

# Ilm Essentials

## Aqīdah Lesson 3

# Practical Recommendations

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- Some of this is new, might take some time to sink in
  - ▣ Be patient
    - Go back and review
- Ask Allah for guidance
  - ▣ To set your hearts on the correct belief
- Don't need to fully understand everything
  - ▣ Many points in the books of aqīdah are in retaliation of the various deviant beliefs which popped up
    - Many of these groups are gone, but some of their beliefs have crept into the mainstream

# Practical Recommendations

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- We are trying to create a buffer, so that when you hear something wrong, you will know to ask someone for clarification
  - ▣ Buffer against misconceptions/deviations of today, but also against whatever may come down the road

# Allah and His Attributes

# We Are Unable to Comprehend Allah

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- Whatever occurs to one's mind
  - ▣ Allah is other than that
    - “They cannot comprehend Him with their knowledge” (Quran 20:110)
- Accepting your inability to comprehend Allah is, in fact, comprehension
  - ▣ “I cannot enumerate enough praise for You, You are as You have praised Yourself” (Muslim)
- We come to know of Allah through His creation

# Belief in Allah Most High

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- Allah's existence is necessary (wājib al-wujūd)
  - ▣ Contrast this with our existence, which is not necessary, it is merely possible
    - We only exist because Allah chose to create us
- Allah is alive, He never dies
  - ▣ He neither perishes nor ceases to exist
- Allah is all-sustaining, He never sleeps
- Allah is all-powerful, nothing debilitates Him
- Everything is dependent upon Him
  - ▣ He needs nothing

# Belief in Allah Most High

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- Allah does not have children, nor parents
  - ▣ “He does not beget; nor is He begotten” (Quran 112:3)
    - This is a rebuttal against the Christian and Jewish belief that Īsā and Uzayr are the sons of Allah
- There is nothing comparable to Allah
  - ▣ لَيْسَ كَمِثْلِهِ شَيْءٌ
  - “There is nothing that is anything like Him” (Quran 42:11)
  - ▣ Allah is not a body or substance
    - Nor an abstract thing

# Belief in Allah Most High

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- Everything created in our world is either abstract or physical
  - ▣ Anything which has a substance or body is physical
    - Molecules, air, water, trees, humans, etc.
  - ▣ Physical things exist in and of themselves
- Abstract things cannot be measured or contained
  - ▣ They must exist in something physical to be manifest
    - Happiness and sadness
    - The color white

# There is Nothing Comparable to Him

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- Allah is not like anything from His creation
  - ▣ Nothing from creation is like Allah
    - Allah is unlike any other entity

# Allah Relative to Time and Space

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- Allah does not exist in time or space
  - ▣ There is no past, present or future for Allah
    - Allah cannot be confined to a place or direction
- Can we say that Allah is everywhere
- Where is Allah
  - Allah is where He has always been

# Mutashābihāt

## Ambiguous Verses in the Quran

- Certain expressions in the Quran describe attributes of Allah in ways which we cannot comprehend
  - ▣ “He is the One who sent down the Book to you. In it are verses clear in their meaning, they are the foundation of the Book, while others are ambiguous
    - The perverse at heart pursue the ambiguities, seeking discord and to distort their meaning. But no one truly knows their meaning except Allah” (Quran 3:7)
- We affirm their existence and reality
  - ▣ Because they are mentioned in the Quran and all of the Quran is true
- We affirm that they have a true meaning, although we cannot (fully) comprehend that meaning
  - ▣ So we leave the details of their description to Allah

# Mutashābihāt Examples

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- “The All-Merciful, who has established himself (istawā) on the Throne” (Quran 20:5)
- “The hand (yadd) of Allah is over their hands” (Quran 48:10)
- “(Allah) said: ‘Oh Iblis! What has prevented you from prostrating yourself to the one whom I have created with both My hands (yaddayy)’” (Quran 38:75)
- “Everything will perish except His face (wajh)” (Quran 28:88)

# Explaining the Mutashābihāt - Tafwīd

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- Traditionally our scholars have taken two approaches to explaining these expressions
  - ▣ Tafwīd is to resign the understanding of these statements to Allah Most High
    - Without any attempt to clarify or interpret their meaning, leaving its intended meaning to Allah
      - This is the way of the salaf and is the preferred approach
  - ▣ Ta'wīl means to interpret or assign a meaning
    - This is the way of some of the khalaf
      - Only permissible due to necessity

# Belief in Allah and His Throne

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- We believe that Allah is “established” (istawā) on His Throne (Arsh)
  - ▣ In whatever way is appropriate for Him
    - Or however He intended it
  - ▣ Imām Mālik said, “The establishment is known, the ‘how’ is unknown/incomprehensible
    - To believe in it is wajib
      - To ask about it is heresy”

# The Arsh and the Kursī

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- The Arsh and the Kursī are both real
  - ▣ The Arsh is the most immense of Allah's creation
    - Yet Allah has no need for it and whatever is beneath it
      - Above Jannah, on top of water
    - One of the earliest creations
  - ▣ The Kursī is a vast luminous creation in the presence of the Arsh
    - Extends over the heavens and the earth
      - Smaller and below the Arsh

# There is Nothing Comparable to Him

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- Allah possesses a “hand,” a “face” and a “self,” as He mentions in the Quran
  - ▣ These are all His attributes, without description
    - Leave the details of their description to Allah
- We affirm that Allah’s “anger” and “pleasure” are from among His attributes
  - ▣ Without any explanation of their description

# Explaining the Mutashābihāt - Ta'wīl

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- Ta'wīl means to interpret or assign a meaning
  - ▣ “The king defeated the enemy”
    - Refers to his army defeating the enemy
- The later-day scholars felt the need to interpret these expressions
  - ▣ To combat the teachings of deviant sects
  - ▣ To remove false interpretations and misunderstandings among the people
    - Upheld the view that tafwīd was safer

# (Un) Acceptable Ta'wīl

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## □ Allah is “above” the Throne

### ▣ Acceptable ta'wīl

#### ■ “Allah is greater and superior to the Throne”

- Here we are not attributing a direction or place to Allah

### ▣ Unacceptable ta'wīl

#### ■ “Allah can be found in the direction above His Throne and descends from the Throne downward”

- This explanation is outright false and impossible

# Questions and Discussion

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