

Lesson 3

[3] ولا شيء مثله.

[3] And there is nothing like Him.

The Explanation – Point [3]

This is taken from the saying of Allaah, the Most High,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

There is nothing like Him (Allaah)

(Sooratush-Shooraa (42), *ayah* 11)

And also, the saying of Allaah, the Most High,

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

And there is none equal or comparable to Him (Allaah)

(Sooratul-Ikhlaas (112), *ayah* 4)

And His saying, the Most High,

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا﴾

So do not set up any rivals for Allaah

(Sooratul-Baqarah (2), *ayah* 22)

Meaning: those who are alike or similar to Him.

And His saying, He the Most High,

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

Do you know of any namesake for Him (Allaah)?¹

(Soorah Maryam (19), *ayyah* 65)

Meaning: anyone like Him – one who can share His Name, He the Perfect and Most High. So *at-tamtheel* (التتمثيل - there being anyone like Him) and *at-tashbeeh* (التشبيه - there being anyone resembling Him), both of these² are negated for Allaah, the Mighty and Majestic.

So, no one from His creation resembles Him. So this is what is obligatory – that we affirm whatever Allaah has affirmed for Himself and we hold that as our creed. However, we do not hold that He resembles anyone from His creation nor do we hold that He is like his creation, He, the Perfect and Most High. So this contains a refutation of the *mushabbihah* - who believe that Allaah is like His creation and (they) do not differentiate between the Creator and the creation; and this is a false and futile position.

And opposite to this position, is the position of the *mu`attilah* (المعطلة - those who negate/deny Allaah's attributes) – those who go beyond limits in declaring Allaah free to such an extent that they deny for Allaah that which He has affirmed for Himself with regards to Names and Attributes. Doing so, as they claim, to flee away from declaring Him to be like His creation.

So, both of these two groups go beyond the limits. The *mu`attilah* (those who deny His attributes) go beyond limits in *tanzeeh* (تنزيه - declaring Him free) and denying any likeness. Whereas, the *mushabbihah* (المنشبهه - those who declare Allaah's Attributes to be like those of the creation) go beyond the limit in affirmation. Whereas, the *Ahlu-Sunnah wal-Jamaa`ah* take the moderate and middle position. So, they affirm for Allaah whatever He affirms for Himself in accordance with what befits His Majesty, without *tashbeeh* (declaring His attributes to be like the attributes of the creation) and without *ta`teel* (تعطيل - denying His attributes), doing so in accordance with the saying of Allaah, the Most High,

¹ Translator's side point: Shaykh `Abdur-Rahmaan ibn Naasir As-Sa`dee *rahimahullaah* said in the *tafseer* of this *ayyah* that the *ayyah* is in the form of a question and what is meant is a denial i.e. there is no namesake for Allaah.

² Translator's side point: Shaykh Yahyaa al-Hajooree *hafizabullaah* mentioned that *at-tamtheel* means declaring that there is anyone totally like Allaah and *at-tashbeeh* means declaring that there is someone who resembles Allaah meaning, in some aspects.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like Him, and He is the All-Hearing, the All-Seeing.

(Sooratush-Shooraa (42), *ayah* 11)

So His saying, “**There is nothing like Him**” negates and denies any *tashbeeh* (resemblance with the creation) and His saying, “**And He (Allaah) is the All-Hearing, the All-Seeing**” is a negation of *ta`eel* (denying His attributes). So this is the position which the people of the *Sunnah* and the *Jamaa`ah* proceed upon.

So therefore, it is said,

المُعْطَلُ يَعْبُدُ عَدَمًا، وَالْمُشَبَّهُ يَعْبُدُ صِنْمًا، وَالْمَوْحِدُ يَعْبُدُ إِلَهًا وَاحِدًا فَرْدًا صَمَدًا

The *mu`attil* (one who negates Allaah’s attributes) worships something which does not exist;

And the *mushabbih* (one who declares Allaah’s attributes to be like those of the creation) worships an idol;

And the *muwahhid* (person upon true *tawheed*) worships the sole One who deserves worship, the One who is Single, the Independent Lord and Master.

❧ End of explanation of point [3]³ ❧

³ Translator’s Side Point: Shaykh Al-Albaanee *rahimahullaah* says regarding this point: “**And there is nothing like Him**”: This is one of the fundamentals from the fundamental principles of *tawheed*; which is, that with regard to Allaah the Most High: **there is nothing like Him** – neither in His Self, His Attributes and His Actions. However, the innovators and the people of *ta`eel* (تأويل - those who twist Allaah’s Attributes) take it as a principle by which they deny many of Allaah’s Attributes, He, the Exalted and Most High. So whenever their hearts are too constricted to believe in one of His Attributes, He, the Mighty and Majestic, then they perform *ta`eel* (twist that Attribute) and try and destroy it and deny it. So they deny an Attribute and they use as an evidence for what they are doing His saying,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

There is nothing like Him ...

Pretending to be ignorant of the end of the *ayah*:

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

[4] ولا شيء يعجزه.

[4] And there is nothing which causes Him (Allaah) to be incapable.

The Explanation – Point [4]

This is an affirmation of the perfection of His Power and Ability. Allaah the Most High said,

﴿ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

And He (Allaah) has full power over everything(Sooratul-Maa'idah (5), *ayah* 120)

And He the Most High said,

﴿ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴾

And Allaah was and is fully capable of everything**... and He is the All-Hearing, the All-Seeing.**(Sooratush-Shooraa (42), *ayah* 11)

So, this *ayah* gathers between declaring Him free, along with affirming His Attributes. So whoever wishes to be safe and sound in his creed then he should declare Allaah, the Most High, to be free from any resemblance to the creation, without explaining His Attributes away, and without denying His Attributes. Rather, he should affirm for Allaah the Mighty and Majestic, with regard to Attributes, everything which He has affirmed for Himself in His Book or in a *hadeeth* of His Prophet, without declaring that the Creator resembles the creation. This is the position of the *Salaf*; and the author *rahimahullaah*, was upon it following on from Abu Haneefah and the rest of *imaams*. [Source: Shaykh Al-Albaanee's شرح وتعليق – العقيدة الطحاوية – explanation of point 3]

Further side point: Shaykh Yahyaa al-Hajoori *hafizahullaah* made the point: *At-tashbeeh* (declaring that there is a resemblance between the Creator in His Attributes and the creation in their attributes) is of two categories:

Firstly: *Tashbeeh* of the creation with the Creator (declaring something from the creation to be like the Creator), like the actions of the Christians who declared resemblance between 'Eesaa *alayhis-salaam* and Allaah.

Secondly: Declaring that the Attributes of the Creator to be like attributes of the creation; and this is a practice of the *mushabbihah*. One of the first of these people was called Daawood al-Jawaaribee who stated that he affirmed for Allaah all His Attributes and he affirmed that Allaah's Attributes are just like those of human beings. He said that he affirmed for Allaah all human attributes except for one or two – except the beard and the private parts. This is the saying of the *mushabbihah*. Regarding this person Daawood al-Jawaaribee, the scholars of his time (the time of the Taabi`een) such as Ibn Mahiyyah, gave a judgment that he should be executed. However, he died before he was executed.

(Sooratul-Kahf (18), *ayah* 45)

And He the Most High said,

﴿ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴾

He (Allaah) always was and is All-Knowing, All-Powerful

(Soorah Faatir (35), *ayah* 44)

And القَدِير (Al-Qadeer) means: the One who is extremely powerful. So His Power, He the Perfect and Most High, is such that there is nothing that can cause Him to be unable. Whenever He wants something He just says to it, “**Be**” and it is.

So this contains affirmation of the *qudrat* (قدرة - power and ability) of Allaah, the Mighty and Majestic, and it contains affirmation that His Power includes and covers everything.

As for the term that some authors use (about Allaah):

﴿ إِنَّهُ عَلَىٰ مَا يَشَاءُ قَدِيرٌ ﴾

“Allaah has full power over whatever he wants,” this wording is an error because Allaah did not restrict His Power to His Will. Rather, He said (about Himself),

﴿ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

“(Allaah) has full Power over everything.” So therefore you should say that which Allaah the Perfect and Most High said about Himself. This (a similar statement) only occurs in the saying of Allaah, the Most High,

﴿ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴾

And He (Allaah) has full Power to gather them (the people) together when He Wishes

(Sooratush-Shooraa (42), *ayah* 29)

Because, the gathering of the creation has a certain time in the future and He is fully able to gather them at that time, meaning, the inhabitants of the heavens and the earth.

He, the Most High said,

﴿ وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ
 وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴾

And from His Signs is the creation of the heavens and the earth, and whatever creatures He has created and spread within them. And He (Allaah) has full Power to gather them together when He Wishes.

(Sooratush-Shooraa (42), *aaayah* 29)

﴿ End of explanation of point [4]⁴ ﴾

⁴ Translator's side point: Shaykh Yahyaa al-Hajjoree *hafizabullaah* said about this point: **“And there is nothing which causes Allaah to be incapable”**: This is a denial but what is meant by it is not a mere denial because denial on its own is not from the belief of the *Ahlu-Sunnah*; rather, it is the position of the innovators.

The Shaykh said (as did Ibn Taymiyyah before him): As for the people of the Sunnah then their way is the way of the Qur.aan which gives a general denial of certain things for Allaah and gives a detailed affirmation of Attributes for Him. And whenever there is a denial then the denial is there to affirm something which is its perfect opposite. So this denial is there because of affirmation of its perfect opposite i.e. nothing renders Him incapable because of the perfection of His Power and Ability.

Further side point: In his explanation, Ibn Abil-`Izz said regarding *tashbeeh*: Affirming attributes for Allaah when the creation have the like of those attributes, for example, affirming that Allaah is the All-Knowing when we affirm that the creation has knowledge and affirming that Allaah has Sight when the creation has sight and affirming that Allaah has a Hand when the creation has hands. This fact is what leads the *mu`attilab* into denying certain attributes because they say that if you affirm for Allaah a Hand then you are declaring Him like the creation and if we affirm for Allaah a Face then amongst the creation we have faces, so if we affirm a Face for Allaah then we will be making Him like the creation. So therefore they deny any Hand for Allaah and deny any Face for Allaah and so on with other attributes as well. They say that in that way they will stay clear of making the Creator like the creation.



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By **Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah**

Pages 32 – 34 (Points 3, 4)

Translated by Aboo Talhah Daawood Burbank, rahimahullaah, in 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- There is nothing like or similar to Allaah
- Negation of *at-tamtheel* (there being anyone like Him) and *at-tashbeeh* (there being anyone resembling Him) for Allaah
- Refutation of the *mushabbihah* (who say Allaah's Attributes are like those of the creations') and the *mu'attilah* (those who negate/deny Allaah's attributes)
- *Ahlu-Sunnah wal-Jamaa'ah* take the moderate and middle position regarding Allaah's Attributes – without *tashbeeh* or *ta'teel*
- Perfection of Allaah's Power and Ability over everything
- Denial of a thing for Allaah is affirmation of something which is its perfect opposite