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 thatwe 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 azwa jal, attributes that express actions of Allah az wa jal likehappiness, laughing, Alestewaa(???????) being upon the thronecoming 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?????AI khabareia and AI Aquileia??????in both parts there are some kinds of essence that inherent attributes of Allah az wa jal we can be told through the Quran, through the sunnah butalso, we would be able to figureout in our own. o We cannot compare to the other types of attributesAl khabareia (???????????) o We cannot figure out that Allah haseyes, 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 bybeing conveyed to us, but also, we can't figure them out without being convey 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 Aageliameaning attributes that?????meaningrevelation and the wayit's transmitted to us is a proofas well as intellectualproof. When it comes to the Attributes of Allah az wa jal, the ones that Allah az wa jal affirmed for himself or the prophet? And with these attributes our position is we reject them for Allah az wa jal and at the same time we approve, or we affirm their opposite. If there is no way to know it other than revelation that's conveyed to us, then it's considered sefat khabareia(???????) meaning attribute that needed to be reported. - If Allah az wa jal wants to smile at nation he will, if he wants, if Allah wants to laugh, he laughs, so that's Al dubet (?????)concerning that. Then you have the negative attributes and those are the attributes that Allah az wa jal denied to be like, Allah az wa jal denied to have any of it as well as the prophet ?o If I have to reject that Allah commits oppression, then I have to affirm that Allah is alwaysjust. ?????)meaning it has to do with theessence of Allah az wa jal like the face, the hands, thefoot, the chin, the eyes. For example: -Knowledge is something that Allah az wa jal always have its part of Allah, youcannot 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.*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 Besmellah we start: This will be the first lecture in the 2nd term, and this will be the first lecture in Ageeda subject or in the creed of the Muslim.So, this is the first way or the first perspective, the first angle where we can categorize the attributes of Allah with Affirmation and negation ?????) meaning that this kind of attributes cannot be known without Allah az wa jal or the messenger?- Hearing, Seeing, the face, the hand, all that, so these attributes sefat zateia also known as (?????????:Action, Attributes that have to do with actions, Things that Allah az wa jal does.?????) Allah is not always down, because if he's always downthen thatwould be inherent attribute. So sefat thubotiyah (????Sefat