

❧ THE KEY TO KNOWLEDGE ❧

How to Understand Islaam Correctly

Shaykh Muhammad Al-Malki

Dars 9- `Aqeedah: The Principles of `Aqeedah

30/01/2011

After praising Allaah and sending the salaam upon Rasuulullaah (sallallaahu`alayhi wa sallam) his family, companions, the four rightly guided caliphs: Abu Bakr, `Umar, `Uthmaan, and `Aalee, and all who follow them until the *Yawmid-Deen*, our Shaykh and teacher, Muhammad Al-Malki welcomed us to this session of the course: Key to Knowledge. This will be the conclusion of the topic of *Eemaan billaah* (belief in Allaah) with all of its principles. Previously we were told the definitions of Ar-Rubuubiyyah, Al-Uluuhiyyah, and Al-Asmaa was-Sifaat with the proofs and evidences.

THE PRINCIPLES OF BELIEF IN AR-RUBUUBIYAH (THE ONENESS OF ALLAAH IN LORDSHIP)

From the belief in the Oneness of Allaah in His Lordship are:

- 1.) Reflecting on the universal Aayaat (proofs or signs) the like of the heavens and the earth, the sun, the moon, the stars, the trees, the mountains, the clouds, the wind, the seas, the rivers etc. Consider the creation of the animals, those that live in the water only and those that live on the land only and those that live in water and on the land. Look at the birds, their different kinds and shapes and acts: some of them fly and some only walk on the earth, some eat seeds and some only eat meat and some only eat dead animals, while others hunt.
- 2.) Looking into ourselves and reflecting upon the creation of man. Allaah honored man with a beautiful form and appearance – each with different skin, hair, and eye color and different faces. Think about how Allaah greatly honored man, distinguishing him from all other creation by giving him *`Aql* (عقل -intellect) by which he has the ability to talk, learn and understand things, familiarizing himself with his surroundings and inventing things. Reflect upon the different tongues of mankind and how they are able to learn one another's languages. And they are able to domesticate the wild animals – making them subservient to men.
- 3.) From the principle of belief in Allaah's Lordship is reflecting on the universal phenomenon that occur such as hurricanes and earthquakes, floods and droughts and knowing that man has no control to stop these natural occurrences that are all from Allaah Ta`Aalaa. Even the richest, most advanced and strongest countries all together can do nothing to stop them and become very weak in the face of these natural crises that destroy their territories, their properties and their lives. All of these are principles of the Tawheed of Lordship- the Oneness of Allaah in Lordship.

When one looks into these things, he will come to know that there must be a Creator for the whole universe and that He is still the Controller. It cannot be that a powerful source created the universe and then disappeared, leaving it with no control over it – no it could not be so even for a moment. It must be that the Lord who exists and who will continue to do so in a manner befitting to Him is

controlling the whole universe. These are the principles of understanding the Rubuubiyyah of Allaah Ta`Aalaa: 1) Look to the universal signs, 2) Think about oneself and mankind and the various descriptions of mankind around the world, 3) Consider the natural phenomenon and how people are too weak to do anything in regards to the crises that occur from these types of natural disasters.

THE PRINCIPLES OF BELIEF IN AL-ULUHIYYAH (THE ONENESS OF ALLAAH IN WORSHIP)

Tawheed Ar-Rubuubiyyah is the Oneness of Allaah with respect to His Actions. It is to believe in the actions of the Lord and that He is the only Creator who does all of these things that no else can do. Tawheed al-Uluhiyyah is to believe that no one is deserving of our acts of worship except Allaah Ta`Aalaa. From the principles of believing in the Uluhiyyah or Godhood are:

- 1.) Knowing the **meaning of "Uluhiyyah."** It comes from the word: "alaha أله, ya'luhu يأله ilaahiyyah إلاهيية and uluhiyyah ألوهية, So Allaah is the Ilaah الإله, the Ma'luuh المألوه. When you say that someone is a "god", that means that you give him the full submission of your face, your heart, your eyes, your ears, your tongue, your hopes – your everything.
- 2.) Knowing what makes one **deserving of godhood**. The one who is deserving of godhood is the One who is the Lord as was mentioned in the description of Ar-Rubuubiyyah. You do not completely submit to someone except that you believe that the one you are submitting to has complete control and full power over you. He is the One who created you and sustains you. He gives you life and pleases you. Because of all of these things you believe that he is the only one deserving of godhood and deserving of all your worship.

Understanding the **conditions for one to be a god**. No one can be a god except that he is the one that everyone and everything is in need of him but he has no need for anyone. It is simply this one condition: He is fully sufficient - the God is only Allaah and he is called "As-Samad" الصد - the Self-Sufficient Master whom all creatures need but He has no need for anything. The One who controls the universe is the God. This is clarified in the story of Ibraaheem and the king who claimed he is a god related in Surah Al-Baqarah:

﴿ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

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 causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allaah guides not the people, who are Thaalimuun (wrong-doers). [Al-Baqarah 2:258]

- 3.) Knowing the meaning of “worship”? It is as Shaykhul-Islam Ibn Taymiyyah – rahimahullaahu ta’Aalaa defined it: *Worship is anything that Allaah Ta’Aalaa likes of the acts and sayings, the hidden and apparent.*
- 4.) Knowing what Allaah likes and doesn’t like. The only way to know this is by the revelation which stopped with the death of Muhammad (sallallaahu`alayhi wa sallam). We cannot know what pleases Allaah and what displeases Him unless He tells us and he does not tell us directly except by way of His messengers. Prophet Muhammad (sallallaahu`Alayhi wa sallam), was the last Messenger, there is no messenger after him so the revelation stopped coming down to mankind. Therefore, we must go back to the Sunnah and what Rasoolullaah (sallallaahu`alayhi wa sallam) said.

THE PRINCIPLES OF BELIEF IN AL-ASMAA WAS-SIFAAT (THE ONENESS OF ALLAAH IN HIS NAMES & ATTRIBUTES)

These are the five principles for believing in Tawheed Al-Uluhiyyah. For the belief in the Names and Attributes (al-Asmaa’ was-Sifaat) of Allaah Ta’Aalaa we need to know twelve principles:

- 1.) To know Arabic very well as the scholars know Arabic- the proper Arabic. Otherwise we could not know the Names and Attributes of Allaah.
- 2.) The Names of Allaah are *Tawqeefiyyah*, meaning that we do not name Allaah with anything except what He named Himself with in the Qur’aan and the authentic Sunnah. We do not Name Him by our own minds.
- 3.) We do not give any attribute to Allaah Ta’Aalaa except what He told us in the Qur’aan or what His Messenger (sallallaahu `alayhi wa sallam) told us in the authentic Sunnah. And here we see the importance of the first principle for if we don’t know Arabic how can we understand what comes in the Qur’aan and Sunnah? The Arabic of Qur’aan is a very high Arabic and even the Arabs of today may not be able to pronounce it let alone understand it very well – at least not like the first Arabs.
- 4.) All the Names of Allaah are *Husnaa* (beautiful) without any fault or defect occurring in any of them.
- 5.) The attributes of Allaah are all lofty (Ulyaa) and of the highest and most perfect meaning without any shortcoming or defect.

With regards to points 4 and 5, we have to bear in mind that there are some Names of Allaah which can be used for humans, but not with the perfect meaning attached to them. For example the name “Kareem”, when used with Allaah it gives the complete and absolute meaning of this Name, while if it is used for a human it must have a limited usage. It can be said that Allaah is “Qawiyy” (Strong, Powerful) but when we describe a creation with “qawiyy” it is a limited meaning. We say `Umar is qawiyy but he is qawiyy in a limited sense – he cannot be qawiyy with a fierce wild lion or to raise a mountain. But for Allaah it is the highest meaning of Strong and Powerful and means that nothing can make him unable to do whatsoever He wants to do. And for the Attributes as well - there are some attributes used in relation to

Allaah Ta`Aalaa and the creation the like of Samee` - humans are called samee` but our hearing is limited. When we say: "Allaahus-Samee'" we mean he has the perfect hearing that not the slightest sound or voice can escape.

- 6.) No one has any right to ask about the "how" of Allaah's Attributes. It is not allowed. We only refer the way of the Attributes to Allaah and we believe that they are in a manner befitting to Him, but we cannot know and our minds cannot reach that level to know the manner in which they are.
- 7.) We do not refer the meaning of these Names and Attributes to Allaah but we know the meanings because Allaah Ta`Aalaa used the Arabic language in the Qur'aan for anybody to understand. The ones who denied either all or some of the Names and Attributes are the Jahmiyyah, Mu`tazilah, and Ashaa'irah. As for the Jahmiyyah – they denied all of the Names and Attributes. The Mu`tazilah affirmed the Names but denied the Attributes, and even their affirmation of the Names do not affirm the apparent meanings of them as they say that Allaah knows best about what they mean. `Ashaa'irah affirmed all but seven and said that they do not know these seven attributes.
- 8.) The Names of Allaah are not limited in number, not as some people think of the Hadeeth reported in the two Saheehs on the authority of Abu Hurayrah that the Rasool (sallallaahu`alayhi wa sallam) said: **"Allaah has ninety-nine names, one hundred less one. Whoever knows them will enter into Paradise."** (Al-Bukhaaree and Muslim). These Names cannot be limited in number as in the hadeeth of Ibn Mas`uud (radhiyallaahu `anhu) which is reported by Ibn Habban in his book: *Ar-Raqaa'iq* (The Heart Softeners) that Rasoolullaah (sallallaahu`alayhi wa sallam) said: If any of you feels any worries then let him say:

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ

Allaahumma innee `abduka, ibnu `abdika, ibnu `amatika,,
O Allah, I am Your slave and the son of Your male slave and the son of your female slave,

نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَاؤُكَ

Naaṣiyatee biyadika, maadhin fiyya hukmuka, `adlun fiyya qadhaa'uka,
My forehead is in Your Hand (i.e. you have control over me). Your Judgment upon me is assured and Your Decree concerning me is just.

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ

Asaluka bikulli-smin huwa laka sammayta bihi nafsaka,
I ask You by every Name that You have named Yourself with,

أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ

Aw anzaltahu fee kitaabika,
Or revealed in Your Book

أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ

Aw `allamtahu ahadan min khalqika,
Taught any one of Your creation,

أَوْ اسْتَأْتَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

awista'tharta bihi fee `ilmil-ghaybi `indaka,

Or kept unto Yourself in the knowledge of the unseen that is with You,

أَنْ تَجْعَلَ الْقُرْآنَ رِيْعَ قَلْبِي

An taj`alal-Qur'aana rabee`a qalbee,

To make the Qur'aan the spring of my heart,

وَنُورَ صَدْرِي

Wa noora ṣadree

And the light of my chest,

وَجَلَاءَ حُزْنِي

Wa jalaa'a ḥuznee,

And the banisher of my sadness,

وَذَهَابَ هَمِّي.

Wa dhahaaba hammee

And the reliever of my distress.

The reason for bringing this hadeeth is to show that we cannot name Allaah with names that we make up with our own minds as the Rasuul (sallallaahu`alayhi wa sallam) said in this du`aa: *I ask you by every Name that You have named Yourself with.* And also to show that there are Names that Allaah has named Himself with that He has not taught any of His creation. There are Names that Allaah has kept to Himself and He may teach some of His servants on the Day of Resurrection as the Prophet (sallallaahu`alayhi wa sallam) said in the hadeeth of the intercession (shafaa'a) that Allaah Ta`Aalaa would teach him praises that he never knew before.¹ And also the people of the Jannah will use these Names Inshaa'Allaah (*may Allaah make us from them*).

¹ The hadeeth reported in Saheeh Al-Bukhaaree on the authority of Anas that the Prophet (sallallaahu`alayhi wa sallam) said, "On the Day of Resurrection the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Noah, for he was the first Apostle, Allah sent to the inhabitants of the earth.' They will go to him and Noah will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do what he had no knowledge of, then he will feel ashamed thereof and will say, 'Go to the Khalil--r-Rahman (i.e. Abraham).' They will go to him and he will say, 'I am not fit for this undertaking. Go to Moses, the slave to whom Allah spoke (directly) and gave him the Torah.' So they will go to him and he will say, 'I am not fit for this undertaking.' and he will mention (his) killing a person who was not a killer, and so he will feel

- 9.) This is a very important principle. We can take an attribute from every Name of Allaah, but we cannot take a name from every attribute. For example, when Allaah Ta`Aalaa says: *As-Samee`* (all-Hearing) and *Al-Baseer* (all-Seeing), we can understand the Attributes from these Names. But not every Attribute can we extract a name from it. For example we cannot use the name Abdul-Naasir because Allaah did not name Himself "Naasir" nor did the Rasuul (sallallaahu`alayhi wa sallam) use this name for Him Subhaanahu wa Ta`Aalaa. Some wrongly use this name thinking that since Allaah has the attribute of providing support and victory he can be called "an-Naasir", Saying if He *Yansur* (grants support to his Awliyaa) then he must be called Naasir, but this is not correct. Also the word "Sattar" - when Allaah "*yastur alayhi*" He covers the sins of people when he does not expose them. Some people think that since Allaah covers the sins then He must be called Sattar, but this is wrong.
- 10.) The last principles have to do with the three types of Sifaat. There are the *Sifaat- Dhaatiyyah* which means they are part of Allaah such as the Hand, Face, Eye, Hearing, Seeing, Knowledge etc.
- 11.) There are also the *Sifaat Fi`liyyah* or the Attributes of action the like of Descending to the first layer of heavens of the Lord in every night. And the likes of what Allaah loves and hates and gets pleased and displeased etc., from the Attributes of acts that Allaah told us about in the Qur'aan or what His Rasuul (sallallaahu`alayhi wa sallam) told us in the authentic Sunnah.
- 12.) *Sifaat Muqaabalah or Mushaakalah* **NOTE: Information concerning this topic is pending verification.**

ashamed thereof before his Lord, and he will say, 'Go to Jesus, Allah's Slave, His Apostle and Allah's Word and a Spirit coming from Him. Jesus will say, 'I am not fit for this undertaking, go to Muhammad the Slave of Allah whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes and then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me to intercede whom I will let into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Quran has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' " (The compiler) Abu 'Abdullah said: 'But those whom the Qur'an has imprisoned in Hell,' refers to the Statement of Allah: "They will dwell therein forever." (16.29)

SOME STATEMENTS OF THE SALAF IN REGARDS TO THE NAMES AND ATTRIBUTES

- Imaam Ahmad bin Hanbal (d. 204H) (rahimahullaah) said: *We worship Allaah Subhaanahu wa Ta`Aalaa by the attributes that He attributed Himself with and we do not exceed the boundaries of the Quraan and hadeeth ... and we believe in all of the Qur'aan the muhkam and mutaashabih of it.*
- Al-Imaam ibn Qaasim (d. 191H), who was a companion of Imaam Maalik said: *It is not right for anyone to attribute anything to Allaah except by what He Ta`Aalaa attributed Himself with in the Qur'aan and we do not give any example to the Hands of Allaah nor to the Face of Allaah but we say that He has two Hands as he described Himself in the Qur'aan and He has a Face as He described Himself. We stop by what Allaah Ta`Aalaa described Himself in the Qur'aan, as He- Exalted and Glorified is He, has no similarities and no one can be like unto Him. There is no one deserves to be worshipped but He, as He - Allaah Ta`Aalaa described Himself as it is reported by Imaam Ibnu Abi Zamneen in his book Riyaadhul-Jannah in Takhreeju Usoolis Sunnah.*
- And as Imaam At-Tirmidhee reported in his Sunan on the authority of Ishaq ibn Rawa'iyah (d.238H) Rahimahullaah Ta`Aalaa who said: *Setting up similarities with Allaah Ta`Aalaa is only when you say "a hand" like "a hand", "a hearing" like "hearing." If it is done in this way without saying "how" or likening it to a hearing of something then it is not considered a similarity.*
- Imaam Wakee' ibn Jabrah rahimahullaah Ta`aalaa (d. 197H) said about the ahaadeeth that mention the Attributes: *We accept the Ahaadeeth as they came without asking "how" it can be like this or "why" it came like this. Book of As Sunnah Imaam Abdullaah, the son of Imaam Ahmad.*
- Imaam Al-Khateeb Al- Baghdaadee rahimahullaahu Ta`Aalaa (d.463H) said: *The speech regarding the Attributes is as what was reported in the Authentic Sunnah and the way (madhhab) of the Salaf (Pious Predecessors) with regards to these Attributes is to affirm it as it came, to believe in it as it came and as it appears from the meanings of it. We do not interfere into the "how", and we do not set up any similarities to it. Fundamentally the speech about the Attributes is exactly like the speech about Allaah's Self and it takes the same rulings. Affirming the Lord of the Universes is affirming that He exists not saying what He looks like or how He is. The same when we affirm the Attributes of Allaah- it is affirming the existence of these attributes but not to describe it or say what it looks like or how it is.*
- Waleed Ibnu Muslim rahimahullaah (d. 194H) said: *"I asked al-Awzaa'ee, Ath-Thawree, Maalik ibn Anas, and Layth Ibn Sa`d - rahimahumullaah - concerning the reports related about the Attributes, so they all said: "Take it as it came, do not interfere into it."*
- Sufyaan ibn `Uyaynah rahimahullaah (d.198H) said: *Everything that Allaah described Himself with in the Qur'aan, then the recitation of it is the interpretation of it.*

- Imaam At-Tirmidhee rahimahullaah (d.270 H) said *Likewise it is reported from Maalik, Sufyaan bin Uyaynah, Abdullaah ibn Mubaarak that they said with regards to the aahaadeeth that contains information about the attributes of Allaah, they said: Accept it and take it without asking "how."*
- Imaam Al-Baghaawee rahimahullaah (d.516H) said: *"Likewise the pious predecessors of this Ummah and the scholars of the Sunnah have accepted these aayaat and ahaadeeth with eemaan and acceptance and they avoided setting up any similarities in them or interpreting them with anything that does not adhere to the apparent meaning of them and refer the knowledge of "how" it is to Allaah Subhaanahu wa Ta`Aalaa.*

There are many other sayings of the Salaf in this regard. The scholars of Tafseer compiled many books affirming the Sunnah, explaining the correct belief pertaining to the Attributes of Allaah Ta`Aalaa and affirming the proper way of understanding the Aayaat and the Ahaadeeth that deal with the Sifaat and the Sifaat themselves. The scholars of Tafseer wrote on this the likes of Abdur Razzaq, Imaam Ahmad, Muhammad bin Jareer, Abu Bakr bin Mundhir, Baqi bin Makhlid, Abdur Rahmaan bin Ibraaheem Ad Duhain, Abu Bakr Abdul Azeez, Abdul Mihmayn, Abdur Rahmaan bin Abee Haatim, Ash Shaykh Al Asfahaanee, Abu Bakr Al Mardhuyya etc.

Some wrote books refuting the deviations of those who went astray with regards to the Attributes of Allaah. Amongst them are Muhammad bin Abdullah Al Ju'fee, the Shaykh of Imaam Al Bukhaaree wrote Ar Radd alal Jahmiyyah (الرد على الجهمية) Imaam Bukhaaree wrote a book called Khalqu Af'aalil Ibaad (خلق أفعال العباد) Additionally those who wrote refutations include Imaam Aboo Daawood, Abu Bakr al Ashram, Abdullaah the son of Imaam Ahmad ibn Hanbal, Al Khallaal, ash Shaykh Al Asfahaanee, Abul Qasim at Tabaraanee, ibn Mandah, all of them wrote books titled Kitaabus Sunnah (كتاب السنة). Imaam Ibnu Abi Zamneen wrote a book named Usoolus Sunnah (أصول السنة). Abu Abdillaah At Talamankee wrote a book called Al Usool (الأصول) not meaning Usoolul Fiqh but Usool of Aqeedah, As Sunnah which dealt with the names and attributes of Allaah. Imaam Aajuuree wrote a book called Ash Sharee'ah (الشرعية) and it means Al Aqeedah in regards to the names and attributes of Allaah.

The Aimmah Abu Haneefa, Maalki, Ash Shaafi'ee, Ahmad Ibn Hanbal they all took the aayaat and aahaadeeth concerning the names and attributes the way it came.

Ibn Mubaarak, Aboo Yoosuf and Muhammad ibn Hassan Ash Shaibaanee (2 students of Imaam Aboo Haneefa) Sufyaan Ath Thawree, Sufyaan Ibn Uyaynah, Hamaad bin Zayd, Layth Ibn Sa'd, Imaam Bukhaaree, Imaam Muslim, Isma'eel al Muzanee, Aboo Daawood, At Tirmidhee, Ibn Maajah, An Nasaa'ee, Aboo Haatim Ar Raazee, Ishaq ibn Rawaahah, Hamaad bin Nasr Al Marwazee, Abu Ubayd bin Qasim As Sallaam, Imaam Al Awzaa'ee all of them have written books refuting those who deviated. Ibn Qudaamah wrote Dammut Ta'weel and also Imaam Daraqutni wrote a book called As Sifaat.

CONCLUDING REMARKS

From the fruits of believing in Ar-Rubuubiyah is that you know Your Lord so you don't ask anyone else for anything you need but Allaah Alone. And from the fruits of believing in Al-Uluhiyyah is that you do not give any act of worship to anything else but Your Lord Allaah Alone. From the fruits of believing in Al-Asmaa was-Sifaat is that you know that the One who you worship is the Greatest and Most Powerful, the All-Hearer, All-Seer, All-Knower. And He is the All-Forgiving, Most Merciful, Full of Honor and He protects you and provides you sustenance and providence. He cures you from illnesses and feeds you and guides you to the way that He likes – the way of the Jannah.

You need to know the ways of the deviant sects and how they have gone astray so that you know how to refute them inshaa'Allaah. With regards to those who deviate in their understanding of Ar-Rubuubiyah, then these are few in number – the majority of mankind believes that there is a God who created the whole universe but they associate with Him in worship. And for the violation in Uluhiyyah, this is for those who worship others alongside or besides Allaah. They say that there are other gods or that the ones whom they worship are mediators between them and God. With regards to the violation and deviation in believing in the Asmaa and Sifaat, there are two main types of deviant sects:

- 1.) "Al -Mushabbihah" (المشبهة) are those who set up similarities between Allaah and His creation. They believe that some of the Attributes of Allaah are exactly like the attributes of His creation. For example: they say that Allaah hears with ears like our ears or that He sees with eyes like our eyes. These ones are refuted with the Noble Aayaat, the likes of:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is nothing like Him, and He is the All-Hearer, the All-Seer. [Ash-Shuura 41:11]

﴿ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer] [Maryam19:65]

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

"And there is none co-equal or comparable unto Him." [Al-Ikhlaas 112:4]

Another thing to know when refuting these Mushabbihah is that whoever sets up similarities between the Attributes of Allaah and the attributes of the creation is not in reality worshipping Allaah but he is worshipping an idol because he has put a figure for his god in his mind – the way that the Christians do. And a third thing to know about them is what Nuaim ibn Hammad, the Shaykh of Imaam Al-Bukhaaree said: *Whoever sets up similarities between Allaah and His creation has committed kufr. And whoever denies what Allaah Ta'Aalaa attributed Himself with or what His Messenger (Sallallaahu`alayhi wa sallam) attributed to Him, then he has committed kufr.* There is no similarity in what Allaah Ta'Aalaa attributed Himself with and what His Prophet (sallallaahu`alayhi wa sallam) attributed Him with and the attributes of the creation.

2.) AL MU'ATTILAH -المعطله(deniers) and AL MALAAHID(infidels) are those who denied the Attributes of Allaah. They denied what Allaah attributed to Himself in the Qur'aan and they denied what the Rasool (sallallaahu`alayhi wa salaam) attributed to his Lord in the authentic Sunnah. This is also in regards to the Names of Allaah. These are of three types of people:

- a) AL Jahmiyyah- they deny the Asmaa and Sifaat
- b) AL Mu'tazilah- They affirm the names but without any meanings.
- c) AL Ashaa`irah- They affirm the names and some of the attributes but deny the rest.

All of these groups are refuted by the saying of Allaah as in Surah Al-`Araaf aayah 3:

﴿ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ ﴾

Follow what has been sent down unto you from your Lord (the Qur'aan and Prophet Muhammad's Sunnah)... [Al-`Araaf 7:3]

So we have to take what Allaah revealed to us in the Qur'aan and authentic Sunnah. We can't just take what we like and abandon what we don't like, that is wrong. You also refute them as Allaah Ta'Aalaa said in Surah Maryam aayah 42 where Ibrahim spoke to his father:

﴿ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴾

When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?" [Maryam 19:42]

So we say to them if one does not have perfect Names and Attributes then such a one is not worthy to be worshipped. The God which deserves to be worshipped is the one who has the perfect Attributes and perfect Names. This is the conclusion of believing in Allaah - you believe in four things:

- 1.) His Existence
- 2.) His Lordship
- 3.) His Godhood (that only He is worthy to be worshipped)
- 4.) His Beautiful Names and Lofty Attributes

We must believe in all of this in the way that was described. Inshaa'Allaah the next topic will be about belief in the angels.

Al-hamdulillaah Rabbil`Aalameen was-sallaatu was-sallam `Aalaa Nabiyyinaa Muhammad, aameen

❧END OF DARS NINE❧