

Chapter – 94

Allah's Attributes

(صفات كمالية)

❖ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

(Beginning with the name of) Allah, the Most Gracious, the Most Merciful (01:01)

❖ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

All Praise is to Allah, the Lord of the Creation. (01:02)

In order to know the subject of صفات كمالية (Allah's Attributes), it is required to thoroughly understand a few important things; otherwise many major disputes may occur.

- ❖ What is the difference between Person (Object), Adjective and Name ----?
- Person or Object (ذات): Person or anything physical is that permanent object which has an authoritative source of adjective. For example; white paper. The source of 'white' is 'paper'.
- Adjective or attribute (صفت): Adjective or attribute is that non-permanent thing which lives in a permanent object. 'Whiteness' is a non-permanent feature which exists in permanent object, i.e. 'paper'.
- Name (اسم): The combination of object or person and adjective is known as 'name'. For example; الرَّحْمَن; means that Persona who is Most Gracious.

Thus, Allah تعالى و سبحانه is Persona; the Most Gracious is His attribute; الرَّحْمَن & الرَّحِيم are the names of God. One time the word Allah

is said against His attributes. For example; الرَّحِيمِ, الرَّحْمَنِ, اللَّهُ, and that is the name of Persona. Next time, the word Allah is said against His ‘Servant or Bondman’. At that time, Persona means Allah with all His Attributes.

This should be remembered that assessment for the person remains as it is in every situation. However the assessment for names and attributes is subject to alteration. For example; Zaid was first a child. Then he was a young man. Then he became middle-aged. And then he became old. It means the childhood, youthfulness, middle-age and old-age of Zaid are the assessment of attributes. But his personal assessment remained unchanged, that he is Zaid.

❖ Adjectives are of two types:

- Conjunctive (انضمامي): The attribute that exists in any object that is apparently existent but in fact is not affiliated permanently. For example; whiteness in wall; when there is white color on wall, the wall is called ‘white wall’, and when there is black color on wall, the wall is called ‘black wall’.
- Prepositional (انتزاعي): The attribute that does not physically exist in any object but the concept appears in such a way that its prepositional attribute is understood. For example; when the word ‘sky’ is said, this gives an understanding of the concept of ‘above’, and when the word ‘earth’ is said, this gives an understanding of the concept of ‘below’. ---- This concept lives in mind.

Now we see what the difference is between object/person, conjunctive attribute, prepositional attribute and lie. For instance, In front of us there is one man sitting who belongs to Al-Sham. This is a truth that he exists physically. With this we come to know that he is a person. His color is white that is his conjunctive attribute. We come to know that he is sitting that is a prepositional attribute. If somebody would say he is a black man, or he is standing, then these are wrong statements, these are lies. This must be remembered that the object never exists just by saying in words or merely thinking in mind. Rather, it will be said ‘exists’ when the physical existence is visible.

Allah (وجود) is Real True Persona (عين ذات حقه). This means externally the self-existent is only Allah سبحانه و تعالی. Other than God, whatever is present that is بالعرض (Creation of God). Therefore, all the attributes of God are prepositional, and are specific with God. - These

attributes are not even conjunctional, because conjunctional attributes are apparently existent but in fact are not affiliated permanently.

The Real Existent is called Self-Existent as well. If His attributes are focused then His good names may be conceived. The attributes of God are all virtually affiliated with the Real Persona, but if these are seen with prepositional aspect then every attribute is looked different. For instance, مُجِي (The giver of life) is absolutely different than مُمِيتُ (The giver of death). And the meaning of الله, who is the main described one, is entirely different than all. This thing may also be expressed as that the attributes of God are:

لَا عَيْنَ وَلَا غَيْرَ

(They are not allied but not separated too)

Some names of God are consequential and evident. Like: حَيٌّ (The ever living), عَلِيمٌ (The all-knowing), and قَدِيرٌ (The all-powerful). Some names show the Persona of God free from all creational deficiencies. Like: سُبُّوحٌ (The most praised), قُدُّوسٌ (The most holy), and صَمَدٌ (The self-sufficient). Some names indicate real attributes but these are supplementary as well. Like: عَلِيمٌ (The all-knowing). Some names are purely supplementary. Like: أَوَّلٌ (The first) and آخِرٌ (The last).

With the name of Allah سبحانه و تعالی the attribute of رَبِّ (the Lord who cares and brings up) is mentioned, so that you should not misunderstand that you are born and now you are free. You can do whatever you like. No ---! As you were needy in your birth, now every moment you are in need of His care for brought up. His help is constantly required for you. This constant help is called “نفسِ رحمانی”. The lantern keeps on giving light due to the constant feeding of oil. The flame apparently looks stable but in fact every moment it dies out and get refreshed due to the help of oil. Similarly, everything except God gets annihilation and re-exists with the help of نفسِ رحمانی (God). This is called “تجددِ امثال”.

The Real Existent (وجود) means the thing that we see and consider that ‘it is present’ that virtually exists. This whole world is not illusory or imaginary. But on which thing this world is stable? For this, let us consider that which thing exist against ما به الموجود (All that Exists)-? That thing could be absolute non-existent (عدم محض). But with

this, “*combining the two opposites*” would effect, which is not possible. Thus, it is proved that this world and all the things inside it are present but these things are Prepositional (انتزاعی).

Then how non-existent (عدم) could be understood and from which things they are visualized? Remember that non-existent is always understood by being drawn up in mutual opposition with the Existent. Until and unless God is felt, His servant would not be properly understood. Thus, some strange meanings appeared with the following sayings:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

(One who could understand to himself has understood to God)

Anyways, the attributes of God are prepositional and not conjunctive. Because, the conjunctive attribute does exist, though physically not associated yet linked with the object. Since, the Real Existent is Allah سبحانه و تعالی therefore nothing could be un-affiliated with Him, no matter it could be His good names, attributes or this world. Thus, other than God, everything that exists is prepositional.

❖ Allah’s Attributes are of three types:

- **صفات حقيقيه محضه** : These are true attributes of the Persona. These do not require any relation with others. Like; حَيَوَةٌ (Existence)
- **صفات حقيقيه ذات اضافت** : These are actually true attributes of God yet these have some extension and relation with others. For example; ‘Knowledge’, this is God’s personal attribute but still it has connection and relation with the known one.
- **صفات اضافيه محضه** : This attribute is not virtually allied with the person, but if any relation is created then this attribute is generated. For instance; Zaid is standing before you. So a prepositional attribute of ‘before’ has created. And when he came at your back, then a prepositional attribute of ‘back’ has created.

Always remember that the first two attributes of God are eternal. These never require any connection or relation with others. Such attributes are **صفات كمالية** (Allah’s Attributes).

The Persona of God is the Real of all. He is the Real-Existent, Self-Existent, Eternal and the Main Source of all. He has no opposite nor is He comparable. He is the Real who should be worshipped.

قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ -