



Exemplary Foundations Concerning the Beautiful Names and Attributes of Allaah [Part 1]

By the Noble Scholar, Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H)
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION:

The praise is for Allaah, we praise Him, seek His aid and ask for His forgiveness. We repent to Him and seek refuge in Allaah from the evils of our selves and from the evils of our sinful deeds. Whosoever Allaah guides, then none can misguide him; and whomsoever Allaah allows to be led astray, then there is no guide for him. I testify that there is no deity worthy of worship besides Allaah alone without any associate; and I testify that Muhammad is His servant and Messenger. May the perfect and complete greetings of Allaah be upon him, his Family, his Companions and whomsoever follows him in goodness. To proceed:

So *eemaan* (faith) in the Names and Attributes of Allaah is one of the pillars of faith in Allaah the Exalted, and that consists of faith in the *wujood* (existence) of Allaah, faith in His *ruboobiyyah* (lordship), faith in His *uloohiyyah* (divinity) and faith in His Names and Attributes.

THE STATUS THAT THE RELIGION HAS GIVEN TO KNOWING THE NAMES AND ATTRIBUTES OF ALLAAH: [2]

So *Tawheed* of the Names and Attributes of Allaah is one of the three categories of *Tawheed*, they are: *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat*. So the status of *Tawheedul-Asmaa' was-Sifaat* in the Religion is uppermost 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 insight (*baseerah*). Allaah the Exalted said,

“And Allaah has Beautiful Names, so call upon Him by them.” [Sooratul-A'raaf 180]

So this consists of *du'aa'ul-mas'alah* (supplication of request) and *du'aa'ul-ibaadah* (supplication of worship). [3] So *du'aa'ul-mas'alah* is that you in front of your request that which befits the occasion from the Names of Allaah the Exalted, such as when you say, 'O Ghafoor (Oft-Forgiving), forgive me,' and 'O Raheem (Bestower of Mercy), bestow mercy upon me,' and 'O Hafeedh (Preserver), preserve me,' and the likes of that. [4] And *du'aa'ul-ibaadah* is that you worship Allaah the Exalted by the necessary requirement of these Names. So you repent to Him because He is at-Tawwaab (the One who accepts repentance), and you remember Him by your tongue because He is as-Samee' (the All-Hearing). You worship Him through your limbs because He is al-Baseer (the All-Seeing), and you fear Him in secrecy because He is al-Lateeful-Khabeer (the Kind, the All-Informed) and so on. So due to this status of *Tawheedul-Asmaa' was-Sifaat*, and due to the people speaking about it with truth in some occasions, and with falsehood which emanates due to either ignorance or bigotry (*ta'assub*) upon other occasions; I decided to write whatever was easy concerning it from the widespread foundations, hoping from Allaah the Exalted that He makes this action of mine a sincere effort seeking His Face, being in agreement with His pleasure and beneficial for His servants. So I have named it *al-Qawaa'idul-Muthlaa fee Sifaatillaahi Ta'aalaa wa Asmaa'ihil-Husnaa*.

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). Additional notation has been added from the notes and checking of Aboo Muhammad Ashraf Ibn 'Abdul-Maqsood.

[2] This is a heading that we have added for the purpose of clarity.

[3] Refer to *Badaa'i'ul-Fawaa'id* (1/164) and *Madaarijus-Saalikeen* (1/23-24).

[4] **BENEFIT:** Stated al-Haafidh Ibnul-Qayyim (d.751H) – *rahimahullaah*, "It is to ask concerning every request by a Name that is a necessary requirement of that request, so that the questioner may reach out to Him by that Name. Whomsoever reflects upon the supplications of the Messengers will find them to be in conformity to that..." He also said, "The questioner comes with a Name that the request requires in order to be fulfilled, such as when you say, 'Forgive me and bestow mercy upon me. Verily You are the All-Forgiving, the Bestower of Mercy.' So it is not proper for the occasion that you say, '...Verily You are the All-Hearing, the All-Seeing.'" Refer to *Badaa'i'ul-Fawaa'id* (1/160-164). And Aboo Bakr Ibnu'l-'Arabee al-Maalikee (d.532H) – *rahimahullaah* – said, "He requests by every Name whatever is connected to it. You say, 'O Raheem (Bestower of Mercy), bestow mercy upon me. O Hakeem (All-Wise), bestow wisdom upon me. O Razzaaq (Self-Sufficient), sustain me. O Haadee (Guider) guide me.' So if you were to supplicate with a general Name, you would have said, 'O Maalik (Master), bestow mercy upon me. O 'Azeez (Mighty), grant me wisdom. O Lateef, sustain me.' If you supplicate by the greatest Name, you say, 'O Allaah,' since it represents every Name in accordance to whatever was explained in the Eternal Book. So you do not say, 'O Razzaaq, guide me,' except if you mean, 'O Razzaaq, sustain me with Your Guidance.' So this is how your supplication must be arranged, according to your creed, so that you will be from amongst the beneficent ones if Allaah wills." Refer to *Ahkaamul-Qur'aan* (2/815-816).

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