

Certitude

The First Step of Enlightenment

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Translation**

Authors Introduction

All praise is due to God who made belief in the correct creed obligatory upon His creation, requesting that they hold firm to unequivocal proofs. He says, “Say: ‘this is my way, I call to God with sure knowledge, I and whoever follows me” (12:107) And may peace and blessing be upon His prophet, the one who guides unto the clear path, clarifying the axioms of felicity and success. And likewise upon his family and his companions who closely followed in his footsteps, summoning humanity unto his guidance whilst clarifying matters in the most excellent manners.

Due to the fact that an introductory text in Theology is in dire need of an abridged, albeit brief, tract in Islamic Creed which contains both rational proofs and Qur’anic verses, I was compelled to hastily prepare such a work in the hope that God will accept it and make it for His sake alone. Surely He is near, oft answering!

The Ten Principles

*Verily the principles of each science are ten,
Definition, subject matter, benefits gained and then,
It's merit, its subject reference and originator,
The name, source of authority, the ruling of the Lawgiver,
It's topic. However some of the ten are deemed sufficient,
And whoever grasps them all is most proficient.*

1. The Definition

Linguistically the word **tawhid** 'means to know that something is one'. Whilst in Theology it means 'to devote oneself to God through worship, with absolute conviction that His Divine Essence, Attribute and Actions are One.' When synonymous with the science of Theology it is defined as 'a science that enables a person to affirm religious creed on the basis of absolute proofs.'

2. The Subject Matter.

The Divine Essence of God, may He be Glorified, in terms of what is necessary, impossible and permissible, and likewise, the nature of the messenger-prophets and the affairs of the unseen in terms of one's belief in them.

3. The Benefit (accrued)

Certitude in God, the Most High, by way of absolute proofs and by extension success in the form of eternal felicity.

4. The Merit.

It is most distinguished of the Sciences due to its connection with the Divine Essence, the nature of the messenger-prophets and what relates to them both.

5. Subject Reference

It is the foundation of sciences. All other sciences are mere derivatives.

6. The Originator.

Abu Al-Hasan al-Ash'ari, Abu al-Mansur al-Maturidi and their respective followers.

7. The Name

Theology or Speculative Theology

8. The source of its Authority.

Transmitted and rational proofs.

9. The Ruling of the Lawgiver.

It is personally obligatory upon every legally responsible person regardless of his or her gender.

10. The Topics

Issues that investigate necessities, impossibilities and permissibilities.

Judgment

Judgments divide into three distinct categories: legal, customary, and intellectual. (The nature of) legal judgments are discussed in detail in the science of Islamic Legal Theory.

Customary Judgment.

Customary judgment is '*the affirmation of negation of an effect, on existence of its apparent cause, by way of repetition*'. Such as concluding that Epsom salt is a laxative, that aspirin is a sedative or that fire burns and food satiates.

There are four opinions on this issue.

1. *the Naturalist Opinion*
2. *The Rationalist Opinion*
3. *The Mu'tazalite Opinoin*
4. *The Orthodox Opinion*

1. The Naturalist Opinion

The naturalist say that the sedation of nerves is due to the natural effect that aspirin has upon them, the same natural effect that other beneficial medicines exert in the prevention of specific ailments. They believe that it is part of their intrinsic nature, thereby implying the non-existence of an external causative agent. This is the same belief they hold in relation to fire burning. Whoever subscribes to this opinion is a disbeliever by the consensus of Muslim Theologians.

2. The Rational Opinion

As for the rationalists, they say that sedation which results from the use of aspirin, the burning which results from contact with fire and so on, is by means of the Creative Act and Omnipotence of God. However, permanent rational inter-dependency exists between fire and burning and likewise between Epsom salt and laxation. Whoever holds this opinion is a sinful transgressor who is in danger of falling completely outside of the pale of Islam in the event that he were to deny prophetic miracles and reports transmitted by way of the Quran and the Sacred Law. Such as the reconstitution of the human body from its scattered constituent parts, the enfolding of the heavens, the replacement of the earth, the proximity of the Sun to the heads of mankind and the like of which , denial of, constitutes absolute disbelief.

3. The Mu'tazalite Opinion

The Mu'tazalites believe that the relationship between fire and burning for example, is customary in nature, with the primary cause that brings about the resulting effect being a potency that God has endowed it with. Whoever holds such a belief is a heretic.

4. The Orthodox Opinion

Orthodox believes that a customary relationship exists between causes and their effects. God creates this relationship instantaneously upon existence of the apparent cause. However, God is able to suspend these customary laws in the form of prophetic miracle, a miracle of those endeared to God or in several other situations that will be discussed in the chapter on Prophecy.

Therefore, fire customarily burns. However, it is possible that God can suspend this customary relationship and make the fire cool and safe as in the case of our prophet Abraham and by extension in all cause and effect relationships. Thus, whoever holds this opinion is a believer who possess certitude of belief.

Intellectual Judgment

Intellectual judgment is defined as *'the affirmation or negation of an effect, on existence of its apparent cause, neither by means of repetition nor by way of sacred legislation.'* It is of three types, necessary, impossible, and permissible.

Necessity.

Necessity is when *'a things non-existence is deemed unacceptable by the intellect.'* It is both a priori and a posteriori. A Priori as in the proposition 'a body occupies space.' And posteriori as in the proposition 'God exists!'

Impossibility

Impossibility is when *'a things existence is deemed unacceptable by the intellect.'* It too is both a priori and a posteriori. A priori, such as a body being neither in motion nor at rest and a posteriori such as the existence of a partner of God, the Most High.

Permissibility

Permissibility is when *'a things existence and non-existence is deemed acceptable by the intellect.'* Likewise it is both a priori and a posteriori. A priori, such as the motion of a body and a posteriori, such as the eternal punishment of an obedient servant who has never disobeyed God in his entire life. Although such an opinion is permissible one does not fully grasp its permissibility until one first comprehends that God alone creates and annihilates. He is the creator of both the servant and his actions. Thus, the human acts of obedience and disobedience in no way effects the Divine judgments of reward and punishment. Rather reward, punishment and the entering of paradise are solely by God's choice. So, by extension, it is logically permissible that obedience be the reason for entering the fire. However, the Lawgiver has made it obligatory that both disobedience and disbelief be the reasons for entering the fire and that certain belief and obedience be the reasons for entering Paradise. The contrary of which is legally impossible and God knows best.

Certitude

Certitude is ‘*an absolute conviction in a logical position that corresponds to reality, supported by sound evidence*’ such as our certainty of the existence of god, His Oneness and other principles of belief. Thus, whoever is uncertain, regardless of whether he merely doubts the existence of God or whether he deems it highly probable, is a disbeliever by the consensus of Muslim theologians. Likewise, whoever holds a belief that is contrary to reality, as in the Christian belief of Trinity, or the idolater’s belief in anthropomorphism and other similar false beliefs is a disbeliever by the consensus of Muslim Theologians.

However the theologians are in dispute regarding the case of someone who has certitude in a correct belief that corresponds to reality but is unsupported by sound evidence. Some hold that such an individual is a disbeliever. However the correct opinion is that he is a disobedient believer due to his lack of supporting evidence, which has been commissioned by God in several places in His mighty book. God, the Most High, says “**Know, thou therefore, that there is no god but God!**” He also says, “**Say! Journey in the land, then behold...**” The act of beholding is the quest for sound evidence. He also says, “**Or have they not considered the dominion of the heavens and the earth and what things God has created and that it may be that their term is already nigh? In what manner of discourse then will they after this believe?**”

Indeed, such certitude is necessary by the dictates of the Sacred Law not by way of the intellect. This is contrary to the opinion of the Mu’tazalites and some of Maturidites who hold the opinion that certitude is logically necessary. Such a position gives rise to the opinion which is held by the Mu’tazalites and some of the Maturidites that those who live in between messengers (such that they themselves have not had a messenger sent to them) are to be held legally responsible for holding a correct belief even in the absence of the Sacred Law or the absence of a prophet or the revealing of divine scripture or the absence of revelation. As for the opinion of the vast majority of the Ash’arites as well as others from amongst the Maturidiites it is that those who live in between messengers are guaranteed salvation even if they change or alter correct religion or even worship idols. God, the Most High, says “**We never chastise until we send forth a messenger**”.

Certitude is incumbent upon every sane, pubescent person of sound senses who has had the divine message conveyed to him. So a child is not legally responsible for anything, rather it is obligatory, by Law, for the caregiver to teach him incumbent acts of worship, the creed, the prophetic mannerisms and likewise unlawful matters so that he can avoid them. An insane person is also not legally responsible (for anything). Likewise whoever loses both his hearing and sight is not legally responsible, as opposed to the one who loses just one of the aforementioned faculties. Also the one who has not had the divine message conveyed to him is not legally responsible, such as a person raised in a remote land never having heard the divine message.

Certain Belief

Linguistically, certain belief is defined as ‘*absolute conviction*’. He, the Most high, says, ***But thou wouldst never believe us,***” meaning ‘*be absolutely convinced.*’ Technically, it is ‘*absolute conviction in the teachings of Prophet Muhammad (saas) that, by necessity, are well known to be of the religion. A general knowledge in what is general in nature and a detailed knowledge when required.*’ Thus, general knowledge is sufficient wherever legal responsibility only concerns itself with general matters, such as belief in the vast majority of the angels and prophets and likewise, the belief that all possible perfection is necessary for God and the impossibility of any possible imperfection being attributed to Him.

Detailed knowledge of whatever legal responsibility requires in details is obligatory, such as belief in specific group of angels and prophets. The messenger-prophets, may God send his peace and blessings upon all of them, are mentioned in the divine statement, ***“This is Our argument, which we bestowed upon Abraham against his people. We raise up in degrees whom we will, surely thy Lord is All-Wise. And we gave to him Isaac and Jacob, each one we Guided. And Noah We guided before, and of his seed David and Solomon, Job and Joseph, Moses and Aaron, even so we recompense the good-doers. Zechariah and John, Jesus and Elias, each was of the righteous. Ishmael and Elisha, Johan and Lot, each one we preferred above all beings.”*** In addition to those mentioned in the above verse are Idris, Hud, Shuaib, Salih, Dhul-Kifl, Adam and Mohammad, may God send His peace and blessings upon all of them, all of whom are mentioned in other verses in the Book of God, the Most High. The aforementioned are all mentioned in the Quran and their prophecy is concurred upon.

As for those in whom the theologians are in disagreement as to whether or not they were prophets, they are; Dhul –Qarnain, al-Uzair and Luqman. As for al-Khidr, he is not mentioned by name in the Quran, although he is alluded to in the verse ***“one of our servants”***. Likewise, Yusha’ the son of Nun, the servant of Moses, was also not mentioned in the Quran by name. Thus whoever is taught correctly about the prophecy or messengership of one of those on which there is a consensus of opinion, thereafter denying the fact, is a disbeliever.

It is obligatory to have detailed knowledge of the following angels: Gabriel, Michael, Israfael, Azrael, Raqib, ‘Atid, Rizwan, the gatekeeper of Paradise and Malik, the gatekeeper of the Hell-Fire. Whoever denies anyone of them is a disbeliever. However denial of either Munkar or Nakir does not constitute outright disbelief. Belief in the bearers of the Throne as well as those angels that encircle the Throne is obligatory, in general.

In summary, Certain Belief, in Theology is ‘*absolute conviction in the teachings of Prophet Muhammad (saas) that, by necessity, are well known to be of the religion. A general knowledge in what is general in nature and a detailed knowledge when required.*’

The theologians are in disagreement regarding the Two Testimonies of Faith. However, the correct opinion, subscribed to by the majority of the Ash'arites, Maturidites and others, is that it is a pre-condition for the validity of one's certain belief in order for sacred legislation which only applies to Muslims to be applicable. This includes such things as inheritance, marriage, his leading of the prayer, his funeral prayer, his burial in the Muslim cemetery, requesting that he performs obligatory prayers and pays the purification tax. Thus, whoever has certain belief without affirming it on the tongue, not due to a legal excuse nor a personal aversion to its articulation, but it just turned out that way, then he is considered Muslim in the Hereafter and not a Muslim in respect to the Sacred Law as applied in this world. This excludes a dumb person who can still communicate his belief through sign language, for example and likewise a person who dies prior to being able to pronounce the Testimonies of Faith. In such cases they are considered Muslims in both this world and in the Hereafter. A person who refuses to pronounce the Testimonies of Faith is considered a disbeliever in this world and the next. Even if he submits in his heart it is of no benefit to him even in the Hereafter. Whoever affirms it on the tongue whilst disbelieving in his heart, such as a hypocrite, is considered Muslim in respect to the Sacred Law as applied in this world although he is not considered a Muslim in the Hereafter, meaning that the aforementioned legislation is applicable to him.

The opposing opinion alludes to the pronouncement of the Testimonies of Faith being an integral of valid belief. This is similar to the opinion that states that it is a portion. Thus based upon this position certain belief would constitute faith in the heart as well as a pronouncement upon the tongue. Therefore whoever does not articulate the Testimonies of Faith is neither a believer in the world nor the next. Neither will the aforementioned legislation be applicable to him.

Islam, linguistically, is *'absolute submission and obedience.'* Legally it is *'the act of submission and obedience to the teaching of Prophet Mohammad that, by necessity, are well known to be of the religion.'*

According to the majority of Ash'arites, certain belief increases on a measured increase in acts of obedience and likewise will decrease when acts of obedience decrease. He, the Most High, says, ***"When his signs are recited to them, it increases them in faith,"*** He also says, ***"It is he who sent down the Sakina into the hearts of the believers, that they might add faith to their faith."*** He also said, ***"Whenever a chapter is sent down to thee, some of them say, 'Which of you has this increased in belief?' As for the believers, them it has increased in belief, and they are joyful."***

What is Necessary for God, the Most High

There are twenty attributes that are necessary for God. These attributes divide into categories.

1. One self- Attribute, which is Existence
2. Five negative attributes, which are Pre-Eternality, Post-Eternality, Otherness, Self-Sufficiency and Oneness.
3. Seven entitative attributes, which are Omnipotence, Will, Omniscience, Life, Hearing, Sight and Speech.
4. Seven entitative related attributes which are His being Omnipotent, One who Wills, Omniscient, Alive, All-Hearing, All-Seeing and One who speaks.

The Self-Attribute

Existence

The self-attribute is existence. It is defined as *'that which renders the essence inconceivable in its absence.'* Thus God, the Most High, exists.

The Evidence

The existence of this world with its amazing characteristics, strange features and original order, is the ultimate proof for the existence of God. It is said in that regard; the world is made up of bodies and accidents such as motion, colors and locational accidents. It is impossible for bodies to be separated from their accidents. Through observation we know that accidents are temporal, with bodies possessing an inter-dependent relationship with their accidents that cannot logically be separated from them. Thus, they too must be temporal due to this inter-dependence.

Every temporal thing must have a Creator otherwise one of two equal matters, i.e. existence and non-existence, would preponderate over the other in the absence of an active preponderating agent which is impossible. Therefore, there must exist an active preponderating agent who preponderates the world's existence over its non-existence or visa versa. Isn't that God, Who states in His tremendous Book, ***"It is He who created for you all that is in the earth,"*** He said, the Mighty, the Sublime, ***"We shall show them our signs in the horizons and in themselves, till it is clear to them that this is truth. Suffices it not as to they Lord, that He is witness over everything?"*** And He, the Most High said, ***"and in your selves; what, do you not see?"***

The Negative Attributes

Necessary Existence is characterized by five attributes, which negate that which is unbecoming of it. They are called the negative attributes. They are:

1. Pre-Eternality
2. Post-Eternality
3. Otherness
4. Self-Sufficiency
5. Oneness

Pre-Eternality

Pre-Eternality is the absence of beginning of existence or it is the absence of firstness of existence. God, Exalted be he, has no beginning to his existence.

The Evidence

If God has a beginning He would require a creative agent and likewise his creative agent would require his own creative agent and so on, either in what would constitute infinite regress of causes or that it returns to the first (creative agent). Both continuous circularity and an infinite regress of causes are impossible.

As for the impossibility of continuous circularity, this is due to the resulting contradictions and inconsistencies. An example of that being in the proposition 'Zaid creates 'Amr and 'Amr creates Zaid'. Thus Zaid exists prior to 'Amr by virtue of the fact that he created him. He also comes in existence after 'Amr due to him being a creation of 'Amr. The same applies to 'Amr who exists prior by virtue of him being the creator, as well as coming after because he was created. One thing cannot be an antecedent and come after simultaneously because it is an unacceptable contradiction. Therefore continuous circularity is impossible.

An infinite regress of causes is impossible due to it also resulting in the co-existence of opposites. For if we were to imagine that this world was contingent upon the existence of a prior world which in turn was contingent upon a prior world and so on in the direction of past infinity, then you would say that the non-existence of each of these temporal beings is prior to it. Thus their being in a state of non-existence is pre-eternal. Thus were there to be an infinite regress of existent causes it would that its existence would co-exist in pre-eternality with its non existence, which is impossible. Thus an infinite regress of causes is impossible then Pre-Eternality is affirmed as an attribute of God, the Most High, who said, ***"Have they not seen how God originates creation, then brings it back again? Surely that is an easy matter for God."*** He, Transcendent is He, said ***"and god created you and what you do."*** And He, the Most High, said, ***"It is He who created for you all that is in the earth."***

Post-Eternality

Post-Eternality is the absence of finality of existence. Thus God, the Most High, is the One who has no end to his existence.

The Evidence.

If god, Exalted be He, had an end then non-existence would then be possible for Him and if non-existence was possible for Him then it would follow that Pre-eternality would be impossible as once possibility is affirmed it is affirmed both before and after. However, Pre-Eternality has rendered impossible antecedent non-existence. Thus the permissibility of non-existence has been negated, period. God, the Most High said, “*All things perish, except His Face. His is the judgment, and unto Him you shall be returned.*”

Otherness

Otherness is the absence of any similarity to temporal being. Meaning that there is nothing that resembles He, the Most High, in any shape or form.

The Evidence.

It has been established that the world, which means everything other than god, the Most High, can be reduced to bodies and accidents. It has subsequently been proved in the chapter on Existence that both bodies and accidents are temporal in nature since they exist after having not existed. It has also been established that He, the Most High, is Pre-Eternal, there being no beginning to His existence. Likewise, He is Post-Eternal, there being no end to his existence. This implies that He is not preceded nor followed by non-existence. Thus it concludes the necessity of God, the most High, completely contrasting the entire corpus of created existence. This is due to the fact that temporal beings are by necessity subject to prior pre-eternal nonexistence, whilst being subject to a state of non-existence after having once existed is conceivable for them. However, both pre-eternality and post-eternality are necessary for God, the Most High. He says, ***“Like Him there is naught; He is the All-hearing, the All-seeing.”***

Self –sufficiency

Self-sufficiency is absolute independence from both location and specifier. This means that God, Exalted be He, is not an attribute as some Christian sects as well as the Batiniyaa erroneously claim. Rather He is an essence.

The Evidence

Assuredly, God is characterized by entitative attributes as will be clarified. Whoever is characterized by entitative attributes is an essence by virtue of the impossibility of attributes being characterized by attributes. However, His Essence is in no way similar to created essences. Thus he is in no need of one that determines His existence over non-existence, as He, exalted by He, is Pre-eternal and Post-eternal as was decisively clarified in the chapters on Pre-eternality and Post-Eternality. This is contrary to the essences of created beings, which are temporal and in a state of annihilation as was clarified in the chapter on Existence. Therefore self-sufficiency is necessary for God. He, the Sublime, the Most High, said, ***“O men, you are the ones that have need of God; He is the all-sufficient, the All-laudable.”***

Oneness

Oneness is the absence of multiplicity. Meaning that God is One, there is no parallel for Him in His essence, His attributes or in His actions. As for the oneness of His essence, this negates God being composed of parts as well as having partner.

The oneness of the Divine attributes negates anyone possessing attributes that resemble God's attributes. May He be exalted. Thus, no one has power similar to His power or knowledge that resembles His knowledge. It also negates God having two of the same attributes; rather He has a single attribute of power by means of which He has power over His entire creations. He has a singular attribute of knowledge, not even an atoms weight in the heavens or on the earth larger or smaller, escapes Him.

As far as the oneness of the Divine actions they negate anyone acting in a similar manner to that of the divine actions, such as the creative divine act, subsistence, giving life, and causing death. It also negates anyone assisting or helping him in the performance of any of the Divine Acts.

The Evidence

If there were two gods, they would either both have to agree or disagree. Agreement would either be necessary or impossible. It cannot be necessary due to the necessity of God's Omnipotence extending to the entire corpus of possible being. Now, from the distinguishing characteristics of god is that He must possess the attributes of extraordinary vainglory and utmost degree of demonstrative power. Thus, if the two gods, as described, decided to agree upon one of them possessing dominion over the earth, with the other having dominion over the heavens, or that one would have absolute control over man and animals whilst the other would control plant life and inanimate objects, then, if this was necessary agreement, such that it is impossible for either one to disagree, then this god would in fact be overcome, compelled and humiliated. And as it has been previously stated that it is impossible for either one to disagree, then this god would in fact be overcome, compelled and humiliated. And as it has been previously stated that a true God's omnipotence must have universal application. And it will be stated that He wills and selects, whatever He wills is and that He does not will is not. Therefore it is impossible for such an agreement to be necessary.

If the agreement is permissible then it is said whenever agreement is permissible it follows that disagreement is likewise permissible.

If there were two gods who fell into disagreement, such that one decided to create the world whilst the other decides to keep it in non-existence, if both of them were to execute their desires it would constitute the meeting of opposites, that being the worlds existence and its non-existence, which is an obvious impossibility.

If both of their desires were not executed then the world would not exist, however it does! If only one of them were able to execute his desire whilst the other lay incapacitated then the one who executed his want is God! As opposed to the other who is an overcome, compelled and humiliated temporal being, not a creator. God, the Most High says, ***“Why, were there gods in earth and heaven other than God, they would surely go to ruin; so glory be to god, the Lord of the Throne, above all they describe!”*** He also said, ***“God has not taken to Himself any son, nor is there any god with Him; for then each god would have taken off that He created and some of them would have risen up over others; glory be to God, beyond that they describe, who has knowledge of the Unseen and the Visible, high exalted be He, above that they associate!”***

The Entitative Attributes

They are:

1. Omnipotence
2. Will
3. Omniscience
4. Life
5. Hearing
6. Sight
7. Speech

Omnipotence

Omnipotence is an existential attribute that subsists in the essence of God, the most High, that lends itself to the creation or annihilation of anything within the realm of possibilities, in accordance with divine will.

The Evidence

If God, the Most High, was not omnipotent then He would be impotent, and if He was impotent then the world would not exist at all. However it exists! Thus, impotence is disproved and Omnipotence becomes an established fact. He, the Most High, says, ***“Surely in the creation of the heavens and the earth and the alternation of night and day and the ship that runs in the sea with profit to men, and the water God sends down from heaven therewith reviving the earth after it is dead and His scattering abroad in it all manner of crawling thing, and the turning about of the winds and the clouds compelled between heaven and earth- surely there are signs for a people having understanding.”***

Assuredly, Omnipotence extends to the entire corpus of possible being for it lends to a single being then by extension it would lend itself to the entire corpus of possible beings due to the existence of exact equivalence between them and the absence of preponderance thereof. For all possible beings have exact equivalence in respect to their acceptance of attributes such as them being composite bodies and their acceptance of accidents. Thus, if Omnipotence relates to a single possible being, then it is a logical necessity that it relates to the entire corpus of possible being, as mentioned.

Will

Will is the existential attribute that subsists in the essence of God, the Sublime, specifying for possible being some of what is conceivable for it. The meaning of “some” is clarified in a didactic poem that conforms to the poetic meter of *rajz*,

*Possibilities as opposites,
Our existence, non-existence and attributes,
Time, place and direction,
Likewise measured quantity as has been transmitted by trustworthy scholars,*

Thus it specifies for possible being, existence over non-existence. It also specifies it with a specific attribute as opposed to its opposite attribute, such as knowledge as opposed to the preceding time period or one that follows it, or (period) as opposed to the preceding time period or one that follows it, or with a specific place to another and with a specific direction as opposed to another, such as the east as opposed to the west. And also with a specific quantified measurement as opposed to another that is either taller or shorter than it. The opposite applies to all of the aforementioned.

The Evidence.

All possible being possess mutual exact equivalence in respect to their essential attributes. As they are bodies that possess the capacity to accept accidents such as motion, rest, color, locational accidents and so on. For that which is conceivable for one is conceivable for all, and what is necessary for one is necessary for all and what is impossible for one is impossible for all. Thus the peculiarity or particularity in anyone of those beings then is due to the Will of God who does whatever He wills and chooses.

Thus the fluidity of water, solidity of iron, sweetness of sugar, the heat of the fire, the intelligence of men and other properties which God has designated for genus, species and individual member, are by the preponderance of the One who chooses, the Omniscient who designates whatever He wills for whatever He wills. If this were not so then it would be conceivable for iron (in its normal state) to be fluid, for water to be solid and for a man to be inanimate, devoid of intellect, as all of these properties with regards to their essential attributes are conceivable for the entire creation. Therefore these properties that we see in the essence of individual members, the true natures of species and in the characteristics of genres are only the Will of God, the Transcendent the Sublime. He says, “***Thy Lord creates whatsoever He will and He chooses; they have not the choice.***”

The Relationships of Omnipotence and Will

Both Omnipotence and Divine Will do not relate to either what is necessary or to what is impossible, rather they both relate to that which is in the realm of possibility.

Thus Omnipotence possesses seven relationships:

1. **Divine holding:** Which is its relationship to our non-existence prior to our existence.
2. **Divine actuality:** Which is the creative act of God by means of its omnipotence.
3. **Divine holding:** Which is its relationship to an existent thing prior to its annihilation.
4. **Divine actuality:** Which is the annihilation of an existent thing by God by means of it.
5. **Divine holding:** Which is its relationship to our non-existence after our existence but prior to our resurrection.
6. **Divine actuality:** It is our re-creation by God on the Day of Resurrection.
7. **Divine holding:** It is its relationship to our (contingent) existence, post-eternally.

This is in detail. As for generally, it has two relationships: Sufficient pre-eternal and efficient temporal. Efficiency is particular to creation and annihilation. This is due to the fact that the necessary and the impossible are unaffected by nature, effect being existence after non-existence or the reverse. Therefore, the necessary, cannot be non-existent neither before nor after (its existence), likewise the impossible cannot exist, period.

However Divine Will and Omnipotence are effective attributes. Thus if they related to the existence of what's necessary such as the Divine Essence, it would constitute the creation of an already existent thing. Which is impossible and therefore illogical. And if they both related to its annihilation then it would constitute a reversal of reality because the necessary cannot accept non-existence. Thus if it could be annihilated then it wouldn't be necessary. So, if they related to the annihilation of the impossible then it would imply the possibility of annihilating the non-existent, which is impossible. And if they related to its creation then it would be a reversal of reality also, which is impossible as mentioned previously.

Thus, Omnipotence and Divine Will only relate to what is possible. Thus, you now know that the function of Omnipotence and Will of Allah is not to validate the necessary or the impossible. And if Omnipotence and Will did relate to the necessary and the impossible then deficiency and incoherency would occur, as well as unimaginable confusion that experience rejects and is clearly contrary to the dictates of the intellect; that being the negation of Godhood from He who rightfully possesses it, the giving of it to he who is unworthy of it, the reversal of reality, by making the necessary possible, the impossible necessary and the possible impossible and so on in what constitutes unacceptable contradiction. Rather, both absolute perfection and logical necessity is that both Omnipotence and Will are "confined" to their relationship with that which is possible. Therefore, the blatant irrationality is the lot of those who claim that, "If God, the Transcendent, the Sublime does not personally take a wife or a son then he is impotent and impotence is an impossibility. Therefore, it is conceivable that God can take a wife or son." It is obvious that one who holds this erroneous position did not pay attention to the fact that Omnipotence and Will do not relate to the impossible and the fact that they do not relate to the impossible, is perfection in and of itself, so that the aforementioned conflict does not arise. He likewise did not heed the fact that a wife and a son are only indigents who are driven by caprice and are unable, in spite of themselves, to avert it from themselves. Only one, who is essentially deficient, seeking to perfect himself by means of a child who can aid him in the affairs of the world and life etc, would need a child. Transcendent is God, the Omnipotent, above such deficiencies.

Thus, Omnipotence and Will are confined to what is within the realm of possibility. This is what is necessary, with other than that being completely irrational, as it would bring about anarchy, madness and folly within the intelligible realm.

Omniscience

Omniscience is an existential attribute that subsists in the essence of God, the Sublime, through which He manifests existent things in an all-encompassing manner, as they really are, without prior obscurity.

The Evidence

If you saw a piece of calligraphy that was unique in its beauty, arrangement and orthography and then said “Assuredly this piece of calligraphy existed spontaneously without anyone having prior knowledge of it nor an artist who perfected its form,” it would be said that you are a madman. So how about the one who sees the cosmos with its skies, stars, plants, animals, air and seas and likewise its wonders and marvels which exists therein. All with utmost degree of perfection and precision, well ordered, working just as God prescribed for it, performing every aspect of its duties which align the heavens with the lower world which results in accrued benefits and tranquility for creation. Why, were one aspect of the cosmic order to malfunction then these accrued benefits would never be made manifest and the universe would fall into disarray. Is this possible without Omniscience? Transcendent is He above the words of the deluded and the ignorance of the nincompoops. He, the Most High says, “***Shall He not know, who created? And He is the All-subtle, the All-aware.***” He, Transcendent be, said, “***Though art not upon any occupation, neither recitest though any Qur’an of it, nor do you any work, without that We are witnesses over you when you press on it; and not so much as the weight of the any in earth or heaven escapes from the Lord, neither is aught smaller than it, or greater, but in a Manifest Book.***”

The Relationship of Omniscience

Omniscience relates to the necessary, the permissible and the impossible in a revelatory manner, since He, Transcendent be He, knows that He is One and that He has no partners, that He is All-powerful over everything and that He has no partners, that He is All-powerful over everything and that nothing renders Him impotent and likewise(He knows) the remainder of that which is necessary. He knows that a partner is impossible and that it is impossible for him to take unto Himself a wife or a child; Transcendent is He above the claims of liars. He, the Most High, knows the entire cosmos as well as what happens within it.

Life

Life is an existential attribute that subsists in the essence of God, the Sublime, such that it allows the one in whom it subsists to be intelligent. It does not relate to anything.

The Evidence

It has been proved that Allah, Transcendent and Sublime is He, is Omnipotent. Omnipotence pre-supposes Will that preponderates acts and through it is manifested the divine act thereof. Will cannot specify or preponderate without knowledge. Therefore, the attributes of Omnipotence, Will and Omniscience pre-supposes Life, which is logical pre-condition for their affirmation. Absolute unequivocal proofs have been established as a means of affirming the attribute of Life, which by extension affirms Life. Allah, the Sublime, says, “***God there is no god but He, the Living, the Everlasting.***”

Hearing, Sight and Speech

Hearing and Sight

Hearing and Sight are two existential attributes that subsists in the essence of God, the Most High, through which He unveils every existent of things. Hearing and Sight only relate to existent things, regardless of whether they are Pre-eternal or temporal. They do not relate to that which does not exist, regardless of whether such non-existence is impossible or permissible.

Speech

Speech is an existential attribute that subsists in the essence of God, the Most High, free from syntactic precedence and delay and from morphological soundness and weakness. The attribute of Speech semantically relates to that which is necessary, permissible and impossible which is contrary to Omniscience, as it relates to them in a revelatory manner.

Transmitted proofs are the basis for the aforementioned attributes. Allah, the Sublime, says, "***Like Him there is Naught; He is the All-hearing, the All-seeing.***" He, the Most High, says, "***and unto Moses God spoke directly.***" He, the Most High, says, "***Surely, I shall be with you, hearing and seeing.***" Also, if He did not possess these attributes then He would possess their opposites, which are deafness, dumbness and blindness, which are clear deficiencies. Deficiency is impossible for God by the dictates of the aforementioned proofs of Pre-Eternality and Post-eternality.

What proceeded was a detailed exposition of those attributes that are necessary for God, the Sublime. As for generally, all possible perfections is necessary for God, the Sublime.

The Entitative related Attributes

The Entitative Related Attributes are seven;

1. *He is omnipotent*
2. *He wills*
3. *He is omniscient*
4. *He is alive*
5. *He hears*
6. *He sees*
7. *He Speaks*

These attributes are known via the proofs and relations mentioned in the aforementioned section on the Entitative Attributes.

Impossibilities

You are aware that twenty attributes are obligatory for God, the Sublime, and now you will know that there are twenty attributes that are impossible, in detail. They are the opposite of the necessary attributers. As for in general, all possible deficiency is impossible for the Creator, whilst all possible perfection is obligatory for Him.

Non-existence, temporality and finitude or existence are the impossible contraries of Existence, Pre-eternality and Post-eternality. The proofs the necessity of Existence, Pre-eternality and Post-eternality have been mentioned previously in their relative chapters and they are a surety as it pertains to the repudiation of the three aforementioned impossibilities. Thus there is no need to repeat such proofs.

Similarity to temporal being is an impossible contrary of the Otherness. Similarity is realized via ten things;

1. *Materiality*
2. *Accidental Qualities*
3. *Constraints of Time*
4. *Constraints of Place*
5. *To be in a direction*
6. *To possess a direction*
7. *Paucity*
8. *magnitude*
9. *Ulterior motive behind the divine act*
10. *Or the divine judgment*

These ten are impossible for God, the Sublime, as they are attributes of temporal being.

1. Materiality

Materiality is impossible by virtue of the fact that a body is either in motion or at rest and observation affirms temporality for both motion and rest. That which is in a state of interdependence with that which is temporal, with it being rationally impossible to separate them, would likewise be temporal. However, it has been affirmed that God, the Sublime, is Pre-eternal, thus the materiality of God, the Sublime, is impossible.

2. Accidentality

Accidentality is impossible, as accidents such as colors, locational accidents, tastes and smells and other such quantities and qualities are temporal by objective observation. God, the Sublime, the transcendent, has established unequivocal proof for the necessity of both his Pre-eternality and Post-eternality, as clarified in the chapters on Pre-eternality and Post-eternality. Thus, God being an accident has been disapproved.

3. Constrains of Time.

Constraints of time are impossible due to time being tantamount to the periodic movement of celestial bodies according to the philosophers. However, the People of the Sunnah say, "Assuredly, time is tantamount to the comparison of an imaginary, re-occurrence with a known re-occurrence which removes ambiguity." Both of these re-occurrences as well as the comparison between them are temporal as is subtlety implied in the word re-occurrence, for it signifies temporality. Likewise the motion of a celestial body is temporal as clarified in the aforementioned proofs in the chapter on Existence. There fore, it is impossible for God, the Sublime, to be constrained by time as the proof for the necessity of pre-eternality and post-eternality has been established in a prior chapter.

4. Constrains of Place.

Constraints of place are impossible, as that which is located in a place is either in motion or at rest and the impossibility of God, the Sublime, being in either motion or rest has been previously established. It is therefore impossible that God, the Sublime, can be constrained by place.

5 & 6. Direction

It is impossible that God can be in a direction or can possess a direction. For directions – above, under, in front of, behind, on the right and left – can only be imagined and conceived of in relation to a body. However, the proof for the impossibility of materiality in respect to God has been established. Therefore it is inconceivable that God can be in a direction or have a direction.

7 & 8. Quantity

Both magnitude and paucity are impossible for God, as magnitude signifies multiplicity of parts and paucity signifies scantiness of parts, and that which is made up from parts that can be assembled and disassembled is temporal by objective observation. However, unequivocal proofs have been established regarding the necessity of Pre-eternality and Post-eternality, thus magnitude and paucity, in the aforementioned sense, has been negated. As for his statement, “the All-great, the All-exalted” it means the logical outcome of the literal meaning which is greatness. Likewise, any similar ‘obscure’ word that has been transmitted such as the Compassionate, the Merciful (is interpreted in such a manner). Thus, it here signifies its logical outcome, which is the extension of goodness and will to extend it, thereof.

9 & 10. Ulterior Motive.

Ulterior motive, in respect to the divine act and the divine judgment, are impossible for God, the Sublime. Divine acts include such things as creation, taking life and providence, whilst divine judgments include such things as the incumbency of that which is obligatory and the unlawfulness of that which has been prohibited. For an ulterior motive that one who is deficient needs in order to perfect himself. However, utter perfection is necessary for God and deficiency is impossible for Him by the dictates of the two aforementioned proofs in the chapters on pre-eternality and post-eternality. As for the saying of He, the Sublime, “I have not created jinn and mankind except to serve Me” the letter lam is no causative rather it is comparative. Thus it means that “I have not created jinn and mankind except that they are simultaneously encharged, by necessity with worship.

Dependency is the impossible contrary of self-sufficiency. It implies that God is either an attribute that subsists in other than Him or that His essence is dependent upon a specifier or creator. If He were an attribute then it would mean that an attribute is qualified by another attribute, which is impossible due to the resulting contradictions. That being that if the attribute of Omnipotence was qualified by the attribute of Omniscience then it would necessitate that Omnipotence was not Omnipotence, as it is omniscience and likewise that Omniscience was not Omniscience as it is Omnipotence resulting in the necessary statement; ‘Omnipotence and impotence simultaneously co-exist as do omniscience and ignorance and an infinitude of other impossible contraries’. Therefore, it is necessary that God, the Sublime, be an essence characterized by attributes and that His essence be both Pre-eternal and Post-eternal as mention in the section on Self-sufficiency. It is therefore impossible that His essence is dependent upon a specifier. Therefore Self-sufficiency is necessary for Him and dependency is impossible. He, the sublime, says, **“O men, you are the ones that have need of God; He is the All-sufficient, the All-laudable”**.

Multiplicity is the impossible contrary of Oneness. It is impossible in respect to His essence for He has no partner, rather He, Transcendent and Sublime is He, is one in His essence, attributes and His divine acts. The proofs mentioned in the section on Oneness will prove sufficient in that regard.

Impotence is the impossible contrary of omnipotence. For if God was impotent then existent thing would not exist. However, it does therefore impotence is impossible.

Action under duress, heedlessness, absent-mindedness, forgetfulness, and mechanistic and natural cause are the impossible contraries of Will. The proof for the necessity of Will has been discussed in its corresponding chapter. It absolutely negates the possibility of the divine act being due to duress, heedlessness, absent-mindedness, forgetfulness, and likewise it negates that they be due to mechanistic or natural causation. This is made clear upon the understanding that actions are by choice, choice being, that which allows the actor to act or to equally refrain from action, such as the movement of his hand in a specific manner. Likewise, actions are the result of mechanistic causation. Causes are that which by necessity must result from the doer of the act with the non-performance thereof being impossible, such as the rays of light which emanate from the sun, for the emanation of light from the sun is necessary, an act which cannot be forsaken. Likewise, the rotation of a ring upon the rotation of the hand, for it too is necessary and cannot be abandoned. Mechanistic cause does not rest upon the existence of a pre-condition or upon the non-existence of a preventative. Likewise actions are the results of natural causation. Natural causation is that which by necessity must result from the doer of the act dependant upon the existence of a pre-condition and the non-existence of a preventative, such as fire burning. For it is dependant upon for example contact with firewood as well as the wood not being moist. However, the divine act of God is by choice, if He so wills he does and if He doesn't will then he doesn't. It is impossible that God, the Sublime, be the mechanistic or natural cause for the existence of things. This is due to the fact that both the cause and the effect, regardless of whether they are mechanistic or natural, are inter-dependant. Thus, if the causes are temporal then it would conclude the necessity of the effects being likewise temporal and if the causes were pre-eternal it would likewise necessitate that the effects too be pre-eternal. God Transcendent be He, has established unequivocal proof for the necessity of His pre-eternality and post-eternality, as previously mentioned. However, absolute proof has also been established regarding the temporality of the world. Therefore, it is absolutely necessary that this would exist by means of His choice and His will, it consequently being impossible that it be the effect of either mechanistic or natural causation.

Ignorance, probability, doubt, erroneous actions, forgetfulness and anything that is contrary or contradictory to Omniscience are the impossible contraries of Omniscience. How could it be so when the absolute proof for the necessity of His Omnipotence, Transcendent and Sublime be He, has been previously mentioned.

Deafness, blindness and dumbness are the impossible contraries of Hearing, Sight and Speech. However, the Sacred Law has affirmed for God, the Sublime, the necessity of His possessing Hearing, Sight and Speech. Thus, all that is contrary to them has been negated.

The Permissibilities

It is permissible for God, the Sublime, to do anything that is possible and to likewise refrain for its performance thereof. From this category is the seeing of God, in the Hereafter, which is logically possible, and necessary by the dictates of the Sacred Law. God, the Sublime says, **“Upon that Day faces shall be radiant, gazing upon their Lord.”** God related to us the statement of Moses, may God bless him, **“he said, ‘Oh my Lord, show me, that I may behold Thee!’”** Our lieglord Moses, may the peace and blessings of God be upon him, had asked this, and he is a prophet from the resolute ones, with it being impossible that he can be ignorant of that which concerns Godhood. Thus, he asked his Lord to allow him to see Him. God did not say that ‘it is impossible for you to see me,’ however, he made as a pre-condition for his seeing of Him something which is possible which was the mountain remaining firmly embedded in its place. That which has possible pre-condition is also possible. Thus, God said to him, **“but behold the mountain-if it stays fast in its place, then tough shalt see Me.”**

From what is permissible is for God to do what is beneficial and that which is in the best interest. This includes such things as the extension of kindness to His creation, the facilitation of accrued worldly and otherworldly benefits, and the absence of nuisances such as illness. This is contrary to those who hold that that which is beneficial and in the best of interest (of His creation) is necessary for God, the Sublime. If they were correct then tribulations and legal responsibility would not exist. However tribulations, calamities and misfortunes exists. Likewise God has entrusted us with Divine Laws. Assuredly, we observe that God has created poor and sick disbelievers who life a life of misery and die in a stat of disbelief therefore being subject to eternal damnation in the Hereafter. This and it’s like indicate that the aforementioned contrary opinions are in no way necessary for God.

From what is permissible is prophecy and messengership. Prophecy is God revealing to man a Law that must be adhered to. If he is ordered to convey it to others then it constitutes messengership with the one to whom it was revealed being termed a messenger-prophet. Belief in the existence of both messengership and prophecy is obligatory.

Prophecy

The Sending of Messenger-Prophets

It is obligatory for every Muslim to believe that God, the Sublime, has sent messenger-prophets who He has chosen from amongst humanity. He has sent them to mankind as bearers of glad tidings, as warners of impending damnation and as those who clearly articulate what is in their best worldly and otherworldly interest. **“So that mankind might have no argument against God, after the Messenger-prophets;”** That is what is obligatory to believe in, in general

However, there are twenty-five prophets whom particular belief is obligatory. Denial of any single one of them constitutes outright disbelief. They are Abraham, Isaac, Jacob, Noah, David, Solomon, Job, Joseph, Moses, Aaron, Zechariah, John the Baptist, Jesus, Elias, Ishmael, Elisha, Jonah, Lot, Idris, Hud, Shu’aib, Salih, Dhul-Kifl, Adam and our lieglord Muhammad, may Allah’s blessings be upon all of them.

Mankind's Need for Messenger-prophets

In every time and place mankind is in dire need of righteous people who act in accordance with that is in their best societal and individual interest. For if such righteous figures did not exist then mankind would stray into deep ignorance, unable to distinguish between guidance and error nor between that which benefits and that which is harmful.

As for those nations who have been denied such reformers, not having been sent to them men of reflection who may guide them aright, then the sure consequence would be an over indulgence in everything. Thus the rise and fall of nations is undeniably tied to the existence or the non-existence of divine reformers.

That which is Necessary for the Messenger-prophets

The following are necessary in respect to the Messenger-prophets, may the peace and blessings of Allah be upon them;

- *Trustworthiness*
- *Infallibility*
- *Veraciousness*
- *Sagacity*
- *And the conveyance of that which they have been ordered to convey*

Trustworthiness and Infallibility

Trustworthiness is protection of their inward and outward, peace and blessings be upon them, from perpetrating prohibited acts, even if those acts are merely disliked or legally inappropriate. Thus, they are protected, in the outward sense, from adultery, drinking alcoholic beverages, lying and other outward prohibitions. Likewise, they are protected, in the inward sense, from envy, pride, ostentatiousness and other inward prohibitions. It is correct to say that their actions oscillate between obligatory and recommended acts. Therefore, they cannot perpetrate disliked or inappropriate acts. Moreover, they do not even perform permissible acts from the perspective of they being disliked. Thus if they were to commit what seems to constitute such acts then they are in reality sacred legislation, it being, from their perspective, obligatory or recommended. Such as his (peace and blessing be upon him) making the constituent acts of ritual ablution once or twice and him urinating whilst standing up. It is concurred upon that they cannot commit an absolutely prohibited act.

Whatever gives the erroneous impression of disobedience is interpreted in a befitting manner, it being impermissible for one to speak about it in other than the context of reading, except for the purpose of clarification. That which befell Adam is outwardly considered disobedience, as God, Transcendent and Sublime be He, informed us about it in his statement, **“And we have made covenant with Adam before, and he forgot, and we found in him no constancy.”** So, he committed an act of disobedience due to forgetfulness, it thereby being considered apparent disobedience. This is also the case in regards to that, which was perpetrated by the brothers of Joseph, if one adopts the theological position that they were indeed prophets. For verily, what they committed was also apparent disobedience as they were minors beneath the age of legal maturity.

The evidence for the necessity of trustworthiness and infallibility for them is that God, Transcendent and Sublime is He, ordered us to unconditionally adhere to their words, actions and states, and God does not order the performance of that which is forbidden, disliked or legally inappropriate. Thereby, their actions cannot be impermissible, disliked or inappropriate because God, the Sublime, said, **“And he forbids indecency and dishonor.”**

The Theologians have stated that belief in the infallibility of the Prophets and the angels is obligatory. Infallibility, linguistically, *“is absolute protection.”* In theology, it is *“God, the Sublime, preserving a legally responsible person from sin, coupled with the impossibility of its committance.”* It is impermissible for us to request infallibility in the aforementioned theological sense, however, it is permissible for one to request the attainment of its linguistic signification.

The infallibility of Angles is well-known theological opinion. As for their statement, **“Wilt though set there in one who will sow corruption there in and shed blood?”** This is not considered backbiting for the raising of an objection to God; rather it is a mere quest for understanding. That which was transmitted in the story of Harut and Marut, as mentioned by historians, are considered unsubstantiated narratives, moreover, they are considered lies and falsities of the Jews and unfortunately historians followed them in that. It is also related that they (Harut and Marut) were two righteous men that were called angels due to their strong angelic resemblance.

Truthfulness and Sagacity

Truthfulness means their statements correspond to reality. The evidence for the necessity for their truthfulness is that, were they not truthful then it would necessitate God, the Sublime, having lied in His declaration of their truthfulness by means of the Prophetic miracles that effectively allude to the statement, *“My servant is truthful in all that he conveys on my behalf!”*

Sagacity is *“full awareness and absolute discernment in order to engage in debate, and consequently disprove false claims.”* The evidence for the necessity of their sagaciousness, may peace and blessing be upon them, are verses in the Book of God, the Sublime, such as **“That is our argument which we bestowed upon Abraham as against his people”** **“Noah, Thou has disputed with us and make much disputation with us,”** and **“dispute with them in the better way!”** Therefore, whoever is not sagacious, such that he is heedless, would indeed find it impossible to make effective usage of proofs and likewise to dispute effectively.

The Necessity of Conveyance

The necessity of conveying that which they were ordered to convey is self-evident. The evidence for it is that had they concealed a portion of what they were ordered to convey to creation then we, likewise, would be ordered to conceal knowledge.

That which is Impossible for Messenger Prophets

The contraries to the aforementioned attributes are impossible for them. They are treachery, lying, heedlessness, stupidity and the concealment of the slightest portion of that which they were ordered to convey. Since the aforementioned attributes, alongside their respective proofs, are incumbent upon the prophets, peace and blessings upon them, then their contraries are impossible due to the impossibility of the co-existence of opposites.

It is permissible for them, peace and blessings be upon them, to eat, to drink, to engage in permissible sexual intercourse and likewise other human characteristics that do not lead to a subsequent deficiency in their lofty ranks. This would include such things as sickness and brief unconsciousness. As for that which leads to clear deficiency, such as leprosy and blindness and other repulsive elements, they were impermissible for Prophets. Therefore, that which has been related concerning our lieglord, Job, upon him be peace and blessings, is considered false, as well as unsubstantiated. Likewise, whatever is similar to that in nature.

As for absentmindedness, it is impermissible for them in that which concerns conveyed teaching such as their statement “Paradise has been prepared for the pious!” and “the punishment of the grave is obligatory!” However, for the sake of legislation, it (absentmindedness) is permissible for them within the realm of prophetic acts, such as absentmindedness in prayer.

Prophecy is a bounty from God, the Sublime. He bestows it upon whomever He pleases from amongst his servants. It is therefore not acquired, nor by one engaging in specific practices, such as observance of spiritual solitude, worship, and the eating of permissible foodstuffs, as claimed by the philosophers. The difference in opinion between the Muslims and the philosophers concerning the issue as to whether Prophecy is acquirable or not stems from a disagreement as to its meaning. According to the Muslims, prophecy is defined as the beginning of the book, Gods revealing (to man a law that must be adhered to). The philosophers hold the opinion that it is purification and the embellishment of the soul attained through disciplinary measures via ridding the soul of blameworthy qualities and embellishing it with praiseworthy characteristics. Their theory of prophetic acquisition renders permissible the existence of a prophet either after our lieglord Muhammad (peace and blessing be upon him), or alongside him. Consequently, that necessitates denial of the Noble Quran and the prophetic Sunna.

He, the Sublime, says regarding the messenger, “**and The Seal of the Prophets**” and he (peace and blessings be upon him) said, “There is no prophet after me!”. The community having concurred that it is to be taken in the literal sense.

Prophetic Miracles

God assists His prophets and Messenger-Prophets with prophetic miracles, such that he manifests them upon their hands as a means of proving their veracity in their claim to prophecy, messengership and in that which they conveyed on behalf of God, Mighty and Sublime be He. This is due to the fact that they can effectively be translated as the Divine statement “My servant is truthful in all that he conveys on My behalf”

Linguistically a prophetic miracle is derived from the word ‘incapacity’, which is the antonym of capacity. In Theology it is ‘*a suspension of a customary law that is concomitant with a challenge, that being the claim to messengership or prophecy, rendering opposition impossible.*’ Al-Sa’d said concerning its definition, ‘*it is something that is made manifest contrary to customary law, whilst challenged.*’ The specialists have mentioned seven stipulations in that regard;

1. That it is a statement, an action or omission. Such as the Qur’an, the springing forth of water from between his fingers *sala allahu alaihi wa aalihi wasallam* and the non-existence of the burning of the fire in the case of Abraham. This stipulation excludes pre-eternal attributes such as his statement, “the sign of my truthfulness is that God is characterized by the creative attribute.”
2. That it is a suspension of a customary law, that being what people have become accustomed to and expect to take place time after time. This excludes customary events such as his statement. “the proof of my truthfulness is that the sun will rise from where it rises and it will set from where it sets!”
3. That is manifested on the hand of someone who stakes a claim to prophecy or messengership. This excludes the following
 - *A saintly miracle; this appears at the hand of a servant possessing the outward signs of piety.*
 - *A common miracle; this appears at the hand of a laity as a means of averting adversity from them.*
 - *A delusive miracle; this appears at the hand of a wrongdoer as a means of deceiving and deluding them*
 - *A contemptuous miracle; this appears at the hand of a wrongdoer in order to render him false. Such as the like of what happened to Musailima, the Liar, when he blew spittle into the bad eye of someone who was blinded in one eye, only for the other good eye to be affected with blindness.*
4. That this be concomitant with the claim to prophecy or messengership, either virtually, such that there is a brief delay, or in actuality. This excludes a pre-prophetic miracle that happens prior to prophecy or messengership as a means of laying the foundation for it. Such as the clouds casting shade upon him, *sala allahu alaihi wa aalihi wasallam*, prior to him being sent.
5. That it is in concordance with his claim. This excludes that which contravenes it, such as if he said, ‘the sign of my veracity is the splitting of the sea,’ thereby the mountain is cleft asunder.
6. That it doesn’t deny him. This excludes such as his statement, ‘this rock’ or ‘this animal will declare my veracity!’ however, it declares that he is a liar, a fabricator regarding his prophetic claim.
7. That it is impossible to oppose. This excludes magic and likewise trickery, which is a sleight of hand, such that something appears to be real but in reality it is not, as was the case with the snakes.

Some of them have added an eighth (stipulation) that it does not take place at a time when miracles are commonplace, such as the time when the Sun will rise from the West. This excludes that which the Anti-Christ performs, such as the sky raining when he orders it to and the earth bringing forth vegetation on being ordered.

Someone whose the various categories of customary suspensions in a poetic manner, He said,

Whenever you see something that suspends customary law,

Then it is a prophetic miracle, so long as a prophet worked it,

However, if he worked it prior to his prophetic characterization,

Then call it a pre-prophetic miracle, adhere to narrations of the folk,

If, one day it appears at the hand of a saint, then indeed it is,

A saintly miracle as classified by the speculative theologians,

If it appears at the hands of one of the laity,

Then label it as a common miracle, as it has become to be known,

And from a wrong doer if it agrees with his desire,

It is called a delusive miracle, as what was settled upon,

Otherwise, according to them, it is known as a contemptuous miracle,

Thus, completes the categories, according to those who have passed the test.

Eschatology

The Punishment and the Felicity of the Grave

The punishment of the Grave

Its attribution to the grave is only due to normal custom, but in actuality, every deceased person whom God, the Sublime, decides to punish is punished, regardless of whether he is buried or not. This is also the case even were he to be consumed by beasts or cremated such that he is reduced to ashes scattered in the wind.

The true scholars have concurred that both the body as well as the soul are the object of punishment and the at punishment is reserved for the disbeliever, the hypocrite and the disobedient believers. Punishment is perpetual for the former two categories, whilst temporary for some of the disobedient believers. Compression is a manifestation of the punishment of the grave, (i.e., the convergence of its both sides.) such that the ribs of the one punished become at variance with one and other.

Nobody, not even minors, are safe from it, irrespective of whether they are righteous or evil. This is with the notable exception of the prophets, Fatimah bint Asad, wherever reads the Chapter of Ikhlas on his deathbed and whoever reads the chapter of Tabarak every night. Had anyone been saved (from such a tribulation) then it would have been Sa'd bin Mu'adh the one whose death caused the throne of the Beneficent to shudder, as related in the sound narration.

The Felicity of the Grave

This is solely for the believer, as related in various texts that are of an unequivocal nature. An example of this is that the grave will expand for the believer for as far as the eye can see, whilst enjoying the delights of the Paradise until the Last Moment falls.

The following are some of the relevant texts transmitted in both the Book, as well as the Sunna;

The five have related, on the authority of al-Bara', that the Prophet, peace and blessing be upon him, said, *"When the believer is sat up in his grave he will be summoned, thereby declaring witness that there is no God but God and that Muhammad is God's messenger-prophet. This is the meaning of His statement, **"God confirms those who believe with the firm word, in the present life and in the world to come;"** He, the sublime says, **"and there encompassed the fold of the Pharaoh the evil chastisement, the Fire, to which they shall be exposed morning and evening; and on the day when the Moment is come: 'Admin the fold of the Pharaoh in to the most terrible chastisement!"***

It has been related by Ibn Abi Shaiba and Ibn Maja, on the authority of Abu Sa'id al-Khudri, who said, 'I heard God's Messenger-Prophet, peace and blessings be upon him, say,' *"God will unleash ninety-nine dragons upon the disbeliever in his grave. They will bite him until the Last Moment falls. Were one of the dragons to blow upon the earth, no vegetation would grow!"*

The Resurrection

The resurrection is tantamount to coming to life of the dead and thereafter, being brought forth from their graves after the gathering of their original constituent parts.

The gathering is tantamount to them being driven, in their entirety, to the place where they will stand before God, the Mighty, the Sublime. There is no difference in that respect, between those who receive recompense, they being humans, jinns and angels, and between those who are not recompensed such as animals, according to the correct opinion as stated by critical theologians. The verses that allude to this are numerous. The sublime said, **“But how will it be, when we gather them for a day whereon is no doubt, and every soul shall be paid in the full what it has earned, and they shall no be wronged?”** And His statement, the Sublime, **“God, there is no God but He. He will surely gather you to the Resurrection Day, no doubt of it. And who is truer in tidings than God?”**

The Weighing and the Balance

It is obligatory to believe in both the weighing as well as the Balance. The weighing is the weighing of the actions of the servants.

The balance is singular, according to the strongest opinion. He, the Sublime, says, **“The weighing that day is true; he whose scales are heavy, they are the prosperers, and he whose scales are light, they have lost their souls.”** He, the Sublime, says, **“And We shall set up the just balances for the Resurrection Day.”**

The Question, the Life Pool and the Bridge

Unequivocal proofs have indicated their existence. The Bridge is a pass that extends over the topmost part of Hell-Fire. It is finer than a strand of hair and sharper than a sword. The people of Paradise will successfully cross it, whilst it will cause the feet of the people of the Fire to slip. He, the sublime says, **“Not one of you there is, but he shall go down to it; that for they Lord is a thing decreed, determined.”**