



## A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 3

### The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group

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#### **[Q. 41] What is the proof that imaan is defined as comprising of six pillars, when considered in detail?**

[A. 41] The saying of the Prophet (sallallaahualaihi wasallam), when Jibreel said to him, “Inform me about imaan.” So he (sallallaahualaihi wasallam) replied, *“That you believe in Allaah, His angels, His books, His messengers, the Last Day, and that you believe in al-qadr, its good and its bad.”*<sup>1</sup>

#### **[Q. 42] What is the proof for these pillars of imaan from the Book, collectively?**

[A. 42] Allaah, the Most High, says,

**“It is not al-birr (piety, righteousness, etc.) that you turn your faces towards east and (or) west (in prayers); but al-birr is (the quality of) the one who believes in Allaah, the Last Day, the angels, the Book, the prophets.”** (al-Baqarah: 177)

Allaah, the Most High, says,

**“Verily, We have created all things with qadar.”** (al-Qamar: 49)

And we will mention the proof for each one separately, if Allaah wills.

#### **[Q. 43] What is the meaning of imaan in Allaah?**

[A. 43] It is to have firm faith, from the bottom of one's heart in the existence of Allaah, the Most High, who has never been preceded by anyone and who will not be followed by anyone (since He is Eternal, Ever Living).

<sup>1</sup> The hadeeth of Jibreel (alayhis salaam). Reported by al-Bukhaaree from Abu Hurayrah, Kitaab ul-Imaan, Chapter: Jibreel questioning the Prophet (sallallaahualaihi wasallam) about Islaam, Imaan and Ihsaan (1/18). Reported by Muslim from Umar ibn al-Khataab (radiallaahu anhu) in Kitaab ul-Imaan, in the first chapter (1/29).

He is the First, there is nothing before Him, and He is the Last, there is nothing after Him (since He is Eternal, Ever Living), He is the Most High, there is nothing above Him, He is the hidden there is nothing below Him. The Ever-Living, the One who sustains and protects all that exists, the Self-Sufficient, **“He begets not, nor was He begotten, and there is none equal or comparable unto Him”** (al-Ikhlaas: 3-4)

(And to have imaan in) His tawheed (oneness) is in His uluhiyyah (worship), His rububiyyah (Lordship) and His Asmaa was-Sifaat (Names and Attributes).

#### **[Q. 44] What is tahweed al-uluhiyyah?**

[A. 44] It is to single out Allaah, the Mighty and Majestic, with all types of worship, inwardly and outwardly, through speech and action. And to negate worship from everything besides Allaah, no matter who or what it is. As He, the Most High, said,

**“And your Lord has decreed that you should worship none but Him.”**

(al-Israa': 23)

Allaah, the Most High, says,

**“Worship Allaah and join none with Him (in worship).”** (an-Nisaa': 36)

Allaah, the Most High, says,

**“Verily! I am Allaah! La ilaaha illa ana (none has the right to be worshipped but I), so worship Me, and perform as-salaat for My remembrance.”** (Ta-Ha: 14)

#### **[Q. 45] What is the opposite of tahweed al-uluhiyyah?**

[A. 45] Its opposite is shirk, which is of two types:  
-Major shirk which negates tawheed in totality, and  
-Minor shirk which negates its perfection.

#### **[Q. 46] What is major shirk?**

[A. 46] It is to set up others as partners with Allaah, and equating them with the Lord of the Worlds. As well as loving someone as one should love Allaah, and fearing someone as one should fear Allaah, or relying upon him, calling upon him, dreading him, hoping in him and having awe of him, trusting in

him, or obeying him in disobedience to Allaah, or following him in what displeases Allaah etc.

Allaah, the Most High, says,

**“Verily! Allaah forgives not setting up partners with Him, but He forgives whom He wills sins other than that, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.”**

(an-Nisaa’: 48)

Allaah, the Most High, says,

**“And whoever sets up partners in worship with Allaah, has indeed strayed far away.”** (an-Nisaa’: 116)

Allaah, the Most High, says,

**“Verily, whosoever sets up partners with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode.”** (al-Maa’idah: 72)

Allaah, the Most High, says,

**“...and whoever assigns partners to Allaah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.”** (al-Hajj: 4)

The Prophet (sallallaahu alaihi wasallam) said, *“The right of Allaah upon His slaves is that they should worship Him alone and not associate anything with Him, and the right of the slaves upon Allaah is that He will not punish the one who does not associate anything with Him.”*<sup>2</sup>

And with regards to expulsion from the deen, there is no difference between those who openly declare their shirk like the disbelievers of Quraysh and those who hide it, like the hypocrites who declare Islaam but hide their disbelief.

Allaah, the Most High, says,

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<sup>2</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ut-Tawheed, at the beginning of the Chapter: The sending of Muaadh bin Jabal (radiallaahu anhu) to Yemen (8/163). Reported by Muslim in Kitaab ul-Imaan, Chapter: The proof for the fact that the one who dies upon tawheed definitely enters Paradise.

**“Verily, the hypocrites will be in the lowest depth of the Fire; no helper will you find for them. Except those who repent, do righteous good deeds, hold fast to Allaah, and purify their religion for Allaah, then they will be with the believers.”** (an-Nisaa’: 145-146)

**[Q. 47] What is minor shirk?**

[A. 47] Minor shirk is ‘ar-riyaa’ which is to beautify an action which is initially intended for Allaah, for the sake of showing off or gaining praise. Allaah, the Most High, says,

**“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”** (al-Kahf: 110)

The Prophet (sallallaahu alaihi wasallam) said, *“That which I fear for you most is the minor shirk.”* Then he was asked about it, so he (sallallaahu alaihi wasallam) replied, *“ar-riyaa (showing off).”*<sup>3</sup>

Then, he (sallallaahu alaihi wasallam) explained it saying, *“A man stands in prayer, and beautifies it due what he notices somebody else looking at him.”*<sup>4</sup>

And from this shirk is swearing by other than Allaah, such as swearing by forefathers, the rivals (set up alongside Allaah), the Ka’bah, and honesty etc. The Prophet (sallallaahu alaihi wasallam) said, *“Do not swear by your fathers or mothers or the rivals (set up alongside Allaah).”*<sup>5</sup>

<sup>3</sup> The hadeeth is saheeh (authentic) and it is reported by Ahmad (5/428), al-Baghawee in “Sharh us-Sunnah” (14/324) and al-Haithamee in Majma’ uz-Zawaaid (1/108) and he said, “It is reported by Ahmad and at-Tabaraanee, and the narrators of Ahmad are those of the Saheeh (al-Bukhaaree).” And it is mentioned by Shaikh al-Albaanee in “Silsilah as-Saheehah” (no. 951) where the Shaikh stated that the chain is good.

<sup>4</sup> The hadeeth is hasan (good) and is part of a hadeeth reported by Ahmad (3/30) and Ibn Maajah (4257) and it is mentioned by Shaikh al-Albaanee in “Saheeh Targheeb wat-Tarheeb”, where the Shaikh mentioned that the hadeeth is hasan and traced it back to al-Baihaqee, as well.

<sup>5</sup> Reported by Abu Dawood in Kitaab ul-Aymaan wan-Nudhoor (oaths and vows), Chapter: The prohibition of swearing by the fathers (no. 3248). And reported by an-Nasaaee in Kitaab ul-Aymaan wan-Nudhoor, Chapter: Swearing by the mothers (7/5). And Shaikh Naasir ud-Deen al-Albaanee indicated towards the authenticity of the hadeeth in “Saheeh ul-Jaami’ ” (no. 2126) and the rest of the hadeeth is, *“...and do not swear by anyone except Allaah, and do not swear except that you are truthful.”*

He (sallallaahualaihi wasallam) said, *“Do not say, ‘By the Ka’bah’, rather say, ‘By the Lord of the Ka ‘bah’.*”<sup>6</sup>

He (sallallaahualaihi wasallam) said, *“Do not swear by anyone except Allaah.”*<sup>7</sup>

He (sallallaahualaihi wasallam) said, *“He who swears in the name of honesty is not from amongst us.”*<sup>8</sup>

He (sallallaahualaihi wasallam) said, *“He who swears by other than Allaah has committed kufr (disbelief) or shirk.”* And in another narration, *“Kufr and shirk.”*<sup>9</sup>

And from minor shirk is the saying, *“Whatever Allaah wills and you will.”* The Prophet (sallallaahualaihi wasallam) said, to the one who said that, *“Have you made me a rival (or partner) to Allaah, rather say, ‘Whatever Allaah alone wills.’”*<sup>10</sup>

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<sup>6</sup> Reported by an-Nasaaee in Kitaab ul-Aymaan wan-Nudhoor, Chapter: Swearing by the Ka’bah (7/6) (no. 3773) and reported by Ahmad in the “Musnad” (6/371,72) and al-Haakim in his “al-Mustadrak” in al-Aymaan wan-Nudhoor (4/297) where he said, “This hadeeth has a saheeh chain” and adh-Dhahabee agreed with him, and it was also authenticated by Ibn Hajar in “al-Isaabah” (4/389).

<sup>7</sup> Part of a hadeeth which is reported by Abu Dawood and an-Nasaaee, whose reference has preceded in footnote no. 5. Reported by al-Bukhaaree and Muslim from the hadeeth of Abdullaah bin Umar (radiiallaahu anhu) with the wording, *“Verily Allaah forbids you from swearing by your fathers, so whoever wishes to take an oath then let him swear by Allaah, otherwise he should remain silent.”* Reported by al-Bukhaaree in Kitaab ul-Aymaan, Chapter: Do not swear by your fathers (7/221) and by Muslim in Kitaab ul-Aymaan, Chapter: The prohibition of swearing by other than Allaah, the Most High (5/80).

<sup>8</sup> Reported by Abu Dawood from Ibn Buraydah from his father, in Kitaab ul-Aymaan (3/223) and it was mentioned by Shaikh Naasir ud-Deen al-Albaanee in “Silsilah as-Saheehah” (vol. 1, no. 94). And the Shaikh quotes from al-Khataabee in “Ma’aalim us-Sunan” (4/358), who commenting upon this hadeeth said, “And maybe the reason for this prohibition is due to the fact that he ordered the taking of oaths by using Allaah’s Names and Attributes, and honesty is not one of the reported attributes of Allaah, rather it is a command from His commandments and an obligation from amongst His obligations, so it is forbidden due to what it contains of equality between honesty and Allaah’s Names and Attributes.”

<sup>9</sup> Reported by Abu Dawood in Kitaab ul-Aymaan (3/223,224) and similarly by at-Tirmidhee in Kitaab ul-Aymaan, Chapter: The prohibition of swearing by other than Allaah. (4/110) (no. 1535) and he mentioned that the hadeeth is hasan saheeh. And it is reported by al-Haakim in his “al-Mustadrak” (4/297) and he said the hadeeth is saheeh according to the conditions of the two Shaikhs (al-Bukhaaree & Muslim) and adh-Dhahabee agreed with him.

<sup>10</sup> Reported by al-Bukhaaree in “al-Adab al-Mufrad” (p. 265), Chapter: The saying of the man, *“‘Whatever Allaah wills and you will.’* (no. 784), and by Ibn Maajah (no. 213), and

And from minor shirk is the saying, “Had it not been for Allaah and you ....” and, “I have no one but Allaah and you.” and, “I ask Allaah and you.” and the likes of this.

The Prophet (sallallaahu alaihi wasallam) said, “Do not say, ‘Whatever Allaah wills and so and so wills’, rather say, ‘Whatever Allaah wills then whatever so and so wills.’”<sup>11</sup>

The people of knowledge have said that it is permissible to say, “Had it not been for Allaah then so and so...” but not, “Had it not been for Allaah and so and so ...”

**[Q. 48] What is the difference between the words ‘and’ and ‘then’ in these statements?**

[A. 48] The conjunction ‘and’ necessitates comparison and equality. So, the one who says, “Whatever Allaah wills and you will.” Has compared and equated the will of the slave with the will of Allaah. As opposed to the conjunction ‘then’ which necessitates following. So, the one who says, “Whatever Allaah wills then what you will.” affirms that the will of the slave follows on from the will of Allaah, the Most High and must occur after it.

Allaah, the Most High, says, “**But you cannot will, unless Allaah wills.**” (al-Insan: 30)

And the same applies to the rest of the above-mentioned statements.

**[Q. 49] What is tawheed ar-rububiyah?**

[A. 49] It is the affirmation that Allaah, the Most High, is the Lord of everything and the owner, the creator, the one who manages and directs the affairs of the creation. He has no partner in His Dominion, nor is He low to have a supporter, and there is no one to reject His command or criticise His judgement, there is no one to oppose Him, there is no one comparable to Him or like Him. And there is no one who can challenge Him in any of the aspects of His rububiyah and that which His Names and Attributes necessitate.

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Ahmad in his “Musnad” (1/214) and it was mentioned by Shaikh al-Albaanee in “Silsilah as-Saheehah” (no. 139).

<sup>11</sup> Reported by Abu Dawood (no. 4980) and Ahmed in his “Musnad” (5/384) and Shaikh al-Albaanee indicated towards its authenticity in “Silsilah as-Saheehah” (no. 138).

Allaah, the Most High, says, **“All praises and thanks be to Allaah, Who (Alone) created the heavens and the earth, and originated the darkness and the light.”** (al-An'aam: 1)

The verses following it, rather the whole chapter explains and clarifies this.

He, the Most High, said, **“Praise be to Allaah, Lord of the Worlds.”** (al-Faatihah: 1)

He, the Most High, said, **“Say: “Who is the Lord of the heavens and the earth?” Say: “Allaah.” Say: “Have you then taken (for worship) awliyaa' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allaah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?” Say: “Allaah is the Creator of all things; and He is the One, the Irresistible.”** (ar-Ra'd: 16)

He, the Most High, said, **“Allaah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allaah) that do anything of that? Glory is to Him! And exalted is He above all that (evil) they associate (with Him).”** (ar-Rum: 40)

He, the Most High, said, **“This is the creation of Allaah. So show Me that which those (whom you worship) besides Him have created.”** (Luqman: 11)

He, the Most High, said, **“Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief.”** (at-Tur: 35-36)

He, the Most High, said, **“Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?”** (Maryam: 65)

He, the Most High, said, **“There is nothing like unto Him and He is the All-Hearer, the All-Seer.”** (ash-Shuraa: 11)

He, the Most High, said, **“And say: “All the praises and thanks are to Allaah, who has not begotten a son (or offspring), and who has no partner in (His) dominion, nor He is low to have a wali. And magnify Him with all magnificence.”** (al-Israa': 111)

He, the Most High, said, **“Say: “Call upon those whom you assert besides Allaah, they possess not even an atom’s weight either in the heavens or on the earth, nor have they any share in it either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels’) hearts, they say: “What is it that your Lord has said?” They say: “The truth. And He is the Most High, the Most Great.”** (Saba’: 22-23)

### **[Q. 50] What is the opposite of tawheed ar-rububiyah?**

[A. 50] It is the belief that someone other than Allaah manages the affairs or directs any of the creation, such as bringing things in to existence, or destroying them, giving life or causing death, bringing about benefit or repelling evil or other than that from the meanings of rububiyah. And it is the belief that there is someone to challenge Him in any of the necessary aspects of His Names and Attributes, such as knowledge of the unseen, Magnificence and Pride etc.

Allaah, the Most High, says, **“Whatever of mercy, Allaah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. O mankind! Remember the Grace of Allaah upon you! Is there any creator other than Allaah who provides for you from the sky and the earth?”** (Fatir: 2, 3)

He, the Most High, said, **“And if Allaah touches you with hurt, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His favour.”** (Yunus: 107)

He, the Most High, said, **“Say: “Tell me then, the things that you invoke besides Allaah - if Allaah intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His Mercy?” Say, “Sufficient for me is Allaah; in Him those who trust must put their trust.”** (az-Zumar: 38)

He, the Most High, said, **“And with Him are the keys of the unseen none knows them but He.”** (al-An’aam: 59)

He, the Most High, said, **“Say: “None in the heavens and the earth knows the ghaib (unseen) except Allaah.”** (an-Naml: 65)

He, the Most High, said, **“And they will never compass anything of His knowledge except that which He wills.”** (al-Baqarah: 255)

The Prophet (sallallaahu alaihi wasallam) said, *“Allaah, the Most High, says, ‘Glory is My lower garment and Pride is My cloak and he who contends with Me in regard to any one of them then I shall cause him to dwell in the Fire.’”*<sup>12</sup>

### **[Q. 51] What is tawheed al-Asmaa was-Sifaat?**

It is to have imaan in the Most Perfect Names and Lofty Attributes that Allaah described Himself with in His Book and that which His Messenger (sallallaahu alaihi wasallam) described him with, and conveying them as they have been reported without asking how. And Allaah, the Most High, has mentioned affirmation of His Names and Attributes along with negation of asking how they are in many places in His Book.

Such as His, the Most High, saying, **“He (Allaah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His knowledge.”** (Ta-Ha: 110)

He, the Most High, said, **“There is nothing like Him; and He is the All-Hearer, the All-Seer.”** (ash-Shuraa: 11)

He, the Most High, said, **“No vision can grasp Him, but He grasps all vision. He is al-Latif (the Most Kind), well acquainted with all things.”** (al-An’aam: 103)

**And at-Tirmidhee reported from Ubay ibn Ka’ab that the mushrikeen said to the Messenger of Allaah, when he spoke about their deities, “Tell us about the ancestors of your Lord.” So Allaah, the Most High, revealed, “Say, “He is Allaah, (the) One. Allaah the Self-Sufficient Master, Whom all creatures need.” (al-Ikhlaas: 1-2) The One who, “Begets not, nor was He begotten.” (al-Ikhlaas: 3) This is because nothing is born except that it dies and nothing dies except that it is inherited, and verily Allaah, the Most High, does not die and is not inherited, “And there is none co-equal or comparable unto Him.” (al-Ikhlaas: 4) He mentioned that there is no one like or similar to Him.**

### **Q 52: What is the proof for the Most Perfect Names (of Allaah) from the Book and the Sunnah?**

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<sup>12</sup> Reported by Muslim in Kitaab ul-Birr was-Silah, Chapter: The prohibition of pride (no. 2620) and by Abu Dawood in Kitaab ul-Libaas, Chapter: That which has been reported regarding pride (no. 4090).

[A. 52] Allaah, the Mighty and Majestic, said, **“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names.”** (al-A' raaf: 180)

And He, glorified be He from all that they attribute to Him, said, **“Say, “Invoke Allaah or invoke the Most Gracious (Allaah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.”** (al-Israa': 110)

And He, the Mighty and Majestic, said: **“Allaah! La ilaaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.”** (Ta-Ha: 8)

The Prophet (sallallaahu alaihi wasallam) said, *“Verily Allaah has ninety-nine Names. Whoever memorises and comprehends them will enter Paradise.”*<sup>13</sup>

And the Prophet (sallallaahu alaihi wasallam) said: *“I ask You by every Name which You have Named Yourself with or revealed in Your Book or taught any of Your creation or kept with Yourself in the knowledge of the unseen with You, that you make the Glorious Qur'aan the life of my heart.”*<sup>14</sup>

### **[Q. 53] What are some examples of the Most Perfect Names (of Allaah) from the Qur'aan?**

[A. 53] Like the saying of the Most High, **“Surely, Allaah is ever Most High, Most Great.”** (an-Nisaa': 34)

<sup>13</sup> Reported by al-Bukhaaree and Muslim with the wording, *“Verily Allaah has ninety-nine Names, one hundred except one. Whoever memorises and comprehends them will enter Paradise.”* Refer to al-Bukhaaree in Kitaab ut-Tawheed, Chapter: Verily Allaah has one hundred minus one, Names (8/169). And Muslim in, The Book of Dhikr and Duaa, using the names of Allaah, the Most High, and the virtues of the one who memorises and comprehends them (8/63) and it is reported by at-Tirmidhee with the same wording as used by the author (rahimahullaah), in The Book of Supplications (no. 3508) (5/532) and at-Tirmidhee said the hadeeth is hasan saheeh. And it is reported by Ibn Maajah with the same wording as al-Bukhaaree and Muslim (no. 3906).

<sup>14</sup> Reported by Ahmad in his Musnad (1/453), and al-Haakim (1/509) and he said the hadeeth is hasan saheeh according to the conditions of Muslim if the chain is free of irsaal. And Shaikh Naasir ud-Deen al-Albaanee (rahimahullaah) followed up the hadeeth and showed that it is free from irsaal, and confirmed what al-Haakim had said regarding the hadeeth being saheeh according to the conditions of Muslim. The Shaikh also mentioned numerous supporting chains for this hadeeth. Refer to “Silsilah as-Saheehah” (vol. 1, no. 199).

He, the Most High, said, **“Verily, Allaah is ever Most Courteous, well acquainted with all things.”** (al-Ahzaab: 34)

He, the Most High, said, **“Verily, He is All-Knowing, All-Omnipotent.”** (Fatir: 44)

He, the Most High, said, **“Truly, Allaah is ever All-Hearer, All-Seer.”** (an-Nisaa': 58)

He, the Most High, said, **“Truly, Allaah is ever Most Powerful, All-Wise.”** (an-Nisaa': 56)

He, the Most High, said, **“Verily, Allaah is Oft-Forgiving, Most Merciful.”** (an-Nisaa': 23, 106)

He, the Most High, said, **“Certainly, He is unto them full of kindness, Most Merciful”** (at-Taubah: 117)

**He, the Most High, said, “And Allaah is Rich (Free of all needs) and He is Most forbearing.” (al-Baqarah: 263)**

He, the Most High, said, **“Surely, He (Allaah) is All-Praiseworthy, All-Glorious.”** (Hud: 73)

He, the Most High, said, **“Surely, my Lord is Guardian over all things.”** (Hud, 57)

He, the Most High, said, **“Certainly, my Lord is near (to all by His knowledge), responsive.”** (Hud: 61)

He, the Most High, said, **“Surely, Allaah is ever an All-Watcher over you.”** (an-Nisaa': 1)

He, the Most High, said, **“And Allaah is ever All-Sufficient as a disposer of affairs.”** (an-Nisaa': 81)

He, the Most High, said, **“And Allaah is All Sufficient in taking account.”** (an-Nisaa': 6)

He, the Most High, said, **“And Allaah is ever All Able to do (and also an All-Witness to) everything.”** (an-Nisaa': 85)

He, the Most High, said, **“Verily! Allaah is over all things a witness.”** (al-Hajj: 17)

He, the Most High, said, **“Verily! He it is who encompasses all things”** (Fussilat: 54)

He, the Most High, said, **“Allaah! La ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One who sustains and protects all that exists.”** (al-Baqarah: 255)

He, the Most High, said, **“He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.”** (al-Hadeed: 3)

He, the Most High, said,: **“He is Allaah beside whom La ilaaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allaah beside Whom La ilaaha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Him (High is He) above all that they associate as partners with Him. He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the most Perfect Names.”** (al-Hashr: 22-24)

**[Q. 54] What are some examples of the Most Perfect Names (of Allaah) from the Sunnah?**

[A. 54] Like his (sallallaahu alaihi wasallam) saying, *“There is no one worthy of worship except Allaah, the Mighty (al-Adheem), the Forebearing (al-Haleem). There is no one worthy of worship except Allaah, Lord of the mighty throne, there is no one worthy of worship except Allaah, Lord of the heavens and Lord of the earth and Lord of the noble throne.”*<sup>15</sup>

And his (sallallaahu alaihi wasallam), saying, *“O Ever Living, the One Who sustains and protects all that exists. O possessor of Majesty and Honour, O Originator of the heavens and earth.”*<sup>16</sup>

And his (sallallaahu alaihi wasallam), saying, *“In the name of Allaah with which nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing.”*<sup>17</sup>

<sup>15</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ud-Dawaat (supplications), Chapter: The Supplication for distress. (7/154), and Muslim in Kitaab udh-Dhikr wad-Duaa, Chapter: Supplication upon distress (8/85).

<sup>16</sup> Part of a hadeeth reported by Imaam Ahmad in his “Musnad” from Anas bin Maalik (3/120, 158, 245) and reported by al-Haakim in his “al-Mustadrak” in Kitaab ud-Duaa (1/504) and he said the hadeeth is saheeh according to the conditions of Muslim, although he didn't report it, and adh-Dhahabee agreed with him.

And his (sallallaahualaihi wasallam), saying, *“O Allaah knower of the unseen and the evident, maker of the heavens and the earth Lord of everything and its Possessor...”*<sup>18</sup>

And his (sallallaahualaihi wasallam), saying, *“O Allaah Lord of the seven heavens and Lord of the magnificent throne, our Lord and the Lord of everything, splitter of the grain and the date-stone, revealer of the Tauraat and the Injeel and the Qur’aan. I seek refuge in You from the evil of everything that You shall seize by the fore-lock. You are the first and nothing has come before You and You are the last and nothing will come after You, You are the Most High and nothing is higher than You and You are the most near and nothing is more nearer than You...”*<sup>19</sup>

And his (sallallaahualaihi wasallam), saying, *“O Allaah all praise be to You, You are the light of the heavens and the earth and all that they contain. Praise be to You, You are the Sustainer of the heavens and the earth and all that they contain...”*<sup>20</sup>

And his (sallallaahualaihi wasallam), saying, *“O Allaah I ask you, witnessing that You are Allaah, there is none worthy of worship except You, the Only, the Self Sufficient who was not begotten and begets not and none is equal to him.”*<sup>21</sup>

*“O turner of the Hearts...”*<sup>22</sup>

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<sup>17</sup> Reported by Ibn Maajah (no. 3915) and authenticated by al-Haakim (1/514) and reported by at-Tirmidhee (5/465) (no. 3388), Chapter: That which been reported regarding supplication in the morning. And he (at-Tirmidhee) declared it hasan saheeh and it was mentioned by al-Baghawee in “Sharh us-Sunnah” and he said the hadeeth is hasan (5/113).

<sup>18</sup> Reported by at-Tirmidhee in Kitaab ud-Dawaat, Chapter: That which has been reported regarding supplication in the morning and evening. And it is part of a long hadeeth (5/467) (no. 3392) and he said this hadeeth is hasan saheeh.

<sup>19</sup> Reported by Muslim in Kitaab ud-Dhikr wa Duaa, Chapter: What to say upon sleeping and napping. (8/78,79) and reported by at-Tirmidhee (no. 3481) and he said the hadeeth is hasan. And it was mentioned by ibn Maajah, Chapter: What one should supplicate with when he goes to bed (no. 3919).

<sup>20</sup> Reported by at-Tirmidhee in Kitaab ud-Da’waat, Chapter: What one should say when he wakes up during the night in order to pray (5/481) (no. 3418) and he said the hadeeth is hasan saheeh.

<sup>21</sup> Reported by at-Tirmidhee in Kitaab ud-Da’waat, Chapter: A collection of supplications from the Prophet (sallallaahualaihi wasallam) (5/515) (no.3475) and he said the hadeeth is hasan ghareeb.

<sup>22</sup> Reported by at-Tirmidhee in Kitaab ud-Da’waat, (5/538) (no. 3522) and he said the hadeeth is hasan. Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: The One Who

And there are many other narrations.

**[Q. 55] How many meanings do the Most Perfect Names of Allaah denote?**

[A. 55] They are of three types:

- The meaning of the Essence, with which the Names agree and are in conformity to.
- Indication of Attributes derived from the Names directly, through that which they imply.
- Indication of Attributes which are not derived from the Names directly, but through that which they necessitate.

**[Q. 56] What are some examples of this?**

[A. 56] An example of this is His, the Most Highs' Names, 'ar-Rahmaan and ar-Raheem' (the Most Compassionate, the Most Merciful) denotes the Essence of Allaah, the Mighty and Majestic. And they denote an Attribute 'Mercy', which is derived directly from them through implication. And other Attributes which are not derived directly from these Names but through that which they necessitate like 'Life' and 'Supreme Power', and so on with all the other Names.

And that is unlike the creation since a person may be named Hakeem (wise) and yet he is ignorant, and Hakam (just) and yet he is an oppressor, and 'Azeez (mighty) and yet he is humiliated, and Shareef (distinguished) and yet he is vulgar, and Kareem (noble) and yet he is evil, and Saalih (righteous) and yet he is wicked, or Saeed (happy) and yet he is miserable, or Asad (Lion), Handhalah (sour) , or Alqamah (bitter) and yet he is not like that.

So far removed is Allaah from all imperfections, and all glory and praise is due to Him and He is just as He has described Himself and high above that which His creation describe Him with.

**[Q. 57] How many types of meanings are there for the Most Perfect Names by way of implication?**

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turns the hearts, (8/168) with the wording "No, by the One Who turns the hearts." and ibn Maajah in "al-Muqadimah" (no. 187) with the wording, "O establisher of the hearts, establish our hearts upon your deen." And reported by Ahmed (4/182).

**[A. 57] They are of four types:**

- **The First:** The Proper Name which includes and implies all the meanings of the Most Perfect Names, and it is Allaah. And due to this all the Names are mentioned as attributes of the Name Allaah, such as His, the Most High's, saying, "**He is Allaah, the Creator, the Inventor of all things, the Bestower of forms.**" (al-Hashr: 24) etc. And the Name Allaah is never mentioned after other Names.

- **The Second:** That which includes and implies an Attribute of the Essence of Allaah, the Mighty and Majestic. Such as His, the Most High's, Name 'as-Samee' (the All-Hearing) which implies His extensive hearing, encompassing all sounds whether secret or open. And His Name 'al-Baseer' (the All-Seeing) which implies His penetrating sight, encompassing all visible objects small or big. And His Name 'al-'Aleem' (the All-Knowing) which implies His all encompassing knowledge which, "**Not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth.**" (Saba': 3). And His Name 'al-Qadeer' (the All-Powerful, All-Able) which implies His power and ability over all things, to bring into existence or to annihilate whatever He wills.

- **The Third:** That which includes and implies an Attribute of action for Allaah, such as 'al-Khaaliq' (the Creator), 'ar-Raaziq' (the Provider), 'al-Baaree' (the Originator), and 'al-Musawwir' (the Supreme Fashioner) and other than that.

- **The Fourth:** That which includes and implies removal of all blemishes and defects for Allaah, the Most High, and glorifying Him from all imperfections, such as 'al-Qudoos' (the Revered) and 'as-Salaam' (the Bestower of Peace).

**[Q. 58] How many types of the Most Perfect Names are there, with regard to their attribution to Allaah, the Might and Majestic?**

[A. 58] Amongst them are those which are attributed to Allaah by themselves or along with other Names, And they include and imply the Attribute of perfection in every sense and in all cases. Such as 'al-Hay al-Qayyoom' (the Ever-Living, the One who Sustains), 'al-Ahad as-Samad' (the One, the Self Sufficient) and other than that.

And amongst them are those which are not attributed to Allaah unless they are accompanied by their opposite, and which may, when mentioned alone give the impression of deficiency for Allaah, such as 'ad-Daar an-Naafi' (the One who brings about harm, the One who brings about benefit), 'al-Khaafidh ar-Raafi' (the One who lowers, the One who raises), 'al-Mu'tee al-

Maani' (the One who gives, the One who withholds), 'al-Mu'izz al-Mudhill' (the One who honours, the One who humiliates) and the likes of that. So it is not permissible to attribute to Allaah 'ad-Daar' nor 'al-Khaafidh' nor 'al-Maani' nor 'al-Mudhill', by themselves without their opposite. And they are never attributed to Allaah in the Revelation, the Book nor the Sunnah.

And from that is His, the Most High's, Name 'al-Muntaqim' (the One who exacts retribution) which is not attributed to Him in the Quraan unless it is attached or related to something, such as His, the Most High's, saying, **"Verily, We shall exact retribution from the mujrimun (criminals)."** (as-Sajdah: 22) or by attaching the word 'Dhu' (able) to the attribute which is derived from it, such as His, the Most High's, saying, **"..and Allaah is All-Mighty, All-Able of Retribution."** (aal-Imraan: 4)

**[Q. 59] As has preceded Allaah's Attributes are divided into two: Attributes of Essence and Attributes of Actions, what are some examples of the Attributes of the Essence (of Allaah) from the Qur'aan?**

[A. 59] Like His, the Most High, saying, **"Nay, both His Hands are widely outstretched."** (al-Maa'idah: 64)

**And He, the Most High, said, "Everything will perish save His Face." (al-Qasas: 88)**

He, the Most High, said, **"And the Face of your Lord full of Majesty and Honour will remain forever."** (ar-Rahmaan: 27)

He, the Most High, said, **"In order that you may be brought up under My Eye."** (Taa Haa: 39)

He, the Most High, said, **"How clearly He sees, and hears (everything)!"** (al-Kahf: 26)

He, the Most High, said, **"Verily I am with you both, hearing and seeing."** (Taa Haa: 46)

He, the Most High, said, **"(He knows what happens to them in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge."** (Taa Haa: 110)

He, the Most High, said, **"And Allaah spoke to Musaa (directly) ."** (an-Nisaa': 164)

He, the Most High, said, **"And when your Lord called Musaa (saying): "Go to the people who are dhalimun."** (ash-Shua'raa: 10)

He, the Most High, said, **“And their Lord called out to them (saying): “Did I not forbid you that tree.””** (al-A’raaf: 22)

He, the Most High, said, **“And the Day (Allaah) will call to them, and say: “What answer gave you to the Messengers?””** (al-Qasas: 65)

**[Q. 60] What are some examples of the Attributes of the Essence (of Allaah) from the Sunnah?**

[A. 60] They are the likes of his (sallallaahualaihi wasallam) saying, *“His hijaab is light if He removed it, the splendour and majesty of His Face would burn what His sight reaches of His creation.”*<sup>23</sup>

And his (sallallaahualaihi wasallam) saying, *“Allaah’s Hand is full, and (its fullness) is not decreased by the continuous spending, day and night. Have you not seen what He has spent since the creation of the heavens and the earth? Yet all of that has not decreased what is in His Hand. And His Throne is over the water and in His other Hand is the abundance or the Grasp and He raises and lowers (whomever He wills).”*<sup>24</sup>

And his (sallallaahualaihi wasallam) saying, in the hadeeth regarding the Dajjaal, *“Verily Allaah is not hidden from you, indeed Allaah is not one-eyed.”*<sup>25</sup> And he pointed with his hand to his eye.

And in the hadeeth of Istikhaarah, *“O Allaah, I seek the counsel of Your Knowledge and I seek the help of Your Omnipotence and I beseech You for Your Magnificent grace. Surely You are Capable and I am not. You know and I do not, and you are the Knower of the unseen...”*<sup>26</sup>

<sup>23</sup> Reported by Muslim in Kitaab ul-Imaan, Chapter: Regarding his (sallallaahualaihi wasallam) saying, “Verily Allaah does not sleep and his saying, “His hijaab is light” (1/111) and Ahmad in the Musnad (4/395) and Ibn Maajah in “al-Muqadimah” (no. 183) .

<sup>24</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: And His Throne is upon the water (8/175) and by Muslim in Kitaab uz-Zakaah, Chapter: The encouragement to spend (3/ 77,78).

<sup>25</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: Allaah saying, **“In order that you may be brought up under my Eye”** (Taa-Haa: 39) and His, the Mighty and Majestic, saying **“Floating under Our Eyes”** (al-Qamar: 14) (8/172) and by Muslim in Kitaab ul-Fitan, Chapter: The mention of Dajjaal and his detailed and general characteristics. (8/194)

<sup>26</sup> Reported by al-Bukhaaree in Kitaab ud-Da’waat, Chapter: The supplication to be made during Istikhaarah (7/162) and reported by at-Tirmidhee in Kitaab us-Salaah (2/345) (no. 480) and he said the hadeeth is hasan saheeh. Reported by Ahmad in the Musnad (3/344) and Ibn Maajah, Chapter: That which has been reported regarding Salaat-ul-Istikhaarah (no. 1379) (2/251).

And his (sallallaahualaihi wasallam) saying, *“You are not calling a deaf or an absent one, rather the One who is All-Hearing, All-Seeing, the One who is near (by His Knowledge and Supervision).”*<sup>27</sup>

And his (sallallaahualaihi wasallam) saying, *“When Allaah wishes to reveal a commandment He Speaks with revelation.”*<sup>28</sup>

And in the hadeeth regarding the Resurrection, *“Allaah, the Most High, will say, ‘O Adam!’ So he will reply, ‘At your service.’”*<sup>29</sup>

And the narrations about Allaah speaking to His slaves when they stand before Him and His speaking to the people of Paradise and other than that are too many to be enumerated.

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<sup>27</sup> Reported by Muslim in Kitaab udh-Dhikr wad-Duaa, Chapter: The recommendation to lower the voice during supplication (8/73). And reported by Ahmad in the Musnad (4/418).

<sup>28</sup> Its chain is weak due to Naeem bin Hamaad. Reported by Ibn Khuzaymah in Kitaab ut-Tawheed (p. 90) and al-Baihaqee in “al-Asmaa” (p. 203) and Ibn Abi Aasim in Kitaab us-Sunnah where Shaikh al-Albaanee indicated the weakness of the hadeeth and traced it back to its origin. Refer to Kitaab us-Sunnah (vol. 1, p. 227) (no. 515).

<sup>29</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ur-Raqaiiq, Chapter: His, the Mighty and Majestic, saying, **“Verily the earthquake of the Hour is a terrible thing”** (al-Hajj: 2) (7/196). And by Muslim in Kitaab ul-Imaan, Chapter: His saying, “Allaah will say to Aadam remove from the Fire, for every thousand, nine hundred and ninety nine.”