

'Aqida 101

-PROOFS-

'Know that there is no god but Allah.'

—Quran 47:19

عباد) صعب ابن العميد في وزارته وتولاها بعده ولقب بالصاحب الكافي جمع بين الشعر والكتابة وفاق فيما على اقرانه وتوفي سنة خمس وثمانين وثلاثة وكان غالباً في الرضا والاعتزال ساعياً في ترسة ابي هاشم الجبائي ورفع قدره واعلاذ كرهه (قوله وقد تجسك من الجانبين بالآيات) امامان جانباً فيجمل قوله تعالى ما كانوا يؤمنوا الا ان يشاء الله * فن يرد الله ان يهديه يشرح صدره للاسلام ومن يرد ان يضلّه يجعل صدره ضيقاً حرجاً * ان كان الله يريد ان يضيئكم * ولو شاء الله لجمعهم على الهدى * ولو شاء لهدىكم اجمعين الى غير ذلك وامامان جانبهم فيجمل قوله تعالى وما الله يريد ظلماً للعباده ان الله لا يامر بالفحشاء ولا يرضى

٩ دخل على الصاحب ابن عباد وعنده الاستاذ ابو اسحق الاسفرائني فلما رأى الاستاذ قال سبحان من تنزه عن الفحشاء فقال الاستاذ على الفور سبحان من لا يجري في ملكه الامايش والمعتزلة اعتقدوا ان الامر يستأزم الارادة والهي عدم الارادة فيجعلوا ايمان الكافر مراداً وكفره غير مراد ونحن نعلم ان الشيء قد لا يكون مراداً او يؤمر به وقد يكون مراداً وينهى عنه لحكم ومصالح يحيط بها علم الله تعالى اولانه لا يسأل عما يفعل الا يرى ان السيد اذا اراد ان يظهر على الحاضرين عصيان عبده يأمره بالشيء ولا يريد منه وقد تجسك من الجانبين بالآيات وباب التأويل مفتوح على الفريقين (وللعباد افعال اختيارية يثابون بها) ان كانت طاعة (ويماقبون عليها) ان كانت معصية لا كما زعمت الجبرية انه لا قمل لعبد اصلاً وان حركته بمنزلة حركات الجمادات لا قدرة عليها ولا قصد ولا اختيار وهذا باطل لا تفرق بالضرورة بين حركة البطش وحركة الارتشاح

لعباده الكفر * والله لا يحب الفساد ونحو ذلك وتأويلنا ظاهر لان افعاله تعالى لا توصف بالظلم على اى وجه كان فالمراد نفي الظلم بنتى لازمه اعنى الارادة لان ما يفعله المختار لا يكون الامراد او اما نفي الامر والمجبة والرضاء فلا يفيد المقصود لان كلاهما اخص من الارادة ونفي الاخص لا يستأزم نفي الاعم واما تأويلاتهم فقد قال رحمه الله ان العدة القصوى لهم في ذلك جل الشية في اكثر الآيات

على مشية القسر والاجاء وحين سئلوا عن معناها تجيبوا فقال العلاف * ونعلم * خلق الایمان في العباد من غير اختيار منه فالزم بأنه يلزم ان يكون المؤمن هو الله تعالى لا العباد على ما هو اصلهم فقال الجبائي معناه خلق العلم الضروري بصحة الايمان واقامة الدلائل المثبتة لذلك العلم ورد بان هذا لا يكون اعماً فقال ابنه ابو هاشم معناها ان يخلق لهم العلم بأنهم لولم يؤمنوا لمذبوا عذاباً شديداً وهذا ايضا فاسد لان كثيراً من الكفار كانوا يعلمون ذلك وكذا ابليس ولم يؤمنوا (قوله لا كما زعمت الجبرية)

NECESSARY ATTRIBUTES

- 1] Existence
- 2] Beginninglessness
- 3] Endlessness
- 4] Dissimilarity to creation
- 5] Self-subsistence
- 6] Oneness
- 7] Power
- 8] Will
- 9] Knowledge
- 10] Life
- 11] Hearing
- 12] Sight
- 13] Speech

IMPOSSIBLE ATTRIBUTES

- 1] Non-existence
- 2] Contingency/beginning
- 3] Having an end
- 4] Similarity to creation
- 5] Dependence/indwelling
- 6] Multiplicity
- 7] Inability
- 8] Compulsion
- 9] Ignorance
- 10] Death
- 11] Deafness
- 12] Blindness
- 13] Dumbness

BEGINNINGLESSNESS

Its opposite is *buduth*, 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

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.

SUMMARY

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 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

ARGUMENT FROM MUTUAL HINDERANCE

- 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.

PROOFS FOR THE POSITIVE ATTRIBUTES

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.

PROOFS FOR THE POSITIVE 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.