

Lesson 19

[70] وَلَا يَصْحُ الْإِيمَانُ بِالرُّؤْيَةِ لِأَهْلِ دَارِ السَّلَامِ لِمَنْ اعْتَبَرَهَا مِنْهُمْ بِوَهْمٍ أَوْ تَأْوَهَا بِفَهْمٍ.

[70] And *eemaan* (true faith) in the fact that the people of the abode of peace and security will see Allaah will not be correct for those of them who take it (to be) in accordance with their own mistaken idea, or those who misinterpret it in accordance with their own understanding.

The Explanation – Point [70]

Daarus-Salaam (دار السلام - the abode of peace and security) is *Jannah* (Paradise). So, *eemaan* (true faith) in the ‘seeing’ will not be correct; meaning: in seeing Allaah in Paradise, for a person who has false ideas and who misinterprets it and denies its true reality, and who does not fully submit to Allaah nor to His Messenger *sallAllahu `alayhi wa sallam*. Rather, who interferes with it with his own thinking and understanding.

❧ End of explanation of point [70]¹ ❧

¹ Translator’s Side Point: An addition from Shaykh Ibn Maani` *rahimahullaab*, he said, explaining this point: “Meaning that he imagines that Allaah the Most High will be seen in such and such a form; therefore he commits *tashbeeh* (imagining the Creator to resemble the creation). And as for his saying: ‘**or he misinterprets it with his own understanding,**’ then meaning: he claims that he has understood an interpretation for it which is contrary to what is apparent from it and what will be understood by every Arab from its meaning.”

Likewise, Shaykh Al-Albaanee (*rahimahullaab*) said, “Meaning: he imagines that Allaah, the Most High, will be seen in such and such a form; so therefore, he commits *tashbeeh* (he imagines the Creator to resemble the creation).”

[71] إِذْ كَانَ تَأْوِيلُ الرُّؤْيَةِ وَتَأْوِيلُ كُلِّ مَعْنَى يُضَافُ إِلَى الرُّبُوبِيَّةِ بِتَرْكِ التَّأْوِيلِ وَلُزُومِ التَّسْلِيمِ.

[71] Since the correct interpretation of the 'seeing' and the correct interpretation of every meaning ascribed to the Lordship is to leave off interpreting it and to adhere to submission.

The Explanation – Point [71]

All of this is an emphasis for what preceded with regard to the fact that it is obligatory to submit to whatever came from Allaah and from Allaah's Messenger *sallAllaahu `alayhi wa sallam*, and from that is *ar-ru'yah* (الرؤية) – the matter of seeing Allaah. We do not enter and interfere with it as the people of innovation enter into it and interfere with it. Rather, we affirm it just as it is reported, and we have *eemaan* (truly believe) in it. And we affirm that the believers will see their Lord on the open plain on the Day of Resurrection before entry into Paradise; and after they enter into Paradise they will see Him also. And this will be an honour for them because they believed in Him in the world, not having seen Him.

❧ End of explanation of point [71] ❧

[72] وَعَلَيْهِ دِينُ الْمُسْلِمِينَ.

[72] And upon this, rests the religion of Islaam.

The Explanation – Point [72]

The religion of the Muslims is upon this affair – which is *al-eemaan wat-tasleem* (الإيمان والتسليم) – having *eemaan* (true faith) and submitting to whatever came from Allaah and His Messenger, and not entering into it and interfering with it with our own understandings and false ideas, and false and futile interpretations, and misguided distortions. So this is the religion of Islaam, contrary to other than the Muslims – those who interfere with that which came from Allaah and from His Messenger *`alayhis-salaatu was-salaam* – those who twist the words from their correct places.

❧ End of explanation of point [72] ❧

[73] وَمَنْ لَمْ يَتَوَقَّ النَّفْيَ وَالتَّشْبِيهَ، زَلَّ وَلَمْ يُصِبِ التَّنْزِيهَ.

[73] And whoever does not guard himself against negating (*an-nafy*) and against *tashbeeh* (likening the Creator to the creation) then he will slip and go astray, and will not attain the correct declaration of Allaah's being free of imperfections.

The Explanation – Point [73]

As has preceded, it is essential to be upon a middle position – in between *ta`teel* (denying Allaah's Attributes) and *tashbeeh* (likening Allaah to His creation). So, the person must not exaggerate and go beyond the limits in seeking to declare Allaah free from imperfections to such an extent that he deprives Allaah of His Attributes as was done by the *Mu`attilab* (those who deny Allaah's Attributes). Nor can he affirm in such a way that involves exaggeration – to such an extent that he declares Allaah to resemble His creation. Rather, he must be justly balanced and affirm for Allaah whatever He affirmed for Himself and whatever His Messenger affirmed for Him without *tashbeeh* (likening Allaah to the creation) and without *tamtheel* (saying that He resembles the creation); and also without *ta`teel* (denying any of His Attributes) and *takyeef* (saying how they are). This is the straight and justly-balanced Path.

So Allaah, the Perfect and Most High, has nothing resembling Him and nothing like Him and nothing equalling Him, He the One free of all imperfections and the Most High.

❧ End of explanation of point [73]² ❧

² Translator's Side Point: An addition from Shaykh Ibn Maani` *rahimahullaah* who said, "That is because the *Mu`attilab*, they claimed, by their denial, that they were freeing Allaah from imperfections. But is declaring Him free from imperfections attained by denying the Attributes of perfection? Since, denying the *ru'yab* (that He will be seen) is not a characteristic of perfection, since something that does not exist is not seen; rather, perfection lies in affirming *ar-ru'yab* (that He will be seen)."

Shaykh Al-Albaanee *rahimahullaah*, he said, "I say, this is because the deniers of the Attributes and the deniers of His being seen, from the *Mu`attilab* and others, they deny it for *tanzeeb* (as they call it) in order to declare Allaah free of imperfections as they claim, but this is an error, and is deviation, and is misguidance. Since, how can that be declaring Him free of imperfection since what they do is actually to deny Attributes of perfection from Allaah, and from them is His being seen, since it is something that does not exist which is not seen. So, perfection lies in affirming the *ru'yab* (Allaah's being seen) as it is established in the Book and the Sunnah.

Whereas, the *Mushabbihah* (those who declare the Creator to resemble the creation), they have slipped and gone beyond the limit in affirming the Attributes to an extent that they make the Creator resemble the creation, He the Perfect and Most High.

But the truth is between those people and those people. It is affirmation without likening Allaah to the creation and to declare Him free from imperfection but not denying His Attributes. And how fine is the saying that is being said:

[74] فَإِنَّ رَبَّنَا جَلٌّ وَعَلَا مُؤْصَفٌ بِصِفَاتِ الْوَحْدَانِيَّةِ.

[74] Because our Lord, the Majestic and Most High, has the Attributes of Unity and Oneness.

The Explanation – Point [74]

The Attributes of *Wahdaaniyyah* (وحدانية) – Unity and Oneness, are: that Allaah is One; He has no partner – neither in His Lordship, nor in His Right to worship, nor in His Names and Attributes. So He is One in all of these realities.

❧ End of explanation of point [74] ❧

المعطل يعبد عدماً، والمجسم يعبد صنماً

“The person who denies Allaah’s Attributes worships something that doesn’t exist, and one who likens Allaah to His creation, he worships an idol.”

Translator’s Side Point: The completion of some people who complete this line is: “And as for the person of *tawbeed* – then he worships the One sole Lord.”

[75] مَنَعُوتُ بِنُعُوتِ الْفَرْدَانِيَّةِ . لَيْسَ فِي مَعْنَاهُ أَحَدٌ مِنَ الْبَرِيَّةِ.

[75] He has the Attributes of Uniqueness with none from the creation sharing in the meaning of that.

The Explanation – Point [75]

Man`ootun (منعوت) means: *mansoofun* (موصوف) which means that He has the Attributes of Perfection and the characteristics of Splendour and Majesty. And no one from the creation resembles Him in them. Rather, His Names and His Attributes are particular to Him alone, and they befit Him; whereas the attributes of the creation and the names of the creation are particular to them and as befit them. So through this, the truth and what is correct will become clear to you; and through it, you will be free of the way of the *Mu`attilab* (those who deny Allaah's Attributes) and from the way of the *Mushabbihah* (those who hold that the Creator is like the creation).

❧ End of explanation of point [75] ❧

[76] وَتَعَالَى عَنِ الْحُدُودِ وَالْغَايَاتِ، وَالْأَرْكَانِ وَالْأَعْضَاءِ وَالْأَدْوَاتِ.

[76] **And He is Highly Exalted above limits, and goals and objectives, and having parts and limbs and appendages.**

The Explanation – Point [76]

This is a saying requiring further clarification. If what he means is: ‘created limits’, then Allaah is declared free of such limits and of being within the creation. But if what is meant by ‘limits’, is limits which are not created, meaning: ‘the direction of being above’, then this is something confirmed for Allaah, the Majestic and Exalted, and the Most High. So, Allaah is not declared free of being ‘above’ because that is something true; but this is not a case of giving limits and it is not an example of created limits.

And as for *al-ghaayaat* (الغايات) – goals or objectives, then this is a term again requiring clarification, since it can mean something which is true or it can mean something which is false. So, if what is meant here by ‘goals and objectives’ is *al-hikmah* (الحكمة) – ‘the wisdom’ behind the creation of the created beings, and that Allaah created them for a wise goal and purpose; then this is something true. But rather, it should be said: *hikmah* (Allaah created the creation for) – a wise purpose, and it shouldn’t be said (that He created them for a) *ghaayah* (غاية) – goal or objective. He the Most High said,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

Meaning: **And I did not create the jinn and mankind except that they should worship Me alone.**

(Sooratudh-Dhaariyaat (51), *ayah* 56)

But if what is meant by *ghaayah* (goal and objective) is: ‘a need for the created beings’, then yes, this will be a correct negation; for Allaah the Mighty and Majestic, did not create the creation because He had any need of them or had any requirement of them since He is independent of all of the creation.

‘(He is exalted above) parts and limbs and appendages’ – this requires clarification also. If what is meant by ‘parts and limbs and appendages’ are the Attributes of His Self, for example: His Face and His two Hands; then these things are true and denying them is false. But, if what he meant was: negation of limbs resembling the limbs of the creation, and appendages of the creation, then Allaah, the Perfect, is declared free of that. So with regards to these terms (body parts and limbs), then this matter requires further clarification.

Firstly: If what is meant by that, is to deny the Attributes of Allaah's Self, He the Most High – to deny His Face and His Hands and whatever is established for Him, He the Perfect and Most High, from the Attributes of His Self, then this is false.

Secondly: If what is meant by that, is that Allaah is declared free of resembling the body parts of the created beings and the limbs of the created beings, and the appendages of the created beings, then yes. Allaah is indeed declared free of that, since none from His creation resemble Him – neither in His Self, nor in His Names, nor in His Attributes.

Summary: These are wordings the author has brought. These wordings are generalized wordings which need further clarification. However, his speech is to be taken to have the correct meaning since he *rahimahullaah ta`aala*, was from the people of the Sunnah and the Jamaa`ah and because he was one of the *imaams* of the people of *hadeeth*; so it is not possible that he intended evil meanings; rather, he would have intended the correct meanings. But would, that he had himself mentioned this matter in detail, and explained it clearly and not left these generalized wordings requiring further clarification.

❧ End of explanation of point [76] ❧

[77] لَا تَحْوِيهِ الْجِهَاتُ السَّتُّ كَسَائِرِ الْمُبْتَدَعَاتِ.

[77] He is not contained by the six directions, contrary to all of the created things.

The Explanation – Point [77]

We say: this is a generalized statement requiring further clarification. If what is meant are: ‘the created directions’, then Allaah is indeed declared free of that; nothing from what He has created contains Him. But, if what is meant is: ‘the direction of His being above’, then indeed, He is above all the creation, so that is true and denying that, is false and futile. So, perhaps the author intended by the ‘six directions’ meaning: the created directions (the directions within the creation), not the direction of being ‘above’ since he (the author) affirms *al-`Uloom* (that Allaah is Above) and he affirms that Allaah is Ascended.

❧ End of explanation of point [77]³ ❧



³ Translator’s Side Point: Shaykh Ibn Baaz *rahimabullaah* brings a quite long nice point in this regard as well, for those who may want to refer back to that.

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

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Pages 84-88 (Points 70-77)

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

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- When *eemaan* in the *ru'yab* (seeing Allaah) will not be correct
- How to correctly interpret the Attributes of Allaah
- Islaam is upon the affair of *eemaan* (having true faith) and *tasleem* (submitting)
- Being justly-balanced and affirming for Allaah what He and His Messenger *sallAllaahu 'alayhi wa sallam*, affirmed for Him – without *ta'teel*, *tashbeeh*, *tamtheel* and *takyeef*
- Allaah's Attribute of *Wahdaaniyyah*
- Allaah's Attributes are Unique and Perfect and none resembles Him in them
- Correct understanding of the point: **He is highly exalted above limits, goals and objectives, and having parts, limbs and appendages**
- Allaah is Above; He is not within the created directions