

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 29

وَقَوْلُهُ: ﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ [التوبة: ٤٠]

وَقَوْلُهُ: ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾ [طه: ٤٦]

وَقَوْلُهُ: ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ [النحل: ١٢٨]

وَقَوْلُهُ: ﴿وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ [الأنفال: ٤٦]

وَقَوْلُهُ: ﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾ [البقرة: ٢٤٩]

**And His saying:** *Do not be despondent, Allah is with us.* [al-Tawbah: 40]

**And His saying:** *I will be with you, All-Hearing and All-Seeing.* [Taha: 46]

**And His saying:** *Allah is with those who ward off evil and with those who are good-doers.*  
[al-Nahl: 127]

**And His saying:** *And be patient for Allah is with the patient.* [al-Anfal: 46]

**And His saying:** *How often a small force has triumphed over a much greater one by Allah's permission, and Allah is with the patient.* [al-Baqarah: 249]

وَقَوْلُهُ: ﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ [التوبة: ٤٠]

**And His saying:** *Do not be despondent, Allah is with us.* [al-Tawbah: 40]

- This *ayah* is referring to what the Prophet ﷺ said to Abubakr when they were hiding in the cave after they had set out from Makkah and were making *hijrah* to Madinah. Allah says:

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾

**If you do not support him, Allah has already supported him when the disbelievers forced him out, when he was second of the two in the cave – saying to his companion – do not be despondent, Allah is with us.** [al-Tawbah: 40]

Allah supported him when the polytheists stood at the entrance of the cave. Abubakr said: 'O Messenger of Allah, if anyone of them look at their feet they see us.' [Bukhari, Muslim]

The Prophet ﷺ assured him and brought a sense of security to his heart that Allah is with them and will protect them.

- {إِنَّ اللَّهَ مَعَنَا} – ‘Allah is with us.’ This is referring to Allah’s specific *Ma’iyyah* which in this case is specific to the Prophet ﷺ and Abubakr. This specific *Ma’iyyah* implies help and support. This is why Quraish stood at the entrance of the cave and did not see them. Allah blinded their vision.

The narrations which mention that a spider wove its web across the entrance of the cave or that a pigeon flew into the cave are all false and have no basis.

وَقَوْلُهُ: ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾ [طه: ٤٦]

**And His saying: I will be with you, All-Hearing and All-Seeing.** [Taha: 46]

- In this *ayah* Allah is addressing Musa and Harun. He commanded them to go to Fir’awn but they expressed fear at his tyranny.

﴿قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى﴾

**They said: ‘We fear that he may hasten to punish us or transgress all bounds.’** [Taha: 45]

Allah assured them by saying:

﴿قَالَ لَا تَخَافُوا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

**Do not fear, I will be with you, All-Hearing, All-Seeing.** [Taha: 46]

- This is again referring to Allah’s specific *Ma’iyyah* which in this case is specific to Musa and Harun. Allah’s *Ma’iyyah* implies that He is seeing and hearing what will be done to them and will help, support, and protect them from Fir’awn.

وَقَوْلُهُ: ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ [النحل: ١٢٨]

**And His saying: Allah is with those who ward off evil and with those who are good-doers.**

[al-Nahl: 128]

- The context before this *ayah* mentions the retribution of the criminals who transgress the rights of others.

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ﴾

**And if you punish, then punish them with the like of that which you were afflicted, but if you endure patiently, it is better for al-Sabirin.** [al-Nahl: 126]

- Therefore, punishing the criminals with what is similar to their crime is an act of *Taqwa*, while to pardon them is an act of *Ihsaan*. This is why Allah subsequently says:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

**Truly, Allah is with those who have Taqwa, and with those who are Muhsinoon.** [al-Nahl: 128]

- This is again referring to Allah’s specific *Ma’iyyah*, but this time it is specific to a description, namely *Taqwa* and *Ihsaan*. The *Mutaqoon* and *Muhsinoon* have Allah’s specific *Ma’iyyah*. Every Muslim would love Allah to be with them, therefore it will make them strive to be from the *Mutaqoon* and *Muhsinoon*.

وَقَوْلُهُ: ﴿وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ [الأنفال: ٤٦]

**And His saying: And be patient for Allah is with the patient.** [al-Anfal: 46]

- {وَأَصْبِرُوا} – ‘**And be patient.**’ Patience (*al-sabr*) is to restrain yourself upon the worship of Allah, to restrain yourself from the disobedience of Allah, and to restrain yourself from being angry and displeased with what Allah has decreed, whether with the tongue, the heart, or the limbs.
- {إِنَّ اللَّهَ مَعَ الصَّابِرِينَ} – ‘**Allah is with the patient.**’ This is again referring to Allah’s specific *Ma’iyyah*, which is specific to a description, in this case with those who are patient. Allah is with them, helping them and supporting them.

وَقَوْلُهُ: ﴿كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾ [البقرة: ٢٤٩]

**And His saying:** *How often a small force has triumphed over a much greater one by Allah’s permission, and Allah is with the patient.* [al-Baqarah: 249]

- {كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ} – ‘**How often a small force has triumphed over a much greater one by Allah’s permission.**’ Meaning, many times a small group overcame a group many times larger, not with their power and strength, but with the permission of Allah.

An example of this is when Talut and the small group of believers with him overcame Jalut and his great army. Similarly, the believers in the Battle of Badr overcame the Quraysh who were larger in number and better prepared.

- {وَاللَّهُ مَعَ الصَّابِرِينَ} – ‘**And Allah is with the patient.**’ The smaller group were patient in all three of its types. They were patient upon the obedience of Allah, staying away from the disobedience of Allah, and upon the struggles they were afflicted with, and the difficulties of Jihad.

This is similar to the previous *ayah* in that it is referring to Allah’s specific *Ma’iyyah* which is specific to a description, in this case patience.

- An upcoming section from the author will further discuss the *Ma’iyyah* of Allah in more detail.

#### Review questions

1. ‘Do not be despondent, Allah is with us.’ [al-Tawbah: 40] – Who said this, and to whom did he say it to? Which of Allah’s *Ma’iyyah* is this referring to and how was it manifested?
2. ‘I will be with you, All-Hearing and All-Seeing.’ [Taha: 46] – Who is this addressing and which of Allah’s *Ma’iyyah* is it referring to?
3. What are some characteristics that a Muslim can strive towards which earn Allah’s specific *Ma’iyyah*? Support your answer with evidence(s).