



Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 15: Combining Between His Uluww (Transcendence) and Qurb (Nearness) And His Azaliyyah (Eternal Without Beginning) and Abadiyyah (Eternal Without End)

Text:

وَقَوْلُهُ سُبْحَانَهُ: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

And His, the Sublime's saying, "He is al-Awwal and al-Aakhir and adh-Daahir and al-Baatin. And He has knowledge of every thing" [Soorah al-Hadeed 57:3]

Explanation:

His saying, (...**He is al-Awwal and al-Aakhir**...), to the end of the verse: This noble verse was explained by the Prophet (sallallaahu alaihi wasallam) in the hadeeth that is reported by Muslim, that he (sallallaahu alaihi wasallam) said, "O Allaah, You are al-Awwal (The First), so there is nothing before you. And You are al-Aakhir (the Last), so there is nothing after you. And you are adh-Dhaahir (The Most High), so there is nothing above you. And you are al-Baatin (the Nearest), so there is nothing nearer than You."

So the Prophet (sallallaahu alaihi wasallam) explained these four Names with this concise and clear tafseer. And in these blessed Names is His, the Sublime, complete encompassment (of whatever is besides Him) from every single aspect.

So in the name, al-Awwal, and also al-Aakhir is his encompassment in terms of time, and His Name, adh-Dhaahir, and al-Baatin is his encompassment (of what is besides Him) in terms of place. Imaam Ibn al-Qayyim (rahimahullaah) said, "So these four names are complimentary to each other. Two names for His eternity without beginning (azaliyyah) and His eternity without end (abadiyyah), and two names for His transcendence and nearness. So his eternity without beginning

(awaliyyah) precedes the beginning of everything that is besides Him. And His, the Sublimes, eternity without end (aakhiriyah), remains and is established after the end of everything besides Him. Hence, His awaliyyah is actually his precedence (sabq) over every single thing, and His aakhiriyah is His continued existence (baqaa), after every single thing. And His dhaahiriyyah, is His being above and over every single thing. And the meaning of “dhuhoor” requires highness (over something) and hence the “dhaahir” of something, is whatever is above it. And his nearness (butoon) is His complete encompassment of everything (in knowledge), in that He is closer to it than its own self, and this nearness is the general encompassment.

And what is deduced (of evidence) from this noble verse is the affirmation of these Noble Names from Allaah, which necessitate His encompassment of every single thing, in time, in place, in knowledge, in estimation (taqdeer) and in regulation (tadbeer). May He be exalted and sanctified in the most lofty manner.