

By Sa'ad Burbank. Year 7. Salafi School Birmingham.

## **PRINCIPLES REGARDING THE NAMES OF ALLAAH.**

Ash-Shaikh Al-`Allaamah Ibn al-Uthaymeen – *rahimahullaah* - (died 1421H/2001) and some of his principle/rules regarding the Names and Attributes of Allaah.

### **The First Principle:**

It is obligatory to accept the Names and Attributes of Allaah as they come in the *Qur.aan* and the *Sunnah*, upon their apparent Arabic meaning without denying or changing them.

To change the Names and Attributes of Allaah from their apparent meanings is to speak about Allaah without knowledge which is **Haraam!!** The proof for this is:

**Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are Al-Fawaahish whether committed openly or secretly, sins, unrighteous oppression, joining partners with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge."**

[Al-A`raaf 7:33]

This proves that speaking about Allaah without knowledge is a greater sin than Shirk. Ibn Qayyim said this (speaking about Allaah without knowledge) is the very root of shirk.

An example is the saying of Allaah:

**"Nay, both His Hands are outstretched."**

[*Soorah al-Maa'idah* 5:64]

So Allaah told us His two Hands are outstretched, so it is obligatory for us to believe He has two Hands which are outstretched. We can't say that His two Hands are two powers because this is speaking about Allaah without knowledge.

## The Second Principle:

### Part one:

All of Allaah's Names are beautiful and perfect.

**“To Him belong the most beautiful and perfect Names.”**

[Soorah Taa Haa 20:8]

### Part two:

The Names of Allaah are **not** restricted to a fixed number that we know. The Prophet (*salallaahu 'alaihi wassallaam*) said:

*“I ask You O Allaah! By every one of Your Names, by which you have named Yourself or revealed in Your Book, or those which You have taught to anyone from Your creation, or You have kept for Yourself in the Knowledge of the Ghayb (the Unseen).” [(Saheeh): Reported by Ahmad and Ibn Hibbaan.]*

This hadeeth proves that there are Names of Allaah that He has not revealed, however whoever learns, memorizes, accounts, makes du'aa with, and understands ninety-nine of these Names will enter Paradise.

Allaah's Messenger (*salallaahu 'alaihi wassallaam*) said:

*“Allaah has ninety-nine Names, whoever correctly preserves them and acts in accordance with them will enter Paradise.”*

[Reported by al- Bukhaaree and Muslim.]

### Part three:

The Names of Allaah are not affirmed by the intellect. They can only be affirmed by Revelation (the Book and the Sunnah). The proof is:

*“...and saying things about Allaah of which you have no knowledge.”*

[Soorah Al-A`raaf 7:33]

To speak about Allaah without knowledge is **Haraam**.

**Part four:**

The meaning of each of Allaah's Names applies to:

- a) Allaah Himself
- b) The Attribute the Name carries
- c) The effect of the Name if it is **transitive**. An example of those Names that are **transitive** (has an effect) is the Name of Allaah ar-Raḥeem (The One Who bestows Mercy). One's Eemaan is not complete until he believes that it is the Name of Allaah, that:
  - i) It applies to Himself
  - ii) The Attribute it carries-His Mercy
  - iii) What results from that-He grants His Mercy to whoever He wills

An example of a Name that is **not transitive** is the Name al-`Azeem (The Most Great). Your Eemaan is not complete until you believe that it is a Name of Allaah whose meaning applies to Him (Allaah) as well as the Attribute and we believe in the Attribute that it carries- which is His Greatness.

## **PRINCIPLES REGARDING THE ATTRIBUTES OF ALLAAH.**

### **The First Principle:**

All of Allaah's Attributes are of the highest degree of perfection without any deficiency

**“... And to Allaah belongs the highest description.”**

[*Soorah an-Nahl* 16:60]

\***NOTE:** If an attribute is deficient in one way and perfect in another way, then it is **not** affirmed for Allaah, nor is it denied for Him in an absolute sense. Examples of that are:  
(i) Makr (Planning) and the proof for this is the Saying of Allaah-the Most High:

**“And when the disbelievers plotted against you to imprison you, or to kill you, or to get you out they were plotting and Allaah too was planning, and Allaah is the Best of the planners.”**

[*Soorah al-Anfaal* 8:30]

(ii) Kayd (Plotting/scheming).

**“Verily, they are but plotting a plot  
And I (too) am planning a plan.”**

[*Soorah at-Taariq* 86:15-16]

(iii) Khadaa` (Deception).

**“Verily, the hypocrites seek to deceive Allaah, but it is He Who deceives them.”**

[*Soorah an-Nisaa*. 4:142]

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

## **The Second Principle:**

The Attributes of Allaah can be divided into two types:

- a) Affirmed Attributes (*Thubootiyyah*).
- b) Negated Attributes (*Salbiyyah*).