

## Lesson 04

## Summary Notes

# Attributes of Allāh

## BASIC ATTRIBUTES

Basic Attributes of Allāh (ﷻ) are divided into two categories:

**A - ŞIFĀT DHĀTIYYAH** (Personal Attributes) [**six** of them]

**B - ŞIFĀT THUBŪTIYYAH** (Fixed Attributes) [**eight** of them]

### A - ŞIFĀT DHĀTIYYAH (Personal Attributes):

Attributes directly relating to the Person of Allāh (ﷻ). No creation of Allāh (ﷻ) can have these Personal Attributes. **Şifāt Dhātiyyah** are **six** in number:

1. Existence (**Wujūd**)
2. No beginning (**Qidam**)
3. No end (**Baqā'**)
4. Oneness (**Waḥdāniyyah**)
5. Non-resemblance (**Mukhālafatun Lil Ḥawādīth**)
6. Self-sustenance (**Qiyām bi Nafsihī**).

#### 1. Existence (**Wujūd**)

He exists Himself, not through any other beings.

This attribute tells us that Allāh's existence is absolute and all His creation exists because of Allāh (ﷻ).

#### 2. No beginning (**Qidam**)

"He is the Eternal, with no beginning." [5]

"He is always eternal with His attributes before His creation; His attributes have not been added to in any way by their coming into existence. Just as He was pre-eternally with His attributes, He will continue to exist with them eternally. He did not acquire the name "Creator" after originating mankind, nor "The Shaper of Naught" after originating created beings. He has the attribute of Lordship without bondsman, and Creator without creation. As He is the Quickener of the dead after He revives them, He similarly deserved this name before He gave them life, and deserved the name "Creator" before originating creation." [13-17]

"He (Allāh) is the First." Qur'ān[57:3]

"Allāh was, and there was not anything with Him." [Bukhārī]

All of Allāh's attributes are without beginning.

Allāh does not need a creator.

Everything other than Allāh (ﷻ) is His creation and they all have a beginning. Everything which has a beginning also will come to an end, and therefore, is temporary.

### 3. No end (**Baqā**)

"He is the Everlasting, without an end." [5]

"He does not perish or pass away." [6]

"He (Allāh is ... the Last." Qur'ān[57:3]

When you can abide by the everlasting, it is insane to follow the mortal.

He is the creator of Time and space, and not bound by them. He is absolutely Eternal.

### 4. Oneness (**Waḥdāniyyah**)

"We say about the unicity of Allāh, believing - with ability from Allāh - that Allāh is one without any partner." [1]

"And there is no god besides Him." [3]

"Say, He (Allāh) is the One, Allāh is Eternal and Absolute. None is borne of Him, nor is He born. And there is none like Him" Qur'ān[112]

He has no sons or daughters or partners or His equal. In what ever shape or form or words, if Allāh swt is described in any other way will amount to disbelief (**Kufr**) and polytheism (**Shirk**).

### 5. Non-resemblance (**Mukhālafatun Lil Ḥawādīth**)

"Nothing resembles Him" [2]

"Neither guesses nor intellect grasp Him." [8]

"He does not resembles mankind." [9]

"He is exalted above opposites and rivals." [26]

"Allāh is supremely exalted above limits, extremities, essential parts, limbs and instruments. He is not confined by the six directions in the manner in which originated things are." [38]

"Allāh becomes wrathful and pleased, in a manner unlike mankind." [92]

"There is none like unto Him." Qur'ān[42:11]

"Do not put forward examples for Allāh." Qur'ān[16:74]

"Do you know any like unto Him?" Qur'ān[19:65]

"And there is none at all like Him." Qur'ān[112:4]

• **Most important attribute.**

**SubhānAllāh** means "Allāh (ﷻ) is free from every defect". [Bayhaqī]

"Whoever describes Allāh (ﷻ), likening His attributes to those of any of His creation, is a disbeliever in Allāh, the Mighty." [Ishāq ibn Rahuyah]

"Whoever claims that Allāh is in something, or from something, or on something, has associated others with Allāh (ﷻ); for if He was in something, He would be confined; if He was on something He would be borne; and if He was from something, He would be originated." [Imām Ja'far al-Ṣādiq]

"He is one in His essence. He does not resemble any of creation; He is not a body, nor a substance, nor a phenomenon. He cannot be pictured in the imagination - Glory be to Him! - nor can He be assessed in the mind. nor does He have a direction or location." [Abu'l-Qāsim al-Qushayrī]

"What is obligatory upon us is to believe that the Self of Allāh cannot be subdivided, nor can He be confined by space, nor described in terms of change and movement." [Ibn al-Jawzī]

**6. Self-sustenance (Qiyām bi Nafsihī)**

". . . The Self-Subsisting that sleeps not." [10]

"He is independent of the Throne and of what is below it." [50]

"The creator with no need to create. The Provider without labour." [11]

". . . He has the power to do everything, everything needs Him, everything is easy for Him. He needs nothing . . ." [17]

"He possesses everything, and nothing possesses Him. Nothing can be independent of Allāh even for the blinking of an eye. Whoever considers himself independent of Allāh even for the blinking of an eye has disbelieved in Him, and has become one of the people who go to destruction." [91]

". . . the Self-Subsisting." Qur'ān[2:255]

"Allāh is free of all wants, and it is you who are needy." Qur'ān[47:38]

"Allāh, the one needed by all." Qur'ān[112:2]

"Oh My servants! If the first of you and the last of you, the humans of you and the jinns of you, were as pious as the most, pious man among you, that would not increase my kingdom at all. And, if the first of you and the last of you, the humans of you and the jinns of you, were as evil as the most evil man among you, that would not decrease my kingdom at all. And, if the first of you and the last of you, the humans of you and the jinns of you, were to all gather at one place, and ask of Me

their needs, and I were to grant all they asked, that would not decrease from My kingdom any more than the sea is decreased by a needle dipped into it.” [Hadīth Qudsī]

It is to our benefit to follow the orders of Allāh.

### **B - ŞIFĀT THUBŪTIYYAH** (Fixed Attributes):

Attributes which Allāh (ﷻ) is also described with. These attributes are mentioned in the Qur’ān and Aḥādith and, also our intelligence confirm them. Some of these attributes could also exist in a limited sense in Allāh (ﷻ)’s creation. **Şifāt Thubūtiyyah** are **eight** in number:

7. Life (**Ḥayāt**)
8. Knowledge (**‘Ilm**)
9. Hearing (**Sami’**)
10. Seeing (**Başar**)
11. Will (**Irādah**)
12. Power (**Qudrah**)
13. Speech (**Kalām**)
14. Creating (**Takwīn**).

#### **7. Life (Ḥayāt)**

“The Living One Who dies not . . .” [10]

“Allāh, there is no god other than He, the Living . . .” Qur’ān[2:255]

Allāh does not sleep, nor does it befit Him to sleep. [Muslim]

He is the originator and source of all life of His creations.

#### **8. Knowledge (‘Ilm)**

“He encompasses everything, and that which is above [the ‘Arsh]” [51]

“Allāh knows all things.” Qur’ān[49:16]

“He knows what is before them and what is behind them. And, they do not encompass any of His knowledge except that which He wills.” Qur’ān[2:255]

“And with Him are the keys to the unseen; none know them save He. And He knows what is in the land and sea. There is no leaf which falls except that He knows it, nor any seed in the darknesses of the earth, nor anything fresh or dry, except that it is in a clear record.” Qur’ān[6:59]

Allāh’s knowledge is perfect and does not change with time. He knows what has happened, what is happening and what will happen in the future. In addition, He

knows how certain things which will not happen would proceed if they were to happen (with all possibilities and probabilities.). Everything in His creation, from macro to micro world, from galaxies to atoms, from seen and unseen to the emotions and feelings in our hearts is all known by Allāh (ﷻ) simultaneously. Nothing is left out or nothing will ever be left out from His knowledge at all times.

### 9. Hearing (**Sami'**)

"And He is the All-Hearing" [7]

"And He is the All-Hearing" Qur'ān[42:11]

"Ā'ishah (may Allāh be pleased with her) said, 'Praise be to Allāh whose hearing encompasses all voices.' [Bukhārī]

Allāh (ﷻ) does not need an organ or instrument to hear. His hearing is not limited by the energy or frequency of sound. We should be careful of what we say, for Allāh hears everything. He hears every whisper, word, lament, prayer and begging, insult, truth or lie, right or wrong speech. His hearing covers all and none of His creation is immune from Allāh's (ﷻ). hearing and seeing.

### 10. Seeing (**Baṣar**)

"And He is . . . the All-Seeing" [7]

"He is . . . the All-Seeing." Qur'ān[42:11]

Allāh does not need an eye or instrument to see. His sight is not limited by the energy or wavelength of light. We should be careful what we do, for Allāh sees everything

### the story of little ant in the dark dark room.

### the story of Ahmed and the pigeon.

### 11. Will (**Irādah**)

"Nothing is except what He wills." [7]

"Whatever Allāh wills is, and whatever He did not will is not." [Bayhaqī]

Ask only Allāh. If you ask others, remember that Allāh is the provider of help through that person. If you give, remember that Allāh is giving others through you.

Everything in the creation of Allāh happens because of Allāh's will. Nothing whatsoever could ever happen without Allāh (ﷻ)'s will and permission. No force of any kind can change or oppose Allāh (ﷻ)'s will. Everything in the universe runs according to the overall Will of Allāh (ﷻ) This is referred to as **Irādah Kullīyyah** in our 'Aqīdah.

## 12. Power (**Qudrah**)

"There is nothing He fails to do." [3]

"The Provider without labour." [11]

"He gives death with no dread, and raises from death with no toil." [12]

"That is due to the fact that He is able to do all things, everything is easy to Him." [17]

"None predominates His commandment." [27]

"Allāh has power over all things." Qur'ān[2:20]

"As for 'Ād, they became arrogant in the land, and said, 'Who is more powerful than us?' Did they not see that it is Allāh who has created them; He is mightier in power than them?" Qur'ān[41:15]

"Say, 'He is the One Able to raise up over you punishment from above you, or from beneath your feet, or to engulf you with sectarian strife, making some of you taste the might of others.'" Qur'ān[6:65]

His power is not dependent on any source. Can never come to an end or depleted. He is the one who created everything with His power. If He wills he could destroy everything and create other creations without any difficulty. This will not in any way decrease His Power. His power can not be compared with His creations.

## 13. Speech (**Kalām**)

"We say, with faith, affirmation and submission, "Indeed, Allāh spoke to Moses" [52]

"Allāh spoke to Moses." Qur'ān[4:164]

Allāh has the attribute of Speech, but His Speech does not consists of sounds, letters or phonemes. His speech is uncreated and does not resemble that of humans.

Allāh (ﷻ) spoke to His messengers through revelations (**wahy**). **Qur'ān is a speech of Allāh** (ﷻ) revealed to Rasūlullāh (ﷺ)

## 14. Creating (**Takwīn**).

Takwīn is the creating attribute of Allāh (ﷻ). Allāh (ﷻ) is the One who creates everything from nothing. No one else in His creation could ever create a single thing from nothing. The ability to create is the absolute domain of Allāh (ﷻ). None of His creation could ever be called a creator. Everything in the **cosmos** is His creation. Actions and activities which emanate from humans are also created by Allāh (ﷻ). Human beings can only use their limited personal will ( **Irādah Juz'iyah** ) to make a choice, then Allāh (ﷻ) brings those actions and activities to being. In other words, when a person wills, Allāh (ﷻ) (if He also wills ) creates those things or actions for him/her and holds the person responsible for the choice he/she makes.. [Sharhu'l-'Aqāid].

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