



Concise Notes on Aqeedah At Tahaawiyyah – Part 3
Al Allaamah Ash Shaykh Saalih bin Fawzaan Al Fawzaan
At Ta'leeqat Al Mukhtasirah Alaa Matn Aqeedah At Tahaawiyyah
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بسم الله الرحمن الرحيم

3. And there is nothing like unto Him.

(This is) taken from the statement of Allaah the most High, *“There is nothing like unto Him.”* (Ash Shura 42:11), and His statement, *“And there is none co-equal or comparable unto Him.”* (Al Ikhlas 112:4), and His statement, *“Then do not set up rivals unto Allaah (in worship).”* (Al Baqarah 2:22). This means that He the Glorious and most High has no one comparable to Him who He competes with, so Tamtheel (representation) and Tashbeeh (assimilation) are both negated with regards to Allaah the Glorious and Majestic.

No one from the creation is similar to Him. This is what is obligatory; to establish what Allaah has established for Himself, and to believe in it, and not to compare Him with anything from His creation, and not to assimilate Him with anything from His creation. In this (belief that we have mentioned) is a refutation on the Mushabbihah; those who say that Allaah is like His creation, and they do not separate between the Creator and the created, and that is a false Madh’hab.

And opposite to them is the Madh’hab of the Mu’attilah whom have gone to extremes in regards to Tanzeeh¹, so much so that they have denied some of the names and attributes that He has confirmed (for Himself).

So both of these groups have erred; the Mu’attilah have gone to extremes in regards to Tanzeeh and have denied Tashbeeh, while the Mushabbihah have gone to extremes in confirming (attributes to Allaah), whereas Ahlus Sunnah wal Jama’ah have stayed in the middle, so they have confirmed what Allaah has confirmed for Himself in what befits His Majesty, without Ta’teel (denial) and Tashbeeh (likening Him to His creation) upon His saying, *“There is nothing*

¹ [Translators footnote] Tanzeeh: Considering Allaah for removed from some of the attributes that He Himself and His Messenger sallallaahu alaihi wa sallam have confirmed for Allaah

like unto Him, and He is the All-Hearer, the All-Seer.” (Ash-Shura 42:11). So His statement, *“There is nothing like unto Him”* is a negation of Tashbeeh and His statement, *“He is the All-Hearer, the All-Seer”* is a negation of Ta’teel, and Ahlus Sunnah wal Jama’ah continue upon this Madh’hab.

And because of this it is said: The Mu’attilah worship a non-being; the Mushabbihah worship an idol, and the Muwahhid² worships a Single, Alone, and Eternal God.

² Translators Footnote: Muwahhid: One who actualizes Tawheed.

4. Nothing is impossible for Him.

This is the establishment of the completeness of His capabilities. He the most High says, “... *and He is Able to do all things.*” (Al-Ma'idah 5:120), and He the most High says, “... *and Allaah is Able to do everything.*” (Al-Kahf 18:45), and He the most High says, “*He is All Knowing, All Omnipotent.*” (Fatir 35:44).

The meaning of Al Qadeer³ is the One with unlimited capabilities, so there is nothing that is outside the capabilities of Allaah the most High. If he desires something he just says to it, “*Be and it is.*”

So in this is the confirmation of the capabilities of Allaah the most High, and the establishment of its comprehensiveness, and its containment of everything!

As for the statement that some authors use, “He is capable of what He wished to be capable over”, then this is incorrect, because Allaah does not limit His capabilities to (His) will, rather He says, “... *and He is Able to do all things.*” So say what He the Glorious and most High says. Indeed it has come in His statement, “...*and He is All Potent over their assembling (i.e. resurrecting them on the Day of Resurrection) whenever He wills.*” (Ash-Shura 42:29), because they (i.e. whatever is in the heavens and the earth) have an appointed time in the future (to be assembled), and He is capable of gathering them at that time. “*And among His Ayaat is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both. And He is All Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death) whenever He wills.*” (Ash-Shura 42:29)

³ [Translators Footnote] Al Qadeer: one of the Names of Allaah the Most High which means the All Powerful

5. And there is nothing worthy of worship except Him.

This is Tawheed Al Uloohiyyah. *Laa Ilaah* means nothing worthy of worship except Him. But if you said, “Nothing is worshiped except Him”, then this is false, because there are many that are worshipped other than Allaah the Glorious and Majestic. So if you say that nothing is worshipped except Allaah, you have made everything that is worshipped into Allaah, and this is the Madh’hab of the people of Wahdatul Wajood, so if the one who says that believes in it, then he is from the people of Wahdatul Wajood, but if he does not believe in it, then he said blindly following someone, or because he heard it from someone, then this is incorrect, and it is obligatory upon him to correct that, and some people start their Salaah with this, “Nothing is worshipped except You.” And Allaah is the One Who has the right to be worshipped, and anything else other than Him that is worshipped, is worshipped upon falsehood. He the most High says, *“That is because Allaah, He is the Truth, and what they invoke besides Him, it is falsehood, and verily, Allaah He is the Most High, the Most Great.”* (Al Hajj 22:62)

6. He is Qadeem (Eternal) with no beginning, and the Ever Lasting with no end.

As the statement of Allaah proves this, *“He is the First and the Last.”* (Al Hadid 57:3), along with the statement of His Messenger sallallaahu alaihi wa sallam, *“You are the First, so there are none before You, and You are the Last, so there are none after You.”*⁴

But the word *Qadeem* (old) is not associated with Allaah, except informatively. It is not from His names; rather from His names is Al Awwal (The First), and Al Awwal is not like Al Qadeem, because Al Qadeem may have something before it, while Al Awwal has nothing preceding it. He sallallaahu alaihi wa sallam said, *“You are Al Awwal, so there are none before You.”*

Rather, the author was cautious, so he said, “He is Qadeem with no beginning.” But if he would have said, “Qadeem” and stopped, then the meaning of this would be incorrect.

⁴ Narrated by Imaam Muslim hadeeth number 2713

7. He will not perish, nor will He pass away.

Perishing and passing away hold the same meaning. Allaah has been characterized with an everlasting life; He the most High says, *“And put your trust in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves.”* (Al Furqaan 25:58). So extinction does not come to Allaah, and He the Glorious and Most High says, *“Everything will perish save His Face. His is the Decision, and to Him you shall be returned.”* (Al Qasas 28:88). And He the most High says, *“Whatsoever is on it will perish. And the Face of your Lord full of Majesty and Honor will abide forever.”* (Ar Rahman 55:26-27). So eternity is for Allaah, and the creation will die and then be summoned, and they used to be non existent in the beginning, and then Allaah created them, and then they will die, and then Allaah the Glorious and Majestic will summon them. So Allaah the most High has no beginning, nor an end.