



Topic: Concise Notes on Aqeedah At Tahaawiyah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

16. He was always with His attributes eternally before He created (the creation).

The statement of the author has passed, “He is Qadeem (Eternal) with no beginning.” So there was nothing before Him, the Glorious and most High. The meaning of that is that He is ascribed with perfect attributes, so His attributes have no beginning nor do they have an end. So as He is the Awwal (First) with no beginning, then such are His attributes; they coincide with Him. So they are eternal just as Allaah the Glorious and Most High is Eternal. He was not in the beginning without attributes and then there occurred for Him attributes as the people of falsehood say. They say that there were no attributes for Him eternally, and then there came to be for Him attributes; (they say this because) so that it should not compel the existence of many gods, as they believe, or that the One that was eternally existent should not multiply into many, and that His names and attributes should not become partners with Allaah in His eternal existence.

We say: All Glory is for Allaah! This belief (of theirs) necessitates that Allaah the Most High was deficient at a certain point in time, and then there came to be for Him attributes and they completed Him. Allaah is far removed from what they say! The eternal existence of the attributes does not necessitate the existence of many gods, because the attributes are nothing except the description of Allaah, and they are meanings that are established for Him, and they are not separate from Him. For example, if you say “Such a such person is Samee’ (one who can hear) and Baseer (one who can see), or an ‘Aalim and a Faqeeh, or linguist and a grammarian, does this mean the person has become a number of people. Multiple attributes do not necessitate multiplicity of what is being attributed, as the people of falsehood say.

So there is no beginning for the attributes of Allaah the Glorious and Most High as there was no beginning for Him, so he is attributed with Al Khaaliq (the Creator) always and forever. As for His actions, then He is attributed with the eternally, even before they occurred. So Allaah was Mutakallim (One who speaks) before any speech came from Him, and He was Al Khaaliq before He created. As for Him speaking and creating, then that occurs when He wishes it to occur.

17. Their (the creation) creation did not increase Him in anything that was not from His attributes before their creation.

Meaning: He created the creation, and we do not say, “He did not become Al Khaaliq except after He created them, but rather He was Al Khaaliq eternally and it has no beginning. As for His creation, then that is what has a beginning.

18. And as His attributes are eternal, they are also everlasting.

As He is attributed with His attributes eternally, meaning they have no beginning, then also He will be ascribed with them in the future. So He will be ascribed with His attributes forever and there is no end for that, (You are al Aakhir (the Last) so there is nothing after You) in Your names and attributes. It is not said that He will cease to be attributed by them in the future, but rather they will remain with Him the Glorious and Most High.

19. He did not receive the name Al Khaaliq after He created the creation.

This is a clarification and a repetition of what has preceded.

20. Nor did He attain the name Al Baari after the Bariyyah came in to existence.

From the names of Allaah is Al Baari, which means the Creator, *Baral Khalq*, meaning he created the creation, so He is Al Baari, and this name coincides with Him and has no beginning.

21. He was ascribed with being Ar Rabb (the Lord) when there was no one to be Lord over, and He was ascribed with being Al Khaaliq when there was no creation.

Also, He was Ar Rabb before there was anything to be Lord over. The meaning of Rabb is Al Maalik (the Owner) and Al Muslih (one who corrects) and As Sayyid (the Sovereign and Independent). All of these attributes coincide with Him and they have no beginning nor do they have an end. He was attributed with Ar Rabb before the creation came into existence and He will continue to be Ar Rabb after the demise of the creation.

22. Just as He the One who Brings back to life the dead after He has given them life; and He is deserving of this name before He brings them to life, so then He was deserving of the name Al Khaaliq before he brought the creation into existence.

As He the Most High has eternally been attributed as the One who brings back to life the dead, and that He is the Giver of life and death, and as this attribute does is not non-existent until He brings the dead back to life and it has been His attribute forever and eternally. As for bringing the dead back to life, then that is what will occur. He the Glorious brings back to life and gives life if He wills.

23. That is because He is Al Qadeer (Capable) over everything.

This attribute is (also) ever existent. It is not to be said that He did not attain Qudrah (capabilities) until after He created and brought into existence the creation. But rather (His

Qudrah is an eternal attribute. As for Him bringing the creation into existence then this results from Him being capable over everything.

And Allaah is the One who has ascribed Himself as being capable over all things existing and nonexistent. His Qudrah is not limited to any particular thing, and there is nothing that He is not capable of, and it is impermissible to limit Him by saying He is al Qadeer upon this specific thing, and it is not to be said, “He is Al Qadeer over what He wills.”¹ That is only specific to the gathering of the inhabitants of the Earth and the skies: **“And among His Ayaat is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling whenever He wills.”** [Soorah Ash-Shura 42:29] And this is a specific case.

24. And everything is dependent upon Him.

Nothing can free itself from its dependence upon Allaah; not the Angels, or the heavens and the earth, or Jinn or mankind, or the mountains or the oceans. Everything is dependent upon Allaah, **“O mankind! It is you who stand in need of Allaah, but Allaah is Rich (Free of all wants and needs), Worthy of all praise.”** [Soorah al Fatir 35:15].

There are none except that they are dependent upon Allaah, neither from the Awliyaa nor from the heavens. Those that say that the Awliyaa have a Qudrah other than the Qudrah of the rest of mankind, and they have the authority to dispose (affairs) amongst creation, and that they can also along with Allaah benefit and harm, then that is the statement of the Kufaar and the Mushrikeen. The Awliyaa and the Messengers and Angels are not free from dependence upon Allaah nor do they have the capability to dispose of affairs along with Allaah.

And this is what falsifies the worship of other than Allaah from idols and the likes of it. How is it that you worship things that are themselves dependent upon Allaah and you forget the One in whose Hand is the sovereignty of all things? And this is why when some of the scholars of the grave worshippers say to a layman from the people of Tawheed, “You say that the Awliyaa are not capable of benefiting or harming (us).” The layman says, “We say that the Awliyaa can not benefit or harm us.” The scholar says, “Does not Allaah say, **‘Think not of those who are killed in the Way of Allaah as dead. Nay, they are alive, with their Lord, and they have provision (Yurzaqoon).’** [Soorah Aali Imran 3:169].” He says, “And does Allaah say *Yurzaqoon* (they are given provision) or *Yarzaqoon* (They give provision). He answers, “Rather he says *Yurzaqoon*.” The layman says, “Then I ask from the One who provides for them and I do not ask them.” So a layman who is upon the Fitrah quiets that scholar.

¹ Says Shaykh Naasir ud Deen Al Albaani rahimahullah in As Saheehah V.6 P.195 H.2601, “The statement of Allah the most High in the end of the Hadeeth, ‘But I am over what I will Qadir or Qadeer’ is a proof upon the error of what has come on page 20 of the notes on Aqeedah At Tahaawiyah taken from some of the noble ones, ‘It comes in the speech of some of the people: And He is upon what He wills Al Qadeer, and this is not correct.’ So I say, ‘Rather, it is correct and that is proven in this Hadeeth. Especially when the statement of Allaah, **“And among His Ayaat is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling whenever He wills”** is a proof upon that. And that does not negate the generality of the will and Qudrah of Allaah as is mistakenly understood, and Allaah knows best .