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TAWHEEDUL ASMAA WAS-SIFAAT

Shaykh al-Allaamah ibn Uthaymeen (died 1421AH/2000 CE) and some of his principle/rules regarding the names and attributes of Allah.

First principle: "It is obligatory (waajib) to accept the Names and Attributes of Allah as they come in the Quraan and Sunnah on there Arabic apparent meanings without denying or changing them."

"To change the Names and Attributes of Allah from there appropriate / meanings is to speak about Allah without knowledge. And this is HARAAM."

And the proof: al-A'raaf 7:33 - This ayah is a proof that to speak about Allah without knowledge is absolutely haraam.

Example of this principle is the saying of Allah:

"Rather, both his hands are widely outstretched". Al-Maaidah 5:64

So what is apparent from the ayah is that Allah has two hands we don't say that His Two Hands means two "powers" because this is too speak about Allah without knowledge.

So we say as Allah says. And he is the most knowledgeable regarding himself.

Second Principle:

Part 1 Allah's Names:

All of Allah's names are perfectly Beautiful.

Allaah says: "To Him belong the most Beautiful names"

This means that His Names posses the highest extent of goodness with no deficiency whatsoever.

i) The Names of Allah are NOT restricted to a fixed number

The Prophet (peace and blessings be upon him) said: "...O Allah by every one of your names by which you have taught to your creation or those which you have kept with you..." Reported by Ahmed and ibn Hibaan

However one, who grasps (preserves), memorizes, understands, learns, and makes du'aa with 99 of the Names of Allah will enter Paradise. This is due to the hadeeth of the

Prophet (peace and blessings be upon him) in which he said "Verily to Allah belong 99 Names. Whoever takes account of them, will enter Paradise. [Al Bukhaari]

iii) The Names of Allah are only affirmed by Revelation NOT by the intellect.

Therefore nothing can be added to them or taken away so it is obligatory to rely on the Quraan and Sunnah and to speak about Allah without knowledge is forbidden.

iv) The Meaning of Allah's Names applies to:

- A) Himself.
- B) The Attributes of the name.
- C) The effect of the Attribute (if it is transitive).

Example: of non transitive: "Al Adeem" (The most Great.) So we believe (A) His name is Al-Adheem (B) Attribute of Greatness.

Example: of transitive: "Ar Raheem" (Most Merciful) so we believe (A) He is Ar Rahmaan. (B) The Attribute of mercy. (C) That he grants mercy to whom He pleases.

Third principle Allah's attributes

1) All of Allah's names and attributes are of the highest degree of perfection there is no deficiency found in them whatsoever. Examples: His living, Knowledge (Ilm), Hearing, Seeing, Wisdom, Mercy, Highness etc.

And the proof: "And to Allah Belongs the Highest Description." [16:60]

NOTE1

If an Attribute is imperfect or deficient it is NOT Applied to Allah E.g. Death, Deafness, Blindness, Ignorance etc.

NOTE2

If an Attribute is perfect in one way and deficient in one way He then is not affirmed completely NOR is it denied completely for Allah. Examples: planning, plotting, deception. So these three attributes can only be described as perfect if they are response to evil.

"And Allah Is the Best of Planners."

Example: Qur'an 8:30 (plan): "They (the disbelievers) were planning and Allah was planning.

Qur'an 86:15 (plot scene): "Verily they scheming are a plot. And I to am scheming a plot."

Qur'an 4:142 (deceive): "Verily the hypocrites seeking to deceive but it is He Allah who deceives them."