



Sharh Aqeedat ul-Waasitiyyah

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Part 6: Understanding The Names and Attributes of Allaah

Text:

بَلْ يُؤْمِنُونَ بِأَنَّ اللَّهَ ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾.
فَلَا يَنْفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَهُ، وَلَا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

Indeed, they believe about Allaah, free is He from all imperfections, that there is nothing like Him and He is the All-Hearing, the All-Seeing. Therefore, they do not deny Him that with which He has described Himself and neither do they give the words [used in describing Allaah's attributes] other than their proper meanings.

Explanation:

After the author (rahimahullaah) mentioned that it is obligatory to have eemaan in the attributes of Allaah which are established in the Book and the Sunnah without tahreef or ta'teel and without takyeef or tamtheel, he explains and clarifies the position of Ahl us-Sunnah regarding this issue. Their position is that they believe in all of Allaah's attributes whilst upholding this straight and upright methodology. They affirm and establish these attributes upon their realities while avoiding and denying the setting of examples and likenesses for them. As a result, they do not deny any of them, nor do they make examples and likenesses for them acting in agreement with the saying of the Most Exalted:

There is nothing like Him and He is the All-Hearing, the All-Seeing [Shooraa 42:11]

His saying: 'There is nothing like Him' is a refutation against those who liken Him to the creation, the Mumaththila and His saying: 'He is the All-Hearing, the All-Seeing' is a refutation against those who deny His attributes, the Mu'attilah, because in these words is an affirmation of the attributes of hearing and seeing.

Therefore, this noble verse (constitutes) a very clear law and principle with respect to the issue of Allaah's Names and Attributes because it has combined both the affirmation of the attributes for Allaah and the denial of their likeness to those of the creation.

(...Therefore, they do not deny that with which Allaah has described Himself...) This means that the eemaan of the Ahl us-Sunnah wal-Jamaa'ah does not hold, nor allow that believing 'there is nothing like Him' requires the denial of that with which He described Himself. This is unlike those who have exaggerated in their attempt to avoid likening Him to His creation so that they denied Allaah His attributes. They did this with the claim and proof of fleeing from and avoiding the likening of His attributes to those of the creation.

Ahl us-Sunnah say: To Allaah belong attributes which are specific to Him and which befit Him and the created things also have attributes which are specific to them and which befit them. There is no resemblance or similarity between the attributes of the Creator and those of the creation. Therefore, this precaution (of denying any likeness to Allaah) which you mention, O deniers of His attributes does not apply and is irrelevant. [This is because the use of the same word for the attributes of both the Creator and the creation does not necessitate that the reality of the attributes is the same. Rather the words of the attributes are the same, such as seeing and hearing, but the realities are different and Ahl us-Sunnah do not specify their true nature nor enquire into it. This is where the difference lies between Ahl us-Sunnah and the Mufawwidah. Ahl us-Sunnah affirm the attributes with their proven meanings but submit the knowledge of their realities to Allaah whereas the Mufawwidah deny those established meanings and therefore, the attributes. It has been claimed that the way of the salaf in the matter of the Names and Attributes was Tafweed, but this is false and a lie against them. The above shows the clear difference between the methodology of the Salaf and that of the Mufawwidah.]

(...and neither do they give the words [used in describing Allaah's attributes] other than their proper meanings.) The explanation of tahreef has already preceded. This statement means that they do not change the words of Allaah so that the actual word is changed and replaced (by another word) and nor do they change the actual meaning of the word, giving it other than its proper explanation. This is the way of the Mu'attilah (the deniers of the attributes), those who say about the word: istawaa (ascended) that it is istawlaa (conquered) and about: Wa jaa'a Rabbuka... (And your Lord comes...) that it is: Wa jaa'a amru rabbika.. (And the command of your Lord comes...) and who explain Allaah's mercy to mean the desire to bestow favours and other such false claims.