

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 39

[إثباتُ مَعِيَّةِ اللَّهِ تَعَالَى لِخَلْقِهِ وَأَنَّهَا لَا تُنَافِي عُلُوَّهُ فَوْقَ عَرْشِهِ]

وَقَوْلُهُ ﷺ: «أَفْضَلُ الْإِيْمَانِ: أَنْ تَعْلَمَ أَنَّ اللَّهَ مَعَكَ حَيْثُمَا كُنْتَ». [حديثٌ حسنٌ]

وَقَوْلُهُ ﷺ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ، فَلَا يَبْصُقَنَّ قِبَلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ، فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ،

وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ». [مُتَّفَقٌ عَلَيْهِ]

وَقَوْلُهُ ﷺ: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ

الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ

بِنَاصِيئِهَا، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ

فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، أَفْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ». [رَوَاهُ مُسْلِمٌ]

وَقَوْلُهُ ﷺ: لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاهُمْ بِالذِّكْرِ: «أَيُّهَا النَّاسُ ارْبِعُوا عَلَيَّ أَنْفُسِكُمْ؛ فَإِنَّكُمْ لَا

تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا، إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ

عُنُقِي رَاحِلَتِهِ». [مُتَّفَقٌ عَلَيْهِ]

[AFFIRMING THAT ALLAH IS WITH HIS CREATION AND THAT IT DOES NOT NEGATE HIS
TRANSCENDANCY OVER HIS THRONE]

And like his saying ﷺ: The best (quality) of faith is that you know that Allah is with you wherever you may be. [al-Tabarani, al-Bayhaqi - Hassan]

And like his saying ﷺ: When any one of you stands for prayer, he must not spit in front of him or to his right because Allah is in front of him; however (he may spit) to his left or under his foot. [Bukhari, Muslim]

And like his saying ﷺ: O Allah! Lord of the seven heavens and the earth, Lord of the great Throne, our Lord and the Lord of everything, the Splitter of the seed and plant, Revealer of the Tawrat, Injil, and the Qur'an: I take refuge with You from the evil of myself and from the evil of every moving creature whose forelock you hold. You are the First, nothing is before You; You are the Last, nothing is after You; You are the High, nothing is above You; You are the Near, nothing is nearer than You. Settle my debt and suffice me against poverty. [Muslim]

And like his saying ﷺ to his companions when they raised their voices in dhikr: O People, be easy on yourselves for you are not calling One who is deaf or absent; rather you are calling upon One who is All-Seeing, All-Hearing, and Near. The One you are invoking is closer to one of you than the neck of his riding beast. [Bukhari, Muslim]

[إثباتُ مَعِيَّةِ اللَّهِ تَعَالَى لِحَلْقِهِ وَأَنَّهَا لَا تُنَافِي عُلُوَّهُ فَوْقَ عَرْشِهِ]

[AFFIRMING THAT ALLAH IS WITH HIS CREATION AND THAT IT DOES NOT NEGATE HIS TRANSCENDANCY OVER HIS THRONE]

- In this part of his treatise, the Sheikh mentions the evidences from the *Sunnah* of the Prophet ﷺ which affirm Allah's *Ma'iyah* with His creation, meaning that He is with them, and that His *Ma'iyah* does not negate His Transcendancy (*'Uluww*) over His creation.
- Previously (Lesson 28) certain matters were clarified regarding Allah's *Ma'iyah*, including its categories, its reality and whether it as an Attribute of Allah's *Dhaat* (Essence) or *Af'aal* (Actions). In that part of his treatise, the Sheikh mentioned the evidences from the Quran which affirm Allah's *Ma'iyah* with His Creation. This section affirms this Attribute from the *Sunnah*.

وَقَوْلُهُ ﷺ: «أَفْضَلُ الْإِيمَانِ: أَنْ تَعْلَمَ أَنَّ اللَّهَ مَعَكَ حَيْثُمَا كُنْتَ». [عَدِيثٌ حَسَنٌ]

And like his saying ﷺ: The best (quality) of faith is that you know that Allah is with you wherever you may be. [al-Tabarani, al-Bayhaqi - Hassan]

- There is a difference of opinion regarding the authenticity of this *hadith*. The Sheikh considered it as *hassan* (sound) and thus included it in his treatise. Other scholars of *hadith* regard it as *da'eef* (weak). There is another *saheeh* (authentic) narration which is similar in meaning but has a different wording. The Prophet ﷺ said:

«تَزَكِيَةُ النَّفْسِ أَنْ يَعْلَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ مَعَهُ حَيْثُ كَانَ»

Self-purification is to know that Allah is with you wherever you are. [al-Bayhaqi - Sahih]

- (أَفْضَلُ الْإِيمَانِ) – 'The best quality of faith'. Meaning, from the best of its characteristics. This is evidence that *Imaan* has different degrees and varies.
- (أَنْ تَعْلَمَ أَنَّ اللَّهَ مَعَكَ) – 'Is that you know Allah is with you'. Meaning, He is with you, encompassing you with His Knowledge, Power, and Control. If you have this knowledge, you will fear Allah and revere Him.
- (حَيْثُمَا كُنْتَ) – 'Wherever you may be'. Meaning, at any place you may be found, therefore your open and private life will be the same.
- The *hadith* contains evidence which affirms Allah's *Ma'iyah* with His creation, through His Knowledge and His encompassing of their actions. It is incumbent upon a believer to always remember this, so that they strive hard to perfect their deeds.

وَقَوْلُهُ ﷺ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ، فَلَا يَبْصُقَنَّ قَبْلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ، فَإِنَّ اللَّهَ قَبْلَ

وَجْهِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ». [مُتَّفَقٌ عَلَيْهِ]

And like his saying ﷺ: When any one of you stands for prayer, he must not spit in front of him or to his right because Allah is in front of him; however (he may spit) to his left or under his foot. [Bukhari, Muslim]

- (إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ) – **‘When one of you stands for prayer’**. Meaning, they have already commenced the prayer, not that they are getting ready for it by standing.
- (فَلَا يَبْصُقَنَّ قِبَلَ وَجْهِهِ) – **‘He must not spit in front of him’**. Meaning, if the need arises during the prayer to clear the throat by spitting, then they should not do so in the direction of the *qiblah*.
- (وَلَا عَنْ يَمِينِهِ) – **‘Or his right’**. They should also not spit to their right, to preserve the status of the right and because there is an angel to their right [Bukhari].
- (فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ) – **‘Because Allah is in front of him’**. This is the reason for the prohibition of spitting towards the *qiblah*. Allah faces the servant in their prayer in a manner which befits His Majesty. It does not in any way imply that Allah is physically in front of the servant, rather He is above the heavens on His Throne, yet still near to His servants, and is All-Aware of them.
- (وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ) – **‘However, he may spit to his left or under his foot’**. This is the alternative should a person need to spit in their prayer, provided that it does not harm others. The scholars have mentioned that in the *Masaajid* of today, a tissue or handkerchief may be used so as not to soil the carpet.
- The point of reference from this *hadith* is that it affirms Allah’s Nearness to His servants (specifically those who are praying) and that He faces them while remaining above them.

وَقَوْلُهُ ﷺ: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، افْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ». [رواه مسلم]

And like his saying ﷺ: O Allah! Lord of the seven heavens and the earth, Lord of the great Throne, our Lord and the Lord of everything, the Splitter of the seed and plant, Revealer of the Tawrat, Injil, and the Qur'an: I take refuge with You from the evil of myself and from the evil of every moving creature whose forelock you hold. You are the First, nothing is before You; You are the Last, nothing is after You; You are the High, nothing is above You; You are the Near, nothing is nearer than You. Settle my debt and suffice me against poverty. [Muslim]

- (اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِ) – **‘O Allah, Lord of the seven heavens & the earth’**. In this great *hadith*, the *du’aa* begins with the *tawassul* of Allah (drawing near to Him) through His Lordship (*Ruboobiyyah*). Allah is the Lord of the heavens and the earth, meaning their Creator and Owner.
- (وَرَبَّ الْعَرْشِ الْعَظِيمِ) – **‘Lord of the great Throne’**. None knows the greatness of its dimensions except Allah. It is the greatest of all His creations.
- (رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ) – **‘Our Lord and the Lord of everything’**. Meaning, Allah is our Creator and Provider, and the Creator of everything and its Owner. This is a generalisation of Allah’s Lordship after its specification so that no one wrongly assumes that His Lordship is limited to certain creations.
- (فَالِقَ الْحَبِّ وَالنَّوَى) – **‘The splitter of the seed and plant’**. Meaning, He splits the grains of food and the date seeds so that they may germinate.
- (مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ) – **‘Revealer of the Tawrat, Injil and the Quran’**. Upon Musa, Eisa, and Muhammad ﷺ respectively. This is evidence of the excellence of these books, and that they were sent down by Allah.
- (أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي) – **‘I take refuge in You from the evil of myself’**. This is referring to the soul which is a persistent joiner of evil.

- (وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا) – **‘And from the evil of every moving creature whose forelock you hold’**. Meaning, every animal which walks on the earth (*dabba al-ardh*) and has an element of evil to it. The *naasiya* is the frontal part of the head (forelock). Having control of it signifies Power and Authority. Only Allah has full power and authority over His creations and can thus avert their evils.
- (أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ) – **‘You are the First, nothing is before You; You are the Last, nothing is after You’**. These two Names show that Allah is Eternal and Everlasting.
- (وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ) – **‘You are the High, nothing is above You; You are the Near, nothing is nearer than You’**. This is the point of reference from the *hadith*. These two Names show that Allah is High and Near. Allah is both High and Near, without there being any contradiction.
- (أَقْضِ عَنِّي الدَّيْنَ) – **‘Settle my debt’**. Meaning, settle for me the rights of Allah and the rights of the creation. In this *du’aa* a person declares they have no power or might except in Allah.
- (وَأَغْنِنِي مِنَ الْفَقْرِ) – **‘And suffice me against poverty’**. Because poverty and debt may lead someone to commit a forbidden act. Both contain humiliation to others which may carry a person to commit something unlawful to remove themselves from it.
- The point of reference from the *hadith*, is that it establishes Allah’s Nearness to the one who calls Him. He is with them, hearing their calls and seeing their movement. This does not negate His being High above all things and His rising over His Throne.

وَقَوْلُهُ ﷺ لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاتَهُمْ بِالذِّكْرِ: «أَيُّهَا النَّاسُ ارْبِعُوا عَلَيَّ أَنْفُسِكُمْ؛ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا، إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ مِنْ عُنُقِ رَاحِلَتِهِ». [مُتَّفَقٌ عَلَيْهِ]

And like his saying ﷺ to his companions when they raised their voices in dhikr: O People, be easy on yourselves for you are not calling One who is deaf or absent; rather you are calling upon One who is All-Seeing, All-Hearing, and Near. The One you are invoking is closer to one of you than the neck of his riding beast. [Bukhari, Muslim]

- (فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا) – **‘For you are not calling One who is deaf or absent’**. Meaning, you are calling out Allah and it is not the case that He does not hear your supplication, nor does He see you. The Prophet ﷺ negated the deficiencies that prevent hearing and seeing and established the perfection of their opposite.
- (إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا) – **‘Rather, you are calling upon One who is All-Seeing, All-Hearing and Near’**. Therefore, there is no need to raise your voices in the remembrance of Allah, because Allah hears you, sees you and is close to you.
- (إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ مِنْ عُنُقِ رَاحِلَتِهِ) – **‘The One you are invoking is close to one of you than the neck of his riding beast’**. The neck of a riding camel is very close to the rider, and Allah is closer to a person than this; yet He remains above the heavens over His Throne.
- The point of reference from this *hadith*, is that it establishes. Allah’s Nearness to the one who calls Him. He hears the quiet voices as much as He hears the loud voices.

Review questions

1. What is the fruit of knowing that Allah is with you wherever you may be?
2. If the need arises, why should a person not spit towards the *qiblah* in their prayer?

3. *'You are the High, nothing is above You; You are the Near nothing is nearer than You'* – How is this part of the *hadith* proof for the section title?
4. What Attributes did the Prophet ﷺ negate from Allah when he ordered his companions to lower their voices in the remembrance of Allah? What is the perfection of the opposite they establish?
5. What example did the Prophet ﷺ give to demonstrate the closeness of Allah to His servants?