

THEOLOGICAL GEMS IN
CLARIFYING ISLAMIC DOCTRINE

Theological Gems

IN CLARIFYING ISLAMIC DOCTRINE

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ISBN: 237-0-000-40383-4

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Cover design & typesetting by Etherea Design

Cover photo by Annie Pratt

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Author's Introduction

Praise belongs to Allah and may Allah send blessings and peace upon our master Muhammad, his family, and his companions.

After compliments, I begin: This is a treatise that comprises of important issues in the science of scholastic theology, easy for minds to approach. I made it according to the question and answer method, and was lenient with its phrases in order to make it easy for students.

Introduction

It comprises of three¹ issues:

Q1: What is the meaning of Islamic doctrine?

A1: Islamic doctrine is the principles that the people of Islam believe in i.e., they have conviction in their correctness.

Q2: What is the meaning of Islam?

A2: Islam is confirmation with the tongue and belief in the heart in all that our prophet Muhammad ﷺ came with is truth and reality.

Q3: What are the pillars of Islamic doctrine i.e., its foundation?

A3: The pillars of Islamic doctrine are 6 things; belief in Allah ﷻ, His angels, His books, His messengers, The Final Day, and Fate.

¹ This is how it is mentioned in the print of Ibn Hazm publishing house, in other prints “four” is mentioned.

Discussion One

REGARDING BELIEF IN ALLAH ﷻ

Q1: What is the method of belief in Allah ﷻ in general?

A1: It is that we believe that Allah ﷻ is attributed with all attributes of perfection, and He is free from any attributes of deficiency.

Q2: What is the method of belief in Allah ﷻ in detail?

A2: It is that we believe that Allah ﷻ is attributed with existence, eternity, permanence, difference to originated beings, self-sufficiency, oneness, living, knowledge, power, will, hearing, seeing, and speaking.

Q3: What is the method of belief in the existence of Allah ﷻ?

A3: It is that we believe that Allah exists, that His existence is intrinsic not by means of something else, and that His existence is necessary, it cannot be overcome by nonexistence.

Q4: What is the method of belief in Allah's ﷻ eternity?

A4: It is that we believe that Allah is eternal. What we mean is that He existed before everything, that He was not non-existent at any time period, and that His existence has no beginning.

Q5: What is the method of belief in Allah's ﷻ permanence?

A5: It is that we believe that Allah ﷻ is permanent, that His permanence has no end, that by no means does He fade away, and it cannot be overcome by nonexistence.

Q6: What is the method of belief in Allah's difference to originated beings i.e., created beings?

A6: It is that we believe that nothing resembles Allah ﷻ; not in His essence, His attributes, or actions.

Q7: What is the method of belief in His essence's difference to originated beings ﷻ?

A7: It is that we believe that the essence of Allah ﷻ does not resemble anything of created beings in any shape or manner. Thus, all that you see or crosses your mind, then Allah is unlike it. *"There is nothing like Him"* [Al-Shūrā 11]

Q8: What is the method of belief that His attributes ﷻ are different to the attributes of originated beings?

A8: It is that we believe that Allah's knowledge ﷻ, does not resemble our knowledge, that His power does not resemble our power, that His will does not resemble our will, that His living does not resemble our living, that His hearing does not resemble our hearing, that His seeing does not resemble our seeing, and that His speech does not resemble our speech.

Q9: What is the method of belief that the Lord's actions ﷻ are different to the actions of originated beings?

A9: It is that we believe that the Lord's actions ﷻ do not resemble the actions of any thing that exists because the Lord ﷻ does things without any intermediary or tool, *"Indeed His command if He wants a thing is that He says to it 'Exist!' then it exists"* [Yā-Sīn: 82], and that He does not do anything out of His need for it, and that He does not do anything in vain (i.e., without benefit) because He is wise ﷻ.

Q10: What is the method of belief in His self-sufficiency ﷻ?

A10: It is that we believe that Allah ﷻ does not need anything whatsoever. Thus, He does not need a place, a locus, or anything from created beings whatsoever. Therefore, He is the one who is independent of everything and everything is in need of Him ﷻ.

Q11: What is the method of belief in Allah's living ﷻ?

A11: It is that we believe that Allah ﷻ is living and His living ﷻ does not resemble our living because our living is via intermediaries such as the circulation of blood and breathing whereas Allah's living ﷻ is without the intermediary of anything and it is eternal and permanent, nonexistence and change cannot overcome it whatsoever.

Q12: What is the method of belief in the oneness of Allah ﷻ?

A12: It is that we believe that Allah ﷻ has no partner, parallel, comparison, opposite, or adversary.

Q13: What is the method of belief in Allah's knowledge ﷻ?

A13: It is that we believe that Allah ﷻ is attributed with knowledge and that He knows everything. He knows the inner and outer of every single thing. He knows the number of the grains of sand, the number of the drops of rain and the leaves of the trees. He knows what is secret and what is yet more hidden, no secret remains hidden from Him. He knows things eternally before their existence.

Q14: What is the method of belief in Allah's power ﷻ?

A14: It is that we believe that Allah ﷻ is attributed with power and that He has power over all things.

Q15: What is the method of belief in Allah's will ﷻ?

A15: It is that we believe that Allah ﷻ is attributed with will and that He is willing, nothing occurs without His will, thus anything He willed existed and anything He did not will cannot exist.

Q16: What is the method of belief in Allah's hearing ﷻ?

A16: It is that we believe that Allah ﷻ is attributed with hearing, and that He hears everything whether it is silent or loud. However, His hearing ﷻ is not like our hearing because our hearing is by means of the ear and His hearing ﷻ is without the means of anything.

Q17: What is the method of belief in Allah's seeing ﷻ?

A17: It is that we believe that Allah ﷻ is attributed with seeing and that He sees everything. He even sees the black ant on a dark night and what is smaller than it. Nothing on the face of the Earth and in its inner core or above the sky and below it is hidden from His sight. However, His seeing ﷻ is not like our seeing because our seeing is by means of the eye and His seeing ﷻ is without the means of anything.

Q18: What is the method of belief in Allah's speech?

A18: It is that we believe that Allah ﷻ is attributed with speech, and that His speech does not resemble our speech because our speech is created in us and is by the means of a tool consisting of a mouth, tongue, and lips, and His speech is not like that.

Q19: Inform me of the impossible attributes that the Lord ﷻ is not attributed with.

A19: The impossible attributes in relation to Allah ﷻ i.e., those that it is not feasible for Allah to attributed with, are: Non-existence, origination, annihilation, resembling originated beings, having a need for other than Him ﷻ, the existence of a partner, incapacity, compulsion i.e., the occurrence of something without His will, ignorance, and whatever resembles these things. The impossibility of Him being attributed with them is only because they are attributes of imperfection and the Lord ﷻ is not attributed except with attributes of perfection.

Q20: Inform me of those things which their occurrence from the Lord ﷻ is possible?

A20: They are the doing or abandoning of all possibilities, like Him making a person rich or poor, healthy or sick, and whatever resembles these things.

Q21: What is intended by “mounting” in His saying ﷻ “The Most Merciful mounted the Throne” [Ṭā-Hā: 5]?

A21: The intent is a “mounting” that is befitting the majesty of the Most Merciful ﷻ. Thus, the “mounting” is known², and the manner is unknown³. His mounting upon the Throne is not like the mounting of a person upon a boat, or upon the back of an animal, or a bed for example. So whoever imagines this then he is from those who have been overpowered by delusion because he has likened the Creator to created beings in spite of it being established rationally and scripturally that there is nothing like Him. So, just as His essence doesn’t resemble the being of any of the created beings, likewise, what is attributed to Him ﷻ does not resemble anything which is attributed to them.

Q22: Are two hands or eyes and so on ascribed to Allah ﷻ?

A22: The ascribing of a hand to Allah ﷻ has been mentioned in the Almighty Book in His saying (majestic is His affair) “*The hand of Allah is above their hands*” [Al-Faḥ: 10] two hands in His saying ﷻ “*Oh Iblīs! What prevented you from prostrating to that which I created with both of my hands?*” [Ṣād: 75] and His eyes in His saying ﷻ “*And wait patiently for the judgement of your Lord because indeed you are in our eyes*” [Al-Ṭūr: 48] all with the exception that it is not permissible to ascribe to Him except that which He has ascribed to Himself in His revealed book, or that which His delegated Prophet has ascribed to Him.

Q23: What is intended by “hand” here?

A23: The intent by “hand” here, likewise “eyes” is a meaning that is befitting His majesty ﷻ. Thus, everything that is ascribed to Him ﷻ is not similar to that which is ascribed to any of the created beings.

2 Scripturally.

3 It would have been more appropriate to say: “The manner is inconceivable” because manner is related to created beings. Indeed, “how,” “when,” and “where,” do not apply to Allah because He is not restricted to matter, time, or space which are all from amongst His creations and He does not resemble any of His creation.

Whoever believes that He has a hand like the hand of one of them or likewise an eye, then he is from those who have been overpowered by delusion because He has likened Allah to His creation and there is nothing like Him.

Q24: Who is what I mentioned about the meaning of “mounting,” “two hands,” and “eyes” attributed to?

A24: It is attributed to the majority of the early generations. As for the later generations, most of them interpret “mounting” as “taking possession,” “hand” as “blessing” or “power,” and “eyes” as “protection and guardianship.” This is due to the presumption of many of them that if they are not interpreted and averted from their apparent meaning they will give the impression of anthropomorphism⁴. Both groups agreed that the anthropomorphist is misguided, and others say “They only give the impression of anthropomorphism if the intellect or scripture didn’t indicate deanthropomorphism, so whoever anthropomorphises, then it came from himself.”

Q25: How do we establish something and then say, “The manner regarding it is unknown?”

A25: This is not considered strange since we know that our own beings are attributed with attributes like “knowledge,” “power,” and “will,” bearing in mind that we don’t know the manner of the existence of these attributes in them, rather, we hear and see yet we don’t know the manner of the occurrence of hearing and seeing, rather, we speak and we don’t know how that speech emanated from us. So if we know something of it, then many things are hidden from us and there are innumerable examples similar to it. Thus, if this is regarding what is ascribed to us, then how about that which is ascribed to Him ﷻ?!

Q26: Which of the two schools is preferable?

4 The attribution of human characteristics or behaviour to a god, animal, or object.

DISCUSSION ONE

A26: The school of the early generations is preferable because it is safer and wiser. As for the school of the later generations, it is okay to adopt it when necessary and that is when it is feared that some people will fall into an abyss of anthropomorphism if those words are not interpreted⁵. So they are interpreted for them with an interpretation that is acceptable in common language.

⁵ As is the case in our times. Rather, this school is highly encouraged to be adopted in our times due to the lack of linguistic understanding.

Discussion Two

REGARDING BELIEF IN THE ANGELS

It covers 3 issues:

Q1: What are the angels?

A1: They are ethereal bodies created from light, they don't eat or drink, they are honoured servants, and they never disobey Allah's command but do as they are ordered.

Q2: Can humans see the angels?

A2: Humans (except the prophets) do not see the angels if they are in their original forms because they are ethereal bodies, just as they don't see air although it is a body that fills up space because it is ethereal. However, if they take the form of a corporeal body (such as a human being) then they can see them. The prophets' seeing of them in their original forms is a particularity that they have been endowed with for the acquisition of religious affairs and legal rulings. The presence of bodies amongst us that we don't see with the eye is not considered as strange. However, as usual, what brings it closer to the mind and removes obscurity from it is that there are many bodies (living and non-living) that the sight does not perceive, and if it wasn't for the telescope we would believe that they have no substance or trace. Just as it is not considered strange the particularisation of some people with the vision of things that other sights cannot perceive, so in the

variation of sights (in respect to power and weakness of perception) is an admonition for people of deep insight.

Q3: What are the tasks of the angels?

A3: Some of the angels are messengers between the Lord ﷻ and His prophets and messengers, some of them are guardians over mankind, some of them are those who record the actions of mankind, good or bad, some of them are those who are in charge of Heaven and its bliss, some of them are in charge of Hell and its punishment, some of them are the bearers of the Throne, and some of them are those who are taking care of the concerns and interests of mankind and so forth from whatever they have been ordered to do.

Discussion Three

REGARDING BELIEF IN HIS BOOKS ﷻ

Q1: What is the method of belief in Allah's books ﷻ?

A1: I believe that Allah ﷻ has books that He revealed to His prophets and clarified His command, prohibition, promise, and threat in them. They are the literal word of Allah ﷻ that manifested from Him by word without any manner and He revealed them via revelation. From amongst these books are: The Torah (*al-Tawrah*), the Gospel (*al-Injil*), the Psalms (*al-Zabūr*), and the Quran.

Q2: What is the method of your belief in the Torah?

A2: I believe that the Torah is a book from the books of Allah ﷻ. He revealed it to His “Addressed One” Moses ﷺ and that it was for the purpose of clarification of legal rulings and sound acceptable beliefs, the announcement of the appearance of a prophet from the tribe of Ishmael (which is our Prophet ﷺ), and indication that he⁶ brings a new legislation that guides to the “Abode of Peace.”

Q3: What is the method of belief of the prominent theologians in relation to the Torah that is present today amongst the People of the Book?

A3: The belief of the prominent theologians is that the Torah that is present today has been overcome by alteration. From that which

6 The prophet Moses ﷺ

7 Heaven.

indicates this is that there is no mention of Heaven and Hell, the state of resurrection, the Gathering, or recompense, in spite of them being the most important things mentioned in divine books. Also, from that which indicates that it is altered is the mentioning of the demise of Moses ﷺ in it in the last chapter of it and the case is that he is the one who it was revealed to!

Q4: What is your method of belief in the Psalms?

A4: I believe that the Psalms is a book from the books of Allah ﷻ. He revealed it to our master David ﷺ. They are tantamount to supplications, litanies, exhortations, and wisdoms. There are no legal rulings in it because David ﷺ was ordered with adherence to the Mosaic Law.⁸

Q5: What is the method of your belief in the Gospel?

A5: I believe that the Gospel is a book from the books of Allah ﷻ. He revealed it to the Messiah, Jesus ﷺ, and that it was for the purpose of clarification of realities, calling the creation to belief in the oneness of the Creator, abrogation of some of the practical legal rulings according to needs, and the announcement of the appearance of the “Seal of the Prophets⁹”.

Q6: What is the method of belief of the prominent theologians in the Gospel that is widespread today?

A6: The belief of the prominent theologians is that the Gospel that is widespread today has four transcripts composed by four people, some of them never saw the Messiah ﷺ at all¹⁰, they are: Matthew, Mark, Luke, and John. The gospel of each one of them is inconsistent with

8 This is the opinion of the author (may Allah have mercy upon him). However, the Quran and Hadith do not specifically mention this. It may well have been a book of legislation that has been lost over time.

9 The Prophet Muhammad ﷺ.

10 The truth is that not a single one of them ever saw Jesus ﷺ, the earliest being Mark recorded between 70-75 CE. Also, there is a huge amount of ambiguity regarding who recorded them. As for Paul, he never wrote a single gospel but he did write several epistles, which have been included in the second, half of the New Testament.

the other in many issues. The Christians had many gospels besides these four, but more than 200 years after the ascension of our master Jesus ﷺ to the sky they decided upon the elimination of them except for these four in order to escape from an abundance of inconsistency and to evade a copiousness of contradiction and conflict¹¹.

Q7: What is your method of belief in the Quran?

A7: I believe that the Quran is the noblest book¹² that Allah ﷻ revealed to the noblest of His prophets, Muhammad ﷺ, that it is the last of the divine books to be revealed, that it is an abrogator of all the previous books, and its ruling is permanent until the Day of Resurrection. It is not possible for change or alteration to overcome it and it is the greatest sign of the prophethood of our prophet Muhammad ﷺ because it is the greatest of miracles.

Q8: Why is the Quran the greatest of miracles?

A8: The Quran is nothing but the greatest of miracles because it is an intellectual sign remaining throughout the passage of time, observed in every time period with the eye of contemplation, and other miracles expired with expiration of their time, so no trace of them has remained except for narration. The aspect of its miraculous nature is that it reached a point of eloquence and rhetoric that went beyond human capability because the Prophet ﷺ challenged the pure blooded Arabs with it and they were the most eloquent of nations in speech and the clearest of them in rhetoric and metaphor. They had arrived at a state in rhetoric and intelligence in judgement in his time that bewildered intellects and astonished minds. He remained with them

11 This is reference to the Council of Nicaea (now İznik, Turkey) which took place in 325 CE called upon by Emperor Constantine (a Roman pagan who converted to Christianity) in order to solve the problem created in the Eastern church by Arianism, a heresy first proposed by Arius of Alexandria that affirmed that Christ is not divine but a created being. The gospels that did not agree with the deviant beliefs of Emperor Constantine and his followers were subsequently burned.

12 As far as from the point of view that they are all the eternal speech of Allah then there is no superiority.

for twenty-three years challenging them in the greatest manner with the Quran, and occupying himself with rebuking them with it in the greatest manner and incitement of their passions through exposure to opposition. So sometimes he would request them to bring the equivalent of a chapter of the Quran and seek help from whoever they wished from mankind and jinn, and at other times he would brand them with incapacity of it and their disability of undertaking the means to it. They were possessors of hateful souls and people of fanaticism and bigotry, so every single one of them was incapable of it and they left opposition with speech for opposition with the sword, and they averted from discussion with the tongue to combat with the spearhead. So whereas the Arabs of that time were incapable, then everybody else is even more incapable concerning this affair. Also, more than a thousand and three-hundred years has passed up until now and there is not one of the people of rhetoric that doesn't submit or is endowed with submission. Thus it indicates that it is not from the speech of man, rather it is from the Creator of strength and power. He revealed it as a confirmation of His Messenger and a verification of his¹³ speech. This aspect is sufficient in relation to miraculous nature, and other aspects have been added to this one:

- The first of them: Its informing of unseen events that appeared just as it informed.
- The second of them: The hearing never becomes bored of it no matter how often it is repeated.
- The third of them: Its compiling of knowledge that wasn't present amongst the Arabs and non-Arabs.
- The fourth of them: Its informing of past events and the affairs of nations.

The case is that the one that it was revealed to ﷺ was illiterate, he didn't read or write, due to his adequacy with revelation and so that the aspect of miraculous nature would be more appropriate for acceptance.

13 The Messenger of Allah ﷺ

Discussion Four

REGARDING BELIEF IN THE MESSENGERS ﷺ

Q1: What is the method of your belief in Allah’s messengers ﷺ?

A1: I believe that Allah ﷻ has messengers that He sent as a mercy and a favour from Him, giving glad tidings of reward for the righteous and warning of punishment for the wicked, clarifying for people what they need from the affairs of the religion and the world, and informing them of that by which they arrive at a lofty station. He supported them with clear signs and stunning miracles. The first of them is Adam and the last of them is our prophet ﷺ.

Q2: What does “prophet” mean?

A1: A prophet is a human being that the divine law has been revealed to even if he hasn’t been ordered with its conveyance, and if he has been ordered with its conveyance he is also called a “messenger.” Thus, every messenger is a prophet but not every prophet is a messenger.

Q3: What is the number of prophets?

A3: Their number is not known for certain, those whose names have been mentioned in the mighty book are twenty-five and they are: Adam, Enoch, Noah, Hūd (Eber¹⁴), Šāliḥ, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Job, Jethro, Moses, Aaron, Ezekiel, David,

14 This is not known for sure but the two stories in the Quran and Bible seem to correspond with each other, and Allah knows best.

Solomon, Elijah/Elias, Elisha, Jonah, Zachariah, John, Jesus, and Muhammad ﷺ, and they are also messengers.

Q4: What is a miracle?

A4: A miracle is something that is extraordinary which appears at the hand of someone claiming prophecy concurring with his claim in a form that incapacitates the deniers from carrying out the same.

Q5: What is the wisdom in the manifestation of a miracle at the hands of the prophets?

A5: The wisdom in the manifestation of a miracle at the hands of the prophets is indicating their truthfulness regarding that which they claimed; since every claim that isn't coupled with evidence is not listened to, and differentiating between them and between the one who claims prophecy whilst lying. It stands in place of the statement of Allah ﷻ "My servant has spoken the truth concerning what he claims."

Q6: What is the form of a miracle indicating the truthfulness of the prophets, and its standing in the place of the statement of Allah ﷻ "My servant has spoken the truth?"

A6: The form of a miracle indicating the truthfulness of the prophets appears in this example (and Allah should have the highest one):

If someone from amongst the people in a huge gathering in the presence of a great wise king stood up and said "O people! I am truly the messenger of this king to you and his confidant before you, he sent me to inform you of his commands and he knows my statement, hears my speech, and sees me, and the sign of my truthfulness is that I request from him that he exceeds his norm and contradicts it then he complies to that request." Then he says to the king "If I am truthful in my claim, then exceed your norm and stand 3 times in a row." So the king does it, thus undeniable knowledge of his truthfulness regarding his statement occurs to the group and the king's exceeding his norm takes the place of the king saying: "He has spoken the truth in that which he claims" and nobody doubts that he is the king's messenger.

The prophets (peace be upon them) claimed Allah's ﷻ sending of them to mankind, and He knows of their claim, and is hearing and watching them. Thus, if they request from Allah ﷻ the manifestation of miracles that are not in the capability of mankind to perform the same as them and He assists them with it and enables them to do them, then actually it is confirmation of them from Him and it is the same as confirmation by speech, even more so. It necessitates their truthfulness in their claim of being messengers because the confirmation of the Wise, All-knowing, Powerful Master of a liar is something that is blatantly inconceivable, especially when the indicating of that which was well known about them regarding attributes and states that are at the limit of beauty and of the utmost perfection was combined with the indicating of miracles to their truthfulness.

Q7: What is the difference between a miracle and magic?

A7: Magic is an extraordinary act at first glance, opposing it is possible because it is based on causes that the one who knows them and attains them, then the act will occur by his doing. Thus, it is in reality and actual fact not extraordinary, and its strangeness is due to ignorance of its causes. As for a miracle; it is an extraordinary act in reality, opposing it is not possible. Thus, it is not possible for a sorcerer to perform the same as the action of the prophets from making a dead person live and converting a staff into a snake, and because of this Pharaoh's sorcerers believed in Moses ﷺ when his staff became a snake in reality and swallowed up their staffs and ropes, due to them knowing that it was something that is not achieved by magic.

The source of magic is from the soul that incites towards evil, it acts as an object of wickedness, and the source of a miracle is a pure soul, it acts as an object of righteousness and guidance.

Q8: What is the difference between a miracle and a “saintly miracle?”

A8: A saintly miracle is an extraordinary act that appears at the hand of a saint, thus it is not combined with a claim of prophecy.

A saint is a gnostic of Allah ﷻ and His attributes according to what is possible, persistent in acts of obedience, avoiding acts of disobedience and sins, shunning preoccupation with delights and desires. The appearance of a saintly miracle at his hand is an honouring for him from his Lord, and an indication of His acceptance and closeness with him. It is similar to the miracle of the prophet whose nation that saint is from, since a saint isn't a saint until he acknowledges the message of his messenger and is compliant with his commands with the utmost compliance. If he claims independence and doesn't follow his messenger, a saintly miracle doesn't appear at his hands, and he is not a friend of the Merciful, rather he is an enemy to Him and a friend of Satan, as His statement ﷻ indicates addressing our Prophet ﷺ regarding a group of people that claimed they love Allah: *“Say: ‘If you love Allah, then follow me, Allah will love you and forgive you your sins, Allah is Forgiving, Merciful.’ Say: ‘Obey Allah and the Messenger,’ but if they turn away, Allah certainly does not love the disbelievers.”* [Āl ‘Imrān: 31-32]

Q9: What is necessary for the prophets ﷺ?

A9: Four attributes are necessary for the prophets ﷺ, they are: Honesty, loyalty, conveyance, and acumen. The meaning of “honesty” in relation to them is that their communicating is in conformity with reality and actual fact, so a lie cannot emanate from them whatsoever. The meaning of “loyalty” in relation to them is that their exteriors and interiors are safeguarded from falling into that which doesn't please The True¹⁵, the one who chose them over all of the Creation. The meaning of “conveyance” is that they clarified to the people in the best manner all of that which Allah ordered them to clarify, thus they did not conceal any of it. The meaning of “acumen” is that they are the most perfect of the Creation in intelligence and understanding.

Q10: What is impossible for the prophets ﷺ?

A10: Four attributes are impossible for the prophets ﷺ, they are: Dishonesty, disobedience, concealing, and stupidity. Also, every

15 Allah

attribute that is considered amongst people as being from defects is impossible for them, even if it is not from sins like vileness of occupation or lineage, or an attribute that is contrary to the wisdom of the mission like deafness and dumbness.

Q11: If disobedience is impossible in relation to the prophets ﷺ, then how did Adam eat from the tree that he was prohibited from?

A11: Adam ate from the tree that he was prohibited from by way of forgetfulness. He said ﷺ *“We made a pact with Adam before, but he forgot, and we found no firm intention on his part”* [Tā-Hā: 115], and the one who forgets is not disobedient and not held accountable.

As for the attributing of disobedience to him in His statement ﷺ *“Thus Adam disobeyed his Lord, and went astray. Then his Lord chose him: He relented towards him and rightly guided him”* [Tā-Hā: 121-122]; this was due to the *form* of an offence occurring from him based on forgetfulness arising from an absence of complete wariness from him. The offence that occurs forgetfully is not considered as disobedience in relation to the people, but it is considered as an act of disobedience in relation to Adam on the basis of the nobility of his rank, and the magnitude of his station, and a small error from a distinguished person is deemed great.

As for the Lord’s ﷻ holding Adam to account for it by His sending him down to these lands, Adam’s acknowledgement of the sin, and his hastening to seeking forgiveness; all of this was so his station would increase in loftiness and his reward and recompense would increase in growth.

This is applied to that which is attributed to all the prophets from sins and acts of disobedience, hence really they are sins in consideration of the loftiness of their positions, and acts of disobedience in relation to the perfection of their obedience, not that they are like the sins and acts of disobedience of others because they occur from them ﷻ either by way of being interpreted or by way of absent-mindedness and inadvertency. As for their acknowledging them and seeking forgiveness for them; it is to increase their gnosis of their Lord and the severity of their scrupulousness and devoutness, and so that they increase in recompense, proximity, and loftiness in rank and station.

Q12: What is possible in relation to the prophets ﷺ?

A12: The occurring of non-essential human traits is possible for the prophets ﷺ; those traits that don't lead to a reduction in their lofty stations, such as eating, drinking, hunger, thirst, exposure to heat and cold, fatigue and rest, sickness and health. An example of this is trade and proficiency in an occupation that isn't from lowly occupations, what is possible for a human is possible for them because they are human as long as it doesn't lead to a reduction.

Q13: What is the wisdom in the prophets ﷺ being afflicted with pains and illnesses?

A13: The wisdom in the prophets ﷺ being afflicted with pains and illnesses although they are the best of the Creation and although they are acquitted from defects is in order for their reward to be great and in order that their patience and steadfastness in Allah's obedience appears. Also, in order that people can take them as an example if any type of harm or tribulation befalls them¹⁶ and that they know that the worldly life is an abode of affliction and tribulation, not an abode of good favour and honouring. Also, so that nobody believes in their divinity when they see them perform spectacular miracles and so they know that they are only due to Allah's ﷻ will and creating, and that they (even though their esteem is great and their affair is majestic) are slaves incapable of bringing benefit and preventing harm.

Q14: What is the summary of what we must believe in relation to the prophets ﷺ?

A14: We believe that the prophets ﷺ are attributed with every attribute that beautifies, they are immaculate intrinsically and extrinsically of any action or speech of every affair that is dishonourable, that it is possible that nonessential human traits which do not lead to a reduction in their lofty stations can occur for them, and that Allah chose them over all beings and sent the prophets to them in order that they become knowledgeable of His commands and legislations. We believe that they did not differ in the matter of religion, due to

16 People

the fact that it is a fundamental because of its connection with belief (which doesn't accept plurality and change whatsoever); rather they differed in some religious legislations due to the fact that they are a derivative because of their relation to action (which wisdom dictates the variation of with the variation of nations periodically, regionally, circumstantially, and naturally).

Q15: How many attributes is our prophet (may Allah send peace and blessings upon him and his family) distinguished with from all of the other prophets?

A15: Our prophet ﷺ is distinguished from all of the other prophets with three attributes:

Firstly: That he is the best of all prophets.

Secondly: That he was sent to the entire of humanity without exception.

Thirdly: That he is the seal of the prophets, so no prophet will come after him.

Q16: Why is our prophet ﷺ the Seal of the prophets?

A16: Our prophet ﷺ is the seal of the prophets because the wisdom in the sending of prophets is calling the Creation to the worship of The True¹⁷, and leading them to the way of righteousness in affairs of life and the Appointed Time¹⁸. Also, informing them of matters hidden from their sights and affairs that they don't arrive to with their thoughts, establishment of unequivocal evidences, and removal of false doubts. His esteemed sacred law has undertaken the task of clarifying all of these things in a manner that more intense than it in perfection is unconceivable, to the point where it conforms to all nations in all times, places, and conditions. So the Creation has no need of a prophet after him because perfection has already reached its limit. From this appears the secret of sending him to the entire Creation and his being the most perfect of them in character and physical constitution.

17 Allah

18 The Final Hour

Q17: How can it be said, “Our prophet ﷺ is the seal of the prophets although Jesus ﷺ will descend at the end of time?”

A17: Jesus ﷺ will descend at the end of time and govern according to the sacred law of our prophet ﷺ not with his own sacred law because his sacred law (the validity of which was in conformity with the dictation of wisdom) was abrogated with the passing of time. Thus, he will be a vicegerent for our prophet ﷺ and a deputy for him in applying his sacred law in this nation, and it is from that which confirms our prophet being the seal of prophets.

Q18: Mention to me the miracles of our prophet ﷺ.

A18: The miracles of our prophet ﷺ are many indeed. From amongst his miracles is: The Noble Quran and it is the greatest, biggest, most brilliant, and most magnificent of his signs. The mention of its miraculous aspect has already preceded and that it is continuously an everlasting sign, due to the one who brought it being a seal for the messengers.

Also, from amongst his miracles is: The flowing of water from between his fingers during travel when thirst became severe for his noble companions and there was no water except for a small amount, so he placed his noble hand in it and the water increased until those who were present fulfilled their needs from it, and it exceeded what they needed. This happened repeatedly.

Also, from amongst his miracles is: The increasing of a small amount of food until it sufficed many people. This also happened repeatedly, and so on from what has been mentioned in the books of the signs of prophecy.

Q19: How is the biography of our prophet ﷺ?

A19: Consensus and agreement has occurred that the biography of our prophet ﷺ is absolutely the best of biographies, and the unbelievers have admitted its superiority (and how couldn't they when it is like the

sun in broad daylight?). The biographers have mentioned that he ﷺ was the most honourable of people in lineage and the highest-ranking of them in descent. He would keep good family ties and aid the one in dire need. He was extremely forbearing, overlooking, and patient. His habit was pardoning, forgiveness, compassion, and kindness. He wouldn't take vengeance except for what had a right of The True¹⁹ or a right of the Creation involved in it.

He was often silent due to his contemplation of the secrets of the unseen dominions. If he spoke he would use "*Jawāmi' al-Kalim*"²⁰ which are: Concise words that contain many meanings from the brilliance of aphorisms. He was the most eloquent of people in speech, joking at times, but would only speak the truth in his joking. He was sure of the protection of Allah for him in every situation, advancing when heroes retreat. He would remain firm upon his state in front of all frights. He was intensely humble, and alongside his humbleness and cheerfulness he had dignity and awe that no one else in humanity had, up until the point that none of his companions could look him firmly in his noble face and they had the utmost politeness in his gathering as if birds were perched upon their heads. None of them would interrupt the speech of another, and faults were not mentioned in his gathering. The pagans used to nickname him "The Trustworthy" from his childhood. After his claim of prophethood his enemies (even with their intense enmity towards him and eagerness to defame him) didn't find anything in him for which he was to be censured for and found no way to defame him. He used to teach the people wisdom and legal rulings, and call them to the "Abode of Peace"²¹. Whoever followed him became perfect in practical and theoretical virtues, and whoever didn't follow him then something of that spread to him by way of exposure and succession.

Allah has made his religion victorious over all other religions and maintained its fond mention on the tongues of its assenters and opposers throughout time.

Whoever reads the books of his biography (comprising of his sub-

19 Allah

20 Comprehensive but concise language

21 Heaven

lime and brilliant manner) will know that he is the most honourable of beings in his internal and external attributes.

Discussion Five

REGARDING BELIEF IN THE FINAL DAY

Q1: What is “The Final Day” and what is the meaning of belief in it?

A1: As for The Final Day; it is a day of great horrors, on it children will turn grey, on it people will rise from their graves and be gathered to one plateau for The Reckoning then their affair will eventually result in bliss or torture. As for belief in it; it is the belief that it has to arrive, and that everything that has been mentioned in the Quran and Hadith concerning it will appear.

Q2: What do you believe about The Final Day and that which is related to it?

A2: I believe primarily in the questioning of the grave, then in its bliss or torture, then in the gathering of bodies and that the Creation will be returned as it was begun, then in The Reckoning and The Scales, then in the giving of the book either in the right or left hand, then in Al-Şirāt²², then in the entering of the believers into Heaven the Abode of Bliss and the disbelievers into Hell the Abode of Painful Torment.

Q3: What is the method of your belief in the questioning of the grave, then its bliss or torture?

A3: I believe that when the deceased is placed in his grave his soul will be returned to his body to the extent that he can understand being

22 Literally “The Path.”

addressed and give an answer, then two angels will come to him and ask him about his Lord, his prophet²³, his religion that he was upon, and about the obligatory acts that Allah ﷻ had ordered him to carry out. So if the deceased was from those who believed and performed good deeds then he will answer the questioning with Allah's ﷻ guidance and success with the best reply without any fear from them²⁴ or anxiety. Then Allah will remove the veil from his sight and open a gateway for him from the gateways of Heaven therefore he will obtain great bliss and it will be said to him "This is the recompense of the one who was on the straight path in their worldly life."

If the deceased was a disbeliever or a hypocrite, he will be perplexed and not know what to say when answering, so they will torture him at that time with the most intense torture. Then Allah will remove the veil from his sight, then a gateway will be opened for him from the gateways of Hell and the types of pain and torment for him will be manifold. They will say to him "This is the recompense of the one who disbelieved in his Lord and went along with his inclination and desire."

Q4: If a beast of prey eats somebody and he ends up in its stomach, or somebody falls into the sea and is eaten by fish, is he questioned, tortured or given delight?

A4: Yes. Everyone who dies is questioned, then he is tortured or given delight, and there is no difference between the one in who is buried in a grave, ends up in the stomach of a beast of prey, or at the bottom of the sea. Allah is capable of all things and is knowing and well acquainted of all things.

Q5: If it is that the soul is returned to the deceased, and he is questioned then tortured or given delight, then for what reason is it that people don't observe any of it?

A5: Indeed Allah veils their sights from it as a test for them, in order to manifest the one who believes in the unseen and the one who

23 The prophet of the deceased

24 The two angels

doesn't believe in it from the people of doubt and uncertainty. If the people were to observe it then they would have all believed and there wouldn't be any difference between people, the wicked wouldn't be distinguished from the decent, nor the bad from the good.

Q6: Is there an example of this issue that will bring it closer to mind?

A6: Yes. An example of it is a person sleeping who sees things in his dream that he is happy with and he experiences pleasure, or things that he becomes upset by and he experiences pain. The one who is sitting next to him watching him doesn't know of any of it and doesn't perceive what is there. Likewise, the deceased is questioned in his grave, answers, experiences pleasure and pain and nobody from the living knows or is aware of it.

Q7: What is the method of belief in the gathering of bodies and that the Creation will be returned as it was begun?

A7: It is that we believe that Allah will bring all of mankind into being after their death again that resembles the first origination. Thus, they will arise from their graves and be gathered to one place called "*Al-Mawqif*."²⁵

Q8: What is your method of belief in The Reckoning?

A8: I believe that Allah ﷻ will take everybody to account after He assembles mankind to the place of gathering and force them to confess to what they have done of good or bad. The limbs of the deniers will testify against them, their shameful acts will appear to all, proof will be established against them and a plea of apology will not leave any way out. "*And he who has done an atom's weight of good will see it, and he who has done an atom's weight of evil will see it*" [Al-Zalzalah: 7-8]

Q9: What is the method of your belief in The Scales and giving of books?

A9: I believe that people's deeds will be weighed after Allah ﷻ holds

²⁵ Literally "The Place of Standing."

people to account and forces them to confess their actions in order to reveal to each person the extent of his action. So whoever's good outweighs his evil, he is given his book in his right hand and gains an immense success, and whoever's evil outweighs his good, he is given his book in his left hand and suffers a clear loss.

Q10: What is your method of belief in Al-Şirāt?

A10: Al-Şirāt is a bridge extended over the surface of Hell, in order for people to cross it²⁶. The feet of the obedient believers will be firm upon it and will cross it until they reach Heaven. From amongst them are those who cross it like lightning, from amongst them are those who cross it like a racehorse, and from amongst them are those who will be slow in travelling across it. The feet of the disbelievers and disobedient of the Muslims will slip and they will fall into Hell. It is not considered strange that the one who controls the moving of the birds through the air will control the moving of the fortunate over it.

Q11: Will anybody intercede that day?

A11: The prophets, saints, practicing scholars, and the martyrs will intercede.

Q12: Whom will the one permitted intercession intercede for?

A12: They will intercede for some of the disobedient Muslims.

Q13: Will anybody intercede for any of the disbelievers?

A13: None of the prophets will be able to (let alone anybody else) address Allah ﷻ concerning anyone from the disbelievers due to their knowing that the decree of punishment is definitely justified for them and that Allah ﷻ will not permit it. He said (majestic is His affair) *“Who can intercede with Him except by His permission?”* [Al-Baqarah: 255], and He said ﷻ *“On that day no intercession will be of benefit, except for him to whom the Most Merciful gives leave and whose word is acceptable to Him”* [Ṭā-Hā: 109]

26 Hell

Q14: What is “Al-Kawthar” that Allah ﷻ has given to our prophet Muhammad ﷺ and indicated to with His statement (mighty is His affair): “Indeed We have given you Al-Kawthar” [Al-Kawthar: 1]?

A14: Al-Kawthar is a river in Heaven, its water is whiter than milk and sweeter than honey, whoever has a drink from its water will never become thirsty after it.

Q15: What is the verdict of the obedient believer after The Reckoning?

A15: The verdict of the obedient believer after The Reckoning is entering Heaven, remaining forever in its delightful bliss.

Q16: What is the verdict of the disbeliever or the hypocrite after The Reckoning?

A16: The verdict of the disbeliever or the hypocrite after The Reckoning is entering into Hellfire, remaining in it forever, pain and torment will not subside.

Q17: What is the verdict of the disobedient believer after The Reckoning?

A17: The verdict of the disobedient believer after The Reckoning if Allah forgives him is that he will enter Heaven from the very beginning, remaining in it forever, and if He doesn't forgive him is that he will be tortured in the Hellfire for a period of time according to the degree of his sin then he will come out of it and enter Heaven, remaining in it forever.

Q18: What is Heaven?

A18: It is an abode of enduring bliss, whatever souls desire and eyes delight in will circulate in it. An abode that contains that which no eye has seen, no ear has heard, and hasn't crossed the mind of any human being.

Q19: What is Hell?

A19: It is an abode of enduring torture. An abode that contains all types of suffering that doesn't occur to the intellects.

Discussion Six

REGARDING BELIEF IN DIVINE DECREE AND FATE

Q1: What is belief in Divine Decree and Fate?

A1: It is that we believe that all of the servant's actions (whether they are voluntary like standing, sitting, eating, and drinking or involuntary like falling over) exist by Allah's ﷻ will, predetermination of them in eternity, and His knowledge of them before their time.

Q2: If Allah ﷻ is the Creator of all of the servant's actions, then will the servant not be compelled in all of his actions, whereas the compelled doesn't deserve reward or punishment?

A2: The servant is definitely not compelled because he has partial will that he is able to apply on the side of good and on the side of evil, and an intellect that distinguishes between the two. Therefore, if he applies his will on the side of good, that good which he willed will appear and he is rewarded for it due to it appearing because of his action and the connection of his partial will to it. If he applies it on the side of evil, that evil appears and he is punished due to it appearing because of his action and the connection of his partial will to it.

Q3: Tell me an analogy that is easily understood in the mind, clarifying to me that the servant is not compelled to perform his actions.

A3: Every person is able to know that he is not compelled to perform all of his actions. It is due to his discerning between the movement of

his hand at the time of writing and the movement of his hand at the time of shivering, for example, because he attributes the movement of his hand at the time writing to himself hence he says “I wrote by my choice and my will.” As for the movement of his hand from shivering; he doesn’t attribute it to himself, nor does he say, “I moved my hand,” rather he says, “It occurred without my choice.”

Q4: What is derived from this analogy?

A4: From it is derived that every person comprehends with the slightest observation that his actions are of two categories:

1. A category that is by his choice and will like eating, drinking, hitting Zayd etc.
2. And a category that is without his choice like his falling over.

Q5: What thing is the consequence of the servant’s actions if they are voluntary?

A5: If the servant’s voluntary actions are good the consequence of them is reward and if they are evil the consequence of them is punishment. As for his involuntary actions, then none of it is a consequence of them.

Q6: If a person hits another person unjustly and hostilely, or does something similar to it from the various types of evil and disobedience then makes the excuse that it was predestined for him, is this excuse accepted from him?

A6: An excuse using fate is definitely not accepted from the servant, not with Allah ﷻ and not with the Creation, due to the presence of partial will, power, choice, and intellect that he has.

Q7: Tell me the summary of this discussion.

A7: It is compulsory for every legally responsible person to believe and be absolutely certain that all of his actions, sayings, and all of his movements (whether they are good or bad) occur by Allah’s will, predetermination, and knowledge, but the good is with His content

DISCUSSION SIX

and the bad is not with His content. Also, that the servant has partial will in his voluntary actions and that he will be rewarded for good and punished for evil. Also, that he has no excuse for him doing evil. “*Allah is never unjust to His servants*” [Ālu ‘Imrān: 182]

The Epilogue

REGARDING IMPORTANT MATTERS THAT
FOLLOW WHAT PRECEDED, TRANSMITTED
FROM THOSE WHO PRECEDED

Q1: Is discussion concerning His essence ﷻ using the intellect permissible?

A1: Discussion concerning His essence ﷻ using the intellect is not permitted because the intellect is incapable of comprehending the essence of the Creator ﷻ, so everything that crosses your mind then Allah is unlike it.

Q2: If the intellect does not comprehend His essence ﷻ then what is the method of arriving to knowledge of Him ﷻ, although this knowledge is compulsory for everyone?

A2: Knowledge of Him ﷻ is attained by knowledge of His attributes such as existence, eternality, permanence, His difference to originated beings, self-sufficiency, oneness, living, knowledge, power, will, hearing, seeing, and speaking.

Q3: With what thing did we come to know Allah ﷻ although we haven't seen Him with our eyesight?

A4: We came to know the existence of Allah ﷻ and the rest of His attributes via the appearance of traces of His power in these originated, perfected, amazing creations that astound intellects like the heavens

and what they contain such as the sun, moon, and stars and the Earth and what it contains of minerals, trees, and other than these from various species of animals which from amongst them is the human being, the one created in the best of moulds, the one attributed with various types of perfection and virtue, the one distinguished with sound intellect. So just as the one who sees a building knows that it has a builder and the one who sees a book knows that it has an author (even if he didn't see or hear about him) then likewise the one who sees this perfect, amazing, and spectacular world knows that it has an eternal, knowledgeable, willing, powerful, and wise originator.

Q4: Is there an equivalent to this matter amongst created beings i.e., is there something in created beings that we can ascertain its existence although we don't see it?

A4: Yes, such as the soul, since we determine that it exists even if we didn't attain the viewing of it. To the extent that we see the traces that it has although we don't see it with eyesight and we don't comprehend its reality with thoughts. So Allah ﷻ is likewise, whereas even though we don't see Him with our eyesight and don't comprehend the reality of His essence with our thoughts we are absolutely certain of the existence of His essence which is characterised with attributes of perfection, in consideration of what we see from the traces of His amazing design ﷻ that testifies manifestly and by its self-expressing state.

Q5: Is it permissible to delve into the reality of the soul and investigation of its nature?

A5: It is not permissible because the intellect is restricted from comprehension of its reality so investigating it is a waste of time (and this is the biggest evidence of the restrictedness of the human intellect because the human has not comprehended the reality of his soul although it is created and not external to him) in order to cut off hope of comprehending the reality of his Creator who has no comparison.

Q6: Is seeing Allah ﷻ via the eyesight possible?

A6: Seeing Allah ﷻ via the eyesight is rationally possible and will occur for the believers in Heaven based on scripture, because Allah ﷻ exists and the seeing of all existing things is possible. Allah ﷻ said “*On that day some faces will be radiant, looking at their Lord*” [Al-Qiyāmah: 22-23]. So they will see Him via the eyesight (without any manner) on the Day of Resurrection and the disbelievers will be prevented from it as an increase in sorrow and regret for them.

Q7: Is affliction of the Evil Eye true?²⁷

A7: Yes it is, because from the nature and peculiarities of some individuals is that if they look at something in an astonished and appreciative manner then the thing being looked at becomes afflicted and harm befalls it, but these individuals are extremely scarce so a person shouldn't occupy his thoughts with it and attribute the majority of what he is afflicted with to the affliction of the Evil Eye or magic (like many women²⁸ do) because it is rashness and lightheadedness.

Q8: How does the eye influence with it being from the most delicate parts of a person, its non-contact to the thing being looked at and non-emergence of anything from the eye that has contact with it?

A8: There is nothing to prevent a delicate thing from having a strong influence and contact is not a pre-requisite for influence as we with see some people from the well-built and powerful that if they were that if they were to look at someone angrily maybe the one being looked at will be overcome with astonishment and confusion and the matter could lead to death, even though they didn't overpower him in the outward sense and no contact or touching occurred between the influencer and the one being influenced. Also, magnetism attracts iron although there is no connection to it and no emergence of something from it that necessitates the emanation of induction from it. Rather, subtle matters are greater in influence than solid matters as the most

27 The Prophet ﷺ, “The Evil Eye is true and if anything were to overtake the divine decree, it would be the Evil Eye.” (Muslim, 2188; Ibn Hibban, 6107)

28 And men too

significant matters only emanate from will and intention and they are both from abstract matters. So it shouldn't be considered strange that the eye influences the thing being looked at despite its delicateness, its non-contact with it, and the non-emergence of anything from it.

Q9: Collectively, which is the best of nations (after the prophets ﷺ)?

A9: The best of nations (after the prophets) is the Muhammadan nation and the best of them are the noble companions. They are those who met with our prophet ﷺ, believed in him, and followed the light that was revealed with him²⁹. The best of them are the four caliphs³⁰.

Q10: What is The Night Journey and what is The Ascension?

A10: The Night Journey: It is the travelling of the Prophet ﷺ from the mosque of Mecca to the Farthest Mosque in Jerusalem in one night and this is established by the text of the Noble Quran³¹.

The Ascension: It is his elevation on that night from the Farthest Mosque to the heavens³² and his meeting with the Highest Assembly³³, honouring them with him and honouring him. This was established by sound hadiths³⁴. It is a possible thing that the Truthful³⁵ has reported, so it has to be taken for its apparent meaning. Also, it is not considered strange from the one who controlled the moving of the birds through the air and made the planets cover in a single minute (via their motion) the distance that mankind can't cover in a hundred years that He raises His beloved who He chose over all Creation to

29 Another condition is that they died upon belief

30 Abu Bakr, Umar, Uthman, and Ali ﷺ in that order

31 Therefore, the one who rejects it disbelieves

32 i.e., the edge of the unknown universe

33 The angels

34 The correct opinion is that the ahadith regarding the ascension have reached the level of tawatur as stated by a number of hadith specialists, and secondly, it has now become something necessarily known to be part of the religion by all Muslims, therefore whoever rejects the night journey *or* the ascension has disbelieved. Likewise, we don't accept that the Ascension has not been mentioned in the Quran due to the verses at the beginning of Al-Najm (53: 1-18)

35 The Prophet Muhammad ﷺ

the heaven in a short moment. He has power over everything and is well aware of everything.

Q11: Does supplication benefit the one supplicating or the one supplicated for and does the reward of charity from a living person reach the deceased if he awards it to him?

A11: Charity is definitely a desirable thing, supplication and imploring Allah ﷻ is requisite and in His view ﷻ both of them are beneficial for the living and the deceased.

Q12: Is Heaven's bliss spiritual or physical? Likewise, how is Hell's torment and are they both continuous or do they come to an end?

A12: Heaven includes spiritual and physical bliss; the spiritual is for the delight of the soul such as glorification, worship, the beatific vision of Allah ﷻ, and His informing of His satisfaction with them. The physical is for the delight of the body such as eating, drinking, and sexual intercourse. Hell includes physical torture and spiritual torture. Bliss and torture are continuous in Heaven and Hell never ending, their inhabitants will remain in them forever, and they both exist right now.

Q13: Can a saint reach the level of a prophet and can he arrive to a state where religious responsibilities are annulled for him?

A13: A saint cannot reach the level of any prophet from amongst the prophets whatsoever and a servant (as long as he is sane and mature) cannot arrive to a point where command and prohibition are annulled for him and whatever he wills becomes permitted for him, and who-soever claims this disbelieves. Likewise, who-soever claims that the Shariah has an inner which is intended in reality that contradicts its outer then interprets unequivocal³⁶ texts and then misconstrues their literal meanings disbelieves. Like the one who claims that the intent by “angels” is “rational faculties” and by “devils” is “imaginary faculties.”

36 Leaving no doubt (Concise Oxford Dictionary)

Q14: What is a “mujtahid” and who are the mujtahids that the decision has been reached on adhering to them?

A14: A mujtahid is the one who thoroughly knows the majority of rulings and texts of the Shariah, experienced in them up until the point that he acquires a faculty, which he uses to understand the purpose of the Legislator³⁷. The mujtahids are many and the mujtahids that the decision has been reached on adhering to them and adoption of their teachings are four, and they are: Abū Ḥanīfah al-Nu'mān bin Thābit, Mālik bin Anas, Muhammad bin Idrīs al-Shāfi'i, and Aḥmad bin Ḥanbal (Allah be pleased with them). The scholars only chose the following of these four, leaving others who reached the level of ijtihād aside due to the sheer amount of issues that they deduced because of their complete devotion to it inasmuch as the rulings for problems that they didn't clarify were rare, also, due to the transmitting of their schools to us via major consecutive transmission. So following a specific one from amongst them is incumbent except out of necessity, and if not then it would probably lead to concocting that causes deviation from the straight path.

Q15: Why did the mujtahids disagree about some issues?

A15: The mujtahids didn't disagree about the fundamentals of the religion nor about the basics of its applied rulings at all, due to them being established by unequivocal evidence. Rather, they only disagreed about a few practically applied issues due to them not being established by an unequivocal text since the containment of minor issues is not easily done and disagreement about them is easy. Each one of them did their utmost best in extrapolation of their rulings from the Quran and Sunnah according to what was evident to him, so whoever from them was correct has two rewards and whoever from them was incorrect has one reward due to his effort in revealing that

37 The ulema have stipulated conditions for one to be a mujtahid in the books of the principles of fiqh, amongst them are: Knowledge of the Arabic language in detail, knowledge of the abrogating and the abrogated, knowledge of fiqh principles and their application in detail, knowledge of the Quran and hadiths relating to legal rulings, knowledge of scholarly consensus and so on.

which is correct with his utmost best. The disagreement of the Imams is a mercy for the Muslim nation because it is disagreement about practically applied matters and a disagreement about them necessitates ease for people and not placing them in difficulty and detriment. So if a person is compelled then he can act according to what is easier and if not then he acts according to what is more cautious or more appropriate and more apparent.

Q16: What are the signs of The Hour?

A16: The signs of The Hour (indicators that indicate the extreme closeness of its coming about) are a number of things, from them is:

The Antichrist; he is a man blind in one eye who appears at a time of triviality in the religion and of retraction of religious knowledge, he will claim divinity and make some wonders appear, whoever is weak in faith and certainty will follow him.

Also from them is the appearance of a beast from the ground that will mark people on their faces. So whoever is a believer a mark will be made for him that it will be known by it that he is a believer and whoever is a disbeliever a mark will be made for him that it will be known by it that he is a disbeliever and it will speak to people about their conditions.

Also from them is the rising of the sun from the west on a particular day. At that time the door of repentance will be closed and it won't be accepted from anyone.

Also from them is the appearance of Gog and Magog. They are a generation of people who spread corruption in the Earth in the past. When they arrived at their region, the people from the neighbouring region complained to Dhu'l-Qarnayn³⁸ about them so he pitied their state and the place that connected them was a pass between two mountains, so he built an extremely high barrier of iron in it and poured molten lead over it then it became smooth and sturdy, not easily penetrated or climbed over. So when the time of their emergence comes, the barrier will open for a particular reason then they

38 Literally "the possessor of two horns or generations." Some say this is Cyrus the Great known as Koresh in the Bible, a Persian king who died in 530 BC.

will spread throughout the Earth and their corruption will multiply everywhere. Refuge will be taken in their Lord to put an end to their evil and harm, so He will destroy them and decree the obliteration of their trace.

Also from them is the descent of Jesus ﷺ. It is when tribulations will be frequent and many amongst Muslims and afflictions will befall constantly upon them, so he will undertake the affairs of the nation, remove every calamity from them, kill the Antichrist, and free the people from passions and fears.

Q17: Who is the fortunate one?

A17: The fortunate one is the righteous believer carrying out the rights of The True³⁹ and the rights of the Creation, following the Shariah inwardly and outwardly, and discarding the adornments of this abode. He is the one deserving of good fortune and the one who has a happy ending and even more. We ask Him ﷻ to give us success in achieving it and make us from amongst the travellers on the best of roads. Praise belongs to Allah, the one by whose blessing good deeds are completed, and the most befitting of salutations be upon the most honourable of His prophets.

39 Allah.

Appendices

PROOFS OF GOD'S EXISTENCE

The Kalam Cosmological Argument Based on the Beginning of the Universe

1. Everything that begins to exist has a cause.
2. The universe began to exist.
3. Therefore, the universe has a cause.

Once we reach the conclusion that the universe has a cause, we can then analyse what properties such a cause must have and assess its theological significance.

Now again the argument is logically ironclad. Therefore, the only question is whether the two premises are more plausibly true than their denials.

Premise 1

Premise 1 seems obviously true—at the least, more so than its negation. First, it's rooted in the necessary truth that something cannot come into being uncaused from nothing. To suggest that things could just pop into being uncaused out of nothing is literally worse than magic. Second, if things really could come into being uncaused out of nothing, then it's inexplicable why just anything and everything do not come into existence uncaused from nothing. Third, premise 1

is constantly confirmed in our experience as we see things that begin to exist being brought about by prior causes.

Premise 2

Premise 2 can be supported both by philosophical argument and by scientific evidence. The philosophical arguments aim to show that there cannot have been an infinite regress of past events. In other words, the series of past events must be finite and have had a beginning. Some of these arguments try to show that it is impossible for an actually infinite number of things to exist; therefore, an infinite number of past events cannot exist. Others try to show that an actually infinite series of past events could never elapse; since the series of past events has obviously elapsed, the number of past events must be finite.

The scientific evidence for premise 2 is based on the expansion of the universe and the thermodynamic properties of the universe. According to the Big Bang model of the origin of the universe, physical space and time, along with all the matter and energy in the universe, came into being at a point in the past about 13.7 billion years ago. What makes the Big Bang so amazing is that it represents the origin of the universe from literally nothing. As the physicist PCW. Davies explains, “the coming into being of the universe, as discussed in modern science... is not just a matter of imposing some sort of organization... upon a previous incoherent state, but literally the coming-into-being of all physical things from nothing.”⁴⁰

Moreover, in addition to the evidence based on the expansion of the universe, we have thermodynamic evidence for the beginning of the universe. The Second Law of Thermodynamics predicts that in a finite amount of time, the universe will grind down to a cold, dark, dilute, and lifeless state. But if it has already existed for infinite time, the universe should now be in such a desolate condition. Scientists have therefore concluded that the universe must have begun to exist a finite time ago and is now in the process of winding down.

40 “In the Beginning: In Conversation with Paul Davies and Philip Adams” (January 17, 2002). <http://www.abc.net.au/science/bigquestions/s460625.htm>.

The Teleological Argument from Fine-tuning

Here is a simple formulation of a teleological argument based on fine-tuning:

1. The fine-tuning of the universe is due to either physical necessity, chance, or design.
2. It is not due to physical necessity or chance.
3. Therefore, it is due to design.

Before we discuss this argument, it's important to understand that by "fine-tuning" one does *not* mean "designed" (otherwise the argument would be obviously circular). Rather during the last forty years or so, scientists have discovered that the existence of intelligent life depends upon a complex and delicate balance of initial conditions given in the Big Bang itself. This is known as the fine-tuning of the universe.

This fine-tuning is of two sorts:

First, when the laws of nature are expressed as mathematical equations, you find appearing in them certain constants, like the constant that represents the force of gravity. These constants are *not* determined by the laws of nature. The laws of nature are consistent with a wide range of values for these constants.

Second, in addition to these constants, there are certain arbitrary quantities that are put in just as initial conditions on which the laws of nature operate, for example, the amount of entropy or the balance between matter and anti-matter in the universe. Now all of these constants and quantities fall into an extraordinarily narrow range of life-permitting values. Were these constants or quantities to be altered by less than a hair's breadth, the life-permitting balance would be destroyed, and no living organisms of any kind could exist.

For example, a change in the strength of the atomic weak force by only one part in 10^{100} would have prevented a life-permitting universe. The cosmological constant which drives the inflation of the universe and is responsible for the recently discovered acceleration of the universe's expansion is inexplicably fine-tuned to around one

part in 10^{120} . Roger Penrose of Oxford University has calculated that the odds of the Big Bang's low entropy condition existing by chance are on the order of one out of $10^{10(123)}$. Penrose comments, "I cannot even recall seeing anything else in physics whose accuracy is known to approach, even remotely, a figure like one part in $10^{10(123)}$." And it's not just *each* constant or quantity that must be exquisitely finely-tuned; their *ratios* to one another must be also finely-tuned. So improbability is multiplied by improbability by improbability until our minds are reeling in incomprehensible numbers.

So when scientists say that the universe is fine-tuned for life, they don't mean "designed"; rather they mean that small deviations from the actual values of the fundamental constants and quantities of nature would render the universe life-prohibiting or, alternatively, that the range of life-permitting values is incomprehensibly narrow in comparison with the range of assumable values. Dawkins himself, citing the work of the Astronomer Royal Sir Martin Rees, acknowledges that the universe does exhibit this extraordinary fine-tuning⁴¹.

The fact is our universe permits physical, interactive life only because these, and many other numbers, have been independently and exquisitely balanced on a razor's edge.

"Wherever physicists look, they see examples of fine-tuning."

—Sir Martin Rees

"The remarkable fact is that the values of these numbers seem to have been very finely adjusted to make possible the development of life."

—Stephen Hawking

"If anyone claims not to be surprised by the special features the universe has, he is hiding his head in the sand. These special features are surprising and unlikely."

—David Deutsch

41 Roger Penrose, "Time-Asymmetry and Quantum Gravity," in *Quantum Gravity 2* (ed. C. J. Isham, R. Penrose, and D. W. Sciama; Oxford: Clarendon, 1981), 249.

What is the best explanation for this astounding phenomenon? There are three live options. The fine-tuning of the universe is due to either physical necessity, chance, or design. Which of these options is the most plausible?

*The Moral Argument Based
upon Moral Values and Duties*

Here's a simple moral argument for God's existence:

1. If God does not exist, objective moral values and duties do not exist.
2. Objective moral values and duties do exist.
3. Therefore, God exists.

A number of ethicists such as Robert Adams, William Alston, Mark Linville, Paul Copan, John Hare, Stephen Evans, and others have defended various moral arguments for God.

First, we should distinguish between moral *values* and *duties*. Values have to do with whether something is good or bad. Duties have to do with whether something is right or wrong. Now you might think at first that this is a distinction without a difference: "good" and "right" mean the same thing, and the same goes for "bad" and "wrong." But if you think about it, you can see that this isn't the case. Duty has to do with moral obligation, what you ought or ought not to do. But obviously you're not morally obligated to do something just because it would be good for you to do it. For example, it would be good for you to become a doctor, but you're not morally obligated to become a doctor. After all, it would also be good for you to become a firefighter or a homemaker or a diplomat, but you can't do them all. So there's a difference between good/bad and right/wrong. Good/bad has to do with something's *worth*, while right/wrong has to do with something's being *obligatory*.

Second, there's the distinction between being *objective* or *subjective*. By "objective" I mean "independent of people's opinions." By "subjective" I mean "dependent on people's opinions." So to say that there are objective moral values is to say that something is good or bad independent of whatever people think about it. Similarly, to say that we have objective moral duties is to say that certain actions are right or wrong for us regardless of what people think about it. So, for example, to say that the Holocaust was objectively wrong is to say that it was wrong even though the Nazis who carried it out thought that it was right, and it would still have been wrong even if the Nazis had won World War II and succeeded in exterminating or brainwashing everybody who disagreed with them so that everyone believed the Holocaust was right.

Premises 1 and 2

What makes this argument so compelling is not only that it is logically airtight but also that people generally believe both premises. In a pluralistic age, people are afraid of imposing their values on someone else. So premise 1 seems correct to them. Moral values and duties are not objective realities (that is, valid and binding independent of human opinion) but are merely subjective opinions ingrained into us by social conditioning.

At the same time, however, people do believe deeply that certain moral values and duties such as tolerance, open-mindedness, and love are objectively valid and binding. They think it's objectively *wrong* to impose your values on someone else! So they're deeply committed to premise 2 as well.

Dawkins' Response

In fact, Dawkins himself seems to be committed to both premises! With respect to premise 1, Dawkins informs us, "there is at bottom no design, no purpose, no evil, no good, nothing but pointless indifference... We are machines for propagating DNA... It is every living object's sole reason for being." But although he says that there is no evil, no good, nothing but pointless indifference, the fact is that

Dawkins is a stubborn moralist. He says that he was “mortified” to learn that Enron executive Jeff Skilling regards Dawkins’s *The Selfish Gene* as his favorite book because of its perceived Social Darwinism. He characterises “Darwinian mistakes” like pity for someone unable to pay us back or sexual attraction to an infertile member of the opposite sex as “blessed, precious mistakes” and calls compassion and generosity “noble emotions.” He denounces the doctrine of original sin as “morally obnoxious.” He vigorously condemns such actions as the harassment and abuse of homosexuals, the religious indoctrination of children, the Incan practice of human sacrifice, and prizing cultural diversity over the interests of Amish children. He even goes so far as to offer his own amended Ten Commandments for guiding moral behavior, all the while marvelously oblivious to the contradiction with his ethical subjectivism!

It’s hard to believe that all of Dawkins’ heated moral denunciations and affirmations are really intended to be no more than his subjective opinion, as if to whisper with a wink, “Of course, I don’t think that child abuse, adultery, and religious intolerance are *really* wrong! Do whatever you want—there’s no moral difference!” But the affirmation of objective values and duties is incompatible with his atheism, for on naturalism we’re just animals, relatively advanced primates, and animals are not moral agents. Affirming both of the premises of the moral argument, Dawkins is thus, on pain of irrationality, committed to the argument’s conclusion, namely, that God exists.

The Spiritual Argument Based on Spiritual Experience

1. If God does not exist, then spiritual and supernatural experiences do not exist.
2. Spiritual and supernatural experiences do exist.
3. Therefore, God exists.

Although spiritual and supernatural experiences are often subjective realities, countless reports of their occurrence has been transmitted from numerous honest and truthful people throughout the ages by Muslims and non-Muslims alike. This can't merely be passed off as some other unknown form of life playing around with us in an unseen realm, rather the most plausible explanation is that God has an unseen realm which He is in control of and He chooses to reveal it to whoever He wishes.

Pascal's Wager

This is an argument devised by the seventeenth-century French philosopher, mathematician and physicist Blaise Pascal (1623–62). It posits that humans all bet with their lives either that God exists or not. Given the possibility that God actually does exist and assuming an infinite gain or loss associated with belief or unbelief in said God (as represented by an eternity in heaven or hell), a rational person should live as though God exists and seek to believe in God. If God does not actually exist, such a person will have only a finite loss (some pleasures, luxury, etc.).

Universe by Chance?

“A common sense interpretation of the facts suggests that a super intellect has monkeyed with physics, as well as with chemistry and biology, and that there are no blind forces worth speaking about in nature. The numbers one calculates from the facts seem to me so overwhelming as to put this conclusion almost beyond question.”

—Cambridge University astrophysicist
and mathematician Fred Hoyle.

“Fred Hoyle and I differ on lots of questions, but on this we agree: a common sense and satisfying interpretation of our world suggests the designing hand of a super intelligence.”

—Former Harvard University Research Professor of Astronomy and the History of Science Owen Gingerich, who is now the senior astronomer at the Smithsonian Astrophysical Observatory. Gingerich is here reflecting on Fred Hoyle’s above comment.

The reader of the essay entitled *Is There A God? (What is the Chance the World is the Result of Chance?)* may be interested in knowing some hard numbers with regard to the probability that the universe occurred randomly (i.e. no conscious creator involved). Oxford University Professor of Mathematics John Lennox quotes renowned Oxford University mathematical physicist Roger Penrose:

“Try to imagine phase space... of the *entire* universe. Each point in this phase space represents a different possible way that the universe might have started off. We are to picture the Creator, armed with a ‘pin’ — which is to be placed at some point in phase space... Each different positioning of the pin provides a different universe. Now the accuracy that is needed for the Creator’s aim depends on the entropy of the universe that is thereby created. It would be relatively ‘easy’ to produce a high entropy universe, since then there would be a large volume of the phase space available for the pin to hit. But in order to start off the universe in a state of low entropy — so that there will indeed be a second law of thermodynamics — the Creator must aim for a much tinier volume of the phase space. How tiny would this region be, in order that a universe closely resembling the one in which we actually live would be the result?”

Lennox goes on to cite Penrose's answer:

“His calculations lead him to the remarkable conclusion that the ‘Creator’s aim’ must have been accurate to 1 part in 10 to the power of 10 to the power of 123, that is 1 followed by 10 to the 123rd power zeros.”

As Penrose puts it, that is a “number which it would be impossible to write out in the usual decimal way, because even if you were able to put a zero on every particle in the universe, there would not even be enough particles to do the job.”

And the only alternative to the universe arising from chance is for it to have arisen deliberately. Deliberate action requires a conscious creator (read: God). And for those who are still tempted to conclude that our universe is just the result of a very extremely improbable accident, I explain in *Why God? Why not just plain luck?* why bare probability (chance), alone, *can never cause anything*.... let alone the creation of a universe.

APPENDICES