

Tawheed Basics 14

Based on the works of Shaykh Saalih al Fawzaan (حفظه الله)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The error of **Tashbeeh** is to liken Allaah to His Creation.

This is an error because:

The Qur'aan states:

There is nothing like Him.

[Soorah ash Shooraa (the 42nd chapter) verse 11]

The human mind instinctively knows that the unseen All Powerful Creator is not like His Creation, the Attributes of each being befitting and are appropriate for that being.

So the Attributes of the Creator – who is called 'Allaah' in Arabic – will befit His Majesty and Honour.

The error of **Takyeef** – to ask 'How?' Allaah's Attributes are also goes against the Islamic beliefs.

Islam teaches that no matter how great a person estimates Allaah to be, then Allaah will be greater than that.

So, therefore, a person must stay away from guessing (for that is all it will be - mere guesswork) about the specific details of Allaah. For Islam also teaches that the Qur'aan and the Sunnah contain everything that a person needs to know about Allaah.

The Qur'aan states:

And they cannot encompass His Knowledge.

[Soorah TaHa (the 20th chapter) verse 110]

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Another error that some people fall into is that of '**Tahreef**'.

Tahreef occurs when a person tries to change the meaning of an Attribute of Allaah away from its actual true meaning, and as such, is sometimes translated as 'distortion' of that Attribute.

The Qur'aan states:

And the Face of your Lord, full of Majesty and Honour, will remain forever.

[Soorah Ar Rahman (the 55th chapter) verse 27]

There is nothing in the Qur'aan or the authentic hadeeths to show that the Face of Allaah means anything other than His Face.

The person, therefore, must therefore avoid making tahreef (distortion) of this Attribute 'Face', by saying it means anything other than Face e.g. it means 'His Power' or 'His Honour'.

And the same is true for all other Names and Attributes – they are understood according to their meaning in the Arabic language, unless there is a text from the Qur'an or the Sunnah to say otherwise.

The error of **Ta'teel** is to reject a Name or an Attribute which has been mentioned in the Qur'aan or the authentic hadeeths.

So with regards to (for example) the verse where the Qur'an states:

No, both His Hands are widely outstretched!

[Soorah al Maa'idah (the 5th chapter) verse 64]

This refers to Allaah having two Hands. But the Hands are not like our hands, nor like the hands of the Creation. We do not know how they are, but we do not reject that Allaah has two Hands, simply because it does not 'fit in' with our opinions and intellects.