

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 28

[إثباتُ معيةِ اللهِ خَلْقِهِ]

وَقَوْلُهُ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُعَلِّمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾﴾

[الحديد: ٤]

وَقَوْلُهُ: ﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾﴾

[المجادلة: ٧]

[AFFIRMING THAT ALLAH IS WITH HIS CREATION]

And His saying: It is He who created the heavens and earth in six days, then He rose over the Throne. He knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up into it, and He is with you wherever you are, and Allah sees what you do.

[al-Hadid: 4]

And His saying: Three men cannot confer together secretly without Him being the fourth of them, or five without Him being the sixth of them, or fewer than that or more without Him being with them wherever they are. Then He will inform them on the Day of Rising of what they did. Allah has knowledge of all things. [al-Mujadilah: 7]

[إثباتُ معيةِ اللهِ خَلْقِهِ]

[AFFIRMING THAT ALLAH IS WITH HIS CREATION]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which affirm Allah's *Ma'iyah* with His creation, meaning that He is with them.
- It is appropriate and relevant that the Sheikh mentions these evidences after the evidences of Allah's *'Uluw* (Transcendences) because it may occur to a person that there is a contradiction between Him being above everything, and Him being with His creation.
- There are a number of matters which require clarification with regards to Allah's *Ma'iyah*.

1. **Its categories:** The *Ma'iyah* of Allah can be general or specific.

- His general *Ma'iyah* includes everyone, whether they are a believer or disbeliever, righteous or wicked.

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾

And He is with you wherever you may be. [al-Hadid: 4]

- His specific *Ma'iyah* can either be specific to a person or specific to a description.
 - Specific to a person:

﴿ إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى ﴾

Verily I am with you hearing and seeing. [Taha: 46]

- Specific to a description:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾

Verily Allah is with those who have taqwa, and those who are muhsinoon. [al-Nahl:128]

The highest of these categories is the one that is specific to a person then specific to a description, then the one that is general.

2. **Its reality:** The majority of the *Salaf* reference the *Ma'iyah* of Allah to His state of Knowledge of all things, and His Hearing and Seeing of all things.

Sheikhul Islam Ibn Taymiyya chose the opinion that the *Ma'iyah* of Allah is a reality in the real sense (*haqeeqa*), however, like all His other Attributes, it is befitting His Majesty.

It is no way resemble the *ma'iyah* of the creation where it necessitates that they are in the same place, because Allah's *Ma'iyah* is established for Him while He is in His 'Uluw (Transcendence).

3. **Is it an Attribute of His *Dhaat* (Essence) or *Af'aal* (Actions)?**

As for His general *Ma'iyah*, it is an Attribute of His *Dhaat* (Essence), because Allah will continue to encompass His creation in knowledge and encompass them with His Hearing and Seeing.

As for His specific *Ma'iyah*, it is an Attribute of His *Af'aal* (Actions), because it is to do with His *Mashee'ah* (Will), which He does whenever He wants and however He wants. If the cause is found in a person (for example *taqwa* and *ihsaan*), then Allah will be with them specifically.

وَقَوْلُهُ: ﴿ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعَلِّمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

[الحديد: ٤]

And His saying: It is He who created the heavens and earth in six days, then He rose over the Throne. He knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up into it, and He is with you wherever you are, and Allah sees what you do. [al-Hadid: 4]

- An explanation of the beginning of the *ayah* up to Allah's saying: 'And what goes up into it' has preceded in the sections of the treatise which mention the affirmation of Allah's Attribute of Knowledge (Lesson 10) and which mention the affirmation of Allah being High above His creation (Lesson 27) on His Throne (Lesson 26).

- {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} – ‘*And He is with you wherever you are.*’ This is the point of reference in the *ayah*. It is referring to Allah’s general *Ma’iyyah* because it necessitates His encompassing the creation in knowledge, hearing and seeing.

Allah is with His creation with His knowledge, wherever they may be; on the land or in the sea, during the day or during the night. He knows all equally, and all are under His Hearing and Sight. He hears their statements and sees their whereabouts.

- {وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} – ‘*And Allah sees what you do.*’ Nothing of your deeds is hidden from Him, whether they are good or evil.

وَقَوْلُهُ: ﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ [المجادلة: 7]

[المجادلة: 7]

And His saying: *Three men cannot confer together secretly without Him being the fourth of them, or five without Him being the sixth of them, or fewer than that or more without Him being with them wherever they are. Then He will inform them on the Day of Rising of what they did. Allah has knowledge of all things. [al-Mujadilah: 7]*

- {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ} – ‘*Three man cannot confer secretly.*’ Meaning, they cannot have a private conversation.
- {إِلَّا هُوَ رَابِعُهُمْ} – ‘*Without Him being the fourth of them.*’ Meaning, that Allah is with them. He knows of their secret counsel and hears and sees everything they say and do.
- {وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ} – ‘*Or five without Him being the sixth of them.*’ It could be that these numbers were specifically mentioned because:
 - Most of those who have secret talks number from three or five.
 - The reason for revelation (*asbaab al-nuzool*) was an actual secret conversation among three or five persons.
 - Other reasons which only Allah knows.
- {وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ} – ‘*Or fewer than that or more.*’ Meaning, fewer than three (two) or more than five (six and above).
- {إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا} – ‘*Without Him being with them wherever they are.*’ This is the point of reference from the *ayah*. There are no two people, or more, engaged in a secret counsel anywhere on the earth, except that Allah is with them.

This is referring to Allah’s general *Ma’iyyah* because it includes everybody, whether they be believers or disbelievers, righteous or wicked. It implies that He encompasses them with His Knowledge and that He also encompasses them with His Hearing and Seeing.

- {ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ} – ‘*Then He will inform them on the Day of Rising of what they did.*’ Meaning, that the *Ma’iyyah* of Allah implies recording what they did. He will inform them of it and call them to account for it. He will inform them at the time of their reckoning (*hisaab*).
- {إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} – ‘*Allah has knowledge of all things.*’ Allah has knowledge of everything which exists and everything which does not exist; the possible and impossible, the small and large, the evident and the hidden.

Review questions

1. What are the two categories of Allah's *Ma'iyah*?
2. How did the majority of the *Salaf* interpret the *Ma'iyah* of Allah? How did Sheikhul Islam Ibn Taymiyya differ from them in his interpretation?
3. Is Allah's *Ma'iyah* an Attribute of His *Dhaat* (essence) or *Afaal* (Actions)? Elaborate.
4. '*And He is with you wherever you are.*' [al-Hadid: 4] – Which of Allah's *Ma'iyah* is this *ayah* referring to?
5. '*Or fewer than that or more without Him being with them wherever they are.*' [al-Mujadilah: 7] – Which of Allah's *Ma'iyah* is this *ayah* referring to?