

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 4

فَلَا يَنْفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَهُ، وَلَا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ، وَلَا يُلْحِدُونَ فِي أَسْمَاءِ اللَّهِ  
وآيَاتِهِ، وَلَا يُكَيِّفُونَ وَلَا يُمَثِّلُونَ صِفَاتِهِ بِصِفَاتِ خَلْقِهِ لِأَنَّهُ سُبْحَانَهُ؛ لَا سَمِيَّ لَهُ، وَلَا كُفَاءَ لَهُ، وَلَا  
نِدَّ لَهُ، وَلَا يُقَاسُ بِخَلْقِهِ سُبْحَانَهُ وَتَعَالَى؛ فَإِنَّهُ سُبْحَانَهُ أَعْلَمُ بِنَفْسِهِ وَبِغَيْرِهِ، وَأَصْدَقُ قِيلاً، وَأَحْسَنُ  
حَدِيثًا مِنْ خَلْقِهِ.

*As such they do not negate what He has described Himself with, they do not distort words from their proper places, and they do not desecrate His Names and Signs. They do not ask after the how and they do not liken His Attributes with the attributes of His creation. This is because He has no namesake; there is none who is comparable to Him, and none who is equal to Him. He, Glorious and Most High, is not compared to His creation, for He best knows Himself and others; He is more truthful in speech and better in discourse than His creation.*

فَلَا يَنْفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَهُ، وَلَا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

*As such they do not negate what He has described Himself with, they do not distort words from their proper places.*

- (فَلَا يَنْفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَهُ) – ‘As such they do not negate what He has described Himself with’. When Allah says in Surat al-Shura that ‘there is nothing like Him’, Ahlus Sunnah wal-Jama’ah affirm this without rejecting anything which He has described Himself with. Those who went to extremes (ghuluw) in their belief that Allah is free from all imperfections, rejected what Allah described Himself with, claiming that to establish them would liken Allah’s Attributes with that of His creation. Ahlus Sunnah wal-Jama’ah firmly believe that Allah has Attributes which are exclusive to Him and which befit His Majesty. His creation also have attributes which are exclusive to them and which befit them, however, there is no resemblance between the Attributes of the Creator and the attributes of the creation.

- (وَلَا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ) – ‘They do not distort words from their proper places’. The meaning of *tahreef* has preceded, and what is meant by the words are the words of Allah and the words of His Messenger ﷺ. *Ahlu Sunnah wal-Jama’ah* do not twist the evidences of the Quran and Sunnah by giving them interpretations other than their true meanings. For example, regarding Allah’s statement:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

**Rather, both of His Hands are extended.** [al-Ma’idah: 64]

They affirm that Allah has Hands befitting His Majesty without *takyeef* or *tamtheel*. The people of deviation falsely claim that Allah’s Hands refer to His Power or His Favour. Similarly, Allah’s statement:

﴿وَجَاءَ رَبُّكَ﴾

**And your Lord comes.** [al-Fajr: 22]

The people of deviation falsely claim that it means that it is the order of Allah that will come rather than Allah Himself, thus denying that Allah will come down on the Day of Judgement in a manner befitting His Majesty to judge between His Slaves.

Distorting words from their proper place is the practice of the Jews, therefore, anyone who distorts the texts of the Quran and Sunnah has a resemblance to them.

﴿مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ﴾

**Among the Jews there are those who displace words from their places.** [al-Nisaa’: 46]

﴿وَلَا يُلْحِدُونَ فِي أَسْمَاءِ اللَّهِ وَآيَاتِهِ﴾

**And they do not desecrate His Names and Signs.**

- (وَلَا يُلْحِدُونَ فِي أَسْمَاءِ اللَّهِ وَآيَاتِهِ) – ‘And they do not desecrate His Names and Signs’. Linguistically, *ilhaad* means to deviate and turn away. For example, the *lahd* of the grave is called as such because it is a niche which deviates from the main hole of the grave. *Ilhaad* regarding Allah’s Names and His Signs means deviating and departing from their correct meanings to something baseless. It has a number of types.

1. To give a derivation of His Names to the idols. For example, the derivation of *al-laah* from *al-Ilaah*, *al-Uzza* from *al-Azeez* and *Manaah* from *al-Mannaan*.
2. Giving names to Allah which do not befit Him. For example, the Christians naming Him ‘The Father’ and the philosophers calling Him ‘The Active Cause’.
3. Attributing to Him things which do not befit His Majesty, such as the Jews who claim that He is poor, or that His Hands are tied, or that He rested on Saturday.
4. Rejecting their meanings and realities, such as the *Jahmiyya* who claim that His Names are merely words which do not have any true meanings. To them Allah is *al-Samee* but He does not hear, and *al-Baseer* but He does not see.
5. Resembling (*tamtheel*) His Attributes to the attributes of His creation, such as those who liken His Hands to the hands of a human.

As for *ilhaad* in His Signs, it must first be noted that Allah’s Signs are of two types:

1. *Ayaat Kawniyya* (universal signs), such as the creation of the heavens and the earth and the alternation of day and night. *Ilhaad* in them is to ascribe them to other than Allah.

2. *Ayaat Shar'iyah* (legislative signs), which are the revelations of the Quran and Sunnah. *Ilhaad* in them is to either reject them or to oppose them. For example, those who reject the story of the people of the cave labelling it as unlikely or unauthentic. As for opposing His legislative Signs, it is to abandon the commands contained in them and violating the prohibitions. Every act of disobedience is a form of *ilhaad*.

Allah has severely threatened those who make *ilhaad* in His Names:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾﴾

**And to Allah belong the Most Beautiful Names, so call on Him by them, and leave those who make *ilhaad* in His names. They will be recompensed for what they used to do.** [al-A'raaf: 180]

Similarly, those who make *ilhaad* in His Signs:

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا﴾

**Verily, those who make *ilhaad* in our signs are not hidden from us.** [Fussilat: 40]

وَلَا يُكَيِّفُونَ وَلَا يُمَثِّلُونَ صِفَاتِهِ بِصِفَاتِ خَلْقِهِ لِأَنَّهُ سُبْحَانَهُ؛ لَا سَمِيَّ لَهُ، وَلَا كُفَّاءَ لَهُ، وَلَا نِدَّ لَهُ،  
وَلَا يُقَاسُ بِخَلْقِهِ سُبْحَانَهُ وَتَعَالَى

**They do not ask after the how and they do not liken His Attributes with the attributes of His creation. This is because He has no namesake; there is none who is comparable to Him, and none who is equal to Him. He, Glorious and Most High, is not compared to His creation**

- (وَلَا يُكَيِّفُونَ وَلَا يُمَثِّلُونَ صِفَاتِهِ بِصِفَاتِ خَلْقِهِ) – ‘They do not ask after the how and they do not liken His Attributes with the attributes of His creation’. An explanation of *takyeeef* and *tamtheel* has preceded in the previous lesson.
- (لَأَنَّهُ سُبْحَانَهُ لَا سَمِيَّ لَهُ) – ‘This is because He has no namesake’. This is the reason why *Ahlu Sunnah wal-Jama'ah* do not make *takyeeef* or *tamtheel* of Allah's Attributes with those of His creation. Allah has no namesake, meaning that there is none who deserves the like of His Names. Allah says:

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

**Do you know anyone worthy of His Names.** [Maryam: 65]

The purpose of this question is to negate. That is, there is no one worthy of His Names.

- (وَلَا كُفَّاءَ لَهُ) – ‘There is none who is comparable to Him’. Linguistically, *al-kufu'* refers to something which matches or equates to something else. There is nothing which matches or equals Allah; therefore, He cannot be compared to His creation. Allah says:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

**Nor is there to Him any equal.** [al-Ikhlaas: 4]

- (وَلَا نِدَّ لَهُ) – ‘And none who is equal to Him’. Linguistically, *an-nidd* refers to a counterpart or a peer. Allah says:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

**So do not set up counterparts to Allah (in worship) while you know.** [al-Baqarah: 22]

The objective of these three negations is to indicate the perfection of Allah's Attributes. That is, due to His perfection, nothing is like Him, He has no namesake, no equal and no counterpart.

- (وَلَا يُقَاسُ بِخَلْقِهِ) – '**He is not compared to His Creation**'. Linguistically, *qiyaas* means to compare (*tamtheel*). Allah says:

﴿ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ﴾

**So do not assert similarities to Allah.** [al-Nahl: 74]

Allah should not be compared to His creation. How can the perfect Creator be compared to the imperfect creation?!

فَإِنَّهُ سُبْحَانَهُ أَعْلَمُ بِنَفْسِهِ وَبِغَيْرِهِ، وَأَصْدَقُ قِيلًا، وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ.

**For He best knows Himself and others; He is more truthful in speech and better in discourse than His creation.**

- (فَإِنَّهُ سُبْحَانَهُ أَعْلَمُ بِنَفْسِهِ وَبِغَيْرِهِ) – '**For He best knows Himself and others**'. This is the reason for what has preceded regarding the obligation of affirming what Allah affirms for Himself of Attributes and warning against comparing Him to His creation. If Allah best knows Himself and others, then it is mandatory to affirm what He has affirmed for Himself from Attributes.

Also, the creation cannot comprehend Him. He has been described with perfect Attributes which the intellect of the creation cannot comprehend. It is therefore mandatory to accept and be content with what He is pleased with for Himself. He knows what is most befitting for Him, while we have no knowledge of that.

- (وَأَصْدَقُ قِيلًا وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ) – '**He is more truthful in speech and better in discourse than His creation**'. Whatever He informs us of is the absolute truth, therefore it is mandatory for us to believe it and not contradict it. Similarly, His discourse (speech) is clear and eloquent. Therefore, whatever He mentions of His Names and Attributes through His eloquent speech and which constitutes the absolute truth, it is obligatory to accept it and submit to it.

### Review Questions

1. What is the *shubha* (misconception) that the people of deviation fell into regarding their belief that Allah is free from all imperfections?
2. Give an example of how the people of deviation distorted the Words of Allah from their proper place? With whom do these people have a resemblance to?
3. What are some examples of *ilhaad* in the Names of Allah?
4. Allah has no *samiyy* (namesake), *kufu'* (equal) or *nidd* (counterpart). What is the objective behind these three negations.
5. If Allah best knows Himself, what does this necessitate upon His creation?