

Applied Theology (‘Aqīdah)

L1.

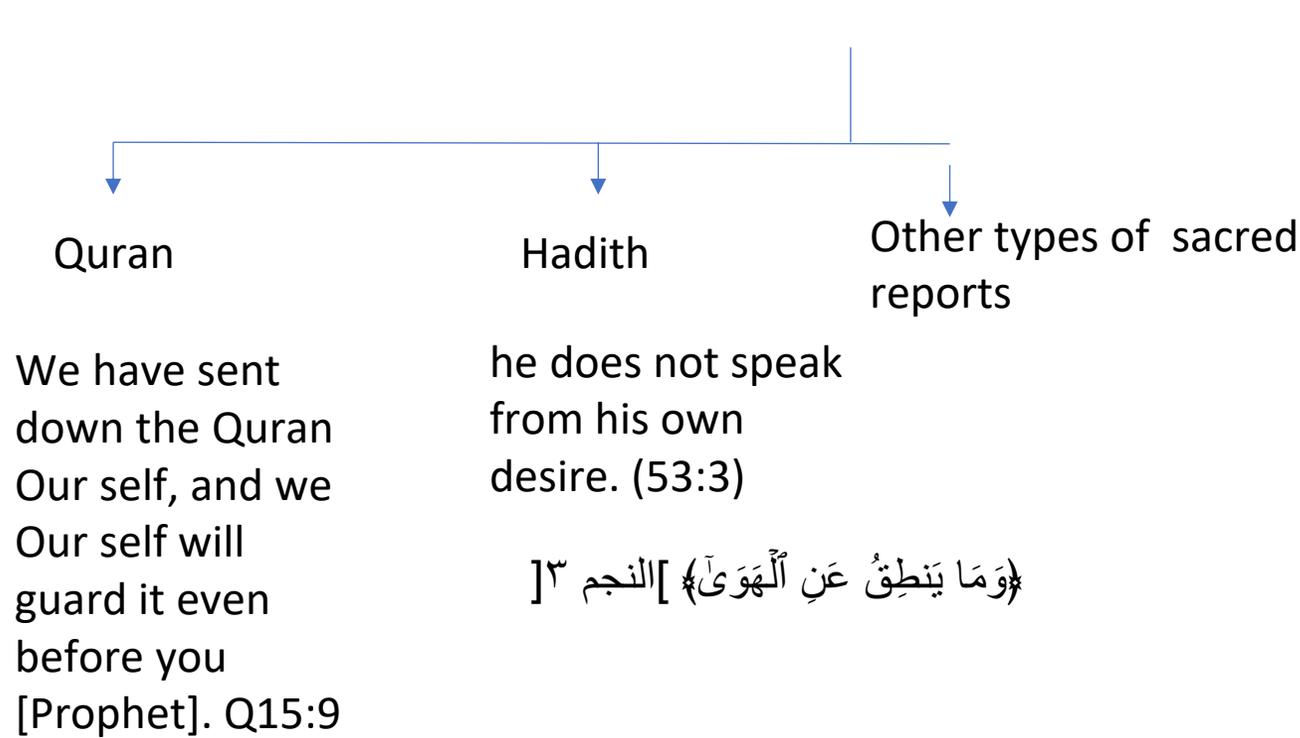
Sacred Sources: Quran, Hadith and the Sunni scholarly tradition.

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.



﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر ٩]

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ﴾ [النجم ٣]

The Sunni scholarly tradition

Over the centuries it has become the enterprise that proves true the Divine promise and remains till today. It preserved, transmitted, kept authentic the sources and provided accurate and relied upon interpretations of the Quran, Hadith. By way of *Isnād*

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. Mālik (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 Ja‘far (d. 127), Shayba b. Niṣāḥ (d. 230), Nāfi‘ b. Abū Na‘īm (d. 169).

Mecca: ‘Abdullāh b. Kathīr (d. 120), Ḥumayd al-A‘raj (d.130), Muḥammad b. Maḥsin (d. 123).

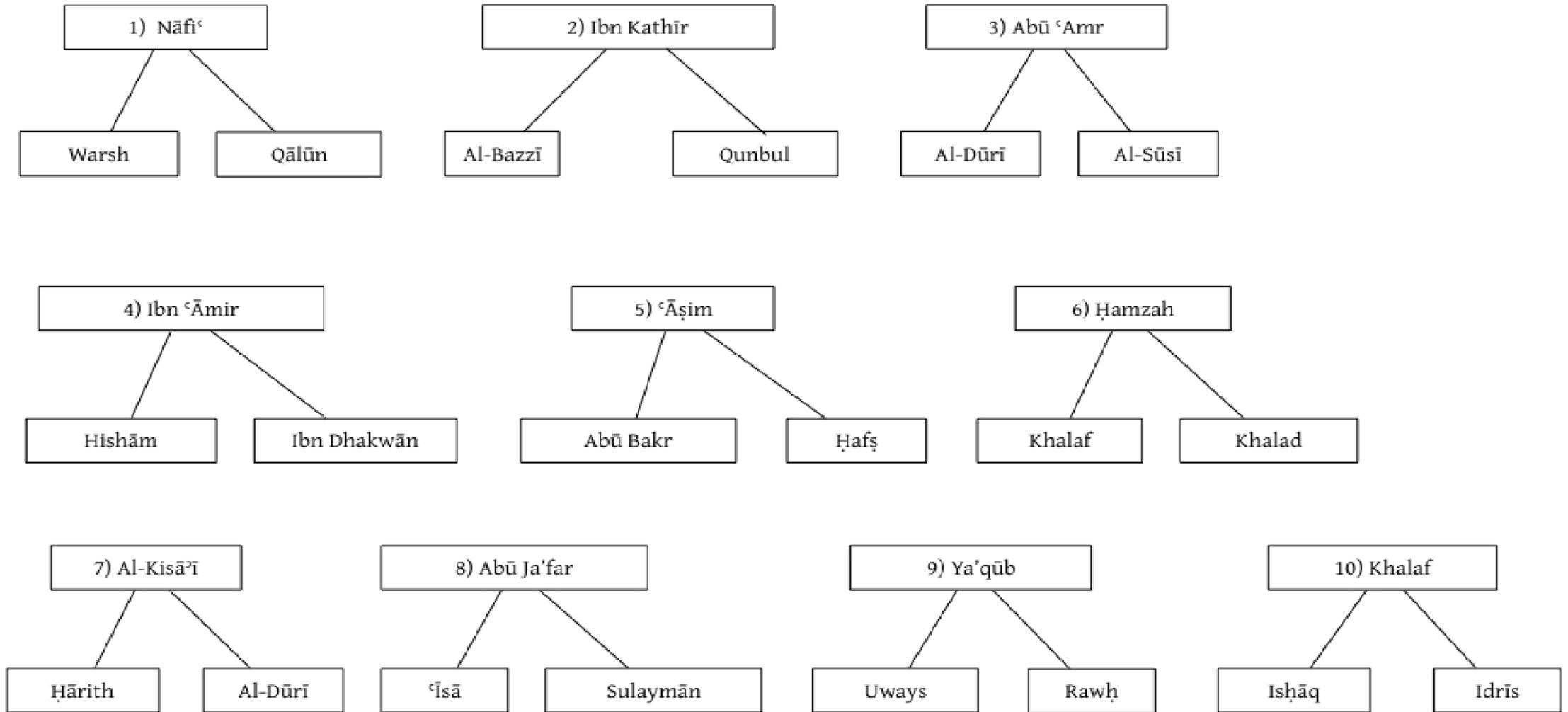
Kufah: Yaḥyā b. Wathāb (d. 103), ‘Āṣim b. Bahdalah (d. 127), Sulaymān al-A‘mash (d. 148), Ḥamzah (d. 156) and Kasā’ī.

Basra: ‘Abdullāh b. Abī Ishāq (d. 177), ‘Īsa b. ‘Umar (d. 149), Abū ‘Amr b. al- ‘Alā (d. 153)

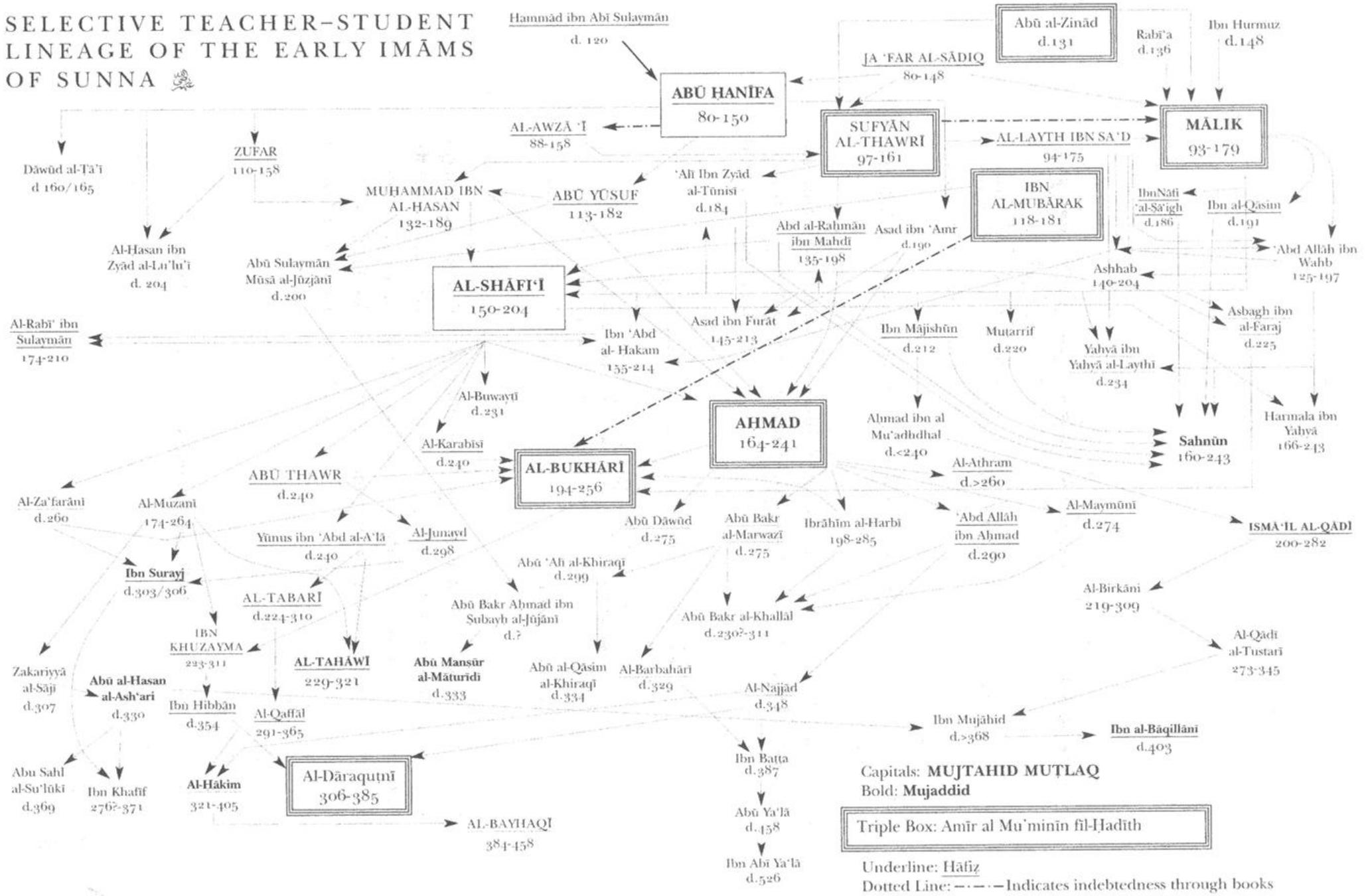
Sham: Ibn ‘Āmir (d. 118), Yahyā b. Hārith (d. 145), Khālīd b. Asad, ‘Aṭīyya b. Qays, (d. 104), Ismā‘īl b. ‘Abdullāh, Shurayḥ, Zaid al-Ḥaḍramī.

L1.

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 قَالَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُغَيْثٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ جَفْظَهُ فَنَهَنَنِي 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 إِلَيَّ فِيهِ فَقَالَ " أَكْتُبُ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ " .

‘Abdullāh b. ‘Amr b. al-‘Āṣ said, “ I used to write down everything I heard from the Messenger of Allah, with a desire to memorise it. Quraysh told me not to do such, they said, ‘You write down everything you hear for the Messenger of Allah, he is a man, like others speaks when displeased or pleased.’ I stopped writing them down and mentioned it to the Messenger of Allah, he indicated with his finger to his mouth and said, ‘Write! By the One in whose hand is my soul, nothing comes out of it but the Truth.’” (Abu Dawud)

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Analysis of Narrators

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L1.

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 (wāḍi‘).

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 ويصدقه 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...”

Īmān 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 عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن 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

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَوِيمُ 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 إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَّمَ عَلَىٰ سَمْعِهِ ۖ وَقَلْبِهِ ۖ 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

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

II. a true narration (khabar sadiq)

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 (Transcendence)

Tafwīdh (resignation) Vs Tawīl (Interpretation)

- '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 Ishaq 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

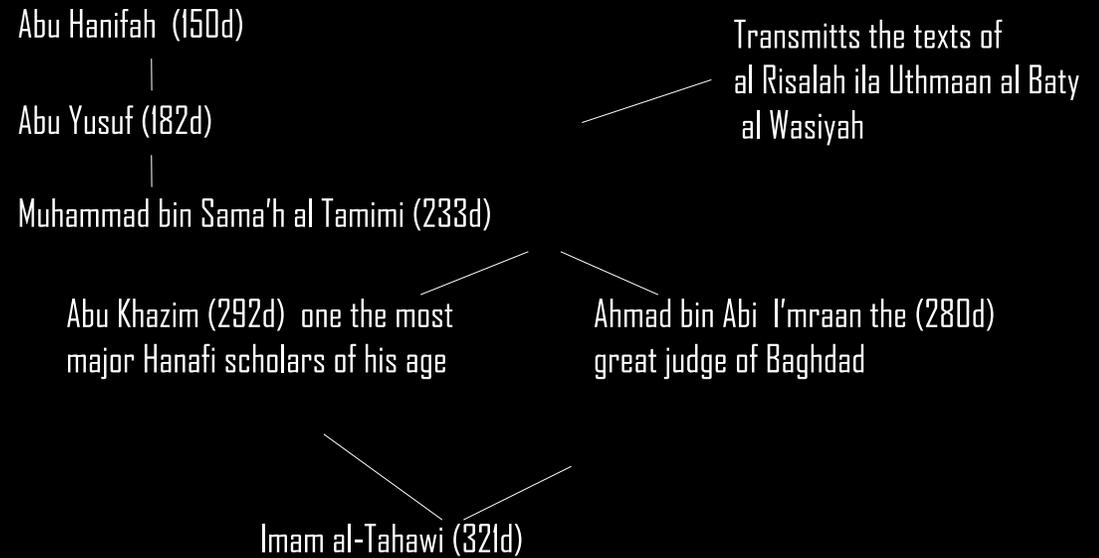
Nusayr bin Yahya alBalkhi 268d

Abu Mansur al Maturudiyy 333d

Kitab al-Tawhīd

- 'Athari school

Al Tahawi experiencing the Hanafi Masters



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 الْإِنسَانَ وَنَعْلَمُ مَا تُوَسَّوَسُ 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 اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ قَالَ اللهُ ، عَزَّ وَجَلَّ ، أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ، وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي ، وَاللَّهُ اللهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلَاةِ ، 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 ولياً ، فقد آذنته بالحرب ، وما تقرب إليَّ عبدي بشيءٍ أحبَّ إليَّ مما افترضته عليه ، وما يزال عبدي يتقرب إليَّ بالنوافلِ حتى أُحِبُّه ، فإذا أحببته كنتُ سمعَه الذي يسمعُ به ، وبصرَه الذي يُبصرُ به ، ويده التي يبطشُ بها ورجله التي يمشي بها ، وإن سألني لأعطينه ، وإن استعاذني لأعيذنه ، وما ترددتُ عن شيءٍ أنا فاعلهُ ترددي عن قبضِ نفسِ المؤمنِ ، يكره الموتُ وأنا أكرهُ 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

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

II. a true narration (khabar sadiq)

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

L4

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.

L4

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.

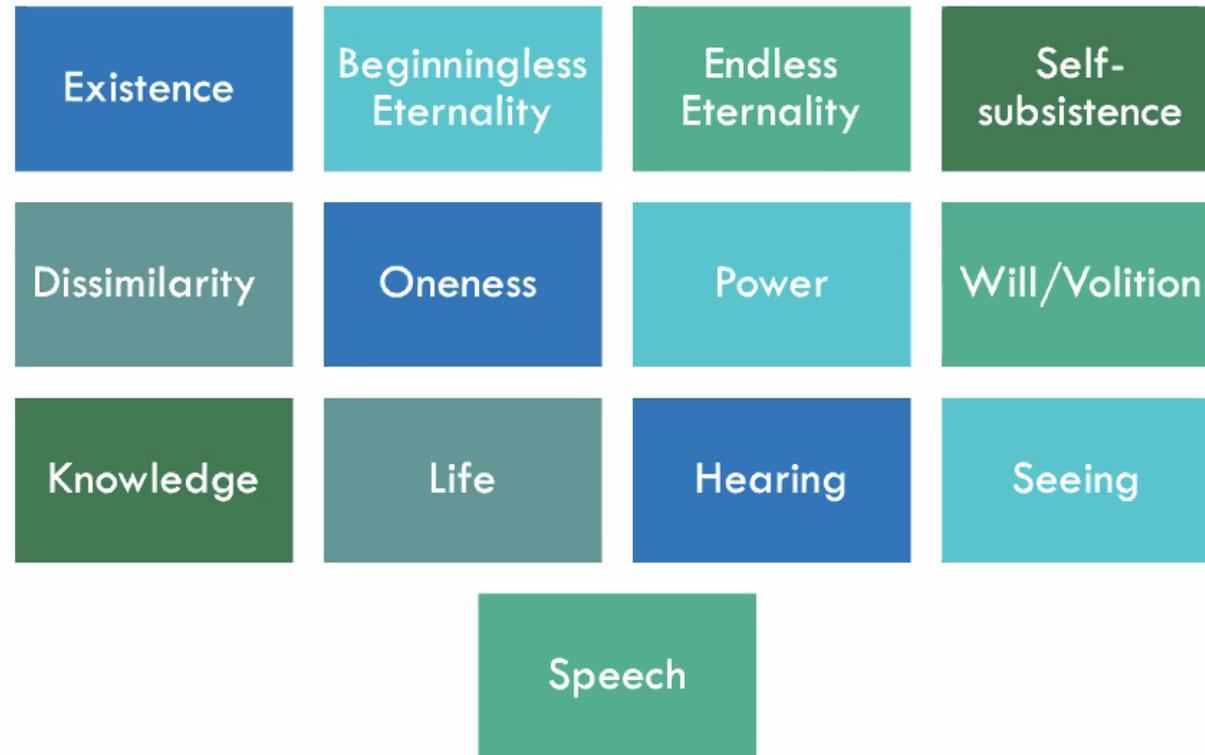
F. A. Khan, *Introduction to Islamic Theology*.

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

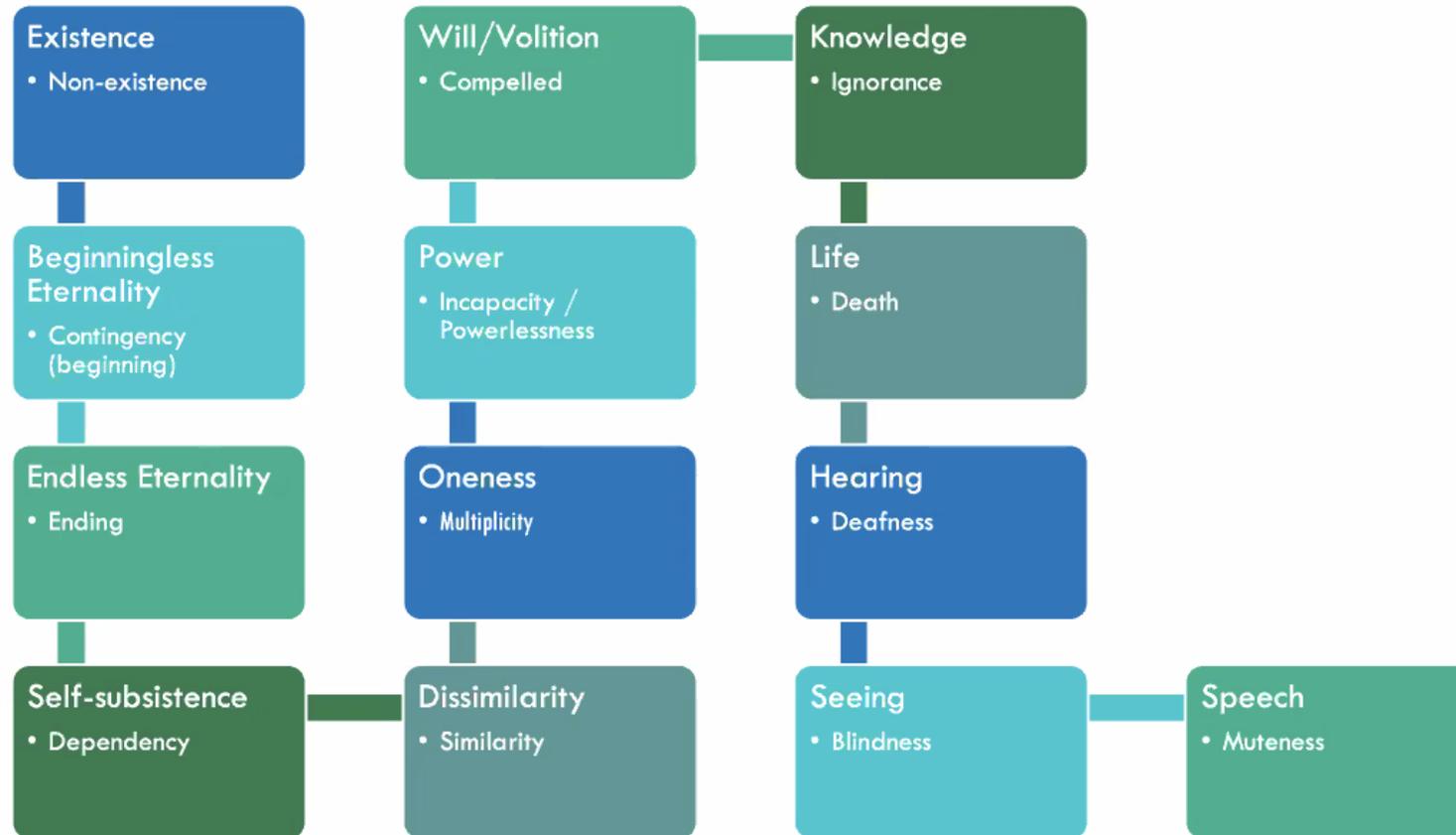
‘...science cannot verify that science is the only form of rational inquiry nor that it is even a form of rational inquiry. The scientific enterprise itself presupposes numerous metaphysical assumptions that science cannot prove, such as the very existence of an objective world outside the minds of scientists, 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

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعَدَ 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

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنى تُصِرُّونَ

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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

L5

The Five Negative Attributes:

2. Everlasting – البقاء أو الآخر

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنى تُصْرَفُونَ

[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 أَفِي 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 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 ط 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'āli – 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

5. Oneness – وحدانية

وَالْهُكْمُ لِلَّهِ وَالْإِلهُ 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^ق مَا كَانَ لَهُمُ الْخِيَرَةُ^ج 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 Fashioner, *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

3. Omnipotence – قدرة

إِنَّ اللَّهَ عَلَىٰ 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

L8

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 مُوسَىٰ 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

6. Hearing – سَمِعَ

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتَلَهُمُ 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 إِنِّي 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 إِصْرًا 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 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^ط 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

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.