

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 37

[إِثْبَاتُ الرَّجْلِ وَالْقَدَمِ لِلَّهِ سُبْحَانَهُ]

وَقَوْلِهِ ﷺ: «لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَهِيَ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا رِجْلَهُ». وَفِي رِوَايَةٍ: «عَلَيْهَا قَدَمُهُ» «فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ، فَتَقُولُ: قَطُّ قَطُّ» [مُتَّفَقٌ عَلَيْهِ]

[إِثْبَاتُ النَّدَاءِ وَالصَّوْتِ وَالْكَلَامِ لِلَّهِ تَعَالَى]

وَقَوْلِهِ ﷺ: «يَقُولُ تَعَالَى: يَا آدَمُ. فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ. فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرَجَ مِنْ ذُرِّيَّتِكَ بَعَثًا إِلَى النَّارِ». [مُتَّفَقٌ عَلَيْهِ]

وَقَوْلِهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِمُهُ رَبُّهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ». [مُتَّفَقٌ عَلَيْهِ]

[AFFIRMING THAT ALLAH HAS A LEG AND A FOOT]

And like his saying ﷺ: People will continue to be thrown into the Hellfire and it will keep asking: 'Is there any more?', until the Lord of Might will place His Foot into it. (In another narration: 'His Foot upon it') and its sides will fold in on each other and it will say: 'Enough, enough.' [Bukhari, Muslim]

[AFFIRMING THAT ALLAH CALLS AND SPEAKS WITH VOICE]

And like his saying ﷺ: Allah, the Most High, says: 'O Adam!' Adam will reply: 'Here I am, present and at Your service!' Then He will call out with a voice: 'Allah commands you to remove from your progeny a portion destined for the Hellfire. [Bukhari, Muslim]

And like his saying ﷺ: There is not a single person amongst you except that his Lord will talk to him without there being a translator between them. [Bukhari, Muslim]

[إِثْبَاتُ الرَّجْلِ وَالْقَدَمِ لِلَّهِ سُبْحَانَهُ]

[AFFIRMING THAT ALLAH HAS A LEG AND A FOOT]

- In this part of his treaties, the Sheikh mentions a single *hadith* from the *Sunnah* of the Prophet ﷺ which affirms that Allah has a Foot which is befitting of His Majesty. His Foot is from His Attributes that are related to His Essence (*Dhaat*).

- It is obligatory to establish it in its real sense (*haqeeqah*), without misinterpreting it, like the *Asha'irah* and the people of *tahreef* do.
 - They claimed that the word *rijl* in the *hadith* does not mean Allah's Foot, but instead means a group of people who are deserving of the Hellfire. Linguistically, the word *rijl* can refer to a group. The Prophet ﷺ said regarding the Prophet Ayyub.

«أَرْسَلَ اللَّهُ إِلَيْهِ رَجُلٌ جَرَادٍ مِنْ ذَهَبٍ»

Allah sent to him a group of locusts from gold. [Bukhari]

- However, this use of the word to interpret the *hadith* is baseless because it is not possible to attribute the inhabitants of the Hellfire to Allah, because it is not an attribution of honour and nobility.
- They also misinterpreted the *Qadam* (Foot) to mean putting something forth. That is, Allah will put forth someone who will lead them to the Hellfire. This is also baseless, because the inhabitants of the Hellfire will not be led to it, but rather cast into it violently!

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رِجْلَهُ». وَفِي رِوَايَةٍ: «عَلَيْهَا قَدَمُهُ» «فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ، فَتَقُولُ: قَطُّ قَطُّ» [مُتَّفَقٌ عَلَيْهِ]

And like his saying ﷺ: People will continue to be thrown into the Hellfire and it will keep asking: 'Is there any more?', until the Lord of Might will place His Foot into it. (In another narration: 'His Foot upon it') and its sides will fold in on each other and it will say:

'Enough, enough.' [Bukhari, Muslim]

- (لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا) – **'People will continue to be thrown into the Hellfire.'** Meaning, on the Day of Judgment, those deserving of the Hellfire, whether initially or eternally, will be cast into it. This is evidence that they will be violently cast into the Hellfire and will not enter it in an honourable manner.
- (وَهِيَ تَقُولُ: هَلْ مِنْ مَزِيدٍ) – **'And it will keep asking: 'Is there anymore?'** Meaning, due to its vastness it will request that more be cast into it, and Allah has promised to fill it up.
- (حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا رِجْلَهُ. وَفِي رِوَايَةٍ: عَلَيْهَا قَدَمُهُ) – **'Until the Lord of Might will place His Foot into it. In another narration: 'His Foot upon it.'** This proves that it seeks more, otherwise Allah would not put His Foot over it such that it contracts.

Allah referred to Himself as the Possessor of Might (*'Izza*) because the situation is a situation of might, supremacy, and coercion. The word *Rabb* here means Possessor, not the Lord and Creator, because His *'Izza* is one of His Attributes. The Attributes of Allah are not created.

The word (في) carries the meaning of (علي) (on or upon). Allah says regarding Fir'awn:

﴿وَأَصْلَبْتَكُمْ فِي جُذُوعِ النَّخْلِ﴾

And I will crucify you on the trunks of date palms. [Taha: 71]

This is confirmed in the second narration which specifically mentions (علي).

- In his explanation of this *hadith*, Sheikh Ibn Uthaymeen mentions that *al-Rijl* and *al-Qadam* both carry the same meaning of a foot. A person's *rijl* (foot) is also referred to as their *qadam*, because they advance it if they wish to walk. They are not able to walk unless they advance one foot in front of the other.

- (فَيَنْزِي بِغُضِّهَا إِلَى بَعْضٍ) – ‘*And its side will fold in on each other*’. Meaning, its parts become contracted out of the Greatness Allah’s Foot. It will fold into itself such that there is no more space for anyone to be cast into it.
- (فَتَقُولُ: قَطُّ قَطُّ) – ‘*And it will say: Enough, enough*’. Meaning, what is in me is sufficient, I do not want anymore.
- From the behavioural benefits that can be derived from this *hadith* is that it serves as a serious warning against the beliefs and actions which necessitate the Hellfire, out of fear of being cast into it.

[إثباتُ التَّدَايِ وَالصَّوْتِ وَالكَلامِ لِلَّهِ تَعَالَى]

[AFFIRMING THAT ALLAH CALLS AND SPEAKS WITH VOICE]

- In this part of his treatise, the Sheikh mentions two *ahadeeth* from the *Sunnah* of the Prophet ﷺ which affirm the Attributes of Speech and Calling for Allah. These Attributes are related to His *Aj'aal* (Actions) which He does whenever He wants and However He wants, in a manner befitting His Majesty.
- Previously (Lessons 30 and 31), the Sheikh mentioned the *ayaat* from the Quran which affirm Allah’s Speech, including the Quran. This section affirms this Attribute from the perspective of the *Sunnah*.
- Allah speaks with Speech in reality (*haqeeqi*) whenever He wills, with what He wills, as He wills, with letters and voice which is audible. This is the *aqeedah* of *Ahlu Sunnah wal-Jama’ah*.

وَقَوْلِهِ ﷺ: «يَقُولُ تَعَالَى: يَا آدَمُ. فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ. فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ

تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ». [مُتَّفَقٌ عَلَيْهِ]

And like his saying ﷺ: Allah, the Most High, says: 'O Adam!' Adam will reply: 'Here I am, present and at Your service!' Then He will call out with a voice: 'Allah commands you to remove from your progeny a portion destined for the Hellfire. [Bukhari, Muslim]

- (يَقُولُ تَعَالَى: يَا آدَمُ) – ‘*Allah, the Most High, says: 'O Adam!*’. The Prophet ﷺ informs of Allah, that He will call out to Adam on the Day of Judgement.
- (لَبَّيْكَ وَسَعْدَيْكَ) – ‘*Here I am present at your service.*’ This will be Adams response to His Lord’s address. *Labaik* means a response after a response and *Sa'daik* means happiness after happiness. Therefore, the combined meaning is: ‘*I am answering your call, and I am asking you to make me happy and to support me.*’
- (فَيُنَادِي بِصَوْتٍ) – ‘*Then He will call out with a voice.*’ The statement ‘*with a voice*’ is an emphasis for his saying ‘*He will call out*’, because a call cannot take place except with a raised voice.
- (إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ) – ‘*Allah commands you to remove from your progeny a portion destined for the Hellfire.*’ This portion which is destined for the Hellfire is explained in another *hadith*, whereby Adam specifically asked about its quantity. Allah responded by saying:

«مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةً وَتِسْعِينَ»

Nine hundred and ninety-nine from every thousand. [Bukhari, Muslim]

وَقَوْلِهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ». [مُتَّفَقٌ عَلَيْهِ]

And like his saying ﷺ: There is not a single person amongst you except that his Lord will talk to him without there being a translator between them. [Bukhari, Muslim]

- (مَا مِنْكُمْ مِنْ أَحَدٍ) – ‘*There is not a single person amongst you.*’ This is directly addressing the *Sahabah* but is general for all the believers. Allah will speak to them on the Day of Judgement.
- (إِلَّا سَيَكَلِّمُهُ رَبُّهُ) – ‘*Except that his Lord will talk to him.*’ Meaning, He will speak directly to the believers without an intermediary. This discussion will take place when Allah is calling them account (*hisaab*) on the Day of Judgement.
- (وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ) – ‘*Without there being a translator between them.*’ This is proof which affirms that Allah’s speech is with a voice that is heard and understood, which is why the need for a translator is negated.
- The points of benefit that can be derived from these two *ahadeeth*:
 - The first *hadith*: That a person will be cautious and fear being from the nine-hundred and ninety-nine from every thousand who are destined for the Hellfire.
 - The second *hadith*: That a person will fear the discussion that will take place between him and his Lord, for fear of being disgraced before Allah should He choose to expose his sins. They will therefore fear Allah and abstain from sins.

Review questions

1. Is Allah’s Foot from His Attributes that are related to His Actions or to His Essence? What is the correct methodology of establishing it?
2. How did the *Asha’irah* and those like them misinterpret Allah’s *Rijl* and *Qadam*? How are they refuted?
3. How does Allah silence the Hellfire when it keeps on asking for more?
4. What is the *Aqidah* of *Ahlu Sunnah wal-Jama’ah* regarding Allah’s speech?
5. At what stage of the Hereafter will Allah talk to the believers without the need for a translator? How should knowledge of this affect the behavior of the believer?