

🌀 THE KEY TO KNOWLEDGE 🌀

How to Understand Islaam Correctly

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Dars 8- `Aqeedah: The Principles of `Aqeedah – Categories of Tawheed and Their Principles 29/01/2011

After praising Allaah and sending salaah and salaam upon His Messenger (ﷺ) and those who followed him, our Shaykh and teacher, Muhammad Al-Malki welcomed the students to today's class. We will deal with: **The Categories of Tawheed**

The Shaykh hafidhahullaah began by reviewing what was previously covered regarding the three categories of Tawheed.

THE LORDSHIP (AR-RUBOOBIYYAH - الربوبية)

Tawheed Ar-Ruboobiyyah is to single out Allaah in His worship by believing that no one can do these things (create, sustain, provides etc.) except Allaah. We spoke about how to understand it, prove it and implement it.

How to Understand Tawheed Ar-Ruboobiyyah

It is to know that there is no creator for all of this creation, except one and there cannot be two.

How to Prove Tawheed Ar-Ruboobiyyah:

The Shaykh gave many examples. Among them were to look at everything around you – the heavens, earth, sun, stars, moon, planets, clouds, wind, rain, light and darkness, heat and cold, mountains, rivers, seas, oceans, lakes, wells, the various types of animals like land, sea, flying, walking and crawling animals, insects, big animals like elephants and camels, wild animals like lions and tigers, animals you can eat like camels, cow, sheep, goat, birds, fish etc. All of this can prove to you the Lordship of Allaah ﷻ if you want to reach the truth. When you want to comprehend and understand this very well, look at something that amazes you from what mankind has made.

- For example, the car – how fast it can take you from one place to another, how comfortable it is, how obedient it is to you - even more so than the animals used in previous times. When you look at the car you will be amazed; so what about other means of transportation like trains, boats, airplanes, rockets, spaceships, etc.
- Look at the means of communication – in the past you would inform your family about your situation, news, etc. through mail by writing a letter and giving it to the postman; and it would take days or weeks to reach your family. Today, you can immediately speak to your family by pressing a few buttons on your phone.

- Look at the computers and the speed at which you can do many things on your computer through the internet. Our Shaykh and teacher gave the example of his being in Madeenah, Saudi Arabia and talking to the students in all parts of the world directly and without any delays, as if he is with us. This is extremely amazing.
- Look at the robot; you will be amazed at how some robots can walk and serve you; they respond to your speech and call.

Who made all of these things? It is you, the human and undoubtedly, humans are more perfect than these things. They only do what you program them to do and say what you program them to say; they cannot invent anything and they can't even think. They are nothing more than pieces of metal. We see improvements in these machines every day. This is because the one who invented them the first time around was not capable enough to make them as good as they are today.

Let's look at the first man Aadam (آدم). Aadam was created from clay with no example before him. It is Allaah ﷻ who created Aadam as well as everything else. When you look at mankind – from the creation of Aadam until today, nothing has been improved; meaning, Allaah ﷻ did not need to improve you. Every component you have today, the first man had. The structure the humans, animals and everything around us has not changed.

However, Allaah gave Aadam and the children of Aadam the ability to improve themselves - not by making the brain larger etc., but He has given us the ability to build upon our experiences. This is unlike the animals which are only able to get used to their experiences in a limited manner. Look at mankind and how we are able to communicate with one another in a variety of languages - we have the ability to learn the languages of each other; but you don't see the animals doing the same even though they have been living on earth as long as the children of Aadam, or perhaps even longer; Allaah knows best. Yet, they don't understand each other, except those of the same type – the cats understand the cats and the dogs understand the dogs etc. However, man can teach them his language so that they can understand him.

Where does all of this come from? It is from Allaah ﷻ; He is the controller of this universe. He permits us to do things that mankind who first existed on earth was not permitted to do; He granted us the capability to do these amazing and wonderful things. All of this is a proof of the existence of the Lord, and that this world does not go without a Lord to control it.

For example, look at Tunisia today and Iraq before it, when the government - which is considered to be one of the meanings of "rabb" i.e. the one who has control over an area, the king, etc. – is gone, observe what a big mess and how much destruction they experienced. So how can this entire universe be without a Lord who created it in the very best way, and He ﷻ controls it in the best way! So the lesson we learn regarding the Lordship, is that if you look at the things surrounding you, you will realize that there must be only **one** Lord who created this beautiful universe and controls it in the best way possible.

We also spoke about Tawheed Al-Uloohiyyah and mentioned that after knowing Ar-Ruboobiyyah you must know Al-Uloohiyyah. Tawheed Ar-Ruboobiyyah is to believe that the Lord has His own duty, and to negate any likeness or similarity to the Lord, Allaah ta`Aalaa. Meaning that absolutely **no one** can do what Allaah can do. No one denies that except the Malaahida (ملاحدة) i.e. the infidels and godless people. They deny the existence of a Lord and that there is any controller for this world. This can be refuted by their existence, as Allaah ﷻ has said in many verses. For example,

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾ ﴾

If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allaah." How then are they deviating (as polytheists and disbelievers)? (Al-`Ankaboot 29:61)

And His saying,

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٥﴾ ﴾

And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allaah." Say: "All the praises and thanks be to Allaah!" But most of them know not. (Luqmaan 31:25)

And the saying of Allaah ﷻ,

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾ ﴾

And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." (Az-Zukhruf 43:9)

Also,

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرُّوهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ بِرَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾ ﴾

And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allaah (has created them)." Say: "Tell me then, the things that you invoke besides Allaah, if Allaah intended some harm for me, could they remove His harm, or if He (Allaah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allaah; in Him those who trust (i.e. believers) must put their trust." (Az-Zumar 39:38)

So in conclusion, we say that the principle of understanding the `aqeedah is to answer this question: *Is there any creator for this creation, or was it founded all of a sudden?*

We need to know how to respond to the infidels. The verses we heard are good enough, but they may not accept the Qur'aan from us.

Look at what Aboo Haneefah said to the infidels (Malaahidah) at his time when they came to him wanting to discuss something with him. He knew what they came for and he told them to leave him alone today as he was too busy. They asked him what he was busy with and he responded by saying that he was busy thinking of a boat in Iraq sailing from one side of the river Furaat¹ in Baghdad to the other side without any sailor; the boat would sail from one side to the other, be unloaded and reloaded with other merchandise and then it would return to the other side – all without a sailor or anyone on it. We know that at that time there were no remote control systems like we have today. The infidels asked Aboo Haneefah how can that be – how can a boat sail from one side to the other without anyone on it? Aboo Haneefah asked them if that sounded strange to them and they replied in the affirmative and said that they couldn't believe it. He then asked them how is it conceivable that this whole universe which is more complex, beautiful and in need of being controlled than the boat, could have been founded all of a sudden. They looked at each other in amazement.

The Shaykh went on to repeat, in summary, the story of Ibraaheem (عليه السلام) when he debated the king Nimrod and Nimrod said that he takes life and gives life. Ibraaheem then said to him that Allaah causes the sun to rise from the east and Ibraaheem challenged him to cause it to rise from the west.²

Today we can't tell the people the same things; this is what we need to learn (what matters we should discuss with them). We can take any example. Look at the hurricanes, floods, earthquakes and volcanoes that exist in the countries of those deniers, infidels and godless people. How is that they do not have control over it and why can't they stop it? They say that they know when it is going to occur, but this is knowledge that Allaah ﷻ allows creation to have - not only humans, but it has been proven that the animals in general and especially the cats are the first to know about an earthquake. They can feel it before it occurs and that is why cats meow when they feel an earthquake. Then you can ask them who is the creator, and show them that He introduced Himself in His Book by telling us to look at the universe around us, and to look at ourselves – how we came (into being).

¹ The Euphrates River

² Have you not looked at him who disputed with Ibraaheem (Abraham) about his Lord (Allaah), because Allaah had given him the kingdom? When Ibraaheem (Abraham) said (to him): "My Lord (Allaah) is He Who gives life and causes death." He said, "I give life and cause death." Ibraaheem (Abraham) said, "Verily, Allaah brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allaah guides not the people, who are Zaalimoon (wrong doers). [Al-Baqarah 2:258]

THE GODHOOD (AL-ULOOHIYYAH – الألوهية)

Tawheed Ar-Ruboobiyyah was denied by the infidels and godless people who believe that there is no creator; these are not the Jews, Christians, Buddhists, Hindus etc. but those who believe that there is no creator at all. Others did not deny Tawheed Ar-Ruboobiyyah but they denied Tawheed Al-Uloohiyyah; this is the majority of mankind as Allaah says,

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾ ﴾

And most of them believe not in Allaah except that they attribute partners unto Him [i.e. they are Mushrikoon – polytheists]. (Yoosuf 12:106)

Tawheed Al-Uloohiyyah (Tawheed of Godhood) is to single out Allaah ﷻ with your actions (as forms of worship). This type of tawheed was denied by many people, as Allaah ﷻ said,

﴿ يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴾

O mankind! Worship your Lord (Allaah), Who created you and those who were before you so that you may become Al-Muttaqoon (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah (in worship) while you know³ (that He Alone has the right to be worshipped). (Al-Baqarah 2:21-22)

In this ayah Allaah commanded us to worship Him and then He identified Himself by His actions.

And Allaah ﷻ said,

﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۚ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾ ثَمَنِيَةَ أَزْوَاجٍ ۚ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۚ قُلْ

³ While you know the truth – that they have no right, and they do not deserve to be worshipped because they can do nothing at all for you.

ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَا أَشْتَمَلْت عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّؤُنِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾
 وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَا أَشْتَمَلْت عَلَيْهِ أَرْحَامُ
 الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا
 لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

And it is He Who produces gardens trellised and un-trellised, and date-palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakaat*, according to Allaah's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifoon* (those who waste by extravagance). And of the cattle (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.). Eat of what Allaah has provided for you, and follow not the footsteps of *Shaitaan* (Satan). Surely he is to you an open enemy. Eight pairs; of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allaah ordered you such a thing? Then who does more wrong than one who invents a lie against Allaah, to lead mankind astray without knowledge. Certainly Allaah guides not the people who are *Zaalimoon* (polytheists and wrong-doers, etc.)." (Al-An`aam 6:141-144)

These are proofs that you can bring to those who associate partners with Allaah. Allaah ﷻ showed us a number of people who disbelieve in His Oneness, His Rights and in the Godhood i.e. to be worshipped alone ('Uloohiyyah).

Then, in the following aayaat, Allaah informed us about a group of people who lack any proof that they may bring, so they say to you as Allaah ﷻ said,

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا ءَابَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ
 مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ أَنْتُمْ إِلَّا
 تَخْرُصُونَ ﴿١٤٨﴾

Those who took partners (in worship) with Allaah will say: "If Allaah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allaah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

(Al-An`aam 6:148)

Then Allaah ﷻ said,

﴿ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلْ مِنْكُمْ شُهَدَاءُ كُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ ﴾

Say: "With Allaah is the perfect proof and argument, (i.e. the Oneness of Allaah, the sending of His Messengers and His Holy Books, etc. to mankind), had He so willed, He would indeed have guided you all." Say: "Bring forward your witnesses, who can testify that Allaah has forbidden this. Then if they testify, testify not you (O Muhammad ﷺ) with them. And you should not follow the vain desires of such as treat Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord." (Al-An`aam 6:149-150)

So these are the proofs and evidences of the Oneness of Allaah in Godhood, and that nothing can be equal to Allaah as He ﷻ said,

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ ﴾

... There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shoora 42:11)

THE NAMES AND ATTRIBUTES (AL-ASMAA` WAS-SIFAAT - الأسماء والصفات)

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (١١)

... There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shoora 42:11)

This ayah is a refutation of two types of people who will arise amongst this Ummah of Muhammad (ﷺ) and who claim that they are Muslims.

- (1) Those who denied the attributes of Allaah ﷻ. They are the **Mu`attilah**, the likes of Al-Jahmiyyah and their students – the Mu`tazilah and the `Ashaa`irah. They denied the attributes of Allaah and gave them totally wrong interpretations. For example, they say that when Allaah says that He is Samee`, it means that He “knows” and it does not meaning that He “hears”; they say that by saying that Allaah hears, it means that one is saying that Allaah has an ear. (Subhanallaah!)
- (2) The other sect that Allaah ﷻ refuted in this ayah are the **Mushabbihah**. They say that Allaah hears with an ear like our ears. Subhanallaah! We seek refuge from this saying of theirs. This saying is as evil as what the first group says.

The Jahmiyyah wanted to run away from tashbeeh (similarity) to Allaah, and they ran to ta`teel (denial of the attributes of Allaah). Both of these types of people are refuted with this ayah. The Jahmiyyah denied the names and attributes of Allaah, the Mu`tazilah affirmed the names, but they denied the Attributes, and the `Ashaa`irah affirmed the names and all of the attributes except seven (7) of them.

The `Ulamaa of Islaam have refuted them in debates and books like:

- The debate between `Abdul `Azeez Al-Kinaani and Bishar Al-Mareesi
- The likes of Imaam Ahmad’s book on the refutation against the Jahmiyyah as well as his son’s book As-Sunnah – all refutations of the Jahmiyyah
- `Abdul `Azeez Al-Kinaani’s book Al-Haydah⁴ refuting Bishar Al-Mareesi
- Abu `Abdillaah Al-Marwazee’s book As-Sunnah refuting the Jahmiyyah and Mu`tazilah
- `Uthmaan ibn Sa`eed Ad-Daarimee’s refutation of Bishar Al-Mareesi
- Imaam Muhammad Ibn Khuzaymah’s book At-Tawheed which refutes the Jahmiyyah & Mu`tazillah
- Shaykhul-Islaam Ibn Taymiyyah, Ibn Qayyim, Imaam Al-Bukhaaree and others, refuted these lies and falsehood.

Allaah ta`Aalaa said about the likes of these people,

﴿كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتَلَّوْا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ﴾ (٣٠)

⁴ كتاب الحيدة لعبد العزيز الكناني

Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficent (Allaah) Say: "He is my Lord! *La ilaha illa Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

(Ar-Ra`d 13:30)

It was said that the reason for this ayah being revealed was when the Quraysh heard Rasoolullaah (ﷺ) mentioning the name Ar-Rahmaan in the Treaty of Hdaybiyah, as Ibn Jareer said, "When the Prophet ﷺ wrote *Bismillaahir-Rahmaanir-Raheem* they said, 'We do not know what is Ar-Rahmaan so do not write it'."

Ibn Jareer also reported on the authority of Ibn `Abbaas (radiyallaahu `anhumaa) that when the Prophet (ﷺ) used to prostrate in Makkah, he used to say, "Yaa Rahmaan yaa Raheem," and they heard him saying it as he may have intentionally said it a bit loud so that they could hear it. So the Mushrikoon said, "This man claims that his God is only one, but he is now calling upon two – Ar-Rahmaan and Ar-Raheem; this is stupidity." So Allaah revealed the ayah:

﴿ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَابْتَغِ بَيْنَ ۝۱۱۰﴾

﴿ ذَٰلِكَ سَبِيلًا ۝۱۱۰﴾

Say (O Muhammad ﷺ): "Invoke Allaah or invoke the Most Beneficent (Allaah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Salat* (prayer) neither aloud nor in a low voice, but follow a way between. (Al-Israa` 17:110)

And Allaah ﷻ said,

﴿ وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۝۶۰﴾

And when it is said to them: "Prostrate to the Most Beneficent (Allaah)! They say: "And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?" And it increases in them only aversion. (Al-Furqaan 25:60)

The disbelief of Tawheed Al-Asmaa was-Sifaat occurred even before this Ummah, but is more prevalent in this Ummah. Those who denied it before this Ummah were the predecessors of the Jahmiyyah and the `Ashaa`irah in denying the names and attributes of Allaah. As for the prophets and their followers, especially Prophet Muhammad (ﷺ) and his companions; they only called upon Allaah with names that He (ﷻ) revealed in the Qur'aan, or which Muhammad (ﷺ) said to them and it which was authentically reported to us.

`Abdur-Razzaaq As-Sana`anee reported on the authority of Ma`mar bin Raashid, from Taawoos bin Kaysaan, from his father Kaysaan, from Ibn `Abbaas (radiyallaahu `anhumaa) that *Ibn `Abbaas saw a man who when he heard the hadeeth of Rasoolullaah (ﷺ) describing the attributes of Allaah, he shook*

his body like one who is annoyed and didn't like this type of thing. Then Ibn `Abbaas said, "What do they fear? They find softness in their hearts when they come by the aayaat which are clear (*muhkam*), and when they come by the ayaat which are similar to each other (*mutashaabih*) and which their brains cannot comprehend, they are destroyed."

This means that when those who attended his classes heard the aayaat of the attributes (of Allaah), which are from the *muhkam* (clear aayaat), they felt afraid and their bodies shook as a form of dislike of the discussion of explanation of the attributes of Allaah. Ibn `Abbaas said they are exactly like what Allaah ﷻ said about them,

﴿ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْجٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ﷻ ﴾

... So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allaah... (Aal-`Imraan 3:7)

The verses that contain the attributes of Allaah are from the types of ayaat which are *muhkam* (clear). The Muslims recite them, and they understand their meanings. This is one of the principles of Tawheed Al-Asmaa` was-Sifaat. The Shaykh hafidhahullaah ended by mentioning the principles of Tawheed Al-Asmaa` was-Sifaat:

1. We don't give a name to Allaah except with what He (ﷻ) informed us of in the Qur'aan or through His Prophet (ﷺ).
2. We don't give any attribute to Allaah, except what He attributed Himself with in the Qur'aan or what His Messenger (ﷺ) attributed Him with in the authentic Sunnah.
3. We believe that all the names of Allaah are beautiful.
4. We believe that all the attributes of Allaah are perfect.
5. With regard to the *kayfiyyah* (كيفية - how) of the names and attributes of Allaah, we refer it back to Allaah, and we can never know **how** it is.
6. With regard to the meaning (معنى), we don't refer them back to Allaah but we understand what the meaning that these names and attributes convey.

We now end by praising Allaah and sending salaah and salaam upon the Messenger of Allaah ﷺ.

❧ END OF DARS EIGHT ❧