

## Lesson 11

[38] وهو متعالٍ عن الأضداد والأنداد.

**[38] And He is Supreme and Exalted, High above having any opposites or rivals.**

The Explanation – Point [38]

*Muta`aalin* (متعالٍ), meaning: High Himself (بناته), and in His Status (قدرته), and in Supremacy (فهره) over having any opposites and rivals. So, *al-andaad* (الأنداد – rivals) they are those who are like, or those who resemble, and those who are equal. So Allaah, the One free of all imperfections and the Most High, has no equal and He has no one like Him and He has no one resembling Him. So there is no one who shares with Allaah, no one who resembles Him and no one who equals Him, He the Majestic and Most High. So this is from His `Uloo (علو - Exaltedness) with regard to His *Qadr* (قدر - Status) and with regard to His *Qabr* (فهر - Supremacy). And He is *Al-`Alee* (العلي – the High One), He is Himself High above all created beings. (“**And He is High and Exalted above having any opposites**”) meaning: having any opponents. So Allaah has no opponents; He is not opposed by anyone from His creation since whenever He wants an affair then it is not possible for anyone to object or to prevent His command, He the Perfect and Most High. And when He wants to give, then none can prevent; and when He wants to prevent then no one can give.

لا مانع لما أعطيت، ولا معطي لما منعت

*There is none that can withhold what You give and there is none that can give that which You withhold.*<sup>1</sup>

Allaah the Most High said,

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ ﴾

<sup>1</sup> This is reported by Al-Bukhaaree as *badeeth* #844 and by Muslim with their chains of narration which go back to Warraad the scribe of al-Mugheerah ibn Shu`bah who said, “Al-Mugheerah ibn Shu`bah dictated to me in a letter to Mu`aawiyah that the Prophet *sall`Allaahu `alayhi wa sallam* used to say at the end of every obligatory prayer,

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير، اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد

*‘None has the right to be worshipped except Allaah alone, having no partner. Sovereignty is His and all praise is for Him and He has full Power over everything. O Allaah! None can withhold that which You give and none can give that which You withhold and none can be benefitted by his riches against You.’*”

وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

**Whatever mercy Allaah grants to mankind, then none can withhold it; and whatever He withholds, then none can grant it after Him. And He is the All-Mighty, the All-Wise.**

(Sooratul-Faatir (35), *ayah* 2)

So there is no equal for Allaah and no opposite for Him in what He commands and what He forbids, contrary to the creation; since, with regard to the creation, you find those who dispute with them and stand in the way of implementing their commands. So the created beings, all of them, have those who share along with them. So the creation resemble each other in knowledge, and in their names, and in everything; in their bodies and their characteristics, and they share with each other in their actions and in their ownership. Whereas Allaah, the One free of all imperfections, no one resembles Him and no one shares with Him.

❧ End of explanation of point [38] ❧

[39] لا راد لقضائه، ولا معقب لحكمه، ولا غالب لأمره.

**[39] None can repel His Decree and none can delay His Judgment and none can overcome His Commands.**

The Explanation – Point [39]

So, Allaah is such,

﴿ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ، كُنْ فَيَكُونُ ﴾

**When He decrees an affair He merely says to it “Be” and it is!**

(Soorah Maryam (19), *ayah* 35)

﴿ لَا مَعْقَبَ لِحُكْمِهِ، وَهُوَ سَرِيعُ الْحِسَابِ ﴾

**None can delay His Judgement and He is quick in accounting.**

(Sooratur-Ra`d (13), *ayah* 41)

So, Allaah the Might and the Majestic, when He decrees an affair then no one is unable to undo it or to repel it, contrary to a created being since his judgement can be stopped or undone.

**“And none can overcome His Commands”:** And when He commands something no one can overcome His Universal Commands (that which He decrees will occur in the creation). But with regard to His Legislative Commands (that which Allaah commanded that should be done) then it is the case that they may not be implemented and they may be disobeyed; and this is for trial and testing so that reward or punishment can come as a result of that.

﴿ End of explanation of point [39] ﴾

[40] آمنا بذلك كله، وأيقنا أن كلا من عنده.

**[40] We have *eemaan* in all of that and we are certain that everything comes from Him.**

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The Explanation – Point [40]

Everything that has previously been mentioned from the beginning of this creed right to its end, we hold it as our religion before Allaah and it is not merely speech upon our tongues, rather it is from our hearts.

❧ End of explanation of point [40] ❧

[41] وَأَنْ مُحَمَّدًا عَبْدَهُ الْمُصْطَفَى، وَنَبِيَّهُ الْخْتَبَى، وَرَسُولَهُ الْمُرْتَضَى.

**[41] And that Muḥammad is His chosen slave and His selected Prophet and His Messenger whom He is pleased with.**

The Explanation – Point [41]

The Shaykh (At-Tahaawee) *rahimabullaah*, having mentioned at the beginning of his speech what it is obligatory to know regarding Allaah, the Perfect, and what it is obligatory to hold as creed and belief that He is the Rabb (Lord and Nurturer), the One deserving of all worship to the exclusion of everything else; and that He possesses the Attributes of Completeness and Perfection and the Characteristics of Splendour and Majesty which He has always had and always will have as His Characteristics; having explained that and clarified it, he moved on to that which it is obligatory to believe and hold as creed with regards to the Messenger *`alayhis-salaatu was-salaam*. And his saying, **“And Muḥammad is His chosen slave ...”** this is joined on and attached to the first speech in this treatise: **“We say with regard to Allaah’s *Tawḥeed*, holding as our creed, by the *Tawfeeq* of Allaah, we say that Allaah is one having no partner ...”** to the end. Then he said, **“And that Muḥammad ...”** to the end of it (this point). So it is obligatory to hold this as our creed; just as we bear witness for Allaah, of His Divinity and Sole Right to worship, then we likewise bear witness for the Messenger *sallAllaahu `alayhi wa sallam*, with *ar-Risaalah* (Messengership). And therefore, the two *shabaadab*’s are always found together inseparably.

**“And that Muḥammad ...”** (*sallAllaahu `alayhi wa sallam*) – this was his name: Muḥammad *`alayhis-salaatu was-salaam*, by which he was well known, just as occurs in the Qur.aan,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ ﴾

**Muḥammad is not the father of any of your men, but rather he is the Messenger of Allaah.**

(Sooratul-Aḥzaab (33), *aayah* 40)

And in His saying,

﴿ وَءَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴾

**And they truly believe in whatever was sent down to Muḥammad – and it is the Truth from their Lord – then He will wipe away their sins and correct their affairs.**

(Soorah Muḥammad (47), *aayah* 2)

And in the saying of Allaah the Most High,

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ ﴾

**Muhammad is the Messenger of Allaah; and those who are with him...**

(Sooratul-Fath (48), *ayah* 29)

And there occurs the name Ahmad (أحمد) in the Qur.aan in the saying of Allaah the Most High quoting `Eesaa `alayhis-salaam,

﴿ يَبْنَؤُ إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ﴾

**“O Children of Israa.eel! I am the Messenger of Allaah to you, attesting to what came before me from the *Tawraat* and giving you glad tidings of a Messenger who will come after me; his name will be Ahmad.”**

(Sooratus-Saff (61), *ayah* 6)

And he (*sallAllaahu `alayhi wa sallam*) has names which occur in the Sunnah and they are mentioned by Ibnul-Qayyim in his book: *Jalaa-ul-Afhaam* (جلاء الأفهام).

And becoming acquainted with the Messenger *sallAllaahu `alayhi wa sallam* is one of the obligations of the religion and it is one of the fundamentals of Islaam. And Shaykh Muhammad ibn `Abdil-Wahhaab said in his *Three Principles*, “The first fundamental is knowledge about Allaah; and the second is knowledge about His Prophet; and the third is knowledge of the religion of Islaam, with the proofs.”<sup>2</sup> So just as it is obligatory upon you to know about Allaah, then likewise, it is obligatory upon you to acquire knowledge of His Prophet *sallAllaahu `alayhi wa sallam*, and knowledge and awareness of the religion of Islaam, with its proofs. These are the three fundamental principles and these are what the dead person will be asked about when he is placed in his grave.

And his saying, **“(And Muhammad is) His slave”**, so he was the slave of Allaah, the Mighty and the Majestic. And he has no share whatever, of divinity or right to worship and he had no share of Lordship (*Ruboobiyyah*) whatsoever. Rather, he is the slave of Allaah and His Messenger. He was one commanded with His Commands; he was one forbidden from whatever He forbade and he was

الأصل الأول: معرفة الله، والثاني: معرفة نبيه، والثالث: معرفة دين الإسلام بالأدلة<sup>2</sup>

one who conveyed the Message from Allaah, the Mighty and Majestic. And this contains a refutation of those who go beyond the limits with regard to him *`alayhis-salaatu was-salaam*. Because, there are those people who go beyond the limits with regard to the Messenger *`alayhis-salaatu was-salaam* and they give him something from Lordship or from the right to worship, and they call upon him along with Allaah and this is going beyond the limits (غلو – *ghuloo*) – and Allaah’s Refuge is sought – just as the Christians went beyond the limits with regard to *Al-Maseeh* `Eesaa ibn Maryam, that they said that he was the son of Allaah, or that they said that he was Allaah, or that they said that he was one of a trinity.

So in his saying: **“he was Allaah’s chosen slave”**, this contains a refutation of *ghuloo* (going beyond the limits). So he was an *`abd* (slave) and everyone upon the earth and in the heavens are slaves of Allaah, the Mighty and Majestic. He the Perfect said,

﴿إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنَ عَبْدًا﴾

**Everyone in the heavens and upon the earth will come to the Most Merciful One as a slave.**

(Soorah Maryam (19), *ayah* 93)

So the angels are slaves.

﴿بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾﴾

**Rather, they are honoured slaves. They do not precede Him in speech and they act upon His Command.**

(Sooratul-Anbiyaa. (21), *ayaat* 26-27)

And the Prophets and the Messengers are slaves (of Allaah), just as He the Perfect said about Nooh *`alayhis-salaam*,

﴿كَانَ عَبْدًا شَكُورًا﴾

**He was a thankful slave.**

(Sooratul-Israa. (17), *ayah* 3)

And He the Mighty and Majestic said,

﴿ فَكَذَّبُوا عَبْدَنَا ﴾

**So they rejected our slave (Nooh `alayhis-salaam)**

(Sooratul-Qamar (54), *ayyah* 9)

And He said with regard to Daawood,

﴿ وَأَذْكُرُ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴾

**And remember Our slave Daawood – the one possessing strength. Indeed, he is one who oft-turned to Allaah.**

(Soorah Saad (38), *ayyah* 17)

And He said with regard to Sulaymaan,

﴿ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴾

**What a fine slave; he was indeed one turned often to Allaah.**

(Soorah Saad (38), *ayyah* 30)

And He said with regard to Ayyoob,

﴿ وَأَذْكُرُ عَبْدَنَا أَيُّوبَ ﴾

**And remember Our slave Ayyoob**

(Soorah Saad (38), *ayyah* 41)

And He said with regard to `Eesaa,

﴿ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴾

**He was just a slave whom We bestowed Favour upon, and We made him an example for the Banoo Israa.eel**

(Sooratus-Zukhruf (43), *ayyah* 59)

So when it is the case that the Prophets and the Messengers and the angels are all slaves of Allaah and they are the noblest of the creation, then anyone else besides them from the *Awliyaa*. (beloved and obedient servants of Allaah) and from the *Saalibeen* (righteous people) are so, first and foremost.

And the most excellent of them is Muḥammad *sallAllaahu `alayhi wa sallam*, and he is the last of the Prophets. And Allaah called him a slave in His saying,

﴿ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا ﴾

**And if you are in any doubt about what We sent down to Our slave**

(Sooratul-Baqarah (2), *ayah* 23)

Meaning, Allaah’s Messenger *sallAllaahu `alayhi wa sallam*. And likewise, He the Most High said,

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ ﴾

**Blessed is the One Who sent down the Criterion to His slave**

(Sooratul-Furqaan (25), *ayah* 1)

﴿ سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ﴾

**Glorified is the One Who took His slave (Muḥammad *sallAllaahu `alayhi wa sallam*) on the night journey**

(Sooratul-Israa. (17), *ayah* 1)

And the station of *`uboodiyyah* (servitude to Allaah – being a slave) is the highest of levels; and there is nothing more noble than servitude to Allaah, the Mighty and Majestic.

And he *`alayhis-salaatu was-salaam* himself said,

لا تطروني كما أطرت النصارى عيسى ابن مريم، إنما أنا عبد، فقولوا: عبد الله ورسوله

**“Do not exaggerate in praise of me just as the Christians exaggerated in praise of `Eesaa ibn Maryam; indeed I am just a slave; so say, ‘the slave of Allaah and His Messenger’.”<sup>3</sup>**

<sup>3</sup> Reported by Al-Bukhaaree as *hadeeth* #3445

And the meaning of ‘*al-mustafaa*’ (المصطفى – the chosen one) is: ‘*al-mukhtaar*’ (المختار - the one chosen) which is from the word *al-istifaa*. (الاصطفاء) which means: *al-ikhtiyaar* (الاختيار – choosing and preferring). He, the Most High said,

﴿وَأَذْكُرُ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَرِ ﴿٤٥﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾﴾

**And remember Our servants, Ibraaheem and Ishaq and Ya`qoob, possessors of strength and insight. We chose them by granting them special remembrance of the Home of the Hereafter. And they are with Us, from the chosen, the best.**

(Soorah Saad (38), *ayaat* 45-47)

So, ‘*al-mustafayn*’ is the plural of ‘*al-mustafaa*’ and it means: ‘the chosen one’. In origin, it is ‘*mustafa*’ (مصطفى) then the *taa*.’ (تاء) is changed to a *taa*. (طاء) to make it ‘*mustafaa*’ (مصطفى) to make it easier to pronounce.

So the term ‘*al-mustafaa*’ means ‘the chosen one’ because Allaah the Perfect, chose Muhammad *alayhis-salaatu was-salaam* for Messengership out of all of his people; and Allaah knows best where to place His Messengership. So, He does not choose except one that He knows deserves to be chosen and that he will carry out the duty since this is a difficult and tremendous duty. So Allaah does not choose except one who is fitting for it. He, the Perfect said,

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

**Allaah knows best where to place His Messengership**

(Sooratul-An`aam (6), *ayah* 124)

(ونبيه المجتبي) The term ‘*al-mujtabaa*’ (المجتبي) carries the same meaning as ‘*al-mustafaa*’ – chosen or selected.

And the term ‘*an-Nabee*’ (النبي - the Prophet) is one to whom Allaah sent revelation to, revealing to him Legislation; but he was not commanded to convey that. Whereas, *ar-Rasool* (الرسول – the Messenger) is one to whom Allaah reveals Legislation, and he was commanded to convey that. This is the most famous saying which explains the distinction between a Prophet (*Nabee*) and a Messenger (*Rasool*). And the meaning of “he was commanded to convey it” is: he was commanded to require the people to be upon it and to fight them upon what he came with.

And every *Nabee* (Prophet) had revelation sent to him and he called to Allaah the Mighty and the Majestic; however, he followed those Prophets who came before him and walked upon the path of those before him. And he is not singled out with specific revealed laws - like the Prophets of *Banu Israa.eel* – they came with the *Tawraat* and they called to the *Tawraat* which Allaah sent down to Moosaa `alayhis-salaam.

(ورسوله المرتضى) And the term ‘*al-murtadaa*’ (المرتضى) carries the same meaning as *al-mujtabaa* and *al-mustafaa*, meaning that Allaah was pleased and satisfied with him.

❧ End of explanation of point [41]<sup>4</sup> ❧




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<sup>4</sup> Translator’s Side Point: Shaykh Al-Albaanee *rahimahullaah* explained the distinction between a *Nabee* (Prophet) and a *Rasool* (Messenger) in this way: He said,

“Know that every Messenger (Rasool) is a Prophet (Nabee) but not every Prophet is a Messenger. And they mentioned a number of differences between a Messenger and a Prophet; you will see these mentioned in the *Tafseer* of Al-Aaloosee (الألوسي), Volume 5, pages 449-450 and in other places. And perhaps the closest saying (to correctness) is that a Messenger (*Rasool*) is one who was sent with a new, revealed Law; whereas a Prophet was sent to confirm Legislation already present from before and of course he was commanded to convey that; since it is known that the scholars, they are commanded with that (conveying the message and calling to Islaam), even more so the Prophets, as will not be hidden.”

**At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah**By **Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah****Pages 54-60 (Points 38-41)****Translated by Aboo Talhah Daawood Burbank, rahimahullaah, on 6<sup>th</sup> December, 2004**

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Allaah is High Himself (بِنَاه), and in His Status (قَدْرَتِه), and in Supremacy (فَهْرَه) over having any opposites or rivals.
- None can withhold what Allaah gives and none can give that which He withholds.
- None can repel Allaah's Decree, delay His Judgment, or overcome His (Universal) Commands.
- It is possible that Allaah's Legislative Command is disobeyed and not implemented. This is for testing the servants so that reward or punishment may come as a result of it.
- We hold what is mentioned in this creed to be our religion. It is not merely speech on the tongue but is from our hearts.
- Muḥammad *sallAllaahu `alayhi wa sallam* is Allaah's chosen slave, His selected Prophet and His Messenger with whom He is pleased.
- Just as we bear witness to Allaah's Divinity and Sole Right to worship, we likewise bear witness for the Messenger *sallAllaahu `alayhi wa sallam* with Messengership. The two *shahaadah's* are inseparable.
- Allaah's Messenger *sallAllaahu `alayhi wa sallam* was named Muḥammad. He was also known as Aḥmad as mentioned in the Qur.aan and by other names mentioned in the Sunnah.
- The Messenger *sallAllaahu `alayhi wa sallam* was the slave of Allaah and has no share whatsoever in divinity or right to be worshipped.
- Explanations for the difference between a *Nabee* (Prophet) and a *Rasool* (Messenger) are:
  - A *Nabee* is one to whom Allaah revealed Legislation but he was not commanded to convey it, whereas a *Rasool* is one to whom Allaah revealed Legislation and commanded him to convey it.
  - A *Rasool* is one who was sent with a new, revealed Law; whereas a *Nabee* was sent to confirm Legislation already present from before and he was commanded to convey that Legislation.
- Every *Rasool* is a *Nabee* but not every *Nabee* is a *Rasool*.