

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,  
the Most Gracious, the Most Merciful*

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وَاللَّهُ الْأَسْمَاءُ  
الْحُسْنَى فَإِنَّ كُؤُوبَهُمَا

# Introduction

By the Noble Shaikh

'Abdul-'Azeez bin 'Abdullah bin Baz

*In the Name of Allah,  
the Most Beneficent, the Most Merciful*

All praise is for Allah. O, Allah, send prayers and salutations upon the Messenger of Allah, upon his family and his Companions, and upon those who follow his guidance.

*To proceed:*

I was presented with this valuable work, which covers Allah's Names and Attributes, and which is authored by the noble and esteemed scholar, our brother, Shaikh Muhammad bin Salih Al-'Uthaimeen. The noble Shaikh aptly titled this work, *Excellent Principles in Regard to Allah's Beautiful Names and Attributes*. I listened to it [being read to me] from its beginning, until

its end and found it to be a book of great value and importance. It clearly explains the beliefs of our Pious Predecessors which relate to Allah's Names and Attributes. Furthermore, it consists of important principles, as well as, numerous lessons which relate to Allah's Names and Attributes.

In this work, the author explains, among other lessons, the meaning of an important Islamic belief which is often misunderstood. It is a belief which is mentioned in the Book of Allah and a belief which, for the people of *Ahlu-Sunnah wal-Jama'ah*, conveys both a general and a specific meaning. It is the belief that Allah, the Possessor of Might and Majesty, is with His created beings.

Despite the fact that this belief has a true and blatant meaning for us, it in no way implies that Allah is physically connected to created beings. On the contrary, He ﷻ is above His Throne. This is what He informed us of in regard to Himself, and this is what is appropriate to His Majesty and Magnificence. What, 'Allah being with His created beings' means, however, is His comprehensive knowledge of them and His complete control over them - He hears all of their sayings and movements, He sees the reality they live on the outside as well as that which is in their hearts, and He protects, supports, and guides His Messengers and His believing

and Attributes. Only when one gains that knowledge can one worship Allah ﷻ based on wisdom and clarity. Allah ﷻ said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

{And (all) the Most Beautiful Names belong to Allah, so call on Him by them.} (Qur'an, 7:180)

“So call on Him by them,” means invoking Him by the Name or Attribute which is appropriate to the invocation you are supplicating. For instance, you might say, “O, Oft-Forgiving One, forgive me,” or, “O, Most-Merciful One, have mercy on me,” or, “O, All-Protector, protect me,” and so on.

Invoking Allah as an act of worship means the following: For you to perform acts of worship that are in accordance with His Names. For instance, you repent to Him, because He is the Acceptor of Repentance. You mention Him with your tongue, because He is All-Hearing. You worship Him with your limbs, because He is All-Seeing. You fear him in private, because He is All-Knowing.

Because of the importance of Allah's Names and Attributes, and because some people, either through ignorance or through blind following, have an erroneous understanding of His Names and Attributes, I wanted to write a book which contains important principles that, if followed, will help us develop a sound understanding of the meanings and significance of Allah's Names and Attributes. I hope that Allah ﷻ will make this work of mine something that is sincerely for His Countenance, that is in harmony with His Good Pleasure, and that is a source of benefit for His slaves. I have titled it, *Excellent Principles in Regard to Allah's Beautiful Names and Attributes*.



## Chapter :1

### Principles Regarding the Names of Allah ﷻ

#### *The First Principle:*

All of Allah's Names are beautiful to the highest degree. Allah ﷻ said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ﴾

{(And (all) the Most Beautiful Names belong to Allah.} (Qur'an, 7:180)

This first principle is because they imply qualities that are perfect and complete, containing neither flaw nor deficiency. An example of that is the name, the Ever-Living, which is one of the Names of Allah ﷻ. It implies a life that is complete, one that was not preceded by nothingness, and one that never climaxes

and will never come to an end. The, 'Ever-Living,' also implies other qualities that are similarly perfect and complete, such as knowledge, ability, hearing, and sight and others.

Another example is the Name, the All-Knowing. It too is one of the Names of Allah, and it implies knowledge that is complete - knowledge that was not preceded by ignorance, and that will never result in forgetfulness. Allah ﷻ said:

﴿عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى﴾

{“The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets.”} (Qur’an, 20:52)

Allah’s knowledge is at once vast and complete. It denotes not only knowledge of the general aspects of everything, but also knowledge of the minutest details of everything, regardless of whether that means knowledge of His own actions or knowledge of the actions and movements of His creation. Allah ﷻ said:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ

﴿وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

{And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth or anything fresh or dry, but is written in a Clear Record.} (Qur’an, 6:59)

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ

﴿مُسْتَفْرِّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

{And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (Al-Lawh Al-Mahfooz - the Book of Decrees with Allah).} (Qur’an, 11:6)

﴿يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

{He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts (of men).} (Qur’an, 64:4)

A third example is Allah’s Name, the Most Merciful. It implies mercy that is complete and perfect. The Messenger of Allah ﷺ referred to that mercy one day, after the conclusion of a battle that took place between the Muslims and the disbelievers. The females and children of enemy soldiers were gathered and taken as captives. When a woman saw her infant boy among the group of captives, she raced towards him, embraced him with a powerful embrace, and then preceded to breastfeed him. When seeing what she did, the Messenger of Allah ﷺ said,

”لِلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلِدِهَا“

”Verily, Allah is more merciful towards His slaves than she is towards her child.”<sup>1</sup>

The Name, “the Most Merciful” also implies a kind of mercy that is vast and all-encompassing. Allah said:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

{“And My Mercy embraces all things.”} (Qur’an, 7:156)

And He said about the supplication of the Angels for the believers:

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا﴾

{“Our Lord! You comprehend all things in mercy and knowledge.”} (Qur’an, 40:7)

1 Related by al-Bukhari, Book of Adab (5999); and by Muslim, Book of Repentance (2754).

Az-Zahir

الظَّاهِرُ

The Manifest

Al-Akhir

الْآخِرُ

The Last

Al-Jabbar

الْجَبَّارُ

The Compeller

At-Tawwab

التَّوَّابُ

The Relenting

Al-Bari

الْبَارِي

The Maker

Al-Batin

الْبَاطِنُ

The Hidden

Al-Haseeb

الْحَسِيبُ

The Reckoner

Al-Hafiz

الْحَافِظُ

The Protector

Al-Baseer

الْبَصِيرُ

The All-Seeing

Al-Barr

الْبَرُّ

The Righteous

Al-Hafiyy

الْحَفِيَّ

The Most Gracious (Kind)

Al-Hafeez

الْحَفِيزُ

The Protector