The Belief in Allaah... What Does it Mean?

By

Sh. Muhammad bin Saalih Al-'Uthaimeen (rahimahullaah)

Rendered into English

By

Dr. Saleh As-Saleh

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Belief In Allaah

The Belief in Allaah Comprises Four Matters:

First: The Belief in The Existence of Allaah:

The evidence for the existence of Allaah is established by:

1- Fitrah.
2- Reasoning.
3- Ash-Shar’a.¹
4- Al-Hiss.²

1-Pertaining To The Proof of The Fitrah:

Every creature has been created in a state of belief in his Creator without preceding thought or education. No one dissuades from what is necessitated by this Fitrah (i.e. the belief in Allaah), except the one whose heart has been subjected to what averts it from its (natural course of) Fitrah, as the Prophet ﷺ explained when he said:

"ما من مولود إلا يولد على الفطرة، فأبواه يهدانوه أو يصرانوه أو يُجْسَانوه...-رواه البخاري."

“Each child is born in a state of “Fitrah,” but his parents make him a Jew or a Christian.”³

2-The Evidence of “Reasoning”:

All of the creatures, the first and the subsequent ones, must have a Creator Who brought them to existence because they neither can bring themselves into existence, nor they could have come to exist by coincidence! The creatures could not have brought themselves to existence because a thing does not create itself- since prior to its existence it was nothing. So how could it be a Creator? And it cannot accidentally bring itself into being, because every occurrence (novelty, etc.) must need an originator. Also because its existence in such highly magnificent order and homogenous coordination, and due to the coherent relationship between the means and their causes, and the creatures with one another, it is rather absolutely impossible that its very being is coincidental. (In fact), what is (believed) to exist as a result of coincidence does not follow an

¹Revealed texts of the Qur’an and Sunnah.
²Lit: perception, sensation, sensory. Pertaining to the evidences about Allaah’s existence, al-Hiss means, that which is perceptible through the senses. [TN]. [TN refers to "Translator's Note].
³Related by Imam al-Bukhaaree in his Saheeh, vol.8, pp.389-90, hadeeth # 597.
ordered pattern at the beginning of its existence. So how could it remain to be ordered during its course of survival and development?

So, if it is impossible that the creatures have either brought themselves into existence or that they came to exist by coincidence, then it becomes evident that they must have a Creator, and He is Allaah, the Rabb (Lord) of the Worlds.

Allaah stated the above rational and decisive proof in soorat at-Tur, Saying:

Were they created by nothing, or were they themselves the creators? [Qur’aan 52:35], which means that they were neither created without a Creator, nor they were the creators of themselves. It becomes clear, therefore, that their Creator is Allaah. That is why when Jubair bin Mut‘im heard Allaah’s Messenger reciting soorat at-Tur, and when he reached the verses:

Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are the treasures of your Rabb with them? Or are they the tyrants with the authority to do as they like?4, Jubair, who was then a Mushrik (polytheist), commented:

“My heart was about to fly (i.e. upon hearing this firm argument).”5 In another separate narration, he said: “And that was the time when Eemaan was first settled in my heart.”6

Let us give a parable that clarifies this matter: If someone tells you about a lofty palace, surrounded by gardens with rivers flowing in between, fully furnished with beds and matters, and decorated with all kinds of ornaments, the basics, and the luxurious, then he says to you: “This palace in all of its perfection, has founded itself, or that it came to exist by coincidence, without a founder!” Immediately you will deny and reject his argument, and you will consider his talk as ridiculous. (With this in mind), is it, therefore, possible that this universe with its extended earth, skies, planets, conditions, wonderful and splendid order, could have brought itself into existence? Or that it came to exist without a Creator?

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4Qur’aan 52:35-37.
6Saheeh al-Bukhaaree, V. 5, p. 236, hadeeth # 358.
3-The Al-Shar’a Evidence For The Existence of Allaah:

Al-Shar’a is evidence for the existence of Allaah because all of the revealed Scriptures state so. The Laws that address the welfare of creation and which are provided by these Scriptures, constitute evidence that they came from an All-Wise Rabb Who knows about the welfare and interests of His Creation. The information about the universe brought forth by the Scriptures and whose manifestation testifies for their truthfulness, is a proof that they came from the (One) Rabb Who is Able to bring into being whatever He already informed about.

4-Al-Hiss: The “Physical” Evidence For The Existence of Allaah Comprises Two Aspects:

One of them is that we hear and witness (Allaah’s) response to the call of those who supplicate and those who are distressed and grieved. This constitutes an unequivocal evidence for the existence of Allaah. He, تعالى, says:

وَنَوَدْ أَن نَناَدَيْنَ مِن قَبْلِ فَاتِسْتِجِبَ نِعَمَةً لَهِ (الأنبياء، 75).

And (remember) Noah, when he cried (to Us) aforetime. We listened to his invocation. (Qur’aan 21:76).

He, تعالى, also says:

إِذْ تَسْتَفْعَونَ رَيْكَمْ فَاتِسْتَجِبَ لَكُمْ (الأنبياء، 9).

(Remember) when you sought help of your Rabb and He answered you. (Qur’aan 8:9).

In Saheeh al-Bukhaaree, it is reported that Anas bin Maalik (radiya1) said that:

عن أسس بن مالك – قال: أصابت الناس سنة على عهد النبي ﷺ: فيّنا النبي ﷺ خطب في يوم الجمعة، قام إبراه

فقال: يا رسول الله، هلك المال وجاع أعيال فادع الله لنا، فرفع يده، وما ترى في السماء سما، فوالذي نفسي بيدنا، ما وضعهما حتى نثر السحاب أمثال الجبال، ثمّ لم يزل عن مبده حتى رأيت العطارد على قبته. فنظرنا يوما ذلك، ومن الغد وبعد الغد، والذي يليه، حتى الجماعة الأخرى. وقام ذلك الأعراب أو قال غيره فقال: ‘يا رسول الله، قدّم البناء، وغرق المال، فادع الله لنا، فرفع يده وقال: ‘لله وحاي لا لا عليما، فما يشير بيده إلى ناحية من السحاب إلا انفرجت... .’"

“Once in the lifetime of the Prophet (ﷺ) the people were afflicted with drought. While the Prophet (ﷺ) was delivering the Khutbah (religious talk) on a Friday, a Bedouin stood up and said: ‘O Allaah’s Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allaah (for rain). So the Prophet (ﷺ) raised his hands (invoked Allaah for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, clouds gathered like mountains, and before he got

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7Al-Shar’a: Islamic Texts and Legislations in the Qur’aan and Sunnah. [TN].
down from the pulpit, I saw the rain falling on his (ﷺ) beard. It rained that
day, the next day, the third day, the fourth day till the next Friday. The same
Bedouin or another man stood up and said: ‘O Allaah’s Messenger! The
houses have collapsed, our possessions and livestock have been drowned;
please invoke Allaah for us (to stop the rain).’ So the Prophet (ﷺ) raised both
his hands and said: ‘O Allaah! Round about us and not on us.’ So, in
whatever direction he pointed with his hands, the clouds dispersed and
cleared away...”

Responding to the invocations of the supplicants who sincerely resort to Allaah
(alone) and fulfill the required conditions for Ijaabah⁹ is a matter that is still
being witnessed nowadays.

The second aspect is that the Signs of the Prophets which are called Mu’jizaat
(Miracles) and which people see or hear about, constitute an irrevocable
evidence for the existence of the One who dispatched them: that is Allaah⁸.

Certainly these matters (Mu’jizaat) are beyond the capability of mankind and that
Allaah manifests them to help and support His Messengers. For example, the
Sign given to Musa ﷺ when Allaah commanded him to strike the sea with his
stick. He stroked it and the sea parted into twelve dry roads separated by water
which became like huge mountains. Allaah says:

Then We inspired Musa (Saying): “Strike the sea with your stick.” And it
parted, and each separate part (of that sea water) became like the huge, firm
mass of a mountain. (Qur’aan 26:63).

Another example is the Sign given to Eesaa (Jesus ﷺ) by which he was able to
bring life to the dead and bring forth the dead from their graves by Allaah’s
Leave. Allaah spoke about him, saying:

And I bring the dead to life by Allaah’s Leave. (Qur’aan 3:49)

And when you brought forth the dead by My Permission. (Qur’aan 5:110).

A third example is that of Muhammad (ﷺ) when the tribe of Qureish asked him to
show them a Sign (a miracle as a proof for his Prophethood).¹⁰ He (ﷺ) pointed to
the moon and (behold!) it split asunder and the people saw it. Regarding this
(Sign) Allaah says:

8Saheeh al-Bukhaaree, V.2, hadeeth # 55.
9Ijaabah: Answering the Du’aa of the supplicant by Allaah. [TN]
10Narrated Anas ḥ: “The people of Makkah asked the Prophet (ﷺ) to show them a sign (miracle).
So he showed them (the miracle) of the cleaving of the moon.” Saheeh al-Bukhaaree, vol .6,
hadeeth # 390. [TN].
The Hour has drawn near, and the moon has been cleft, and if they see a sign, they turn away, and say: “This is continuous magic.” (Qur’aan 54:1-2).

All of these physical signs (miracles) which Allaah puts into effect to help and support His Messengers constitute an irrevocable proof for His Existence.

Second: Belief in Allaah’s Lordship (Ruboobiyyah):

This means to believe that Allaah is the only Rabb without a partner or a helper. The Rabb is the One to Whom belongs the Creation, Kingdom, and Command; Their is no Creator but Allaah; No Maalik (Possessor) except Him\textsuperscript{11}, and there is no Command but His. He, Most High, says:

\textit{“His is the Creation and Commandment.”} (Qur’aan 7:54).

Allaah also said:

\textit{“Such is Allaah your Rabb; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date-stone).”}\textsuperscript{12} (Qur’aan 35:13).

It is not known that anyone had denied the Ruboobiyyah of Allaah except an arrogant who does not believe what he says, like what happened to the Pharaoh when he said to his people:

\textit{I am your rabb, most high.} (Qur’aan 79:24).

And:

\textit{Ya-Abi hamma, an-Naas min Allaah najibu} \textit{“I have been taught the name of the Lord, the Most Exalted.”} (Qur’aan 38).

\textsuperscript{11}Allaah, Most Great, is the Possessor of every possessor. He permits whom He wishes to possess. Allaah possesses all the treasures of the heavens and the Earth. All the good is in His Hand, He gives to whom He wishes and takes from whom He wishes. Everything is in need of Allaah. \textit{[TN].}

\textsuperscript{12}This great verse is a reminder for those who invoke upon the dead or the absent person(s) seeking help and refuge in them, that those whom you seek and call upon instead of Allaah don’t possess even a Qitmeer. They cannot help themselves let alone those who call upon them. Those who seek refuge or intercession through the righteous in their graves have not correctly estimated Allaah as the One who gives and takes, the One who provides and sustains, the One who loves to be invoked Alone, etc. \textit{[TN].}
O chiefs! I know not that you have an ilaah (a god) other than me. (Qur’aan 28:38).

What he said was not a matter of conviction. Allaah said:

وجحدوا بما واصفتوا أنفسهم ظلماً وعلوا فانظر كيف كان عاقبة المفسدين {الناس، 14}.

And they belied them (the aayaat: proofs, evidences, verses, lessons, signs, revelations, etc.) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. the aayaat are from Allaah, and Musa is the Messenger of Allaah in truth, but they disliked to obey Musa, and hated to believe in his Message of Tawheed.] (Qur’aan 27:14).

Allaah related what Musa told the Pharaoh:

وقد علمت ما أنزل هؤلاء إلاّ رب السماوات والأرض بصائر وإي لآثك يا فروع مبدوءا {الإسراء، 120}.

(Musa) said: “Verily, you know that these signs have been sent down by none but the Rabb of the heavens and the earth as clear (evidences i.e. proofs of Allaah’s Oneness and His Omnipotence etc.). And I think you are, indeed, O Pharaoh doomed to destruction (away from all good)” (Qur’aan 17:102).

For this reason, the Mushrikeen (the pagan Arabs) used to acknowledge the Lordship of Allaah despite committing Shirk in His Uloohiyyah. Allaah said:

قل لن الأرض ومن فيها إن كنتم تعلمون * سبكون لل بدارن فلا تنكرن * قل من ر ك为一体的 السماوات السبع ورب العرش العظيم * سيقولون لل بدارن لا تقولن * قل من به ملكوت كل شيء وهو يجر لا يجار عليه إن كنتم تعلمون * سيقولون لل بدارن * (المؤمنون، 88-89).

Say: 'Whose is the earth and whosoever is therein? If you know!' They will say: 'It is Allaah’s!' Say: ‘Will you not then remember?’ Say: ‘Who is (the) Rabb of the seven heavens, and (the) Rabb the Great ‘Arsh (Throne)’? They will say: ‘Allaah.’ Say: ‘Will you not then fear Allaah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed).’ Say: ‘In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, if you know.’ They will say: “All that (belongs) to Allaah.” Say: ‘How then are you deceived and turn away from the truth?’ (Qur’aan 23:84-89).

He also said:

ولدن سألنهم من خلق السماوات والأرض ليقولن خلقهم خلقهم العزيز العليم {الزخرف، 9}.

13If Allaah saves anyone none can punish or harm him, and if Allaah punishes or harms anyone none can save him. [See Tafseer al-Qurtubee, vol.12, p.145].
And indeed if you ask them, “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.” (Qur’aan 43:9).

He further said:

ولن سألتهم من خلقهم ليقولوا: ‘‘لا إله إلا هو’’ فاقولون {الحرفو، 87}.

And if you ask them who created them, they will surely say: “Allaah”. How then are they turned away (from the worship of Allaah Who created them)?” (Qur’aan 43:87).

The Command of ar-Rabb (Allaah) comprises both the al-Kawnee (Universal) and the ash-Shar’ee (Legal or Judicial) Commands. Just as He is the One Who runs the affairs of the universe, Ruling it as He wants and in accordance with what is necessitated by His Wisdom, He is also the Judge Who rules it by means of Legislations that deals with Ibaadaat and Laws governing all forms of Mu’aamalaat, in conformity with His Wisdom. So, whoever sets up a legislator besides Allaah in Ibaadaat or a judge in Mu’aamalaat, commits Shirk and does not ascertain the Eemaan.

Third: Belief in Allaah’s Worship (Uloohiyyah):

It is the belief that Allaah alone is the true Ilaah who has no partner or associate. The Ilaah means al-Ma’looh i.e. al-Ma’bood, the only true God who deserves to be worshipped out of love and magnification. Allaah said:

And your Ilaah is one Ilaah, and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Laa ilaaha illa Huwa, the All-Mighty, the All-Wise. (Qur’aan 2:163).

Allaah Bears witness that Laa ilaaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Laa ilaaha illa Huwa, the All-Mighty, the All-Wise. (Qur’aan 3:18).

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14Ibaadaat: Acts of worship done sincerely for Allaah’s sake and in accordance with evidence from Qur’aan and (or) authentic Sunnah. [TN].
15Mu’aamalaat: All forms of mutual relations, treatment, procedures, behavior, conduct, and interactions including social, business, transactions, etc. [TN].
All that is being taken as an ilaaah (god) worshipped as god besides Allaah, its worship is false. Allaah تعال says:

{ ذلک بان الله هو الحق وان ما يدعون من دونه هو الباطل وان الله هو العلي الكبير } (الحج: 22).

That is because Allaah-He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and those besides Him whom they (the polytheists) invoke-they are but Baatil (vain Falsehood). And verily, Allaah-He is the Most High, the Most Great. (Qur’aan 22:62)

Calling them aaliha (gods) does not entitle them to the right of Uloohiyyah. Allaah تعال said describing the pagan deities of al-lat, al-’Uz-zaa, and Minaat that:

{ إن هي إلا اسماء سميتموها أنتم وآياكم ما أنزل الله بها من سلطنان } (النسج: 23).

They are but names which you have named,-you and your fathers,-for which Allaah sent down no authority. (Qur’aan 53:23).16

He (Allaah) told us that Yusuf عليه السلام said to his two companions of the jail:

{ أرباب مفترون خير أم الله الواحد القهار ۯ ما تعبدون من دونه إلا أسماء سميتموها أنتم وآياكم ما أنزل الله بها من سلطان } (يوسف: 39-40).

O two companions of the prison! Are many different arbaab (lords) better or Allaah, the One, Al-Qahhaar17? You don’t worship besides Him but only names which you have named (forged), you and your fathers, for which Allaah has sent down no authority. (Qur’aan 12:39-40).

For this reason, the Messengers, may the Salaah and Salaam of Allaah be upon them, used to say to their respective nations:

{ اعتدوا الله ما لكم من الله غيره } (الأعراف: 7; 59,65,73,85; 11:50,61,84; 23:23,32).

Worship Allaah! You have no other Ilaah (God) but Him. (Qur’aan 7:59,65,73,85; 11:50,61,84; 23:23,32).

The Mushrikeen, however, refused and set up gods as rivals to Allaah, worshipping them besides Allaah, and seeking their support and help. Allaah تعال invalidated their acts by two proofs:

16 Allaah said that Hud ﷺ told his people:

{ انابذلوني في اسماء سميتموها أنتم وآياكم ما نزل الله بها من سلطان } (الأعراف: 71).

Dispute you with me over names which you have named-you and your fathers, with no authority from Allaah? (Qur’aan 7:71).

17 Allaah is Al-Qahhaar: He subdued all creatures and all the elements of the loftiest and lowest worlds; nothing occurs or moves without His Permission. Everything of His Creation is in need of Him. His Irresistibility is linked to His Perfect Living, Power, and Ability. [TN].
First: There is not any Divine Quality in the gods they worshipped besides Allaah. These gods are created and cannot create and extend neither benefit to their worshippers nor can they ward off harm from them; they can neither give them life, nor cause their death; they possess nothing from the heavens and have no share in it. Allaah said:

وَأَخْذُوا مِنْ دُونِ اللَّهِ شَيْئًا وَمِنْهُمْ لَا يَلْقَفُونَ وَلَا يَلْقَفُونَ لَأَنفُسِهِمْ ضَرًاً وَلَا فَوْعًا وَلَا يَلْقَفُونَ مَوتًا وَلَا حَيَاةً وَلَا حَيَابًا وَلَا غَنُوًا وَلَا مُتَفَقُّونَ (الْفَرَارِنَاءَ، ۳).

They have taken besides Him other gods that created nothing but are themselves created, and possess neither hurt nor benefit to themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead. (Qur’aan 25:3).

Allaah also said:

قُلْ اذْكُرُوا الَّذِينَ زَعَمُوا مِنْ دُونِ اللَّهِ شَيْئًا وَأَنفُسَهُمْ لَا يَلْقَفُونَ وَلَا يَلْقَفُونَ لَأَنفُسِهِمْ ضَرًاً وَلَا فَوْعًا وَلَا يَلْقَفُونَ مَوتًا وَلَا حَيَاةً وَلَا حَيَابًا وَلَا غَنُوًا وَلَا مُتَفَقُّونَ (بَا، ۲۲-۳۲).

Say: (O Muhammad to those polytheists, pagans, etc.) “Call upon those whom you asset (to be associate gods) besides Allaah, they possess not even the weight of a small ant—either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him Whom He permits. (Qur’aan 34:22-23).

Do they attribute as partners to Allaah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves. (Qur’aan 7:191-192).

If this is the situation with those gods, then worshipping them as gods besides Allaah is the utmost of foolishness and falsehood.

Second: Those Mushrikeen used to confess that Allaah Alone is Ar-Rabb Al-Khaaliq (the Creator) in Whose Hand is the Sovereignty of everything and He protects (all), while against Whom there is no protector.¹⁸

This (confession) necessitates that they should have attested that He is the Only True ilaah (god) worthy of worship as they have done with His Lordship (when they took Him as their only true Rabb). In this regard Allaah said:

¹⁸If Allaah saves anyone none can punish or harm him, and if Allaah punishes or harms anyone none can save him. See Translation of the Meaning of the Noble Qur’aan by al-Hilaaalee and Khaan, soorat al-Mu’minoon, verse 88, p.534, quoting from Tafseer al-Qurtubee, vol.12, p.145.
O mankind! Worship your Rabb (Allaah), Who created you and those before you so that you may become pious. Who has made the earth a resting place and the sky as a canopy, and sent down rain from the sky and brought forth therewith fruits as a provision for you. Then do not setup up rivals unto Allaah (in worship) while you know (that He alone has the right to be worshipped). (Qur’aan 2: 21-22).

He also said:

وَلَنْ سَأَلُّهُمْ مِنْ خَلَقِهِمْ لِيَقُولُنَّ اللَّهُ يَعِيدَهُمْ أَيْنَ يُؤَفِّكُونَ {الزَّرَهَفِ، 87ارabic:

And if you ask them who created them, they will surely say: “Allaah.” How then are they turned away (from the worship of Allaah, Who created them)? (Qur’aan 43:87).

Say: Who provides for you from the sky and from the earth? Or Who owns hearing and sight? And Who brings out the living from the dead and the dead from the living? And Who disposes the affairs? They will say: “Allaah.” Will you not then be afraid of Allaah’s Punishment (for worshipping other than Him)?” Such is Allaah, you Rabb, in truth. So, apart from Truth, what (remains) but error? So, how then you are turned away? (Qur’aan 10:31-32).

FOURTH: Belief in Allaah’s Names and Sifaat (Attributes):

It means to affirm the Names and Attributes which Allaah affirmed to Himself in His Book and in the Sunnah of His Messenger صلى الله عليه وسلم in the way that best fits Him without

Tahreef (distortion of the meaning),
Ta’teel (negating the meaning),
Takyyeef, (assigning a manner to any attribute), or Tamtheel (drawing parallels to Allaah).

Allaah said:

وَلَدَلَّ الأَنْثَاءَ الحَسَنِ فَادْعُوهُ عَجَّلْتَ مَا ذَروُّ الَّذِينَ يَلَّوُونَ {الأَعْمَرِ، 180ارabic:

And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do. (Qur’aan 7:180).
He also said:

\[\text{وله المثل الأعلى في السماوات والأرض وهو العزيز الحكيم (الروم، ٢٧).}\]

His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. (Qur’aan 30:27).

\[\text{ليس كمثله شيء، وهو السميع البصير (الشورى، ١١).}\]

And there is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Qur’aan 42:11).

Two sects went astray regarding this matter:

The First Sect: Al-Mu’atilah, who negated all or some of Allaah’s Names and Attributes claiming that affirming Allaah’s Names and \textit{Sifaat} necessitates \textit{Tashbeeh} (drawing similarities between Allaah and His creation)! This claim is surely false in many respects, including:

First: It necessitates false obligations like contradiction in the words of Allaah, far removed is He from every imperfection. This is so because Allaah affirmed the Names and Attributes to Himself and negated the likeness of anything unto Him. Had its affirmation necessitated the \textit{Tashbeeh}, then it would imply contradiction in the Speech of Allaah and that its parts refute one another.

Second: It is not necessary that agreement in Name or Attribute between two things obligates likeness between them. Indeed you see two people in a state of agreement where each is a hearing, seeing, and speaking human. In no way this necessitate likeness neither in the human values nor in the hearing, sight, and speech. You see that animals have hands, legs, and eyes. This kind of agreement does not necessitate that their hands, legs, and eyes are like each other. If this distinction in the agreement in Names and qualities amongst the created things is clear, then the distinction between the Creator and the created thing is greater and more evident.

The Second Sect: The Mushabbiha who affirm Allaah’s Names and Attributes but make \textit{Tashbeeh} (draw similarities) between Allaah and His Creation, claiming that this is what is necessitated by the meaning of the texts on the ground that Allaah addresses the \textit{’Ibaad} (mankind) according to their understanding! Such a claim is false in many respects, including:

First: The \textit{Mushaabaha} (likeness) of Allaah to His creation is a false concept that is negated by the \textit{Shar’a} as well as reasoning. Thus it is impossible that a false matter is necessitated by the texts of the Qur’aan and \textit{Sunnah}. 
Second: Allaah addressed mankind according to their understanding of the basic meanings of His Names and Attributes. However, the knowledge of the essence and true nature of meanings regarding His Dhaat (Essence) and Sifaat (Attributes) exclusively belongs to Allaah Alone. So, if Allaah affirms to Himself that He is All-Hearer, then the Hearing is known from the understanding of the basic meaning, which is the comprehension of voices. However, the essence of this meaning with respect to the Hearing of Allaah is unknown because the essence of hearing is distinct even amongst the created. Certainly, the distinction between the hearing of the created and that of the Creator is greater and more evident.

It is known that if Allaah mentioned about Himself that He Istawaal-’Arsh19, then the Istiwaal according to the basic meaning is known (means: ascendance), however, the manner (the ‘how’) of His ascension above His ‘Arsh is unknown, because the essence of the Istiwaal amongst the creatures is distinct. The Istiwaal on a firmly stable chair is not the same as that on the saddle of an unyielding and easily frightened camel. When this is distinct with respect to the creatures, then it is greater and more evident between the Creator and the creature.

The belief in Allaah according to what we have described above yields great benefits to the believers:

First: The true manifestation of the Tawheed of Allaah such that there is no attachment to other than Him in hope, fear, and worship.

Second: The perfect Love, Magnification and Exaltation of Allaah as obligated by His Most Beautiful Names and Sublime Attributes.

Third: Manifesting our worship of Him by doing what He commands and avoiding what He forbade.

19Istawaa al-’Arsh: Ascended the Throne (in the manner that suits His Majesty). [TN].