

Chapter 40

Whoever denies something from Allaah's Names and Attributes

Chapter 40 Box 1/4

And the statement of Allaah, the Most High:

And they deny *ar Rahmaan*... ¹

The completion of the aayah being referred to :

Say, "He is my Lord, there is no *ilaaah* except Him; upon Him do I place my reliance and to Him is my return with repentance."

With regards to the relevance of this chapter to Kitaab ut Tawheed:

- 1) How many categories is *tawheed* divided into?
- 2) Which of them are necessary for a person to attain *eemaan*?

With regards to the words to be explained, what is the meaning of:

- 3) and they
- 4) deny *ar Rahmaan*
- 5) say
- 6) He is my Lord
- 7) no *ilaaah*
- 8) upon Him
- 9) I place my reliance

With regards to the general meaning of the aayah:

10) What did Allaah command the Prophet *sall Allaahu alaihi wa sallam* to do in this aayah?

11) What is the relevance of this aayah to this chapter of kitaab ut tawheed?

With regards to benefits of this aayah fill in the missing words:

This aayah shows:

- 12) That rejecting anything from the Names and Attributes is ****.
- 13) The obligation to having ***** in the Names of Allaah and His Attributes.

¹ Soorah ar Ra'd (13) aayah 30

14) The obligation of ***** (trust and reliance) upon Allaah and of making ***** (sincere repentance) to Him.

15) The obligation of making ***** purely and sincerely for Allaah.

And in the Saheeh of al Bukhaaree:

‘Alee said:

*Speak to the people with that which their intellects can cope with and comprehend. Do you wish that Allaah and His Messenger be rejected?*²

With regards to the words to be explained, what is the meaning of:

1) Saheeh of al Bukhaaree

With regards to the general meaning of the narration:

2) According to ‘Alee *radi Allaahu ‘anhu*, how should the people be addressed?

3) And what should be avoided when the people are spoken to?

With regards to benefits of this narration:

4) Is it the case that something which the people are addressed with may cause them harm and difficulty?

² Reported by al Bukhaaree (127)

And ‘Abdur Razzaaq reported from Ma’mar from ibn Taawoos from his father from ibn ‘Abbaas:
That he saw a man shudder when he heard a hadeeth from the Prophet *sall Allaahu ‘alaihi wa sallam* with regards to the Attributes, doing this out of aversion.
So he said:
What is this fear of theirs? They find riqqah when it comes to its muhkam and they fear and reject when it comes to its mutashaabih.
To the end.

With regards to the words to be explained, what is the meaning of:

- 1) ‘Abdur Razzaaq
- 2) Ma’mar
- 3) ibn Taawoos
- 4) So he said
- 5) theirs
- 6) its muhkam
- 7) its mutashaabih

With regards to the general meaning of the narration:

- 8) What was the response of the people (criticised) by ibn ‘Abbaas when they heard the aayaat about Allaah’s Attributes?
- 9) What should the approach of the believer be to the Qur-aan, even those parts whose meaning is not clear to him?

With regards to the relevance of this narration to this chapter of kitaab ut tawheed:

- 10) Should we stay away from telling people about the texts of the Book and the Sunnah which deal with Allaah’s Attributes?
- 11) Which scholars from the past refused to tell the people about these texts?

**With regards to benefits of this narration, fill in the missing words:
This narration shows:**

- 12) That there is nothing to prevent someone from mentioning the aayaat and ahaadeeth about the ***** in the presence of the people, be they the common folk or a select group from them, from the angle of teaching (the people).

13) That whoever rejects something from the texts about the ***** or has an aversion to it after it being known that it is something ***** (authentic) then he is from those who are *haalikeen*.

14) A rejection of the person who has an aversion to anything from the texts dealing with the *****.

And when the Quraysh heard the Messenger of Allaah *sall*
Allaahu 'alaihi wa sallam making mention of *ar Rahmaan* they
rejected that. So Allaah sent down:

And they deny *ar Rahmaan*...³

With regards to the general meaning of the narration:

1) What is the first explanation the Shaykh *hafidhahullaah* gives for the circumstances surrounding the revelation of this aayah?

2) What is the second explanation the Shaykh *hafidhahullaah* gives for the circumstances surrounding the revelation of this aayah?

With regards to benefits of this narration, fill in the missing words:

This narration shows:

3) An affirmation of the **** and ***** for Allaah, the Mighty and Majestic.

4) That a multiplicity of **** does not indicate a multiplicity of the One being named.

5) That it is Islaamically legislated to call upon Allaah by His **** and by His *****.

³ Soorah ar Ra'd (13) aayah 30