

essence of Allah meaning Zateya meaning his face, his eyes, his this his that. So, these attributes we (صفات) can only know if we are being told by Allah or his messenger, that's why it called Sefat Khabareia reported attributes, they needed to be reported to us to figure them out or to know them. So, any (خبرية) attributes whether it has to do with the essence of Allah, or it has to do with the actions of Allah. If there is no way to know it other than revelation that's conveyed to us, then it's considered sefat meaning attribute that needed to be reported. Then the other kind: Sefat (صفات خبرية) khabareia Sameyah or Naqleyah, we need to (سمعية او نقلية) The first type: we said we call it (1) Sameiyah سمعية عقلية. The second type (2) (نقلية) hear it, it has to be conveyed to us It has to be transmitted to us that's meaning revelation and the way it's transmitted to us is a النقل Sameia Aaqeli meaning attributes that Meaning we (proof as well as intellectual proof) (هذه الصفات يشترك في اثباتها الدليل السمعي يعين النقل والدليل العقلي) can learn about it by being conveyed to us, but also, we can't figure them out without being conveyed to us.

If we did not have that Allah revealing to us on mentioning in the Quran or (الحياة) In other words: ex prophet Muhammad telling us that Allah is (Ever alive) ﴿ Can we figure that out in our own? – Yes, we can because we cannot imagine that Allah is dead or you cannot imagine that Allah was dead and then is impossible! – Who runs the world if Allah dies? • (عقلي) he came back, – We cannot that intellectual So yes, we can be told through the Quran, through the sunnah but also, we would be able to figure out in We cannot • (الصفات الخبرية) our own. • We cannot compare to the other types of attributes Al khabareia 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 cannot sit there and say Allah should have eyes. So that's the 1st type. The second type we said: It can be conveyed to us but at the same time also we can think about it and figure Do we need an Aya to tell us that (الحياة) knowledge العلم ﴿, it out by our selves, and we said like Al Haya Allah is all knowledgeable? ﴿ Do we need a Hadith to tell us that Allah knows everything? – No if he's God he must know everything because he is the owner of this universe. So, he must know everything that goes on in it, otherwise he doesn't deserve to be God, Right so something like that. Also, ability, the might to be able to do whatever he wants he has to otherwise he doesn't, القدرة, capacity deserve to be God if there are things in this universe that he cannot control. So, these are what have to do with actions, So attributes of actions (فعلية) do with essence of Allah and also there are Sefat fielia in both parts there are some kinds (العقلية) Al khabareia and Al Aquileia (الخبرية) So, we can see in both types of essence that inherent attributes of Allah az wa jal and there are actions attributes of Allah az wa jal. Did we need a Hadith or an Aya to tell us that Allah created us, or we know we (مثل الخلق) : ﴿ can think? – We can figure out that if he's Allah that we should worship because he created us, who else created us, how did we come? 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 . 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. For example: –

Knowledge is something that Allah az wa jal always have its part of Allah, you cannot think that Allah at one point or at certain point didn't have knowledge, he always have knowledge. So, it became inherent attribute of Allah az wa jal. – Life: You cannot say that Allah was dead, you cannot think that Allah might die at one point, That's impossible, So that's inherent (صفة ذاتية). Why (الصفات اللازمة) that, so these attributes sefat zateia also known as (لأنها صفات ملازمة للذات لا تنفك صفات) It's always part of Allah az wa jal cannot be separated from Allah az wa jal. 2) Sefat Fealiah (عنها) Action, Attributes that have to do with actions, Things that Allah az wa jal does. So, The first type: (فعلية) was inherent (part of Allah) The second type: Actions of Allah, Attributes that have to do with actions of Allah, and these have to do with the will of Allah In other words: If Allah wants to do, he does, if Allah doesn't want to do them, he doesn't do them, So, it's not always the Case, it's not always with Allah. For Allah is not always down, because if (النزول إلى السماء الدنيا) example: Coming down to the lowest heaven he's always down then that would be inherent attribute. *So in the last part of night he comes down, So that makes it an action because he's not always down, So it's attribute that has to do with the action of Allah az wa jal. * Anger, Happiness, laughing, So that happens in certain times. *Allah is not always laughing but Allah will laugh at certain situations and will not laugh at others. *Allah is not always angry (My Mercy preceded my wrath my anger) So he's merciful all the time. Do you understand, so that's the Sefat Ikhteyariah (صفات اختيارية) difference and these attributes are also called Sefat Ikhteyariah meaning Allah chooses if he wants to do them or not, alright. But the key that you need to know that the difference in Al-sefat Al-zateya is something that always there, Allah always possesses or has. (Action attributes) they have to do with the will of Allah, these Actions that if Allah wants to do, he will do, alright Fe'leya meaning actions. *In other words: – If Allah wants to come down, he comes (فعلية) that's why down, If Allah wants to be above the throne, he's above the throne. – If Allah az wa jal wants to smile at concerning that. (الضابط) nation he will, if he wants, if Allah wants to laugh, he laughs, so that's Al dubet *In other words: – You don't say Allah az wa jal lives if he wants, not because he is always alive so that goes to the inherent attributes. – You don't say Allah chooses to know; No, Allah knows everything all the time So that's inherent attributes. The Third Part Attributes inherent and action (صفات ذاتية فعلية باعتبارين) attributes looking at it from different perspective, so if you are looking at the fundamental of the the root of the attributes then it's an inherent, Right. And if we look at, if you evaluate the الأصل Actions attributes based on one single action here and there right then it's action attributes. For example: Talking, Allah az wa jal talks, Quran is the speech of Allah, Allah speaks (may be speaks is a better term) So, we know inherently Allah always has the ability to talk " right " has the ability to talk all the time, there was no time that Allah didn't talk if he wanted to talk. So, if we look at it from this perspective that has to do with the root, has to do with the foundation, then we say we can consider speaking is one of that inherent attributes of Allah az wa jal because he always able to speak, Right. Now if we look at the specific speech of Allah az wa jal, specific moment that Allah spoke, specific instant where Allah az wa jal talk so this has to do with actions and has to do with the will of Allah as wa jal then it considered فعلية. When Allah wants to talk, he talks, when he doesn't want to talk, he doesn't talk, But Allah was always able to talk so these are attributes zateyahfealiah (ذاتية فعلية). نقف هنا إن شاء الله سبحانه اللهم وبحمدك،

أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك . *****