



ISSN 2645-9132  
Volume: 3 Issue: 2 (December 2020)

## Māturīdite Scholar Abū Ishāq al-Şaffār's Understanding of Kalām Based on al-asmā' al-ḥusnā \*

<b>Hümeýra Sevgülü Hacıbrahimođlu</b>	
Ph.D. Student, Ankara Yıldırım Beyazıt University, Graduate School of Social Sciences Department of Kalam, Ankara, Turkey	
meýrasvgl@gmail.com	ORCID 0000-0001-7841-0665
<b>Abdullah DEMİR</b>	
Dr., Ankara Yıldırım Beyazıt University, Faculty of Islamic Sciences, Faculty of Islamic Sciences Department of Kalam, Ankara, Turkey	
abdemir@ybu.edu.tr	ORCID 0000-0001-7825-6573

<b>Article Information</b>		
<b>Type</b> Research Article		
<b>Received</b> 15 June 2020	<b>Accepted</b> 29 December 2020	<b>Published</b> 31 December 2020
<b>Cite as</b> Hacıbrahimođlu, Hümeýra Sevgülü - Demir, Abdullah. "Māturīdite Scholar Abū Ishāq al-Şaffār's Understanding of Kalām Based on al-asmā' al-ḥusnā". <i>ULUM</i> 3/2 (2020), 159-199.		
<b>Research / Publication Ethics</b> This article was reviewed by at least two referees, a similarity report was obtained using Turnitin, and compliance with research/publication ethics was confirmed.		
<b>Statement of Publication Ethics</b> * This article is derived from the master's thesis entitled "Abū Ishāq al-Şaffār's Theological Views Based on al-asmā' al-ḥusnā" (Ankara: Ankara Yıldırım Beyazıt University, Master's Thesis, 2020).		
<b>Copyright ©</b> 2020 by ULUM İslami İlimler Eđitim ve Dayanışma Derneđi, Ankara, Turkey		
<b>CC BY-NC 4.0</b> This paper is licensed under a Creative Commons Attribution-NonCommercial License		

## **Māturīdite Scholar Abū Ishāq al-Şaffār's Understanding of Kalām Based on al-asmā' al-ḥusnā**

### **Abstract**

Seen in four verses of the Qurʾān and two different versions of a ḥadīth narrated by the Abū Hurayra (d. 57/678), *al-Asmā' al-ḥusnā* is an expression that refers to *the beautiful or most beautiful names of Allah*. Since the earliest periods of Islam, muslim scholars have written various books focusing on issues, such as *al-asmā' al-ḥusnā*, the meanings of these names and praying with these names. The book *Tafsīr al-asmā' al-ḥusnā*, written by the Abū Ishāq al-Zajjāj (d. 311/923), a scholar specializing in language and syntax, is the first known work devoted to this subject. Similarly, the book *al-Asmā' wa-l-ṣifāt* by Ashʿarī theologian ʿAbd al-Qāhir al-Baghdādī (d. 429/1037-38) addresses the same subject. The present study discusses Māturīdite scholar Abū Ishāk al-Saffār's (d. 534/1139) understanding of Kalām based on his interpretation of *al-asmā' al-ḥusnā*. Approximately one-third of his theology book called *Talkhīṣ al-adilla li-qawāʿid al-tawḥīd* is composed of his interpretation of *al-asmā' al-ḥusnā*. An examination of the related sections in it reveals that al-Saffār attempts to explain the issue of divinity based on one hundred seventy-seven *al-asmā' al-ḥusnā*. al-Saffār first explains the divine names provided in an alphabetical order from a semantic perspective. Afterwards, he explains each holy name theologically by linking it to a related subject in theology. An analysis of his book *Talkhīṣ al-adilla* would reveal that he deals with all other theology issues in connection with the beautiful names of God, except for the subject of caliphate. Because no other work is known to have addressed the beautiful names of God in such detail in the Ḥanafite-Māturīdite theological literature before al-Saffār, we decided to investigate what he offered in his work further. This article aims to introduce and evaluate his understanding of theology based on his interpretation of *al-asmā' al-ḥusnā*. Thus, the originality of his book will be considered within the framework of the literature of *al-asmā' al-ḥusnā*.

### **Keywords**

Kalām, Māturīdiyya, Abū Ishāq al-Şaffār, *Talkhīṣ al-adilla*, *al-asmā' al-ḥusnā*, Beautiful Names of God

## **Mâtürîdî Âlimi Ebû İshâk es-Saffâr'ın Esmâ-i Hüsnâya Dayanan Kelâm Anlayışı**

### **Öz**

*Esmâ-i hüsnâ*, Kurʾân'da dört âyette ve Ebû Hüreyre'den (öl. 57/678) rivayet edilen bir hadisin farklı iki versiyonunda yer alan Allah'ın güzel/en güzel isimleri anlamında bir ifadedir. Esmâ-i hüsnânın hangi isimler olduğu, bu isimlerin anlamları ve bu isimlerle dua etme gibi konuları içeren kitaplar, erken dönemlerden itibaren İslâm âlimleri tarafından kaleme alınmıştır. Lugat ve nahiv âlimi Ebû İshak ez-Zeccâc'ın (öl. 311/923) *Tefsîru esmâ'illâhi'l-hüsnâ* adlı eseri, bu konuya tahsis edilmiş bilinen ilk çalışmadır. Eş'ârî kelâmcısı Abdülkâhir el-Bağdâdî'nin (öl. 429/1037-38) *el-Esmâ' ve's-şifât* adlı eseri de aynı konuya dairdir. Bu çalışmada, Mâtürîdî âlimi Ebû İshâk es-Saffâr'ın (öl. 534/1139) esmâ-i hüsnâ yorumu çerçevesinde kelâm anlayışı ele alınmıştır. Onun *Telḥîşü'l-edille li-kavâʿid-t-tevḥîd* adlı kelâm eserinin yaklaşık üçte birlik bir kısmını esmâ-i hüsnâ yorumu oluşturmaktadır. Bu bölüm incelendiğinde Saffâr'ın ulûhiyet konusunu 177 esmâ-i hüsnâyı

esas olarak izah etmeye çalıştığı görülmektedir. Saffâr, alfabetik bir sıra içerisinde ele aldığı ilâhî isimleri öncelikle lugavî (semantik) yönden açıklamaktadır. Sonrasında ise incelediği ilahî ismi, bir kelâm konusu ile bağlantı kurarak kelâmî perspektifle izah etmektedir. Onun eseri incelendiğinde hilâfet konusu hariç diğer kelâm bahislerini, esmâ-i hüsnâ ile bağlantılı kurarak ele aldığı anlaşılmaktadır. Saffâr öncesi Hanefî-Mâtürîdî kelâm literatürü içinde esmâ-i hüsnânın bu kadar kapsamlı ele alındığı başka bir eserin bilinmemesi, bizi bu konu özelinde araştırma yapmaya yöneltmiştir. Bu makalede onun esmâ-i hüsnâ temelli kelâm anlayışı tanıtılmaya ve değerlendirilmeye çalışılacaktır. Böylece esmâ-i hüsnâ literatürü çerçevesinde onun eserinin özgünlüğü de ele alınmış olacaktır.

## Anahtar Kelimeler

Kelâm, Mâtürîdilik, Ebû İshâk es-Şaffâr, *Telḥîşü'l-edille*, Esmâ-i hüsnâ, Allah'ın Güzel İsimleri

## Introduction

*al-asmâ' al-ḥusnâ* is an adjective phrase consisting of a combination of the Arabic words *al-asmâ'* and *al-ḥusnâ*. This compound appears in the Qur'ân in four verses.<sup>1</sup> The *al-asmâ'*, the first half of the phrase, is the plural of the word 'ism' and means names. *al-ḥusnâ*, the second half, is derived from the word 'ḥsn,' which means beautiful. It is a superlative adjective with the literal meaning 'the most beautiful' or an adjective meaning 'beautiful'.<sup>2</sup> The phrase refers to *the most beautiful names of Allah* or has the meaning *beautiful names of Allah*. In both cases, this adjective phrase emphasizes that Allah has only gorgeous names.

The source of *al-asmâ' al-ḥusnâ* is four verses of the Qur'ân.<sup>3</sup> These verses state that Allah has beautiful names and highlight the necessity of praying with them. The narrator of ḥadîths about *al-asmâ' al-ḥusnâ* is Abū Hurayra (d. 58/678). The narrations from him can be divided into two categories. The first consists of a text saying, "Allah has ninety-nine names, one-hundred minus one, and he who memorizes them all by heart will enter Paradise".<sup>4</sup> The second includes a list of God's beautiful names attached to the text of the ḥadîth. The

<sup>1</sup> Muḥammad Fu'âd 'Abd al-Bâqî, *al-Mu'jam al-mufahras li-alfâz al-Qur'ân al-karîm* (Qahira: Dâr al-Ḥadîth, 1467), 445.

<sup>2</sup> Ibn Manzûr, *Lisân al-'Arab*, ed. 'Abd Allâh 'Alî al-Kabîr (Qahira: Dâru'l-Maârif, n.d.), "ḥsn" 13/114-119.

<sup>3</sup> "To God belong *al-asmâ' al-ḥusnâ*, so call on Him by them." (al-A'râf, 180); "Say: call on God, or call on the Merciful, by whichever name you call on Him, to Him belong *al-asmâ' al-ḥusnâ*." (al-Isrâ', 110); "Allah - there is no deity except Him. To Him belong the best names." (Ṭâ Hâ 20/8); "He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise." (al-Ḥaşr 59/24).

<sup>4</sup> For the source of narrations containing only text, see Muḥammad b. Ismâ'îl al-Bukharî, *al-Jâmi' al-ṣaḥîḥ*, ed. Muhammed Zühayr b. Nasr (s.l.: Dâr Tawq al-Najat, 1422), "Tawḥîd", (no. 2736); Muslim b. al-Ḥajjâj, *al-Jâmi' al-ṣaḥîḥ*, Critical ed. Muḥammad Fu'âd 'Abd al-Bâqî (Beirut: Dâr İhyâ' al-Turâth al-'Arabî, 1956), "Dhikr", 2 (no. 2677).

narrations that contain the divine names are included in books by al-Tirmidhī (d. 279/892) and Ibn Mādja (d. 273/887).<sup>5</sup>

There are two views on what should be understood from the phrase *ninety-nine* in the ḥadīth. The first is that number 'ninety-nine' is used in its literal meaning as a numerical value. According to the second, on the other hand, it is figure of speech without a limitation.<sup>6</sup> It is believed that narrators attach the phrase 'one-hundred minus one'<sup>7</sup> after 'ninety-nine' in the text to eliminate the possibility of confusing ninety-nine (تسعة وسبعين) and seventy-seven (سبع وسبعين). As it is known, the diacritical marks that help distinguish letters which resemble each other were not yet used in the earlier versions of the Arabic script. There are also different opinions regarding what is meant by the action of اِحْصَاهَا (aḥṣāhā: count it)' which is encouraged in the ḥadīth with the reward of entering Paradise. Counting, memorizing, understanding, adopting, and living duly are among the possibilities of the intended action meant by the word of aḥsā.<sup>8</sup>

Whether or not a new name can be used for Allah other than the divine names mentioned in the Qur'ān and ḥadīths is another topic for discussion in Islamic theology, and there are basically two approaches to it. The first is the doctrine of *tawqīf*. That is, the origin of divine names is revelational, and the use of these names by the servants is possible only through His revelation.<sup>9</sup> The other is the practice of al-qiya's. Other names can be attributed to Allah by His servants on the condition that these names are *ḥusnā* (beautiful) and include meanings that are appropriate to Allah's name.<sup>10</sup> Theoretically considered, although there are two opposing views on this issue, some scholars that advocate the *tawqīfī* view strengthened the understanding of *qiya's* in practice by using names, such as *Wājib al-Wujūd* (the Necessary being) and *Hudā* (the Lord) for Allah. These names are not included in the Qur'ān or ḥadīths. Moreover, non-Arab Muslim nations refer to Allah in their own languages. Pointing out to this practice, Bekir Topaloğlu states that an *actual ijmā'* (Muslim's consensus) has been formed, suggesting that al-asmā' al-ḥusnā cannot be *tawqīfī*.<sup>11</sup>

<sup>5</sup> For narrations that contain both the text and the list of al-asmā' al-ḥusnā, see Ibn Mādja, *Sunan, Ibn Mādja*, Critical ed. Hāfiz Abū Tāhir Zubair 'Alī Za'ī (Riyāḍ: Dār al-Salām, 2009), "Du'a", 10 (no. 3860-3861); Abū 'Īsā Muḥammad al-Tirmidhī, *al-Jāmi' al-kabīr*, Critical ed. Bashshār 'Awwād Ma'rūf (Beirut: Dār al-Gharb al-Islāmī, 1998), "Da'awāt", 83 (no. 3506-3507).

<sup>6</sup> For perspectives on the meaning of 'ninety-nine', see Bekir Topaloğlu, "Esmâ-i Hüsnâ", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Istanbul: TDV Yayınları, 1995), 11/406-409; Metin Yurdağür, *Âyet ve Hadislerde Esmâ-i Hüsnâ Allah'ın İsimleri: Literatür ve Şerh* (Istanbul: Marifet Yayınları, 2006), 19-23.

<sup>7</sup> This statement exists in all narrations. For these narrations, see al-Bukharî, *el-Câmi'u's-şahiḥ*, "Tawḥīd" (no. 2736); Muslim, *al-Jāmi' al-şahiḥ*, "Dhikr" 2 (no. 2677); Ibn Mādja, *Sunan*, "Du'a" 10 (no. 3860); al-Tirmidhī, *al-Jāmi' al-kabīr*, "Da'awāt" 83 (no. 3506).

<sup>8</sup> For perspectives on the meaning of the word of اِحْصَاهَا (aḥṣā), see Topaloğlu, "Esmâ-i Hüsnâ", 11/406; Musa Koçar, *İmam Mâtürîdî'de Esmâ-i hüsnâ* (Istanbul: Marmara University, Graduate School of Social Sciences, Master's Thesis, 1992), 39-43; Yurdağür, *Âyet ve Hadislerde Esmâ-i Hüsnâ Allah'ın İsimleri*, 23-24.

<sup>9</sup> For detailed information on the fact that the name does not form an exact meaning reality as an adjective does, see *al-Maqşad al-asnâ fi sharḥi asmâ' Allāh al-ḥusnâ*, ed. 'Abd al-Wahhāb al-Jābī (Kıbrıs: al-Jaffān wa'l-Jābī, 1987), 173-174.

<sup>10</sup> For detailed information, see Fakhr al-Dīn al-Rāzī, *al-Tafsīr al-kabīr* (Beirut: Dār İhyā' al-Turāth al-'Arabī, 1420), 140; Orhan Şener Koloğlu, "Esmâ-i Hüsnâ'da Tevkîfik - Kıyâsîlik Problemi: Fahreddin er-Râzî Örneği", *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 13/2 (Haziran 2004), 234.

<sup>11</sup> For detailed information on the names of wājib al-wujūd and Hudā, see Topaloğlu, "Esmâ-i Hüsnâ", 11/409, 411.

This study aims to scrutinize the Maturidite scholar Abū Ishāq al-Şaffār's (d. 534/1139) interpretations of the beautiful names of Allah (on page 332 through 654 of his work entitled 'Telḥiṣū'l-edille li-ḳavā'idi't-tevhîd') and it attempts to identify if his understanding of kalām is based on al-asmā' al-ḥusnā.<sup>12</sup> The fact that al-Şaffār addresses al-asmā' al-ḥusnā in line with theological discussions points to the idea that his understanding of kalām is based on al-asmā' al-ḥusnā. This study aims to investigate if this hypothesis is true.

A doctoral study on al-asmā' al-ḥusnā was carried out in 1984 by Metin Yurdağür, and it was published as a book.<sup>13</sup> Similarly, a decade later, another doctoral research study on a critical edition of 'Abd al-Qāhir al-Baghdādî's (d. 429/1037) *al-Asmā' wa-l-şifāt* was carried out by Muhammed Aruçi.<sup>14</sup> There are also master's theses on this issue. For instance, Hüseyin Şahin prepared one in 1989, in which he introduced seventy-four of printed works or manuscripts addressing al-asmā' al-ḥusnā.<sup>15</sup> Another master's thesis was completed in 1992 by Musa Koçar on Abū Manşūr al-Maturidî's (d. 333/944) views on the issue, and this study was also published.<sup>16</sup> Moreover, there is an article by Angelika Brodersen, entitled "Das Kapitel über die "schönen Namen Gottes" im Talḥiṣ al-adilla li-ḳawā'id at-tauḥîd des Abū Ishāq as-Şaffār al-Buḥārî (gest. 534/1139)". In this article, Brodersen analyzes al-Şaffār's perspectives on the subject matter. He points out that al-Şaffār allocates generous space for al-asmā' al-ḥusnā and makes linguistic invasions.<sup>17</sup> This study focuses on the voluminous al-asmā' content of *Talkhiṣ al-adilla's*, also emphasized by Brodersen, and its originality will be compared with the literature on al-Asmā' that precedes his work.

### 1. Compiled works on al-Asmā' al-ḥusnā in the pre-al-Şaffār period

Abū Ishāq al-Şaffār was born in Bukhara in approximately 450/1058. He spent his childhood, youth, and middle ages in this city, the regional center of the Ḥanafî madhab. al-Şaffār is said to be a member of the scholarship and virtue of al-Şaffār and his father, grandfather, and son were among the leading scholars of the Ḥanafî madhab in Bukhara during their lifetimes. The prominent members of this family were known as *the sadr/chief of the Bukhara Ḥanafîs* and had enjoyed a significant religious and scientific status in Bukhara before 495/1102. This golden period ended with the exile of al-Şaffār to Marv in 495/1102 by Sanjar b. Malik-shāh (d. 552/1157). al-Şaffār spent his later adulthood until the age of seventy-three in exile in Marv, where Ash'arism was prevalent and libraries were famous. His exile years enabled him to gain a clear understanding of Ash'arism through its original sources. al-Şaffār, who came back to Bukhara on the return of exile in

<sup>12</sup> Abū Ishāq al-Şaffār, *Talkhiṣ al-adilla li-ḳavā'id-i't-tevhîd*, Critical ed. Angelika Brodersen (Beirut: Al-Ma'had al-Almani lil-abhas al-sharḳiyya, 2011), 1/332-2/654 (Pages 332 to 654).

<sup>13</sup> Yurdağür, *Âyet ve Hadislerde Esmâ-i Hüsnâ Allah'ın İsimleri*.

<sup>14</sup> Muhammed Aruçi, *Abdülkâhir el-Bağdâdî ve el-Esmâ ve's-Sifât Adlı Eseri* (Istanbul: Marmara University, Graduate School of Social Sciences, Ph.D. Dissertation, 1994).

<sup>15</sup> Hüseyin Şahin, *Esmâ-i Hüsnâ ve Eserleri* (Istanbul: Marmara University, Graduate School of Social Sciences, Ph.D. Dissertation, 1989).

<sup>16</sup> Koçar, *İmam Maturidî'de Esmâ-i hüsnâ*.

<sup>17</sup> Angelika Brodersen, "Das Kapitel über die „schönen Namen Gottes“ im Talḥiṣ al-adilla li-ḳawā'id at-tauḥîd des Abū Ishāq as-Şaffār al-Buḥārî (gest. 534/1139)", *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 164/2 (2014), 375-406.

523/1129, died in 534/1139. Standing out with his knowledge in fiqh, ḥadīth, Arabic language, and theology, al-Şaffār wrote works entitled *Talkhiş al-adilla li-qawā'id al-tawhīd* and *risālā fi al-kalām*, and these have survived to our day. He is one of the narrators of the ḥadīth books of al-Tirmidhī and al-Bukhārī (d. 256/870). He has enough knowledge of ḥadīth and was able to educate his students in this area. However, al-Şaffār is essentially a theologian. He is a Ḥanafite-Maturidite scholar, who adheres to al-Maturidī's theological method and views.<sup>18</sup>

This first subsection addresses compiled works on al-asmā' al-ḥusnā in the pre-al-Şaffār period, before the 5th/11th century and provides brief information about the related literature and its contents, with a particular focus on whether it has theological content. The first known work devoted to the subject of al-asmā' al-ḥusnā is the work titled *Tafsīr al-asmā' al-ḥusnā* by Arabic language scholar Abū Ishāq al-Zajjāj (d. 311/923).<sup>19</sup> al-Zajjāj's book aims to identify, the meanings of the beautiful names of Allah. Therefore, al-Zajjāj first elaborates on the holy names in terms of language based on their order in al-Tirmidhī's narration and cites the verses about the mentioned names later.<sup>20</sup> However, he does not spare much space for the interpretation of the names.<sup>21</sup> There is also no interpretation of the meaning of the compound al-asmā' al-ḥusnā in the book. According to al-Zajjāj, the names are tawqīfī,<sup>22</sup> and the number of Allah's names is limited to ninety-nine as mentioned in the ḥadīth narration.<sup>23</sup> In fact, it is seen that he adheres to this number as he infers the divine names from the Qur'ān. al-Zajjāj thinks that the word 'أَحْصَا' (aḥṣā)' can be understood as 'counting' and 'trying to infer the beautiful names of Allah from the Qur'ān'.<sup>24</sup> Such a perspective means that his book itself is an example of the action of 'aḥṣā'. al-Zajjāj discusses whether the word 'Allah' is a derived word and whether it can be counted as an al-asmā' al-ḥusnā and also touches on the perspectives of those who say it is a derived word.<sup>25</sup> This work of al-Zajjāj is one of the sources cited by al-Şaffār in determining the etymology and original meaning of words.<sup>26</sup>

Ibn Khuzayma's (d. 311/924) *Sha'n al-du'ā' [al-Asmā' al-ḥusnā]* is a work written about the nature of prayer and recommended prayers.<sup>27</sup> This work has survived until today as a part of *Kitāb Sha'n al-du'ā'*, written by the ḥadīth scholar Abū Sulaymān al-Khaṭṭābī (d. 388/998). The şarh begins with elaborations based on verses and ḥadīths about the nature and attributional aspects of prayer, continues with the commentary

<sup>18</sup> For detailed information on al-Şaffār's life, his scientific personality and his knowledge of Islamic sciences, see Abdullah Demir, *Ebū İshak Zâhid es-Saffâr'ın Kelâm Yöntemi* (Ankara: İSAM Yayınları, 2018), 184-199.

<sup>19</sup> al-Şaffār, *Talkhiş al-adilla*, 1/345; İbrahim Yıldız, “Ebû İshâk ez-Zeccâc'ın Esmâ-i Hüsnâ ve Besmele Hakkında İki Eseri”, *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 24/1 (Ekim 2015), 42.

<sup>20</sup> For more examples, see Abū Ishāq al-Zajjāj, *Tafsīr al-asmā' al-ḥusnā*, ed. Aḥmad b. Yūsuf al-Daqqāq (Dimashq: Dār al-Ma'mūn li-l-Turāth, 1399), 42.

<sup>21</sup> For detailed information on al-Zajjāj's book, see Yıldız, “Ebû İshâk ez-Zeccâc'ın Esmâ-i Hüsnâ ve Besmele Hakkında İki Eseri”, 60.

<sup>22</sup> al-Zajjāj, *Tafsīr al-asmā' al-ḥusnā*, 26, 67-69.

<sup>23</sup> al-Zajjāj, *Tafsīr al-asmā' al-ḥusnā*, 10-12.

<sup>24</sup> al-Zajjāj, *Tafsīr al-asmā' al-ḥusnā*, 22-24.

<sup>25</sup> al-Zajjāj, *Tafsīr al-asmā' al-ḥusnā*, 25-26.

<sup>26</sup> al-Şaffār, *Talkhiş al-adilla*, 1/337; 2/525, 648; For the information cited, see al-Zajjāj, *Tafsīr al-asmā' al-ḥusnā*, 337.

<sup>27</sup> Mustafa Işık, “İbn Huzeyme”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1999), 20/80.

of Ibn Khuzayma's book *al-Asmā' al-ḥusnā*. Then, it contains the ḥadīths and şarḥs regarding al-asmā' al-ḥusnā, which the author has determined using a source other than that of Ibn Khuzayma.<sup>28</sup> Ibn Khuzayma's work entitled *Sha'n al-du'ā'* is among the sources cited by al-Şaffār.<sup>29</sup> *Kitāb Ishtikāk asmā' Allāh*, which was compiled by Abū l-Qāsim al-Zajjājī (d. 337/949), resembles Abū Ishāq al-Zajjājī's book as it aims to identify the etymology of the names of Allah.<sup>30</sup>

Ash'arī theologian and a Şāfi'ī scholar Abū 'Abdallāh al-Ḥalīmī's (d. 403/1012) book entitled *al-Minhāj fi shu'ab al-īmān* on the principles of faith, some fiqh subjects, and moral rules is one of commonly consulted sources because it contains information about al-asmā' al-ḥusnā. al-Ḥalīmī explains the beautiful names of Allah through a remarkable grouping at the beginning of the first part devoted to the subject of faith in Allah.<sup>31</sup> He notes that al-asmā' al-ḥusnā are firmly established by the Qur'ān, sunna, and ijma', and he divides al-asmā' al-ḥusnā into five categories based on its content related to belief.<sup>32</sup> In the first of these, he states the names al-Awwal (the First), al-Ākhir (the Last), and al-Bāqī (the Eternal), each of which proves that Allah is eternal.<sup>33</sup> In the second, he lists names, such as al-Kāfī (the All-sufficient) and al-'Alī (the Sublime), which prove the unity of Allah (the divine oneness-peerlessness).<sup>34</sup> In the third, he refers to the names that prove the creation of the universe, such as al-Ḥayy (the Living), al-'Ālim (the Knower), al-Qādir (the Powerful), and al-Khāliq (the Creator).<sup>35</sup> In the fourth one, he deals with names, such as al-Aḥad (the Indivisible), al-'Azīm (the Magnificent), and al-'Azīz (the Precious), which mean that Allah cannot be compared to the created.<sup>36</sup> In the last group, he lists the names, such as al-Mudabbir (the Providential ruler), al-Qayyūm (the Self-sustaining), al-Raḥmān (the Merciful) and al-Raḥīm (the Compassionate), which imply that Allah is the creator and administrator of the entire universe. With this classification, he aims to criticize natural philosophers (*ṭabī'iyyūn*) and philosophers (*falāsifa*), who claim that nature has maintained its existence independently of Allah.<sup>37</sup> With this classification and interpretation, al-Ḥalīmī influenced the Ash'arī scholars following him. This influence is apparent as Aḥmad b. Ḥusayn al-Bayhaqī' (d. 458/1066), an Ash'arī theologian, cited *al-Minhāj* in his work named *al-Asmā' wa-l-şifāt* and handled al-asmā' al-ḥusnā by dividing it into five groups just as he did.<sup>38</sup> Despite the theological content of the book, al-Şaffār does not mention this work at all.

<sup>28</sup> Based on four copies, Aḥmad Yūsuf al-Daqqāq published the work under the name *Sha'n al-du'ā'* (Damask 1404/1984) See Salih Karacabey, "Hattābī", *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Istanbul: TDV Yayınları, 1997), 16/491.

<sup>29</sup> al-Şaffār, *Talkhīş al-adilla*, 1/369.

<sup>30</sup> Abū l-Qāsim al-Zajjājī, *Kitāb Ishtikāk asmā' Allāh*, ed. Abd al-Ḥusayn al-Mubārak (Beirut: Mu'assasat al-Risāla, 1406/1986).

<sup>31</sup> For the details of 'al-asmā' al-ḥusnā' classification, see Abū 'Abdallāh al-Ḥalīmī, *Kitāb al-minhāj fi shu'ab al-īmān*, ed. Ḥilmī Muḥammad Fūda (Beirut: Dār al-Fikr, 1399), 1/188-210; Metin Yurdagür, "el-Minhâc fi şu'abi'l-îmân", *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Istanbul: TDV Yayınları, 2005), 30/106.

<sup>32</sup> al-Ḥalīmī, *al-Minhāj*, 1/187.

<sup>33</sup> al-Ḥalīmī, *al-Minhāj*, 1/188-189.

<sup>34</sup> al-Ḥalīmī, *al-Minhāj*, 1/189-190.

<sup>35</sup> al-Ḥalīmī, *al-Minhāj*, 1/190-195.

<sup>36</sup> al-Ḥalīmī, *al-Minhāj*, 1/195-200.

<sup>37</sup> al-Ḥalīmī, *al-Minhāj*, 1/200-208.

<sup>38</sup> Veysel Kasar, "Halimi'nin Kitâbu'l-Minhâc'ı ve Kelâm Açısından Değeri", *Harran Üniversitesi İlahiyat Fakültesi Dergisi* 15/15 (Haziran 2006), 139-140.

Ash'arī theologian 'Abd al-Qāhir al-Baghdādī's (d. 429/1037-38) book entitled *al-Asmā' wa-l-şifāt* was written listing the names in alphabetical order.<sup>39</sup> His work consists of two parts. The first sets the theoretical framework and brings up some conceptual discussions about the essence of *al-asmā'*. The second covers the linguistic explanations, şarhs, and evidence for one hundred forty-seven names under twenty-four main headings. It is noteworthy that al-Baghdādī divides the divine names into three groups following the understanding of Ash'arī; namely, *al-dhāt*, *ma'ānī*, and *af'āl*.<sup>40</sup> al-Şaffār does not cite this work, which is considered as an Ash'arī theological tradition.

Şhāfi'ī scholar Aḥmad b. Ḥusayn al-Bayhaqī's (d. 458/1066) book on faith titled *al-Asmā' wa-l-şifāt*<sup>41</sup> contains the narrations of ḥadīths on divine names and their interpretations. In the first part of the book, with two parts, *al-asmā' al-ḥusnā* are examined by dividing them into five groups. The second describes Allah's attributes and provides ḥadīth narrations regarding these attributes.<sup>42</sup> al-Şaffār does not mention this work as a reference, either.

*al-Taḥbīr fī al-tadhkīr* [Taking delight in the recollection of God's names]<sup>43</sup>, which is written by Şūfi scholar and Ash'arī theologian 'Abd al-Karīm al-Qushayrī (d. 465/1072), includes mystical commentary. Therefore, *al-Taḥbīr* could be considered as the first sūfi commentary on the beautiful names of Allah. In his work, al-Qushayrī explains a hundred names of God, starting from the name of Allah to the name of al-Şabūr (the Patient). It can be seen that these names are grouped by common root names, such as al-Qādir (the Powerful) and al-Muqtadir (the All-powerful), and by names commonly used together, such as al-Awwal (the First) and al-Ākhir (the Last). Following the explanation of the name Allah, he goes on to explain whether the pronoun 'huwa (He)' is a holy name, which is a controversial issue.<sup>44</sup> al-Şaffār does not refer to this work either.

Being a contemporary of al-Şaffār, Ash'arī theologian al-Ghazālī's (d. 505/1111) wrote a book entitled *al-Maqşad al-asnā'*<sup>45</sup>. In the first of the three parts that the book has, general theoretical information about al-

<sup>39</sup> Aruçi, *el-Esmâ ve's-Sifât Adlı Eser*, 108-109.

<sup>40</sup> Aruçi, *el-Esmâ ve's-Sifât Adlı Eser*, 107-108.

<sup>41</sup> Aḥmad b. al-Ḥusayn al-Bayhaqī, *al-Asmâ' wa-l-şifât*, Critical ed. 'Abd Allāh Muḥammad Ḥashidī (Jeddah: al-Maktaba al-Savādī, 1413).

<sup>42</sup> Muhammed Aruçi, "el-Esmâ ve's-sifât", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Istanbul: TDV Yayınları, 1995), 11/420-421.

<sup>43</sup> "al-Qushayrī strongly rejects the idea of any human-divine resemblance in his work on the names of Allah, *al-Taḥbīr fī 'ilm al-tadhkīr* since he thinks that this implies human equality with God and thus transgression of the boundary between the Creator and creature. For him, the meanings of God's names serve to cultivate a spirit of intimacy (uns) with one's lord. Engagement with God's qualities in this way is meant to purge oneself of baser impulses (shahawāt) that keep one's mind veiled from God. For example, one of God's names is "Holy" (qaddūs), which, for al-Qushayrī, implies transcendence of any shortcoming or deficiency. Those who understand this meaning of the name, he explains, will seek to purify themselves in their outward behaviour, and God, in turn, will purify them in their inner state. For instance, when people purify their tongues of backbiting, God will purify their hearts of it. In no way, however, does such human engagement with God's qualities imply a share in them or any sort of resemblance between the human and the divine". See. Heck, Paul L., "Ethics in Şūfism", *Encyclopaedia of Islam, Three*, ed. Kate Fleet etc. [http://ekaynaklar.mkutup.gov.tr:2097/10.1163/1573-3912\\_ei3\\_COM\\_26244](http://ekaynaklar.mkutup.gov.tr:2097/10.1163/1573-3912_ei3_COM_26244) (26 September 2020).

<sup>44</sup> 'Abd al-Karīm al-Qushayrī, *al-Taḥbīr fī al-tadhkīr*, ed. İbrāhīm Basyūnī (Qahira: Dār al-Kutub al-Arabī, 1968); Süleyman Uludağ, "Kuşeyrî, Abdülkerim b. Hevâzin", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 2002), 26/474.

<sup>45</sup> al-Ghazālī, *al-Maqşad al-asnâ'*.

asmā' al-ḥusnā is provided. Divine names are interpreted with the intention to help the reader acquire moral virtues by learning these names.<sup>46</sup> This emphasis placed on morality makes it possible for this work to be considered as the literature of zuhd and sufism. In the second part, the names in the narration of Abū Hurayra regarding al-asmā' al-ḥusnā are listed and explained.<sup>47</sup> This chapter concludes with the opinions of sūfīs about the moral lessons that the servants should learn from the names described.<sup>48</sup> The last part is devoted to such topics as whether al-asmā' al-ḥusnā is limited to number ninety-nine and tawkiḥ.<sup>49</sup> al-Şaffār does not refer to this work either.

It is highly unlikely that al-Şaffār, who lived in exile for a long time in the city of Marv, where Ash'arism was prevalent, was unaware of these works written by Ash'arī scholars. His not citing these works since the 5<sup>th</sup>/11<sup>th</sup> centuries could be a conscious manifestation, not only of the principle that the meanings of words, and therefore the meanings of divine names “should be determined by looking them up in the sources in which words' original meanings are given”, but also of the lughawī method he used. His mentioning the two oldest primary sources in this field (i.e., al-Zajjāj and Ibn Khuzayma's works) confirms this theory.

While reviewing the literature on al-asmā' al-ḥusnā, it is of utmost importance for the present study to identify whether the Ḥanafite-Maturidite scholars who lived before al-Şaffār had a book on this subject. It is known that Abū Ḥanīfa (d. 150/767), who was the imam of the Ḥanafīs in Islamic Law and creed, does not have a work on this subject or divine names are not interpreted in the books attributed to him. However, the views of Ḥanafite-Maturidite scholars regarding the names and attributes of Allah are based mainly on the perspectives and principles of Abū Ḥanīfa in *al-Fiqh al-Akbar*. This work emphasizes that the names of Allah and the attributes of essence and action (*ṣifat al-dhāt and al-af'āl*) are eternal. As a result, the eternity of attributive adjectives is a rigid principle for the Ḥanafite-Maturidite line. The attributes of essence (*ṣifat al-dhāt*) are *ḥayāt* (life), *kuḍra* (power), *ilm* (knowledge), *kalām* (speech), *sam'* (hearing), *başar* (sight), and *irāda* (will), while the attributes of the act (*ṣifat al-af'āl*) are to create, to give, to build, to make, to create out of nothing and so on. Moreover, it is cited that the attributes of Allah are “Allah is knowing” and “He is powerful with His might” by emphasizing the difference between the divine attributes and the holy names. The practice of mentioning nouns and adjectives separately was also followed by the Maturidite scholars, and in this framework, an alternative perspective was created to Mu'tazila's understanding that disregards the attributes.

Being a strong advocate of the theological method in Ḥanafīs, al-Maturidī mentions some issues related to al-asmā' al-ḥusnā in his works *Kitāb al-Tawḥīd*, and *Ta'wīlāt al-Qur'ān*. In *Kitāb al-Tawḥīd*, it is stated that Allah's having names and attributes is well established by means of naqlī (from the Qur'ān and ḥadīths) and 'aqlī (rational) proofs.<sup>50</sup> However, a detailed explanation for these names is not included. This work includes detailed discussions of the fact that the attributes of Allah with different nouns and adjectives do

<sup>46</sup> al-Ghazālī, *al-Maqşad al-asnā*, 45.

<sup>47</sup> al-Ghazālī, *al-Maqşad al-asnā*, 60-149.

<sup>48</sup> For example, al-Ghazālī refers to the views of Abū-ʿAlī al-Farmādī (d. 477/1089), one of the important Sūfīs of the Naqşhbandiyya line (*tarīka-yi Naqşhbandiyya*). “For more information, see al-Ghazālī, *al-Maqşad al-asnā*, 150-156.

<sup>49</sup> al-Ghazālī, *al-Maqşad al-asnā*, 164-167.

<sup>50</sup> Abū Manşūr al-Maturidī, *Kitāb al-Tawḥīd*, Critical ed. Bekir Topaloğlu - Muhammed Aruçi (Ankara: İSAM Yayınları, n.d.), 97.

not require similarity to those of the creatures and His *takwīn* (bringing into existence) attribute. In *Ta'wīlāt al-Qur'ān*, explanations about the meaning of the compound are included in three of the four verses in which the holy names exist.<sup>51</sup> There are also comments on subjects, such as the meaning of ninety divine names in the mentioned work and whether it is permissible to use these names to refer to anyone else than Allah. Furthermore, in both works, it is seen that such subjects as ḥadīth narrations about al-asmā' al-ḥusnā, the number ninety-nine, and the meaning of the word 'aḥsā (count)' are not mentioned. In these works, it is implied in the comments that al-Maturīdī is an advocate of tawqīfī understanding. *Ta'wīlāt al-Qur'ān* is among the sources that al-Şaffār cites.

As mentioned in the related literature, Ḥanafī jurist and the Qur'ān commentator Abū Bakr Aḥmad b. 'Alī al-Razī (d. 370/981), who is also known as al-Jaṣṣās, has a book named *Sharḥ al-asmā' al-ḥusnā*. However, no copy of this work has been identified so far.<sup>52</sup> al-Şaffār does not refer to this work either.

One of the Ḥanafite-Maturīdite scholars, Abū Shakūr al-Sālimī (d. after 460/1068) covered al-asmā' al-ḥusnā under a separate section in his book titled *Kitāb al-Tamhīd fī bayān al-tawḥīd*.<sup>53</sup> This section discusses the verses and ḥadīth narrations that mention al-asmā' al-ḥusnā. It also explains the notions of *'ism - mu-sammā* (the name - the named) and criticizes Mu'tazila's views on these concepts. Moreover, it mentions issues such as the number of names, the tawqīfī perspective of names, and the names of prophets and angels.<sup>54</sup> al-Sālimī points out that the knowledge of the essence of Allah can be gained through His names and attributes when he discusses issues related to al-asmā' al-ḥusnā.<sup>55</sup> Angelika Brodersen claims that al-Sālimī's work is not sufficient to carry out profound research on al-asmā' al-ḥusnā, due to the absence of detailed arguments about the names of Allah and the failure to deal with the names separately.<sup>56</sup> However, in our opinion, it is necessary to acknowledge that al-Sālimī's is a pioneer in this area and his work is a prominent source since he examines al-asmā' al-ḥusnā in an independent section within the Ḥanafite-Maturīdite theological literature.

We should mention that the book titled *Tabşirat al-adilla* by Abū l-Mu'īn al-Nasafī (d. 508/1115), who lived in the same era with al-Şaffār, failed to address the meaning, source, number, and implications of the compound of al-asmā' al-ḥusnā.<sup>57</sup> However, in his other work, *Baḥr al-kalām*, he discusses *the 'ism - musammā*, which has a direct theological content.<sup>58</sup> Considering the books that have survived until today and were

<sup>51</sup> al-A'rāf 7/180, al-Isrā' 17/110, al-Hashr 59/24. For the details of these verses interpreted by al-Maturīdī, see. *Ta'wīlāt al-Qur'ān*, Critical ed. Ahmet Vanlıoğlu etc. (Istanbul: Mizan Yayınevi, 2006), 6/121-122; 8/337-338.

<sup>52</sup> For detailed information, see Mevlüt Güngör, "Cessās", *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Istanbul: TDV Yayınları, 1993), 7/428; Brodersen, "Das Kapitel über die 'schönen Namen Gottes' im Talhīs al-adilla", 383.

<sup>53</sup> Abū Shakūr al-Sālimī, *Kitāb al-Tamhīd fī bayān al-tawḥīd*, Critical ed. Ömür Türkmen (Ankara: İSAM Yayınları, 2017).

<sup>54</sup> al-Sālimī, *al-Tamhīd*, 148-149.

<sup>55</sup> al-Sālimī, *al-Tamhīd*, 144; Ömer Sadıker, *Ebū Şekār es-Sālimī'nin Kelam Anlayışı* (Adana: Çukurova University, Graduate School of Social Sciences, Ph.D. Dissertation, 2019), 143-160.

<sup>56</sup> Brodersen, "Das Kapitel über die „schönen Namen Gottes“ im Talhīs al-adilla", 382.

<sup>57</sup> Abū l-Mu'īn al-Nasafī, *Tabşirat al-adilla fī uşul al-dīn*, Critical ed. Hüseyin Atay - Şaban Ali Düzgün (Ankara: Diyanet İşleri Başkanlığı, 1993).

<sup>58</sup> Abū l-Mu'īn al-Nasafī, *Baḥr al-kalām*, ed. Walī al-dīn M. Şālih al-Farfūr (Dimashq: Maktabat al-Farfūr, 1421), 138-140.

mentioned earlier in this article, it can be said that the work focusing on the use of al-asmā' al-ḥusnā as evidence in theological issues was not compiled by the Ḥanafite-Maturidite scholars during the pre-Şaffār period.

Although al-Şaffār's contemporary Ash'arī scholar al-Ghazālī wrote a distinct book about divine names, his interpretation of al-asmā' al-ḥusnā and that of al-Şaffār's in *Talkhīş al-adilla* are fundamentally different in terms of their starting points. Although both primarily make linguistic explanations in their works, al-Ghazālī seems to have preferred to interpret al-asmā' al-ḥusnā in the context of learning moral and exemplary lessons. However, after providing linguistic descriptions, al-Şaffār analyzes and interprets the subject with a theological point of view to resolve theological issues. Although al-Şaffār's pen name is "Zāhid (Ascetic)," his ascetism is an abstention in terms of avoiding world commodities, politics, and rulers, not in a sense that opens doors to inspiration and esoteric interpretations. In this sense, he is a theologian who maintains that Islamic theology does not see inspiration as a common source of information and struggles against esoteric interpretations. His work and interpretations also conform with the essence of kalām.

Although al-Şaffār follows a similar method with 'Abd al-Qāhir al-Baghdādī with respect to using alphabetical order, revealing the theoretical framework of the related concepts and addressing the linguistic aspects of the names, he differs from al-Baghdādī in reporting information about the theological of interpretation of al-asmā'. Likewise, al-Şaffār seems to follow a similar method with al-Ḥalīmī in terms of introducing a topical classification of the names related to the existence of Allah, the unity of God, his creation and management of the universe, and their interpreting the issues regarding Godhood within the scope of al-asmā' al-ḥusnā, yet he differs from al-Ḥalīmī in that he deals with these in connection with many issues of Islamic theology, particularly with the problems related to God's decree, destiny, and the Afterlife.

al-Şaffār's principles and interpretations about al-asmā' al-ḥusnā can be thought of as an effort to fill an apparent gap because Ḥanafite-Maturidite scholars did not compile any books or book sections in this field. When al-Şaffār's work is analyzed, it can be said that he attempts to re-compile this subject by referring to earlier scholars as he cites linguists along with ḥadīth, and theology scholars of the early period. Given the books of contemporary scholars, such as al-Ghazālī, on al-asmā' al-ḥusnā and the limited content on al-asmā' al-ḥusnā produced by Maturidite scholars, the value of al-Şaffār's book could better be understood in terms of Ḥanafite-Maturidite kalām literature.

## 2. al-Asmā' al-ḥusnā in *Talkhīş al-adilla*

al-Şaffār discusses the subject of al-asmā' al-ḥusnā under two headings in his theological book named *Talkhīş al-adilla*. In the first, he provides theoretical information about the beautiful names of Allah.<sup>59</sup> He initially addresses the issues of the name (*'ism*) and attribute (*şifāt*) distinction as well as the *'ism - musammā* (the name - the object named) and the naming (*tasmiya*). He provides very detailed explanations of these concepts in terms of language. The second part explains one hundred seventy-seven al-asmā' al-ḥusnā, from the name Allah to al-Hādī (the Guide) one by one in alphabetical order.<sup>60</sup> He supplies the derivations of these

<sup>59</sup> al-Şaffār, *Talkhīş al-adilla*, 1/341-390.

<sup>60</sup> al-Şaffār, *Talkhīş al-adilla*, 1-2/395-652.

names and groups them under one hundred thirty-nine headings. This part is characterized by extensive content and richness and can be a book on its own right; it corresponds to one-third of the 912-page work. al-Şaffār deals with issues of Godhood regarding Allah's names and attributes in a section of 322 pages (pages 332-654). A large portion of this section consists of the interpretation of the beautiful names of Allah. It includes the analysis of divine names in terms of language, evidence for *tawqīf*, and explanations of relevant theological issues. Therefore, it can be said that his theological thought and especially his understanding of Godhood rests on al-asmā' al-ḥusnā.

al-Şaffār explains one hundred fifteen divine names by mentioning the evidence from the Qur'ān. It is already known that the ten names for which he presented no evidence are attributed to Allah in the verses. Therefore, one hundred and twenty-four of the divine names he explained in his book have Qur'ānic references. This corresponds to nearly 70% of one hundred seventy-seven names addressed in *Talkhīṣ al-adilla*. The al-asmā' al-ḥusnā explained by him overlap with the ninety-two of the names in the list of al-asmā' al-ḥusnā narrated by al-Tirmidhī and eighty-five of those mentioned in the narration by Ibn Mādja. The number of names addressed in al-Tirmidhī and Ibn Mādja but not in *Talkhīṣ al-adilla* is seventeen. A joint analysis of the repeating names of al-Tirmidhī and Ibn Mādja's list of al-asmā' al-ḥusnā would reveal that the one hundred and seven names in these lists are the same as the divine names explained by al-Şaffār. However, he refers to sixty-seven additional names, which are not mentioned in neither of the narrations.<sup>61</sup> In this respect, the list of the beautiful names of Allah in *Talkhīṣ al-adilla* contains more names than the list in the ḥadīth. This substantiates the suggestion that the ḥadīth, which contains number ninety-nine regarding al-asmā' al-ḥusnā, is understood by al-Şaffār as a figure of speech.

al-Şaffār addresses theological issues while explaining the sixty-five of al-asmā' al-ḥusnā in his book. Considering the names for which he does not offer theological interpretations to avoid repetition due to near-synonymity, the number of the divine names he explained in terms of theology reaches one hundred fifty. For example, he deals with the principle of *tawḥīd* (the divine Oneness) within the explanation of Allah's names. In the names related to the divine Oneness, such as al-Mutawaḥḥid (the Solitary), al-Mutafarrid (the Matchless), and al-Wāḥid (the One), the reader see the notation "We provided the meaning of this name earlier" and is directed to an earlier section where the names were the first explained. The percentage of the divine names addressed in connection with theological subjects is approximately 85%. Therefore, in *Talkhīṣ al-adilla*, the finding Allah's names are theologically discussed and explained is further supported. The explanation of these one hundred seventy-seven names through a theological lens shows the authenticity of *Talkhīṣ al-adilla* within the Ḥanafite-Maturidite literature.

al-Şaffār interprets some of the names by associating them with more than one theological issue. For example, in the name al-Mujīb (the Responder), by mentioning whether the invocation (*du'ā'*) of the infidel will be accepted or not, he criticizes Mu'tazila for the principle of *aşlah* (God is bound to do the best). According to him, a good understanding of the meaning of the name al-Mujīb would falsify those who claim that Allah will only accept the invocations of believers. Besides, in the interpretation of this name, he also offers theological explanations regarding the issue of *takfīr* (accusation of unbelief) and the acceptance of

<sup>61</sup> Table-1: Divine names according to al-Şaffār, <https://dergipark.org.tr/tr/download/journal-file/18714>

prayers by prophets as a miracle (*mu'jizā*).<sup>62</sup> Another example for this point can be the name al-Khāliq (the Creator). In the interpretation of this name, al-Şaffār, in line with the principle of *waḥdāniyya* (uniqueness), rejects the Mazdaeans' (*Majūs*) dualist God concept and Aḥmad b. Ḥābiṭ's (d. 232/846-847) claim that there exists two gods; One is the eternal Allah, and the other is the created Jesus Christ born from Mary.<sup>63</sup> While explaining the name of al-Khāliq (the Creator), he elucidates the relation between *takwīn* (bringing into existence) and *mukawwan* (brought forth), one of Allah's attributes of essence (*şifat al-dhāt*); he stresses that these concepts are not the same. Al-Şaffār criticizes al-Ash'arī and point outs that Allah's attributes of action (*şifat al-af'āl*) are considered among attributes of essence (*şifat al-dhāt*).<sup>64</sup>

While dealing with the meanings of divine names, al-Şaffār is hardly contented with offering theological explanations, so he attempts to reject the views of different religions, sects, and philosophical movements that run counter to the Islamic belief by engaging in 'defense' activity. Therefore, the interpretations of Allah's beautiful names, which are far beyond lexical meanings, can be considered as an effort to build a holistic theological understanding that includes the concepts of Allah, the world, and human.

### 3. al-Şaffār's al-asmā' al-ḥusnā interpretation method

al-Şaffār interprets al-asmā' al-ḥusnā both linguistically and theologically. This seems like a clear reflection of his scholarly personality because al-Şaffār, who is of Arab origin, has a good command of the Arabic language. It is understood that he gained his knowledge of Arabic from his grandfather Abū Naşr Ishāq b. Aḥmad al-Şaffār (d. 405/1014), a scholar interested in syntax, through his father. *Madkhal ilā Kitāb Sībawayh*, *Madkhal al-saghīr fī al-naḥw*, and *al-Radd 'alā Ḥamza fī ḥudūth al-taşḥīf* are Abū Naşr al-Şaffār's books on linguistics. *Madkhal* is about Sībawayh's *al-Kitāb* on Arabic grammar. This work is also among the primary language sources of Badr al-Dīn al-Zarkashī's (d. 794/1392) book titled *al-Burhān fī 'ulūm al-Qur'ān*, which is related to understanding the Qur'ān. Abū Naşr al-Şaffār wrote his book *al-Radd 'alā Ḥamza fī ḥudūth al-taşḥīf*, which deals with the spelling errors in Arabic, as a refutation to the book named *al-Tanbīh 'alā ḥudūth al-taşḥīf* by Ḥamza al-Işfahānī (d. 360/971), a scholar of linguistics and syntax. al-Işfahānī's work *al-Tanbīh* focuses on spelling and punctuation errors committed by linguists, literary men, poets in text and poetry. This work by Abū Naşr al-Şaffār's has been used as a source by many authors such as Yāqūt al-Ḥamawī (d. 626/1229) and Ibn Khallikān (d. 681/1282).<sup>65</sup> The fact that Abū Naşr al-Şaffār wrote a rebuttal to such a book indicates his good command and knowledge of Arabic. It can be noticed that his expertise in Arabic, which he had inherited from his family, gave al-Şaffār an advantage in the field of theology, particularly in his interpretation of al-asmā' al-ḥusnā. This is because his linguistic competence reveals itself not only through philological and semantic explanations that he offered while explaining and proving his views but also through the references he made to pre-Islamic period poems and early period linguistic works.

<sup>62</sup> al-Şaffār, *Talkhīş al-adilla*, 2/597.

<sup>63</sup> al-Şaffār, *Talkhīş al-adilla*, 1/458-459.

<sup>64</sup> al-Şaffār, *Talkhīş al-adilla*, 1/460-462.

<sup>65</sup> See Demir, *Saffār'ın Kelâm Yöntemi*, 166-167.

In his book, al-Şaffār uses mainly the semantic method, which refers to inferencing based on form-meaning analysis and the logic of the Arabic language.<sup>66</sup> Studies on al-Şaffār's understanding of theology have suggested that he frequently utilized semantics, including the interpretation of al-asmā' al-ḥusnā in his work.<sup>67</sup> The purpose of using this method is to prevent attempts to impose meanings that are not included in the etymological origins of words, particularly religious concepts.<sup>68</sup> In line with the method he uses when explaining al-asmā' al-ḥusnā, he initially attempts to detect *the root that forms actual meaning* (*ʿaṣl al-waḍʿ*) of the word within the language it belongs to. The sensitivity that he displayed; that is, “*the preservation of the original meaning from which words originate*” is based on the understanding that Allah forms up language by giving words their actual meanings. For this reason, he opposes the view that language is a human product by origin.<sup>69</sup> According to his understanding, the source of both language and the divine names is Allah. Therefore, the holy names should be given meaning after tracing back to the original meaning of the words that make up the name's root.

The second basic principle that al-Şaffār sticks to in his interpretation of al-asmā' al-ḥusnā is *the belief that name and attribute are distinct from each other*.<sup>70</sup> He bases this principle on linguistic explanations. For example, he claims that linguistically considered, 'alim (scholar)' is a name, and the word 'ilm (knowledge)' is an attribute. By referring to language scholars, he defends his view, highlighting the prevalence of the idea that “names are derivatives, and the adjectives are infinitives”. His aim in persistently defending this principle is to reject Muʿtazila's understanding of divine attributes. Muʿtazilite understanding rejects the notion that the derived attributes *ḥayāt* (life), *ilm* (knowledge), *irāda* (will), *qudra* (power) and so forth are considered self-existent with Allah (*qāʿim bi-dhātihī*). It also posits that accepting it will damage the principle of *tawḥīd* (the unity of God) because Muʿtazilite scholars thought that the attribution of these to Allah would require accepting the multiplicity of eternals other than Allah's essence (*taʿaddud al-quḍama*). They considered this as a contradiction to the unity of Allah.<sup>71</sup>

al-Şaffār's other principle is *that al-asmā' al-ḥusnā cannot be limited to a certain number*. In this context, he thinks that the statement in some narrations that Allah has ninety-nine, a hundred minus one, names is far from being a numerical limitation. According to him, restricting Allah's names to a certain number is not right. The expression “a hundred minus one,” in the ḥadīth was added to emphasize number ninety-nine. According to him, ninety-nine is an intentionally used figure of speech, which expresses the infinity of Allah's names'. al-Şaffār bases this view on the 180th verse of Sūrat al-Aʿrāf which mentions as al-asmā'

<sup>66</sup> Demir, *Saffār'ın Kelâm Yöntemi*, 475.

<sup>67</sup> For detailed information, see Demir, *Saffār'ın Kelâm Yöntemi*, 475-480; Galip Türcan, “Kelâmın Dil Üzerine Kurduğu İstidlal Şekli - Bâkîllânî'nin Yaklaşımı Bağlamında Bir Değerlendirme”, *Süleyman Demirel Üniversitesi İlahiyat Fakültesi Dergisi* 27 (2011), 130-131.

<sup>68</sup> Regarding al-Şaffār's use of the semantic method, see Demir, *Saffār'ın Kelâm Yöntemi*, 475-480.

<sup>69</sup> al-Şaffār, *Talkhîş al-adilla*, 1/374.

<sup>70</sup> al-Şaffār, *Talkhîş al-adilla*, 1/360.

<sup>71</sup> The true forms of the attributes of Allah in the Muʿtazili Kalām are al-ʿAlim (the Omniscient), al-Qādir (the Powerful), al-Ḥayy (the Living) and al-Muʿid (the Restorer). See Qāḍî ʿAbd al-Jabbār b. Aḥmad al-Hamadḥānī, *Sharḥ al-uṣūl al-khamsa*, trans. İlyas Çelebi (Istanbul: Türkiye Yazma Eserler Kurumu Başkanlığı, 2013), 1/210-214. For the detailed views of Muʿtazila about the essence-attribute discussion and the theory of ethics they put forward to solve, see Orhan Şener Koloğlu, *Cübbâiler'in Kelâm Sistemi* (Ankara: İSAM Yayınları, 2017), 240-249.

al-ḥusnā without reference to any number, and he presents this verse as evidence that its meaning cannot be limited. He does not consider it right to interpret the verb 'count' in the same ḥadīth as counting with language/tongue because when the word is given the meaning to calculate, it is concluded that those who count these names will go Paradise. He contends that the act of 'counting' here means 'know'. He bases his opinion on the verb 'أَحْصَى': to count' in verse “وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا”<sup>72</sup> by saying that the verb 'count' does not mean a numerical counting operation wherever it is used. Otherwise, it is necessary to say that Allah performed a numerical counting action with this verse in the Sūrat al-Jinn, which would not fit his reputation.<sup>73</sup>

Another interpretation principle of al-Şaffār regarding *al-asmā' al-ḥusnā* is formulated as *Lā ta'ṭīl wa-lā tashbīh; Lā jabr wa-lā tafwīd*: neither the divesting of the conception of Allah of all attributes (*ta'ṭīl*), nor comparing Allah to the created (*tashbīh*); that is, neither absolute compulsion (*jabr*), nor whole delegation (*tafwīd*).<sup>74</sup> He uses this principle with reference to Abū Ḥanīfa.<sup>75</sup> According to this principle, it is not correct to isolate Allah from the divine attributes and not ascribe any attribute to him (*ta'ṭīl*), as Mu'tazila did. Also, the agnostic understanding of *tafwīd* that God has no will concerning human actions and leaves them to their discretion (*tafwīd*) is not accurate.<sup>76</sup> By mentioning this principle, al-Şaffār stresses that the divine names need to be comprehended without considering *ta'ṭīl* and *tafwīd*. Again, with this principle, he opposes the comprehension of Allah's names in a way that will entirely deprive people of free will (*jabr*), as in the understanding of Jabriyya. Based on the same principle, he also rejects the idea of comparing Allah to the created (*tashbīh*). In the explanation of the name al-Jamīl (the Beautiful), al-Şaffār includes a discussion about whether this name can be attributed to 'Allah's face (*wajh*)'.<sup>77</sup> He concludes that the name al-Jamīl cannot be attributed to the God's face (*wajh*); that is, what is meant when saying “Allah is beautiful” is not the physical (face) beauty, but that Allah is free from defects and deficiencies (*tanzīl*). In this context, he criticizes the Mushabbihā because of the mistake of comparing God to the created.<sup>78</sup>

al-Şaffār tries to understand and explain *al-asmā' al-ḥusnā* based on the main principles we outlined above. As the first step, he aims to identify what root the divine name he deals with is derived from. Secondly, he conveys linguists' opinions about the meaning of the word in question and considers usage examples in the verses. He tends to identify the meaning of the word in the verses. Third, he considers theological issues related to the divine name that he determined. The purpose of his theological explanations is to reveal the views of the Ahl al-Sunna in general, and Ḥanafī-Maturīdīs in particular and to reject opposing ones. al-Şaffār uses the power of these divine names to reject and refute beliefs and ideas that oppose to Islamic belief. He considers this as a duty of Islamic theology. In this context, for example, the three oldest sects of

<sup>72</sup> “That he may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number”. al-Jinn 72/28.

<sup>73</sup> al-Şaffār, *Talkhīṣ al-adilla*, 1/370-371.

<sup>74</sup> al-Şaffār, *Talkhīṣ al-adilla*, 1/400.

<sup>75</sup> This word is also attributed to Abū Ḥanīfa in the commentary of al-Ṭahāwī. For detailed information see Ismā'īl b. Ibrāhīm al-Shaybānī, *Sharḥ al-'aḳāda al-Ṭahāwīyya* (Beirut: Dār al Kutub al-'Ilmiyyah, 2018), 21.

<sup>76</sup> For detailed information, see İlyas Çelebi, “Sıfat”, *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Istanbul: TDV Yayınları, 2009), 37/102.

<sup>77</sup> al-Qaşaş 28/88; al-Raḥmān 55/26-7

<sup>78</sup> al-Şaffār, *Talkhīṣ al-adilla*, 1/429-430.

Christianity, Yaḳūbiyya (Jacobites), Naşūriyya (Nestorianism), and Malkāiyya (Melkites) deal with and criticize the divine names related to the principle of the unity of God. Accepting al-asmā' al-ḥusnā as a framework, he also rejects ṭabī'iyyūn (the natural philosophers), al-Dahriyyīn (the materialists), Thanawiyya (the dualists), and those who believe in incarnation (ḥulūl). By using the divine names as evidence, he attempts to refute the Jahmiyya, Jabriyya, Ash'ariyya, and Mu'tazila sects based on their views that he thinks are against the Islamic belief. al-Şaffār's interpretation of al-asmā' al-ḥusnā constitutes 84% of the pages on which the views on the Godhood are covered in *Talkhiş al-adilla*. This shows al-Şaffār's attempt to base the understanding of Godhood on Allah's beautiful names. The study of al-asmā' al-ḥusnā in the Ḥanafite-Maturidite literature from a theological perspective reveals the value of this work.

#### 4. al-Şaffār's using al-asmā' al-ḥusnā as evidence in theological issues

al-Şaffār lists al-asmā' al-ḥusnā alphabetically and interprets the names through the semantic method apparent in *Talkhiş al-adilla*. Using this semantic method, he attempts to deduce the meaning of each divine name he examines and goes on to explain the theological issues existing in the holy name's meaning. The theological issues that he addresses based on al-asmā' al-ḥusnā include knowledge, existence, Godhood, divine attributes, prophethood, the God's decree (*qaḍā'*) - destiny (*Qadar*), and the Afterlife. However, it should be noted that al-Şaffār did not address the issue of the caliphate (*khilāfat*) while explaining Allah's beautiful names. He discussed it in *Talkhiş al-adilla* under a separate heading without associating it with the divine names.<sup>79</sup> It is nice to see that the issue caliphate, which has legal and political aspects, is addressed without reference to holy names and that the divine names are not involved in political interpretations.

##### 4.1. Knowledge - Existence

al-Şaffār, in his book *Talkhiş al-adilla*, discusses knowledge (*ilm*) in a separate section. While explaining al-asmā' al-ḥusnā in alphabetical order, he directs the reader to this section so as to avoid repetition when he addresses the names al-ʿAlīm (the All-knowing), al-ʿĀlim (the Knower), and al-ʿAllām (the Most Knowing). There are many similar examples. Therefore, the lack of theological interpretations for some names is due to their appearing under a separate heading elsewhere in the book, and the reader is notified about this in the relevant entry.<sup>80</sup>

He examines existence under a separate heading in the first part of his work. However, he does not provide any interpretations about al-asmā' al-ḥusnā here and offers them in the description of the divine names associated with existence. In this context, while explaining the name al-Mubdi' (the Starter), he apparently attempts to prove that Allah's creating concerns everything existent (*mawjūd*) or non-existent

<sup>79</sup> al-Şaffār discusses books, tradition, ijma and the names of the caliphs in the order they became the caliphs, after the death of the Prophet Muḥammad, and touches on the issue of whether imams are Quraysh, see al-Şaffār, *Talkhiş al-adilla*, 1-2/169, 801-842.

<sup>80</sup> For information, see al-Şaffār, *Talkhiş al-adilla*, 1/73-133.

(*ma'dūm*), and that He not only created the objects, but also the *ʿaraḍ* (accident). Then he tries to refute the opposing view.<sup>81</sup>

## 4.2. Godhood

al-Şaffār determines the meaning of the concepts of *ʾism*, *waṣf*, and *musammā* using the linguistic method before beginning to explain the names of Allah in alphabetical order. He then focuses on the relationship between divine names and the *musammā* (the named). As it is known, if there is a relationship between the names of Allah and His essence (*dhāt*); that is, the divine names and attributes are the same or different is addressed under the title of *the ʾism - musammā* (the name - the named) in Islamic Theology.<sup>82</sup> This subject constitutes a subheading of divine attributes. Jahmiyya, Muʿtazila, and Shiʿī theologians are of the opinion that the name is different from the named. This understanding is based on the idea that if the name and the attributes were the same, more than one *qadīm* (pre-eternal) entity would be formed and that the belief of the Oneness and Unity of God would be harmed. However, most of the theologians of Ashʿarīte and Maturidite advocated that the names and attributes of Allah are not separate from His essence (*dhāt*). Therefore, it does not contradict the belief of al-tawḥīd.<sup>83</sup>

al-Şaffār commences with identifying the origin and essential meanings of *ʾism - musammā*. According to him, *the ʾism* is “what signifies a certain meaning without a time limit [absolute meaning]”<sup>84</sup>; *the musammā* is the one that is referred to as a name like Zayd and Amr [the truth itself], and *the tasmiya* is the word that refers to the meaning in the named.<sup>85</sup> He cites syntax scholars such as Khalīl b. Ahmad (d. 175/791), Sībawayh (d. 180/796), and Abū ʿUbayda Maʿmar (d. 209/824) to back up his views on this issue. Later, in pursuit of further support for his own opinion, he refers to the views of earlier period theologians Abū l-ʿAbbās al-Qalānisī, ʿAbdallāh b. Saʿīd al-Qaṭṭān (d. 240/854), and Ḥārith b. Asad al-Muḥāsibī (d. 243/857). According to him, the *ʾism* and the *musammā* are the same because what is meant by the name is the named itself.<sup>86</sup> For example, when the sentence “I divorced Zaynab” is used, the marriage bond ends with the entity called as “Zaynab”, not the name “Zaynab”.<sup>87</sup>

al-Şaffār also provides explanations regarding the source of the divine names because after the unity of the name and the named is put forward, the problem that by whom the named will be named arises. He insists that these names are unchangeable. The names of Allah mentioned in the Qurʾān and ḥadīths are in the highest (*al-martaba al-ʿulyā*) order. It is impossible for someone other than Allah Himself to name Him

<sup>81</sup> Muʿammar b. ʿAbbād and his companions believe that Allah created only objects, and objects form *ʿaraḍ*. For this view and the explanation of al-Şaffār, see *Talkhīş al-adilla*, 2/549.

<sup>82</sup> For detailed views of Maturidite scholars on the name-musammā relationship, see al-Maturidī, *Kitāb al-Tawḥīd*, 160-165; al-Sālimī, *al-Tamhīd*, 144-145; al-Nasafī, *Tabşīrat al-adilla*, 1/160-177; Nūr al-Dīn Aḥmad b. Maḥmūd al-Şābūnī, *al-Bidāya fī uşūl al-dīn: Mātūrīdiyye Akaidi*, trans. Bekir Topaloğlu (Istanbul: İFAV Yayınları, 2015), 70-73.

<sup>83</sup> İlyas Çelebi, “İsim-Müsemma”, *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Istanbul: TDV Yayınları, 2000), 22/549-550.

<sup>84</sup> al-Şaffār, *Talkhīş al-adilla*, 1/345-346.

<sup>85</sup> al-Şaffār, *Talkhīş al-adilla*, 1/346-347.

<sup>86</sup> For the examples given by al-Şaffār on the assumption that name and musammā are the same, see *Talkhīş al-adilla*, 1/348-350.

<sup>87</sup> al-Şaffār, *Talkhīş al-adilla*, 1/350.

with a name suitable to His glory.<sup>88</sup> For this reason, al-Şaffār attempts to reveal the source of the names attributed to Allah from the verses and ḥadīths. There are divine names in his book for which he does not mention evidence concerning its source. It should not be thought that he did not present evidence for these names as he was unable to obtain it. The reason why he did not mention the source of these names might have been because he thought that everybody knew the origin of these names in the Qurʾān and the ḥadīths, or that he had previously explained the meanings of these names in his book. For example, although he discusses the theological interpretations that Allah is eternal in the name of al-Bāqī (the Eternal), he is observed to cite a related verse “Everything will be destroyed except His face (*wajh*)”<sup>89</sup> as evidence regarding his name instead of a verse in which this name is directly mentioned. This could be due to the fact that the name al-Bāqī is included in the Qurʾān is a well-known issue and that the meaning of the name is clearly stated in the verse in the Sūrat al-Qaşaş.<sup>90</sup>

The advocates of tawqīf can be divided into two groups: The first includes those who think it is inappropriate to derive a name for Allah from the concepts that refer to Allah in the form of a verb in the Qurʾān and ḥadīths. The second includes those who welcome the use of the derivations of the verbs in the Qurʾān and ḥadīths, such as active participle (*ism al-fāʿil*) and passive participle (*ism al-mafʿūl*) forms for Allah.<sup>91</sup> al-Ghazālī can be given as an example for those who support this understanding. al-Şaffār does not see any harm in giving God the names derived from the verbs used for Allah in verses and ḥadīths either. For example, in the sixth verse of Surāt al-Tawba, the verb “hear (سمع)” is attributed to God. al-Şaffār uses the name “السامع al-Samīʿ (the Hearer)”, which is a noun derived from this verb. The number of divine names he narrates in this form is twenty-six. The names derived from the verbs constitute 14% of the one hundred seventy-seven holy names that al-Şaffār explains in his book.<sup>92</sup> The derived names and verb origins are shown in Table 2.

<sup>88</sup> al-Şaffār, *Talkhīş al-adilla*, 1/391.

<sup>89</sup> al-Qaşaş 28/88

<sup>90</sup> al-Şaffār, *Talkhīş al-adilla*, 2/306-307.

<sup>91</sup> Koloğlu, “Esmâ-i Hüsnâ’da Tevkîfilik - Kıyâsîlik Problemi”, 242-251.

<sup>92</sup> al-Şaffār, *Talkhīş al-adilla*, 1/490-491.

Table 2: Divine names derived from the word according to al-Şaffār

Verbs attributed to Allah in the Qurʾān		The Derived names
حكم: Ruled	الحاكم	al-Ḥakīm (The Wise): The One that rules
رزق: Gave sustenance	الرازق	al-Razzāq (The All-Providing): The One that gives sustenance
يسمع: to hear	السامع	al-Samīʿ (The Hearer): The one that hears
ستر: Covered	الساتر	al-Sātir (The Veiler of sin): The one that covers sins
شهد: Witnessed	الشاهد	al-Shāhid (The Witness): The One that witnesses
عفا: Forgave	العافي	al-ʿĀfi (The Forgiving): The One that forgives
علم: Knew	العليم	al-ʿAlīm (The Omniscient): The One that knows
علم: Knew	العلام	al-ʿAllām (The Absolute knower): The One that knows a lot
غفران: To forgive	الغفور	al-Ghafūr (The All-Forgiving): The One that forgives
غفران: To forgive	الغفار	al-Ghaffār (The Forgiving): The One that forgives a lot
غالب: Superior	الغالب	al-Ghallāb (The Victorious): The highly superior
يفتح: Opens	الفاتح	al-Fātiḥ (The Opener): The One that opens
قاهر: The mighty, the One that is incapable of nothing	القهار	al-Qahhār (The Subduer): The one that is incapable of nothing, the highly superior and the almighty
القيوم: al-Qayyūm (the Self-subsisting): The One that controls all	القيوم	al-Qayyām (The Self-subsisting): The One that controls everything that exists
تاب: He accepted repentance ( <i>tawba</i> )	قابل التوب	Qābil al-Tawb (The Acceptor of repentance): The One that accepts repentance ( <i>tawba</i> )
علا: It was high	المتعالي	al-Mutaʿālī (The Exalted): The Supreme
أحد al-Aḥad (The Indivisible): To be the only	الموتوحد	al-Mutawaḥḥid (The Solitary): The only One
أحد: al-Aḥad (The Indivisible): To be the only One	الواحد	al-Wāḥid (The One): The only One
ملك: To dominate	المالك	al-Mālik (The Sovereign): The Owner

ملك: To dominate	المليك	al-Malik (The King): The Owner
ملك: To dominate	مالك الملك	Mālik al-Mulk (The Owner of all sovereignty): The Owner of the property
مجيد al-Majīd (The Glorious): To be famous and honored	الماجد	al-Mājid (The Noble): The One worthy of praise
قديم: To be eternal	المقدم	al-Muqaddim (The Expediter): The eternal One
آخر al-Ākhir (The Last): To be eternal	المأخر	al-Mu'akhkhir (The Delayer): The eternal One
ينصر: to help	الناصر	al-Nāşir (The Protector): The One that helps
خالق: al-Khāliq (The Creator)	الخالق	al-Khallāq (The Sublime Creator): This name denotes the plenty of creation made by Allah.

Being one of the proponents of the doctrine of *tawqīf*, al-Şaffār is among those who adopt the second perspective mentioned above. He supports the idea that the origin of divine names is revelational because he accepted the names derived from the root of the verbs used about Allah in the Qur'ān. According to him, all other names are derived. For instance, al-Qādir (the Powerful) is derived from *qudra* (power).<sup>93</sup> Therefore, he derives divine names from the verbs in the verses or the meanings of these verbs. This method is limited to four names: al-Mutafarrid (the Matchless), al-Şafūḥ (the Merciful), al-Mūjid (the Originator), and al-Mu'īd (the Restorer). al-Şaffār sees no harm in attributing the names al-Aḥad (the Indivisible) and its synonym al-Mutafarrid (the Matchless) as well as al-'Afūw (the Amnesty-giver) and its synonym al-Şafūḥ (the Merciful) to Allah as they bear the same meaning with God's names in the Qur'ān. He sees no harm in using al-Mūjid (the Originator) and al-Mu'dim (the Destroyer), arguing that the meanings of these two names are precise. He also does not object to using the names *mawjūd* (existent) and *ma'dūm* (non-existent), suggesting that nothing but Allah is capable of creating. al-Şaffār thinks that the inclusion of the names al-Qādir (the Powerful) and al-Khāliq (the Creator) in the Qur'ān suffices for the acceptance of these names. al-Şaffār accepts other names which have the same meaning as the names attributed to Allah in the Qur'ān or the names that are associated with divine names. For him, both the names in the Qur'ān and their meanings are the primary sources for Allah's names. The names which are derived from the meaning are presented in Table 3.

<sup>93</sup> al-Şaffār, *Talkhīş al-adilla*, 1/379.

Table 3: Divine Names derived from meaning according to al-Şaffār

The Divine names in the Qurʾān and the ḥadīths		The Divine names derived from the meaning	
الأحد	al-Aḥad (The Indivisible)	المتفرد	al-Mutafarrid (The Matchless)
العفو	al-ʿAfūw (The amnesty-giver)	الصفح	al-Şafūḥ (The Merciful)
القادر، الخالق	al-Qādir (The Powerful), (the Creator)	الموجد، المعلم، al-Khāliq	al-Mucid (The Originator), al-Muʿdim (The Destroyer)

According to al-Şaffār, the names derived from verbs referring to Allah in the Qurʾān and the names derived from the verbs with the same meaning as the divine names, even if they are not included in the Qurʾān, can be accepted as a name for Allah upon Muslim's consensus (*ijmāʿ*).<sup>94</sup> As an indication of Muslim's consensus, he cites examples from Arab poetry and those from Muslims' everyday use<sup>95</sup> as evidence. For example, the inclusion of the name al-Ṭālib (the Seeking) in the poem by ʿAbd al-Muṭṭalib b. Hāshim (d. 577), which narrates Allah's sending a flock of common swifts to protect the Kaʿbah, is evidence presented by him showing that this name can be used for Allah because Prophet Muḥammad heard this poem and did not object to the attribution of the name al-Ṭālib to Allah. Moreover, al-Ṭālib is known and used as one of the names of Allah among Arabs.<sup>96</sup>

al-Şaffār, lists the attributes of essence (*ṣifāt al-dhāt*) of Allah, as *ḥayāt* (life), *ʿilm* (knowledge), *samʿ* (hearing), *baṣar* (sight), *will* (*irāda*), *qudra* (power), *kalām* (speech) and *takwīn* (bringing into existence).<sup>97</sup> He used the name al-Ḥayy (the Living) from the beautiful names of God as evidence for Allah's attribute of life; the names al-Baṣīr (the Seer), al-Muḥṣī (the All-Enumerating), al-Ḥakīm (the Wise), and al-Khabīr (the Sagacious) as evidence for His attribute of knowledge; the names of al-Samīʿ (the Hearer), al-Sāmīʿ (the All-Hearing), al-Musammīʿ (God hears the word), and al-Wāsiʿ (the Boundless) as evidence for His attribute of hearing; the name al-Baṣīr (the Seer) as evidence for His attribute of sight; the names al-Qādir (the Powerful), al-Qadīr (the All-Powerful) and al-Muqtadir (the All-powerful) as evidence for His attribute of will; the names al-Qādir (the Powerful), al-Qadīr (the All-Powerful), al-Muqtadir (the All-powerful), al-Mālik (the Sovereign), al-Malik (the King), Mālik al-Mulk (the Owner of all sovereignty), al-Ḥalīm (the Forbearing), al-Qawī (the Strong), al-Qāhir (the Irresistible Subduer), al-Qahhār (the Subduer), al-Matīn (the Firm), al-Dayyan (the Supreme ruler), al-Muʿizz (the Giver of honor), al-Mudhill (the Humiliator), and al-ʿAzīz (the Precious) as evidence for His attribute of power; the name al-Ḥamīd (the Praiseworthy) and al-Mutakallim (the Speaker) as evidence for His attribute of speech; the name al-Khāliq (the Creator), al-Khallāq (the Sublime Creator), al-Muṣawwir (the Form-giver), al-Muʿdim (the Life-taker), al-Mūjid (the Originator) as evidence

<sup>94</sup> see al-Şaffār, *Talkhīṣ al-adilla*, 1/371-373, 391.

<sup>95</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/621.

<sup>96</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/501.

<sup>97</sup> He uses the word “zātī” for attributes of Allah and states that it is wrong for Ashʿaris to evaluate takwīn attribute as an attribute of act (*ṣifāt al-afʿāl*) because he considers it as an attribute of essence. For the classification of attributes, see al-Şaffār, *Talkhīṣ al-adilla*, 1/460.

for His creating (*takwīn*). However, al-Şaffār does not provide any details about divine speech. He discusses this subject in a separate section apart from where he mentions the holy names.<sup>98</sup> An examination of the related section in which God's speech is addressed would reveal that he interprets God's speech with the attribute of kalām. It is also clear that he criticizes those who reject Allah's being Mutakallim, as this equals to attributing silence and muteness to Him. For the attribute of *takwīn*, he mentions al-Khāliq, al-Khallāq, al-Muṣawwir, al-Mu'dim, al-Mūjid, al-Munşî' and Fāliḳu-l-işbâḥ.

Table 4: The theological subjects that al-Şaffār addresses in connection with Allah's attributes of essence (*şifat al-dhāt*)

Attribute	The Divine names used as evidence	Relevant theological topic
The Divine Life ( <i>Ḥayāt</i> )	الحي al-Ḥayy (The Living)	That Allah is al-Ḥayy is not related to any cause such as the soul, spirit and so forth.
The Divine Knowledge ( <i>ʿIlm</i> )	العليم، العالم، العلام، البصير، المحصي، الحكيم، الخبير، المحيط، المقيت، الحافظ، الرقيب al-ʿAlīm (The All-knowing), al-ʿĀlim (The Knower), al-ʿAllām (The Most Knowing), al-Başīr (The Seer), al-Muḥşī (The All-Enumerating), al-Ḥakīm (The Wise), and al-Khabīr (The Sagacious) al-Muḥīṭ (The Encompassing), al-Muqīṭ (The Nourisher), al-Ḥāfiẓ (The Preserver), al-Ḥafīẓ (The Guardian), and al-Raqīb (The Watchful)	God possesses the knowledge of all the existent (mawjūd) and non-existent (maʿdūm).
The Divine Will ( <i>Irāda</i> )	القادر، القدير، المقتدر al-Qādir (The Powerful), al-Qadīr (The All-Powerful), and al-Muqtadir (The All-powerful)	God is capable of creating anything existent and non-existent.
The Divine Power ( <i>Qudra</i> )	القادر، القدير، المقتدر، المالك، الملوك، مالك الملك، الحليم، القوي، القاهر، القهار، المتين، الديان، المعز، المزل، العزيز، الموفي، المهيمن، الكافي، الوكيل، المدبر، المهلك، المستعان، النصير، الناصر، الغالب، الغلاب al-Qādir (The Powerful), al-Qadīr (The All-Powerful), al-Muqtadir (The All-Powerful), al-Mālik (The Sovereign), al-Malik (The King), Mālik al-Mulk (The Owner of all sovereignty), al-Ḥalīm (The Forbearing), al-Qawī (The Strong), al-Qāhir (The Irresistible Subduer), al-Qahhār (The Subduer), al-Matīn (The Firm), al-Dayyan (The Supreme ruler), al-Muʿizz (The Giver of	The name al-Qādir is derived from the attribute of power ( <i>qudra</i> ). God has power over everything existent and non-existent.

<sup>98</sup> For more detailed information on Allah's speech (*kalām Allāh*) see al-Şaffār, *Talkhiş al-adilla*, 2/747.

honour), al-Mudhill (The Humiliator), al-‘Azīz (The Precious), al-Mūfi (the Protector), al-Muhaymin (the Dominant), al-Kāfi (The All-sufficient), al-Wakīl (The Trustee), al-Mudammir (The Destroyer), al-Muhlik (The Destroying), al-Musta‘ān (The One sought for help), al-Naṣīr (The Protector), al-Nāṣir (The Helper), al-Ghālib (the Dominant) and al-Ghallāb

The Divine Hearing (Sam‘)	السميع، السامع، المسمع، الواسع	al-Samī‘ (The Hearer), al-Sāmī‘ (The All-Hearing), al-Musammi‘ (God hears the word), and al-Wāsi‘ (The Boundless)	What is the nature (māhiyyah) of Allah's hearing?
The Divine Sight (Basar)	البصير، المدرك	al-Baṣīr (The Seer) and al-Mudrik (The Seer and Hearer)	What is the nature of God's sight? Does Allah see/know everything in pre-eternity?
The Divine Speech (Kalām)	الحميد، المتكلم، الميسر، المبين، الشهيد، الشاهد	al-Ḥamīd (The Praiseworthy), al-Mutakallim (The Speaker), al-Muyassir (The One makes His servants' path easier), al-Mubīn (The Manifest), al-Shahīd (The All and Ever Witnessing), and al-Shāhid (The Witness)	Is divine speech (kalām <i>Allāh</i> ) eternal? The nature of God's speech, the command of ‘Kun’ of God, Khalq al-Qur’ān (The Createdness of Qur’ān)
The Divine Creating (Takwīn)	الخالق، الخلاق، المصور، المعدم، الموجد، المنشي، الفالق الحب، الفالق النوى، الفالق الإصباح	al-Khāliq (The Creator), al-Khallāq (The Sublime Creator), al-Badī‘ (The Inventor), al-Muṣawwir (The Form-giver), al-Mu‘dim (The Life-taker), and al-Mūjid (The Originator) al-Munshī‘ (The All-inventor), Fāliq al-Ḥabb wa al-Nawā (The Splitter of the grain and the pit), Fāliq al-Iṣbaḥ (the Splitter of the dawn)	Takwīn ( <i>bringing into existence</i> ) and mukawwan ( <i>brought forth</i> ) are not the same. God's attributes of the act ( <i>ṣifāt al-af‘āl</i> ) are eternal. These are not separate attributes but rather a part of the attribute of takwīn.

al-Şaffār does not include a conceptualization in the form of salbī or tanzihī attributes. Considering the beautiful names of God al-Şaffār included in his book and the meaning he ascribed to these names, we attempted to classify Allah's tanzihī attributes. He mentions the names al-Nūr (the Light), al-Awwal (the First), al-Ākhir (the Last), al-Bāṭin (the Hidden), al-Zāhir (the Manifest), and al-Mawjūd (the Existent) to explain the attribute of existence (wujūd), the names al-Awwal (the First), al-Muqaddim (the Preceding), al-Ākhir (the Last), al-Muta’akhhir (the Later), al-Bāqī (the Eternal), al-Qayyūm (the Self-subsisting), al-

Qayyām (the Creator and Ruler of the universe) and al-Dā'im (the Eternal) to explain the attributes eternity (*qidam*) and permanence (*baḳā*), and the names Allah, Ilāh (God), al-Badī' (the Inventor), al-Khāliq (the Creator), al-Mudabbir (the Providential ruler), al-Rabb (the Lord), al-Mutawaḥḥid (the Solitary), al-Mutafarrid (the Matchless), and al-Wāḥid (the One), and al-Nūr (the Light) to explain the attribute unity and oneness (*waḥdāniyya*) as evidence from al-asmā' al-ḥusnā. For the unity of God (*tawḥīd*), it is seen that he uses the names of al-Ghafīr (the Forgiver), al-Ghafūr (the Oft-Forgiving), and al-Ghaffār (the Pardoner) as evidence to disprove the practice of attributing partners to God (*shirk*). He mentions and explains the names al-ʿAlī (the Sublime), al-Aʿlā (the Highest), al-Mutaʿālī (the Exalted), al-Jalīl (the Sublime), al-Jamīl (the Beautiful), al-Baṣīr (the Seer), al-Samīʿ (the Hearer), al-Majīd (the Glorious), al-Mājid (the Noble), and al-Muṣawwir (the Form-giver) as evidence for the God's not resembling the created (*mukhālafā li-al-ḥawādith*). The names al-ʿAzīm (the Magnificent), al-Jamīl (the Beautiful), al-Baṣīr (the Seer), al-Samīʿ (the Hearer), al-Samīʿ (the Hearer), and al-Matīn (the Firm) to explain and prove that Allah cannot be physically compared to the created. He mentions the names al-Raḥmān (the Merciful), al-Raḥīm (the Compassionate), al-Ḥalīm (the Forbearing), al-Ḥamīd (the Praiseworthy), al-Raʿūf (the Clement), and al-Jalīl (the Sublime) to properly explain the divine equivalents of the attributes that connote humane feelings such as wrath (*ghaḍab*) and satisfaction (*riḍā*) in an appropriate way to befit Allah's dignity. He uses the names al-Qayyūm (the Self-subsisting), al-Qayyām (the Creator and ruler), al-Qā'im (the All-Observing and Controlling), al-Mālik (the Sovereign), al-Malīk (the King), Mālik al-Mulk (the Owner of all sovereignty) as evidence for God's attribute of self-existence and self-sufficiency (*Qiyām bi'l-nafsihi*). al-Şaffār does not interpret the anthropomorphic attributes, such as *yad* (hand) and *ʿayn* (eye) in connection with the divine names, but instead prefers to explain them using the interpretation method (*taʿwīl*).<sup>99</sup>

Table 5: The theological subjects that al-Şaffār addresses in connection with the salbī attributes of Allah

Attribute	The Divine names used as evidence	Relevant theological topic	
<b>The Existence</b> ( <i>Wujūd</i> )	النور، الأول، الآخر، الظاهر، الباطن، الموجود	al-Nūr (The Light), al-Awwal (The First), al-Ākhir (The Last), al-Zāhir (The Manifest), al-Bāṭin (The Hidden), and al-Mawjūd (The Existent)	God has a reality outside of the mind.
<b>The Eternity</b> ( <i>Qidam</i> )	الأول، المقدم	al-Awwal (The First) and al-Muqaddim (The Preceding)	God precedes and eternalizes everything that exists.
<b>The Permanence</b> ( <i>Baqā'</i> )	الآخر، المآخر، الباقي، القيوم، القيام، الدائم، الصمد، المتبارك	al-Ākhir (The Last), al-Mutaʿakhhir (The Later), al-Bāqī (The Eternal), al-Qayyūm (The Self-subsisting), al-Qayyām (The Creator and ruler),	Allah is permanent and eternal.

<sup>99</sup> See al-Şaffār, *Talkhiṣ al-adilla*, 2/678-687 for more information about ascribing Allah attributes such as “*yad*” and “*ʿayn*”, which are covered in a separate section.

		al-Dā'im (The Eternal), al-Şamad (The Impenetrable), and al-Mutabāarak (The Holy)	
<b>The Unity and Oneness of God</b> ( <i>Waḥdāniyya</i> )	الله، الإله، البديع، الخالق، المدبر، الرب، المتوحد، المتفرد، المصور، الواحد، الوتر، النور، الغافر، الغفار	Allah, Ilāh (God), al-Badī' (The Inventor), al-Khāliq (The Creator), al-Mudabbir (The Providential ruler), al-Rabb (The Lord), al-Mutawaḥḥid (The Solitary), al-Mutafarrid (The Matchless), al-Muṣawwir (The Form-giver), al-Wāhid (The One), al-Witr (The One), al-Nūr (The Light), al-Ghafīr (The For-giver), al-Ghafūr (The Oft-Forgiving), and al-Ghaffār (The Pardoner)	Allah is unique in terms of His attributes. There is no opposite of Allah. What is the situation of associator in the Hereafter? What is the difference between polytheism and other sins?
<b>Being not like the created</b> ( <i>Mukhālafa li-al-ḥawādith</i> )	العلي، الأعلى، المتعالي، الرحمن، الرحيم، الجليل، الجميل، البصير، السميع، المصور، الحلیم، الحميد، الرؤوف، المجيد، الماجد، الكبير، الكبار، الأكبر، المشكور، المعبود، المحمود، الودود	al-'Alī (The Sublime), al-A'lā (The Highest), al-Muta'ālī (The Exalted), al-Raḥmān (The merciful), al-Raḥīm (The Compassionate), al-Jalīl (The Sublime), al-Jamīl (The Beautiful), al-Baṣīr (The Seer), al-Samī' (The Hearer), al-Muṣawwir (The Form-giver), al-Ḥalīm (The Forbearing), al-Ḥamīd (The Praiseworthy), al-Ra'ūf (The Clement), al-Majīd (The Glorious), al-Mājid (The Noble) al-Kabīr (The Great), al-Kubbār (The Great), al-Akbar (The Most Great), al-Mashkūr (The Praiseworthy), al-Ma'būd (The Worshipped), al-Maḥmūd (The Glorious) and al-Wadūd (al-Wadūd (The loving).	God is higher than the created, both physically and in terms of human emotions.
<b>The Self-Existence and Self-Sufficiency</b> ( <i>Qiyām bi-nafsihi</i> )	القيوم، القيام، القائم، الملك، المالك، المليك، مالك الملك	al-Qayyūm (The Self-subsisting), al-Qayyām (The Creator and ruler), al-Qā'im (The All-Observing and Controlling), al-Mālik (The Sovereign), al-Malīk (The King), and Mālik al-Mulk (The Owner of all sovereignty)	Allah is self-existent ( <i>qā'im bi-nafsihi</i> )

The issue of polytheism (*shirk*) can be given as an example of the interpretation on the attributes of essence (*ṣifat al-dhāt*), and the salbī attributes of Allah discussed with reference to the divine names. al-Şaffār interprets the names al-Ghafīr (the Forgiver), al-Ghafūr (the All-Forgiving), and al-Ghaffār (the Forgiving) to elucidate the relationship between faith and deeds as well as associating other gods with Allah. al-Şaffār notes that the name al-Ghafīr was derived from “غفر- يغفر- غفرًا” and means to “cover”. In line with this meaning,

he explains the status of associator (*mushrik*) in the Afterlife and mentions the difference between *shirk* and other sins.<sup>100</sup> He initially explains that the gravest sin (*kabīra*) is *shirk*. Afterwards, he stresses that *shirk* will not be forgiven by drawing attention to the verses “Allah will forgive all sins”<sup>101</sup> and “Allah never forgives associating a partner to Him; but forgives any other sin of whomever he wishes”<sup>102</sup>. Besides, he also highlights the verses in which it is declared that the associators will only be forgiven if they repent (*tawba*).<sup>103</sup> Then, he notes that repentance will clear the associator of the quality of associatorship and that this person's status will be just like the believers in the Afterlife. This view is based on the knowledge that the associator will not be questioned for the sin of *shirk* he committed in the past because his sin will be forgiven thanks to his repentance.<sup>104</sup> al-Şaffār states that *shirk* differs from other sins in that it is not possible for the associator to be forgiven without repentance. Sins other than *shirk* are eligible for being forgiven without repentance. When a person who insists on a sin dies, he/she can be forgiven by the grace of Allah. However, *shirk* is not one of these sins.<sup>105</sup> As it is understood, al-Şaffār prefers to explain the divine names within a theological context, and he differs from the preceding scholar who wrote works on holy names from this aspect.

### 4.3. Prophethood

al-Şaffār deals with prophethood by referring to the names al-Bā'ith (the Awakener), al-Raḥmān (The Merciful), al-Mujīb (the Responder), al-Hādī (the Guide), al-Dā'ī (the Inviter), al-Nūr (the Light), al-Muḥyī (the life-giver), al-Mumīt (the Life-taker), al-Mu'min (the Believer), al-Wārith (the Inheritor), al-Mawlā (the Hepler), al-Muḥaymin (the Dominant), al-Walī (the Friend), and al-Ra'ūf (the Clement). However, it should be noted that he does not elaborate on these names.<sup>106</sup>

Table 6: The Divine names al-Şaffār uses as evidence in prophethood

Prophethood	The Divine names used as evidence	Relevant theological topic
Sending a prophet	الباعث، الرحمن al-Bā'ith (The Awakener) and al-Raḥmān (The Merciful)	Sending prophets to every ummah.

<sup>100</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/517.

<sup>101</sup> al-Zumar 39/53.

<sup>102</sup> al-Nisā' 4/116.

<sup>103</sup> al-Furkan 25/68,70, al-Ma'ida 5/73-74. See al-Şaffār, *Talkhīṣ al-adilla*, 2/518.

<sup>104</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/519.

<sup>105</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/519-520.

<sup>106</sup> For issues such as belief in *rasūl* (messenger) and *nābi* (prophet); the difference between messenger and prophet; prophethood, compassion and custody, and the miracle that Allah gave to His saints, see al-Şaffār, *Talkhīṣ al-adilla*, 1-2/163-169, 801-813.

<b>Qualifications of the Prophets</b>	النور، الرؤوف، المهيمن	al-Nūr (The Light), al-Ra'ūf (The Clement), and al-Muḥaymin (The Dominant)	One of the names of Muhammed is Nūr.
<b>Miracle</b>	المجيب، المؤمن	al-Mujīb (The Responder) and al-Mu'min (The Believer)	Is it a miracle that Allah accepts the prayer of the prophets?
<b>Prophet Muḥammad as a guide</b>	الهادي، الداعي، المرسل، الولي، المهيمن	al-Hādī (The Guide), al-Dā'ī (The Inviter), al-Mawlā (The Hepler), and al-Walī (The Friend)	By sending prophets to His servants, Allah guides them to what is right.
<b>Prophets' and Messengers' being questioned in the grave</b>	المعيد	al-Mu'īd (The Restorer)	How are prophets' questioned in the grave?
<b>Prophet Muḥammad</b>	الوارث	al-Wāriṯ (The Inheritor)	Prophet Muḥammad as the last prophet and the end of prophethood with him

al-Mujīb (the Responder) can be given as an example of the divine names al-Şaffār refers to in his discussion of prophethood. According to him, the name al-Mujīb is derived from the root “إجابة - يجيب - أجاب” and it stands for “the one that responds to invocation (*du'ā'*). He provides theological explanations regarding the nature (*māhiyya*) of the response to the invocations of prophets (*nābis*) and messengers (*rasūls*) in the elucidation of this name.<sup>107</sup> He claims that prophets and messengers were granted miracles as a response to their prayers. Consequently, the acceptance of prophets' invocation is a miracle and proof of prophecy, whether or not this miracle is performed to invite people to religion upon the question or request of their tribes.<sup>108</sup>

#### 4.4. God's decree and destiny

al-Şaffār discusses the topics of God's decree (*qaḍā'*) and destiny (*qadar*), human acts, and the creation of evil with reference to the names al-Şādiq (the Truthful One), al-Salām (the Peace), al-Quddūs (the Holy), al-Ḥamīd (the Praiseworthy), al-Barr (the Good), al-Ḥakīm (the Wise), al-Ḥakam (the Judge), al-ʿAdl (the Just), al-Qādir (the Powerful), al-Qadīr (the All-Powerful), al-Nāfiʿ (the Good provider), al-Ḍārr (the Harmer),

<sup>107</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/597.

<sup>108</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/597.

and al-Mumīt (the Life-taker). He used the names al-Mumīt (the Life-taker), al-Mūfī (the Protector), al-Mutawaffī (The Life-taker), and al-Mutawafī (The Life-taker) as evidence for the appointed time of one's death (*ʿajal*). He explains the issue of giving rizq to living things with reference to the names al-Rāziq (the provider), al-Razzāq (the All-Providing), al-Jawād (the Magnanimous), al-Bāsiṭ (the reliever), al-Laṭīf (the subtle), al-Munʿim (the Bountiful giver), al-Muṭīʿ (the Giver), al-Mufḍil (the Bestowing), al-Maliyy (the Rich), and al-Māniʿ (the Shielder).<sup>109</sup>

Table 7: The Divine names al-Şaffār mentions about God's decree and destiny

God's decree and destiny	The Divine names used as evidence	Relevant theological topic	
<b>Creation of the Evil</b>	الصادق، السلام، القدوس، الحميد، البر، البار، الحكيم، الحاكم، الحكم، العدل، القادر، القدير، النافع، الضار، المميت	al-Şādiq (The Truthful One), al-Salām (The Peace), al-Quddūs (The Holy), al- Ḥamīd (The Praiseworthy), al-Barr (the Good), al-Bārr (the Good), al-Ḥakīm (The Wise), al-Ḥākim (The Judge), al-Ḥakam (The Judge), al-ʿAdl (The Just), al-Qādir (the Powerful), al-Qadir (The All-Powerful), al-Nāfiʿ (The Good provider), al-Ḍārr (The Harmer), al-Mumīt (the Life- taker).	Whether evil, cruelty, and lie can be attributed to Allah
<b>Appointed time of one's death (<i>ʿajal</i>)</b>	المميت، الموقى، المتوافي	al-Mumīt (The Life-taker), al-Mutawaffī (The Life- taker), al-Mutawafī (The Life-taker)	Is the death of men determined by Allah in eternity?
<b>Sustenance (<i>Rizq</i>)</b>	الرازق، الرزاق، الجواد، الباسط، اللطيف، المنعم، المعطي، المفضل، الشكور، الشاكر، الوهاب المانع، الملي، القابض، الكفيل، المغيث، المبارك، المتبارك	al-Rāziq (The Provider), al-Razzāq (The All-Provid- ing), al-Jawād (The Magnan- imous), al-Bāsiṭ (The Re- liever), al-Laṭīf (The Subtle), al-Munʿim (The Bountiful giver), al-Muṭīʿ (The Giver), al-Mufḍil (The Bestowing), al-Shakūr (The Grateful),	Does God have to provide His men with halāl sustenance? Can Allah give His men (much or lit- tle) sustenance as he wishes?

<sup>109</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/745.

al-Shākir (The Appreciative), al-Wahhāb (The Bestower)\ al-Māni' (The Shielder), al-Maliyy (The Rich) al-Qābiḍ (The Constrictor), al-Kafil (The Surety), al-Mughīth (The One who sends the blessed rain), al-Mubārāk (The Sublime), and al-Mutabārak (The Holy)

Sustenance can be given as an example of the controversial issues about the God's decree and destiny. According to al-Şaffār, the names of al-Rāziq (the Provider) and al-Razzāq (the All-Providing) are derived from the root “رزق-رزق” and mean “the One that protects His men and supports them”. He understands in a real sense that Allah gives His sustenance to anyone he wishes and is the One that provides food. Therefore, the name of al-Rāziq, in its true sense, cannot be attributed to anyone other than Allah because no one apart from Him is powerful enough to create sustenance. Moreover, Allah gives sustenance to anyone in any amount he wishes. However, it would not be right to think that Allah is under an obligation to provide it.<sup>110</sup> al-Şaffār states that Ahl al-Ḥagg (the people of truth) divides rizq (sustenance) into two parts. The first is *tayyib* (clean), and the other is *ghayr al-tayyib* (non-clean) sustenance.<sup>111</sup> According to this perspective, benefiting from sustenance can be *halāl* or *haram*<sup>112</sup> as Allah has granted the opportunity to obtain clean or non-clean sustenance from food and drinks. On the other hand, Allah has forbidden the procurement of sustenance from *haram* and ordered to obtain it from *halāl*. What falls upon men is to turn to the clean ones.<sup>113</sup> Referring to the Ahl al-Ḥagg, al-Şaffār conveys the general view of Ahl al-Sunnah. He uses the name Ahl al-Ḥagg to refer to the Ahl al-Sunnah in general and to the Ḥanafite-Maturidite tradition, in particular. al-Şaffār criticizes Mu'tazila about sustenance as they think that Allah is the only al-Razzāq due to giving *halāl* sustenance. According to his account, Mu'tazila believes that Allah has been praised for the provision of sustenance to his men, and he thinks that this praise is sensible because it is only for *halāl* provision.<sup>114</sup> al-Şaffār criticizes this understanding of Mu'tazila when he addresses the names of al-Rāziq and al-Razzāq.

#### 4.5. Faith

al-Şaffār refers to the name al-Mu'min (the Believer) while elucidating the issue of faith, to the names al-Ghafir (the Forgiver), al-Ghafur (the Oft-Forgiving), and al-Ghaffar (the Pardoner) to explain the connec-

<sup>110</sup> al-Şaffār, *Talkhiş al-adilla*, 1/480-481.

<sup>111</sup> al-Şaffār, *Talkhiş al-adilla*, 1/481.

<sup>112</sup> al-Şaffār, *Talkhiş al-adilla*, 1/481.

<sup>113</sup> al-Şaffār, *Talkhiş al-adilla*, 1/482.

<sup>114</sup> al-Şaffār, *Talkhiş al-adilla*, 1/482.

tion between the practice (*amal*) and faith, to the names al-Mujīb (the Responder) and al-Tawwāb (the Acceptor of repentance) while explaining the phenomenon of the accusation of unbelief (*takfir*), and to the names al-Tawwāb, Qābil al-Tawb (The Acceptor of repentance), al-Mu'āfi (The Giver of health), al-Ḥalīm (the Forbearing), al-Ghafīr, al-Ghafūr, and al-Ghaffār about the connection between sin and faith, and repentance. On the other hand, he does not mention any divine names as evidence while addressing the issues of faith-Islam, equality in faith and whether the faith of the person who pretends to believe (*muqallid*) is valid."<sup>115</sup>

Table 8: The Divine names al-Şaffār uses with reference to faith

Faith	The Divine names used as evidence	Relevant theological topic	
Definition of faith	المؤمن	al-Mu'min (The Believer) Who is the believer?	
Faith and practice	الغافر، الغفور، الغفار، المجيب، التواب، قابل التوب،	al-Ghafīr (The Forgiver), al-Ghafūr (The Oft-Forgiving), al-Ghaffār (The Pardoner), al-Mujīb (The Responder), al-Tawwāb (The Acceptor of Repentance), Qābil al-Tawb (The Acceptor of repentance), al-Mu'āfi (The Giver of health), and al-Ḥalīm (The forbearing)	Is action included in faith or not? What is the status of those who commit grave sins in the Afterlife?
Takfir	المعافي، الحليم		Who could be declared an unbeliever?
Repentance			Is the repentance of someone who commits the sin of blasphemy accepted? Is the prayer of a heretic accepted? What are the ideal conditions for repentance? Whose repentance is accepted? Is the repentance of a person in his supreme moment accepted? Does Allah have to accept the repentance of His servants?
Faith and Islam	-	-	These were addressed under a separate heading without establishing a relationship with the divine names.
Exception in faith	-	-	
Equality in faith	-	-	
Imitator's faith	-	-	

<sup>115</sup> For more details about notions such as faith-Islam, the inclusion of deeds in faith, the exception in faith and the truth of faith, see al-Şaffār, *Talkhiṣ al-adilla*, 2/699-722, 733-735.

al-Şaffār's interpretation of some of the divine names as they related to faith-action can be given as an example. He states that the name of al-Tawwāb is derived from the root of “توباً-يتوب-تاب” and the root verb means returning from sins to Allah's command. He puts forth this name against the question 'whose repentance shall be accepted?' He claims that the repentance of someone who deliberately kills believer because of his faith is not accepted. Repentance is valid for each sin. However, it is not valid for those who deliberately kill someone without any rightful cause. Thus, the verse “Whoever deliberately kills a believer, his sentence is hell to stay in it forever”<sup>116</sup> is the proof of this.<sup>117</sup> al-Şaffār draws attention to the alliance of the Followers of Sunnah, which he calls as Ahl al-Ḥagg because Ahl al-Sunnah aligns with the fact that there is no sin graver than blasphemy<sup>118</sup>. The verse “Has the message been revealed to him out of [all of] us?” Instead, they are in doubt about My message”<sup>119</sup> states that past sins will be forgiven if the sinner returns to faith from blasphemy. It is known that the deliberate killing of someone is also among the sins committed by heretics. Therefore, even the sin of deliberately killing a man by someone who returns from blasphemy and begins to believe is forgiven. So, the sin of murder can be forgiven for those who get to be a believer. From this perspective, according to al-Şaffār, the one to be “sentenced to hell” as someone who murdered someone deliberately as declared in the verse is someone who murders another because of his faith. The point he takes into consideration is whether the quality of faith continues in the person. As long as faith continues, the interpretations claiming this person is to stay in eternal Hell lose their consistency.<sup>120</sup>

#### 4.6. The Afterlife

al-Şaffār explains the stages of the Afterlife, including *barzakh* (isthmus), *al-ba'ṭh* (resurrection), *al-ḥashr* (the reunion of souls), *al-ḥisāb* (the reckoning), *al-mizān* (the balance), *shafā'a* (the intercession), and the topics of Heaven and Hell by referring to the names of al-Muḥyī (the Life-giver), al-Mumīt (the Life-taker), al-Ḥasīb (the Accounter), al-Jāmi' (the Assembler), and al-Dā'im (the Eternal). However, he does not refer to any divine names when he elaborates on *mahshar* (the place of assembly), *al-mizān*, *şirāt* (the bridge spanning the hell-funnel and leading into the Paradise), and *ru'yat Allāh* (the vision of God).<sup>121</sup> In comparison to the topics related to the Afterlife, which he associates with the divine names, there is little information about the *shafā'a* in the explanation of the name al-Ḥasīb. This can be attributed to the fact that intercession is discussed in an independent section.<sup>122</sup>

<sup>116</sup> al-Nisā' 4/93.

<sup>117</sup> al-Şaffār, *Talkhiş al-adilla*, 1/425.

<sup>118</sup> al-Şaffār, *Talkhiş al-adilla*, 1/425.

<sup>119</sup> Şād 38/8.

<sup>120</sup> al-Şaffār, *Talkhiş al-adilla*, 1/425-426.

<sup>121</sup> For detailed information on subjects such as the vision of God in the Afterlife (*ru'yat Allāh*) and seeing God in dream, see al-Şaffār, *Talkhiş al-adilla*, 1/274-278.

<sup>122</sup> For rational proofs on the bridge (*şirāt*), prayer hall and existence of it and the vision of God in the Afterlife, see al-Şaffār, *Talkhiş al-adilla*, 2/867-911.

Table 9: The Divine names that al-Şaffār uses as an evidence to his eschatological arguments

Eschatological arguments	The Divine names used as evidence	Relevant theological topic	
The intermediary state of human existence between death and resurrection (Barzakh)	المحيى، المميت	al-Muḥyī (The Life-giver) and al-Mumīt (The Life-taker)	What is the intermediary life of believers, heretics, <i>fāsiqs</i> (transgressor of the law of God), those who died as children, and animals?
The Resurrection ( <i>Ba'ṭh</i> )	المحيى، المميت	al-Muḥyī and al-Mumīt	How do angels, jinn, and demons get resurrected?
The Reunion of souls ( <i>Ḥashr</i> )	المعيد	al-Mu'īd (The Restorer)	What is the status of children who are miscarried or religiously non-mukallaf, and animals in the Afterlife? What is the status of limbs devoured by wild animals or severed from the body in the Afterlife? Who is given compensation? What is the Afterlife of angels, demons, and jinn?
The Place of the Assembly ( <i>Mahshar</i> )	-	-	It was addressed in an independent section without building a relationship with the divine names.
The Reckoning (al-Ḥisāb)	الحسيب، الجامع	al-Ḥasīb (The Accounter) and al-Jāmi' (The Assembler)	How does Allah call His subjects to account? How will Allah gather His subjects on the Judgement Day?
The Balance ( <i>al-Mizān</i> )	-	-	It was addressed in an independent section without building a relationship with the divine names.
The Bridge ( <i>Şirāt</i> )	-	-	It was addressed in an independent section without building a relationship with the divine names.
Heaven and Hell ( <i>Janna and Jahannam</i> )	الدائم	al-Dā'im (The Eternal)	Have the Heaven and Hell been created? Are the dwellers of the Heaven and Hell stationary or in motion?

The Intercession (Shafā'a)	الحسب	al-Ḥasīb (The Ac-counter)	Can Allah forgive anyone whom He wishes with Shafā'a (the Intercession of someone)?
The Vision of God (Ru'yat Allāh)		-	It was addressed in an independent section without building a relationship with the divine names.
Various issues related to the Afterlife	المحيى، الميت	al-Muhyī (The Life-giver) and al-Mumīt (the Life-taker)	Can the dead be given 'talkīn'? What should be said during talkīn? How is the questioning of a child who is not yet mukallaf? Is it the corpse or the spirit that is subjected to the torment of grave? How does a miscarried baby get resurrected?

The name al-Mu'īd (the Restorer) can be cited as an example of al-Şaffār's use of the divine names as evidence and basis in the discussion of eschatological subjects. He refers to this name to explain the topic of *ḥaşr* (the Reunion of souls). He reveals with linguistic evidence that the word *i'āda* means “return to the original state”. Accordingly, the name al-Mu'īd is derived from the root “عود (return)”. When the semantic properties of concept in the Qur'ān is examined, one could recognize that it is used in conjunction with the concept of *ibdā'* (creation out of nothing).<sup>123</sup> al-Şaffār states that there are six factions with different approaches to the resurrection and creation out of nothing within the context of the explanation of these divine names, and he lists them as follows:<sup>124</sup>

a) They were a group that existed between the Prophet Isa (Jesus) and Prophet Muḥammad and believed that there was a creator of the universe and that they would get resurrected after death. In terms of receiving reward and punishment, they are also subject to the sharia law that Prophet Ibrāhīm introduced.

b) The second faction believed that Allah is the One, who resurrects His servants after death, but they did not accept the Messenger of Allah as a prophet and continued to worship their idols. This group includes people who followed 'Umar b. Marşad al-Kalbī. They claim that the deceased does not wait in the grave and travels until they get resurrected. This travel is called “بليّة”. al-Şaffār says that this word is also mentioned in their poems.<sup>125</sup> al-Şaffār's appears to have enjoyed supremacy in his field of study, due to his ability to reach the poems of the early period and interpret what the words and concepts they used meant along with his ability to quote from these poems.

<sup>123</sup> al-Burūj 85/13.

<sup>124</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/549.

<sup>125</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/550.

c) The third faction believes that resurrection after death is an act of the creator. Yet they deny the Afterlife. To reject this perspective, al-Şaffār cites many verses that serve as evidence for the existence of life after death.

d) The fourth faction is the group known as Dahriyya. They deny the existence of a life other than that in this world. Therefore, there is no *ibdā'* and no *i'āda* for them. al-Şaffār argues that the 24th verse of Sūrat al-Casiyah refers to the Dahris and states that the concept of Dahr (time) also appears in their poems.

e) The fifth faction includes those who argue that no information can be obtained about the day of resurrection and think that any view on this matter is nothing more than conjecture.<sup>126</sup>

f) The sixth faction believes in resurrection and *ibdā'*; however, it continues to attribute partners to God. According to al-Şaffār, Abd al-Muṭṭalib, the grandfather of the Prophet, is included in this group. al-Şaffār based his argument that Abd al-Muṭṭalib believed in resurrection, as apparent in the poem verse “My Lord! You are al-Mubdi' (the Starter) and al-Mu'īd (the Restorer)”, which is attributed to him.<sup>127</sup> al-Şaffār rejects the views of Zuhayr b. Abi Salāma and Zayd al-Fawāris that the dead do not know zest and pain and do not hear the cry. According to him, “the dead do know zest and pain in the intermediary life, and if they are called, they can hear it.”<sup>128</sup>

In his claims, al-Şaffār basically tries to establish as basis for the death's not being extinction. Therefore, he argues that death occurs in the corpse and that Allah has the power to create death. He also adds that Allah is capable of creating death for *rūḥ* (the soul/spirit) but will not make it. Besides these, he addresses whether people who are skinny or fat will be resurrected as is, which is one of the controversial issues associated with resurrection. He also explains the status of the body limbs severed from the body or devoured by wild animals in the Afterlife and criticizes Mu'tazila's views on these issues.<sup>129</sup> He claims that two groups will be resurrected. The first is those to be questioned; the second is those exempt from *al-ḥisāb* (the questioning). The latter includes babies, children, and majnuns.<sup>130</sup> al-Şaffār states that the majority of Mu'tazila deny the resurrection of babies, children, and majnuns. He claims that Mu'tazila committed an error, thinking that resurrection was only for punishment.<sup>131</sup> Referring to the work of Abū Bakr Ibn Fūrak al-Işfahānī (d. 406/1015), al-Şaffār maintains that Ash'arī considers it reasonable for babies, children, and

<sup>126</sup> al-Şaffār, *Talkhīş al-adilla*, 2/551.

<sup>127</sup> al-Şaffār, *Talkhīş al-adilla*, 2/552.

<sup>128</sup> al-Şaffār, *Talkhīş al-adilla*, 2/552-553.

<sup>129</sup> al-Şaffār, *Talkhīş al-adilla*, 2/570.

<sup>130</sup> al-Şaffār, *Talkhīş al-adilla*, 2/570.

<sup>131</sup> al-Şaffār, *Talkhīş al-adilla*, 2011, 2/570. Qāḍī 'Abd al-Jabbār finds it contrary to the principle of justice of God that children might experience the hellish punishment because of their mushrik parents. By addressing the subject under a separate heading, he states that semi-evidence supports his view. See Qāḍī 'Abd al-Jabbār b. Aḥmad al-Hamadhānī, *Sharḥ al-uşūl al-khamsa*, trans. İlyas Çelebi (Istanbul: Türkiye Yazma Eserler Kurumu Başkanlığı, 2013), 2/284-294.

majnuns to either be resurrected and go to Heaven or not to be resurrected. However, he states that, according to Ahl al-Ḥagg, the reunion of souls will be for both punishment and blessing, and he argues that babies, children, and the mentally ill will be resurrected to bear God's blessings.<sup>132</sup>

al-Şaffār also addresses the concept of *‘iwaḍ*, which refers to compensation that humans will receive in the Afterlife in return for the pain that inflicted them in the world. He criticizes Ash‘arī for approaching Mu‘tazila with respect to seeing *‘iwaḍ* in the Afterlife as a reward for the scourges and pain encountered in the world. *‘iwaḍ* is related to Mu‘tazila's principle of justice and the principle of *aşlah*. It is applied to those who are not obliged to fulfill religious duties, such as animals and children.<sup>133</sup> According to this view, children are resurrected and then taken to Heaven created for them. Only after they have been blessed in exchange for *‘iwaḍ* will they become earth. al-Şaffār believes that children were created as a source of happiness for humankind; that happiness would also be experienced in Heaven, that there would be no questioning for them, and that is why Mu‘tazila's understanding of *‘iwaḍ* is flawed.<sup>134</sup>

According to al-Şaffār, the resurrection of wild animals, insects, and birds is proven with al-naşş. These creatures are resurrected; however, then they become earth. al-Şaffār quotes Ibn Fūrak, who says that Ash‘arī believe in the resurrection of animals.<sup>135</sup> al-Şaffār believes that these animals' renewal will not be to practice *‘iwaḍ* but to manifest Allah's power. However, Abū l-Qāsim al-Ka‘bī al-Balkhī (d. 319/931) suggests that these animals will be resurrected for *‘iwaḍ*. al-Şaffār also states that Mu‘tazila considers it proper for *‘iwaḍ* to be in the world, in the grave, or in Heaven where they will stay permanently. He also says that Ja‘far b. Harb (d. 236/850) considers it possible for poisonous and predatory animals, such as snakes and scorpions to be sent to Hell as tormentors for the people of Hell after being rewarded for some time in the world or in the first rest of the Afterlife.<sup>136</sup> He also touches upon the argument of Mu‘tazila scholar ‘Abbād b. Sulaymān al-Şaymarī (d. 250/864) that these creatures will be resurrected and then annihilated.<sup>137</sup> Moreover, he mentions the arguments of Abū l-Hudhayl al-‘Allāf (d. 235/849) and Mu‘ammar b. ‘Abbād (d. 215/830). They think that animals are divided into two: The first group of animals are those whose appearance is beautiful and who can enjoy the blessings of Heaven. The saints of God will have zest just by seeing these animals. The other group is the ugly and afflicting ones. These scholars maintain the belief that Allah will place the animals in this group into Hell to torment the people there.<sup>138</sup> al-Şaffār opposes these views by stating that Ahl

<sup>132</sup> “And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained”. According to al-Ṭūr 52/21, al-Şaffār believes that this verse is evidence for the resurrection of children and lunatics, see *Talkhīş al-adilla*, 2/571.

<sup>133</sup> For *‘iwaḍ* opinion, see Qāḍī ‘Abd al-Jabbār, *Sharḥ al-uşūl al-khamsa*, 2013, 2/312-324; Orhan Şener Koloğlu, “Mutezile Kelâmında Yeniden Yaratma (İ‘âde)”, *Usul İslam Araştırmaları* 9/9 (Haziran 2008), 25-26.

<sup>134</sup> al-Şaffār, *Talkhīş al-adilla*, 2/571-572.

<sup>135</sup> “And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered”. al-An‘ām 6/38. al-Şaffār believes that this verse is evidence that animals will be gathered. See *Talkhīş al-adilla*, 2/584.

<sup>136</sup> al-Şaffār, *Talkhīş al-adilla*, 2/585.

<sup>137</sup> al-Şaffār, *Talkhīş al-adilla*, 2/585-586.

<sup>138</sup> al-Şaffār, *Talkhīş al-adilla*, 2/586.

al-Sunna agrees that animals cannot enter Heaven. He claims that these creatures cannot benefit from heaven, which is the home of grace.<sup>139</sup>

al-Şaffār also mentions how the limbs severed from the body and the organs devoured by wild animals will be resurrected and whether thin or fat people will be resurrected as is. He discusses these in line with his interpretations of the names of al-Muḥyī (the Life-giver), al-Mumīt (the Life-taker), and al-Mu'īd (the Restorer). The answers to these questions are directly related with the fundamental element that will be subjected to resurrection. Two views regarding resurrection, based on the essence or the accident (*ʿaraḍ*), stand out. The view, based on essence as the basic element of *i'āda*, takes the part *al-juz'* to the center. However, these parts are not the ones that are present in the person throughout his life. As for *i'āda*, it refers to the basic amount required for the continuity of life. al-Şaffār thinks that the status of the limbs severed from the body is like the status for the essence as it is not possible for these parts to be subjected to punishment separate from the body. Allah has the power to create another hand instead of a missing limb because it is not possible for the original limb to be separated from the rest of the body in relation to the status. The original limb and the second limb created later are ultimately equal to each other.<sup>140</sup> al-Şaffār quotes Mu'tazilite scholar Abu'l-Kāsim Ka'bī's view that if a believer's hand is cut off and then he commits blasphemy, it is not possible for that person's hand to be resurrected. al-Şaffār rejects this view, citing Abū Ḥanīfa. According to this, people have many organs, and it is not possible for each limb to be characterized by faith or blasphemy, their limbs are subject to the judgment intended for the essence.<sup>141</sup>

al-Şaffār answers the question of whether people who are skinny or fat will be resurrected as is in the Afterlife again with reference to the name al-Mu'īd. This is because a person may, at times, be fat or skinny during his or her life. In other words, fatness and thinness are not essential and unchangeable elements of human creation. Therefore, bodily qualities gained in the world, such as thinness or fatness, will not be permanent in the Afterlife.<sup>142</sup>

How the body parts that are devoured by wild animals and birds will be resurrected is another subject of discussion. This issue was raised and discussed primarily by Mu'tazilite scholars.<sup>143</sup> If a wild animal and bird devours human limbs or the limbs of other animals, they become a part of the body of the eating animal. There is no clear information in the Qur'ān and ḥadīths as regards how such limbs will be resurrected. al-Şaffār says that an example can be the case of Hind bt. 'Utba (d. 14/635), who chewed the heart Ḥamza, the Prophet's uncle after he was martyred at the Battle of Uhud. It is also known that wild animals can devour human limbs. According to al-Şaffār, these eaten parts can no longer be subject to punishment or reward

<sup>139</sup> al-Şaffār, *Talkhiş al-adilla*, 2/587.

<sup>140</sup> Regarding the status of limbs leaving the body, see "Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise". al-Nisā' 4/56. See al-Şaffār, *Talkhiş al-adilla*, 2/574.

<sup>141</sup> al-Şaffār, *Talkhiş al-adilla*, 2/574-575.

<sup>142</sup> "We will gather him on the Day of Resurrection blind". Ṭā' Hā' 20/124; "We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf". al-Isrā' 17/97; "On the Day [some] faces will turn white and [some] faces will turn black". al-Imrān 3/106 is proofs that fat and weak will not be created. See al-Şaffār, *Talkhiş al-adilla*, 2/576-578.

<sup>143</sup> Koloğlu, "Mutezile Kelâmında Yeniden Yaratma (i'āde)", 35-36.

due to their transformation into the eating animal's body. He also warns that it would not be right for people to delve into this issue as this could cause them to stray from the right path.<sup>144</sup>

al-Şaffār also refers to the status of angels, *jinn*s, and devils in the Afterlife within his interpretation of the name al-Mu'īd. He states that angels, jinn, and demons are composite beings. As their *rūḥ*s (the souls/spirits) were also created, they are considered as mortals. Jinn are mukallaḥ, who is obliged to fulfill the religious duties, like humans. It is proven that the devils will also be resurrected.<sup>145</sup> The Sabians and philosophers deny jinn and demons but believe in the existence of angels. They think that angels are a mental essence and that they are self-existent. However, according to al-Şaffār, this view means denying the existence of the Creator. According to him, angels are mortals, just as all the people of samāwāt are.

Just as the people of the earth, sons of Ādam, are mortals, so are the jinn and the devils that live here. al-Şaffār also refers to the manner of angels' death and provides information about it. He states that angels do not just fall and die.<sup>146</sup> As can be seen, al-Şaffār refers to many theological debates about the Afterlife within his interpretation of the name al-Mu'īd. Because of this, his interpretations of al-asmā' al-ḥusnā has a theological content. It is different from those of previous scholars. In this respect, God's beautiful names are the fundamental basis and principles on which al-Şaffār's understanding of the kalām is based.

## Conclusion

Globally considered, al-Şaffār holds a unique place in al-asmā' al-ḥusnā literature, and he interpreted the names of Allah first from a linguistic/semantic and then a theological perspective, which was unprecedented in the Ḥanafite-Maturidite tradition. al-Şaffār's linguistic approach is based on *preserving the original meaning* which words are derived from. In this context, instead of referring to the works of al-asmā' al-ḥusnā as his contemporary al-Ghazzālī did, he first referred to Arabic poetry and the books of early lexicographers and scholars of syntax. This study reviewed the al-asmā' al-ḥusnā literature from the first period up until the 6th/12th century which al-Şaffār lived in, and a major conclusion to draw is that he followed an original method compared to those of previous scholars and their works.

It is clear from his interpretations and tendencies that he adopted the Ahl al-Sunna, which he referred to as Ahl al-Ḥagg, particularly the Ḥanafite-Maturidite religious understanding, and criticized opposing views which contradict it. Considering his work *Talkhīṣ al-adilla* as a whole, it is clear that the divine names were elaborated on, used as evidence, and explained by associating them with controversial theological subjects. The interpretation of 85% of the one hundred seventy-seven divine names covered and defined in his work in connection with the topics of systematic theology indicates the originality of his approach to al-asmā' al-ḥusnā.

al-Şaffār's method of interpretation, which is based on semantics and includes a theological point of view, far exceeds the approaches that interpret the beautiful names of God by limiting them to the divinity of God. To him, divine names are not a subject that can be interpreted only by reducing it to the attributes

<sup>144</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/577-578.

<sup>145</sup> "So, by your Lord, We will surely gather them and the devils". Maryam 19/68. See al-Şaffār, *Talkhīṣ al-adilla*, 2/578-579.

<sup>146</sup> al-Şaffār, *Talkhīṣ al-adilla*, 2/579-580.

of Allah; instead, they are related to all of the topics covered by the science of theology, except the caliphate/imamate, which are connected with politics.

al-Şaffār's addressing controversial theological subjects in association with the divine names seems to have given him a richness of original perspectives and interpretations. Furthermore, his approach provides the reader with the idea that Allah's names are pivotal in understanding many topics related to the realm of existence. Therefore, according to him, God's beautiful names not only allow us to know Allah but also give us a holistic perspective that enables us to understand many topics related to the realm of existence and to reject views that run counter to Islamic faith.

## References

- ‘Abd al-Bāqī, Muḥammad Fu’ād. *al-Mu‘jam al-mufahras li-alfāz al-Qur’ān al-karīm*. Qahira: Dār al-Ḥadīth, 1467.
- Aruçi, Muhammed. *Abdülkāhîr el-Bağdādî ve el-Esmâ ve’s-Sıfât Adlı Eseri*. Istanbul: Marmara University, Graduate School of Social Sciences, Ph.D. Dissertation, 1994.
- Aruçi, Muhammed. “el-Esmâ ve’s-sıfât”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 11/420-421. Istanbul: TDV Yayınları, 1995.
- Bayhaqî, Aḥmad b. al-Ḥusayn. *al-Asmâ’ wa-l-şifât*. Critical ed. ‘Abd Allāh Muḥammad Ḥāshidî. 2 Volumes. Jeddah: al-Maktaba al-Savādî, 1413.
- Brodersen, Angelika. “Das Kapitel über die "schönen Namen Gottes" im Talḥîş al-adilla li-qawā’id at-tauḥîd des Abū Ishāq as-Şaffār al-Buḥārî (gest. 534/1139)”. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 164/2 (2014), 375-406.
- al-Bukharî, Muḥammad b. Ismā‘îl. *al-Jāmi‘ al-şāḥiḥ*. Critical ed. Muhammed Zühayr b. Nasr. 8 Volumes. s.l.: Dār Tawq al-Najat, 2. Edition, 1422.
- Çelebi, İlyas. “İsim-Müsemma”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 22/548-551. Istanbul: TDV Yayınları, 2000.
- Çelebi, İlyas. “Sıfat”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 37/100-106. Istanbul: TDV Yayınları, 2009.
- Demir, Abdullah. *Ebû İshak Zâhid es-Saffâr’ın Kelâm Yöntemi*. Ankara: İSAM Yayınları, 2018.
- Fakhr al-Dîn al-Râzî. *al-Tafsîr al-kabîr*. Beirut: Dâr İḥyâ’ al-Turâth al-‘Arabî, 1420.
- al-Ghazâlî, Abū Ḥāmid. *al-Maqşad al-asnâ’ fi sharḥ asmâ’ Allāh al-ḥusnâ*. Critical ed. ‘Abd al-Wahhâb al-Jābî. Kibris: al-Jaffân wa’l-Jābî, 1987.
- Güngör, Mevlüt. “Cessâs”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 7/427-428. Istanbul: TDV Yayınları, 1993.
- al-Ḥalîmî, Abū ‘Abd Allāh. *al-Minhâj fi shu‘ab al-îmân*. ed. Ḥilmî Muḥammad Fûda. 3 Volumes. Beirut: Dâr al-Fikr, 1399.
- Işık, Mustafa. “İbn Huzeyme”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 20/79-81. Istanbul: TDV Yayınları, 1999.
- Ibn Mâdja, Abū ‘Abd Allāh Muḥammad. *Sunan Ibn Mâdja*. Critical ed. Hâfiz Abū Tâhir Zubair ‘Alî Za’î. Riyâd: Dâr al-Salâm, 2009.
- Ibn Manzûr. *Lisân al-‘Arab*. ed. ‘Abd Allāh ‘Alî al-Kabîr. 15 Volumes. Qahira: Dâru’l-Maârif, n.d.
- Qāḍî ‘Abd al-Jabbâr, Abū l-Ḥasan ‘Abd al-Jabbâr b. Aḥmad al-Hamadhânî. *Sharḥ al-uşûl al-khamsa*. trans. İlyas Çelebi. 2 Volumes. Istanbul: Türkiye Yazma Eserler Kurumu Başkanlığı, 2013.
- Karacabey, Salih. “Hattâbî”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 16/489-491. Istanbul: TDV Yayınları, 1997.
- Karaman, Hayreddin etc. *Kur’ân-ı Kerîm Açıklamalı Meâli*. Ankara: Türkiye Diyanet Vakfı Yayınları, 2013.

- Kasar, Veysel. "Halimi'nin Kitābu'l-Minhâc'ı ve Kelâm Açısından Değeri". *Harran Üniversitesi İlahiyat Fakültesi Dergisi* 15/15 (2006), 125-145.
- Koçar, Musa. *İmam Mâtürîdî'de Esmâ-i hüsnâ*. İstanbul: Marmara University, Graduate School of Social Sciences, Master's Thesis, 1992.
- Koloğlu, Orhan Şener. *Cübbâiler'in Kelâm Sistemi*. Ankara: İSAM Yayınları, 2017.
- Koloğlu, Orhan Şener. "Esmâ-i Hüsnâ'da Tevkîflik - Kıyâsîlik Problemi: Fahreddîn er-Râzî Örneği". *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 13/2 (Haziran 2004), 231-251.
- Koloğlu, Orhan Şener. "Mutezile Kelâmında Yeniden Yaratma (İ'âde)". *Usul İslam Araştırmaları* 9/9 (Haziran 2008), 7-40.
- al-Qushayrî, Abū l-Qâsim. *al-Taḥbîr fî 'ilm al-tadhkîr*. ed. İbrâhîm Basyûnî. Qahira: Dâr al-Kutub al-Arabî, 1968.
- al-Mâtürîdî, Abū Manşûr. *Kitâb al-Tawḥîd*. ed. Bekir Topaloğlu - Muhammed Aruçi. Ankara: İSAM Yayınları, 2017.
- al-Mâtürîdî, Abū Manşûr. *Ta'wîlât al-Qur'ân*. Critical ed. Ahmet Vanlıoğlu etc. 18 Volumes. İstanbul: Mizan Yayınevi, 2005.
- Muslim b. al-Ḥajjâj. *al-Jâmi' al-şâhiḥ*. Critical ed. Muḥammad Fu'âd 'Abd al-Bâqî. 5 Volumes. Beirut: Dâr İhyâ' al-Turâth al-'Arabî, 1956.
- al-Nasafî, Abū l-Mu'în. *Baḥr al-kalâm*. ed. Walî al-dîn M. Şâliḥ al-Farfûr. Dimashq: Maktabat al-Farfûr, 1421/2000.
- al-Nasafî, Abū l-Mu'în. *Tabşîrat al-adilla fî uşûl al-dîn*. Critical ed. Hüseyin Atay - Şaban Ali Düzgün. 2 Volumes. Ankara: Diyanet İşleri Başkanlığı, 1993.
- al-Şâbûnî, Nûr al-Dîn Aḥmad b. Maḥmûd. *al-Bidâya fî uşûl al-dîn: Mâtürîdiyye Akaidi*. trans. Bekir Topaloğlu. İstanbul: İFAV Yayınları, 15. Edition, 2015.
- Sadiker, Ömer. *Ebû Şekûr es-Sâlimî'nin Kelâm Anlayışı*. Adana: Çukurova University, Graduate School of Social Sciences, Ph.D. Dissertation, 2019.
- Saffâr, Ebû İshâk. *Talkhîş al-adilla li-qawâ'id al-tawḥîd*. Critical ed. Angelika Brodersen. Beirut: al-Ma'had al-Almani lil-abḥas al-sharqîyya, 1432/2011
- al-Sâlimî, Abū Shakûr, *Kitâb al-Tamhîd fî bayân al-tawḥîd*. Critical ed. Ömür Türkmen. Ankara: İSAM Yayınları, 2017.
- Şahin, Hüseyin. *Esmâ-i Hüsnâ ve Eserleri*. İstanbul: Marmara University, Graduate School of Social Sciences, Ph.D. Dissertation, 1989.
- Shaybânî, İsmâ'îl b. İbrâhîm. *Sharḥ al-'aqîda al-Taḥâwîyya*. Beirut: Dâr al Kutub al-'İlmîyyah, 2018.
- al-Tirmidhî, Abū 'İsâ Muḥammad. *al-Jâmi' al-kabîr*. Critical ed. Bashshâr 'Awwâd Ma'rûf. 6 Volumes. Beirut: Dâr al-Gharb al-Islâmî, 1998.
- Topaloğlu, Bekir. "Esmâ-i Hüsnâ". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 11/404-418. İstanbul: TDV Yayınları, 1995.

- Türcan, Galip. "Kelamın Dil Üzerine Kurduğu İstidlal Şekli -Bâkılânî'nin Yaklaşımı Bağlamında Bir Değerlendirme". *Süleyman Demirel Üniversitesi İlahiyat Fakültesi Dergisi* 27 (Aralık 2011), 127-138.
- Uludağ, Süleyman. "Kuşeyrî, Abdülkerîm b. Hevâzin". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 26/473-475. Ankara: TDV Yayınları, 2002.
- Yıldız, İbrahim. "Ebû İshâk ez-Zeccâc'ın Esmâ-i Hüsnâ ve Besmele Hakkında İki Eseri". *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 24/1 (2015), 33-64.
- Yurdağür, Metin. *Âyet ve Hadislerde Esmâ-i Hüsnâ Allah'ın İsimleri: Literatür ve Şerh*. İstanbul: Marifet Yayınları, 2006.
- Yurdağür, Metin. "el-Minhâc fî şu'abi'l-îmân". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 30/106-107. İstanbul: TDV Yayınları, 2005.
- al-Zajjâj, Abū Ishâq. *Tafsîr al-asmâ' al-ḥusnâ*. ed. Aḥmad b. Yūsuf al-Daqqâq. Dimashq: Dâr al-Ma'mûn li-l-Turâth, 1399.
- al-Zajjâjî, Abū l-Qâsim. *Kitâb Ishtikâk asmâ' Allâh*. ed. Abd al-Ḥusayn al-Mubâarak. Beirut: Mu'assasat al-Risâla, 1406.