



Exemplary Foundations Concerning the Beautiful Names and Attributes of Allaah [Part 3]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE NAMES OF ALLAAH THE EXALTED ARE TITLES AND DESCRIPTIONS: [2]

Titles refer to the Essence and descriptions refer to the meanings. [3] So with respect to the first category, they are *mutaraadifah*: being that they all refer to one thing, and that is Allaah the Mighty and Majestic. And with respect to the second category, they are *mutabaayinah*: being that they all have a specific meaning. So al-Hayy (the Ever-Living), al-'Aleem (the All-Knowing), al-Qadeer (the Omnipotent), as-Samee' (the All-Hearing), al-Baseer (the All-Seeing), ar-Rahmaan (the Most Merciful), ar-Raheem (the Bestower of Mercy), al-'Azeez (the All-Mighty) and al-Hakeem (the All-Wise); all of them are Names that refer to one thing and that is Allaah the Glorified and Exalted. However, the meaning of al-Hayy is not the meaning of al-'Aleem, and the meaning of al-'Aleem is not the meaning of al-Qadeer and so on. So we say that they are titles and descriptions due to the *Qur'aan* indicating that, just as it is found in the statement of Allaah the Exalted,

“And He is the Oft-Forgiving, the Bestower of Mercy.” [Sooratul-Ahqaaf 46:8]

And there occurs the statement of Allaah,

“And you Lord is the Oft-Forgiving, the Possessor of Mercy.” [Sooratul-Kahf 18:58]

So the second *aayah* can be described with mercy. The people of language and custom have a consensus (*ijmaa'*) upon the fact that only one who has knowledge can be described with knowledge and only one who hears can be called a hearer, and only one who sees can be described with sight. And this is an affair that is too evident to be in need of a proof. So with this, the misguidance of those who deprive the Names of Allaah the Exalted of their meanings becomes known. Such are the people of *ta'teel* (denial) who say, 'Allaah the Exalted is the All-Hearer without hearing and the All-Seeing without sight and the Mighty without might,' and so on. And their justification for this reasoning is that affirming multiple Attributes necessitates multiple deities. This is a sickening justification. Rather, it is fatal, because the indications of *sama'* (hearing) and *'aql* (intellect) prove its falsehood. As for hearing, then that is because Allaah the Exalted has described Himself with many descriptions, along with maintaining the fact that He is uniquely One. So Allaah the Exalted said,

“Verily the Punishment of your Lord is severe. Verily it is He who begins and repeats. And He is Oft-Forgiving, full of love, possessor of the Glorious Throne. He does whatever He wills.” [Sooratul-Burooj 85:12-16]

And Allaah the Exalted said,

“Glorify the Name of your Lord, the Exalted. Who has created everything and then proportioned it. And who has measured, then guided, and who brings out the pasturage, and makes it dark stubble.” [Sooratul-A'laa 87:1-5]

So in these noble *aayaat* are many descriptors for one thing being described, yet this does not necessitate affirming multiple deities. As for the intellect, then that is because the Attributes themselves are not separate from the one being described to the extent that they would necessitate affirming multiple deities. They are from the attributes of whoever is characterized by them. So they are dependant upon him. And it is inevitable that everything in existence must have multiple attributes. So it has the attribute of existence

(*wujood*), and its affair can either be *waajibul-wujood* (obligatory existence) or *mumkinul-wujood* (possible existence). And its affair can be individually dependant upon itself, or it can be a description for other than itself. So with this as well, it becomes known that *ad-Dahr* (time) is not from the Names of Allaah the Exalted, because an inanimate name cannot guarantee a meaning befitting for the Beautiful Names, and because it is a name of moment and age. Allaah the Exalted said about the resurrection of the evil ones,

“And they say, ‘There is nothing except our life in this world. We live and we die and nothing destroys us except ad-Dahr (time).’ And they have no knowledge of it, they only conjecture.” [Sooratul-Jaathiyah 45:24]

They were referring to the passing of the day and night. So as for the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), ‘Allaah the Mighty and Majestic said, ‘The son of Aadam wrongs Me. He curses the time (*ad-Dahr*), yet I am the time. The affair is in My Hands, I turn the night and the day.” [4] So this does not mean that *ad-Dahr* (time) is from the Names of Allaah the Exalted. That is because those who curse the time only intend the time that is the place of events, they do not intend Allaah the Exalted. So the meaning of His statement, ‘And I am the time,’ is explained by His statement, ‘The affair is in My Hands, I turn the night and the day.’ So Allaah the Exalted created the time and whatever it contains, and He clarified that He turns the night and the day and the two of them are the time. So with this it becomes clear that it is impossible for *ad-Dahr* in this *hadeeth* to be referring to Allaah the Exalted. [5]

Footnotes:

[1] Imaam 'Abdul-Azeez Ibn Baaz (d.1420H) – *rahimahullaah* – said, “The praise is for Allaah and may the peace and greetings be upon the Messenger of Allaah and upon his Family and whomsoever is guided by his guidance. To proceed:

So indeed, I have reviewed the valuable book that was written by the possessor of excellence, our brother, al-'Allaamah, Shaykh Muhammad Ibn Saalih al-'Uthaymeen concerning the Names and Attributes. He named it *al-Qawaa'idul-Muthlaa fee Sifaatillaahi wa Asmaa'ihil-Husnaa*. I have listened to it from its beginning to its end, so he wrote an illustrious book. Indeed, it contains a clarification of the creed of the *Salafus-Saalih* in the Names and Attributes. Likewise, it comprises of great foundations and collective benefits concerning the topic of the Names and Attributes. He clarified the meaning of *al-Ma'yyah* (Allaah's being with His creation in knowledge, whilst being above His Throne in His Essence) that is mentioned in the Book of Allaah the Mighty and Majestic in a specific and general sense according to *Ahlus-Sunnah wal-Jamaa'ah*. Verily it is the truth in reality, it does not require a blend or mixture of the two creations. Rather, He is the One free from all imperfections, above His Throne, as He has informed about Himself, and as is connected to His Majesty. It only necessitates His knowledge, cognizance and acquaintance with them, and that He listens to their statements and movements, and He sees their conditions and situations, and He preserves and watches over His Messengers and His believing *awliyaa'* (close allies), and He grants them victory and success to other than that from whatever relates to the general and particular *ma'yyah*. It contains sublime meanings and realities that Allaah the Glorified has affirmed for Himself. Likewise, this book comprises of an opposition to the statement of the people of *ta'teel* (denial), *tashbeeh* (resemblance) and *tamtheel* (likening), and the people of *al-Hulool wal-Hittihaad* (incarnation and union between Allaah and His creation).

So may Allaah increase him in goodness and increase him and us in knowledge, guidance and success. May Allaah benefit all of the Muslims by reading his book. Verily He is the best Disposer for that and well-capable of it. So may the peace and greetings of Allaah be upon our Prophet Muhammad and His Family and His Companions. Stated by the one needy of Allaah the Exalted: 'Abdullaah Ibn 'Abdul-Azeez Ibn Baaz – Head of the Department of Knowledge-Based Research, Religious Verdicts, Call and Guidance. 5/11/1404H.” Refer to *al-Qawaa'idul-Muthlaa* (p. 4-5).

[2] This principle was mentioned by al-Haafidh Ibnul-Qayyim (d.751H) in *al-Badaa'i'* (1/162). So he said, “Fourthly, that His Beautiful Names are titles and descriptions. And their descriptor does not negate the title, contrary to the descriptions of the servants, since it contradicts their titles, because their descriptions are concurrent. So they negate the titles, which are specialized, contrary to the descriptions of Allaah the Exalted.”

[3] Refer to *al-Badaa'i'* (1/163).

[4] Related by al-Bukhaaree (no. 8491) and Muslim (no. 2246), from the *hadeeth* of Abee Hurayrah (*radiyallaahu 'anhu*).

[5] **BENEFIT:** Stated al-Khattaabee (d.388H) – *rahimahullaah*, “It means, ‘I am the possessor of time and the Manager of the affairs which you curse as time. So whosoever curses time due to the one who runs the affairs, his curse comes back to Me, since I am the doer. I made it a receptacle for the occurrence of affairs.’ It was from the customs of the people of *jaahiliyyah* (pre-Islamic ignorance), that if severe difficulty or something disliked from an affair afflicted them, they would associate it with time and curse it. So they would say, ‘How evil is the time,’ or ‘May the time be destroyed,’ and the likes of that from statements. There fore, they did not affirm *ruboobiyyah* (lordship) for Allaah, nor did they know time to be a creator. Indeed, Allaah mentioned that from their statement when they said,

“And nothing has destroyed us, except ad-Dahr (time).” [Sooratul-Jaathiyah 45:24]

So due to this, they were called, *ad-Duhriyyah*, and they held that time was eternal having no beginning. So Allaah the Exalted knew that time was initiated, He turned the night and the day, with time not having any part in anything in terms of action related to good or evil. However, it is a receptacle for events and a place for their occurrence, and all of their affairs are in the Hands of Allaah the Exalted. And He Himself is their Originator, Producer and Refiner, the Glorified having no partner,” *A'laamul-Hadeeth* (3/1904). Stated al-Haafidh Ibnul-Qayyim, “So the cursor of time inevitably revolves around two circumstances: he either curses Allaah, or commits *Shirk* with Him. So if He believes that *ad-Dahr* is a doer along with Allaah, then he is a *mushrik* (one who commits *Shirk*). If he believes that it is Allaah alone who did that, and he still curses the one who did that, then he curses Allaah,” *al-Badaa'i'ul-Fawaa'id* (1/164).

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