

Aqida 101

-Content of Creed-



General Content of Theology:

1. What is necessary with respect to Allah
2. What is impossible with respect to Allah
3. What is possible with respect to Allah

**SELF-SIGNIFYING
ATTRIBUTE**



1. Existence

**NEGATING
ATTRIBUTES**



1. Beginninglessness
2. Endlessness
3. Dissimilarity to
creation
4. Self-subsistence
5. Oneness

**POSITIVE
ATTRIBUTES**



1. Power
2. Will
3. Knowledge
4. Life
5. Hearing
6. Sight
7. Speech

The Seven Positive Attributes:

1. **Power**
2. **Will**
3. **Knowledge**
4. **Life**
5. **Hearing**
6. **Sight**
7. **Speech**

POWER (*QUDRA*)

“An attribute by which all possible things are either created or left uncreated, in accordance with Divine Will.”

- Allah’s power is linked with ‘bringing things into existence.’

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“And Allah has power over all things.” (Quran 3:189)

WILL (*IRADA*)

“An attribute by which all possible things are specified.”

- Allah’s will is linked with the specification of possibilities—specifying their modes (e.g., here or there, now or then, direction, type, qualities).
- Every created thing has within it a set of specified modes, willed by Allah.

فَعَّالٌ لِّمَا يُرِيدُ

‘He is the Doer of what He wills.’ (Quran 85:16)

Power originates. Will specifies

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

‘Verily His command, when He wills a thing, is only that He says to it, “Be!” – and it is!’ (Quran 36:82)

‘Verily His command, when He wills...’ --when He chooses and specifies

‘a thing...’ --what is decreed

‘Is only that He says to it, “Be!” – and it is!’ --the application of power

DIVINE INTERVENTION?

‘Possible things’ endure by Allah continued support; they don’t exist by themselves after they are given existence. They do not operate autonomously such that Allah has to **intervene**. We don’t believe in Divine Intervention according to this meaning.

The only correct meaning of Divine Intervention is the manifestation of help by way of miraculous events that break empirical norms, or creating a miracle for a Prophet to confirm his truthfulness.



POWER & WILL

Power and will relate to rational possibilities only.

- Allah's power is linked with 'bringing possible things into existence.'
- Allah's will is linked with 'specifying modes of possible things.'
- Allah's power and will are not linked with rational necessities or rational impossibilities.



KNOWLEDGE ('ILM)

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.

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

'And He has knowledge of all things.' (Quran 57:3)

KNOWLEDGE (*‘ILM*)

- Allah’s Knowledge relates to **‘all things’**: what is rationally necessary, possible, and impossible.
- Allah’s Knowledge is **ABSOLUTE**. It does not entail thought, reflection, thinking, reasoning, contemplation. It does not involve evidence. It is not learning-based. Allah’s Knowledge is neither acquired nor bestowed.
- Allah’s Knowledge is **IMMINENT** (*Huduri*)--everything is known in an absolute way at once. It does not increase or decrease with the passage of time; it does not update itself or get revised, changed, or contradicted.

LIFE (*HAYAT*)

- Life is a beginningless attribute whose possessor is described with the qualities of *Idrak*.
- *Idrak* means consciousness or sentience, but we don't use these words for Allah because they have human connotations.
- 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.

LIFE (*HAYAT*)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

‘Allah—there is no god besides Him, the Living and Self-Subsistent.’

(Quran 2:255)

- This means there is no diminishment in Allah’s idrak, unlike creation.
- Belief in Allah al-Hayy (the Living) means we are not Deists who believe in an impersonal force, or equation, etc.

HEARING & SIGHT (*SAMA'* & *BASAR*)

- Hearing and Sight are attributes by which Allah makes every existing thing manifested and disclosed.
- Hearing and Sight are unique in their reality and linkage, distinct from knowledge.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

'There is nothing like unto Him and He is the All-Hearing, the All-Seeing.'

(Quran 42:11)

SPEECH (*KALAM*)

- Speech is a beginningless attribute of Allah that subsists with Him and manifests in diverse expressions. It is not similar to letters and sounds.
- Allah's Speech pertains to what He knows, by which He tells, orders, promises and threatens.
- Allah's self-speech is an attribute, not an action. The revelation (*tanzil*) of something of the Divine speech is an action.

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

‘*And Allah spoke directly to Musa.*’ (Quran 4:164)

NECESSARY

- 1) Power
- 2) Will
- 3) Knowledge
- 4) Life
- 5) Hearing
- 6) Sight
- 7) Speech

IMPOSSIBLE

- 1) Inability
- 2) Compulsion
- 3) Ignorance
- 4) Death
- 5) Deafness
- 6) Blindness
- 7) Dumbness