

# AQAED - CLASS 8

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## **AQAED SECTION**

### **Basic Beliefs of Islam (Roots of Religion)**

#### **Terminology and Vocabulary**

<b>Aqaed:</b>	The Fundamentals; Basic Beliefs of Religion
<b>Mushrik:</b>	A Person who believes that Allah (SWT) has a partner
<b>Cosmos:</b>	Outer Space
<b>Omnipotent:</b>	Supreme; All-Powerful
<b>Disprove:</b>	Confirm to be false; Invalidate
<b>Dominion:</b>	Power; Authority: Command
<b>Instinct:</b>	Natural Feeling; Intuition
<b>Intellect:</b>	Mental power; Intelligence; Understanding
<b>Bare:</b>	Uncovered; Exposed

## **An Introduction to Aqaed**

→ Aqaed means basic beliefs. As Muslims, we refer to it as Usul ud-Deen, that is, Roots of Religion.

A Muslim is required to firmly believe in Usul ud-Deen, using his own power of understanding and judgment.

We have to ponder over and have firm conviction over our Aqaed at our own individual level. As these basic beliefs are discussed and explained, it is important that you accept them as your own, and lead your life based on them; otherwise your faith (Iman) shall remain incomplete.

There is no Taqlid in matters of Aqaed. Once a person accepts the Usul ud-Deen, he/she may then do Taqlid of a Mujtahid in the matters of Furu ud-Deen (Branches of Religion).

With a strong belief through the knowledge of Aqaed, the rules of Sharia shall be easier to understand and follow. Similar to the tree, when the roots are strong and firm, the branches will be strong also.

Our Aqaed as Shia Ithna Ashari are:

1. Tawheed
2. Adalah
3. Nabuwwah
4. Imamah
5. Qiyamah

### **Tawheed - Belief in the Oneness of Allah (SWT)**

The first step towards understanding Tawheed, which is the basis of Islam, lies in the uncompromising belief that Allah (SWT), the One True God, exists.

*What does this mean? Who is Allah (SWT)?  
How can we understand what He wants from us?  
How can we know Him? How can we see His signs?*

In order to answer these questions and understand Tawheed further, we shall look at how, as human being with the capability of acquiring knowledge, we can recognize the Absolute Creator of the Universe.

## Knowing Allah (SWT)

→ Before we begin to study the ways in which we can know Allah (SWT), it is necessary that we first look at the various methods that we as human beings use to gather any kind of information or knowledge.

### Gaining Knowledge

We know that one of man's specialties is that he is always in search of gaining more information about the world he lives in. He yearns to know anything that is related to both, his internal and external world. Because the knowledge he seeks comes in different forms, he is equipped with different skills to deal with this variety.

There are four main skills a human being uses:

#### 1. Senses

The most ancient and transparent way of gaining knowledge is through use of our five basic senses.

We *see* the different colors and shapes that fill our world; we *listen* to birds singing and babies crying; we learn the variety of flavors available through our sense of *taste*; we *smell* the aromas that things give off and finally *feel* textures through touch. The information we get in these ways is *direct* because the particular sense sends the message straight away to the brain.

#### 2. Experiments

Despite the fact that many obvious things are learnt through direct capture, there are many aspects of our Universe that can not be discovered by using any of the five senses. For example, we can not observe the actual flow of electricity in a live wire with any of our senses. We can not use our senses to discover things such as atoms, electrons and magnetism.

Our conclusions on this subject are a result of *indirect methods of discovery*. Instead of seeing the actual object in question, we base our knowledge on the **effect** it has on other things. For instance, we know that there is a flow of electricity when we see the resulting light from a bulb.

Another example is in regards to people's thoughts; we can not find out what goes on in another person's mind with any of our senses, but through that person's speech we are able to judge his thoughts and character.

When talking of indirect methods of gaining knowledge, we can refer to it as an '*intellectually based*' approach because it relies on the brain to process the information and apply it to the knowledge being searched for. Many of the achievements of science are achieved through this system.

### **3. Intellect**

The use of intellect to gain knowledge has been separated from the indirect approach because of a fundamental difference that exists between the two.

In the direct method of capturing knowledge, the human being reasons out based on his senses, BUT, the use of intellect does not rely on the senses to provide raw information.

An example of this is the science of Mathematics. When we study other sciences such as Chemistry and Physics, we know that we must carry out experiments, capture information with our five senses and then apply these using the resulting theories. This is not so in Mathematics.

Mathematics depends solely on thought processes of the brain (use of intellect). In this science, you can get numerous results from a few basic sources, without need for any experiments. In this case, the foundation stone is based on the brain.

### **4. Emotions**

Our internal understanding is another way in which we gain knowledge. We are capable of feeling sorrow, happiness, fear, courage, love and hatred. These feelings are direct, meaning we can experience them without any interference of external influences.

If we are happy we don't achieve this state with the help of any of the five senses, or the brain. The condition is directly felt in our heart. This is a result of an inner instinct that illuminates different ways for man.

## Unseen vs. Nonexistent

From the above methods it is obvious to note that the existence of something does not depend *only* on our being able to sense it.

Many people deny the existence of Allah (SWT) claiming that they can not see him. To them what can not be seen does not exist. However, if this were truly the case then we would also have to deny many of the useful scientific achievements that have been accomplished so far.

If our reasoning demands proof of *existence*, then likewise we should also have proof of *inexistence*. When we have a lack of proof, we can say that we do not have knowledge about the subject, but this is **not** the same as saying that the subject does not exist.

To judge the presence or absence of anything, we need to first get information about it. If it happens to be unseen, then that will not automatically mean it is absent.

If we do not manage to get enough reasons to proof whether something is present or absent, then the phrase '*I don't know*' can be used to show that neither opinion has been sufficiently verified. This will also leave the door open to future discovery and argument in favor of either the present or absent stance.

To explain this concept better, consider the following example:

Suppose you are standing in your room and somebody asks you if your best friend is standing at a certain corner in town, which is out of your sight.

### What would you say?

- Would you deny that your friend is there just because you can not see him?

Or

- Would you say you don't know?

The first is obviously an illogical answer. The second would be more sensible, and would allow you to confirm later on, whether your friend was at that corner or not.

From this we can conclude that *not seeing* something is certainly NOT a sign of its *absence*.

## Summary

Having looked at the various methods we use to gather and absorb information, we can now see how a human being uses these skills to learn about Allah (SWT) and His existence.

It is clear that Allah (SWT) can not be found using the direct capture system, because He does not have a material or physical form.

Since our senses can not detect Him, we must turn to the other ways, each of these can help us understand Allah (SWT) better and prove His existence.

### 1. Experiments

In the same way we use experiments, properties and effects, to prove laws and theories in this world, we can observe the system around us and from its signs and properties, seek the path that will lead us to Allah (SWT).

### 2. Use of Intellect

This is the most complete method in the attempt to know Allah (SWT). By using our intellectual power, we can prove the existence of the Creator. The original and initial causes of various effects are the main intellectual reasons used to prove the existence of Allah (SWT).

### 3. Relying on Emotions

We can also ascertain the existence of Allah (SWT) by utilizing our internal feelings and emotions. This kind of knowledge is referred to as spiritual knowledge and shall be discussed at a later stage.

## Evidence of the Existence of Allah (SWT) in Creation

The Universe has been created by Divine Intelligence and Design, as the following shall reveal:



→ The Earth rotates on its axis at 1000 miles per hour. If it slowed down to 100 miles per hour, our days and nights would be 10 times as long as it is now, and the hot sun would then burn our vegetation during each long day, while during the long night any surviving vegetation would freeze.

→ The Sun, the source of our life has a surface temperature of 1200° F and our Earth is just far away enough so that the Sun warms just enough, and not too much! If the sun only gave off only ½ of its present radiation, we would freeze to death, and if it gave half as much as more, we would roast.

→ The slant of the Earth, which is tilted at an angle of 23° gives us our seasons. Had it not been tilted, vapors from the oceans would move North and South filling the continents with ice.

→ If our Moon was only 50,000 miles away instead of its actual distance, the tides would be so enormous that twice a day all the continents would be submerged. The mountains would also soon be eroded away.

→ If the crust of the Earth had been only 10 feet thicker, there would be no Oxygen (O<sub>2</sub>), without which no animal / human being can survive.

→ Had the ocean been a few feet deeper, Carbon Dioxide (CO<sub>2</sub>) and Oxygen (O<sub>2</sub>) would have been absorbed, and no life could exist.

→ If our atmosphere was thicker, some of the meteors, now burning in space by the millions everyday, would be striking all parts of the earth, starting fires everywhere.

***Can all this exist simply by CHANCE?***

## Scientists Acknowledge the Existence of God

### Quotes of Famous Scientists



*When I see the glories of the cosmos I cannot help but believe that there is a Divine Hand behind it all*

**Albert Einstein**



*This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent Being. This Being governs all things ... as Lord of all.*

**Isaac Newton**



*Another source of conviction in the existence of God ... follows from the impossibility of conceiving this immense and wonderful universe as the result of blind chance or necessity.*

**Charles Darwin**

Scientists go one step further, and logically deduce from their evidence that the Universe was intelligently created by one source, i.e. **one God**. The “oneness” of this source is observed by:

- The uniformity in the workings of the laws of nature all through the Universe
- The common origin of everything in the Universe
- The blueprint or design of life all across the species.

The above information tells us that many highly learned scientists have accepted the existence of Supreme and Absolute power.

Therefore, justice demands that scientists SHOULD acknowledge this Grand Creator.

## **Existence of Allah (SWT)**

A special branch of Islamic Theology, known as **Ilm ul Kalam**, deals with this subject area in detail.

*Is there any need to discuss the existence of Allah (SWT)?*

Do we discuss such apparent observations such as having five fingers? Do we argue regarding things like why there is light during the day, and darkness during the night?

No, we don't really discuss such clear matters. Thus, the issue of the Existence of Allah (SWT) is also an obvious truth, which doesn't need any debate of lengthy discussion.

The Holy Qur'an also considers this a self-evident case:

**Their messengers said:  
Is there a doubt about Allah (SWT),  
the Creator of the heavens and the earth?**

**It is He Who invites you,  
in order that He may forgive you and your sins  
and give you respite for an appointed term.**

*Ibrahim (14): 10*

This is a beautiful Qur'anic proof of the existence of Allah (SWT). Thus, the attentive and intelligent people will consider Allah (SWT) to be the proof of all existing things, and not the existing things to be proof for Allah (SWT).

So, there should be no doubt in the existence of Allah (SWT), and there should be no need of any kind of serious argument.

What we really need is to do is to strengthen our faith in Allah (SWT) and for this reason, the Qur'an invites the believers to ponder upon the magnificent creation of Allah (SWT).

However, we are living in the age of doubt, where people are denying the obvious truths. Hence, the existence of Allah (SWT) shall be discussed from various angles and perspectives.

## **Anecdote: A Natural Instinct**

Belief in Allah (SWT) is as natural as any other natural instinct. An atheist once asked Imam Ja'far as-Sadiq (A) on how he could convince him of the existence of Allah (SWT).

Having known that the man had gone several times on sea voyages, Imam asked him:

*“Have you ever been caught in a fierce storm in middle of nowhere, your rudder gone, your sails torn away, trying desperately to keep your boat afloat?”*

The answer was ‘YES’

Then the Imam asked: *“Was there not, in all that black despair, a glimmer of hope in your heart that some unnamed and unknown power could still save you?”*

The atheist agreed, and Imam said: ***“That power is Allah (SWT).”***

The atheist was intelligent; he recognized the truth when he saw it, and embraced Islam.



Someone once approached Imam Ja'far as-Sadiq (A) and asked:

‘O Imam, show me God!’

The Imam replied, *“Look at the Sun.”*

The man tried to glance at the Sun, but could not and so replied that he could not look at the sun because it was too bright.

The Imam said:

*“If you can not see the created, how can you expect to see the Creator?”*

## **Does Science Prove the Existence of Allah (SWT)?**

History of science tells us that man has an inborn desire to acquire knowledge. This desire is born out of his natural urge to know about his creator. Many scholars believe that man's struggle to gain knowledge began with an effort to understand Allah (SWT).

All scientists believe that the basic aim of scientific research is to know the truth. So every sincere effort in scientific research will prove the existence of Allah (SWT) because His existence is a universal truth.

The Holy Qur'an invites all researchers in their respective fields of specialization to ponder over the creations of Allah (SWT), in order to testify His existence and His oneness.

**And your Allah is One: there is no God but He;**

**He is the Beneficent, the Merciful.**

**Most surely in the creation of the heavens and the earth,**

**and the alteration of the night and the day,**

**and the ships that run in the sea with that which profit man,**

**and the water that Allah sends down from the clouds,**

**then gives life with it to the earth after its death,**

**and spreads in it all kinds of animals,**

**and the changing of the winds,**

**and the clouds made subservient between the heavens and the earth,**

**there are Signs for the people who understand.**

*Al Baqarah (2): 163 – 164*

Almost every discipline of science is covered in this verse of the Holy Qur'an. Truly, in today's era, the existence of Allah (SWT) is a common observation of all scientists working in different fields of science.

## **Proving the Existence of Allah (SWT) at School Level**

The existence of Allah is so obvious and evident that it can be convincingly proved at all levels.

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

*Sir, who has initiated the movement of electrons?*

Your school Physics teacher has taught you that Isaac Newton, in his First Law of Motion insists, that nothing can move unless someone makes it move. So if electrons are moving in their respective orbits, then who made them move?

Has any scientist told you about any type of force, which has caused these electrons into motion?

Definitely not, without any dispute, scientists say “NO”.

Then, how did the electrons start moving around the nucleus in their respective orbits?

**He is Allah, There is no god but Him.**

*Ta Ha (20): 8*

Both Physics and Chemistry teach that you cannot explain the structure of an atom and the First Law of Motion completely without believing in Tawheed. Thus, every book of science and each discovery of scientists teaches us, how great our lord is, who has created everything which exists in the universe.

The human body is a marvelous creation of Allah (SWT). Every part of the body is divinely computerized to do a specific job.

For instance, the heart is a tireless, powerful muscle, which works round the clock. It pumps 4.7 liters of blood throughout the body every minute. That is 7,600 liters of blood in a day.

Thousands of pages are still not enough to describe the amazing features of the human body and its accessories.

Physics, Chemistry and Biology explicitly tell about the reality of Allah (SWT). Hence, Science adequately proves the existence and oneness of Allah (SWT).

**Brain Exercise:**

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

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

When we observe the chairs and the desks arranged orderly in a room, and a black board with chalk and a duster, we confidently assume that it is a classroom for students. We did not see the person who has arranged it, and we do not know the person who has arranged it. But we believe with certainty that a concerned person has done it for a distinct purpose.

Now with the same eyes, when we see the moon, stars, oceans, trees, animals, and numerous other things, and we realize that all of them are serving a definite purpose in the universe, then should we not believe that someone, who can be none but an omnipotent Allah (SWT), has created them with a definite purpose?

Thus, denying Allah (SWT) means, denying the existence of universe. In Qur'anic terminology such a person is referred to as *Kafir*.

## Attributes Of Allah (SWT)

All the above explanations have made it very clear that Allah (SWT) is:

- One, Unique with Absolute attributes
- The Creator of this splendid Universe and everything in it
- The One with Power over everything.

In order to understand Tawheed further, we also need to know what the attributes of Allah (SWT) are.

These Attributes of Allah (SWT) have been grouped as positive and negative. The positive attributes which are befitting Allah (SWT) are called Sifaat al-Subutiyya.

The negative attributes which can NEVER be found in Allah (SWT) because these are below His Dignity are called Sifaat al-Salbiyyah.

## Sifaat al-Subutiyya

Sifaat al-Subutiyya are the positive attributes which are befitting Allah (SWT).

These are many in number but eight of them are usually listed. They are:

### 1. QADEEM

→ Allah (SWT) is **ETERNAL**. He has neither a beginning nor an end. Unlike us, there was a time we weren't there, then we were born and one day we will die. He was always there, and will always remain.

### 2. QAADIR

→ Allah is **OMNIPOTENT**. He has power over everything, and everyone. Hence, when we are afraid of something or someone, we should pray to Allah (SWT) for help, and not turn to someone like Superman who isn't real.

### 3. AALIM

→ Allah is **ALL KNOWING**. Nothing can be kept a secret from Allah (SWT). He knows what you shout, what you whisper, even what you think without saying out loud. He knows when you are good and when you are bad.

He knows if you are telling the truth and when you are lying. He knows when you are happy and when you are sad. He knows when you need help and He helps you. He knows everything.

#### 4. HAYY

→ Allah (SWT) is **ALIVE** and will remain alive forever. Without Allah (SWT), nothing can survive in this world. He looks after everything and everyone. He makes sure everything works properly. When we die, we will return to Him.

#### 5. MUREED

→ Allah (SWT) is **FREE** and has His own discretion in all affairs. He does not do anything under compulsion. He made everything, and everything belongs to Him. He can do whatever He likes without having to ask anyone.

#### 6. MUDRIK

→ Allah (SWT) is **ALL SEEING** and **ALL HEARING** although He has neither eyes nor ears. There is nowhere that you can hide where He can not see you. There is nothing that you can say which He cannot hear, even if you whisper it ever so softly.

#### 7. MUTAKALLIM

→ Allah (SWT) is the **MASTER of the WORD**. He can create speech in anything as He did in the tree for Prophet Musa and in the 'curtain of light' for the Holy Prophet (S).

#### 8. SADIQ

→ Allah is **TRUTHFUL**. He never lies and He always keeps His Promises.

## Sifaat al-Salbiyyah

Sifaat al-Salbiyyah are the negative attributes that can not be found in Allah (SWT).

Some of these Negative Attributes of Allah (SWT) are:

### 1. SHAREEK

Allah (SWT) has *neither* a **COLLEAGUE** *nor* a **PARTNER**. We recite in Sura Ikhlas that there is only One God. He is totally independent. He has *no* parents or children. A person who believes that Allah has a partner is called a *Mushrik*.

### 2. MURAKKAB

**COMPOUND** or **MIXED**. Allah (SWT) is *not* made of anything. He can *not* be divided even in the imagination.

### 3. MAKAAAN

It means **PLACE**. Allah (SWT) is *not* confined to a particular place for he has *no* body. He is *not* at a fixed place. He is everywhere.

### 4. HULOOL

Meaning **ENTERING**. *Nothing* can enter Allah (SWT) *nor* does He enter anything or anybody. Thus, what the Christians believe about Jesus is wrong.

### 5. MAHALE HAWADIS

**SUBJECT to CHANGE**. Allah (SWT) *never* changes. He has *no* body and so He has *no* need to change.

### 6. MAR'I

**VISIBLE**. Allah (SWT) is *not* visible. He has *not* been seen *nor* will He ever be seen because He has *no* body.

## 7. IHTIYAJ

**DEPENDENCE** or **NEED**. Allah (SWT) does *not* depend on anybody. He does *not* need anything. He is totally Independent (*Samad*).

## 8. SIFAAT ZAID

**ADDED QUALIFICATION**. The attributes of Allah are *not* separate from His Being. For instance, when we say that Allah (SWT) is Aalim, it does not mean that His knowledge is separate from His Existence. There has *never* been a time when Allah (SWT) has had less knowledge.

The following anecdote illustrates further the Nature of Allah (SWT).

## **Anecdote: Bahlul vs. Abu Hanifa**

Abu Hanifa was once giving lessons to his disciples and disclosed to them his disagreement on three things which Imam Ja'far as-Sadiq (A) had been teaching:

### **Firstly:**

Satan would go to hell. How this could happen when Satan himself was created from fire and how could fire burn fire?

### **Secondly:**

Allah (SWT) is not to be seen. Why can we not see Allah (SWT) when everything in existence can be seen?

### **Thirdly:**

Every person is responsible for his actions and not Allah (SWT). Experience shows the opposite that every action of man is caused by Allah (SWT); man has no control over it.

When Bahlul heard of this, he picked up a lump of mud and threw it at the forehead of Abu Hanifa. He then tried to quickly run away from the scene but the disciples of Abu Hanifa managed to arrest him. They dragged him before the Caliph and lodged their complaint of what he had done.

Before the case was to be convened, Bahlul requested that Abu Hanifa should also be present in the court. When he arrived, Bahlul put forward to him the following question.

**Bahlul:** "What injury did you receive from me?"

**Abu Hanifa:** "My head hurts as a result of the lump of mud you threw at me."

**Bahlul:** "Show me the pain."

**Abu Hanifa:** "How can the pain which is invisible be shown?"

**Bahlul:** "But you had yourself argued before your disciples that what is in existence is possible to be seen with naked eyes. And also the fact that the lump of mud injured you is also untrue because according to your belief, how could something made of earth and mud injure and cause pain to man, who is made of earth?"

**Bahlul concludes:** "You had also argued that whatever actions committed by man are caused by Allah (SWT). Therefore, why complain against me for hitting you?"

On hearing these words from Bahlul, Abu Hanifa was ashamed and dumbfounded. He had no choice but to withdraw from the court.

In this manner, Bahlul adequately replied and solved the three objections raised by Abu Hanifa before his disciples.

The practical lesson taught by Bahlul to Abu Hanifa was so profound and logical that it dumbfounded him. Indeed it was a lesson of pure Tawheed, as expounded by the Ahl al Bayt (A) of the Holy Prophet (S), but presented in a practical form by Bahlul – the intelligent companion of the 6<sup>th</sup> Imam (A).

### → Who was Bahlul?

Bahlul was the common name of *Wahab bin Amr*, the student of the 6<sup>th</sup> Imam (A) and also a companion of the 7<sup>th</sup> Imam (A). He lived during the time of the Caliph Harun al-Rashid. Bahlul was a well known judge and scholar who came from a wealthy background.

### ***Becoming Bahlul***

Harun had begun a crackdown against the followers of Imam al-Kadhim (A), who was at that time in prison. Wahab and a few others met the Imam (A) and sought advice.

The Imam replied with the simple Arabic letter '*Jeem*'. Each of these companions took their own interpretation of the letter: *Jala ul watan* (Exile), *Jabl* (Refuge in the mountains), and in the case of Bahlul *Junoon* (Insanity).

The next day he left his wealthy life, and wearing rags and came into the streets. He played in the streets with little kids using sticks and other objects. He was soon given the name Bahlul by the people of Baghdad.

### ***Who was Abu Hanifa?***

Abu Hanifa was a student of Imam Ja'far as-Sadiq (A). He was once asked the question: *How old are you?* and he replied that he was *2 years*. The person asking him told him that he had certainly been around for more than 2 years. Abu Hanifa replied: 'My age is that which I spent under Imam Ja'far as-Sadiq (A).' He had studied under the guidance of 6<sup>th</sup> Imam (A) for two years.

He was the founder of the Hanafi school of thought and is known among the Sunni as Imam Abu Hanifa.

## Roots of Idol Worship

In today's world, idol worshipping still continues despite efforts made to get rid of this senseless idea. Take a minute to think about how a person can worship an object that he made himself? Can he bow down to something that he created with his own hand?

Even as a child, when he makes something, he knows that it is his. If he pleases, he stores it in a safe place otherwise, he breaks it. The same applies to all human beings. Once you make something, you may do with it what you please; can you apply the same idea with your God? Whom you worship? In front of whom you bow down? Can you make and break your God as and when you please? ***Surely Not!*** Then, what is the root of this belief?

From the very early days of mankind, Man with the intellect given to him, thought about all the wonderful natural things around him such as trees and its fruits, animals, oceans and mountains, stars, etc. and wondered where all this had come from. Who has created them?

Sometimes he was frightened due to floods, lightening, earth quakes, etc. which destroyed property and lives and therefore Man felt the need to know what the power behind all these natural events was.

He felt that there must be a higher power which can regulate and solve the problems of the world. In his desperate search to relate to a higher power, anything that man found as strange, unusual, bizarre, wonderful and/or out of reach of his limited intelligence, he took it as being THE GREATER POWER and needed to worship it.

So he started imagining how these greater powers would look like and constructed idols, statues and drew pictures of them according to his imagination. Then he started worshipping these physical forms (idols) of the higher powers. Strange stones and large trees also became gods for them. They had gods for different days, weeks and months adding up to hundreds, all of which were respected.

The rich people encouraged idol worshipping as they made money from idols, statues and the pictures. This way they became richer and more powerful. As a result of idol worshipping, people forgot the real Creator of this world. They became sinful and corrupt. Because, if they worship idols and statues, who makes the law? Not the idols! And if there is no law, people become corrupt mentally, spiritually and socially.