



Q 3: He says: "Possibility has two ends; the beginning and the end. But these two ends were abolished with regard to the Prophet (peace be upon him). The former intermingled with the latter until there is no difference between them. Isra' (Night Journey) was from himself to himself." Please guide us to the truth!

A: Possibility is one of three branches of `Aqly (reasonable) ruling. It means a collective mental matter. The possibility of any thing means that it can or cannot equally exist with regard to the Might of Allah (Exalted be He). There is no difference between the messengers of Allah (peace be upon them) and the rest of creatures in this point. Therefore, there are not two ends; a beginning point and an end point for what is possible. This is agreed upon among wise people.

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Therefore, we cannot say that these two ends were abolished in the case of our Prophet Muhammad (peace be upon him). Saying that the Prophet (peace be upon him) intermingled with the beginning and the end until there was no difference between him and Allah, and that the Prophet went to himself during the Isra' means union between Allah and His Prophet (peace be upon him). High Exalted is Allah above this as it is explicit Kufr (disbelief) that drives one away from the Creed of Islam. We seek protection in Allah against this saying. Moreover, this saying is contradictory as we mentioned in our answer for the second question: "We cannot call him (peace be upon him) a god. Yet, we cannot claim otherwise." Moreover, no one can say that he (peace be upon him) is a different one, etc. This is an unreasonable contention to `Aql (reason), reality and Naql (transmitted texts).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions. Permanent Committee for Scholarly Research and Ifta'

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