

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 14

[إِثْبَاتُ اتِّصَافِهِ بِالرَّحْمَةِ وَالْمَغْفِرَةِ سُبْحَانَهُ]

وَقَوْلُهُ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ [النمل: ٣٠]

وَقَوْلُهُ: ﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾ [غافر: ٧]

وَقَوْلُهُ: ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ [الأحزاب: ٤٣]

وَقَوْلُهُ: ﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ [الأعراف: ١٥٦]

وَقَوْلُهُ: ﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾ [الأنعام: ٥٤]

وَقَوْلُهُ: ﴿وَهُوَ الْعَفُورُ الرَّحِيمُ﴾ [يونس: ١٠٧]

وَقَوْلُهُ: ﴿فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ﴾ [يوسف: ٦٤]

[AFFIRMING HIS ATTRIBUTES OF MERCY AND FORGIVENESS]

*And His saying: In the name of Allah, the All Merciful, the Most-Merciful. [al-Naml: 30]*

*And His saying: Our Lord, You encompass everything in mercy and knowledge. [Ghafir: 7]*

*And His saying: He is the Most Merciful to the believers. [al-Ahzaab: 43]*

*And His saying: And My mercy extends to all things. [al-A'raaf: 156]*

*And His saying: Your Lord has made mercy incumbent upon Himself. [al-An'aam: 12]*

*And His saying: He is the Ever Forgiving, the Most Merciful. [Yunus: 107]*

*And His saying: Allah is the Best of Guardians, and He is the Most Merciful of the merciful.*

[Yusuf: 64]

[إِثْبَاتُ اتِّصَافِهِ بِالرَّحْمَةِ وَالْمَغْفِرَةِ سُبْحَانَهُ]

[AFFIRMING ALLAH'S LOVE AND AFFECTION FOR HIS RIGHTEOUS SERVANTS IN A MANNER BEFITTING HIS MAJESTY]

- The Sheikh mentions the evidences from the Quran which establish Allah's Attributes of Mercy and Forgiveness, in a manner befitting His Majesty, like the rest of His Attributes. These *ayaat* are a refutation against the Jahmiyyah and Mu'tazilah and others like them who reject that Allah possesses the Attribute of Mercy and Forgiveness, claiming that do so would resemble Him to His

Creation, and that it shows weakness in Him. This is *baatil* (falsehood) as Allah's Mercy and Forgiveness is unlike that of His creation.

- The similarity of names does not necessarily mean similarity between the two named essences. Allah has Attributes which befit Him and are unique to Him, and the creation also have attributes that befit them and are unique to them.

وَقَوْلُهُ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ [النمل: ٣٠]

**And His saying: In the name of Allah, the All Merciful, the Most-Merciful.** [al-Naml: 30]

- The author cites this *ayah* to establish the Names and Attributes of Allah al-Rahman and al-Raheem, not as an introduction to what comes after it. The explanation of the *basmalah* preceded in the first lesson.
- {الرَّحْمَنُ الرَّحِيمِ} – ‘The All Merciful, the Most-Merciful.’ His Name Al-Rahman means the possessor of extensive Mercy. It is an Attribute of Allah. His Name Al-Raheem indicates the action of bestowing mercy. Together His Names al-Rahman and al-Raheem imply that Allah's Mercy is extensive and that it reaches His creation.
- This is why some scholars have mentioned that His Name al-Rahman refers to His general Mercy which encompasses all the creation, while al-Raheem refers to His Mercy which is specific to the believers.
- This *ayah* establishes Allah's Names: Allah, al-Rahman, and al-Raheem, and from His Attributes it establishes His Uloohiyyah (Divinity) and Rahmah (Mercy).

وَقَوْلُهُ: ﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾ [غافر: ٧]

**And His saying: Our Lord, You encompass everything in mercy and knowledge.** [Ghafir: 7]

- {رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا} – ‘Our Lord, You encompass everything in mercy and knowledge.’ How magnificent *Imaan* is and how magnificent are its benefits, that the angels around the Throne who carry it, pray to Allah to forgive the believers!

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ﴾

**Those [angels] who carry the Throne and those around it exalt the praise of their Lord and believe in Him and ask forgiveness for those who have believed, saying: Our Lord, You encompass everything in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.** [al-Maa'idah: 54]

- This *ayah* shows that everything that the knowledge of Allah reaches (and it reaches all things), then His Mercy also reaches it, because Allah mentioned them together. This is a general mercy that encompasses all the creation even the disbelievers, as Allah has knowledge of them.
- The Mercy of Allah for the disbelievers is confined to this world. He provides them with food, drink, shelter, and other blessings. However, His Mercy for the believers is greater and more specific because it also includes the mercy of *Imaan* in this world, and safety and Paradise in the Hereafter.
- This *ayah* establishes Allah's Attributes of Lordship, encompassing Mercy and encompassing Knowledge.

وَقَوْلُهُ: ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ [الأحزاب: ٤٣]

**And His saying: He is the Most Merciful to the believers.** [al-Ahzaab: 43]

- {وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا} – ‘He is the Most Merciful to the believers.’ In this *ayah* Allah mentions the believers before His Mercy, to show that He is especially merciful to the believers and not to other than them.
- We join between this *ayah* and the one before it which mentions that Allah’s Mercy encompasses everything by saying that the mercy mentioned in this *ayah* is a specific mercy to the believers, while the mercy in the previous *ayah* is a general mercy which encompasses all His creation.
- His specific mercy for the believers is in this world and in the Hereafter. In this world He guides them to the truth and keeps them steadfast upon it. In the Hereafter, He grants them safety from its horrors and admits them into Paradise. The disbeliever has none of this specific mercy, they only share in Allah’s general mercy in this world.
- This *ayah* establishes Allah’s specific mercy to the believers.

وَقَوْلُهُ: ﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ [الأعراف: ١٥٦]

**And His saying: And My mercy extends to all things.** [al-A’raaf: 156]

- {وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ} – ‘And My mercy extends to all things.’ In this *ayah* Allah praises and glorifies Himself, in that His Mercy encompasses everything inhabiting the heavens and the earth.
- This *ayah* is similar to the previous mentioned *ayah* in Surat Ghafir.

وَقَوْلُهُ: ﴿كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ﴾ [الأنعام: ١٢]

**And His saying: Your Lord has made mercy incumbent upon Himself.** [al-An’aam: 54]

- {كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ} – ‘He has made Mercy incumbent upon Himself’. Meaning, out of His kindness and compassion, Allah has obligated upon Himself Mercy. None of His creation can mandate anything upon Him, but rather, He is the One who mandated it upon Himself.
- From His Mercy, is that anyone who commits a sin then repents and follows it up with righteous deeds, then Allah will forgive them. This is mentioned in the continuation of the *ayah*.

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا مَّجْهَلًا لَّمْ يَجْعَلْهُ اللَّهُ تَابًا مِّن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾﴾

**And when those come to you who believe in Our verses, say: Peace be upon you. Your Lord has made mercy incumbent upon Himself: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful.** [al-An’aam: 54]

- This is from His Mercy which He mandated upon Himself, otherwise His justice would demand that a person is punished for their sins!
- This *ayah* establishes Allah’s Attributes of Lordship, Mercy and *al-Ijaab* (making matter obligatory).

وَقَوْلُهُ: ﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ [يونس: ١٠٧]

**And His saying: He is the Ever Forgiving, the Most Merciful.** [Yunus: 107]

- {وَهُوَ الْغَفُورُ} – ‘He is the Ever-Forgiving’. Meaning, Allah covers and hides the sins of His servants and does not call them to account for them in the Hereafter.

- {الرَّحِيمُ} – ‘**The Most-Merciful**’. Meaning, Allah is the possessor of the encompassing general mercy. The discussion of this has preceded in the previous *ayaat*. It could also refer to his specific mercy to the believers, as His forgiveness of their sins is from His specific mercy to them.
- Allah joins between these two Names, because the punishment for a sin is withdrawn with forgiveness, and the objective and desire is achieved with mercy. A believer is in need of both of these. They are in need of being forgiven to be saved from their sins, and they are in need of mercy to fulfill their objectives in this world and in the Hereafter.
- This *ayah* establishes Allah’s Names al-Ghafoor and al-Raheem and establishes His Attributes of forgiveness and mercy.

﴿قَوْلُهُ: ﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ﴾﴾ [يوسف: ٦٤]

**And His saying: Allah is the Best of Guardians, and He is the Most Merciful of the merciful.**

[Yusuf: 64]

- {فَاللَّهُ خَيْرٌ حَافِظًا} – ‘**Allah is the Best of Guardians**’. It was Prophet Yaqub who said this, as mentioned in Surat Yusuf. He said it when his children requested him to send their brother along with them and they promised to protect him. He replied by informing them that Allah’s protection is far better than their protection. They can never protect him, but Allah is the One who will guard him.

﴿قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُتُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ﴾﴾

**He said: Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the Best of Guardians, and He is the most merciful of the merciful.** [Yusuf: 64]

- {وَهُوَ أَرْحَمُ الرَّحِيمِينَ} – ‘**And He is the Most Merciful of the merciful**’. Allah clarifies that He the Most-Merciful of those who show mercy. If the mercy of all the creation was gathered, the Mercy of Allah would be greater and stronger.
- The Prophet ﷺ said of the captive woman who was reunited with her child: ‘*Allah is more merciful with His servants than she is with her son.*’ [Bukhari, Muslim]
- This *ayah* affirms Allah’s Attributes of Guardianship and Mercy.

#### Review questions

1. Which two deviant groups does the Sheikh refute in this part of his treatise? What is their deviant belief regarding Allah’s Attributes of Mercy and Forgiveness?
2. Although both establish Allah’s Attribute of Mercy, what is the difference between His Names al-Rahman and al-Raheem?
3. ‘*Our Lord, You encompass everything in mercy and knowledge*’. [Ghafir: 7] – Using the complete context of the *ayah*, how does this *ayah* demonstrate the magnificence of *Imaan*?
4. What are some examples of Allah’s specific mercy to the believers in both this world and in the Hereafter?
5. ‘*He is the Most Merciful of the merciful*’. [Yusuf: 64] - What *hadith* of the Prophet ﷺ demonstrates that Allah is the most Merciful of those who show mercy?