

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 16

[ذِكْرُ مَجِيءِ اللَّهِ لِفَصْلِ الْقَضَاءِ بَيْنَ عِبَادِهِ عَلَى مَا يَلِيْقُ بِجَلَالِهِ]

وَقَوْلُهُ: ﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ﴾ [البقرة: ٢١٠]

وَقَوْلُهُ: ﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ﴾ [الأنعام: ١٥٨]

وَقَوْلُهُ: ﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۖ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۖ ﴾ [الفجر: ٢١-٢٢]

وَقَوْلُهُ: ﴿ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ ۖ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ۖ ﴾ [الفرقان: ٢٥]

[THE MENTION OF ALLAH'S COMING DOWN TO JUDGE BETWEEN HIS SLAVES AS IT BEFITS HIS MAJESTY]

And His saying: What are they waiting for but for Allah to come to them in the shadows of the clouds, together with the angels, in which case the matter will have been settled. [al-Baqarah: 210]

And His saying: What are they waiting for but for the angels to come to them or for your Lord Himself to come, or for one of your Lord's Signs to come? [al-An'aam: 158]

And His saying: No indeed! When the earth is crushed and ground to dust. And your Lord comes with the angels rank upon rank. [al-Fajr: 21-22]

And His saying: The Day when the heaven is split apart in clouds, and the angels are sent down rank upon rank. [al-Furqan: 25]

[ذِكْرُ مَجِيءِ اللَّهِ لِفَصْلِ الْقَضَاءِ بَيْنَ عِبَادِهِ عَلَى مَا يَلِيْقُ بِجَلَالِهِ]

[THE MENTION OF ALLAH'S COMING DOWN TO JUDGE BETWEEN HIS SLAVES AS IT BEFITS HIS MAJESTY]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which establish Allah's Attributes of *Majee'* and *Ityaan* (Coming Down). Allah will Himself come down on the Day of Judgement to judge between His slaves in a manner befitting His Majesty.
- These Attributes of Allah are related to His Actions (*Af'aal*), and it is obligatory to establish them in their real sense, without misinterpreting them to mean the coming down of His Command, as the rejectors of Allah's Attributes do.
- The *Ityaan* and *Majee'* with respect to Allah are of two types:

1. Specific (Muqayyad): Whereby Allah mentions it alongside something else, such as His Command or Mercy. In this case the *Majee'* or *Ityaan* is specified and restricted to that which was mentioned. For example, Allah says:

﴿ أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ﴾

The Command of Allah is coming so do not be impatient for it. [al-Nahl: 1]

2. General (Mutlaq): Whereby Allah does not mention anything alongside it. In this case it is Allah Himself who is coming down in a manner befitting His Majesty. For example, Allah says:

﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾

And your Lord comes with the angels rank upon rank. [al-Fajr: 22]

- This categorisation is a refutation against the deniers of these Attributes, who misinterpreted the general *ayaat* with the specific *ayaat*.

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ﴾ [البقرة: ٢١٠]

And His saying: What are they waiting for but for Allah to come to them in the shadows of the clouds, together with the angels, in which case the matter will have been settled. [al-Baqarah: 210]

- {هَلْ يَنْظُرُونَ} – ‘**What are they waiting for**’. This question is intended to negate, meaning that the disbelievers do not wait except for Allah to come down, but by then it is too late. This is a threat and a warning to the disbelievers who delay their acceptance of the truth until it is too late.
- {إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ} – ‘**But for Allah to come to them**’. Meaning, Allah Himself will come down in His Essence (*Dhaat*) to judge between His slaves on the Day of Judgement. Every person will be recompensed according to their deeds.
- {فِي ظُلَلٍ مِنَ الْغَمَامِ} – ‘**In the shadows of the clouds**’. The word (في) in the *ayah* carries the meaning of *with*. That is, Allah comes down with the shadows of the clouds. If it was used with the meaning of *in*, then it implies that Allah is in the clouds and they surrounded Him. Allah is the All-Encompassing which necessitates that none of His creation can encompass Him.

The word (ظل) in Arabic refers to something which provides shade, whereas (الغمام) are the thin white clouds which leave the atmosphere bright and shining. As for the black and red clouds they are dark and ominous.

- {وَالْمَلَائِكَةُ} – ‘**Together with the angels**’. The angels will also come down on the Day of Resurrection in the shadows of the clouds. They witness the judgement and fulfill Allah’s commands.
- {وَقُضِيَ الْأَمْرُ} – ‘**In which case the matter will have been settled**’. This returns to the beginning of the *ayah*. The disbeliever has delayed their acceptance of the truth until it is too late. Their matter has already been settled and they will be destroyed.
- This *ayah* establishes Allah’s Attribute of *Ityaan* (Coming Down).

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ﴾ [الأَنْعَامُ: ١٥٨]

And His saying: What are they waiting for but for the angels to come to them or for your Lord Himself to come, or for one of your Lord’s Signs to come? [al-An’aam: 158]

- {هَلْ يَنْظُرُونَ} – ‘**What are they waiting for**’. This question is the same as the previous *ayah* in that it is intended to negate. That is, the disbelievers do not wait except for one of these three situations to occur, in which case it is too late.

- {أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ} – ‘**For the angels to come**’. To take their souls at the time of death. If the angels descend to take their souls, then their repentance will not be accepted.
- {أَوْ يَأْتِي رَبُّكَ} – ‘**Or for your Lord Himself to come**’. On the Day of Resurrection to judge among them. When Allah comes down to judge between them, they will not be able to find salvation from their disbelief and evil deeds.
- {أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ} – ‘**Or for one of your Lord’s Signs to come**’. This is specifically referring to the rising of the sun from the west, which is one of the major signs of the Hour. When the sun rises from the west, the repentance of the disbeliever will not be accepted, and they will not be able to escape their deeds.
- This *ayah* also establishes Allah’s Attribute of *Ityaan* (Coming Down). These two *ayaat* are also a warning to the disbelievers to beware of time running out, before it is too late to save themselves from the consequences of their deeds.

وَقَوْلُهُ: ﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾﴾ [الفجر: ٢١-٢٢]

And His saying: No indeed! When the earth is crushed and ground to dust. And your Lord comes with the angels rank upon rank. [al-Fajr: 21-22]

- {كَلَّا} – ‘**No, Indeed**’. This is a negation and a deterrent of what was before it in Surat al-Fajr. That is, you should not have acted this way, by failing to care for the orphan, not encouraging the feeding of the poor, consuming the inheritance and having much love for wealth.
- {إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا} – ‘**When the earth is crushed and turned to dust**’. The repetition of the word (دَكًّا) is to emphasise the greatness of the crushing of the earth. Everything, including its great mountains, will be crushed until the earth becomes like a tanned skin – flat without any crookedness. The repetition could also imply that the crushing will persist until the earth becomes flat.
- {وَجَاءَ رَبُّكَ} – ‘**And your Lord comes**’. Meaning, on the Day of Judgement after the earth has been ground, crushed and levelled and the people have been gathered. Allah will then come down Himself to judge among His slaves.
- {وَالْمَلَكُ صَفًّا صَفًّا} – ‘**With the angels rank upon rank**’. Meaning all the angels will descend to the earth, row after row. The angels of the first heaven will first descend, then the angels of the second heaven, continuously, until the seventh heaven. There will be seven rows of angels in total. Their presence will add to the enormity of that Day.
- This *ayah* establishes Allah’s Attribute of *Majee’* (Coming Down).

وَقَوْلُهُ: ﴿وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْعَنَمِ وَنُزِلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾﴾ [الفرقان: ٢٥]

And His saying: The Day when the heaven is split apart in clouds, and the angels are sent down rank upon rank. [al-Furqan: 25]

- {وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْعَنَمِ} – ‘**The Day when the heaven is split apart in clouds**’. Meaning, on the Day of Judgement, the once strong heaven will weaken and split apart. Clouds will then spill forth from these cracks, similar to the movement of smoke. The clouds will bulge out from the sky and break up one after another. This is due to the coming down of Allah to judge amongst His slaves.
- {وَنُزِلَ الْمَلَائِكَةُ تَنْزِيلًا} – ‘**And the angels are sent down, rank upon rank**’. Meaning, they will descend from the heavens, one heaven at a time. The angels of the first heaven will first descend, then the angels of the second heaven, continuously, until the seventh heaven.

- There is no mention of Allah's *Majee'* or *Ityaan* in this *ayah*, however, it is implied. This is because the splitting of the heavens in clouds is for the coming down of Allah to judge between His slaves, as evidenced by the previous *ayaat* in this section.

Review questions

1. Briefly explain Allah's Attributes of *Ityaan* and *Majee'*.
2. The *Ityaan* and *Majee'* with respect to Allah can be divided into two categories. What are they, and what benefit can be derived from this categorisation?
3. Will Allah Come Down '*in the Shadow of clouds*', or '*with the shadow of the clouds*'? Justify your answer.
4. What are the three situations mentioned in Surat al-An'aam [158], that if they occur, it will be too late for the disbelievers to save themselves from the consequences of their deeds.
5. '*The Day when the heaven is split apart in clouds, and the angels are sent down rank upon rank*'. [al-Furqan: 25] - If this *ayah* does not specifically mention Allah's *Majee'* or *Ityaan*, why did the Sheikh include it in this section?