

Lesson 18

[63] لَا نَدْخُلُ فِي ذَلِكَ مُتَأَوِّلِينَ بآرَائِنَا، وَلَا مُتَوَهِّمِينَ بِأَهْوَانِنَا.

[63] We do not enter into that, interpreting it in accordance with our own opinions, nor forming ideas based upon our desires.

The Explanation – Point [63]

As is done by the *Jahmiyyah* and the *Mu'tazilah* and those who learn from them and took their view with regard to baseless misinterpretation (*ta'weel*).

Rather, what is obligatory upon us is that we follow the Book and the Sunnah; and we do not interfere with our own intellects and our own thoughts and use them as judges upon what occurs in the Book and the Sunnah. What is obligatory, is that the Book and the Sunnah, they are made to judge over our intellects and thoughts.¹

End of explanation of point [63]²

¹ From `Aa.ishah *radiy>Allaahu `anhu*, from the Prophet *sallAllaahu `alayhi wa sallam*, that he said,

إِنَّ أْبْعَضَ الرَّجَالِ إِلَى اللَّهِ الْأَلْدُ الْخَصِمُ

“The most hated of men to Allaah is the argumentative person (who disputes).”

Hadeeth reported by Al-Bukhaaree, *hadeeth* 2457 and also reported by Muslim.

² Translator’s Side Point: Ibn Abil-`Izz, in his longer explanation of At-Tahaawiyyah makes a nice point. Part of what he says in this regard is:

“And there is no doubt that Allaah has forbidden speaking about Him without knowledge. He the Most High said,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا

﴿وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ﴾

(Sooratul-A`raaf (7), aayah 33)

Explanation: Say: “My Lord has truly forbidden for you foul deeds – that which are apparent from them and that which are inward, and sin and transgression against the people without right, and that you associate in worship with Allaah that which He sent down no proof for, and that you say about Allaah that which you do not know.”

And He the Most High said,

[64] فَإِنَّهُ مَا سَلِمَ فِي دِينِهِ إِلَّا مَنْ سَلِمَ لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ.

[64] For no one will be safe in his religion, except one who submits to Allaah the Mighty and Majestic, and to His Messenger *sallAllaahu `alayhi wa `alaa aalihi wa sallam*.

The Explanation – Point [64]

And the meaning of سَلَّمَ (*sallama* – he submits) is: he accepts whatever came from Allaah and from His Messenger *sallAllaahu `alayhi wa sallam* and he has *eemaan* in it just as it came, not interfering with it by distorting its meaning and interpreting it away. This is the meaning of *tasleem* (تسليم - submission).

And Imaam Ash-Shaafi`ee *rahimahullaahu ta`aala* said, “I believe in Allaah and in whatever occurs in the Book of Allaah, upon what Allaah meant. And I believe in the Messenger of Allaah and in what occurs from Allaah’s Messenger *sallAllaahu `alayhi wa sallam* upon what the Messenger of Allaah *sallAllaahu `alayhi wa sallam* meant.” Meaning: not upon the basis of desires and distorting the meanings and upon the basis of the sayings of people.³

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ﴾

(Sooratul-Israa. (17), aayah 36)

Explanation: **And do not say what you do not have knowledge of.**

So, it is upon the servant that he takes that which Allaah sent His Messengers with, and that which He sent His Books down with, as being the truth which must be followed, so that he believes that it is the true reality and the truth; and whatever is besides it from the speech of the rest of the people, then he should test that against it (the Revelation). So if that conforms, then it will be true; but if it conflicts, it will be falsehood. And if he doesn’t know (does it conflict with it or does it agree with it), then the speech would be something ambiguous – either what the person who said it means is not known, or what he means is known, but it’s not known whether the Messenger *sallAllaahu `alayhi wa sallam* came affirming that or denying it; then in these cases the person should withhold from that speech and not speak except with knowledge. And knowledge is that which is established by proof. And that knowledge which is beneficial, is that which the Messenger *sallAllaahu `alayhi wa sallam* came with. And there may be some knowledge from other than the Messenger *sallAllaahu `alayhi wa sallam*, however, this would be in the worldly affairs – such as medicine and mathematics and farming. But as for matters pertaining to Allaah and knowledge of the Religion, then in this matter, knowledge about it must be taken from the Messenger *sallAllaahu `alayhi wa sallam*, not from anyone else."

³ Aboo `Abdillaah Muḥammad ibn `Umar Ar-Raazee (well-known as Fakhruddeen Ar-Raazee – فخر الدين الرازي) said,

وغيابة سعي العالمين ضلالاً
وحاصل دنيانا أذى ووبال
سوى أن جمعنا فيه قيل وقالوا

نهاية إقدام العقول عقال
وأرواحنا في وحشة من جسومنا
ولم نستفد من □ ثقتنا طول عمرنا

انظر: طبقات الشافعية للسبكي (96/8)

(It may be roughly translated as:)

“The end result of using the intellects (عقول) was getting tied in knots (عقال)

Whoever submits and complies and refers whatever is unclear to him and whatever he doesn't know the meaning of, or he doesn't know how it is, then he refers all of that back to the One Who knows it: and He is Allaah, the Perfect and Most High. So whoever has a problem in understanding should refer it back to the people of knowledge; and above everyone with knowledge there is One who knows more. And if the people of knowledge don't have knowledge of it, then in that case, it is obligatory to entrust it to Allaah, the Majestic and Most High.

❧ End of explanation of point [64] ❧

And the striving of the people (of theological rhetoric) led them only to being misguided
 And our spirits were estranged from our bodies
 And our world ended in harm and calamity
 And we didn't derive any benefit from our researches
 Throughout our lives except that we gathered people's statements and hearsay (he said and they say)."

[65] وَرَدَّ عِلْمَ مَا اشْتَبَهَ عَلَيْهِ إِلَى عَالِمِهِ.

[65] And who refers whatever is unclear to him, back to the one who knows it.

The Explanation – Point [65]

And for this reason, when the Prophet *sallAllaahu `alayhi wa sallam* used to ask his Companions about some affairs which they did not know, they used to say, “الله ورسوله أعلم” – Allaah and His Messenger know best.” So, they hadn’t used to enter into complex and meandering statements and enter into what they themselves surmised.

So if you find a trustworthy scholar who can explain it to you, then all praise is for Allaah; and if not, then remain upon your submission and upon your firm belief that it is the truth and that it has a meaning but that it’s meaning is not clear to you.

❧ End of explanation of point [65] ❧

[66] وَلَا تَثْبُتُ قَدَمُ الْإِسْلَامِ إِلَّا عَلَى ظَهْرِ التَّسْلِيمِ وَالْأَسْتِسْلَامِ.

[66] And Islaam would not be firmly established except upon the basis of unrestricted submission and surrender.

The Explanation – Point [66]

Correct Islaam would not be established except through full submission to Allaah, the Mighty and Majestic. He, the One free of all imperfections said,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْ
أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

Explanation: So no, by your Lord, they would not truly believe until they make you (the Prophet *sallAllaahu `alayhi wa sallam*) judge in whatever they dispute about, and then they do not find any resistance in their selves against what you judge, but they rather submit with full submission.

(Sooratun-Nisaa. (4), *ayyah* 65)

And *al-istislaam* (الاستسلام – surrender) is: compliance with, and obedience to everything which comes from Allaah and His Messenger *sallAllaahu `alayhi wa sallam*.

﴿ End of explanation of point [66] ﴾

[67] فَمَنْ رَامَ عِلْمَ مَا حُظِرَ عَنْهُ عِلْمُهُ، وَلَمْ يَقْنَعِ بِالتَّسْلِيمِ فَهَمُّهُ، حَجَبَهُ مَرَامُهُ عَنِ خَالِصِ التَّوْحِيدِ، وَصَافِي الْمَعْرِفَةِ، وَصَحِيحِ الْإِيمَانِ.

[67] So, whoever seeks after that which his knowledge has been prevented from, and who is not satisfied regarding his understanding with (just) submission, then his seeking will block him from pure and sincere *tawheed* and from clear awareness and from correct *eemaan*.

The Explanation – Point [67]

Whoever does not have *eemaan* in these things which his knowledge has been screened away from, for example: the knowledge of ‘how’ (علم الكيفية), then what is obligatory upon us is to have *eemaan* in that and to entrust it, meaning: to entrust its knowledge, to Allaah the Mighty and Majestic.

﴿ فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ؕ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ ﴾

Explanation: As for those who truly believe, then they know that it is the Truth from their Lord,” and as for those who are unbelievers, then they say: “What does Allaah intend by this example?”

(Sooratul-Baqarah (2), *ayah* 26)

And He, the Mighty and Majestic said,

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ ءَايَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ ﴾

Explanation: He (Allaah) is the One Who sent down the Book to you. From it, there are some *ayaat* which are clear and decisive; they are the foundation of the Book; and then there are others which are unclear on their own. So, as for those who have deviation in their hearts, then they follow that which is unclear from it, desiring discord and desiring to interpret it in accordance with their own desires; and no one knows its true reality except for Allaah.

(Soorah Aal-'Imraan (3), *ayah* 7)

(Meaning that) Allaah has screened knowledge away from the creation; so therefore, don't tire yourself out with it. Then He said,

﴿وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ﴾

Explanation: **And those who are firmly grounded in knowledge, they say, “We have *eemaan* in it; all of it is from our Lord.”**

(Soorah Aal-`Imraan (3), *ayah* 7)

They submit and surrender; and their lack of awareness (of its meaning) does not prevent them from having *eemaan* (truly believing) in it, and from submitting to it. Or, the meaning is that they refer what is unclear from the Book of Allaah back to that which is clear from it, in order to explain it and to make its meaning clear; and they say, “All of it is from our Lord.”

﴿ End of explanation of point [67] ﴾

[68] فَيَتَذَدُّ بَيْنَ الْكُفْرِ وَالْإِيمَانِ، وَالتَّصْدِيقِ وَالتَّكْذِيبِ، وَالْإِفْرَارِ وَالْإِنْكَارِ.

[68] Then he will waver between unbelief and true faith, (between) attesting and denying, (between) affirming and rejecting.

The Explanation – Point [68]

So whoever does not submit fully to Allaah, nor to the Messenger, then he will be prevented from knowledge and awareness of Allaah, and from knowledge and awareness of the Truth. So he will therefore be in useless complexities and erroneous affairs.

And this is the state of the hypocrites (*munaafiqeen*) – those who waver. They are sometimes with the Muslims and sometimes with the hypocrites; sometimes they affirm, sometimes they deny.

﴿كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا﴾

Explanation: **Whenever light shines for them, they walk in the light; but then when it becomes dark, they stand still.**

(Sooratul-Baqarah (2), *ayah* 20)

But as for the people of *emaan* (true faith), then whatever they know, they speak in accordance with it; and whatever they do not know, then they entrust its knowledge to Allaah, the Majestic and Most High. And they don't overburden themselves with something which they do not know, nor do they say about Allaah that which they do not know. For speaking about Allaah without knowledge is equal to *shirk*; indeed it is greater than *shirk*. Allaah the Most High said,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ

مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ﴾

Explanation: **Say: “My Lord has truly forbidden foul deeds – those which are apparent and those which are hidden, and sin and transgressing against people without right, and that you associate anything along with Allaah, that which He sent down no proof for, and that you say about Allaah that which you do not know.”**

(Sooratul-A`raaf (7), *ayah* 33)

So He made speaking about Allaah without knowledge above committing *shirk* with Allaah, which shows the severe danger about speaking about Allaah without knowledge.

❧ End of explanation of point [68] ❧

[69] مُؤَسَّسًا تَائِهًا شَاكًّا، لَا مُؤْمِنًا مُصَدِّقًا، وَلَا جَاهِدًا مُكَذِّبًا.

[69] He will be a person suffering from whisperings, one who is lost, a person who is in doubt, neither being a true believer upon *eemaan* nor being an outright rejector and denier.

The Explanation – Point [69]

This is the state of the people of uncertainty and hypocrisy. They are always doubters, they are always wavering and indecisive – wavering to and fro, because this person has not become firm upon Islaam and has not submitted to Allaah, nor to the Messenger of Allaah *sallAllaahu `alayhi wa sallam*, just as Allaah said about the hypocrites – that they are:

﴿ مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ ﴾

Explanation: The hypocrites – they are wavers (in between) – they are not with these and nor are they with those

(Sooraturun-Nisaa. (4), *ayaah* 143)

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ

مُسْتَهْزِءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

Explanation: When they (the hypocrites) meet the believers they say, “We believe” but when they go off and are left with their devils, they say, “We are with you, we were just mocking.” Allaah will mock them, and He gives them rope in their transgression for them to wander blindly.

(Sooratul-Baqarah (2), *ayaat* 14-15)

﴿ End of explanation of point [69] ﴾



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

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Pages 80-84 (Point 63-69)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah* in 1425AH

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- The obligation to follow the Book and the Sunnah, which are made to judge over a person's intellect and thoughts
- Referring unclear matters back to one who knows
- Full submission to Allaah is required for the establishment of correct Islaam
- Having *eemaan* in knowledge that one has been screened away from, and entrust it to Allaah
- Whoever does not fully submit to Allaah or the Messenger *sallAllaahu `alayhi wa sallam* will be prevented from knowledge and awareness of Allaah and of the Truth
- The hypocrites are always in a state of wavering and indecisiveness
- Speaking about Allaah without knowledge is more severe than *shirk*