

## The Attributes of Almighty ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Allah Ta'ala is One. There is no one equal to Allah Ta'ala, either in being, qualities, actions, commands or names. Allah Ta'ala is "*Waajibul Wujood*", in other words, His Existence is compulsory. His destruction is impossible. Allah Ta'ala always was and always will be. The term used to define the continuous existence of Allah Ta'ala is "*Qadeem*". "*Qadeem*" means "*that which always existed and will always exist*".
2. Allah Ta'ala is not dependant upon anyone or anything. The entire universe depends on Allah Ta'ala.
3. Like Allah Ta'ala, His Qualities are also "*Qadeem*". With the exception of Allah Ta'ala and His Qualities, everything else is "*Haadith*". "*Haadith*" means "*a creation or that which was created by Allah Ta'ala*".
4. Any person who says that Allah Ta'ala's Qualities are "*Haadith*" or says that any creation is "*Qadeem*" is a misled person.
5. Allah Ta'ala is neither anyone's father, nor is He anyone's son. Allah Ta'ala does not have a wife. Anyone who shows Allah Ta'ala to have a father or for Him to be anyone's son or to prove that Allah Ta'ala has a wife is a Kaafir (non-believer). If anyone thinks or imagines this to be possible, then that person he is misled and irreligious.
6. Allah Ta'ala is present and in existence. The term used to define this is "*Hai*". Everyone's life and existence is in the control of Allah Ta'ala. He gives life and causes death to whomever He pleases.
7. It is also not necessary that everything in the power of Allah Ta'ala should come into existence even though it is possible for it to come into existence. An example of this is that if Allah Ta'ala wills, He may create a mountain made from solid gold, but there is no such mountain. However, if Allah Ta'ala wishes, then it will exist even though it does not exist at present.
8. Allah Ta'ala is the possessor of all excellence and all good. Allah Ta'ala is pure and free of all those things, which have shortages (defects). In other words, for Him to possess any defect is "*Muhaal*". "*Muhaal*" is "*that which will never be possible, that which can never be*". Allah Ta'ala is free from lies, tyranny, ignorance and shamelessness. These qualities are totally "*Muhaal*" for Allah Ta'ala. To accept that Allah Ta'ala has the power to lie is to show Allah Ta'ala to have a defect and to reject Allah Ta'ala.
9. Existence, Power, Hearing, Seeing, Speech, Knowledge and Intention, etc. are the Divine Qualities of Allah Ta'ala. The Hearing, Seeing and Speech of Allah Ta'ala, however, does not depend on ears, eyes or tongue, since these are all human organs and Allah Ta'ala is free from all human forms. Allah Ta'ala hears the softest of softest sounds and sees the smallest of smallest objects. He sees even that which cannot be seen under the lens of a microscope, but His sight and Hearing are not only limited to these things. He Sees and Hears everything.
10. Like His other Qualities, His Speech is also "*Qadeem*" and not "*Haadith*". Whosoever accepts the Quran-e-Azeem to be a creation, according to Imam-e-Azam Abu Hanifa (*radi Allah anhu*) and the other Imams (*radi Allah anhum*), such a person is a Kaafir (non-believer) and his infidelity is also proven from the Sahaba-e-Kiraam (*radi Allah anhumul ajma'in*).
11. Allah Ta'ala's Speech is free from sound. The Holy Quran that we recite and write is "*Qadeem*" and without sound. Our recitation, our writing and our voice is "*Haadith*". In other words, our recitation is "*Haadith*" and that which we recite is "*Qadeem*." Our writing is "*Haadith*" and that which we have memorised is "*Qadeem*."

## Islamic Article: The Attributes of Almighty ALLAH

12. The Knowledge of Allah Ta'ala encompasses everything, be it partial, complete, existing or non-existing. Allah Ta'ala always knew everything, knows everything and will always know everything. Objects change, but the Knowledge of Allah Ta'ala does not change. He has knowledge of the trouble and the fears of the heart and there is no limit to His knowledge.
13. Allah Ta'ala is aware of all that which is hidden and apparent. "*I'Im-e-Zaati*" (Divine Knowledge) is His unique Quality. Any person who proves I'Im-e-Zaati, be it hidden or apparent for anyone except Allah Ta'ala is a Kaafir (non-believer) since such Divine Knowledge refers to that which was not given to anyone.
14. Allah Ta'ala is the Creator of everything, be it an object or its actions. He is the One who gives sustenance. Angels, etc. are only means.
15. Allah Ta'ala is free from space, place, time, shape, movement and stoppage. Allah Ta'ala is free from everything which is *Haadith*.
16. If Allah Ta'ala wishes, then He can make small objects large and large objects small. He gives respect to whom He wills and disgraces whom He wills. He gives and takes whatever He wishes. Whatever He does is totally fair and just. He is free and pure of tyranny. He is the Most Exalted and High. He engulfs everything and nothing engulfs Him. To give benefit and loss is in His Power. He is the Lord of everything. He answers the call of the oppressed and He punishes the tyrants and oppressors.
17. Nothing takes place without His will. He becomes pleased with the good and displeased with the bad. His Mercy is such that He does not command any work that is not in the capacity of the servants. Allah Ta'ala is the Lord. He may do as He pleases and commands whatever He wishes.
18. Allah Ta'ala has promised Jannat (Paradise) to the Muslims, and He has promised Jahannum (Hell) to the Kufaar because of their disbelief. His promises never change. With the exception of polytheism (associating partners with Allah Ta'ala) and infidelity, He may pardon any major or minor sin as He wishes.
19. Allah Ta'ala's every action consists of great wisdom whether we are aware of it or not. His actions are not dependent on any reason. He has, with His knowledge, created on the earth a means for everything.
20. Allah Ta'ala has created eyes to see, ears to hear, fire to burn and water to quench thirst. If Allah Ta'ala desires, then the eyes may hear, fire may quench thirst and water may burn. If He does not will, then a person may have a hundred thousand eyes and still not be able to see a mountain in bright daylight. There may be a million fires and even one straw of grass will not burn. An example of the above mentioned statement is when Hazrat Ibrahim (*alaihiss salaam*) was thrown into the fire. What a great fire that was which the Kaafirs had prepared to put him into! The heat of this fire was so intense that nobody could go near it and they had to use a catapult to throw him into it. It was then that Allah Ta'ala commanded: "*O Fire! Become cold and peaceful on Ibrahim.*" The fire immediately became cold on Hazrat Ibrahim (*alaihiss salaam*).
21. To believe that Allah Ta'ala enquires from someone (His creation) is total Kufir and against the teachings of the Holy Quran and the Ahadith.
22. The Aqeeda of the Ahle Sunnat Wa Jama'at is that the Knowledge of Unseen which is possessed by Allah Ta'ala is His Personal Knowledge and He does not gain it from anyone.

### ALMIGHTY ALLAH CANNOT LIE

1. Some persons believe that Allah Ta'ala has the power to speak a lie. (Allah forbid)
2. The Aqeeda of the Ahle Sunnat Wa Jama'at is that Allah Ta'ala does not lie and He does not possess the power of lying. This is proven by the Quranic verse: "*Whose word is more truthful than that of Allah*". (Part 5, Verse 15)
3. Imam Fakhrudeen Raazi (*radi Allahu anhu*) said that it is not permissible upon any Muslim to even think that

## Islamic Article: The Attributes of Almighty ALLAH

Allah Ta'ala can speak a lie. He said that for one to think in this way would remove one from the folds of Imaan. (*Tafseer Kabeer*)

4. To tell a lie is a defect for the personality of Allah Ta'ala and for there to be a defect in the Power of Allah Ta'ala is "*Muhaal*" (Totally impossible). (*Tafseer Kabeer*)
5. Allah Ta'ala is pure from all defects. (*Tafseer Baidhawi*)
6. There is none more truthful than Allah Ta'ala and for Allah Ta'ala to tell a lie is impossible. (*Tafseer Khazin*)
7. Any person who shows Allah Ta'ala to possess a certain quality which is not worthy of His Being, or to show Allah Ta'ala to have a defect or impatience, then he is a Kaafir. (*Fatawa Alamgiri*)

---

Copyright (c) 1997 - 2005 by  
NooreMadinah Network  
<http://www.NooreMadinah.net>