

PAPER

A Short Essay on Tawheed-u-Asma-wa-Sifaat - توحيد الأسماء والصفات

Names & Attributes of Allah (swt)

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توحيد الأسماء والصفات : Allah (swt) described Himself with beautiful Names and Attributes. These attributes are unique to Him. And no one is similar to Him in anyways. He (swt) is not like anything that the mind can imagine. Allah (swt) said: لَيْسَ كَمِثْلِهِ شَيْءٌ "There is nothing like Him". This is usually referred to as توحيد الأسماء والصفات (Tawheed-u-Asma-wa-Sifaat)

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Opening Statement

إن الحمد لله نحمده ونستعينه ونستغفره ونتوكله إليه ، ونعوز بالله من شرور أنفسنا و سيئات أعمالنا ، من يهده الله فلا مضل له و من يضلل فلا هادي له ،
Indeed all praises are due to Allah, we praise Him, we seek His help, we ask for His forgiveness, and we rely solely on Him. We seek His refuge from the evil in our souls and from our wicked deeds. Whoever Allah guides, no one can misguide. And whomever Allah misguides, no one can guide. I bear witness that there is no one worthy of worship except Allah, He is One, with no partners, and I testify that Mohammad (pbuh)¹ is His Messenger and His slave.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ
“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer”².

“O People fear Allah, as he should be feared, and always speak the truth. He will direct you to righteous deeds and He will forgive you for your sins. And whoever obeys Allah and His Messenger has indeed achieved a great achievement.”³

The Prophet (pbuh) said: "The best speech is كتاب الله وخير الهدى هدى محمد وشر الأمور محدثاتها وكل بدعة ضلالة - The Book of Allah and the best guidance and example is that of Muhammad (pbuh). - And the worst of all things are the newly invented things (in religion), for every innovation is error and misguidance."⁴ and in another narration, "every newly invented matter (in religion) is a bid'ah and every bid'ah is a dalaalah (misguidance) and every dalaalah is in the (hell) Fire."⁵

Whoever introduces into this affair of ours something that we have not commanded, it is to be rejected."⁶ The Prophet (pbuh) said: "Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him"⁷.

Hence, Allah (swt) said: "Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you..."⁸.

Allah (swt) further said: "The true religion with Allah is Islam"⁹. And then further explained it by saying: "And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers"¹⁰.

¹ (pbuh) is commonly used abbreviation for peace and blessings of Allah be upon him.

² Quran, Chapter 4:1 An-Nisa (The Women)

³ Quran, Chapter 33:70-71 Al-Ahzab (The Confederates)

⁴ Reported by al-Muslim

⁵ Reported by At-Tirmithi

⁶ Reported by Al-Bukhari and al-Muslim

⁷ Sahih - Tafsir Ibn Khatir

⁸ Quran, Chapter 3:31 Al-Imran (The Family of Imran)

⁹ Quran, Chapter 3:19 Al-Imran (The Family of Imran)

¹⁰ Quran, Chapter 3:85 Al-Imran (The Family of Imran)

Thus, the Prophet (pbuh) and His followers submitted to this deen, and Allah (swt) commanded: فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ - "Say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me"¹¹.

Hence, Allah (swt) declared: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ - "You are now the best people brought forth for (the guidance and reform of) mankind"¹².

Allah (swt) said: تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ - "You enjoin what is right and forbid what is wrong and believe in Allah"¹³. The Prophet (pbuh) said: "He among you who witnesses an evil, let him change it with his hand, if he cannot do that, then by his tongue, if he cannot do even that, then with his heart, and this is the weakest faith."¹⁴. And Allah (swt) said: ...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ - "...And cooperate in righteousness and piety, but do not cooperate in sin and aggression..."¹⁵

And the Prophet (pbuh) said: من كذب على متعمدا فليتبوا مقعده من النار - "Whoever intentionally lie on me he should find his place in hell fire"¹⁶. And Allah (swt) said: فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ - "So who is more unjust than he who invents a lie about Allah or denies His signs? Indeed, the criminals will not succeed"¹⁷.

And the Prophet (pbuh) said: - يحمل هذا العلم من كل خلف عدوله، ينفون عنه تحريف الغالين، وانتحال المبطلين، وتأويل الجاهلين - "This knowledge will be carried by the trustworthy ones of every generation - they will expel from it the alterations made by those going beyond bounds, the false claims of the liars, and the false interpretations of the ignorant"¹⁸.

When Allah (swt) gave prophet hood to Musa (as) and asked him to invite mankind to Tawheed and way of Allah (swt), he prayed to Allah (swt):

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي
وَيَسِّرْ لِي أَمْرِي
وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي
يَفْقَهُوا قَوْلِي

20:25 [Moses] said, "My Lord, expand for me my breast [with assurance]. 20:26 And ease for me my task. 20:27 And untie the knot from my tongue. 20:28 That they may understand my speech

And we ask Allah (swt) to grand us same. Amen.

و صلي الله على سيدنا محمد و على آله و أصحابه و سلم - أما بعد :

¹¹ Quran, Chapter 3:20 Al-Imran (The Family of Imran)

¹² Quran, Chapter 3:110 Al-Imran (The Family of Imran)

¹³ Quran, Chapter 3:10 Al-Imran (The Family of Imran)

¹⁴ Reported by Muslim

¹⁵ Quran, Chapter 5:3 Al-Ma'idah (The Table Spread)

¹⁶ Reported by Bukhari and Muslim

¹⁷ Quran, Chapter 10:17 Yunus (Jonah)

¹⁸ Recorded by Ibn 'Adiyy, al-Khatib al-Bhaghdadhi, Ibn Asakir, and others. It is reported from number of sahabah including Abu Hurairah, Ibn Masud, and Anas (ra). All of its reports have various levels of weakness, but they add up collectively to make this hadith hasan, as is indicated by al-Albani in Mishkat ul-Masabih (#248), and as expressed by al-Halabi in al-Hittah (p. 70).

Tawheed-u-Asma-wa-Sifaat - توحيد الأسماء والصفات

This category of Tawheed deals with **Names and Attributes of Allah (swt)**. All the names and attributes that belong to Allah (swt) are told to us by Allah (swt) in the Quran. **The Tawheed of Allah in His Names requires that we believe in each and every name that He (swt) ascribed to Himself.**

وَاللَّهُ الْأَسْمَاءُ الْكُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْكِدُونَ فِي أَسْمَائِهِ

7.180 And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names

The Names of Allah (swt) are those proper nouns/adjectives given in Quran by Allah (swt) Himself. Every one of these names refers to one or more attribute of Allah (swt). The meaning of al-husnaa الحُسْنَى implies the utmost beauty, and that each name includes the quality of perfection

Each of these Name is derived from its verbal noun, such as All-Knowing, the Able, the All-Hearing, the All-seeing etc. The Name All-Knowing is derived from the attribute of “knowledge”.

Barely there is a Surat or even a single page of Quran that does not include a mention of Allah’s names and Attributes.

Uniqueness: Nothing is like Allah (swt)

Allah (swt) is not like any one else. Nor His name is like any one else, neither His actions are like any one else. **His Attributes are unique** to Himself, and He (swt) resembles nothing. This is the general meaning of وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

Allah (swt) described Himself to us in the Quran with His Names and Attributes, in the language known to us. For instance: He says وَجْهَ اللَّهِ “Face of Allah”. But he didn’t describe how face of Allah looks like. Thus, face of Allah and face of His creation are not same.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

16:74 So put not forward similitude for Allah (as there is nothing similar to Him, nor He resembles anything). Indeed, Allah knows and you do not know.

He mentioned that we have to assume their linguistic meaning and do not create similarities between Allah’s attributes and Attributes of His creation. Because Allah (swt) said that there is nothing like Himself: لَيْسَ كَمِثْلِهِ شَيْءٌ (42:11)

Imam Ahmed bin Hanbal said: “Allah should only be attributed with those characteristics He described Himself with or was described by His Prophet (pbuh). His names and attributes should not extend beyond Quran and Sunnah”.

We must try not to investigate about the nature of Allah (swt)’s attributes or manner of His actions. As in order to enquire such one must know and be able to comprehend it. And Allah (swt) did not reveal to us the vary nature of “How” He sits and “How” his hands are, enquiring such question will be irrelevant, and none will know the

answer. And further to that, it will not really benefit to life of Human, and if it did Allah (swt) would've revealed this knowledge to us. As Imam Malik said: " **الاستوا معلوم كيف مجحول ايمان به واجب و سوال عنه بدعة** " The Sitting of Allah (swt) is known, How is not known, believing in it is Mandatory, and questioning it is Bid'a (heresy)".

Allah swt gave two examples:

- i. **ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ** - 16:75 Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know.
- ii. **وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ** - 16:76 And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?

Attributes of Allah

The Names and Attributes of Allah (swt) defines His Majesty, His Powers, His Knowledge, etc. **The Attributes of Allah (swt)** mentioned in Quran are of two types:

- i. **Individual Attributes:** These are fixed constituents of Allah, constant part of His very being. They include knowledge, life, power, hearing, seeing, the face, the hands, speech, sovereignty, majesty, exaltation, self sufficiency, mercy and wisdom.
- ii. **The Attributes of Action:** These concerns with Allah's Will and Power, such as, His occupation of Throne, His decent, marveling, laughter, pleasure, love, detestation, wrath, joy, anger etc.

Allah (swt) Names and Attributes are not limited to 99.

Allah (swt) is All-Mighty and His Majesty is beyond our comprehension. The Prophet (pbuh) said "Allah has ninety-nine names, one hundreds minus one; and who he who counts them all will enter Paradise." (Bukhari).

This Hadith does not negate existence of other Attribute and Names of All-Mighty, rather just inspire us to learn them. In Another Hadith Prophet said: "... I call upon you by every one of the beautiful names by which You have described Yourself, or which You have revealed in Your Book,..., or which You have chosen to keep in the Knowledge of the Unseen". (Imam Ahmed)

Allah has beautiful names

- i. All Beautiful Names belong to Allah (swt):

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّكْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

17:110 Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names."

- ii. **Calling Allah (swt) with His beautiful names:** He (swt) taught them to us in the Quran. We must call upon Allah (swt) with the names He gave it to himself, without creating any newer names or changing them. **وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا** . "And (all) the Most Beautiful Names belong to Allah, so call on Him by them"

- iii. Allah (swt) said: “and leave the company of those who belie or deny (or utter impious speech against) His Names” 7:180.

Nai'm ibnu Hamad, the Sheikh of al-Bukhari said: “A person who compares Allah to His creation becomes disbeliever (Kafir), and a person who denies the attributes Allah ascribed to Himself, or that the Prophet ((pbuh)) ascribed to Him, has become disbeliever. None of those attributes bare any likeness or comparison”.

Major Mistakes

People who falls into error with Names and Attributes of Allah (swt) made mistakes in following, Muslim must avoid falling into such mistakes:

Comparison تشبيه :

Tashbeeh تشبيه means comparing the Attributes of Allah (swt) to His creation. E.g. like Christians compared Christ as God, or Jews compared Uzair to Allah, or Polytheists compare their idols to Allah. Or those who compare Allah's face to Human face, or Sufis who say Qutbs are controlling universe (like Allah (swt))

- i. **تمثيل - Do not humanize Names & Attributes of Allah (swt):** we must not make comparison to attributes of Allah (swt) to that of human. One must remember that Allah (swt) gave human being limited knowledge and characteristics. In order to send us His Message, he communicated to us in a language that we speak and understand. Thus, He (swt) used the words that could make relevance to human, and cautioned us to make similarities. He said: *لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ*. There is nothing like unto Him, and He is the All-Hearer, the All-Seer . Imam Ali (ra) said that Allah (swt) is nothing that we can imagine. Thus, we should not make any similarities to His attributes to that of humans. We know that Allah (swt) said “He is All-Hearer”, thus we know He hears, how? We really don't know
- ii. **Do not give Allah's Name or Attribute to created beings:** All Divine attributes of Allah (swt) are unique to Him. Thus, they should not be associated to any of His creation

Shiites gave their “Imam” divine attributes, e.g. “absolute infallibility”, “knowledge of past”, “future and unseen”, “ability to change destiny”, control over atom of creation” etc.

Sufis created false of their own, e.g. الوجود (unity of universe), حلول التحداد (materialization and unity), or فنا (Annihilation), Kasf (Unveiling), Awliyas (whom Allah distinguishes by handling his affairs and permitting him to witness His Divine deeds and attributes) and Qutb (The master) etc

Giving such attributes to Human, is making Shirk (partnership) with Allah (swt), and its strictly prohibited

- iii. **Not giving Absolute Names of Allah (swt) to created being:** For instance, giving some one name الله “Allah” or الرحمان “Ar-Rahman”. This should be proceeded by “Abd” (means slave), i.e. عبد الله Abdullah or عبد الرحمان Abdur-Rahman. Similarly, giving names like عبد الرسول Abdur-Rasool, or عبد الحسن Abdul Hassan, or عبد النبي Abdun-Nabi and referring them as slaves of other than Allah is also a form of Shirk.

Distortion تحريف :

Means changing or altering the meaning. Such as in version “Allah spoke directly to Moses”, they altered the meaning to say Moses spoke to Allah, in order to negate Allah’s attribute of talking. (4:164)

Negation تعطيل :

Means denying or negating Allah’s Devine attributes. Such as those who negate Allah’s attribute that He created universe. Or denying Allah created Human’s in perfect form and say that they were monkeys evolved as Humans.

False Taweel تأويل :

in the sense of making false interpretation of Allah’s Attribute. The Mutazilah Sect fell into this and created hidden interpretation of Allah’s Attributes.

- i. **Do not make Taweel (تأويل) of Names & Attributes of Allah (swt):** means to respect the names of Allah (swt) and do not change their meaning or create an interpretation of it. For instance if the Allah (swt) said: **وَعَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ** then He means “and the Anger of Allah is upon them, and He has cursed them”. Some people change this meaning to say that **غَضِبَ اللَّهُ** does not means punishment of Allah because anger is the sign of weakness of humans, thus such attribute can not be associated with Allah (swt). This is wrong. We must maintain and respect the meaning as given by Allah (swt), and we must not make any other interpretation from our personal opinions.

Simple Usool - اثبات بلا تمثيل و تزيه بلا تعطيل :

We should stick to this simple usool that “We Describe Allah (swt) (with His attributes) without making any similarities to (His creation), and denounce the similarities to Allah without hindering His attributes”.

Where is Allah subhana-hu wa ta’ala?

According to the Quran and narrations from the Prophet (pbuh), and by the consensus (ijmaa) of the salaf (early generations) of this ummah that Allah is above His heavens on His Throne, and that He is the Exalted, Most High. Allah (swt) said:

**كُنُو الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ**

57:4 It is He who created the heavens and earth in six days and then established Himself above the Throne.

There are many other similar verses: al-Sajdah 32:4, Yoonus 10:3, Faatir 35:10, 57:4 etc, that points to the same fact that Allah (swt) is the most high, and there is nothing above Him.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

87:1 Glorify the name of thy Guardian-Lord Most High,

A HADITH:

The Prophet (pbuh) asked the woman when he wanted to check her faith: “Where is Allah?”. She pointed up and said: “In heavens”. The Prophet replied: “who am I?”. She said: “You are His Messenger”. The Prophet said: “set her free, as she is a believer”.

At the same time, Allah (swt) told us that He is knowledgeable about everything that we do and that happens in universe.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

57:4 He is with you where so ever ye may be. And Allah sees well all that ye do.

And Allah (swt) said that He created us and He knows everything we do, event what we think:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

50:16 And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein

These verses are explaining that Allah (swt) is near to us in His knowledge and watches over everything we do, or think. This does not mean that Allah (swt) is physically with us, or mixes with or dwells with us; rather, He is knowledgeable about our activities, and even though He is above His throne nothing escapes His knowledge, and nothing is Hidden from Him, and He is surrounding everything with His knowledge. This meaning is very apparent in verses:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

2:255 ... He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills...

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

3:5 Indeed, from Allah nothing is hidden in the earth nor in the heaven

Sufi Twist:

Some Sufis claim that Allah (swt) is with us (in his physical form) and He goes around with us where ever we move. They base it on verses like: 57:4 - “... and He is with you wherever you are. And Allah, of what you do, is Seeing”. This “with you wherever you are” has a meaning which is that He Knows what we do, not He is physically with us, as this is incomprehensible to happen.

This led them to heretical theory of “Unity of Universe” **وحدت الوجود** that states that Allah (swt) and Universe is one being. Such theories were circulated by Jalaluddin Rumi and later matured by Mohiedeen Ibn Arabi. These theories are mainly based on old Greek and Persian conception of God.

Sufis surfaces another theory of “Materialization and Unity” with God, referred to as **حلول واتحاد**. They believe that Allah (swt) physically materializes into everything. People like Abu Yazeed al-Bastami and al-Hallaj use to claim saying: I am Allah, and Allah is in the womb of woman. **نعوذ بالله من ذلك**

Another Sufi theory is “Aannihilation” **فناء في الله**. It say a person annihilate the self while still physically alive. A person who entered this state is said to have no existence outside of and unity with Allah. Fanaa is equivalent to the concept of nirvana in Buddhism or moksha in Hinduism which also aims for annihilation of the self.

سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ - Exalted is He and high above what they describe. These kinds of theories are pure Shirk and falsehood. Allah (swt) is above all such non-sense. Allah (swt) does not unite with its creation in physical form, neither the creation extinct inside Allah (swt). This is falsehood of some crazy minds.

Ahle Sunnah vs other sects:

Ibn Taymiya explained¹⁹ the differences between Ahle Sunnah wal Jamaah²⁰ and other sects with relation to believe in Attributes of Allah as revealed in His Precious Book.

The Ahle Sunnah believe without distorting or denying and without asking how (**تَكْيِيف** takyif) or shaping (**تَمَثِيل** tamthil). Rather, they comprise the centre of the groups of the Ummah, as the Ummah comprises the centre of all nations.

With regard to the Attributes of Allah (swt), Ahle Sunnah comprise the centre:

- ii. Between the denying Jahmiyah²¹ (**جهاميه**) and the people who shape and create likenesses (**اهل التمثيل و المشابهة** ahl at-tamthil al-mushabbihah); and
- iii. Between the Qadariyah²² (**قادرية**) and the Jabriyah²³ (**جبرية**) with regards to the acts of Allah (swt)
- iv. Between Murjiyah²⁴ (**مرجعية**) and the Waidiyah²⁵ (**وعيدية**) of Qadariyah and other without regard to Allah’s treat,

¹⁹ Al-Aqidah Al-Wasitiyah, Ibn Taymiya

²⁰ People of Sunnah wal Jammah or the saved group (al-firq an-najiyah) are those following the Prophet’s tradition both inwardly and outwardly with Prophet’s recommendations: “Hold on to my Sunnah that the Sunnah of Rightly Guided Caliphs after me. Hold on to it firmly. And beware of heretical innovations (bidaa) because each heretical innovation (bidaa) is a falsehood and each falsehood is a deviation from the right path” (Ahmed, Dawood, Tirmidhi, Ibn Majah).

The people of Sunnah takes words of Allah over the words of other people, and they put the guidance of Mohammad ((pbuh)) over the guidance of other people. Hence they are called People of Book and the Sunnah.

They are also called people of Jammah because jammah (community) means unity and its opposite is disunity. The term Jamaah became a name for the unified people themselves and al-Ijma (Consensus) is the third pillar of which people depends for Elm (knowledge) and Deen (faith)

By these three pillars (Quran, Sunnah, and Ijma) they measure all that people follow of inward or outward words and actions that are related to the Deen. Ibn Taymiya.

²¹ Jahmis are followers of Jahm ibn Safwan Abu Muhriz, a client of Banu Rasib. On one hand he agrees with Murjiah in teaching that belief (iman) is an affair of the heart (an no action is needed), with the Mutazilah in denying the anthropomorphic attributes of God. On other hand, he is one of strongest defender of Jabr. He denied eternity of Paradise and Hell. His followers are called Jahmiyah after him, but they later adopted the doctrine of Asharis.

²² Qadariyah (Qadaris) is a Muslim sect who believes that man produces his own actions, which meant that they make man (khaliq al-af’al) creator of actions, thus giving Allah a partner in creating. It essentially means that they believe that man can ‘do’ things even when Allah does not want it to happen which is denying large part of Quran.

²³ Jabriyah (opposite thought of Qadariyah). They deny the freedom of the will, and on this point doesn’t differentiate between man and inanimate objects in nature. They believe man’s actions are subordinator to the compulsion (jabr) by God. The most prominent leader of this sect is Jahm Ibn Safwan.

- v. Between the Haruriyah²⁶ (حرورية) and the Mutazilah (معتزلة), and between Murjiah and the Jahmiyah with regards to the names of faith and religion,
- vi. Between Rawafid²⁷ (روافض) and Khawarij²⁸ (خوارج) with regard to the Prophet's companions.

Some Attributes of Allah (swt)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ - هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

59:23/24 He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

59:24 He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ - 57:3 He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.

Knowledge: Allah (swt) has knowledge of past, present, future and al-ghaib²⁹. Allah (swt) said: يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ

وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا - 34:2 "He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein". And He said: لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا - 65:12 "That you may know that Allah is able to do all things, and that Allah knows all things".

Ascendance: العلو Al-Ulu: "Behold Allah Said: Oh Jesus, I will take you and raise you to Myself" A'al Imran 55. يرفعه الصالح والعمل الطيب الكلم يصعد اليه. "To Him mount up all words of purity and to Him He exalts all deeds of righteousness" Fatir 10. "Do you feel secure that He who is up in heavens that He might make you swallowed by the earth when it shakes?" Al-Mulk 10. The Hadith of Ahmad 7565 "He asked her (The slave that her master wanted to free her): Where is Allah: she pointed

²⁴ Murjiah is the name of one of early sects of Muslims, the extreme opponent of Khawarij sect. Khawarij said Muslim becomes a kafir by committing small sin. The Murjiah on other hand said sin doesn't faith (iman) no matter how big or small. And that faith (iman) is only matter of saying (accepting islam by saying it), however, no further action (or abstinence from it) is needed to remain Muslim. This led to far-reaching issues, both religious and political.

²⁵ Al-Waidiyah believe that Allah logically must punish the disobedient as He must reward the obedient, therefore, according to them, if a person committed a major sin and died before repenting, Allah must not forgive him. This theory conflicts with both Quran and Sunnah.

²⁶ Al-Haruriyah is branch of Khawarij sect.

²⁷ Rawafid or Rafidah is one of the names given to the Shi'ah. Al-Ashari explains this denomination as those who rejected the caliphate of Abu Bakar and Umar.

²⁸ Al-Khawarij sect appeared in early days of Islam at the time of Uthman and Ali. This started when a proposal was accepted by Ali and Muawiyah (during battle of Siffin 37H, 657AC) to settle differences with two arbitrators who would pronounce judgment according to Quran and Sunnah. Majority of Ali's army accepted the proposal except few from a group of warriors from Tamim tribe, who protested against setting up of a human tribunal above Divine Word. They left Ali army withdrawing to village of Harura (close to Kufah) with their leader Abdullah ibn Wahb ar-Rasibi. Ali later killed them all except few that survived and appeared later and recognized as al-Haruriyah or al-Muhkkimah.

²⁹ Refer to chapter on Qadaa and Qadar in this Book

³⁰ Minhaj Muwahideen, Dr Tariq AbdelHaleem

her finger up to the sky, إلى فأشارت الله؟ أين قال السباية بإصبعها، And then he asked her: who Am I? she pointed to the sky and then to the Prophet . The Prophet Said: “Free her, she is a Believer” مؤمنة فهي أعتقها

Establishment (on the Thrown) الإستواء: Al-Ra’ad الرعد 2, Al-A’araf 54, Younus 3, Al-Rahman 5, Al-Furqan 59, Al-Sajda 4, Al-Hadeed 4. In 7 places of the Quran it is said: “Al-Rahman Has established Himself on the Thrown”.
استوى العرش على الرحمن . Imam Malik said: Establishing one’s self is understood, and the How is unknown, and believing in it is mandatory, and questioning it is Bida’a.

Coming: وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا
: المجيء : “And Your Lord Has come and the Angels row after row *assembled in rows).

Descendance التزول : in Hadith Al-Bukhari 6940 that Allah (SWT) descends to the Lower Heavens. وتعالى تبارك ربنا يتزل
له فأغفر يستغفري من فأعطيه يسألني من له فأستجيب يدعوني من : فيقول الآخر الليل ثلث يبقى حين الدنيا السماء إلى ليلة كل

Laughing الضحك: In Al-Boukhari, Ch of Tawheed # 6885 في اللجنة أهل آخر حديث “Until The Lord Laughs at the son of Adam, and when He laughs at him, he admits him to Janna”. منه الله يضحك حتى يدعو يزال فلا

Accompaniment المعية : “and he is with you” Al-Maida (table) 12. Al-Anfal 12. “And He is with you wherever you are” Al-Hadeed 12. and this is the Accompaniment of the knowledge not the Self as Ahmad explained (against what Sofis say). كنتم أينما معكم وهو

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