

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 5

ثُمَّ رُسُلُهُ صَادِقُونَ مُصَدِّقُونَ، بِخِلَافِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لَا يَعْلَمُونَ، وَهَذَا قَالَ: ﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨١﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨٢﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٣﴾﴾ [الصافات: ١٨٠-١٨٢]

فَسَبَّحَ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالَفُونَ لِلرُّسُلِ، وَسَلَّمَ عَلَى الْمُرْسَلِينَ؛ لِسَلَامَةِ مَا قَالُوهُ مِنَ النَّقْصِ وَالْعَيْبِ.

Moreover, His Messengers are truthful and entrusted (to accurately convey the revelation) and therefore stand in contrast to those who speak about Him without knowledge. It is for this reason He says: 'Glorified be your Lord, the Lord of Might, beyond anything they describe. And peace be upon the Messengers. And praise be to Allah, the Lord of the worlds'. [al-Saffaat: 180-182] Here, He glorified Himself above what the opponents of the Messengers described Him with, and He invoked peace and safety on the messengers because what they said was safe from shortcomings and flaw.

ثُمَّ رُسُلُهُ صَادِقُونَ مُصَدِّقُونَ، بِخِلَافِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لَا يَعْلَمُونَ

Moreover His Messengers are truthful and entrusted (to accurately convey the revelation) and therefore stand in contrast to those who speak about Him without knowledge.

- (ثُمَّ رُسُلُهُ صَادِقُونَ مُصَدِّقُونَ) – 'Moreover His Messengers are truthful and entrusted'. This is a continuation of his statement : 'For He best knows Himself and others'. Some of this knowledge of Himself He has passed onto the Messengers, without which we would know nothing of Allah.
- (صَادِقُونَ) – 'Truthful'. The Messengers speak the truth in what they inform regarding Allah, however the chain of narration to them must be authentic. If anyone says that the Prophet Muhammad ﷺ said so-and-so, we do not accept it until we can verify the chain of narration. The Messengers ﷺ never lie, which is why there is consensus amongst the scholars they are safe (*ma'sumoon*) from lying.
- (وَمُصَدِّقُونَ) – 'And entrusted'. It can have two meanings.

1. That it is obligatory upon their nations to trust them and believe in them. Whoever belies or rejects them is a disbeliever.
2. That Allah gives them credence and credibility through His sayings and actions. As for His sayings:

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ﴾

But Allah bears witness to that which He has revealed to you. [al-Nisaa: 166]

As for His actions, this is by strengthening and supporting him and granting him victory over his enemies.

This statement is affirming the reliability of the chain of the Messengers. The truth has been revealed to them and they reliably conveyed it to their people. Therefore, it is obligatory to accept what they describe Allah with.

- ﴿بِخِلَافِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لَا يَعْلَمُونَ﴾ – **‘And therefore stand in contrast to those who speak about Him without knowledge’.** Meaning, the Messengers stand in contrast to those who ascribe falsehood to Allah in His Names and Attributes without knowledge. Rather, they speak of Him based on their own illusions and impressions, or based on what they receive from the *shayaateen*, like the false claimants of prophethood, the heretics (*zanaadiqah*), the innovators (*mubtadia’h*), the sorcerers and fortune-tellers, the astrologers, and the evil scholars who call to falsehood. Allah says:

﴿هَلْ أَنْبَيْتُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيْطَانُ ﴿٢٢٢﴾ تَنْزِيلَ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ ﴿٢٢٣﴾ يُلْفُونَ السَّمْعَ وَأَكْتُرُهُمْ كَذِبُونَ ﴿٢٢٤﴾﴾

Shall I inform you upon whom the shayaateen descend? They descend upon every lying, sinful person. Who gives ear (to the devils) and most of them are liars. [al-Shu’araa: 221-223]

Also, in Surat Surat al-Baqarah Allah says:

﴿قَوْلٌ لِلَّذِينَ يَكْتُوبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ﴾

Then woe to those who write the Book with their own hands and then say: ‘This is from Allah’.

[al-Baqarah: 79]

It is, therefore, obligatory to reject and keep away from the innovations and heretics who claim that Allah’s Names and Attributes are metaphorical and subsequently reject them through various means, turning away from what the Messengers came with and instead depending on their own desires.

﴿وَلِهَذَا قَالَ: ﴿١٨٠﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨١﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨٢﴾ وَالْحَمْدُ لِلَّهِ رَبِّ

﴿الْعَالَمِينَ ﴿١٨٣﴾﴾ [الصافات: ١٨٠-١٨٢]

It is for this reason He says: ‘Glorified be your Lord, the Lord of Might, beyond anything they describe. And peace be upon the Messengers. And praise be to Allah, the Lord of the worlds’. [al-Saffaat: 180-182]

- ﴿وَلِهَذَا قَالَ﴾ – **‘It is for this reason He says’.** Meaning, because of His perfect speech and the speech of His Messengers. The author is giving evidence for what has preceded.
- ﴿سُبْحَانَ﴾ – **‘Glorified’.** It is a statement which declares Allah free from all that does not befit Him.
- ﴿رَبِّكَ﴾ – **‘Your Lord’.** The Absolute Owner, the Master and the Sustainer of all His creation out of His favours. His Lordship of the Prophet ﷺ is a specific Lordship, which includes revealing to him the revelation and aiding him and supporting him.

- {رَبِّ الْعِزَّةِ} – ‘**The Lord of Might**’. Allah is not the Lord of His ‘Izza (Might), because it is not His creation, but rather it is one of His Attributes. The word *rabb* in this context carries the meaning of owner. That is, Allah is Owner of Might (*Saahibul Izza*).
- {عَمَّا يَصِفُونَ} – ‘**Beyond anything they describe**’. Meaning what those who oppose His Messengers describe Him with that does not befit His Majesty.
- {وَسَلَّمَ عَلَى الْمُرْسَلِينَ} – ‘**And peace be upon the Messengers**’. This could refer to the greeting of *salaam* which Allah conveys upon His Messengers. The essence of *al-salaama* is that a person is saved them from all that is harmful and they dislike. Similarly, Allah has saved the Messengers from all that which does not befit them in this world, such as speaking falsehood against Him, and also saved them from the punishment of the Hereafter.
- {وَأَلْحَمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ} – ‘**And praise be to Allah, the Lord of the worlds**’. Allah praised Himself after declaring Himself free from any imperfections, because in His *hamd* (praise) there is an indication of His Perfect Attributes, and in His *tasbeeh* (glorification) there is a declaration of Him being far removed from any defects and imperfections.

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النَّقْصِ وَالْعَيْبِ.

Here, He glorified Himself above what the opponents of the Messengers described Him with, and He invoked peace and safety on the messengers because what they said was safe from shortcomings and flaw.

- This is an explanation of the *ayaat* in Surat al-Saffaat which the author used to support his statement.
- In his explanation, Sheikh Ibn Uthaymeen suggested that the author should have also added: ‘*And He praised Himself due to the perfection of His Attributes, with respect to Himself and to His Messengers. He is worthy of praise for His perfect Attributes and for sending the Messengers, because of what that contains of mercy and benefit for the creation*’.

Review Questions

1. The messengers are *sadiqoon* (truthful) in what they inform of Allah. What condition must be met before a statement ascribed to them can be accepted as the truth?
2. The messengers are also *musaddaqoon* (entrusted). What two meanings can this carry?
3. Give examples of those who are in contrast to the messengers when it comes to speaking of Allah.
4. Explain how praising Allah (*tasbeeh*) and glorifying Him (*tahmeed*) are complimentary to one another.
5. What does Allah’s *tasleem* upon the messengers necessitate?