

Lecture 1 in Aqeeda: Three Types Of Sefat (Attributes) \*\*\*\*\* 1) Sefat Zateya: inherent attribute of Allah az wa jal, has to do with the essence of Allah, inherently of Allah az wa jal meaning these are attributes that Allah has been always having, And has been always possessing, Right So they are not attributes that we can't say he had and then he doesn't have anymore, very important pay attention to that. affirmed for Allah az wa jal like life, knowledge, the face, coming down, being above or upon the throne, other attributes and all these attributes are attributes of praise and perfection and its most of the attributes of Allah az wa jal as mentioned in the Quran and sunnah, and obviously our position with that we have to affirm what Allah az wa jal affirmed for himself, So, we can call these for example affirmed attributes or positive attributes. So, these attributes either attributes with the essence of Allah meaning attributes that are Zateya (part of Allah az wa jal, o It could be the actions of Allah az wa jal, attributes that express actions of Allah az wa jal like happiness, laughing, Alestewaa (being upon the throne coming down the last third of the night, so these are actions. So, these are what have to do with essence of Allah and also there are Sefat fielia has to do with actions, So attributes of actions So, we can see in both types Al khabareia and Al Aquileia in both parts there are some kinds of essence that inherent attributes of Allah az wa jal and there are actions attributes of Allah az wa jal. (Can we figure that out in our own? – Who runs the world if Allah dies? o So yes, we can be told through the Quran, through the sunnah but also, we would be able to figure out in our own. o We cannot compare to the other types of attributes Al khabareia (o We cannot figure out that Allah has eyes, we don't know unless we are being told, So that's why we only find out that Allah has a foot, that Allah has eyes only because he told us in the Quran or prophet Muhammad told us in the Sunnah. We finished in first semester talking about some principals (rules or general maxims that have to do with the Names and Attributes of Allah az wa jal, Insha'Allah we will precede and continue with this topic starting this semester Insha'Allah. The First Category: The first way to categorize the attributes of Allah az wa jal has to do with what's affirmed for Allah az wa jal and what is rejected. The Second Category: The second way to categorize the attributes of Allah az Wa jal is concerning the proofs over it, what is the proof over it, this is one of the attributes of Allah or it's not. Meaning we can learn about it by being conveyed to us, but also, we can't figure them out without being conveyed to us. In other words: ex (If we did not have that Allah revealing to us on mentioning in the Quran or prophet Muhammad telling us that Allah is (Ever alive) The Third Category: The third way to categorize the attributes of Allah az wa jal has to do concerning (this is third category or the third way) concerning the attributes whether they have to do with the essence of Allah or they have to do with the actions of Allah and those are three types. So, we categorize the attributes of Allah in this aspect is based on what is approved, what is affirmed in the deen compare to what is not, or what is negated. So, for example death: Allah az wa jal doesn't die and he made that clear, sleeping, oppression, slumber, so all these are negative attributes as you can see, Allah az wa jal is above having these attributes. Sameia Aaqelia meaning attributes that meaning revelation and the way it's transmitted to us is a proof as well as intellectual proof. When it comes to the Attributes of Allah az wa jal, they can be categorized from different perspectives (affirmed attributes and these are

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