



'AQIDA IOI

-CONTENT OF CREED II-

POSITIVE ATTRIBUTES

A positive attribute (*sifa ma'na*) is an 'affirmed meaning' or attribute. The positive attributes are: **power, will, knowledge, life, hearing, sight, speech.**

POWER

Power is a beginningless attribute by which all possible things are either brought into being or left as non-existent in accordance with the Divine will.

Possible things endure by Allah giving them existence. They don't exist by themselves after existence—we don't believe in Divine Intervention.

WILL

Will is a beginningless attribute that brings about specification of something that is possible [specifying it] with something that is possible and in accordance with Divine knowledge.

Allah's will relates to specification of those possibilities—specifying their modes (here or there, now or then, direction, type, qualities, all possible modes). **We are all sets of specifications.**

Power originates; will specifies

ONLY CONNECTED WITH RATIONAL POSSIBILITIES

Power and Will are linked with rational possibilities only; hence, there is no linkage with something that is necessary or impossible.

If these two attributes were linked with eliminating something that is necessary it would imply the altering of realities (*qalb haqa'iq*). That which is necessary cannot be eliminated, because if it were it would no longer be necessary, and it is impossible for that which is necessary to be unnecessary.

If these two attributes were linked with making something rationally impossible it would imply the altering of realities, and both of these two are false.

KNOWLEDGE

Knowledge is a beginningless attribute by which all that is known is manifested as it really is, such that it does not carry the possibility of deficiency in any way whatsoever.

WHAT ALLAH'S KNOWLEDGE IS NOT

With Allah's Knowledge, there is no possibility of deficiency. It does not require other things—contemplation, inference, thinking, arranging facts to make a conclusion, updating...

Allah knows everything imminently (*'ilm huduri*), in an absolute way all at once; all things are exposed eternally, even when they haven't happened. It does not increase or decrease with the passage of time. It doesn't get

updated, revised, changed, or contradicted. Allah is not waiting to discover something what will unfold in the future.

LIFE

Life is a beginningless attribute whose possessor is described with the qualities of *Idrak*.

Life is known by the effect, namely that the one with it is qualified with *Idrak*.

Life, in the broadest sense, is a quality that indicates one having a measure of *Idrak*—the quality of sentience, consciousness, etc. We don't refer to Allah's life as consciousness because that word has connotations of personality, psyche, ID, ego, etc.

Life is the opposite of death. Without Life, He cannot be All-knowing; if not All-Knowing, He cannot choose [will]; if unable to choose, He is not described with Power, and therefore NOTHING should exist.

But we exist—therefore, the existence of the cosmos implies Power, which implies, Will, which implies Knowledge, which implies Life.

The *Idrak* expressed here, in relation to Allah, is ABSOLUTE. Any other thing attributed with life has a created *Idrak*, constantly renewed, and its potency varies from creature to creature (lower and higher life forms).

HEARING AND SIGHT

Hearing and sight are both beginningless attributes by which Allah makes every existing thing manifested and disclosed. The disclosure through hearing is different from the disclosure through sight.

A human may know what he doesn't see, but not see what he doesn't know—Allah's seeing and hearing correspond to His Knowledge and do not increase Him in knowledge.

SPEECH

Speech is a meaning that self subsists with the Divine and manifests in diverse expressions. It is dissimilar to the genus of letters and sounds. Its linkage is the same linkage as knowledge.

Allah's Speech is a necessary and eternal attribute of perfection, which pertains to what He knows, by which He tells, orders, promises and threatens.

It would be imperfection for the Creator not to have an attribute by which He tells, orders, promises and threatens. That is why we do not believe it has a beginning, or that it is an action , such as our speech, because that would mean that Allah needed to create for Himself a Speech to achieve perfection.

NECESSARY	IMPOSSIBLE
1] Power	1] Inability
2] Will	2] Compulsion
3] Knowledge	3] Ignorance
4] Life	4] Death
5] Hearing	5] Deafness
6] Sight	6] Blindness
7] Speech	7] Dumbness