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## MODULE 1

### UNIT 1 REVELATION MEANING, MODES AND ISLAMIC THEOLOGY

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#### 1.0 Introduction

**Wahy** is the Arabic word for **revelation**. In Islamic belief, revelations are Allah (SWT)'s Word delivered by his chosen individuals – known as Messenger prophets – to mankind. In Islam, the Quran is considered a *Wahy* given to the Islamic prophet, Muhammad (SAW). The word *awha* ( أوحى *awḥá* ) occurs in a number of shades of meaning in the Quran, each of them indicating the main underlying idea of directing or guiding someone or something. For example, "And inspired in each heaven its

command," (Fussilat-12). "And your lord inspired to the bee," (An Nahl-68). "And we inspired to the mother of Mosses," (Al Qasas-7). Islamic scholars say that there is a clear difference between these kind of "wahy "and "wahy" to the Messenger Prophet (AS). The prophets were very much conscious about revelations and they firmly believed that the revelations were true and came from Allah. The word "wahy" (revelation) is derived from *awha*.

## **2.0 Objectives**

At the end of this lecture, you should be able to:

- Explain the definition of Revelation
- Discuss how Allah communicates to mankind through Wahy
- Discuss types and modes of Revelation
- Understand the concept of theology.
- Bring out some lessons from relevant Qur'anic quotations in this lecture.

## **3.0 Main Contents**

### **3.1 Meaning and modes of Revelation:**

In Islamic tradition, the 42:51 verse of the Quran serves as the basis of understanding for wahy. It says *"It is not fitting for a man that Allah should speak to him except by inspiration,*

*or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills".* Based on this, Islamic scholars have described three ways in which Allah's revelation can reach His chosen individuals, especially prophets. An inspired message – not a word but an idea – can enter the heart of the chosen individuals either in the state of consciousness or in dream. The second mode, it is said, is the word heard by the person spoken to, like, from behind a veil. In the third mode, the revelation is sent from Allah through angels like Gabriel and is delivered to the prophets. It is the highest form of revelation, and Muslims believe the whole Quran was revealed in this mode.

### **3.2 Types and purpose of Revelation**

Allah has created three media through which humans receive knowledge: men's senses, the faculty of reason, and the divine revelation; and it is the third one that addresses the liturgical and eschatological issues, answers the questions regarding Allah's purpose behind creating mankind, and acts as a guidance for the mankind as to choosing the correct way. In Islamic belief, the sequence of divine revelation came to an end with Muhammad (SAW).

As regard to revelation received by Muhammad (SAW), Muslim sources mention various modes in which they believe revelation came to him. These has been summarized to five modes of descent. The common mode was that Muhammad would hear sound like "the ringing of a bell" after which he found the message committed to his memory. Sometimes, the angel would come in human shape, most often of Dahya al-Kalbi. In two cases, Gabriel appeared in his real form. Once, on the night of *Miraj*, Muhammad is believed to have had a direct conversation with God. In the fifth mode, Gabriel would let the revelation enter into Muhammad (saw)'s heart.

### **3.3 Islamic theology (*Aqidah*)**

*Aqidah* is an Islamic term meaning "creed" or "belief". Any religious belief system, or creed, can be considered an example of *aqidah*. However this term has taken a significant technical usage in Muslim history and theology, denoting those matters over which Muslims hold conviction. The term is usually translated as "theology". Such traditions are divisions orthogonal to sectarian divisions of Islam, and a Mu'tazila may for example, belong to Jafari, Zaidi or even Hanafi School of jurisprudence. One of the earliest systematic theological school to develop, in the mid-8th-century, was Mu'tazila

It emphasized reason and rational thought, positing that the injunctions of Allah are accessible to rational thought and inquiry and that the Qur'an, albeit the word of Allah, was created rather than uncreated, which would develop into one of the most contentious questions in Islamic theology.

In the 10th century, the Ash'ari school developed as a response to Mu'tazila, leading to the latter's decline. Ash'ari still taught the use of reason in understanding the Qur'an, but denied the possibility to deduce moral truths by reasoning. This was opposed by the school of Maturidi, which taught that certain moral truths may be found by the use of reason without the aid of revelation.

Another point of contention was the relative position of iman ("faith") vs. taqwa ("piety"). Such schools of theology are summarized under Ilm al-Kalam, or "science of discourse", as opposed to mystical schools who deny that any theological truth may be discovered by means of discourse or reason.

#### **4.0 Conclusion**

We have seen in the above the meaning of revelation as means of communication between Allah (SWT) and the mankind through hi chosen servants. We have also seen the different modes of revelation summarized into five.



It is also learnt that revelation which is the means of communication between Allah and his servants has been ended by Muhammad (SAW).

Finally we have seen theology, its meaning, history of the Muslim theology, the existence of divisions and their reasons at various stages of Islamic historical development up to the formation of *ilmal-kalam* ' ' science of discourse' '.

## **5.0 Summary**

In this lecture, you have learned:

- Meaning and modes of revelation.
- Allah communicates to the mankind through 5 different modes of revelation.
- That communication between Allah and mankind was ended by revelation to prophet Muhammad (SAW) and therefore no one can come up today and claim Allah has spoken to him through whatever means.
- Meaning and history of Islamic theology, the coming up of divisions at various stage of the historical development of Islam.

## **6.0 Tutor – Marked Assignment**

- State the 5 modes of revelation.
- Define theology in Islam and distinguish between Mu'tazila and Ash'ariya.

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## UNIT 2 early sects and their ideologies in theology.

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- 3.1 Alkhawarij; the first sect in the Islam
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## **1.0 Introduction**

Islam has started its last and final call with a magnificent of Prophet Muhammad SAW in Makka, after which he migrated to Madina and established a solid last ending empire of Islam. The revelation of Quran is the Principal guide, the constitution the spiritual corner to all adherents of Islam. The traditions of the Prophet which were independently separated in books are the explanatory and illustrative mechanisms to the verses of Quran. The supremacy of both books are appreciated, although The Glorious Quran maintain precedence.

After the departure of the Glorious Prophet, he left behind these two books, it remains a guiding factor to the disciples, they follow the suit and established the caliphate of Islam on the basis of eligibility precedence and above all Gods inspiration, Abubakar Al Siddiq became the first Caliph followed by Umar Uthman and Aliy. It was not until when

Caliph Usman started and the empire of Islam reaches extreme of eastern world, as well as it conquer ancient civilizations of Persia, Rome, Greece, India and Palestine, that many other nations who were non Arabs and have had a vast experiences of spiritual and philosophical minds trooped to Islam and started comparing philosophical approaches and ideologies to Islam, thereby raising certain issues which resulted in throwing the united lines of Islam into dichotomy and inauspicious divisions that extended over centuries to date.

## **2.0 Objectives**

At the end of this unit, you should be able to:

- Understand the historical development of the various Islamic sects.
- Identify the various Islamic sects and their ideologies.
- List some of those ideologies that distinguished the particular sect.
- Write note on the differences between the various sects.

## **3.0 Main Content**

### **3.1 Alkhawarij; the first sect in Islam**

**KHARIJITES** This is the first sect and faction to emanate from the ruins of the turmoil and mayhem caused by the battle of Siifin, although the sects of Shi'ah/Rafidah could be the first

one to actualized, only that its political and spiritual wing did not appear, only after a little while of the emergence of the Kharijites.

This sect has detached themselves from the camp of Sayyadina Ali R.A. the most daring persons among these are Al Ash'ath Bin Qays Al Kindi, Mus'er bin Fadaki Al-Tamimy and Zaid Bin Tamim Al-Ta'ey, their main contention was to persue Ali RA to withdraw his troops and the status of the fight and accept the arbitration of the Glorious Qura'an that has been offered by the camp of Sayyadina Mu'awiya R.A. They lamented that why would you continue calling us to fight hence they ask us to implement the command of the Glorious Qura'an. The first leader in the Kharijites was Abdullahi Bin Wahab Al-Rasiby, nominted by Abdullahi Bin Kawa'l and others. The main subdivision of Kharijites are: Al-Azaariqa, Al-Najidat, Al-Ajaridah, Al-Tha'alibah, Al-Ibadhiyyah, Al-Safariyyah,

**Ideologies:**

1. Islamic caliphate and its leadership could be nominated to non-Arabs and non quraysh descendants
2. That it is allowed in Islam to rebel against any leader and even kill him and dethroning him. In order for Islam to survive during those days it needs to have firm and solid leadership that emanate from the true believe and Iman. There were diverse ethnic groups that were carried along and become

Muslims, their minds are still lingered to the former beliefs, only quraysh are identified as true believers and first class faithful, this is why Caliph Abubakar while addressing the congregations of Muslims after the departure of the prophet SAW stress the same need and said that the leaders should and must always be from the famous Quraysh.

3. That Caliph Ali RA has had a greatest error ever when he accepted the terms of the arbitrations in the Battle of Siffin. Because it dictates commands of men above the commands of Allah

4. They maintain Kufr to some group of Sahaba for their support and alignment to Ali and Mu'awiyya, these include Abu Ayyub Al ansari, Ibn Abbas, A'isha, Talha and Zubair RAA

5. Among the divisions of kharijite are those who believe that an adulteress should not be stoned, and women in their period should observe Salah.

6. Wherever Muslim accept any judgment made by mankind has become a kafir.

### **3.2 Aljahmmyyah and their ideologies**

ALJAHMIYYAH Is a school of theologian thought founded by Safwan Bin Al-Jahm. The founder Safwan was taught by Ja'ad Bin Dirham, taught by Talut a son to a sister of Lubaid Bin Al-A'asam the Medinian Jew who witchcraft the

Prophet SAW. The first appearance was in Tirmidh town then spread all over but has a remarkable presence at Khurasan a town in present day republic of Iran. He focuses mainly on rescinding Muslims to the olden way of Jahilliyyah period.

**Some of His Ideologies:**

1. God must not be described with attributes that his creatures shares the same, such as hearing, knowledge, seeing, power etc. thus doing so negates the concept of omnipotence and supremacy over His creatures.

2. God does not have the knowledge of future events and incidents till it occurs. Because events are subject of change in increase or decrease, should the God know destiny of an event in a certain shape then it changed and happened in a different shape. In this situation God maintain two situations; that he is not aware of the changes. This concept is absolutely not applicable to God. But if the event remains changed it implies that the knowledge of the same is not predestine by God, therefore, is more applicable if we make God not knowing events until after they occur.

3. That mankind does not maintain free will and determinations of their deeds, but rather it is fully restricted by the will of Allah, a believer find himself believing because God compels him to do so. An Infidel believes not because he is determined and compelled by Power of Almighty not to believe. Both have no choice no will and no ability to

select and follow their instinct. They reasoned that as God creates Earth and trees and compel them to produce fruits, compel sun to rise and fall, compel cloud to evaporate and produce rains, it is as such mankind is compel to believe or not.

4. They dispute the concept of perpetuity and eternity of Paradise and Hell fire and said, as the word is being used in Glorious Quran, the word Khalideen feeha خالدین فیها the word خالد in Arabic are widely used in order to show, aver, affirmation and attestation of an event. Such as saying the reign of emperor so-so has stayed long. Reasoning was that the continuation of the verse 108 suratu Hud states the following: *وام الذين سعدوا ففي الجنة خالدي فيها ما دامت السموات والأرض الا ما شاء ربك عطاء غير مجذوذ* i.e. ... "And those who are blessed shall be in the Garden: they will dwell therein for all the time that the heavens and the earth endure except as thy Lord willeth; a gift without break". The verse states the condition of this eternity as long as the heaven and earth endures, and both have no any injunction which states the same, but rather states their perishing and nonexistent.

5. The concept of believe in Jahmiyyah is only to envisage the knowledge of the existence of Allah within his mind; it shall never be a requisite to utter words of testimonies. As such one who conceives but did not utter words Kalamat Shahadah shall continue being a Muslim and believer!!!



6. Faith is a unique single entity it must not be divided into the famous three categories of believe, witnessing, and deeds.

7. The concept of Tauhid Asma wal sifat must not be attributed to Allah, because none of His creatures will look like him.

8. Faith constitutes only in the heart, whoever believes in his heart and worship idols or practices Judaism, Christianity and other contradicting practices will be a full believer, and if dies shall be among the dwellers of Paradise.

9. Where there is unjust leader and aggressive and oppressive ruler, it is permitted and allowed to the subjects to rebel against him

### **3.4 Shi'ah/Rafidah; their origin and ideologies**

SHI'AH/RAFIDAH ☪ Shi'ah are the followers of Caliph Ali R.A. a cousin to the Prophet SAW, they are called Shi'ah, the word is Arabic and means followers .ie. Followers of Ali. Their concept of believe centers at believing about the Imamate of Ali and subsequent Imams after him. They believed that he is entitled to be the immediate successor of the Prophet SAW because he is a cousin, and the in-law to the only surviving daughter of the Prophet, and has grown up under the auspices of the house ship of the prophet. Thereby making him in the first stage to inherit the prophet. His

children and grandchildren also are to succeed him in a nut shell the imam ship of Ali and his succession of prophet shall always be restricted to the house of Ali and his grandchildren who are widely called Imams.

Although there are some differences in Shi'ah and its categories. During the early centuries of Islam Shi'ah refers to those who loved Ali RA without seeing precedence over Abubakar R.A. and Umar R.A. But the controversial Shi'ah of today has been believed to be established by Abdullah Bin Saba' a Yemenite Jew who embraced Islam In order to induce it to chaos and conflicts he started by raising the turmoil that culminate to the death of the great Caliph Uthman RA. Abdullah Bin Saba lead army of hooligans who dethrone Usman and martyred him in a cold blood after enforcing a house arrest sanction against him, they charged him with unpleasant atrocities and managed at last to oust him and slain him. They quickly came to Ali bin Abi Talib RA and asked him to be a Caliph. After careful considerations and fear that Muslim Ummah leadership may fall under the dirty hands of murderers and hooligans. Ali bin Abi Talib accepted the offer hoping after normalization of the turmoil and mayhem he would deal with the murderers.

Bin Saba continued with his malicious foil against Islam and further pronounciation such Ali Bin Abi Talib is a God!!! There after the school of Shi'ah continued with diverse

approaches and theories. Perhaps the most significant category of Shi'ah that maintain outrageous, contemptible and despicable theories are the Imamiyyah, who barely and unblushingly, pour huge amount of abuse and insult to the Companions of the Prophet, they believe that these companions have robbed up the caliphate from the hands of Ali as such they deserve to be cursed and insulted.

Some of Shi'ah believes that the freed slave of Ali Bin Abi Talib in the names of Kisana was taught by Muhammad Bin Hanafiyah (another son of Ali Bin Abi Talib) have had a knowledge of divinity, laws and Shari'ah as such he entitles to be a an icon of prophet hood just like Ali, they believed that he had supernatural knowledge of interiors and unseen.. They believe that Islam is only to believe and have faith there is no need of conducting deeds. They also believe in incarnation and nonexistence of Day of Judgment.

The most distinguishable principle of Shi'ah is the categorizations of Muslims in to Common believers (amah) and exceptional believers (Khassah). They mean by common believers to be all Muslims who believed in the oneness of Allah and the message of Prophet Muhammad SAW. But the exceptional believers are those who after believe in the above have also believed in the existence of

twelve Imams, absolute obedience to them and that they sin not.

The concept of Imamah (imamate) is one of the cardinal and basic principles in Shi'ah it is like prophet hood, it could not be attained through righteousness or virtuousness but purely by Allah's will and selection, although Imam receives no revelations, but he would always work according to the inspirations given to him by Lord, thus he would never commit an error or sin, to believe in this concept is a requisite of iman, who fails to do so has fallen from the status of a full Shi'ah to a common Muslim. These are the major characteristics that Shi'ah proud with, an ideal which separates between Imamiyyah and the common Muslims, it is indeed a crystal difference. Imamah is a divine status granted to His servants of his will whom He has predestined since.

Shi'ah believes in the supernatural nature of the Imams. And that they are the real successors of the prophet. It has been reported from their books Prophet of Islam (a.s) warned sharply: "One who dies without knowing the Imam of his age dies as a pagan," and hence will be raised beside apostates and disbelievers on the Resurrection Day 2. Moreover, the Muslim community would have naturally faced this issue after the tragic departure of the Holy Prophet (a.s), since the question then was that who would

be the Prophet's successor and how the Muslims' affairs should be managed.

The Imams which the Shi'ah believes in their existence are twelve in number and as follows:

1. Ali Bin Abi Talib (Abul Hasan)
2. Alhassan (Al-Zakiyy)
3. Alhussain (Alshaheed)
4. Ali Bin Husaini (Zainul Abideen)
5. Muhammad B Ali (Albaqir)
6. Jafar Bin Muhammad (Al-Sadeq)
7. Musa B Jafar( Alkazem)
8. Ali Bin Musa (Al-Ridha)
9. Muhammd Bin Ali Musa (Al-Jawad)
10. Ali Bin Muhammad (Alhadi)
11. Alhassan Bin Ali (Al-askari)
12. ﷺ Muhammad Bin Alhassan (Almahdiy) the awaited Messiah.

**Ideologies:**

a. Al Taqiyyah: signifies guarding ones belief and ideology, Shi'ah believes in this because they know of the disconformities of their creed to the generality of Muslim Ummah such it is allowed for Shi'ah to behave in accordance to Sunni if found self in a dominant area of Sunni, or to conduct a deed in worship order to impress

other men. And or to conceal an ethic which he is shamed of letting public to know. Taqiyyah gives absolute unfaithfulness and sense of inferiority to Shi'ah

b. Al-Mut'ah i.e. temporary marriage this type of marriage takes days months or even hours, and it seizes validity when agreed time reaches, it has been Related by from Sadiq he said temporary marriage is my religion and the religion of my father, he who conduct it has indeed work in accordance to our religion, and whoever dispute it has indeed dispute our religion and believes in a second religion. This is a true proclaiming of Kufr to whoever reject Mut'ah

c. Shi'ah believes in the existence of books in which different revelations and explanations were made such as the Script of Namuos, script of Ubaitah, script of zuabah. They also believe to have a hidden Quran entrusted by the Prophet to his daughter Fatima RA.

d. Shi'ah believes that the companions of the prophet have all apostate after his departure, save few among whom were Al-Miqdad bin AlAswad, Salman Farisi, Ali Bin Abi Talib.

e. It is a cardinal principle to accuse the companions and insult them, especially Abubakar, Umar, Aisha and Hafsah. It is stated that the following supplication should be observe in the morning and evening every day: Thus Lord Praise to Muhammad and his house ship, and

accursed the two idols of Quraysh, The Evils, The unfaithful and their two daughters who rejected your orders and disputed your revelations, They also disobey your messenger, turn down your religion, changed your scriptures, loved you enemies, disobey you're revelations and destructed the house of prophet, murder his children, emptied his pulpit from his will and the successor, the heir of his knowledge. They denied his imamate and ascribed partners to Allah. Lord cast them in the Hell fire, Lord Curse them against all that they did from mischief, and concealment of knowledge and the connivance they commit."

f. That the Companions committed apostasy and despised Islam turned against Islam after the departure of the Prophet

#### **4.0 Conclusion**

#### **5.0 Summary**

The unit has been made to provide the

#### **6.0 Tutor – Marked Assignment**

#### **7.0 References / further Reading**

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## MODULE 2

## **UNIT 1      The origin and application of *taqlid***

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### **1.0 Introduction**

In this unit we shall be studying taqlid, its meaning according to the sunni and shia as well as its significance and whether it is allowed or not and to what extent.

### **2.0 Objectives**

At the end of this lecture, you should be able to:

- explain the meaning of *taqlid*
- state the significance of *taqlid*
- the types of *tauhid*

### 3.0 Main Contents

#### 3.1 The Meaning of

Taqlid (Arabic تَقْلِيد taqlīd) is an Islamic terminology denoting the conformity of one person to the teaching of another. The person who performs taqlid is termed muqallid. The definite meaning of the term varies depending on context and age. Classical usage of the term differs between Sunni Islam and Shia Islam. Sunni Islamic usage designates the unjustified conformity of one person to the teaching of another, apart from justified conformity of layperson to the teaching of mujtahid (a person who is qualified for independent reasoning). Shia Islamic usage designates the general conformity of non-mujtahid to the teaching of mujtahid, and there is no negative connotation. In contemporary usage, especially in the context of Islamic reformism, it is often shed in a negative light, and translated as "blind imitation". This refers to the perceived stagnation of independent intellectual effort (ijtihad) and uncritical imitation of traditional religious interpretation by the religious establishment in general.

The Arabic word taqlīd is derived from the three-letter Arabic

Verbal root of ق-ل-د Q-L-D (qallada), which means to imitate. The term is believed to have originated from the idea

of allowing oneself to be led "by the collar". One who performs taqlid is called a muqallid, whereas one who rejects taqlid is called a ghair-muqallid. Sheikh Shaamee Hanafi said it is "to take the statement of someone without knowing the evidence."

There are several verses (ayat) in the Quran that condemn "those who follow others blindly in matters of belief" (taqlid in matters of belief), namely Q5:104-105, Q17:36, Q21:52-54 and Q43:22-24. This is interpreted as referring only to fundamentals (usul ad-din) and not to subsidiary elements (furu `ad-din) such as details of law and ritual practices that can only be learned through extensive study.

### **3.2 Taqlid according to the Sunni's and Shi'ah**

Traditionally, taqlid is lawful and obligatory when one is not qualified as a mujtahid. According to Rudolph Peters, this is by consensus and known in the religion by necessity (ma'lum min al din daruratan) in the eyes of traditional Muslim scholars.

Traditional Sunni scholars rely on two verses of the Qur'an, which order one to ask the people of knowledge or remembrance if they do not know and to obey Allah, the Messenger and those in authority among them. They also rely on several hadiths including one where the Prophet Muhammad tells his companions "If one does not know

what to do, the only remedy is to inquire." Prophet Muhammad did this after a companion who had fractured his skull asked other companions with him whether he could perform dry purification. They said no. So this injured companion washed his head with water and died. The Prophet admonished his companions by saying, "They killed him. May Allah kill them. If one does not know what to do, the only remedy is to inquire."

In Shia Islam, taqlid "denotes the following of the dictates of a mujtahid". Following the Greater Occultation (al-ghaybatu 'l-kubra) in 941 CE (329 AH), the Twelver Shia are obliged to observe taqlid in their religious affairs by following the teachings of a thinker (mujtahid) or jurist (faqih). As of the 19th century the Shia ulama taught believers to turn to "a source of taqlid" (marja' at-taqlid) "for advice and guidance and as a model to be imitated." Thus Shia who are not experts in Islamic jurisprudence (fiqh) are "legally required to follow the instructions of the expert, i.e., the mujtahid" in matters of sharia, but are forbidden to do so in "matters of belief" (usulu 'd-din).

### **3.3 the significance of *taqlid* in Islamic Law:**

*Taqlid*, in Islamic law, the unquestioning acceptance of the legal decisions of another without knowing the basis of

those decisions. There is a wide range of opinion about *taqlid* among different groups or schools of Muslims. The Islamic scholars/jurists argued that any jurist who belongs to a school and does not disagree with any of its positions thereby engages in *taqlid*. However, many adherents of the Maliki, Shafi'i and Hanbali schools of jurisprudence held that as long as the jurist knows the evidence for a received position, he does not follow it blindly and thus is free of *taqlid*.

Shi'i Muslims adhere to an affirmative but quite different understanding of the institution.

Those Sunnis who affirm *taqlid* believe that the legal scholars of the early period were uniquely qualified to derive authoritative legal opinions, binding upon the whole Muslim community, from the source materials of Islamic law, the Qur'an and the Hadith (traditions concerning the Prophet's life and utterances). In the early period, a series of great legal scholars exercised independent interpretation (*ijtihad*) of the sources, carrying out their efforts through the use of such legal tools as analogical reasoning (*qiyas*). In the third Islamic century (9th century CE) and subsequent centuries, with the emergence of legal schools formed around some of the most significant scholars, it came to be widely believed that all important questions of law had been dealt with and that the right of independent

interpretation had been withdrawn for future generations. Henceforward, all were to accept the decisions of the early authorities—i.e., to exercise taqlid toward them. This doctrine is usually expressed as “the closing of the gates of ijthid.”

By contrast, Ḥanbali scholars and others who follow the teachings of that school insist on the necessity of returning directly to the sources to make independent judgments of their meaning.

In the 19th and 20th centuries, Muslim modernists, most notably Jamal al-Din al-Afghani and Muhammad ‘Abduh, engaged in bitter polemics against taqlid, which they held encourages stagnation of the law and of socioeconomic development.

#### **4.0 Conclusion**

We have seen what the meaning of taqlid is, we have also seen the Islamic ruling governing taqlid in accordance with the Sunnah and according to the shiah ideology.

#### **5.0 Summary**

Taqlid is the act of following some one in the activities of the religion blindly, taqlid is not allowed according to sunnis while to the shias taqlid is the basis of their ideologies, one is not allowed to question the action of his imam on anything be it correct or not.

## 6.0 Tutor – Marked Assignment

- Explain in details the meaning of taqlid in islam.
- Discuss taqlid in Islamic religion according to Sunnah and according to shia ideology.

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## **UNIT 2      *Tauhid* and its types**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
  - 3.1 The Meaning of *tauhid*
  - 3.2 *Tauhid Rububiyya*
  - 3.3 *Tauhid Al-Uluhiyya*
  - 3.4 *Tauhid Al-Asma'u Wassifat*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
- 7.0 References / further Reading

### **1.0 Introduction**

In this unit we shall be studying tauhid, its meaning, and types to wit: rububiyyah, uluhiyyah and asmau wassifaat.

### **2.0 Objectives**

At the end of this lecture, you should be able to:

- explain the meaning of *tauhid*
- state the different types of *tauhid*
- state the significance of *tauhid*

### **3.0 Main Contents**

#### **3.1 The Meaning and significance of TAUHID**

The word Tauhid is an Arabic word which means opposite of gathering or associating, it literally means oneness. Or to believe in the ones of Allah. In Islamic technical term it means "an act or ideology of believing in the existence of only one God, that He is the "Rabb" i.e. Master the only Lord who possesses all what is contains there in this world. The call for identifying only Allah as the Creator, the Sustainer, and the Lord of this world is contained in the messages of the all Prophets (SAW) sent by Allah. Ibn Qayyim ascertain that:" all Prophets of Allah were commanded with two types of Tauhid, i.e. Divinity and Worship, thus, the first one profess the need of believing in the oneness, mastership of Allah and the second one signifies the need of attributing all types of Ibadat to Him alone. In other words, person could only become Muslim when he believes with highest gratification in the oneness of Him and direct all Ibadat to Him. The Glorious Qur'an has in various places spoken about this context:

"Allah! there is no god but He the Living the Self-Subsisting Eternal"

3:2 Allah Has said: "take not (for worship) two gods: for he is just one Allah: then fear me (and Me alone)."

The essence of the sending great Prophets and messengers across the ages sent by Allah was actually to emphasise on this concept. The numerous revelations to the prophets ranging from scriptures

and otherwise always focuses on the theme of Tauhid i.e. the concept of worshipping Allah:

“For we assuredly sent amongst every People an apostle (with the Command) "Serve Allah and eschew Evil":

Therefore, Tauhid is the most important subject that necessary to all Muslims to understand. Our beloved Prophet Muhammad SAW while showing the importance of this concept lived in Makkah calling to Tauhid for consecutive thirteen years without proceeding to the next level of other prophecies. He faced all types of oppressions, persecutions, maltreatments and molestations along with his earlier disciples but could not shun away this great call till when the people of Madinah embraced Islam.



In the same vein, if you look at the attitude of pre Islamic Arabs who were in depth of paganism and ascribing deities to Allah i.e. Polytheism, a life full of commitment to infidelity and parting away from Iman, yet they belief in Allah as the only creator, even though a believe that is null and void. The perspective of belief would never be valid until joined with other part i.e. to attribute all kind of worship to Him alone, which is the most significant Allah says:

“Say: "To whom belong the earth and all beings therein? (Say) if ye know!" They will say "To Allah!" Say: "Yet will ye not receive admonition?" Say: "Who is the Lord of the seven heavens and the Lord of the Throne (of Glory) Supreme?" They will say "(They belong) to Allah." Say: "Will ye not then be filled with awe?" Say:

"Who is it in whose hands is the governance of all things who protects (all) but is not protected (of any)? (Say) if ye know." They will say "(It belongs) to Allah." Say: "Then how are ye deluded?" We have sent them the Truth: but they indeed practice Falsehood!" 23:84-90

Their belief in Allah as the creator of the seven Earth Heaven, The Protector, The Lord of the Throne of Power (Al-Arsh), The Sustainer of the worlds did not made value to their truthfulness towards the Iman, Nevertheless, it had turned them into an affirmative and confirmatory polytheist. Therefore, the concept of second part of Tauhid becomes prerequisite and condition of Iman.

Other faiths across ages have deep knowledge and belief in the existence of Allah, although they called him with different names their belief has no value and is not considered in the side of Allah. Arab Pagans prior to the advent of Islam recorded to have full indulgence of the existence of Allah, as stated above, but that was not acknowledged as Iman that is why Allah sent his chosen servant to preach the true concept of Tauhid to them. In order to fully understand this itinerary of Tauhid, the scholars categorized Tauhid into three significant parts and as follows:

1. Tauhid Rububiyya (Mastership) 
2. Tauhid Uluhiyyah (Divinity) 

### 3. Tauhid Asma wal Sifat (Names and Attributes)

#### **3.2 the different types of *Tauhid***

##### **3.2.1 TAUHID AL-RUBUBIYYAH**

Tauhid of Mastership Is a concept of believing in the mastership of Allah, that He is the only Creator, Possessor, who possesses all what is in this world. Rabb which is an Arabic word means Master or Lord. It is obligatory for a person to believe that Allah is the creator and Owner of Heavens, Earth, Trees, animals, mankind and mountains.

Allah SWT Has created everything and have an absolute supremacy over it. He is the One that gearshift its daily activities and necessities of life such as oxygen, food and shelter. Allah is the only One who allows rain to flow, and the only one who germinates plants. Praises be to Him and for sure over sees everything. God Almighty Has proven this context in His revelation in Qur'an, He says:


"Praise be to Allah the Cherisher and Sustainer of the Worlds"  
Quran 1.1

When thy Lord drew forth from the children of Adam from their loins their descendants and made them testify concerning themselves (saying):

"Am I not your Lord (who cherishes and sustains you)?" They said: "Yea! we do testify!" (This) lest ye should say on the Day of Judgment: "of this we were never mindful." 7:172

Similarly, it is recorded in the words of incantations and invocations of the previous Prophets the use of the word

Rabb as Lord and sustainer of everything e.g. The Prophet Yusuf (Joseph) said:

"O my Lord! Thou hast indeed bestowed on me some power and taught me something of the interpretation of dreams and events O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter take thou my soul (at death) as one submitting to Thy Will (as a Muslim) and unite me with the righteous.  
12:101 

Prophet Isa A.S. (Jesus) peace be upon him also said to his people:

"They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O children of Israel! Worship Allah, my Lord and your Lord." Whoever joins other gods with Allah Allah will forbid him the garden and the Fire will be his abode. There will for the wrong-doers be no one to help  
"5:72

Zakariyah peace be upon him also mentioned the word Rabb referring to the ultimate power of who owns and sustains, he said in his prayers:

"O my Lord! Infirm indeed are my bones and the hair of my head doth glisten with grey: but never am I unblest O my Lord in my prayer to Thee!" 19:4

The unbelievers before Islam belief in the supremacy of the lordship of Allah, that no one did ascribe partners to Him

with regard to the concept of creation and sustenance of the neither world, nor does any body joins him in running the affairs of His creatures. They brilliantly believed that He is the Cherisher and Sustainer of the worlds. Quran Related by an overwhelming evidence and statements which He challenged those who denied the existence of Allah, in which their responses were affirmative to the arguments, He says:

“ Or who has created the heaven and the earth and who sends you down rain from the sky? Yea with it We cause to grow well-planted orchards full of beauty and delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay they are a people who swerve from justice. Or who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allah? Nay most of them know not. Or who listens to the (soul) distressed when it calls on Him and who relieves its suffering and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed! <sup>LEP</sup> Or who guides you through the depths of darkness on land and sea and who sends the winds as heralds of glad tidings going before His mercy? (Can there be another) god besides Allah? high is Allah above what they associate with Him! Or who originates Creation then repeats it and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say "Bring forth your argument if ye are telling the truth!" 27:60 -64

**Logical Approach:**

As far using logic to prove the existence of Allah Muslims are to ascribe to Allah all noble names and attributes which befits Him and must consider that God is really in existence otherwise the universe could not have existed. Our worldly ornaments and other materialistic objects needs a facilitator, designer and executer before coming into material and physical appearances. Logically, there never has occurred in the history of humanity such a marvelous material object that come without a designer. For instance, before erecting any building a Civil and Architectural Engineers must gear it up by designing the infrastructures and curved out the different shapes to suit the need of their client followed by brick layers and other required labour forces to complete the building, an automobile vehicle ranging from bikes to Airplanes must have been designed and fabricated by a Mechanical and Electrical Engineer so does all what we can see and touch must have had a designer and executer. Although several names were suggested by early Philosophers but it finally arrived at the Most High, the Only Creator who is Allah as Rabb and Master. Most obviously, this world did not come out of sudden and fictitious theory of the Big Bang!! No! It has a Designer, a Creator, A Sustainer, A Cherisher who gearshifts its affairs and sustains life in it who is The Almighty Allah.

### **3.2.2 TAUHID AL-ULUHIYYA**

Uluhiyya is an adverb of Arabic rooted word “Allaha” which literally refers to one who is worshipped or considered as god.

Whereas technically, signifies the process of worshipping Allah



alone, The Exalter, without ascribing partner to him in all aspect of Ibadah (worship), thus all types of worship such as Salat, Fasting, Sacrifice, Thanks giving; seeking guidance, pilgrimage, must be channeled to Allah alone.

Our lord deserves worshipping for He is the only one who created mankind make him His vicegerent on earth, provides him with all necessities and amenities of life such as food shelter and clothing etc. It becomes apparently binding upon His creatures to worship this Generous Master without associating deities in whatsoever situation, most certainly, it is an obvious insult to the intelligence of mankind to seeking refuge or guidance to other than Allah.

The famous interpreter Ibn Kathir ascertain: God has ordained His creatures to worship Him without ascribing deities simply because He alone begets them from nothing, provides amenities and essentials in their entire livelihood. He actually deserved to be worshipped even if he did not ask us to be.

The concept of Ibadah is guarded by following what is ordained by Allah and moving away from what he forbids through His messengers. Ibn Taymiyyah has defined it as:" all variety of deeds which include words or actions that sanctioned by almighty Allah e.g. Salaah, incantations, pilgrimage, sacrifices seeking refuge, fear, seeking guidance etc. all of these are not to be accorded to any other than almighty Allah.

### **Important Note**

The Concept of Tauhid Uluhiyya i.e. is the most pivotal, crucial, essential and greatest part of Tauhid. It is the bottom line between Muslims and non Muslims. The Zoroastrians in Persia who worship flames of fire, Arab pagans who worship the curbed

stones and wooden objects, Roman Catholics who worship the fictitious cross of Jesus A.S. were all advocates of the concept of Tauhid Al Rububiyyah! i.e. acknowledging Allah as the Lord Master and sustainer of the Worlds. In other words, they believed in Tauhid Al Rububiyyah. They in most time revert to praising the Highness of Lord and accept His divinity whenever a catastrophe befalls them, for instances when sailing or assume intricate and difficulties. Allah says:

“Now if they embark on a boat they call on Allah making their devotion sincerely (and exclusively) to Him; but when He had delivered them safely to (dry) land Behold they give a share (of their worship to others)! 29:65

Amazingly, they have retreat to the pristine nature of mankind, by calling only one Allah, they disregard all deities, and they as the matter of fact forgot their existence. Their belief here however, is valid but not sufficient enough to render one as full Muslim. These kind of people disbelieve in the concept of worship i.e. (Uluhiyya) To worship Allah alone, they become highly repulsive and abhorrent in worshiping one God. The Christians made gods to three:

“ They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy) verily a grievous penalty will befall the blasphemers among them" 5. 73

“They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O children of Israel! Worship Allah my Lord and your Lord." Whoever joins other gods with Allah, Allah will forbid him the garden and the Fire will be his

abode. There will for the wrong-doers be no one to help 5:72

Arab pagans perceived concept of worship in numerous gods, they deliberate gods into several forms such as gods of rains, gods of water, gods of fortune etc. that is why they were pushed to a wondrous position when the Prophet SAW asked them to worship only one God! they said apprehensively as Qur'an states:

"Has he made the gods (all) into one Allah? Truly this is a wonderful thing!" 38:5

The offensive stand of the Prophet was not his invitation to worship Allah, but to dispel their fantastic gods at the expense of worshipping Allah.

Summarily, this Tauhid is very important and a requisite to a believer before being regarded as Muslim. Scholars have established that Muslim must accord all types of Ibadah to Allah and Allah alone, for success to acquire the Kingdom of Allah depends only on strict adherence to the dedicate Ibadah to him through following the path of our Rightly Guided Caliphs, disciples and good mannered scholars.

### **3.2.3 TAUHID AL-ASMA' WAL SIFAAT (Names and Attributes of Allah SWT)**

This type of Tauhid signifies the ideology and believe in all attributes of Almighty Allah which He or His Prophet describe it, and also calling Him with names that He or His Prophet chosen. What is required from a believer is to gratify his faith in these attributes the way it was revealed without manner or mode.

similarly, Muslim is not permitted in whatsoever condition to reject the attributes of Allah for fear of acknowledging the same attributes to humankind or other creatures. What is required is to establish the steadiness of what Allah Has mentioned as His attributes basing of all it on the context of:

“There is nothing whatever like unto Him and He is the One that hears and sees (all things)”.

While believing in the attributes Muslims must not configure or adapt formations of God's attributes or contrast it with other creatures. Perhaps the most noble and notable approach is where Imam Malik stands when asked about the meaning of "establishment on the Throne of Power" he replied:

“establishment is imaginable; technical know how would remain Indistinctive; to believe in the same is a requisite of faith; to continue asking such question is heretical and blasphemous”.

The following are some illustrations of the attributes mentioned in Quran and Prophetic traditions:

#### **1. The Hands:**

“The Jews say Allah's hand is tied up.” Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of

war Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. 5.64

The attribute of "Hands" here does not entail or require contrasting and or paralleling God with His bondmen. for example, creatures have distinguishable and divergent hands the elements of which differs from one to another, a bird, human, animal and even technological inventions begets hands. therefore, while believing in the attribute of hands Muslim is not bring in to their minds attributes of creatures, but simply believing in the ideology and the way it is being revealed because Allah says:

"There is nothing whatever like unto Him and He is the One that hears and sees (all things) 42.11

## 2. The laughing:

Related by Abu Hurairah RA said: The Prophet SAW said:

"Verily Indeed Allah laughs for two men (who fights one another) one of them slain other, both will abode Paradise; the first one (non Muslim by then) killed the second (Muslim) in the battle. Later Allah guides the killer and made him embraced Islam; he would then fight in the cause of Allah and be martyred"

Here we also accept the attribute as its without adaptation or formation.

## 3. Descending:

Related by Jabir RA he said the Prophet SAW said:

"at the day of Arafah, Allah will descend to the Heaven

toward the earth and would proud over His angels and said: "Behold! Look upon my servants they came to Me full of dust, from all depth of valley and dale, behold: I record that I have forgiven them all"

Related by Abu Hurairah, The Prophet SAW said:

“Verily indeed, Allah descends from to the first heaven and says: Is there any one who requests so that I grant him; Is there any one seeking forgiveness so that I forgive him; is there any one to repent so that to consider his repentance...God will do this till the dawn breaks”’.

#### 4. Happiness:

Related by from Abdullahi Bin Umar He said: I heard the Prophet SAW saying:

" verily indeed Allah is most happy wherever His righteous servants repent, much more similitude of a man who happens to be in an arid steppe land, while he rests His dromedary left with his food and drink. When he wakes up, he followed in search his dromedary, thirstiness reached high level of him, he decided to go back to where he started searching and opted to die. He placed his heads towards his elbows, he wakes up again, all of sudden; he found his dromedary standing next to him it carries his food and drinks. Almighty Allah is much happier than when His believing servant repents than this man who is happy about his ride and food".

#### 5. Handful of Earth:

Quran Allah says:

‘‘No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of the earth will be but His handful and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him! 39.67

It means that Allah in the Day of Judgement will make a handful of this earth. This statement will have to be as the previous ones believed in it with out formations.

#### 6. Speaking:

Allah Has mentioned in His Book that He speaks and Has spoken to His Angels when He intends to create Vicegerent on Earth. He also spoke to Prophet Musa AS of some Apostles We have already told thee the story; of others We have not; and to Moses Allah spoke direct 4.164

### **4.0 Conclusion**

We have seen under this unit the meaning, scope and types of tauhid under the Islamic theology, we have seen the various types of tauhid and their meanings with plethora of examples. That is what is referred to tauhid in islam.

### **5.0 Summary**

### **6.0 Tutor – Marked Assignment**

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## **Module 3**

### **Unit 1 Determinism in the Quran and Hadith**

#### **CONTENTS**

##### 1.0 Introduction

The idea of free will as a human thought has no specific opening time because free will is an inward matter originated from within. From the beginning, man continuously pondered about free will. In offering personal and social principles of life, philosophers have regarded the principle of free will. Without accepting free will, the ultimate aim of revealed religions, i.e. training and purification of human beings, would be absurd and therefore legislation, punishment, and reward would render useless.

Upon several years of reflection on this subject, I confess that such a deep and sophisticated issue, characterized by Imam Ali (A) as an ocean with strong waves, has yet a great deal of unsaid and non-obtained points. However, it is possible to prove the idea of "a way between ways" as the highest thought by resorting to religious teachings even with admitting free will and human choice.

## **2.0 Objectives**

- Understand the meaning of determinism.
- Understand the incorrect interpretations of the Qur'an concerning determinism
- The philosophical and theological views of determinism.
- The freedom of man in setting his destination
- The Qur'anic perspective about this issue of determinism.

## **3.0 Main Contents**

### **3.1 The Meaning of Determinism**

The doctrine that all events, including human actions, are ultimately determined by causes regarded as external to the will is called determinism. Some philosophers have taken determinism to imply that individual human beings have no free will and cannot be held morally responsible for their actions. The issue of determinism and free will (al-jabr wa al-ikhtiar) is among the very profound and subtle issues that has preoccupied the mind and heart of human beings, specially philosophers, from a long time ago. This issue holds

significance among Muslims as well. To prove their beliefs, each of these groups resorted to some verses of the Qur'an about this issue and took the superficial meaning of these verses to prove their view.

Shi'a theologians align with the Sunni's on this point and rejects both the dogma of absolute determinism as well as absolute free will. They believe in a matter in between. That means man has a free will in the matter of his actions although his free will is by divine decree. Because God is the ultimate and independent cause of all causes it is correct to relate all that exists to God (monotheism in acts). Similarly, because God has granted man free will in his actions, it is also correct to relate the actions of man to his own choice. For instance, God states in the Quran that He is Sustainer of all that is in the earth (11:6) and at the same time holds man responsible for the sustenance of his family (2:233).

The Qur'anic perspective about this issue is higher than philosophical and theological views.

### **3.2 Incorrect interpretations of the Qur'an concerning determinism**

By resorting to the superficial meaning of verses attributing everything to the will of God, some scholars think that this understanding of the Qur'an is not compatible with a world

based on causes and effects, and with man's free will. Some Orientalists falsely introduce Islam as a religion in which determinism is one of its fundamental principles.

It is obvious that the aim of revealed religions is to train and purify the souls. Had all human affairs been predestined and decided, the appointment of prophets would be useless.

Although divine religions believe in comprehensive and eternal knowledge and will of God and in divine decree (*qadha*), they do not find these ideas in conflict with human flourishing; rather, they have regarded the human faculty of will and choice very efficient for choosing the way of perfection and happiness.

Qur'an has offered the generality of divine providence and divine decree and destiny in such a way that it never contradicts with the free will and choice of human. One of the verses that has brought the human free will up seriously is this:

'' That is because of what your hands have sent ahead''  
(3:182)

God does not say that this chastisement was a result of your actions so that they could reply we were not free in our actions; rather he says that it was due to the actions that you did with your free will and your choice and without any compulsion. God created you free and with free choice:

[This is] the truth from your Lord: let anyone who wishes believe it, and let anyone who wishes disbelieve it. Whoever please, i.e. with his free will, believe and whoever please disbelieve (18:29)

“Indeed we have guided him to the way, be he grateful or ungrateful”. (76:3)2

In the Chapter of the Family of Imran, Allah says:

“This is for what your own hands have sent before and because Allah is not in the least unjust to the servants”. (3:182)

That is, these actions have been done by ourselves, not by God. Were the actions done by God, the punishment would be unjust. This means that someone has committed a sin and instead, the punishment is imposed on someone else. God has done the actions/sins and yet he would impose the punishment on his servants. This verse informs readers to know that God never oppresses His servants.

There are two subtle points here: One is that God used the word "servant", a sign of His compassion. Thus, how God can oppress his servant? A servant due to his servitude deserves compassion. A needy and weak servant in regard to the

Omnipotent God is so insignificant that it is impossible to imagine God needs to oppress him.

The other point is that, literary; men say that the word "*zallam*" (most oppressing) is made for hyperbole. So this verse means that God is not too much of an oppressor. Someone may understand from this meaning that God is not very much oppressing but He might oppress a little. The usual answer is that here *zallam* (most oppressing) is equal to *zalim* (oppressor), i.e. God is not oppressive at all, not too much or too little. In some cases, *zallam* is used instead of *zalim* and it is not unusual.

The other verses which have been invoked to support the idea of determinism are these verses:

"Like the precedent of Pharaoh's clan and those who were before them, who denied the signs of their Lord; so We destroyed them for their sins, and We drowned Pharaoh's clan; and they were all wrongdoers". (8:54)

"Your Lord would never destroy the townships unjustly while their inhabitants were bringing about reform." (11:117)

"so that he who perishes might perish by a manifest proof, and he who lives may live on by a manifest proof, and Allah is indeed all-hearing, all-knowing". (8:42)

“Whoever is guided is guided only for] the good of [his own soul, and whoever goes astray, goes astray only to its detriment”. (17:15)

“Indeed, we have guided man to the way, be he grateful or ungrateful”. (76:3)

“Say, ‘certainly insights have come to you from your Lord. So whoever sees, it is to the benefit of his own soul, and whoever remains blind, it is to its detriment, and I am not a keeper over you”. (6:104)

“You are only being requited for what you used to do”. (52:16)

“Every man is a hostage to what he has earned”. (52:21)

One of the reasons that human life, according to the Qur’an, has begun from Adam, a person who was taught all the names by God (2:31) and was chosen by God (3:33), Yet, he was free to disobey His Lord (20:121) and after that, again he was free to repent (2:37). This shows that before and more than anything else, man is a free being.

According to the Qur’an, man has to choose between good and evil. On one hand, Satan encourages and tempts man, he displays sins as good actions. On the other hand, God-given nature and reason and also prophets, from the very outset, call

man to goodness and righteousness. Man was told that he possesses full authority to choose one of the two.

Therefore, according to the Qur'an, human life consists of a bitter struggle between lower desires on one hand, and higher desires and intellectual inspirations and prophetic directions on the other.

### **3.3 Free choice, a great human merit in the Qur'an**

Many thinkers have introduced man as a social animal, i.e. he is a living creature that his life is bound to coexistence. Coexistence is not a simple and easy word to be understood. It entails and includes a world of meanings. Coexistence needs co-working shoulder to shoulder, and hence it needs thousands of rules, regulations, learning, industries, techniques, distribution of work, social moralities such as justice, fairness, sympathy, beneficence and etc. A bricklayer uses some brick, mud, iron, lime, gypsum, and cement to make a building. Consequently, thousands of brick and tons of iron, mud, and gypsum stay with each other in one place for many years. Is co-working of a group of people like this example, simple and easy?

Higher than this, some creatures such as bees, termites and ants are social beings. Some of them distribute their duties in an exact manner and perform a kind of astonishing social activities. If someone studies their complicated and vast life, he would think that they are more advanced in social life than human.



But, yet the human life and their life are not comparable, why? Since, they just strive according to their instinct. Their activities are like natural activities of our body; like, regular functions of heart, lung, circulation of blood, and etc., i.e. a kind of determinism and coercion ruling over them.

Unlike animals, man enjoys freedom and free choice in his actions. He needs to divide the duties among people but he does this by free will and his choice. He needs order and discipline, though he can freely perform it by choice. The major difference between man and animal is that he always confronts more than one option and constantly sees himself at the crossroads. But social animals like ant, bee, and termite are not the same as human beings. They merely have one way. Hence, regarding humans, the Qur'an says:

‘‘Have We not made for him two eyes, a tongue, and two lips, and shown him the two paths [of good and evil]? (90:8-10)

‘‘Indeed, we created man from the drop of a mixed fluid so that We may test him. So We made him endowed with hearing and sight. Indeed, we have guided him to the way, be he grateful or ungrateful’’. (76:2-3)

Allah (SWT) shows the way to man and created him in such a manner that he is not forced to follow nature or his instinct. He was created free and independent and he must choose his path

by himself. Allah (SWT) shows him the way; whether he be thankful or unthankful.

This is the human free will that has created thousands of laws, regulations, learning, philosophies, moralities, contradictory customs, and has added thousands of fields to knowledge. If human social duties were like breathing, pulsation of heart, blood circulation and other organs and cells that function naturally and in a deterministic way, he would not need any more to establish regulations and rules, and reward and punishment, and the many orders, commands, books, speeches, and lectures.

All these needs are due to the natural freedom of man, and yet this very freedom is the basis of his likely excellence over the angels because the angels were created in a way that they do not know and move but in one direction, which is the way of sacredness, worship, and purity. However, man is capable of reaching to a supreme heavenly court as well as sinking into nature and falling into baseness. Now, if man goes towards perfection and promotion and severely struggles against his lower soul he will achieve more. Thus, he should select the right path by dynamism of his free will.

It should be noted that the way of perfection must be discovered, not to be invented. Man is equipped with natural talent, yet he needs a guide to make sure that he is on the right path, because he is radically different from all other beings. The

difference is that the path of other beings is fixed, that is, they have but one way to pass. But man is not like them.

### **3.4 The freedom of man in setting his destination**

God, the Exalted, has stated in two verses that He would never change the condition of people until they themselves change it. These verses are:

“That is because Allah never changes a blessing that He has bestowed on a people unless they change what is in their own souls, and Allah is all-hearing, all-knowing. (8:35)

“Indeed Allah does not change a people's lot, unless they change what is in their souls”. (13:11)

According to these verses, Allah would never change the conditions of a people until they change what belongs to themselves, i.e. change what is relevant to their spirit, mind, thought, morality, and actions.

If Allah gives honour to a people or lowers them from the zenith of honour to the lowest point of wretchedness, it is due to the fact that those people have already changed their affairs. So there is no contradiction between these verses and those that attribute everything to the divine will, such as:

“Say,” O Allah, Master of all sovereignty! You give sovereignty to whomever You wish, and strip of sovereignty

whomever You wish; You make mighty whomever You wish, and You abase whomever You wish; all good is in Your hand. Indeed, You have power over all things''. (3:26)

Everything is in the hand of Allah, but His actions are not arbitrary. He is the Wise and everything He does is based on reasons. He never acts in vein or by chance. All changes in the world are based on certain and regular orders and laws.

### **3.5 Human freedom and the universality of divine will**

The universality of divine will can be seen throughout the Qur'an:

''But you do not wish unless it is wished by Allah''. (76:30)

''But you do not wish unless it is wished by Allah, the Lord of all the worlds''. (81:29)

The Qur'an keeps always the polytheism away from man and never accepts the idea that an event occurs in the world independent from His power and will. Hence the expression such as "whatever Allah wills" is frequently seen in the Qur'an. This means that nothing occurs without His will or leave.

Those who believed in determinism like the Ash'arites deduce from this verse that it is only the divine will that works and His will is not based on anything that we may or may not do. Thus, if a group of people are granted honour or dishonour it is due to nothing other than the will of Allah. According to them, Allah may

treat equals unequally. Therefore, there is no problem for Allah to send good and pious people to hell, and bad and sinful people to the paradise. Because he wills so and because nothing in the universe is bound to anything else save to the will of Allah. This group has supposed that if they say otherwise it will contradict with theism and general divine will.

This approach is wrong and undermines divine justice and wisdom. As we said, the Qur'an emphasise on the fact that nothing happens in this world independent from God and without His leave, but at the same time, the Qur'an emphasise on divine wisdom and justice and on human responsibilities.

#### **4.0 Conclusion**

The Qur'anic account of freewill is very impressive, especially for theologians. Following the Qur'an, the same attitude is adopted in hadiths of the Prophet (S). This account was far beyond any theological discourse of that age or even that of centuries later, when theology and philosophy pervaded.

This logic is a higher and lofty one. A balance is stricken between two opposing poles of determinism and delegation. Neither man is forced to act nor does man have full control over everything. Neither Allah is retired and indifferent nor does He force us to act in a certain way.

#### **5.0 Summary**

The issue of determinism and free will (al-jabr wa al-ikhtiar) is among the very profound and subtle issues that has preoccupied the mind and heart of human beings, specially philosophers, from a long time ago. This issue holds significance among Muslims as well. To prove their beliefs, each of these groups resorted to some verses of the Qur'an about this issue and took the superficial meaning of these verses to prove their view. At this juncture, the adherents of the sunnah of the prophet (SAW), have been protected from going to the extremes. they insisted on they called "the way between two ways" (Amron Bayn-a Amrayn). The Qur'anic perspective about this issue is higher than philosophical and theological views. No one knows the mystery of this subtle and vital view except he who holds unto the pure teachings of the Quran and Sunnah.

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## **UNIT 2 the concept of predestination; the Qadarites, the Murji'ites, the Jabarites, the Mu'tazilites and the Ash'arites**

### **CONTENTS**

1.0 Introduction

2.0 Predestination, in theology, is the doctrine that all events have been willed by God, usually with reference to the eventual fate of the individual soul. Explanations of predestination often seek to address the "paradox of free will", whereby God's omniscience seems incompatible with human free will. In this usage, predestination can be regarded as a form of religious determinism; and usually predeterminism, also known as theological determinism.

2.0 Objectives

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3.0 Main Contents

3.1 The Meaning of predestination



Predestination in Islam:

Qadar in Arabic: **قدر**, transliterated *qadar*, meaning "fate", "divine fore-ordainment", "predestination" is the concept of divine destiny in Islam. It is one of Sunni Islam's six pillars of faith, along with belief in the Oneness of Allah, the Revealed Books, the Prophets of Islam, the Day of Resurrection and Angels.

In Islam, "predestination" is the usual English language rendering of a belief that Muslims call *al-qada wa al-qadar* in Arabic. The phrase means "the divine decree and the predestination". In Islam, Allah has predetermined, known, ordained, and is constantly creating every event that takes place in the world. This is entailed by his being omnipotent and omniscient. Sunni scholars hold that there is no contradiction in people's deeds (and naturally their choices) being created and predetermined by the creator, since they define free will to be the antonym of compulsion and coercion. People – in the Sunni perspective – do acknowledge that they are free, since they do not see anybody or anything forcing them to do whatever they chose to do. This, however, does not contradict that everything they do, including the choices they make, are predestined and predetermined by God. Consequently, people are already predestined to either heaven or hell at birth, as Sunnis believe; however, they will have no

argument on the day of judgment since they never knew in advance what their fate would be, and they do acknowledge that they have choice; which is what moral responsibility comes with.

The concept of human will being predetermined by Allah's will is stated clearly in the Quran:

"Verily this (The Holy Quran) is no less than a Message to (all) the Worlds; (With profit) to whoever among you wills to go straight, but ye shall not will except as Allah wills; the Cherisher of the Worlds."

### **3.2 Mu'tazilah and Ash'ariyah on predestination:**

By the time of the caliph al-Ma'mun (r. 813–833), the Mu'tazilah had defined their sect as based on five principles, of which free will was only one. At the same time, some of the leading Mu'tazilah had important positions at the caliphal court. Just after 847, however, official policy changed abruptly; the Mu'tazilah fell from favor, while the government abandoned their doctrine of the createdness of the Qur'an and on that and other points supported the central Sunni position. The Mu'tazilah are chiefly remembered as the group that first developed the discipline of *kalam*, that is, the use of Greek philosophical concepts and methods of argument. Gradually, however, some scholars realized that *kalam* could be used also to defend

more generally acceptable doctrines than those of the Mu'tazilah. The creation of a non-heretical Sunni kalam is traditionally attributed to al-Ash'ari, but it is now realized that in this he had several predecessors. Most of our information, however, is about the debates between Mu'tazilah and Ash'ariyah.

Within the discipline of kalam the discussions about free will took a new direction and were chiefly concerned with Allah's control of human acts in the present. This did not imply abandoning the belief that Allah had predetermined these acts, since it could be held that in controlling them in the present he was acting in accordance with his foreknowledge of what he had predetermined. The Ash'ari view was that Allah created human acts by creating in the agent at the moment of action the power to do the particular act. The Mu'tazilah agreed that the act came about through a power created by Allah, but held that this power was created by Allah before the act and was a power to do either this act or its opposite. In this way they left a place for the agent's choice.

For the Mu'tazilah in general, Allah's justice (theodicy) was a main concern of their discussions on free will and determinism. The notion of divine justice, influenced by Greek logic, militated against the idea that God could create and condone evil or unjust acts. Such acts are rather

to be attributed solely to human choice and will. This belief was further linked to Allah's role as judge in the afterlife when he will reward or punish humans for their commission of good and evil deeds. The Mu'tazilah argued that if Allah sent people to hell as punishment for predetermined acts for which they were not responsible, he would be acting unjustly, and this was unthinkable. Their position was rooted in Qur'anic verses such as:

"Allah does not wish injustice to the worlds;" 3:104,

"Allah is not unjust to His servants;" 22:10,

"Whatever afflicts you of bad is from yourself." 4:81

The Ash'ariyah met this argument with the formula that human acts are Allah's creation and the agent's "acquisition" (*kasb*); this term could also be translated as "making one's own" or "having credited to one." In effect the Ash'ariyah were saying that, although the act is Allah's creation, it is also in some unspecified way the human agent's act. The term *kasb* and the derivative *iktisab* hark back to Qur'an which states, "Allah will not burden any soul beyond its capacity. It will enjoy the good which it has acquired and bear the evil for the acquirement of which it labored." 2:286 The term's usage in the context of free will and predestination is attributed to an early figure, Dirar b. 'Amr, one of the Mu'tazilah, who is somewhat of an

obscure character. Other scholars, even Sunni theologians like the *Maturidiyah*, found the term *kasb* obscure and unsatisfactory and called the Ash'ariyah "determinists" (*mujbirah*). The eponym of the *Maturidiyah*, Abu Mansur al-Maturidi (d. 944) from Samarkand, Transoxiana, steered a middle path between the total predestinarian stance of the *Jabriyya* and the total free will of the Mu'tazilah, a position that became better known and more influential in the later period. He was essentially in favor of the doctrine of free will, with the qualification that Allah as the sole creator of the universe creates all acts as well. However, according to his school of thought, humans possess the freedom to choose their actions before their commission, so that they "acquire" these actions by virtue of the choices they make. This notion of "acquisition" is different from al-Ash'ari's, since the latter proposed that humans acquire the capacity to perform their actions at the very moment of their commission. *Kasb* continues to have its place in general Sunni thought and fresh generations of scholars have introduced new subtleties.

### **3.3 Shi'i views of predestination:**

Early Shi'i views tend to diverge considerably from later "orthodox" points of view on free will and determinism. The eighth-century Shi'i theologian Hisham b. al-Hakam (d. 795–

796) maintained that human acts are created by Allah. He also believed that Allah has no foreknowledge of human actions or of things because his knowledge does not exist until the object of it exists.

An early Shi'i belief attributed changeability to Allah's will, referred to in Arabic as bada' ("mutability"), which allowed for change in an earlier divine ruling. Such beliefs were considered by the later Imamiyya to be "extremist," particularly since the concept of bada' had to be squared with Allah's omniscience. Thus, to effect a reconciliation, mainstream Imami thought proposed the idea that Allah in his dealings with humans is motivated by considerations of what is most expedient (al-aslah) and the best for humankind. Therefore, bada' can be explained as pointing to the susceptibility of the divine will to change should circumstances change, requiring a different determination. The Imamis, in general, subscribe to the doctrine of divine determination with a nod in the direction of free will; Isma'ili views are not dissimilar. The Zaydi Shi'i are closer to the Mu'tazilah in their views.

### 3.4

- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment

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### **Unit 3 the theory of reward and punishment**

#### **CONTENTS**

##### 1.0 Introduction

Divine reward and punishment or al-*Thawab* wa l-*'iqab* (Arabic: الثواب و العقاب), are two Qur'anic terms for good and bad deeds of human. "*Thawab*" is the reward which Allah grants to His faithful servants in return for their faith and good deeds. "*Iqab*" is the punishment that an

unbeliever or a sinner receives for his unbelief or unlawful and sinful deeds.

Among the most important issues discussed about reward and punishment are the essentiality of faith for reward, whether it is given in return for a behavior or as a mere grace of Allah, the place of receiving reward and punishment, and the issue of embodiment of actions. Reward and punishment are a proof of human's free will; since without free will, there must be no reward for a good deed or a punishment for a bad one.

Extensive discussions are held regarding the topic in Islamic theology, philosophy, mysticism, and the principles of jurisprudence.

## 2.0 Objectives

## 3.0 Main Contents

### **3.1 Meaning of reward and punishment:**

"*Thawab*" is an Arabic term. The root of the word means to return to a previous status. It is roughly an equivalent of "reward" in English. The technical meaning of *thawab* is the reward that Allah grants to the faithful in return for their righteous deeds.

The root of the word "*iqab*" means to follow something and go after it. In its technical sense, this term means the

punishment and penalty that a person receives for his unbelief or practical sins.

The words "*thawab*" and "*iqab*" and their derivatives are used 13 and 20 times respectively in the Quran. In addition to these words, other terms are used, such as "*Ajr*" for the faithful and "*Jaza*" for the unbelievers, or pairs such as "*tarhib* and *targhib*," (frightening and encouraging) "*bishara* and *indhar*" (giving good news and warning) or "*wa'd* and *wa'id*."

Exegetes, following theologians, consider reward as a gain emanating from aptness and qualification (not only Allah's grace), given with respect and admiration (not just as a repay), and punishment as a deserved loss and harm, received with humiliation.

According to several verses of the Qur'an, even the smallest actions of people are recorded in "*Kitab*" and saved, and on the Day of Resurrection it is presented to them. Therefore, *Kitab*, which is sometimes referred to as the letter or the booklet of deeds, and some explanations have been provided by exegetes for the presentation of human actions.

Most of the exegetes described *Kitab* as a written being. Additionally, some believe that the booklet includes the amount of reward and punishment as well, and some state

that people will receive reward and punishment justly according to their deeds recorded in Kitab.

### **3.2 Faith, Condition of Reward:**

According to some verses, faith is the condition of receiving reward; therefore, the good actions of the unfaithful or unbelievers do not deserve a reward in the Hereafter. Likewise, if the sinners who commit what equals unfaithfulness do not repent, in which case their whole faith is ruined, they do not receive any rewards. To explain this, exegetes indicate that actions like unbelief and apostasy negate the effect of the past good deeds in gaining eternal salvation, while faith is the enabling cause of good deeds' effects (such as receiving reward) in the Hereafter. On the other hand, some verses state that faith, repentance and good deeds (such as compulsory prayers, hajj, piety, refraining from major sins) will wash away sins (*Takfir* in its Qur'anic sense).

The Qur'an has mentioned the reward of this world in contrast with the reward of the Hereafter and the people who only seek the reward of this world in contrast with those who seek the reward of the Hereafter. According to Qur'anic verses, both rewards are in Allah's hands. He gives the reward of this world to its seekers and they do not

receive anything in the Hereafter, while He gives both rewards to the seekers of the reward of the Hereafter.

Explaining those verses, exegetes of the Qur'an have said that according to the context and occasion of revelation, the reward of this world means the war booty of the Battle of *Uhud* and generally everything that one enjoys and take advantage of in this world including: money, conquest in battle, honor, fame and so on. The reward of the Hereafter is the honor before Allah, high status in the Hereafter, Heaven and its blessings, forgiveness of Allah and so on.

Further more that using the adjective "fair" (*husn*) for the reward of the Hereafter (the verse read: "So Allah gave them the reward of this world and the fair reward of the Hereafter" Qur'an 2:148) and not using the same adjective for the reward of this world shows the high value of the reward of the Hereafter in contrast with that of this world. However, there is no contradiction between the reward of this world and that of the Hereafter, rather those who only seek the reward of this world do not receive the reward of the Hereafter and those who seek the reward of the Hereafter will receive both.

As for punishment Allah has promised the following people of severe punishment: who deny His signs, who change His blessings, who disbelieve, who oppose Him and His

Messenger, who are lazy in responding when He and His Apostle summon them and who disobey His rulings in Hajj.

As to the place of receiving the rewards or punishments, various Qur'anic verses and hadiths talk about the stage in which reward and punishment starts for a person. People receive rewards of some good deeds and punishment of some sins in this world, however the true place of reckoning and reward and punishment is the hereafter in which the most minor good or bad deeds are reckoned and requited. Although all Muslims believe in the punishment in the grave, there are disagreement about those who receive reward or punishment in their graves. According to some hadiths reward and punishment in grave is only for the pure faithful or pure unbeliever, while other people will be requited in the Hereafter.

### **3.3 Reward and Punishment; Entitlement or Divine Grace**

Most of Mu'tazila argued that each person is entitled to reward and punishment as a result of his deeds. On the other hand, Ash'aris and Maturidis did not accept that. They believed that reward is Divine grace and punishment is Divine justice. Rejecting the rational good and bad (al-Husn wa l-Qubh al-'Aqli), they believed that nothing is obligatory for Allah and His justice is nothing except for His

authority over His properties; He is the master and whatever He does is good and proper, rewarding or punishing.

Shi'a theologians believe that the theory of entitlement cannot be proven by reason, rather it is proven by the Qur'an and hadiths.

### **3.4 Eternity of reward and punishment**

Mu'tazila and some of Shi'a theologians, such as Khwajih Nasir al-Din al-Tusi, believe that reason can justify eternity of reward and punishment; however, most of Shi'a scholars believe that there is no rational reason for proving that, rather the only proof for eternity of reward and punishment is the Qur'anic verses and hadiths.

### **3.5 Factors that Reject Reward and Punishment**

According to Islamic theologians, there are several factors that reject Thwab and 'iqab. There are disagreements between Shi'a, Mu'tazila and Ash'aris about these factors. The most controversial factors are as following:

#### **3.5.1 Divine Pardon**

Shi'a and Mu'tazila of Basra believe that forgiving Fasiq or Kafir by Allah is rationally good (al-Hasan al-'Aqli), because He has the right to punish them and if He

renounce it, His servant receives a benefit and there is no bad (Qubh).

Ash'aris believe it is rationally possible that Allah forgives major sins, although it cannot be said that He will do so. Some of them said that Allah does not forgive some major sins, which we do not know.

On the contrary, Mu'tazila of Baghdad believe that Allah does not pardon who are entitled to punishment.

### **3.5.2 Ihbat and Takfir**

Mu'tazila believed in Ihbat and Takfir, which mean everyone's sins is compared to his good deeds, if his sins are more than his good deeds, the sins remove the good deeds and he would be entitled to punishment for remaining sins (Ihbat) and if the good deeds are more than sins, some good deeds are taken as atonement for the sins and due to remaining good deeds the person would be entitled to thawab (Takfir).

Shi'a and Ash'aris do not accept the theory of Ihbat and Takfir. As Ash'aris believed that reward and punishment is not entitlement and nothing is obligatory for Allah, they rejected the theory of Ihbat and Takfir. According to Shi'a theology, committing a sin does not prevent a faithful Muslim from going to Heaven and does not entitle him to eternal Hell, because he is entitled to eternal reward for his



faith; therefore, he would be temporarily punished for his sins.

### **3.5.3 Major Sins**

Mu'tazila consider the committer of major sins as Fasiq (evil-doer) and entitled to eternal punishment. Shi'a theologian do not agree with that opinion, as they believe there is no rational reason proving it, also, it is possible that God pardons a committer of major sins and does not punish him.

### **3.5.4 Repentance**

Another factor that dismisses punishment is repentance. The effective time for repentance is when the sinner still has the ability to commit the sin. Most of Mu'tazila believe that only major sins need repentance and the good deeds will atone for minor ones.

Dismissing punishment by repentance does not mean the reward of repentance is added to other rewards and they atone for sins, rather repentance by itself cause dismissing of punishment.

Ash'aris do not count repentance by itself as a factor of dismissing punishment.

### **3.5.5 Intercession**

Mu'tazila did not believe in intercession of Prophet Muhammad SAW as a factor of dismissing punishment, rather as an extra reward.

Ash'aris believed that intercession only applies to committers of major sins.

According to Shi'a beliefs, *Shafa'a*, under specific conditions, erases sins (major and minor) or elevates the person, if he has no sins, through the grades of Heaven and their Imams also intercede.

4.0 Conclusion

5.0 Summary

6.0 Tutor – Marked Assignment

7.0 References / further Reading

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