

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read! In the name of thy Lord Who createth



Al'Aqidah At-Tahawiyyah

Commentary and Practical Explanation

Dr. Shaikh Ahmed Nezar Kobeisy, Ph.D.

Director and Resident Scholar

Helpful tips for Webinar

- After you login, make sure that sound and presentation are clear
- If either the image or the presentation is not clear, check your computer and webinar settings for correction
- Remember that you have the choice to use either the speaker of your pc or the phone unless it is a hardship for you, phone is much more recommended for clarity than the speakers.
- To use the phone, click on phone on webinar and it will give you which # to dial and the access code
- If you have a question, then wait for Q & A session and then raise your hand. You could also email your questions to
- info@islamiclearningfoundation.com and will answer it in due time in sha'a Allah

Important Announcement

- This course is offered for free at this time for the purpose of preserving Islamic Knowledge.
- It is, therefore, our hope and request that you would contribute financially to ILF and would encourage others to contribute.
- For those who want to obtain a certificate of completion for this course, they should email us at info@islamiclearningfoundation.com
- They will be required to complete a take-home exam and pay a nominal fee in order to obtain the certificate

Agenda

- 9:00-9:10 Introduction and welcome
- 9:10-10:35 Lecture 1
- **10:15-10:33 Break**
- 10:33-12:15 Lecture 2
- 11:15-12:30 Q & A and conclusion

He is the Eternal without a beginning and enduring without end. He will never perish or come to an end

- Everything is created except Allah
- Everything ends except Allah SWT
- Allah was before the existence of everything
- Allah will outlast everything
- Allah will never perish or end

Nothing happens except what He wills.

- What is the meaning of Allah's will?
 - Allah's allowing or permitting things to happen. These things could be pleasing to Allah or displeasing to Him
 - Disobediences to Allah SWT occur in the Universe by Allah's will but against His instructions
 - Universal Will of Allah (Allah's instructions and prohibitions)
- Does Allah's will mean the same as Allah's love?
Allah loves only what He instructs and recommends

How do we achieve Allah's love?

- Obedience to Allah SWT
- Obedience to Rasoul Ullah SAAWS
- Fulfilling one's obligations to Allah
 - and to humans and to others
- Performing the voluntary acts
- Loving Allah
- Loving Rsoul Ullah
- Loving Good deeds
- Loving People who love and are loved by Allah

Which is in action? Allah's will or Your will

- There is no will that can supersede Allah's will
- There is no power that can act against Allah's will
- There is no force that can overcome Allah's will
- When Allah permits (i.e. gives a human a power) then Allah's will is permitting the person to use the power as the human wills
- The Human is the actor of the destruction and will be held responsible for it, Yet Allah is the Creator of the person and his actions

O'ALLAH

- All of the good is in Your Hands
- And Evil cannot be attributed to You
- If something good happens to us, it is from Allah SWT
- If something bad happens to us, it is from ourselves

Natural disasters and turmoil

- Allah's exercise of power in His own Kingdom
- Allah's means to punish the wrong doers
- Allah's means to reward the good doers and innocents
- Allah's means to show His power and Lordship to every one
- Allah's laws for nature
- It may lead to knowledge and lessons that increase people's benefits and obedience to Allah

When Allah permits people to do injustices?

- Allah's will
- Allah's granting humans free will and making them responsible
-

- Indicate the fallacy of Greek Philosophy and religions when they believed in two gods for every two opposite things:
 - Good and bad
 - Day and night
 - Creation and death
 - War and peace
 - Etc.
- Mu'tazilites and Qadarites: Evil happens, Allah's will is not involved and that is happening against Allah's will.
 - Allah's will could be defeated by the will of His creation
 - Allah does not know what happens, otherwise He would have stopped it
 - The duality of the lordship

No imagination can conceive of Him and no understanding can comprehend Him. He is different from any created being.

- Understanding is based on accumulated knowledge and experience
 - Knowledge:
 - our senses
 - Our experimentation
 - Reasonable and healthy thought process
 - Imagination: knowing the possible is the direct result of knowledge and experience (reconstructing)

Allah SWT

- Is beyond our understanding:
 - Allah's attribute: What?, Why? and How?
 - What: the meaning of the Attribute as befits Allah SWT
 - Why: He is the Lord who deserves all attributes of Majesty and to govern the universe
 - How: No NO NO NO NO NO NO NO NO No No No No
 - I believe in Allah, as was revealed by Allah in the Book of Allah according to the Intent of Allah
 - And I believe in Allah as was taught by Rasoul Ullah according to the Intent of Rasoul Ullah SAAWS

- Imam Malik RA was asked: Allah is above the Throne; How is He above the Throne?
- Imam Malik; Being above the Throne is well known, How is it:is not known to us. To ask about it is Bid'ah
- Everything that you imagine, Allah SWT is different from it

- **When reading the Quran**
- **When reading the Sunnah or hadith**
- **When speaking about Allah SWT**
- **When hearing about Allah**
 - Affirm the attributes and names that Allah affirms for Himself and those that His Messenger SAAWS affirm for Him
 - Neither negate nor imagine any attribute
 - Accept them as they befit the majesty and glory of Allah SWT
 - We don't attribute to Allah anything from our own
 - We negate in general all negative attributes from being attributed to Allah SWT
 - **(ithbat Mufassal wa nafyun Mujmal) Detailed affirmation and collective negation**

Proper attitude

- What: the meaning we should know
- Why: Allah is described with all attributes of perfection as they befit His glory and His majesty
- How: **Do not ask and do not discribe**

Mufawwidah

- What: **(don't ask and don't know)**
- Allah's attributes are not known
- Allah is not attributed with all attributes of perfection
- Allah is addressing in the Quran with symbols and metaphor that we don't understand

He is living and never dies and is eternally active and never sleeps

- Ayatul Kursi: The greatest ayah of the Quran;
 - Al Hay (the eternally living, the source of life)
 - Al Qayyom (the one upon whom all creation depends and He depends on no one)
 - Neither slumber nor sleep over takes Him
- Surat Al Ikhlas:
 - As-Samd: the One to whom all creation turn in need and He is not in need to any one

- Al Bouruj:
 - Fa'alun Lima Yureed: Your Lord is doing constantly what He intends and wants SWT

He causes death with no fear and restores to life without difficulty..

"There is nothing like Him and He is the Hearer, the Seer".
[ash-Shura 42:11]



He creates without His being in need to do so and provides for His creation without any effort.

- Negating any similarity with humans
- Human beings need to be in families, societies and communities
- Jesus PBUH is a creation from Allah SWT and Allah does not need him
- Sufis and people who believe in saints or poles who are running the affairs of the world
- Allah provides: life, sustenance, guidance provisions and power and everything

He has always existed together with His attributes since before creation

- Al Khaliq: The Creator: was Allah the Creator before or after He created?
- Allah was and has been the Creator before creating anything
- Allah's attributes are eternal. Not believing in this may lead to the faulty belief that Allah became something different from Him and that He gains by action which is a characteristic of his creation

Al 'aleem (the All Knowing)

- Did Allah has this attribute before things were in existence?
- Alla is all knowing of:
 - What had happened (*'ilmu ma Kana*)
 - *What will happen ('ilmu ma lam yakun)*
 - **What will not happen had it happened, how it happens and what would result if they were to happen** (*'ilmu ma la yakoun law kan kayfa yakounu*)

Bringing creation into existence did not add anything to His attributes that was not already there

The Creator

The provider

The Malik Maalik (the controller)

Ar-Raqqb (the Watcher)

As-Sameei'

Al Baseer

Al Haseeb (the one who holds to account)

Al Mumeet (the one who takes life)

As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time. It was not only after the act of creation that He could be described as the Creator nor was it only by the act of origination that He could be described as the Originator.

He was always the Lord even when there was nothing to be Lord of, and always the Creator even when there was no creation.

- Eternally before time
- His creation existed only after He brought them to existence
- His attributes are eternally in existence with Him
- He SWT does not gain or change throughout time

- **Things are:**
 - **Completely good**
 - **Completely evil**
 - **Mostly good and partially evil**
 - **Mostly bad and partially good**

Iblis

Benefits

- Allah's exercise of Power and creation
- Teaching humans and jin a lesson about obedience and arrogance
- Feeling good and strong when defeating his temptations
- Learning of the value of righteousness
- Siding with the truth in support of Allah
- Entering the Jannah and becoming relieved and happy

Harm

- Arrogance
- Cursed
- Tempts
- Whisper
- The weak and the kafir
- The weak repents to Allah
- The Kafir goes with him to hell

In the same way that He is the Bringer to life of the dead, after He has brought them to life a first time, and deserves this name before bringing them to life, so too He deserves the name of Creator before He has created them.

- Al Muhiy (the One who brings to Life)
- Allah's attributes are eternal and absolute
- They have no beginning nor end

- 17. This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. 'There is nothing like Him and He is the Hearer, the Seer'. (al-Shura 42:11)
- 18. He created creation with His knowledge.
- 19. He appointed destinies for those He created.
- 20. He allotted to them fixed life spans.
- 21. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them.
- 22. He ordered them to obey Him and forbade them to disobey Him.
- **We should not rely on the decree of Allah neither through losing hope nor through feeling secure (always have fear from Allah and have hope in Allah's mercy)**
- 23. Everything happens according to His decree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will, does not occur.
- 24. He gives guidance to whoever He wills, and protects them, and keeps them safe from harm, out of His generosity; and He leads astray whoever He wills, and abases them, and afflicts them, out of His justice.
- 25. All of them are subject to His will between either His generosity or His justice.
- 26. He is exalted beyond having opposites or equals.
- 27. No one can ward off His decree or put back His command or overpower His affairs.

The Prophet SAAWS

- 29. And we are certain that Muhammad (may Allah bless him and grant him peace) is His chosen servant and selected Prophet and His Messenger with whom He is well pleased.
- 30. And that he is the seal of the prophets and the Imam of the god-fearing and the most honoured of all the messengers and the beloved of the Lord of all the Worlds.
- 31. Every claim to prophethood after Him is falsehood and deceit.
- 32. He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination.

And we are certain that Muhammad (may Allah bless him and grant him peace) is His chosen servant and selected Prophet and His Messenger with whom He is well pleased.

- Certainty: in the Prophet's Prophet-hood
 - Allah SWT
 - THE Messenger SAAWS: Majority lack of knowledge about the Prophet SAAWS which could lead to:
 - Not appreciating the Prophet, Not loving him, not taking his as role model
 - Weak faith in him thus attributing to him what is not proper or losing faith in Islam altogether
 - Certainty which is not affected by any doubt
 - The Deen

The Messenger of Allah and the Seal of the Prophets

- And that he is the **seal** of the prophets and the Imam of the god-fearing and the most honoured of all the messengers and the beloved of the Lord of all the Worlds.
- 31. Every claim to prophethood after Him is falsehood and deceit.
- 32. He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination.

Prophet

- Nabey derived from the root “naba” which means “ascended and distinguished itself from others”
- He is distinguished by receiving revelation from Allah SWT
- Tech: a man who is inspired by Allah SWT and was given a shariah that was mainly based on the shariah that was before him

Messenger

- Rasoul: some one who delivers a message
- He is delivering the Message of Allah SWT to people
- Tech. A man who is inspired by Allah swt and was given a new Shariah

- Every Messenger is a prophet (they both received inspiration from Allah) while not every prophet (receives and continues the previous sharia'ah) a Messenger (receives a new Shariah)
 - He Prophet SAAWS is the seal of the prophets and the messenger of Allah
 - Can any prophet or messenger come after Prophet Muhammad? Why or why not?
 - Khatam (ring or seal) An-nabiyeen (the beauty of all Prophets)

Another definition

- The Prophet is the one who was given a sharia'ah but was not commanded to convey it
- While the messenger is the one who was given a shariaah and was commanded to convey it
 - It is not correct because the Prophet was required to convey the Message (fought)
 - In Islam, it is a requirement from every Muslim to convey the message and to enjoin good and forbid evil. The ordinary Muslim cannot be charged with more responsibility than that of the Prophet

Chosen and selected Prophet

- Some sects (e.g. Mu'tazilites) believed that the Messenger is not chosen. The Prophet and the Messenger are good originally and work towards righteousness until they deserve to be made prophets (Earned rather than gifted)
 - They claimed if he is chosen, it means that Allah is not treating all humans equally
- The prophet is chosen by Allah SWT and selected

- Every claim to prophethood after Him is falsehood and deceit.
- 32. He is the one who has been **sent to all the jinn and all mankind** with truth and guidance and with light and illumination.
 - Refutation to those who claim that Prophet Muhammad is for Arabs or for people from the Arabian Peninsula only (He is sent to all human beings)
 - Every one who hears about him adequately must believe in him and is not exempt.

. Everything happens according to His decree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will, does not occur.

Universal Will

Religious Will

- (what is loved by Allah)
 - **Obedience**
 - **No imposition of Allah's will over people to be righteous**

What ever Allah does not love

Disobedience

There is no imposition for people to be disobedient

- Allah is capable of everything
- Allah is capable of doing what He pleases

- 17. This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. 'There is nothing like Him and He is the Hearer, the Seer'. (al-Shura 42:11)
- 18. He created creation with His knowledge.
- 19. He appointed destinies for those He created.
- 20. He allotted to them fixed life spans.
- 21. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them.
- Knowledge, created, made decreed times and spans and portions
- Allah had the foreknowledge of what people will do
- Allah's knowledge does not change
- Why does not Allah stop bad things from happening?

- Allah gave the free will to humans and He made them responsible for their choices
- If Allah interferes with every one, the free will will be none existent.
- Allah promised reward for those who do justice and good
- Allah punishes only when people do wrong,

This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything

- You are the poor to Allah and Allah is the One who is Self Sufficient and Worthy of praise

- 24. He gives guidance to whoever He wills, and protects them, and keeps them safe from harm, out of His generosity; and He leads astray whoever He wills, and abases them, and afflicts them, out of His justice

Benefit and Harm

- Benefits are from Allah SWT
 - Gifts
 - Is guidance a gift or an entitlement?
 - It is a gift
 - Hearing, seeing, health, knowledge, wealth, are they gifts or entitlements?
 - Gifts

Guidance from Allah SWT

showing the way
and informing

Drawing people's hearts and minds into faith and guidance: done only by Allah as a gift for those who seek guidance and work for it

Prophets and the Messengers through the revelation from Allah SWT

All people are entitled to this form of guidance

If someone or some people do not receive this form of guidance because of disability, or it has not reached them, they are exempted by Allah and will be tested again in the Day of judgment

- and He leads astray [Let go unguided] they will continue to fall in errors for two reasons:
 - As a punishment for their earlier sins
 - As a result of being deprived of Allah's guidance
 - (Allah does not guide people who do not wish nor want guidance)
- whoever He wills, will be deprived of guidance, and will be abased, and afflicted
- Because He is the Creator, Sustainer and Provider and Ruler, He Has the Ultimate right to do in His Creation what He Pleases: Out of His justice

- All of them are subject to His will between either His generosity or His justice.
- 26. He is exalted beyond having opposites or equals.
- 27. No one can ward off His decree or put back His command or overpower His affairs.
 - Do not feel entitled from Allah
 - Servant who accepts: Resigning to Allah's Justice **(favor)**
 - **Expiate your sins (less bad deeds)**
 - **Elevates your degrees (more good deeds in records)**
 - **Preference to what Allah loves over what the person loves for him/herself.**
 - A grateful person who thanks: because of Allah's Mercy and favor

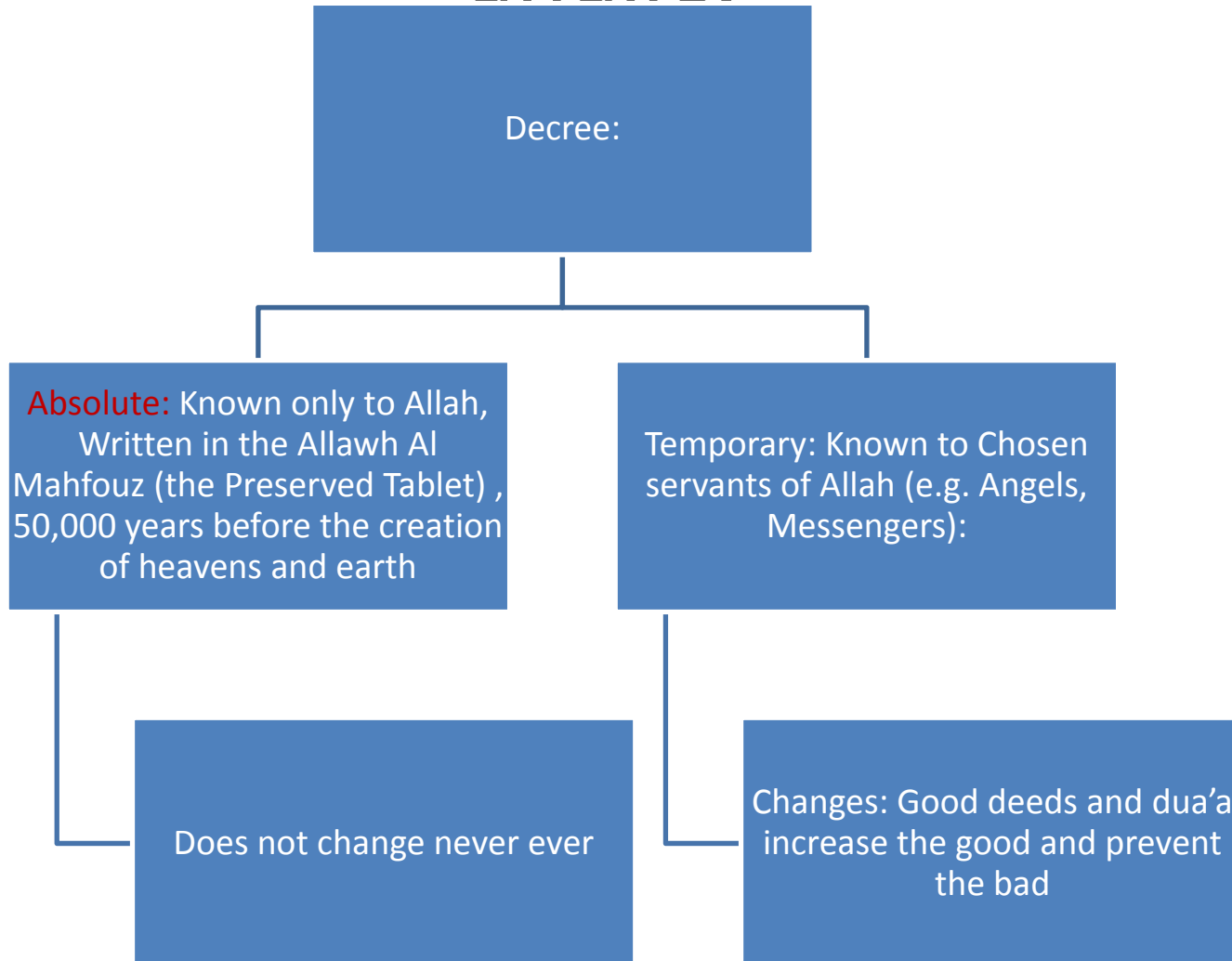
Among those who claim righteousness

- Seeking shafaa'ah (intercession) from other than Allah is a manifest error

Guidance

- Eijaad (Creation): brought him to existence
- I'dad: Preparation: (physically, Fitrah (pure and good innate nature, He gave us the ability to do right and to do wrong)
- Imdad: Continued support:
 - Maintaining your abilities
 - Exposing you to the revelation and to the Messengers
 - Making you understand
 - Guiding you to believe and accept and improve

No one can ward off His decree or put back His command or overpower His affairs.



Sects regarding the Foreknowledge of Allah SWT

- Jews before Islam: Allah SWT May receive new knowledge i.e. Allah does not know what happens before it happens (Al badaa')
 - Mu'tazilites: if does not befit Allah to knows of evil without changing it (injustice, crimes, other things)
 - Qadarites:
 - Negate the concept of accountability
 - They don't allow for the tasks of prophets and Messengers
 - They don't allow for seeing the difference between good and evil
 - They negate some of the attributes of Allah SWT (e.g. forgiveness, mercy, The punishment and the compelling, etc.)
- Allah swt created, decreed, gave free will and allowed the creation to take its course.

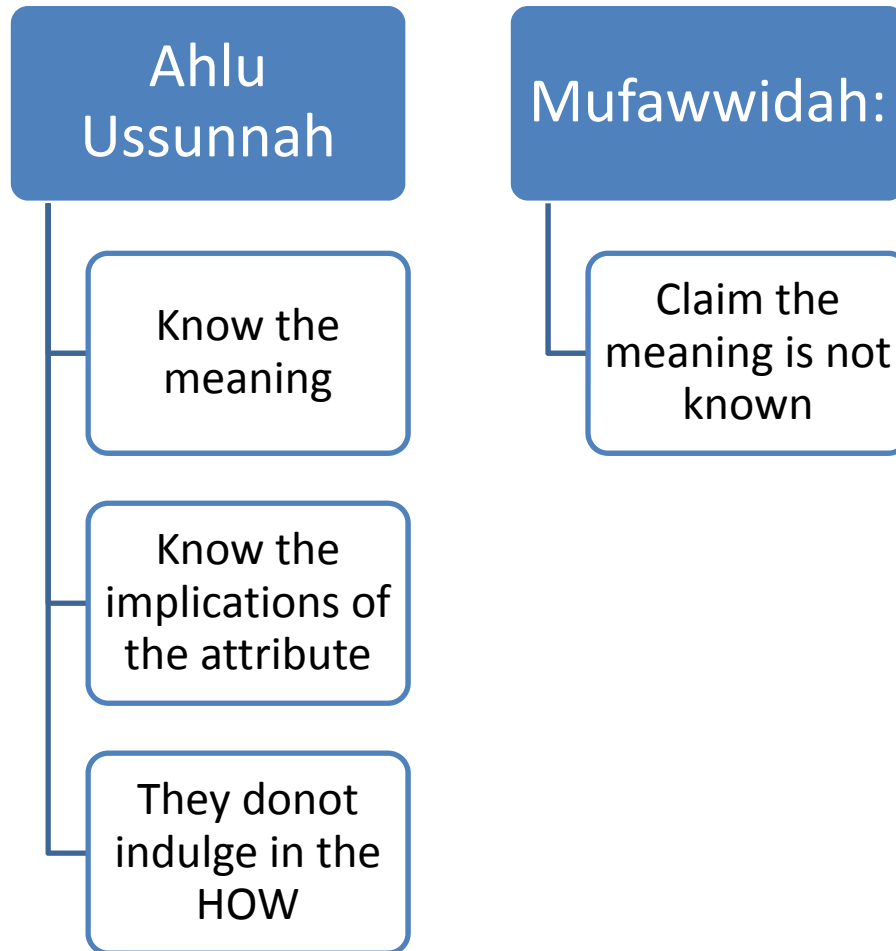
The Quran

- **33. The Qur'an is the word (the speech) of Allah.** It came from Him as speech without it being possible to say how. He sent it down on His Messenger as revelation. The believers accept it, as absolute truth. They are certain that it is, in truth, the word of Allah. It is not created, as is the speech of human beings, and anyone who hears it and claims that it is human speech has become an unbeliever. Allah warns him and censures him and threatens him with Fire when He says, Exalted is He: 'I will burn him in the Fire.' (al-Muddaththir 74: 26) When Allah threatens with the Fire those who say 'This is just human speech' (al-Muddaththir 74: 25) we know for certain that it is the speech of the Creator of mankind and that it is totally unlike the speech of mankind.

The Qur'an is the word (the speech) of Allah. It came from Him as speech without it being possible to say how. He sent it down on His Messenger as revelation.

- In the Quran: Allah SWT uses the following vocabulary to describe the Quran;
 - Speech of Allah (kalamu Ullah), Allah Said, Kalimatu Ullah (words of Allah)
 - In order to be safe, you must use the quranic expressions in order to express the truth
 - Consequently: we can describe the Quran as; The words of Allah or the speech of Allah

Attributes of Allah SWT and (tafweedh)



During the Abbasid dynasty

The Mu'tazilites initiated the Bid'ah of Khalq Al Quran:

They started saying that the Quran is Makhlouq (i.e. created)

Ahl Ul-Sunnah responded: the Quran is the words of Allah and not created

When believing or expressing any of Allah's attributes:

- Attribute: Should affirmed from the Quran and Sunnah
- Meaning: Should be understood from the Prophet and his companions' time
- The How: No NO NO NO NO (do not come near) area

- 34. Anyone who describes Allah as being in any way the same as a human being (**intentionally**) has become an unbeliever. All those who grasp this will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His attributes, is not like human beings.
 - Allah thinks (weighing pros and cons, worry, planning, lack of knowledge, fear from taking a specific action, etc.)
 - Allah has in mind,
- Do not use attributes from your own mind or from others to describe Allah (only from the Quran and the Sunnah)
- Is responding to a group called “Al Mushabbihah) those who build a similarity between Allah and His creation

Seeing Allah SWT

- It is not possible to see Allah SWT in this world for any one not even the prophets
- The Believers will see their Lord in the Jannah (paradise) and this will be the highest reward for them

In this life

Ahlu
Ussunah:

It is impossible
for any human to
see Allah SWT in
this life

Others:

Allah can be seen
in this life

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي
أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَنِي وَلَٰكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ
مَكَانَهُ فَسَوْفَ تَرَنِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ
مُوسَىٰ سَاجِدًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ

الْمُؤْمِنِينَ ﴿١٤٣﴾

When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe." 7:143

صحيح مسلم، عن أبي ذر قال: سألت رسول
الله صلى الله عليه وآله وسلم: هل رأيت ربك؟
فقال: "نورٌ أنى أراه". وفي رواية: "رأيت
نورا"

**Sahih Muslim: Abu Tharr said: I
asked the Messenger of Allah
SAAWS: did you see your Lord? He
said: "Light: How can I see Him?"
and in another report: He said: "I
saw light"**

وقال مسروق: دخلتُ على عائشة فقلت: هل رأى محمد ربه؟ فقالت: لقد تكلمت بشيء قَفَّ له شعري. فقلت: رُويًا، ثم قرأت: { لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى } فقالت: أين يُذهبُ بك؟ إنما هو جبريل من أخبرك أن محمدا رأى ربه أو كتم شيئًا مما أمر به، أو يعلم الخمس التي قال الله تعالى: { إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ } [لقمان: 34]، فقد أعظم الفرية ولكنه رأى جبريل، لم يره في صورته إلا مرتين، مرة عند سدرة المنتهى ومرة في جباد، وله ستمائة جناح قد سد الأفق.

In the Hereafter

- The Believers will see their Lord and this will be the highest reward they would ever receive and the most pleasurable experience
- Allah SWT will not look at the Unbelievers nor He will speak to them nor he will purify them
- There are verses and Ahadith that suggest that Allah will speak or look at all people including the people of the Fire
 - These reports do not suggest that they will be looking at Allah. Rather, they will be deprived of Him SWT
 - These reports are interpreted as the look and talk of questioning in the case of every one and for the unbelievers the look of Anger and Wrath,

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ (23)

Some faces, that Day, will beam (in brightness and beauty);- Looking towards their Lord; 75:22-23

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ
وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ
فِيهَا خَالِدُونَ (26)

To those who do right is a goodly (reward)- Yea, more (than in measure)! No darkness nor shame shall cover their faces! they are companions of the garden; they will abide therein (for aye)! 10:26

وقد روي تفسير الزيادة بالنظر إلى وجه الله الكريم، عن أبي بكر الصديق، وحذيفة بن اليمان، وعبد الله بن عباس [قال البغوي وأبو موسى وعبادة بن الصامت] وسعيد بن المسيب، وعبد الرحمن بن أبي ليلى، وعبد الرحمن بن سابط، ومجاهد، وعكرمة، وعامر بن سعد، وعطاء، والضحاك، والحسن، وقتادة، والسدي، ومحمد بن إسحاق، وغيرهم من السلف والخلف.

The interpretation of (Ziyadah) as looking at the Face of Allah, The Honorable, was reported from Abu Bakr Assidiq, Huthaifah Ibn Alyaman, Abdullah ibn Abbas, [Al baghawy said also Abu Musa]

الإمام أحمد: حدثنا عفان، أخبرنا حماد بن سلمة، عن ثابت البناني، عن عبد الرحمن بن أبي ليلى، عن صهيب؛ أن رسول الله صلى الله عليه وسلم تلا هذه الآية: { لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ } وقال: "إذا دخل أهل الجنة الجنة، وأهل النار النار، نادى مناد: يا أهل الجنة، إن لكم عند الله موعداً يريد أن ينجزكموه. فيقولون: وما هو؟ ألم يُثقل موازيننا، ويبيض وجوهنا، ويدخلنا الجنة، ويزحزحنا من النار؟". قال: "فيكشف لهم الحجاب، فينظرون إليه، فوالله ما أعطاهم الله شيئاً أحب إليهم من النظر إليه، ولا أقر لأعينهم" وهكذا رواه مسلم وجماعة من الأئمة، من حديث حماد بن سلمة، به.

صحيح مسلم برقم (181) ورواه الترمذي في السنن برقم (2552) والنسائي في السنن الكبرى برقم (11234) وابن ماجه في السنن برقم (187)

37. Belief of a man in the 'seeing of Allah by the people of the Garden is not correct if he imagines what it is like, or interprets it according to his own understanding since the interpretation of this seeing' or indeed, the meaning of any of the subtle phenomena which are in the realm of Lordship, is by avoiding its interpretation and strictly adhering to the submission. 'This is the din of Muslims. Anyone who does not guard himself against negating the attributes of Allah, or likening Allah to something else, has gone astray and has failed to understand Allah's Glory, because our lord, the Glorified and the Exalted, can only possibly be described in terms of Oneness and Absolute Singularity and no creation is in any way like Him.

38. He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.

Why is it important to understand the attributes of Allah properly?

- Because this is the truth, justice, Tawhid, etc.
- This is Islam, Iman and Ihsan
- They guide our actions:
 - Heart:
 - love of Allah, love for Allah's recommended and required deeds, love for Allah's servants who love Him
 - Hate or dislike of all that Allah dislikes and hates including deeds, things and people
 - Hope in Allah's mercy and forgiveness
 - Fear from Allah's punishment, accounting, etc.
 - Gratitude to Allah for His favors
 - Feelings and relations with others upon our relation with Allah SWT
 - Actions:
 - You fulfill the requirements of tawhid and avoid shirk
 - You avoid the beliefs and practices of misguided groups and sects
 - You join groups and people that are guided
 - Worship Allah properly and as He is pleased with
 - Tawakkul (placing one's trust on Allah SWT)
 - Gratitude
Submission and obedience
 - Statements:
 - Expression of tawhid
 - Expression of gratitude
 - Expression of all that is loved by Allah and a Muslim should say
 - Enjoining good and forbidding evil

In Summary

- There is misguidance on the face of the earth except as the result of misunderstanding the attributes of Allah SWT
 - Neglecting Allah SWT completely as non-existent
 - Worshipping others beside Allah while acknowledging Allah SWT
 - Worshipping others instead of Allah SWT
 - Raising others to the level of Allah SWT
 - Reducing Allah SWT to the level of human beings

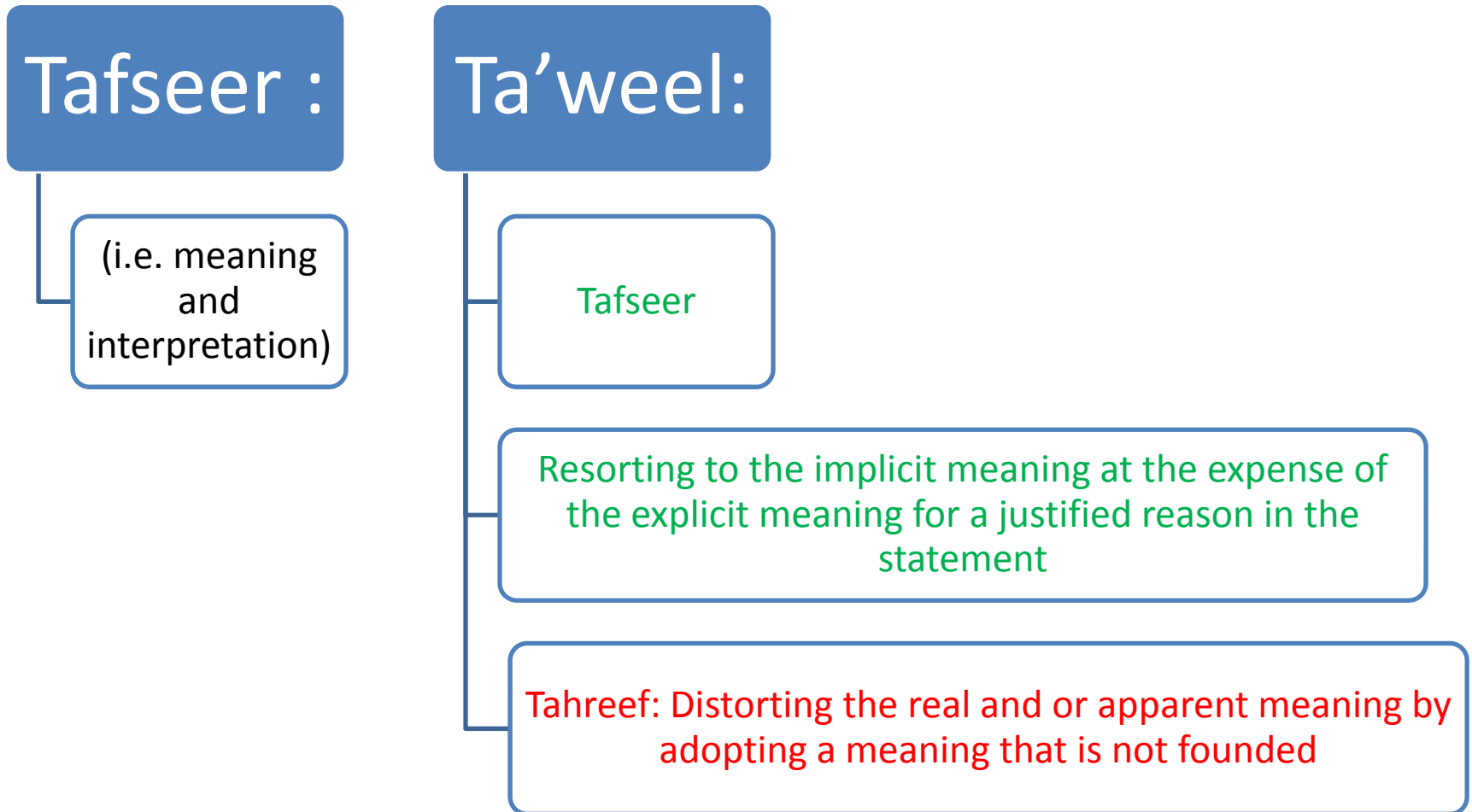
Using vocabulary to describe Allah SWT

- Hearing
- Seeing
- Doing
 - Unlimited attributes and absolute and complete and independent
 - Human's attributes are gifted, dependent, changeable, incomplete, etc.
 - The attribute is understood in relation to the attributed to

Practical Application

- We affirm the attribute as stated in the Quran and the authentic Sunnah of the Prophet SAAWS
- We do not change the meaning by negating the attribute or by giving it resemblance to the creatures' attributes
- Allah SWT has shin, foot, hand, seeing, hearing that benefit His Majesty and glory and in no way is similar to those of His creation. We do not imagine them nor put limits or boundaries on them

Proper understanding



36. A man's Islam is not secure unless it is based on submission and surrender. Anyone who desires to know things which it is beyond his capacity to know, and whose intellect is not content with surrender, will find that his desire veils him from a pure understanding of Allah's true unity, clear knowledge and correct belief. and that he veers between disbelief and belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejector.

Humans' limitation

- Knowledge:
 - Naql (transmission) from revelation
 - Experimentation
- When you have neither: It is risky to try to guess what you do not know
- If you do, you are likely to follow your preconceived notion, imagination or follow your predefined desire
 - Swing between doubt, faith and faith in the wrong

The use of intellectual reasoning

- Who is the authority?
 - Is it Shari'ah or 'aql (intellectual reasoning)?
 - Ahlu-Ussunnah: Shari'ah is the authority and the 'aql is a follower
 - Mu'tazilites: 'Aql is the authority because Allah made 'Aql the reason for accountability. Therefore, for them, 'aql can decide what is good and what is bad
 - Also for them, People will be held accountable even when they do not receive a message or messenger because they have 'aql

- The book's statement reflect the challenge and the tension between Shari'ah and 'Aql (due to philosophy and logic)
- Aql:
 - Understand the shariah according to the qualifications, guidelines and principles
 - Submit to Allah in the unseen and the unknown

- **Tanzeh:** Glorifying Allah SWT beyond and above that which does not benefit Him
 - **Correct way:** Attributing to Allah SWT all the attributes mentioned in the Quran and in the authentic Sunnah of the Prophet SAAWS in the following manner:
understanding the meaning, affirming it according to the intent of Allah and the intent of rasoul Ullah SAAWS without negating it or giving it resemblance to the creatures' attributes:
 - **Incorrect way;** rejecting the attributes of Allah assuming that by doing so we are glorifying Him
- **Tashbeeh:** Drawing resemblance between Allah and His creation:
 - True sense: Any one who claims that Allah is similar to His creation is falling into tashbeeh
 - False sense: people who are wrong, accuse the people of Sunnah of Tashbeeh just because they are affirming the attributes of Allah SWT