



Sharh Aqeedat ul-Waasitiyyah

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Part 21: His Being Described With Mercy and Forgiveness, the Sublime and Exalted

Text:

وَقَوْلُهُ : ﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ ، ﴿ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا ﴾ . ﴿ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴾ ، ﴿ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ﴾ ﴿ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾ ، ﴿ وَهُوَ الْعَفُورُ الرَّحِيمُ ﴾ ، ﴿ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴾ .

“In the Name of Allâh, the Most Beneficent, the Most Merciful” [Al-Fatihah 1:1] “Our Lord! You comprehend all things in mercy and knowledge” [Ghafir 40:7] “He is Ever Most Merciful to the believers” (Al-Ahzab 33:43) “And My Mercy embraces all things” [Al-A'raf 7:156] “Your Lord has written Mercy for Himself” [Al-An'am 6:54] “And He is the Oft-Forgiving, Most Merciful” [Yunus 10:107] “And He is the Most Merciful of those who show mercy.” [Yusuf 12:64]

Explanation:

The explanation of His saying, (***...In the Name of Allâh, the Most Beneficent, the Most Merciful...***), has already preceded in the beginning of the Book, and the relevance of it being mentioned here is that it contains an affirmation of ar-rahmah (mercy) for Allaah, the Most High, as an attribute amongst His Attributes, just as is the case in the verses mentioned after it. Imaam

Ibn al-Qayyim said, “ar-Rahmaan” indicates an attribute that is established with Him, the Sublime (the perfect, free of any defects and shortcomings), and “ar-Raheem” indicates the connection between the attribute (i.e. of mercy) and the one who is the object of that attribute (i.e. the one upon whom mercy is bestowed), just as He, the Most High said, “And He is ever-merciful (Raheem) to the Believers”, and there has never occurred “Rahmaan bihim” (merciful with them, using ar-Rahmaan as the name). The first (i.e. ar-Rahmaan) denotes the attribute, and the second (ar-Raheem) denotes the action, or verb. So the first indicates that mercy is a description of Him, and the second indicates that He is merciful to His creation with His mercy” End quote.

His saying (***...Our Lord! You comprehend all things in mercy and knowledge...***), this is a quotation of the Angels who carry the Arsh, and those that are around it, that they seek forgiveness for those who believe, so they say, (***...Our Lord! You comprehend all things in mercy and knowledge...***), meaning that your mercy and knowledge have surrounded everything, so both mercy and knowledge occur in the accusative sense, separated from the doer (faa'il), and this indicates the vastness of the mercy of Allaah, and its all-inclusiveness. So there is no Muslim or Kaafir, except that the mercy of Allaah will have reached him in this world. And as for the Hereafter, then it is specific only for the Believers.

And His saying, (***...He is Ever Most Merciful to the believers...***), this is information from Allaah, the Sublime, that He is merciful to the Believers, He shows mercy to them in this world and the hereafter. As for this world, then He guides them to the truth which others are ignorant of, and He shows them the path which others are astray from. And as for His mercy towards them in the Hereafter, then He saves them from the great terror (of that Day) and He enters them into Paradise.

And His saying, (***...Your Lord has written Mercy for Himself...***) meaning that He has made it incumbent upon His Noble Self, as a favour and beneficence from Him. And this writing is kawniyyah qadariyyah (i.e. He decreed that He will show mercy to so and so, and so and so, at what time, and where etc. and that all this is written, prescribed), no one made it incumbent upon Him.

And His saying, (***...And He is the Oft-Forgiving, Most Merciful...***), then He, the Sublime informs about Himself that He is described with forgiveness (al-maghfirah), and mercy (ar-rahmah) to whoever repents to Him and relies upon Him, whatever sin it maybe from, such as Shirk. For He turns to him, forgives him and shows mercy to him.

And His, the Most High's saying, (**...And He is the Most Merciful of those who show mercy...**), this is what Allaah, the Most High, has quoted concerning His Prophet Ya'qoob (alaihi salaam), when his offspring requested from him that he send their brother along with them, and they promised to protect him, so he said to them, "Certainly, the protection of Allaah is better than your protection". And this was relegation (submission of the affair) by Ya'qoob to Allaah with respect to protection of His son. And from His, the Most High's Names, is "al-Hafeedh", the one who protects His servants from destruction and ruin with His general protection (hifdh), and He protects their actions for them. And He also protects His believing servants from what corrupts their Imaan, and from what harms them in their religion and in their worldly (affairs) by His specific protection.

The witness (point of evidence) from the noble verses is that they contain the description of Allaah, the Sublime and Exalted, with mercy and forgiveness (ar-rahmah, al-maghfirah), in accordance with what befits His Loftiness, just like all His other Attributes. And within them is a refutation of the Jahmiyyah and the Mu'tazilah, and their likes, from those who negate Allaah being described with mercy and forgiveness, claiming to free from tashbeeh (resembling Him to the creation). They (the Negators) say, "Because the creation is described with mercy", and they falsely interpreted these verses figuratively, and this is false, because Allaah, the Sublime, affirmed this attribute for Himself. And His, the Sublime's mercy is not like the mercy of the creation such that tashbeeh should be necessitated (by affirming it), as they (the Negators) claim. For Allaah, the Most High, **"there is nothing like Him, and He is the all-Hearer, all Seer"**.

And the agreement in name does not necessitate agreement in meaning (the reality being indicated by the name), for the Creator has attributes that befit Him and which are unique to Him, and the creation have attributes that befit them and are unique to them. And Allaah knows best.