

A Comparative Analysis of the meaning of God’s Attributes according to Moses Maimonides (Ibn Meymun) and Qazi Saeid Qomi

Toba Kermani,¹ Mojtaba Heidari

Associate Professor, University of Tehran, M.A., University of Tehran

(Received:12 January 2008, Accepted:18 October 2010)

Abstract

Ibn Meymun and Qazi Saeid Qomi both believe there is no likeness between God and His creatures; He is completely different from His creatures in all forms and sense. They also refute the view that God has any positive essential attribute and claim that God’s negative attributes are His true attributes since positive attributes of God imply polytheism.

Based on this, they contend two things: negative attributes of God and pure homonymity. They maintain that God can only be described in negative terms and since God has nothing in common with other beings, even common terms that are used for God and His creatures (like existence, power) must be understood in a linguistic, not in a real or actual sense. Qazi Saeid Qomi, based on a Prophetic statement (*hadith*) adds a third element; i.e., *Isbat e Mosmerat* (God has endowed to His creatures “life” “knowledge” “power’... but He does not have those attributes in His essence). Both scholars also reject the theory of Gradation (*Tashkik*) and maintain that belief in *Tashkik* is tantamount to infidelity and deviation from religion. In this essay we will compare and analyze the perspectives of both these scholars.

Keywords: Ibn Meymun, Qazi Saeid Qomi, Homonymity, Unity in meaning, Gradation, Negative interpretation, Positive interpretation.

*. Responsible author: Tel: 09123227821

Email:kermani@ut.ac.ir