

EVIDENCE FOR THE EXISTENCE OF GOD ACCORDING TO IMAM BADR AL-DIN AL-AINI (D. 855 AH): A COMPARATIVE STUDY

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Abstract: *Belief in the existence of God Almighty is the most important pillar of the Islamic faith, and it is the foundation upon which the rest of the pillars are built, except that there is a difference and a sect that denies the existence of this God, and refers the formation of this vast universe to chance and nature. They defend this great pillar, using textual evidence, and among these imams is Imam Al-Ayni (may God have mercy on him), where he inferred the evidence of care and invention, the evidence of instinct, and the evidence of obligation on the existence of God Almighty in his book Elite Thoughts. God).*

Keywords: *Evidence, Existence of God, Kind*

INTRODUCTION

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon our master Muhammad, the God of the good and pure, and his companions and those who followed them with charity until the Day of Judgment.

And after ...

It dealt with in this research one of the most important issues of belief, which is the issue of evidence for the existence of God Almighty, so we find scholars of monotheism have paid great attention to this doctrinal issue, so there is hardly a book of books of monotheism, but its owner began with this important issue, among them was Imam Badr al-Din al-Aini (may God have mercy on him), where he inferred the evidence of occurrence and evidence of instinct and evidence of care and invention and evidence of obligation, so the study came in order to clarify and clarify the inference of Imam Badr al-Din al-Aini in his book Toast Ideas, what is his opinion and what are the means he followed in his book, the research plan was as follows:

Introduction: It dealt with the importance of the topic and the research plan.

The first topic: and dealt with the life of Imam Badr al-Din al-Aini

The second topic: dealt with the evidence of the existence of God according to Imam Badr al-Din al-Aini.

Conclusion: And I obtained the most important results that I reached.

And a list of sources and references.

The first topic: - Introducing Imam Badr al-Din al-Aini

The first requirement: - His name, surname and surname

His name is Badr al-Din Mahmud ibn al-Qadi Shihab al-Din Ahmad ibn al-Qadi Sharaf al-Din Musa ibn Ahmed ibn Husayn, al-'Aintabi al-Mawlid, al-Hanafi al-Madhab known as al-'Aini ¹).¹² His nickname: Ya Aba al-Thanda, andAba Muhammad (), **his nickname:** nicknamed Badr al-Din³ ().⁴

⁽¹⁾ Seen: The shining stars in the kings of Egypt and Cairo, JFatherي Mahasen, Jamal Aldin, Yusuf bin Taghri Bardi bin Abdullah al-Dhahiri al-Hanafi (d. 874 AH), Ministry of Culture and National Guidance, Dar al-Kutub, Egypt: 16/452, and the brilliant light, Shams Aldin Abu Alkhair Muhammad Bin Abdul rahman Bin Muhammad Bin Abi Bakr Bin Othman Bin Muhammad Alsakhawy (ت902H), Al-Hayat Library Publications – Beirut, (d, v) : 10/131, And



The second requirement: - his birth and upbringing

Imam Badr al-Din al-'Aini was born on the twenty-sixth of Ramadan in the year sixty-two and seven hundred of the Hijrah,⁵ and it was said on the seventeenth of the month of Ramadan of the same year, in Darb Kiken in Ain Taab⁶

Imam Badr al-Din al-Aini (may Allah have mercy on him) grew up in the house of knowledge, religion and goodness, memorized the Qur'an and learned to read and write, until he prepared to receive science at the age of eight, so he learned the seven readings of the Holy Qur'an and studied Hanafi jurisprudence and received the sciences of Arabic, interpretation, hadith and logic (), then returned to his hometown and⁷ sat down to teach, and remained for two years leading his message to be pilgrimage and entered Damascus, then visited Jerusalem and then to the Egyptian homeland, so he stayed at the virtual school⁸ (), in Al-Barquqia in Cairo⁸ (01).

in order to be aware of the layers of linguists and grammarians, Abd al-Rahman ibn Abi Bakr Jalal al-Din al-Suyuti (d. 911 AH) - Investigator: Muhammad Abu al-Fadl Ibrahim - Modern Library - Lebanon, Saida, (d, v) : 2/275 .

(1) Aini : BThe opening of the neglected eye and the stillness of the Yaa, this ratio to the eye of the date, Blida in the Hijaz from the following city, And to Ain Tab Qalaa between Aleppo and Antioch and to Ain Toma a village in Damascus. See: Genealogy, Abdul karim Bin Muhammad Bin Mansour Altamimi Alsamani Almarwazi Abu Saad (ت562H), Investigator: Abdul Rahman bin Yahya Al-Muallami Al-Yamani and others, Council of the Ottoman Encyclopedia, Hyderabad, 1st floor 1382 AH - 1962 AD : 9/430, and The core in the refinement of genealogy, Abu Alhassan Ali Bin Abi Alkarm Muhammad Bin Muhammad Bin Abdul karim Bin Abdul wahid Alshaibani Aljazari Izz Aldin Ibn Alatheer (ت630H), Dar Sader – Beirut, (D, T): 2/370.

(2) See: Brilliant Light: 10/131.

(3) Consider: Ibid. and Hasan al-Hadara, 1/473.

(4) The shining stars: 16/452, 13/216, and for the sake of awareness: 2/252, and the good lecture: 1/473 - seen: brilliant light: 10/131.

(5) See: Shining Stars: 16/8, and Gold nuggets in the news of gold - Abd al-Hai bin Ahmed bin Muhammad bin al-Imad al-Hanbali (d. 1089 AH) - investigated by: Mahmoud Al-Arnaout - Dar Ibn Kathir - Damascus – Beirut, 1st Edition, 1406 AH – 1986: 9/418, و The songs of the good guys in the explanation of the names of the men of the meanings of antiquities - Abu Muhammad Mahmoud bin Ahmed bin Musa bin Ahmed bin Hussein Alهي Hey you father ي Hanaf ي Badr Aldin Alain ي (d. 855 AH), edited by: Muhammad Hassan Muhammad Hassan Ismail, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 1st Edition, 1427 AH - 2006 AD: 1/3.

(6) See: Brilliant Light: 10/131, and The full moon with merits after the seventh century, Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani Al-Yamani (ت 1250H), Dar Al Marefa – Beirut, (D, T): 2/294, و News of immersion in the sons of age: 1/264.

(7) See: Brilliant Light: 10/131, For the Sake of Consciousness: 2/275, and Gold Nuggets: 9/418.

(8) Virtual School : It is the school established by King Al-Zahir Barquq, King of Egypt in 662 AH in Cairo, teaching It has Shafi'is and Hanafis . See: The tail of the mirror of time, Qutb al-Din Abu al-Fath Musa ibn Muhammad al-Yunini (d. 726 AH) - Dar al-Kitab al-Islami - Cairo 2 floor 1413 AH - 1992 AD : 2/229, And the detector in knowing who has a novel in the six books, By Abu Abdullah - Shams al-Din - Muhammad bin Ahmed bin Othman bin Qaymaz Al-Dhahabi (d. 748 AH) - the investigator : Muhammad Awamah Ahmed Muhammad Nimr Al-Khatib, Dar Al-Qibla for Islamic Culture, Foundation for Quranic Sciences - Grandmother 1st floor 1413 AH - 1992 AD : 1/94 .



The third requirement: - His death

On Tuesday night, the fourth of Dhu al-Hijjah, in the year fifty-five and eight hundred of the Hijra, he was buried in his school, which he established, after Imam Al-Manawi prayed for him in Al-Azhar, and great regret for his loss ⁽¹⁾. ²

The second topic: - Evidence of the existence of God Almighty

The first requirement: - Evidence of occurrence

Occurrence is a language: the opposite of antiquity, the event of something occurs and modernity, and the most recent is it, it is modern and modern³.

Occurrence idiomatically: it is the exit from nothingness to existence, or the fact that existence is preceded by the non-existence necessary for existence, or that existence is out of nothingness necessary for existence⁴.

This is one of the famous evidence, and the speakers have based this evidence on the two premises:

First, the world is an⁵ accident.

Second: Every incident must have an⁶ updater, the ⁷ result: the world must have an updated occurrence, i.e. its existence is likely to exist over not, which is God Almighty.

In order to prove this, and to evaluate the evidence for the validity of each of the previous two premises, we must formulate this evidence with the following two evidences:

1. The world is changing, and every variable is an accident, the world in all its parts is updated

⁽¹⁾ Consider: Sultan Barquq, founder of the Circassian Mamluk state: 18.

⁽²⁾ Consider: explain indent Abi Dawood: (From the translation of Detective LBadr Al-Din Al-Aini - may God have mercy on him): 1/7-12, And the shining stars: 16/8 -10, and the brilliant light : 10/131, and for the sake of awareness : 2/275 .

⁽³⁾ See: The Hermetic and the Great Ocean, Abu al-Hasan Ali bin Ismail bin Sayyida Al-Mursi (d. 458 AH) Achievement: Abdel Hamid Hindawi, Dar Al-Kutub Al-Ilmiyya, Beirut, 2000: 3/252, article "Hadath".

⁽⁴⁾ Colleges A Dictionary of Terms - by Abi Al-Baqa Ayoub bin Musa Al-Hasani Al-Kafawi - achieved by: Adnan Darwish and Muhammad Al-Masri - Al-Resala Foundation - Beirut - 2nd Edition - (d, t) : 1/400 .

⁽⁵⁾ The world: It is all that is except God Almighty from the assets of objects and symptoms and was named a scientist because he knew the proof of his maker, and the accident: is what was non-existent and then found, and it was called an accident because it appeared and happened after if it did not exist. See: The Systematic Creed in the Islamic Pillars, Abu Al-Maali Abdul Malik bin Abdullah bin Yusuf Al-Juwayni (d. 478 AH) - investigated by: Muhammad Zaher Al-Kawthari - Al-Azhar Heritage Library(D, I), Cairo - Egypt, 1992: 16, and fairness in what should be believed and not permissible to be ignorant of it, Abi Bakr bin Al-Tayeb Al-Baqlani (d. 403 AH), achieved by: Muhammad Zahid bin Al-Hassan Al-Kawthari, Al-Azhar Library for Heritage, 2nd Edition, 1421 AH - 2000 AD : 27, 28 .

⁽⁶⁾ Muhaddith: the name of a subject from the latest of any existence of him from nothingness to existence, God: the self that must exist for himself and not Needs something |He went out to find it - an explanation of the Nasafiya in the Islamic faith, In the Islamic Creed - Dr. Abdul Malik Abdul Rahman Al-Saadi Al-Anbari - Dar Al-Anbar - Baghdad - 4th Edition - 1430 AH - 2009 AD : 40 .

⁽⁷⁾ Seen: Fairness: 1/8, and keeping pace with theology, Kamal ibn al-Hammam al-Hanafi (d. 681 AH) Commented on by Muhammad Muhyiddin Abdel Hamid, Mahmoudia Commercial Library. Egypt 1st floor, 1400ھ- 1980: 8, the origins of religion Islamic, SprayDe Mohammed Elayyan and Qahtan Abdulrahman Al-Douri, Edition of Dar Al-Imam Al-Azam Al-Nu'man bin Thabit, 2nd Edition, 1432 AH - 2011 AD: 57.



2. The world is a composite of essences¹, symptoms², and both essences and symptoms are incidents³. **Valasymptom of an accident with evidence:**

a. Changing it from non-existence to non-existence, and from existence to non-existence, and that:

Either by watching such as motion after stillness, light after darkness, blackness after darkness, heat after cold, etc., and vice versa, change is evidence of occurrence.

Or by evidence, because what has always been seen at rest, like mountains, has been sanctioned by an earthquake⁴.

b. Alack of symptoms to a body⁵ that you do.

c. If it requires a provision to allocate it at the time of its occurrence but not before and after, it must be likely to occur at that time, because the preponderance is unlikely⁶.

And the jewels are also an accident, as evidenced by

The essences are inseparable from the symptoms, they are not without movement, stillness and colors... The symptoms are an accident as above, and everything that is inseparable from the accident is an accident. If the essences and symptoms prove to be an accident, the world

(1) Essence: It is the reality of the thing and itself, which is what He did himself, i.e. what No He accepts division, neither in action, nor illusion, nor in imposition, And he is biased and everyone of biased size. Consider : Intermediate Dictionary Ibrahim Mustafa and Ahmed Al-Zayat - Hamed Abdel Qader and Muhammad Al-Najjar - investigation: the Arabic Language Academy – Dar Al-Dawah, (D, I), (D, T) : 1/149 And guidance to the cutters of evidence in the origins of belief: To the Cutters of Evidence in the Origins of Belief - Abu Al-Maali Al-Juwayni - achieved by: Asaad Tamim - Cultural Books Foundation - 1405 AH : 17 .

(2) Display: he It is a meaning that is superfluous to the self, that is, the same essence Consensus on symptoms, which is Money does not exist in itself and does not exist in itself because it is described in excess of the same essence and presentation is the one whose existence was in essence, it is the existing that needs in its existence to the position of any place it does such as color, taste, smell, life, death, science, wills and destiny based on the essence, see: Guidance To the cutters of evidence in the origins of belief : 17, Tariffs, Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jurjani (d. 816 AH), investigated by: A Group of Scholars, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 1st Edition, 1403 AH - 1983 AD : 1/ 192, And colleges: 1/624 – 626 .

(3) See: Explanation of Nasafi beliefs Saad Al-Din Al-Taftazani, achieved by: Abd al-Salam Shinar, Dar al-Biruni, 1st edition, 1428 AH : 23, the origins of religion Al-Islami, Rushdi Muhammad Alyan, and Qahtan Abdul Rahman Al-Douri : 58, and Sharh Al-Khuraida Al-Bahiya in the Science of Monotheism, Ahmed bin Muhammad Al-Adawi - known as Al-Dardeer (d. 1201 AH) - investigated by : Abd al-Salam ibn Abd al-Hadi Shinar, = =(d, c) : 44- 45, and the masterpiece of the disciple: Ibrahim bin Muhammad bin Ahmed Al-Shafi'i Al-Bijouri (d. 1277 AH), controlled and corrected by Abdullah Muhammad Al-Khalili, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 2nd Edition, 1424 AH- 2004: 47.

(4) See: Introduction to the first in summarizing the evidence - Muhammad bin Al-Tayeb Al-Baqlani - investigation : Emad El-Din Ahmed Haidar, Cultural Books Foundation - Lebanon, 1407H - 1987 : 37- 39, And explanation of the Nasafi beliefs: 26.

(5) The body: It is the composite author of two or three or more essences: See: fairness in what must be believed and it is not permissible to be ignorant of it : 15, the introduction of the first in summarizing directories : 37, and guidance to the cutters of evidence in the origins of belief: 17.

(6) Consider: Keeping pace with theology : 10- 15, and the origins of the Islamic religion, d. Rushdi Elayyan and Qahtan Al-Douri : 58.



consisting¹ of them must be an accident, and thus the first premise (the world is an accident) is delivered.

The evidence is that every accident must have a modernizer who occurs it, and since the accident is a wonderful workmanship of perfect perfection, and everything that was like that has a maker, because if it did not have a maker, it would have to happen by himself, and it is necessary to give preference to one of the two equal things - existence or non-existence - over its equality without reason, which is impossible, because it is necessary to meet the two opposites, i.e.: equality and weighting without probability², which is obviously impossible³.

Which indicates the validity of what we have mentioned: that assets may not be effective for themselves, inanimate objects and symptoms are lifeless, so they may not be active for themselves or for others, because it is a condition for the actor to be alive, able, so the nullity of being updated for itself, but has a modernizer⁽⁴⁾.

Imam al-'Aini inferred the evidence of occurrence from the verse] saying: We created man [from a breed of clay¹² and then we made him sperm in the decision of Makin¹³ Then we created the sperm leech and we created the leech chewing and we created the chewing bones and we covered⁵ the bones with flesh and then we created another creation and God blessed the best of the creators, as he said: (Allah the Almighty informed us of that time when life in the creature is from sperm, so it is permissible for him to be killed then, but before that, like all other lifeless things: Do you not see the words of 'Ali ibn Abi Talib (may Allah be pleased with him): "It will not be mu'awdah until it passes through the seven tarats⁶", and then he recited:]We have created man from a breed of clay..... [He told 'Ali (may Allah be pleased with him) that there is no mu'awudah except that which the Spirit has been breathed into before that, but that which the Spirit has not breathed into is unfavourable, i.e. until after it has passed through these seven conditions that Allah has explained⁷.

(1) See: Explanation of the Gorgeous Khuraida in the Science of Monotheism : 45, And Al-Bijouri's footnote on the jewel of monotheism called the masterpiece of the disciple on the jewel of monotheism - Ibrahim bin Muhammad Al-Bagouri (d. 1276 AH) - investigated by: Ali Juma Muhammad El Shafei, Dar es Salaam, Cairo - Egypt, 1st Edition, 1422 AH- 2002 : 88, Islamic Creed and its Doctrines: 280- 281 .

(2)It is that the thing is going on in a certain pattern, and then changes from its format and transforms from it without the presence of any changer or transformer, and this is clearly invalid, because all wise people know that it is necessary to transform the thing from its previous state of transformer and influencer, imposing on it this new situation. See: The High Demands of Divine Knowledge, Fakhr al-Din al-Razi, Muhammad ibn Umar Ibn al-Hasan ibn al-Husayn al-Taymi al-Bakri (d. 606 AH), investigated by : Ahmed Hijazi Al-Saqqa, Dar Arabic Book Beirut- Lebanon, 1st Edition, 1987 AD : 1/75, the great certainty T Al-Kounieh, Muhammad Saeed Ramadan Al-Bouti, Dar Al-Fikr, Damascus - Syria, 3rd Edition, 1417 AH -1997 : 79- 80 .

(3) See: Explanation of Al-Khuraida Gorgeous in the Science of Monotheism: 46.

(4) Consider: Fairness in what should be believed and should not be ignorant of it : 8- 9, وThe masterpiece of the disciple : 45 .

(5) Surah Al-Mu'minun : Verse : (12- 14) .

(6) The Seven Tarats: They are the seven conditions, which are to be first sperm, then a leech, then a chew, then a bone, then flesh, then the spirit is breathed into it, then it appears in existence and begins, Consider: Toast ideas, The Book of Marriage, the Isolation Door : 10/384- 385.

(7) Seen: Toast ideas in revision Antiquities Buildings, The Book of Marriage, the Isolation Door : 10/ 393.



Then the Imam Al-Aini inferred the evidence of occurrence from the hadith of the Messenger of Allah (may Allah's peace and blessings be upon him) from Ibn Abbas who said: "The sun broke during the era of the Messenger of Allah (may Allah's peace and blessings be upon him) and the Messenger of Allah (may Allah's peace and blessings be upon him) and the people with him prayed for a long time, then he bowed for a long time, then he rose and stood up for a long time, without doing the first, then he knelt for a long time, without doing the first, then he prostrated, then he stood up for a long time, and he did not do the first, then he rose up for a long time, and he did not do the first, then He knelt down for a long time without the first bowing and then he raised and stood up for a long time without doing the first and then he knelt down for a long time without the first bowing and then prostrated and then left and the sun was released He said that the sun and the moon are two of the signs of God do not break for the death of anyone or for his life If you see that, remember God They said, O Messenger of God, we saw you ate something in your place This is then we saw you stop and he said that I saw Paradise and I ate a cluster of it and if I took it you would eat from it what I stayed in the world and I saw the fire, but I never saw a sight like today, and I saw most of its people, the women said, "O Messenger of Allah, he said with their disbelief, it was said, "They disbelieve in God, he said with the infidelity of the partner and with the disbelief of charity, if you did well to one of them forever, and then she saw something from you, she said what I saw from you is never good")¹⁰ as he said: (His saying: (Two verses) i.e.: two signs and saying: (For the death of anyone), this is a response to what they said: The sun eclipsed the death of Ibrahim bin the Messenger of Allah, peace be upon them, and it was eclipsed on the day of his death, as we said, and it is said: This is a response to the words of misguidance from astrologers and others that they do not relapse except for a great death or for the occurrence of something great and so on, and they do not relapse for the sake of his life⁽²⁾, these signs, which are a sign of the eclipse of the sun and others towards the lunar eclipse, earthquake, strong wind gusts and intense darkness, are natural phenomena of the creation of the Most Merciful The eternity of existence, so his saying (may Allah's peace and blessings be upon him): "Separate as the latest prayer..." means as the closest prayer, from an event that happens and our events, and the event is against the foot⁽³⁾

The second requirement: - Evidence of obligation

It is the evidence of theologians and philosophers of Islam, they used this evidence, and said that the existence of this world is either obligatory, impossible, or possible, because each matter must be characterized by one of the three things and not a fourth, because they are the sections of mental judgment⁽⁴⁾

⁽¹⁾ Sahih Muslim, The Book of Eclipse, Chapter on What was Presented to the Prophet (peace and blessings of Allaah be upon him), Hadith number: (907) : 2/ 626 .

⁽²⁾ Seen: Toast ideas in revision Antiquities Buildings, The prayer book, the door of the eclipse prayer, how is it : 5/ 328, 329.

⁽³⁾ Consider: Ibid. : 5/ 347, 348 .

⁽⁴⁾ See: Total Fatwas: 6/76, and Explanation of Positions, Judge 'Adud al-Din 'Abd al-Rahman NoYaji (d. 756 AH), Ali bin Muhammad Al-Jurjani (d. 816 AH) with the footnotes of Al-Sialkoti and Chalabi, edited and corrected by Omar Damietta, Dar Al-Kutub Al-Ilmiyya Beirut - Lebanon (d, d). 8 / 7- 8 .

⁽⁵⁾ Mental judgment: is what He realizes by reason without relying in his judgment on habit or experience, or on the status of the wise street, i.e. proving something to an order (such as proving the foot to God Almighty) or Exile from Him (Exile of the Foot from Creation) . Consider : The prose of Al-Durar Al-Nadeed with the explanation of the jewel of monotheism - Imam Burhan Al-Din Ibrahim bin Ibrahim bin Hassan Al-Laqani (d. 1041 AH) - written by : Hisham Ben Mohamed Geiger, Dar Scientific Books, Beirut - Lebanon, 2013: 51, and Aoun Al-Murid To explain the jewel of monotheism in the belief of the people of Sunnah and Jama'ah:



1. It is not permissible to be impossible (), because the impossible does not imagine its existence at all, so there can ¹be no other, since (the one who loses the thing does not give it), so how can the impossible be a source of existence?
2. Likewise, the existence of the world cannot be² possible, because the possible needs someone to create it, and whoever creates it needs someone to create it; Thus, this requires a role or sequence, both of which are void,³ and the existence of the universe must not be possible.
3. Since it has been established that the existence of this world is neither impossible nor possible, the existence of this world must exist⁴.
4. Its existence needs no cause, but the cause of ills and the *raison d'être* of the world⁵.

You will not indicate that it must exist with evidence, including:

1. God is obligatory to exist because the world lacks Him, and whoever the world lacks is obligatory to exist, for God is ^{obligatory to exist}⁶.
2. If it were not the duty to exist, it would have been permissible to exist, so it lacks an updaters, and its modernizer lacks an updaters, so if he returns to the first directly, it is a role, because he turned the matter and returned to his principle, and that the hadiths follow one after one to infinity, it is the sequence, because it is the sequence of the matter and the sequence, and both the role and the sequence are referred, and what led to it (which is that it is not the duty to exist) is impossible, so it remains only to finish the likely duty to exist, it has been obligatory to believe, that it is the meaning of the existing belief that there is The duty of existence is Allah Almighty ^(7SWT).

The third requirement: - Evidence of instinct

Before clarifying the evidence of instinct, it is appropriate to stand on its linguistic and terminological definition, as follows:

Instinct is a language: creation⁸, initiation and invention¹, which is what God Almighty has instilled in creation from knowledge of it and its creativity in it².

1/165- 166, And the footnote of Al-Bagouri on the mother of proofs, alif Sheikh Ibrahim bin Muhammad bin Ahmed Al-Bagouri Al-Shafi'i, Al-Hashemite Center for Studies - Turkey (d, i), (d, v): 57, the Islamic faith and its doctrines : 282 .

⁽¹⁾ The Impossible: It is the exile who does not The mind accepts its existence or It is imagined to happen absolutely, as a partner of God. See: Clarity of understandings Explanation of the doctrine of the commoners, Mr. Muhammad bin Alawi bin Abbas Al-Maliki Al-Makki Al-Hasani, King Fahd National Library - Riyadh, 2nd Edition, 2004 : 22 .

⁽²⁾ Possible: He who accepts confirmation at times and absence at other times, or It is what accepts existence and nothingness, like the creatures we see, they were non-existent and accepted existence, and then after their existence they are subject to nothingness called permissible. See: Memorandum of Consolidation, Abdul Razzaq Afifi (d. 1415 AH), Ministry of Islamic Affairs, Endowments, Dawah and Guidance, Kingdom of Saudi Arabia, 1420H : 6 .

⁽³⁾ Consider The End of Initiation in the Science of Theology - Abdul Karim Al-Shahristani - investigated by: Muhammad Hassan - Dar Al-Kutub Al-Ilmiyya - Beirut, 1st Edition, 1425 AH : 15, Attitudes : 3/8, the masterpiece of the disciple : 35.

⁽⁴⁾ Duty: is the constant that does not accepts the absence of reason, or He didn't No The mind imagines its absence, As the necessity of the existence of God Almighty. See: Memorandum of Consolidation : 5 .

⁽⁵⁾ Consider: Explanation of the Nasafi beliefs : 114-116 and Explanation of the purposes : 2/120-122, and the Islamic faith and its doctrines : 282, 283 .

⁽⁶⁾ See: The masterpiece of the disciple: 104.

⁽⁷⁾ Consider: The masterpiece of the disciple: 104 .

⁽⁸⁾ See: Sahih is the crown of language and Sahih Arabic : 2/781 . substance " crack" .



Instinct idiomatically: (It is the creation on which God created His servants, and made them break their fast on it: to love and cherish good, and to hate evil and push it, and their instinct is ready to accept goodness and devotion to God, and to get closer to Him).³

The evidence of instinct is one of the necessary evidence, which is one of the evidence that the Qur'an warned and evidenced in proving the existence of God Almighty, the recognition of the Creator and his perfection is innate necessary in the right of those who delivered his instinct, although nevertheless it is based on the many evidence and may need evidence of it many people when the change of instinct and the conditions exposed to it ⁽⁴⁾, the Almighty said:]So set your face to the religion Hanifa Fitr Allah on which people break the fast, there is no change for the creation of Allah that valuable religion, but most people do not know[⁽⁵⁾.

The feeling of the existence of God Almighty is common to all people, and it arises in the soul of every human being, child or adult, primitive or civilized, scholar or ignorant, man or woman, all of whom feel a common feeling, which is that God exists and that He]is⁶⁷ true.

The innate belief in God Almighty may be hidden in the secrets and sorrows of souls, but man returns to his instinct in times of adversity ^{and dangers}⁸, and this is why God Almighty indicated by saying:]He is the one who walks you on land and sea, even if you are in the ark and run with them with a good wind and rejoice in it, a stormy wind came to them and the waves came from everywhere and they thought that they were surrounded by them. Let us be thankful⁹,

Imam Badr al-Din al-'Aini (may Allah have mercy on him) will indicate the evidence of instinct in the hadith of the Prophet, so Abu Hurayrah said the Messenger of Allah (may Allah's peace and

(1) Consider: The end in the strange hadith and impact : 3/457.

(2) Consider: The crown of the bride from the jewels of the dictionary - Muhammad bin Muhammad bin Abdul Razzaq Al-Husseini - Abu Al-Fayd - theNicknamed Murtada Al-Zubaidi (d. 1205 AH), Detective : Group of Investigators, Dar Al-Hidaie, (d, i), (d, v): 13/ 329 Articles " crack", arrest On the tasks of definitions, Muhammad Abdul raouf bin Taj Al-Arefin bin Ali bin Zain Al-Abidin Al-Haddadi - then Al-Manawi Al-Qahiri (d. 1031 AH) - investigated by: Dr. Muhammad Radwan Al-Deyö, Dar Al-Fikr Al-Muasram, Beirut - Damascus 1st floor, 1410H - 1990 : 560 .

(3) The joy of the hearts of the righteous and the apple of the eyes of the good in explaining the mosques of news, Abu Abdullah, Abdul Rahman bin Nasser bin Abdullah bin Nasser bin Hamad Al Saadi (d. 1376 AH), achievement : Abdul Karim Bin Rasmi Al Derini, Al-Rushd Library, 1st floor, 1422 AH - 2002 AD : 59 .

(4) See: Total Fatwas, Taqi Al-Din Abu Al-Abbas Ahmed bin Abdul Halim bin Taymiyyah Al-Harrani (d. 728 AH), investigation : Abdul Rahman bin Muhammad bin Qasim, King Fahd Complex for Printing the Holy Quran, Medina of the Prophet, Kingdom of Saudi Arabia, 1416H - 1995: 6/73, andWarding off the conflict of reason and transmission, Taqi Aldin Abu Alabbas Ahmed Bin Abdul halim Bin Abdul salam Bin Abdullah Bin Abi Alqasim Bin Muhammad Abn Taymiyyah Alharrani Alhanbali Aldamashqi (d. 728 AH), achievement : Dr. Mohamed Rashad Salem, Al-Imam Muhammed Ibn Saud Islamic University - Saudi Arabia, 2nd Floor, 1411 AH - 1991 : 3/314 .

(5) Surah Ar-Rum: Verse : (30) .

(6) See: Economy in Belief, Imam Muhammad Abi Hamid Al-Ghazali - investigated by: Dr. Ansaf Ramadan - Dar Qutayba, Damascus - Lebanon, 1st Edition, 1423 AH - 2003: 32.

(7) Sura Al-Baqarah Verse : (138) .

(8) Economy in belief : 33 .

(9) Sura Yunus : Verse : (22) .



blessings be upon him): ¹No one is born unless he is born according to instinct, so his parents are his Jews, his supporters, and his embodyers.

The scholars differed as to the meaning of instinct:

1. That everyone who was born on instinct and his parents were not on the religion of Islam, Huda or Nasrah or Majesah, and it does not mean that all those born of the sons of Adam are all born on instinct, but the one born on instinct between the infidel parents disbelieves him, if they are Jews, he is a Jew, he inherits them and inherits him, and also if they are Christians or Magians until his tongue expresses it and reaches perjury, then he has the rule of himself and not the rule of his parents, and they invoked the hadith of Abi bin Kaab (may Allah be pleased with him) from the Prophet (peace and blessings of Allaah be upon him) He said: ((The boy who was killed by al-Khidr - peace be upon him - was an infidel, and if he lived, his parents would have been overwhelmed by tyranny and infidelity))⁽²⁾.
2. That his saying (every newborn), is not in general and that the meaning in it: Every newborn is born according to instinct and his parents are Jews or Christians, they are his Jews and support him, and then he becomes when he reaches what is judged by him, and they paid the narration of the narrator: (All the sons of Adam are born according to instinct), they said: If this word is correct, there would be no argument in it as well, because the special may enter on this word, as in the Almighty's saying:] She destroys everything by the command of her Lord^[3], and she is not destroyed, and He says:]We have opened the gates of all things to them^[4], and the doors of mercy have not been opened, and many such⁵ things.
3. Instinct is the creation on which the newborn is created from knowledge of his Lord, as if he said: Every newborn born on his creation is known by his Lord Almighty if he grows up and reaches the amount of knowledge, he wants a creation contrary to the creation of animals that do not reach their creation to know that, they said: Because instinct: the Creator, and Al-Fatir: the Creator, and they denied that the newborn breaks the fast on disbelief, faith or knowledge, they said: Rather, the newborn is born on safety mostly in a creation, of course and structure, in which there is no faith, disbelief, denial or knowledge, and then they believe faith or anything else if they discern.⁶
4. The instinct here: Islam, in his saying (⁷][⁸peace be upon him): ((No newborn is born except according to the instinct of Islam until it is expressed))⁽⁹⁾, which is known to the predecessors of the scholars by interpretation;
5. With regard to the meaning of his saying: "on the instinct of": that is, on the beginning on which they began, that is, on what God Almighty has instilled in his creation, that he began them with

⁽¹⁾ Sahih Muslim, The Book of Destiny - the chapter on the meaning of every newborn born on instinct and the ruling on the death of the children of infidels and the children of Muslims - Hadith No. : (2658) : 4/ 2047.

⁽²⁾ Sahih Muslim Kitab al-Qadr, chapter on the meaning of every newborn born according to instinct and the ruling on the death of the children of the infidels and the children of Muslims, Hadith no. 4705: 4/2050.

⁽³⁾ Surah Al-Ahqaf : Verse : (25) .

⁽⁴⁾ Surat Al-Anaam : Verse : (44) .

⁽⁵⁾ Seen: Toast ideas in revision Antiquities buildings, funeral book, door of the child dies, pray for him or not : 7/ 418.

⁽⁶⁾ Consider: Ibid. : 7/420 .

⁽⁷⁾ Sahih Ibn Hibban, Muhammad bin Hibban bin Ahmed bin Hibban bin Muadh bin Mabad - Tamimi - Abu Hatem - Al-Darimi - Al-Busti (d. 354 AH), Detective : Shoaib Alarnaout, Al-Resala Foundation – Beirut, 2nd Floor, 1414 AH - 1993, Hadith No. : (132) : 1/341 .

⁽⁸⁾ Surah Ar-Rum: Verse : (30) .

⁽⁹⁾ Seen: Toast Ideas In the revision of antiquities buildings : 7/421 .



life, death, happiness and misery, and to what they become at puberty from their acceptance by their fathers and their belief¹, it is as if he said: Every newborn is born according to what he ^{began} to be.

6. Instinct is what God turns the hearts of creation to Him from what He wants ^{and wants}².

Which is clear to us from the above, and God knows that instinct is one of the greatest proofs of the existence of the Creator in the human soul .

Fourth requirement: - Guide to Care and Invention

It is one of the most prominent and deferred evidence in proving the existence of God Almighty and clearer, the inference is indicated by the Holy Qur'an, and guided people to it, and it contains many verses that refer to this evidence and make it clear that everything in the universe is created for God (Almighty), and whoever meditates on creatures inevitably realizes that there is a God who created them because the creature must have a creator, and the existing must have a creator, as it is impossible to exist from itself without existence. The guide is not limited The invention is based on the creation of man only, but includes all creatures, including plants, animals, heavens, earth, mountains, and others in creation ⁽³⁾.

This guide has multiple names, including: the guide to creation, creation, invention, cosmic evidence and others, and this evidence is the easiest evidence indicating the existence of God Almighty and the closest to take, and this evidence is based on two ways: One: (Care), which is the way to stand on the care of God (His Majesty) for man and create all assets for him, and this road is built on two assets: **One**: that all the assets that are here agree with the existence of man, and the **second asset** It is impossible for this consent to be by agreement, but being consent to the existence of man is a certainty, given the consent of the night and day, the sun and the moon for the existence of man, as well as many approvals, including the consent of plants, animals, inanimate objects for the existence of man and many others⁴. **The second way: (invention)**: what appears from the invention of the jewels of things, such as the invention of life in animals and plants, and this method is based on two origins that exist by force in all people's mushrooms, namely:

The first origin: that these assets are invented, and this is known himself in animals and plants, as the Almighty said:]Those who are called without God will not create flies even if they meet him [⁽⁵⁾, we see our bodies inanimate and then life occurs, so we know for sure that there is a creator of life and a blessing by it, which is God Almighty, as well as the heavens, through their movement and rotation we know that they are ordered to care and harness to man, and the harnesser is an inventor commissioner by others as a necessity. **The second principle** is that every inventor has an inventor, so it was the duty of those who wanted to know God the truth to know the jewels of things to stand on the real invention of all assets, because whoever did not know the truth of the

⁽¹⁾ Consider: Ibid.

⁽²⁾ Introduction to the meanings and chains of transmission in the Muwatta, Abu 'Umar Yusuf ibn 'Abd Allah ibn 'Abd al-Barr al-Nimri (d. 463) achievement : Mustafa bin Ahmed Al-Alawi, Mohammed Abdul Kabir Al-Bakri, Ministry of Awqaf and Islamic Affairs - Morocco, 1387 : 18/93, the toast of ideas In revision Antiquities Buildings: 7/422.

⁽³⁾ See: Evidence Approaches In the beliefs of the religion, alifbn Rushd (d. 595 AH), investigated by: Mahmoud Qasim, Anglo-Egyptian Library –Cairo, 2nd floor, 1964 m : 25, 26, the Islamic faith and its doctrines : 288 .

⁽⁴⁾ See: Al-Baqlani and his theological opinions, Muhammad Ramadan Abdullah, PhD thesis, Al-Ummah Press – Baghdad, 1986: 390, and Evidence in the beliefs of the sect - Muhammad Bin Ahmed Alandalsi Bin Rushd (d. 595 AH), investigation : Mahmoud Qassem, Anglo-Egyptian Library - Cairo 2 floor, 1964 : 150, 151, and revealing the methods of evidence in the beliefs of the sect, d. Muhammad Abed Al-Jabri, Center for Arab Unity Studies, 1st Edition, Beirut - Lebanon, 1998 : 118, 119 .

⁽⁵⁾ Surah Al-Hajj: From the verse : (73) .



thing did not know the truth of the invention and to this reference by saying:]¹Did they not look at the kingdom of heaven and earth and what God created of something, and the Almighty says:]He who made the earth a bed for you, and the sky a building, and brought down water from heaven, and brought out of the fruits as a sustenance for you^{[2 3} .

As for Imam Badr al-Din al-Aini (may Allah have mercy on him), he inferred the evidence of care and invention in the hadith of the Prophet, so Abu Zara'a said: ((He said I entered with Abu Hurayrah a house in Medina, and he saw pictures in it, and he said I heard the Messenger of Allah (may Allah's peace and blessings be upon him): He says: ((And who is darker than those who went to create a creation like mine?! Let them create an atom, or to create a grain, or to create a ritual))⁽⁴⁾ His saying: "And he who is darker", that is, no one is darker than the one who goes to create - that is, he is able - because the meaning of creation in the original: appreciation, and the sum of the meaning: There is no one more unjust than a man who portrayed an image similar to the image portrayed by Almighty Bari, because this is a matter for him, and whoever wants to imitate this has committed a great and gross prohibition.

His saying: "Let them create an atom" is incapacitating and in which he warns that this work is not capable of anyone but God, and that he is the creator of the innocent photographer, capable of all things without matter and machine and the help of anyone, but the eye of the atom because it is the weakest and very smallest creatures, whoever is unable to synthesize this, and above it is incapacitated, as well as the designation of the grain or the hair, because it⁵ is the least of the things in inanimate objects, and the atom is the weakest in animals.

And Abu Saeed Al-Khudri says: ((The Messenger of Allah (peace be upon him) was asked about isolation, and he said: There is no water that is a child and if God wants to create something that nothing prevented him))⁽⁶⁾. Al-Aini said: (May Allah have mercy on him) These words are all stated that isolation does not return fate, God wrote who is the creator until the Day of Resurrection, that is, what God wrote created a breath that exists until the Day of Resurrection, otherwise it will be, and because every soul God created must create it ⁽⁷⁾.

CONCLUSIONS

Praise be to Allah, thanks to whom good deeds are done, and prayers and peace be upon the best of the wilderness, our master Abu al-Qasim Muhammad () and on the God of the good and pure and his companions and those who followed them with charity until the Day of Judgment.ρ

And after

At the end of my study tagged with (evidence for the existence of God according to Imam Badr al-Din al-Aini "study" comparatively), I reached several results, the most important of which are: -

1. The position of Al-Aini among the scholars of his time.
2. Al-Aini was influenced by the Ash'ari doctrine in some matters of faith.

⁽¹⁾ Surah Al-A'raf: From the verse : (185).

⁽²⁾ Surah Al-Baqarah: From the verse : (22) .

⁽³⁾ Consider: Detect Methods of evidence in the beliefs of the religion : 151 .

⁽⁴⁾ Sahih Muslim - the book of dress and adornment - the chapter on the prohibition of photographing an animal image and the prohibition of taking what It has a picture that is not degraded with brushes and the like, and that the angels - peace be upon them - do not They enter a house with a picture or Dog, talk number : (2111) : 3/1671.

⁽⁵⁾ Seen: Toast Ideas In the revision of news buildings, The book of hate, the door of the pictures be in the clothes : 13/462, 463 .

⁽⁶⁾ Sahih Muslim, The Book of Marriage - Chapter on the Ruling on Isolation, Hadith Number: (1438) : 2/1064.


⁽⁷⁾ Consider: Toast ideas In the revision of news buildings The Book of Marriage, the chapter on isolation: 10/398, 399.

3. The inference of Imam Al-Aini (may Allah have mercy on him) in the evidence of instinct with the Qur'anic texts and the texts of the Prophet's Sunnah.
4. The reasoning of Imam Al-Aini (may Allah have mercy on him) in the guide to care and invention of the Qur'anic texts, which include the verses of heaven, earth, sun, mountains and seas.
5. The inference of Imam al-'Aini (may Allah have mercy on him) in the evidence of occurrence on the Qur'anic texts and the texts of the Sunnah of the Prophet.
6. The main issue that preoccupied theologians is the issue of proving the evidence of the existence of God, and it is known that the right minds and common sense acknowledge the existence of a Creator of the universe, and that it is possible to establish evidence and proofs when needed with various types of evidence, especially the evidence of care and invention.

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