



'AQIDA IOI -LESSON EIGHT NOTES-

PROOFS FOR THE NEGATING ATTRIBUTES

We are looking at the proofs for each of the necessary attributes and proving how their opposites are impossible.

Beginninglessness. Its opposite is *huduth*, or temporality (having a beginning).

- The temporal (based in time) can only be contingent (*mumkin*).
- Anything that is contingent is preceded by non-existence.
- Anything preceded by non-existence requires an originator to bring it into existence.

Endlessness. Its opposite is having an end.

- If an end were possible for Allah, it would mean that His existence is a possible existence.
- All possible existents require an originator to bring them into existence.

If a beginning or end were possible for Allah, it would mean that His existence is merely possible, and not necessary. This would imply that

existence and non-existence are equally possible, which would mean that He is a possible existence and not The Necessary Existent (*Wajib al-Wujud*).

Dissimilarity to Creation

- If Allah resembled creation in any way, He too would have contingent qualities (size, shape, limits, parts, incidental qualities).
- Anything with contingent qualities is contingent.
- Anything with contingent qualities is subject to specification—decisions being made regarding it.
- Anything that is contingent is preceded by non-existence
- Anything that is contingent requires an originator.

Self-subsistence

- Were Allah not absolutely independent, He would need others.
- Anything in need of another is contingent.
- Anything that is contingent requires an originator to bring it into existence.

Oneness

لَوْ كَانَ فِيهِمَا ءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

If there were If there were therein gods beside Allah, then verily both [the heavens and the earth] had fallen into ruin. Glorified be Allah, the Lord of the Throne, from all that they ascribe [unto Him].’ –Quran 21:22

The main proof for oneness is called *Burhan al-Tamanu'* (argument from mutual hindrance)

We learned that absolute Power and Will are two of Allah's necessary attributes. If there were another god or gods besides Allah that also had

the attributes of absolute power and will, they would have to either agree or disagree about a certain action. There are several possibilities here.

- a) If being-A willed to create something and being-B did not want it, being-B is not all powerful and by definition, cannot be God;
- b) If being-B willed to create something and being-A did not want it, being-A is not all powerful and by definition, cannot be God;
- c) If being-A willed to create something and being-B allowed it (and could have stopped it if he wanted), being-A's acts are dependent on being-B's permission, and thus being-A is not all powerful and by definition, cannot be God;
- d) If being-B willed to create something and being-A allowed it (and could have stopped it if he wanted), being-B's acts are dependent on being-A's permission, and thus being-B is not all powerful and by definition, cannot be God;
- e) If both are gods then what is true for one is true for the other. So if one is incapable based the scenarios mentioned above, that means that both are incapable, and if both are incapable, both lack power to create anything. If this were the case this world would not exist.

THE PROOFS FOR THE QUALITATIVE ATTRIBUTES

Simple generic proof: *If any of these were missing, the world would not exist.*

POWER: If power was negated, it would necessitate incapability, and one who is incapable cannot bring any contingent thing into being.

WILL: If will was negated, specification would be negated and no contingent thing would exist.

KNOWLEDGE: If knowledge was negated, all contingent things would be negated because it is impossible to intend something unknown.

LIFE: If life was negated, all of these attributes would have been negated and no contingent thing would exist.

Direct observation proves that it is impossible to negate the existence of contingent things, so if the negation of contingents is proven false, the negation of any of these attributes is also proven false and it follows that God must be described with these attributes.

HEARING, SIGHT, & SPEECH

- If Allah was not described with these attributes, it would necessitate that He is described with their opposites: **deafness, blindness, and muteness**.
- These opposites are imperfections.
- Imperfections are rationally impossible for Him, for they would entail that He needs one who can remove them.
- Being in need negates self-sufficiency.