

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَإِلَّا تَمَّ وَالْبَغْيَ
 بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا
 عَلَى اللَّهِ مَا لَا نَعْلَمُونَ [٧:٣٣]

Say, "My Lord has forbidden immoralities, what is apparent of them and what is concealed, and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, **and that you say about Allah that which you do not know.**"

Definition: To have faith (Imaan) in that which Allaah affirmed for Himself or the Messenger affirmed for Allaah from **Names and Attributes**

TAWHEED AL-ASMAA WAS-SIFAAT:
 Tawheed of the Names and Attributes of Allaah

SECOND PRINCIPLE: THE NAMES. This has 4 branches

FIRST PRINCIPLE: Related to BOTH Names and Attributes

THIRD PRINCIPLE: THE ATTRIBUTES. This principle has four branches

1. **All of the Names of Allaah are beautiful.** Proof: "To Allaah belong the most Beautiful Names." TaaHaa 20:8, Al-A'raaf 7:180

Source: abukhadeejah.com

2. **The Names of Allaah are NOT confined to a fixed number.** Proof: "I ask you, O Allaah, by every one of your Names by which You have named Yourself or Revealed in Your Book, or those which You have taught to one of Your creation, or You have kept to Yourself in the knowledge of the unseen that is with You." Ahmad (1/394, 452), as-Saheehah (no. 199)

3. **The Names of Allaah are not derived by the intellect; rather they are established by the Revealed Texts only.** Proof: the texts that state it is not allowed to speak about Allaah without knowledge. To use the intellect to give names to Allaah is to speak about Him without proof. See al-A'raaf 7:33.

4. **Each Name of Allaah encompasses three matters: a) That the name refers to Allaah Himself (His Dhaat) b) That each name has a real meaning and refers to the Attribute that it implies c) That Attribute has an effect [upon the creation] if it is transient.** Examples: **Ar-Rahmaan (The Most Merciful):** a) Ar-Rahmaan refers to Allaah Himself, b) It encompasses the Attribute of Mercy (ar-Rahmah). So it is not merely a name with no meaning, c) That which results from that: its effect is that Allaah grants Mercy to whom He wills. An example of a non-transient name is **Al-Hayy (The Ever-Living):** a) The name refers to Allaah Himself, b) It encompasses the Attribute of Life, so it is not merely a name with no meaning or attribute, c) It is not transient.

FOURTH PRINCIPLE: Tools to refute the Sects who deny the Attributes of Allaah. These sects are collectively known as the Mu'attilah (the Negators). The Mu'attilah encompass any sect which negates (ta'teel) or falsely interprets (ta'weel) any of the Attributes of Allaah such that the apparent meaning is lost. Their deviations are rejected on the following grounds: i) They contradict the clear apparent meaning of the Revealed texts without proof. ii) They contradict the understanding of the Companions and the early Salaf. iii) They have no authentic proof to support their methodology.

The Ash'arees: They are the followers of Abdullaah Ibn Kullaab (died 240H) though they lay claim to Abul-Hasan al-Ash'aree (died 324H), even though he repented and left the deviation of negation and false interpretation. They affirm (in their own way) only seven attributes: Hearing, Seeing, Speech, Life, Ability, Will, and Knowledge. They negate the rest and explain them away. They regard it as an obligation to alter the apparent meaning of any attribute that they regard to entail resemblance. They remain till this day regard themselves to be Ahlus-Sunnah wal-Jamaa'ah. They ascribe to the four Imaams in fiqh only.

The Maatureedees: They are the followers of Abu Mansoor al-Maatareede (died 333H). They are by in large Hanafee in fiqh, though clearly not followers of Abu Haneefah (d. 150H) in 'aqeedah. They perform ta'weel (distort the meanings of the Attributes of Allah). They are very similar to the Ash'arees, and like them [falsely] regard themselves to be Ahlus-Sunnah.

The Jahmees: They are the root of all of the sects of the Mu'attilah - they deny all of the Names and Attributes. Every sect that negated, denied or distorted the Names and Attributes took their lead and their principles from the Jahmiyyah. Their founder was Jahm bin Safwaan who was executed in 128H for his rejection of the Names and Attributes, which ultimately leads to denial of the Lord Himself and atheism.

To affirm the Names and Attributes of Allaah as they are textually reported in the Book and Sunnah upon the apparent Arabic meaning, without distortion or change. **That is because to ascribe another meaning to a word other than what is apparent is to speak about Allaah without knowledge and that is forbidden.** Proof: Al-A'raaf: 33

1. **All of Allaah's Attributes are lofty to the highest degree of perfection and praise possible, and there is not any deficiency in them from any aspect whatsoever.** Proof: An-Nahl: 60

If an Attribute that is perfect from an aspect and deficient from another aspect, then it is not affirmed for Him absolutely nor negated from Him absolutely, rather a detailed explanation is made - and that is that it is affirmed for Him in its perfect aspect and negated from Him in its deficient aspect. E.g. **Plotting:** "al-Makr" (al-Anfaal: 30, at-Taariq: 15-16), Deception, "al-Khidaa'" (an-Nisaa: 142). So these Attributes are perfect IF they are mentioned in response to those who act deceitfully against Allaah, or those who scheme and plot against the truth or against the believers, as in: "**The hypocrites seek to deceive Allaah, but is Allaah who deceives them.**" (an-Nisaa: 142). This is to show that Allaah is not unable to respond to their schemes and deceit, so in that sense the Attribute is one of perfection.

2. **The Attributes of Allaah are divided into two Categories: Affirmed Attributes and Negated Attributes.**

Affirmed Attributes (Thubootiyyah): are those attributes which Allaah has affirmed for Himself, such as Life, Knowledge and Ability

Negated Attributes (Salbiyyah): Those attributes of deficiency which Allaah has negated from Himself, such as slumber and oppression. Additionally, the Muslim is required to affirm perfection in the opposite of the negated deficiency - e.g. oppression is negated from Allaah and at the same time perfect justice is affirmed for Him (see al-Kahf: 49). The reason for this is that negation of deficiency does not necessitate perfection on its own. One human may withhold from oppressing another not due to him possessing justice and honesty, but because he not able due to weakness - however if he was strong, he would certainly oppress! Not so with Allaah, the One free of all imperfections, He does not oppress, because oppression is an attribute of deficiency, so we negate oppression and affirm for Him perfect Justice (al-'Adl).

3. **The Affirmed Attributes (Thubootiyyah) are divided into two categories: Dhaatiyyah and Fi'liyyah**

Adh-Dhaatiyyah: Those Attributes that He never ceases to be described with; He is always described with them, such as Hearing (as-Sam'a) and Seeing (al-Basr).

Al-Fi'liyyah: These Attributes are connected to the Will of Allaah. If He wishes, He does them, and if He wishes, He does not do them, such as ascending over His Throne and His Coming on the Day of Resurrection to pass judgement upon His servants.

There are also some attributes that are both **Dhaatiyyah and Fi'liyyah**, such as His Speaking. So Speech is an attribute that He is never ceased to be described with and He is always described with Speech (al-Kalaam). And it is Fi'liyyah in the sense that He speaks to whom He wishes whenever He wishes.

The difference between takyeef (to enquire how an Attribute of Allaah is) and tamtheel (to liken an Attribute of Allaah to an attribute of the creation) is subtle. So tamtheel is to be direct in likeness to a specific thing, e.g. "Allaah's ascension is like a human ascending the stairs." Whereas as takyeef is to enquire into an Attribute without mentioning a specific example, such as to imagine how Allaah ascends in one's mind and pondering that. Both of these are strictly forbidden by the Qur'aan, Sunnah and Consensus of the Companions and early Scholars.

4. **Ever Attribute of Allaah brings forth three Questions: i) Is this Attribute real (Haqeeqiyyah)?** Answer: Yes due to the fact that the origin regarding the Arabic language is that it is taken upon what is apparent in meaning, and it is not permitted to distort it or change its meaning without clear proof. **ii) Is it allowed to enquire 'how' an Attribute is (takyeef)?** Answer: It is not allowed to enquire with regard to 'how' an Attribute is - it is forbidden to ask "How did Allaah Ascend over His Throne?" or "How does He descend to the nearest Heaven?". This is due to the fact that Allaah has not informed us of this information and the human intellect could never perceive such matters independently! (See Taahaa: 110). **iii) Is there likeness between the Attributes of Allaah and those of His Creation (tamtheel)?** Answer: No, and never. Allaah has stated: "There is nothing like unto Him." (ash-Shoorah: 11). This is because Allaah is worthy of the utmost perfection, and there is nothing like Him in perfection! So the creation cannot be like Him, because the creation is deficient.

Astray Sects
The Mu'attilah (The Negators): They are numerous sects.

The Mumaththilah (Those who liken Allaah with His Creation): They are sometimes referred to as the Mujassimah (those who ascribe to Allaah bodily organs like those of His creation), or Mushabbihah (those who make resemblances between Allaah and His Creation). Ahlus-Sunnah wal-Jamaa'ah are innocent of these sects, and regard their belief to be kufr (unbelief) and far away from the way of the Companions and the early Salaf. Whilst ahlus-Sunnah wal-Jamaa'ah are obligated to affirm the Attributes of Allaah as they have been revealed, they are also obligated to negate any likeness or resemblance to the Creation. So the Attributes of Allaah, such as His Face, His Hands, His Ascension are all real and must be affirmed, yet it is obligatory to negate any resemblance to the Creation. The founder of the Mushabbihah was Maqaatil bin Sulaimaan, who executed for his anthropomorphic beliefs in 150H.

The Mu'tazilah: Their founder was Waasil bin 'Ataa and they came about at the beginning of the second century. Their defining trait was to give precedence to the intellect of the human mind over and above the Qur'aan and Sunnah. They quickly became well known for many deviations and from them was negation of the Attributes of Allaah in totally and though they affirmed the Names, they believed the Names carried no meanings!