

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 9

[الْجَمْعُ بَيْنَ عُلُوِّهِ وَقُرْبِهِ وَأَزَلِيَّتِهِ وَأَبَدِيَّتِهِ]

وَقَوْلُهُ سُبْحَانَهُ: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾﴾ [الحديد: ٣]

وَقَوْلُهُ سُبْحَانَهُ: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ [الفرقان: ٥٨]

وَقَوْلُهُ: ﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾ [التحریم: ٢] ﴿وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾ [سبأ: ١]

[COMBINING BETWEEN HIS BEING HIGH ABOVE AND NEAR, AND BETWEEN BEING ETERNAL AND EVERLASTING]

**And His saying: 'He is the First and the Last, the Outward and the Inward, and He has knowledge of all things.'** [al-Hadid: 3]

**Allah also says: 'And put your trust in the Living who does not die.'** [al-Furqan: 58]

**And His saying: 'He is the All-Knowing, the All-Wise.'** [al-Tahreem: 2] **'He is the All-Wise, the All-Aware.'** [Saba': 1]

[الْجَمْعُ بَيْنَ عُلُوِّهِ وَقُرْبِهِ وَأَزَلِيَّتِهِ وَأَبَدِيَّتِهِ]

[COMBINING BETWEEN HIS BEING HIGH ABOVE AND NEAR, AND BETWEEN BEING ETERNAL AND EVERLASTING]

- This is a continuation of the authors previous statements:
  - 'And He, Glorious is He, has combined between negation and affirmation in what He described and named Himself with.'
  - 'Ahlus Sunnah wal-Jama'ah describe Allah with what He has described Himself with, and His Messenger Muhammad ﷺ described Him with.'

In this part of his treatise, the author mentions the evidences from the Quran which combine between Allah being the Most-High, yet Near to His servants with His knowledge, and between Allah being eternal and everlasting.

وَقَوْلُهُ سُبْحَانَهُ: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾﴾ [الحديد: ٣]

**And His saying: 'He is the First and the Last, the Most-High and the Most-Near, and He has knowledge of all things.'** [al-Hadid: 3]

- {هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ} – ‘He is the First and the Last, the Most-High and the Most-Near.’ This *ayah* is explained by the *hadith* of the Prophet ﷺ.

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ  
الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ.

**O Allah, You are the First, nothing is before You, and You are the Last, nothing is after You.  
You are the Most-High, nothing is above You, and You are the Most-Near, nothing is nearer  
than You. [Muslim]**

- {هُوَ الْأَوَّلُ} – ‘He is the First.’ As the Prophet ﷺ explained, there is nothing before Him. He was before all things.
- {وَالْآخِرُ} – ‘And the Last.’ As the Prophet ﷺ explained, there is nothing after Him. He will remain after all things. Allah is not the last in the absolute sense, because there are creations of His that will last forever, such as Paradise and the Hellfire. Therefore, this Name means that He encompasses everything and there is no end to Him being the Last. There is nothing that can surpass Him and come after Him.
- {وَالظَّاهِرُ} – ‘The Most-High.’ As the Prophet ﷺ explained, there is nothing above Him. He is above and exalted over all things.
- {وَالْبَاطِنُ} – ‘And the Most-Near.’ As the Prophet ﷺ explained, there is nothing nearer than Him. This refers to Him being encompassing of everything by way of being nearer to it with His knowledge than itself. Allah being the Most-High does not negate His being the Most-Near.

These four Names of Allah entail Him being all encompassing in both time and place, and are opposites in this regard.

- His Names *al-Awwal* (The First) and *al-Akhir* (The Last) entail His being encompassing in relation to time.
- His Names *al-Dhaahir* (The Most-High) and *al-Baatin* (The Most Near) entail His being encompassing in relation to place.

These Names are joint in their meanings. Therefore, Allah’s Name *al-Awwal*, then His Name *al-Akhir* must also be mentioned. Similarly, if His Name *al-Dhaahir* is mentioned, then His Name *al-Baatin* must also be mentioned.

- {وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ} – ‘And He has knowledge of all things.’ This means that Allah’s knowledge encompasses everything. He has complete knowledge of the past, the present, and the future. He has complete knowledge of the heavens and the earth. From the aspects of Allah being high above and near, is that nothing in the heavens and the earth will escape His knowledge.

The fruit of having *Imaan* that Allah has knowledge of all things, is having complete mindfulness of Allah, so that He does not see you where He has prohibited you, nor sees you leave what He has ordered.

This *ayah* established four Names of Allah (*al-Awwal*, *al-Akhir*, *al-Dhaahir* and *al-Baatin*). These Names include four Attributes of Allah, namely that He is the First, the Last, the Most-High and the Most-Near. The *hadith* explains the meaning of these four Names with affirmation and negation. The *ayah* also establishes Allah’s attribute of perfect knowledge. The relevance of this *ayah* is that these noble Names and Attributes of Allah imply His encompassment of all things with respect to time, place, and knowledge.

وَقَوْلُهُ سُبْحَانَهُ: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ [الفرقان: ٥٨]

**Allah also says: 'And put your trust in the Ever-Living who does not die.'** [al-Furqan: 58]

- {وَتَوَكَّلْ} – 'And put your trust.' Linguistically, *tawwakul* means to hand over responsibility for something to someone. In the *shari'ah* it means to sincerely rely upon Allah in gaining all that is good and averting all that is evil, while implementing the legislated means (*asbaab*).

Sincere *tawwakul* in Allah implies that you do not ask except from Allah, nor do you seek help except from Allah, nor do you hope except in Allah, nor do you fear except Allah. You rely exclusively on Allah to bring you benefit and to save you from harm.

Those who supposedly rely on Allah but do not implement the means, are not sincere in their reliance. Rather it is foolishness in their intellect and deficiency in their religion because it is an obvious criticism of Allah's wisdom.

- {عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ} – 'In the Ever-Living who does not die.' Allah specifically mentions His Attribute of perfect Life by way of indicating that only the Ever-Living is deserving of all *tawakkul*. There is none who lives permanently but Allah. When those who have temporarily life die, any existing reliance upon them is cut off. Similarly, the idols which Quraysh worshipped besides Allah were lifeless and thus not worthy of being relied upon.

The relevance of this *ayah* is that it establishes Allah's Attribute of perfect Life and negates and rejects death ever reaching Him. Therefore, it contains a combination of rejection and affirmation regarding the attributes of Allah.

وَقَوْلُهُ: ﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾ [التحریم: ٢] ﴿وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾ [سبأ: ١]

**And His saying: 'He is the All-Knowing, the All-Wise.'** [al-Tahreem: 2] **'He is the All-Wise, the All-Aware.'** [Saba': 1]

- {الْحَكِيمُ} – 'The All-Wise.' This can have two meanings.
  1. That He is the Ruler (*haakim*) amongst His creation with His universal and legislative orders in this world and in the Hereafter.
  2. That He is the One who perfects all things (*muhkim*). He never created anything for no reason, nor did He legislate anything that was not essentially beneficial.
- {الْخَبِيرُ} – 'The All-Aware.' It is derived from the word *khibr* which refers to comprehending both the apparent and deeper meaning of things. Allah comprehends the inner and hidden meanings of all things, just as He also comprehends their apparent meanings.

The relevance of these two *ayaat* is that they establish three Names of Allah (*al-'Aleem*, *al-Hakeem* and *al-Khabeer*). These Names include three Attributes of Allah, namely His Knowledge, His Wisdom and His Awareness.

#### Review questions

1. How did the Prophet ﷺ explain the four Names of Allah *al-Awwal*, *al-Akhir*, *al-Dhaahir* and *al-Baatin* as per the *ayah* in Surat al-Hadid?
2. Explain the following statement: 'These four Names of Allah (in Surat al-Hadid) entail Him being all encompassing in both time and place, and are opposites in this regard.'
3. What is the fruit of having *Imaan* that Allah has knowledge of all things?
4. Allah negates that death can ever overtake Him. What is the affirming attribute which this negating attribute establishes as per the *ayah* in Surat al-Furqaan?

5. What are the two meanings which Allah's Name *al-Hakeem* can carry?