

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 18

[إِثْبَاتُ الْيَدَيْنِ لِلَّهِ تَعَالَى]

وَقَوْلُهُ: ﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيَّ﴾ [ص: ٧٥]

وَقَوْلُهُ: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ

كَيْفَ يَشَاءُ﴾ [المائدة: ٦٤]

[AFFIRMATION OF ALLAH'S TWO HANDS]

**And His saying:** *What prevented you from prostrating to what I created with My own hands?*

[Saad: 75]

**And His saying:** *The Jews say: 'Allah's Hand is chained'. Their hands be chained and they are cursed for what they say! No! Both His Hands are open wide and He gives however He wills.*

[al-Ma'idah: 64]

[إِثْبَاتُ الْيَدَيْنِ لِلَّهِ تَعَالَى]

[AFFIRMATION OF ALLAH'S TWO HANDS]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which establish that from the Attributes of Allah is that He has two Hands which are befitting His Majesty.
- His Hands are from His Attributes that are related to His Essence (*Dhatt*). It is obligatory to establish His Hands in their real sense (*haqeeqah*), without misinterpreting them to mean His Ability (*Qudra*) or His Favour (*Ni'mah*), as the rejectors of Allah's Attributes do.
  - His Hands are not His Ability, as they claim, otherwise there would be no significance in creating Adam with them, as all the Creation of Allah are created with His Qudra, including Iblees.
  - Similarly, if His Hands were His Qudra, then it would necessitate that He has dual abilities, as the mention of His Hands is mentioned in the dual form. This is utter falsehood as there is consensus amongst the scholars that His Qudra is single.
  - This is the same refutation against those who claim that His Hands are His Favour. Allah's favours are abundant and countless and not limited to just two. It would also have meant that He created Adam with two favours, which is a groundless and senseless claim.

وَقَوْلُهُ: ﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي﴾ [ص: ٧٥]

**And His saying: What prevented you from prostrating to what I created with My own hands?**

[Saad: 75]

- ﴿مَا مَنَعَكَ أَنْ تَسْجُدَ﴾ – ‘What prevented you from prostrating’. This is addressing Iblees, and the question form is to rebuke and reprimand him for not obeying His command to prostrate when he was ordered to. The reason he refused to prostrate was arrogance:

﴿قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾ [ص: ٧٦]

**He said: ‘I am better than him. You created me from fire and created him from clay.’** [Saad: 76]

- ﴿لِمَا خَلَقْتُ بِإِيْدِي﴾ – ‘To what I created with my hands’. Meaning Adam. Allah created Adam with His Two Hands, without any intermediary. This demonstrates the honour of Adam.

The *ayah* contains the rebuke of Iblees for refusing to prostrate to what Allah created with His Hands, meaning Adam. It also contains affirmation of the Attribute of Creation regarding Allah. It also contains a form of honor for Adam, considering that Allah created him with His hands.

The *ayah* also contains affirmation of Allah’s two Hands. With these hands He performs actions such as creation and grasping. Allah says:

﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾

**The whole of the earth will be grasped by His Hand and the heavens will be folded in His right hand.** [al-Zumar: 67]

And the Prophet ﷺ said:

يَطْوِي اللَّهُ تَعَالَى السَّمَاوَاتِ بِيَمِينِهِ وَالْأَرْضَ بِإِيْدِيهِ الْآخْرَى

**Allah will roll up the heavens with His right Hand and the earth in His other Hand.**

[Bukhari, Muslim]

وَقَوْلُهُ: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ

كَيْفَ يَشَاءُ﴾ [المائدة: ٦٤]

**And His saying: The Jews say: ‘Allah’s Hand is chained’. Their hands be chained and they are cursed for what they say! No! Both His Hands are open wide and He gives however He wills.**

[al-Ma’idah: 64]

- ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ﴾ – ‘The Jews say: ‘Allah’s Hand is chained’. The Jews are a group of people among *Banu Isra’eel* who followed Musa. They are the most insolent and detestable of people, whereby maltreatment of others is ingrained in them, even towards their Creator, whereby they ascribed to Him Attributes of imperfection not befitting His Majesty.

They claimed that His Hand is restrained from spending, essentially describing Him as being miserly and stingy. They used the singular form of the Hand, because a single hand spends less than two hands.

- ﴿غُلَّتْ أَيْدِيهِمْ﴾ – ‘Their hands be chained’. This is a strong rebuke against them from Allah, which refutes their allegation that Allah does not spend. Allah punished them for describing Him with this defect. This is why the Jews are the most miserly of people. They do not spend one small monetary amount except that they expect more in return.

- {وَلَعْنُوا بِمَا قَالُوا} – ‘**And they are cursed for what they say**’. Meaning they were expelled and banished from the Mercy of Allah because of what they said.

{بَلَّ يَدَاهُ مَبْسُوطَتَانِ} – ‘**No, Both His Hands are open wide**’. Allah refuted their claim by praising His generosity and open-handedness. He gives with both Hands, which is more perfect than spending with one Hand. The spending of Allah is not restricted to wealth and belongings. Rather every favor is from Allah, whether the favor is related to the *deen* or the *dunya*.

Who is it that can estimate what Allah has been spending since the creation of the heavens and the earth? All His spending does not diminish anything from His Dominion.

- {يُنْفِقُ كَيْفَ يَشَاءُ} – ‘**He gives however He wills**’. If it is asked: ‘If Allah is so generous, why does He give to Zaid and not to Amr?!’ Allah has the absolute authority and the ultimate wisdom. He gives much to some and little to others, all out of His Wisdom. Allah knows who deserves more and who deserves less.

The mention of Allah’s Hands in the authentic evidences occurs in the singular form, the dual form, and the plural form.

1. **Singular Form:** Allah says:

﴿قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ﴾

**Say: ‘Indeed, all bounty is in the Hand of Allah’.** [al-Imran: 73]

In the Arabic language, the singular form implies generality when it is *mudhaaf* (attributed). Therefore, when a single Hand is Attributed to Allah, it is general and implies both of His Hands.

2. **Dual Form:** Allah has two Hands as established in the Quran, Sunnah and consensus of the scholars. The two evidences mentioned by the Sheikh are evidences from the Quran. As for the *sunnah*, the Prophet ﷺ said:

﴿كَلَّمَا يَدَيْهِ يَمِينٌ وَ﴾

**And both His Hands are right.** [Muslim]

3. **Plural Form:** Allah says:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا﴾

**Do they not see that we have created for them from what our Hands have made from livestock.** [Yasin: 71]

This can be reconciled with the other evidences as follows:

1. The least number of the plural form in Arabic is two. Therefore, the reference to the multiple Hands is in fact referring to His two Hands.
2. What is meant by the use of the plural form is majesty, similar to when Allah refers to Himself by saying (قُلْنَا), (نَحْنُ) and (إِنَّا). Allah uses these plural expressions to express His Majesty, even though He remains the One.

### Review questions

1. Are Allah’s Hands an Attribute related to His Actions or to His Essence? What is the correct methodology in establishing them?
2. What did some deviant groups misinterpret the Hands of Allah to mean? How can they be refuted?

3. *What prevented you from prostrating to what I created with My own hands?* [Saad: 75] - How is the honor of Adam demonstrated in this *ayah*?
4. What heinous claim regarding Allah's Hands did the Jews make? How did Allah refute them?
5. How do we reconcile between the authentic evidences which mention Allah's Hands in the singular and plural forms?