

BISMILLAAHIRRAHMAANIRRAHEEM

**CORRECTNESS WITH REGARDS TO THE NAMES AND ATTRIBUTES OF  
ALLAAH**

**BY ABOO IYAAD AMJAD RAFEEQ**

**BASED ON IBN TAYMIYYAH'S AT-TADMURIYYAH**

**PART TWO**

Aboo Iyaad began by reminding us that there are many groups of innovation who hold different beliefs as it relates to Allaah's Name and Attributes. He mentioned five of those groups:

**First group** - those people who resemble Allaah to the creation.

For Example: When Allaah affirms His Attributes such as Hearing and Seeing, because we can only understand these Attributes based upon what we see in this life, then Allaah's Attributes must be like our attributes.

These people are called the mushabihah or the muthuthihah. Meaning those who liken Allaah to His creation. These people are upon falsehood. Allaah has refuted this in the Qur'aan:

**There is nothing like Him, and He is the All-Hearer, the All-Seer.**

**[Soorah Ash-Shura (42):11]**

They are on one extreme, where they exaggerate in affirming Allaah's Names to such a degree that they liken Him to the creation.

Aboo Iyaad went onto explain that that the next four groups negate Allaah's Names and Attributes, and they are in four levels:

**Second group** - those people who claim that Allaah has seven Attributes (the Maturidiyyah claim Allaah has thirteen Attributes) and they affirm all of the Names. They claim these Attributes are proven by the intellect.

They are the Ash'ariyyah or Maturidiyyah (they are very similar, with only a few differences between them). From one angle they are the closest to Ahl-us-Sunnah in the sense that their deviation is the least compared to the others.

**Third group** - those people who reject all of the Attributes and only affirm the Names.

They are the Mu'tazilah

**Fourth group** - those people who reject both Allaah's Names and Attributes.

They are the Jahmiyyah

**Fifth group** - those people who say, they do not affirm anything for Allaah, nor do they negate anything from Allaah.

They are the extreme Jahmiyyah and the philosophers. So they don't say Allaah is as-Samee' and al-Baseer, nor do they affirm Attributes to Him. So they can't say Allaah is Hearing or Seeing. Nor can they do the opposite, they can't say that He is not blind and He is not deaf. So they say that, we cannot affirm for Him and we can't negate for Him. We can't say Allaah is Hearing and we can't say that He's not Hearing. We can't say Allaah exists and we can't say that Allaah doesn't exist. This is foolishness and contradictory.

Now that we understand where the Ash'ariyyah fit in, we can address specifically their doubts.

Next, Aboo Iyaad went onto explain the beliefs of the Ash'ariyyah in detail:

The Ash'ariyyah affirm the Names and some Attributes of Allaah. However, even though they affirm the Attributes, they reject most of them. So, they are able to reject the texts and ahadeeth.

First characteristic: they reject the ahadeeth

If they can't reject the hadeeth about an Attribute, if it is in Bukhaaree or Muslim; then they will try to explain away the Attribute.

Second characteristic: they will distort the Attribute (they will make tahreef of the Attribute), they will distort the meaning.

The seven Attributes that they believe in and accept are:

Life - al-Hayyaat  
Knowledge - al-Ilm  
Power and Ability - al-Quwaa  
Wish - al-Iraada  
Speech - al-Kalaam  
Hearing - as-Samee'  
Seeing - al-Baseer

Question: Now, what is their reasoning and basis upon affirming these seven and rejecting the rest?

Answer: They say, if we affirm the Attributes, then it will mean that we are likening Allaah to the creation. As for the seven Attributes that they affirm, they say that this is because the intellect can prove them.

For example: They say that the fact that Allaah brought the creation into existence proves that Allaah has Quwaa (Power).

Then the fact that Allaah has created the creation with so much diversity and variation, proves that Allaah has a Will and a Wish; meaning He created whatever He Wills. this proves that He has Iradah. The fact that Allaah has put things in a specific way, shows that He has knowledge - Ilm. So on the basis that Allaah has Quwaa, Iradah and ilm; it necessitates Life - al-Hayaa. So we have proven Allaah has Life. They say anything that is living, by necessity it must be able to hear, see and speak.

So, this is their logic for affirming these seven Attributes for Allaah. These seven Attributes are the Attributes of perfection and whatever opposes them are the attributes of imperfection.

So they affirm these seven, and for all of the other Attributes, if they can, they will reject the text.

For example: If they don't like a hadeeth, they will reject it outright. If they can't reject it, because it is in Bukhaaree or Muslim and the Ummah has accepted it; or it is in the Qur'aan; then they will try to distort and change the meaning. They take away what it means to other than that.

The Shaykh then puts forward a question:

Question: How do we refute these people and explain their falsehood and contradictions?

#### **REFUTATION NUMBER ONE:**

When they return to their intellects and use their intellect as a proof, then this in opposition to what the Salaf were upon, the Sahaabah and the Tab'ieen, likewise the Scholars that came after them, Imaam Ahmad, Imaam Maalik, Aboo Haneefah, Imaam Shaf'iee and other than them from the great Scholars from the past. Not a single one of them ever resorted to this. Never do we read that any of them returned back to their intellect when it came to speaking about Allaah. Rather, we find in the many thousands of narrations that have come from them that they return back to the Qur'aan and the Sunnah. So they affirm for Allaah that what He has affirmed for Himself and what the Messenger (sallallahu alayhi wasallam) affirmed. This is what we find as the methodology of the Salaf.

Imaam Ahmad said, "That we describe Allaah with what He described Himself with. We don't go beyond the Qur'aan and the Hadeeth."

So the Ash'ariyyah's methodology in describing Allaah's Attribute is baatil and baseless. It opposes what the Salaf were upon. What the Salaf were upon is established in thousands of narrations, something that they cannot deny or negate.

#### **REFUTATION NUMBER TWO:**

That to return and depend on the intellect in this subject is in itself in opposition to the intellect. As we have established before that these are the affairs of the unseen. We can't know about Allaah, His Names or His Attributes. Rather, we have to be told by Allaah Himself, what His Names and Attributes are. We can't rationalise and describe Allaah, we can't use our intellects to gain knowledge of Allaah. It is not possible. Therefore the 'aql' can't understand the detailed issues like, what we can or cannot describe Allaah with. This shows that these people when they use their intellect to affirm Attributes for Allaah, they themselves have opposed the intellect.

#### **REFUTATION NUMBER THREE:**

When these people use the intellect to describe Allaah, to affirm Attributes for Allaah, then inevitably we see much contradiction and differing amongst themselves. As we know that every individual has his own intellect; what one person believes and thinks about what Allaah should be described with, will be different to what another person thinks that Allaah should be described with. We find that one from amongst them will affirm something as an Attribute and another of them will reject that as an attribute. So you will find amongst them many contradictions and differences. You will find this in their books, from the beginning to the end, many oppositions, contradictions and changing of opinions.

#### **REFUTATION NUMBER FOUR:**

When these people take texts that they can't reject, for example, an ayah or a hadeeth in Bukhaaree or Muslim; they try to change the meaning. So they change the meaning from what it actually is, then give it another meaning. So they claim that now, we are not likening Allaah to the creation. But the fact is that they have come up with another meaning, but to affirm that meaning, you too must be likening Allaah to the creation. So, now you have to make a reinterpretation of that meaning as well to another meaning.

For Example:                      Allaah affirms that He has two Hands. Allaah's Hands are not like our hands; we don't resemble the Hands to the creation. We affirm these Hands for Allaah, but we don't know how they are.

So the Ash'ariyyah can't reject a verse from the Qur'aan; so they say, what is meant by Hands is actually Power. So they say, we don't say Hands, but we say, "Power." So they distort and change the meaning. They say that if we were to affirm Hands, then we are resembling Allaah to the creation.

So our response would be that you have just taken Allaah's Attribute of Hand and you've changed it to Quwaa - Power. But, we also have the attribute of quwaa - power. So now there is still a resemblance between Allaah and the creation, according to your belief. Now you have to do the same thing with Quwaa, give it a different meaning. So Quwaa is still falling into the same thing as you did with Hand. So now you have to apply the same principle of ta'weel, you have to make another interpretation of power and take it to mean something else. So, this chain will never end.

Another Example:

The Ash'ariyyah say that when Allaah describes Himself with Mahabbah - Love, they say, Allaah doesn't really have the Attribute of Love; because love implies deficiency. What is really implied by Mahabbah is Iradah - that Allaah Wills or wishes that He wants to reward a person. This is how they interpret Love. So Love means Allaah's desire to reward someone. So now, what you have done is taken the Attribute Mahabbah that He clearly establishes for Himself, and you've negated its real meaning, and you've given it your own meaning of Iradah. It means Allaah's will, wish or desire. So here we say, but the creation has a will. So the meaning you have given is the same as what is found in the creation. Now you have to take this meaning and reinterpreted it and give it another meaning, otherwise you are falling into the same thing that you are accusing us of. As they are accusing us of likening Allaah to the creation, because we affirm for Allaah that He has Mahabbah. Yet, what they have done is change its meaning to Iradah, but still they fall into the same thing as what they accuse us of. Because humans have iradah and Allaah has Iraadah. So what is the difference? You have fallen back into the same thing. So now you have to reinterpret this thing and distort its meaning to something else. So what it means is that they are trying to run away with something, claiming that we don't fall into this, that we liken Allaah to the creation, so they run away from that and then fall into the same thing that they are trying to run away from.

So this shows the falsehood that the Ash'ariyyah are upon. The Shaykh says that these people might argue and say, Wait, we affirm iradah, but we affirm it in a manner that befits only Allaah. Then we would say, well what was the problem with saying the same thing with respect to Mahabbah? This is how they fall into contradiction. So why did you feel the need to change it from Mahabbah to Iraadah. Why couldn't you affirm Mahabbah in a manner that befits Allaah? So this is how they fall into a very big contradiction in their methodology.

#### **REFUTATION NUMBER FIVE:**

When they say when you affirm these Attributes, like Mahabbah, Allaah being Angry, Allaah's Hand, Allaah's Face, then affirming them necessitates likening Allaah to the creation. Then we say, going back to the principle mentioned earlier, that just because two things have the same name and attribute, doesn't necessitate that reality behind them are the same. This is the point of refutation Our answer to them would be: You affirm that Allaah has Life, Hearing and Seeing, Quwaa, Iraadah, Speech, Hearing and Seeing; so what about these Attributes that you affirm? Allaah has these Attributes, humans also have these attributes, so therefore it necessitates tashbeeh. So why is it okay for you to affirm these seven, but it's not okay for us to affirm all of the other Attributes. This is a very big contradiction. This shows their methodology is false and contradictory, without having any coherence at all. So if they say, we only affirm these seven Attributes in a way that befits Allaah. Then we say, likewise we affirm all of the other Attributes in a manner that befits Allaah.

#### **REFUTATION NUMBER SIX:**

They say, we only affirm that which the intellect can prove, so if the intellect can prove it then we have to accept it. The Shaykh says that there are three answers to this claim:

**FIRSTLY:** that it is against the intellect to rely on the intellect when speaking about Allaah and His Attributes, which we have already established.

SECONDLY: just like you have used intellectual proofs to affirm those seven Attributes, then likewise we can use even stronger intellectual proofs to affirm all of the other Attributes that you don't accept.

For Example: Allaah has affirmed Mercy for Himself.

**And your Lord is Rich (Free of all needs), full of Mercy;**

**[Soorah Al-An'aam (6):133]**

**Truly, He is the One Who accepts repentance, the Most Merciful.**

**[Soorah Al-Baqarah (2):54]**

At the same time we can also use the intellect to prove the Attribute of Mercy. The Shaykh says, look at all the benevolence that Allaah does for His creation, look at all the benefits He gives to them; How He removes from them the harm. Reflect over the mercy of a mother to her child, the Mercy of Allaah sending the rain, the Mercy of Allaah in giving us homes, children and wealth. Everything we see that is a source of benefit and relief, isn't that a clear and manifest proof of Allaah's Attribute of Mercy? Likewise we can also argue that when Allaah punishes and destroys people, like we have seen, doesn't that indicate Allaah's Anger? So, just like you claim that you can use the intellect to prove Allaah's Attributes, likewise we can use even stronger proofs to prove the same Attributes that you reject. The Ash'ariyyah do not have any sound principles and are upon a big set of complete contradictions.

THIRDLY: let's say for arguments sake, that we can't use the intellect to prove these Attributes. That doesn't mean that they don't exist. Just because you can't prove something with intellect, doesn't mean that it doesn't exist. The Shaykh says, that just because the proof doesn't exist means that thing doesn't exist.

For Example: Someone might say, well I haven't seen jinn with my eyes and I can't feel them intellectually; does that mean that they don't exist? Of course not, just because you haven't found a proof that they don't exist doesn't mean that they don't exist.

So we should understand the realities that these people are upon are baseless. You'll find that when they come to you to try to justify and prove their madhab, they will do it in a very crafty way. There are various techniques that they use. They will come to you and say, Allaah has risen above the Throne, then they will try to bamboozle you from the area of language. They say the word 'istiwa' in Arabic has fifteen different meanings. They try to bring confusion by bringing linguistic proof. All of it is baatil, because in the Qur'aan:

**He rose over (Istawaa) the Throne (in a manner that suits His Majesty).**

**[Soorah Al-A'raaf (7):54]**

'alaa' has only one meaning when used with istiwaa, which is above.

Istiwaah, by itself might have many meanings, but when it is used with 'alaa' in every instance in the Qur'aan, it can only have one meaning. But they try to trick and deceive you. Sometimes they will look at all of the books of the Salaf and try to find an individual quotation that might just allow them to interpret it in their favour. They will pick a handful that they maybe found in a group of Scholars, bring them altogether into a pile, and say, so and so said this, look what the Salaf were upon. So they take all the obscure statements, and they forget everything that is explicit and clear from the Salaf, from the thousands and thousands, and then they bring to you this methodology.

As you now see, Ibn Tayniyyah has absolutely destroyed their methodology. He has shown how this methodology is baseless.

Aboo Iyaad closed by advising us to read, understand and study the books of Aqeedah. That you take your questions to the students of knowledge and the Mashaykh; so that you understand your aqeedah and be able to separate it from the false beliefs of the innovators.