



Q3: 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 first intermingled with the last until there is no difference between them. The Isra' (Night Journey) and Mi'raj (Ascension to Heaven) was from himself to himself." Guide us to the truth!

A3: Possibility is one of the branches of rational ruling. It means a collective mental matter. The possibility of any thing means that it can or can not equally exist with regard to the Might of Allah (may He be Exalted). 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.

(Part No : 1, Page No: 461)

Therefore, we can not 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 disbelief that drives one away from the creed of Islam. We seek protection in Allah against this saying. Moreover, this saying is contradictory as it was mentioned in the second question. He can not call on Him as a God. Moreover, he can not say that he is a different one...etc. It is also an unreasonable contention to reason, reality and revelation.

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

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