

Homework by Haarith bin Muneer Hussain – Year 7 – Salafi School, Birmingham

Ash-Shaykh Al-Allaamah Ibn Uthaymeen (d.1421) - Some Principles regarding the Names and Attributes of Allaah

1. It is obligatory to leave proofs of the names and attributes of Allâh found in the Qur'aan and Sunnah as they are; so we accept them as they are without distorting or changing them upon their apparent meanings.

Why?

To change the meanings of the names and attributes of Allâh is to speak about Allâh without knowledge which is Haraam. Allah said:

"Say (O Muhammad) : '(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins, every kind of unlawful act) whether committed openly or secretly, sins, unrighteous oppression, joining partners in worship with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.'" [A'raf:33]

This aayah proves that you cannot speak about Allâh without knowledge.

e.g. Allâh says:

"Rather both his hands are widely outstretched." [Ma'idah:64]

Allâh has told us that he has two hands, so we have to believe he has two hands and we cannot say that his two hands mean his two powers because this is speaking about Allâh without knowledge.

2. – Names of Allah

Part 1

All the names of Allâh are beautiful and perfect. Allâh says:

"To him belongs the most beautiful names." [Taahaa: 8]

Part 2

The names of Allâh are not restricted to a fixed number. The prophet said:

"O Allâh! I ask u by every one of your names by which u have named yourself or revealed in your Book ; or those of which you taught to one of your creation; or you have kept for yourself in the knowledge of the unseen which is with you." [Ahmed, Ibn Hibbaan]

This Hadeeth means that there are names of Allâh that he has not revealed.

However, whosoever learns, memorizes accounts, makes dua with and understands 99 of these names will enter paradise. Allâh's messenger said:

“Allah has 99 names, whoever correctly preserves them and acts in accordance with them will enter paradise.” [Bukhari, Muslim]

Part 3

The names of Allâh are not to be affirmed by the intellect, they can only be affirmed by revelation. Allâh says:

“Say (O Muhammad) : ‘(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins, every kind of unlawful act) whether committed openly or secretly, sins, unrighteous oppression, joining partners in worship with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.’” [A'raf:33]

To speak about Allâh without knowledge is [Haraam](#).

Part 4.1

The meaning of each of Allâh's names applies to Allâh himself, the attribute that the name carries and the effect of the name of it is transitive.

Part 4.2

An example of those names that are [not transitive](#) is the name Al-Adheem (The Most Great). Your Eamaan is not complete until you believe that this is a name of Allâh whose meaning applies to him, as well as the attribute that it carries which is His Greatness.

An Example of a name that [is transitive](#) is the name of Allâh Ar-Rahmaan (The Most Merciful). One's Eamaan is not complete until he believes it is a name of Allâh that applies:

- a) To Himself.
- b) The attribute it carries.
- c) The results from that.

Principles Regarding The Attributes of Allah

1. All of Allâh's Attributes are of the highest degree of perfection, without any deficiency, Allâh says:

"And for Allâh is the highest description." [Nahl: 60]

***NOTE:** If an attribute is deficient in one way and perfect in another way then it is not affirmed for Allâh nor is it denied for Him in an absolute sense.

e.g.

- Makr (Planning) and the evidence for that is the saying of Allâh the Most High:

"And when the disbelievers plotted against you to imprison you, or to kill you, or to get you out (from your home); they were plotting and Allâh too was planning, and Allâh is the Best of the planners." [Al-Anfal: 30]

- Kayd (Plotting/Scheming) and the evidence for that is the saying of Allâh the Most High:

"Verily, they are but plotting a plot. And I am planning a plan." [Taariq: 15&16]

- Khadaa' (Deception) and the evidence for that is the saying of Allâh the Most High:

"Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them." [Nisaa':142]

These Attributes are only perfect when they are used as a response to evil.

2. The Attributes of Allâh can be divided into two types:

a) Affirmed Attributes (Thubootiyyah)

b) Negated Attributes (Salbiyyah)

a) (Thubootiyyah) These Attributes Allâh has affirmed for Himself such as living, knowledge and ability.

b) (Salbiyyah) These Attributes Allâh has negated for Himself such as injustice, sleep and slumber.

Example of negating the Attribute injustice is the aayah:

"And your Lord treats no one with injustice." [Kahf: 49]