

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 23

[إثباتُ الإِسْمِ لِلَّهِ وَنَفْيُ الْمِثْلِ عَنْهُ]

وَقَوْلُهُ: ﴿تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾﴾ [الرحمن: ٧٨]

وَقَوْلُهُ: ﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾﴾ [مریم: ٦٥]

وَقَوْلُهُ: ﴿وَلَمْ يَكُنْ لَهُ كُفْوًا أَحَدٌ ﴿٤﴾﴾ [الإخلاص: ٤]

وَقَوْلُهُ: ﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾ [البقرة: ٢٢]

وَقَوْلُهُ: ﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ﴿١٦٥﴾﴾ [البقرة: ١٦٥]

[AFFIRMATION OF THE NAME FOR ALLAH AND THE NEGATION OF SIMILARITY TO HIM]

And His saying: Blessed be the Name of your Lord, Master of Majesty and Generosity. [al-Rahman: 78]

And His saying: Therefore, worship Him and persevere in His worship, do you know of any other with His Name? [Maryam: 78]

And His saying: There is none comparable to Him. [al-Ikhlaas: 4]

And His saying: Do not, then, knowingly make others equal to Allah. [al-Baqarah: 22]

And His saying: Some people set up equals to Allah, loving them as they should love Allah. [al-Baqarah: 165]

[إثباتُ الإِسْمِ لِلَّهِ وَنَفْيُ الْمِثْلِ عَنْهُ]

[AFFIRMATION OF THE NAME FOR ALLAH AND THE NEGATION OF SIMILARITY TO HIM]

- In this part of his treatise, the Sheikh mentions an *ayah* from the Quran which affirms the Name of Allah and that this Name is exalted and glorious. He also mentions other evidences which negate the existence of any equals, partners or similarities to Allah.
- This is the methodology employed in the Quran and Sunnah, whereby the various forms of deficiencies and imperfections which contradict Allah's absolute Perfection are negated from Him.
- The Sheikh previously discussed that the methodology of *Ahlu Sunnah wal-Jama'ah* is that they establish what Allah has established for Himself from Names and Attributes and negate what He has

negated from Himself. He mentioned Surah al-Ikhlās and Ayatul Kursi as evidences for this principle (Lessons 6, 7 and 8). This part of the treatise appears to be a continuation of what he mentioned previously from evidences which negates any deficiencies and imperfections from Allah.

وَقَوْلُهُ: ﴿تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾ [الرحمن: ٧٨]

**And His saying: Blessed be the Name of your Lord, Master of Majesty and Generosity. [al-Rahman: 78]**

- {تَبْرَكَ اسْمُ رَبِّكَ} – ‘**Blessed be the Name of your Lord.**’ When the term *barakah* is used alongside Allah’s Name, it carries the meaning of abundant blessings. That is, when the Name of Allah accompanies something, there will be abundant blessings in such a thing. For example, saying *bismillah* at the time of slaughtering, makes the animal permissible to eat. If it is said at the time of eating, then the Shaytan will not have a share in the meal.
- {ذِي الْجَلَالِ وَالْإِكْرَامِ} – ‘**Master of Majesty and Generosity.**’ The Majesty (*Jalal*) of Allah is His Grandeur and Glory, while His Generosity is His Honor. Allah alone deserves to be honoured, and the manner of honouring Him is by obeying Him. It is because of Allah’s Majesty (*Jalal*) that He is deserving of Honor (*Ikraam*). These two attributes are a description of Allah’s Lordship, and not His Face which is described with {ذُو} and not {ذِي} (Lesson 17).
- If we know that Allah is described with Majesty, then it will lead us to exalt Him and revere Him, with what befits Him in terms of exaltation and reverence.

وَقَوْلُهُ: ﴿فَاعْبُدْهُ وَأَصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾ [مريم: ٦٥]

**And His saying: Therefore, worship Him and persevere in His worship, do you know of any other with His Name? [Maryam: 78]**

- The Sheikh begins the mention of the Attributes of negation. He mentioned previously in his treatise that the Attributes of Allah are affirmative and negative, because the perfection of Allah will not be established except with affirmation and negation.
- {فَاعْبُدْهُ وَأَصْطَبِرْ لِعِبَادَتِهِ} – ‘**Therefore, worship Him and persevere in His worship.**’ Meaning subjugate yourself to Allah with love and reverence, which is the essence of worship. The order to *Istabir* is more emphatic than *Isbir* because it expresses endurance and tolerance. That is, persevere, persist and be patient upon the worship of Allah even if that is hard upon you and difficult.
- {هَلْ تَعْلَمُ لَهُ سَمِيًّا} – ‘**Do you know of any other with His Name.**’ The question form is intended to negate and challenge. That is, if you are truthful, inform me of anyone who is like Him who deserves what He deserves from glorification and worship. There is none who is like Allah, just as there is none who deserves what He deserves.

A *samiyy* is a counterpart or an equal. Allah does not have a counterpart or an equal, nor is it befitting that He does. This is one of His negating Attributes, which establishes the perfection of its opposite. In this case it is His absolute Perfection, in which nothing is similar to Him.

- The behavioural benefit that can be derived from this *ayah* is that a believer should persevere patiently upon the worship of Allah, neither tiring nor giving up. Also, if a believer knows that Allah is free from all imperfections, they will worship Him and exalt Him in the manner He deserves.

وَقَوْلُهُ: ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

**And His saying: There is none comparable to Him. [al-Ikhlās: 4]**

- There is none from His creation who is equal or comparable to Him, because He alone is al-Ahad. Linguistically, a *kufuw* refers to something which matches or equates to something else. There is nothing which matches or equates to Allah in His Lordship (*Ruboobiyya*), Worship (*Uloohiyya*) and Names and Attributes (*Asmaa' wal Sifaat*).
- That Allah has someone or something comparable to Him, is an Attribute of absolute imperfection which Allah negates from Himself. The perfection of its opposite which it establishes is that Allah is al-Ahad and al-Samad.
- The behavioural benefit that can be derived from this *ayah* is that if a believer knows that Allah is free from all imperfections in that He has no rival or equal, then they will glorify and exalt Him as best they can.

وَقَوْلُهُ: ﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ [البقرة: ٢٢]

**And His saying: Do not, then, knowingly make others equal to Allah.** [al-Baqarah: 22]

- {فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا} – ‘Do not make others equal to Allah’. Meaning, equals in His Worship. This is because the disbelievers of Quraysh did not take rivals besides Allah in His Lordship. Therefore, just like they preserved His divinity in His Lordship, they should also preserve it in His Worship.

Linguistically, a *nidd* is an equal, a like or a peer. Therefore, do not take equals and peers with Allah that you worship along with Him, giving them love and reverence belonging only to Allah.

- {وَأَنْتُمْ تَعْلَمُونَ} – ‘Knowingly’. Meaning, while you know that He is your Lord, your Creator, and the Creator of all things. The one who acknowledges His Lordship necessitates that they worship Him alone without partners.

The negation of an equal to Allah is a negating Attribute which establishes the perfection of its opposite. In this case it is His absolute perfection, in which nothing is equal or like Him.

- If a believer knows that Allah has no equals or rivals, they will strive to glorify and exalt Him as best they can.

وَقَوْلُهُ: ﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾ [البقرة: ١٦٥]

**And His saying: Some people set up equals to Allah, loving them as they should love Allah.**

[al-Baqarah: 165]

- {وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا} – ‘Some people set up equals to Allah’. After mentioning the proofs of His Oneness in the previous *ayaat*, Allah mentions that even with these clear proofs, it is still found among people those who take partners with Him in worship, setting them up as rivals besides Him.
- {يُحِبُّونَهُمْ كَحُبِّ اللَّهِ} – ‘Loving them as they should love Allah’. This is how they take them as rivals beside Allah. They love them as they love Allah, or they love them as they should love Allah. Whatever the interpretation, both constitute shirk in the *Mahabba* (Love). They have not exalted Allah by loving Him exclusively, the love of worship which only belongs to Him. Rather they have dedicated some, or all of this love to the rivals they have set up to Allah in worship.
- From the behavioural benefits that can be derived from this *ayah*, is that it is not permissible to take any other as a beloved, with the love that belongs exclusively to Allah. This is the love of glorification and worship.

### ***Review questions***

1. *'Blessed be the Name of your Lord'*. [al-Rahman: 72] – When the word *barakah* is used alongside the Name of Allah, what meaning does it carry?
2. Explain the following statement: *'The perfection of Allah will not be established except with affirmation and negation.'*
3. Allah negates that He has a *kufuw*. What does this mean, and what are the affirming attributes which this negating attribute establishes?
4. *'Do not make others equal to Allah'*. [al-Baqarah: 22] – Is this prohibition specific to Allah's Lordship or Worship? Explain.
5. *'Loving them as they should love Allah'*. [al-Baqarah: 165] – Explain the two interpretations of this *ayah* and explain how both interpretations ultimately result in the same conclusion.