

ESSENTIALS OF ISLAMIC BELIEFS

Imam Ahmad al-Dardir's Kharida Explained

Lesson Five: Causality, Impossibility of Infinite Regress,
and Transcendence

Faraz Rabbani



1

Review of Lesson Four: Lines 20-24

Part One. Introduction to Allah's Attributes—&
Allah's Attribute of Existence

Part Two. The Attributes of Negation (al-sifat al-salbiyya)



2

The Personal and Negative Attributes of Allah (Most High)

Personal (one)

Being (wujud)

Beginninglessness (qidam)

Endlessness (baqa')

Negative (five)

Distinctness (mukhalafa lil hawadith)

Self-Sufficiency (al-qiyamu bi'l nafs)

Oneness (wahdaniyya)



3

Allah's Oneness

Divine Attribute that negates all multiplicity for Allah

His Entity

(1) His Entity is One,
(2) none Has Entity
like His

His Attributes

(1) His Attributes are
One, (2) none Has
Attributes like His

His Actions

None has actions like
His Actions—His
Actions originate

4

Lesson Five: Lines 25-31

5

- One. Understanding Causality (ta'thir)
Two. Absurdity of Infinite Regress—and Allah's Transcendence

Lesson Five: Lines 25-31

6

25. And then know that effecting is for none / But the Overpowering One

26. Asserting that things effect by their / Nature or by necessity is disbelief according to the religion

27. And affirming that thing effect by God-given power / Is sinful innovation, so pay no attention

28. Were Allah not characterized by these attributes, it would / Entail that He's created, which is absurd —so remain steadfast

29. This is because it entails infinite regress / Or circularity, both of which are obviously impossible

30. Thus, He is the Majestic, the Beautiful, the Master, / The Pure, the Holy, and the High Lord

31. He is transcendent beyond indwelling, direction, / Union, separation, and folly.

٢٥. وَالْمَعْنَى فَالْمُتَأَثِّرُ لَيْسَ إِلَّا
٢٦. وَتَنْ يَنْقَلِبُ بِالطَّنْحِ أَوْ بِالْمِلَّةِ
٢٧. وَتَنْ يَنْقَلِبُ بِالْقُوَّةِ الْمُزَوَّدَةِ
٢٨. لَوْ لَمْ يَكُنْ مُتَعَيِّنًا بِهَا لَزِمَ
٢٩. إِلَّا أَنَّهُ يُلْحِقُنِي إِلَى التَّسْلُطِ
٣٠. فَهُوَ الْجَبِيلُ وَالْجَبِيلُ وَالْوَلِي
٣١. مُتَقَرِّبٌ عَنِ الْخَلْقِ وَالْحِجَّةِ وَالْأَحْصَاءِ الْإِغْصَاءِ وَالشَّفَّةِ

Part One.

Lines 25-27: Understanding Causality (ta'thir)

7

Lines 25-27: Causality

8

٢٥. وَالْمَعْنَى فَالْمُتَأَثِّرُ لَيْسَ إِلَّا
٢٦. وَتَنْ يَنْقَلِبُ بِالطَّنْحِ أَوْ بِالْمِلَّةِ
٢٧. وَتَنْ يَنْقَلِبُ بِالْقُوَّةِ الْمُزَوَّدَةِ
٢٨. لَوْ لَمْ يَكُنْ مُتَعَيِّنًا بِهَا لَزِمَ
٢٩. إِلَّا أَنَّهُ يُلْحِقُنِي إِلَى التَّسْلُطِ
٣٠. فَهُوَ الْجَبِيلُ وَالْجَبِيلُ وَالْوَلِي
٣١. مُتَقَرِّبٌ عَنِ الْخَلْقِ وَالْحِجَّةِ وَالْأَحْصَاءِ الْإِغْصَاءِ وَالشَّفَّةِ

25. And then know that effecting is for none
But the Overpowering One

26. Asserting that things effect by their
Nature or by necessity is disbelief according to the
religion

27. And affirming that thing effect by God-given power
Is sinful innovation, so pay no attention

Lines 25: Causality: Definitions and Sound Belief

9

٢٥. وَالْفِعْلُ قَاتِلُ الْفَيْزِ لَيْسَ إِلَّا بِتَوْحِيدِ الْفَهْمِ جِلٌّ وَفَلَا
٢٦. وَتَنْ يَغْلُ بِالطَّبْعِ أَوْ بِالْعِلَّةِ فَذَلِكَ تَحْزَنُ عِنْدَ أَهْلِ الْعِلَّةِ
٢٧. وَتَنْ يَغْلُ بِالْفَوْزِ الْمُؤَدَّعِ فَذَلِكَ يَذْهَبُ فَلَا تَلْتَفِتْ

25. And then know that effecting is for none But the Overpowering One

One. Effective Causality vs. Observed Causality

Effective causality: taking something from non-existence into existence

Observed causality: relation between observed cause and effect

Oneness of Allah: Allah is One in His Entity, His Attributes *and* His Actions

The Action of Allah: creating, originating

“Be, and it is.”

9

Our Actions: Ability or Inability?

10

25. And then know that effecting is for none But the Overpowering One

Our actions: choices—relationships between
our will and power

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“There is no ability nor power except by Allah”

Allah: effective Will and Power

Us: granted choice, will, and power

SeekersHub

10

Lines 26-27: Wrong Understandings

11

٢٥. وَالْفِعْلُ قَاتِلُ الْفَيْزِ لَيْسَ إِلَّا بِتَوْحِيدِ الْفَهْمِ جِلٌّ وَفَلَا
٢٦. وَتَنْ يَغْلُ بِالطَّبْعِ أَوْ بِالْعِلَّةِ فَذَلِكَ تَحْزَنُ عِنْدَ أَهْلِ الْعِلَّةِ
٢٧. وَتَنْ يَغْلُ بِالْفَوْزِ الْمُؤَدَّعِ فَذَلِكَ يَذْهَبُ فَلَا تَلْتَفِتْ

26. Asserting that things effect by their

Nature or by necessity is disbelief according to the religion

27. And affirming that thing effect by God-given power

Is sinful innovation, so pay no attention

One. Effect by nature or necessity—if independent of Allah—would entail
disbelief (kufr)

Two. Effect by Allah ‘placing’ ability in things: unsound, innovation (bid’a)

Common wrong belief—from the dangers of not learning

Effects spiritual health and clarity of understanding

11

Lines 26-27: Wrong Understandings

12

٢٥. وَالْفِعْلُ قَاتِلُ الْفَيْزِ لَيْسَ إِلَّا بِتَوْحِيدِ الْفَهْمِ جِلٌّ وَفَلَا
٢٦. وَتَنْ يَغْلُ بِالطَّبْعِ أَوْ بِالْعِلَّةِ فَذَلِكَ تَحْزَنُ عِنْدَ أَهْلِ الْعِلَّةِ
٢٧. وَتَنْ يَغْلُ بِالْفَوْزِ الْمُؤَدَّعِ فَذَلِكَ يَذْهَبُ فَلَا تَلْتَفِتْ

26. Asserting that things effect by their

Nature or by necessity is disbelief according to the religion

27. And affirming that thing effect by God-given power

Is sinful innovation, so pay no attention

One. Effect by nature or necessity—if independent of Allah—would entail
disbelief (kufr)

Two. Effect by Allah ‘placing’ ability in things: unsound, innovation (bid’a)

Common wrong belief—from the dangers of not learning

Effects spiritual health and clarity of understanding

12

Part Two.

Lines 28-31: Absurdity of Infinite Regress

Lines 28-31: Impossibilities

٢٨. لَوْ لَمْ يَتَّخِذْ مُتَعَيِّنًا بِهَا لَزِمَ خُلُوقُهُ وَهُوَ مُخَالِفٌ فَاسْتَقِيمَ
٢٩. لَوْ لَمْ يَتَّخِذْ إِلَى التَّسْلُوسِ وَالذَّوْرِ وَهُوَ التَّسْتَجِيلُ التَّسْتَجِيلِي
٣٠. فَهُوَ الْجَبِيلُ وَالْجَبِيلُ وَالْوَلِيُّ وَالطَّاهِرُ الْقُدُّوسُ وَالرَّبُّ الْعَلِيِّ
٣١. مُتَّزِعٌ عَنِ الْخُلُوقِ وَالْجِهَةِ وَالْأَحْصَالِ الْإِغْصَالِ وَالشَّغَةِ

28. Were Allah not characterized by these attributes, it would
Entail that He's created, which is absurd—so remain steadfast

29. This is because it entails infinite regress

Or circularity, both of which are obviously impossible

30. Thus, He is the Majestic, the Beautiful, the Master,
The Pure, the Holy, and the High Lord

31. He is transcendent beyond indwelling, direction,
Union, separation, and folly.

Lines 28-29: Impossibilities

28. Were Allah not characterized by these
attributes, it would

Entail that He's created, which is absurd—so
remain steadfast

29. This is because it entails infinite regress

Or circularity, both of which are obviously
impossible

One. What is infinite regress (tasalsul)?

Two. What is circularity (dawr)?

Infinite Regress

Each created thing created by something before
it, to no beginning

Problem: each is merely possible

Requires: necessary, originator

*Details: Shaykh Hamza Karamali lesson from
'Why Islam is True'*

Lines 30-31: Transcendence

٣٠. فَهُوَ الْجَبَلِيُّ وَالْجَبِينُ وَالْوَلِيُّ وَالْعَاطِمُ الْقُدُّوسُ وَالْقَرِيبُ الْعَلِيُّ
٣١. مُنْفَرِّجٌ عَنِ الْخَلْقِ وَالْجَهَنَّةِ وَالْأَنْصَالِ الْإِقْبَالِ وَالسُّقَّةِ

**30. Thus, He is Majestic, Beautiful, Master,
Pure, Holy, and High Lord**

**31. He is transcendent beyond indwelling, direction,
Union, separation, and folly.**

One. Perfections of Allah

Two. Transcendence (tanzih) from indwelling (hulul)

Three. Transcendence from direction (jiha)

Four. Transcendence from union (ittisal)

Five. Transcendence from folly (safah)

17

17

Knowing Allah by His Names

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

**“And Allah’s are the Most Beautiful Names, so
call upon him by them.” [Qur’an, 7.180]**

*SeekersHub On-Demand Course: The 99 Names: Allah’s
Beautiful Names Explained*

Names: (a) meaning—the Attribute; (b) point to the
Names—Allah

18

18

**Next: Lesson Six. The
Affirmative Attributes**

19