

The Names and Attributes of Allah (Exalted be He)

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Abstract

Belief in the Names and Sublime Attributes of Allah (Exalted be He) constitutes a fundamental pillar of faith and the consummation of monotheism (*Tawhid*). Historically, this subject has garnered profound theological interest, leading to divergent views among various Islamic sects regarding the affirmation or negation of these names and attributes. Derived from a doctoral dissertation, this research examines this pivotal doctrinal issue through a comparative approach, reviewing and analyzing the arguments of different Islamic theological schools.

The study comprises an introduction and several detailed sections, wherein the linguistic and terminological definitions of "Name" (*Isim*) and "Attribute" (*Sifah*) are established, alongside an elucidation of the subtle distinctions between them. It outlines the doctrine of *Ahl al Sunnah wa al Jama'ah*, which is predicated on affirming the Divine Names and Attributes exactly as transmitted in the Quran and the Prophetic Tradition (*Sunnah*), while concurrently negating any imperfections from Allah (Glory be to Him). Conversely, the paper reviews the doctrines of other theological sects, such as the *Jahmites*, who rejected both the Names and Attributes, and the *Mu'tazilites*, who acknowledged the Names but negated the Attributes. Furthermore, it clarifies the classification of attributes according to the scholars of Hadith and Tradition (*Ahl al Hadith wa al Athar*) and the theologians (*Mutakallimun*), including essential (*Dhatiyyah*), active (*Fi'liyyah*), and scriptural/transmitted (*Khabariyyah*) attributes.

The research concludes with significant findings, most notably: that the Names of Allah (Exalted be He) are proper nouns indicating His Divine Essence and the attributes of perfection inherent to Him, and that belief in them is a religious obligation. It also underscores the necessity of distinguishing between Names and Attributes, as Names can imply attributes but not vice versa, and they diverge regarding the rulings of supplication (*Du'a*) and worship.

Ultimately, the study emphasizes that the safest path for a Muslim is to rely solely on what is established in the Holy Quran and the authentic *Sunnah* regarding this matter, while obligatorily maintaining the transcendence of Allah above any anthropomorphism (*Tashbih*) or deficiency. This entails a firm conviction in His attributes of perfection that befit His Majesty and Greatness, thereby achieving the absolute completion of monotheism.

Keywords: The Beautiful Names of Allah, Attributes of Allah, Creed of *Ahl al Sunnah wa al Jama'ah*, *Ash'arites*, *Mu'tazilites*, Essential Attributes, Transmitted (*Khabariyyah*) Attributes.

Introduction

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

To proceed:

Belief in Allah (Exalted be He), along with His Beautiful Names and Sublime Attributes, constitutes a fundamental pillar of faith. It is an obligation upon every Muslim who believes in Allah and seeks His pleasure to embrace these names and attributes and act in accordance with them. Allah (the Almighty) states: *"And Allah belongs to the best names, so invoke Him by them. And leave [the company] those who practice deviation concerning His names. They will be recompensed for what they have been doing"* [Al A'raf: 180]. This implies acting according to their meanings and practical implications. Due to the paramount importance of this subject, it became a focal point of doctrinal contention among Islamic sects throughout the eras. Consequently, they diverged into those who affirm and those who negate. Some scholars believed in them exactly as they are, without metaphorical interpretation (*Ta'wil*) or modification, whereas others resorted to interpretation and distortion (*Tahrif*) out of apprehension of anthropomorphism (*Tashbih* likening Allah to His creation), divestment (*Ta'til*), or corporealism (*Tajsim*).

This theological discourse is precisely what this research addresses, aiming to elucidate the views and doctrines of various sects regarding this momentous matter and to distinguish the sound perspectives among them.

The study is structured into five distinct subsections (*Matalib*). The first subsection provides the linguistic and terminological definitions of the "Names," examines them as a compound conceptual term, and outlines the doctrines of different sects concerning the Beautiful Names. The second subsection defines the concept of "Attribute" (*Sifah*) both linguistically and terminologically. The third subsection delineates the classifications of these attributes. The fourth subsection discusses the specific arguments and doctrines of the Islamic sects regarding the Divine Attributes. Finally, the fifth subsection offers a detailed analysis of the distinctions between the Names and Attributes of Allah (Exalted be He). The paper then concludes with a summary of the core findings.

Methodology:

This study adopts a **Comparative Method**, whereby the doctrines of the respective sects are examined, presenting each group's stance individually alongside the textual and rational evidence they utilize to substantiate and uphold their beliefs.

Whatever correctness is achieved herein is solely through the grace and guidance of Allah (Exalted be He), and any errors or shortcomings are entirely my own and from Satan.

Chapter One: The Names and Attributes of Allah Exalted be He

Preamble:

Belief in the Names and Attributes of Allah Exalted be He is a pillar of the pillars of faith. For knowing His Names Exalted be He and affirming the perfection of His Sublime Attributes is part of the completion of monotheism, and a purification of Him Glory and Majesty be to Him from anthropomorphism and imperfections. And He Glorified and Exalted be He has affirmed for Himself Beautiful Names and censured those who practice deviation concerning them and threatened them with recompense and punishment for their turning away and leaning from the realities and correct meanings of these Names toward false meanings. For He Glorified be He has invited us to supplicate to Him by these Beautiful Names which are proper nouns indicating Him, signifying His attributes of perfection, warning against deviation concerning them, where He says Glory and Majesty be to Him: *"And to Allah belong the best names, so invoke Him by them. And leave [the company] those who practice deviation concerning His names. They will be recompensed for what they have been doing"* [Al A'raf: 180], and He says Exalted be He: *"Say, 'Call upon Allah or call upon the Most Merciful. Whichever [name] you call to Him belong*

the best names" [Al Isra': 110], and His saying also: *"He is Allah, the Creator, the Inventor, the Fashioner; to Him belongs the best names"* [Al Hashr: 24].

So these noble texts that came in the Holy Quran are to decide that Allah Glorified be He has Beautiful Names fixed in His Precious Book, for they have been established by the Quranic text, and the purified Prophetic Tradition, where the Messenger of Allah peace and blessings of Allah be upon him says: *"Indeed, Allah has ninety nine names, one hundred minus one; whoever enumerates them will enter Paradise"* ([1]).

For in his era peace and blessings of Allah be upon him the Companions may Allah be pleased with them had believed in the fundamentals of religion based on understanding, insight, and intellectual conviction, and their directing of questions to the Messenger (pbuh) was not except to know what they had not grasped, and it was not out of a desire from them for blameworthy disputation or skepticism, so they understood what Allah wanted from them, and what required from him clarification, the Messenger of Allah (pbuh) clarified it for them through his purified Sunnah ([2]), but as soon as the era of the Rightly Guided Caliphs ended, and there came those after them, until many sects appeared, so they delved into creed and investigated the Essence and Attributes an investigation that distanced them from the purity and simplicity of creed, and led to the appearance of blameworthy disputation which the Messenger of Allah peace and blessings of Allah be upon him forbade us from.

And in this chapter, I will talk about the Names of Allah Exalted be He and His Sublime Attributes, and the methodology of the two Imams may Allah the Exalted have mercy upon them in deducing them, based on what came in their two exegeses, and the clarification of that in this chapter by His permission Exalted be He and His success. According to the following chapters:

First Subsection: Defining the Name Linguistically and Terminologically

Preamble:

There is no doubt that the issue of the Names and Attributes is among the most sublime and greatest chapters in theological scholasticism, and the doctrines of the Islamists have differed concerning it. For some of them argued for absolute negation, and some of them affirmed the Names as a whole and negated the Attributes from Allah Exalted be He, and some of them affirmed the Names and Attributes but rejected a group of them and interpreted them and diverted them from their literal meaning, and some of them went to the obligation of believing in everything that came in the Book of Allah Exalted be He and the authentic Sunnah of Names and Attributes and ran them upon their literal meanings and rejected the modality and anthropomorphism. And despite that the scholars are all agreed on the establishment of these Names for Him Glory and Majesty be to Him even if they differed in the path of establishing them, they tried to distinguish between the Name and the Attribute based on the relationship of the Names to the Attributes. As for the methodology of the two Imams may Allah have mercy upon them, I will clarify it later in the upcoming subsections, by the permission of Allah Exalted be He, and it is necessary to clarify the meaning of the Names and Attributes and the relationship between them in what follows:

First: Definition of the Name Linguistically

The scholars of language differed regarding the origin of the derivation of the Name upon two views:

The first view: ("The Name is derived from *al Sumuw*, which is elevation, because it is a commendation and an indication upon the meaning, and the origin in it is *Simw*, and it is derived from *Samawtu*, and the omitted from it is the Waw because its plural is *Asma'* and its diminutive is *Sumayy*").

The second view: That the Name is derived from *al Simah*, which is the mark, because the Name is a mark for whom it was placed for. And according to the grammarians: It is what indicated a meaning in itself not conjoined with a time ([1]).

Second: The Name Terminologically:

What indicated a meaning in itself not conjoined with the three times "the past, the present, and the future", and it is divided into a name of an essence, which is that indicating a meaning subsisting in itself like Zayd and Amr, and into a name of a meaning, which is what does not subsist in itself like: knowledge and ignorance, so we say: Zayd is knowledgeable, and Amr is ignorant, and the utterance does not become a name except that it is implied with a meaning, and the meaning may exist and it has no name, and there is no name except it has a meaning, and the names of things are the utterances indicating them, and it was said the Name is what informed about the named, and the verb is what informed about the movement of the named, and the particle is what informed about a meaning that is neither a name nor a verb ([2]).

Third: The Names of Allah Exalted be He as a Compound Conceptual Term:

("The Names of Allah Exalted be He are everything that indicated the Essence of Allah alongside the attributes of perfection subsisting in Him, such as the All Powerful, the All Knowing, the All Wise, the All Hearing, for these Names indicated the Essence of Allah, and upon what subsisted in it of knowledge, wisdom, hearing, and sight") (3).

Fourth: The Doctrinal Effect Resulting from the Derivation of the Name:

Indeed, whoever said that the Name is derived from *al Sumuw*, which is elevation and loftiness, said: Allah Exalted be He did not cease to be described before the existence of creation, and after their existence, and at their annihilation, and they have no effect on the Names of Allah and His Attributes, and this is the view of Ahl al Sunnah.

Indeed, whoever said that the Name is derived from *al Simah*: which is the mark, said: Allah Exalted be He was in eternity without a name and without an attribute. So, when Allah Exalted be He created the creation, they made Him names and attributes. So, if He annihilates them, He remains without a name and without an attribute, and this is the view of the Mu'tazilites ([4]) ([5]).

Fifth: The Views of the Islamic Sects regarding the Beautiful Names of Allah:

The first view: The view of Ahl al Sunnah wa al Jama'ah: Affirming the Beautiful Names alongside affirming all of their meanings and affirming what relates to them of rulings and practical implications, and belief in what the texts of the Quran and the authentic Sunnah brought of affirmation and negation ([6]), so they by that:

1 Name Allah with what He named Himself in His Book or upon the tongue of His Messenger. Peace and blessings of Allah be upon him; they do not add upon that, and they do not subtract from it.

2 And they affirm for Allah Glory and Majesty be to Him and describe Him with what He described Himself in His Book or upon the tongue of His Messenger peace and blessings of Allah be upon him without distortion and without divestment, and without conditioning and without anthropomorphism.

3 They negate from Allah Exalted be He what He negated from Himself in His Book or upon the tongue of His Noble Messenger Muhammad peace and blessings of Allah be upon him, alongside the conviction that Allah is described with the perfection of the opposite of that negated matter.

For Ahl al Sunnah followed in this chapter the methodology of the Quran and the authentic Sunnah, so every name or attribute of Allah Glorified be He that came in the Book and the authentic Sunnah, it is from the path of affirmation, so it is obligatory by that to affirm it. As for negation, it is that there is negated from Allah Glory and Majesty be to Him everything that opposes His perfection from the types of defects and imperfections, alongside the obligation of believing in the establishment of the perfection of the opposite of that negated.

Imam Ahmad may Allah have mercy upon him said: "Allah is not described except with what He described Himself or His Messenger peace and blessings of Allah be upon him described Him, we do not exceed the Quran and the Sunnah" ([7]). The Almighty states: *"There is nothing like unto Him"* a refutation against the Mumattilah ([8]), and his saying the Almighty: *"and He is the Hearing, the Seeing"* a refutation against the Mu'attilah ([9]) [Al Shura: 11].

The second view: The view of the Jahmites ([10]): They do not affirm the Names and they say: They were only launched upon Allah Exalted be He metaphorically, and it is the view of the heretics, the philosophers, and the Qarmatians, and they said: Indeed, Allah Exalted be He is not named with anything, so they denied the Names of Allah Exalted be He in totality. For these Mu'attilah, the negators of the Names, have in their divestment of the Names of Allah Exalted be He a view: "that if He is named with these Names, then they are from what other than Him is named with." And Allah Exalted be He is purified from resembling the other, so these the negators of the Names name whoever named Allah Exalted be He with His Beautiful Names an anthropomorphist, for whoever said: Indeed Allah is All Knowing in reality, All Powerful in reality: he is an anthropomorphist, and it is not said to Him: All Knowing nor All Powerful, and that whoever named Him with that is an anthropomorphist, because partnership in the name necessitates resemblance in its meaning, meaning: if we say living, all knowing, we have resembled Him to other than Him from the living and the all-knowing, and likewise if we say He is all hearing, all seeing, we have resembled Him to the human, the all hearing, the all-seeing, and if we say kind, merciful, we have resembled Him to the Prophet, the kind, the merciful, rather they said: if we say that He is existing, we have resembled Him to the rest of the existents for their partnership in the name of existence, and the utmost of what they have in affirmation is their saying He is: (an absolute existence) meaning an imaginary existence in the mind, or an existence restricted by negative matters, and they said: we do not say existing nor non existing, or they said: existing and non-existing ([11]).

The third view: The view of the Mu'tazilites: Affirming the Names stripped of the Attributes, so they agree upon naming Allah with the Name and negating the Attribute from Him, for when they saw that the Jahmites had negated the Beautiful Names of Allah, they deemed that grave due to what is in it of denying the Quran, a denial that is apparent in exiting from intellect. And their misconception is that they believed that affirming the Attributes necessitates anthropomorphism; because there does not exist anything described with attributes except a body, and bodies are similar, so affirming the attributes necessitates anthropomorphism, so they acknowledged the Names and negated the Attributes, so they became likewise contradictory, and they have in that negation two paths:

The first path: Whoever made the Names like pure proper nouns ([12]) that are synonymous, which were not placed for their named by consideration of a meaning subsisting in him. So they by that look at these Names as pure proper nouns that do not indicate an attribute, so they say: Indeed the All Knowing, the All Aware, the All Hearing, and the like upon Allah are not indicating attributes, and they, with respect to their indication upon one essence, are: synonymous, and that is like our naming of one essence with "Zayd, Amr, Muhammad, and Ali", so these names are synonymous: and they are pure proper nouns that do not indicate an attribute for this essence named by them.

The second path: Whoever says among them: Indeed, each proper noun of them is independent, so Allah is named All Knowing and All Powerful, and these names are not synonymous, but the meaning of that is not that

there is a life or a power, and therefore they say: All Knowing without knowledge, All Powerful without power, All Hearing without hearing, All Seeing without sight.

And this view of the Mu'tazilites, even if it is below the view of the Jahmites, but it is grave also, for affirming a living, all knowing, all powerful, all wise, all hearing, all seeing, without life, without knowledge, without power, without wisdom, without hearing, and without sight, is an obstacy to the intellect like affirming a prayer performer without prayer, a faster without fasting, and a standing performer without standing, and the like from the derived names like the names of the active agents and the attributes modified from it, and the Mu'tazilites have joined to this innovation of theirs other innovations among them: their saying that the Names of Allah are created.

Second Subsection: Defining the Attribute Linguistically and Terminologically:

First: The Attribute Linguistically: The attribute (*al Sifah*): from (*Wasafa*), the *Waw*, the *Sad*, and the *Fa'*: is one origin, which is the embellishment of the thing. And *Wasaftuhu Asifuhu Wasfan* (I described it). And the attribute is the inherent mark of the thing, and it is the noun indicating some states of the essence, and that is toward long, short, rational, foolish, and others, and it is the inherent mark in the essence of the described by which it is known ([1]).

And the thing may be described with an attribute, like our saying: "blackness" and "whiteness", and it may be described for a cause, like our saying: "moving" and "stationary", and it may be described neither for itself nor for a cause, like our saying: "originated"; and the Mu'tazilites went to that the attribute is the description (*al Wasf*) itself, and the description is the report of the reporter about whom he reported about with a certain matter, like his saying: He is all knowing, or all powerful, or white, or black and the like, and that there is no signification for the attribute and the description except this, while the doctrine of the people of truth (*Ahl al Haqq*): is that the attribute is what the description occurred as derived from it and it is indicating upon it, and that is like knowledge and power and the like, for the meant by the attribute is not except this meaning, and the meant by the description is not except what is indicating upon this meaning by path of derivation, and there is not hidden what is between them of divergence in reality ([2]).

Second: The Attribute Terminologically: And it is what subsisted in the Divine Essence from what distinguishes it from other than it and the texts of the Book and the Sunnah brought it, or it is the thing that exists in the described or belongs to him and earns him the description which is the qualification (*al Na't*) that proceeds from the attribute, for if it was from what exists at one time and is absent at another, it changed the ruling of the described and turned him at its existence upon a ruling he was not upon at its absence, and that is like blackness, whiteness, will, dislike, knowledge, ignorance, power, incapacity, and what ran the course of that from what they described changes by it if it exists in him and earns him a ruling he was not upon ([3]).

Third Subsection: Classifications of the Attributes and the Views of the Sects in the Chapter of Attributes.

Preamble: After what we have known of the attributes and names and what related to them, it is necessary to clarify the deduction and the explanation of those attributes "negative, or affirmative, or scriptural", it is necessary to speak initially around: the classifications of the divine attributes according to the scholars, and the views of the sects in their chapter upon what its explanation will come, if Allah the Exalted wills.

Classifications of the Attributes:

First: The People of Hadith and Tradition: The classifications of the people of Hadith for the attributes diversified, and that is according to the considerations to which each classification returns, and from those classifications is what comes:

1-Essential Attributes (*Sifat Dhatiyyah*): And they are those which do not separate from the essence, rather they are inherent to it eternally and endlessly, and His will and power Exalted and Majestic be He do not relate to them, among them is what is rational, and among them is what is scriptural, and the essential attributes are upon two divisions:

A-Rational Essential Attributes: meaning that the deduction upon them occurs by the intellect, so the hearing and the intellect join in knowing them, like the attribute of life, knowledge, power, will, and hearing.

B-Scriptural Essential Attributes: meaning that the deduction upon them and affirming them is not possible except through the path of the text, like the attribute of the two hands, and others from the rest of the attributes.

2-Active Attributes (*Sifat Fi'liyyah*): And they are those to which His will and power Exalted and Majestic be He relate in every time and moment, and occur by His will and power, among them is what is rational, and among them is what is scriptural, and they are upon two divisions also:

A. Rational Active Attributes: like the attribute of creation and provision... so the hearing and the intellect share in knowing them.

B. Scriptural Active Attributes: like the ascending (*al Istiwa'*), descending, coming (*al Ityan*), and arriving (*al Maji'*) ([4]).

Second: The Classifications of the Attributes according to the Theologians:

Attributes of Meanings (*Sifat al Ma'ani*): Or the real attributes, for the theologians, and especially the Ash'arite masters, have affirmed seven attributes from them, and the attribute of meanings according to them is what indicated an existential meaning subsisting in the Essence of Allah Glory and Majesty be to Him and these attributes are: "knowledge, power, life, will, speech, hearing, and sight"; as for the Mu'tazilites, they have divested the attributes and affirmed their rulings and said: He is all powerful by His essence, all hearing by His essence, all knowing by His essence, living by His essence, and they did not affirm a knowledge, nor a life, nor a hearing, nor a sight, fleeing from the multiplicity of the eternal ([5]).

The Essential Attributes: And they are those which He did not cease and does not cease to be described with Glory and Majesty be to Him and they are called also the inherent attributes because they are inherent to the essence, not separating from it, like knowledge and power ([6]).

The Negative Attributes (*Sifat Salbiyyah*): And the intended by them is that they indicate the negation of what does not befit Allah Exalted and Majestic be He, and they are not established, nor does the description with them necessitate the subsistence of an accident, and the negative attributes have no bound, and the most famous of them are five attributes which are: "eternity (*al Qidam*), everlastingness (*al Baqa'*), dissimilarity to originated beings, oneness, and absolute self-sufficiency, or what is known as self-subsistence" ([7]).

Attributes of Actions: And it is every name derived from the Creator Glory and Majesty be to Him from His attributes, such as: "benefactor, provider, creator, and they are according to the Ash'arites originated attributes ([8]).

The Scriptural Attributes (or Auditory): And they are the attributes that came in the law, meaning they are those which came in the Holy Quran and Allah informed about them Glory and Majesty be to Him or His Prophet informed about them (pbuh).

The Optional Attributes (or Active): And they are the attributes relating to the will of Allah and His power, if He willed, He did them and if He willed, He did not do them, and they are called the active attributes, and they are from within the scriptural attributes, like coming and descending (9).

Fourth Subsection: The Views of the Sects in the Chapter of Attributes:

First: The People of Hadith and Tradition: The monotheism of names and attributes (*Tawhid al Asma' wa al Sifat*) according to the people of Hadith and tradition is established upon affirmation and negation: affirming what Allah affirmed for Himself, and what His Messenger peace and blessings of Allah be upon him affirmed for Him of the attributes of perfection, traits of majesty, and the most beautiful names. And negating what Allah negated from Himself, and what His Messenger peace and blessings of Allah be upon him negated from Him of defects and flaws, and from anyone of His creation resembling Him in anything of His characteristics and attributes, Glory be to Him. His Messenger of peace and blessings of Allah be upon him of the attributes of perfection, traits of majesty, and the most beautiful names. And negating what Allah negated from Himself, and what His Messenger peace and blessings of Allah be upon him negated from Him of defects and flaws, and from anyone of His creation resembling Him in anything of His characteristics and attributes, Glory be to Him ([1]).

Second: The Jahmites: Indeed, the reality of the doctrine of the Jahmites is the divestment (*al Ta'til*) of the Maker; for negating the attributes of Allah and negating the actions of the Lord Glory and Majesty be to Him relating to His wish and His will, this is the divestment. For this reason, affirming perfection for Him was by His names and His attributes, and negating the attributes was the divestment of the station of His lordship and His knowledge ([2]).

Third: The Ash'arites and the Maturidites ([3]): They affirm seven attributes, which are: life, knowledge, power, will, speech, hearing, and sight. As for the Maturidites: they affirm the seven previous attributes plus the attribute of bringing into being (*al Takwin*).

Fifth Subsection: The Difference Between His Names the Exalted and His Attributes: The majority of scholars agreed upon a collection of attributes and names representing the aspects of divine perfection, and they established the rational and textual evidences for their affirmation to Allah, Exalted and Majestic be He, even if their views varied in the nature of these attributes and their relationship to the essence, and that there are divine names and attributes that came in the Book and the Sunnah expressing praises and perfections for Allah the Exalted which the scholars received with acceptance, whether they were philosophers or theologians ([4]), and none departed from this consensus except some sects who refused to describe Him the Exalted with any description, or name Him with any name, and they claimed that Allah the Exalted is praised by the negation of His names and His attributes, and this has been counted among the greatest of their machinations against Islam ([5]).

And indeed, among the most important differences between the names and the attributes are: 1-That from the names, attributes are derived; as for the attributes, especially the scriptural one's names are not derived from them. So, we derive from the names of Allah: (*al Rahim* [the Merciful], *al Qadir* [the Powerful], *al Azim* [the Magnificent]) the attributes of mercy, power, and magnificence. But we do not derive from the attributes of will, coming, plotting, the doer (*al Jani*), and the plotter (*al Makir*).

2-That the names of Allah the Exalted and His attributes share in seeking refuge by them and swearing by them, but they differ in servitude (*al Ta'abbud*) and supplication (*al Du'a'*). Thus, Allah the Exalted is served by His names, so we say: *Abd al Karim*, *Abd al Rahman*, and *Abd al Aziz*; but He is not served by His attributes, so we do not say: *Abd al Karam*, *Abd al Rahmah*, and *Abd al Izzah*. Just as Allah is supplicated by His names, so we

say: O Merciful, have mercy on us, and O Generous, be generous to us; but we do not supplicate His attributes, saying: O mercy of Allah, have mercy on us, or O generosity of Allah.

3-That the name indicates the essence; for example: (*al Rabb* [the Lord]) indicates His holy essence, and likewise (*al Rahman*), and (*al Rahim*). As for the attribute, it is the meaning of subsisting in the essence, such as mercy is a meaning subsisting in Allah indicated by the name which is *al Rahman al Rahim* ([6]).

Conclusion: And the Most Important Findings

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon our Prophet Muhammad and upon his family and all his companions.

To proceed... After researching the subject of the Divine Names and Attributes and clarifying the views of the sects and their opinions concerning them, I have reached the most important findings:

1-The Names of Allah the Exalted are everything that indicated the Essence of Allah alongside the attributes of perfection subsisting in Him, such as: the All Powerful, the All Knowing, the All Wise, the All Hearing, for these Names indicated the Essence of Allah, and upon what subsisted in it of knowledge, wisdom, hearing, and sight.

2-It [the attribute] is what subsisted in the Divine Essence from what distinguishes it from other than it and the texts of the Book and the Sunnah brought it, or it is the thing that exists in the described or belongs to him and earns him the description which is the qualification that proceeds from the attribute.

3-That belief in the Names of Allah the Exalted and His attributes is from the pillars of faith.

4-For the Islamic sects regarding the Names of Allah the Exalted are views: the people of Hadith and tradition affirmed all the Names, while the Jahmites did not affirm them, and they only launched them metaphorically, as for the Mu'tazilites: they affirmed them stripped of the attributes.

5-The classifications of the divine attributes between the people of Hadith and tradition, and between the theologians, each according to what they see.

6-Belief in what the Holy Quran and the purified Sunnah brought is the safest path for every Muslim.

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