or conceal it, undoubtedly, Allah knows all things.'* (Al-Ahzab (33:54)
- Powerful** – *'Is not He who created the heavens and the Earth, able to create the like of them, yes that He is, for He is the All-Knowledgeable Creator.'* (Yasin:81)
- Intending** – *'But Allah does what He intends.'* (Al-Baqarah 2:253).
- Hearer** – *'There is nothing like unto Him, and He alone is All-Hearing, All-Seeing.'* (Ash-Shuraa 42:11). *'Allah does not love the public utterance of hurtful speech except by one who has been wronged. And Allah is All-Hearing, All-Knowing.'* (An-Nisa 4:148)
- See-er/Observer** – *'And Allah sees well all that you do.'* (Al-Hadeed 57:4)
- Speaker** – *'And Allah spoke to Moses with (direct) speech.'* (An-Nisa 4:164)

If we believe in the attributes of meaning - the

Negating Attributes of Allah:

- He is Different from His creation** – He is not similar to anything in any way. The core message of Islam and all the prophets is based on this rule. i.e. to distinguish the Creator from the creation. *'There is nothing like unto Him.'* (Ash-Shura 42:11) *'Nor is there to Him any equivalent.'* (112:4)
- He is Eternal and Everlasting** – Allah is eternal, He existed eternally when nothing else existed, without a beginning and without an end. *'He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.'* (Al-Hadid 57:3)
- He has been present from Pre-Eternity** – Allah is the Creator – time and place do not apply to Him because He created both time and place. Therefore, He existed eternally with no beginning. He was always the Lord even when there was nothing to be Lord of and always the Creator even when there was no creation. Imam Bukhari narrated in his Sahee hadith: The Prophet ﷺ said, *'Allah existed (eternally) when nothing else existed.'*
- He is Self-sufficient** – Allah is self sufficient and not in need of anything. *'Allah is As-Samad.'* (Al-Ikhlās 112:2). *'As-Samad'* is one of the perfect names of Allah – it means, *'The One who is not in need of anything and everything is in need of Him.'*
- Allah is One, He has no partners** – The Oneness of Allah means that He is 'one' in everything that pertains to Him. He has no association with anyone and no partners. *'Say, Allah is One.'* (Al-Ikhlās 112:1). *'Your Lord is One, there is no God other than Him, Ar-Rahman, Ar-Raheem.'* (Al Baqara 2:163)

Allahs Divine Qualities

إن تبدوا شيئا أو تخفوه فإن الله كان بكل شيء عليما ﴿
العليم , اللطيف , الشهيد , الحسيب , المحصي , الواجد , السمع ﴿
يخلق ما يشاء وهو العليم القدير ﴿
الله لا إله إلا هو الحي القيوم ﴿
ولكن الله يفعل ما يريد ﴿
لا يحب الله الجهر بالسوء من القول إلا من ظلم وكان الله سميعا عليما ﴿
والله بما تعملون بصير ﴿
وكلم الله موسى تكليما ﴿



**The 7 Divine Attributes are
not a replacement of**

أَسْمَاءُ اللَّهِ الْحُسْنَاءِ



NOTES

Allah:

His Names and Qualities

However there
are some
qualities which
are considered
to be the 'main'
qualities

Allah has
mentioned 99
names in the
Quran

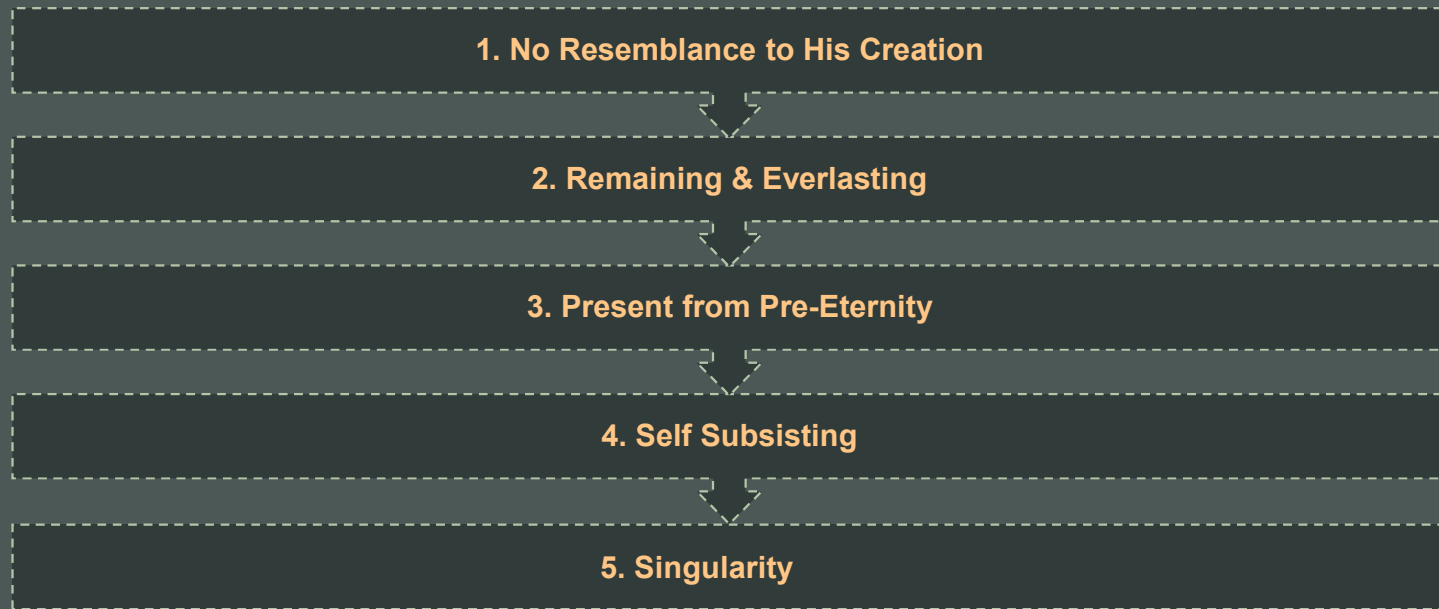
A lot more we
don't know of

Qualities - also
many
mentioned in
the Quran





Negating Attributes



We call these the 'Negating Attribute' because no one/nothing else can have these attributes

Question:

The following question – Logical or Illogical

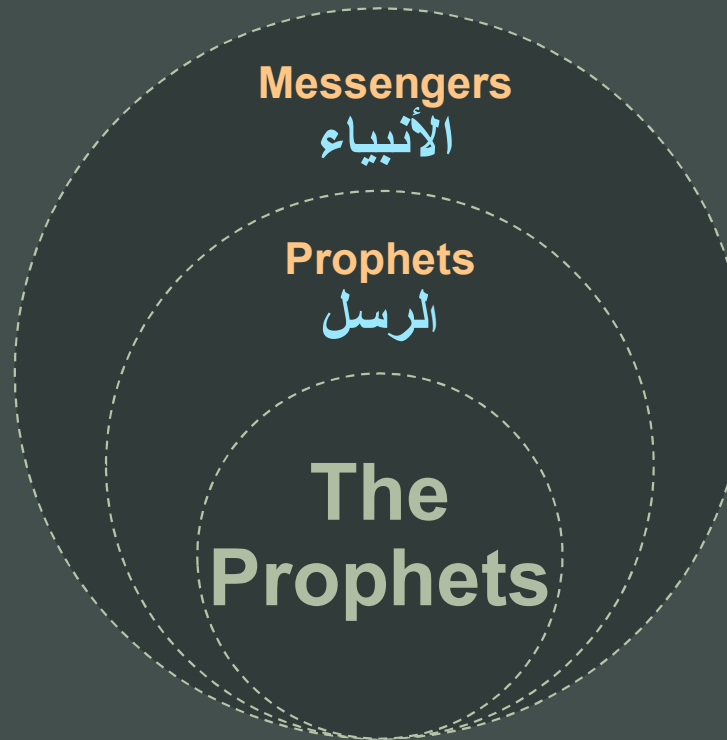
'what was before God?

Time – beginning & end

God - no beginning & no end (God is not
subjected to time)



NOTES



Chosen individuals become firstly a Messenger (al-Nabi) and thereafter a Prophet (al-Rasul) when ordered by Allah to call towards the new law which was revealed upon him by Allah.



The Prophets

Allah's Wisdom for Guiding us through Prophets.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٤١٦﴾

Messengers to deliver good news, as well as warnings. Thus, the people will have no excuse when they face God, after all these messengers have come to them. God is Almighty, Most Wise. (4:165)

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذِلَّ وَنَخْزَىٰ ﴿٢٠﴾

And if we had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only You had sent unto us a messenger, so that we might have followed Your revelations before we were (thus) humbled and disgraced! (20:134)

The Prophets

Why Are Prophets Sent?

To inform and then explain Allah's law to mankind in its entirety and not omitting anything from it. If the revelation is speech or divine texts these are relayed as they are without addition or subtraction.

This is known as الوحي المتلو.

If however the Messenger is reporting meanings which were inspired revelation (not revealed) the possibility of omission and commission remains.

This is known as الوحي غير المتلو.

The Divine Hadith narrations are from this category.

NOTES

The Prophets

To Explain the Primary Divine Sources/Texts.

To explain its non-apparent meanings and messages

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

And landmarks (too), and by the star they find a way. (16:16)

To guide his nation to that which is in their best interests and to warn them to abstain from that which is harmful and evil.

Narrated in a Hadith.

إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ وَيُنْذِرُهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ

The Prophets

The Prophet (*peace be upon him*) said, there was not a messenger before me except it was incumbent upon him that he guide his nation to goodness of that which he is aware and to warn them of evil of that which he is aware.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer;
[he is] concerned over you and to the believers is kind and merciful. (9:128)

To purify and shape the souls.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Verily in the messenger of Allah you have a good example. (33:21)
The spiritual, temporal and political ruler of the nation.

The Prophets

(Peace and Blessings be upon them)

Necessary Attributes:

A Prophet cannot be a Prophet unless these attributes are present.

Inconceivable:

Anything which negates the necessary attributes.

Conceivable (Possible)

Anything other than these two categories is conceivable

•**Astute and intelligent:** Due to the immense responsibility which was upon them, as rulers both spiritual and within the world. There was a huge burden of guiding people towards Allah (Subhanahu wa ta'ala). In addition to this they had to use intelligence and wisdom through various difficult situations.

•**Infallible:** Sinless, this includes minor and major sins and this condition is before and after Prophecy. There are various incidents which Allah has mentioned regarding some Prophets which may appear from the outward to be Sin however when we look into the detail of these incidents they are not sinful.

•**Truthfulness:** They do not lie.

•**Conveyance:** He conveys that which he has been ordered to convey by Allah, in totality.

•**Not afflicted with a repulsive illness:** presentation was always important, the Prophet (peace be upon him) would always meet people in the best of forms as he is an ambassador for Allah, a repulsive illness would deter people from the message.

•**The Prophets are human beings:** Although they are human beings, they are not like normal human beings and have characteristics which we do not.

•**All Prophets are masculine in gender:** The role of a Prophet requires a man, due to the responsibility and authority which they command.

Key Points

•A Messenger (**al-Nabi**) is a person who is sent by Allah in order to call people to return back to the worship of Allah and for them to return back to the scriptures of the previous Prophet.

•A Prophet (**al-Rasul**) in addition to the responsibility of a Nabi, he is also the recipient of a new law.

•**All Prophets are messengers, but not all messengers are Prophets.**

•**Five Major Prophets:** Nuh, Ibrahim, Musa, Isa and Muhammad (Peace and Blessings be upon them all).

•25 Prophets have been mentioned by name in the Quran

•Based upon a sound Hadith there are **315 Prophets and 124000 Messengers.**

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Characteristics of Prophets

- **Astute and Intelligent.**
- **Infallible.**

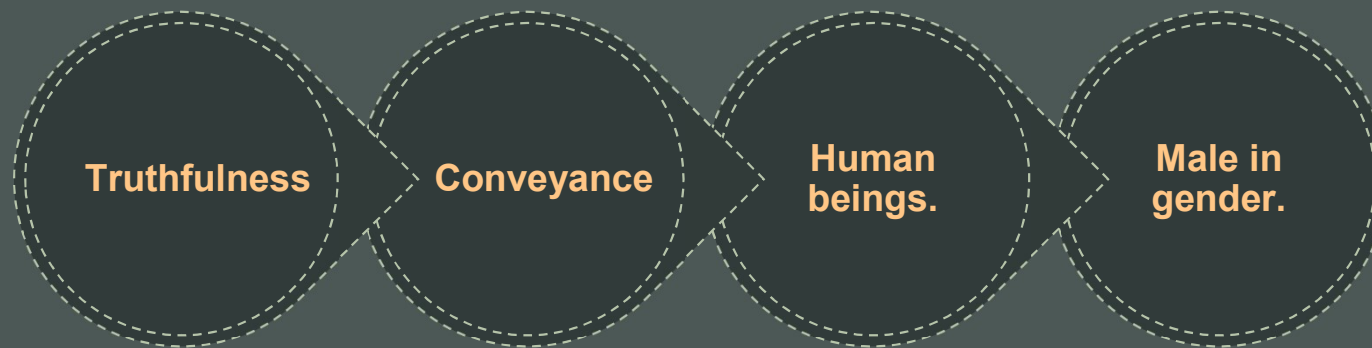
Prophets are saved from major and minor sins.

Any mistake or slip was rare and it was sometimes to demonstrate a legal obligation for e.g. Qadha Prayer.

The slip was allowed by Allah to demonstrate the human nature of the Prophet.



Characteristics



It is impossible to envisage that Allah would choose a liar to report matters relating to his religion.

They are not afflicted with a repulsive illness

Major Prophets

Five in number: Nuh (*peace be upon him*) , Ibrahim (*peace be upon him*) , Musa (*peace be upon him*) , Isa (*peace be upon him*) and Muhammad (*peace be upon him*) .

□ تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

These are the portents of Allah which We recite unto you (Muhammad) with truth, and lo! you are of the number of (Our) messengers. (2:252)

Aadam , Idris, Nuh, Hud, Salih, Ibrahim, Lut, Ismail, Ishaaq, Ya'koob, Yusuf, Shu'aib, Ayub, Zu al-Kifl, Musa, Haroon, Dawood, Sulayman, Ilyaas, al-Yasa'a, Yunus, Zakaria, Yahyah, I'saa and Mohammed - Allah's Peace and Blessings be upon them all □.



NOTES

Infallibility of the Prophets

Prophets (عليهم السلام) Are Infallible After Prophecy.

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلَىٰ ۚ﴾

It is not [attributable] to any prophet that he would act unfaithfully (Aal Imran : 161)

﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ۚ﴾

And be patient for the decision of your Lord, for indeed, you are in Our eyes. And exalt [Allah] with praise of your Lord when you arise (al-Tur : 48)

﴿أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهٖ ۖ﴾

They are those who have been guided so by their guidance follow them (al-Anaam : 90)

﴿لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ۖ﴾

If it was not predestined you would have been taken by a tremendous punishment (al-Anfaal : 68)



Infallibility of the Prophets □

Prophets (عليهم السلام) Infallibility before Prophecy.



Not Infallible – Why ?

﴿فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفَفَا خُصْفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ وَعَصَى آدَمُ رَبَّهُ فَغَوَى﴾

Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray. (Taha : 121)

﴿فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَدِنِّي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ﴾

And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray. (al-Ambiya : 77)

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path, (al-Fath : 2)



NOTES

Case Study: How we understand Aadam AS ?

﴿وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾

And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers. (al-Aaraaf : 19)

﴿فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَعَصَى آدَمُ رَبَّهُ فَغَوَى﴾

Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray. (Taha : 121)



Advice (Irshaad)



In a sound narration, The Prophet (peace be upon him) has mentioned:

There are **315 Prophets &
124 thousand Messengers.**

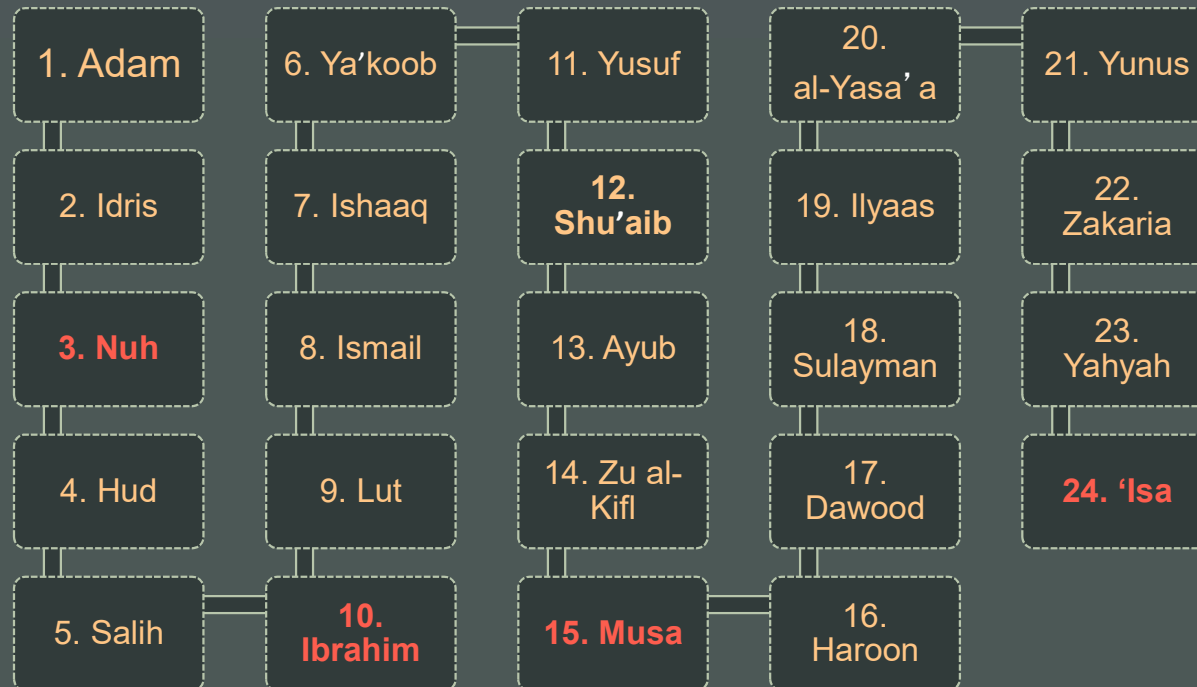
We are obliged to believe in 25 Prophets by name

They are mentioned by name in the Quran



NOTES

Major Prophets of Islam



Muhammad (Allah's Peace and Blessings be upon them all)

روى الطبري في "تفسيره" (23/469) ، والحاكم (3822) ، والبيهقي في "الأسماء والصفات" (832) عَنْ أَبِي الضُّحَى ، عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ عَزَّ وَجَلَّ: (اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ) (سَبْعَ أَرْضِينَ فِي كُلِّ أَرْضٍ نَبِيٌّ كَنَّبْنَاهُ ، وَآدَمُ كَادِمٌ ، وَنُوحٌ كَنُوحٌ ، وَإِبْرَاهِيمُ كَأَبْرَاهِيمَ ، وَعِيسَى كَعِيسَى) .

ثم روى الطبري (23/469) عن إبراهيم بن مهاجر، عن مجاهد، عن ابن عباس، قال: " لو حدثتكم بتفسيرها لكفرتم ، وكفركم تكذيبكم بها " .
قال البيهقي : " إِسْنَادُ هَذَا عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا صَحِيحٌ ، وَهُوَ شَأْنٌ بِمُرَّةٍ ، لَا أَعْلَمُ لِأَبِي الضُّحَى عَلَيْهِ مُتَابِعًا ، وَاللَّهُ أَعْلَمُ " انتهى



Abdullah Ibn Abbas (R) Was asked about this verse :

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ)

Allah is the One Who created the seven heavens in layers and likewise for the earth (al-Talaq:12)

He Said :

There are '7 Earths' in every Earth there is a Prophet (S) Like Your Prophet (عليهم السلام) & Adam like Adam, Nuh like Nuh, Ibrahim like Ibrahim and Isa like Isa (عليهم السلام)

روى الطبري في "تفسيره" (23/469) ، والحاكم (3822) ، والبيهقي في "الأسماء والصفات" (832) عَنْ أَبِي الصُّحَيْ ، عَنْ ابْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ عَزَّ وَجَلَّ : (اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ) (سَبْعَ أَرْضِينَ فِي كُلِّ أَرْضٍ نَبِيٌّ كَنَبِيِّكُمْ ، وَآدَمُ كَادَمَ ، وَنُوحٌ كَنُوحٍ ، وَإِبْرَاهِيمُ كِإِبْرَاهِيمَ ، وَعِيسَى كَعِيسَى) .



NOTES

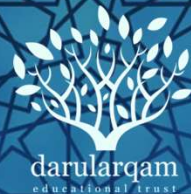
Misc Issues.

It is an Islamic viewpoint that **every nation** was sent a **Messenger** for their guidance.

The important matter was the concept of **Tawheed** i.e., in oneness of Allah.

The **secondary** matter was **Shariah** which kept changing from tribe to tribe and nation to nation.





IV : What About Those Unreached By The Quran ?

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إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ٢٤

We have surely sent you with the truth as a deliverer of good news and a warner. There is no community that has not had a warner. [35:24]

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ٣٦

[16:36] We surely sent a messenger to every community, saying, "Worship Allah and shun false gods." But some of them were guided by Allah, while others were destined to stray. So travel throughout the land and see the fate of the deniers!.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ

[40:78] "Of some you have already heard, of others we have told you nothing."



IV : What About Those Unreached By The Quran ?

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ
[16:68] Allah inspired the bees, saying, 'Build your homes in
the mountains, in the trees, and in the thatchings men make.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ
“ [40:78] And we sent messengers before you, of some you have already
heard, of others we have told you nothing.”



IV : What About Those Unreached By The Quran ?

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

[17:15]And we would not punish a people until a messenger has been sent'."

The £1.9 million project involved 57 researchers who conducted over 40 separate studies in 20 countries representing a diverse range of cultures. The studies (both analytical and empirical) conclude that humans are predisposed to believe in gods and an afterlife,

'If we threw a handful [of children] on an island and they raised themselves... they would believe in God.' To put it simply, his answer as to why anyone would believe in God is that, our minds are designed to do so . Disbelief in God is something which is unnatural to the human being.

Oxford University development psychologist Dr Olivera Petrovich, states that, belief in God develops naturally and that **'atheism is definitely an acquired position'...**It's the concept of God as creator, primarily," she said. Dr Petrovich said her findings were based on several studies, particularly one of Japanese children aged four to six, and another of 400 British children aged five to seven from seven different faiths.



NOTES

The Quran States:

And for every Ummah (a community or a nation), there is a Messenger;
when their Messenger comes, the matter will be judged between them with
justice, and they will not be wronged.
(Qur'ân 10:47)

**And verily, We have sent among every Ummah (community, nation) a
Messenger** (proclaiming): "Worship Allah (Alone), and avoid (or keep away
from) Taghut (all false deities, etc. i.e., do not worship Taghut besides
Allah)...." (Qur'ân 16:36)





The Kapauku Papuan's Of West Guinea

- Aboriginal Stone age tribe, similar beliefs in the world view, description of the creator, freewill etc

The Religion Of Dinka Of Africa

- Similar description of God, and they have their own version of the story of Adam (as)

Early Hindu beliefs

- There is also evidence that some of the Hindu scripture from the book called 'Vedas', indicates towards beliefs in Monotheism – Krishna?

Evaluation

**Why were
Prophets sent?**

**What are the
characteristics
of a Prophet?**

**How many
Prophets and
messengers are
we obliged to
believe in?**

**Who are the 5
major prophets
in Islam?**

**What does the
Quran mean by:
“And for every
Ummah (a
community or a
nation), there is a
Messenger”?
Provide examples.**

NOTES

The Books

Revelation which in Arabic is al-Wahy, الوحي.

□ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He send a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise. (42:51)

Revelation is of 3 types:

Without an intermediary. In a sleep state or awake state.

With a intermediary even if that be through inanimate objects such as a fire or clouds.

Through an angel

The Books

The word al-kitab كتاب book

‘Book’ definition: Speech of Allah which contains light and guidance which has been revealed to a Prophet for guidance of mankind.

مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ □

Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guides whom He will unto a straight path. (2:213)

Books Which Are Compulsory to Believe

Al-Quran.

Al-Tawrah (Torah)

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

He has revealed unto you (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel. (3:3)

Al-Zaboor (Psalms)

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا

Lo! We inspire you as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms (4:163)

Books Which Are Compulsory to Believe

Al-Injeel (Bible)

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنجِيلَ

He has revealed unto you (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel. (3:3)

NOTES



darularqam
educational trust

Belief in Angels

So far ...

We have established the rational evidences for the existence of God.



We have established the characteristics of those individuals charged with the responsibility of delivering the message of the divine scripture



We are now going to look at the belief in angels – those who brought the message to the Prophets...



Objectives

- To demonstrate an understanding of the fundamental belief of the existence and function of Angels



**How many Angels
can dance on the
head of a pin?**



NOTES

Truths ...

The existence of God - ultimate reality/ truth

Therefore everything that follows from God, in his divine scripture through the Prophets, is also necessary for us to believe as true...

“Alif, Laam, Meem. This is the book in which there is no doubt. A guidance for the mutaqeen. Those who believe in the unseen (ghaib)...”

The angels are one element of the Unseen which we are commanded to believe in ...

1. Angels are servants of Allah created from light (Nur).



2. They are innocent creations of Allah who have no gender,



3. Who do not marry, eat, drink, or sleep as man does.



4. They only possess any power and knowledge that has been bestowed upon them by Allah.



5. They have no free will like humans and are ordered and appointed task to be carried out without any choice.



6. Allah has created many Angels and the exact number of Angels is not known to man.

**Angels are
divided into
2 types:**

**Remain in the
gnosis of Allah
Almighty**

**Manage the
affairs from the
heavens to the
earth.**

NOTES

Angels from Quran and Hadith:

Jibra'il: conveyed all the divine messages to Prophets.



Mika'il: manages the affairs of the land, sea and air.



Isra'il: is in charge of removing the souls



Israfil: is in charge of blowing the trumpet (sur) on the Last Day.

Angels in the Quran and Hadith

Malik: is in charge of Hell



Ridwan: is in charge of Heaven



Munkar & Nakir: in charge of questioning in the grave.



Hafazah – Protecting Angels



Kiraman Katibeen: The noble scribes appointed to write all that you do in a book that will be handed to you on the day of Judgement

MYSTERIOUS MATERIALS DOMINATING THE UNIVERSE

DARK MATTER DARK ENERGY

Most of the universe is made up of **dark energy**, a mysterious force that drives the accelerating expansion of the universe. The next largest ingredient is **dark matter**, which interacts with the rest of the universe only through its gravity. Normal matter, including all the visible **stars, planets and galaxies**, makes up less than 5 percent of the total mass of the universe.

NORMAL MATTER
4.9%





NOTES

بسم الله الرحمن الرحيم وبعد تقبي
أما بعد حمد الله جاعل الملائكة رسلًا أولي أجنحة مثنى وثلاث ورباع والصلوة
والسلام على سيدنا محمد وآله الصالحين الطيبين
أخبار الملائكة الإبرار استوعبته فيها غار ودون به الأحاديث والآثار وحسن
نفايد بينها نحاها أولوا الإنصار وسميت الحياكة أخبار الملائكة والله المستعان
وعليه التكلان ذكر وجوب الاعتناء بالملائكة قال الله تعالى من الرسل ما أنزل
الرب من ربه والمؤمنون كل آمن بالله وملائكته قال الله تعالى في كتاب الإيمان والآمان
بالملائكة ينظم مقامها أحدها المضدين بوجودهم والثاني أنزلهم من ظهور أئمتنا
أنهم عباد الله وخلقه كالأنس واللجن مأمورون مطعونون لا يقدر ذلك إلا بما قدرهم
الله عليه والموت عليهم جائز ولكن الله تعالى جعل لهم أمدًا بعدد ما عملوا فمهم خير يعلمون
ولا يوصفونه شيء يودى وصفهم به لئلا يشركوا بالله تعالى لا يدعون لهم اسمًا ولا
كلامًا ولا يسمعون له إلا ما شاء الله تعالى منهم حملة العرش ومنهم الصافون ومنهم
خزنة الجنة ومنهم خزنة النار ومنهم كتبة الأعمال ومنهم الذين يسوقون الحساب فقد
ورد القرآن بذلك كله أو بالقره وروى عن النبي صلى الله عليه وسلم حين
سئل عن الأعمال فقال الله تومن بالله وملائكته وكتبه ورسله من أجل أن
الملائكة والنفوس على أنهم أجسام خلقا للخلق خلقا من نور وخلق
عن عاقبة قال رسول الله صلى الله عليه وسلم خلقت الملائكة من نور وخلق
الجان من نار من نار من نار وخلق آدم مما وصفكم وأخرج أبو الشيخ في كتاب العظمة
عن ابن عمر قال خلق الله الملائكة من نور وأخرج أبو الشيخ في كتاب العظمة عن
عكرمة قال خلقت الملائكة من نور العزة وأخرج أبو الشيخ عن زيد بن ربيعة
أنه بلغه أن الملائكة خلقت من روح الله لشر الملائكة جل جلاله تعالى
وما يعلم جنود ربك إلا هو وأخرج البراءة أبو الشيخ وابن ماجة في كتاب البراءة
على الجهمية عن ابن عمر قال خلق الله الملائكة من نور وبقي ذلك ثم يقول
ليكن منكم الف الف فان من الملائكة خلقا أصغر من الذر والبرق في الأرض
للملائكة وأخرج البيهقي في الشعب عن ابن مسعود قال قال تعالى السماوات مراع
لا عليها جهة ملك أو قدماه ثم قرأ وأنا نحن الصافون وأخرج أبو الشيخ عن سعيد
بن جبيرة قال قال تعالى السماوات مراع لا عليها ملك أما جودا ما قام حتى تقوم
الساعة وأخرج أحمد والترمذي وابن ماجة والحاكم وابن أبي شيبة قال قال
رسول الله صلى الله عليه وسلم أطعت السما وحملها أن ينطقن ما وضع موضع أربعة
منايع إلا وعليه ملك واضع جهته وأخرج أبو الشيخ عن عاقبة قال قال



Back to this ...

So how many Angels can dance on the head of a pin?



The Answer

It is similar to saying ...

- How many people's thoughts can be concentrated upon a particular pin at the same time?
 - Angels are pure beings - not material, but limited.
- Therefore, similarly, infinite many angels can be located on the head of a pin, since they do not occupy any space.



NOTES

The Last Day

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

Deemed ye then that We had created you for naught, and that ye would not be returned unto Us? (23:115)

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ

And set not any other god along with Allah; lo! I am a plain warner unto you from Him. (51:51)

أَمْ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ

Or have they chosen Gods from the earth who raise the dead? (21:21)



The Last Day



The Path of Goodness and Path of Evil

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

That Allah may repay each soul what it hath earned. Lo!
Allah is swift at reckoning.(14:51)

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى

He said: Go down hence, both of you, one of you a foe unto the other. But if
There come unto you from Me a guidance, then whosoever follows My
guidance, he will not go astray nor come to grief (20:123)



NOTES

Our Deeds

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And whosoever does good an atom's weight will see it then, And whosoever does ill an atom's weight will see it then (99:7-8)

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear (16:25)

إِنَّا نَحْنُ مُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَا فِي إِمَامٍ مُبِينٍ

Lo! We it is Who bring the dead to life. We record that which they send before (them), and their footprints. And all things We have kept in a clear Register. (36:12)



Predestination & Decree القضاء و القدر

Predestination: The eternal will of Allah which Allah, out of His wisdom, has determined will come to pass at a certain point in time.

Decree: The occurrence of what Allah has predestined.

These two affairs are from the 'unclear – perplexing' topics المتشابهات and we are advised not to dwell in the details and secrets of this matter nor in its modality كيف



Imam al-Tahawi mentions under points 45 and 46 :

'45. The exact nature of the decree is Allah's secret in His creation, and no angel near the Throne, nor Prophet sent with a message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allah has kept knowledge of the decree away from human beings, and forbidden them to enquire about it, saying in His Book, "He is not asked about what He does, but they are asked" (al-Anbiya' 21: 23).

Therefore, anyone who asks: "Why did Allah do that?" has gone against a judgement of the Book, and anyone who goes against a judgement of the Book is an unbeliever.

46. This in sum is what those of Allah's Friends with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings. Denying the knowledge which is accessible is disbelief, and claiming the knowledge which is inaccessible is disbelief. Belief can only be firm when accessible knowledge is accepted and the inaccessible is not sought after.'



NOTES

Predestination

In relation to actions of the slaves of Allah there are 3 groups:

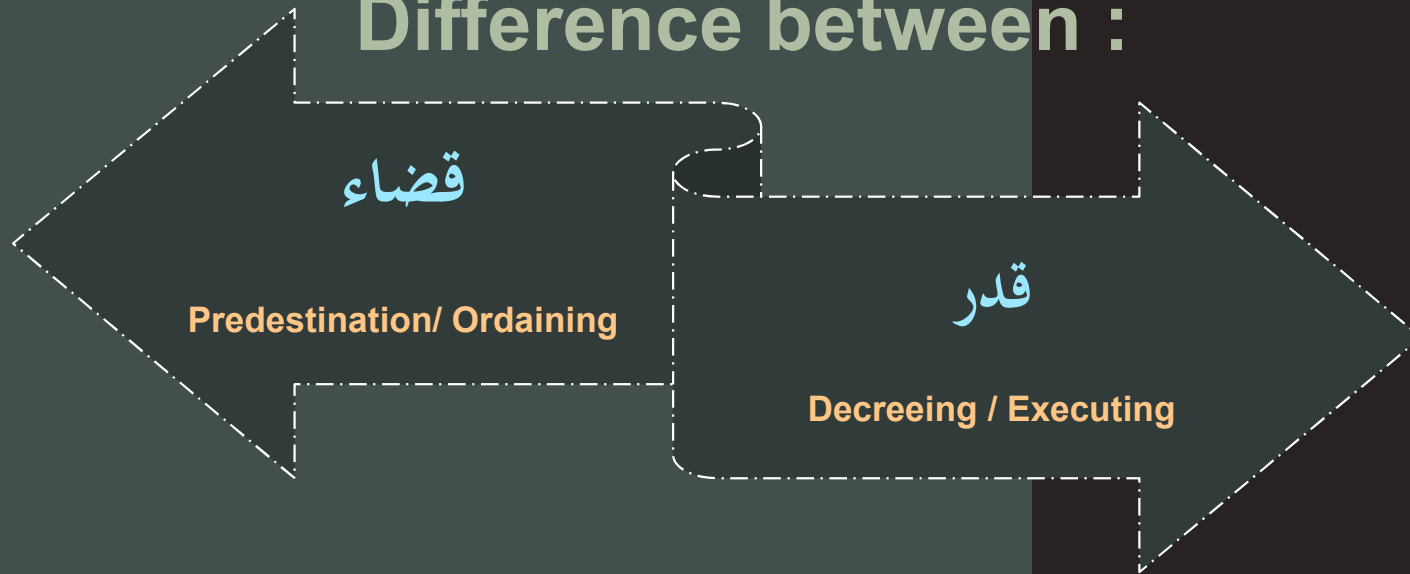
No choice whatsoever – like a feather in the wind.

Absolute choice and power, to the extent that humans create their own actions

The balanced position of the **أهل السنة و الجماعة** that actions are created by Allah but after man has the initial desire to perform it. A person is said to 'acquire' **كسب** the action although not creating it nor having power over it.



Difference between :



**II : If God Preordained My Deeds
Why Should He Judge Me ?**



Essence of the Conflict :

**Absolute &
Relative
Freedom**

**Human Action &
Accountability**

Difference between :

- Divine Predestination / Decree and Allahs Desire (المشيئة)

مَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

[76:30] Yet ye will not, unless Allah willeth. Lo! Allah is Knower, Wise.

**II : If God Preordained My Deeds
Why Should He Judge Me ?**

- Forced In the realm to be Free Agents alone
- Humans not forced in all other matters

إِنْ نَّشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

[26:4] If We will, We can send down on them from the sky a portent so that their necks would remain bowed before it.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

[10:99] And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?

**II : If God Preordained My Deeds
Why Should He Judge Me ?**

NOTES

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

[47:17] While as for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil).

□ يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا
□ أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

[8:70] O Prophet! Say unto those captives who are in your hands: If Allah knoweth any good in your hearts He will give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.

II : If God Preordained My Deeds
Why Should He Judge Me ?

Who 'Creates' my Actions :

- **Allah Creates Actions** الخلق

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

[37:96] When Allah hath created you and what ye make.

- **We Acquire** الكسب

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا
إِنْ نَسِينَا أَوْ أَخْطَأْنَا

[2:286] Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark!

**II : If God Preordained My Deeds
Why Should He Judge Me ?**

Example of a Verse Clarifying the correct understanding :

- فَ لَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ
□ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

[8:17]Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.

II : If God Preordained My Deeds Why Should He Judge Me ?

NOTES

Maxims of Our Scholars :

لكن كُتِبَ بالوصف لا بالحُكْم

Yet His writing entails descriptions not commands
Imam Abu Hanifa (Allah be please with him) Fiqh al-Akbar

علم الله سابق ليس بالسائق

The Knowledge of Allah Pre-eternal it is not Pre-determining
Various Scholars of Islamic Beliefs.

**II : If God Preordained My Deeds
Why Should He Judge Me ?**



Extreme Sects Arising Out of Misunderstanding Destiny:

الجبَرِيَّة

Determinists / Fatalists/ Predestinationists

الْقَدَرِيَّة

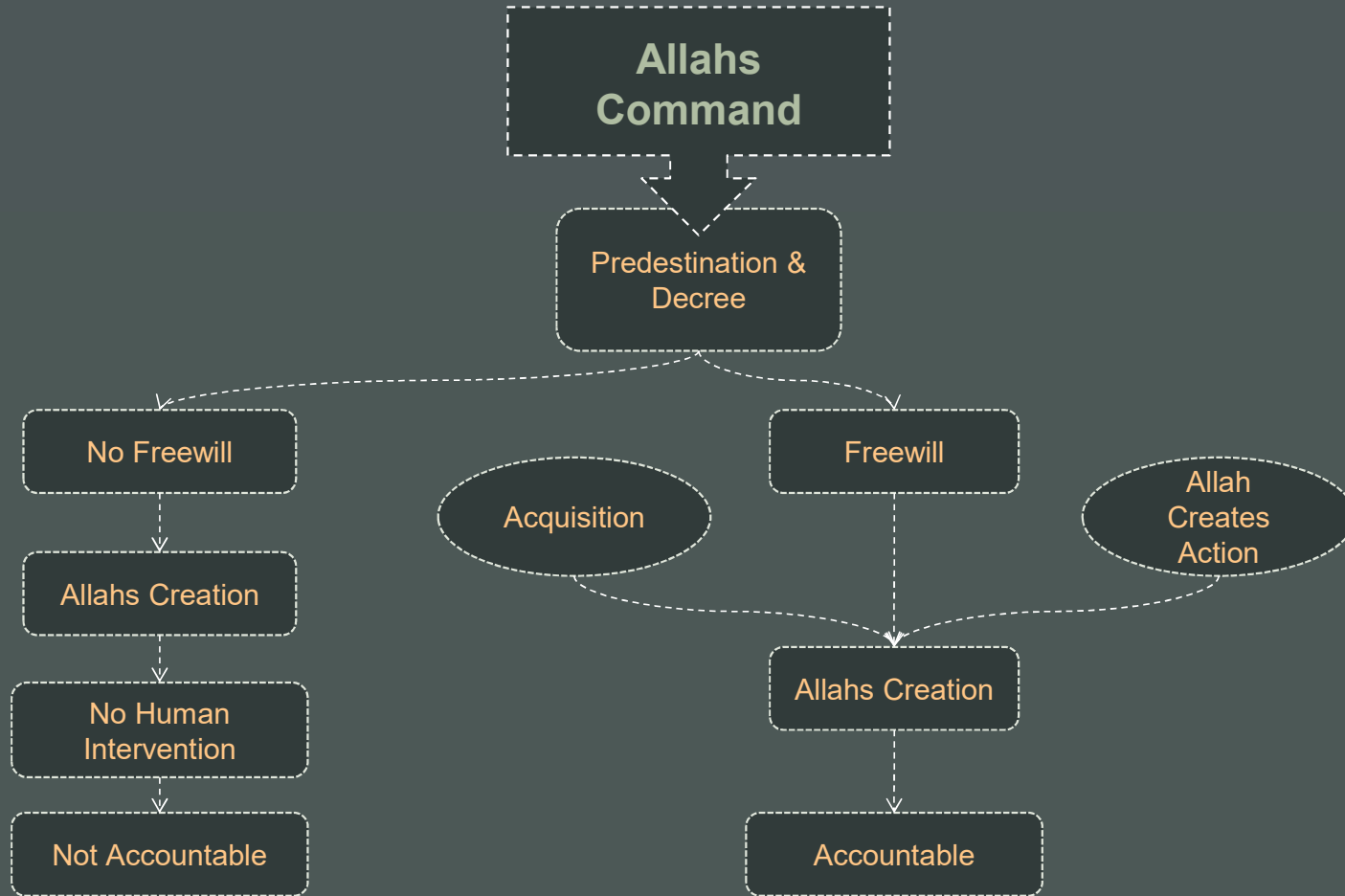
Libertarianists

الْمُتَشَابِهَات

The Preplexing Matters

**II : If God Preordained My Deeds
Why Should He Judge Me ?**





NOTES

V: Paradise & Hell

- Why are disbelievers punished for eternity in hell and believers rewarded for eternity in paradise.
- Importance of mankind to Allah
- Sinning innate & enduring attribute & lying after death

بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

[6:28] Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكََاذِبُونَ

[58:18] On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it not they who are the liars?

- Would Allah be more just if sinners and the obedient were treated equally



A Dialogue with an Atheist

He Begot None, Nor Was He Begotten

He Begot None, Nor Was He Begotten

Preliminaries:

Syllogism

<Everything that begins to exist has a cause of its existence>	(S) & (M)	(الحد الأصغر - الحد الأوسط)
<The universe began to exist>	(M) & (P)	(الحد الأوسط - الحد الأكبر)
<The universe has a cause of its existence> <u>RESULT</u>	(S) & (P)	<u>النتيجة</u> (الحد الأصغر) <u>والحد الأكبر</u>

<The universe changes>	(S) & (M)	(الحد الأصغر - الحد الأوسط)
<All things that change are created>	(M) & (P)	(الحد الأوسط - الحد الأكبر)
<The universe is created> <u>RESULT</u>	(S) & (P)	<u>النتيجة</u> (الحد) <u>الأصغر والحد الأكبر</u>

Impossibility of infinite temporal regress of events

Law of Causation - Infinity Latin *infinitas or unboundedness.*"

He Begot None, Nor Was He Begotten

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

[21:22] If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

[27:88] And thou seest the hills thou deemest solid flying with the flight of clouds: the doing of Allah Who perfecteth all things. Lo! He is Informed of what ye do.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[2:20] Lo! Allah is able to do all things.



VIII : The Spirit

Physical & Spiritual – all are aware of its existence – but we accept without evidence.

Mental wellbeing and ‘mindfulness’.

Nourishing the spirit and the soul.

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

[17:85] They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.



NOTES

X: Is the Pilgrimage A Pagan Rite ?

Practice of Our Leader Ibrahim (upon whom be peace)

Reverance of the Signs of Allah

Saying of Our Master Umar (upon whom be peace) concerning the Hajar al-Aswad

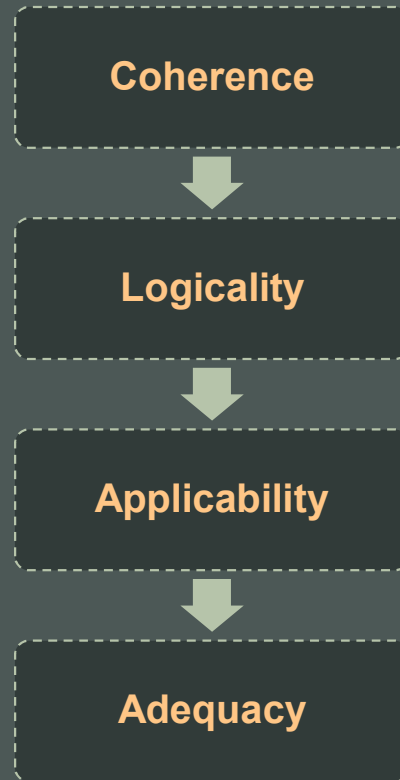
Inner dimensions of Islamic Worship

Wisdom of Worship

Pitch black and 46 feet tall, "Cube Hamburg 2007," by the German artist Gregor Schneider

Preliminaries :

Logic of Scientific Explanation :



Does Science *Explain* ?

The Structure of Scientific Revolutions (1962)

Thomas Kuhn

XIV: Religion& Evolution

Darwin, Origin of Species (p454 -455) :

I believe that animals have descended from at most only four or Five progenitors, and plants from an equal or lesser number. Analogy would lead me one step further, namely to the belief that all animals and plants have descended from some one prototype.'

Francis Crick Life Itself (1981).

Nobel prize winner & co discoverer of the double helix :

An honest man, armed with all the knowledge available to us now, could only state that in some sense the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have had to have been satisfied to get it going



NOTES

XIV: Religion & Evolution

**Two Problematic
Premises of
Evolution Theory**

**Random
Mutation**

**Natural
Selection**



XIV: Religion & Evolution

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ
We created man from a breed of clay

وَقَدْ خَلَقَكُمْ أَطْوَارًا
And we created you in gradual stages

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (7) ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ
(8) ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ □

He Who perfected all things and began the creation of mankind from clay, then bred his of spring from a drop of despised fluid. He fashioned him and breathed into him of His spirit. He bestowed upon you hearing and sight and hearts but a few of you are grateful



XIV: Religion & Evolution

Creation upon the Earth before Mankind & Jinn ?

- وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." [2 : 30]

Quran Book of Guidance not Science

