

## Lesson 4

[5] وَلَا إِلَهَ غَيْرُهُ.

**[5] And none besides Him (Allaah) has the right to be worshipped.**

The Explanation – Point [5]

This is *Tawḥeed al-Uloohiyyah* (*Tawḥeed* of Worship). The phrase '*Laa ilaaha*' means: **none has the right to be worshipped in truth besides Him.**<sup>1</sup>

As for if you were to say (that it means), “nothing is worshipped except Him (Allaah)” or “there is nothing worshipped other than Him (Allaah);” then this is *baatil* (false and futile) because there are many things which are worshipped beside Allaah, the Mighty and Majestic. So if you say, “there is nothing worshipped besides Allaah” then you have made every object which is worshipped to be Allaah. And this is the position of the people of *wahdatul-wujood* (وحدة الوجود - unity of existence: the people who say that Creator and the creation are one and the same thing). So the person who says this, if he actually believes that then he is from the people of *wahdatul-wujood* (unity of existence). As for if he doesn't actually believe that, but he only says it, blindly following other people, or he just heard it from someone, then this is an error and it must be corrected. And some people say this as an opening supplication in the prayer; so one of them says, “Nothing is worshipped besides You,” whereas the reality is that Allaah is truly and rightfully worshipped, whereas everything as beside Him is worshipped falsely and without right. He, the Most High said,

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَبَّ اللَّهُ  
هُوَ الْعَلِيُّ الْكَبِيرُ

That is because Allaah – He is the One Who is worshipped in Truth and whatever they call upon besides Him, is *baatil* (false and futile). And Allaah, He is the Most High, the Most Great.

(Sooratul-Hajj (22), *ayah* 62)

﴿ End of explanation of point [5] ﴾

لَا مَعْبُودَ سِوَهُ ۗ غَيْرُهُ ۗ<sup>1</sup>

[6] قديم بلا ابتداء، دائم بلا انتهاء.

**[6] He is the Ancient One without any beginning, the One who Persists without any ending.**

The Explanation – Point [6]

As is indicated by saying of Allaah, the Most High,

﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾

**He (Allaah) is the First and the Last**

(Sooratul-Hadeed (57), *ayah* 3)

And his saying *'alayhis-salaatu was-salaam*,

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ

“You are the First One and there was nothing before You, and You are the Last One and there is nothing after You.”<sup>3</sup>

However, the word *qadeem* (قديم – the ancient one) is not applied to Allaah, the Mighty and Majestic, except in the sense of informing about Him. As for calling Him with that name, then there is not from His Names “*al-qadeem*” (the ancient one). Rather, from His Names is: “*Al-Anwal*” (الأول - The First); and the term *Al-Anwal* (The First) is not the same as saying *al-qadeem* (the ancient one) because the term *al-qadeem* (the ancient one) may have someone before Him. As for the term “*Al-Anwal*” (The First) then there is nothing before him (one who is first). As the Prophet *sallAllaahu 'alayhi wa sallam* said,

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ

“You are the First One and there was nothing before You.”

<sup>2</sup> Translator’s side point: Shaykh Yahyaa al-Hajooree *hafizahullaah* mentioned: the *shahaadah* contains negation and denial, and it also contains affirmation. It contains a denial and negation of worship for everything besides Allaah and it contains affirmation of worship for Allaah alone; and these are the two pillars of the *shahaadah*.

<sup>3</sup> Reported by Muslim in the Book of *Dhiker* and *Du'aa*. and *Tawbah* and *Istighfaar*. It is a *hadeeth* of Aboo Hurayrah *radhyAllaahu 'anhu* that the Prophet *sallAllaahu 'alayhi wa sallam* would recite this *du'aa*. when he would go to bed (as part of a longer supplication).

However, the author *rahimahullaah*, made a precaution here and he said, “**The Ancient One without any beginning**,” and if he had just said “**The Ancient One**” and remained silent then that would not be correct in meaning.

﴿ End of explanation of point [6]<sup>4</sup> ﴾

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<sup>4</sup> Translator’s side point: Shaykh `Abdul-`Azeez Ibn Baaz *rahimahullaah* says about this same point, “**The Ancient One without any beginning**”: The wording *qadeem* does not occur amongst the Perfect Names of Allaah as the explainer (Ibn Abil-`Izz *rahimahullaah*) and others explained. But many of the people of theological rhetoric mention that phrase about Allaah, that He is *Qadeem*, to affirm that His existence came before everything. However, the Names of Allaah are *tawqeefiyyah* – they can only be affirmed with a text from the Noble Book or the authentic Sunnah. It is not permissible to affirm anything from His Names based upon opinion as the *imaams* of the *Salafus-Saaliḥ* have stated. And the word ‘*al-qadeem*’ (the ancient one), does not indicate the meaning which the people of theological rhetoric intended because the wording ‘*al-qadeem*’ (that which is ancient) in the Arabic language means that which preceded something else even though it itself did not exist at one time, such as occurs in the saying of Allaah, the Perfect,

﴿ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴾

until it returned like the old ancient date stalk

(Soorah YaaSeen (36), *ayyah* 39)

Rather, the correct meaning is only indicated by the addition which the author mentioned, “**The Ancient One without any beginning**” but it is not befitting to count that amongst the Perfect Names of Allaah since it is not established in texts and we are sufficed in that regard by His Name, He the Perfect, ‘*Al-Annal*’ (The First One),

﴿ هُوَ الْأَوَّلُ وَالْآخِرُ ﴾

He (Allaah) is the First and the Last

(Sooratul-Hadeed (57), *ayyah* 3)

And Allaah is the One who grants success. [see: <http://www.alifta.net/fatawa/DisplayMargins.aspx?ID=60035>]

[7] لا يفنى ولا يبىد.

**[7] He does not perish nor (does He) pass away.**

The Explanation – Point [7]

*Al-fanaa*. (الفناء - perishing) and *al-beed* (البيد - passing away) have one and the same meaning.<sup>5</sup> So Allaah, the One free of all imperfections and the Most High has as His Attribute: continual and everlasting life. Allaah, the Most High said,

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

**And place reliance upon the Ever-Living One Who does not die.**

(Sooratul-Furqaan (25), *ayah* 58)

So, Allaah never perishes (passes away). He, the Perfect and Most High said,

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

**Everything will perish except for His Face.**

(Sooratul-Qasas (28), *ayah* 88)

And He, the Perfect and Most High said,

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ ﴾

**Everyone upon (the earth) will perish (die). But the Majestic and Noble Face of your Lord will remain forever.**

(Sooratur-Rahmaan (55), *ayaat* 26-27)

<sup>5</sup> Translator's side point: Ibn Abil-'Izz *rahimahullaah*, in his explanation of At-Tahaawiyah, makes the point that the second one (*al-beed* – passing away) is an emphasis of the first one (*al-fanaa*. – perishing).

So for Him, the Perfect and Most High, is *Al-Baqaa*. (البقاء – persisting and remaining forever) whereas the creation will die and then they will be resurrected. And initially, they, the creation, were non-existent and then Allaah created them and then they will die and then Allaah, the Mighty and Majestic will raise them in the resurrection.

So, Allaah the One free of all imperfections and the Most High had no beginning and He has no end.

❧ End of explanation of point [7] ❧



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

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

**Pages 34 – 36 (Points 5-7)**

**Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, in September 2004**

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Meaning of *Laa ilaaha* (لا إله إلا الله)
- The statement: “There is nothing worshipped besides Allaah” is *baatil*
- *Qadeem* is not from the Names of Allaah but *Al-Anwal* is
- Names of Allaah are *tanqeefiyyah*
- Allaah has complete and perfect Life and does not perish nor pass away