

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 22

[وَصَفُ اللَّهُ بِالْعَفْوِ وَالْمَغْفِرَةِ وَالرَّحْمَةِ وَالْعِزَّةِ وَالْقُدْرَةِ]

﴿ وَقَوْلُهُ: ﴿إِنْ تَبَدُّوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا﴾ [النساء: ١٤٩]

﴿ وَقَوْلُهُ: ﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفْوٌ رَحِيمٌ﴾ [النور: ٢٢]

﴿ وَقَوْلُهُ: ﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾ [المنافقون: ٨]

﴿ وَقَوْلُهُ: ﴿قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾ [ص: ٨٢]

[ATTRIBUTING PARDON, FORGIVENESS, MERCY, MIGHT AND POWER TO ALLAH]

And His saying: Whether you reveal a good act or keep it hidden, or pardon an evil act, Allah is Ever-Pardoning, All-Powerful. [al-Nisaa': 149]

And His saying: They should rather pardon and overlook. Would you not love Allah to forgive you? Allah is Ever-Forgiving, Most Merciful. [al-Noor: 22]

And His saying: But all might belongs to Allah and to His Messenger and all the believers. [al-Munafiqoon: 8]

And His saying: He said: 'By Your Might, I will mislead all of them'. [Saad: 82]

[وَصَفُ اللَّهُ بِالْعَفْوِ وَالْمَغْفِرَةِ وَالرَّحْمَةِ وَالْعِزَّةِ وَالْقُدْرَةِ]

[ATTRIBUTING PARDON, FORGIVENESS, MERCY, MIGHT AND POWER TO ALLAH]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which affirm Allah's Attribute of 'Afuw (Pardon), Maghfira (Forgiveness), Rahma (Mercy), 'Izza (Might/Honour) and Qudra (Power).
- These five attributes are related to His Actions (Af'aal), which He does whenever He wills and however He wills, in a manner befitting His Majesty.

﴿ وَقَوْلُهُ: ﴿إِنْ تَبَدُّوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا﴾ [النساء: ١٤٩]

And His saying: Whether you reveal a good act or keep it hidden, or pardon an evil act, Allah is Ever-Pardoning, All-Powerful. [al-Nisaa': 149]

- The first *ayah* mentioned by the Sheikh in this section establishes Allah's Attributes of 'Afuw (Pardon) and Qudra (Power).
- {إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ} – **'Whether you reveal a good act or keep it hidden.'** Meaning, if you do a good deed and disclose it to people or you conceal it from them, Allah knows of it, because nothing can be hidden from Him. In another *ayah* Allah says:

﴿إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

Whether you reveal anything or conceal it, indeed Allah is the Knower of everything. [al-Ahzaab: 54]

This *ayah* is more general and includes both good deeds and bad deeds and those which are neither good or bad (*mubah*). Allah has full knowledge of them all.

- {أَوْ تَعْفُوا عَنْ سُوءٍ} – **'Or pardon an evil act.'** To pardon (*al-'afuw*) is to overlook the punishment or retribution which someone deserves. If someone does evil to you and you pardon them, then Allah knows of that, and will reward you greatly.
- {فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا} – **'Allah is Ever-Pardoning, All-Powerful.'** Meaning that when you pardon an evil, Allah will pardon you. Allah combined between these two Names to demonstrate that His Pardon is from a position of strength. He will pardon despite having the power to take vengeance. The perfection of pardon lies in the fact that it is out of power, therefore the pardon that comes from weakness is not commended.
- These two Names of Allah comprise two of His Attributes, namely *al-'Afuw* and *al-Qudra*.

﴿وَقَوْلُهُ: ﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [النور: ٢٢]

And His saying: They should rather pardon and overlook. Would you not love Allah to forgive you?

Allah is Ever-Forgiving, Most Merciful. [al-Noor: 22]

- The second *ayah* mentioned by the Sheikh establishes Allah's Attributes of *Maghfirah* (Forgiveness) and *Rahma* (Mercy).
 - This *ayah* was revealed concerning Abubakr. He used to spend on his cousin (son of his maternal aunt) Mistah bin Uthatha, but when he was one of those who spread the slander regarding A'isha in the story of *al-Ifk*, he vowed to stop providing for him. When this *ayah* was revealed, Abubakr responded by saying: 'Yes, by Allah, we love that Allah forgives us', and continued providing for Mistah.
 - {وَلْيَعْفُوا} – **'They should rather pardon.'** Meaning, they should overlook the sin committed against them and should not seek vengeance even if they have the ability to do so.
 - {وَلْيَصْفَحُوا} – **'And overlook.'** Meaning, they should turn away from the matter and not mention it anymore. Linguistically, the *saḥḥa* of the neck is its side. When a person turns away, the side of their neck is what shows.
- Pardon (*al-Afuw*) was mentioned alongside overlooking (*al-Saf'h*) because a person might pardon but not overlook. They might still mention the transgression and wrong against them, even though they did not retaliate. Therefore, *al-Saf'h* is more complete than *al-Afuw*.
- {أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ} – **'Would you not love Allah to forgive you?'** Every believer loves that Allah should forgive them, therefore they should take the means to earn Allah's forgiveness. In this case, pardoning and overlooking the sins committed against them.
 - {وَاللَّهُ غَفُورٌ رَحِيمٌ} – **'Allah is Ever-Forgiving, Most Merciful.'** Allah constantly forgives the sins of His servants and has mercy on them. Allah combined between these two Names because they express similar meanings. With His *Maghfirah* the consequences of sins vanish, and with His *Rahma* that

which is sought is achieved. Allah’s forgiveness is not enough to enter Paradise. Only with His Mercy can a person can enter Paradise. Allah said to Paradise: ‘You are My Mercy, I show My Mercy upon whom I will with you’.

وَقَوْلُهُ: ﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾ [المنافقون: ٨]

And His saying: But all might belongs to Allah and to His Messenger and all the believers.

[al-Munaffiqoon: 8]

- The third *ayah* mentioned by the Sheikh establishes Allah’s Attribute of ‘Izza (Might/Honour). This *ayah* was revealed in response to the statement of the hypocrites.

﴿لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾

If we return to al-Madinah, indeed the more honourable will expel the inferior. [al-Munafiqoon: 8]

They thought that they were the most honourable, and the Messenger of Allah ﷺ and the believers were the humiliated and inferior ones. Allah refuted them by clarifying that all honour (‘Izza) belongs to Him, His Messenger and to the believers.

- {وَلِلَّهِ الْعِزَّةُ} – ‘But all might belongs to Allah.’ The ‘Izza which is attributed to Allah is of three types:
 1. *‘Izzatul Qadr*: This is the ‘Izza of His Standing and Status. Nothing has His Standing and Status and nothing is like Him.
 2. *‘Izzatul Qahr*: This is the ‘Izza of His Subjugation. He dominates and subjugates His creation. Nothing can overcome Him and defeat Him.
 3. *‘Izzatul Imtināa’*: This is the ‘Izaa of Impossibility. It is impossible that any defect or imperfection be attributed to Him.
- {وَلِرَسُولِهِ} – ‘And to His Messenger and all the believers.’ The ‘Izza of the creation stems from their obedience to Allah, however, it is not the same type of honour that belongs to Allah. This is because the honour that belongs to the creation can be overcome by weakness, whereas the Honour of Allah is perfect and can never be overcome by weakness.

وَقَوْلُهُ: ﴿قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾ [ص: ٨٢]

And His saying: He said: ‘By Your Might, I will mislead all of them’. [Saad: 82]

- The fourth and final *ayah* mentioned by the Sheikh also establishes Allah’s Attribute of ‘Izza (Might/Honour). The *ayah* is referring to Iblees who swore by the ‘Izza of Allah that he would mislead all of mankind from Allah’s straight path.

He understood that he would not be able to dominate and overcome mankind except with Allah’s permission, which is why he swore by His ‘Izza. This is a refutation against those who deny some or all of Allah’s Attributes. Is Iblees more knowledgeable and wiser than you?

- When Iblees realised that his plot to misguide mankind will not be successful except over his followers among the disbelievers, he made an exception for himself and said:

﴿إِلَّا عِبَادَكَ مِنْهُمُ الْمُخَلَّصِينَ﴾

Except your chosen slaves amongst them. [Saad: 83]

Review questions

1. Why did Allah join between the mention of His two Attributes *al-'Afuw* and *al-Qudra* in *ayah* 149 of Surat al-Nisaa'?
2. Why did Allah join between the mention of His two Attributes *al-Maghfirah* and *al-Rahma* in *ayah* 22 of Surat al-Noor?
3. Explain how *al-Saf'h* (overlooking) is more complete than *al-Afuw* (pardoning).
4. What are the three types of Allah's *'Izza*?
5. *'He said: 'By Your Might, I will mislead all of them''*. [Saad: 82] – How is this *ayah* a refutation against those who deny some or all of Allah's Attributes?