



Sharh Aqeedat ul-Waasitiyyah

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Part 10: Allaah is Free of Defects and the Statements of the Messengers are Devoid of Error

Text:

وَلِهَذَا قَالَ: ﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾. فَسَبِّحْ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالَفُونَ لِلرُّسُلِ، وَسَلِّمْ عَلَى الْمُرْسَلِينَ؛ لِسَلَامَةِ مَا قَالُوهُ مِنَ النَّقْصِ وَالْعَيْبِ.

And this is why He said:

Glorified be your Lord, the Lord of Honour and Power. He is free from what they attribute to Him. And peace be upon the Messengers and all the praise and thanks to be Allaah, Lord of all the worlds. [Saaffaat 37:180-182]

He glorified Himself from what those who oppose the messengers have described Him with and He sends peace upon and grants security to the Messengers due to the freedom and safety of what they say from any deficiency and defect.

Explanation:

(And this is why...) is a justification for what has preceded, that the words of Allaah and His Messengers are the most truthful and most excellent and beautiful.

Subhaan is a verbal noun taken from tasbeeh which means the freedom from any fault and shortcoming, the absence of any similarity with and likeness to His creation and not ascribing to Him the (same nature of the deficient) qualities of the creation.

Rabb is the Master and Owner, the Head and Chief and the One who sustains, regulates and nurtures His creation with His bounties and favours

Izzah means strength, victory, and invincibility.

(...what they attribute to Him...) meaning what those who oppose the Messengers describe Him with from amongst those things that do not befit His Majesty.

It is said that Salaam has the meaning of greeting (tahiyyah) and it is also said that it means safety from disliked and detestable things.

(...upon the Messengers...) those whom Allaah sent to His creation and who conveyed the messages of their Lord. The meaning of rasool has already preceded.

Aalameen is the plural of aalam and this is everything that is besides Allaah.

The shaikh has given the general meaning and import of the verse with his words **(...He glorified Himself...)** to the end.

What Lessons and Benefits can be Derived from the above Verses:

1. Allaah being far, remote and exalted above what the misguided and ignorant describe Him with from amongst those things that do not befit His Majesty.
2. The truthfulness of the Messengers and the obligation to accept whatever they came with and the information they brought about Allaah (and His Names and Attributes).
3. The legislation of sending peace (salaam) upon the Messengers, upon them be prayers and peace, and showing reverence and respect to them.
4. A refutation of everything which opposes and differs from what the Messengers came with, especially in matters related to the Names of Allaah and His Attributes.
5. The legislation of praising Allaah, and showing gratefulness for His favours and bounties the best and most magnificent of which is Tawheed.