

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE SUCCINCT SANUSI CREED: UMM AL-BARAHIN

Near Final Draft v2.8 Translated by Ramzy Ajem

The Mother of Proofs is a primer text, also known as *The Succinct Sanusi Creed*, authored by Imam Abu Abdullah Muhammad ibn Yusuf al-Sanusi al-Hasani (832 - 895 AH), may Allah have mercy on him, and bring us benefit by him and his knowledge. It has been translated into English by Ramzy Ajem, may Allah forgive him.

متن أم البراهين المسمى بالعقيدة السنوسية الصغرى للإمام أبي عبد الله محمد بن يوسف السنوسي الحسيني رحمه الله تعالى ونفعنا به و بعلمه آمين (ضبطت على نسخة الحلبي) وقد قام بترجمته إلى اللغة الإنجليزية العبد الضعيف أبو شمس الدين رمزي بن محمود عجم غفر الله له.

In the name of God the Compassionate, the Most Merciful. All praise be to God, and prayers of blessings and peace be upon the Messenger of God.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ. وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ.

LOGICAL RULINGS

Know that the logical ruling (al-hukm al-`aqli) is confined to three categories: Necessity, Impossibility and Possibility.

اعْلَمْ أَنَّ الْحُكْمَ الْعَقْلِيَّ يَنْحَصِرُ فِي ثَلَاثَةِ أَقْسَامٍ: الْوَجُوبِ، وَالْإِسْتِحَالَةِ، وَالْجَوَازِ.

(1) Necessary (wajib) is a that whose negation is not rationally conceivable.

فَالْوَجِبُ: مَا لَا يُتَصَوَّرُ فِي الْعَقْلِ عَدَمُهُ.

(2) Impossible (mustahil) is that whose affirmation is not rationally conceivable.

وَالْمُسْتَحِيلُ: مَا لَا يُتَصَوَّرُ فِي الْعَقْلِ وُجُودُهُ.

(3) Possible (ja'iz) is that whose affirmation and negation are rationally conceivable.

وَالْجَائِزُ: مَا يَصِحُّ فِي الْعَقْلِ وُجُودُهُ وَعَدَمُهُ.

THE OBLIGATION TO KNOW GOD

It is religiously obligatory for every legally accountable individual (mukallaf) to know what is necessary, impossible and possible with respect to the reality of our Lord, Majestic and Eminent.

وَيَجِبُ عَلَى كُلِّ مُكَلَّفٍ شَرْعًا أَنْ يَعْرِفَ مَا يَجِبُ فِي حَقِّ مَوْلَانَا جَلَّ وَعَزَّ، وَمَا يَسْتَحِيلُ، وَمَا يَجُوزُ.

It is also obligatory to know the same with respect to the reality of the Messengers (blessings and peace be upon them).

وَكَذَا يَجِبُ عَلَيْهِ أَنْ يَعْرِفَ مِثْلَ ذَلِكَ فِي حَقِّ الرُّسُلِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

NECESSARY ATTRIBUTES OF GOD

Among what is necessary of our Lord Majestic and Eminent are twenty attributes:

- (1) Existence;
- (2) Pre-Eternality;
- (3) Eternality;
- (4) Disparate from Emergent Things;
- (5) Self-Subsistence i.e. needing neither a locus (mahal) nor an determiner (mukhassis);
- (6) and Unicity i.e. having no counterpart with respect to His entity, attributes and acts.

These are six attributes. The first, Existence, is [categorized as] Self-Signifying (Nafsiya). The next five are categorized as Negating (Salbiya).

The next seven attributes necessary of God Most High are termed the Existential-Attributes (Sifat al-Ma`ani), and they are:

- (1) Power;
- (2) and Will, which both relate to all that is possible;
- (3) Knowledge, which relates to all that is necessary, possible and impossible;
- (4) Life, and it has no relation [to matters necessary, impossible and possible];
- (5) Hearing;
- (6) Sight, both of which relate to all that exist;
- (7) and Speech, which is neither letter nor sound, and relates to all that which Knowledge relates.

فَمِمَّا يَجِبُ لِمَوْلَانَا جَلَّ وَعَزَّ عِشْرُونَ صِفَةً وَهِيَ :

الْوُجُودُ؛

وَالْقَدَمُ؛

وَالْبَقَاءُ؛

وَمُخَالَفَتُهُ تَعَالَى لِلْحَوَادِثِ؛

وَقِيَامُهُ تَعَالَى بِنَفْسِهِ أَيْ لَا يَفْتَقِرُ إِلَى مَحَلٍّ، وَلَا

مُخَصَّصٍ؛

وَالْوَحْدَانِيَّةُ أَيْ لَا ثَانِيَّ لَهُ فِي ذَاتِهِ، وَلَا فِي

صِفَاتِهِ، وَلَا فِي أَعْمَالِهِ.

فَهَذِهِ سِتُّ صِفَاتٍ أَوْلَى نَفْسِيَّةً، وَهِيَ الْوُجُودُ.

وَالْخَمْسَةُ بَعْدَهَا سَلْبِيَّةٌ.

ثُمَّ يَجِبُ لَهُ تَعَالَى سَبْعُ صِفَاتٍ، تُسَمَّى صِفَاتِ

الْمَعَانِي وَهِيَ :

الْقُدْرَةُ؛

وَالْإِرَادَةُ الْمُتَعَلِّقَانِ بِجَمِيعِ الْمُمْكِنَاتِ؛

وَالْعِلْمُ الْمُتَعَلِّقُ بِجَمِيعِ الْوَاجِبَاتِ، وَالْجَائِزَاتِ،

وَالْمُسْتَحِيلَاتِ؛

وَالْحَيَاةُ، وَهِيَ لَا تَتَعَلَّقُ بِشَيْءٍ؛

وَالسَّمْعُ؛

وَالْبَصَرُ الْمُتَعَلِّقَانِ بِجَمِيعِ الْمَوْجُودَاتِ؛

وَالْكَلَامُ الَّذِي لَيْسَ بِحَرْفٍ، وَلَا صَوْتٍ، وَيَتَعَلَّقُ

بِمَا يَتَعَلَّقُ بِهِ الْعِلْمُ مِنَ الْمُتَعَلِّقَاتِ.

The next seven attributes [necessary of God Most High] are categorized as the Quasi-Attributes (Sifaat Ma`nawiya) which are concomitant with the previous seven.

They are God's being:

- (1) Powerful;
- (2) Willing;
- (3) Knowing;
- (4) Living;
- (5) Hearing;
- (6) Seeing;
- (7) and Speaking.

ثُمَّ سَبْعُ صِفَاتٍ، تُسَمَّى صِفَاتٍ مَعْنَوِيَّةً وَهِيَ
مُلَازِمَةٌ لِلسَّبْعِ الْأُولَى وَهِيَ كَوْنُهُ تَعَالَى:

قَادِرًا؛
وَمُرِيدًا؛
وَعَالِمًا؛
وَحَيًّا؛
وَسَمِيعًا؛
وَبَصِيرًا؛
وَمُتَكَلِّمًا.

THE IMPOSSIBILITIES

Among what is impossible with respect to the reality of God Most High are twenty qualities that are opposites of the previous twenty, they are:

- (1) non-existence;
- (2) emergence;
- (3) cessation of existence;
- (4) resemblance with emergent things, by being:
 - (4.1) a substance i.e. that His Exalted Entity should occupy an amount of space;
 - (4.2) an accident (arad) that subsists through a substance (jirm);
 - (4.3) in a direction relative to a substance;
 - (4.4) having a direction;
 - (4.5) bounded by space or time;
 - (4.6) qualified by emergent attributes;
 - (4.7) qualified by smallness or largeness;
 - (4.8) or qualified by having extrinsic motives in acts and rulings.

وَمِمَّا يَسْتَحِيلُ فِي حَقِّهِ تَعَالَى عِشْرُونَ صِفَةً وَهِيَ
أَضْدَادُ الْعِشْرِينَ الْأُولَى وَهِيَ:

الْعَدَمُ؛
وَالْحُدُوثُ؛
وَطَرُوقُ الْعَدَمِ.
وَالْمُمَائِلَةُ لِلْحَوَادِثِ بَأَن يَكُونَ:
جِزْمًا أَيْتَأْخُذَ ذَاتَهُ الْعَلِيَّةُ قَدْرًا مِنَ الْفَرَاغِ؛
أَوْ يَكُونَ عَرْضًا يَقُومُ بِالْجِزْمِ؛
أَوْ يَكُونَ فِي جِهَةٍ لِلْجِزْمِ؛
أَوَّلُهُ هُوَ جِهَةٌ؛
أَوْ يَتَّقِيدُ بِمَكَانٍ، أَوْ زَمَانٍ؛
أَوْ تَتَّصِفَ ذَاتُهُ الْعَلِيَّةُ بِالْحَوَادِثِ؛
أَوْ يَتَّصِفَ بِالصَّغَرِ، أَوْ الْكِبَرِ؛
أَوْ يَتَّصِفَ بِالْأَعْرَاضِ فِي الْأَفْعَالِ أَوْ الْأَحْكَامِ.

It is also impossible of Him Most High to:

(5) not be Self-Subsisting, by:

- (5.1) being an attribute subsisting through a locus;
 (5.2) or having the need for a determiner.

وَكَذَا يَسْتَحِيلُ عَلَيْهِ تَعَالَى :
 أَنْ لَا يَكُونَ قَائِمًا بِنَفْسِهِ، بَأَنْ يَكُونَ :
 صِفَةً يَقُومُ بِمَحَلٍّ؛ أَوْ يَحْتَاجُ إِلَى مُخَصَّصٍ .

It is also impossible of Him Most High to:

(6) not be One, by:

- (6.1) being compounded in entity;
 (6.2) having a like in entity or attribute;
 (6.3) or having alongside Him an agent in existence
 that has efficacy in any act.

وَكَذَا يَسْتَحِيلُ عَلَيْهِ تَعَالَى :
 أَنْ لَا يَكُونَ وَاحِدًا بَأَنْ يَكُونَ مُرَكَّبًا فِي ذَاتِهِ؛
 أَوْ يَكُونَ لَهُ مُمَاتِلٌ فِي ذَاتِهِ، أَوْ صِفَاتِهِ؛
 أَوْ يَكُونَ مَعَهُ فِي الوجودِ مُؤَثِّرٌ فِي فِعْلٍ مِنَ
 الْأَفْعَالِ .

Also impossible of Him Most High is:

- (7) the inability to do something possible;
 (8) giving existence to anything of the cosmos against
 His volition to its existence, whether this be:
 (8.1) inadvertently so;
 (8.2) while oblivious or unaware;
 (8.3) due to *consequential emergence* (ta`lil) or;
 (8.4) due to *innate cause* (tab`i).

وَكَذَا يَسْتَحِيلُ عَلَيْهِ تَعَالَى :
 الْعَجْزُ عَنِ مَمَكِنٍ مَّا؛
 وَإِبْجَادُ شَيْءٍ مِنَ الْعَالَمِ مَعَ كَرَاهَتِهِ لِوُجُودِهِ أَيَّ :
 عَدَمِ إِرَادَتِهِ لَهُ تَعَالَى أَوْ مَعَ الذُّهُولِ أَوْ الْغَفْلَةِ؛
 أَوْ بِالتَّغْلِيلِ؛
 أَوْ بِالتَّطَبُّعِ .

Also impossible of Him Most High is:

- (9) ignorance, and the like thereof, regarding any given
 object of knowledge;
 (10) death;
 (11) deafness;
 (12) blindness;
 (13) and dumbness.

وَكَذَا يَسْتَحِيلُ عَلَيْهِ تَعَالَى :
 الْجَهْلُ وَمَا فِي مَعْنَاهُ بِمَعْلُومٍ مَّا؛
 وَالْمَوْتُ؛
 وَالصَّمَمُ؛
 وَالْعَمَى؛
 وَالْبَكَمُ .
 وَأَضْدَادُ الصِّفَاتِ الْمَعْنَوِيَّةِ وَاضِحَةٌ مِنْ هَذِهِ .

From this, the opposites of the Quasi-Attributes (Sifaat
 Ma`nawiya) are evident.

THE POSSIBILITIES

As for what is possible regarding His reality Most
 High, it is:

- (1) Doing or not doing anything possible.

وَأَمَّا الْجَائِزُ فِي حَقِّهِ تَعَالَى :
 فَفِعْلُ كُلِّ مَمَكِنٍ أَوْ تَرْكُهُ .

Proof for God's (1) Existence:

The proof for His existence Most High is the emergence of the cosmos. For if it did not have an originator –but rather came to exist on its own– then that would necessitate that one of two equal potentials [i.e. existence and non-existence] became preponderant over the other without any cause, which is absurd.

أَمَّا بُرْهَانُ وجودِهِ تَعَالَى فَحُدُوثُ الْعَالَمِ لِأَنَّهُ لَوْ لَمْ
يَكُنْ لَهُ مُحَدِّثٌ بَلْ حَدَثَ بِنَفْسِهِ لَزِمَ أَنْ يَكُونَ
أَحَدُ الْأَمْرَيْنِ الْمُتَسَاوِيَيْنِ مُسَاوِيًا لِصَاحِبِهِ رَاجِحًا
عَلَيْهِ بِلَا سَبَبٍ وَهُوَ مُحَالٌ.

Evidence for the Emergence of the Cosmos:

The cosmos is inseparable from emergent accidents (ʿaraad), such as movement and stillness etc., and that which is inseparable from something emergent is emergent.

وَدَلِيلُ حُدُوثِ الْعَالَمِ مُلَازِمَتُهُ لِلْأَعْرَاضِ الْحَادِثَةِ
مِنْ حَرَكَةٍ، أَوْ سُكُونٍ أَوْ غَيْرِهِمَا، وَمُلَازِمُ الْحَادِثِ
حَادِثٌ.

Evidence for the Emergence of Accidents:

The observation of accidents changing from non-existence to existence, and from existence to non-existence, is evidence for the emergence of accidents.

وَدَلِيلُ حُدُوثِ الْأَعْرَاضِ مُشَاهَدَةُ تَغْيِيرِهَا مِنْ عَدَمٍ
إِلَى وَجُودٍ، وَمِنْ وَجُودٍ إِلَى عَدَمٍ.

Proof for the Necessity of God's (2) Pre-Eternality:

If He was not beginningless, He would be emergent, and hence need an originator, resulting in (the absurdity of) circularity or infinite regress.

وَأَمَّا بُرْهَانُ وَجُوبِ الْقَدَمِ لَهُ تَعَالَى فَلِأَنَّهُ لَوْ لَمْ
يَكُنْ قَدِيمًا، لَكَانَ حَادِثًا فَيَفْقَرُ إِلَى مُحَدِّثٍ،
فَيَلْزِمُ الدَّوْرَ، أَوْ التَّسْلُسَ.

Proof for the Necessity of God's (3) Eternality:

If the cessation of existence was possible of Him, then Pre-Eternality would cease to be His attribute, because in such an instance His existence would be possible –not necessary, and that which is possible can only be emergent. But how could that be so considering that His Pre-Eternality Most High has been established as necessary.

وَأَمَّا بُرْهَانُ وَجُوبِ الْبَقَاءِ لَهُ تَعَالَى فَلِأَنَّهُ لَوْ أَمْكَنَ
أَنْ يَلْحَقَهُ الْعَدَمُ، لَانْتَفَى عَنْهُ الْقَدَمُ لِكَوْنِ وَجُودِهِ
حِينَئِذٍ جَائِزًا لَا وَاجِبًا، وَالْجَائِزُ لَا يَكُونُ وَجُودُهُ
إِلَّا حَادِثًا، كَيْفَ وَقَدْ سَبَقَ قَرِيبًا وَجُوبُ قَدَمِهِ
تَعَالَى وَبَقَائِهِ.

Proof for the Necessity of God's Being (4) Disparate From Emergent Things:

If He was identical [in quality] to something emergent, He would be emergent like it, which is absurd, as the necessity of His Pre-Eternality and Eternality Most High is known.

وَأَمَّا بُرْهَانُ وَجُوبِ مُخَالَفَتِهِ تَعَالَى لِلْحَوَادِثِ
فَلِأَنَّهُ لَوْ مَاطَلَ شَيْئًا مِنْهَا، لَكَانَ حَادِثًا مِثْلَهَا،
وَذَلِكَ مُحَالٌ لِمَا عَرَفْتُمْ قَبْلُ مِنْ وَجُوبِ قَدَمِهِ
تَعَالَى وَبَقَائِهِ.

Proof for the Necessity of God's (5) Self-Subsistence:

If He needed a locus, He would be an attribute, and an attribute cannot be qualified by Existential-Attributes nor Quasi-Attributes. Rather, it is our Lord Majestic and Eminent who is necessarily qualified by them –for He is not an attribute. Furthermore, if He needed a determiner, He would be emergent. But how could that be so considering that the proof for the necessity of His Pre-Eternality and Eternality Most High has been established.

وَأَمَّا بُرْهَانُ وَجُوبِ قِيَامِهِ تَعَالَى بِنَفْسِهِ فَلَاِنَّهُ تَعَالَى
لَوْ اِحْتِاجَ إِلَى مَحَلٍّ لَكَانَ صِفَةً، وَالصَّفَةُ لَا
تَتَّصِفُ بِصِفَاتِ الْمَعَانِي، وَلَا الْمَعْنَوِيَّةِ، وَمَوْلَانَا
جَلَّ وَعَزَّ يَجِبُ اتِّصَافُهُ بِهِمَا فَلَيْسَ بِصِفَةٍ. وَلَوْ
اِحْتِاجَ إِلَى مُخَصَّصٍ لَكَانَ حَادِثًا، كَيْفَ وَقَدْ قَامَ
الْبُرْهَانُ عَلَى وُجُوبِ قَدَمِهِ تَعَالَى وَبِقَائِهِ.

Proof for the Necessity of God's (6) Unicity:

If He was not One, it would necessarily follow that no thing of the cosmos would exist because of His inability [to give existence] in such an instance.

وَأَمَّا بُرْهَانُ وُجُوبِ الْوَحْدَانِيَّةِ لَهُ تَعَالَى فَلَاِنَّهُ لَوْ لَمْ
يَكُنْ وَاحِدًا لَرِمَ أَنْ لَا يُوجَدَ شَيْءٌ مِنَ الْعَالَمِ لِلزُّومِ
عَجْرِهِ حَيْثُئِذٍ.

Proof for the Necessity of God Being Qualified by (7) Power, (8) Will, (9) Knowledge and (10) Life:

If any one of these attributes were not necessary of Him, the emergent things would not exist.

وَأَمَّا بُرْهَانُ وَجُوبِ اتِّصَافِهِ تَعَالَى بِالْقُدْرَةِ وَالْإِرَادَةِ
وَالْعِلْمِ وَالْحَيَاةِ فَلَاِنَّهُ لَوْ ائْتَنَفَى شَيْءٌ مِنْهَا لَمَا
وَجَدَ شَيْءٌ مِنَ الْحَوَادِثِ.

Proof for the necessity of God's (11) Hearing, (12) Sight and (13) Speech:

- (a) the Quran (al-Kitab);
- (b) the Prophetic Traditions (al-Sunna);
- (c) and Scholarly Consensus (al-Ijma`).

Moreover, if He was not qualified by these attributes, He would be qualified by their opposites which are deficiencies, and deficiency is impossible of God Most High.

وَأَمَّا بُرْهَانُ وَجُوبِ السَّمْعِ لَهُ تَعَالَى وَالْبَصْرِ
وَالكَلَامِ
فَالْكِتَابُ
وَالسُّنَّةُ
وَالْإِجْمَاعُ.
وَأَيْضًا لَوْ لَمْ يَتَّصِفَ بِهَا لَرِمَ أَنْ يَتَّصِفَ
بِأَضْدَادِهَا، وَهِيَ نَقَائِصُ، وَالنَّقْصُ عَلَيْهِ تَعَالَى
مُحَالٌّ.

Proof for the Possibility of God Most High *todo* or *not do* something possible:

If a possible thing was rationally necessary or impossible of Him Most High, it would invert to either being a necessity or an impossibility –and that is illogical.

وَأَمَّا بُرْهَانُ كَوْنِ فِعْلِ الْمُمْكِنَاتِ أَوْ تَرْكِهَا جَائِزًا
فِي حَقِّهِ تَعَالَى فَلَاِنَّهُ لَوْ وَجَبَ عَلَيْهِ تَعَالَى شَيْءٌ
مِنْهَا عَقْلًا، أَوْ اسْتَحَالَ عَقْلًا لَانْقَلَبَ الْمُمْكِنُ
وَاجِبًا أَوْ مُسْتَحِيلًا، وَذَلِكَ لَا يُعْقَلُ.

NECESSARY ATTRIBUTES OF THE MESSENGERS

Necessary with respect to the reality of God's Messengers (blessings and peace be upon them) are:

- (1) Truthfulness;
- (2) Trustworthiness;
- (3) and Conveying what they were commanded to convey to creation.

وَأَمَّا الرُّسُلُ عَلَيْهِمُ وَالسَّلَامُ فَيَجِبُ فِي حَقِّهِمْ:

الصِّدْقُ؛

وَالْأَمَانَةُ؛

وَتَبْلِيغُ مَا أُمِرُوا بِتَبْلِيغِهِ لِلْخَلْقِ.

THE IMPOSSIBILITIES

The opposites of the previous attributes are impossible with respect to the reality of God's Messengers (blessings and peace be upon them), and they are:

- (1) Lying;
- (2) Treachery by doing something of which has been prohibited strictly or discouraged;
- (3) and Withholding what they were commanded to convey to creation.

وَيَسْتَحِيلُ فِي حَقِّهِمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

أَصْدَادُ هَذِهِ الصِّفَاتِ وَهِيَ:

الْكَذِبُ؛

وَالْخِيَانَةُ بِفِعْلِ شَيْءٍ مِمَّا نُهِيَ عَنْهُ نَهْيَ تَحْرِيمٍ أَوْ

كَرَاهَةٍ؛

أَوْ كِتْمَانُ شَيْءٍ مِمَّا أُمِرُوا بِتَبْلِيغِهِ لِلْخَلْقِ.

THE POSSIBILITIES

With respect to the reality of God's Messengers (blessings and peace be upon them), it is possible of them to have human traits that do not result in the diminishment of their exalted rank (such as becoming ill and the like).

وَيَجُوزُ فِي حَقِّهِمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ مَا هُوَ

مِنَ الْأَعْرَاضِ الْبَشَرِيَّةِ الَّتِي لَا تُؤَدِّي إِلَى نَقْصٍ فِي

مَرَاتِبِهِمُ الْعَلِيَّةِ كَالْمَرَضِ وَنَحْوِهِ.

Proof for the Necessity of their (1) Truthfulness
(blessings and peace be upon them):

If they were not truthful then there would be falsehood in God's revealed address because He has affirmed their truthfulness by sending them inimitable-miracles (mu`jizat) that articulate, as it were, His saying "My servant speaks the truth in everything he conveys on My behalf."

أَمَّا بُرْهَانُ وُجُوبِ صِدْقِهِمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ
فَلَأَنَّهُمْ لَوْ لَمْ يَصْدُقُوا لَلَزِمَ الكَذِبُ فِي خَبَرِهِ تَعَالَى
لِتَصْدِيقِهِ تَعَالَى لَهُمْ بِالْمُعْجَزَةِ النَّازِلَةِ مَنْزِلَةَ قَوْلِهِ
تَعَالَى: صَدَقَ عَبْدِي فِي كُلِّ مَا يُبْلَغُ عَنِّي.

Proof for the Necessity of their (2) Trustworthiness
(blessings and peace be upon them):

If they betrayed the trust by doing something prohibited (haram) or offensive (makruh), the inversion of each would take place, and the prohibited or offensive act would become obedience with respect to them because God Most High commands us to emulate them in word and deed. However, He Most High does not command the performance of prohibited or offensive acts.

وَأَمَّا بُرْهَانُ وُجُوبِ الْأَمَانَةِ لَهُمْ عَلَيْهِمُ الصَّلَاةُ
وَالسَّلَامُ: فَلَأَنَّهُمْ لَوْ خَانُوا بِفِعْلِ مُحَرَّمٍ، أَوْ
مَكْرُوهٍ، لَأَنْقَلَبَ الْمُحَرَّمُ، أَوْ الْمَكْرُوهُ طَاعَةً فِي
حَقِّهِمْ، لِأَنَّ اللَّهَ تَعَالَى أَمَرَنَا بِالِإِقْتِدَاءِ بِهِمْ فِي
أَقْوَالِهِمْ وَأَفْعَالِهِمْ، وَلَا يَأْمُرُ اللَّهُ تَعَالَى بِفِعْلِ مُحَرَّمٍ
وَلَا مَكْرُوهٍ.

Proof for (3) Conveying what they were Commanded
to Convey to Creation:

The previous proof is precisely the proof for the
necessity of this third attribute.

وَهَذَا بِعَيْنِهِ هُوَ بُرْهَانُ وُجُوبِ الثَّلَاثِ.

Evidence for the Possibility of Human Traits with
Respect to God's Messengers (blessings and peace be
upon them):

The evidence that it is possible of them to have human
traits is the observation of those traits in their persons
that occur either:

- to magnify their reward;
- for the purpose of legislation;
- as a means to [teach others] to be indifferent to worldly matters;
- or to call attention to the world's ignoble worth with God Most High and His contempt for it to be an abode of recompense for His Prophets and Saints (blessings and peace be upon them).

وَأَمَّا دَلِيلُ جَوَازِ الْأَعْرَاضِ الْبَشَرِيَّةِ عَلَيْهِمْ
فَمَشَاهِدَةٌ وَقُوعُهَا بِهِمْ إِمَّا:
لِتَعْظِيمِ أَجُورِهِمْ؛
أَوْ لِلتَّشْرِيعِ؛
أَوْ لِلتَّسْلِيِّ عَنِ الدُّنْيَا؛
أَوْ لِلتَّنْبِيهِ لِخِسَّةِ قَدْرِهَا عِنْدَ اللَّهِ تَعَالَى. وَعَدَمَ
رِضَاهُ بِهَا دَارِ جَزَاءِ لِأَنْبِيَائِهِ وَأَوْلِيَائِهِ بِاعْتِبَارِ
أَحْوَالِهِمْ فِيهَا عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

THERE IS NO DEITY BESIDES GOD

The meanings of these tenets are gathered entirely by the phrase:

“There is no deity besides God, Muhammad is the Messenger of God”.

The meaning of godhood (uluhiya) entails that the deity be free from needing anything, and that everything else be in need of it. Hence, the meaning of “there is no deity besides God” is:

There is no thing that is free from needing anything while being the object of need to everything else, except God Most High.

His being free from needing anything necessarily entails that He Most High has [the attribute of]:

- (1) Existence;
- (2) Pre-Eternality;
- (3) Eternality;
- (4) Disparate from Emergent Things;
- (5) and Self-Subsistence.

Transcendence beyond all deficiencies is also included which necessitates that He Most High has:

- (6) Hearing;
- (7) Sight;
- (8) and Speech.

For if the previous attributes were not necessary of Him then He would need an originator, a locus, or an agent to fend off deficiencies.

Inferred from the foregoing is that He transcends having extrinsic motives in His acts and rulings.. Otherwise, He would necessarily need that through which He accomplishes His motive. But how could that be so considering that He Majestic and Eminent is free from needing anything.

وَيَجْمَعُ مَعَانِي هَذِهِ الْعَقَائِدِ كُلِّهَا قَوْلُ:
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

إِذْ مَعْنَى الْأُلُوْهِيَّةِ: اسْتِغْنَاءُ الْإِلَهِ عَنِ كُلِّ مَا سِوَاهُ، وَافْتِقَارُ كُلِّ مَا عَدَاهُ إِلَيْهِ.
فَمَعْنَى لَا إِلَهَ إِلَّا اللَّهُ:
لَا مُسْتَغْنَى عَنِ كُلِّ مَا سِوَاهُ، وَمُفْتَقِرًا إِلَيْهِ كُلُّ مَا عَدَاهُ إِلَّا اللَّهُ تَعَالَى.

أَمَّا اسْتِغْنَاؤُهُ جَلَّ وَعَزَّ عَنِ كُلِّ مَا سِوَاهُ، فَهُوَ
يُوجِبُ لَهُ تَعَالَى:
الْوُجُودَ؛
وَالْقِدَمَ؛
وَالْبَقَاءَ؛
وَالْمُخَالَفَةَ لِلْحَوَادِثِ؛
وَالْقِيَامَ بِالنَّفْسِ.

وَالْتَنَزُّهُ عَنِ النَّقَائِصِ وَيَدْخُلُ فِي ذَلِكَ وَجُوبُ:
السَّمْعِ لَهُ تَعَالَى؛
وَالْبَصَرِ؛
وَالكَلَامِ.

إِذْ لَوْ لَمْ تَجِبْ لَهُ هَذِهِ الصِّفَاتُ لَكَانَ مُحْتَاجًا
إِلَى الْمُحْدِثِ، أَوْ الْمَحَلِّ، أَوْ مَنْ يَدْفَعُ عَنْهُ
النَّقَائِصَ.

وَيُؤْخَذُ مِنْهُ تَنَزُّهُهُ تَعَالَى عَنِ الْأَغْرَاضِ فِي أَفْعَالِهِ
وَأَحْكَامِهِ، وَإِلَّا لَزِمَ افْتِقَارُهُ إِلَى مَا يُحْصَلُ غَرَضُهُ،
كَيْفَ! وَهُوَ جَلَّ وَعَزَّ الْعَنِيُّ عَنِ كُلِّ مَا سِوَاهُ.

Also inferred from the foregoing is that it is not rationally necessary of Him Most High to *do* or *not do* something possible. For if any act among the possibilities were rationally necessary of Him Most High, such as rewarding [someone] for example, He would need the act for His motive to be completed. But nothing other than His own divine perfections are necessary with respect to His reality Most High. How could it be otherwise considering that He Majestic and Eminent is completely free from needing anything.

As for His being the object of need to everything else, it necessitates that He Most High have [the attributes of]:

- (9) Life;
- (10) and omnipresent Power;
- (11) Will;
- (12) and Knowledge.

For if any one of these attributes ceased, it would not be possible for anything of the cosmos to exist, resulting in no thing being in need of Him. But how could that be so considering that it is He alone who is the object of need to everything else.

It also necessitates that He Most High has [the attribute of]:

- (13) Unicity.

For if there existed in godhood a counterpart alongside Him, not a thing would be in need of Him due to the [necessarily entailed] inability of each [to give existence] in such an instance. How could that be so considering that it is He alone who is the object of need to everything else.

Also inferred from the foregoing is the emergence of the entire cosmos. For if something of it was beginningless then it would be free from needing Him Most High. But how could that be so considering that it is He alone who is necessarily the object of need to everything else.

وَيُؤَخِّدُ مِنْهُ أَيْضًا أَنَّهُ لَا يَجِبُ عَلَيْهِ تَعَالَى فَعَلُ شَيْءٍ مِنْ الْمُمْكِنَاتِ عَقْلًا وَلَا تَرْكُهُ، إِذْ لَوْ وَجَبَ عَلَيْهِ تَعَالَى شَيْءٌ مِنْهَا عَقْلًا كَالثَّوَابِ مَثَلًا، لَكَانَ جَلًّا وَعَزًّا مُفْتَقِرًا إِلَى ذَلِكَ الشَّيْءِ لِيَتَكَمَّلَ بِهِ غَرَضُهُ، إِذْ لَا يَجِبُ فِي حَقِّهِ تَعَالَى إِلَّا مَا هُوَ كَمَا لَهُ، كَيْفَ وَهُوَ جَلٌّ وَعَزٌّ الْغَنِيُّ كُلُّ مَا سِوَاهُ.

وَأَمَّا ائْتِقَارُ كُلِّ مَا عَدَاهُ إِلَيْهِ جَلًّا وَعَزًّا فَهُوَ يُوجِبُ لَهُ تَعَالَى:
الْحَيَاةَ؛
وَعُمُومَ الْقُدْرَةِ؛
وَالْإِرَادَةَ؛
وَالْعِلْمَ.

إِذْ لَوْ انْتَفَى شَيْءٌ مِنْهَا لَمَا أُمْكَنَ أَنْ يُوجَدَ شَيْءٌ مِنَ الْحَوَادِثِ فَلَا يَفْتَقِرُ إِلَيْهِ شَيْءٌ، كَيْفَ! وَهُوَ الَّذِي يَفْتَقِرُ إِلَيْهِ كُلُّ مَا سِوَاهُ.

وَيُوجِبُ لَهُ تَعَالَى أَيْضًا:
الْوَحْدَانِيَّةَ.

إِذْ لَوْ كَانَ مَعَهُ ثَانٍ فِي الْأُلُوْهِيَّةِ لَمَا ائْتَقَرَ إِلَيْهِ شَيْءٌ لِلزُّومِ عَجْزِهِمَا حِينِيذٍ، كَيْفَ! وَهُوَ الَّذِي يَفْتَقِرُ إِلَيْهِ كُلُّ مَا سِوَاهُ.

وَيُؤَخِّدُ مِنْهُ أَيْضًا حُدُوثُ الْعَالَمِ بِأَسْرِهِ، إِذْ لَوْ كَانَ شَيْءٌ مِنْهُ قَدِيمًا لَكَانَ ذَلِكَ الشَّيْءُ مُسْتَعْنِيًا عَنْهُ تَعَالَى، كَيْفَ! وَهُوَ الَّذِي يَجِبُ أَنْ يَفْتَقِرُ إِلَيْهِ كُلُّ مَا سِوَاهُ.

Furthermore, it can be inferred from the foregoing that there is no thing among the beings of the cosmos that has efficacy to produce an effect. Otherwise, the effect would be free from needing our Lord Majestic and Eminent. How could that be considering that it is He alone who is the object of need to everything else universally. This, albeit addresses the supposition that beings of the cosmos inherently have efficacy.

As for the supposition that they have efficacy through a power that God has placed within them, as many of the ignorant claim, it is also absurd since it entails that our Lord Majestic and Eminent needs a medium to give existence to particular acts. This is false as is realized from the necessity of His being free from needing anything.

It now has become evident how the phrase, “there is no deity besides God” includes the three categories about which every legally accountable individual must know in regards to our Lord Majestic and Eminent. They are: knowledge of what is necessary regarding His reality Most High, what is impossible and what is possible.

MUHAMMAD IS THE MESSENGER OF GOD

As for the phrase, “Muhammad is the messenger of God” (God’s blessings and peace be upon him), it includes belief in:

- (a) the Prophets;
- (b) the Angels;
- (c) the Revealed Scriptures;
- (d) and the Last Day.

That is because he came (blessings and peace be upon him) affirming the truth of these matters entirely.

Inferred from the foregoing is the necessity of truthfulness for the Messengers (blessings and peace be upon them), and the impossibility of their lying. Otherwise, they would not be messengers who are loyal to our Lord the All-Knowing of what is hidden, Majestic and Eminent is He.

وَيُؤْخَذُ مِنْهُ أَيْضًا أَنَّهُ لَا تَأْتِيرُ لِشَيْءٍ مِنَ الْكَائِنَاتِ فِي أَثَرٍ مَا، وَإِلَّا لَرِمَ أَنْ يَسْتَعْنِيَ ذَلِكَ الْأَثَرُ عَنْ مَوْلَانَا جَلَّ وَعَزَّ، كَيْفَ! وَهُوَ الَّذِي يَفْتَقِرُ إِلَيْهِ كُلُّ مَا سِوَاهُ عُمُومًا. وَعَلَى كُلِّ حَالٍ، هَذَا إِنْ قَدَّرْتَ أَنَّ شَيْئًا مِنَ الْكَائِنَاتِ يُؤْتِرُ بَطْبَعِهِ.

وَأَمَّا إِنْ قَدَّرْتَهُ مُؤْتِرًا بِقُوَّةٍ جَعَلَهَا اللَّهُ فِيهِ كَمَا يَزْعُمُهُ كَثِيرٌ مِنَ الْجَهْلَةِ فَذَلِكَ مُحَالٌ أَيْضًا، لِأَنَّهُ يَصِيرُ حِينَئِذٍ مَوْلَانَا جَلَّ وَعَزَّ مُفْتَقِرًا فِي إِجَادِ بَعْضِ الْأَفْعَالِ إِلَى وَاسِطَةٍ، وَذَلِكَ بَاطِلٌ لِمَا عَرَفْتَ مِنْ وُجُوبِ اسْتِغْنَائِهِ جَلَّ وَعَزَّ عَنْ كُلِّ مَا سِوَاهُ.

فَقَدْ بَانَ لَكَ تَضَمُّنُ قَوْلٍ: لَا إِلَهَ إِلَّا اللَّهُ لِلْأَقْسَامِ الثَّلَاثَةِ الَّتِي يَجِبُ عَلَى الْمُكَلَّفِ مَعْرِفَتَهَا فِي حَقِّ مَوْلَانَا جَلَّ وَعَزَّ، وَهِيَ: مَا يَجِبُ فِي حَقِّهِ تَعَالَى، وَمَا يَسْتَحِيلُ، وَمَا يَجُوزُ.

وَأَمَّا قَوْلُنَا: مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَدْخُلُ فِيهِ الْإِيمَانُ: بِالْأَنْبِيَاءِ وَالْمَلَائِكَةِ وَالْكِتَابِ السَّمَاوِيِّ وَالْيَوْمِ الْآخِرِ. لِأَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ جَاءَ بِتَصْدِيقِ جَمِيعِ ذَلِكَ كُلِّهِ.

وَيُؤْخَذُ مِنْهُ مِنْهُ وَجُوبُ صِدْقِ الرَّسْلِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. وَاسْتِحَالَةُ الْكُذْبِ عَلَيْهِمْ، وَإِلَّا لَمْ يَكُونُوا رُسُلًا أَمْنَاءَ لِمَوْلَانَا الْعَالِمِ بِالْخَفِيَّاتِ جَلَّ وَعَزَّ.

The impossibility for them to commit forbidden acts is because they were sent to teach people with their:

- (a) speech;
- (b) deeds;
- (c) and silence [i.e. tacit approval].

Hence, there cannot be any breach of our Lord's command in any of the above. For it was He Majestic and Eminent who singled them out from His entire creation and entrusted them with the secrets of revelation.

Also, inferred from the foregoing is the possibility for human traits to appear in them since it does not tarnish their messages and exalted stations with God Most High. Rather, it adds to their exaltation.

THE TWO-FOLD WITNESSING

It is now clear that, despite its conciseness, the Two-Fold Witnessing (kalimatay al-shahada) comprises everything that the legally accountable individual is obligated to know among the tenets of belief regarding the reality of God Most High and His Messengers (blessings and peace be upon them). Due to its conciseness and comprehensiveness, the Sacred Law has made it the interpreter par excellence of what the heart contains regarding Islam. Without it, one's belief is not accepted.

It is incumbent upon every intelligent individual to mention it frequently while being cognisant of all that it contains of the tenets of belief until it (i.e. The Two-Fold Witnessing) along with its meanings intermingles with one's flesh and blood. Such individuals will find that it possesses limitless secrets and wonders, God Most High willing.

وَاسْتِحَالَةُ فِعْلِ الْمَنْهِيَّاتِ كُلِّهَا لِأَنَّهُمْ أُرْسِلُوا
لِيُعَلِّمُوا النَّاسَ:
بِأَقْوَالِهِمْ؛
وَأَفْعَالِهِمْ؛
وَسُكُوتِهِمْ.

فَيَلْزَمُ أَنْ لَا يَكُونَ فِي جَمِيعِهَا مُخَالَفَةٌ لِأَمْرِ مَوْلَانَا
جَلَّ وَعَزَّ الَّذِي اخْتَارَهُمْ عَلَى جَمِيعِ خَلْقِهِ وَأَمْنَهُمْ
عَلَى سِرِّ وَجْهِهِ.

وَيُؤْخَذُ مِنْهُ جَوَازُ الْأَعْرَاضِ الْبَشَرِيَّةِ عَلَيْهِمْ، إِذْ
ذَلِكَ لَا يَقْدَحُ فِي رِسَالَتِهِمْ، وَعُلُوُّ مَنْزِلَتِهِمْ عِنْدَ
اللَّهِ تَعَالَى بَلْ ذَاكَ مِمَّا يَزِيدُ فِيهَا.

فَقَدْ بَانَ لَكَ تَضَمُّنُ كَلِمَتِي الشَّهَادَةِ مَعَ قَلَّةِ
حُرُوفِهَا لِجَمِيعِ مَا يَجِبُ عَلَى الْمُكَلَّفِ مَعْرِفَتُهُ
مِنْ عَقَائِدِ الْإِيمَانِ فِي حَقِّهِ تَعَالَى وَفِي حَقِّ رُسُلِهِ
عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. وَلَعَلَّهَا لِإِخْتِصَارِهَا مَعَ
اشْتِمَالِهَا عَلَى مَا ذَكَرْنَاهُ جَعَلَهَا الشَّرْعُ تَرْجَمَةً
عَلَى مَا فِي الْقَلْبِ مِنَ الْإِسْلَامِ، وَلَمْ يَقْبَلْ مِنْ
أَحَدٍ الْإِيمَانَ إِلَّا بِهَا.

فَعَلَى الْعَاقِلِ أَنْ يُكْتَبِرَ مِنْ ذِكْرِهَا مُسْتَحْضِرًا لِمَا
اِحْتَوَتْ عَلَيْهِ مِنْ عَقَائِدِ الْإِيمَانِ حَتَّى تَمْتَرَجَ مَعَ
مَعْنَاهَا بِلَحْمِهِ وَدَمِهِ. فَإِنَّهُ يَرَى لَهَا مِنَ الْأَسْرَارِ
وَالْعَجَائِبِ إِنْ شَاءَ اللَّهُ تَعَالَى مَا لَا يَدْخُلُ تَحْتِ
حَضْرٍ.

And success is by God alone, there is no Lord or object of worship besides Him.

We ask Him the Transcendent Most High to make us and our beloved friends individuals who invoke the *Two-Fold Phrase of Witnessing* with realization.

And May God send blessings and peace upon our master Muhammad every moment he is mentioned by those who remember him, and every moment he is neglected by those who are heedless of him.

And may God be well pleased with all the companions of God's Messenger, and those that follow them in excellence until the day of judgement.

And peace be upon the Messengers.

And all praise be to the Lord of the worlds.

وَبِاللّٰهِ التَّوْفِيقُ لَا رَبَّ غَيْرُهُ، وَلَا مَعْبُودَ سِوَاهُ.

نَسْأَلُهُ سُبْحَانَهُ وَتَعَالَى أَنْ يَجْعَلَنَا وَأَحِبَّتَنَا عِنْدَ الْمَوْتِ نَاطِقِينَ بِكَلِمَةِ الشَّهَادَةِ عَالِمِينَ بِهَا.

وَصَلَّى اللّٰهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ، وَغَفَلَ عَنِ ذِكْرِهِ الْغَافِلُونَ.

وَرَضِيَ اللّٰهُ عَنِ أَصْحَابِ رَسُولِ اللّٰهِ أَجْمَعِينَ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

وَسَلَامٌ عَلَى الْمُرْسَلِينَ.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

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Translator Ramzy Ajem