



'AQIDA IOI

-LESSON FOUR NOTES-

CONTENT OF 'AQIDA

After learning 'how we know what we know': judgements, rational and empirical, we cover now 'the content of *iman*'—what it is we believe about Allah and His Messengers.

We will learn the necessary attributes of Allah that we must know. We say 'some' because His perfections are endless, and He has not ordered us to know all of His perfections, as that would be impossible.

WHAT IS NECESSARY FOR ALLAH THE EXALTED

The Self-Signifying Attribute:

1] Existence

The Negating Attributes :

2] Beginninglessness

3] Endlessness

4] Absolute Dissimilarity from contingent beings

5] Self-subsistence

6] Oneness (in His Essence, Attributes, and Actions)

The Positive Attributes

7] Power

- 8] Will
- 9] Knowledge
- 10] Life
- 11] Hearing
- 12] Sight
- 13] Speech

THE SELF-SIGNIFYING ATTRIBUTE (NAFSIYYA)— EXISTENCE

The existence of Allah is not like the existence of contingent beings, for Allah's existence is independent, necessary, intrinsic; it is not through another actor or causal effect, whereas the existence of contingent beings is through Allah and His act of creation.

Allah's existence is Intrinsic (*Dhati*). Our existence is contingent. His existence is rationally necessary. Our existence is rationally possible. For this reason, the theologians say Allah is **Wajib al-Wujud** (He Whose Existence is Rationally Necessary). All else besides Allah is a possible existence (**Mumkin al-Wujud**).

THE NEGATING ATTRIBUTES (SALBIYYA)

They are called negating attributes because they negate what does not benefit Allah. *Knowing what Allah is NOT to know by way of implication what He IS.* Once you acknowledge that Allah is the Necessary Existent (**Wajib al-Wujud**), you sign on to everything else as a consequence of that. If a person acknowledges that Allah is **Wajib al-Wujud** but denies any of these other necessary attributes, they fall into many rational absurdities that we will explain.

BEGINNINGLESSNESS (QIDAM)

Beginninglessness is a negation of non-existence prior to existence. This means that Allah's existence is not preceded by non-existence.

The proof in the Quran that Allah is described with beginninglessness His statement: '*He is the First.*' And from the Sunna: "O Allah! You are the First; there is nothing before You. . ."

ENDLESSNESS (BAQA')

Endlessness is a negation of non-existence occurring after the existence Allah. (By *after*, we mean after one has affirmed Allah's existence—this does not refer to an 'after' for Allah based in time, since He is not limited or contained by time and space).

He is the First with no beginning and He is the Last with no end. Endlessness and beginningless must be true of Allah, whose existence is necessary.

The proof in the Quran for endlessness is the statement of Allah: '*And the Countenance of your Lord shall ever remain.*' Countenance means His Essence. In the Sunna: "O Allah! You are the Last; there is nothing after You..."

ABSOLUTE DISSIMILARITY FROM ALL CONTINGENT BEINGS (MUKHALAFA LIL HAWADITH)

This is a negation of any similarity, sharing with anything. The category that encompasses everything that exists is 'contingent beings,' which refers to **all things that have a beginning** .

He is categorically distinct from all things that have been created.

Absolute dissimilarity from all contingent beings is a negation of any likeness to His Entity, Attributes, and Actions. Absolute doesn't mean a relative dissimilarity. Allah is categorically distinct and dissimilar—no species, genus, or category is shared between Him and 'other'.

[1] **His Essence** is not from the genus of light, darkness, secondary qualities (colors, etc.), or substances. Rather: “Whatever appears to your mind, then know that Allah is different from that.”

[2] **His attributes**: He does not possess a direction or place, nor is He affected by the passage time. His Attributes are eternal and endless, and because He is the Creator, His Attributes are absolutely dissimilar to those of creation.

[3] **His Acts**: The servants have no independent efficacy (*ta'thir*) whatsoever in their actions; rather, their [actions] subsist within them by their acquisition thereof (*kasb*). Nothing besides Allah creates. Nothing has power independent of Allah.

The proof in the Quran for Allah's absolute dissimilarity from contingent beings is the words of the Exalted: *“There is nothing like unto Him and He is All Hearing, All Seeing.”*

The proof from the Sunna is in the narration of Ibn Ka'b: “The pagans said to the Messenger of Allah ﷺ: ‘Tell us your Lord's lineage,’ so Allah revealed: “Say: ‘He is Allah, the One. Allah, the Self-Sufficient...’” (*Sunan al-Tirmidhi*)

SELF-SUBSISTENCE (*QIYAM BI AL-NAFS*)

Self-subsistence is negation of two things:

1] Negation of Allah needing a place or thing in which to dwell/subsist, and a negation of anything making any choice about Him.

2] Negation of Allah needing one to make decisions about Him; making choices etc. That is absurd because anyone or anything in need of a determiner faces the possibility of existing or not-existing, and that is rationally impossible.

There is unanimous consensus that whoever believes that Allah is *in* something is a disbeliever.

The proof in the Quran that Allah is free of needing a place or a determiner is the words of the Exalted: *'O mankind! You are all poor unto Allah and Allah is Free of all needs and Worthy of Praise.'*

ONENESS (*WAHDANIYYA*)

Oneness is a negation of multiplicity in His Entity, Attributes, and actions. Allah has no likeness in His Entity, Attributes, or actions.

ONENESS OF ESSENCE

1] This is a negation of compositeness (*tarkib*)—for if He were composed of part, He would be contingent, because every composite thing is in need, and everything in need requires on to fulfil that need.

2] Nothing besides Allah can be described with a perfection that is necessary for Allah—This is impossible because Allah has no partner or

equal. For example: one cannot say It is rationally necessary for X [other than Allah] to exist. Or, it is rationally impossible for X to have a beginning, end, similarity to another, self-subsistence, etc.

ONENESS OF ATTRIBUTES

1] Negation of having 'two powers,' 'two wills,' etc.

2] Negation of anything besides Him having an attribute like His. This is impossible because nothing resembles Allah.

ONENESS IN ACTIONS

1] Negation of others performing actions like His actions; this is impossible because Allah possesses no partner in His actions.