



Exemplary Foundations Concerning the Beautiful Names and Attributes of Allaah [Part 2]

By the Noble Scholar, Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H)
Translated by Maaz Qureshi [1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE FIRST FOUNDATION: ALL OF THE NAMES OF ALLAHAH THE EXALTED ARE BEAUTIFUL: [2]

This is to say that they reach the utmost limits of beauty. Allaah the Exalted said,

“And Allaah has Beautiful Names.” [Sooratul-A'raaf 7:180]

That is because the Attributes demonstrate absolute perfection, they do not possess any defect at all, neither in probability (of defectiveness), nor in implication. An example of this is that al-Hayy (the Ever-Living) is a Name from the Names of Allaah the Exalted demonstrating perfect life which was not preceded by absence, nor is it followed up by a death. Such life necessitates perfection for the Attributes such as Knowledge (*'ilm*), Capability (*qudrah*), Hearing (*sama'*), sight (*basr*) and other than them. Another example is that al-'Aleem is a Name from the Names of Allaah demonstrating perfect knowledge which is not preceded by ignorance, nor is it followed up by forgetfulness. Allaah the Exalted said,

“Knowledge of it is with my Lord, in a Book. My Lord is not unaware, nor does He forget.” [Soorah Taa Haa 20:52]

The Knowledge (*'ilm*) 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 said,

“And with Him are the keys to the Unseen, none knows of it besides Him. And He knows whatever is upon the earth and in the sea. Not a leaf falls, except that He knows of it. There is not a grain in the darkness of the earth, nor anything flesh or dry, except that it is written in a Clear Record.” [Sooratul-An'aam 6:59]

“And there is no living creature upon the earth, except that Allaah provides its sustenance. And He knows of its temporary place and permanent abode. All of it is in a Clear Record.” [Soorah Hood 11:6]

“He knows whatever is in the heavens and the earth, and He knows whatever you hide in secrecy and whatever you do openly. And He knows whatever is within the chests.” [Sooratut-Taghaabun 64:4]

The third example is that ar-Rahmaan (the Most Merciful) is a Name from the Names of Allaah the Exalted demonstrating perfect mercy about which the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, “Allaah has more mercy towards His servants than this woman has towards her son.” [3] Meaning, the mother of the child found it in captivity, so she took it away, placed it close to her stomach and breast-fed it. It is also demonstrative of the vast mercy about which Allaah said,

“And My mercy encompasses everything.” [Sooratul-A'raaf 7:56]

And He said about the supplication of the Angels for the Believers,

“Our Lord encompasses everything in mercy and knowledge.” [Soorah Ghaafir 40:7]

The beauty of the Names of Allaah the Exalted can be expressed through every Name by itself, and it can be

expressed by combining it with other than itself. So by combining a Name with another, perfection upon perfection is achieved. [4] An example of that is al-'Azeezul-Hakeem (the Mighty, the Wise), since Allaah the Exalted combines these Names in many places within the *Qur'aan*. So each of the two represents a particular type of perfection that is a necessary requirement of the other. So it is *al-'izzah* (might) in al-'Azeez (the Mighty) and *al-hukm* (judgement) and *al-hikmah* (wisdom) in al-Hakeem (the Wise). So combining between the two represents another form of perfection; it is that the *'izzah* of Allaah the Exalted is coupled with Wisdom (*hikmah*). So His *'izzah* (might) does not necessitate oppression, tyranny and evil actions, as is the case with the mighty ones from amongst the creation, since the mighty ones from amongst them use their *'izzah* for sin. So he oppresses, tyrannizes and conducts evil behaviour. Likewise, the *hukm* and *hikmah* of Allaah the Exalted is coupled with perfect might, contrary to the *hukm* and *hikmah* of the creation, since they are afflicted with disgrace.

Endnotes:

[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 *Ahlu-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 foundation was mentioned by al-Haafidh Ibnul-Qayyim in *al-Badaa'i'ul-Fawaa'id* (1/163), so he said, “Eleventh, all of His Names are Beautiful. There is not a Name amongst them having that as its basis. Indeed, there has preceded from His Names that which applies to Him as an action, such as al-Khaaliq (the Creator), ar-Raaziq (the Sustainer), al-Muhyee (the One who gives Life) and al-Mumeet (the One who gives Death). So this proves that all of His actions are genuinely good, not having any evil in them, because if He had performed evil, then He would have a derivative of that in a Name and then all of His Names would not be Beautiful, and that is falsehood. So evil is not to be attributed to Him. So just as it does not enter into His Attributes, it cannot be connected to His Essence, nor does it enter into His Actions. So evil is not to be attributed to Him, nor is it to be attributed to Him in action or description. It can only enter into the objects upon whom His Actions are performed and there is a difference between an action and the object to which the action is done. So the evil occurring within the objects upon whom His Action is performed is different than it occurring within He Himself, nor in His Action. So reflect upon this, since it has been hidden from many of the theorists and their feet have slipped in regards to it and the understandings have gone astray. So Allaah guided the people of the truth where they differed by His permission. And Allaah guides whomever He wills to the Straight Path.” Refer also to *Majmoo'ul-Fataawaa* (8/94-96) of Shaykhul-Islam Ibn Taymiyyah.

[3] Related by al-Bukhaaree (no. 5999) and Muslim (no. 2754). This is from the *hadeeth* of 'Umar Ibnul-Khattaab – *radiyallaahu 'anhu* – who said, “A prisoner group came before the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). So a woman was searching for her child, so when she found her child there, she brought him close to her stomach and breast-fed him. So the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, “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 (*sallallaahu 'alayhi wa sallam*) said, “Allaah has more mercy towards His servants than this woman has towards her son.”

[4] BENEFIT: Stated al-Haafidh Ibnul-Qayyim (d.751H) – *rahimahullaah* - in *al-Badaa'i'* (1/161), “In this manner, when the Names and Attributes that are found in the *Qur'aan* are combined. So al-Ghaneeh (the Self-Sufficient) is an Attribute of perfection and al-Hameed (the One deserving of all praise) is likewise; but the combination of al-Ghaneeh with al-Hameed amounts to another form of perfection. So He is praised for His Self-Sufficiency (*ghinaa*), He is praised for His praiseworthiness (*hamd*) and He is praised for the combination of the two. Likewise, al-'Afuwwul-Qadeer (the Pardoner, the Omnipotent), al-Hameedul-Majeed (the One deserving of all praise, the Magnificent) and al-'Azeezul-Hakeem (the Mighty, the Wise). So reflect upon it, since it is from the noblest areas of knowledge.

Comments, Questions or Suggestions: Email dawah@troid.org



You are in: 'Aqeedah → Tawheed → Tawheedul-Asmaa' was-Sifaat