

Applied Theology (‘Aqīdah)

L1.

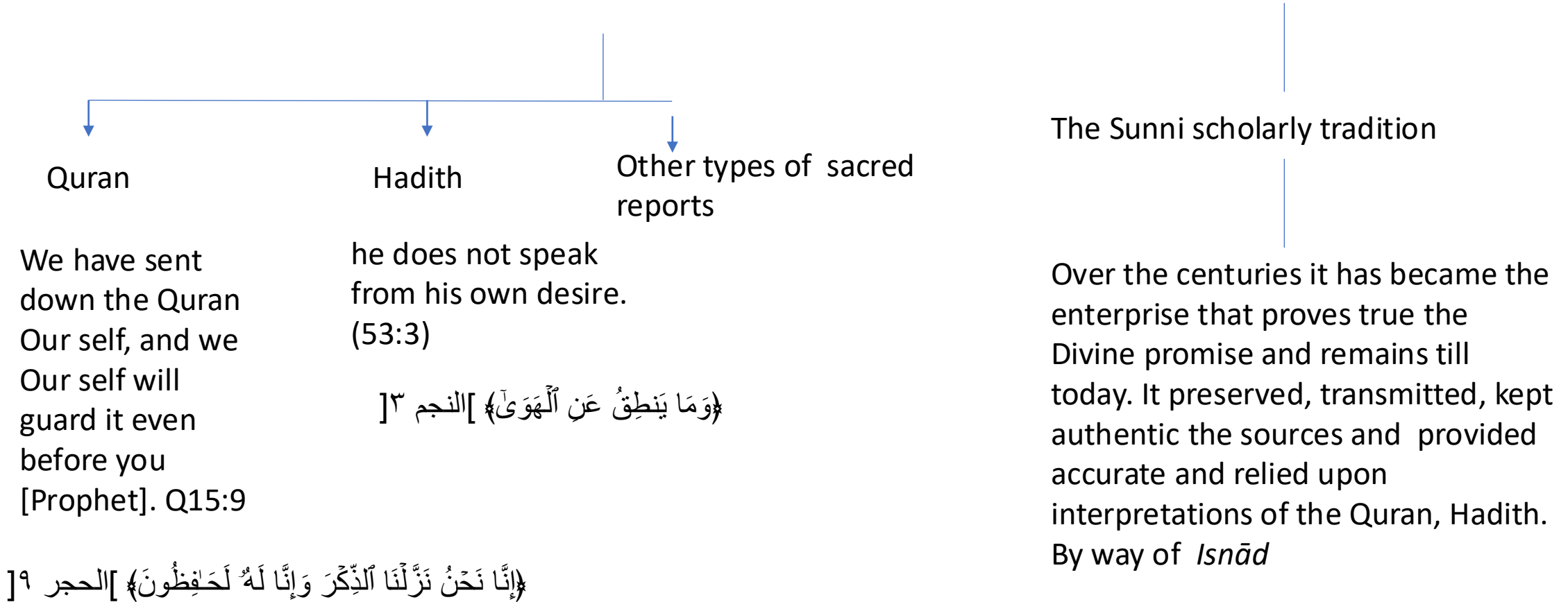
Sacred Sources: Quran, Hadith and the Sunni scholarly tradition.

What is a tenet of faith?

How is a tenet of faith established?

L1.

God's promise to personally safeguard Islam from interpolation and corruption.



Scholars have explained 'Our self will guard it ...' does not just refer to the Quran but all things required so the Quran can be accurately understood such as the Arabic Language at that time.

The human connection: The role of isnād

A special feature of this final Prophetic community, unlike all previous prophetic communities, is that God took an oath to preserve its sacred sources and made His act of preservation known by isnād the Human connection.

Abdullāh b. al-Mubārak said, “Al-Isnād is the Deen. If it wasn’t for isnād, anyone could say whatever they wished. If such a one was asked, ‘Who narrated this to you?’, he doesn’t have a reply.”

Amongst the signs of the end of time will be misguidance amongst claimants of the Deen. The forgetting of isnād's significance for the final Prophetic community is a major sign of misguidance.

The Quran and its human preservation

The following is a list of those who had memorized and transmitted the Quran in the first three generations

The Emigrants

Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥa, Ibn Mas‘ūd, Abū Hurayrah, Ibn ‘Umar, Ibn ‘Abbās, ‘Amr bin al-‘Āṣ, his son ‘Abdullāh, Mu‘āwiyah, Ibn Zubair, ‘Abdullāh b. Sā’ib, ‘Ā’ishah, Ḥafṣah, Umm Salamah (may Allah be pleased with them).

The Helpers

Ubayy b. Ka‘b, Mu‘ādh b. Jabal, Zayd b. Thābit, Abū Dardā’, Jāriyah b. Majma‘ b. Jāriyah, Anas b. Mālīk (may Allah be pleased with them).

The Quran and its human preservation

The Next Generation

Medina: Ibn Musayyib, ‘Urwah (d. 93), Sālim (d. 106), ‘Umar b. ‘Abdul ‘Azīz, Sulaymān (d. 103), ‘Aṭā’ b. Yasār, Mu‘ādh (d. 63), ‘Abdur Raḥmān b. Hurmuz (d. 117), Ibn Shihāb (d. 123).

Mecca: ‘Ubayd b. ‘Umayr (d. 113), ‘Atā’ (d. 114), Ṭāwūs (d. 106), Mujāhid, ‘Ikrimah (d. 105), Ibn Abī Mulaykah (d. 117).

Kufah: ‘Alqamah b. Qays (d. 62), Aswad b. Yazīd (d. 75), Masrūq (d. 63), ‘Ubaydah (d. 63), ‘Umar b. Sharāḥīl (d. 90), al-Ḥārith b. Qays, al-Rabī’ b. Khuthaym (d. 90), ‘Umar b. Maymūn (d. 74), Abū ‘Abdur Raḥmān al-Sulamī (d. 73), Wizr b. Ḥubaysh (d. 82), Abū Zur‘ah, Sa‘īd b. Jubayr (d. 95).

Basra: ‘Āmir b. Qays, Abū ‘Āliya (d. 90), Abū Rajā’ (d. 105), Naṣr b. ‘Āṣim (d. 90), Yaḥyā b. ‘Āmir (d. 90), Jābir b. Zaid (d. 93), al-Ḥasan al-Baṣrī (d. 110), Ibn Sirīn (d. 110), Qatāda (d. 117).

Sham: al-Mughīrah b. Abī Shihāb, Khalīl b. Sa‘īd.

The Quran and its human preservation

The Followers of the Followers

Medina: Abū Jaʿfar (d. 127), Shayba b. Niṣāḥ (d. 230), Nāfiʿ b. Abū Naʿīm (d. 169).

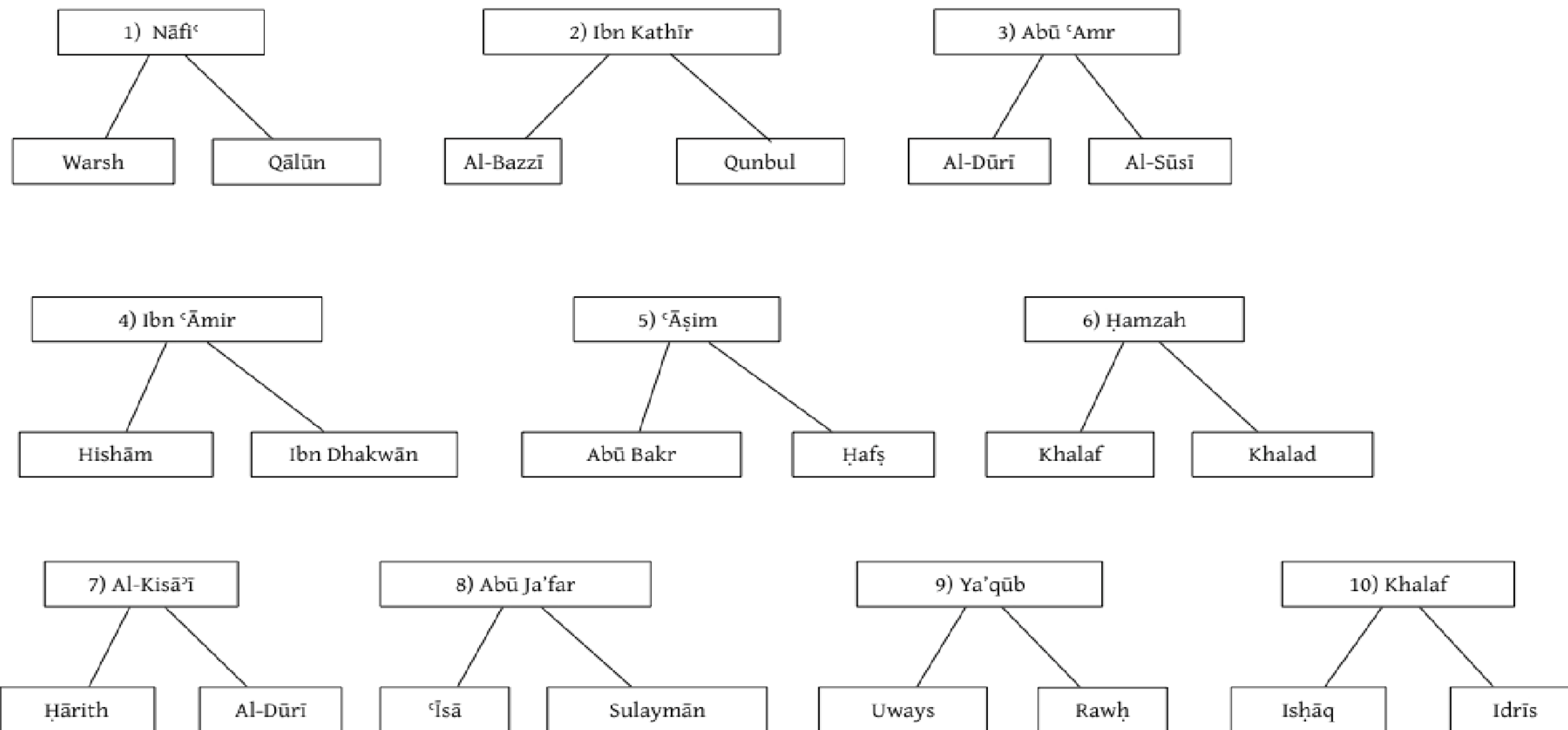
Mecca: ʿAbdullāh b. Kathīr (d. 120), Ḥumayd al-Aʿraj (d.130), Muḥammad b. Maḥsin (d. 123).

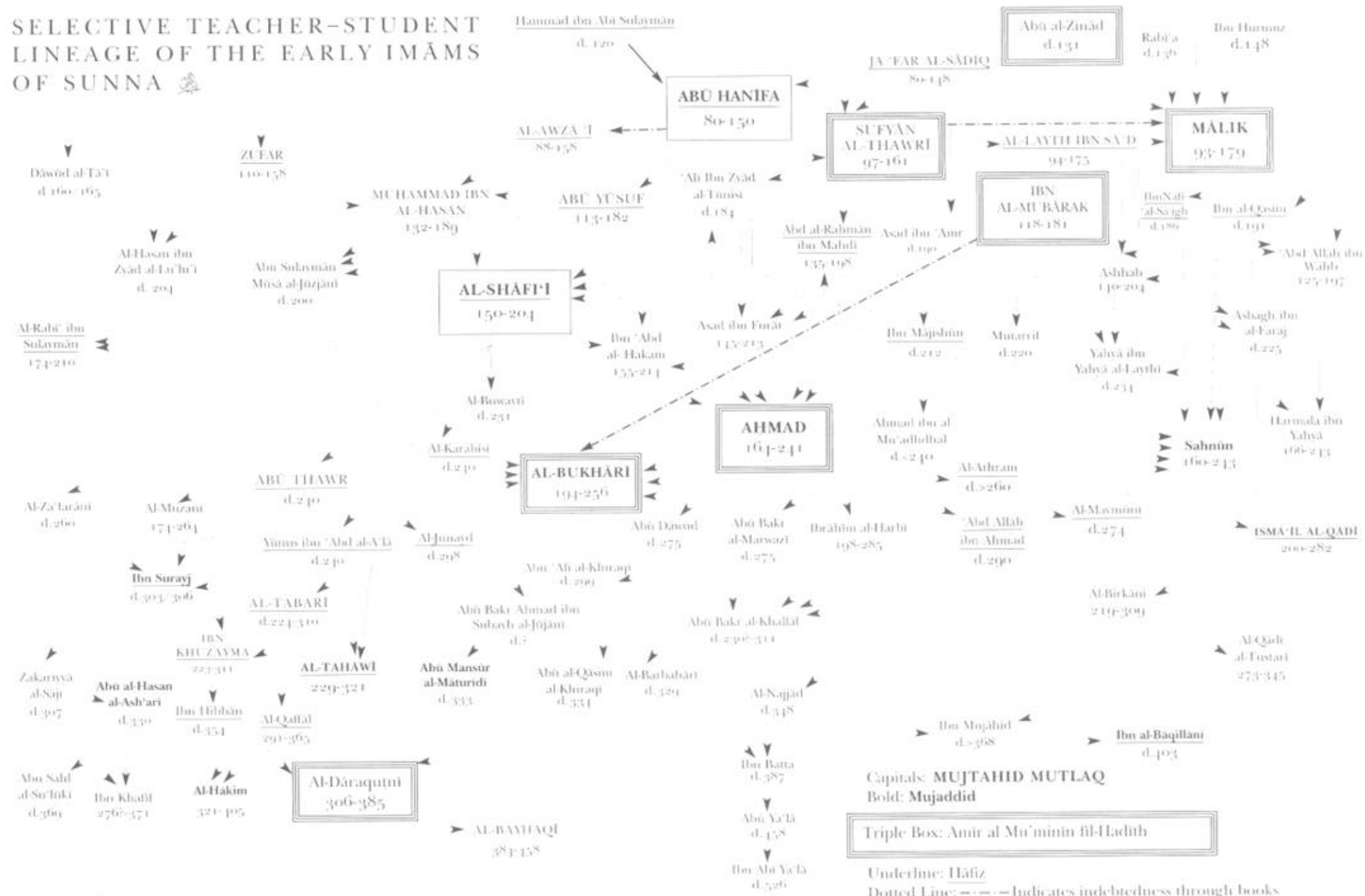
Kufah: Yaḥyā b. Wathāb (d. 103), ʿĀṣim b. Bahdalah (d. 127), Sulaymān al-Aʿmash (d. 148), Ḥamzah (d. 156) and Kasāʾī.

Basra: ʿAbdullāh b. Abī Ishāq (d. 177), ʿĪsa b. ʿUmar (d. 149), Abū ʿAmr b. al-ʿAlā (d. 153)

Sham: Ibn ʿĀmir (d. 118), Yahyā b. Hārith (d. 145), Khālīd b. Asad, ʿAṭiyya b. Qays, (d. 104), Ismāʿīl b. ʿAbdullāh, Shurayḥ, Zaid al-Ḥaḍramī.

The Ten Recitals



SELECTIVE TEACHER-STUDENT
LINEAGE OF THE EARLY IMĀMS
OF SUNNA 



The preserving of Prophetic words by his companions

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ﴾ [النجم ٣]

he does not speak from his own desire. (53:3)

حَدَّثَنَا مُسَدَّدٌ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالََا حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُغِيثٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ فَتَهَنَّتَنِي فُرَيْشٌ وَقَالُوا أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ بِأَصْبُعِهِ إِلَى فِيهِ فَقَالَ " أَكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ " .

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Analysis of Narrators

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Analysis of Narrators

All hadith have an isnād, that is a chain of individuals that transmit that particular report. In determining the reliability of a narrator, scholars used various terms to express their approval or disapproval of a narrator.

The vast majority of scholars agree, an established companion of the Messenger was of the highest grade and was to be fully trusted. The generations after the companions is where scholars found the necessity to assess each individual narrators' credibility.

Ranks of narrators are of twelve types, as explained by Ibn Ḥajr;

- 1) A companion of the Prophet (Allah bless him and grant him peace) is the highest rank of narrator.
- 2) When a superlative form in Arabic is used to describe a narrator as carrying describing them as the "Most Trustworthy of people," or it may be the use of an adjective repetitively, or a term that emphasis their reliability e.g. she is extremely trustworthy (thiqat thiqa, awthaq al-nās, thiqa ḥāfiẓ).

Analysis of Narrators

- 3) In describing the narrator as trustworthy without an over emphasis (thiqa, thiqa 'adl).
- 4) A narrator who is slightly less in trustworthiness than the previous categories of 1, 2 and 3, yet is trustworthy and for being sound, or there are no objections to him as a narrator (ṣadūq lā ba's bihi, laysa lahu ba's).
- 5) A narrator less than category 4, described for being reliable but has a poor memory, or reliable but flawed, or reliable but at times mistaken or reliable but not towards the end of his life (ṣadūq sayyi' al-ḥifẓ, ṣadūq yahim, lahu awhām).
- 6) A narrator who narrates only a few hadith and the reason for their unreliability as a narrator is not established. Would be described as acceptable with a corroborating narrator (maqbul, līn al-ḥadīth).
- 7) Someone who narrates more than one hadith but is not certified for being a trustworthy narrator, would be described as an ambiguous narrator, due to his state being not known (mastūr, majhūl al-ḥāl).

Analysis of Narrators

- 10) A narrator who is disregarded (matrūk, matrūk al-ḥadīth).
- 11) A narrator who is accused of lying. Accused to lie because of some many incorrect reports from them. Is referred to as accused or accused of lying (muttahaḥ bi-l-kadhib, muttahaḥ).
- 12) A liar or a fabricator (wāḍiʿ).

L2

Why are Mutawwatir reports
significant?

Revelation and Reason

The Mother Hadith

Every human being has
experienced Allah's Oneness

The Mutawātir (mass-reported hadith)

The grading of Hadith makes for numerous categories. The most authentic grade amongst them is called mutawātir (mass-reported). This is a hadith that has a numerous number of companions narrating something from or about the Messenger of Allah. This number of narrators is continued by the following generation and so on. This hadith is regarded as being conclusive, in that the number of individuals who narrate the same or very similar tradition render it impossible that they could have convened and contrived a lie.

Mutawātir: A hadith that is established to be mutwātir is accepted to provide sure knowledge and must be believed in. The denial of this grade of hadith would remove one from the fold of Islam.

Sacred texts preferred over reason

In Islam's scholarly tradition, the weight of a transmitted text is given precedence over the use of reason. Imam al-Sāwiy notes when explaining the necessary attributes for prophecy:

‘These attributes are necessary [for them] by way of reason and transmission. However, the more convincing of the two, as a proof, is transmission.’

Types of mutawātir

Mutawātir by meaning (al-ma‘nawī): These are independent reports whose wording is very similar in content. These are different hadith yet all make the same point.

Mutawātir by wording (al-lafẓī): These are independent reports in which the wording is repeatedly stated.

An example of a mutwātir hadith is:

‘...Whoever intentional ascribes a lie to me can take his seat in the fire...’

...من كذب عليّ متعمداً فليتبوأ مقعده من النار...

This hadith has been narrated by 75 companions of the Messenger of Allah.

Hadith of Jibrīl: The Mother Hadith (Umm al-Hadith)

All aspects of the Deen are understood to be contained within this hadith which mentions them as, islām, imān, and iḥsān.

عن عمر أيضاً، قال: بينما نحن جلوس عند رسول الله ذات يوم إذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لا يرى عليه أثر السفر، ولا يعرفه منا أحد، حتى جلس إلى النبي فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه، وقال: يا محمد أخبرني عن الإسلام فقال.

رسول الله: الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلاً. قال: صدقت، فعجبنا له، يسأله ويصدق له قال: فأخبرني عن الإيمان؟ قال: أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره. قال: صدقت. قال: فأخبرني عن الإحسان؟ قال: أن تعبد الله كأنك تراه، فإن لم

تكن تراه فإنه يراك. قال: فأخبرني عن الساعة؟ قال: ما المسؤول عنها بأعلم من السائل. قال: فأخبرني

Hadith of Jibrīl: The Mother Hadith (Umm al-Hadith)

On the authority of ‘Umar (may Allah be pleased with him), who said:

One day while we were sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (may the blessings and peace of Allah be upon him). Resting his knees against his and placing the palms of his hands on his thighs, he said,

“O Muhammad, tell me about islām.”

The Messenger of Allah (may the blessings and peace of Allah be upon him) said, “Islam is that you should testify that there is no god but Allah and that Muhammad is the Messenger of Allah, that you should perform the prayers, pay the zakat, fast during Ramadan, and make pilgrimage to the House if you are able to do so.”

He said, “You have spoken rightly.” We were amazed at him questioning him and saying that he had spoken rightly.

He said, “Then tell me about imān?”

He said, “It is that you should believe in Allah, His angels, His books, His messengers, and the Last Day, and that you should believe in divine destiny, both the good and the evil thereof.” He said, “You have spoken rightly.”

Hadith of Jibrīl: The Mother Hadith (Umm al-Hadith)...

He said, “Then tell me about iḥsān?”

He said, “It is that you should serve Allah as though you could see Him, for though you cannot see Him, yet He sees you.” He said, “Then tell me about the Hour. He said, “About that the one questioned knows no more than the questioner.”

He said, “Then tell me about its signs.”

He said, “[They are] that the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen building arrogantly high houses. Then he took himself off and I stayed for a time. Then he [Muhammad] said, “O ‘Umar, do you know who the questioner was?” I said, “Allah and His Messenger know best.” He said, “It was Gabriel, who came to you to teach you your religion.” (Trans. by Ezzedin Ibrahim)

Islām

“Islam is that you should testify that there is no god, but Allah and that Muhammad is the Messenger of Allah, that you should perform the prayers, pay the zakat...”

Islām is the outward aspects of the Deen which is to know the legal status of every action one does. This is learnt through the subject of Fiqh.

Īmān

“It is that you should believe in Allah, His angels, His books, His messengers, and the Last Day, and that you should believe in divine destiny...”

Īman is the belief aspects of the Deen which is to know what is required to be believed in, and the explanations of them. This is learnt through the subject of Theology.

Iḥsān

“It is that you should serve Allah as though you could see Him, for though you cannot see Him, yet He sees you.”

Iḥsān is the spiritual aspect of the Deen, which is to know Allah, achieved by performing the duties of Islam and Iman with an attention to excellence. This is learnt through the company of the righteous and studying the subject of Purification.

Our Promise

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا ۖ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾
[الأعراف ١٧٢]

]Prophet], when your Lord took out the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, ‘Am I not your Lord?’ and they replied, ‘Yes, we bear witness.’ So, you cannot say on the Day of Resurrection, ‘We were not aware of this.’ (7:172)

Human cosmology: The Fiṭra and the Primordial Covenant

Our Origin

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾ [الإنسان ١]

Was there not a period of time when man was nothing to speak of? (76:1)

Our Gift

﴿فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [الروم ٣٠]

So [Prophet] as a man of pure faith, stand firm and true in your devotion to the religion.
This is the natural disposition God instilled in mankind- there is no altering God's creation-
and this is the right religion, though most people do not realize it. (30:30)

Human cosmology: The Fiṭra and the Primordial Covenant

Our Challenge

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَغَشَّىٰ قَلْبَهُ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ﴾ [الجاثية ٢٣]

[Prophet], consider the one who has taken his own desire as a god, whom God allows to stray in the face of knowledge, sealing his ears and heart and covering his eyes- who can guide such a person after God [has done this]? Will you [people] not take heed? (45:23)

Epistemology

Knowledge is of two types: eternal (qadim) and temporal (hadith).

Temporary Knowledge is of two types:

1. Innate - (daruri)

like knowledge of his own existence or of the changing of his states, such as hunger, thirst, pleasure, or pain.

2. acquired (iktisabi).

Acquired knowledge is that which God, the exalted, creates in the servant with the intermediary of the servant's acquisition and choice namely, taking it from its sources. These sources are three:

I. the sound senses (hawass salimah)

1. khabar

Mutawatir

II. a true narration (khabar sadiq)

2. miracle (mujizah) of a prophet; (ilm qati) it is a source of categorical knowledge yet by way of inference (istidlal).

1. Self-evident (daruri)-also called axiomatic [or first principles] . such as knowledge that the whole of a thing is greater than its part

III. reasoning (nazar al-aql)

2. Inferential (istidlali), which requires some level of thought, such as knowledge of the presence of fire upon seeing smoke

L3

Sunni theological approaches the 'Asharī,
Maturidī and 'Athari schools.

Tanzih (Trancendance)

Tafwīdh (resignation) Vs Tawīl (Intepretation)

- 'Asharī school

- al Asha'riyyah

Two strands of Mua'tazilites one in Baghdad and the other in Basra

Imam Abu Hassan Al Ashari based in Baghdad

A chain of his learning :

Imam Shafi 204d

Imam Muzani 264d

Abu al Qasim 281d

Ibn Surayj 303d

Abu Ishaaq al Marwarziy 340d

Abu Hassan al Ashariy 324d

- al Maqalat al Islamiyyeen

- al Ibaanah (early book)

- al kitab al Luma'

- al Hath wa bahth

- al Ummad he wrote over a hundred books

Imam Ashari debated with his teacher, **Ali al Jubai'y**, who held it necessary for Allah to do what is best for His slave. Al Ashari gave him the scenario of three brothers who had passed away. And what would happen to them?

A) died on Iman

B) Died in disbelief

C) He died before becoming an adult, and

al-Jubai'y replied, “ The first will go to paradise; the corrupt one to the fire; the last in the abode between them.

Imam al Ashari then asked, “What if the third brother asked to be joined with the first in paradise?

al-Jubai'y replied,” It will not be allowed because the first brother (A) attained paradise because of his actions.”

Imam al Ahsari, then said, “ Well then, the third (C) has proof in saying, if Allah had granted me a longer life, then I would have done good actions.”

al-Jubai'y, replied, “ Allah will say, “ I had known that if I had given you life, you would have disobeyed me. Therefore, I observed what was beneficial for you and warded off from your punishment.”

Imam al Ashari then said, “ What if then the brother of disbelief (B) was to say “ O My Lord! You knew of my outcome, so why did you not observe what was most beneficial for me?

Al-Jubai'y was dumbfounded.

- Maturidī school

The three schools that came to represent Sunni belief:

- al Maturidiyyah
- al Asha'riyyah &
- al Athariyyah

- al Maturidiyyah

Imam Abu Hanifah 150d

Abu Yusuf 182d/ Imam Muhammad 189d

Abu Sulayman al Juzjani 201d

Abu Bakr al Juzjani 285d

Abu Nasir al Iyady 260d

Nusayr bin Yahya alBalkhi 268d

Abu Mansur al Maturidiyy 333d

Kitab al-Tawhīd

- 'Athari school

Al Tahawi experiencing the Hanafi Masters

Abu Hanifah (150d)

Abu Yusuf (182d)

Muhammad bin Sama'h al Tamimi (233d)

Abu Khazim (292d) one the most
major Hanafi scholars of his age

Transmits the texts of
al Risalah ila Uthmaan al Bati
al Wasiyah

Ahmad bin Abi l'mraan the (280d)
great judge of Baghdad

Imam al-Tahawi (321d)

Quranic verses that depict God's closeness

d ī al-Had

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي
الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

4. It was He who created the heavens and earth in six Days and then established Himself on the throne. He knows what enters the earth and what comes out of it; what descends from the sky and what ascends to it. **He is with you wherever you are**; He sees all that you do; al-Hadīd

f āQ

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

16. We created man—We know what his soul whispers to him: We are closer to him than his jugular vein. Qāf

al-Anfāl

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ
حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

17. It was not you who killed them but God, and when you [Prophet] threw [sand at them] it was not your throw [that defeated them] but God's, to do the believers a favour: God is all seeing, and all knowing. al-Anfāl

Hadiths that depict God's closeness

وعن أبي هريرة ، رضي الله عنه ، عن رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ قَالَ اللَّهُ ، عَزَّ وَجَلَّ ، أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ، وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي ، وَاللَّهُ لَئِنْ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلَاحِ ، وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا ، وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا ، تَقَرَّبْتُ إِلَيْهِ بَاعًا ، وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي ، أَقْبَلْتُ إِلَيْهِ أَهْرُولُ

عن أبي هريرة إنَّ الله تعالى قال: من عادى لي وليًا ، فقد آذنته بالحرب ، وما تقرب إليَّ عبدي بشيءٍ أحبَّ إليَّ مما افترضته عليه ، وما يزال عبدي يتقربُ إليَّ بالنوافلِ حتى أحبه ، فإذا أحببته كنتُ سمعه الذي يسمع به ، وبصره الذي يبصرُ به ، ويده التي يبطشُ بها ورجله التي يمشي بها ، وإن سألني لأعطينه ، وإن استعاذني لأعيذنه ، وما ترددتُ عن شيءٍ أنا فاعله ترددي عن قبضِ نفس المؤمن ، يكره الموت وأنا أكره مساءته.

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah, the Mighty and Exalted, said, 'I am according to My slave's opinion of Me, and I am with him wherever He mentions Me.' Allah rejoices more in the repentance of His slave than one of you does when he finds his lost camel in the wasteland. **'Anyone who approaches Me by a hand-span, I approach him by an arm-span. Anyone who approaches Me by an arm-span, I approach him by two arm spans. If he comes to me walking, I come to him running.'**

Abū Hurayrah said, “ The Emissary of Allāh said, ‘ Allāh the Most high said, ‘Whoever shows animosity to a friend of mine, then I shall declare war on him. My slave does not draw nearer to me, with a thing more beloved to me than what I have made obligatory upon him. He continues to draw near with supererogatory acts until I love Him.

When I love him, I become his hearing by which he hears, his sight by which he sees, his hand by which he grasps, and his foot by which he steps. If he was to ask Me, I would give to him, and if he sought refuge with Me, I would grant him refuge. I never hesitate in doing a thing, but in taking a soul of a believer for he dislikes death, and I dislike harming him.”

L4

Kalam: The Cosmological argument
an overview of Sunni theology and
what is meant by God's essential
attributes and their arranging into
negative and affirming attributes.

The Personal attribute Existence.

Epistemology

Knowledge is of two types: eternal (qadim) and temporal (hadith).

Temporary Knowledge is of two types:

1. Innate - (daruri)

like knowledge of his own existence or of the changing of his states, such as hunger, thirst, pleasure, or pain.

2. acquired (iktisabi).

Acquired knowledge is that which God, the exalted, creates in the servant with the intermediary of the servant's acquisition and choice namely, taking it from its sources. These sources are three:

I. the sound senses (hawass salimah)

1. khabar

Mutawatir

II. a true narration (khabar sadiq)

2. miracle (mujizah) of a prophet; (ilm qati) it is a source of categorical knowledge yet by way of inference (istidlal).

1. Self-evident (daruri)-also called axiomatic [or first principles] . such as knowledge that the whole of a thing is greater than its part

III. reasoning (nazar al-aql)

2. Inferential (istidlali), which requires some level of thought, such as knowledge of the presence of fire upon seeing smoke

Kalam: The Cosmological argument

“It is an apodictic proof (or demonstration, Ar. burhan), meaning both that its premises are certain, not merely probable or likely, and that its syllogistic form is valid. Hence, the conclusion follows necessarily from the premises and is also certain. Its minor premise is the universe had a beginning. Its major premise is everything that has a beginning necessarily has an efficient cause. Its conclusion is therefore the universe necessarily has an efficient cause.”

F. A. Khan, *Introduction to Islamic Theology*.

Kalam: The Cosmological argument - **Minor Premise**

Temporality that is ubiquitous in the cosmos. Temporality means the occurrence of something , or its existence subsequent to its non-existence, or its 'coming into being.' Its opposite is atemporality.

Change- Signifies the ending of one state and the occurrence of a new state. If every component of the universe is temporal, then the universe is temporal.

The importance difference between an actual infinite and a potential infinite when pertaining to temporal existence

Actual infinite: Pertains only to the mathematic realm of concepts and has no such bearing on extra-mental temporal existence... an actual infinite in any aggregative structure entails logical absurdity

Potential infinite

Is possible and exists by way of conceptual (but not actual) division of any quantity or measure, or by way of potential addition to any quantity or measure.

Kalam: The Cosmological Argument - **Major Premise**

Causality – A self-evident principle hence without the need for demonstration; a priori.

Every occurrence or temporary event (hadith) has an efficient cause (Muhdith). An efficient cause is, of course, extrinsic to its effect.

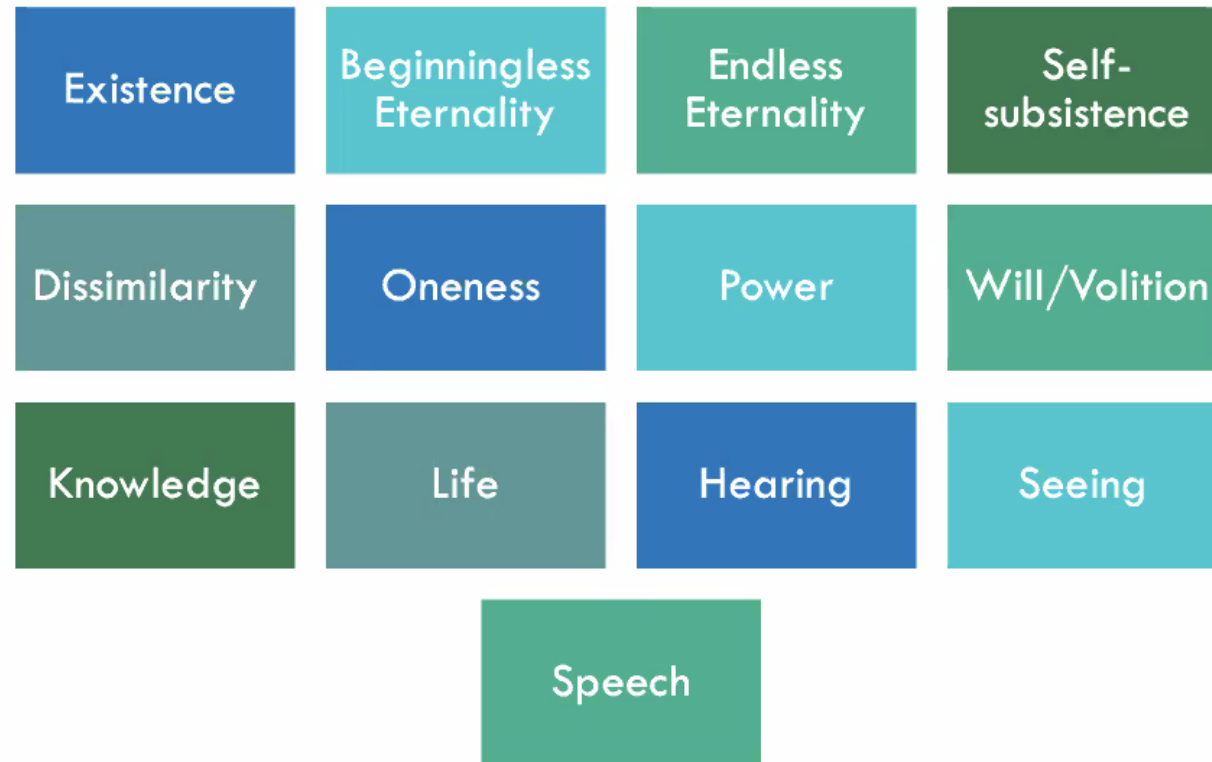
F. A. Khan, *Introduction to Islamic Theology*.

All existence other than God is possible in that it can be conceived to exist and not exist and is temporal.

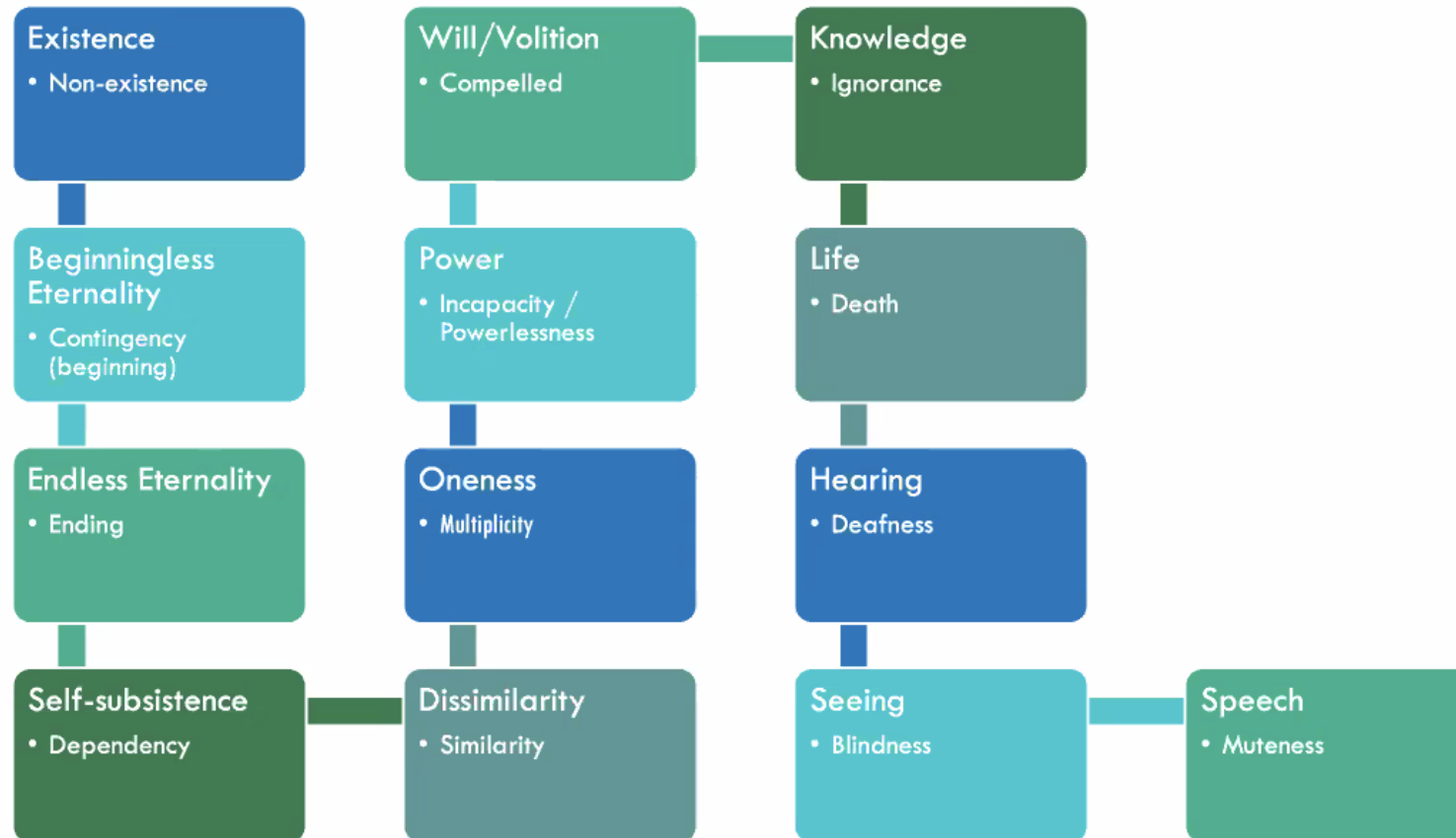
‘...science cannot verify that science is the only form of rational inquiry nor that it is even a form of rational inquiry. The scientific enterprise itself presupposes numerous metaphysical assumptions that science cannot prove, such as the very existence of an objective world outside the minds of scientists, the notion that features of the world can in principle be discovered, and the notion that human perception and intellect accurately correspond to those features.’

F. A. Khan, *Introduction to Islamic Theology*.

GOD'S NECESSARY ATTRIBUTES



IMPOSSIBLE ATTRIBUTES: OPPOSITES OF NECESSARY ATTRIBUTES



The Personal attribute Existence.

الوجود

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنى تُصِرُّونَ

[10:32]

That is God, your Lord, the Truth. Apart from the Truth, what is there except error? So how is it that you are dissuaded?

قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

[14:10]

Their messengers answered, 'Can there be any doubt about God, the Creator of the heavens and earth?

Other names that denote the Personal attribute:

al-Haqq –The Truth

al-Zahir – The Manifest

al-Samad - The Eternal

To know and affirm this attribute endears tranquillity in one's state.

The Five Negative Attributes:

1.Pre-eternality and 2.Everlasting

The Five Negative Attributes:

1. Pre-eternality – القديم أو الأول

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنى تُصْرَفُونَ

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[14:10]

Their messengers answered, ‘Can there be any doubt about God, the Creator of the heavens and earth?’

To know and affirm this attribute endears Humility, Poverty, and a knowing of self i.e. al-nafs

البقاء أو الآخر – 2. Everlasting

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنى تُصْرَفُونَ

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[14:10]

Their messengers answered, ‘Can there be any doubt about God, the Creator of the heavens and earth?’

Other names that denote Everlasting and Perpetuity::

al-Wārith - The Inheritor

To know and affirm this attribute endears in one God consciousness (Taqwa) , Scrupulousness (Wara), and Asceticism (Zuhd)

The Five Negative Attributes:

3. Dissimilarity and 4. Self-Subsistence

3. Dissimilarity – مخالفة للحوادث

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

[112:4]

... No one is comparable to Him.

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ

[42:11]

...There is nothing like Him: He is the All Hearing, the All Seeing.

Other names that denote Dissimilarity:

al-Quddus - The Holy

al-Bātin – The Hidden

al-Mut'ālī – The Exalted

To know and affirm this attribute endears in one chastity (haya) and detachment from created things

4. Self -Subsistence – قيام بنفسه

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ –

[2:225]

God: there is no god but Him, the Ever Living, the Ever Watchful. Neither slumber nor sleep overtakes Him. All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except by His leave? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does not weary Him to preserve them both. He is the Most High, the Tremendous.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ –

[35:15]

People, it is you who stand in need of God- God needs nothing and is worthy of all praise

Other names that denote Self –Subsistence and Self –Existence :
al-Mutakkabir - The Proud

The Five Negative Attributes:

5. Oneness

The Seven affirming Attributes:

1. Life

2. Will and 3. Omnipotence

The Five Negative Attributes:

5. Oneness—وحدانية

وَالْهُكُمُ إِلَهُ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ -

[2:163]

Your God is the one God: there is no god except Him, the Lord of Mercy, the Giver of Mercy.

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

[21:22]

If there had been in the heavens or earth any gods but Him, both heavens and earth would be in ruins: God, Lord of the Throne, is far above the things they say:

Other names that denote oneness :

al-Wāhid - The Unique

Mālik al-Mulk –The King of Absolute Sovereignty, al-'Adl – The Just -His actions cannot be anything but just/ His uniqueness is a cause of pure objectivity

To know and affirm this attribute endears in one Love, unicity of actions , reliance, and fear (tawhid al-af'āl, tawhid al-tawwakul, and al-khawf) Contentment (rida)

Presuppositions What science can not account for but are proven and rational to accept?

Demonstrating the origins of a belief does not inherently disprove its validity. The assertion that science is all-powerful, coupled with the notion that an individual's belief in God may stem from a desire to believe in Him, serves as an argument against such a belief from a scientific perspective. However, both assertions constitute fallacious reasoning.

1. **Logical and mathematical** truths cannot be proven by science. Science presupposes logic and mathematics. To attempt to prove them would be arguing in a circle
2. **Metaphysical truths** – There are minds beyond my own, the external world is real, and the past was not created five minutes ago through the illusion of age
3. **Ethical beliefs are not accessible by science** – moral statement – You can not demonstrate through science that the Nazi scientist committed any evil acts
4. **Aesthetic judgements** cannot be evaluated through the scientific method – Much like goodness, beauty cannot be validated scientifically
5. **Science itself** can not be justified by the scientific method, as it is permeated with unprovable assumptions. In the special theory of relativity, the speed of light is constant in one direction between two points A and B. That cannot be proven.

The Seven affirming Attributes:

1. Life – الحياة

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

[3:2]

God: there is no god but Him, the Ever Living, the Ever Watchful.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا

[25:58]

Put your trust in the Living [God] who never dies and celebrate His praise. He knows the sins of His servants well enough

Name :

al-Hayy - The Living

To know and affirm this attribute endears one to have aspiration (*Himma*)

The Seven affirming Attributes:

2. Will – إرادة

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ^{قُلْ} مَا كَانَ لَهُمُ الْخِيَرَةُ^ع سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

[28:68]

Your Lord creates what He pleases and chooses those He will- they have no choice- so glory be to God, and may He be exalted above the partners they ascribe to Him!

فَعَّالٌ لِّمَا يُرِيدُ

[85:17]

He does whatever He Wills

Other names that denote oneness :

al-Wajid – The Resourceful, *al-Mussawar*-The Fashioneer, *al-Razzaq*- The Sustainer, *al-Halim* The-Indulgent, *al-Wahhab* The-Bestower, *al-Hadi*-The Guide, all attributes that denote efficacy towards creation with the meaning of being sustained.

To know Him and affirm by this attribute it endears in one patience, contentment, generosity

The Seven affirming Attributes:

3. Omnipotence – قدرة

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[2:148]

God has power to do everything.

Other names that denote omnipotence:

al-Qadir – The All Powerful, *al-Muqtadir*-The Determiner, *al-Jabbar*- The Compeller, *al-Qahar*- The Dominator, *al-Azīz*-The Eminent, *al-Muntaqim* -The Avenger, *al-Mubdī* / *al-Mu'id* – The beginner/ The Restorer

To know Him and affirm this attribute endears in one hope, good opinion, awareness of beauty, thankfulness

The Seven affirming Attributes:

4. Knowledge and 5. Speech

6. Hearing and 7. Seeing

4. Knowledge – علم

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

[6:59]

He has the keys to the unseen: no one knows them but Him. He knows all that is in the land and sea. No leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, fresh or withered, that is not written in a clear Record.

Other names that denote Knowledge:

al-Alim— The Omniscient, *al-Khabīr* —The Completely Aware, *al-Raqīb* — The All observant-, *al-Hakīm*- The Wise, *al-Was’i*-The Vast, *al-Latīf*- The Benevolent, *al-Muhīt*— The Knower of all details

To know Him and affirm this attribute endears in one patience and vigilance

5.Speech – كلام

وَوَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

[4:164]

to other messengers We have already mentioned to you, and also to some We have not. To Moses God spoke directly.

To know Him and affirm this attribute endears in one seeking knowledge, finding solace in His words, reverence for the Quran, fear of reckoning

The Seven affirming Attributes:

6. Hearing – سَمِعَ

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ

[3:181]

God has certainly heard the words of those who sneer, ‘So God is poor, while we are rich’. We shall record everything they say—as well as their killing of prophets in defiance of all that is right- and We shall say to them, ‘Taste the torment of the scorching fire.

To know Him and affirm this attribute endears in one silence, guarding the tongue, turning to Allah in supplication

7. Seeing – بصر

قَالَ لَا تَخَافَا ۖ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ

[20:46]

He said, 'Do not be afraid, I am with you both, hearing and seeing everything.

To know Him and affirm this attribute endears in one modesty, vigilance, submissiveness, overall purification of heart

L9

On burdens beyond one's ability & Freewill, and Predestiny

On burdens beyond one's ability & Freewill

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

[2:286]

God does not burden any soul with more than it can bear: each gains whatever good it has done, and suffers its bad- ‘ Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against the disbelievers

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

[37:86]

when it is Allah Who created you and whatever you do?

Verses on burdens beyond one's ability

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أُكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

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The verse deals with seeking refuge from being given a physical burden that is unbearable, not a moral one.

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ﴾

[2:31]

He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?"

Is not literally placing a burden, but rather an "address of displaying inability" entailed by the command.

The Existence of Good and Evil

The Existence of Good and Evil

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

[21:23]

He cannot be questioned about what He does, but they will 'all' be questioned.

﴿...وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

[2:216]

Perhaps you dislike something which is good for you and like something which is bad for you.

Allah knows and you do not know

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾

[6:18]

He reigns supreme over His creation. And He is the All-Wise, All-Aware.

Applied Theology ('Aqīdah) T2

Prophethood

L1

Prophecy:

Is it necessary upon God to send Messengers?

Why is it logically necessary that prophets have certain qualities?

Prophecy:

Is it necessary upon God to send Messengers?

L1 Prophecy: Is it necessary upon God to send Messengers?

Most of the People of Truth state that the sending of messengers by God, the Exalted, is logically possible; some of them, 'however, maintain that it is necessary, [not logically but] in light of divine wisdom (hikmah).'

Imam al-Farāhī explains, "The upshot is that ' necessity' here is 'customary' ('adī), meaning that the divine wisdom [that is God's usual pattern of action] is one of sending messengers because divine wisdom entails it -that is, renders it occurrence preponderant despite the logical possibility of not doing it.

Some reasons for their position are:

(1) Sending messengers would necessitate a divine statement, "I have sent you", to the messenger, yet it is possible for one to hear that from jinn. The response is that it is logically possible for God, the Exalted, to establish for the messenger a clear sign of true prophecy and or create in the messenger innate knowledge (ilm durir) of his messengership.

(2) If Angel Gabriel were a body, then all people would see him, and if he were immaterial, then no one could see him. The response is that the creator of vision is God, the Exalted, so it is conceivable that He unveils the angel, just the messenger, while keeping him veiled from all others.

(3) Moral responsibility (taklif) is harmful to people, not beneficial. The response is that its burden entails slight difficulty, ultimately resulting in tremendous and perpetual benefits.

Prophecy:

Why is it logically necessary that prophets have certain qualities?

Prophecy: Why is it logically necessary that prophets have certain qualities?

57. And from the possible for Allah is sending the messengers.
 This is not obligatory upon Allah, but rather it is from His mere generosity.

57- وَمِنْهُ: إِرْسَالُ جَمِيعِ الرُّسُلِ
 فَلَا وَجُوبَ بَلْ بِمَحْضِ الْفَضْلِ

58. However, it is obligatory for us to believe in the messengers,
 so leave the vain desires of those whose vain desires have deluded them.

58- لَكِنْ بِذَا إِيمَانُنَا قَدْ وَجَبَا
 فَدَعْ هَوَى قَوْمٍ بِهِمْ قَدْ لَعِبَا

59. It is necessary they are trustworthy,
 and true and depicted by sagacity.

59- وَوَاجِبٌ فِي حَقِّهِمُ: الْأَمَانَةُ
 وَصِدْقُهُمْ وَضِفَ لَهَا الْفَطَانَةُ

60. Likewise, they convey all they came with and
 the opposite of these is impossible for them as they have mentioned.

60- وَمِثْلُ ذَا تَبْلِيغُهُمْ لِمَا أَتَوْا
 وَيَسْتَحِيلُ ضِدُّهَا كَمَا رَوَوْا

Prophecy: Why is it logically necessary that prophets have certain qualities?

A messenger is a mature, sane male who has received revelation.

Revelation is that Allah has informed a servant of certain matters. They are either reports or commands. Reports like narratives of sacred history or commands like do's and don'ts.

Some scholars say revelation is only that which has commands; it can also have reports but must have commands.

Some scholars argue that revelation in the form of reports is sufficient for the recipient to be viewed as a prophet.

Choosing who is to be selected as a prophet or messenger is purely by Divine decree and is not subject to an explanation through reason. Hence not a question of males being better than females etc...

L2

Prophecy:

Human beings are granted the potential to transform and align to a Prophetic state, albeit never exactly the same.

L2

Prophecy:

Human beings are granted the potential to transform and align to a Prophetic state, albeit never exactly the same.

'We say in answer to this that had character traits not been subject to change, there would have been no point in counsels, admonitions and disciplinary punishments, and how can this be denied in respect to man when changing the behaviour of beasts is possible? Indeed, a dog can be trained to desist from ravenousness and to behave in eating and withholding and emptying its bowels and bladder; and a recalcitrant horse can be broken. All this is a change of character.' al-Ghazalī, *Revival of the Islamic sciences*.

Prophecy:

'A date pit is neither an apple nor a palm tree. However, it is created in such a way that it can become a palm tree if it is buried in the soil, but it can never become an apple tree even if it is tended. Now if a date pit itself is influenced by choice in such a way that it accepts some conditions to the exclusion of others, so too are anger and appetite. If we try to completely suppress and dominate anger and appetites to the extent that no trace of them is left, we will fail to do so. What we can do, though, is to subdue them and make them manageable using spiritual discipline and struggle. This we have been commanded to do, and through this, we gain salvation and arrive at Allah, exalted is He.

Temperaments are different. Some are easily subject to change, and some are slow to accept change.

This is due either to the power of the temperament itself or to the assertion of character through many actions in accordance to it and by believing it to be good and acceptable.'

al-Ghazalī, Revival of the Islamic sciences.

L2 Prophecy: The 40 qualities of perdition by Najmu din Zarkubi

- | | | |
|-------------------------------|---|---------------------------------|
| (1) cupidity (ʿ_hirs); | (17) baseness (danāʿat); | (34) causing annoyance (Adhaʿ); |
| (2) envy (hasad); | (18) meanness (khissat); | (35) being prideful (ʿujb); |
| (3) rancour (hiqd); | (19) indolence | (36) stinginess (bukhl); |
| (4) spite (bugdh); | (kasaʿlat); | (37) languidness (malalālat); |
| (5) affectation | (20) libidinousness (taʿa sub shahwa nı | (38) not being a confidant to |
| (takalluf); | (21) flirtatiousness (Su hbat baʿlat); | others (naʿmahramı ʿ); |
| (6) artificiality (tasannuʿ); | (22) depravity (dhillat); (| (39) being unpleasant company |
| (7) loathing (taqazzuz); | 23) being ill-natured (khuʿ-yi bad); | (mardum-shikanı ʿ); and |
| (8) deception (tazwır); | (24) unfaithfulness (bıʿ-wafaʿı ʿ); | (40) backbiting (ghıbbat). |
| (9) ignorance (jahl); | (25) shamelessness (bı ʿhaya ʿı ʿ); | |
| (10) foolishness (humq); | (26) quarrelsomeness (qahat); | |
| (11) hypocrisy (nifaq); | (27) deceitfulness (ʿ_hıʿlat); | |
| (12) arrogance (takabbur); | (28) duplicitousness (makr); | |
| (13) injustice (zulm); | (29) being slanderous (sukhn-chıʿnı ʿ); | |
| (14) impudence (fısq); | (30) thoughtlessness (safaʿhat); | |
| (15) perfidy (khiyaʿnat); | (31) resentfulness (kuduʿrat); | |
| (16) indecency (fıhsh); | (32) lying (duruʿgh); | |
| | (33) ungratefulness (na sipa sı); | |

L2 Prophecy: The 40 qualities of salvation

- | | | |
|------------------------------|---|--|
| (1) knowledge (‘ilm); | (15) Integrity (sala hiyyat); | (30) thankfulness(shukr); |
| (2) (2) forbearance (_hilm); | (16) altruism (i`thar); | (31) submissiveness (tasli`m); |
| (3) honour (‘izzat); | (17) being good-natured (khu`-yi ni`k); | (32) satisfaction (rida`); |
| (4) magnanimity (karam); | (18) trustworthiness (amanat); | (33) trusting in divine providence (tawakkul); |
| (5) generosity (sakha`wat); | (19) piety (diyanat); | (34) contentedness (qana‘at); |
| (6) bravery (shuja`at); | (20) being acknowledging of others’ due (_
haqq-shina`s`); | (35) courteousness (muja`mala); |
| (7) constancy (thaba`t); | (21) acting genuinely (bi`-takallufi`); | (36) faith (ıman); |
| (8) Sobriety (Waqar); | (22) humility (tawa`du‘); | (37) adherence to Islam (islam); |
| (9) fidelity (wafa`); | (23) sincerity(_sidq); | (38) love (mahabbat); (|
| (10) modesty (_haya`); | (24) purity (_safa`); | 39) service to others (khidmat); and |
| (11) empathy (shafaqat); | (25) given to supplication (du‘a`); | (40) being confident to others |
| (12) abstemiousness (zuhd); | (26) compassion (mar hamat);_ | (mahramiyyat) |
| (13) God-wariness (taqwa`); | (27) largess (in‘a`m); | |
| (14) gentleness (lu tf); | (28) beneficence (ihsa`n); | |
| | (29) patience (_sabr); | |

L2 Prophecy:

Proving Prophecy through virtuous character.

al-Mawardi's matrix of Prophetic Virtues from his 'Proof of Prophecy.'

1- Perfection of persona (4)

2-Perfection of character (6)

3-Virtuous speech, and (8)

4- Virtuous actions(8)

L2 Prophecy:

1- Perfection of persona (4):

1. Awe/ Stillness
2. Truthfulness
3. Accepting
4. Inviting

L3 and L4 **Prophecy:**

2- **Perfection of Character (6):**

1. Emotional and intellectual intelligence.
2. Unfaltering patience and resolve.
3. renunciation
4. Humility
5. Dignity
6. Keeping promises and agreements

L 5 and L6 Prophecy:

3- Virtuous in Speech (8):

1. Wisdom
2. Accurate / Precise
3. Appealing to reason
4. Beneficial and encouraging
5. Clear
6. Truthful
7. Purposeful
8. Eloquent

L7 and L8 Prophecy:

Virtuous in action (8):

1. Beautiful and benefitting
2. Balanced through observing hope and fear
3. Moderate
4. Abstinence
5. Bringing a just legal system and a meritocracy
6. Dealing with and establishing rules of conflict
7. Courage and valor
8. Altruism

L9 Prophecy:

Finality of Prophethood &

Transmitted Matters of Faith

N

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [سبأ ٢٨]

We have sent you 'O Prophet' only as a deliverer of good news and a warner to all of humanity, but most people do not know

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ [الأنبياء ١٠٧]

We have sent you 'O Prophet' only as a mercy for the whole world

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ^{قُلْ} وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

Muhammad is not the father of any of you men; he is God's Messenger and the seal of the prophets: God knows everything. (33:40)

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ ۚ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾ أَفَغَيْرَ دِينِ اللَّهِ يَبِغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِينَ ﴿٨٥﴾

81. 'Remember' when Allah made a covenant with the prophets, 'saying,' "Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what you have, you must believe in him and support him." He added, "Do you affirm this covenant and accept this commitment?" They said, "Yes, we do." Allah said, "Then bear witness, and I too am a Witness."

82. Whoever turns back after this, they will be the rebellious.

83. Do they desire a way other than Allah's—knowing that all those in the heavens and the earth submit to His Will, willingly or unwillingly, and to Him they will 'all' be returned?

84. Say, 'O Prophet,' "We believe in Allah and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord —we make no distinction between any of them, and to Him we 'fully' submit."

85. Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter they will be among the losers.

86. How will Allah guide a people who chose to disbelieve after they had believed, acknowledged the Messenger to be true, and received clear proofs? For Allah does not guide the wrongdoing people

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ
 الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ ءَامَنُوا بِهِ
 وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ يَٰأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
 الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۖ لَا إِلٰهَ إِلَّا هُوَ يُحْيِي ۖ وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ
 وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

157. “They are the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel. He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them. ‘Only’ those who believe in him, honour and support him, and follow the light sent down to him will be successful.”

158. Say, ‘O Prophet,’ “O humanity! I am Allah’s Messenger to you all. To Him ‘alone’ belongs the kingdom of the heavens and the earth. There is no god ‘worthy of worship’ except Him. He gives life and causes death.” So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His revelations. And follow him, so you may be ‘rightly’ guided Q7:157-158

L10 Prophecy:

Transmitted

Matters of Faith

فَرْهَدُ الْحَدِيثِ النَّبَوِيِّ

(١)

نظم المتن
من
الحديث المتواتر

تأليف

أبي عبد الله محمد بن جعفر الكتاني

الطبعة الثانية المصححة

ذات القهارس العلمية

‘Organizing the
scattered
multiple
reports’

by

Imam, al-Muhadith,
‘Abdulah
Muhammad b. Ja‘far
al-Kattānī d.1345

L10 Prophecy:
Transmitted
Matters of Faith

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L10 Prophecy: Transmitted Matters of Faith

A closer look at some Mutawatir hadith from chapters in '*Organizing the scattered multiple reports*' Imam, al-Muhadith, 'Abdulah Muhammad b. Ja'far al-Kattānī d.1345

- | | |
|----------------------------------|---|
| 1. كتاب العلم | Book of Knowledge |
| 2. كتاب الإيمان | Book of Imān |
| 3. كتاب القرآن وفضائله | Book on the Quran and its' merits |
| 4. كتاب الأدب والرقائق | Book on manners and softening the heart |
| 5. كتاب المعجزات والخصائص | Book of Miracles and special traits of the Prophet |
| 6. كتاب أشراط الساعة | Book on the signs of the hour |
| 7. كتاب البعث وأحوال يوم القيامة | Book of resurrection and states on the Day of judgement |

كتاب العلم 1.

إنما الأعمال بالنيات وإنما لكل امرئ ما نوى 1.

من كذب علي متعمداً فليتبوأ مقعده من النار 2.

نضر الله امرءاً 3.

سمع مقالتي فوعاها فأداها إلى من لم يسمعها فرب حامل فقه غير فقيه ورب حامل فقه إلى من هو أفقه منه

ليبلغ الشاهد منكم الغائب 4.

فضل العلم والعلماء ووجوب توقيرهم واحترامهم والتحذير من بغضهم وأذاهم نقل العلامة الأوحى أبو حامد - فضل العلم والعلماء 5.
سيدي العربي أبو يوسف الفاسي في شرحه لنظمه لنخبة ابن حجر عن السيد نور الدين ويعني به أبا الحسن علي بن عبد الله بن أحمد السمهودي المدني الشافعي أنه تظاهرت على ذلك الآيات وصحيح الأخبار والآثار وتواترت وتطابقت الدلائل العقلية والنقلية

كتاب الإيمان .2

8. من شهد أن لا إله إلا الله وجبت له الجنة .

9. أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله .

10. المسلم من سلم المسلمون من لسانه ويده .

11. لا يزني الزاني حين يزني وهو مؤمن .

12. الحياء من الإيمان .

13. سؤال جبريل النبي عن الإيمان والإسلام والإحسان .

14. الإيمان يمان .

كتاب الإيمان .2

15. أكمل المؤمنين إيماناً أحسنهم خلقاً.

16. أنه سبحانه وتعالى فوق سماواته على عرشه على حسب ما يليق بكماله من غير حلول ولا كيف ولا تمثيل ولا تشبيه ولا جسمية ولا اتصال ولا انفصال.

17. اكتفائه صلى الله عليه وسلم من المشركين بمجرد الإقرار بالشهادتين والتصديق بمضمئهما من غير أن يأمرهم بإقامة دليل على صحتهما. المشركين طلب الإقرار بالشهادتين وقال ابن حجر الهيثمي في شرح العباب قد تواترت الأخبار تواتراً معنوياً على أنه صلى الله عليه وسلم لم يزد في دعائه على والتصديق بمدلولهما

18. لفرقت اليهود على إحدى وسبعين فرقة وفرقت النصارى على ثنتين وسبعين فرقة وتفرقت أمتي على ثلاث وسبعين فرقة.

19. ذم الخوارج والأمر بقتالهم.

20. أن الإسلام بدأ غريباً وسيعود غريباً كما بدأ فطوبى للغرباء.

كتاب القرآن وفوائده .3

21. كون البسملة قرآناً منزلاً في أوائل السور .

22. ترتيب الآيات ووضعها في مواضعها من السور وأنه توفيقى .

23. أنزل هذا القرآن على سبعة أحرف .

24. قل هو الله أحد تعدل ثلث القرآن .

25. لقد أوتي مزمراً من مزامير آل داود .

باب الأدب والرقائق. 4.

26. لأن يمتلئ جوف أحدكم قبحاً خيراً له من أن يمتلئ شعراً.

27. أن من الشعر لحكمة.

28. نفي العدوى.

29. نفي الطيرة.

30. من لا يرحم لا يرحم.

31. لو كان لابن آدم واد من مال لا ابتغى إليه ثانياً وثالثاً ولا يملأ جوف ابن آدم إلا التراب ويتوب الله على من تاب.

32. الدنيا خضرة حلوة.

كتاب الأدب والرقائق. 4.

أن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا قدر ذراع. 33.

المستشار مؤتمن. 34.

اللهم بارك لأمتي في بكورها. 35.

زر غباً تزدد حباً. 36.

شيطان يتبع شيطانة. 37.

شيبتني هود وأخواتها. 38.

حديث القبضتين. 39.

كتاب الأدب والرقائق .4

إذا كتب أحدكم كتاباً فليبدأ بنفسه .40

كتاب المعجزات والخصائص.5

41. دعوى النبوة وإظهاره المعجزات
42. زجابة دعوته صلى الله عليه وسلم
43. إطلاعہ صلى الله عليه وسلم على المغيبات وإنبائه عنها
44. حسن صورته صلى الله عليه وسلم وجمالها وتناسب أعضائها
45. أنه كان أبيض اللون مشرباً بجمرة
46. شجاعته صلى الله عليه وسلم
47. حلمه وعفوه وتجاوزہ صلى الله عليه وسلم

كتاب المعجزات والخصائص.5

- معرفته بالأمور الدنيوية وأحوالها تفصيلاً وسياسة أهلها على اختلاف عقولهم وطبائعهم وعاداتهم وأسنتهم .47
- عموم رسالته صلى الله عليه وسلم وأنه بعث إلى كل أحمر وأسود .48
- إنه عليه السلام خاتم النبيين وأنه لا نبي بعده .49
- (أعطيت خمساً لم يعطهن أحد من الأنبياء قبلي نصرت بالرعب مسيرة شهر وجعلت لي الأرض مسجداً وطهوراً فأيما رجل من أمتي أدركته الصلاة .50
- فليصل وأحلت لي الغنائم ولم تحل لأحد قبلي وأعطيت الشفاعة وكان النبي يبعث إلى قومه خاصة وبعثت إلى الناس عامة)
- أقصة الإسراء .51
- رجوع النبي صلى الله عليه وسلم إلى موسى عليه السلام ليلة الإسراء حين فرض ربه عليه الصلوات الخمس وقول موسى له ارجع إلى ربك فسأله .52
- التخفيف عن أمتك
- حلمه وعفوه وتجاوزه صلى الله عليه وسلم .53

كتاب المعجزات والخصائص.5

53. أن الإسراء كان من مكة
54. حنين الجذع
55. إناشقاق القمر
56. قصة نبع الماء من أصابعه
57. تكثير القليل ببركته صلى الله عليه وسلم
58. تكثير الطعام ببركته
59. قيامه صلى الله عليه وسلم بالليل في رمضان وغيره عن عائشة رضي الله عنها
60. مواظبته صلى الله عليه وسلم على عبادة ربه تعالى
61. حديث الجمل الذي شكى إليه ماله
62. لا نورث ما تركنا صدقة
63. تزوجه صلى الله عليه وسلم - بخديجة بنت خويلد - وسودة - وعائشة - وأم سلمة - وحفصة - وزينب بنت خزيمة - وزينب بنت جحش - وأم حبيبة - وجويرية بنت الحارث - وصفية بنت حيي - وميمونة بنت الحارث

كتاب أشراف الساعة.6

- 64. ألعن الله الواصلة والمستوصلة.
- 65. بعثت أنا والساعة كهاتين.
- 66. الهرج والفتن في آخر الزمان.
- 67. خروج المهدي.
- 68. خروج المسيح الدجال.
- 69. نزول سيدنا عيسى.
- 70. طلوع الشمس من مغربها.
- 71. خروج الدابة.
- 72. خروج ياجوج وماجوج.

كتاب البعث وأحوال يوم القيامة .7

73. الأحاديث البعث والمعاد الجسماني والسوق إلى المحشر

74. الصراط والميزان وانطاق الجوارح وتطابير الصحف وأهوال الموقف وأحوال الجنة والنار.

75. الحساب

76. أن الجنة والنار مخلوقتان الآن

77. وزن الأعمال

78. لكل نبي دعوة مستجابة فتعجل كل نبي دعوته وإنني اختبأت دعوتي شفاعة لأمتي

71. الشفاعة الطويل

72. التوسل به صلى الله عليه وسلم في حال حياته الدنيوية

73. التوسل به في عرصات القيامة

74. الحوض

75. الكوثر

76. أنكم سترون ربكم الخ

77. عدم تخليد المؤمن العاصي في النار وعدم خروج من كان في قلبه مثقال ذرة من إيمان منها