

'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 يأمر بالفسحشاء ولا يرضى

٩ دخل على الصاحب ابن عباد وعنده الاستاذ ابو اسحق الاسفرائني فلما رأى الاستاذ قال سبحان من تنزه عن الفسحشاء فقال الاستاذ على الفور سبحان من لا يجري في ملكه الامايشاء 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 عسيان 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 لمعبد 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 بنفي 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 والالجاه وحين سئلوا عن معناها تجيبوا فقال العلاف * ونعلم * خلق الایمان في المباد 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 اعماماً 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

**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

PROOFS

وَمَا خَلَقْتُ الْإِنْسَ إِلَّا لِيَعْبُدُونِ

‘And I have not created mankind or jinn except to worship Me.’ (Quran 51:56)

‘This means, “except to know Me.”’—Ibn ‘Abbas

BLIND-CONFORMISM

1. Blind-conformism is allowed and there is no blame if a) the beliefs are congruent with the truth, and b) the blind-conformist has conviction, such that if the one he or she blindly followed were to abandon the faith, the blind-conformist would not leave it.
2. Blind-conformism is unlawful (haram) for one who has the ability to reflect on the rational proofs, and is allowed for one without the ability to reflect.
3. The blind-conformist is a disbeliever (kafir) if he has the ability to reflect on the rational proofs.
4. There is no such thing as a blind-conformist in *Aqida*, because if challenged, the believer could provide answers, however simple they might be.
5. Unquestionably following the Quran and Sunna is not called blind-conformism.

WHY RATIONAL PROOFS?

-To avoid circular arguments-

A: A proof must be mentioned in the Quran to be valid.

B: If you can't know if a proof is valid or not unless it is stated in the Quran, then how do you prove that the Quran is true?

A: The proof is stated in the Quran.

B: Fine, but when you want to establish the Quran is correct, you will need to show a valid proof, and you are saying that valid proofs cannot be known except from the Quran. **This means there is no way of knowing that the Quran is valid except by knowing that the Quran is valid.**



- 1] What takes one out of blind-conformism?
- 2] What constitutes knowing the proofs?
- 3] What does valid blind-conformism look like, according to those who allow it?
- 4] What does invalid blind-conformism look like?

A BASIC PROOF

‘Abd al-Malik b. Qurayb al-Asma’i (d. 122 AH), one of the early master Arabists and one of the leading grammarians of his time, reported that he asked a Bedouin Arab, ‘How have you come to know your Lord?’ The Bedouin replied, **‘Camel droppings point to a camel, and footprints point to a traveler—so does not the heavens filled with constellations and the earth with its valleys and passes not point to the Benevolent and All-Aware [Allah]?’**

IBRAHIM'S PROOF

‘And thus We showed Ibrahim the kingdom of the heavens and the earth, so that he might become one of those endowed with certitude. Then, when the night outspread over him, he beheld a star, and said: “Is this my Lord?” But when it set, he said: “I do not love that which sets.” Then, when he beheld the moon rising, he said: “Is this my Lord?” But when it set, he said: “Were that my Lord did not guide me, I surely would have become among the people who have gone astray.” Then when he beheld the sun rising, he said: “Is this is my Lord? This is the largest.” Then, when it set, he said: “O my people! Most certainly I disavow those whom you associate with Allah in His divinity. Behold, I have turned my face in exclusive devotion to the One Who originated the heavens and the earth, and I am certainly not one of those who associate others with Allah in His divinity.”’

THE COSMOLOGICAL PROOF

Premise 1: The universe is made up of things whose existence is not necessary.

Premise 2: These things are merely possible.

Premise 3: From premise 1 and premise 2 it follows that the universe is a *possible existence*.

Conclusion: It follows that the universe requires an agent to bring it into existence.

Premise 4: If that agent (that we will call “A”) is also possible (like the universe), then it will require another agent (that we will call “B”) to bring it into existence. If agent “B” is also possible, it will require another agent (that we will call “C”) to bring it into existence—this will go on and on into infinity, which we call infinite regress.

Premise 5: Infinite regress is rationally impossible.

Conclusion: Therefore, there must be an agent whose existence is necessary, and we call that agent Allah.

BREAKDOWN

- 1) Things that undergo change must have a starting point in time.
- 2) The universe is constantly undergoing change (e.g., expansion, supernovas, celestial body motions, etc.)
- 3) Therefore, the universe must have had a starting point in time.
- 4) Things that have a starting point in time need a preceding cause to bring them into existence.
- 5) Therefore, the universe must have had a preceding cause.
- 6) If Allah had a beginning in time, He would need a preceding cause to bring Him into existence (as all things that start in time need preceding causes).