



Sharh Aqeedat ul-Waasitiyyah

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Part 8: Allaah Has No Equal or Rival

Text:

لَا إِلَهَ سُبْحَانَهُ: لَا سَمِيَّ لَهُ، وَلَا كُفْءَ لَهُ، وَلَا نَدَّ لَهُ.

وَلَا يُقَاسُ بِخَلْقِهِ سُبْحَانَهُ وَتَعَالَى.

فَإِنَّهُ أَعْلَمُ بِنَفْسِهِ وَبِغَيْرِهِ، وَأَصْدَقُ قِيلاً، وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ

Because He, the one free from all imperfections, has no namesake, no equal and no rival and He, the one free from all imperfections and Exalted, cannot be compared with His creation. Since He, the one free from all imperfections is the most-knowlegeable of Himself and of others. He is more truthful in speech and more excellent in narration than His creation.

Explanation:

(Because He, the one free from all imperfections, has no namesake...)

This is a justification for what has preceded in the author's words about the Ahl us-Sunnah in that **(...They do not enquire into the exact nature of His Attributes and neither do they make comparisons between His attributes and the attributes of His creation.)**

(...the one free from all imperfections...) Subhaan is a verbal noun and has the same morphology as the noun ghufraan. It is taken from the word tasbeeh. It's meaning is given by the word tanzeeh which is the elimination of any likeness to His creation and not ascribing to Him the (same nature of the defective and deficient) qualities of the creation.

(...no namesake...) This means He has no one who is parallel to Him, who is similar to Him or who matches Him and who is deserving of a name similar to Him as occurs in the saying of Allaah:

Do you know of any who is similar to Him? [Maryam 19:65]

A question whose meaning (and intent) is one of denial. This means that there is none who is equal to Him in name or who resembles (His likeness).

(...no equal...) Kuf'u is one who is resembling or equivalent. This means that there is no example for Him and this is contained in Surah Ikhlaas:

And there is none co-equal or comparable to Him [Ikhlaas 112:4]

(... and no rival...) Nid is an imitator and an equal. Allaah the Exalted said:

And do not set up rivals to Allaah [Baqarah 2:22]

(...And He cannot be compared with His creation...) Qiyaas in the language means a comparison, a likening (tamtheel). This means that He is not likened and nor compared with His creation. He, the one free from all imperfections said:

And do not put forward similitudes for Allaah [Nahl 16:74]

Therefore He cannot be compared with His creation in His Self (dhaat), His Names, His Attributes and actions. And how can the perfect Creator be compared with the deficient creation?! Exalted and High is Allaah above that.

(...Since He, the one free from all imperfections is the most knowledgeable of Himself and of others...) This is a justification for what has preceded regarding the obligation to affirm and accept what He has affirmed for Himself from among the attributes and the forbiddence of comparing Him to His creation. Because if He is the most-knowledgeable of Himself and of others it becomes obligatory that those attributes, which He and His Messenger (sallallaahu alaihi wasallam) affirmed and established for Him, are affirmed for Him .

And the creation cannot encompass Him in knowledge. He is described with perfect characteristics which the minds and intellects of the creation cannot comprehend and reach. Therefore, it is obligatory upon us that we are content and pleased with what He is pleased with for Himself. He is the most-knowledgeable of what befits Him and we do not know that.

And He, the one free from all imperfections is **(...more truthful in speech and more excellent in narration than His creation.)** Whatever He informs about conforms to reality and is true and it is necessary for us to accept and believe it, not to oppose and refuse it. His words are the most-excellent, the most-eloquent and the most clear and manifest of words. And He has made clear, with a most complete explanation, what befits and suits Him from among the names and attributes. Therefore, accepting all of that and submitting to it is obligatory