

CHAPTER II

SECTION I

FOUNDATION OF BELIEF

Praise be to God, the Creator, the First, the Last, the Doer of whatever. He wills, who guides His servants towards the true path, who makes Himself known to men that He exists by Himself without any partner, He is single without any associate, the Eternal without any before Him and without any beginning, the Everlasting without any end. He is the First, the Last, the External and the Internal, the Al-Knowing. The following beliefs about God is necessary.

(1) **To believe in His Transcendence.** He is without body and form, free of restriction, limitation and resemblance, not divisible. Nothing is like Him and He is not like anything. He is not limited by measure, space and time. He is free from diligence, rest and change. Everything is in His grasp. He is above *Arsh*, above heaven and above everything. He is nevertheless below the deepest depth. Yet He is near, very close to a thing, nearest to the jugular vein of a man. He is not in anything and nothing is in Him. He is beyond space and beyond time. He is now as He was before. He expresses Himself through His creatures and not by existence. He is free from change, increase or decrease.

(2) **To believe in His power and existence.** He is Everliving, Al- powerful, Almighty, the great Destroyer. He is free from faults and failures, slumber, sleep, disease, death. He is the Lord of the entire universe, angles and of everything. The heavens are rolled in His hands. He is unique in creation and unrivalled in ever new creations. He fixed the provision and death of created being and nothing can escape from His power. His power and might are above counting.

(3) **To believe in His Knowledge.** His knowledge is without limit and He knows everything. Whatever happens between the deepest abyss of the earth to the highest heaven is within His knowledge. The smallest atom in the earth or in heaven is not outside. His knowledge. He knows the creeping of an ant and on a solid stone in intense dark night or in the movement of a mote in the air. Everyting open and secret is within His knowledge : Every thought in mind, every contrivance of the devil and every

thought good or bad is within His knowledge. His knowledge is eternal and unlimited without any increase or decrease and without any defect.

(4) To believe in His will. Nothing comes into being small or great, good or evil, benefitting or not benefitting, faith or infidelity, known or unknown, profit or loss, sin or virtue without His order, power and will. What He will comes into being. What He does not will comes not into being. Not a glance of the eye, not a stray sudden thought in mind is outside His will. He does what He wills. There is none to rescind His command, there is no obstacle to it. There is no refuge of one who is disobedient to him. There is none to follow His command without His will. If mankind, jinn, angels and devil want to remove an atom from its proper place, they won't be able to do it without His will. His will lies naturally in His attributes which are unlimited. There is no precedence or subsequence of any event from its appointed time.

(5) To believe in His hearing and sight. He hears and sees. His hearing and sight are all pervading. Nothing however scanty can escape His hearing and nothing however subtle can go from His sight. Distance is no bar to His hearing and seeing, rather distance and nearness are all equal to Him. Darkness can not obstruct His sight. He sees without eyes, catches without hand and creates without instrument. His attributes are not like those of the created beings as His being is not like that of the created.

(6) To believe in His words. God speaks without sound. It is eternal, ancient and self-existing unlike the talks of the created. His talk is without sound. It has got no connection with circulation of air. It does not take the help of words and languages through the movement of lips. The Quran, the Bible, the Gospel and Psalms are His created books to His Prophets. The Quran is recited by tongue, written in papers and preserved in heart, nevertheless it is eternal existing with the eternity of God. Hazrat Moses heard His words without sound and language and the righteous will see Him in the hereafter without body and space.

(7) To believe in His actions. There is no creator of actions except He and nobody is outside His judgment. He created everything in its best of make and form and no other form is

better than in. He is wise in His actions and just in His judgments. His justice is not comparable to that of men. Whatever exists in the world, men, jinn, angels devils, heaven, earth, animals, plants, inanimate things comes out of nothing but by His power. He existed in eternity by Himself and there was nothing along with Him. Tereafter He originated creations not because of His necessity. He has got no fatigue or languor. Whatever He does is from a sense of justice, not of oppression or injustice. Obedience to Him is binding on all His creatures and He expressed it through His Prophets. He gave them miracles and conveyed His injunctions and prohibitions through them.

(8) **To believe in the other words.** It is to attest to the prophethood of Muhammad. God sent the unlettered Quraishite Prophet Mahammad as an apostle to all the Arabs and non-Arabs, to the jinn and men and by his law he abrogated all other laws. He gave him superiority to all other Prophets and made him leader of mankind and did not make complete any faith with the words of Tauhid till it was followed by the attestation that Muhammad is His servant and apostle. He made compusolory to believe whatever he said about this world and the next world. He does not accept the faith of a man unless he believes in these articles of faith along with the following.

(a) **To believe in Munkar and Nakir.** They are two terrible angles. They will make the dead one sit up with his soul and body and ask him about his religion and his Prophet. This is the first examination after death. (b) **To believe in the punishment of grave as true.** (c) **to, believe in the Balance with two scales and a tongue the magnitude of which is like the stages of heaven and earth.** Therewith the actions of men will be weighed. The weight would be like a mote or mustard seed to establish exact justice. (d) **To believe in the Bridge.** It is a bridge stretched ever Hell, sharper than the edge of the sword and thinner than a hair. The feet of the unbelievers will slip and they will fall down into Hell. The feet of the believers will be firm upon it by the Grace of God and so they will cross it to paradise. (e) **To believe in the Fountain.** It is a fountain of the Prophet. The believers will take drink from it and enter paradise after crossing the bridge. Whoever will drink therefrom once will never be thirsty. Its water will be whiter than milk and sweeter than honey. There will be so many pitchers around like so many stars in firmament.

(f) To believe in the judgment. Some will render little account, some great and some will enter paradise without account. They will be in the neighborhood of God. Those who believe in Tauhid will come out of Hell after their due punishment in Hell. (g) To believe in the intercession of the Prophets then the learned, then the martyrs, then the rest of the believers. They will have the right of intercession in proportion to their ranks to God. (h) To believe in the goodness of the companions, first of Abu Bakr, then of Omar, then of Osman and then of Ali. You will have good idea about them and praise them as God and His Apostle praised them.

EXCELLENCE OF BELIEF

What has been said above about belief is applicable to a boy in his early years in order that he may commit them to memory. Its meaning will be gradually unfolded to him. The first duty of a boy is to commit them to memory, then to understand them and then to believe them and then to know them as certain and sure. It comes to his mind as a matter of course without proof. The root of faith of the ordinary people is Taqlid or blind belief on authority. True it is that the belief which is based on authority, is not free from some weakness, but when it is certain and sure, it becomes perfect. To achieve this end, one should not resort to scholastic theology but to reading the Quran, Tafsir and Hadis and to understand their meaning because in that case the light of divine service appears in him, and the advices of the pious, their company, their character and conduct, their God-fear and their asceticism spread effect in his mind. Instruction to the boy is like the sowing of seed in his heart. The above actions are like the serving of water and tending the seed. It grows, becomes strong and thrives in to a tree and its root becomes strong and firm and its branches rise high. The boy should also be guarded against argumentation and speculation as their harms are greater than their benefits. To make faith strong by argumentation is like striking a tree with an iron matter. To teach by proof is one thing and to see proof by eyes is another thing. If the boy wants to be included within the travellers of the hereafter with Taufiq or God's grace as his friend, the doors of guidance are opened up for him till he remains engaged in actions attached to God-fear and restrains himself from passions and lusts making efforts in discipline and self mortification. Owing to these efforts, a light

from God falls in his heart as God says: Whose strives for Us, We shall guide them in our paths, for God in assuredly with those who do right —29:69Q. That is the most valuable jewel and the ultimate goal of the saints and favourites of God. That is the secret matter which rested in the breast of Hazrat Abu Bakr and for which he was superior to all others. The expression of this secrecy has got different stages. It will be open to one in proportion to ones efforts and strivings and the more one makes his soul clean and pure. It is like the learning of the mysteries of medicines, jurisprudence and other science. They differ in proportion to the differences of intellect and knowledge. As there is no limit to these stages, there is also no limit to the degrees of secrets.



SECTION 3

PROOF OF BELIEF

Iman or belief is founded upon four pillars, each of which has got ten bases.

(1) **FIRST PILLAR:** It is the knowledge of essence of God and it is established upon ten bases. They are the knowledge and belief that God is existing, eternal, ancient, without form, without body, without length and breadth, without any special direction, occupying no space, object of vision of the next world and He is one without any partner.

(2) **SECOND PILLAR:** It is to have knowledge of His attributes and to believe them. It is founded on ten bases—He is Al- powerful, Al-knowing, living for ever, willing, hearing, seeing, speaking, eternal in words, knowledge and will and free from changes of events.

(3) **THIRD PILLAR:** It is to have knowledge and faith in His works which are established over ten bases. They are that men's actions are created, willed and fixed by God, that He is kind to creatures free from imposing works beyond power of men, that He punishes men, does what He wills, that there is nothing obligatory on Him, that He sent apostles and that our Prophet was helped by miracles and that his prophethood will last till the day of Resurrection.

(4) **FOURTH PILLAR:** It is to believe in the things accepted on authority and it is based on ten things. It is to believe in the truth of Resurrection, questions by Munkar and Nakir, punishment of grave, the Balance, the Bridge, Paradise, Hell, the true Imams, excellence of the companions in accordance with chronological order and qualifications of being an Imam.

FIRST PILLAR

The basic principles of faith for knowledge of God

(1) **The first basic principle is to have knowledge of the existence of God.** The first light which illumines faith and the first thing to be followed is the Quran and there is no word better than the word of God. God says : Have I not made the earth a couch, mountains its tents? I have created you of two sexes and ordained your sleep for rest. night as a mantle and day for gaining livelihood. I created above you seven solid heavens and placed therein a burning lamp and I sent down waters in abundance from clouds that I might bring forth by it corns and herbs and gardens thick with trees—78:6. God says : In the creation of the heaven and the earth and in the alternation of night and day and in the ships which pass through the sea with what is useful to man and in the rain which God sends down from heaven, giving life by it to the earth after its death and by scattering over all kinds of earth and in the change of the winds and in the clouds that are made to do service between heaven and earth, are signs for those who understand—2:159. God says : Don't you see how God created the seven heavens one over the other, placed therein the moon as a light and the sun as a torch and God caused you to spring forth from the earth like a plant, He will turn you back in to it again and will bring you forth again—71:14 God said : Don't you see the germ of life? Is it you who created it or I? I have decreed death among you and I shall not be overcome to change you forms and create you what you know not—56:58:

It is clear that if he who has got a little intellect and ponders over these verses and looks to the wonderful creations of the heavens and the earth will realise that without a great Designer these workmanships are impossible. The human soul naturally testifies that God exists and that everything is governed by His Laws. For this reason God says : Is there any doubt about God, the Creator of heavens and earth (14 : 11) ? The Prophets were

therefore sent by Him to call the people towards monotheism there is no deity but God'. They were not commanded to say : For us there is one God and for the world another God, because such a thing was inborn in their minds from the time of their births. God said. If you ask them who has created the heavens and the earth they will reply 'God'. God said : Turn your face then towards the true faith, the natural religion whereon God created men—30:30. There fore there are testimonies of the Quran and human nature which are sufficient proofs. All other proofs are unnecessary but still we shall prove by the proof of knowledge that God exists.

PROOF OF KNOWLEDE

A new thing cannot come into existence without a cause. The world is an originated new thing and it did not come into existence without a cause. That a thing cannot come into existence without a cause is clear, for such a thing belongs to a certain definite time and it also comes to our intellect that it comes at a fixed time without precedence or subsequence, because of the urgency of its fixed time. The world is a new or originated thing. Its proof is found in the fact that it is not free from motion and rest which are the characteritics of every new material thing. Even motion and rest are two new originated things not free from changes. The world and whatever exists in it are originated things. There are three matters in this argument. Firstly, a body is not free from motion and rest. It requires no meditation. Secondly, motion and rest themselves are originated things. Its proof is that one comes after another. It is found in all bodies. What is static can move and what is moving can become static according to the dictates of intellect. If any of the above two things is predominant over the body, it becomes a new event. A new thing is originated because of its emergence an old thing is distant because of its extinction. If the eternity of a thing is established, its extinction is impossible as we shall prove it by the subsistence of the creation. Thirdly, what is not free from changes is an originated or new thing or whatever is not independent of originated things is itself originated. Its proof is that if it were not so, the world before every new thing may change which has got no beginning and unless these new things come to nought, the turn for the-present new things to come into being

would never come. But it is impossible for a thing which has no end to come to nought.

Another reason is that if there is no end of the motion of heavenly bodies, three conditions would arise —their numbers would be either odd or even, or both odd and even or neither odd or even. The last two are impossible, as positive and negative are united therein, since the affirmation of one is the negation of another and negation of one is the affirmation of another. They cannot be even, as even number comes odd by the addition of one. That which has no end cannot be even without change. They cannot be odd, because the number becomes even with the addition of one. How can it change into odd when its number has got no end? They cannot be even or odd as it has got no end. From this, it is concluded that the world is not free from changes and therefore it is an originated thing. When it is an originated thing, it requires a Creator to bring it into existence.

(2) **The second basic principle** is the knowledge that God is eternal. He has got no beginning and no end. He is the final of everything and before everything living or dead. Its proof is this. If He were an originated thing and not eternal, He would have need of a Creator who would also have need of a Creator. Thus it would have continued without end. Whatever comes in succession ends in an ancient creator which is the first. For this reason, the Creator is the First and the Last, the Creator of the world and its Fashioner.

(3). **Third basic principle.** It is that God is everlasting without end. He is the first and the last, the open and the secret. When the attribute of eternity has been established, his end becomes impossible. Its proof is this. If He had an end, He would have remained in two conditions, either he would come to nought by Himself or through an opposing annihilating agent. If it is possible for a thing which is self-existing to come to nought, it is also possible for that thing to come into existence. The reason is that if a thing requires a cause to come to existence, it also requires a cause to come to nought. It is not possible that a thing comes to nought after meeting with an opposing agent. If that thing which comes to nought is eternal, how does the form of existence of a thing become? It is not also possible. than an originated thing coming before an eternal thing loses its identity and existence. God is eternal as we have learnt it from previous

discussions. How then did He exist in eternity with His opposite? If the opposite is an originated thing, its existence from eternity is impossible.

(4) **Fourth basic principle.** It is that God is without form not occupying any space and free from space, motion and rest. Its proof is this. Every form occupies a space and moves and stays in it. Body has got motion and rest which are the character of originated things. What is not free from changes is an originated thing. If any form is limited by space and is eternal, it is understood that the substance of the creation of the world is eternal. If a man says that God has got body and occupies space, he commits blunder for using such word and not for its meaning.

(5) **Fifth basic principle.** It is that God is not composed of a body having different substances. When He does not occupy any space, He has got no body as every body is limited by space and composed of different substances. The substances of the body are not free from division, composition, motion, rest, form and quantity. These are the qualities of an originated thing. If it were possible to believe that the Creator of the world has got a body, then it would be possible to attribute divinity of the sun and the moon and other heavenly bodies. If a designer wishes to make a body without the substance of body, he will commit mistake.

(6) **Sixth basic principle.** God has got no length and breadth as these are attributes of a body which is an originated thing. Its Creator existed from before it. So how would He enter in a body as He existed by Himself before all originated things and there was nobody along with Him. He is All-knowing, Almighty, Willing creator. These attributes are impossible for a body. He is not like any worldly thing, rather He is ever-living, ever-lasting and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is impossible that anything is like Him.

(7) **Seventh basic principle.** It is that God is not confined within any direction as he created direction, either above or below, right or left, front or behind. He created two directions for man, one rests on earth called the direction of feet and one above his head. What rests above head is above and what rests below feet is below. To an ant, below the roof, the above portion is it

lower side and the lower side is its upper side; though they are contrary in our case. He created for man two hands, one right hand and another left. Accordingly there is right hand direction and the left hand direction. Then there are front direction and back direction. When direction is an originated thing, how can He be governed by that? Along with the creation of men, directions have been created. There is nothing above God, because He has got no head and the word 'above' is connected with head. There is nothing below Him as the word 'below' is connected with feet and God has no feet. If He is above the world, there is a direction opposite to it and every opposite thing has got a body like it or similar to it. But God is free from it. He is unique, He is the Designer.

(8) Eighth basic principle. It is that God is seated upon His Throne, that is upon power. It is not inconsistent with the attribute of His grandeur and the symptoms of origination and annihilation. This is what is meant by the following verse of the Quran: Then He ascended to heaven and it was then but smoke—41 : 10. It means His dominion and power as the poet said :-

Bishr has gained power in Iraq.
Without sword and shedding blood.

The people of truth accepted this interpretation as the people of untruth were compelled to accept the interpretation of these words of God: He is with you wherever you are (57:4). This means that He encompasses everything. This is supported by the following Hadis: 'The head of a believer is with two fingers of the Merciful,' meaning within His power or might. It is also supported by the following Hadis: 'The Black stone is the right hand of God in the earth,' meaning it is established on honour in the earth. If its meaning is taken literally, the result would be impossible. His taking rest on the Throne means this. If it is taken literally, it becomes possible to believe that He has got a body and the Throne is also a body limited by space. It is impossible.

(9) Ninth basic principle. It is that although God is free from form, space and direction, He is an object to be seen in the hereafter as He said: On that day shall faces beam with light looking towards their Lord—75 : 22. He is not visible in this world as God said: Vision does not comprehend Him, but He

comprehends vision—6 : 103; also because of the following verse: God addressed Moses saying : You cannot see Me—7 : 139. I don't understand how the Mutazalites hold that God is visible in this world also though Moses could not see Him. Insight is a kind of Kashf and knowledge, and Kashf is more clear than knowledge. When God has got connection with knowledge and not with direction, He has got connection also with insight without any direction. As God sees His creation though not in front, the creation also sees Him though not in front. As it is possible to know Him without modality or form, it is also possible to see Him likewise.

(10) Tenth basic principle. It is that God is one without any partner, single without any like. He is unique in every new creations, innovations, and inventions. There is nothing like Him. The Quran says : Had there been any other god therein, they would have gone to ruin—21 : 22. If the first God willed something, the second would have been compelled to him. This means that he would have no supreme power. If the second is to oppose the first, he would be powerful and the first would be weak rather than an almighty God.

SECOND PILLAR OF FAITH

God's attributes based on ten principles.

(1) First basic principle. It is that God is Almighty as He said: He is powerful over all things—15 : 120. He is truthful as the world is perfect with His designs and well regulated. He who sees a garment of silk of which the weaving and texture are fine and says that it has been made by a dead man or a man who has got no power, would be lacking in natural intellect and is utterly foolish.

(2) Second basic principle. It is that whatever exists is within His knowledge and under His control. Even an atom in heaven and earth is not outside His knowledge. He is truthful in all His promises and has got knowledge of everything. This is attested by the verse : Does He not know who has created ? He is subtle, cognisant—77 : 14. Take this proof by your intellect that there is nothing like of what He created with wonderful design. This shows the deep knowledge of the Designer and wonderful intricacies. He is the end of praise and guidance as He described Himself.

(3) **Third basic principle.** It is that God is everyliving, because it has been established that He has got knowledge and power and that He has got life. If it were conceived that a powerful and knowing designer is without life, then it is possible also to doubt the lives of animals inspite of their motions and rest. This is height of foolishness.

(4) **Fourth basic principle.** It is that every action happens according to the will of God. In other words every existing thing lives according to His will. He is the orignal Creator and repeats creations and whatever He will,s He does. When every action happens according to His will, the opposite thing also comes into being according to His will.So power leads His will to two different directions.

(5) **Fifth basic principle.** It is that God is hearing and seeing and it is impossible to evade His sight and hearing. He is the bridge of mind and lies secretly in thoughts and reflections. The thinnest sound of the creeping of a black ant on a solid stone in the deep darkest night does not evade His hearing. How will it not be when His sight and hearing are perfect beyond doubt and there is no decrease of this power? How can the power of the created become perfect in relation to the power of God? How can a designer become perfect in relation to the great Designer? How can a portion become equal to one whole?

(6) **Sixth basic principle** It is that God speaks without words and sounds and letters. It does not resemble the speech of other beings. In reality His speech is speech of the mind. Just as speech of mind has got no sound or words, so His speech has got no sound or words. A poet says:-

Speech is of the mind
Tongue is the vehicle of mind.

He who cannot conceive it is a fool. Pay no attention to one who does not understand that the eternal is that before which nothing existed. Thus in the word 'Bismillah' the word 'B' precedes 'S' and consequency 'S' cannot be eternal. God has got a secret for leading some men astray as He says : There is no guide for one whom God misguides—13 : 33. Whose thinks it impossible that the Prophet Moses heard God's words which had no sound or words, it becomes impossible for him to believe that he will see in the next world such a thing as has got no body

though he understands that a thing can possible by seen which has got no colour, body or size, even though he has not seen such a thing. Similarly conceive of hearing what is applicable to sight. If you understand that God has got knowledge of everything, understand it also that along with His being, He has got attribute of speech. Understand also that all the words represent His speech. If it is possible to conceive of the existence of the seven heavens Paradise and Hell all written in a small piece of paper and that Taqdir of men is preserved in the minutest part of heart and seen with an eyeball without the things existing in the eye ball, it is also possible to concevie of the speech of God as being read with tongue, preserved in mind, written in paper, but the essence of speech does not come down on these things, because if it comes down on paper on account of writing, then the essence of fire would come down on paper on account of its writing and would burn it.

(7) **Seventh basic principle.** It is that the words emanating from God are eternal along with His attributes, since it is impossible that He is subject of change. Rather it is necessary that His attributes should become eternal as His being is eternal. He is without change and without novelty. He exists with His attributes from eternity. What is not free from change is originated. Origination is an attribute of body as it is subject to change and the attribute of body is also subject to change. How can the Creator be sharer with it in the attribute of change? For this it can be said that He is eternal, His words are eternal but our words and sounds are new and originated.

(8) **Eighth basic principle.** It is that His knowledge is eternal. Whatever occurs in His creation is within His knowledge from eternity and not his new knowledge. Whenever any animal is born, His knowledge about it is not new but eternal and ancient. For instance, if I know that zaid will come at sun-use, his arrival at sun-rise and to welcome him would be owing to that foreknowledge and not for any new knowledge. The eternal knowledge of God should be understood in this way.

(9) **Ninth basic principle.** It is that His will is eternal. His will to make an event at the appointed time has got connection with His eternal knowledge, because if there is rise of a new will, it remains confined to the place of event. If His will rises in another object and not in His being, He cannot will just as you can not

execute an action which is not in yourself. How can you do it when it depends on the will of another which again depends on the will of another and so on to infinity and there is no end of it. If it is possible for a will to come into being without another will, it would be possible for the world to come into being without a will.

(10) **Tenth basic principle.** It is that God is wise by His knowledge, living with His life, mighty with His power, willing with his will, speaking with His words, seeing with His light and hearing. These attributes belong to His eternal attributes. If one says that He is wise without wisdom, his words will be like those of a man who says that he is wealthy without his wealth, learned without his learning and the object of learning. Learning, object of learning and the learned man are inseparable, as murder murderer and one murdered are inseparable. As murder can not be conceived without the killer and one killed a learned man cannot be conceived without learning and an object of learning.

THIRD PILLAR OF FAITH

Knowledge of the action of God involving ten principles.

(1) **First basic principle.** It is the knowledge that every event in the world is His action. creation and invention. There is no creator of it except He. He well regulated the creation and gave it its due power and motion. All the actions of His servant are His creations and keep connection with His power, confirming thereby His words—God is the creator of everything—9 : 102. God created you and what you make—37 : 96. Whatever is your conversation, hidden or open, He truly knows the innermost recess of your hearts." "What ! does He not know when He has created, when He is the subtle, the cognisant" He ordered men to take precaution in their actions, words, secret matters and thoughts as He knows the orientation of their actions and gave proof of His knowledge by creating creations. How will He not be the Creator of the actions of men when He has got full power without any decrease? His power is connected with the movements of men. All motions are similar and are connected with power of God. What then would prevent its connection in the case of some actions and would not prevent it in the case of other actions when all are similar? How could animals be independent of the Creator when the wonderful workmanship of spiders, bees and other animals amaze the wisest and intelligent

minds? Who has got power of spaciality in these creations except God? Then animals themselves donot know of the benefits they produce. So they cannot be called the cause of workmanship Now think that all creations bow down to One who is the Creator of the heavens and the earth.

(2) **Second basic principle.** It is that God being the Creator of the power of men, does not prevent them from doing voluntary actions by way of acquisition, for God created power and the container of power, choice as well as the container of choice. Power is an attribute of a man though it is the creation of God and not acquired by man. Motion is also the creation of God and an attribute of man acquired on the strength of power, because the power with which he was created is his attribute, but motion is connected with the attribute of power and for this reason of connection, it has been named power of motion. The power of motion is not the result of compulsion on any man as he can move according to his will and knows the difference between compulsion and volition. How can this motion be his creation when he does not know the different parts of acquired actions and their numbers? When these two matters are disproved, namely the matter that actions are the result of compulsion and the matter that they are the result of volition, there remains the middle position which is this that actions are voluntary in a fixed manner through power of God by invention and through the power of a man by acquisition. God has no necessity of keeping connection with the container of power in the matter of creation because the power of God is eternal and its connection with the world is eternal.

(3) **Third basic principle.** It is the knowledge that though the actions of man are his acquisitions, they are nevertheless not outside the will of God. Neither a twinkling of an eye, nor a sudden rise of thought in mind in the visible and invisible world occurs except through His order, power and will. Good or evil, benefit or loss, belief or infidelity, knowledge or ignorance, success or failure, guidance or misguidance, sin or virtue, Shirk or Iman come from Him. There is none to reject His command, none to disobey his decree, He guides whom He wishes and misguides whom He wishes. There is none to question Him of what He does, but the people will be questioned (21 : 33). All say : What He' wills occur and what he does not will does not occur.

God says : If God willed, He would have guided all men aright 13:30. Had I wished, I would have given every soul its guidance- 31 : 13. He who thinks that God does not will sins and evils as they are evils and that it is the devil who wills them is cursed. Tell me how a Muslim can deny the supreme rule of God. If the power of a village chief is curtaited, he will think it dishonourable. He will think it derogatory to his position if actions are conducted according to the wishes of his enemy in the village. The result will be that many will be out of his control. Now it is seen that evil deeds are predominant in men. If every sin is done against the will of God, God's helplessness is seen. When it is established that all actions of men are creations of God, it follows that the evil actions are also the result of His will.

Question may be asked how God commands to do what He does not wish and how He prohibits what He wishes. In reply we shall say that command is one thing and will is another thing. Thus if a master beats his slave, the ruler rebukes the master for beating his slave. The master shows reason that his slave does not obey him. As a proof he orders his slave to arrange the bridle of his horse before the ruler though he knows that the slave will not obey it. If he does not order him, his objection before the ruler does not stand and if he wishes that his order should be obeyed it amounts to his murder. It is impossible.

(4) **Fourth basic principle.** It is that God is generous in inflicting trouble on men by His commands. Neither creation, nor imposition of obligations is necessary for Him although the Mutazalites hold that they were necessary for the welfare of men. But this is impossible since He is the only being to enjoin and prohibit. How will it be limited by compulsion? The object of compulsion is one of two things, such a work which if given up will cause harm in future as it is said that it is compulsory on men to obey God who will punish him in the hereafter by the fire of Hell: or it is to avoid such present harm which is injurious as it is said that to drink water for a thirsty man is compulsory so that he may not die. Secondly it is such a work the negation of which seems impossible. Thus it is said that the existence of a thing which is known is necessary because if it does not exist, it becomes an impossibility. If it occurs, knowledge becomes ignorance.

(5) **Fifth basic Principle.** It is that God can inflict on man what is beyond his capacity. It were not possible, it would have been impossible for men to pray for removing it. The people prayed : O our Lord, lay not on us that for which we have no strength-2:246Q. This is against the belief of the Mutazalites.

(6) **Sixth basic Principle.** It is that God is free to punish a man inspite of his virtues and to reward a man inspite of his sins. The Mutazalites hold the contrary view. God has got freedom of actions among His servants and it is impossible that His servants will oppose His freedom. Tyranny means to dispossess a man from his possession but it is impossible in the case of God as He does not dispossess others in view of the fact that the kingdom of heaven and earth is His. It is proved by this. Slaughter of animals is infliction of pain on animals and men. Various tortures inflicted on animals have not been preceded by any offence or crimes committed by the animals. If it is said that these animals would be raised up again and awarded for this which is incumbent upon God, then we would say that every ant killed under feet and every bug crushed would be brought back to life. It would violate the dictates of reason and law as nothing is incumbent upon God.

(7) **Seventh basic Principle.** It is that God does with regard to men what He wills and it is not incumbent on Him to do whatever is good for them. It has already been stated that nothing is compulsory on God but His dealings are not intelligible to men, because there is nobody to question Him what He does but men are subject to questions. The Mutazalites say that it is incumbent upon God to do whatever is salutary for men.

(8) **Eighth basic Principle.** It is that to have knowledge of God and to obey His commands are compulsory on men, not on account of the reason as the Mutazalities say, but on account of Shariat. Shariat declared poisonous serpents beyond death, while reason in realising that what Shariat foretells thinks it possible and urges that precautions should be taken against any possible punishment. But reason itself does not lead to that knowledge of harm. If a man warns by saying : A lion stands behind you, he should at once take to his heels without searching reason.

(9) Ninth basic Principal. It is that sending Prophets to men is not impossible. Some say that there had been no use in sending ~~them~~, because reason renders it unnecessary. This is false, because reason does not support the actions which will lead to salvation in the hereafter just as it does not guide them to discuss the medicines which are useful for health. The necessity of Prophets for men is like that of the physicians for men. The integrity of the physicians is known by experience and the truthness of the Prophets is known by miracles.

(10) Tenth basic Principle. It is that God sent Muhammed as the last Prophet and as an abrogator of all previous laws of the Jews, Christians and the Sabians and God helped him with open miracles and wonderful signs, such as splitting up the moon into two parts, the praise of the pebbles causing the mute animals to speak, water flowing from his fingers etc. The open miracle with which he guided the Arabs is the Quran, as the beauty of the language throughout the Quran is unparalleled and the Arabs could not surpass it inspite of their eloquence and rhetoric. Though the Prophet was illeterate and did not learn how to read and write, yet God informed him in the Quran about the histories of the previous nations. The informations which he gave about the previous nations in the Quran being an illiterate person, the prophecies he made about the future events and the clue he gave to the unknown things are his miracles. For instance God says : You will enter the sacred mosque if God wills having your heads shaved and your hair short—48:27. The verse : The Romans have been vanguished in a land nearby but after their defeat they will defeat them in a few years—30:1. The object of these verses is to prove the truth of the messenger of God by miracles.

FOURTH PILLARS OF FAITH

**To believe the Hadis of the Prophet involving
ten basic Principles**

(1) First basic Principle. It is to believe in the Resurrection of the dead and the Day of judgment as in the traditions. It is a settled fact like the beginning of our creation. God said : People say : Who shall give life to bones when they are rotten? Say, He shall give life to them who gave them life at first—36:78. The beginning of creation is the proof of its resurrection. God said : Your creation and your resurrection are like a single soul—31:27.