MODULE 1
Class Title: Logic and Emaan
Category: *Aqeedah*
Aim of the lesson: To see how we can us our logic to understand *Tauheed*.
Lesson Format: Power point presentation with discussion

Greeting to students*) Assalam alaikum wa Rahmatullahi wa Barakatuh*
(Taooz) Aoodhubillahi min AsShaytanir Rajeem
(Tasmiyah) Bismillahir Rahmanir Raheem
(Du'a) Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli (Surah At Ta-Ha 20: Verse 25-28)

Slide 1:

Teacher: Today, we will be talking about logic and *emaan*. First of all, I would like you to define logic. What is logic?

Student: To make sense of something.

Slide 2:

Teacher: Alright, something that makes sense; something that is easy to understand. It is also reasoning and judgment.

What happens when we look at someone or something? We make certain immediate decisions and judgments about them and we use logic and common sense to make these judgments.

Something that we call 'common sense' is also related to logic. When we say that something is logical, it is something that clicks with our senses; it makes sense to us.

Slide 3:

In the dictionary, logic is defined as the process of correct reasoning. It is a tool for decision making. Why do we need logic? Allah (swt) has given us logic, hasn't he? He has given us this logic, so that we can make decisions.

We are going to talk about what kind of decisions we need to make and how we use logic.

Slide 4:

There are various steps: first we look at things, we observe them, we analyze them and then we evaluate. After going through this process of observation, analysis and evaluation, we draw our conclusions. Then we make our decisions.

Slides 5-7:

Whatever discoveries have been made in this world, have been made through the use of logic. Man has been discovering things throughout history. What did Newton discover?

Student: The law of gravity.

Teacher: Yes, he discovered gravity. Did he create gravity? No. Was it the first time that an apple had fallen from a tree? No. He just happened to be there when this particular apple fell, he thought about it and used his logic; he used his reasoning; he observed, analyzed evaluated. He evaluated the facts and made a logical decision. He realized that something was pulling the apple towards the ground.

Does anybody know what Archimedes' principle is?

Student: Any floating object displaces its own weight of fluid.

Teacher: Yes, very good. Whenever you place a body in water, the amount of water which is displaced is equal to the weight of that body

So, Archimedes' principle was another discovery that was made in the field of science; that is why ships and boats are able to float on water. This was a discovery; it was not a physical law that was created by man, but man discovered it by using logic.

Slides 9-11:

Inventions. You see lots of inventions around you, right? They were made by using logic. We see all kinds of technology around us; we have high tech equipment like rockets, airplanes, computers etc. We also have small things like blenders, spoons, knives and paper clips; these are small things but we need them and use them daily. Even smaller items like soaps, shampoos and tooth paste were invented when there was a need for them.

Slide 12:

Man uses his logic to make discoveries, and to invent things. The process involves many steps: observation, analysis, evaluation, experimentation and finally, the creativity of man. Man goes through all these steps to create and to discover. Allah (swt) has encouraged this in the *Qur'an*; this is the kind of innovation that Allah (swt) wants us participate in.

Slide 13:

Allah (swt) says in the *Qur'an*, "Verily, in the creation of the heaven and the earth and in the alternation of night and day, there are indeed signs for men of understanding" (Surah Al-'Imran 3: Verse 190)

So Allah (swt) wants us to be people of understanding. He wants us to look at the universe, He wants us to observe, analyze and evaluate and then come to conclusions.

Slides 14-18:

That is exactly what Ibrahim (as) did and his example is mentioned in the *Qur'an* as well.

Does anyone know the story of Ibrahim (as), and how he looked at the universe and drew conclusions?

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Student: He looked at the sun, moon and stars that his nation worshipped and realized that these things disappear and follow a routine, therefore they cannot be the Creator and are the created.

Teacher: Absolutely. We are told this story in Surah Al-An'am.

"Thus did We show Abraham the heavens and the earth that he be one of those who have faith with certainty." (Surat Al An'am 6: Verse 75)

Allah (swt) shows the universe to everyone; not just Ibrahim (as). He has created the universe, and you and I live in this universe. Many people lived during the time of Ibrahim (as), but most of them were idol worshippers. They used to worship the sun, the stars, the moon etc. Ibrahim (as) was the only one who actually sat down and used his logic; he observed. We all need to realize that Allah (swt) showed his signs to everyone. But only few can become men of understanding; only those people who are willing to use their logic, are able to see Allah's (swt) signs. That is what happened with Ibrahim (as).

"When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set." "(Surah Al-An'am 6: Verse 76)

When he saw the star, he found that it was very bright and beautiful; but when it disappeared after dawn, he realized that it could not be the lord the he was looking for. How could something that disappears at the end of the night take care of him and look after his needs?

Then, "And when he saw the moon rising up, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I shall surely be among the people, who went astray."" (Surah Al-An'am 6: Verse 77)

This shows that he realized that there is someone behind all this; someone who is making the stars come and the moon come out at night and disappear during the day. He wondered who this someone is.

"When he saw the sun rising up, he said, 'This is my lord; this is greater.' But when it set, he said, 'O my people, indeed I am free from all that you joined as partners, in worship, with Allah (swt)'." (Surah Al-An'am 6: verse 78]

Finally, when he looked at the sun which was the most powerful thing that he had seen so far, he said, "No way, even this powerful thing disappears at night, it cannot be anybody's lord and I just can't imagine why so many people are worshipping things like the stars, the moon and the sun."

He was amazed at how people can regard these things as a lord, as a *Rabb* {Sustainer}, as something that looks after them.

"Readily, I have turned my face toward Him who has created the heavens and the earth"
(Surah Al-An'am 6: verse 79)

This is what Ibrahim (as) concluded; he decided the worship the One who has made the sun, the moon, the stars and everything else in this world.

Hanifa means worshipping Allah (swt) with a lot of focus and not getting diverted. That is what the sun, the stars, the moon, the planets and all other creations of Allah (swt) do. They worship Allah (swt) and they obey Him. Allah (swt) has taught the sun how to move, so it only moves along that path. Allah (swt) has taught the moon how to move and that's exactly what it does.

That is the difference; that is what Ibrahim (as) concluded; he said, "I am only going to worship the being who is behind all of these things; only that being can be my *Rabb*. There has to be someone who is controlling all of this and He is the Lord."

Slides 19-21:

Now I want you guys to use your logic and I'm going to give you a puzzle to solver.

Does anybody know this game, Sudoku?

Student: Yes

Teacher: This is a Sudoku, and I want you to solve it. I'll explain the rules for those of you who don't know. I have put in some numbers here and the rest are to be filled in by you. You need to fill in the numbers, from one to six, in such a way that no number is repeated in any row, column or the rectangles formed by the dark lines.

Alright everyone, get ready to solve the puzzle. You have three minutes. Your time starts now. Let's see, who does it quickest.

(Students try to solve the puzzle)

Alright, times up. Did everyone manage to complete the puzzle? What were you using when you were trying to solve it?

Student: Logic.

Teacher: That's right; you were using your logic.

Okay everyone I'm showing you the solution; let's check our work. Make a comparison. That's the solution on the slide. Basically the idea is to get you to understand that you are using logic to do this. Using logic is not very simple, right? You do have to put a lot of effort. You were putting in a lot of effort and some of you were able to solve the puzzle to some extent, but some people were not able to. So solving a puzzle requires the use of logic.

Slide 22:

Now let's see what other things require the use of logic. I'll ask you a riddle: let's suppose that you are a bus driver and you are travelling early in the morning. You have washed your bus and it's really nice and clean, and it's red in color. You start from *Korangi* road {name of road in Karachi} and you are headed towards Defence {area in Karachi}. Five people get on the bus, and then you move on to the next bus stop. Then two people get down while ten people get on to your bus, and you keep moving. Then you pause at another bus stop and five people get down while ten people get on the bus. Two of the passengers start fighting, and you have to stop your

bus just because these two people are fighting. You ask what's going on, and find out that they are fighting over one man not letting the other man occupy a seat. You ask the conductor to take care of these people and finally everyone settles down, and you start driving the bus again. You come to the next stop and two people get down and three people get on the bus. Now if I asked you what the age of the driver is, what would you say?

Student: Nineteen.

Teacher: Nineteen? Why did you say that? What's the logic behind it?

Student: Added the number of passengers.

Teacher: You added the passengers and that is the age of the driver? Is this logical?

Student: No, it's not.

Students: Fifty four? Nineteen? Nine?

Student: He is definitely above twenty.

Teacher: Can anybody recall what I said at the beginning?

Student: It was a red color bus.

Student: The first thing you said was, "Imagine you are a bus driver".

Teacher: Yes, and who did I point to?

Student: Her.

Teacher: How old is she? She is fourteen and we were talking about her. The thing is, I added all those details and I made you forget who the bus driver is, so you lost your logic. The first thing I said was that she is the bus driver. So whatever the age of the driver is whatever age she is. Do you understand this now?

Logic can be tricky; sometimes, by using logic, you can make the wrong decisions too. This was a very good example of using logic and coming to the wrong decision.

Ok, now I am going to show you a small clip. It's a presentation, so read what is being shown. I'll also read it for you and we'll see how logic is being used.

Slide 23:

(**Note to teacher:** Show video – click on link on slide and video will play)

 Here we learn about the limitations of logic.

This is all about decision making. This story is about the train track and children. The story given here is quite interesting and really gives us insight about decision making. A group of children is playing near two railway tracks, one still in use while the other is not used anymore. Only one child is playing on the unused track, the rest are playing on the operational track. There are trains

coming and going on the track. A train approaches, and you are right beside the track interchange. It is not possible to stop the train but you could make the train change its course towards the unused track to save most of the kids. You are near the controls; you are the only one there and you can't do much. All you can try is to change the course of the train, so that you can save the life of the most of the children, and only one child, who is playing on the other track would be in jeopardy. However, that would also mean the lone child playing by the unused track would be sacrificed. Would you rather let the train go its way? Let's take a pause to think, what kind of decision could we make?

I want you to analyze the situation; think and reflect, then decide your answer. You need to consider whatever we have talked about. Use your observation, use your thinking power; analyze the situation and then see what should be done. What do you think?

Student: We should not change tracks because the unused track is probably not safe for everyone

Student: We can yell at the children and tell them to get out of the way.

Student: Just let it stay on its track.

Teacher: Okay, let's continue with the presentation.

Mostly, this is the answer people will give. Most people might choose to divert the course of the train and sacrifice only one child; saving most of the children, at the expense of only one child's life, is the rational decision most people would make, morally and emotionally. But have you considered the thought that the child who chose to play on the unused track, had in fact made the right decision to play in the safe place.

Do you understand this? The child was playing all by himself on the unused track; he made the right choice because he knew that a train would not come on that track. Conversely, the children who were playing on the used track were being very irresponsible. They have made the wrong choice, never the less, he had to be sacrificed because of his ignorant friends, who chose to play on the dangerous track. They should have known better than to be playing on a railway track which is still in us. You understand this? They should not have been there in the first place.

This kind of dilemma happens around us every day in offices, communities and politics; especially in democratic societies. The minority is often sacrificed for the interest of the majority no matter how foolish or ignorant the majorities are and how far sighted and knowledgeable the minorities are.

The child who chose not to play on the operational track was side lined and, in this case, he was sacrificed. To make the right decision is not to try and change the course of the train, because the kids playing on the operational track should have known that the track is still in use and they should have been alert for the sound of an approaching train. If the train was diverted, the lone child would definitely die because he wouldn't expect a train to be coming down that track. Moreover, that track was not in use, so it was probably not safe, like one of you just siad. If the train was diverted to that track, it could put the lives of all the passengers onboard at stake. In your attempt to save a few kids, by sacrificing one child, you might end up sacrificing hundreds of people.

While we all are aware that life is full of tough decisions, we may not realize that hasty decisions may not always be the right ones. Remember that what's right isn't always popular and what's popular isn't always right. This is a very important point, which we all need to understand; everybody makes mistakes; that's why they put erasers on pencils. We all need to understand that there is a limit to logic.

We have seen plenty of examples today, like the riddle; it was quite simple if you think about it, but you got lost. Using logic is also an art and one can use it in a way which is not beneficial at times. It has its applications, such as helping with discoveries and inventions, but then it also has its limitations.

Slides 25 and 26:

Now let's see how Allah (swt) uses logic. Allah (swt) has used logic in His *surahs* {chapters of the *Qur'an*}.

In Surah Ash-Shams, Allah (swt) is swearing that He has created the things that you and I can see very easily.

He says, "By the sun and its brightness, by the moon as it follows it (the sun), by the day as it shows up the sun's brightness, by the night as it can seize it (which is a sun). By the heaven and Him who built it by the earth and Him, who spread it." (Surah Ash-Shams 91: Verses 1-6)

In these verses Allah (swt) is swearing by things like the sun; you can all see the sun and you all believe that Allah (swt) created the sun, right?

Students: Yes!

Teacher: Then He is talking about the moon and we all believe that the moon follows the sun?

Students: Yes!

Teacher: Yes, this is something that has been observed. Science has proved it, so we don't have any issues about it. We also believe that in the day the sun comes up makes the world bright with its light. We all believe that?

Students: Yes!

Teacher: Something else that we have observed that the night is dark. It can cover everything; you believe that, don't you?

Students: Yes, we do.

Teacher: We also believe that Allah (swt) has created the heavens, the sky. In the *Qur'an* the word heaven is also used for the sky. We can see the sky and we believe that Allah (swt) created it, right?

Students: Yes

Teacher: We have seen the earth; we live on the earth. We know that Allah (swt) has built it. Don't we?

Students: Yes.

Teacher: Then Allah (swt) says that if we can witness all of these things and believe that these have been created by Allah (swt), then we should also believe that He has created our *nafs* {ego}; we should also believe that He has created our souls, which we cannot see. Have you ever seen your soul? No, none of us have, but He is telling us that He has created our souls. If we can believe that all of these things are created by Allah (swt), then we should also believe that He has created our soul, our *nafs* and it exists even though we can't see it.

Then He says, "Then He showed him what is wrong for him and what is right for him." (Surah Ash-Shams 91: Verse 8)

He has also taught us what is right and what is wrong.

He goes on to say, "Indeed, He succeeds who purifies his own self." (Surah Ash Shams 91: Verse 9)

People who purify their *nafs* are the successful ones in the eyes of Allah (swt); He tells us to believe in this. He says to believe that He fails those who corrupt themselves. If you don't purify yourself; if you corrupt yourself, then Allah (swt) will shun you.

So Allah (swt) uses logic to tell us I created these things that you see and now I am asking you to believe in something that you don't see.

Slide 27:

After logic, comes *emaan* which means faith. Faith is something which is above logic. You might not be able to give logical reasons about your *nafs* because it is not something that you can observe, analyze and evaluate. It's something which is beyond our imagination. But nevertheless, it is our *emaan* that we have souls. We believe that Allah (swt) has created our souls because He has said so.

That is the difference between logic and *emaan*; *emaan* is at a higher level.

Slide 28:

I will now tell you a short story. Does anybody know about the story of Musa (as) and Khizr (as)? It is mentioned in Surah Al-Kahf. Does anybody know?

Student: Yes.

Teacher: Who was Khizr (as)?

Student: He was someone who was sent by Allah (swt) from the unseen world.

Teacher: Yes! *Alhamdulillah!* Very good.

Somebody once asked Musa (as) who the most knowledgeable person is. Musa (as) said he, himself, was the most knowledgeable person. He was not wrong; he was a prophet of Allah (swt). In a way he was right. But Allah (swt) wants his prophets to be perfect; He does not want his prophets to make even small mistakes. So, when Musa (as) proclaimed himself to be the most knowledgeable, Allah (swt) corrected him. What should he have said? He should have said that Allah (swt) is the most knowledgeable one.

So Allah (swt) corrected him. Allah (swt) told him to go to a river and meet somebody who was more knowledgeable than him. We don't know who Khizr (as) was, but we know he was somebody from the other world; from the world of Allah (swt). May be he was an angel or maybe not, we don't know. But he had come to this world in the form of a human being. When they met, he asked Musa (as) if he'd be able to keep quiet throughout their journey. Musa (as) promised to do so as he needed to learn things from Khizr (as) because Allah (swt) had told him that Khizr (as) was very knowledgeable.

66. Musa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"

67. He (Khidr) said: "Verily! You will not be able to have patience with me!

68. "And how can you have patience about a thing which you know not?" (Surah Al-Kahf 18: Verses 66-68)

Although al-Khizr implicitly refused at the beginning, Prophet Musa (AS) was insistent.

69. Musa (Moses) said: "If Allah will, you will find me patient, and I will not disobey you in aught."

70. He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you." (Surah Al-Kahf 18: Verses 69 and 70)

Now Musa (as) and al-Khizr had an agreement: Musa (as) was to follow him provided that he did not ask any questions till al-Khizr explained things himself…So Musa (as) and al-Khizr set off in the vast world of Allah (swt). Prophet Musa (as) encountered people from all walks of life: the poor, the youth, the miserly, the orphan, simply mankind in general. He got involved in the society with its problems.

Prophet Musa (AS) and al-Khizr encountered a coast-to-coast ship whose passengers were poor but chivalrous, and they offered to transport Prophet Musa and al-Khizr for no fee out of respect for al-Khizr. When they embarked on the ship, a bird came down to the sea to take a sip of water and al-Khizr asked Prophet Musa (as) how much water he thought the bird has sipped. Prophet Musa (as) answered that it probably sipped a drop or two. In response al-Khizr said that his knowledge and al-Khizr's knowledge combined, were about the same amount as these drops in relevance to Allah's (swt) knowledge! Observe how al-Khizr usesd illustrative methods derived from nature to convey his message and make his point clear.

Al-Khizr punctures a hole in the bottom of the ship after making sure that none of the crew or passengers has seen him and without explaining himself to Prophet Musa (as).

71. So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "*Imra*" (a *Munkar* - evil, bad, dreadful thing)."

72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

73. [Musa (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." (Surah Al-Kahf 18: Verses 72 and 73)

They disembarked and Prophet Musa (as) soon arrived at a village where they ran into some young boys playing with each other. Al-Khizr stopped killed one of the boys.

74. Then they both proceeded, till they met a boy, he (Khidr) killed him. Musa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "*Nukra*" (a great *Munkar* - prohibited, evil, dreadful thing)!"

75. (Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Musa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." (Surah Al-Kahf 18: Verses 74-76)

The people of the village refused to give the two travelers any food or lodgins. However, there was a run down wall in the village, which was collapsing and al-Khizr restored the wall. Musa (as) was surprised by this and asked al-Khizr why he was restoring these villager's wall when they had refused to provide them with food and comfort.

77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Musa (Moses)] said: If you had wished, surely, you could have taken wages for it!"

78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

79. "As for the ship, it belonged to *Masakin* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.

80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

81. "So we intended that their Lord should change him for them for one better in righteousness and near to mercy.

82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience." (Surah Al-Kahf 18: Verses 71-82)

Slide 29:

What have we learnt from this story?

If we look around us we will see how human life is full of tragedies and calamities; for instance, a mother might lose her child, wives could be unfairly treated and poor families could lose their only means of sustenance. While many are suffering such hardships and miseries, equally many others are enjoying the comforts and pleasures of wealth, health, family and success; life is indeed perplexing and may seem very unfair at times! Moreover, natural disasters claim thousands of lives, orphaning many children and inflicting misery and separation upon many households and families. Where is Allah's (swt) mercy in all this? Is there wisdom behind all this suffering?

Contentment with Allah's (swt) decree and predestination, pleasant or unpleasant is one of the pillars of Islam. This pillar is faith, *emaan* in Allah's (swt) decree and acceptance of His preordainment, be it good or bad. This *emaan* is over and above logic. To achieve this degree of faith you need to fully appreciate and consider the three names of Allah (swt): The All-Knowing, The Ever-Wise and The Ever-Merciful. The more you truly believe in these names of Allah, (swt_ the stronger your faith in Allah's (swt) Will and Wisdom will grow and the more satisfied and understanding you will be of the world's contradicting affairs, from the falling of a tree leaf to the turmoil of a hurricane. Allah's (swt) decree for whatever befalls mankind stems from a supreme and absolute wisdom and goodness that most of us cannot recognize and this is what the story of Musa and Khizr (as) teaches us.

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> *(Tasmiyah) Bismillahir Rahmanir Raheem*
> *(Du'a) Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli* (Surah At Ta-Ha 20: Verse 25-28)