

The evidence of mutual preventing on monotheism in Kalam thought; comparative study with Philosophy and Sufism

### **Abstract**

The evidence of mutual preventing is considered the most important intellectual evidences of monotheism, its concept: if there were two Gods, one of them would prevent the other from doing.

This research aims to explain the status of this evidence as for the Islamic thinkers: Mutakallims, Philosophers, and Sufis.

As for Mutakallims, the evidence of mutual preventing is considered the most important intellectual evidence of onotheism, moreover it is the basis of the mental evidence as for them, it has the first place in the inference of the unity and proof, so they diligent in its show and edited on multiple aspects, and responded to all the suspicions and objections raised around it.

However, this interest didn't prevent some of Mutakallims from criticizing it, such as Abu Hashim al-Jaba'i (321 A.H.) from Mu'tazilites, and al-Amidi (631 A.H.) from Asharites.

The philosophers, most notably Ibn Rushd (595 A.H.) and Nasir al-Din al-Tusi (672 A.H.), criticized it, although it is a mental evidence, because it is - in their opinion- controversial proof, not demonstrative syllogism.

If we turn to Sufism, we find that some Sufis have demonstrated oneness with this mental evidence, such as Al-Qusheiri (465 A.H.) and Ibn Arabi (638 A.H.). This indicates to us the extent to which these Sufi scholars are interested in the reason, and its evidences.