

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 27

[إِثْبَاتُ عُلُوِّ اللَّهِ عَلَى مَخْلُوقَاتِهِ]

وَقَوْلُهُ: ﴿يَعِيسَى ابْنُ مَرْيَمَ وَرَافِعَكَ إِلَىٰ﴾ [آل عمران: ٥٥]

وَقَوْلُهُ: ﴿بَل رَفَعَهُ اللَّهُ إِلَيْهِ﴾ [النساء: ١٥٨]

وَقَوْلُهُ: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ [فاطر: ١٠]

وَقَوْلُهُ: ﴿يَهْمَنُ ابْنُ لِي صَرَخًا لَعَلَّ أَبْلُغَ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي

لَأَظُنُّهُ كَاذِبًا﴾ [غافر: ٣٦-٣٧]

وَقَوْلُهُ: ﴿أَأَمِنْتُمْ مَن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَن فِي السَّمَاءِ أَن

يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾﴾ [الملك: ١٦-١٧]

[AFFIRMING THAT ALLAH IS HIGH ABOVE HIS CREATION]

And His saying: O Isa, I will take you back and raise you up to Me. [aal-Imran: 55]

And His saying: Allah raised him up to Himself. [al-Nisa': 158]

And His saying: All good words rise to Him, and He raises up all virtuous deeds. [Fatir: 10]

And His saying: O Haman, build me a tower so that perhaps I may gain means of access. Access to the heavens so that I may look on Musa's God, truly I think he is a liar. [Ghafir: 36-37]

And His saying: Do you feel secure against Him who is in the heaven causing the earth to swallow you up when suddenly it rocks from side to side? Or do you feel secure against Him who is in the heaven releasing against you a sudden squall of stones, so that you will know how true my warning was? [al-Mulk: 16-17]

[إِثْبَاتُ عُلُوِّ اللَّهِ عَلَى مَخْلُوقَاتِهِ]

[AFFIRMING THAT ALLAH IS HIGH ABOVE HIS CREATION]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which affirm that Allah is High above and Transcendent over His creation.
- The 'Uluw (Transcendence) of Allah can be divided into two categories.

1. 'Uluw' in meaning (ma'nawy): Meaning that Allah is the Most High regarding His Names and Attributes. He is perfect and elevated in this regard.
 2. 'Uluw' in essence (dhaat): Meaning that Allah is physically above His creation. He is above the seven heavens ascendant on His Throne in a manner befitting His Majesty.
- *Ahlu Sunnah wal-Jam'ah* use the Quran, Sunnah and consensus of the scholars (*ijmaa'*) to prove the 'Uluw of Allah.

1. The evidences of the 'Uluw' of Allah in the Quran are of various categories.

- The mention of His 'Uluw' directly:

﴿ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

And He is the Most High the Most Great. [al-Baqarah: 255]

- The mention of Him being above:

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ﴾

And He is the irresistible, above His slaves. [al-An'am: 18]

- The mention of things descending from Him:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ ﴾

Indeed, it is We who have sent down the dhikr. [al-Hijr: 9]

- The mention of things ascending to Him:

﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ ﴾

The Angels and the Ruh ascend to Him. [al-Ma'arij: 4]

- The mention of Him being above the heavens:

﴿ ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ ﴾

Do you feel secure that He who is above the heavens. [al-Mulk: 16]

2. Similarly, the evidences of the 'Uluw of Allah in the Sunnah are also of various categories.
 - The sayings of the Prophet ﷺ: Such as his statement in *sujood* (prostration): '*Glorified be my Lord, the Most High.*' [Muslim]
 - The actions of the Prophet ﷺ: Such as when he would raise his hands to make *du'aa*.
 - The approvals of the Prophet ﷺ: Such as his confirmation of the slave girl that Allah was in the heavens when he asked her where Allah was.
3. As for the consensus of the scholars (*ijmaa'*), the *Salaf* since the time of Prophet ﷺ have agreed that Allah is above the heavens in a manner befitting His Majesty. Their consensus is based on the evidences in the Quran and authentic Sunnah.

﴿ وَقَوْلُهُ: ﴿ يَعْيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ﴾ [آل عمران: ٥٥]

And His saying: O Isa, I will take you back and raise you up to Me. [aal-Imran: 55]

- In this *ayah* Allah is addressing His Prophet Isa whom he created from a mother without a father. This is why he is attributed to his mother (Isa son of Maryam).
- {إِنِّي مُتَوَفِّيكَ} – '*I will take you back.*'. The term *wafaat* can have three meanings.
 1. I will seize you and collect you.
 2. I will cause you to sleep, because sleep is a form of death.

3. I will cause you to die.

The third of these meanings is incorrect, because it is known from other authentic evidences that Isa has not died, and he will descend and return at the end of time. We can therefore join between the first two meanings by saying that Allah caused Isa to sleep, then seized when he was sleeping and raised him to Him.

- {وَرَأَيْكَ إِلَيَّ} – ‘**And raise you to me.**’ This is the point of reference from the *ayah*. It is from the evidences of Allah’s ‘*Uluw* which mentions things ascending to Him. This raising of Isa to Allah shows that the One to whom he is being raised is High.

Those who claim that this is the raising of Isa’s status rather his physical raising are incorrect, because Allah used the preposition (إِلَيَّ) - ‘*To Him*’.

وَقَوْلُهُ: ﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ﴾ [النساء: ١٥٨]

And His saying: Allah raised him up to Himself. [al-Nisa’: 158]

- {بَلْ} – ‘**But.**’ This is used to oppose the falsity of those who claimed that they had killed Isa the son of Maryam.

﴿وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ﴾

For surely, they killed him not, but Allah raised him up to Himself. [al-Nisaa: 157-158]

- {رَفَعَهُ اللَّهُ إِلَيْهِ} – ‘**Allah raised him up to Himself.**’ This is the point of reference from the *ayah* and is clear evidence of Allah’s Transcendence, since raising something indicates the Highness of what it is being raised to.

وَقَوْلُهُ: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ [فاطر: ١٠]

And His saying: All good words rise to Him, and He raises up all virtuous deeds. [Fatir: 10]

- {إِلَيْهِ} – ‘**To Him.**’ Meaning to Allah.
- {يَصْعَدُ الْكَلِمُ الطَّيِّبُ} – ‘**All good words rise to Him.**’ This includes all good words which draw a person closer to Allah, such as recitation of the Quran, *dhikr* (remembrance), seeking knowledge and enjoining good and forbidding evil. All these good words ascend to Allah and reach Him.
- {وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ} – ‘**And He raises up all virtuous deeds.**’ Meaning, Allah also raises the good deeds to Himself. Therefore, the acts of worship articulated upon the tongue ascend to Allah, and the acts of worship performed on the limbs are raised up by Allah. This is evidence that Allah is High above, because things ascend to Him and are raised up.

وَقَوْلُهُ: ﴿يَهْمَنُ ابْنُ لِي صَرَخًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعُ إِلَىٰ آلِهِ مُوْسَىٰ وَإِنِّي لَأَظُنُّهُ كَاذِبًا﴾

[غافر: ٣٦-٣٧]

And His saying: O Haman, build me a tower so that perhaps I may gain means of access. Access to the heavens so that I may look on Musa’s God, truly I think he is a liar. [Ghafir: 36-37]

- This is the statement of Fir’awn, addressing his minister Haman. He ordered him to build a tower.
- {لَعَلِّي أَبْلُغُ الْأَسْبَابَ} – ‘**Perhaps I may gain means of access to the heavens.**’ Meaning, that perhaps with this tower I may arrive at the paths and routes that lead to the heavens.
- {فَأَطَّلِعُ إِلَىٰ آلِهِ مُوْسَىٰ} – ‘**So that I may look at Musa’s God.**’ He said this as deception to his people, so that he would claim that he could not see anyone when he climbed the tower. It is also possible that

he said it out of mockery, after Musa told him that Allah was above the heavens. Essentially: 'Let us climb up and see Him.'

- {وَإِنِّي لَأَظُنُّهُ كَذِبًا} – 'Truly I think he is a liar.' He said this to deceive his people, otherwise he knew that Musa was truthful.
- The point of reference from the two *ayaat* is that Fira'wn commanded the construction of a tower to look upon the God of Musa, because Musa had informed him that Allah is above the heavens.

وَقَوْلُهُ: ﴿ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ﴾ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ [المك: ١٦-١٧]

And His saying: *Do you feel secure against Him who is in the heaven causing the earth to swallow you up when suddenly it rocks from side to side? Or do you feel secure against Him who is in the heaven releasing against you a sudden squall of stones, so that you will know how true my warning was?* [al-Mulk: 16-17]

- {ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ} – 'Do you feel secure against Him who is in the heaven.' The One in the heavens is Allah, but He referred to Himself like this because He is exhibiting His Greatness, in that He is above the creation, prevailing upon them and controlling them. The One who is above has control over the one below Him.
- In these two *ayaat* Allah threatens with two forms of punishment.
 1. **al-Khasf:** Which is the opening of the earth such that it swallows what is on its surface.
 2. **al-Haasib:** Which is a violent wind which because of its immense strength carries with it stones which destroy everything in their path.
- The point of reference from the two *ayaat* is that Allah described Himself as being in the heavens.
- The preposition (فِي) does not mean that Allah is in the heavens such that they surround Him and encompass Him, as this is not befitting of the Majesty of Allah. It can therefore be understood in the following two ways, both which are correct.
 1. That we understand the meaning of *al-Samaa'* to mean highness, which is a valid meaning in the Arabic language. The meaning would then be: 'The One in the Highness' (*Mann fil 'Uluw*).
 2. That we understand the meaning of (فِي), to mean (على) or above, which is also a valid meaning in the Arabic language. The meaning would then be: 'The One who is above the heavens' (*Mann 'ala al-samaa'*)

Review questions

1. The 'Uluw (Transcendence) of Allah can be divided into two categories. What are these categories?
2. What are some of the ways which the evidences from the Quran establish the 'Uluw of Allah?
3. What are some of the ways which the evidences from the Sunnah establish the 'Uluw of Allah?
4. 'O Haman, build me a tower so that perhaps I may gain means of access. Access to the heavens so that I may look of Musa's God.' [Ghafir: 36-37] – What is the point of reference in these two *ayaat* which prove the 'Uluw of Allah?
5. 'Do you feel secure against Him who is in the heaven.' [al-Mulk: 16-17] – What is the correct way of understanding the preposition (فِي) in this *ayah*? What is the incorrect way of understanding it?