

ESSENTIALS OF ISLAMIC BELIEFS

Imam Ahmad al-Dardir's Kharida Explained

Lesson Seven: The Attachments of Allah's Attributes—and
Closing Discussions on the Attributes of Allah



Faraz Rabbani

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Review Lesson Six: The Affirmative Attributes of Allah (Lines 32-36)

One. What are is an Affirmative Attribute?

Two. Why are they seven Affirmative Attributes?

Three. What do we affirm about all Allah's attributes?

Four. What are the four rationally-established
attributes for the Creator?

Five. What is the relationship between the Qur'an
and Allah's eternal attribute of Speech?



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Lesson Seven: The Attachments of Allah's Attributes (Lines 37-45)

One. The Attachments of Allah's Attributes

Two. Understanding Allah's Attributes: Issues

Three. The Attributes and Four Key Dhikrs



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Text: The Attachments of Allah's Attributes (Lines 37-45)

37. All these affirmative attributes necessarily / Have
relations, except for Life
38. So Knowledge and Divine Speech relate / To all things
—necessary, possible, and impossible
39. His Power and Will relate / To all possible things, my
pious brother
40. And know without doubt that / His Hearing and
Seeing relate to all existent things
41. All His attributes are intrinsically beginningless /
Because they are not other than the Divine Entity
42. Know, too, that Divine Speech is without letters, / Or
order—for it is unlike created speech
43. It is impossible for Allah to have the opposite of / The
aforementioned attributes—so understand
44. This is because if Allah did not have / These attributes,
He would be characterized by their opposites
45. And anyone characterized by these opposites / Is in a
state of absolute neediness

٣٧. وَوَجِبَتْ تَحْلِيلٌ فِي الصِّفَاتِ عَقِبَ إِذْ أَمَّا سَائِرُ الْخَبَائِرِ
تَحْلِيلًا بِسَائِرِ الْأَقْسَامِ
٣٨. فَالْعِلْمُ جُزْأً وَالْكَلَامُ السَّامِي
بِالْمُنْكَنَاتِ كُلِّهَا أَمَّا الْفَقْرُ
٣٩. وَتَحْذَرُ إِذْ تَسْأَلُنَا
تَحْلِيلًا بِكُلِّ مَوْجُودٍ يُرَى
٤٠. وَتَحْذَرُ بِأَنَّ شَيْئًا وَابْتَصَرَا
لِأَمَّا لَيْسَتْ بِشَيْءٍ هَلْكَ
٤١. وَتَحْلِيلُ لَيْسَتْ بِالشَّرْطِ وَلَيْسَ بِالْمَرْتَبِ تَحْلِيلًا لَوِي
٤٢. وَتَحْذِيرُ فِيمَا تَقُولُنَا
بِهَا لَكُنَّ بِالشَّيْءِ مَعْرُوفًا
٤٣. وَتَحْلِيلُ لَوْ لَمْ يَكُنْ مَوْجُودًا
لَهُوَ الَّذِي فِي الْفَقْرِ قَدْ تَهَلَّى



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Part One.

Lines 37-40: What Allah's Affirmative Attributes Relate To

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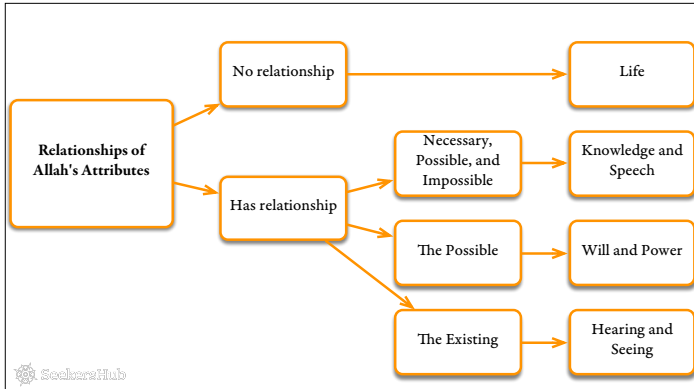
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Lines 37-40: Attachments

٣٧. وَاجِبٌ تَلْبِيْقٌ فِي الصِّفَاتِ عَيْنًا دَوَامًا مَاعِدًا الْحَيَاةِ
 ٣٨. تَعْلُقًا بِشَيْءٍ الْاَقْدَمِ تَعْلُقًا بِشَيْءٍ الْاَقْدَمِ
 ٣٩. وَتَعْلُقًا بِشَيْءٍ الْاَقْدَمِ تَعْلُقًا بِشَيْءٍ الْاَقْدَمِ
 ٤٠. وَتَعْلُقًا بِشَيْءٍ الْاَقْدَمِ تَعْلُقًا بِشَيْءٍ الْاَقْدَمِ

37. All these affirmative attributes necessarily / Have relations, except for Life
38. So Knowledge and Divine Speech relate / To all things—necessary, possible, and impossible
39. His Power and Will relate / To all possible things, my pious brother
40. And know without doubt that / His Hearing and Seeing relate to all existent things

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Line 37: Attachment/Relationship (ta'alluq)

٣٧. وَاجِبٌ تَلْبِيْقٌ فِي الصِّفَاتِ عَيْنًا دَوَامًا مَاعِدًا الْحَيَاةِ

37. All these affirmative attributes necessarily / Have relations, except for Life
- One. What is a “relationship” or “attachment”?
- Relationship: a

Attachments: (1) Life

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Life: no attachment

الحياة

Attachments: (2) Knowledge (ilm) and (3) Speech (kalam)

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38. So Knowledge and Divine Speech relate / To all things—necessary, possible, and impossible

One. Allah knows, eternally, all things, without ever not knowing them
Two. Speech: Allah's speech indicates all things—necessary, possible, impossible

العلم
الكلام

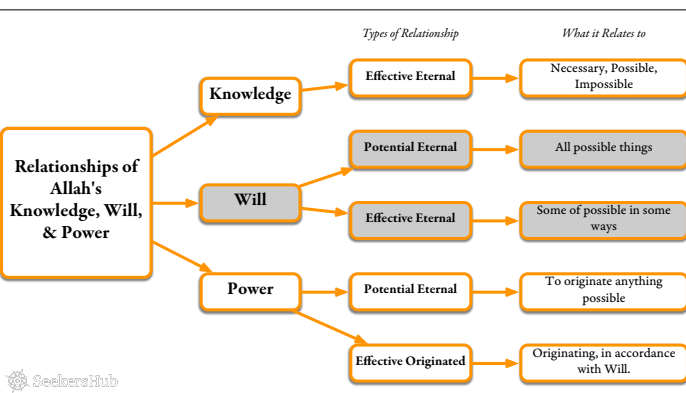
Attachments: (4) Will (irada) (5) Power (qudra)

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39. His Power and Will relate / To all possible things, my pious brother

One. Allah's Will can specify anything possible with anything possible for it
Two. Why only the possible?
Three. What Allah's Will specifies, Allah's Power creates

الإرادة
القدرة



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Attachments: (6) Hearing & (7) Seeing

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40. And know without doubt that / His Hearing and Seeing relate to all existent things

Allah Hears and Sees all that exists—the necessary and possible existent things (mawjud)

السمع
والبصر

Part Two.

Lines 41-45: Understanding Allah's Attributes

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Issues Related to Allah's Attributes (Lines 41-45)

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٤١. وَكُلُّهَا قَدِيمَةٌ بِذَاتِهَا
٤٢. كَيْفَ الْخَلْقُ لَيْسَ بِالْمَرْزُوقِ
٤٣. وَتَشْتَجِيعُ فِيمَا نَا قَدَمْنَا
٤٤. يَا لَيْلَةَ لَوْ لَمْ يَنْجُنْ مَوْضُوعُنَا
٤٥. وَكُلُّ مَنْ قَامَ بِمَوْضِعِنَا

41. All His attributes are intrinsically beginningless / Because they are not other than the Divine Entity
42. Know, too, that Divine Speech is without letters, / Or order—for it is unlike created speech
43. It is impossible for Allah to have the opposite of / The aforementioned attributes—so understand
44. This is because if Allah did not have / These attributes, He would be characterized by their opposites
45. And anyone characterized by these opposites / Is in a state of absolute neediness

Line 41: All Attributes Eternal, Necessary

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٤١. وَكُلُّهَا قَدِيمَةٌ بِذَاتِهَا
٤٢. كَيْفَ الْخَلْقُ لَيْسَ بِالْمَرْزُوقِ
٤٣. وَتَشْتَجِيعُ فِيمَا نَا قَدَمْنَا
٤٤. يَا لَيْلَةَ لَوْ لَمْ يَنْجُنْ مَوْضُوعُنَا
٤٥. وَكُلُّ مَنْ قَامَ بِمَوْضِعِنَا

41. All His attributes are intrinsically beginningless / Because they are not other than the Divine Entity
- One. Allah is Eternal, and all His Attributes—meanings He eternally possesses—are Eternal
- Two. The Attributes are not 'other' than Allah—meanings Allah necessary possesses

Line 42: Allah's Attribute of Speech, and the Qur'an

٤٢- ثُمَّ الْكَلَامُ لَيْسَ بِالْحُرُوفِ وَلَيْسَ بِالتَّرْتِيبِ كَالْمَلُوفِ

42. Know, too, that Divine Speech is without letters, / Or order—for it is unlike created speech

One. Allah's Eternal Attribute of Speech

Two. How is the Qur'an the Speech of Allah?

“The Qur'an is the Speech of Allah because it indicates some of what is indicated by Allah's Eternal Attribute of Speech.”

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Lines 43-44: What is Absurd/Impossible for Allah

٤٣- وَيَسْتَحِيلُ ضِدُّ مَا تَقَدَّمَ مِنْ الصِّفَاتِ الشَّامِخَاتِ فَأَعْلَمَا

٤٤- لِأَنَّهُ لَوْ لَمْ يَكُنْ مَوْصُوفًا بِهَا لَكَانَ بِالسَّوَى مَعْرُوفًا

43. It is impossible for Allah to have the opposite of / The aforementioned attributes—so understand

44. This is because if Allah did not have / These attributes, He would be characterized by their opposites

The Opposites of the Seven Attributes are absurd for Allah: the attributes and their meanings

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Lines 45: What is Absurd/Impossible for Allah

٤٣- وَيَسْتَحِيلُ ضِدُّ مَا تَقَدَّمَ مِنْ الصِّفَاتِ الشَّامِخَاتِ فَأَعْلَمَا

٤٤- لِأَنَّهُ لَوْ لَمْ يَكُنْ مَوْصُوفًا بِهَا لَكَانَ بِالسَّوَى مَعْرُوفًا

45. And anyone characterized by these opposites / Is in a state of absolute neediness

“O people, you are the ones in absolute need for Allah—and Allah alone is absolutely free of need, and worthy of all praise.”

The Necessary Existent—all attributes of perfection, exalted beyond all imperfection

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Part Three.
Understanding Allah's
Attributes Through
Four Key Dhikrs

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Four Key Dhikrs: (1) Glorification (tasbih)

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سُبْحَانَ اللَّهِ

‘Glorious is Allah’

Exalted is Allah beyond all limits

Attributes of Negation

Entails: all Affirmative Attributes

Four Key Dhikrs: (2) Praise (hamd)

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الْحَمْدُ لِلَّهِ

‘All praise is Allah’s’

Allah has all praiseworthy attributes—Personal,

Affirmative

Entails: all Attributes of Negation

Four Key Dhikrs: (3) Oneness (tahlil)

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لَا إِلَهَ إِلَّا اللَّهُ

‘There is no god but God’

There is none free of need of any other, whom
all are in absolute need of, except Allah

None has the Personal Attribute, nor the
Attributes of Negation, nor the Affirmative

Attributes, except Allah

And affirms them for Allah

Four Key Dhikrs: (4) Greatness (takbir)

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اللَّهُ أَكْبَرُ

‘Allah is Absolutely Great’

There is none who has greatness but Allah—He
is absolutely greater, incomparably, than all else

Personal Attribute, Attributes of Negation,

Affirmative Attributes