

REVISED 2ND EDITION
WITH ADDITIONAL COMMENTARY

الْقَوَاعِدُ الْمَثَلِيَّةُ

فِي صِفَاتِ اللَّهِ تَعَالَى وَأَسْمَائِهِ الْحُسْنَى

EXEMPLARY PRINCIPLES

CONCERNING
THE BEAUTIFUL NAMES
AND ATTRIBUTES OF

Allaah

SHAYKH MUHAMMAD IBN SAALIH AL-'UTHAYMEEN
D. 1421 H

Translated by Moosaa Richardson

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PREFACE TO THE SECOND EDITION

In the Name of Allaah, the Most Merciful, the Ever-Merciful...

Praise is due to Allaah who has facilitated the publication of this second edition of our translation of the vitally important book, *al-Qawaa'id al-Muthlaa*, by the great scholar, Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allaah have Mercy on him).

Since the first edition printed about six years ago was in much need of revision, a lot of effort has been put into the preparation of this second printing. The most important changes are outlined in the following points:

- The translation is now based on a later printing of the Arabic source published by *Madaar al-Watan* (1427) and endorsed by the author's *Charitable Foundation*. About a dozen significant changes were made to reflect this after comparing this printing to the one used for the first edition (*Adhwaa' as-Salaf*, 1416).
- The entire translation has been reviewed, mistakes have been corrected, and passages have been re-translated. A very critical approach was taken due to the great status of the Arabic source and the need for its best possible representation in the English language.
- The formatting has been improved. Headers have been added to reflect the section number and topic. The number 2.6, for example, represents the sixth principle of the second section.
- Additional selected commentary has been added from Shaykh Muhammad Amaan al-Jaamee (may Allaah have Mercy on him) and Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) from their explanations of this book.
- Some references to *hadeeth* sources have been updated as well.

Special thanks are due to Haneef Faust of Jeddah, Aboo Zakee of Canada, Aboo Faarooq of New York, Umm Zaynab, and all those who

Preface to the Second Edition

helped in any way. May Allaah bless them and reward them all generously.

In anticipation of future printings (*in shaa' Allaah*), we hope that we will see a similar display of support from the readers, by sending in any suggestions or corrections that could help us. May Allaah reward them generously.

We ask Allaah to bless this effort and make it a source of benefit for its readers, as well as for its author, explainers, translator, editors, and publishers. Verily, Allaah is Most Generous and All-Hearing.

Translator
1430/9/5

TRANSLATOR'S FOREWORD

All praise is due to Allaah. May He raise the rank of His final Messenger Muhammad, and all his righteous family members, Companions and followers until the Day of Judgement, and grant them peace.

After studying the book, *al-Qawaa'id al-Muthlaa fee Sifaatillaahi Ta'aalaa wa Asmaa'ihil-Husnaa*, and then discussing its incredible benefits with other students, we all agreed that the English speaking Muslims are in dire need of it to be translated and placed in their hands. I was delighted to then find that our brothers at TROID had plans to publish the book. May Allaah reward them for all their efforts in calling to Allaah, and specifically for this very important project, and for allowing me to cooperate with them in it.

There is a need for us to mention some things with regard to the translation and the work done on this book.

Firstly, there are a number of printings of this book available in Arabic. The printing we used is from *Adhwaa' as-Salaf* Publishers in Riyadh.¹ We benefited from the footnotes of Ashraf ibn 'Abdil-Maqsood that are found in the aforementioned printing, however, the footnotes found in this translation are all from the translator. We tried to only place footnotes when necessary, either to mention the source of a reference or to clarify an important point that may be misunderstood by the English reader. All source books referred to have been mentioned in an appendix in the back of the book.

Secondly, hoping to assist the reader as much as possible, we have included the Arabic texts of all Qur'aanic Verses and Prophetic narrations used by the author. Furthermore, we have included the Arabic texts of some important quotes from the *Salaf*, lines of poetry, and other crucial

¹*Madaar al-Watan's* 1427 printing was used for the second edition. Review: *Preface to the Second Edition* for more details.

Arabic phrases as well. We hope the reader appreciates this and finds it beneficial.

Thirdly, we have added two appendices that provide evidences for the ninety-nine Names of Allaah as listed by the author. One appendix lists the first eighty-nine Names along with some of the Qur'aanic Verses that establish them. The other lists the eighteen Names from the *Sunnah* that the author mentioned, along with the Prophetic narrations that establish them, with mention of their sources and authentication. We hope this provides the reader with a valuable source of reference.

Fourthly, we have introduced certain Arabic terms by explaining them in detail. After the initial mention of the terms and the explanation of their meanings, we did not repeat the meanings. This is since certain key words in Arabic must be understood in order to study this subject properly. As a further reference, we have added a glossary of important Arabic terms in the back of the book. We hope this not only eases the study of this book, but expands the readers' Arabic vocabulary and understanding as well.

Fifthly, certain phrases, and sometimes sentences, were added into the text of the book when necessary to convey the meaning intended by the author. These additions are found between brackets [like this].

Sixthly, we must thank all those who offered their assistance to this project. Indeed, their advice and suggestions have been ever helpful. May Allaah reward them well.

Lastly, we put forth this effort to the noble readers, hoping that Allaah will be pleased with our work and grant the English speaking Muslims success in understanding the proper beliefs. We ask Him to increase the reward of our shaykh, the great scholar Muhammad ibn Saalih al'Uthaymeen, due to it. And we ask that He accept this from us, and forgive us for our sins. Verily, He is the Most Generous and Giving Lord.

Moosaa Richardson
1424/02/23

BIOGRAPHY OF THE AUTHOR

He was the shaykh, the *faqeeh*, the great scholar of Najd, Aboo 'Abdillaah Muhammad ibn Saalih ibn Muhammad ibn 'Uthaymeen at-Tameemee. He was born in the city of 'Unayzah in the Qaseem Region of Saudi Arabia on Saturday, the 27th of *Ramadaan*, 1347. This corresponds to March 9, 1929 on the Christian calendar.

He studied under many prominent scholars, like Shaykh 'Abdur-Rahmaan as-Sa'dee, Shaykh Muhammad Ameen ash-Shanqeetee, and Shaykh 'Abdul-'Azeez ibn Baaz (may Allaah have Mercy on them all), to name a few.

He taught at the College of *Sharee'ah* at Imaam Muhammad ibn Saud University in Qaseem. He was also a member of the Council of Senior Scholars of the Kingdom, as well as the *imaam* and *khateeb* of the central mosque in the city of 'Unayzah.

The shaykh became known for his masterful teaching methods as he helped spread the pure message of *tawheed* in masjids and universities throughout the Kingdom. His energetic teaching coupled with his in-depth knowledge and keen intellect was a major factor in the spread of the correct understanding of Islaam based on the Book and the *Sunnah* all over the world in this last century.

The shaykh authored many books in '*Aqeedah*, *Fiqh*, *Tafseer*, and other Islaamic sciences. Some of these books were produced as transcriptions of his recorded lectures:

- ❁ Explanation of *Riyaadhus-Saaliheen*
- ❁ Explanation of *al-Bayqooniyyah* (in Hadeeth Sciences)
- ❁ *Al-Qawlul-Mufeed*, an explanation of *Kitaabut-Tawheed*
- ❁ Explanation of *al-Usooluth-Thalaathah*
- ❁ Explanation of *Kashfush-Shubuhaat*
- ❁ *Ash-Sharhul-Mumti'*, an explanation of *Zaadul-Mustaqni'* (Fiqh)

- ❁ Explanation of Ibn Taymiyyah's *al-'Aqeedatul-Waasitiyyah*
- ❁ *Kitaabul-'Ilm*
- ❁ Explanations of *Sooratul-Baqarah*, *Soorah al-Kahf*, *Juz' 'Ammah*, and many other sections of the Qur'aan

Many of the shaykh's works were explanations of books written by the scholars who preceded him. However, this book, *al-Qawaa'idul-Muthlaa* (*Exemplary Principles*), is an outstanding example of the shaykh's original authorship.

The shaykh had many students from many countries who benefited greatly from him over the years. Students from all over the world still continue to benefit from his writings and recorded classes. The shaykh's official website on the Internet offers free downloads of his books and tapes:

<http://www.binothaimeen.com>

The shaykh passed away on Wednesday, the 15th of *Shawwaal*, 1421 (January 10, 2001). He was seventy-four years of age. May Allaah grant him an abundance of Mercy.



FOREWORD

BY SHAYKH 'ABDUL-'AZEEZ IBN BAAZ

Shaykh 'Abdul-'Azeez ibn 'Abdillaah ibn Baaz (may Allaah have Mercy on him) said:

All praise is for Allaah and may Allaah raise the mention of His Messenger and grant him peace, and his family and companions, and whoever follows his guidance. To proceed:

I came across the valuable book written by the possessor of excellence, our brother, the 'Allaamah, Shaykh Muhammad Ibn Saalih al-'Uthaymeen concerning the Names and Attributes. He named it *al-Qawaa'id al-Muthlaa fee Sifaatillaahi wa Asmaa'ihil-Husnaa*. I have listened to its reading from beginning to end, and I have found it to be a magnificent book.

It contains a clarification of the creed of the righteous *Salaf* concerning the Names and Attributes. Likewise, it includes great principles and collective benefits concerning the topic.

It also clarifies the meaning of the *Ma'iyah*² that is mentioned in the Book of Allaah, the Mighty and Majestic, in both a specific and general sense, according to the understanding of *Ahlu-Sunnah wal-Jamaa'ah*. Allaah's *Ma'iyah* must be affirmed in its literal sense, and this does not mean that He is included in or mixed with His Creation. Rather, He, the Exalted, is above His Throne, as He has informed us about Himself, in a way that is befitting to His Majesty.

²*Ma'iyah* (مَعِيَّة): the concept of one thing being *with* another. Allaah's *Ma'iyah* with the creation means that He is with them wherever they are, while being above His Throne. This concept is explained in detail throughout the book and in an appendix in the back of the book as well.

His *Ma'iyah* includes His Knowledge and Awareness, and His encompassing the Creation as He hears their statements and movements, sees their situations and knows their inner conditions, preserves and watches over His Messengers and His believing *awliya*' (close allies), and grants them victory and success. Allaah's *Ma'iyah*, both the general and specific kinds, include many other magnificent meanings and substantiated realities related to Him, the Exalted One.

Furthermore, in this book is a firm refutation of the position of those who deny Allaah's Names or Attributes, those who claim He is like His Creation, and those who claim knowledge of the specific details of Allaah's Attributes. As well, it refutes those who claim that Allaah is found within His Creation and those who claim a union between Allaah and His Creation.³

So may Allaah reward him well, multiply his good reward, and increase us and him in knowledge, guidance, and success. May Allaah benefit the readers with this book, and all of the Muslims. Verily, He is the Caretaker of that, the All-Capable.

May Allaah raise the mention of our Prophet Muhammad and grant him security, and likewise his family and Companions.

Stated by the one needy of Allaah the Exalted,
'Abdul-'Azeez ibn 'Abdullaah ibn Baaz
(May Allaah be gracious with him)
General Head of the Offices of Academic Research,
Religious Verdicts, Call and Guidance
1404/11/05



³These claims and their meanings and implications, along with the evidences used to refute them, are mentioned and explained throughout the course of the book.

AUTHOR'S FOREWORD

All praise is for Allaah, we praise Him, seek His Assistance, and seek His Forgiveness. We repent to Him, and seek refuge with Allaah from the evils of our own selves and from the evils of our bad deeds. Whomever Allaah guides, then none can misguide him; and whomever Allaah allows to be led astray, then there is no guide for him. I testify that there is no deity worthy of worship other than Allaah Alone, without any associate; and I further testify that Muhammad is His Servant and Messenger. May Allaah raise his mention, that of his family, Companions, and all those who follow them in goodness, and may He grant them an abundance of peace.

To proceed:

Verily, belief in the Names and Attributes of Allaah is one of the pillars of faith in Allaah, the Exalted. They are:

- [1] belief in the existence of Allaah
- [2] belief in His Lordship (*Ruboobiyyah*)
- [3] belief in His sole Right to all forms of worship (*Uloohiyyah*)
- [4] belief in His Names and Attributes (*Asmaa' was-Sifaat*)

Furthermore, it is one of the three categories of *Tawheed*:

- [1] belief in His Lordship (*Ruboobiyyah*)
- [2] belief in His sole Right to all forms of worship (*Uloohiyyah*)
- [3] belief in His Names and Attributes (*al-Asmaa' was-Sifaat*)

So the status of the *Tawheed* of *al-Asmaa' was-Sifaat* in the Religion is very high and of the utmost importance. It is not possible for anyone to worship Allaah in a complete way, until he has acquired knowledge of the Names and Attributes of Allaah, the Exalted, in order to worship Him upon clarity. Allaah, the Exalted, has said:

﴿وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

**"And to Allaah belong the most beautiful Names,
so call upon Him using them."⁴**

Calling upon Allaah using His Names and Attributes is to be done when requesting something specific, and also when one calls upon Allaah just to praise Him.

When one calls upon Allaah to request something, he mentions some of Allaah's Names that are suitable for the occasion. For example, you say, "O *Ghafoor* (the Ever-Forgiving)! Forgive me! O *Raheem* (the Ever Merciful)! Have Mercy on me! O *Hafeeth* (The All-Protecting One)! Protect me!" and the likes.

And when one calls upon Allaah simply to praise Him, he worships Allaah with the implications of these Names. For example, you repent to Allaah since He is *at-Tawwaab* (the Acceptor of Repentance), you mention Him on your tongue since He is *as-Samee'* (the All-Hearing), you worship Him with your limbs since He is *al-Baseer* (the All-Seeing), you fear Him in secret since He is *al-Lateef* (the Sublime One), *al-Khabeer* (the All-Informed One), etc.

So due to the high status of knowledge of Allaah's Oneness through understanding His Names and Attributes, and due to the people speaking about the topic correctly sometimes and with falsehood from either ignorance or bigotry at other times, I was inclined to author some principles concerning it, hoping that Allaah, the Exalted, would make this action of mine a sincere effort seeking His Face, being in agreement with what He is pleased with, and that it would be beneficial for His servants.

I have named it *al-Qawaa'id al-Muthlaa fee Sifaatillaahi Ta'aalaa wa Asmaa'ihil-Husnaa* (Exemplary Principles Concerning Allaah's Beautiful Names and Attributes).



⁴Sooratul-A'raaf [7:180]



SECTION ONE

PRINCIPLES CONCERNING ALLAAH'S NAMES



THE FIRST PRINCIPLE CONCERNING ALLAAH'S NAMES

1.1 - ALL OF ALLAAH'S NAMES ARE BEAUTIFUL

All of Allaah's Names are beautiful, meaning that they reach the utmost limits of beauty. Allaah, the Exalted, has said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ﴾

“And to Allaah belong the most Beautiful Names.”⁵

That is because the Names include perfect Attributes that have no possible defects in any way whatsoever.

An example of this is that *al-Hayy* (the Ever-Living) is a Name of Allaah the Exalted, and it includes the Attribute of perfect Life, not preceded by absence, nor followed by death. Such Life necessitates other perfect Attributes as well, like Knowledge, Capability, Hearing, Sight, and others.

Another example is that *al-'Aleem* (the All-Knowing) is one of Allaah's Names, and it includes perfect Knowledge, not preceded by ignorance, nor followed by forgetfulness. Allaah, the Exalted, has said:

﴿عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ﴾

“Knowledge of it is with my Lord, in a Book.
My Lord is not unaware, nor does He forget.”⁶

⁵Sooratul-A'raaf [7:180]

⁶Soorah Taa Haa [20:52]

The knowledge referred to here is comprehensive, and it encompasses everything generally and specifically, whether it be related to His Actions or the actions of His Creation. Allaah, the Exalted, has said:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَةٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾⁷

“And with Him are the keys of the Unseen, no one knows of them except Him. And He knows what is on land and at sea. Not a leaf falls except that He knows of it. There is not a grain in the darkness of the earth, nor anything fresh or dried, except that it is (written) in a clear Book.”⁷

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾⁸

“And there is no walking creature on earth, except that its provisions are provided by Allaah. And He knows of its temporary place and permanent abode. All of it is in a clear Book.”⁸

﴿يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾⁹

“He knows what is in the heavens and on earth, and He knows what you hide and what you do openly. And He knows what is within the chests.”⁹

⁷Sooratul-An'aam [6:59]

⁸Soorah Hood [11:6]

A third example is that *ar-Rahmaan* (the All Merciful) is a Name of Allaah, the Exalted. It includes perfect Mercy, about which the Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

((لِلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلِدَهَا))

“Verily, Allaah is more Merciful to His Servants
than this woman is to her son.”¹⁰

The *hadeeth* is referring to a mother had found her baby among some captives, took him and placed him close and breast-fed him.

The Name, *ar-Rahmaan* (the All Merciful), also includes the Attribute of expansive Mercy, about which Allaah has said:

﴿ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ﴾

“And My Mercy has encompassed everything.”¹¹



⁹Sooratut-Taghaabun [64:4]

¹⁰This is from the *hadeeth* of 'Umar ibn al-Khattaab (may Allaah be pleased with him), who said, “A group of war captives came before the Messenger of Allaah (may Allah raise his rank and grant him peace), and a woman was searching for her child. When she found here child, she embraced him and breast-fed him.

The Messenger of Allaah (may Allah raise his rank and grant him peace) then said:

((أَتَرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ ؟))

‘Could you see this woman casting her son into the Fire?’

We said, ‘No, by Allaah, not as long as she is capable of preventing it.’

So the Messenger of Allaah (may Allah raise his rank and grant him peace) said:

((لِلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلِدَهَا !))

‘Verily Allaah is more Merciful to His Servants
than this (woman) is to her son.’”

It was collected by al-Bukhaaree (5999) and Muslim (2754).

¹¹Sooratul-A'raaf [7:156]

And He has said about the supplications of the Angels for the believers:

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

**"O Our Lord! You have encompassed everything
by your Mercy and Knowledge!"¹²**

The beauty of the Names of Allaah, the Exalted, can be expressed through every Name on its own. Furthermore, it can be expressed by combining Names. By combining a Name with another, perfection upon perfection is achieved. An example of that is *al-'Azeez* (the All-Mighty) and *al-Hakeem* (the All-Wise), since Allaah, the Exalted, combines these Names in many places within the *Qur'aan*.¹³

When used separately, each of the two Names includes a particular kind of perfection. *al-'Azeez* includes 'izzah (Might), and *hukm* (Judgment) and *hikmah* (Wisdom) are understood from *al-Hakeem*. When combined, there is another form of perfection understood - that the Might of Allaah, the Exalted, is coupled with His Wisdom. Thus, His Might does not include oppression, tyranny and evil actions, as is the case with the mighty ones from amongst the creation. The mighty may use their might for sin. They tend to oppress, tyrannize, and behave in evil ways.

Likewise, the Judgement and Wisdom of Allaah, the Exalted, are coupled with perfect Might and Honor, contrary to the judgment and

¹²Soorah Ghaafir [40:7]

¹³See the following Qur'aanic Verses for examples: Soorah al-Baqarah [2:129, 209,220,228,240,260]; Soorah Aali 'Imraan [3:6,18,62,126]; Soorah an-Nisaa' [4:56, 158,165]; Soorah al-Maa'idah [5:38,118]; Soorah al-Anfaal [8:10,49,63,67]; Soorah at-Towbah [9:40,71]; Soorah Ibraaheem [14:4]; Soorah an-Naml [27:6]; Soorah al-Ankaboot [29:42]; Soorah ar-Room [30:27]; Soorah Luqmaan [31:9,27]; Soorah Saba' [34:27]; Soorah Faatir [35:2]; Soorah az-Zumar [39:1]; Soorah Ghaafir [40:8]; Soorah al-Jaathiyah [45:2,37]; Soorah al-Fat'h [48:7,19] Soorah al-Ahqaaf [46:2]; Soorah al-Hadeed [57:1]; Soorah al-Hashr [59:1,24]; Soorah al-Mumtahinah [60:5]; Soorah as-Saff [61:1]; Soorah al-Jumu'ah [62:1]; Soorah at-Taghaabun [64:18].

wisdom of the Creation, as they are often subject to disgrace and humiliation.



THE SECOND PRINCIPLE CONCERNING ALLAAH'S NAMES

1.2 - THEY ARE BOTH TITLES AND DESCRIPTIONS

Allaah's Names are titles, as they refer to Him, and descriptions, as they refer to different meanings.

As titles, they are like synonyms, since they all refer to the same thing - Allaah, the Mighty and Majestic. As descriptions, they all carry different meanings, each one referring to a specific meaning.

Based on this, *al-Hayy* (the Ever-Living), *al'Aleem* (the All-Knowing), *al-Qadeer* (the Ever-Capable), *as-Samee'* (the All-Hearing), *al-Baseer* (the All-Seeing), *ar-Rahmaan* (the All Merciful), *ar-Raheem* (the Ever-Merciful), *al-Azeez* (the All-Mighty), and *al-Hakeem* (the All-Wise) are all Names that refer to one thing - Allaah, the Glorified and Exalted. However, the meaning of *al-Hayy* is different from the meaning of *al'Aleem*, and the meaning of *al'Aleem* is different from the meaning of *al-Qadeer*, and so on. We say that they are both titles and descriptions since the *Qur'aan* has indicated this, as is found in the statements of Allaah, the Exalted:

﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

“And He is the Ever-Forgiving, *ar-Raheem*.”¹⁴

﴿وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ﴾

“And you Lord is the Oft-Forgiving, the Possessor of Mercy.”¹⁵

The second Verse shows that *ar-Raheem* is the One who is described as having Mercy. Arab linguists agree that one may not be called '*aleem*'

¹⁴Sooratul-Ahqaaf [46:8]

¹⁵Sooratul-Kahf [18:58]

unless he has knowledge. One may not be called *samee* unless he hears. One may not be called *baseer* unless he sees. This is an affair that is too evident to be in need of a proof.

When one understands this, he can see the misguidance of those who negate the specific meanings of the Names of Allaah, the Exalted. Such are the people who reject the meanings of Allaah's Names. They say, "Allaah, the Exalted, is *as-Samee*' (the All-Hearing) without hearing, *al-Baseer* (the All-Seeing) without sight, and *al-'Azeez* (the All-Mighty) without might," and so on.¹⁶

They have even attempted to justify this, saying that to affirm multiple Attributes necessitates affirming multiple deities. This is a weak justification, or rather, a dead one, due to the textual and intellectual evidences that prove its futility:

Textual Evidence: Allaah, the Exalted, has described Himself with many descriptions, while maintaining that He is uniquely One. Allaah, the Exalted, has said:

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ
وَهُوَ الْغَفُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ فَعَالٌ لِّمَا يُرِيدُ﴾

"Verily, the Striking of your Lord is severe. Verily it is He who begins (creation) and repeats (it). And He is Ever-Forgiving, the Loving, the Owner of the Throne, the Majestic One, the One who freely does whatever He wants."¹⁷

¹⁶Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) mentions that Bishr al-Mirresee [d.218], the head of the *Mu'tazilah* of his time, had held this exact position. One day, a Bedouin heard him saying this and said to him, "That is your lord who you are describing and yours alone, Bishr! As for our Lord, then He is not like that!"

¹⁷*Sooratul-Burooj* [85:12-16]

﴿ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي خَلَقَ فَسَوَّىٰ

وَالَّذِي قَدَّرَ فَهَدَىٰ وَالَّذِي أَخْرَجَ الْمَرْعَىٰ فَجَعَلَهُ غُثَاءً أَحْوَىٰ ﴾

“Glorify the Name of your Lord, the Most High. (He is) the One who has created (all things) and then proportioned (them), the One who has given measure and then guided, the One who brings out the pasturage, and then makes it dark stubble.”¹⁸

In these noble Verses are many descriptions of one thing, yet this does not necessitate that we affirm multiple deities.

Intellectual Evidence: The Attributes themselves are not separate from the One being described, so this can not necessitate affirming multiple deities. They are just Attributes of the One described with them. They are not separate from Him. It is inevitable that everything in existence must have multiple attributes. It has the attribute of existence, and it can be described by being either something that must exist or something that may or may not exist. Furthermore, each thing that exists can either be something independent or something reliant on something else.

Based on this principle - that Allaah's Names are both titles and descriptions - it becomes known that *dahr* (time) is not one of the Names of Allaah, the Exalted, for two reasons:

[1] Because it is a word that has no relative description or action related to it, so as to be considered from the beautiful Names of Allaah,

[2] And since it is a word that refers to time.

Allaah, the Exalted, has said, quoting those who deny the Resurrection after death:

¹⁸Sooratul-A'laa [87:1-5]

﴿ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا
وَمَا يَمْلِكُنَا إِلَّا الدَّهْرُ ﴾

“And they say, ‘This is nothing except our life in this world. We die and we live, and nothing causes our death except *dahr* (time).’”¹⁹

They were referring to the passing of the days and nights.

As for the statement of the Prophet (may Allah raise his rank and grant him peace),

((قَالَ اللَّهُ — عَزَّ وَجَلَّ — : يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ،
وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلِبُ اللَّيْلَ وَالنَّهَارَ.))

“Allaah, the Mighty and Majestic, has said, ‘The son of Aadam wrongs Me. He speaks badly of time (*dahr*), yet I am the *dahr*, the affair is in My Hand, I alternate the night and the day.’”²⁰

This does not mean that *ad-dahr* (time) is from the Names of Allaah, the Exalted. That is because those who speak badly about time only intend to refer to the frame of events, they do not intend to speak badly about Allaah, the Exalted.²¹

¹⁹Sooratul-Jaathiyah [45:24]

²⁰Collected by al-Bukhaaree (7491) and Muslim (2246) on the authority of Aboo Hurayrah (may Allaah be pleased with him)

²¹Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) quotes the statement of Imaam ash-Shaafi'ee (may Allaah have Mercy on him) as found in *al-Imdaad* (3/428) to explain the situation of the Arabs and how they would speak about the passing of time:

The Arabs had a habit of disparaging time and verbally abusing it when faced with calamities, like death, senility, or the loss of property. They would say, 'It is the passing of time (the days and nights) that destroys us!' They would say, 'The tribulations of the days and nights have afflicted us,' and, 'The passing of the days and nights have ruined us!' They ascribed actions to the days and nights and thus spoke ill of them, saying that time has done these things to



The meaning of His Statement, “**And I am the *dahr*,**” is explained by His Statement, “**The affair is in My Hand, I alternate the night and the day.**” Allaah, the Exalted, is the Creator of time and whatever it contains, and He clarified that He is actually the One who turns and alternates the day and the night, and they are *time*. It is not possible that the One who alternates is also the one being alternated!

In light of this, it becomes clear that it is impossible for *ad-dahr* in this *hadeeth* to be referring to Allaah, the Exalted (as one of His Names).



them. So the Prophet (may Allaah raise his rank and grant him peace) forbade them from speaking ill of time by saying that it has destroyed them or done bad things to them. This is because insulting time can only be an insult to the One who makes the time pass - Allaah, the Blessed and Exalted."

1.2

Allaah's Names are Both Titles and Descriptions

THE THIRD PRINCIPLE CONCERNING ALLAAH'S NAMES

1.3 - THEY MAY OR MAY NOT INCLUDE A RELATED RULING AND IMPLICATION

If the Name refers to a transitive description,²² then it includes three things:

- [1] An established Name of Allaah, the Mighty and Majestic,
- [2] An established Attribute that is included in the meaning of the Name,²³
- [3] And an established ruling and implication.

For example, the people of knowledge have said that highway robbers who repent (before being caught) may be exempted from punishment, using as proof the Statement of Allaah, the Exalted:

﴿إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“As for those who repented before they fell into your power,
then know that Allaah is All-Forgiving, All-Merciful.”²⁴

²²In Arabic: (وصف متعد) - a description that includes a direct external effect, like the Name *as-Samee'* (the All-Hearing) and how it affects others, in that Allaah hears them. The opposite of this, a non-transitive description, does not include any direct external effect, like *al-Hayy* (the Ever-Living) for example.

²³Each of Allaah's Names refers to an Attribute by way of *tadam-mun*. *Tadam-mun* is discussed thoroughly in the next principle.

²⁴*Sooratul-Maa'idah* [5:34]

This is because the related ruling and implication of these two Names is that Allaah, the Exalted, has forgiven them of their sins and bestowed Mercy on them by canceling the legislated punishment.

An illustration of this principle is that *as-Samee'* (the All-Hearing) includes:

- [1] The Name *as-Samee'* for Allaah, the Exalted,
- [2] The Attribute of Hearing,
- [3] And a related ruling and implication - that He hears all secret and concealed talks.

Allaah, the Exalted, has said:

﴿وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

“And Allaah hears the dispute between you both.
Verily Allaah is the All-Hearing, the All-Seeing.”²⁵

If the Name refers to a non-transitive description, then it only includes two things:

- [1] A Name of Allaah, the Mighty and Majestic,
- [2] And an Attribute that is included in the meaning of the Name.

An illustration of this is how the Name, *al-Hayy* (the Ever-Living), includes:

- [1] The Name *al-Hayy* for Allaah, the Exalted,
- [2] And the Attribute of Life.



²⁵Sooratul-Mujaadilah [58:1]

THE FOURTH PRINCIPLE CONCERNING ALLAAH'S NAMES

1.4 - MUTAABAQAH, TADAM-MUN AND ILTIZAAM

The Names of Allaah, the Exalted, refer to His Presence and His Attributes by way of three methods of understanding them:

- *Mutaabaqah* (مطابقة) - a direct and all-inclusive application of the Name
- *Tadam-mun* (تضمن) - a reference to only some of what is necessarily included in the meaning of the Name
- *Iltizaam* (التزام) - a necessary logical conclusion based on the meaning of the Name

To illustrate this, the Name of Allaah, *al-Khaaliq* (the Creator), refers to both Allaah's Presence and His Attribute of Creating, by way of *mutaabaqah*. By way of *tadam-mun*, the Name, *al-Khaaliq*, refers to either Allaah's Presence alone or His Attribute of Creating alone. And by way of *iltizaam*, it refers to His two Attributes of Knowledge and Capability.

Based on this (*iltizaam*), when Allaah mentions the Creation of the Heavens and the Earth, He then says:

﴿لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

“So that you will know that Allaah is over everything with Power, and that Allaah has surely encompassed everything by His Knowledge.”²⁶

²⁶Sooratut-Talaaq [65:12]

Itizaam is something very beneficial for the student of knowledge to understand. When he ponders over the meaning of something and Allaah grants him the ability to make good logical conclusions, then, by this, he is able to apply one piece of evidence to a great number of different issues.

And you must know that a necessary conclusion from one of the Statements of Allaah, the Exalted, or from one of the statements of His Messenger (may Allah raise his rank and grant him peace), is decisively true, so long as it really is a necessary and logical conclusion. This is because the Speech of Allaah and His Messenger (may Allah raise his rank and grant him peace) is the Truth, and a necessary conclusion based on the Truth must also be the Truth, since Allaah, the Exalted, knows what would be necessarily concluded from His Speech and the Speech of His Messenger (may Allah raise his rank and grant him peace). Thus, it would be the intended understanding.²⁷

The necessary logical conclusions drawn from other than the Speech of Allaah and His Messenger (may Allah raise his rank and grant him peace) may be one of three cases:

The first case is when the logical conclusion of the statement is mentioned to the speaker, and he then affirms that it was the intended conclusion. An example of this is when someone who rejects Allaah's Attributes says to someone who affirms them, "Since you have affirmed that Allaah, the Mighty and Majestic, has chosen Actions,²⁸ then, therefore, He must have some permanent, continuous Actions as well."

²⁷ Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) illustrates this point by mentioning an example – a *hadeeth* found in al-Bukhaaree (6954) and Muslim (225):

((لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ.))

"Allaah will not accept the prayer of someone who has nullified his *wudhoo'* until he performs *wudhoo'*."

The *hadeeth* shows that anyone who wishes to pray must make *wudhoo'* if he has not already done so. The **necessary conclusion** is the permissibility of praying a number of times with only one *wudhoo'*, so long as it has not been nullified.

²⁸ Refer to: Section 2.5

The affirmer replies, “Yes, and I hold to that, since Allaah, the Exalted, has not ceased and will not cease doing whatever He likes, and there is no limit to His Statements and Actions.”

As Allaah has said:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ
قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

“Say: If the sea was (used as) ink for (writing) the Words of my Lord, then the sea would be exhausted before the Words of my Lord would finish, even if we brought another (sea) like it to add to it.”²⁹

And He has said:

﴿وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ
سَبْعَةُ أَنْحَارٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“And if every tree on earth was a pen, and the sea was extended seven times over (and used as ink), the words of Allaah would still not be finished. Verily, Allaah is a Possessor of Honor, All-Wise.”³⁰

And the occurrence of one of Allaah’s chosen Actions does not necessitate any deficiency in Him.³¹

The second case is when the logical conclusion of the statement is mentioned to the speaker, and he then denies that it was the intended conclusion. An example of this is when someone who rejects Allaah’s

²⁹Sooratul-Kahf [18:109]

³⁰Soorah Luqmaan [31:27]

³¹**Meaning:** Some people may assume that, since an Action from Allaah has taken place, the Action must have been created, and thus some of Allaah’s Actions could be considered created. This is falsehood derived from applying the logic surrounding human actions to the Actions of the Creator, who is glorified above such a claim.

Attributes says to someone who affirms them, "Since you have affirmed Attributes for Allaah, then they must be similar to the attributes of the Creation."³²

The affirmer replies, "What I have said does not necessitate that, since the Attributes of Allaah have been attributed to Him specifically. They have not been mentioned in a general way so as to make what you are saying possible. Based on this, His Attributes are specific and befitting to Him. Even you - a denier of Allaah's Attributes - confirm that Allaah has an actual Presence, while you negate that it is like the presence of any of the Creation. So then what is the difference between the Presence of Allaah and His Attributes?!"

The rulings on the conclusions from the first two cases are obvious.

The third case is when the logical conclusion from someone's statement has not been discussed, it has not been confirmed nor denied. The ruling in this case is that the conclusion must not be attributed to the speaker as his position, since there is a possibility that he would deny the conclusion if it was mentioned to him, or perhaps if the related conclusion was shown to him clearly and its falsehood was explained, he might retract his statement altogether, since a corrupt conclusion indicates a corrupt foundation.

So due to these two possibilities, it is not possible to say that the logical conclusion of a statement is also a statement (attributed to the speaker).

If it is said, "If this conclusion is indeed a direct, logical conclusion from someone's statement, then it must be viewed as his position as well, since that is the rule, especially regarding a direct and obvious conclusion."

We could reply by saying: This is rejected, based on the fact that a man is only a human being, having inward and outward emotions and moods that cause him to be absentminded about what can be concluded from his speech. He could be neglectful or forgetful, his thinking could be

³²Refer to: Section 2.6

disturbed, he could make a statement in the middle of a heated debate without thinking about the implications of it, or the likes.³³



³³The author was not saying here that we may not refute the corrupt statements of the people of innovation until we have confirmed that they intended them. He was only differentiating between when a conclusion based upon someone's statements can be considered his actual statements. So when someone makes a statement that includes false and corrupt conclusions, we can clarify this and warn against the statement, but we can not say that the speaker has actually held the concluded position.

THE FIFTH PRINCIPLE CONCERNING ALLAAH'S NAMES

1.5 - THE NAMES OF ALLAAH ARE *TAWQEEFIYYAH* – THERE IS NO PLACE FOR INTELLECTUAL FREE-THINKING REGARDING THEM

Allaah's Names are *tawqeefiyyah* (**توقيفية**), meaning a kind of knowledge that is restricted to textual evidence; there is no place for intellectual free-thinking regarding them. Based on this, we must suffice ourselves with what is found in the Book and the *Sunnah*, without adding or taking anything away. This is because the intellect will not be able to grasp the understanding of Allaah's Names that He rightfully deserves, so then we must suffice ourselves with textual evidences only.

This is due to Allaah's Statement:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

“And do not follow what you have no knowledge of.
Verily the hearing, the sight, and the heart,
(you) will all be questioned (about each of them).”³⁴

And He also has said:

³⁴Sooratul-Israa' [17:36]

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

“Say: Verily, my Lord has prohibited (all forms of) lewdness, whether committed openly or in secret, sinning (in general), oppression without any due right, that you associate partners with Allaah with no authority sent down from Him, and that you speak about Allaah with what you do not know.”³⁵

Furthermore, to attribute a name to Allaah, the Exalted, that He did not attribute to Himself or to deny something He has named Himself would be a serious crime against Him. We must behave in the appropriate manner in this affair and stick to what is found in established textual evidences only.



³⁵ Sooratul-A'raaf [7:33]

THE SIXTH PRINCIPLE CONCERNING ALLAAH'S NAMES

1.6 - THEY ARE NOT LIMITED TO A SET NUMBER

Allaah's Names are not limited to any specific number, and this is understood from the statement of the Prophet (may Allaah raise his rank and grant him peace) in the well-known narration:

((...أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ،
أَوْ أُنْزَلَتْهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ،
أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ...))

“...I ask You by every Name that You have,
those You named Yourself with, those You revealed in Your Book,
those You taught one of Your created beings,
and those You kept with Yourself as knowledge of the Unseen...”

It was collected by Ahmad,³⁶ Ibn Hib-baan,³⁷ and al-Haakim,³⁸ and it is *saheeh* (authentic).³⁹

It is not possible for anyone to count or have complete knowledge of the Names that Allaah, the Exalted, has kept with Himself as knowledge of the Unseen.

³⁶Collected by Ahmad in his *Musnad* (1/391, 452)

³⁷Refer to *Saheeh Ibn Hib-baan bi-Tarteeb Ibn Balbaan* (972).

³⁸Refer to *al-Mustadrak* (1929).

³⁹Refer to *Silsilatul-Ahaadeethis-Saheehah* (199) of al-Albaanee and Muqbil ibn Haadee's comments on *Al-Mustadrak* (1/696). For further study, review the criticism mentioned in *Al-'Ilal* of ad-Daarqutnee (5/199-201) and *Tahqeeq Musnad Ahmad* (6/247-250).

As for the statement of the Prophet (may Allah raise his rank and grant him peace):

((إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا،
مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.))

**"Verily Allaah has ninety-nine Names, one shy of a hundred.
Whoever enumerates them will enter Paradise."**⁴⁰

This does not prove that Allaah's Names are limited to only this number. If the intent of the *hadeeth* was to limit them, then the wording would have been, "Verily, the Names of Allaah are **only** ninety-nine; whoever enumerates them will enter Paradise," or something similar. Therefore, the meaning of the *hadeeth* is that whoever enumerates this specific group of His Names will go to Paradise.

Thus, his statement (may Allah raise his rank and grant him peace), **"Whoever enumerates them"**⁴¹ **will enter Paradise,**" completes the first part of the *hadeeth*, referring to the intended ninety-nine Names. It is not a separate statement referring to all of Allaah's Names.

The similitude of this statement would be like your saying, "I have one hundred *dirhams* that I want to give as charity." This statement does not mean that you only have that many *dirhams* and they are all reserved for charity.

Additionally, it has not been authentically established that the Prophet (may Allaah raise his rank and grant him peace) specified all of these ninety-nine Names. The *hadeeth* which has been reported about this is unauthentic.⁴²

⁴⁰Collected by al-Bukhaaree (7392) and Muslim (2677) on the authority of Aboo Hurayrah (may Allaah be pleased with him)

⁴¹The author commented here, saying, "Enumerating them means to memorize them and know their meanings. This is fulfilled when one worships Allaah based on their related meanings and rulings."

⁴²Refer to *Saheeh Sunan at-Tirmitheeh* (3507) of al-Albaanee.

Shaykh al-Islaam Ibn Taymiyyah said, "The specification of them (the Names of Allaah) is not from the speech of the Prophet (may Allaah raise his rank and grant him peace), as agreed upon by the scholars of *Hadeeth*."⁴³

He also said, "Al-Waleed⁴⁴ mentioned them (the names) as the explanation of the *hadeeth* by some of his teachers from *Shaam*,⁴⁵ as is clarified in some of the narrations of his *hadeeth*."⁴⁶

Ibn Hajr said, "The problem that the two *shaykhs* (al-Bukhaaree and Muslim) had with it (the *hadeeth*) was not just that it only comes by way of al-Waleed, but that he (al-Waleed) has narrated it inconsistently, his *tadlees*,⁴⁷ and the possibility of additional wordings added to the narration."⁴⁸

Since the specification of the Names by the Prophet (may Allaah raise his rank and grant him peace) is not authentic, the *Salaf* differed over them, and thus a number of different opinions were held.

I have gathered the following ninety-nine Names from the Book of Allaah, the Exalted, and the *Sunnah* of His Messenger (may Allaah raise his rank and grant him peace):

From the Book of Allaah, the Exalted:⁴⁹

⁴³Refer to *Majmoo' al-Fataawee* (6/382).

⁴⁴Al-Waleed ibn Muslim, one of the narrators of the *hadeeth*.

⁴⁵*Shaam* is modern day Syria and Palestine and parts of their bordering countries.

⁴⁶Refer to *Majmoo' al-Fataawee* (6/379).

⁴⁷*Tadlees* (lit. deception): when a narrator habitually fails to mention the name of a narrator that is between him and his shaykh, using a wording like, "On the authority of my shaykh..." instead of, "My shaykh narrated to me..." Because of the likelihood of an unmentioned person in the chain who may not be reliable, the scholars of *hadeeth* consider this kind of narration unacceptable.

⁴⁸Refer to *Fat-hul-Baaree* (11/215).

⁴⁹Refer to **Appendix II: Allaah's Names Found in the Qur'aan** for the Qur'aanic Verses that establish these Names.

- [1] Allaah الله
- [2] al-Ahad الأحد (The One)
- [3] al-A'laa الأعلى (The Most High)
- [4] al-Akram الأكرم (The Most Generous)
- [5] al-Ilaah الإله (The Worshipped)
- [6] al-Awwal الأوّل (The First)
- [7] al-Aakhir الآخر (The Last)
- [8] ath-Thaahir الظاهر (The Knower of all apparent things)
- [9] al-Baatin الباطن (The Knower of all hidden things)
- [10] al-Baari' الباري (The Commanding Ordainer)
- [11] al-Barr البرّ (The Beneficent One)
- [12] al-Baseer البصير (The All-Seeing)
- [13] at-Taw-waab التّوّاب (The Acceptor of Repentance)
- [14] al-Jab-baar الجبّار (The Compelling One)
- [15] al-Haafith الحافظ (The Preserver)
- [16] al-Haseeb الحسيب (The Reckoner)
- [17] al-Hafeeth الحفيظ (The All-Protecting One)
- [18] al-Hafee الحفيّ (The Gracious One)
- [19] al-Haqq الحقّ (The Truth)
- [20] al-Mubeen المبين (The One who clarifies)
- [21] al-Hakeem الحكيم (The All-Wise)
- [22] al-Haleem الحليم (The Gentle One)
- [23] al-Hameed الحميد (The Praiseworthy One)
- [24] al-Hayy الحيّ (The Ever-Living)
- [25] al-Qay-yoom القيّوم (The One who establishes and sustains)
- [26] al-Khabeer الخبير (The All-Informed One)
- [27] al-Khaaliq الخالق (The Creator)
- [28] al-Khal-laaq الخلاق (The Ever-Creating)
- [29] ar-Ra'oof الرّؤوف (The All-Kind)

- [30] *ar-Rahmaan* الرَّحْمَن (The All-Merciful)
- [31] *ar-Raheem* الرَّحِيم (The Ever-Merciful)
- [32] *ar-Raz-zaaq* الرَّزَّاق (The Ever-Providing)
- [33] *ar-Raqeeb* الرَّقِيب (The Ever-Watchful)
- [34] *as-Salaam* السَّلَام (The Flawless One)
- [35] *as-Samee'* السَّمِيع (The All-Hearing)
- [36] *ash-Shaakir* الشَّاكِر (The Thankful One)
- [37] *ash-Shakoor* الشُّكُور (The Ever-Thankful)
- [38] *ash-Shaheed* الشَّهِيد (The Witness)
- [39] *as-Samad* الصَّمَد (The Eternal One)
- [40] *al-'Aalim* الْعَالِم (The Knowledgeable One)
- [41] *al-'Azeez* الْعَزِيز (The All-Mighty)
- [42] *al-'Atheem* الْعَظِيم (The Great One)
- [43] *al-'Afuww* الْغَفُور (The Pardoner)
- [44] *al-'Aleem* الْعَلِيم (The All-Knowing)
- [45] *al-'Alee* الْعَلِيِّ (The Lofty One)
- [46] *al-Ghaf-faar* الْغَفَّار (The Most Forgiving)
- [47] *al-Ghafoor* الْغَفُور (The Ever-Forgiving)
- [48] *al-Ghanee* الْغَنِيِّ (The One Free of Needs)
- [49] *al-Fat-taah* الْفَتَّاح (The Deciding Judge)
- [50] *al-Qaadir* الْقَادِر (The Capable One)
- [51] *al-Qaahir* الْقَاهِر (The Forceful One)
- [52] *al-Qud-dos* الْقُدُّوس (The Holy One)
- [53] *al-Qadeer* الْقَدِير (The Ever-Capable)
- [54] *al-Qareeb* الْقَرِيب (The Close One)
- [55] *al-Qawee* الْقَوِي (The Strong One)
- [56] *al-Qah-haar* الْقَهَّار (The Ever-Dominating One)
- [57] *al-Kabeer* الْكَبِير (The Great One)
- [58] *al-Kareem* الْكَرِيم (The Generous One)

- [59] *al-Lateef* اللطيف (The Sublime One)
- [60] *al-Mu'min* المؤمن (The Granter of security)
- [61] *al-Muta'aalee* المتعالي (The High and Exalted One)
- [62] *al-Mutakab-bir* المتكبر (The Justly Proud)
- [63] *al-Mateen* المتين (The Powerful)
- [64] *al-Mujeeb* المجيب (The Ever-Responding One)
- [65] *al-Majeed* المجيد (The Majestic One)
- [66] *al-Muheet* المحيط (The All-Encompassing One)
- [67] *al-Musaw-wir* المصور (The Bestower of forms and shapes)
- [68] *al-Muqtadir* المقدر (The All-Capable One)
- [69] *al-Muqet* المقيت (The Protector)
- [70] *al-Malik* الملك (The King)
- [71] *al-Maleek* المليك (The Sovereign)
- [72] *al-Mowlaa* المولى (The Guardian)
- [73] *al-Muhaymin* المهيمن (The Watchful Witness)
- [74] *an-Naseer* الناصر (The Ever-Helping)
- [75] *al-Waahid* الواحد (The Only One)
- [76] *al-Waarith* الوارث (The Owner who all things return to)
- [77] *al-Waasi'* الواسع (The Encompassing One)
- [78] *al-Wadood* الودود (The Loving)
- [79] *al-Wakeel* الوكيل (The Guardian)
- [80] *al-Walee* الولي (The Protector)
- [81] *al-Wah-haab* الوهاب (The Ever-Giving)

And from the *Sunnah* of the Messenger of Allaah (may Allah raise his rank and grant him peace)⁵⁰:

⁵⁰ Refer to **Appendix III: Allaah's Names Found in the Sunnah** for the narrations that establish these Names, along with mention of their sources and authenticity.

- [1] *al-Jameel* الْجَمِيل (The Beautiful One)
- [2] *al-Jaw-waad* الْجَوَاد (The Bestower of goodness)
- [3] *al-Hakam* الْحَكَم (The Ruler)
- [4] *al-Hay-ye* الْحَيَّ (The Shy One)
- [5] *ar-Rabb* الرَّبَّ (The Lord)
- [6] *ar-Rafeeq* الرَّفِيق (The Gentle One)
- [7] *as-Sub-booh* السُّبُّوح (The Justly Glorified One)
- [8] *as-Say-yid* السَّيِّد (The Master)
- [9] *ash-Shaafee* الشَّافِي (The Healer)
- [10] *at-Tay-yib* الطَّيِّب (The Pure One)
- [11] *al-Qaabidh* الْقَابِض (The One who seizes)
- [12] *al-Baasit* الْبَاسِط (The One who grants increases)
- [13] *al-Muqad-dim* الْمُقَدِّم (The One who brings things forth)
- [14] *al-Mu'akh-khir* الْمُؤَخَّر (The One who delays things wisely)
- [15] *al-Muhsin* الْمُحْسِن (The One who does things perfectly)
- [16] *al-Mu'tee* الْمُعْطِي (The Giver)
- [17] *al-Man-na'an* الْمَنَّان (The Ever-Bestowing)
- [18] *al-Witr* الْوِتْر (The One who is similar to none)

This is what we have chosen based on our research – eighty-one Names from the Book of Allaah, the Exalted, and eighteen from the *Sunnah* of the Messenger of Allaah (may Allah raise his rank and grant him peace). However, there remains some doubt about including *al-Hafee*, as it is only found in a restricted sense in His Statement, quoting Ibraaheem:

﴿إِنَّهُ كَانَ بِي حَفِيًّا﴾

“Verily, He is *Hafee* (Gracious) to me”⁵¹

⁵¹ Soorah Maryam [19:47]

What we have listed here is based on our knowledge and understanding, while above each possessor of knowledge is someone more knowledgable. Above all of them is the Knower of all hidden and apparent things, the One who knows everything.⁵²



⁵²The author (may Allaah have Mercy on him) commented here, saying:

And we have not mentioned any Names that come in the texts as *mudhaaf* (an Arabic construction that shows possession), like *Rabb al'Aalameen* (the Lord of all the worlds), *'Aalim al-Ghaybi wash-Shahaadah* (the Knower of all hidden and apparent things), and *Badee' as-Samaawaati wal-Ardh* (the Originating Creator of the Heavens and the Earth). There are many examples of this. It was not clear to us that they were intended (from the *hadeeth*), and knowledge (of what is most correct) is only with Allaah, the Exalted.

THE SEVENTH PRINCIPLE CONCERNING ALLAAH'S NAMES

1.7 - THE KINDS OF DEVIATION FROM THE CORRECT BELIEF

*Ilhaad*⁵³ with regards to the Names of Allaah, the Exalted, means to stray from the obligatory manner of believing in them. *Ilhaad* takes many forms:

ONE: To reject some of them, or some of the related Attributes or resulting rulings

An example of people who do this are the people of *ta'teel* (rejection of the meanings of Allaah's Names and/or Attributes) from the *Jahmiyyah* and others.⁵⁴ This is considered *ilhaad* because it is obligatory to believe in the Names and in the related rulings and Attributes that befit Allaah. To reject any of these things is a straying from the obligatory manner of believing in them.

⁵³The author (may Allaah have Mercy on him) is explaining the following Verse:

﴿وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا
وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِۦ﴾

"And to Allaah belong the most beautiful Names, so call on Him using them.
And abandon those who commit *ilhaad* regarding His Names."

[Soorah al-A'raaf, 7:180]

⁵⁴Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) explains here that the people of *ta'teel*, the *Mu'at-tilah*, are the *Mu'tazilah*, the *Jahmiyyah* who came before them, and the *Ash'arees* who came after them.

TWO: To view them as Names that establish attributes similar to the attributes of the Creation

This is done by the people of *tashbeeh* (those who consider Allaah similar to His Creation). Since *tashbeeh* is falsehood, and it is not possible that any of the texts establish *tashbeeh*, rather they show the falsehood of such an idea, then such people have truly strayed from the obligatory manner of believing in the Names of Allaah.

THREE: To attribute a name to Allaah that He did not name Himself with

An example of this is how the Christians call Allaah *the father*, or how the philosophers call Him *the root cause of everything*.⁵⁵ Since knowledge of Allaah's Names is *tawqeefiyyah* (restricted to textual evidence), attributing a name to Allaah that He did not name Himself with is a straying from the obligatory manner of believing in them. Furthermore, these names that they have attributed to Allaah are sheer falsehood that Allaah is far removed from.

FOUR: To derive names of idols from the linguistic base of His Names

An example of this is what the polytheists did when they derived the name *al-Uzzaa* from *al-Azeez*, and *al-Laat* from *al-Ilaah*, according to one opinion. They named their idols with these names.

This is considered *ilhaad* because the Names of Allaah are specific to Him, due to His Statement:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

“And to Allaah belong the most beautiful Names,
so call upon Him using them.”⁵⁶

⁵⁵In Arabic: (العلة الفاعلة) “*al-Illatul-Faa'ilah*”

⁵⁶*Sooratul-A'raaf* [7:180]

﴿لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

“And for Him are the most beautiful Names,
everything in the heavens and on earth glorifies Him.”⁵⁷

Just as acts of worship are specifically for Him, so are the most beautiful Names, as everything in the heavens and on earth glorifies Him. So to name others with His Names, in the way that Allaah, the Mighty and Majestic, alone deserves, is a straying from the obligatory manner of believing in them.

Ilhaad in any form is forbidden. Allaah has threatened those who commit it with His saying:

﴿وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

“And abandon those who commit *ilhaad* regarding His Names.
They shall be recompensed for what they have done.”⁵⁸

Some kinds of *ilhaad* may be crimes of *shirk* or *kufr* (while others are less than that), depending on the relative evidences and what they imply.



⁵⁷ Sooratul-Hashr [59:24]

⁵⁸ Sooratlul-A'raaf [7:180]



SECTION TWO

PRINCIPLES CONCERNING ALLAAH'S ATTRIBUTES



THE FIRST PRINCIPLE CONCERNING ALLAAH'S ATTRIBUTES

2.1 - ALL OF THEM ARE ATTRIBUTES OF PERFECTION - THEY ARE NOT DEFICIENT IN ANY WAY WHATSOEVER

Some of Allaah's Attributes are, for example: Life, Knowledge, Power, Hearing, Sight, Mercy, Honor, Wisdom, Loftiness, Greatness, etc. The perfection of these Attributes can be proven by textual, intellectual, and instinctive evidence.

Textual Evidence: Allaah, the Exalted, has said:

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ
وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

"Those who do not believe in the Hereafter are the worst example; and for Allaah is the loftiest example, and He is the Possessor of Honour, the All-Wise."⁵⁹

The 'loftiest example' means the loftiest possible description.

Intellectual Evidence: Everything that truly exists must have an attribute, and that attribute must either be a perfect one or a deficient one. The latter is rejected when referring to the Perfect Lord who deserves our worship. Because of this, Allaah, the Most High, has exposed the futility of worshipping idols by describing them with deficiencies and incapability. He, the Exalted, has said:

⁵⁹ Sooratun-Nahl [16:60]

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ

لَهُۥٓ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنِ دُعَائِهِمْ غَفِلُونَ﴾

“And who is more astray than the one who calls on other than Allaah, those who will not answer them (from now) to the Day of Standing, while they (those called upon) are heedless of their supplications.”⁶⁰

And He, the Exalted, has said:

﴿وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

“And those who call upon those less than Allaah, those who do not create anything, rather they have been created, (they are) dead, not alive, and they do not (even) know when they will be brought forth (from their graves).”⁶¹

And He said, quoting the statement of Ibraaheem when he was debating his father:

﴿يَتَأْتِيَ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

“O my father! Why do you worship that which does not hear and does not see, nor does it bring you any benefit?”⁶²

And when he debated his people:

⁶⁰ Sooratul-Ahqaaf [46:5]

⁶¹ Sooratun-Nahl [16:20-21]

⁶² Soorah Maryam [19:42]

﴿ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ
أَفَلَا تَعْقِلُونَ ﴾

“So then are you going to worship other than Allaah, something that can not benefit or harm you? Woe to you! And (woe) to what you worship other than Allaah! Will you not then think reasonably?”⁶³

Furthermore, it is known that some of the created beings have been given some attributes of perfection⁶⁴ from Allaah, so then the One who gave them these attributes of perfection has more right to them Himself.

Instinctive Evidence: All pure, untainted souls are naturally inclined to love Allaah, declare His Greatness, and worship Him. Would you then love, extol, and worship something other than the One you know has the most perfect Attributes that befit His Lordship and His Right to be worshipped?

So if an attribute is deficient, less than perfect, then it is impossible for it to be one of Allaah's Attributes. Examples of this are death, ignorance, forgetfulness, incapability, blindness, muteness, etc. This is due to His Statement:

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

“And put your trust in *al-Hayy* (the Ever-Living),
the One who does not die.”⁶⁵

And His Statement, quoting Moosaa (Moses):

⁶³Sooratul-Anbiyaa' [21:66-67]

⁶⁴Like someone with a “perfect” memory, 20/20 vision, a strong body with no weaknesses, etc. Shaykh Muhammad Amaan Jaamee (may Allaah have Mercy on him) commented here, “And the Perfection that He (Allaah) is described with is absolute perfection, a perfection that no one shares with him.”

⁶⁵Sooratul-Furqaan [25:58]

﴿ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴾

“My Lord is not unaware, nor does He forget.”⁶⁶

And His Statement:

﴿ وَمَا كَانَ لِلَّهِ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ﴾

“And nothing in the heavens or on earth
is beyond Allaah’s Capability.”⁶⁷

And His Statement:

﴿ أَمْ تَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ﴾

﴿ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴾

“Or do they think that We do not hear their secrets
or their private discourses? Of course (We do),
and Our messengers are with them, writing.”⁶⁸

And the Prophet (may Allaah raise his rank and grant him peace) said
about the Dajjaal:

((إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرٍ.))

“Verily he is one-eyed, and your Lord is surely not one-eyed.”⁶⁹

And he (may Allaah raise his rank and grant him peace) said:

⁶⁶Soorah Taa-Haa [20:52]

⁶⁷Soorah Faatir [35:44]

⁶⁸Sooratuz-Zukhruf [43:80]

⁶⁹Collected by al-Bukhaaree (7131) and Muslim (2933) on the authority of Anas ibn Maalik (may Allaah be pleased with him)

((أَيُّهَا النَّاسُ! ارْجِعُوا عَلَى أَنْفُسِكُمْ!
فَإِنَّكُمْ لَا تَدْعُونَ أَحَدًا وَلَا غَائِبًا!))

"O people! Remember (Allaah) to your own selves (quietly), for verily you are not calling on someone deaf, nor an absent one!"⁷⁰

And Allaah, the Exalted, has decreed punishment for those who describe Him with attributes of deficiency, as in His Statement:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا
بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ﴾

"And the Jews said the Hand of Allaah is tied up. Rather, their hands are tied up and they are cursed for what they said! For both of His Hands are outstretched, He gives however He likes."⁷¹

And His Statement:

﴿ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ
سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍ
وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴾

"Verily, Allaah has heard the statement of those who have said: 'Allaah is poor and we are rich!' We will write what they say, and also their killing of the prophets with no right. And We will say (to them): Taste the punishment of the blazing Fire!"⁷²

⁷⁰Collected by al-Bukhaaree (6384) and Muslim (2704) on the authority of Aboo Moosaa al-Ash'aree (may Allaah be pleased with him)

⁷¹Sooratul-Maa'idah [5:64]

⁷²Soorah Aali-'Imraan [3:181]

Furthermore, He has glorified Himself far above the deficiencies they ascribe to Him, as He has said:

﴿سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى
الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“Glorified is your Lord, the Lord of Honour, above how they describe Him! And peace be upon the messengers, and all praise is due to Allaah, the Lord of all that exists.”⁷³

And Allaah, the Exalted, has said:

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ
إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ
سُبْحَنَ اللَّهِ عَمَّا يَصِفُونَ﴾

“Allaah has not taken a son, nor was there (ever) any deity along with Him. And (if there had been other deities) then each deity would have gone off with what it created, and some of them would have taken positions over others. Glorified be Allaah above what they describe Him with!”⁷⁴

And if an attribute is considered perfect on some occasions, and deficient on others (depending on the situation), then we can not affirm such an attribute for Him without limit, nor can we negate it without limit. There is a need for a more detailed explanation. It is permissible to describe Allaah with such an attribute **only** when that attribute would be considered perfect. It would be impossible to describe Allaah with that attribute when that attribute would be considered deficient. This is the

⁷³Sooratus-Saaffaat [37:180-182]

⁷⁴Sooratul-Mu'minoon [23:91]

case for attributes like planning (against someone), plotting, and deception.

These attributes would be attributes of perfection when counteracting someone who performs that sort of action. In such an instance, it shows that someone is fully capable of matching the enemy's move, or even outdoing him.

On the other hand, these Attributes would be considered deficient in other than this scenario. This is why Allaah, the Exalted, did not mention any of these kinds of Attributes in an unrestricted manner. He has only mentioned them in response to those who deal with Him and His Messengers in such a way. This can be illustrated by His Statement:

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾

"And they were plotting, while Allaah plots (as well),
and Allaah is the best of plotters."⁷⁵

And His Statement:

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا﴾

"They are planning a serious plan,
while I, too, am planning a serious plan."⁷⁶

⁷⁵Sooratul-Anfaal [8:30]

⁷⁶Sooratut-Taariq [86:15-16]

And His Statement:

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ
وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ﴾

“And as for those who disbelieve in our signs, We will gradually lead them into a punishment from where they do not know. So leave Me to them, verily My Plan is strong.”⁷⁷

And His Statement:

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

“Verily, the hypocrites (think they) deceive Allaah, while (actually) He is the One deceiving them.”⁷⁸

And His Statement:

﴿قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ اللَّهُ يُسْتَهْزَىٰ بِهِمْ﴾

“They said, ‘Verily, we are (really) with you, we were only mocking.’ Allaah makes mockery of them.”⁷⁹

In this following Verse, however, notice how Allaah does not say that He betrays those who betray Him, rather He, the Exalted, has said:

⁷⁷Sooratul-A'raaf [7:182-183]

⁷⁸Sooratun-Nisaa' [4:142]

⁷⁹Sooratul-Baqarah [2:14-15]

﴿وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ

فَأَمْكَنَ مِنْهُمْ⁸⁰ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

"And if they desire to betray you, then surely they have betrayed
Allaah in the past, and He gave (you) power over them.
And Allaah is All-Knowing, All-Wise."⁸⁰

He said, "And He gave (you) power over them," and He did not say, "And He betrayed them," since betrayal is only done after trust has been built, and it is always a lowly attribute. Based on this, it becomes clear that what some of the common people say, "Allaah betrays those who betray Him," is a grossly evil statement that must be censured.⁸¹



⁸⁰Sooratul-Anfaal [8:71]

⁸¹Similarly, as Shaykh Muhammad Amaan al-Jaamee (may Allaah have Mercy on him) explained, is the saying of some of the people, "So-and-So oppressed me, so may Allaah oppress him!" (**فلان ظلمني الله يظلمه**) This is also not allowed, as oppression is blameworthy in all instances, and thus Allaah can not be described with it, especially in light of His Statement in the *hadeeth qudsee*, "O my Servants! Verily I have prohibited Myslelf from oppression, so do not oppress one another!..." [Collected by Muslim (2577)]

2.1

*All of Allaah's Attributes are Attributes of Perfection -
They are not Deficient in any Way Whatsoever*

THE SECOND PRINCIPLE CONCERNING ALLAAH'S ATTRIBUTES

2.2 - KNOWLEDGE OF ALLAAH'S ATTRIBUTES IS MORE EXPANSIVE THAN KNOWLEDGE OF HIS NAMES

Knowledge of Allaah's Attributes is more expansive than knowledge of His Names, since each one of His Names includes an Attribute, as has preceded in *The Third Principle Concerning Allaah's Names*. This is also the case since some of the Attributes are connected to Allaah's Actions, and there is no end to the Actions of Allaah, just as there is no end to His Statements.

Allaah, the Exalted, has said:

﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ
سَبْعَةُ أَنْحَارٍ مَا نَفَذْتَ كَلِمَتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

"And if every tree on earth was a pen, and the sea was extended seven times over (and used as ink), the words of Allaah would still not be finished. Verily, Allaah is All-Mighty, All-Wise."⁸²

From the examples of this are the following Attributes of Allaah: Coming, Going, Seizing, Taking, Striking, etc. The attributes can not be enumerated.

As Allaah, the Exalted, has said:

﴿وَجَاءَ رَبُّكَ﴾

"And (when) your Lord has come..."⁸³

⁸²Soorah Luqmaan [31:27]

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ ﴾

“Are they waiting for anything other than Allaah to come to them in the shadows of the clouds?”⁸⁴

﴿ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ﴾

“So Allaah seized them because of their sins.”⁸⁵

﴿ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ﴾

“And He holds back the skies so that they do not fall down upon the earth except by His Permission.”⁸⁶

﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴾

“Verily the Striking of your Lord is a severe one.”⁸⁷

﴿ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ﴾

“Allaah wants ease for you,
and He does not want any difficulty for you.”⁸⁸

And the Prophet (may Allah raise his rank and grant him peace) said:

((يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا...))

“Our Lord descends to the lowest heaven...”⁸⁹



⁸³ Sooratul-Fajr [89:22]

⁸⁴ Sooratul-Baqarah [2:210]

⁸⁵ Soorah Ghaafir [40:20]

⁸⁶ Sooratul-Hajj [22:65]

⁸⁷ Sooratul-Burooj [85:12]

⁸⁸ Sooratul-Baqarah [2:185]

So we describe Allaah, the Exalted, with these Attributes in the way that they are reported in the texts, and we do not ascribe names to Him based on them. For example, we do not say that the following are from Allaah's Names: *al-Jaa'ee* or *al-Aatee* (the one who comes), *al-Aakhith* (the seizer), *al-Mumsik* (the withholder), *al-Baatish* (the striker), *al-Mureed* (the one who wants), *an-Naazil* (the descending one), etc. We do not attribute these to Him as names, even though we have been informed that they are His Attributes and we describe Him with them.



⁸⁹Collected by al-Bukhaaree (1145) and Muslim (758) on the authority of Aboo Hurayrah (may Allaah be pleased with him)

2.2

*Knowledge of Allaah's Attributes is More Expansive
than Knowledge of His Names*

THE THIRD PRINCIPLE CONCERNING ALLAAH'S ATTRIBUTES

2.3 - ALLAAH'S ATTRIBUTES MAY BE DIVIDED INTO TWO KINDS – ATTRIBUTES OF AFFIRMATION AND ATTRIBUTES OF NEGATION

Allaah's Attributes may be divided into Attributes of Affirmation and Attributes of Negation.

Attributes of Affirmation (الصفات الثبوتية), *as-sifaat ath-thubootiyyah*, are those that Allaah has affirmed for his own Self in His Book or on the tongue of His Messenger (may Allah raise his rank and grant him peace). All of them are Attributes of perfection having no deficiencies whatsoever, like Life, Knowledge, Power, Ascension over the Throne, Descent to the lowest heaven, His Face, His Two Hands, etc. It is binding to affirm these for Allaah, the Exalted, literally, in the way that is befitting to Him, based on both textual and intellectual evidence.

Textual Evidence: Allaah, the Exalted, has said:

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَالِكِتَبِ الَّذِى نَزَلَ عَلَى
رَسُولِهِ ءَالِكِتَبِ الَّذِى اُنْزِلَ مِنْ قَبْلُ ءَمَنْ يَكْفُرْ بِاللَّهِ وَمَلٰئِكَتِهٖ
وَكُتُبِهٖ وَرُسُلِهٖ ءَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ﴾

“O you who believe! Believe in Allaah, His Messenger, the Book that was sent down to him, and the Book that was sent down before that.

And whoever disbelieves in Allaah, His Angels, His Books, His Messengers, or the Last Day has gone far astray indeed.”⁹⁰

⁹⁰ Sooratur-Nisaa' [4:136]

So believing in Allaah as mentioned in this Verse includes believing in His Attributes, just as believing in the Book that was sent down to His Messenger includes believing in the Attributes of Allaah that are mentioned in it. Also, believing in Muhammad (may Allah raise his rank and grant him peace) as His Messenger includes believing in everything he reported on behalf of the One who sent him, Allaah, the Mighty and Majestic.

Intellectual Evidence: Verily, Allaah, the Exalted, has informed us about Himself, mentioning these Attributes, and He is more knowledgeable about them than anyone else, and He is more honest in Speech and more precise in His narrations than anyone else. So then it is obligatory to affirm these Attributes without hesitation, as Allaah himself is the One who has informed us of them. Hesitation in accepting a report only occurs when the one reporting may be ignorant, or perhaps lying, or even incapable of expressing what he wants to say. All three of these faults are impossible for Allaah, the Mighty and Majestic. Thus, it is binding to accept everything He tells us about.

And we believe similarly in the reports of the Prophet (may Allah raise his rank and grant him peace) that he conveyed from Allaah. For verily, the Prophet (may Allah raise his rank and grant him peace) was the most knowledgeable of the people concerning his Lord, the most truthful of them in his narrations, the purest of them in his intentions, and the most eloquent of them. Therefore, it is binding on us to accept his reports as they are.

Attributes of Negation (الصفات السلبية), *as-sifaat as-salbiyyah*, are those that Allaah has declared Himself free from, either in His Book or on the tongue of His Messenger (may Allah raise his rank and grant him peace), and all of them are attributes of deficiency, and, thus, unbecoming to Him. Examples of this are death, sleep, ignorance, forgetfulness, incapability, and fatigue.

It is binding on us to negate them and not associate them with Allaah as mentioned, while affirming their opposites as Attributes of perfection. This is because whatever Allaah has negated about His own Self, then the intent is to negate them in order to affirm their opposite, not to merely negate them alone. This is so because negating something does not

necessitate perfection, unless it implies affirming some kind of perfection, since negation alone is basically the absence of something, and the absence of something is nothing, so then it could not be considered something perfect. Negating an attribute could lead you to simply deny something, like if you said, "The wall does not oppress anyone." This does not necessitate that the wall is just and fair.

Negating an attribute could also be understood as describing something as being incapable as well, as the poet once said:

قُبَيْلَةٌ لَا يَغْدِرُونَ بِذِمَّةٍ وَلَا يَظْلِمُونَ النَّاسَ حَبَّةَ خَرْدَلٍ

"A small tribe that does not ever betray a trust,
Nor does it oppress the people a single bit."

Another poet said:

لَكِنَّ قَوْمِي وَإِنْ كَانُوا ذَوِي حَسَبٍ لَيْسُوا مِنَ الشَّرِّ فِي شَيْءٍ وَإِنْ هَانَا

"However, my tribe, even though they are people of rich heritage,
they are not evil in any way, not in the least manner."

An example of this principle can be found in Allaah's Statement:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾

"And put your trust in *al-Hayy* (the Ever-Living),
the One who does not die."⁹¹

In this Verse, Allaah has negated death for Himself, which necessitates the Attribute of perfect Life.

Another example is found in His Statement:

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

"And your Lord does not oppress anyone."⁹²

⁹¹ Sooratul-Furqaan [25:58]

Negating oppression includes an affirmation of the Attribute of perfect Justice.

A third example can be found in His Statement:

﴿وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ﴾

“And nothing in the heavens or on earth
is beyond Allaah’s Capability.”⁹³

Allaah has negated incapability, and this implies perfect Knowledge and Capability. Thus, He says after that:

﴿إِنَّهُ كَانَ عَلِيمًا قَدِيرًا﴾

“Verily, He is All-Knowing, Ever-Capable.”⁹⁴

This is because incapability is due to either ignorance of the reasons for the existence of things or a lack of power. So due to the perfect Knowledge of Allaah, the Exalted, and His Capability, nothing in the heavens or on earth is beyond His Capability.

Through this example, we learn that the negation of these attributes necessitates an extension of His Perfection.



⁹²Sooratul-Kahf [18:49]

⁹³Soorah Faatir [35:44]

⁹⁴Soorah Faatir [35:44]

THE FOURTH PRINCIPLE CONCERNING ALLAAH'S ATTRIBUTES

2.4 - POINTS OF WISDOM BEHIND THE NEGATION OF CERTAIN ATTRIBUTES

Allaah's established Attributes are Attributes of due praise and perfection, and the more variety that is found in their meanings, the more apparent the perfection of the One being described is.

Likewise, Allaah's Attributes of affirmation that He informed us about are greater in number than the attributes He negated, as is known. His Attributes of negation are normally mentioned in only three instances:

Firstly, they are mentioned to clarify the generality of His Perfection. This can be found in His Statements:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾⁹⁵

"There is nothing similar to Him."⁹⁵

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

"And there is nothing comparable to Him."⁹⁶

Secondly, they are mentioned to negate the false claims made against Him by the liars. This can be found in His Statement:

﴿أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا﴾

"They have claimed that the All-Merciful has a son!
And it is not befitting for the All-Merciful to have a son."⁹⁷

⁹⁵Sooratush-Shooraa [42:11]

⁹⁶Sooratul-Ikhlaas [112:4]

Thirdly, they are mentioned to repel an inappropriate conclusion about His Perfection relating to a specific affair, like what is mentioned in His Statement:

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ﴾

“And We have not created the heavens and the earth and all that is between them for play.”⁹⁸

And like His Statement:

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾

“And verily We created the heavens and the earth and all that is between them in six days, and no fatigue touched Us.”⁹⁹



⁹⁷ Soorah Maryam [19:91-92]

⁹⁸ Sooratud-Dukhaan [44:38]

⁹⁹ Soorah Qaaf [50:38]

THE FIFTH PRINCIPLE CONCERNING ALLAAH'S ATTRIBUTES

2.5 - THEY CAN BE DIVIDED INTO TWO KINDS – PERMANENT, CONTINUOUS ATTRIBUTES AND CHOSEN ACTIONS

Allaah's affirmed Attributes might either be permanent Attributes that He is always to be described with, or Actions that He performs when He likes.

His permanent Attributes (الصفات الذاتية), *as-sifaat ath-thaatiyyah*, are those He never ceases to be described with, like having Knowledge, Power, Hearing, Sight, Honor, Wisdom, Highness, and Greatness. Some of them are Attributes that are only known to us through His reports, like His Face, two Hands, and two Eyes.

His chosen Actions (الصفات الفعلية), *as-sifaat al-fi'liyyah*, are the actions that are related to His Will. If He wants, He does them, and if He does not want to do them, He does not do them, like His Ascent over the Throne and His Descent to the lowest heaven.¹⁰⁰

Also, an Attribute may also be a combination of both a permanent Attribute and a chosen Action, like His Speech for example. His Speech is, in a basic and more general understanding, a permanent, continuous Attribute, since Allaah, the Exalted, did not stop, nor will He stop speaking. With this, the specific things He has said are considered chosen Actions, since they are related to His Will - He speaks whenever He wants, saying whatever He wants. This can be understood from His Statement:

¹⁰⁰For more examples review: Section 2.2

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

“His affair is such that whenever He wants something,
 He merely says ‘Be’ and it is.”¹⁰¹

And every Attribute that is connected to His Will is in accordance with His Wisdom. This Wisdom may or may not be known to us, as we may be unable to grasp it. However, we know with conviction that He does not want anything that is not in accordance with His Wisdom. This is alluded to in His Statement:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾

“And you will not want to (draw near to your Lord) unless Allaah wants that, verily Allaah is All-Knowing, All-Wise.”¹⁰²



¹⁰¹ Soorah Yaa-Seen [36:82]

¹⁰² Sooratul-Insaan [76:30]

THE SIXTH PRINCIPLE CONCERNING ALLAAH'S ATTRIBUTES

2.6 - THE DANGERS OF *TAMTHEEL* AND *TAKYEEF*

Affirming His Attributes requires one to shun two very dangerous thoughts: *tamtheel* (التمثيل) and *takyeef* (التكيف).

Tamtheel is when the affirmer believes that the Attributes he affirms for Allaah are similar to the attributes of the creation. This belief is falsehood, as understood from both textual and intellectual evidence:

Textual Evidence: Allaah, the Exalted, has said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾¹⁰³

“There is nothing similar to Him.”¹⁰³

﴿أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ﴾

“Then is the One who Creates like the one who does not create?
Do you not reflect?”¹⁰⁴

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

“Do you know anything comparable to Him?”¹⁰⁵

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“And there is nothing comparable to Him.”¹⁰⁶

¹⁰³Sooratush-Shooraa [42:11]

¹⁰⁴Sooratun-Nahl [16:17]

¹⁰⁵Soorah Maryam [19:65]

Intellectual Evidence: This is from a number of angles:

Firstly, everyone knows that there are differences between the Creator Himself and the Creation. This necessitates that there be differences in their attributes, since the attributes of each and every thing are attributes that befit it, as is apparent in the various things Allaah created. For example, the strength of a camel is not like the strength of an atom. So when it becomes clear that the created things differ between themselves in attributes that they share in common, then it becomes even more clear that there must be a stronger and more obvious difference between the attributes of the creation and the Attributes of the Creator.

Secondly, it can be said, "How can the Lord, the Perfect Creator, the One who is Perfect from all angles, be similar in His Attributes to His Creation that He provides for, while they are deficient and in need of someone to take care of them? Isn't believing this taking away from the Right of the Creator, since making the perfect one similar to a deficient one causes him to be deficient as well?"

Thirdly, we witness created things that share the same name but differ in their details and realities. We see that the human being has a limb that is not like the limb of an elephant, while the elephant has strength that is different from the strength of a camel, while they are both possessors of the same attribute called strength. Both have limbs, and both have strength, while between the two there is a clear difference in their details. So then it becomes known that the sharing of a name of an attribute does not necessitate sharing the same qualities.

Tashbeeh (التشبيه) is similar to *tamtheel*. The difference between these two words is that *tamtheel* is (to claim) total equality in all attributes, while *tashbeeh* is (to claim) equality in most, but not all, attributes. Therefore, to negate *tamtheel* is more appropriate and in accordance with the *Qur'aan*:



¹⁰⁶ Sooratul-Ikhlaas [112:4]

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾¹⁰⁷

“There is nothing similar to Him.”¹⁰⁷

Takyeef is when the affirmer believes in a specified understanding of the Attributes of Allaah, the Exalted, that they must be like this or that, without claiming them to be similar to something else. This belief is also falsehood, based on textual and intellectual evidence:

Textual Evidence: Allaah, the Exalted, has said:

﴿وَلَا تُحِيطُونَ بِهِ عِلْمًا﴾

“And they can not encompass His Knowledge.”¹⁰⁸

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ

وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

“And do not follow what you have no knowledge of.

Verily the hearing, the sight, and the heart,
(you) will all be questioned (about each of them).”¹⁰⁹

And it is well known that there is no knowledge available to us about the specific details of the Attributes of our Lord, as He, the Exalted, has only informed us of them and has not informed us of their specific details. Therefore, seeking to know their specific details would be considered following after what we have no knowledge of and speaking with what it is not possible for us to understand.

Intellectual Evidence: The details of something’s attributes can only become known to us after having knowledge of the details of the thing itself, or by knowing about it through descriptions of something similar or

¹⁰⁷ Sooratush-Shooraa [42:11]

¹⁰⁸ Soorah Taa-Haa [20:110]

¹⁰⁹ Sooratul-Israa’ [17:36]

equal to it. All of this is clearly impossible with regards to the details of the Attributes of Allaah, the Mighty and Majestic. Thus, it is binding to reject *takyeef*.

Furthermore, which specific details about the Attributes of Allaah, the Exalted, are you able to estimate? Whatever specific details you estimate in your mind, then Allaah is Greater and More Lofty than that! No matter what details you imagine, you are a false claimant, since you have no knowledge of what you claim! So now you understand the obligation of refraining from guessing about the specific details of Allaah's Attributes in your heart, speaking with your tongue based on that, and from acting by that with your limbs.

When Imaam Maalik (may Allaah have Mercy on him) was asked about the Statement of Allaah, the Exalted:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

"The All-Merciful ascended above the Throne."¹¹⁰

He was asked, "How did He ascend?" He put his head down until he began sweating, and then said,

"الِاسْتِواءُ غَيْرُ مَجْهُولٍ، وَالْكَيفُ غَيْرُ مَعْقُولٍ،
وَالْإِيمَانُ بِهِ وَاجِبٌ، وَالسُّؤَالُ عَنْهُ بِدْعَةٌ."

"The ascension is not unknown, the details of it are incomprehensible, believing in it is obligatory, and questioning about it is an innovation!"¹¹¹

¹¹⁰Soorah Taa-Haa [20:5]

¹¹¹Refer to *Sharh Usool I'tiqaad Ahlus-Sunnah wal-Jamaa'ah* (no. 664).

Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) says here, "Imaam Maalik (may Allaah have Mercy on him) took a tough stance with this person and did not go easy on him. Instead, he called for his removal and said, 'I only know you to be astray!' or according to another narration, 'I only know you to be an innovator!'"



And it has also been narrated that his teacher, Rabee'ah, also said, "His Ascension is not unknown, and the details of it are not comprehensible."¹¹²

The people of knowledge after them remained upon this understanding. If the specific details can not be rationally deduced, and there are no texts of revelation in the matter, then both kinds of evidence, textual and intellectual, are absent, so it is binding on us that we refrain from speaking in these cases.

So I warn you about *takyeeef*! I warn you about it, since if you were to seek after the details of Allaah's Attributes, you will fall into a trap that you would never be able to escape from! So if Satan whispers about it into your heart, then know that it is from his evil whisperings and seek refuge with your Lord, for verily with Him is your refuge. Do what He has ordered you to do, since He is your Doctor!¹¹³ Allaah has said:



Shaykh Muhammad Amaan al-Jaamee (may Allaah have Mercy on him) said, explaining the author's words:

This was at a time when the tribulations caused by theological rhetoric had appeared and began to spread. The *imaam* (Maalik) was one of the *imaams* who were severe in their opposition to these ideas being introduced to the people. Thus, he used to say, "Is it that every time a man comes sharper in his skills of debate than the one before him we are to abandon what Jibreel brought to Muhammad (may Allaah raise his rank and grant him peace)?" He was like the rest of the *imaams* in their stern opposition to the implications and meanings of theological rhetoric when it appeared, and this is why he became upset and astonished.

¹¹²Refer to *Sharh Usool I'tiqaad Ahlis-Sunnah Wal-Jamaa'ah* (665).

Shaykh Muhammad Amaan al-Jaamee (may Allaah have Mercy on him) said here, "What is authentic is the narration from Imaam Maalik. The people of knowledge have stated that what is attributed to Rabee'ah, and Umm Salamah as well, has problems, and that what is authentic is the narration from Imaam Maalik."

¹¹³This is based on a *hadeeth* in the *Musnad* of Ahmad (4/163) and *Sunan Abee Daawood* (4206), on the authority of Aboo Rimthah (may Allaah be pleased with him), who narrated that his father said to the Messenger of Allaah (may Allaah raise his rank and grant him peace), "Let me see what is wrong with your back, I am a doctor."



﴿وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

“And if an evil whisper from the Shaytaan comes to you, then seek refuge with Allaah. Verily, He is All-Hearing, All-Knowing.”¹¹⁴



The Prophet (may Allaah raise his rank and grant him peace) said:

((اللَّهُ الطَّبِيبُ! بَلْ أَنْتَ رَجُلٌ رَفِيقٌ، طَبِيبُهَا الَّذِي خَلَقَهَا!))

“Allaah is the *tabeeb* (doctor). You are merely a kind man.
Its doctor is the One who created it.”

This is Aboo Daawood's wording. Refer to *Silsilatul-Ahaadeethis-Saheehah* (1537).

¹¹⁴Soorah Fussilat [41:36]

THE SEVENTH PRINCIPLE CONCERNING ALLAAH'S ATTRIBUTES

2.7 - THE ATTRIBUTES OF ALLAAH ARE *TAWQEEFIYYAH* – THERE IS NO PLACE FOR INTELLECTUAL FREE-THINKING REGARDING THEM

Knowledge of Allaah's Attributes is *tawqeefiyyah*,¹¹⁵ meaning that you do not seek to establish attributes for Allaah, except that which is affirmed in the Book and the *Sunnah*.

Imaam Ahmad, may Allaah have Mercy on him, said, "Allaah may not be described except with what He has described His own Self with, or with what His Messenger has described him with. This can not go beyond the *Qur'aan* and the *hadeeth*." Refer back to 'The Fifth Principle Concerning Allaah's Names.'¹¹⁶

Attributes are established for Allaah from the Book and the *Sunnah* by one of three ways:¹¹⁷

One: The Attribute is clearly mentioned, like Honor, Strength, Mercy, His Striking, His Face, His two Hands, etc.

Two: It is derived from one of His Names, like how *al-Ghafoor* (the Ever-Forgiving) includes Forgiveness, and *as-Samee'* (the All-Hearing)

¹¹⁵Review: Section 1.5

¹¹⁶Review: Section 1.6

¹¹⁷Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) points out here that it is as if the author (may Allaah have Mercy on him) was answering a question that could be asked here, "If there is no intellectual free-thinking allowed regarding the Attributes of Allaah, the Honored and Exalted, and one must rely solely on textual evidences, then how can one use texts from the Book and the *Sunnah* to know about the Attributes?"

includes Hearing, and so on. Review 'The Third Principle Concerning Allaah's Names.'¹¹⁸

Three: It is directly understood from an Action or a Description, like:

- (1) His Ascension over the Throne
- (2) His Descent to the lowest heaven
- (3) His Coming to judge between the servants on the Last Day
- (4) His Retribution for the acts of the criminals.

The proofs for these Attributes are as follows, in order:

[1] Allaah, the Exalted, has said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

"The All-Merciful ascended above the Throne."¹¹⁹

[2] The Prophet (may Allaah raise his rank and grant him peace) said:

((يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا ...))

"Our Lord descends to the lowest heaven..."¹²⁰

[3] Allaah has said:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

"And (when) your Lord has come with the Angels,
rank after rank."¹²¹

¹¹⁸Review: Section 1.3

¹¹⁹Soorah Taa-Haa [20:5]

¹²⁰Collected by al-Bukhaaree (1145) and Muslim (758) on the authority of Aboo Hurayrah (may Allaah be pleased with him)

¹²¹Sooratul-Fajr [89:22]

[4] Allaah has said:

﴿إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ﴾

“Verily, We will get retribution from the criminals.”¹²²



¹²²Sooratus-Sajdah [32:22]

2.7

*The Attributes of Allaah are Tawqeefiyyah -
There is no Place for Intellectual Free-Thinking Regarding them*



SECTION THREE

**PRINCIPLES CONCERNING
THE TEXTUAL EVIDENCES
THAT ESTABLISH ALLAAH'S
NAMES AND ATTRIBUTES**



THE FIRST PRINCIPLE CONCERNING THE EVIDENCES

3.1 - THE PROOFS THAT ESTABLISH THE NAMES AND ATTRIBUTES ARE EXCLUSIVELY FOUND IN THE BOOK AND THE SUNNAH

The evidences used to establish Allaah's Names and Attributes are found in the Book and the *Sunnah*, and no Names or Attributes may be affirmed using other than these proofs. So, based on this:

- ⚙ Whatever Names and Attributes that have been established by the Book and the *Sunnah*, it is obligatory to affirm them.
- ⚙ Whatever has been negated by the Book and the *Sunnah*, then it is obligatory for us to negate that, while we affirm its opposite as a perfect Attribute.¹²³
- ⚙ Whatever has not been affirmed nor negated in the Book and the *Sunnah*, then it is obligatory for us to remain silent about its **wording**, as it must not be rejected outright simply because of the lack of evidence regarding its affirmation or negation.

However, more elaboration is required regarding the **meaning** of an attribute not affirmed or negated by the Book or the *Sunnah*. If its meaning is something befitting to Allaah, the Exalted, then it is acceptable. However, if its meaning is unbefitting to Allaah, the Mighty and Majestic, then it must be rejected.

Examples of Allaah's Attributes that must be affirmed are like those affirmed from His Names by way of *mutaabaqah*, *tadam-mun*, or *iltizaam*.¹²⁴

Other examples are the Attributes understood from the mention of certain actions, like His Ascension over the Throne, His Descent to the

¹²³Review: Section 2.3

¹²⁴Review: Section 1.4

lowest heaven, or His Coming to judge between His Servants on the Day of Judgment, and other innumerable kinds of His Actions, down to every last single Action of His:

﴿وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

“And Allaah does whatever He wants.”¹²⁵

Other examples of Attributes that must be affirmed are His Face, His Two Eyes, His Two Hands, etc. Others include His Speech, His Will, and His *Iraadah* (what He desires). There are two types of *Iraadah* - one that carries the same meaning as His Will, *kawniyyah*, and one that is based on what He loves (for His worshippers), *shar’iyyah*.¹²⁶

Other examples are His Pleasure, Love, Anger, Disliking, etc.¹²⁷

Some examples of attributes that must be negated due to the texts that have negated them, while their opposites are affirmed as perfect Attributes, are dying, sleeping, slumbering, inability, ignorance, oppression, and heedlessness of His Servants’ deeds, or that there exists someone similar to Him, etc.

An example of something that has not been established nor negated by textual evidence is the word *jihah* (جِهَة), position or direction. If someone asks about affirming a direction or position for Allaah, the Exalted, we say to them: The word itself has not been mentioned in the Book or the Sunnah. It has neither been affirmed nor negated by the texts.

¹²⁵ Soorah Ibraaheem [14:27]

¹²⁶ An example of Allaah’s *Iraadah Kawniyyah* is that the Sun rises and sets, disasters occur, children are born, people die, etc. These things all happen by Allaah’s *Iraadah Kawniyyah*. As for Allaah’s *Iraadah Shar’iyyah*, it is what Allaah wants for us, He wants us to worship Him alone; He wants us to believe and not to disbelieve; He wants us to fast in *Ramadhaan*, etc. These things may or may not happen, but they are sought from us.

¹²⁷ The author commented here saying, “The evidences to establish the aforementioned are found in the books of ‘Aqeedah.”

It suffices us that Allaah, the Exalted, is above the heavens as has been established.

As for the **meaning**, then it may mean: (1) a position beneath things, (2) a high position still included within the created realm, or (3) a high position not within the created realm.

The first meaning is falsehood, as it contradicts the Loftiness of Allaah that is affirmed in the Book and the *Sunnah*, and by way of sound intellect, instinct, and scholarly consensus.

The second meaning is also falsehood, since Allaah is above being encompassed by His Creation.

And the third meaning is correct, since Allaah, the Exalted, is the Most High above His Creation, never being encompassed within His Creation.

This first principle is proven by both textual and intellectual evidences:

Textual Evidence: From the many textual evidences for this principle are the Statements of Allaah, the Exalted:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

“And this is a Book that We have sent down, blessed, so follow it, and be pious, so that you might receive Mercy.”¹²⁸

﴿فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ

بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

“So then believe in Allaah and His Messenger, the illiterate Prophet, the one who believes in Allaah and His Words, and follow him, so that you might be guided.”¹²⁹

¹²⁸Sooratul-An'aam [6:155]

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatever the Messenger gives you, then take it;
And whatever he forbids you from, then abstain from it.”¹³⁰

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ

تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾

“Whoever obeys the Messenger has indeed obeyed Allaah;
And whoever turns away, then We have not sent you
as a guardian over them.”¹³¹

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ

تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“And if you dispute over anything, then refer it back to Allaah and His
Messenger, if you truly believe in Allaah and the Last Day, for that is
better and more suitable as a final determination.”¹³²

﴿وَأِنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

“And that you judge between them with what Allaah has sent down,
and do not follow their desires.”¹³³

There are many other texts that prove the obligation to believe in
what has come in the *Qur'aan* and the *Sunnah*. Furthermore, every text



¹²⁹Sooratul-A'raaf [7:158]

¹³⁰Sooratul-Hashr [59:7]

¹³¹Sooratun-Nisaa' [4:80]

¹³²Sooratun-Nisaa' [4:59]

¹³³Sooratul-Maa'idah [5:49]

that proves the obligation to believe in what has come in the *Qur'aan* is also a proof that one must believe in what has come in the *Sunnah*, due to the direct orders found in the *Qur'aan* to follow the Prophet (may Allaah raise his rank and grant him peace) and refer back to him in disputes. And referring back to him (may Allaah raise his rank and grant him peace) was done by going directly to him during his lifetime, and it is done by referring to his *Sunnah* after his death.

So where is the belief in the *Qur'aan* for the one who is too haughty to follow the Messenger (may Allaah raise his rank and grant him peace), the very one he has been commanded to follow in the *Qur'aan*?! And where is the belief in the *Qur'aan* for the one who does not refer back to the Prophet (may Allaah raise his rank and grant him peace) in disputes, while Allaah has ordered him with that in the *Qur'aan*?!

And where is the belief in the Messenger (may Allaah raise his rank and grant him peace), that which the *Qur'aan* has directed us to, for the one who does not accept what is found in his *Sunnah*?! And verily Allaah has said:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ﴾

“And We have sent down upon you the Book,
a clarification of everything.”¹³⁴

It is well known that many of the affairs of the Islaamic legislation, of both knowledge and practice, have been explained by the *Sunnah*. This shows how the details given to something from the *Sunnah* are actually from the “clarification” of the *Qur'aan* (as referred to in the above Verse).

Intellectual evidence: To say that something is binding upon Allaah, or something is impossible regarding Him, or He may or may not do something, all of these are from the affairs of the Unseen, that which the intellect can not reach understanding of (without revelation). So then it is obligatory to refer only to what is found in the Book and the *Sunnah*.

¹³⁴ Sooratur-Nahl [16:89]

3.1

*The Proofs that Establish the Names and Attributes
are Exclusively Found in the Book and the Sunnah*

THE SECOND PRINCIPLE CONCERNING THE EVIDENCES

3.2 - KEEPING TO THE APPARENT MEANINGS OF THE TEXTS

It is obligatory to understand the texts of the *Qur'aan* and the *Sunnah* according to their apparent meanings, without perverting their meanings, especially with regards to the texts about Allaah's Attributes, as there is absolutely no place for independent free-thinking with regards to them.

This principle is proven by both textual and intellectual evidences.

Textual evidence: The following Statements of Allaah, the Exalted, prove this principle:

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ

مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴾

“The trustworthy Spirit (Jibreel) came down with it (the Revelation) upon your heart, so that you would become from the warners, in a clear Arabic tongue.”¹³⁵

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴾

“Verily, We have sent it down, an Arabic *Qur'aan*, so that you might use your intellect.”¹³⁶

¹³⁵Sooratush-Shu'araa' [26:193-195]

¹³⁶Soorah Yoosuf [12:2]

﴿ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴾

“Verily, We have made it an Arabic *Qur’aan*,
so that you might use your intellect.”¹³⁷

These Verses show the obligation to understand the texts based on their apparent meanings from the Arabic language, except when there exists a textual proof that would prevent that.¹³⁸

For verily, Allaah has blamed the Jews for their distortion (of their texts) and clarified that they, due to this distortion of theirs, are the furthest people from having faith.¹³⁹ Allaah has said:

¹³⁷ Sooratuz-Zukhruf [43:3]

¹³⁸ Refer to **Section 4.7** for further clarification.

¹³⁹ Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) explains the reason for the mention of the upcoming Verses, saying:

The author intended here to warn the Muslims from the path of the Jews, and that if they were to seek after unapparent meanings of the texts without any indication (from established principles) to do so, they would be perverting the Words of Allaah and His Messenger (may Allaah raise his rank and grant him peace) from their true meanings. Praiseworthy characteristics are mentioned in the Book and the Sunnah to encourage people to attain them and emulate good people, just as blameworthy characteristics are mentioned to prohibit them and warn the people against those who possess them, so that they do not become like them, and thus they deserve dispraise and punishment that is heading for the people of bad characteristics. Perverting the Words of Allaah and His Messenger (may Allaah raise his rank and grant him peace) from their apparent, obvious meanings is a blameworthy characteristic, a horrible path taken, and a crime against the words of Allaah, the Mighty and Majestic.

﴿أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ
كَلِمَ اللَّهِ ثُمَّ تَحَرَّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾

“So then do you really hope that they will believe because of you, while a group of them listen to the Speech of Allaah, and then pervert it after having understood it, whilst having knowledge?”¹⁴⁰

And Allaah, the Exalted, has said:

﴿مِنَ الَّذِينَ هَادُوا أَتَّخَرَفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا﴾

“From among the Jews are those who pervert the Words from their true meanings, and they say: We hear and we disobey.”¹⁴¹

Intellectual evidence: Since the One who spoke with these texts is more knowledgeable of their meanings than anyone else, and He has addressed us in the clear Arabic language, then it is obligatory to accept their apparent meanings. Otherwise, the opinions would go on opposing each other to no end, and the *Ummah* would split up.¹⁴²



¹⁴⁰Sooratul-Baqarah [2:75]

¹⁴¹Sooratun-Nisaa' [4:46]

¹⁴²Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) adds here:

In reality, this principle is a general principle that applies to all foundational matters of the Religion. It is obligatory on the people to stop where the texts have stopped. Even in subsidiary matters of jurisprudence we are required to return back to Allaah and His Messenger (may Allaah raise his rank and grant him peace).

3.2

Keeping to the Apparent Meanings of the Texts

THE THIRD PRINCIPLE CONCERNING THE EVIDENCES

3.3 - THE MEANINGS OF THE ATTRIBUTES ARE KNOWN TO US, WHILE THEIR SPECIFIC DETAILS ARE NOT

The apparent meanings found in the texts that establish Allaah's Attributes are known to us from one angle, yet unknown to us from another. Their general meanings are known to us while their specific details are not. This is proven by both textual and intellectual evidences.

Textual evidence: From the texts that prove this principle are the Statements of Allaah:

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ ۖ

وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ۚ ﴾

“A Book that We have sent down to you, blessed,
so that they might ponder over its signs,
and so that people of understanding might take heed.”¹⁴³

﴿ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۚ ﴾

“Verily We have made it an Arabic *Qur'aan*,
so that you might use your intellect.”¹⁴⁴

¹⁴³Soorah Saad [38:29]

¹⁴⁴Sooratuz-Zukhruf [43:3]

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا

نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“And We have sent down upon you the Reminder,
so you could clarify to the people what has been sent down to them,
and so that they might reflect.”¹⁴⁵

Reflecting can only be done over things that can be understood, the result being that a person takes admonition from what he understands.

The fact that the *Qur'aan* is Arabic, and that those who understand Arabic can understand it, shows that its meanings must be understandable. Otherwise, there would be no significance in it being in Arabic or in any other language.

And the Prophet's (may Allaah raise his rank and grant him peace) clarification of the *Qur'aan* to the people includes the clarification of its words as well as its meanings.

Intellectual evidence: It is impossible to think that Allaah, the Exalted, would send down a Book, or that His Messenger (may Allaah raise his rank and grant him peace) would say things, intending for this Book or this speech to be guidance for the Creation that they are in dire need of, while at the same time it is something that can not be understood, like some jumbled letters of the alphabet that do not make any sense. This is impossible since it is foolishness that could not coincide with the Wisdom of Allaah, the Exalted.

Allaah, the Exalted, has said about His Book:

﴿كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ﴾

“A Book, its Verses have been perfected and then explained
by One (who is) All-Wise, All-Informed.”¹⁴⁶

¹⁴⁵ Sooratun-Nahl [16:44]

These are the textual and intellectual evidences that prove that we are able to understand the meanings of the texts regarding Allaah's Attributes. As for the evidences that prove we are ignorant of their specific details, then this has preceded in *The Sixth Principle Concerning Allaah's Attributes*.¹⁴⁷

So now based on this, one can see the futility of the *Mufaw-widhah*'s¹⁴⁸ beliefs, those who claim that we can not understand the meanings of the texts concerning Allaah's Attributes, and that this was the way of the *Salaf*, while the *Salaf* were free of these ideas!

Their (the *Salaf*'s) sayings of affirmation of the meanings of the texts are abundant and widespread. Sometimes they spoke on the issue in general, and other times they went into details. They affirmed that the specific details of the Attributes are known only to Allaah, the Mighty and Majestic (not the actual meanings themselves).

Shaykh al-Islam Ibn Taymiyyah said in his famous book, *al'Aql wan-Naql*, on page 116 of the first volume of the version printed along with *Minhaajus-Sunnah*:

As for *tafweedh*, then it is known that Allaah orders us to reflect over the *Qur'aan*, and He encourages us to understand it and use our intellects. How then could it be possible that we are expected to turn away from its understanding, to turn away from knowing anything about it?

Later in the same book (p. 118) he said:

This belief (*tafweedh*) necessitates that what Allaah describes Himself with in the *Qur'aan*, or much of that which Allaah describes Himself with, are descriptions without any meanings, and their meanings were not even known to the Prophets, who just relayed words that they did not understand.



¹⁴⁶Soorah Hood [11:1]

¹⁴⁷Review: Section 2.6

¹⁴⁸*Mufaw-widhah* (مفوضة): those who hold to *tafweedh* (تفويض), or the claim that we can not understand the meanings of the Names and Attributes.

He also said:

And it is known that this is an insult to the *Qur'aan* and to the Prophets, since Allaah sent down the *Qur'aan* and informed us that He made it as guidance and clarification for the people, and He ordered the Messenger to convey it clearly and to clarify to the people what has been sent down to them. He also ordered the people to reflect over the *Qur'aan* and to understand it.

Having said all of this, then the most virtuous of what is in it is what He informed us of regarding His Attributes. To say that the meanings are not known and can not be understood or reflected over, and that the Messenger did not clarify to the people what was sent down to them, nor did he convey it clearly, this would allow any infidel or innovator to say that the truth of the affair is what he knows from his own opinion or intellect, as the texts could not refute that, since they are all similarly problematic in that they can not be understood by anyone, and thus, no one can use them as evidences! This kind of speech would necessitate the absence of any possible guidance or clarification from the Prophets, and it would mean that those who contradict the Prophets can say that the guidance and clarification is from them, not from the Prophets, as they are the ones who know what they say, and they can clarify the meanings with intellectual evidences, but the Prophets did not know what they were saying themselves, so they could not possibly explain what they meant.

All of this shows clearly that the position of the people of *tafweedh* who themselves believe they are following the *Sunnah* and the *Salaf*, is from the most evil statements of the people of innovation and *ilhAAD*.

These are some very direct words coming from the possessor of a very guided position, so what could I add to it? May Allaah, the Exalted, have abundant Mercy on him, and may He gather us with him in Gardens of delight.



THE FOURTH PRINCIPLE CONCERNING THE EVIDENCES

3.4 - THE APPARENT MEANINGS OF THE TEXTS ARE RELATIVE TO THE PROPER CONTEXT

The apparent meanings of the texts are those meanings that come to one's mind naturally, and they differ based on the general context of the speech. So a word may carry one meaning in one context and a second meaning in another context, just as a group of words in a certain order may carry one meaning, and another when the order is changed.

For example, the word *qaryah* (قرية) may be used to refer to a group of people, and it may also be referring to their village. An example of the first usage can be found in the Statement of Allaah, the Exalted:

﴿وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ
يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا﴾

“And there is no *qaryah* (group of people) except that
We will cause it to perish before the Day of Standing,
or We will punish it with a severe punishment.”¹⁴⁹

An example of the second usage is found in the Statement of Allaah, quoting the Angels who came as guests to Ibraaheem:

﴿إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ﴾

“Verily we are going to destroy the people of this *qaryah* (village)!”¹⁵⁰

¹⁴⁹Sooratul-Israa' [17:58]

¹⁵⁰Sooratul-'Ankaboot [29:31]

Likewise, you may say, "I made this with my hand." But the word *hand* here is not like the *Hand* referred to in the Statement of Allaah, the Exalted:

﴿ قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدَىٰ ۖ ﴾

"He (Allaah) said: 'O Iblees! What has prevented you from prostrating to what I have created with My two Hands?'"¹⁵¹

This is because the hand mentioned in the example is the hand of a created being, thus it is understood in relationship to that. The Hand mentioned in this *Qur'aanic* Verse is the Hand of the Creator, so it is something befitting Him. No one with a clear mind and an unpolluted rationale could believe that the Hand of the Creator is like the hand of one of His Creation, or vice-versa.

Likewise, we can say the following two statements:

(مَا عِنْدَكَ إِلَّا زَيْدٌ) No one is with you except Zayd.

(مَا زَيْدٌ إِلَّا عِنْدَكَ) Zayd is only with you.

The second sentence clearly carries a different meaning than the first, while they both have the same words. But the different order causes them to have different meanings.¹⁵²

Once this is understood, one knows that the apparent meanings of the texts of the Attributes of Allaah are the meanings that naturally come to one's mind.

People can be categorized into three main groups with regard to this principle.

¹⁵¹ Soorah Saad [38:75]

¹⁵² An example of this concept in the English language would be: Zayd hit the man; The man hit Zayd. These two sentences both contain the same words, just in a different order, with an obvious difference in meaning.

The first group are those who affirm the Truth of the apparent meanings that come naturally to one's mind in a way that is befitting to Allaah, the Mighty and Majestic, and they allow the texts to be used as a proof based on this understanding.

This group is the *Salaf*, those that united upon what the Prophet (may Allaah raise his rank and grant him peace) and His Companions were upon. They are the only ones who deserve the title *Ahlus-Sunnah wal-Jamaa'ah*.

They collectively agreed to this understanding as Ibn 'Abdil-Barr reported, saying, "*Ahlus-Sunnah* are united upon the affirmation of all the Attributes mentioned in the Noble *Qur'aan* and the *Sunnah*, and upon belief in them, literally, not figuratively. They did not seek after their specific details, nor did they limit them in any way."

Al-Qaadhee Aboo Ya'laa said in his book *Ibtaal at-Ta'weel*:

It is not permissible to reject these narrations, nor is it permissible to busy oneself trying to explain them away. Rather, what is obligatory regarding them is to understand them according to their apparent meanings, knowing that they are the Attributes of Allaah that do not resemble the attributes of created things. One may not believe that they are similar to the creations' attributes, rather he must believe in them in the same way that has been reported from Imaam Ahmad and the rest of the *imaams*.

Shaykh al-Islam Ibn Taymiyyah quoted these statements of Ibn 'Abdil-Barr and al-Qaadhee in his book *al-Fataawee al-Hamawiyyah*, as found in Ibn Qaasim's *Majmoo' al-Fataawee*.¹⁵³

This is the correct position and the upright way of wisdom for two reasons.

Firstly, it is the complete way of applying the texts from the Book and the *Sunnah* that show the obligation of accepting the Names and

¹⁵³Refer to *Majmoo' al-Fataawee* (5/87-89)

Attributes. This is something known to anyone who studies the issue with knowledge and fairness.

Secondly, it can be said that the truth is either that which is found in the statements of the *Salaf* or that which is found in the statements of others. The second idea is falsehood, since it means that the *Salaf*, the Companions and those who followed their way in righteousness, spoke with clear and open falsehood, and they never openly spoke the truth that it is obligatory to believe in, not even one time! The falsehood of the conclusion proves the falsehood of the idea, and so it becomes clear that the truth is found in what the *Salaf* said, not others.

The second group of people with regard to this principle are those who accepted the apparent meanings of the texts, but in a false way, with *tashbeeh*. They likened Allaah to His Creation, and this is unbefitting to Allaah. They allowed the texts to be understood in this way.

They are called the *Mushab-bihah*. Their beliefs are falsehood, and they are prohibited from a number of angles.

Firstly, it is a crime against the texts and a denial of their true meanings, for how could their meanings be based on *tashbeeh* when Allaah says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾¹⁵⁴

“There is nothing similar to Him.”¹⁵⁴

Secondly, our intellects accept the differences between the Creator and the Creation, between both their actual presences and their attributes. So then how could one claim that the texts prove similarity between them?

Thirdly, this understanding of the texts that the *Mushab-bihah* have is in direct contradiction to what the *Salaf* understood. Thus, it must be falsehood.

¹⁵⁴Sooratush-Shooraa [42:11]

And if a *Mushab-bih* were to say, “I can not comprehend the Descent of Allaah, nor His Hand, unless I compare it to the Creation, and Allaah has only addressed us with what we know and understand.”

The answer could be from three angles:

Firstly, the One who addresses us with that is the same One who says about His own Self:

﴿ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

“So do not strike examples unto Allaah,
verily Allaah knows and you do not.”¹⁵⁵

And He also says:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

“And do not attribute equals to Allaah
while you have knowledge.”¹⁵⁶

The Speech of Allaah, all of it, is truth. It is self-confirming, without any contradictions.

Secondly, it can be said to him, “Do you not understand that Allaah has a Presence that is not like the presence of others?”

He will say, “Yes.”

It can then be said to him, “So accept that Allaah has Attributes that are not like the attributes of others as well, since your position on His Presence must be the same as your position on His Attributes.” Whoever makes a difference between the two has contradicted himself.

Thirdly, it can be said to him, “Have you not seen created things that share the same name but are actually very different in their realities?”

¹⁵⁵Sooratun-Nahl [16:74]

¹⁵⁶Sooratul-Baqarah [2:22]

He will say, "Of course."

So then it can be said to him, "So if you accept the differences between the created things themselves when they share attributes of the same name, then why do you not accept differences between the Creator and the Creation, especially since the differences between the Creator and His Creation are more obvious and greater?"

Similarities between the Creator and the Creation are impossible, as has been mentioned in *The Sixth Principle Concerning Allaah's Attributes*.¹⁵⁷

The third group of people in relation to this principle are those who allow the texts to carry false meanings that are unbecoming to Allaah, meanings of *tashbeeh*, and then they reject them due to this false assumption of theirs.

They are the people of *ta'teel* (تعطيل), whether they reject all of the Names and Attributes or only some of them. They have perverted the texts from their apparent meanings to meanings that their intellects invented. Their position is full of inconsistencies. They have named their position *ta'weel*¹⁵⁸, while in actuality it is merely *tahreef* (perversion of the texts).

Their position is falsehood for a number of reasons:

Firstly, it is a crime against the texts, as they have caused them to carry false meanings that are not befitting to Allaah, nor are they the intended meanings.

Secondly, it is a departure from the obvious meanings of the Speech of Allaah, the Exalted, and the speech of His Messenger (may Allaah raise his rank and grant him peace). Allaah has addressed the people using the clear Arabic language, and the Prophet (may Allaah raise his rank and grant him peace) had addressed them in the finest tongue known to

¹⁵⁷Review: Section 2.6

¹⁵⁸*Ta'weel* here, in the context of the speech of the people of *ta'teel* and what they intend, means to give something its proper explanation. It is being used as a synonym for *tafseer*.

Mankind. As a result, it is obligatory to understand the Speech of Allaah and the speech of His Messenger (may Allaah raise his rank and grant him peace) based on their apparent meanings as found in the Arabic language, while refraining from seeking after the specific details of Allaah's Names and Attributes or likening Him, the Mighty and Majestic, to His Creation.

Thirdly, to depart from the apparent meanings of the Speech of Allaah and the speech of His Messenger (may Allaah raise his rank and grant him peace), and to arrive at meanings that oppose them, is considered speaking about Allaah without knowledge, and this is not permissible due to Allaah's Statement:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ
وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

“Say: Verily, my Lord has prohibited (all forms of) lewdness, whether committed openly or in secret, sinning (in general), oppression without any due right, and that you associate partners with Allaah with no authority sent down from Him, and that you speak about Allaah with what you do not know.”¹⁵⁹

And also due to His Statement:

¹⁵⁹Sooratul-A'raaf [7:33]

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

“And do not follow what you have no knowledge of.
Verily, the hearing, the sight, and the heart,
(you) will all be questioned (about each of them).”¹⁶⁰

Anyone who explains the Speech of Allaah and the speech of His Messenger (may Allaah raise his rank and grant him peace) to mean something contradictory to its apparent meaning has followed after that which he has no knowledge of and has spoken about Allaah with things that he has no knowledge of, from two angles:

- [1] He has assumed that the apparent meaning is not the intended meaning, while it is what is clearly understood from the text.
- [2] He has assumed that the text carries another meaning not found in the apparent wording. So while it is understood that to specify one of two equally possible meanings (with no evidence) is speaking without knowledge, then what do you say about someone who specifies the more distant meaning that contradicts the more apparent one?!

An example of this is what some people say about Allaah’s Statement to Iblees:

﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي﴾

“What has prevented you from prostrating to
what I have created with My two Hands?”¹⁶¹

They claim the Hand mentioned here means other than a true, actual hand, that it means this or that!

¹⁶⁰‘Sooratul-Israa’ [17:36]

¹⁶¹Soorah Saad [38:75]

We say to them, "What is your evidence for what you have negated? And what is your evidence for what you have affirmed?" Let them bring their evidence, and they will not be able to do that. Thus, they have spoken about Allaah without knowledge with this baseless negation and affirmation of theirs.

Fourthly, in refutation of the people of *ta'teel*, to explain the texts of the Attributes in a way that contradicts the apparent meaning is a contradiction to what the Prophet (may Allaah raise his rank and grant him peace), the Companions, the *Salaf*, and the *imaams* were upon. So is must be falsehood, since the truth must certainly be what the Prophet (may Allaah raise his rank and grant him peace), his Companions, the *Salaf*, and the *imaams* were upon.

Fifthly, it can be said to the person of *ta'teel*, "Are you more knowledgeable about Allaah than He is about His own Self?"

He will say, "No."

Then it can be said to him, "Are the things that Allaah reported about His own Self truthful and correct?"

He will say, "Yes."

Then it can be said to him, "Do you know any speech more eloquent and clear than the Speech of Allaah, the Exalted?"

He will say, "No."

Then it can be said to him, "Do you think that Allaah wanted to make the truth unclear to His Creation in these texts so that they would have to extract their meanings intellectually?"

He will say, "No."

This is what can be said to him regarding the texts of the *Qur'aan*.

As for the *Sunnah*, then it can be said to him, "Are you more knowledgeable about Allaah than His Messenger (may Allaah raise his rank and grant him peace)?"

He will say, "No."

Then it can be said to him, "Is what the Messenger of Allaah (may Allaah raise his rank and grant him peace) reported about Allaah truthful and correct?"

He will say, "Yes."

Then it can be said to him, "Do you know anyone more eloquent or clearer in speech than the Messenger of Allaah (may Allaah raise his rank and grant him peace)?"

He will say, "No."

Then it can be said to him, "Do you know anyone who gave better advice to the worshippers of Allaah than the Messenger of Allaah (may Allaah raise his rank and grant him peace)?"

He will say, "No."

Then it can be said to him, "So if you say all this, then why can't you just go ahead and bravely affirm what Allaah has affirmed for His own Self and what His Messenger (may Allaah raise his rank and grant him peace) had affirmed for Him, according to the apparent, literal meaning that is befitting to Allaah? After all, you were brave enough to put yourself forward to deny the reality of those Attributes and to explain them in a way that contradicts their apparent meanings, without having any knowledge?"

And would it hurt you to affirm what Allaah has affirmed for His own Self in His Book or in the *Sunnah* of His Prophet in the way that is befitting for Him? How would it hurt you to accept the affirmations and negations that are found in the Book and the *Sunnah*?

Would this not be safer for you and more proper as an answer when you will be asked on the Day of Judgment:

﴿ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴾

“With what have you responded to the Messengers?”¹⁶²

And is not your departure from the apparent meanings of the texts and your explanations of them with other meanings a risky venture, since, if it is permissible to explain them with other than their apparent meanings, their meanings could be other than what you have understood?”¹⁶³

Sixthly, many erroneous things are logically concluded from such a position. The erroneous nature of the conclusions proves the falsehood of the position itself.

Some of the logical conclusions from the position of the people of *ta'teel* are:

One: The people of *ta'teel* only explain away the texts of the Attributes because they believe that the texts require one to believe that Allaah is like His Creation, while likening Allaah to His Creation is disbelief that contradicts the Statement of Allaah, the Exalted:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

“There is nothing similar to Him.”¹⁶⁴

Nu'aym Ibn Ham-maad al-Khuzaa'ee, one of al-Bukhaaree's teachers, said:

¹⁶²Sooratul-Qasas [28:65]

¹⁶³So the reader does not think that he is being encouraged to enter into debates with the people of innovation, Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him), says, "This fifth point includes a discussion between a heretical *Mu'at-til* and a *Sunnee* scholar of great knowledge and insight whom all the people of Islaam recognize the great status of."

¹⁶⁴Sooratush-Shooraa [42:11]

Whoever likens Allaah to His Creation has surely disbelieved, and whoever denies something that Allaah has described Himself with has surely disbelieved. And there is no *tashbeeh* in what Allaah has described Himself with, nor in that which His Messenger (may Allaah raise his rank and grant him peace) has described Him with.¹⁶⁵

Further, it is well known that it is an extreme form of falsehood to claim that the apparent meanings of the Speech of Allaah or the speech of His Messenger (may Allaah raise his rank and grant him peace) are *tashbeeh* or statements of disbelief, or things that suggest either of the two.

Two: Another conclusion based on their position is that while Allaah is the One who sent down His Book to explain everything as guidance for the people, a cure for what is in their chests, and a clear light and tool of distinction between truth and falsehood, He failed to clarify in His Book the obligatory beliefs regarding His Names and Attributes. Rather, He made them subject to the people's intellects, so that they could affirm whatever they wanted and negate whatever they did not like. This is clear falsehood.

Three: Another conclusion is that the Prophet (may Allaah raise his rank and grant him peace), his rightly guided successors, His Companions, the *Salaf*, and the *imaams* all fell short in understanding and clarifying the obligatory beliefs regarding the Attributes of Allaah and things that Allaah may or may not do, since not a single letter of what the people of *ta'teel* claim about the Attributes has been reported from any of them!

Therefore, either the Prophet (may Allaah raise his rank and grant him peace), his rightly guided successors, the *Salaf*, and the *imaams* all fell short due to their ignorance and inability to understand the Attributes, or

¹⁶⁵Refer to *Sharh al'Aqeedah at-Tahaawiyah* (p.117). Ath-Thahabee mentions the report with its chain in *al-Uluww* (429), and then says, "Nu'aym ibn Hammaad was a possessor of knowledge. He was arrested and detained during the trials of (the false belief of) the Qur'aan being created. He was imprisoned until he died in shackles at the age of 80 in the year 229, may Allaah have Mercy on him. Al-Bukhaaree reported narrations from him."

they fell short in conveying the proper understanding of the Attributes to the Muslims. Both of these ideas are sheer falsehood.

Four: Another conclusion from their position is that the Speech of Allaah and His Messenger (may Allaah raise his rank and grant him peace) is not a source for people to refer to regarding what they must believe about their Lord and object of worship, while knowledge of Him is from the most essential things that came in the revelations. We could even say that it is the best part of all the messages sent down.

To them, the real source of knowledge is their own confused and self-contradictory intellects. Whatever goes against their intellects is rejected if they find a way to do that. If not, they explain it away and distort its meaning, calling this procedure *ta'weel*. This is when they could not find a way to disbelieve in it altogether.

Five: Another conclusion of their position is that it necessitates the permissibility of denying things that Allaah and His Messenger have affirmed.

Regarding the Statement of Allaah, the Exalted:

﴿وَجَاءَ رَبُّكَ﴾

"And (when) your Lord has come..."¹⁶⁶

One who holds their position is allowed to say, "Rather, He is not coming!"

Or regarding the statement of the Prophet (may Allaah raise his rank and grant him peace):

((يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا...))

"Our Lord descends to the lowest heaven..."¹⁶⁷

¹⁶⁶ Sooratul-Fajr [89:22]

¹⁶⁷ Collected by al-Bukhaaree (1145) and Muslim (758) on the authority of Aboo Hurayrah (may Allaah be pleased with him)

They are allowed to say, "Rather, He does not descend!" This is because Allaah's Actions of Coming and Descending are only figurative in their opinion.

The people who claim the existence of figurative speech (in the *Qur'aan*) say that the clearest sign of figurative speech is that you can deny it.¹⁶⁸ To deny what Allaah and His Messenger have said is from the most rejected forms of falsehood. Furthermore, it is not possible to claim that this (Allaah's Descending) really means His Order, since the context does not indicate that.¹⁶⁹

Then you have some of the people of *ta'teel* who apply their principle (of denial) to all of the Attributes, and this may even carry over into their positions on the Names as well.

Others contradict themselves by affirming some of the Attributes and not others, like the *Ash'ariyyah* and the *Maaturediyyah*. They affirm some Attributes, saying that sound intellect allows them to affirm them. They reject others, saying that sound intellect rejects them or does not support them.

We say in response: These Attributes that you have rejected by saying that sound intellect does not support them, it is possible for them to be affirmed by another intellectual way, similar to how you have affirmed those Attributes that you affirm. This can be proven by textual evidences.

For example, they affirm an Attribute, *Iraadah* (Wanting), and they reject another, *Rahmah* (Mercy). They have affirmed the Attribute of Wanting using textual and intellectual evidences.

¹⁶⁸For example, they say, "Of course Allaah does not really descend, its only figurative speech." The end result is that they have claimed that the Speech of Allaah or the speech of His Messenger (may Allaah raise his rank and grant him peace) is just not true.

¹⁶⁹The *hadeeth* mentions that Allaah descends and asks, "Who seeks My Forgiveness?" Claiming that this means that Allaah's Order descends, or His Angels, is clearly against the context. Is it Allaah or His Order who says, "Who seeks my Forgiveness?" Is it Allaah's Forgiveness that we are to seek or the forgiveness of His Angels?!

Textual evidence: Allaah says:

﴿وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

“However, Allaah does whatever He wants.”¹⁷⁰

Intellectual evidence: The variations found in the created beings and the fact that some of them are completely different than others, or that some of them have attributes that others do not have, is evidence of Allaah’s *Iraadah*.

They have rejected *Rahmah* (Mercy) as an Attribute of Allaah, saying that it would require the one having mercy to be weak-hearted and have pity for the one he has mercy on, and this is impossible for Allaah, the Exalted.

They have explained away the textual evidences that establish the Attribute of Mercy, saying that they all refer to the act of wanting something. So they have explained the Name, *ar-Raheem* (the Ever-Merciful), to mean the bestower of blessings, meaning the one who **wants** to bestow blessings.

We can say to them: Mercy is an Attribute that is established for Allaah, the Exalted, by way of many textual evidences. Actually, the evidences that establish it are more in number and more various than the evidences that establish His *Iraadah*!

Allaah’s Attribute of Mercy has been established through Names:

﴿الرَّحْمَنُ الرَّحِيمُ﴾

“*Ar-Rahmaan* (the All-Merciful), *ar-Raheem* (the Ever-Merciful).”¹⁷¹

And as an Attribute:

¹⁷⁰Sooratul-Baqarah [2:253]

¹⁷¹Sooratul-Faatihah [1:1]

﴿وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ﴾

“And your Lord is the Ever-Forgiving, the Possessor of Mercy.”¹⁷²

And as an Action:

﴿وَيَرْحَمُ مَنْ يَشَاءُ﴾

“And He has Mercy on whomever He likes.”¹⁷³

It is also possible to affirm it rationally (without relying on textual evidences), since there are blessings seen upon the people, all types, whilst evil things are prevented from reaching them all the time. This by itself can be used to prove that Allaah, the Mighty and Majestic, has Mercy.

These proofs are clearer and more obvious than one's claim that these texts establish Allaah's *Iraadah* (Wanting), since everyone can see the proof in them related to Mercy. However, the claim that these texts only establish Allaah's *Iraadah* (to reward His Servants), is something only a select few can derive from the texts.

As for their rejection of the Attribute of Mercy based on their claim that it necessitates being weak-hearted and full of pity, then the answer is: If this claim was possible, then *Iraadah* could also be rejected based on it as well. It could be said, “*Iraadah* is someone's inclination towards something he hopes to gain benefit from or be secured from a harm by way of it.” This requires that the one who wants is needy, and Allaah is Exalted above that.

If they say, “But this is the *iraadah* (wanting) of the creation!” then they can be reminded about their own argument about Mercy, that the mercy they are referring to that necessitates a deficiency is the mercy of the creation.

¹⁷²Sooratul-Kahf [18:58]

¹⁷³Sooratul-'Ankaboot [29:21]

So now the falsehood of the position of the people of *ta'teel* is clear, whether they reject things outright or employ intellectual arguments and explain things away.

Furthermore, the reasoning of the *Ash'ariyyah* and the *Maaturediyyah* regarding Allaah's Names and Attributes does not provide an answer to the doubts of the *Mu'tazilah* and the *Jahmiyyah*. This is known from two angles:

Firstly, it is an innovative way, something that the Prophet (may Allaah raise his rank and grant him peace) was not upon, nor were the *Salaf* or the *imaams*. And an innovation is not to be repelled with another innovation like it, rather it is to be repelled by the *Sunnah*.

Secondly, it is possible for the *Mu'tazilah* and the *Jahmiyyah* to attempt to prove what they have negated to the *Ash'ariyyah* and the *Maaturediyyah* with the same kind of argument that they themselves use against *Ahlu-Sunnah*.

To illustrate this, the *Mu'tazilah* and the *Jahmiyyah* could say to the *Ash'ariyyah* and the *Maaturediyyah*, "Verily you have made it permissible for yourselves to negate attributes based on your intellectual evidence and your explanations of the textual evidences. So then why do you prohibit us from negating things that we have intellectual evidence for and we have our own interpretations of the textual evidences? We have intellects just as you have intellects. And if our intellects are wrong, then how are yours correct, when you have no evidence against us other than your own verdict and the following of your own desires?!"

This is a conclusive proof and a sound way to understand the futility of the positions of the *Jahmiyyah*, *Mu'tazilah*, *Ash'ariyyah*, and *Maaturediyyah*. There is no way to refute them and no escape from their arguments except by returning to the *math-hab* of the *Salaf*. They were the ones who repelled this line of thinking by affirming for Allaah, the Exalted, the Names and Attributes that He affirmed for His own Self in His Book or on the tongue of His Messenger (may Allaah raise his rank and grant him peace). They affirmed them without likening Allaah to anything, and without seeking after the specific details of the Attributes.

They glorified Him without negating His Attributes and without perverting the texts:

﴿وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾

“And whomever Allaah does not provide light for shall have no light at all.”¹⁷⁴

Additionally, it can be known from what has preceded that every *mu'at-til* is a *mumath-thil*, and every *mumath-thil* is also a *mu'at-til*.

The *ta'teel* of the *mu'at-til* is obvious, and his *tamtheel* is found in his belief that affirming the Attributes would necessitate *tashbeeh*. So he first makes *tamtheel*, then *ta'teel*, and furthermore, with his *ta'teel*, he has likened Allaah to nothingness.

And the *tamtheel* of the *mumath-thil* is also obvious. His *ta'teel* is known from three angles.

Firstly, he has negated the very text that establishes the Attribute, since he has understood it as a proof for *tamtheel*, even though there is no indication of *tamtheel* in it. Rather, the text refers to an Attribute that is befitting to Allaah, the Mighty and Majestic.

Secondly, he has negated every text that prohibits the likening of Allaah to His Creation.

Thirdly, he has negated Allaah's unique Perfection, as he believes that Allaah is similar to His deficient Creation.



¹⁷⁴ Sooratur-Noor [24:40]



SECTION FOUR

CLARIFYING MISCONCEPTIONS



CLARIFYING MISCONCEPTIONS

You should know that some of the people who wish to explain away Allaah's Attributes have spread doubts about certain texts from the Book and the *Sunnah* regarding them, claiming that *Ahlu-Sunnah* explain them according to other than their apparent meanings. They intend by this to force *Ahlu-Sunnah* to accept their false interpretations, or at least lay the groundwork for that.

They say, "How can you reject our interpretations when you have done likewise in your own interpretations?"

We answer them and their doubts, with Allaah's Assistance, with two kinds of answers: a brief, summarized answer; and a lengthy, detailed explanation.

As for the **brief answer**, then it can be summarized by two main points:

Firstly, we do not accept that the *Salaf* explained the texts based on other than their apparent meanings. The apparent meaning is what first comes to mind, and it varies from situation to situation, depending on the context and other related words and phrases. Words themselves carry different meanings depending on their order within a sentence. So texts contain words and sentences that carry specific meanings when placed together in different ways.¹⁷⁵

Secondly, if we were to accept that the *Salaf* explained the texts based on other than their apparent meanings, then surely they would have had some evidence from the Book and the *Sunnah* to do that. That evidence would have either been directly related to the issue or deduced from something else. So this doubt that they hold is not a decisive proof that would allow them to negate what Allaah has affirmed for Himself in His

¹⁷⁵Review Section 3.4 for examples and more explanation of this point.

Book or on the tongue of His Messenger (may Allaah raise his rank and grant him peace).

As for the **detailed explanation**, then we must look at each and every text they claim has been explained according to other than its apparent meaning by the *Salaf*.

We will begin by looking at what Aboo Haamid al-Ghazaalee relayed from some of the Hanbalees, that:

Imaam Ahmad did not make *ta'weel* except with three narrations, "The black stone is the Right (Hand) of Allaah on earth," "The hearts of the servants are between two of *ar-Rahmaan's* Fingers," and "Verily, I find the *Nafas*¹⁷⁶ of *ar-Rahmaan* coming from Yemen."

Shaykh al-Islam quoted this statement of al-Ghazaalee in *Majmoo' al-Fataawee*, and then said, "This report is a lie against Imaam Ahmad."¹⁷⁷



¹⁷⁶*Nafas*: [i] help, assistance; [ii] breath. The meanings of these three narrations are discussed in the coming pages.

¹⁷⁷Refer to *Majmoo' al-Fataawee* (5/398).

THE FIRST EXAMPLE

4.1 - "THE BLACK STONE IS ALLAAH'S RIGHT (HAND) ON EARTH."

[**Their claim:** "Since the apparent meaning of this *hadeeth* is that the black stone here on earth is actually Allaah's Right Hand, then it must be explained based on other than its apparent meaning."] ¹⁷⁸

The response: It is a false *hadeeth* that is not established from the words of the Prophet (may Allaah raise his rank and grant him peace). ¹⁷⁹

Ibn al-Jawzee said in *al-'Ilalul-Mutanaahiyah*, "This is a *hadeeth* that is not authentic."

Ibn al-'Arabee said, "It is a false *hadeeth* that is not to be paid any mind to."

Shaykh al-Islam Ibn Taymiyyah said, "It has been reported from the Prophet (may Allaah raise his rank and grant him peace) with a chain that is not authentic."

Having said this, there is no need to delve into its meaning. However, Shaykh al-Islam Ibn Taymiyyah said:

What is known about this report is that it has been reported from Ibn 'Abbaas that he said, "The black stone is the Right Hand of Allaah on earth, so whoever rubs it and kisses it, it is as if he has shaken Allaah's Right Hand and kissed it." ¹⁸⁰

¹⁷⁸For each of the examples in this section, we have inserted a summary of the claim of the people of *ta'weel* regarding the meaning of the text, so that the response is understood properly.

¹⁷⁹Refer to *Silsilatul-Ahaadeethidh-Dha'eefah* (223).

¹⁸⁰This report also has a weak chain, according to al-Albaanee in *Silsilatul-Ahaadeethidh-Dha'eefah* (1/391).

It will be clear to anyone who contemplates this statement that there is nothing problematic in it. He said, "Allaah's Right (Hand) on earth," and he did not make it general by saying only, "Allaah's Right Hand." The ruling on a restricted phrase is different from the ruling on an unrestricted one.

Then he said, "So whoever rubs it and kisses it, it is as if he has shaken Allaah's Right Hand and kissed it." This clearly shows that this handshaking is not actually done with Allaah's Right Hand at all. Rather, the one who kisses the black stone is described as being similar to the one who shakes hands with Allaah. So the first part of the *hadeeth*, as well as the last part, clarify that the black stone is not one of Allaah's Attributes, as is known to every person of intellect.¹⁸¹



¹⁸¹Refer to *Majmoo' al-Fataawee* (6/397-398). **Note:** The author's reference: 5/398.

Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) explains that the narration is a fabrication, and thus, could never be used as a proof from any angle. Thus, it is not to be given any regard. He further explains that fabricated narrations in general are not to be given any regard in Islaamic rulings, especially in fundamental issues of creed.

THE SECOND EXAMPLE

4.2 - "THE HEARTS OF THE SERVANTS ARE BETWEEN TWO OF AR-RAHMAAN'S FINGERS."

[Their claim: "The apparent meaning of this *hadeeth* is that Allaah is touching His creation or mixed in with them to some degree. So it must be explained based on other than its apparent meaning."]¹⁸²

The response: This *hadeeth* is authentic. Imaam Muslim collected it in the second chapter of his *Book of Qadr*, on the authority of 'Abdullaah Ibn 'Amr Ibnil-'Aas, who heard the Prophet (may Allaah raise his rank and grant him peace) saying:

((إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ،
كَقَلْبٍ وَاحِدٍ، يُصَرِّفُهُ حَيْثُ يَشَاءُ.))

"Verily, the hearts of all of the descendants of Aadam are between two of *ar-Rahmaan's* Fingers, as if they are one heart, He turns them about as He likes."

Then the Messenger of Allaah (may Allaah raise his rank and grant him peace) supplicated:

((اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ! صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ!))

"O Allaah, Turner of the Hearts!
Turn our hearts to your obedience!"¹⁸³

So the *Salaf*, *AhluS-Sunnah*, understood the *hadeeth* based on its apparent meaning and said, "Verily, Allaah, the Exalted, has real Fingers

¹⁸²What is between the brackets was added by the translator.

¹⁸³Collected by Muslim (2654)

that we affirm just as His Messenger (may Allaah raise his rank and grant him peace) affirmed them.”

The presence of the hearts of the descendants of Aadam between Allaah’s Fingers does not necessitate that Allaah is physically touching them. So it can not be said that the apparent meaning of this *hadeeth* implies that Allaah is within or part of His Creation. There is no need to explain the *hadeeth* by other than its apparent meaning.

Look to the clouds that are suspended between the heavens and the earth, they do not touch the sky, nor do they touch the earth. And it can be said that the full moon is between Makkah and al-Madeenah, while it is quite distant from both cities.

So the hearts of the descendants of Aadam are truly between two of *ar-Rahmaan’s* Fingers. This does not necessitate that Allaah is physically touching His Creation, nor does it necessitate that He is inside of it.



THE THIRD EXAMPLE

4.3 - "I SENSE THE *NAFAS* OF *AR-RAHMAAN* COMING FROM YEMEN."

[**Their claim:** "*Nafas* means breath, so the apparent meaning of this *hadeeth* is that Allaah's breath is present on earth, so then it must be explained based on other than its apparent meaning."]¹⁸⁴

The response: This *hadeeth* has been collected by Imaam Ahmad in his *Musnad* on the authority of Aboo Hurayrah (may Allaah be pleased with him). He said that the Prophet (may Allaah raise his rank and grant him peace) said:

((أَلَا إِنَّ الْإِيمَانَ يَمَانٍ، وَالْحِكْمَةَ يَمَانِيَّةٌ،
وَأَجِدُ نَفْسَ رَبِّكُمْ مِنْ قِبَلِ الْيَمَنِ))

"Verily faith is Yemeni, and wisdom is Yemeni,
and I sense the *Nafas*¹⁸⁵ of your Lord coming from Yemen."¹⁸⁶

As found in *Majma' uz-Zawaa'id*, "Its narrators are all from those relied upon in the *Saheeh* (of al-Bukhaaree and Muslim), except Shabeeb who is (still) reliable."¹⁸⁷

Ibn Hajr said in *at-Taqreeb*, "He was a reliable narrator from the middle category of the successors of the Companions."¹⁸⁸

Al-Bukhaaree said likewise in *at-Taareekh al-Kabeer*.¹⁸⁹

¹⁸⁴What is between the brackets was added by the translator.

¹⁸⁵*Nafas*: [i] help, assistance; [ii] breath.

¹⁸⁶*Musnad Ahmad* (2/541)

¹⁸⁷*Majma' az-Zawaa'id* (10/56)

¹⁸⁸*Taqreeb at-Tah-theeb*: the biography of Shabeeb ibn Nu'aym (p.431)

This *hadeeth* is to be understood according to its apparent meaning. One of the meanings of the word *nafas* is the alleviation of someone's burdens, as the scholars of the Arabic language have said in *an-Nihaayah*, *al-Qaamoos*, and *Maqaayeesul-Lughah*.

Ibn Faaris said in *Maqaayees al-Lughah*, "A *nafas* is anything that alleviates a burden."

So then the meaning of the *hadeeth* is that Allaah will alleviate the burdens of the believers by way of the people of Yemen.

Shaykh al-Islaam Ibn Taymiyyah said, "And they were the ones who fought the apostates and conquered many lands. So, by way of them, *ar-Rahmaan* alleviated the burdens of the believers."¹⁹⁰



¹⁸⁹ *At-Taareekh al-Kabeer* (4/231), without mention of Shabeeb's reliability, similar to *al-Jarh wat-Ta'deel* of Ibn Abee Haatim (4/358)

¹⁹⁰ Refer to *Majmoo' al-Fataawee* (6/398).

THE FOURTH EXAMPLE

4.4 - ALLAAH'S ASCENT TO THE SKY

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ﴾

“Then He (Allaah) ascended to the sky.”

[**Their claim:** Some of the *Salaf* have explained this Verse to mean that Allaah has set His focus on the creation of the heavens. This shows how they used to make *ta'weel*...] ¹⁹¹

The response: *Ahlu-Sunnah* have two different explanations of this Verse.

The first explanation is that it means He ascended *over* the sky. This was the position of Ibn Jareer (at-Tabaree). He said in his *Tafseer*, “And the most befitting of the meanings for the Statement of Allaah, the Exalted:

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ﴾

“Then He (Allaah) ascended *to* the sky.” ¹⁹²

is that He ascended over it, organized it using His Power, and made it into seven heavens.”

Al-Baghawee mentioned this in his *Tafseer*, and that it was the position of Ibn 'Abbaas and most of the scholars of *Tafseer* from the *Salaf*. This is in keeping with the literal meaning of the verb *istawaa* (to ascend), while holding that the specific details of it are known only to Allaah, the Mighty and Majestic.

¹⁹¹What is between the brackets was added by the translator.

¹⁹²*Sooratul-Baqarah* [2:29]

The second explanation of the meaning of *istiwaa'* here is that Allaah set His complete focus on the creation of the heavens.

Ibn Katheer held this position in his explanation of *Sooratul-Baqarah*, and al-Baghawee held it also in his explanation of *Soorah Fus-silat*.

Ibn Katheer said, "It means that He set His focus on the heavens. *Istiwaa'* here means to turn to and set one's focus on something, since it is paired with the preposition *ilaa* (إلى)."

Al-Baghawee said, "It means that He set His focus on the creation of the heavens."

This second explanation is not a departure from the apparent meaning, since the verb *istawaa* (استوى) is paired with a preposition (إلى) that alludes to an object or a goal, so its meaning is understood based on the preposition used.

Do you not see the preposition used in the Statement of Allaah:

﴿عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾

"A spring from which the servants of Allaah drink to their fill, they will cause it to gush forth in abundance."¹⁹³

The verb *yashrabu* (يشرب), meaning *to drink*, is understood here as *yarwee* (يروى), meaning *to drink to one's fill*, since it is paired with a preposition (بـ) that is appropriate for it.

So the verb takes on a meaning that is in accordance with the preposition used, and this conveys the proper meaning.¹⁹⁴

¹⁹³Sooratul-Insaan [76:6]

¹⁹⁴Shaykh al-Islam Ibn Taymiyyah mentioned this principle in his book *Muqaddimah fee Usool at-Tafseer* (An Introduction to the Principles of Tafseer). Shaykh Ahmad Baazmool explained this principle thoroughly when he taught this book in the Summer of 1423 (2002) in Makkah. His classes were translated into English and recorded.

[Thus, to say that the Verse means that Allaah has set His focus on the creation of the heavens is not a departure from the apparent meaning of the Verse in the first place.]¹⁹⁵



¹⁹⁵What is between the brackets was added by the translator.

THE FIFTH AND SIXTH EXAMPLES

4.5 / 4.6 - REGARDING ALLAAH'S *MA'Y-YAH*

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

"And He is with you wherever you are."¹⁹⁶

﴿وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا﴾

"And no less than that, and no more than that, except that He is with them wherever they are."¹⁹⁷

[**Their claim:** "The apparent meaning of these Verses is that Allaah is physically with His Creation in the same place. If you deny this idea, then you must have explained these texts based on other than their apparent meanings."] ¹⁹⁸

The response: That which is mentioned in these two Verses is the truth, and they are to be understood based on their apparent meanings. However, what are their apparent meanings?

Can it be said that the literal and apparent meaning is that Allaah, the Exalted, is with His Creation in a way that means He is not separate from them, or that He has become present in the same place as them?

Or should it be said that its reality and apparent meaning is that Allaah, the Exalted, is with His Creation in a way that means He encompasses them by way of His Knowledge, Power, Hearing, Seeing, Planning, Authority, etc., while He remains above the Throne, above all of His Creation?

¹⁹⁶ Sooratul-Hadeed [57:4]

¹⁹⁷ Sooratul-Mujaadilah [58:7]

¹⁹⁸ What is between the brackets was added by the translator.

There is no doubt that the first meaning is not found in the context of the evidences, nor do they provide any proof for this whatsoever. *Ma'iyah*¹⁹⁹ here has been attributed to Allaah, the Mighty and Majestic, and He is greater and more sublime than anyone who could be surrounded by created things.

Ma'iyah in the Arabic language that the *Qur'aan* was revealed in does not necessitate that something is mixed with other things or combined in the same place, rather it refers to something being with something else in a general way. The exact meaning is to be defined by the context.

To explain Allaah's *Ma'iyah* with His Creation in a way that necessitates Him being present with them and mixed in with them is sheer falsehood. This is known from a number of angles:

Firstly, it is a contradiction to the consensus of the *Salaf*, as not one of them explained it in this way. On the contrary, they were united upon the censorship of such an idea.

Secondly, it negates the Loftiness of Allaah, the Exalted, that He is above everything, as is authentically established in the Book and the *Sunnah*, as well as by way of sound intellect and instinct, and the consensus of the *Salaf*. And whatever contradicts authentic evidence is falsehood, and whatever is built upon falsehood is also falsehood.

Thus, to explain Allaah's *Ma'iyah* with His Creation as a kind of mixing and sharing space is falsehood, as proven by the Book, the *Sunnah*, sound intellect and instinct, and the consensus of the *Salaf*.

Thirdly, the logical conclusions from such an explanation are falsehood, and they are unbefitting to Allaah, the Glorified and Exalted. It is not possible for someone who knows Allaah, recognizes His true Magnificence, and knows the intended meaning of *ma'iyah* in the Arabic language that the *Qur'aan* was revealed in, to say that the reality of Allaah's *Ma'iyah* with His Creation implies that He is present in the same place as them or mixed with them. The only one who would say such a thing is

¹⁹⁹*Ma'iyah* (معية): the concept of one thing being with (مع) another.

someone totally ignorant of the Arabic language, and ignorant of the Greatness of Allaah, the Mighty and Exalted.

So when the futility of this first explanation becomes clear, then the truth of the second explanation becomes obvious. The Truth must be that Allaah is with His Creation in a way that means He encompasses them by way of His Knowledge, Power, Hearing, Seeing, Planning, Authority, etc., while He remains above the Throne, above all of His Creation.

And this is what is apparent from the two Verses, without a doubt, since they are the truth, and the apparent meaning of the truth must also be the truth. Furthermore, falsehood could never be the apparent meaning of the Qur'aan.

Shaykh al-Islam Ibn Taymiyyah said:

Then this *ma'iyyah* will have different rulings related to it depending on the context. When Allaah has said:

﴿يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا﴾

“He knows all that goes into the ground (seeds, rain, etc.)
and what exits from it...”

To His Statement:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

“...And He is with you wherever you are.”²⁰⁰

The apparent context shows that the meaning of this *ma'iyyah* is that Allaah is well informed about you, a Witness over you, One who compels you and is knowledgeable about you. This is the meaning of what the *Salaf* said, that He is with them by way of His

²⁰⁰(*) Sooratul-Hadeed [57:4]

Knowledge,²⁰¹ and this is the apparent and literal meaning of what is in this Verse.

Similar to this is what is found in His Statement:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ ﴾

“There is no private gathering of three,
except that Allaah is the fourth...”

To His Statement:

﴿ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ﴾

“...And He is with them wherever they are.”²⁰²

And when the Prophet (may Allaah raise his rank and grant him peace) said to his Companion in the cave (Aboo Bakr):

﴿ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾

“Do not be sad, verily Allaah is with us.”²⁰³

This is also the Truth based on its apparent meaning. The context shows that the meaning of the *ma'iyah* here is that Allaah was informed of their situation, a *ma'iyah* of victory and assistance...

He went on to say:

²⁰¹The author (may Allaah have Mercy on him) commented here, saying, "This is because once it is understood that Allaah is both with us and above (the creation), the only way to understand both ideas harmoniously is that the meaning of this *Ma'iyah* must be that He knows about us, is aware of us, and witnesses us, not that He is physically present with us on earth."

²⁰²*Sooratul-Mujaadilah* [58:7]

²⁰³*Sooratut-Towbah* [9:40]

...So the phrase, *ma'iyah*, has been used in a number of places in the Book and the *Sunnah*. In each place, it may carry specific meanings that are not found in other places. So whether it indicates different things in some texts, or it shares the same meaning with other texts but has specific differences, it can not be said in either case that the actual Presence of the Lord, the Mighty and Majestic, is mixed in with His Creation. Thus, it can not be said that the texts have been explained according to other than their apparent meanings.²⁰⁴

And a further proof that the texts do not imply that the actual Presence of Allaah, the Mighty and Majestic, is mixed in with His Creation is that Allaah, the Exalted, mentions this *Ma'iyah* in *Sooratul-Mujaadilah* between the mention of the expansiveness of His Knowledge in the beginning of the Verse and in the end as well.²⁰⁵ He has said:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَا يَكُونُ مِنْ جَحْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ
سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ
يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

“Do you not see that Allaah knows all that is in the heavens and all that is on earth? There is no private gathering of three, except that He is the fourth. And there is no (private gathering of) five, except that He is the sixth. And there is no (private gathering of) less than that and no more, except that He is with them wherever they are. Then, He will inform

²⁰⁴Refer to *Majmoo' al-Fataawee* (5/103).

²⁰⁵This is an application of one of the most important principles of *tafseer* that Shaykh al-Islaam mentions in his book, *Muqad-dimah fee Usoolit-Tafseer*. To understand the meaning of a verse, one must look to the *sibaaq* (what precedes it), the *lihaaq* (what comes after it), and the *siyaaq* (the general context).

them of what they did on the Day of Standing. Verily, Allaah is knowledgeable about all things.”²⁰⁶

So the apparent meaning of the Verse is that Allaah's *Ma'iyah* includes His Knowledge about His servants, and that none of their actions can be hidden from Him. There is nothing in it to indicate that He is mixed in with them, or that He is with them on earth.

As for the Verse in *Sooratul-Hadeed*, then Allaah has mentioned His *ma'iyah* after He mentioned His Ascension above the Throne and the expansiveness of His Knowledge. Then, at the end of the Verse, after the mention of His *Ma'iyah*, He mentions that He sees all the actions of His servants:

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“He is the One who created the heavens and the earth in six days. Then He ascended above the Throne. He knows all that goes into the ground (seeds, rain, etc.) and what exits from it. And (He knows) what comes down from the sky and what ascends up to it. And He is with you wherever you are. And Allaah is an All-Seer of what you do.”²⁰⁷

So then the apparent meaning of the Verse is that this *ma'iyah* refers to His Knowledge of His Servants and His Seeing their actions, while He is high above them, above His Throne. It does not mean that He is mixed with them, or that He is with them on earth. If this was the case, then the last part of the Verse would contradict the first part that proves He is above His Throne.

²⁰⁶ *Sooratul-Mujaadilah* [58:7]

²⁰⁷ *Sooratul-Hadeed* [57:4]

So when this becomes clear, the result of His being *with* His Servants includes that He knows their situations, hears their statements, sees their actions, takes care of their affairs, gives them life and causes them to die, makes them rich or poor, gives to whomever He likes, takes from whomever He likes, gives honor to whomever He likes, disgraces whomever He wants, and other things that are included in His Lordship and unrestricted Authority. Nothing at all screens Him from His Creation. Since this is the case, then He is truly *with* His Creation, while He is also truly above them, above His Throne.

Shaykh al-Islam Ibn Taymiyyah said:

And so all of these Statements that Allaah, the Exalted, has mentioned, that He is above the Throne, and that He is also *with* us, are correct in their literal sense. There is no need to twist their meanings, rather they must be understood properly without false assumptions.²⁰⁸

He also said:

The way to combine all of this is to know that the Book and the *Sunnah* contain complete guidance and light for those who contemplate over them, intending to follow the Truth and turn away from twisting the meanings of the words to change their meanings to hold corrupt beliefs about the Names of Allaah and His Verses. No one can think that there is any contradiction found in them whatsoever, like the saying that what is found in the Book and the *Sunnah* about Allaah being above the Throne contradicts what is apparent in His Statement:

﴿وَهُوَ مَعَكُمْ﴾

“And He is with you.”²⁰⁹

²⁰⁸Refer to *Majmoo' al-Fataawee* (3/142), which is originally from *al'Aqeedatul-Waasitiyyah*, the section on *ma'iyah*.

²⁰⁹*Sooratul-Hadeed* [57:4]

And the statement of His Prophet (may Allaah raise his rank and grant him peace):

((إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَإِنَّ اللَّهَ قَبْلَ وَجْهِهِ.))

“When one of you stands for prayer
Allaah is in front of him...”²¹⁰

And their likes, for verily this is a mistake, since Allaah is *with* us literally, just as He is literally above the Throne. Allaah mentions both of these things together in His Statement:

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“He is the One who created the heavens and the earth in six days. Then He ascended above the Throne. He knows all that goes into the ground (seeds, rain, etc.) and what exits from it. And (He knows) what comes down from the sky and what ascends up to it. And He is with you wherever you are. And Allaah is an All-Seer of what you do.”²¹¹

So He informed us that He is above the Throne, He knows everything, and He is with us wherever we are, just as His Prophet (may Allaah raise his rank and grant him peace) said in (what is known as) the *hadeeth* of the *aw'aal*:

²¹⁰ Collected by al-Bukhaaree (753) and Muslim (547) on the authority of 'Abdullaah ibn 'Umar (may Allaah be pleased with him)

²¹¹ Sooratul-Hadeed [57:4]

((...وَاللَّهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ.))

"...And Allaah is above the Throne,
and He knows what you are doing."²¹²

[End of quote from Ibn Taymiyyah]²¹³

You should know that explaining the *Ma'iyyah* by its apparent meaning, literally, in a way that is befitting to Allaah, the Exalted, does not contradict what is established about the Loftiness of Allaah, that He Himself is above His Throne. This is known by three ways:

Firstly, Allaah, the Exalted, has mentioned them together in His clear Book that has no deficiencies in it. What Allaah mentions in His Book does not contradict anything else in it.

If you find anything in the *Qur'aan* that you think is contradictory at first glance, then you should ponder over it until it becomes clear to you, due to the Statement of Allaah, the Exalted:

²¹²The *hadeeth* of the *aw'aal* that Ibn Taymiyyah referred to here is the *hadeeth* collected by Aboo Daawood, Ibn Maajah, and Ahmad on the authority of al-'Abbaas Ibn 'Abdil-Mutallib (may Allaah be pleased with him), and at-Tirmithees on the authority of Aboo Hurayrah (may Allaah be pleased with him), and others, with variations in the wordings. Al-Albaanee classified it as unauthentic in *Silsilatul-Ahaadeethidh-Dha'eefah* (1247), as did the group of researchers in *Tahqeeq Musnad Ahmad* (3/293-294). Ibn Taymiyyah defended his authentication of it in *Majmoo' al-Fataawee* (3/192).

However, the small part of it being quoted here, **"...And Allaah is above the Throne, and He knows what you are doing,"** has been reported with an authentic chain from the narration of 'Abdullaah ibn Mas'ood (may Allaah be pleased with him), from the Prophet (may Allaah raise his rank and grant him peace). It was collected by 'Uthmaan ibn Sa'eed ad-Daarimee in his *Naqdh 'Alal-Mirreesee* (98), at-Tabaraanee in *al-Mu'jam al-Kabeer* (9/202), and others. Al-Haythamee said about it, "Its narrators are from the *Saheeh* (authentic collections of al-Bukhaaree and Muslim)."

²¹³Refer to *Majmoo' al-Fataawee* (5/102-103), which is originally from *al'Aqeedatul-Hamawiyah*.

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ

غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

“Do they not ponder over the Qur’aan?
Had it been from other than Allaah, they
would have found many contradictions in it.”²¹⁴

If it remains unclear to you after that, then you must follow the way of those who are firm in knowledge, those who say:

﴿ءَامَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا﴾

“We have believed in it, all of it is from our Lord.”²¹⁵

Thereafter simply entrust the affair to the One who sent it down, the One has knowledge of it, while you know that it is due to a shortcoming in your knowledge or your understanding, and that the Qur’aan has no contradictions in it.

This is what Shaykh al-Islaam was referring to when he said, “Allaah mentions both of these things together.”

Similarly, Ibn al-Qayyim, when mentioning an example of what some say is figurative speech, said, “And verily Allaah is with His Creation, while He is established above His Throne, and He mentioned them together...”

²¹⁴Sooratun-Nisaa’ [4:82]

²¹⁵Soorah Aali-’Imraan [3:7]

Shaykh ‘Ubayd al-Jaabiree (may Allaah preserve him) says here:

And this is the true way of submission to the Legislation of Allaah and His Messenger (may Allaah raise his rank and grant him peace) and to their reports. The believer in truth is the one who Allaah has guided to honesty and acceptance of the truth. Allaah has opened his heart to accept and act upon what he knows, and then to entrust rulings and reports that he does not understand to Allaah, the Glorified and Exalted.

Then he mentioned the Verses from *Sooratul-Hadeed*, and said:

So He informed us that He created the heavens and the earth, and that He ascended above His Throne, and that He is with His Creation, seeing their actions from above the Throne, as is found in the *hadeeth* of the *aw'aal*:

((...وَاللَّهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ.))

“...And Allaah is above the Throne,
and He knows what you are doing.”

So His Loftiness does not contradict His *Ma'iyah*, nor does His *Ma'iyah* nullify His Loftiness, rather they are both true.”²¹⁶

Secondly, the reality of the meaning of *ma'iyah* does not contradict the meaning of loftiness, and even in the Creation they can be combined. For example, it can be said, “We went on in our journey while the moon was *with* us.” This is not considered a contradictory statement, nor does anyone understand from it that the moon came down to the earth. So if this understanding is possible with regards to the Creation, then, even more so, it is definitely possible with regards to the Creator who encompasses everything while being above the Creation. This is because the reality of one thing's *ma'iyah* to another does not necessitate them being combined in one place.

Shaykh al-Islam referred to this, saying:

And this is because the word *with*, as understood linguistically, refers to a general kind of relationship between two things, not necessarily touching each other or being adjacent to one another, on the left or on the right. If it is mentioned in a way that specifies it to a certain understanding, then it takes on that specific meaning. It can be said, ‘We traveled on while the moon was *with* us,’ or, ‘while the star was *with* us.’ It can also be said, ‘I have this object *with* me,’ since you have it in your possession, even if it is above

²¹⁶Refer to *Mukhtasir as-Sawaa'iq* of Ibn al-Mowsilee (p. 410), *al-Imaam* printing (author's reference).

your head. So Allaah is with His Creation in reality, while being above His Throne in reality as well.”²¹⁷

He spoke the truth, may Allaah have Mercy on him. Surely, whoever is knowledgeable about you, aware of what you do, compelling you, hearing what you say, seeing what you do, taking care of all your affairs, then verily He is truly *with* you, even if He is actually above His Throne, since *ma'iyah* does not necessitate being combined together physically in one place.

Thirdly, let us say for argument’s sake that it is impossible to combine loftiness and *ma'iyah* within the Creation. This would not mean that it is impossible for the Creator, the One who mentioned them both together, since there is nothing similar to Allaah, as He says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like Him,
and He is the All-Hearing, the All-Seeing.”²¹⁸

Shaykh al-Islam referred to this, saying:

What is mentioned in the Book and the *Sunnah* about His Closeness and His *Ma'iyah* does not negate what is mentioned about His Loftiness and that He is above everything. For there is nothing like Him in any of His Attributes, He is High when He descends, and He is Close while being above everything.²¹⁹

To summarize and conclude, people are of three categories with regards to their understanding of Allaah’s *Ma'iyah*.

The first group are those who say, “Verily, the *Ma'iyah* of Allaah means that He is knowledgeable of the Creation and that He encompasses them generally. He is also with (some of) them in a more specific way,

²¹⁷ Refer to *Majmoo' al-Fataawee* (5/103), originally from *al'Aqeedatil-Hamawiyyah*.

²¹⁸ *Sooratush-Shooraa* [42:11]

²¹⁹ Refer to *Majmoo' al-Fataawee* (3/143), originally from *al'Aqeedatul-Waasitiyyah*.

granting them victory and support.²²⁰ We affirm all of this, while affirming His Loftiness and that He is has actually ascended above His Throne."

This is the position of the *Salaf*, and their *math-hab* is the truth, as has been discussed.

The second group are those who say, "Allaah's Ma'iy-yah means that He is with His Creation on earth, and we deny His Loftiness, and we deny that He is above His Throne."

These are the *Hulooliyyah*, from the *Jahmiyyah* and others. Their *math-hab* is falsehood and evil. The *Salaf* all agreed that this is falsehood and it must be rejected, as has been discussed.

The third group are those who say, "Allaah's Ma'iy-yah means that He is with His Creation on earth, and we affirm His Loftiness and that He is above His Throne." Shaykh al-Islaam mentioned this group.²²¹

These people claim they have followed the apparent meanings of all the texts about Allaah's Loftiness and His Ma'iy-yah, but they have actually erred and gone astray. The texts referring to His Ma'iy-yah do not have any support for what they say - that Allaah is found within His Creation. This is falsehood, and it is not possible for the apparent meanings of the Speech of Allaah and the speech of His Messenger to be falsehood.²²²

FIRST IMPORTANT CLARIFICATION ABOUT MA'Y-YAH

You must know that the explanation that the *Salaf* gave to the Ma'iy-yah, that it means that Allaah is with the Creation by way of His Knowledge, does not mean that His Ma'iy-yah is restricted to Knowledge

²²⁰For further elaboration on the different types of Ma'iy-yah, refer to **Appendix I**.

²²¹Refer to *Majmoo' al-Fataawee* (5/229).

²²²Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) says here, "I believe the author (may Allaah have Mercy on him) stressed this issue so much because of its great status and critical nature."

alone. It also includes that He encompasses them by way of His Hearing and Sight, and by way of His Power and Planning, and other meanings related to His Lordship.

SECOND IMPORTANT CLARIFICATION ABOUT *MA'Y-YAH*

I have mentioned that Allaah's Loftiness is established by textual evidences from the Book and the *Sunnah*, and as well by way of sound intellectual and instinctive evidences, and by scholarly consensus as well.

Textual evidence from the Qur'aan: There are many kinds of proofs. Sometimes it is mentioned as Loftiness. Sometimes it is mentioned that Allaah is above everything. Sometimes it is mentioned as Ascension, and other times Allaah is described as being above the sky. Examples of these are:

﴿وَهُوَ أَعْلَى الْعَظِيمِ﴾

"And He is the Lofty One, the Great One."²²³

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾

"And He is the Forceful One, over His Servants."²²⁴

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

"The All-Merciful ascended above the Throne."²²⁵

²²³Sooratul-Baqarah [2:255]

²²⁴Sooratul-An'aam [6:18]

²²⁵Soorah Taa-Haa [20:5]

﴿ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَن تَخْسِفَ بِكُمُ الْأَرْضَ﴾

“Are you secure from the One who is above the sky,
that He will not cause the earth to crumble down under you?”²²⁶

Sometimes it is also mentioned that things are *raised up* to Him, like:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾

“To Him the good statements are raised up.”²²⁷

﴿تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ﴾

“The Angels and the Spirit (Jibreel) rise up to Him.”²²⁸

﴿إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

“When Allaah said, ‘O ‘Eesaa (Jesus)! Verily I am taking you
and raising you up to Me!’”²²⁹

It is also mentioned that things descend from Him, like:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ﴾

“Say: *Roohul-Qudus* (Jibreel) sent it down from your Lord.”²³⁰

﴿يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ﴾

“He plans all affairs from the heavens to the earth.”²³¹

²²⁶ Sooratul-Mulk [67:16]

²²⁷ Soorah Faatir [35:10]

²²⁸ Sooratul-Ma'aarij [70:4]

²²⁹ Soorah Aali-'Imraan [3:55]

²³⁰ Sooratun-Nahl [16:102]

Textual evidence from the *Sunnah*: It has been proven by all types of what is called *Sunnah*: statements, actions, and passive approvals. The number of narrations reaches the level of *tawaatur*, meaning that it has come from an overwhelming number of narrators, and thus is indisputably acceptable.

An example is his statement (may Allaah raise his rank and grant him peace) that he would say when prostrating:

((سُبْحَانَ رَبِّيَ الْأَعْلَى))

“Glorified is my Lord, the Most High.”²³²

And his statement:

((إِنَّ اللَّهَ لَمَّا قَضَى الْخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ:

إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي.))

“Verily, when Allaah finished creating,
He wrote (in a book) with Him above His Throne:
‘Verily My Mercy has preceded My Anger.’”²³³

And his statement:

((أَلَا تَأْمَنُونِي، وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ؟))

“Will you not then trust me,
while I am trusted by the One who is above the sky?”²³⁴

And it has been authentically reported that he raised his hands to the sky while he was upon the *minbar* on the day of *Jumu'ah*, saying:



²³¹ *Sooratus-Sajdah* [32:5]

²³² Collected by Muslim (772) and others on the authority of Huthayfah (may Allaah be pleased with him)

²³³ Collected by al-Bukhaaree (3194) and Muslim (2751) on the authority of Aboo Hurayrah (may Allaah be pleased with him)

²³⁴ Collected by al-Bukhaaree (4351) and Muslim (1064)

((اللَّهُمَّ اغْنِنَا!))

"O Allaah! Grant us rain!"²³⁵

He also pointed to the sky when he was giving the *khutbah* on the Day of 'Arafah, when they were testifying that he had conveyed the message and advised them. He said:

((اللَّهُمَّ اشْهَدْ!))

"O Allaah! Witness (this)!"²³⁶

It is also reported that he asked a servant-girl:

((أَيْنَ اللَّهُ؟))

"Where is Allaah?"

She replied, "Above the sky." He approved of her answer, and said:

((أَعْتَقَهَا، فَإِنَّهَا مُؤْمِنَةٌ!))

"Set her free, for verily she is a believer!"²³⁷

Intellectual evidence: Sound intellect guides one to understand the obligation of describing Allaah with perfection and declaring Him free of

²³⁵Collected by al-Bukhaaree (1014) and Muslim (897) on the authority of Anas (may Allaah be pleased with him)

²³⁶Collected by al-Bukhaaree (1741) on the authority of Aboo Bakrah (may Allaah be pleased with him) and Muslim (1218) on the authority of Jaabir (may Allaah be pleased with him)

²³⁷Collected by Muslim (537) on the authority of Anas (may Allaah be pleased with him)

Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) explains that the author (may Allaah have Mercy on him) mentioned proofs from all three main types of the Sunnah of the Prophet (may Allaah raise his rank and grant him peace) – speech ("I am trusted by the One who is above the sky"), actions (raising his hands toward the sky when supplicating), and approvals (his approval of the woman's answer, "Above the sky.").

shortcomings. Since loftiness is an attribute of perfection and lowliness is a deficiency, then we must affirm the attribute of Loftiness for Allaah, and reject its opposite.

Instinctual evidence: Our natural instincts even direct us to affirm loftiness for Allaah, the Exalted. For there is no one who supplicates or turns to Allaah, the Exalted, in times of desperation, except that he finds in his heart a need to look **up**, not to the right or left! Furthermore, ask those who pray, saying in their prostrations, “Glorified is my Lord, the Most High,” - Where is their heart turning to at that moment?²³⁸

Scholarly consensus: Verily, the Companions, their students, and the *imaams* all agreed that Allaah, the Exalted, is above the heavens, established over His Throne. Their statements about this are clear and evident.

Al-Awzaa’ee said, “We and the students of the Companions were many in number and spread out, and we would all say that Allaah, the Exalted, is above His Throne, and we all believe in the Attributes mentioned in the *Sunnah*.”²³⁹

A number of the people of knowledge have stated that all the scholars are in agreement about this.

²³⁸Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) says here:

In explaining the Names and Attributes, the author (may Allaah have Mercy on him) kept to a practice of establishing points, stressing them, and explaining them with strong angles of evidence, first textual, then intellectual, which proves to be very convincing for anyone who has the slightest bit of doubt in the issue. However, textual evidence is sufficient for a true Sunnee. If he hears intellectual evidences along with that he is even more sure and convinced. On the other hand, people with doubts might not submit to the textual evidences, so rational arguments are introduced to convince them in this case.

²³⁹Refer to *Mukhtasir al-'Uluww* (p. 137-138). In his checking of the book, al-Albaanee mentioned that it has been authenticated by Ibn Taymiyyah, Ibn al-Qayyim, and ath-Thahabee.

It would be impossible for there to be any differing over this issue due to the great amount of evidence that that has piled up. No one could oppose it except an arrogant person whose heart has been stained and the devils have caused him to stray from his *fitrah*. We ask Allaah for safety and good health.

The Loftiness of Allaah and His Attributes are from the clearest of affairs, having the most obvious evidences. It is also the most rightful and most confirmed Attribute of Allaah.

THIRD IMPORTANT CLARIFICATION ABOUT *MA'Y-YAH*

Know, dear noble reader, that I had written an article for some students, an article that contains what I have said about Allaah's Ma'iy-yah in some of my lessons. In it I said:

Verily our '*aqeedah* is that we affirm for Allaah a Ma'iy-yah that is real and **personal**,²⁴⁰ one that befits Him and includes that He encompasses everything by way of His Knowledge, Power, Hearing, Seeing, Authority, and Planning. And verily He, the Exalted, is far above being mixed with His Creation or manifested within its places. Rather, He is the Most High, regarding both His actual Presence and His Attributes. And Loftiness is one of His Attributes that He is always to be described with, and He is above His Throne in a way that befits His Majesty. None of this negates His Ma'iy-yah, since He, the Exalted, is,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like Him,
and He is the All-Hearing, the All-Seeing."²⁴¹

²⁴⁰In Arabic: *thaatiyah* (ذاتية), it could also be understood with a meaning close the meaning of the word: physical.

²⁴¹Sooratush-Shooraa [42:11]

When I said, "a *Ma'iy-yah* that is real and **personal**," I meant to stress the reality of the *Ma'iy-yah* of Allaah, the Exalted. I did not mean that He is physically with His Creation on earth.

How could I have intended that when I clarified in the very same piece of writing, as you can see, that:

Verily He, the Exalted, is far above being mixed with His Creation or manifested within its places. Rather, He is the Most High, regarding both His actual Presence and His Attributes. And Loftiness is one of His Attributes that He is always to be described with...

In it, I also said the following words, and I quote them word for word, "And we regard anyone who claims that Allaah's actual Presence is in every place to be a disbeliever or at least misguided if he believes it personally. And he is a liar if he claims that some of the *Salaf* or the *imaams* have said this."

Furthermore, it is not possible for a person of sound intellect who knows Allaah and has due respect for Him to say that Allaah is physically with His Creation on earth. I have always rejected this, and I still refute this position in my gatherings whenever the subject comes up.

I ask Allaah, the Exalted, to make me and my Muslim brothers firm with the firm statement (of *tawheed*) in this life and the Next.²⁴²

Along with this, I have also written an article that was published in *ad-Da'wah Magazine*.²⁴³ It was published in Riyadh on Monday, the fourth of *Muharram*, 1404, and it was issue no. 911. In it, I affirmed what Shaykh al-Islaam Ibn Taymiyyah (may Allaah have Mercy on him) held, that "Allaah's *Ma'iy-yah* with His Creation is real in its literal sense, and this does not imply in any way that Allaah is physically present with them or mixed with them, let alone necessitate that."

²⁴²Refer to Soorah *Ibraaheem* [14:27].

²⁴³This article in its entirety is **Appendix I** in the back of this book.

I also explained that I believe it to be obligatory to distance myself from the usage of the word *personal* (*thaatiyah*). I also clarified the proper way to combine between the Loftiness of Allaah and the reality of His Ma'iy-yah.

Know that every word that implies that Allaah is present on earth or mixed with His Creation, or that negates His Loftiness or His Ascension above His Throne, etc., is something that does not befit Him, the Exalted. They are words of falsehood that must be censored, no matter who says them, and no matter what the wording is.

And every statement that causes people, even if they are few, to assume something unbefitting to Allaah must be avoided, so as not to lead the people into thinking something negative about Allaah. However, whatever has been affirmed by Allaah in His Book or upon the tongue of His Messenger (may Allaah raise his rank and grant him peace) must be affirmed, while false assumptions made by some people that are unbefitting to Allaah must be clarified.



THE SEVENTH AND EIGHTH EXAMPLES

4.7 / 4.8 - THE CLOSENESS OF ALLAAH OR THE ANGELS?

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

“And We are closer to him than his jugular vein.”²⁴⁴

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ﴾

“And We are closer to him than you are.”²⁴⁵

[**Their claim:**] The closeness mentioned in these two Verses has been explained as the closeness of the Angels. [So this means that the Verses must have been explained based on other than their apparent meanings.]²⁴⁶

The response: To explain the closeness mentioned in these two Verses as the closeness of the Angels is not an explanation based on anything but their apparent meanings, for those who contemplate it.

In the first Verse, the closeness mentioned is specified by the context, as Allaah says:

²⁴⁴Soorah Qaaf [50:16]

²⁴⁵Sooratul-Waaqi'ah [56:85]

²⁴⁶What is between the brackets was added by the translator.

﴿وَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ
وَعَنِ الشِّمَالِ قَعِيدٌ مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

“And We are closer to him than his jugular vein. When the two receivers (Angels) take (him), (one) on the right and (the other) on the left, sitting, he (Mankind) does not utter a word except that there is a watcher with him, eager (to write).”²⁴⁷

So the proof that the intended meaning is the closeness of the two Angels who take the soul is Allaah's Statement:

﴿إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ﴾

“When the two receivers (Angels) take (him).”²⁴⁸

In the second Verse, the closeness is specified as the situation of a person who is near death, and the Angels are the ones who come to him at that time, as Allaah, the Exalted, says:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ﴾

“Then, when death comes to one of you, Our Messengers take him, and they are not neglectful (of their duties).”²⁴⁹

Also, there is clear evidence that the Angels are the ones being referred to in the same Verse:

﴿وَلَكِنْ لَا تُبْصِرُونَ﴾

“However you do not see (them).”²⁵⁰

²⁴⁷ Soorah Qaaf [50:16-18]

²⁴⁸ Soorah Qaaf [50:17]

²⁴⁹ Sooratul-An'aam [6:61]

This shows that the closeness being referred to is within the same place, but we do not see it. This specifies the Verse to mean the closeness of the Angels, due to the impossibility of that referring to Allaah, the Exalted.

But there still remains a question about this: Why then did Allaah linguistically attribute this closeness to Himself in the Verses? And has this kind of wording with the same meaning been found in any other Verses?

The response: Allaah, the Exalted, linguistically attributed the closeness of the Angles to His own Self, since their closeness is only by way of His Order, as they are His deployed workers and Messengers.

This kind of wording, using the word *We* to refer to the Angels who act based on orders from Allaah, is found in other places in the *Qur'aan*, like in His Statement:

﴿ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴾

“So when *We* recite it, then follow its recitation.”²⁵¹

The intended meaning here is Jibreel's recitation of the *Qur'aan* to the Messenger of Allaah (may Allaah raise his rank and grant him peace). Allaah has linguistically attributed the recitation to His own Self (using the word *We*), while Jibreel was the one reciting to the Prophet (may Allaah raise his rank and grant him peace), by way of the Order of Allaah, the Exalted. This shows how the recitation has been linguistically attributed to Allaah, the Exalted (using the word *We*, meaning the Angels, not Allaah Himself).

Similarly, about the Statement of Allaah, the Exalted:



²⁵⁰ Sooratul-Waaqi'ah [56:85]

²⁵¹ Sooratul-Qiyaamah [75:18]

﴿ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ

﴿ مُجْدِلُنَا فِي قَوْمِ لُوطٍ ۖ

“So when the fear had left Ibraaheem and the good tidings came to him, he pleaded to *Us* on behalf of the tribe of Lot.”²⁵²

Ibraaheem had only pleaded to the Angels, who are the Messengers of Allaah, the Exalted.



²⁵²Soorah Hood [11:74]

THE NINTH AND TENTH EXAMPLES

4.9 / 4.10 - REGARDING ALLAAH'S EYES

﴿تَجَرَّى بِأَعْيُنِنَا﴾

"It (Nooh's ship) sailed forth in Our Eyes."²⁵³

﴿وَلِتُصْنَعَ عَلَى عَيْنِي﴾

"And so that you (Moosaa) would be raised upon Our Eye."²⁵⁴

[**Their claim:** "The apparent meanings of these Verses are that Nooh's ship sailed inside of Allaah's Eye, and that Moosaa (Moses) was raised on top of Allaah's Eye! Obviously, this is not intended, so they must have been explained based on other than their apparent meanings."]²⁵⁵

The response: Both of these Verses are to be understood based on their literal and apparent meanings, but what exactly are the literal and apparent meanings of these words?

Can it be said that the literal and apparent meaning is that Nooh's ship sailed inside of Allaah's Eye? Or that Moosaa (Moses) was raised on top of the Eye of Allaah, the Exalted?

Or can it be said that the ship was sailing while Allaah's Eye watched over it and protected it? Likewise, can it be said that the upbringing of Moosaa (Moses) was by way of the Eye of Allaah, as He watched over him and protected him?

²⁵³ Sooratul-Qamar [54:14]

²⁵⁴ Soorah Taa-Haa [20:39]

²⁵⁵ What is between the brackets was added by the translator.

Verily the first idea is falsehood from two angles.

Firstly, it can not be understood from the phrases used, based on the Arabic language, while the *Qur'aan* was revealed in the language of the Arabs. Allaah, the Exalted, has said:

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

“Verily, We have sent it down, an Arabic *Qur'aan*,
so that you might use your intellect.”²⁵⁶

And Allaah, the Exalted, also says:

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ

مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴾

“The trustworthy Spirit (Jibreel) came down with it (the Revelation)
upon your heart, so that you would become from the warners,
in a clear Arabic tongue.”²⁵⁷

Regarding someone's statement, (فلان يسير بعيني) “So-and-So traverses in my eye,” no one understands from it that So-and-So is actually traversing inside of his eye.

Also, as for someone's statement, (فلان تخرَّج على عيني) “So-and-So graduated upon my eye,”²⁵⁸ then no one understands from it that So-and-So graduated while riding on top of his eye!

²⁵⁶ Soorah Yoosuf [12:2]

²⁵⁷ Sooratush-Shu'araa' [26:193-195]

²⁵⁸ These phrases are commonly used in Arabic, however they may sound strange to the English reader. The shaykh was using clear, everyday examples of how the Arabs use the word 'eye' in the context similar to the verses mentioned. Similarly, we say in English, “I'm keeping So-and-So in my eye,” or, “Keep an eye on So-and-So, he's trouble.” Clearly, no one understands from it that So-and-So is actually inside or on top of anyone's eye from these utterances.

If someone claimed that these were the intended meanings of these phrases, even the foolish people would laugh at him, not to mention the intelligent people.

Secondly, the first meaning mentioned is totally impossible, and no one who knows Allaah and respects Him with the respect He is due would understand something like this about Him. That is because Allaah, the Exalted, is established above His Throne, separate from His Creation. Nothing He created is found within Him, nor is He found within His Creation. Allaah is exalted far above such a thing.

When the futility of this becomes known from both a linguistic and contextual standpoint, then it is obvious that the specific meaning and apparent understanding is the second understanding - that the ship sailed while the Eye of Allaah watched over it and protected it. Similarly, the upbringing of Moosaa (Moses) was done upon the Eye of Allaah, as He watched over him and protected him.

This is the meaning of what some of the *Salaf* said, explaining the meaning of the Verses as, "By My Overseeing," since Allaah, the Exalted, protected him with His Eye, which necessitates that He oversaw him. This direct conclusion of the meaning is correct, and it is to be considered part of the meaning, as is known by one's application of the evidences by way of *mutaabaqah*, *tadam-mun*, and *iltizaam*.²⁵⁹



²⁵⁹ Review: Section 1.4

THE ELEVENTH EXAMPLE

4.11 - ALLAAH WILL BE THE SERVANTS' FEET AND HANDS?

Allaah, the Exalted, has said in a *hadeeth qudsi*:

((وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ،
فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ،
وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا،
وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ.))

“And My Servant goes on drawing closer to Me with recommended acts of worship until I love him, and if I have loved him, then I will be the hearing that he hears with, the eyesight that he sees with, the hand that he strikes with, and the foot that he walks upon. If he were to ask Me for something, surely I would grant him it. And if he were to seek refuge with Me, surely I would give him refuge.”

[Their claim: “The apparent meaning of this *hadeeth* is that Allaah becomes the actual hand and foot of one of His Servants, so it must have been explained based on other than its apparent meaning.”]²⁶⁰

The response: This *hadeeth* is indeed authentic. Al-Bukhaaree collected it in his ‘Chapter of Humbleness,’ the thirty eighth chapter of ‘The Book of Raqaa’iq.’²⁶¹

And the *Salaf*, *Ahlus-Sunnah wal-Jamaa’ah*, understood it based on its apparent meaning, and applied it literally. But what exactly is the apparent meaning of this *hadeeth*?

²⁶⁰What is between the brackets was added by the translator.

²⁶¹Saheeh al-Bukhaaree (6502)

Can it be said that its apparent meaning is that Allaah, the Exalted, becomes the actual hearing, eyesight, hands, and feet of the one who gains nearness to Him? Or can it be said that the apparent meaning is that Allaah, the Exalted, strengthens and makes the one who draws near to Him firm in his hearing, eyesight, hands, and feet, so that his actions are all for Allaah's Sake and done according to His Commands?

No doubt, the first idea is not the apparent meaning, not could it be understood from the context by anyone who contemplates over the *hadeeth*, since the *hadeeth* itself would prevent this understanding from two angles:

Firstly, Allaah has said:

((وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ...
وَإِنْ سَأَلَنِي لِأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ.))

"And My Servant goes on drawing closer to Me with recommended acts (of worship) until I love him... If he were to ask me for something, surely I would grant him it, and if he were to seek refuge with Me, surely I would give him refuge."

He has affirmed the existence of two entities: a worshipper and also someone that is worshipped. He has affirmed someone who draws near and also someone who is drawn near to. Likewise, there is mention of someone who loves and someone who is loved, someone who calls upon another and someone who is called upon, someone who gives and someone who is requested to give, someone who seeks refuge and someone who refuge is sought from, and someone who is granted refuge and someone who grants refuge.

Thus, the entire context of the *hadeeth* shows clearly that there are two completely separate entities being referred to. This prevents us from understanding that one of them is an attribute of the other, or one of its components.

Secondly, the hearing of the one who draws near to Allaah, his eyesight, hands, and feet are all attributes or parts of a created being that did not even exist (until it was created). So how could any person of

intellect understand that the Creator, the First One with none before Him, could become the physical hearing, eyesight, hand, and foot of a created thing? This kind of thought makes a person's soul quiver and can not be visualized, nor can the tongue even begin to mention it, even as a remotely possibility!

Then how could anyone say that it is the apparent meaning of the *hadeeth* and that we have explained it based on other than its apparent meaning?! Glorified are You, O Allaah, and the praise is Yours! We can not enumerate the praise You deserve, You are as You have praised Your own Self!

When the futility and impossible nature of the first idea becomes clear, then the correct position must be the second one – that Allaah, the Exalted, makes the one who draws near to Him firm in his hearing and eyesight, and in the actions of his hands and feet. Everything he hears, sees, and does with his hands and feet is for Allaah, the Exalted, done sincerely for Him, while seeking His Help, according to His Legislation. By this, his actions are done with total sincerity, seeking Allaah's Assistance, and following His Legislation. This is the epitome of success.

This is how the *Salaf* explained it, and it is an explanation that is in accordance with the apparent wording, as specified by the context. There is no perversion of the texts in this understanding, nor is there a departure from their apparent meanings, and for Allaah is the praise.



THE TWELFTH EXAMPLE

4.12 - ALLAAH RUNS TO HIS SERVANTS?

Allaah, the Exalted, has said in a *hadeeth qudsi*:

((مَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا،
وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا،
وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.))

“Whoever draws near to Me by a handspan, I will draw near to him by a cubit.²⁶² Whoever draws near to Me by a cubit, I will draw near to him by an entire armspan. Whoever comes to Me walking, I will come to him running.”

[**Their claim:** “The apparent meaning of the *hadeeth* is that Allaah draws near to His servant, walks, and runs like a human being. So then it must have been explained based on other than its apparent meaning.”]²⁶³

The response: This *hadeeth* is authentic. Muslim collected it in his ‘*Book of Thikr and Du’aa*’, on the authority of Aboo Tharr (may Allaah be pleased with him).²⁶⁴ Muslim also collected the same *hadeeth* on the authority of Aboo Hurayrah (may Allaah be pleased with him), as did al-Bukhaaree in the fifteenth chapter of his ‘*Book of Tawheed*.’²⁶⁵

²⁶²**Cubit:** a measure of length equal to the distance between one's elbow and the tips of his fingers.

²⁶³What is between the brackets was added by the translator.

²⁶⁴Saheeh Muslim (2687)

²⁶⁵Saheeh al-Bukhaaree (6970) and Saheeh Muslim (2675)

This *hadeeth*, like many others, is a proof that Allaah does certain chosen actions, and He does whatever He likes. Other examples of this are found in the following Verses:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾²⁶⁶

“And if My Servants ask you about Me, verily I am close,
I answer the prayer of the one who supplicates,
whenever he calls on Me (alone).”²⁶⁶

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

“And (when) your Lord has come with the Angels,
rank after rank.”²⁶⁷

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ
أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ﴾

“Are they looking for anything other than the Angels to come to them,
or (are they looking for) your Lord to come,
or some of the Signs of your Lord?”²⁶⁸

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

“The All-Merciful ascended above the Throne.”²⁶⁹

²⁶⁶Sooratul-Baqarah [2:186]

²⁶⁷Sooratul-Fajr [89:22]

²⁶⁸Sooratul-An'aam [6:158]

²⁶⁹Soorah Taa-Haa [20:5]

And the Prophet (may Allaah raise his rank and grant him peace) said:

((يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ...))

“Our Lord descends to the lowest heaven
when only the last third of the night remains...”²⁷⁰

((مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ — وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ —

إِلَّا أَخَذَهَا الرَّحْمَنُ يَمِينِهِ.))

“No one gives in charity, except that the Most Merciful takes it with His Right (Hand), and Allaah only accepts pure things.”²⁷¹

There are many other Verses and narrations that prove that Allaah does certain chosen actions whenever He likes.²⁷²

As for the Allaah’s Statement in this narration, that He will draw near to the Servant, and that He will come to him running, then the *Salaf*, *Ahlus-Sunnah wal-Jamaa’ah*, applied these statements based on their literal and apparent meanings that are befitting to Allaah the Exalted, without *takyeef* (seeking after their specific details) or *tamtheel* (likening them to the actions of created beings).²⁷³

Shaykh al-Islam Ibn Taymiyyah said:

As for His Descending and His Closeness to some of His Servants, then this is affirmed by those who affirm Allaah’s chosen Actions, His Coming on the Day of Standing, His Descending and Ascending above the Throne. This is the position of the *imaams* of

²⁷⁰Collected by al-Bukhaaree (1145) and Muslim (758)

²⁷¹Collected by Muslim (1014) on the authority of Aboo Hurayrah (may Allaah be pleased with him)

²⁷²Review: Section 2.5

²⁷³Review: Section 2.6

the *Salaf*, the well-known *imaams* of Islaam, *Ahlul-Hadeeth*. Their statements about this are widespread.²⁷⁴

What prevents us from saying that Allaah draws near to His servants however He likes, while He remains above them? And what would prevent Him from coming however He likes, without *takyeef* or *tamtheel*? Is this not from His Completeness, that He does whatever He likes in a way that is befitting to Him?

Some people have said that what is referred to in His Statement, “**I will come to him running,**” is the speed of His Acceptance of their actions, His Turning to His Servants who draw near to Him with actions of the heart and limbs, and that Allaah’s Reward for them is more complete than the actual deed they performed.

What led them to say this is that Allaah, the Exalted, has said, “**Whoever comes to me walking...**” And it is well known that whoever draws near to Allaah, hoping to gain nearness to Him, does not do so by walking alone. Rather, sometimes it is done by walking, like going to the mosque, performing *Hajj*, or fighting in *Jihaad* in Allaah’s Way, etc., and sometimes it is done by bowing and prostrating, among other ways.

It has been authentically reported that the Prophet (may Allaah raise his rank and grant him peace) said:

((أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ))

“The closest position a servant gets to His Lord
is when he prostrates.”²⁷⁵

Other times, a servant draws near to Allaah, the Exalted, hoping to gain nearness to Him, while he is laying down, as Allaah says:

²⁷⁴Refer to *Majmoo' al-Fataawee* (5/466).

²⁷⁵Collected by Muslim (482) on the authority of Aboo Hurayrah (may Allaah be pleased with him), with the additional phrase at the end:

((...فَاكْثِرُوا الدُّعَاءَ))

“...So supplicate a lot (when prostrating).”

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

“Those who remember Allaah standing, sitting,
and laying on their sides...”²⁷⁶

And the Prophet (may Allaah raise his rank and grant him peace) said to 'Imraan Ibn Husayn:

((صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا،

فَإِنْ لَمْ تَسْتَطِعْ فَعَلَىٰ جَنْبٍ.))

“Pray standing. If you are not able, then pray sitting.
If you are not able to do that, then pray laying on your side.”²⁷⁷

Thus, the meaning of the *hadeeth* is that Allaah, the Exalted, rewards the servant based on his actions, and that whoever is truthful in setting himself towards his Lord, even if he is slow, then Allaah will reward him based on that with a reward that is better and more complete than his original action.

This may be understood as the apparent meaning of the text in light of a *Sharee'ah* implication understood from the context. In this case, to explain it this way is not a departure from the apparent meaning, nor is it a perversion of the texts like the *ta'weel* of the people who deny the Attributes of Allaah. They only do this with no proof against *Ahlus-Sunnah*, and for Allaah is the praise.

So those who hold this position have something to stand on, however the first statement is more apparent, safer, and more in line with the *math-hab* of the *Salaf*.

A response can be offered to what they say about the idea of drawing near to Allaah, the Exalted, that it is not done by walking alone. They claim this proves that the literal meaning was not intended.

²⁷⁶ Soorah Aali-'Imraan [3:191]

²⁷⁷ Collected by al-Bukhaaree (1117)

The response is that walking has only been mentioned in the *hadeeth* as a general example, not that drawing near to Allaah is limited to acts that include walking. Thus, the *hadeeth* means, "Whoever draws near to Me by walking, with a form of worship that includes walking as an action done before it, like walking to the mosque for Prayer, or as an integral part of the worship, like *tawaaf* or going between the hills of *as-Safaa* and *al-Marwah* (during *Hajj* or '*Umrah*), etc..."

And Allaah, the Exalted, knows best.



THE THIRTEENTH EXAMPLE

4.13 - ALLAAH CREATED CATTLE WITH HIS HANDS?

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا﴾

“Do they not see that We have created cattle for them from what Our Hands have produced?”²⁷⁸

[**Their claim:** “The apparent meaning of the Verse is that Allaah has created cattle with His own Hands, and that Allaah’s Hands were touching the cattle. This can not be the intended meaning, so it must have been explained based on other than its apparent meaning.”]²⁷⁹

The response: It must be said, “What is the literal and apparent meaning of the Verse?” This must be clarified before anyone can say that it has been explained based on other than that.

Can it be said that the apparent meaning is that Allaah, the Exalted, created cattle with His Hands, as He created Aadam with His Hands?

Or can it be said that the apparent meaning is that Allaah, the Exalted, created the cattle, as He created other things, not with His Hand, but the action is ascribed to the Hand, referring to the One whose Hand it is. This kind of usage is well known in the Arabic language that the Noble Qur’aan was revealed in.²⁸⁰

As for the first idea, then it can not be the apparent meaning of the Verse for two reasons:

²⁷⁸ Soorah Yaa Seen [36:71]

²⁷⁹ What is between the brackets was added by the translator.

²⁸⁰ Review: Section 4.7

Firstly, The phrase can not be understood like that according to the Arabic language that the *Qur'aan* was revealed in. Have you not read the Verses of Allaah:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ﴾

“And whatever tribulation befalls you
is from what your own hands have earned.”²⁸¹

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

“Corruption has spread on land and at sea due to what the hands
of the people have earned, so that they be made to taste
(the evil outcome of) some of what they have done,
and thus, return (to piety).”²⁸²

﴿ذَٰلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ﴾

“That is due to what your own hands have put forth.”²⁸³

So the meaning here is what Mankind has earned himself and the actions he has put forth, whether he did these things with his hands or not. This is different from someone saying, “I did this with my hand,” as found in His Statement:

²⁸¹ Sooratush-Shooraa [42:30]

²⁸² Sooratur-Room [30:41]

²⁸³ Soorah Aali-'Imraan [3:182]

﴿فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ﴾

“Woe unto those who write the book with their hands,
and then they say, ‘This is from Allaah.’”²⁸⁴

This refers to someone's hand touching something directly.

Secondly, if the intended meaning here was that Allaah had created cattle using His Hand, then the Verse would have been, “We have created cattle for them with Our Hands,” as Allaah, the Exalted, has said about Adam:

﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِيَّ

“What prevented you (Iblees) from prostrating
to what I have created with My two Hands?”²⁸⁵

The Qur'aan was revealed to clarify things, not to obscurely generalize them, as Allaah, the Exalted, has said:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ﴾

“And We have sent down upon you the Book,
a clarification of everything.”²⁸⁶

When the futility of this first idea becomes clear, then the correct position must be the second one – that the apparent meaning is that Allaah, the Exalted, created cattle, as He created other things, not with His Hand, but He attributes the action to His Hand, referring to Himself.

²⁸⁴ Sooratul-Baqarah [2:79]

²⁸⁵ Soorah Saad [38:75]

²⁸⁶ Sooratu-Nahl [16:89]

This is in accordance with the Arabic language. It is not the same as when a *baa'* (باء) is used, so take note of the difference here.²⁸⁷

Knowing these kinds of linguistic differences that are found in some of the Qur'aanic Verses is one of the finest branches of knowledge, and by way of it, many difficult issues become easy.



²⁸⁷ Notice the difference between the Verse in *Soorah Saad* [38:75] and the one in *Soorah Yaa Seen* [36:71]. Notice how one Verse has a *baa'* (باء), and the other does not. This *baa'* is used in the Arabic language to refer to the use of something as a medium or an instrument. The translations of these two verses can not illustrate the difference between them as clearly as the Arabic texts do, so do not let this prevent you from understanding the author's point here. This delicate point should also prove to encourage the reader to study Arabic more dilligently, so that important issues in the Qur'aan related to creed can be properly understood.

THE FOURTEENTH EXAMPLE

4.14 - THE COMPANIONS' PLEDGES OF ALLEGIANCE TO ALLAAH

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ
يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾²⁸⁸

“Verily, those who pledge allegiance to you
are actually pledging allegiance to Allaah.
Allaah’s Hand is over their hands.”²⁸⁸

[Their claim: “The apparent meaning of this Verse is that Allaah’s Hand was directly on top of their hands, touching them. So then it must have been explained based on other than its apparent meaning.”]²⁸⁹

The response: This Verse consists of two sentences.

The first sentence is His Statement:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ﴾

“Verily those who pledge allegiance to you
are actually pledging allegiance to Allaah.”

The *Salaf*, *Ahlus-Sunnah*, understood it according to its literal and apparent meaning. It clearly shows that the Companions (may Allaah be pleased with them) used to pledge allegiance to the Prophet (may Allaah raise his rank and grant him peace) himself, as Allaah, the Exalted, says:

²⁸⁸ Sooratul-Fath [48:10]

²⁸⁹ What is between the brackets was added by the translator.

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ
إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾

“Verily, Allaah was pleased with the believers when they pledged allegiance to you (Muhammad) under the tree.”²⁹⁰

As for His Statement:

﴿إِنَّمَا يُبَايِعُونَ اللَّهَ﴾

“They are only pledging allegiance to Allaah.”

Then it is not possible for anyone to understand that they were physically pledging allegiance to Allaah Himself. No one could claim that this is the apparent meaning since it directly contradicts the first part of the Verse, as well as the historical reality of the situation. This is not a meaning that befits Allaah.

Rather, Allaah made their pledge of allegiance to the Messenger (may Allaah raise his rank and grant him peace) a pledge to Himself, since His Messenger had accepted their pledge of allegiance to fight in *Jihaad* in the Way of the One who sent him, as he was His Messenger and the one who conveyed things from Him.

Similarly, obedience to the Messenger (may Allaah raise his rank and grant him peace) is obedience to the One who sent him, due to His Statement:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“Whoever obeys the Messenger has indeed obeyed Allaah.”²⁹¹

²⁹⁰ Sooratul-Fat'h [48:18]

²⁹¹ Sooratu'n-Nisaa' [4:80]

So when Allaah had called the pledge given to the Messenger (may Allaah raise his rank and grant him peace) a pledge to Himself, it was something to honor the Prophet (may Allaah raise his rank and grant him peace) and aid him, and to confirm the importance of that pledge and its great status, and also to honor those who gave the pledge. This is the apparent meaning which is not hidden from anyone.

The second sentence is the Statement of Allaah, the Exalted:

﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾

“Allaah’s Hand is over their hands.”

This is also to be understood based on its literal and apparent meaning. Indeed, Allaah’s Hand was truly above their hands, as His Hand is one of His Attributes, and He is above them, over His Throne. So, yes, His Hand was really over their hands. This is the literal and apparent meaning of the text. It is a confirmation that indeed the pledge of allegiance to the Messenger (may Allaah raise his rank and grant him peace) was a pledge to Allaah, the Exalted. This does not at all imply that Allaah’s Hand was with theirs in the same place, touching their hands.

Don't we say, “The sky is above us,” whilst we are separate from it and it is far above us?

Thus, Allaah’s Hand was above their hands when they pledged allegiance to His Messenger (may Allaah raise his rank and grant him peace), while He, the Exalted One, was separate from them and far above them. It is not possible for someone to understand that Allaah’s Hand means the Prophet’s hand, or to claim that this is the apparent meaning of the text, as Allaah, the Exalted, had ascribed the Hand to Himself, and described it as being “**over their hands.**” The Prophet’s hand did not used to be over their hands when he accepted their pledges of allegiance, rather he would extend it to them and take hold of their hands like a normal handshake. So his hand (may Allaah raise his rank and grant him peace) would be **with** their hands, not **above** them.



THE FIFTEENTH EXAMPLE

4.15 - ALLAAH BECAME ILL?

Allaah, the Exalted, has said in a *hadeeth qudsi*:

((يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُدْنِي))

“O son of Aadam, I fell ill and you did not visit Me.”

The response: This *hadeeth* has been collected by Muslim, on the authority of Aboo Hurayrah (may Allaah be pleased with him), who said that the Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

((إِنَّ اللَّهَ – عَزَّ وَجَلَّ – يَقُولُ يَوْمَ الْقِيَامَةِ: " يَا ابْنَ آدَمَ! مَرَضْتُ فَلَمْ تَعُدْنِي. " قَالَ: " يَا رَبِّ! كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ " قَالَ: " أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرَضَ فَلَمْ تَعُدَّهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟... "))

“Verily, Allaah will say on the Day of Judgment, ‘O son of Aadam, I fell ill and you did not visit Me.’ He (the son of Aadam) will say, ‘O my Lord, how could I have visited You while You are the Lord of all that exists?’ He (Allaah) will say, ‘Did you not know that So-and-So, My servant, fell ill and you did not visit him? And did you not know that if you had visited him, you would have found Me with him?...’”

(("... يَا ابْنَ آدَمَ! اسْتَطَعْتُمْكَ فَلَمْ تُطْعِمْنِي. " قَالَ: " يَا رَبِّ! وَكَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ " قَالَ: " أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانَ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ ... "))

"...(And Allaah will say) 'O son of Aadam, I asked you for food and you did not give me food.' He (the son of Aadam) will say, 'O my Lord, how could I have given you food, while you are the Lord of all that exists?'

He (Allaah) will say, 'Did you not know that So-and-So, My servant, asked you for food and you did not feed him? Did you not know that if you had fed him, you would have found (the reward of) that with Me?...'"

(("... يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي. " قَالَ: " يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ " قَالَ: " اسْتَسْقَاكَ عَبْدِي فَلَانَ فَلَمْ تَسْقِهِ. أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي. "))

"...(And Allaah will say) 'O son of Aadam, I asked you for a drink and you did not give me one.' He (the son of Aadam) will say, 'O my Lord, how could I have given you something to drink, while you are the Lord of all that exists?' He (Allaah) will say, 'My Servant asked you for a drink, and you did not give him one. Had you given him a drink you would have found (the reward of) that with Me.'"²⁹²

The *Salaf* accepted this *hadeeth* and did not explain it by other than its apparent meaning. They did not stumble over it and say things to suit their desires. Rather, they explained it based on the Words of the One who said it. As for Allaah's Statements, "I fell ill," "I asked for food," and "I asked for a drink," then Allaah Himself has clarified their

²⁹²Collected by Muslim (2569)

meanings when He said, “Didn’t you know that So-and-So, My Servant, fell ill... asked for food... asked for a drink?”

This is very clear. The meaning of the *hadeeth* is that one of Allaah’s servants fell ill, one of Allaah’s servants asked for food, and one of Allaah’s Servants asked for a drink.

The one who explained it in this way was Allaah, the very One who said these Words, and He is the most Knowledgeable One about what He meant.

Once we understand that the illness linguistically attributed to Allaah in the *hadeeth*, and the asking for food and drink, is actually the illness of the servant and his asking for food and drink, then we have not departed from the apparent meaning of the Words, since this is the explanation of the One who said them in the first place.

These things have been attributed to Allaah linguistically for the purpose of encouragement and exhortation, similar to His Statement:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ﴾

“Who will be the one to give a loan to Allaah?”²⁹³

Additionally, this *hadeeth* is one of the biggest and most effective proofs against the people of *ta’weel*, those who twist and pervert the texts about Allaah’s Attributes, changing their apparent meanings, with no evidence from the Book of Allaah, the Exalted, or the *Sunnah* of His Messenger (may Allaah raise his rank and grant him peace). They only distort them due to some false assumptions of theirs, as they stumble about in self-contradiction.

If the intended meaning of the *hadeeth* was other than its apparent meaning as they claim, then Allaah, the Exalted, or His Messenger (may Allaah raise his rank and grant him peace) would have clarified that. And if the apparent meaning was unbecoming for Allaah, as they falsely assume, then Allaah or His Messenger (may Allaah raise his rank and grant him

²⁹³ Sooratul-Baqarah [2:245]

peace) would have made that clear. And if this apparent meaning does not befit Allaah, then there would have to be so many unbefitting descriptions of Allaah, the Exalted, in the Book and the *Sunnah* that we could not even count them, and this is clearly impossible.

Let us suffice ourselves with these examples and allow them to serve as an outline of guidance for our study of other affairs.

The well known principle of *Ahlus-Sunnah wal-Jamaa'ah* is:

We understand the Verses and narrations about the Attributes based on their apparent meanings, without *tahreef* (distorting them), *ta'teel* (negating them), *takyeef* (seeking after their specific details), or *tamtheel* (likening them to the attributes of created beings).

A sufficient explanation of the meaning of this principle can be found in the earlier sections of the principles concerning Allaah's Attributes, and all praise is due to Allaah, Lord of all that exists.





SECTION FIVE

REFUTING THE DOUBTS
OF THE ASH'AREES



A REFUTATION OF THE ASH'AREES

If someone says, "We are aware of the futility of the *math-hab* of the people who make *ta'weel* of the Attributes, and it is well known that the Ash'arees are from those who make *ta'weel* of the Attributes...

- [1] But how could their *math-hab* be false while it has been said that they make up about ninety-five percent of the Muslim population?
- [2] And how could their *math-hab* be false when their founding role model was Abul-Hasan al-Ash'aree?²⁹⁴
- [3] And how could their *math-hab* be false while So-and-So and So-and-So are Ash'aree scholars, and they are well known for their sincerity to Allaah, His Book, His Messenger, the leaders of the Muslims and the common folk?

[The responses to these questions are found in the forthcoming pages.]



²⁹⁴ **Abul-Hasan al-Ash'aree** (d.324H): One of the early scholars of *Ahlus-Sunnah*. He fell into innovation in the early part of his life, and later corrected himself and became a true role model for those who repent from innovation. He wrote many books against the people of innovation, clarifying the falsehood of the innovations he had fallen into.

THE FIRST QUESTION

5.1 - "HOW COULD THE *MATH-HAB* OF THE ASH'AREES BE FALSE WHILE IT HAS BEEN SAID THAT THEY MAKE UP ABOUT NINETY-FIVE PERCENT OF THE MUSLIM POPULATION?"

The response: We do not agree that the *Ash'arees* make up this much of the Muslim population, in light of all the existing sects out there. This claim needs to be substantiated with evidence of a proper and precise count.

Even if we accepted that they make up this amount or even more, this would not mean that they are protected from error by way of it, since it is the consensus of all the Muslims that protects us from error, not just the agreement of the majority of them.²⁹⁵

Furthermore, it is established that the Muslims were united a long time ago upon the opposite of what the people of *ta'weel* are upon. The righteous *Salaf* are the very core of this nation. They were the Companions, the very best generation, their students who followed them in righteousness, and the *imaams* of guidance after them. They were all united on the affirmation of the Names and Attributes that Allaah had affirmed for Himself and what His Messenger had affirmed for Him. They also agreed that the texts are to be understood according to their apparent meanings that are befitting for Allaah, the Exalted, without *tahreef* (distorting them), *ta'teel* (negating them), *takyeef* (seeking after their

²⁹⁵The author is referring to the *hadeeth* related by at-Tirmithees, Ibn Maajah, and others, on the authority of 'Abdullaah Ibn 'Umar (may Allaah be pleased with him):

((إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ))

"Verily, my nation will not unite upon misguidance."

Al-Albaanee authenticated it in his checking of *Mishkaat al-Masaabeeh* (173). See also: *Silsilatul-Ahaadeethid-Dha'eefah* (2896).

specific details), or *tamtheel* (likening them to the attributes of the Creation).

They were the best generations due to the statement of the Messenger (may Allaah raise his rank and grant him peace),²⁹⁶ and their consensus on an issue is a binding proof, since it represents the true understanding and application of the Book and the *Sunnah*. Proofs of their consensus on this issue have been presented in the fourth principle of Section Four, '*Principles Concerning the Textual Evidences for Allaah's Names and Attributes*'.²⁹⁷



²⁹⁶The author is refering to the *hadeeth* of 'Abdullaah Ibn Mas'ood (may Allaah be pleased with him):

((خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ.))

“The best of the people are my generation, then those after them,
and then those after them.”

It was collected by al-Bukhaaree (2652) and Muslim (2533).

²⁹⁷Review: Section 3.4

THE SECOND QUESTION

5.2 - "HOW COULD THE *MATH-HAB* OF THE ASH'AREES BE FALSE WHEN THEIR FOUNDING ROLE MODEL WAS ABUL-HASAN AL-ASH'AREE?"

The response: Abul-Hasan al-Ash'aree and others were from the early *imaams* of the Muslims who did not claim to be perfect. They did not become *imaams* in the Religion until after they had realized their own places and kept to them. They had such great honor in their hearts for the Book and the *Sunnah*, so much so that they deserved to be called *imaams*.

Allaah, the Exalted, has said:

﴿وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا
وَكَانُوا بِنَايَتِنَا يُوقِنُونَ﴾

"And We made some of them *imaams* who guided by Our Order, as they were patient and had conviction in Our Verses."²⁹⁸

And Allaah has said about Ibraaheem:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ
شَاكِرًا لِّأَنْعَمِهِ ۚ أَحْتَبَّهُ وَهَدَنَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"Verily, Ibraaheem was an *ummah*, devoted to Allaah, pure, and he was not from the polytheists, (he was) thankful for His blessings, so He (Allaah) chose him and guided him to a straight path."²⁹⁹

²⁹⁸ Sooratus-Sajdah [32:24]

However, the later generations that claim to follow him do not actually follow him in a way that is proper, since Abul-Hasan went through three stages of beliefs.

The first stage was the stage of *i'tizaaal*, when he had embraced the *math-hab* of the *Mu'tazilah* and remained upon it for forty years, affirming it and debating on behalf of it. He later left this *math-hab* and openly exposed the misguidance of the *Mu'tazilah*, and wrote many refutations against them.³⁰⁰

The second stage was when he was between *i'tizaaal* and the *Sunnah*. During this stage, he followed the way of Aboo Muhammad 'Abdullaah Ibn Sa'eed Ibn Kullaab.

Shaykh al-Islaam Ibn Taymiyyah said, "Al-Ash'aree, and those like him, were between the ways of the *Salaf* and the *Jahmiyyah*, they took some correct things from *Ahlus-Sunnah*, and they took some principles of rhetoric from the *Jahmiyyah*, thinking them to be correct, but they were not."³⁰¹

The third stage was when he embraced the *math-hab* of *Ahlus-Sunnah wal-Hadeeth*, following Imaam Ahmad Ibn Hanbal, as he explained in his book, *al-Ibaanah 'an Usoolid-Diyaanah*. This was one of the last books he wrote.

He said in the introduction of the book:

He (the Prophet) came to us with an honoured Book. Falsehood can not approach it head on (and alter it), nor can falsehood come to it from the back (by adding things to it). It is Revelation from the Wise and Praiseworthy One.³⁰² The knowledge of the ancients



²⁹⁹ Sooratun-Nahl [16:120-121]

³⁰⁰ Refer to *Majmoo' al-Fataawee* (4/72).

³⁰¹ Refer to *Majmoo' al-Fataawee* (6/471).

³⁰² Refer to *Soorah Fussilat* [41:40-41]. The translation of this passage is based on the meanings of the Verse mentioned by at-Tabaree in his *Tafseer*.

is found in it, combined with the completion of the laws and the Religion. Thus, it is the Straight Path of Allaah, and His firm Rope. Whoever grabs hold of it will be saved, and whoever leaves it goes astray and deteriorates in ignorance. In His Book, Allaah has urged us to hold firmly to the *Sunnah* of His Messenger (may Allaah raise his rank and grant him peace). Allaah, the Exalted, has said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

"And whatever the Messenger gives you, then take it;
And whatever he forbids you from, then abstain from it."³⁰³

...So He ordered them to obey His Messenger, just as He ordered them to obey Him. He called on them to hold firm to the *Sunnah* of His Prophet (may Allaah raise his rank and grant him peace), just as He ordered them to act according to His Book. Many of those whose misery has overtaken them have tossed the *Sunnah* of the Prophet of Allaah (may Allaah raise his rank and grant him peace) behind their backs, and the *Shaytaan* has overpowered them. They have retreated to the ranks of those who came before them and blindly followed them in their Religion. They follow their ways and reject the *Sunnah* of the Messenger of Allaah (may Allaah raise his rank and grant him peace). They have rejected it and turned away from it, inventing lies against Allaah. Verily, they have gone astray, while they were not people adhering to right guidance.³⁰⁴

He (may Allaah have Mercy on him) then mentioned some of the principles of the people of innovation, alluded to their futility, and then said:

If someone says, 'You have rejected the positions of the *Mu'tazilah*, the *Jahmiyyah*, the *Hurooriyyah*, the *Raafidhah*, and the *Murji'ah*. So then would you inform us of the position that you hold and the Religion that you worship Allaah upon?'

³⁰³ Sooratul-Hashr [59:7]

³⁰⁴ Refer to *al-Ibaanah 'an Usool ad-Diyaanah* (pp. 35-36).

The response: The position that we hold and the Religion that we worship Allaah upon is adherence to the Book of our Lord, the Exalted, and the *Sunnah* of our Prophet (may Allaah raise his rank and grant him peace), and what was reported from the *taabi'oon* and the imaams of *Hadeeth*. By taking this way, we are protected from straying. And we speak with what Aboo 'Abdillaah Ahmad Ibn Muhammad Ibn Hanbal spoke with, may Allaah beautify his face, raise his status, and increase his reward. Whoever opposes his position is to be abandoned, since he was the virtuous *imaam* and the complete leader...³⁰⁵

He went on to praise Imaam Ahmad because of the truth that Allaah spread by way of his work.

He then mentioned the affirmation of Allaah's Attributes, along with issues related to *Qadr*, intercession, and other things. He confirmed all of these things with textual and intellectual evidences.

Those from the later generations that ascribe to his name [calling themselves *Ash'arees*] only take from the second stage of his *'aqeedah* when he was between *Ahlus-Sunnah* and the *Jahmiyyah*. They explain away almost all of the Attributes, only affirming the seven mentioned in the line of poetry:

حَيِّ عَلِيمٌ قَدِيرٌ وَالْكَلَامُ لَهُ إِرَادَةٌ وَكَذَلِكَ السَّمْعُ وَالْبَصَرُ

"Living, Knowing, Capable, and He has Speech,
A Will, and also (He has) Hearing and Seeing."³⁰⁶

With this, they still have differences between themselves, and other differences between themselves and *Ahlus-Sunnah*, about their way of affirming the Attributes they affirm.

³⁰⁵ Refer to *al-Ibaanah 'an Usool ad-Diyaanah* (p. 43).

³⁰⁶ The seven Attributes that the *Ash'arees* affirm are: [1]: Life, [2]: Knowledge, [3] Capability, [4] Speech, [5] Wanting, [6] Hearing, and [7] Seeing.

After referring to the Ash'arees and what is said about them, Shaykh al-Islaam Ibn Taymiyyah said:

And when they say Ash'arees, they mean those who negate the Attributes that can not be deduced rationally and are only established by texts of revelation.³⁰⁷ Abul-Hasan al-Ash'aree himself, the author of the book *al-Ibaanah* that was written in the last years of his life, while nothing came from him after that to contradict what it in this book, is to be considered to be from *Ahlus-Sunnah*.³⁰⁸

He (Ibn Taymiyyah) also said:

As for Ash'ariyyah (the true teachings of Abul-Hasan), then it is the opposite of what they are upon, as their position necessitates *ta'teel*, and that Allaah is neither inside of the world nor outside of it. It also necessitates that all of Allaah's Speech carries the exact same meaning, so *Aayatul-Kursee*³⁰⁹ carries the exact same meaning as the Verse about debts,³¹⁰ and the Torah (given to Moosaa) and the *Injeel* (given to 'Eesaa) is all one. The corruption of this is known naturally to everyone.³¹¹

And his student, Ibn al-Qayyim, said:

وَأَعْلَمُ بِأَنَّ طَرِيقَهُمْ عَكْسُ الطَّرِيقِ الْمُسْتَقِيمِ لِمَنْ لَهُ عَيْنَانِ

"...And know that their way is the opposite of the

³⁰⁷ Some Attributes can be deduced rationally, a person could reflect and affirm them without any text, like Allaah's Greatness, His Wisdom or all-encompassing Capabilities. Others can not be rationally deduced and can only be affirmed by revelation, like Allaah's Shin, His Descending, etc.

³⁰⁸ Refer to *Majmoo'ul-Fataawee* (6/359).

³⁰⁹ *Sooratul-Baqarah* [2:255]

³¹⁰ *Sooratul-Baqarah* [2:282]

³¹¹ Refer to *Majmoo' al-Fataawee* (6/310).

Straight way for the one who possesses two eyes..."³¹²

He also said later in the same poem,

فَاعْجَبْ لِعُمَيَّانِ الْبَصَائِرِ أَبْصَرُوا كَوْنَ الْمُقَلِّدِ صَاحِبِ الْبُرْهَانِ

"...So be amazed at the blind men with no sight who view the blind follower as a person of evidences..."

وَرَأَوْهُ بِالتَّقْلِيدِ أَوْلَى مِنْ سِوَا هُوَ بَعِيرٌ مَا بَصَرَ وَلَا بُرْهَانِ

"...And they hold him to be more deserving of being followed blindly than others, without having any insight or evidences..."

وَعَمُوا عَنِ الْوَحْيَيْنِ إِذْ لَمْ يَفْهَمُوا مَعْنَاهُمَا عَجَبًا لِدِي الْحِرْمَانِ

"...And they were blind to the two revelations, as they did not understand their meanings. How strange for someone who is deprived..."³¹³

Muhammad al-Ameen ash-Shinqeetee said:

Know that many people have erred with regard to this, too many to count from the later generations. They falsely assumed that the apparent meanings of *Istiwa'* (Ascension) and the Hand that comes to one's mind, for example, from the Qur'aanic Verses, is that Allaah's Attributes and Actions are similar to those of His Creation. They say, "We must explain all these texts based on other than their apparent meanings..."

...And it is not hidden from anyone with the slightest bit of intellect that the reality of this statement is that (they are saying that) Allaah has described Himself in His Book with things that, based on the apparent meanings that first come to mind, are considered disbelief in Allaah and statements that do not befit Him.

³¹²Refer to *an-Nooniyyah* (2/551), printed along with the comments of Shaykh Saalih al-Fowzaan.

³¹³Refer to *an-Nooniyyah* (2/554), printed along with the comments of Shaykh Saalih al-Fowzaan.

And it was the Prophet (may Allaah raise his rank and grant him peace) that was addressed with:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

"And We have sent down upon you the Reminder, so you could clarify to the people what has been sent down to them."³¹⁴

And he did not clarify one letter of what they are saying. The scholars who are relied upon have agreed on a principle - that it was not permissible for him (may Allaah raise his rank and grant him peace) to delay clarification beyond the time of need for it. This applies even more so to issues of religious belief, especially with regards to texts that, as they claim, have an apparent meanings of disbelief and misguidance. It went on like this (in their belief) until they themselves came along in the later times and made their claims that Allaah has given Himself descriptions that have unbefitting apparent meanings, while the Prophet (may Allaah raise his rank and grant him peace) kept this hidden - that the apparent meanings were disbelief and misguidance that must be re-interpreted...! All of this is from their own whims, with no support from the Book or the *Sunnah*. Glorified are you, O Allaah, for this is a great blasphemy! And it is not hidden from anyone that this claim is from the worst kinds of misguidance and the greatest lies against Allaah and His Messenger (may Allaah raise his rank and grant him peace).

And the truth that no one doubts, not even the least intelligent of people, is that each and every description that Allaah has described Himself with, or that His Messenger (may Allaah raise his rank and grant him peace) described Him with, must be free of any similarity to His Creation. This is the apparent meaning that comes to mind for the one who has the slightest amount of faith in his heart...

³¹⁴Sooratun-Nahl [16:44]

...Could any intelligent person deny that the meaning that first comes to mind is based on the fact that the Creator is unlike the Creation, with regards to His actual Presence, and with regards to His Attributes as well? No, by Allaah! Only an arrogant person could deny this!

The only thing that could lead such an ignorant liar to claim that the apparent meanings of the Verses about the Attributes are unbefitting to Allaah, and that they are disbelief and *tashbeeh*, is the filth that has built up within his own heart because of his assumptions that the Creator is similar to the Creation. Then, his false assumption of *tashbeeh* leads him to reject the Attributes of Allaah and abandon having faith in them. All of this while Allaah, the Exalted, is the very One who has described Himself with these things! So this ignoramus was first a *mushab-bih*, and then he became a *mu'at-til*, believing things unbefitting about Allaah from beginning to end.

And if his heart truly knew Allaah, the Exalted, as it should have, and if he had glorified Allaah as He deserves, staying away from the filth of *tashbeeh*, then the first thing that would have come to his mind would have been that Allaah's Attributes are the epitome of perfection and majesty. This would have snuffed any doubts that could have come to the *mushab-bih* about Allaah's Attributes being similar to that of His Creation, and it would have caused his heart to be prepared to believe in Allaah's majestic and perfect Attributes that have been established in the Noble *Qur'aan* and the authentic *Sunnah*, while firmly rejecting any and all similarities between Allaah and the Creation. Allaah says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like Him,
and He is the All-Hearing, the All-Seeing."³¹⁵

³¹⁵Sooratush-Shooraa [42:11]

[End of quote from ash-Shinqeetee.]³¹⁶

And even the original Ash'aree, Abul-Hasan that is, was upon the *math-hab* of Ahlus-Sunnah in the last part of his life, which is: To affirm the Attributes that Allaah has affirmed for His own Self in His Book or on the tongue of His Messenger (may Allaah raise his rank and grant him peace), without *tahreef* (distorting them), *ta'teel* (negating them), *takyeef* (seeking after their specific details), or *tamtheel* (likening them to the Creation).

And the *math-hab* of a person is his later position (when there are opposing positions), especially once he has clarified his previous position, as is the case with Abul-Hasan. This is known from his own words in his book, *al-Ibaanah*.

Based on this, true following of him would necessitate following his final position, which was the *math-hab* of Ahlul-Hadeeth was-Sunnah. It is the correct *math-hab* that is obligatory to follow, as Abul-Hasan did himself.³¹⁷



³¹⁶Refer to *Adhwaa' al-Bayaan* (2/319).

Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) comments here, "What a great line of argument from an outstanding scholar whose virtue is known from his book *Adhwaa' al-Bayaan* and others. In his writings (may Allaah have Mercy on him) he defended the way of the Salaf with regards to the Names and Attributes and disproved the arguments of those who opposed their way."

³¹⁷Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) concludes here:

So it is upon all those who claim to follow the way of Abul-Hasan al-Ash'aree and ascribe to his teachings as their *imaam* who they name themselves after to speak bravely with the words that Abul-Hasan al-Ash'aree spoke with and take the positions that he took, if he truly is their *imaam*. Otherwise, they are known to be false claimants who are astray and lead others astray, or perhaps ignoramuses who do not even know who Abul-Hasan was, let alone the correct positions and upright beliefs he ended up with.

THE THIRD QUESTION

5.3 - "HOW COULD THE *MATH-HAB* OF THE ASH'AREES BE FALSE WHILE SO-AND-SO AND SO-AND-SO ARE ASH'AREE SCHOLARS?"

HOW COULD THEIR *MATH-HAB* BE WRONG WHILE THEY ARE KNOWN FOR THEIR SINCERITY TO ALLAAH, HIS BOOK, HIS MESSENGER, THE LEADERS OF THE MUSLIMS AND THE COMMON FOLK?"

The response: This can be answered from two angles.

Firstly, the truth is not to be judged based on the people. Rather, the people are to be judged based on the truth.³¹⁸

This is the correct way to measure the affairs, even when the status and position of some people will cause their statements to be accepted more easily. This is similar to how we accept the reports of a reliable person, and how we withhold from accepting an openly disobedient person's reports. However, this is not the rule for each and every affair, as a man is only a human being. He can not have complete knowledge, nor can he have a firm understanding of all things. Even though he may be a religious man, or a person of good character, his lack of knowledge or proper understanding may lead him away from the correct position on some issues, based on the amount of information he is missing or the weakness of his understanding. Or he may have been raised in a place where a certain way or *math-hab* is widespread, thus he is not able to know about anything else, and believes that his is the correct position.

³¹⁸Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) quotes the statement of Shaykh al-Islam Ibn Taymiyyah (may Allaah have Mercy on him): "Anyone who props up a man to be the basis of the people's alliance (other than the Prophet - may Allaah raise his rank and grant him peace) and the cause of their animosity is from those who have split up their Religion and become sects." Refer to *Soorah al-An'aam* (6:159) and *Soorah ar-Room* (30:32).

Secondly, if we compared the scholars of the Ash'arees with the scholars who followed the way of the Salaf, then we would find that those upon the way of the Salaf were more outstanding, greater, more rightly guided, and more upstanding than those who took the way of the Ash'arees. The *imaams* of the four different *math-habs*, for example, were not upon the way of the Ash'arees.

Then, if you were to go back to those who came before the *imaams* - the *taabi'oon* - you would not find them upon the way of the Ash'arees either.

And if you went beyond that, to the time of the Companions and the four rightly guided Caliphs, you would not find even a hint of what the Ash'arees are saying about the Names of Allaah, the Exalted, and His Attributes, nor would you find any of their other ideas that have caused them to stray from the way of the Salaf.

We can not dispute the fact the some of the scholars who ascribed to the way of the Ash'arees put forth truthful work for Islaam and defended the Religion, aiding the Book of Allaah and the *Sunnah* of His Messenger (may Allaah raise his rank and grant him peace) by their recording of the narrations and their contributions to the different sciences of Islaam, being persistent in bringing benefit to the Muslims and guiding them. However, this does not mean they were protected from error or that we must accept their every statement. Nor does it prevent us from exposing their mistakes and refuting them, since this clarifies the truth for the people and guides them.

Nor can we dispute that some of them had good intentions in the positions they took, and that the truth was not clear to them in those affairs. However, this is not a reason for us to accept their mistakes, simply because they had good intentions in what they said. Rather, their statements must correspond with Allaah's Legislation. We are obliged to reject their statements if they do not, no matter who they were, due to the statement of the Prophet (may Allaah raise his rank and grant him peace):

((مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.))

"Whoever does something that is not in accordance
with our affair will have it rejected."³¹⁹

Furthermore, if he was well known for his sincerity and truthfulness in seeking after the truth, then we can make an excuse for him regarding this mistake of his. Otherwise, he is to be treated according to his evil motives, and according to his actions and statements that contradict the Religion.



³¹⁹Collected by Muslim (1718) on the authority of 'Aa'ishah (may Allaah be pleased with her)

THE RULING ON THE PEOPLE OF TA'WEEL

If someone asks, "Do you hold that the people who explain the Attributes of Allaah according to other than their apparent meanings are disbelievers? Or do you say that they are they still Muslims, but *faasiqs* (openly disobedient)?"

We reply: The rulings of *takfeer* (declaring someone to be a disbeliever) and *tafseeq* (declaring someone to be a *faasiq*) are not in our hands, rather this is the right of Allaah, the Exalted, and His Messenger (may Allaah raise his rank and grant him peace). These rulings are from the Islaamic Legislation, so they must be taken only from the Book and the *Sunnah*. Precise confirmation is needed, and no one is to be labeled a disbeliever or a *faasiq* unless the Book and the *Sunnah* prove his disbelief or disobedience. The base ruling to be applied to a Muslim who is outwardly and apparently upright is that he remains upon Islaam, and he remains to be considered upright,³²⁰ until it is confirmed that he has lost this status, based on legislative evidences.

It is not permissible to take this affair lightly and make *takfeer* or *tafseeq* of the Muslims, since this leads to two great dangers:

Firstly, it is inventing a lie against Allaah, the Exalted, with regard to His rulings. It is also lying against the individual who was spoken against (wrongly).

³²⁰Uprightness (عدالة - 'adaalah) is the opposite of disobedience (فسق - fisq) in this context, meaning that we do not say that all Muslims are *faasiqs* by default.

Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) mentions that many followers of various partisan sects today have misunderstood this principle as "Adaalah is the base rule for all Muslims." He cites the books of *jarh wat-ta'deel* (praises and criticisms) of *hadeeth* narrators as a proof against such a generality, as well as the need for people to vouch for the honesty of witnesses in a court case.

Secondly, the claimant would then be considered to be as he described the other person, so long as the other person is free of what the claimant said. On the authority of 'Abdullaah Ibn 'Umar (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) said:

((إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا.))

“When a man declares his brother to be a disbeliever, then this claim must apply to one of them.”³²¹

And in one narration:

((...إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ عَلَيْهِ.))

“...It is either as he claims, or it comes back upon him.”³²²

And in another narration, on the authority of Aboo Tharr (may Allaah be pleased with him):

((وَمَنْ دَعَا رَجُلًا بِالْكُفْرِ أَوْ قَالَ عَدُوَّ اللَّهِ
وَلَيْسَ كَذَلِكَ إِلَّا حَارَ عَلَيْهِ.))

“And whoever claims that a man is a disbeliever, or calls him an enemy of Allaah, and that is not really the case, then it returns back upon him (the claimant).”³²³

Based on this, before making a ruling on a Muslim that he is a disbeliever or a *faasiq*, one must look into two affairs:

Firstly, one must investigate the evidence from the Book or the *Sunnah* that clearly shows how the statement or action makes a person a disbeliever or a *faasiq*.

³²¹Collected by al-Bukhaaree (6104) and Muslim (60), and this is the wording of Muslim.

³²²Collected by Muslim (60)

³²³Part of a longer *hadeeth* collected by Muslim (61)

Secondly, the conditions for applying this ruling on a specific individual must be fulfilled, and all excuses for that person must have been nullified.

And from the most important conditions is that the person must be knowledgeable of his error, and that it makes someone a disbeliever or a *faasiq*. This is due to the Statement of Allaah, the Exalted:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ تُولَِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾³²⁴

“And whoever opposes the Messenger after the guidance has been made clear to him, and he follows other than the way of the believers, then we will turn him to what he has turned himself to and cause him to enter the Hellfire, what an evil abode!”³²⁴

And He says:

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ
حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ تُحْيِي ۖ وَيُمِيتُ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

“And it is not for Allaah to let any people stray once He has guided them, unless He makes it clear to them what they are avoiding. Verily, Allaah is knowledgeable about all things. Verily, Allaah possesses the dominion of the heavens and the earth, He brings life and death. Aside from Allaah, you have no protecting friend and no one to help you.”³²⁵

³²⁴Sooratun-Nisaa' [4:115]

³²⁵Sooratut-Towbah [9:115-116]

Due to this, the people of knowledge say, "The new Muslim who rejects the basic obligations of Islaam has not disbelieved until the affair is made clear to him."

And from the excuses that could be offered is that he fell into the statement or action of disbelief or disobedience unintentionally. This can be illustrated by different situations.

One example of this would be someone who is forced to do or say something against his will. In this case, he has not disbelieved, due to the Statement of Allaah, the Exalted:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

"Whoever disbelieved in Allaah after having faith, unless he was forced (into that) while his heart was firm in its faith, but those whose chests have accepted disbelief, then upon them is Anger from Allaah, and for them is a great punishment."³²⁶

Another example (of something would prevent you from declaring someone a disbeliever or a *faasiq*) would be that something was affecting his intellect (at the time of his statement or action) and he lost his rational thinking due to some extreme happiness, sadness, fear, etc. The evidence for this is what has been authentically related on the authority of Anas ibn Maalik (may Allaah be pleased with him), that the Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

³²⁶ Sooratun-Nahl [16:106]

((لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضٍ فَلَاةٍ فَانْقَلَبَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيَسَ مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا قَدْ أَيَسَ مِنْ رَاحِلَتِهِ. فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا قَائِمَةً عِنْدَهُ، فَأَخَذَ بِحِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: " اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ! " أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ.))

"Verily, Allaah is more delighted with the repentance of His Servant when he repents to Him than one of you would be if he had ventured out into the desert upon his riding beast, and then it got away from him, with all of his food and drink with it. So then he gives up hope and goes to a tree to lay down in its shade, having lost all hope of the riding beast returning. So then, with the situation like this, he (looks up and) finds it standing right in front of him! So he grabs hold of the harness, and then exclaims out of extreme happiness, 'O Allaah! You are my servant and I am your Lord!' He errs due to his extreme happiness."³²⁷

Shaykh al-Islaam Ibn Taymiyyah (may Allaah have Mercy on him) said:

³²⁷Collected by Muslim (2747)

Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) mentions the following conditions that must be fulfilled before a person could be pronounced outside of Islaam:

- [1] That the person is an adult of sound mind;
- [2] That he is knowledgeable about his error and the grave consequences of it;
- [3] That he intentionally and knowingly holds to his position;
- [4] That he persists in keeping his position and refuses to abandon it;
- [5] That he willfully holds his position, with no one forcing him upon it;
- [6] That he is not in a state of anger or extreme happiness that led him to take a mistaken position.

The correct position about *takfeer* is that when a follower of Muhammad sought the truth but erred, then he has not disbelieved. Rather, he is to be excused from his mistake. But whoever has had the issue clarified to him, and he still opposes the Messenger (may Allaah raise his rank and grant him peace) after the guidance has been made clear to him, and he follows other than the way of the believers, then he is a disbeliever. And whoever has followed his desires and has not made a complete effort to find the truth, and he has spoken without knowledge, then he is a *faasiq*. However, a *faasiq* (as opposed to a *kaafir*) may have some good deeds to compensate for his bad ones.³²⁸

He also said:

With this, I am the strictest of the people, and those who sit with me know this, when it comes to *takfeer*, *tafseeq*, and *tabdee*³²⁹ of a specific individual, unless it is known that the textual proof has been established on him in a way that shows, by way of his opposition to the proofs, that he is truly a disbeliever or a *faasiq*. And I continually affirm that Allaah has forgiven this nation for its mistakes, and this includes mistakes in statements and actions. And the *Salaf* went on differing over many issues without labeling each other with disbelief, disobedience, sinning, etc...³³⁰

After mentioning examples, he then said:

...And I have also clarified that what has been reported about the *Salaf* and the *imaams*, that they used to say (without specifying individuals), 'Whoever does such-and-such is a *kaafir*,' is also correct. However, one must understand the difference between a general ruling and specifying an individual...

³²⁸ Refer to *Majmoo' al-Fataawee* (12/180).

³²⁹ *tabdee'*: to call someone a *mubtadi'* (innovator)

³³⁰ Refer to *Majmoo' al-Fataawee* (3/229).

...And *takfeer* is a kind of warning, and thus, even if someone rejected a statement of the Messenger (may Allaah raise his rank and grant him peace), while being new in Islaam, or perhaps he was raised in a remote place (away from knowledge), then he is not to be declared a disbeliever in these cases. He is not to be declared a disbeliever, even though he has rejected what he has rejected, until the proof is established upon him. It could also be that a man has never even heard of the texts, or perhaps he has heard of them but does not trust their authenticity, or maybe he understood that they clashed with other evidences and thus had to be explained based on other than the most apparent meaning, even if he was mistaken in that.

And I have always mentioned the *hadeeth* that is found in the two *Saheehs* about the man who said, "When I die, burn me and incinerate me into dust, and then throw my ashes into the sea. For, by Allaah, if Allaah is able (to resurrect me), then He would surely punish me with a punishment that no one in the world has ever suffered." So they did that to him, and then Allaah asked him what caused him to do that. He replied, "It was out of fear of You." So then He forgave him.³³¹

So this man doubted the Ability of Allaah. He doubted that Allaah could resurrect him. Moreover, he even believed firmly that he could not be brought back together. This is disbelief by agreement of the Muslims. However, this man was ignorant and unaware of that, while being a believer who feared that Allaah would punish him, so Allaah forgave him. So then the one who makes *ta'weel* from those capable of *ijtihad*, from those who were devoted to following the Messenger (may Allaah raise his rank and grant him peace) have even more right to be forgiven than the likes of this man.³³²

³³¹ Collected by al-Bukhaaree (3478) and Muslim (2756)

³³² Refer to *Majmoo' al-Fataawee* (3/230-231).

With this, we can see the difference in the ruling between the statement and the one who made it, and between the action and the one who performed it. Not every statement or action of disbelief or disobedience from a person can be used as a basis to rule on him with its related ruling.

Shaykh al-Islam Ibn Taymiyyah (may Allaah have Mercy on him) also said:

The general rule regarding this is that a statement of disbelief according to the *Qur'aan*, the *Sunnah*, or the consensus of the Muslims, is considered a **statement** of disbelief in general. It is to be referred to in a general sense as the legislative evidence indicates, since true belief in the rulings of Allaah or His Messenger (may Allaah raise his rank and grant him peace) is not something that allows people to issue judgments about others based upon their assumptions and desires. And it is not necessary that each and every person who spoke with a phrase of disbelief is to be labeled a disbeliever, at least not until all the conditions of *takfeer* have been fulfilled and the excuses have all been cut off. An example of this is like the one believes that intoxicants and fornication are permissible, while he is a new Muslim or was raised in a remote place (distant from knowledge). Or perhaps he rejected something that he did not know was from the Noble *Qur'aan* or the narrations of the Messenger of Allaah (may Allaah raise his rank and grant him peace). Even some of the *Salaf* used to reject some established things, until it became known to them that it was indeed from the Prophet (may Allaah raise his rank and grant him peace)...

...For verily these kinds of people are not to be called disbelievers until the textual proof is established upon them, as Allaah, the Exalted, says:

﴿لَعَلَّأَ يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ﴾

"So that the people will have no claim against Allaah,
after the (sending of) Messengers."³³³

And verily Allaah has excused this nation for its mistakes and forgetfulness.³³⁴

³³³Sooratun-Nisaa' [4:165]

³³⁴Refer to *Majmoo' al-Fataawee* (35/165-166).

Shaykh 'Ubayd al-Jaabiree (may Allaah preserve him) comments here, saying:

Regarding those who reject one of the texts of the Religion out of ignorance, or consider intoxicants or usury to be permissible out of ignorance or because they have recently converted to Islaam and those things were allowed in their religion, such people are not to be considered disbelievers, since no textual proof has been established against them. Textual proof is so essential in such a case, since it is the very reason why Allaah sent the Messengers and Prophets (may Allaah raise their ranks and grant them peace), as He has said:

﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ﴾

﴿لَعَلَّأَ يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ﴾

"Messengers, as bringers of glad tidings and warners,
so that the people would have no excuse in front of Allaah
after the (sending of the) Messengers."

[Soorah an-Nisaa', 4:165]

Such people have had no proof established against them... Many Muslims have been raised amongst people who are astray or have evil scholars who have deviated from the proper methodology and the Straight Path. They teach the people ideas like the exhonoration of graves and various manifestations of polytheism. The people assume these things to be from Allaah's Religion of Islaam without knowing any better, having been raised in such an environment since their childhood.

Other people have accepted Islaam at the hands of misguided, grave-honoring soofees. They are taught that seeking the help of the dead and revering them passionately is a kind of reverence shown to those righteous ones whom



This shows that a statement or action may be disbelief or disobedience, but this does not automatically make the one who said or did it a disbeliever or a *faasiq*, so long as all the conditions of *takfeer* are not fulfilled, or there exists a legislated excuse to prevent him from being called a disbeliever or a *faasiq*.

However, anyone who openly ascribes to other than Islaam is considered a disbeliever, with regard to our worldly interactions with him. And whoever has had the truth explained to him, and then he continues to oppose it, following his old beliefs or a person that he honours highly, or perhaps he prefers some worldly commodities over what is required from him, then he deserves to be called whatever his contradiction entails, either a disbeliever or a *faasiq*.

The believer must build his belief and actions upon the Book of Allaah, the Exalted, and the *Sunnah* of His Messenger (may Allaah raise his rank and grant him peace). He must make this the guidance that lights his way, and he must travel along this path, for it is the Straight Path that Allaah has ordered us to follow:



Allaah loves. Such people leave Judaism, Christianity, fire worship, or other misguided so-called "religions" and come to this distorted version of Islaam invented by these misguided teachers and ignorant callers. You find them claiming to be Muslims, outwardly displaying adherence to Islaam, while they commit acts of polytheism in their worship of Allaah. It would be oppressive to consider such people outside of Islaam.

Rather, the truth must be clarified to them. They must be taught that the true Religion of Islaam is sincerity of worship to Allaah, the Most High – to render oneself unto Allaah alone with *tawheed*, to submit oneself to Him obediently, and to abandon polytheism and its people. They must be made to understand that the tribe of Quraish who the Prophet (may Allaah raise his rank and grant him peace) was first sent to were committing these kinds of acts of polytheism, and the Messenger of Allaah (may Allaah raise his rank and grant him peace) fought against them because of this...

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ
عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And this is My Straight Path, so follow it, and do not follow the other paths, for they will lead you away from its path. That is what Allaah admonishes you with, so that you might attain piety.”³³⁵

Be aware of what some people do! Some people build their beliefs and practices on a specific *math-hab*. Then, if they see some texts from the Book or the *Sunnah* that oppose it, they try to twist their meanings so that they coincide with their *math-hab* any way they can, while the texts have more right to be followed. They take other things as their *imaam* and follow them instead of the Book and the *Sunnah*. This is the way of the people of desires, not the people who follow right guidance.

Verily Allaah has spoken against this methodology:

﴿وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ﴾

“And if the truth was to follow their desires, then the heavens and the earth would become corrupted, along with everyone in them. Verily, We have brought them their reminder, but they turned away from their reminder.”³³⁶

Anyone who researches the various paths the people have taken in this regard will see the strangest of things, and, thus, he will know how much he needs to seek refuge with Allaah and ask Him for guidance and stability upon the truth and protection from misguidance and straying.

³³⁵ Sooratul-An'aam [6:153]

³³⁶ Sooratul-Mu'minoon [23:71]

And whoever asks Allaah, the Exalted, sincerely, acknowledging one's dire need for Him, knowing that His Lord does not need him, and that he needs His Lord, then he will find that Allaah, the Exalted, will answer his supplication.

Allaah, the Exalted, has said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

“And if My Servants ask you about Me, verily I am close,
I answer the prayer of the one who supplicates,
whenever he calls on Me (alone).”³³⁷



³³⁷ Sooratul-Baqarah [2:186]

A FINAL WORD

I ask Allaah, the Exalted, to make us from those who see the truth as truth, and follow it, and from those who see falsehood as falsehood and avoid it. May He make us those who guide the people while we ourselves are upon guidance. May He make us righteous people that spread righteousness. May He not allow our hearts to stray after He has guided us, and may He bestow upon us some Mercy from Himself, verily He is *al-Wahhaab*.

And all praise is for Allaah, the One who, by way of Him, all good things are completed. And may His *Salaah* and *Salaam* be upon the Prophet of Mercy, this nation's guide to the Path of *al-'Azeez*, *al-Hameed*, by the permission of His Lord. And (may His *Salaah* and *Salaam* also be) upon his family and Companions, and upon all those who follow them until the Day of the Recompense.

This book was finished on Thursday, the 10th of *Shawwaal*, 1404H, at the pen of its author, the one in dire need of Allaah:

Muhammad Ibn Saalih al-'Uthaymeen
(May Allaah grant him an abundance of Mercy)





APPENDIXES

- I. THE MEANING OF
ALLAAH'S *MA'YI-YAH*
- II. ALLAAH'S NAMES
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APPENDIX I

THE MEANING OF ALLAAH'S *MA'Y-YAH*

All praise is for Allaah, we praise Him, seek His Assistance, and seek His Forgiveness. We repent to Him and seek His refuge from the evils of our own selves and from the evil outcomes of our bad deeds. Whoever Allaah guides, none can misguide him; and whoever Allaah allows to be led astray, there is no guide for him. I testify that there is no deity worthy of worship other than Allaah Alone, without any associate; and I further testify that Muhammad is His Servant and Messenger. May Allaah raise his mention, that of his family, Companions, and all those who follow them in goodness, and may He grant them an abundance of peace.

To proceed:

I have spoken about the meaning of Allaah's *Ma'iyah* in some of my lessons, and some people understood things that were not intended, nor was their understanding something I believe in. Many people are asking about the correct belief in the *Ma'iyah* of Allaah with His Creation.

I have written this for the following reasons:

- ❁ So that people do not mistakenly believe in something unbefitting to Allaah regarding His *Ma'iyah*.
- ❁ So that people will not attribute to us things that we have not said, or assume from what we have said things we did not intend.
- ❁ To clarify the meaning of this great Attribute that Allaah has described Himself with in a number of Verses in the *Qur'aan*, and that His Prophet Muhammad (may Allaah raise his rank and grant him peace) described Him with.

So we affirm the following things:

Firstly, Allaah's Ma'iy-yah, or His Being with His Creation, is established by texts of the Book and the *Sunnah*, and by the consensus of the *Salaf*.

Allaah, the Exalted, has said:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

“And He is with you wherever you are.”³³⁸

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ يُحْسِنُونَ﴾

“Verily, Allaah is with those who have piety
and those who do good.”³³⁹

And Allaah said to Moosaa (Moses) and Haaroon (Aaron) when He sent them to Fir'awn (Pharoah):

﴿قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى﴾

“Do not be afraid, verily I am with you, I hear and see.”³⁴⁰

And He said about His Messenger Muhammad (may Allah raise his rank and grant him peace):

³³⁸Sooratul-Hadeed [57:4]

³³⁹Sooratun-Nahl [16:128]

³⁴⁰Soorah Taa-Haa [20:46]

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِيًا أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ
لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا ۖ﴾

“And if you do not aid him, then verily Allaah had aided him when the disbelievers drove him away, the second of two, when they were in the cave, his companion said to him, ‘Do not grieve, verily Allaah is with us.’”³⁴¹

And the Prophet (may Allah raise his rank and grant him peace) said:

((أَفْضَلُ الْإِيمَانِ أَنْ تَعْلَمَ أَنَّ اللَّهَ مَعَكَ حَيْثُمَا كُنْتَ))

“The best (branch of) *eemaan* is that you know that Allaah is with you wherever you are.”

Shaykh al-Islam called this *hadeeth hasan* (acceptable),³⁴² but some of the scholars have considered it unauthentic.³⁴³

We have already discussed what Allaah has said about his Prophet, that which affirms that Allaah was with him.

Further, the *Salaf* had unanimously affirmed Allaah's *Ma'iyah* with His Creation.

Secondly, this *Ma'iyah* is correct in its literal sense, and it is a *Ma'iyah* that is befitting to Allaah, the Exalted. It is not like the *ma'iyah* of any created thing.

Allaah, the Exalted, has said:

³⁴¹ Sooratut-Towbah [9:40]

³⁴² Refer to *Majmoo' al-Fataawee* (3/140).

³⁴³ Refer to *Silsilatul-Ahaadeethid-Dha'eefah* (2589).

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like Him,
and He is the All-Hearing, the All-Seeing."³⁴⁴

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

"Do you know anything comparable to Him?"³⁴⁵

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

"And there is nothing comparable to Him."³⁴⁶

Similar to the rest of the affirmed Attributes, it is real, understood in a way that is befitting to Him, and His Attributes are not to be likened to those of the created beings.

Ibn 'Abdil-Barr said:

Ahlu-Sunnah are united upon (the affirmation of) the Attributes mentioned in the Book and the *Sunnah*, belief in them, understanding them in their literal sense, not figuratively, and they did not seek after any of their specific details, since they did not find anything praiseworthy in doing so.³⁴⁷

And Shaykh al-Islam said:

And do not let anyone think about this (what has been affirmed in the Book and the *Sunnah*) that it is self-contradictory in any way, like someone saying that what is found in the Book and the *Sunnah*

³⁴⁴Sooratush-Shooraa [42:11]

³⁴⁵Soorah Maryam [19:65]

³⁴⁶Sooratul-Ikhlaas [112:4]

³⁴⁷Ibn Taymiyyah quoted him in *al-Fataawee al-Hamawiyyah*. Refer to *Majmoo' al-Fataawee* (5/87).

about Allaah being above the Throne contradicts the apparent meaning of His Statement:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

“And He is with you wherever you are.”³⁴⁸

And the statement of His Messenger (may Allaah raise his rank and grant him peace):

((إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَإِنَّ اللَّهَ قَبْلَ وَجْهِهِ...))

“When one of you stands for prayer
Allaah is in front of him...”³⁴⁹

To believe that these or similar texts contradict each other is wrong, since Allaah is truly with us, literally, while He is also above the Throne, literally. Allaah has mentioned both of these things together in one Verse:

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“He is the One who created the heavens and the earth in six days. Then He ascended above the Throne. He knows all that goes into the ground (seeds, rain, etc.) and what exits from it. And (He knows) what comes down from the sky and what ascends up to it.

³⁴⁸ Sooratul-Hadeed [57:4]

³⁴⁹ Collected by al-Bukhaaree (752) and Muslim (547)

And He is with you wherever you are. Allaah is an All-Seer of what you do.”³⁵⁰

So He Himself has informed us that He is both above the Throne, knowing everything, and with us wherever we are. As the Prophet (may Allaah raise his rank and grant him peace) said in the *hadeeth* of the *aw'aal*:

((وَاللَّهُ فَوْقَ الْعَرْشِ وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ))

“And Allaah is above the Throne,
and He knows what you are doing.”³⁵¹

The word (مع) "with" in the Arabic language, when used in a general sense, only refers to the concept of one thing being *with* another, not necessarily that one thing is touching the other, or that one is on the right or left of the other. If it is then restricted to a specific meaning like that, then it is to be understood based on this specification.

For it is said, “We kept traveling while the moon was with us,” or, “While the star was with us.”

It is also said, “This thing is with me,” since it is with you, even if it is above your head. So then Allaah is literally with His Creation, while He is literally above His Throne.”³⁵²

Thirdly, this *Ma'iy-yah* denotes an encompassment of the Creation by way of Knowledge, Power, Hearing, Seeing, Authority, and Caretaking.

It also includes other meanings related to His Lordship, so long as the *Ma'iy-yah* is mentioned in a general sense with no specific reference to any individual or description.

Allaah, the Exalted, has said:

³⁵⁰ *Sooratul-Hadeed* [57:4]

³⁵¹ See Section 4.5 for mention of the sources of this narration.

³⁵² Refer to *Majmoo' al-Fataawee* (5/102-103).

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

"And He is with you wherever you are."³⁵³

﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ

وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ

وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا﴾

"There is no private gathering of three, except that He is the fourth.

And there is no (private gathering of) five, except that He is the sixth.

And there is no (private gathering of) less than that and no more, except that He is with them wherever they are."³⁵⁴

If the *ma'iyah* is mentioned regarding a specific person or attribute, then it means assistance, fortification, and facilitation of success and firmness.

An example of the kind of *ma'iyah* that is mentioned regarding a specific person is found in what Allaah said to Moosaa (Moses) and Haaroon (Aaron):

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

"Verily, I am with you, I hear and see."³⁵⁵

Another example of this is what Allaah said about the Prophet (may Allah raise his rank and grant him peace):

³⁵³ Sooratul-Hadeed [57:4]

³⁵⁴ Sooratul-Mujaadilah [58:7]

³⁵⁵ Soorah Taa-Haa [20:46]

﴿إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾³⁵⁶

“When he said to his companion,
‘Do not despair, verily Allaah is with us.’”³⁵⁶

An example of the Ma'iyah that is mentioned about a specific attribute can be found in the Statement of Allaah, the Exalted:

﴿وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

“Be patient, verily Allaah is with the patient ones.”³⁵⁷

Examples of this in the Qur'aan are many.

Shaykh al-Islaam Ibn Taymiyyah said:

This Ma'iyah will have different rulings related to it depending on the context. When Allaah has said:

﴿يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا﴾

“He knows all that goes into the ground (seeds, rain, etc.)
and what exits from it...”

To His Statement:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

“And He is with you wherever you are.”³⁵⁸

The apparent context of this address shows that the meaning of this Ma'iyah is that Allaah is well informed about you, a Witness over you, and One who compels you and is knowledgeable about you.

³⁵⁶ Sooratut-Towbah [9:40]

³⁵⁷ Sooratul-Anfaal [8:46]

³⁵⁸ Sooratul-Hadeed [57:4]

This is the meaning of what the *Salaf* said, that He is with them by way of His Knowledge, and this is the apparent meaning of these words and their reality.³⁵⁹

He also said:

And when the Prophet (may Allah raise his rank and grant him peace) said to his Companion in the cave:

﴿لَا تَحْزَنْ إِنَّا بِاللهِ مَعَنَا﴾

“Do not despair, verily Allaah is with us.”³⁶⁰

This is also the truth according to its literal meaning. The situation shows that the meaning of the *Ma'iyyah* here is that Allaah was informed of their situation, a *Ma'iyyah* of victory and assistance...

...So He made a distinction between His *Ma'iyyah* and its result, so at times the result itself becomes the meaning. It differs based on the context.³⁶¹

In the book *Isti'jaal as-Sawaa'iq al-Mursalah 'alal-Jahmiyyah wal-Mu'atilah* of Ibn al-Qayyim, in the ninth section (p.409 of the *Imaam* printing), Muhammad Ibn al-Mowsilee is quoted as saying:

The word *with* (مع) is centered around companionship, agreement, and having ties in one way or another. The exact kind of relationship is different in each case, requiring different conclusions based on the context. So when it is said in a general way that Allaah is *with* the Creation, then the conclusion is that this is by way of His Knowledge of them, His taking care of their affairs, and His Power over them. However, when it is mentioned in a specific way, like what is in His Statement:

³⁵⁹ Refer to *Majmoo' al-Fataawee* (5/103).

³⁶⁰ *Sooratut-Towbah* [9:40]

³⁶¹ Refer to *Majmoo' al-Fataawee* (5/103-104).

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

“Verily, Allaah is with those who have piety
and those who do good.”³⁶²

It must be concluded from this that His Ma'iyah with them is by way of granting them Help and Assistance. The Ma'iyah that Allaah has with a servant of His is of two kinds: general and specific. The Qur'aan includes mention of both, and this is not merely the case of a word having more than one meaning. Rather, its reality has already been explained as a kind of companionship that is befitting (to Allaah)."

In his explanation of the nineteenth hadeeth of an-Nawawee's *Forty Hadeeth*, Ibn Rajab said, "Verily, the specific kind of Ma'iyah includes Help, Assistance, and Protection... And the general kind includes His Knowledge, Awareness, and Overseeing of their actions."³⁶³

Ibn Katheer said:

More than one (of the scholars) have reported a consensus about the Ma'iyah, that the intended meaning of it is by way of His Knowledge... No doubt, this is the intended meaning. However, (it also includes) His Hearing along with His Knowledge, and He sees them as well. So He is well informed about His Creation, as none of their affairs are ever hidden from Him.³⁶⁴

Fourthly, this Ma'iyah does not mean that Allaah is mixed in with His Creation or physically present in its realms.

Never could it carry this meaning from any angle, since this is a meaning of falsehood that is impossible to be applied to Allaah, the

³⁶² Sooratun-Nahl [16:128]

³⁶³ Jaami' al'Uloom wal-Hikam (1/471), abridged

³⁶⁴ Refer to Tafseer Ibn Katheer from Sooratul-Mujaadilah [58:7] (author's reference).

Mighty and Majestic. And it is not possible that the meaning of Allaah's Speech and the speech of His Messenger could be something impossible or false.

Shaykh al-Islaam Ibn Taymiyyah said:

The meaning of His Statement:

﴿وَهُوَ مَعَكُمْ﴾

"And He is with you."³⁶⁵

Is not that He is mixed in with the Creation, as that is not supported by the (Arabic) language. The moon is from Allaah's signs, one of His smaller creations, and it is placed in the sky, (remaining) *with* the traveler and the resident as well, wherever they are.³⁶⁶

No one ever claimed this meaning aside from the *Hulooliyyah* from the *Jahmiyyah* of old among others who said, "Verily Allaah is in every place with His actual Presence." Allaah is exalted far above their claim! What an abominous thing that comes from their mouths, they say nothing but lies.³⁶⁷

The *Salaf* and the *imaams* had all refuted this statement whenever they encountered it, due to the conclusions of falsehood it requires, like describing Allaah with deficiencies and rejecting that He is above His creation.

And how could it possibly be said that Allaah is in every place with His actual Presence and that He is mixed in with His Creation, while He has said:

³⁶⁵ Sooratul-Hadeed [57:4]

³⁶⁶ Refer to *al'Aqeedatul-Waasitiyyah*, p. 115 of the third printing with the explanation of Muhammad Khaleel al-Harraas (author's reference).

³⁶⁷ Refer to *Sooratul-Kahf* [18:5]

﴿وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۖ﴾³⁶⁸

“And His Footstool is more expansive
than the heavens and the earth.”³⁶⁸

﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ﴾

﴿وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۖ﴾³⁶⁹

“And the earth, all of it, will be grabbed on the Day of Standing,
and the heavens will be rolled up in His Right (Hand).”³⁶⁹

Fifthly, this Ma'iyah does not contradict what has been authentically reported about His Loftiness over His Creation and His Ascent above the Throne. It is established that Allaah, the Exalted, with His actual Presence as well as His Attributes, is above everything. Allaah has said:

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

“And He is the Lofty One, the Great One.”³⁷⁰

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

“Glorify the Name of your Lord, the Most High.”³⁷¹

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

“And for Allaah is the loftiest example,
and He is the All-Mighty, the All-Wise.”³⁷²

³⁶⁸ Sooratul-Baqarah [2:255]

³⁶⁹ Sooratuz-Zumar [39:67]

³⁷⁰ Sooratul-Baqarah [2:255]

³⁷¹ Sooratul-A'laa [87:1]

The evidence for Allaah's Loftiness is found in the Book and the *Sunnah*, as well as by way of scholarly consensus, and proofs based on sound intellect and untainted instinct.

Textual Evidence from the Qur'aan: Some examples are:

﴿ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴾

"Then the ruling is for Allaah, the Lofty One, the Great One."³⁷³

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ ﴾

"And He is the Forceful One, above His Servants."³⁷⁴

﴿ أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ ﴾

"Or are you secure from the One who is above the sky, that He will not send upon you a violent whirlwind?"³⁷⁵

﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ ﴾

"The Angels and the Spirit (Jibreel) rise up to Him."³⁷⁶

﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ ﴾

"Say: *Roohul-Qudus* (Jibreel) sent it down from your Lord."³⁷⁷



³⁷² Sooratun-Nahl [16:60]

³⁷³ Soorah Ghaafir [40:12]

³⁷⁴ Sooratul-An'aam [6:18]

³⁷⁵ Sooratul-Mulk [67:17]

³⁷⁶ Sooratul-Ma'aarij [70:4]

³⁷⁷ Sooratun-Nahl [16:102]

There are many other Verses as well.

Textual evidence from the Sunnah: Some examples are:

((أَلَا تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ؟))

“Will you not trust me, while I am trusted by the One who is above the sky?”³⁷⁸

((وَالْعَرْشُ فَوْقَ الْمَاءِ وَاللَّهُ فَوْقَ الْعَرْشِ))

“And the Throne is above water, and Allaah is above the Throne.”³⁷⁹

((وَلَا يَصْعَدُ إِلَى اللَّهِ إِلَّا الطَّيِّبُ))

“Nothing but good things ascend up to Allaah.”³⁸⁰

Similarly is his gesture up to the sky on the day of 'Arafah, when he said:

((اللَّهُمَّ اشْهَدْ))

“O Allaah! Witness (this)!”³⁸¹

He was requesting that Allaah be a witness over the Companions who acknowledged that he had conveyed the message.

Similarly is the response of the servant-girl who was asked, “Where is Allaah?” She replied, “Above the sky.” So he said:

((أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ!))

“Set her free, for verily she is a believer.”³⁸²

³⁷⁸ Collected by al-Bukhaaree (4351) and Muslim (1064)

³⁷⁹ In his checking of *Mukhtasir al-Uluww* (p. 104), al-Albaanee calls this *hadeeth saheeh* and traces it to *as-Sunnah* of 'Abdullaah ibn Ahmad and other books.

³⁸⁰ Collected by al-Bukhaaree (7430)

³⁸¹ Collected by al-Bukhaaree (1741) and Muslim (1218)

There are a number of other narrations as well.

Scholarly consensus: A number of scholars have cited a consensus of the *Salaf* over the affirmation of the Loftiness of Allaah, the Exalted.

Intellectual evidence: Allaah's Loftiness can be established by way of intellect, since loftiness is an attribute of perfection, and lowliness is an attribute of deficiency. Allaah must be described with perfection and exalted above all deficiencies.

Instinctual evidence: No one ever calls upon his Lord except that he finds in his heart an urge to look up, without ever having read a book or learned from any teacher.

So this Loftiness that is clearly established by all of these different kinds of proofs does not contradict the reality of the *Ma'iyah*. This is known from a number of angles:

The first angle: It is Allaah Himself who has mentioned these two things together in His clear Book that is free of any contradictions. So if these two ideas were contradictory, they could not both be found in the *Qur'aan*. And if you ever encounter something in the Book of Allaah that seems like a contradiction to you at first glance, then go back and read it again until it becomes clear to you. Allaah, the Exalted, has said:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

"Then do they not ponder over the *Qur'aan*?
Had it been from other than Allaah they would surely
have found many contradictions in it."³⁸³



³⁸²Collected by Muslim (537)

³⁸³*Sooratun-Nisaa'* [4:82]

The second angle: It is possible for both loftiness and *ma'iyyah* to be found in something that is created. It is said, "We traveled on while the moon was with us." This is not considered something contradictory. The travelers are on earth, and the moon is in the sky (while it is with them). So if this is possible within the creation, then why would it not be possible for the Creator, the One who encompasses all things?

In explanation of Shaykh al-Islam's statement, "The moon is from Allaah's signs, one of His smaller Creations, and it is **with** the travelers and the residents as well, wherever they are," Shaykh Muhammad Khaleel al-Harraas said:

He used the moon as an example, since it is in the sky, and it remains with the traveler and the resident wherever they go...

...So if this is possible for the moon, one of Allaah's smaller creations, then is it not possible for *al-Lateef* (the Sublime One), *al-Khabeer* (the All-Informed One), One who encompasses His servants by His Knowledge and Power, One who is an all-aware Witness over them, One who hears and sees them, One who knows about their inner thoughts and secret gatherings? The whole world, the heavens, the earth, from the Throne to the lowest ground, is to Him like a hazelnut is in one of our hands!³⁸⁴ So for Someone like this, isn't it possible for us to say that He is with His Creation, while he is over them, separate from them, above His Throne?³⁸⁵

The third angle: Even if we gave up the idea that the combination of loftiness and *ma'iyyah* is possible for the Creation, this does not mean that it is not possible for the Creator. There is nothing like Allaah, as He says:

³⁸⁴Perhaps a better choice of words would be: "The whole world... is to Him **less significant** than a hazelnut in one of our hands."

³⁸⁵Refer to *Sharh al'Aqeedah al-Waasitiyyah* of Muhammad Khaleel Harraas, p. 115 (author's reference). [pp.228-229 of the 4th printing with Saq-qaaf's checking]

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like Him,
and He is the All-Hearing, the All-Seeing.”³⁸⁶

Shaykh al-Islaam Ibn Taymiyyah said:

What is mentioned in the Book and the *Sunnah* about His Closeness and His *Ma'iyah* does not negate what is mentioned about His Loftiness and that He is above everything. For verily there is nothing like Him in any of His Attributes, for He is High when He descends, and He is Close while being above everything.³⁸⁷

So the correct position with regards to this subject can be summarized by the following points:

1. Allaah's *Ma'iyah* with His Creation is established by texts of the Book and the *Sunnah*, as well as by the consensus of the *Salaf*.
2. It is correct according to its literal meaning, in a way that befits Allaah, the Exalted, without being similar to the *ma'iyah* of things in His Creation.
3. It includes that Allaah, the Exalted, encompasses the Creation with His Knowledge, Power, Hearing, Sight, Authority, Caretaking, and other meanings related to His *Ruboobiyyah*. This is the case when the *Ma'iyah* is mentioned in a general way. If it is specific, then it includes that He assists them, strengthens them, and grants them success and firmness.
4. It does not mean that Allaah is mixed in with His Creation, or physically present within its realms. It does not indicate this in any way whatsoever.

³⁸⁶ Sooratush-Shooraa [42:11]

³⁸⁷ Refer to *al'Aqeedah al-Waasitiyyah*, as found in *Majmoo' al-Fataawee* (3/143).

5. When we contemplate what has preceded, we come to know that there is no contradiction between the fact that Allaah, the Exalted, is literally **with** His Creation and the fact that He is also literally over the heavens, above His Throne.

May He be glorified and praised. There is no way for us to count the praises He deserves, He is as He has praised His own Self.

May Allaah raise the mention of His Servant and Messenger Muhammad and grant him security, and all of his family members and Companions.³⁸⁸

Written by the one in need of Allaah, the Exalted:
Muhammad Ibn Saalih al-'Uthaymeen
1403/11/27



³⁸⁸ This was originally a separate article by the author that was published in *ad-Da'wah Magazine*, issue no. 911, dated 1404/01/04.

APPENDIX II

ALLAAH'S NAMES AS FOUND IN THE QUR'AAN

[1] Allaah الله

﴿ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ اَلْحَيُّ اَلْقَيُّوْمُ ﴾

“Allaah, there is none worthy of worship except Him,
the Ever-Living, the One who establishes and sustains.”³⁸⁹

[2] al-Ahad الأحد (The One)

﴿ قُلْ هُوَ اَللّٰهُ اَحَدٌ ﴾

“Say: He is Allaah, *al-Ahad*.”³⁹⁰

[3] al-A'laa الأعلى (The Most High)

﴿ سَبِّحْ اَسْمَ رَبِّكَ اَلْاَعْلٰى ﴾

“Glorify the Name of your Lord, *al-A'laa*.”³⁹¹

[4] al-Akram الأكرم (The Most Generous)

﴿ اَقْرَأْ وَرَبُّكَ اَلْاَكْرَمُ ﴾

“Recite, and your Lord is *al-Akram*.”³⁹²

³⁸⁹ Sooratul-Baqarah [2:255]

³⁹⁰ Sooratul-Ikhlaas [112:1]

³⁹¹ Sooratul-A'laa [87:1]

³⁹² Sooratul-'Alaq [96:3]

[5] al-Ilaah إِلَٰه (The Worshipped)

﴿وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

“And your *Ilaah* is only one *Ilaah*, there is no *Ilaah* except Him, the All-Merciful, the Ever-Merciful.”³⁹³

[6] al-Awwal الْأَوَّل (The First)

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ﴾

“And He is *al-Aw-wal*, the Last, the Knower of all open things, the Knower of all hidden things.”³⁹⁴

[7] al-Aakhir الْآخِر (The Last)

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ﴾

“And He is the First, *al-Aakhir*, the Knower of all open things, the Knower of all hidden things.”³⁹⁵

[8] ath-Thaahir الظَّاهِر (The Knower of All Apparent Things)

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ﴾

“And He is the First, the Last, *ath-Thaahir*, the Knower of all hidden things.”³⁹⁶

³⁹³ Sooratul-Baqarah [2:163]

³⁹⁴ Sooratul-Hadeed [57:3]

³⁹⁵ Sooratul-Hadeed [57:3]

³⁹⁶ Sooratul-Hadeed [57:3]

[9] al-Baatin الباطن (The Knower of All Hidden Things)

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ط﴾

“And He is the First, the Last,
the Knower of all open things, *al-Baatin*.”³⁹⁷

[10] al-Baari الباري (The All-Capable)

﴿هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ ط﴾

“He is Allaah, the Commanding Ordainer,
al-Baari, the Bestower of forms and shapes.”³⁹⁸

[11] al-Barr البَرّ (The Beneficent One)

﴿إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ﴾

“Verily, He is *al-Barr*, the Ever-Merciful.”³⁹⁹

[12] al-Baseer البصير (The All-Seeing)

﴿إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

“Verily, He is the All-Hearing, *al-Baseer*.”⁴⁰⁰

³⁹⁷ Sooratul-Hadeed [57:3]

³⁹⁸ Sooratul-Hashr [59:24]

³⁹⁹ Sooratut-Toor [52:28]

⁴⁰⁰ Sooratul-Israa' [17:1]

[13] at-Taw-waab التَّوَّابُ (The Acceptor of Repentance)

﴿إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾

"Verily, He is *at-Taw-waab*, the Ever-Merciful."⁴⁰¹

[14] al-Jab-baar الْجَبَّارُ (The Compelling One)

﴿الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ

الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ﴾

"(He is) the King, the Holy One, the Flawless One, the Granter of Security, the Watchful Witness, the All-Mighty, *al-Jab-baar*, the Justly Proud."⁴⁰²

[15] al-Haafith الْحَافِظُ (The Preserver)

﴿فَاللَّهُ خَيْرٌ حَافِظًا﴾

"Allaah is best as a *Haafith*."⁴⁰³

[16] al-Haseeb الْحَسِيبُ (The Reckoner)

﴿إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا﴾

"Verily Allaah is *Haseeb* over all things."⁴⁰⁴

⁴⁰¹ Sooratul-Baqarah [2:37]

⁴⁰² Sooratul-Hashr [59:23]

⁴⁰³ Soorah Yoosuf [12:64]

⁴⁰⁴ Sooratun-Nisaa' [4:86]

[17] al-Hafeeth الحفيظ (The All-Protecting One)

﴿وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيزٌ﴾

“And your Lord is *Hafeeth* over all things.”⁴⁰⁵

[18] al-Hafee الحفي (The Gracious One)

﴿سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا﴾

“(Ibraaheem said to his father) I will ask my Lord to forgive you, verily He is *Hafee* to me.”⁴⁰⁶

[19] al-Haqq الحق (The Truth)

﴿أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ﴾

“Verily, Allaah is *al-Haqq*, the One who clarifies.”⁴⁰⁷

[20] al-Mubeen المبين (The One Who Clarifies)

﴿أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ﴾

“Verily, Allaah is the Truth, *al-Mubeen*.”⁴⁰⁸

⁴⁰⁵ Soorah Saba' [34:21]

⁴⁰⁶ Soorah Maryam [19:47]

⁴⁰⁷ Sooratun-Noor [24:25]

⁴⁰⁸ Sooratun-Noor [24:25]

[21] al-Hakeem الحَكِيم (The All-Wise)

﴿لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

“There are none who deserve worship except Him,
the All-Mighty, *al-Hakeem*.”⁴⁰⁹

[22] al-Haleem الحَلِيم (The Gentle One)

﴿إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾

“Verily, Allaah is Ever-Forgiving, *Haleem*.”⁴¹⁰

[23] al-Hameed الْحَمِيد (The Praiseworthy One)

﴿إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

“Verily Allaah is the One free of needs, *al-Hameed*.”⁴¹¹

[24] al-Hayy الْحَيُّ (The Ever-Living)

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

“Allaah, there are none worthy of worship except Him,
al-Hayy, the One who establishes and sustains.”⁴¹²

⁴⁰⁹ Soorah Aali-'Imraan [3:6]

⁴¹⁰ Soorah Aali-'Imraan [3:155]

⁴¹¹ Soorah Luqmaan [31:26]

⁴¹² Sooratul-Baqarah [2:255]

[25] al-Qay-yoom الْقَيُّومُ (The One who establishes and sustains)

﴿ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ اَلْحَيُّ اَلْقَيُّومُ ﴾

"Allaah, there is none worthy of worship except Him,
the Ever-Living, *al-Qay-yoom*."⁴¹³

[26] al-Khabeer الْخَبِيرُ (The All-Informed One)

﴿ اِنَّ اَللّٰهَ لَطِيفٌ خَبِيرٌ ﴾

"Verily, Allaah is Sublime, *Khabeer*."⁴¹⁴

[27] al-Khaaliq الْخَالِقُ (The Creator)

﴿ هُوَ اَللّٰهُ اَلْخَالِقُ اَلْبَارِئُ اَلْمُصَوِّرُ ﴾

"He is Allaah, *al-Khaaliq*, the Commanding Ordainer,
the Bestower of forms and shapes."⁴¹⁵

[28] al-Khal-laaq الْخَالِقُ (The Ever-Creating)

﴿ اِنَّ رَبَّكَ هُوَ اَلْخَلّٰقُ اَلْعَلِيْمُ ﴾

"Verily, your Lord is *al-Khal-laaq*, the All-Knowing."⁴¹⁶

⁴¹³Sooratul-Baqarah [2:255]

⁴¹⁴Sooratul-Hajj [22:63]

⁴¹⁵Sooratul-Hashr [57:24]

⁴¹⁶Sooratul-Hijr [15:86]

[29] ar-Ra'oof الرَّؤُوف (The All-Kind)

﴿وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ﴾

"And verily Allaah is *Ra'oof*, Ever-Merciful."⁴¹⁷

[30] ar-Rahmaan الرَّحْمَن (The Most Merciful)

﴿الرَّحْمَنُ الرَّحِيمُ﴾

"(He is) *ar-Rahmaan*, the Ever-Merciful."⁴¹⁸

[31] ar-Raheem الرَّحِيم (The All-Merciful)

﴿الرَّحْمَنُ الرَّحِيمُ﴾

"(He is) the Most Merciful, *ar-Raheem*."⁴¹⁹

[32] ar-Raz-zaaq الرَّزَّاق (The Ever-Providing)

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

"Verily, Allaah is *ar-Raz-zaaq*, the Possessor of Strength, the Powerful."⁴²⁰

⁴¹⁷ Sooratun-Noor [24:20]

⁴¹⁸ Sooratul-Faatihah [1:3]

⁴¹⁹ Sooratul-Faatihah [1:3]

⁴²⁰ Sooratudh-Dhaariyaat [51:58]

[33] *ar-Raqeeb* الرَّقِيبُ (The Ever-Watchful)

﴿ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴾

“(Jesus said) So when you took me, You were *ar-Raqeeb* over them, and You are a witness over all things.”⁴²¹

[34] *as-Salaam* السَّلَامُ (The Flawless One)

﴿ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ ﴾

“(He is) the King, the Holy One, *as-Salaam*, the Granter of Security, the Watchful Witness, the All-Mighty, the Compelling One, the Justly Proud.”⁴²²

[35] *as-Samee'* السَّمِيعُ (The All-Hearing)

﴿ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

“Verily, He is *as-Samee'*, the All-Seeing.”⁴²³

[36] *ash-Shaakir* الشَّاكِرُ (The Thankful One)

﴿ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾

“For verily Allaah is *Shaakir*, All-Knowing.”⁴²⁴

⁴²¹ Sooratul-Maa'idah [5:117]

⁴²² Sooratul-Hashr [59:23]

⁴²³ Sooratul-Israa' [17:1]

⁴²⁴ Sooratul-Baqarah [2:158]

[37] ash-Shakoor الشُّكُّور (The Ever-Thankful)

﴿إِنَّ اللَّهَ غَفُورٌ شَكُورٌ﴾

“Verily, Allaah is Forgiving, *Shakoor*.”⁴²⁵

[38] ash-Shaheed الشَّهِيد (The Witness)

﴿فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

“(Jesus said) So when you took me, You were the All-Watcher over them, and You are *Shaheed* over all things.”⁴²⁶

[39] as-Samad الصَّمَد (The Eternal One)

﴿اللَّهُ الصَّمَدُ﴾

“Allaah, (He is) *as-Samad*.”⁴²⁷

[40] al-'Aalim الْعَالِم (The Knowledgeable One)

﴿عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ﴾

“The *'Aalim* of both the unseen and witnessed affairs, the All-Mighty, the All-Wise.”⁴²⁸

⁴²⁵ Sooratush-Shooraa [42:23]

⁴²⁶ Sooratul-Maa'idah [5:117]

⁴²⁷ Sooratul-Ikhlaas [112:2]

⁴²⁸ Sooratut-Taghaabun [64:18] Note: The Name, *al-'Aalim*, is not found in the Qur'aan except that it is restricted to the unseen affairs, or to both the unseen and witnessed affairs. When we say that Allaah is the *'Aalim* of both the unseen and witnessed affairs, then it is all-inclusive, since all things must be considered unseen or witnessed. It seems that this was the intent of the author, may Allaah have mercy upon him, in including this Name.

[41] al-'Azeez العَزِيزُ (The All-Mighty)

﴿الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ﴾

“(He is) the King, the Holy One, the Flawless One, the Granter of Security, the Watchful Witness, *al-'Azeez*, the Compelling One, the Justly Proud.”⁴²⁹

[42] al-'Atheem الْعَظِيمُ (The Great One)

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

“And He is the Lofty One, *al-'Atheem*.”⁴³⁰

[43] al-'Afuww الْعَفْوُ (The Pardoner)

﴿فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾

“For verily, Allaah is *'Afuww*, Ever-Capable.”⁴³¹

[44] al-'Aleem الْعَلِيمُ (The All-Knowing)

﴿إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ﴾

“Verily, your Lord is the Ever-Creating, *al-'Aleem*.”⁴³²

⁴²⁹Sooratul-Hashr [59:23]

⁴³⁰Sooratul-Baqarah [2:255]

⁴³¹Sooratun-Nisaa' [4:149]

⁴³²Sooratul-Hijr [15:86]

[45] al-'Alee العَلِيُّ (The Lofty One)

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

“And He is *al-'Alee*, the Great One.”⁴³³

[46] al-Ghaffaar الغَفَّار (The Most Forgiving)

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَرُ﴾

“The Lord of the heavens and the earth and all that is between them, the All-Mighty, *al-Ghaffaar*.”⁴³⁴

[47] al-Ghafoor الغُفُور (The Ever-Forgiving)

﴿إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾

“Verily, Allaah is *Ghafoor*, Gentle.”⁴³⁵

[48] al-Ghanee الغَنِى (The One free of needs)

﴿إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

“Verily, Allaah is *al-Ghanee*, the Praiseworthy One.”⁴³⁶

[49] al-Fat-taah الْفَتَّاح (The Deciding Judge)

﴿وَهُوَ الْفَتَّاحُ الْعَلِيمُ﴾

“And He is *al-Fat-taah*, the All-Knowing.”⁴³⁷

⁴³³ Sooratul-Baqarah [2:255]

⁴³⁴ Soorah Saad [38:66]

⁴³⁵ Soorah Aali-'Imraan [3:155]

⁴³⁶ Soorah Luqmaan [31:26]

[50] al-Qaadir القادر (The Capable One)

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾

"Say: He is *al-Qaadir*, (He is able) to send forth a punishment upon you from above you, or from beneath your feet."⁴³⁸

[51] al-Qaahir القاهر (The Forceful One)

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾

"And He is *al-Qaahir*, above His Servants."⁴³⁹

[52] al-Qud-dos القدوس (The Holy One)

﴿الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ﴾

"(He is) the King, *al-Qud-dos*, the Flawless One, the Granter of Security, the Watchful Witness, the All-Mighty, the Compelling One, the Justly Proud."⁴⁴⁰

[53] al-Qadeer القدير (The Ever-Capable)

﴿فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا﴾

"For verily Allaah is pardoning, *Qadeer*."⁴⁴¹



⁴³⁷ Soorah Saba' [34:26]

⁴³⁸ Sooratul-An'aam [6:65]

⁴³⁹ Sooratul-An'aam [6:18]

⁴⁴⁰ Sooratul-Hashr [59:23]

⁴⁴¹ Sooratun-Nisaa' [4:149]

[54] al-Qareeb القَرِيب (The Close One)

﴿إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ﴾

“Verily my Lord is *Qareeb*, Ever-Responding.”⁴⁴²

[55] al-Qawee الْقَوِي (The Strong One)

﴿إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ﴾

“Verily your Lord is *al-Qawee*, the All-Mighty.”⁴⁴³

[56] al-Qah-haar الْقَهَّار (The Ever-Dominating One)

﴿هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

“Verily, Allaah is the Only One, *al-Qah-haar*.”⁴⁴⁴

[57] al-Kabeer الْكَبِير (The Great One)

﴿عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ﴾

“The Knower of both the unseen and witnessed affairs,
al-Kabeer, the High and Exalted One.”⁴⁴⁵

⁴⁴²Soorah Hood [11:61]

⁴⁴³Soorah Hood [11:66]

⁴⁴⁴Sooratuz-Zumar [39:4]

⁴⁴⁵Sooratur-Ra'd [13:9]

[58] al-Kareem الْكَرِيم (The Generous One)

﴿يَتَأْتِيهَا إِلَّا نَسْنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ﴾

“O Mankind! What has mislead you regarding your Lord, *al-Kareem*?”⁴⁴⁶

[59] al-Lateef اللَّطِيف (The Sublime One)

﴿إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

“Verily Allaah is *Lateef*, All-Informed.”⁴⁴⁷

[60] al-Mu'min الْمُؤْمِن (The Granter of Security)

﴿الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ﴾

“(He is) the King, the Holy One, the Flawless One, *al-Mu'min*, the Watchful Witness, the All-Mighty, the Compelling One, the Justly Proud.”⁴⁴⁸

[61] al-Muta'aalee الْمُتَعَالَى (The High and Exalted One)

﴿عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالَى﴾

“The Knower of both the unseen and witnessed affairs, the Great One, *al-Muta'aalee*.”⁴⁴⁹

⁴⁴⁶ Sooratul-Infitaar [82:6]

⁴⁴⁷ Sooratul-Hajj [22:63]

⁴⁴⁸ Sooratul-Hashr [59:23]

⁴⁴⁹ Sooratur-Ra'd [13:9]

[62] al-Mutakab-bir الْمُتَكَبِّرُ (The Justly Proud)

﴿الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ﴾

“(He is) the King, the Holy One, the Flawless One, the Granter of Security, the Watchful Witness, the All-Mighty, the Compelling One, *al-Mutakab-bir*.”⁴⁵⁰

[63] al-Mateen الْمَتِين (The Powerful)

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

“Verily, Allaah is the All-Providing, the Possessor of Strength, *al-Mateen*.”⁴⁵¹

[64] al-Mujeeb الْمَجِيب (The Responder)

﴿إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ﴾

“Verily my Lord is close, *Mujeeb*.”⁴⁵²

[65] al-Majeed الْمَجِيد (The Majestic One)

﴿إِنَّهُ حَمِيدٌ مُجِيدٌ﴾

“Verily He is Praiseworthy, *Majeed*.”⁴⁵³

⁴⁵⁰ Sooratul-Hashr [59:23]

⁴⁵¹ Sooratuth-Thaariyaat [51:58]

⁴⁵² Soorah Hood [11:61]

⁴⁵³ Soorah Hood [11:73]

[66] *al-Muheet* الْمَحِيط (The All-Encompassing One)

﴿أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ﴾

"Nay, verily He is, regarding all things *Muheet*."⁴⁵⁴

[67] *al-Musaw-wir* الْمَصَوِّر (The Bestower of Forms and Shapes)

﴿هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمَصَوِّرُ﴾

"He is Allaah, the Creator, the Commanding Ordainer,
al-Musaw-wir."⁴⁵⁵

[68] *al-Muqtadir* الْمُقْتَدِر (The All-Capable One)

﴿فِي مَقْعَدِ صَدَقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ﴾

"In an assembly of Truth, with a Sovereign King, *Muqtadir*."⁴⁵⁶

[69] *al-Muqeet* الْمُقِيت (The Protector)

﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا﴾

"And Allaah is over everything *Muqeet*."⁴⁵⁷

⁴⁵⁴Soorah Fussilat [41:54]

⁴⁵⁵Sooratul-Hashr [57:24]

⁴⁵⁶Sooratul-Qamar [55:54]

⁴⁵⁷Sooratun-Nisaa' [4:85]

[70] *al-Malik* الْمَلِكُ (The King)

﴿الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ﴾

“(He is) *al-Malik*, the Holy One, the Flawless One, the Granter of Security, the Watchful Witness, the All-Mighty, the Compelling One, the Justly Proud.”⁴⁵⁸

[71] *al-Maleek* الْمَلِكُ (The Sovereign)

﴿فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ﴾

“In an assembly of Truth, with a *Maleek*, All-Capable.”⁴⁵⁹

[72] *al-Mowlaa* الْمَوْلَى (The Guardian)

﴿وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ﴾

“And if they turn away, then know that Allaah is your *Mowlaa*, what a great *Mowlaa*, and what a great Helper!”⁴⁶⁰

⁴⁵⁸ Sooratul-Hashr [59:23]

⁴⁵⁹ Sooratul-Qamar [55:54]

⁴⁶⁰ Sooratul-Anfaal [8:40]

[73] *al-Muhyamin* الْمُهِيمِينَ (The Watchful Witness)

﴿الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ﴾

“(He is) the King, the Holy One, the Flawless One, the Granter of Security, *al-Muhyamin*, the All-Mighty, the Compelling One, the Justly Proud.”⁴⁶¹

[74] *an-Naseer* النَّصِير (The Ever-Helping)

﴿وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرُ﴾

“And if they turn away, then know that Allaah is your Protecting Guardian, what a great Guardian, and what a great *Naseer*!”⁴⁶²

[75] *al-Waahid* الْوَاحِد (The Only One)

﴿هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

“Verily, Allaah is *al-Waahid*, the Ever-Dominating One.”⁴⁶³

[76] *al-Waarith* الْوَارِث (The Owner who all things return to)

﴿وَأَنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَحَنُ الْوَارِثُونَ﴾

“And verily, We cause life and death, and We are *al-Waarithoon*.”⁴⁶⁴

⁴⁶¹ Sooratul-Hashr [59:23]

⁴⁶² Sooratul-Anfaal [8:40]

⁴⁶³ Sooratu-Zumar [39:4]

⁴⁶⁴ Sooratul-Hijr [15:23]

[77] al-Waasi' الواسع (The Encompassing One)

﴿إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾

"Verily, Allaah is *Waasi'*, All-Knowing."⁴⁶⁵

[78] al-Wadood الودود (The Loving)

﴿وَهُوَ الْغَفُورُ الْوَدُودُ﴾

"And He is Ever-Forgiving, *al-Wadood*."⁴⁶⁶

[79] al-Wakeel الوكيل (The Guardian)

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

"Allaah is the Creator of everything,
and He is a *Wakeel* over all things."⁴⁶⁷

[80] al-Walee الولي (The Protector)

﴿فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ﴾

"And Allaah, He is *al-Walee*, and He gives life to the dead."⁴⁶⁸

⁴⁶⁵Sooratul-Baqarah [2:115]

⁴⁶⁶Sooratul-Burooj [85:15]

⁴⁶⁷Sooratuz-Zumar [39:62]

⁴⁶⁸Sooratush-Shooraa [42:9]

[81] al-Wah-haab الوَهَّاب (The Ever-Giving)

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۝

إِنَّكَ أَنْتَ الْوَهَّابُ ۝﴾

“O our Lord! Don’t let our hearts stray after You have guided us, and bestow upon us Mercy from Yourself!

Verily You are *al-Wah-haab!*”⁴⁶⁹



⁴⁶⁹ Soorah Aali-'Imraan [3:8]

APPENDIX III

ALLAAH'S NAMES AS FOUND IN THE SUNNAH

[82] *al-Jameel* الجميل (The Beautiful One)

On the authority of Ibn Mas'ood (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) said:

((لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ))

“Anyone who has a speck of arrogance in his heart
will not enter Paradise.”

Someone then remarked, “Indeed a man likes to have nice clothes and nice shoes.” The Prophet (may Allaah raise his rank and grant him peace) then replied:

((إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبَرُ بَطَرٌ الْحَقُّ وَغَمَطُ النَّاسِ))

“Verily, Allaah is *Jameel* and He loves beauty. Arrogance
is to reject the truth and to look down on the people.”⁴⁷⁰

[83] *al-Jaw-waad* الجواد (The Bestower of Goodness)

On the authority of Sa'd Ibn Abee Waq-qaas (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) said:

⁴⁷⁰Collected by Muslim (91)

((إِنَّ اللَّهَ كَرِيمٌ يُحِبُّ الْكَرَمَاءَ، جَوَادٌ يُحِبُّ الْجَوْدَةَ،

يُحِبُّ مَعَالِيَ الْأَخْلَاقِ، وَيَكْرَهُ سَفْسَافَهَا.))

“Verily, Allaah is Generous and He loves generous people;

(and He is) *Jawwaad* and He loves goodness.

He loves upright manners and hates lowly ones...”⁴⁷¹

[84] *al-Hakam الحَكَم* (The Ruler)

On the authority of Haani' Ibn Yazeed (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) enquired about a nickname the people gave him (Haani'), Abul-Hakam, saying:

((إِنَّ اللَّهَ هُوَ الْحَكْمُ وَإِلَيْهِ الْحُكْمُ، فَلِمَ تُكْنَى أَبَا الْحَكَمِ؟))

“Verily, Allaah is *al-Hakam*, and rulings are all His (Right).

So then why have you been nicknamed Abul-Hakam?”⁴⁷²

⁴⁷¹Collected by Ibn 'Asaakir in *Taareekh Dimashq* (14/288-289), by way of Ibraaheem ibn Muhaajir, whose status was differed over. Al-Bukhaaree, an-Nasaa'ee, and others considered him unreliable as a narrator, while others considered him acceptable. Refer to *al-Jarh wat-Ta'deel* (2/133) and *al-Kaamil* (1/216). Al-Albaanee called this narration *saheeh* in *Saheeh al-Jaami' as-Sagheer* (1800).

A similar narration mentioning the Name *al-Jawwaad* was also collected by Ibn Abee Shaybah in his *Musan-naf* (9/99) and ash-Shaashee in his *Musnad* (1/80-81) on the authority of Talhah ibn 'Ubaydillaah. Talhah was not a companion, so there is a break in the chain. There is also the problem of al-Hajjaaj ibn Artaat and his *tadlees*. Refer to: *Faydh al-Qadeer* (2/226), and *Silsilatul-Ahaadeethis-Saheehah* (4/169-170). Despite its weakness, this narration can be used to strengthen the previous one.

Another narration mentioning this Name was collected by at-Tirmithees (2799) and others with a weak chain by way of Khaalid in Ilyas [or Ily-aas], an unreliable narrator. This narration has another chain without Khaalid collected by ad-Doolaabee in *al-Kunaa* (2/684), however it can not be given any consideration since it is by way of Aboo at-Tayyib Haaroon ibn Muhammad, who Ibn Ma'een called a liar.

⁴⁷²Refer to *Saheeh Sunan Abee Daawood* (4955).

[85] al-Hayyee الحَيَّ (The Shy One)

On the authority of Salmaan al-Faarisee (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) said:

((إِنَّ رَبَّكُمْ – تَبَارَكَ وَتَعَالَى – حَيَّيْ كَرِيمٌ،
يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا.))

“Verily, your Lord, the Blessed and Exalted, is *Hayyee* and Generous. When His servant raises his hands to Him He is shy to turn him away empty-handed.”⁴⁷³

[86] ar-Rabb الرَّبُّ (The Lord)

On the authority of 'Amr Ibn 'Abasah (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) said:

((أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ،
فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ.))

“The time when *ar-Rabb* is closest to the servant is deep in the last part of the night. So if you are able to be amongst those who remember Allaah at that time, then do so.”⁴⁷⁴

[87] ar-Rafeeq الرَّفِيقُ (The Gentle One)

On the authority of 'Aa'ishah (may Allaah be pleased with her), a group of Jews came to the Prophet (may Allaah raise his rank and grant him peace) and said, “*As-saam 'alaykum* (Death be upon you).” ‘Aa’ishah responded by saying, “Rather, death and curses be upon you!” So the Prophet (may Allaah raise his rank and grant him peace) said:

⁴⁷³Saheeh Sunan Abee Daawood (1488)

⁴⁷⁴Saheeh Sunan at-Tirmitheeh (3579)

((يَا عَائِشَةُ! إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ.))

“O 'Aa'ishah! Verily, Allaah is *Rafeeq*,
and He loves gentleness in all affairs.”

Then she said, “But didn’t you hear what they were saying?” He (may Allaah raise his rank and grant him peace) said:

((قُلْتُ: وَعَلَيْكُمْ.))

“I replied: and to you (likewise).”⁴⁷⁵

[88] *as-Sub-booh* السُّبُّوح (The Justly Glorified One)

On the authority of 'Aa'ishah (may Allaah be pleased with her), the Prophet (may Allaah raise his rank and grant him peace) used to say in his bowings and in his prostrations (during formal prayer):

((سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.))

“*Sub-booh*, the Holy One, the Lord of the Angels
and the Spirit (Jibreel).”⁴⁷⁶

[89] *as-Say-yid* السَّيِّد (The Master)

On the authority of 'Abdullaah Ibn ash-Shikh-kheer (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) was addressed, “You are our *say-yid*!” He (may Allaah raise his rank and grant him peace) replied:

((السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعَالَى.))

“*As-Say-yid* is Allaah, the Blessed and Exalted.”⁴⁷⁷

⁴⁷⁵ Collected by al-Bukhaaree (6927) and Muslim (2165)

⁴⁷⁶ Collected by Muslim (487)

⁴⁷⁷ *Saheeh Sunan Abee Daawood* (4806)

[90] ash-Shaafee الشَّافِي (The Healer)

On the authority of 'Aa'ishah (may Allaah be pleased with her), the Prophet (may Allaah raise his rank and grant him peace) used to visit some of his sick family members. He (may Allaah raise his rank and grant him peace) would wipe over them with his right hand, saying:

((اللَّهُمَّ رَبَّ النَّاسِ! أَذْهِبِ الْبَاسَ، اشْفِهِ، وَأَنْتَ الشَّافِي،
لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ! شِفَاءٌ لَا يُعَادِرُ سَقَمًا.))

“O Allaah, Lord of mankind! Remove the harm and heal him,
as you are *ash-Shaafee*, and there is no healing except
Your Healing! (I ask you for) a healing that does not
leave behind any trace of illness.”⁴⁷⁸

[91] at-Tayyib الطَّيِّب (The Pure One)

On the authority of Aboo Hurayrah (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) said:

((أَيُّهَا النَّاسُ! إِنَّ اللَّهَ طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا...))
“O people! Verily, Allaah is *Tayyib*,
and He only accepts good things...”⁴⁷⁹

[92] al-Qaabidh الْقَابِض (The One who seizes)

On the authority of Anas (may Allaah be pleased with him), who said that the prices in the marketplace became very high once, so the people said, “O Messenger of Allaah! Set the prices for us!” He (may Allaah raise his rank and grant him peace) replied:

⁴⁷⁸Collected by al-Bukhaaree (5743) and Muslim (2191)

⁴⁷⁹Collected by Muslim (1015)

((إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّزَّاقُ!))

“Verily, Allaah is the One who regulates the prices,
al-Qaabidh, the One who grants increases, the Ever-Providing!”⁴⁸⁰

[93] *al-Baasit* الْبَاسِطُ (The One who grants increases)

On the authority of Anas (may Allaah be pleased with him), who said that the prices in the marketplace became very high once, so the people said, “O Messenger of Allaah! Set the prices for us!” He (may Allaah raise his rank and grant him peace) replied:

((إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّزَّاقُ!))

“Verily, Allaah is the One who regulates the prices,
the One who seizes, *al-Baasit*, the Ever-Providing!”⁴⁸¹

[94] *al-Muqad-dim* الْمُقَدِّمُ (The One who brings things forth)

On the authority of Ibn 'Abbaas (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) used to wake up at night for prayers and say a long supplication, from it:

((... فَأَغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،

أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ.))

“...Forgive me for what has passed and what will come, and for what I have kept hidden and what I have done openly. You are *al-Muqad-dim*, and You are the One who delays things wisely, there is none worthy of worship except You.”⁴⁸²

⁴⁸⁰ Saheeh Sunan at-Tirmitheeh (1314)

⁴⁸¹ Saheeh Sunanut-Tirmitheeh (1314)

⁴⁸² Collected by al-Bukhaaree (1120); It is also found with different wordings in Saheeh Muslim on the authority of 'Alee (771) and Aboo Moosaa (2719).

[95] *al-Mu'akh-khir* الْمُؤَخَّر (The One who delays things wisely)

On the authority of Ibn 'Abbaas (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) used to wake up at night for prayers and say a long supplication, from it:

((... فَأَغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،
أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ.))

"...Forgive me for what has passed and what will come, and for what I have kept hidden and what I have done openly. You are the One who brings things forth, and You are *al-Mu'akh-khir*, there is none worthy of worship except You."⁴⁸³

[96] *al-Muhsin* الْمُحْسِن (The One who does things perfectly)

On the authority of Shad-daad ibn Aws (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) said:

((إِنَّ اللَّهَ مُحْسِنٌ يُحِبُّ الْإِحْسَانَ إِلَى كُلِّ شَيْءٍ...))

"Verily Allaah is *Muhsin*, and He loves proficiency in all things..."⁴⁸⁴

[97] *al-Mu'tee* الْمُعْطِي (The Giver)

On the authority of Mu'aawiyah (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) said:

⁴⁸³Collected by al-Bukhaaree (1120); It is also found with different wordings in *Saheeh Muslim* on the authority of 'Alee (771) and Aboo Moosaa (2719).

⁴⁸⁴Collected by 'Abdur-Razzaaq in his *Musannaf* (8603) with an authentic chain; A similar narration mentioning the name *Muhsin* can be found in Ibn Abee 'Aasim's *ad-Diyaat*, Ibn Adee's *al-Kaamil*, and Aboo Nu'aym's *Akhbaar Asbahaan*, on the authority of Anas ibn Maalik (may Allaah be pleased with him), as mentioned in *Silsilatul-Ahaadeethis-Saheehah* (469).

((مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ،
وَاللَّهُ الْمُعْطِي، وَأَنَا الْقَاسِمُ...))

“When Allaah wants good for someone, He grants him understanding of the Religion. Allaah is *al-Mu'tee*, and I am the one who distributes it...”⁴⁸⁵

[98] *al-Man-naan* الْمَنَّان (The Ever-Bestowing)

On the authority of Anas (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) heard a man saying:

"اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ،
الْمَنَّانُ، بَدِيعِ السَّمَاوَاتِ وَالْأَرْضِ، ذُو الْجَلَالِ وَالْإِكْرَامِ."

“O Allaah! Verily, I ask You, as the praise is for You, there is none worthy of worship except You alone, without any partners, *al-Man-naan*, the Originator of the heavens and the earth, the Possessor of Majesty and Grace.”

So he (may Allaah raise his rank and grant him peace) said:

((لَقَدْ سَأَلَ اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ،
وَإِذَا دُعِيَ بِهِ أَجَابَ.))

“Verily, he has asked Allaah by (mentioning) His Greatest Name, the one that, if He is asked by it, He gives, and if He is called upon with it, He responds.”⁴⁸⁶

⁴⁸⁵Collected by al-Bukhaaree (3116)

⁴⁸⁶*Saheeh Sunan Ibn Maaajah* (3126)

[99] *al-Witr الوتر* (The One who is similar to none)

On the authority of Aboo Hurayrah (may Allaah be pleased with him), the Prophet (may Allaah raise his rank and grant him peace) said:

((لِلّٰهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا، مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ،

وَاِنَّ اللّٰهَ وَتَرَّ يُحِبُّ الْوُتْرَ.))

“Allaah has ninety-nine Names, whoever memorizes them shall enter Paradise. Verily, Allaah is *Witr*, and He loves odd numbers.”⁴⁸⁷



⁴⁸⁷ Collected by al-Bukhaaree (6410) and Muslim (2677) [This is Muslim's wording.]

APPENDIX IV

GLOSSARY OF IMPORTANT ARABIC WORDS AND PHRASES

Ash'ariyyah	an astray sect that claims to follow Abul-Hasan al-Ash'aree, they deny all of Allaah's Attributes except seven: [1] Life, [2] Knowledge, [3] Capability, [4] Speech, [5] Wanting, [6] Hearing, and [7] Seeing
Ahlus-Sunnah (wal-Jamaa'ah)	the followers of the <i>Qur'aan</i> and the <i>Sunnah</i> , as the companions understood them; <i>Ahlul-Hadeeth</i> ; the <i>Salafees</i>
'aqeedah	system of beliefs
Dajjaal	[1] the false Anti-Christ; [2] a fraud
dha'eef	[1] weak; [2] unauthentic (when referring to a <i>hadeeth</i>)
faasiq	a disobedient sinner
Hulooliyyah	a deviant sect that believes that Allaah is present inside of His Creation
ilhaad	wrongdoing, the performance of great evil
iltizaam	a logical conclusion from a statement
iraadah	will; desire to do something
i'tizaal	the beliefs of the <i>Mu'tazilah</i>
Injeel	the revelation given to 'Eesaa (Jesus); the New Testament of the Bible (as it was revealed)
ijtihaad	independent reasoning that leads to a ruling in an issue where there is no clear text from the <i>Qur'aan</i> or <i>Sunnah</i>
Jahmiyyah	an early stray sect following after Jahm Ibn Safwaan who denied some or all of the Names of Allaah and His Attributes
kaafir	disbeliever, pl. <i>kuffaar</i> , <i>kaafiroon</i>
Maatureediyah	a sect of theological rhetoric that ascribes itself to their <i>imaam</i> , Aboo Mansoor al-Maatureedee al-Hanafee, who died in the year 333H

ma'iy-yah	the idea of someone or something being "with" another
mu'at-til	one who makes <i>ta'teel</i> , or denies some or all of the Names and/or Attributes of Allaah, pl. <i>mu'at-tilah</i>
Mu'tazilah	a stray sect that denied some or all of the Names and Attributes of Allaah
Mudhaaf, mudhaaf ilayhe	a linguistic construction which shows the relationship between two words; like Maalikul-Mulk, the Maalik (Owner) of the Mulk (Dominion)
mumath-thil	one who makes <i>tamtheel</i> , or likens Allaah to His Creation, pl. <i>mumaththilah</i>
mushab-bih	one who makes <i>tashbeeh</i> , or likens Allaah to His Creation, pl. <i>mushab-bihah</i>
mutaabaqah	a direct and all-inclusive application of a word
math-hab	a set of teachings
qaryah	[1] village; [2] the people of a village
rahmah	mercy
ruboobiyyah	lordship; that Allaah is the Creator, Provider, Sustainer, Bringer of Life and Death, etc.
taabi'oon	the students of the Companions of the Messenger of Allaah (may Allaah raise his rank and grant him peace), sing. <i>taabi'</i>
ta'teel	the act of negating or denying something
ta'weel	the act of explaining something based on other than its apparent meaning
tadam-mun	a reference to only some of what is necessarily included in the meaning of a word
takyeef	the act of seeking out the specific details of something
tamtheel	to liken Allaah or one of His Attributes to His Creation; The one who makes <i>tamtheel</i> is a <i>mumath-thil</i> , pl. <i>mumaththilah</i>
taqwaa	piety; fear and reverence of Allaah
tashbeeh	the act of likening Allaah to His Creation; the one who makes <i>tashbeeh</i> is a <i>mushab-bih</i> , pl. <i>mushab-bihah</i>
tawqeefiyyah	something that is not allowed to be performed except

	in direct accordance with the Prophet's <i>Sunnah</i> (may Allaah raise his rank and grant him peace)
Tawraah	the revelation given to Moosaa (Moses); the Torah; the Old Testament of the Bible (as it was revealed)
takfeer	the act of claiming that someone who ascribes to Islaam has disbelieved and, thus, is not a Muslim
tafseeq	the act of claiming that someone who ascribes to Islaam has become disobedient



APPENDIX V

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