

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 43

[وَجُوبُ الْإِيمَانِ بِاسْتِوَاءِ اللَّهِ عَلَى عَرْشِهِ وَعُلُوهُ عَلَى خَلْقِهِ وَمَعِيَّتِهِ لِحَلْقِهِ وَأَنَّهُ لَا تَنَافِي بَيْنَهُمَا] وَقَدْ دَخَلَ فِيهَا ذِكْرُنَاهُ مِنَ الْإِيمَانِ بِاللَّهِ: الْإِيمَانُ بِمَا أَحْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ، وَتَوَاتَرَ عَنْ رَسُولِهِ ﷺ، وَأَجْمَعَ عَلَيْهِ سَلَفُ الْأُمَّةِ؛ مِنْ أَنَّهُ سُبْحَانَهُ فَوْقَ سَمَاوَاتِهِ، عَلَى عَرْشِهِ، عَلِيٌّ عَلَى خَلْقِهِ، وَهُوَ سُبْحَانَهُ مَعَهُمْ أَيْنَمَا كَانُوا، يَعْلَمُ مَا هُمْ عَامِلُونَ، كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ 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] وَلَيْسَ مَعْنَى قَوْلِهِ: ﴿وَهُوَ مَعَكُمْ﴾ أَنَّهُ مُخْتَلِطٌ بِالْخَلْقِ؛ فَإِنَّ هَذَا لَا تُوجِبُهُ اللَّغَةُ وَهُوَ خِلَافٌ مَا أَجْمَعَ عَلَيْهِ سَلَفُ الْأُمَّةِ، وَخِلَافٌ مَا فَطَرَ اللَّهُ عَلَيْهِ الْخَلْقَ. بَلِ الْقَمَرُ آيَةٌ مِنْ آيَاتِ اللَّهِ مِنْ أَصْغَرَ مَخْلُوقَاتِهِ، وَهُوَ مَوْضُوعٌ فِي السَّمَاءِ، وَهُوَ مَعَ الْمَسَافِرِ وَغَيْرِ الْمَسَافِرِ أَيْنَمَا كَانَ.

[THE OBLIGATION OF BELIEF IN ALLAH'S RISING OVER HIS THRONE, HIS BEING ABOVE HIS CREATION AND WITH HIS CREATION, AND THERE IS NO CONTRADICTION BETWEEN THEM]

Included in what we have mentioned of having Imaan in Allah, is believing in what Allah has mentioned in His Book, and has been reported via multiple transmissions from His Messenger, and has been unanimously agreed upon by the Salaf of this nation, that He, Glorious is He, is above His heavens, over His Throne, separate from His creation, and that He, Glorious is He, is with them wherever they be, knowing whatever they do, just as He combines between that in His saying: 'It is He who created the heavens and the earth in six days, then He rose over the Throne. He knows what goes into the earth and what comes out of it, and what comes down from heaven and what goes up into it. He is with you wherever you are and Allah sees what you do.' [al-Hadid: 4]

His saying: 'He is with you' does not mean that He is comingled with the creation for the language does not necessarily imply this. It also contradicts the consensus of the Salaf of the Ummah and the innate disposition upon which the creation are fashioned. The moon is one of Allah's Signs and is one of the smallest of His creations; it is placed in the heaven, yet it is at the same time, with both the traveler and the resident wherever they are.

[وَجُوبُ الْإِيمَانِ بِاسْتِوَاءِ اللَّهِ عَلَى عَرْشِهِ وَعُلُوهِ عَلَى خَلْقِهِ وَمَعِيَّتِهِ خَلْقِهِ وَأَنَّهُ لَا تَنَافِي بَيْنَهُمَا]

[THE OBLIGATION OF BELIEF IN ALLAH'S RISING OVER HIS THRONE, HIS BEING ABOVE HIS CREATION AND WITH HIS CREATION, AND THERE IS NO CONTRADICTION BETWEEN THEM]

- In this part of his treatise the Sheikh explicitly explains the obligation of believing in Allah's Transcendence ('Uluuw) over His creation and the obligation of believing that He is with them (Ma'iyah), and that there is no contradiction between the two.
- Previously (Lessons 28, 39) the Sheikh mentioned the evidences which affirm Allah's Ma'iyah from the Quran and Sunnah, and also mentioned the evidences from the Quran and Sunnah which affirm Allah's Transcendence ('Uluuw) over His creation (Lessons 26, 27, 38).
- In this part of his treatise, he will elaborate on how these evidences are to be properly and correctly interpreted and understood.

وَقَدْ دَخَلَ فِيمَا ذَكَرْنَاهُ مِنَ الْإِيمَانِ بِاللَّهِ: الْإِيمَانُ بِمَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ، وَتَوَاتَرَ عَنْ رَسُولِهِ ﷺ، وَأَجْمَعَ عَلَيْهِ سَلَفُ الْأُمَّةِ؛ مِنْ أَنَّهُ سُبْحَانَهُ فَوْقَ سَمَاوَاتِهِ، عَلَى عَرْشِهِ، عَلِيٌّ عَلَى خَلْقِهِ

Included in what we have mentioned of having Imaan in Allah, is believing in what Allah has mentioned in His Book, and has been reported via multiple transmissions from His Messenger, and has been unanimously agreed upon by the Salaf of this nation, that He, Glorious is He, is above His heavens, over His Throne, separate from His creation.

- These are the three sources of proof for the 'Uluuw of Allah; The Quran, the Sunnah and the consensus of the scholars.
 1. The evidences of the Quran vary in their establishment of Allah's 'Uluuw. Sometimes His 'Uluuw is explicitly and directly stated, sometimes His fawqiyah (being above) is mentioned, sometimes by directly mentioning that He is above the heavens, or sometimes by mentioning that things either descend from Him or ascend to Him (Lesson 27).
 2. The evidences from the Sunnah establish the 'Uluuw of Allah through the statements, actions, and approvals of the Prophet ﷺ (Lesson 38).
 3. As for the consensus of the scholars (Ijmaa'), the Salaf have unanimously agreed that Allah is above His creation, ascendant on His Throne. The means of knowing their consensus is the absence of any contradictory reports regarding the apparent meanings of what is contained in the Quran and Sunnah regarding Allah's 'Uluuw. Had there been a scholar who contradicted the apparent meanings of the Quran and Sunnah, then no consensus would be formed.

وَهُوَ سُبْحَانَهُ مَعَهُمْ أَيْنَمَا كَانُوا، يَعْلَمُ مَا هُمْ عَامِلُونَ

And that He, Glorious is He, is with them wherever they be, knowing whatever they do.

- This is also part of Imaan; believing in Allah's Ma'iyah or that Allah is with His creation. Previously (Lesson 28), it was mentioned that Allah's Ma'iyah is real (haqeeqi), befitting His Majesty and it does not contradict His Transcendence ('Uluuw) over His creation
- The majority of the Salaf reference the general Ma'iyah of Allah to His state of knowledge of all things, and His Hearing and Seeing of all things. As for His specific Ma'iyah, it also includes the aid and support of Allah to His believing servants.

كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ [الحديد : ٤]

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

- The Sheikh has previously referenced this *ayah* in his treatise (Lesson 28) when he was citing the evidences from the Quran which prove Allah's *Ma'iyah*.
- In this part of his treatise, he cites the *ayah* again to prove that Allah joined between the mention of His '*Uluuw* and His *Ma'iyah* in the same context, so there can be no contradiction between them.
- His statement: '*Then He rose over the Throne*' is affirmation of His '*Uluuw* while His statement: '*He is with you wherever you are*' is affirmation of His *Ma'iyah*. When Allah combines between two Attributes for Himself then we know with certainty that they are not contradictory, because two contradictory matters cannot be united with one another.

وَلَيْسَ مَعْنَى قَوْلِهِ: ﴿وَهُوَ مَعَكُمْ﴾ أَنَّهُ مُخْتَلِطٌ بِالْخَلْقِ؛ فَإِنَّ هَذَا لَا تُوجِبُهُ اللَّغَةُ وَهُوَ خِلَافٌ مَا أَجْمَعَ عَلَيْهِ سَلَفُ الْأُمَّةِ، وَخِلَافٌ مَا فَطَرَ اللَّهُ عَلَيْهِ الْخَلْقَ.

His saying: 'He is with you' does not mean that He is comingled with the creation for the language does not necessarily imply this. It also contradicts the consensus of the Salaf of the Ummah and the innate disposition upon which the creation are fashioned.

- The Sheikh dedicated the clarification of these two issues, namely Allah's *Istiwa'a* over His Throne and His *Ma'iyah*, to remove any confusion. A layman may mistakenly perceive a contradiction between them, thinking that they are like the attributes of the creation, and that Allah is comingled with the creation. They may question whether Allah can be above His creation, rising over His Throne, and at the same time be close to His creation without mixing with them?
- The response to this *shubha* (doubt or misconception), as clarified by the Sheikh, has several aspects.
 1. Firstly, that the Arabic language in which the Quran was revealed does not necessitate this. The word *ma'a* (with) can mean accompaniment without implying mixing, mingling, or physical contact.
For example, it is valid to say: '*My wife is with me*' even though you are in one place, and she is in another place. Similarly, it is valid to say: '*We are walking, and the moon is with us*' even though the moon remains in the sky, yet is with the traveller wherever they may be.
If it is correct to say this about a small creation of Allah, then how can it not be valid to say it about the Creator, who is greater than everything?!
 2. Secondly, that this statement contradicts the consensus (*Ijmaa'*) of the Salaf, from the *Sahabah* and then the two generations after them. They are the best three generations as mentioned by the Prophet ﷺ and no one understood the evidences from the Quran and Sunnah better than them.

They all agreed that Allah is above His Throne in a manner befitting His Majesty, distinct from His creation. They also agreed that He is with His creation with His Knowledge, as per their interpretation of the *ayah*.

3. Thirdly, that this statement is contradictory to the innate disposition (*fitrah*) upon which Allah created His creation upon. It is ingrained in their nature. In times of hardship and calamities, people turn to Allah in the direction of the heavens. They naturally raise their hands and sight to the heavens, beseeching and asking Allah, without anyone guiding them to do so. This is the *fitrah* which Allah has created the people upon.

بَلِ الْقَمَرِ آيَةٌ مِنْ آيَاتِ اللَّهِ مِنْ أَصْغَرَ مَخْلُوقَاتِهِ، وَهُوَ مَوْضُوعٌ فِي السَّمَاءِ، وَهُوَ مَعَ الْمَسَافِرِ وَغَيْرِ الْمَسَافِرِ أَيَّنَمَا كَانَ.

The moon is one of Allah's Signs and is one of the smallest of His creations; it is placed in the heaven, yet it is at the same time, with both the traveler and the resident wherever they are.

- The Sheikh uses this example to explain that something can be with a person, even though there may be between them a great distance. He gave an example of the moon, which is one of Allah's smaller creations. It is in the heaven, yet it is correct to say that it is with the traveller and non-traveller wherever they may be, lighting their way and being a source of guidance.
- If there is no contradiction to say that the moon, which is one of Allah's smaller creations, is with us even though it is in the heavens, and there is no mixing or intermingling, then why would it not be correct to view the *ayaat* of Allah's *Ma'iyah* upon their apparentness, and to say that He is with us in reality (*haqeeqah*) in a manner befitting His Majesty, even though He is above the heavens, above everything?

Review questions

1. What are some of the ways which the evidences from the Quran establish the '*Uluw* of Allah?
2. What are some of the ways which the evidences from the Sunnah establish the '*Uluw* of Allah?
3. How did the majority of the *Salaf* interpret the general *Ma'iyah* of Allah? How did they interpret His specific *Ma'iyah*?
4. What are the two points of reference from the *ayah* in Surat al-Hadid which the Sheikh uses to prove that there is no contradiction between Allah's '*Uluww* and His *Ma'iyah*?
5. Briefly explain how the Sheikh refutes those who claim that there is a contradiction between Allah's '*Uluww* and *Ma'iyah*, suggesting that Allah is mingled with His creation. Hint: There are three aspects to the refutation.