

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 38

[إِثْبَاتُ عُلُوِّ اللَّهِ عَلَى خَلْقِهِ وَاسْتِوَائِهِ عَلَى عَرْشِهِ]

وَقَوْلُهُ ﷺ فِي رُقِيَةِ الْمَرِيضِ: «رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَا رَحِمْتِكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ، اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ، وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ؛ فَيَبْرَأُ». [حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ، وَغَيْرُهُ]

وَقَوْلُهُ ﷺ: «أَلَا تَأْمُنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ؟!». [حَدِيثٌ صَحِيحٌ]

وَقَوْلُهُ ﷺ: «وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللَّهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ». [حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ، وَغَيْرُهُ]

وَقَوْلُهُ ﷺ لِلجَارِيَةِ: «أَيْنَ اللَّهُ؟». قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟». قَالَتْ: أَنْتَ رَسُولَ اللَّهِ. قَالَ: «أَعْتَقَهَا، فَإِنَّمَا مُؤْمِنَةٌ». [رَوَاهُ مُسْلِمٌ]

[AFFIRMING THAT ALLAH IS ABOVE HIS CREATION AND THAT HE IS ASCENDANT OVER HIS THRONE]

And like his saying ﷺ concerning the performance of ruqya for the one who is ill: Our Lord, Allah, who is above the heaven, may Your name be sanctified. Your command is in the heaven and on the earth; just as Your mercy is in the heaven, place it on the earth as well. Forgive us our misdeeds and our sins for You are the Lord of good people. Send down some of Your mercy and some of Your cure on this ailment that it may be cured. [Abu Dawud - Hassan]

And like his saying ﷺ: Do you not trust me when I am trusted by Him who is above the heaven?
[Bukhari, Muslim]

And like his saying ﷺ: The Throne is above the water, and Allah is above the Throne; He knows what you are doing. [Abu Dawud - Hassan]

And like his saying ﷺ to the slave girl: Where is Allah? She answered: 'Above the heaven.' He asked: Who am I? She replied: 'You are the Messenger of Allah'. He said: Free her for she is a believer. [Muslim]

[إثباتُ علوِّ اللهِ على خلقِهِ واستِوائِهِ على عرشِهِ]

[AFFIRMING THAT ALLAH IS ABOVE HIS CREATION AND THAT HE IS ASCENDANT OVER HIS THRONE]

- In this part of his treatise, the Sheikh mentions the evidences from the *Sunnah* of the Prophet ﷺ which affirm that Allah is High Above and Transcendent over His Creation and that He is ascendant over His Throne.
- Allah's Transcendence (*'Uluww*) over His Creation is from His Attributes that are related to His *Dhaat* (Essence). He is characterized by it eternally and it never leaves Him. As for His Ascendence (*Istiwa'*) over His Throne, it is from His Attributes that are related to His *Af'aa* (Actions) which He does whenever He wills, and however He wills, in a manner befitting His Majesty.
- Previously (Lessons 26 and 27), the Sheikh mentioned the evidences from the Quran which affirm Allah's Transcendence over His Creation and that He is ascendant over His Throne. This section affirms these Attributes from the perspective of the *Sunnah*.

وَقَوْلُهُ ﷺ فِي رُفْيَةِ الْمَرِيضِ: «رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَا رَحِمْتِكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ، اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ، وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ؛ فَيَبْرَأُ». [حديثٌ حسنٌ، رواه أبو داود، وغيره]

And like his saying ﷺ concerning the performance of ruqya for the one who is ill: Our Lord, Allah, who is above the heaven, may Your name be sanctified. Your command is in the heaven and on the earth; just as Your mercy is in the heaven, place it on the earth as well. Forgive us our misdeeds and our sins for You are the Lord of good people. Send down some of Your mercy and some of Your cure on this ailment that it may be cured. [Abu Dawud - Hassan]

- There is a difference of opinion regarding the authenticity of this *hadith*. Sheikhul Islam Ibn Taymiyya considered it as *hassan* (sound) and thus included it in his treatise, whereas some contemporary scholars regard it as *da'eef* (weak). And Allah knows best.
- (رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ) – **'Our Lord, Allah who is above the heaven.'** This is the point of reference from the *hadith*. The preposition (في) does not mean that Allah is in the heaven such that they surrounded Him and encompass Him, as this is not befitting of His Majesty. 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: *'Our Lord, Allah the One in the Highness.'* (Mann fil 'Uluw).
 2. That we understand the meaning of (في) 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').
- (تَقَدَّسَ اسْمُكَ) – **'May Your Name be sanctified.'** The Name is singular but it is Attributed (*mudhaaf*) to Allah, therefore it includes all His Names. It therefore means: *'Your Names are pure and sanctified of every imperfection.'*
- (أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ) – **'Your command is in the heavens and on the earth'**. Meaning, Allah's command is carried out in the heavens and the earth.
- (كَمَا رَحِمْتِكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ) – **'Just as Your mercy is in the heaven, place it on the earth as well.'** Allah's Mercy is also on the earth, but since this is a *du'aa* which is recited over the sick person, then the mercy is specific to them to remove their illness.

- (اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا) – **'Forgive us our misdeeds and our sins.'** Pardoning (*al-ghafr*) means to cover the sin and overlook its consequences. The word *huub* refers to the major sins, while *khatayaa* refers to the minor sins. This is when they are mentioned together, but when they are separate, they are synonymous. Therefore, the meaning is: **'Pardon our major and minor sins.'** If sins are not forgiven, they could be a barrier to the supplication being accepted, which is why it is mentioned here.
- (أَنْتَ رَبُّ الطَّيِّبِينَ) – **'You are the Lord of good people.'** The *tayiboon* are the believers, since every believer is pure. This is a form of *tawassul* (drawing near to Allah) through His specific Lordship (*Ruboobiyya*) to the believers, so that He accepts the supplication and heals the sick.

وَقَوْلُهُ ﷺ: «أَلَا تَأْمُنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ؟!». [حَدِيثٌ صَحِيحٌ]

And like his saying ﷺ: Do you not trust me when I am trusted by Him who is above the heaven?

[Bukhari, Muslim]

- (أَلَا تَأْمُنُونِي) – **'Do you not trust me'.** Meaning, do you not regard me as trustworthy.
- (وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ) – **'When I am trusted by Him who is above the heaven.'** The One above the Heavens is Allah who has entrusted His Messenger with the revelation. This is sufficient testimony regarding the trustworthiness and honesty of the Prophet ﷺ. If Allah trusts him with the revelation, then who will mistrust him with anything else?!

The cause behind this *hadith*, is that the Prophet ﷺ was distributing some gold ore which Ali had sent to him from Yemen, among four people. A man objected to this distribution claiming that his people had more right to it. The Prophet ﷺ then spoke these words.

- The point of reference in the *hadith* is his statement **'By Him who is above the heaven.'** This is similar to the previous *hadith*.

وَقَوْلُهُ ﷺ: «وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللَّهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ». [حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ، وَغَيْرُهُ]

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- This is part of a lengthy *hadith* where the Prophet ﷺ described the distance between the heavens and the earth, the distance between one heaven to the other, the thickness of each heaven and the ocean of water that is above the seventh heaven and the distance between its top and bottom. Above this water is the Throne of Allah, and Allah is above His Throne.
- (وَاللَّهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ) – **'And Allah is above the Throne; He knows what you are doing'.** Meaning, that despite Allah being high above His creation on His Throne, nothing of our actions is hidden from Him.

وَقَوْلُهُ ﷺ لِلْجَارِيَةِ: «أَيْنَ اللَّهُ؟». قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟». قَالَتْ: أَنْتَ رَسُولَ اللَّهِ. قَالَ:

«أَعْتَقِهَا، فَإِنَّهَا مُؤْمِنَةٌ». [رَوَاهُ مُسْلِمٌ]

And like his saying ﷺ to the slave girl: Where is Allah? She answered: 'Above the heaven.' He asked: Who am I? She replied: 'You are the Messenger of Allah'. He said: Free her for she is a believer. [Muslim]

- (وَقَوْلُهُ ﷺ لِلجَارِيَةِ) – ‘**And like his saying ﷺ to the slave girl.**’ She was the slave girl of Mu’awiyya Ibnul Hakam. He became angry with her one day and slapped her. He regretted his action and asked the Prophet ﷺ if he should free her to atone for what he had done. The Prophet ﷺ ordered that she be brought to him, and he asked her these questions.
- (أَيْنَ اللّٰهُ) – ‘**Where is Allah?**’ This is evidence of the permissibility of asking about Allah using *ayna* (where).
- (قَالَتْ: فِي السَّمَاءِ) – ‘**She answered: ‘Above the Heaven.**’ The explanation of this has preceded.
- (قَالَ: مَنْ أَنَا) – ‘**He asked: Who am I?**’ He questioned her regarding her *aqeedah* concerning his Prophethood, which she affirmed.
- (أَعْتَفَهَا، فَإِنَّهَا مُؤْمِنَةٌ) – ‘**Free her, for she is a believer.**’ This is evidence that whoever bears witness that Allah is above the heavens and that Muhammad ﷺ is His Messenger, then they are believers, and that *Imaan* is a condition for freeing them if they are slaves.
- The point of reference from the *hadith* is that the slave girl answered that Allah was above the heavens when asked Prophet ﷺ. The Prophet ﷺ affirmed this answer by ordering that she be freed vouching for her *Imaan*.

Review questions

1. Is Allah’s ‘*Uluww* (Transcendence) from His Attributes that are related to His Actions or to His Essence? What about His *Istiwa’* (Ascendance) on His Throne?
2. ‘*Our Lord, Allah who is above the heaven*’ – What is the correct way of understanding the preposition (فِي) in this *hadith*? What is the incorrect way of understanding it?
3. ‘*Do you not trust me when I am trusted by Him who is above the heaven?*’ – What is the point of reference from this *hadith* and why did the Prophet ﷺ ask this rebuking question?
4. What benefit can be derived from understanding that Allah is above His Throne and possesses knowledge of our actions?
5. What is the point of reference in the *hadith* of the slave girl whom the Prophet ﷺ questioned?