



TQS-3: Allah Most High: Class notes

According to al-Bayḍawī himself (pp. 160-166),¹

- i. The origin of the word “Allāh” is *ilāh* (“deity”), from which the [opening] *hamza* was elided and replaced with *alif* and *lām* (*al-*). That is why one says *yā Allāh* (“O Allāh”) disjunctively [rather than *yallāh*]. [*Allāh*] is used solely for the One Who has the true right to be worshipped (*mukhtaṣṣ bil-maʿbūd bil-ḥaqq*). At its root, *ilāh* refers to any object of worship (*li-kull maʿbūd*); but its predominant usage has become specific to the One Who is worshipped in truth.
- ii. Its derivation is from *alaha*—[infinitives] *alahatan*, *ulūhatan*, and *ulūḥiyyatan*—in the sense of ‘*abada* (“he worshipped”), and from it [the verbs] *taʿallaha* and *istaʿlaha*, “he devoted himself to worship” are derived.
- iii. It is also said [to derive] from *aliha*, when one is perplexed, because intellects are confounded in His gnosis; or from *alihtu ilā fulān* (“I took refuge with so-and-so”), that is, I was at rest with him (*sakantu ilayh*), for hearts become tranquil (*taṭmaʿin*) in His remembrance and souls (*al-arwāḥ*) rest assured (*taskun*) with knowledge of Him; or from *aliha*, when one is distressed by something that befalls him. *Ālahah ghayruh* (*ajārah*, meaning “someone protected him”) means to rush in panic to another who then gives him protection, whether actually or merely as perceived by the refuge-seeker.
- iv. Again, it [is said to derive] from *aliha*, the craving of a newborn calf for its mother, as creatures yearn for Him, earnestly imploring, when in difficulties.
- v. Another [proposed] derivation is *waliha*, which is when one’s intellect is confounded and bewildered—in which case its root is *wilāh*, the *wāw* becoming a *hamza* because of the difficulty [in vocalizing] the *kasra* (...).

واشتقاقه من أله ألهة وألوهة وألوهية بمعنى عبد، ومنه تأله واستأله، وقيل من أله إذا تحير لأن العقول تتحير في معرفته. أو 1
من ألهت إلى فلان أي سكنت إليه، لأن القلوب تطمئن بذكره، والأرواح تسكن إلي معرفته
أو من أله إذا فزع من أمر نزل عليه، وألهة غيره أجاره إذ العائد يفزع إليه وهو يجيره حقيقة أو بزعمه. أو من أله الفصيل إذا
ولع بأمه، إذ العباد يولعون بالتضرع إليه في الشدائد. أو من وله إذا تحير وتخط عقله، وكان أصله ولاه فقلبت الواو
همزة لاستئصال الكسرة عليها استئصال الضمة في وجوه، فقيل إله كإعلاء وإشاح، ويرده الجمع على آلهة دون أولهة.
وقيل أصله لاه مصدر لاه يليه ليها ولاها، إذا احتجب وارتفع لأنه سبحانه وتعالى محجوب عن إدراك الأبصار،
ومرتفع على كل شيء وعمما لا يليق به ويشهد له قول الشاعر
كحلفة من أبي رباح... يُشهدها لآلهة الكيبار
وقيل علم لذاته المخصوصة لأنه يوصف ولا يوصف به، ولأنه لا بد له من اسم تجري عليه صفاته ولا يصلح له مما يطلق
عليه سواه، ولأنه لو كان وصفا لم يكن قول: لا إله إلا الله، توحيدا مثل: لا إله إلا الرحمن، فإنه لا يمنع الشركة،
والأظهر أنه وصف في أصله لكنه لما غلب عليه بحيث لا يستعمل في غيره وصار له كالعلم مثل: الثريا والصعق
أجرى مجراه في إجراء الأوصاف عليه، وامتناع الوصف به، وعدم تطرق احتمال الشركة إليه، لأن ذاته من حيث هو
بلا اعتبار أمر آخر حقيقي أو غيره غير معقول للبشر، فلا يمكن أن يدل عليه بلفظ، ولأنه لو دل على مجرد ذاته
المخصوصة لما أفاد ظاهر قوله سبحانه وتعالى: وَهُوَ اللَّهُ فِي السَّمَاوَاتِ معني صحيحاً، ولأن معنى الاشتقاق هو كون
أحد اللفظين مشاركاً للآخر في المعنى والتركيب، وهو حاصل بينه وبين الأصول المذكورة، وقيل أصله لاه بالسريانية
فعرّب بحذف الألف الأخيرة، وإدخال اللام عليه، وتفخيم لاه إذا انفتح ما قبله أو انضم سنة، وقيل مطلقاً،
وحذف ألفه لحن تفسد به

- vi. It is [also] said that its root is *lāh*, infinitive noun (*maṣḍar*) of the verb *lāha*—aorist *yalīhu*, infinitives *layhan* and *lāhan*—meaning to be veiled (*iḥtajaba*) and elevated (*irtafaʿa*); for [Allah]—may He be glorified and exalted—is veiled (*mahjūb*) from visual perception and is elevated (*murtafiʿ*) above all things...

It is said that [*Allāh*] is a proper name (*ʿalam*) for His specific essence, because (i) He describes things, but He Himself cannot be described; (ii) it is necessary that He have a name (*ism*) to which His Attributes (*ṣifātuh*) relate—but there is no [word], among those applied to Him, that is appropriate to Him apart from [the word *Allāh*]; and (iii) were [*Allāh*] an adjective (*wasf*), the statement “There is no god but Allah” would not constitute monotheism (*tawḥīd*), just as [the statement] “There is no god but the all-Merciful (*al-Raḥmān*)” does not preclude partnership (*shirkā*).

It is more likely (*al-aẓhar*) that [the word *Allāh*] was originally an adjective (*wasf*) but through predominant usage—in that it was not used for any other entity—it came to refer to Him like a proper name (*ʿalam*), as [happened] with al-Thurayyā (the Pleiades, *lit.* “multitudinous”) and with al-Ṣaʿiq (*lit.* “thunderbolt”, which became the surname of Khuwaylid b. Nufayl). [The word *Allāh*] came to act in this way (*ujriya majrāh*) in that adjectives are applied to it, it never served as an adjective, and any hint of possible partnership was precluded. For His Essence, He being as He is (*min ḥayth Huwa*), without considering any other factor—intrinsic or otherwise—is inconceivable to human beings and therefore cannot be signified (*yadull*) with a word. Also, if [the word *Allāh*] signified nothing but His specified identity (*mujarrad dhātih al-makhsūsa*), then a sound meaning would not obtain from the manifest [level] of His saying—glorified and exalted be He—*And He is Allāh in the heavens and the earth* (Q 6:3). Furthermore, what derivation means is that one of two terms has meaning (*maʿnā*) and form (*tarkīb*) in common with the other, and this is precisely the case between it (the word *Allāh*) and the etymons (*al-uṣūl*) mentioned.

Tafsīr, sub Q 1:1

Allah Most High’s self-descriptions in the Qurʾān

1. بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (101) {ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (102) لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (103)} [الأَنْعَامُ: 101–103]
2. {إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (14)} [طه: 14]
3. {رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (9)} [المزمل: 9]
4. {قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)} [الإِخْلَاصُ: 1–4]
5. {وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (163)} [البقرة: 163]
6. {يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهَوْا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ

وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا (171) {النساء: 171}

7. {فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (11)} {الشورى: 11}
8. {هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (23) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (24)} {الحشر: 23، 24}
9. {رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا (65)} {مريم: 65}
10. {إِنَّ إِلَهَكُمْ لَوَاحِدٌ (4) رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ (5)} {الصفوات: 4، 5}
11. {رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا (37)} {النبأ: 37: 37}
12. وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهِينَ اثْنَيْنِ إِتْمَا هُوَ إِلَهٌُ وَاحِدٌ فَإِذَا تَوَلَّى سَوِئًا مِنْ الْأَنْعَامِ فَأُذِنُوا لِإِذَا هُم بِهَا يَأْكُلُونَ (51)
13. {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 مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (255)} {البقرة: 255، 256}
14. {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (2)}

Another way: what has been mentioned by the Prophets:

{وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ (69) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ (70) قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَاكِفِينَ (71) قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ (72) أَوْ يَنْفَعُونَكُمْ أَوْ يُضُرُّونَ (73) قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ (74) قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ (75) أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ (76) فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ (77) الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (78) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (79) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (80) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (81) وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (82) رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنِي بِالصَّالِحِينَ (83)} {الشعراء: 69 - 83}

Mūsā alayhis-salām:

{فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (16) أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ (17) قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ (18) وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ (19)}

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ (20) فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ (21) وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ (22) قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ (23) قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ (24) قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ (25) قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ (26) قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ (27) قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ (28) قَالَ لَئِنِ اتَّخَذتَّ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ (29) قَالَ أَوْلَوْ جِثَّتْكَ بِشْيءٍ مَبِينٍ (30) قَالَ فَآتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (31) فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ (32) وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ (33) قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ (34) يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ (35) قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ (36) يَا تُؤُوكَ بِكُلِّ سَحَابٍ عَلِيمٍ (37) فَجَمَعَ السَّحَرَةَ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ (38) وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ (39) [الشعراء:

{قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرَطَ عَلَيْنَا أَوْ أَنْ يَطْعَى (45) قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى (46) فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مِنْ اتَّبَعَ الْهُدَى (47) إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى (48) قَالَ فَمَنْ رَبُّكُمْ يَا مُوسَى (49) قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (50) قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى (51) { طه: 45 - 51 }

{فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرَى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ (36) وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَى مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (37) وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطَّيْنِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أُطْلَعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ (38) وَاسْتَكَبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ (39) فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ (40) { القصص: 36 - 40 }

How to Know Him: Who is Allah?

How to organize these Qur'ānic Descriptions?

There was no need for formal organization during the life of the Prophet; the luminosity of his blessed presence, the descent of the angels, the transformation of the hearts, the nūr of guidance, Muḥammadan Light was among them

When he passed away:

Umm Ayman—Allah be pleased with her:

المستدرک علی الصحیحین للحاکم (4/70)

6911 - فَحَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ بْنُ دِينَارٍ، عَنْ شَيْخٍ، مِنْ بَنِي سَعْدِ بْنِ بَكْرٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِأُمِّ أَيْمَنَ: «يَا أُمَّهُ» وَكَانَ إِذَا نَظَرَ إِلَيْهَا قَالَ: «هَذِهِ بَقِيَّةُ أَهْلِ بَيْتِي»

صحیح مسلم (4/1907)

(2454) - 103 حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، أَخْبَرَنِي عَمْرُو بْنُ عَاصِمِ الْكِلَابِيِّ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغْبِرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُمَرَ: " انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا، كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزُورُهَا، فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ، فَقَالَا لَهَا: مَا يُبْكِيكِ؟ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَتْ: مَا أَبْكِي أَنْ لَا أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ. فَجَعَلَا يَبْكِيَانِ مَعَهَا"

The Intellectual climate of the post-Prophetic era:

Immediate task: Preservation of the Qur'ān:

(م634 - 573م / 13هـ - ق 50) أبو بكر الصديق عبد الله بن أبي قحافة التيمي القرشي

(أبو عبد الله عثمان بن عفان الأموي القرشي (47 ق.هـ - 35 هـ / 576 - 656م)

Rashidun Caliphate (11/632–40/661)

Umayyad Caliphate (40/661–132/750)

Abbasid caliphate (132/750-655/1258)

Second century

Compilation of the legal rulings

- Imam Abu Hanifa (80-150)
- Imam Malik b. Anas (93-179)
- Imam Muhammad b. Idri al-Shafi (150-204)
- Imam Ahmad Ibn Hanbal (164-241)

Third Century, especially its second half: *ṣiḥāh sittā*

Sahih Bukhari, collected by Imam Bukhari (d. 256 AH, 870 CE), includes 7,563 ahadith (including repetitions, around 2,600 without repetitions)

Sahih Muslim, collected by Muslim b. al-Hajjaj (d. 261 AH, 875 CE), includes 7,500 ahadith (including repetitions, around 3,033 without repetitions)

Sunan al-Sughra, collected by al-Nasa'i (d. 303 AH, 915 CE), includes 5,270 ahadith (including repetitions)

Sunan Abu Dawood, collected by Abu Dawood (d. 275 AH, 888 CE), includes 5,274 ahadith (including repetitions)

Jami al-Tirmidhi, collected by al-Tirmidhi (d. 279 AH, 892 CE), includes 4,400 ahadith (including repetitions, only 83 are repeated)

Sunan ibn Majah, collected by Ibn Majah (d. 273 AH, 887 CE), includes 4,341 ahadith (including repetitions)

- The *Mihna* (Arabic: معنة خلق القرآن, *Miḥnat Kḥalaq al-Qur'ān* "ordeal [regarding] the createdness of the Qur'an") refers to the period of religious persecution instituted by the 'Abbasid Caliph al-Ma'mun in 217/833 CE in which religious scholars were punished, imprisoned, or even killed unless they conformed to Mu'tazila doctrine. The policy lasted for eighteen years (217/833–836/851 CE) as it continued through the reigns of al-Ma'mun's immediate successors, al-Mu'tasim and al-Wathiq, and four years of al-Mutawakkil who reversed it in 836/851.

Mu'tazila, the movement reached its political height during the Abbasid Caliphate during the *mihna*, an 18-year period (833–851 CE) of religious persecution instituted by the 'Abbasid Caliph al-Ma'mun where religious scholars (such as Sunnis and Shias) were punished, imprisoned, or even killed unless they conformed to Mu'tazila doctrine, until it was reversed by al-Mutawakkil.

Mu'tazili theology originated in the eighth century in Basra (now in Iraq) when Wāṣil ibn 'Aṭā' (واصل بن عطاء, died 131 AH/748 AD) left the teaching lessons of Hasan al-Basri after a theological dispute regarding the issue of al-Manzilah bayna al-Manzilatayn (a position between two positions).

'Amr ibn 'Ubayd (عمرو بن عبيد بن باب, died 143/761) and Abu al-Hudhayl al-'Allaf (died 235 /849) systematized and formalized Mu'tazilism in Basra. Another branch of the school found a home in Baghdad under the direction of Bishr ibn al-Mu'tamir (died 210 /825); the instigators thought it was the Caliph's own scheme under al-Ma'mun (197/813–217/833), "Mu'tazilism became the established faith."

Five principles, which were clearly enunciated for the first time by Abu al-Hudhayl. These were: (1) the unity of God; (2) divine justice; (3) the promise and the threat; (4) the intermediate position; and (5) the commanding of good and forbidding of evil (al-amr bil ma'ruf wa al-nahy 'an al munkar). It is said that when Hasan al-Basri was questioned about the position of the Muslim who committed a grave sin, his pupil Wasil bin 'Ata' said that such

a person was neither a believer nor an unbeliever, but occupied an intermediate position. Hasan was displeased and remarked, “He has withdrawn from us”.

Ash‘arī /Māturīdī Responses

‘Ali ibn Isma‘il ibn Abi Bishr Ishaq ibn Salim, Abu al-Hasan al-Ash‘ari al-Yamani al-Basri al-Baghdadi (260-324)

Abū Maṣṣūr Muḥammad b. Muḥammad b. Maḥmūd al-Ḥanafī al-Māturīdī al-Samarqandī (238/853-332/944) أبو منصور محمد بن محمد بن محمود الماتريدي السمرقندي الحنفي

He studied under his teachers, Muhammad bin Muqatil al-Razi (d. 248 H/ 662 CE), Abu Nasr al-Ayadi “al-Faqih al-Samarqandi” (d. 260 H?), Nusayr bin Yahya al-Balkhi (d. 268 H/ 881 CE), and Abu Bakr al-Juzjani (d. 250 H?).

He narrated Abu Hanifa’s *Kitāb al-‘Alim wa Mut‘alim* from Abu Bakr al-Juzjani, who narrated it from Muhammad ibn Muqatil ar-Razi (and Abu Sulayman al-Juzjani).

لَيْسَ كَمِثْلِهِ شَيْءٌ

The Qur’an clearly establishes the incommensurable hiatus separating Allah Most High from all else. He is as He has described Himself:

1. *No sight can perceive Him while He encompasses all sights; He is Subtle, All-Aware* (Q 6:103);
2. *Indeed, I am Allah—there is no divinity save Me* (Q 20:14);
3. *He is the Lord of the East and the West; there is no divinity but Him (Huwa)* (Q 73:9);
4. *He is the Real (al-Ḥaqq)* (Q 20:114);
5. *the Eternally Self-Sufficient (al-Ṣamad); He begets not and He is not begotten and none is like unto Him* (Q 112:2-4).
6. *Allah is Absolutely Unique, One, and incomparable* (Q 2:163; 4:171; 5:73; 6:19; 16:22; 18:110; 21:107; 41:6; 42:11; 112:4).
7. *He has no partner, no helper* (Q 2:22; 2:165; 14:30; 34:33; 39:8; 41:9)
8. *and like Him there is nothing* (Q 42:11).
9. *To Him belong the most Beautiful Names (q.v.)* (Q 59:24).
10. *He has no opponent or rival* (Q 6:19; 15:96; 17:22, 39, 42; 21:22; 23:91, 117; 51:51).
11. *He possesses all the attributes of perfection* (Q 59:23; 62:1).
12. *He begot neither a son* (Q 2:116; 4:171; 6:100-101; 9:30-31; 10:68; 17:111; 18:4; 21:26; 25:1)
13. *nor a daughter* (Q 6:100; 16:57; 37:149; 43:16; 52:39);
14. *He has no mate* (Q 6:101; 72:3);
15. *He is beyond duality* (Q 16:51) or trinity (Q 4:171; 5:73).
16. *He has always existed and He will be when there is nothing else—He is the First and the Last, the Outwardly Manifest and the Inwardly Hidden, and He has knowledge of all things* (Q 57:3).
17. *He is changeless* (Q 2:255; 3:2; 20:111; 112:2);
18. *He is the Lord of the Heavens and the Earth and all that is between them* (Q 19:65; 37:5; 78:37);
19. *He alone deserves to be worshipped* (Q 37:4-5; 38:65-66).

Belief in Allah Most High is Obligatory (wājib)

Even though Allah Most High remains inaccessible to all creation in His Being (*dhāt*), belief in Him is imperative (*wājib*), and all other obligations are based upon this belief (al-Khalīlī, *Fatāwā* 1:71). It is the first of

the “six articles of faith” (*arkān al-īmān*), the others being belief in the angels (*q.v.*), the Books (*q.v.*) of Allah, the Messengers (*q.v.*), the Last Day (*q.v.*), and the Divine Decree (*q.v.*) (see BELIEF; BELIEVERS). Belief in Allah entails attestation to the existence of Allah Most High, the Creator of all that exists, along with testimony that He is Absolutely One and has no partner. According to al-Rāzī, belief in Allah is essential for the survival of the heart, even more than is breathing for life in this world. For if one stops breathing, one dies, but that death is only a single death, whereas if one loses belief in Allah from one’s heart, even for a moment, the heart dies—and the pangs of that death abide forever (*Tafsīr, sub Muqaddima 1:150*).

الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر والإيمان بالقدر أوله وآخره.

أولاً الإيمان بالله:

الإيمان بالله هو الركن الأول من أركان الإيمان وهو أن الإنسان يؤمن بالله الواحد الأحد الفرد الصمد. قال تعالى في سورة الإخلاص: "قل هو الله أحد - الله الصمد - لم يلد ولم يولد ولم يكن له كفواً أحد". وسورة الإخلاص هي أساس التوحيد والعقيدة في الإسلام. فيجب على كل مسلم أن يعرف ويشعر بمعاني أسماء الله الحسنى حتى يصل إلى درجة عالية من الإيمان بالله حتى يصل إلى درجة الإحسان وهي أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك. وعلينا أن نعلم أبناءنا الشهادتين لأنها أساس التوحيد والعقيدة، أشهد أن لا إله إلا الله وأشهد أن محمد رسول الله. فليس هناك من يستحق العبادة غير الله سبحانه وتعالى ولا أحد يشارك الله عز وجل في الحكم.

The believers are only those whose hearts quiver when Allah is mentioned (Q 8:2; 22:35). According to al-Sarrāj al-Ṭūsī (d. 378/988), Ibn ‘Abbās (3BH-68/619-688) glossed the phrase except to worship Me in Q 51:56 (I did not create the Jinn and mankind except to worship Me) as “except to know Me” (ya‘rifūni) (al-Luma‘ p. 63; cf. Muqātil, Tafsīr, and Tha‘labī, Kashf—the latter attributes this gloss to Mujāhid).

متن العقيدة الطحاوية