

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 44

وَهُوَ سُبْحَانَهُ فَوْقَ عَرْشِهِ، رَقِيبٌ عَلَى خَلْقِهِ، مُهَيِّمٌ عَلَيْهِمْ، مُطَّلِعٌ عَلَيْهِمْ، إِلَى غَيْرِ ذَلِكَ مِنْ مَعَانِي رَبُّوبِيَّتِهِ.

وَكُلُّ هَذَا الْكَلَامِ الَّذِي ذَكَرَهُ اللَّهُ مِنْ أَنَّهُ فَوْقَ الْعَرْشِ وَأَنَّهُ مَعَنَا حَقٌّ عَلَى حَقِيقَتِهِ، لَا يَحْتَاجُ إِلَى تَحْرِيفٍ، وَلَكِنْ يُصَانُ عَنِ الظُّنُونِ الْكَاذِبَةِ؛ مِثْلُ أَنْ يُظَنَّ أَنَّ ظَاهِرَ قَوْلِهِ: ﴿فِي السَّمَاءِ﴾، أَنَّ السَّمَاءَ تُظَلُّهُ أَوْ تُقَلُّهُ، وَهَذَا بَاطِلٌ بِإِجْمَاعِ أَهْلِ الْعِلْمِ وَالْإِيمَانِ؛ فَإِنَّ اللَّهَ قَدْ ﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾ [البقرة: ٢٥٥] وَهُوَ ﴿يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾ [فاطر: ٤١] ﴿وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾ [الحج: ٦٥] ﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾ [الرؤم: ٢٥].

*Likewise, He, Glorious is He, is above the Throne, observing His creation, watching and supervising them, and looking on at them, as well as other matters signified by His Lordship. All these words that Allah has mentioned, that He is above the Throne and that He is with us are true in their literal sense and do not warrant distortion. However, they need to be purged of false presumptions such as that it is thought that the apparent meaning of His saying: 'In the heavens' means that the heavens cover and contain Him. This notion is invalid according to the consensus of the people of knowledge and Imaan.*

*How could this be so when: 'His Footstool encompasses the heavens and the earth.'* [al-Baqarah: 255] *And it is He who: 'Keeps a firm hold on the heavens and earth, preventing them from vanishing away.'* [Fatir: 41] *And it is He who: 'Holds back the heaven, preventing it from falling to the earth except by His permission.'* [al-Hajj: 65] *'And from among His Signs is that the heavens and earth hold firm to His command.'* [al-Rum: 25]

وَهُوَ سُبْحَانَهُ فَوْقَ عَرْشِهِ، رَقِيبٌ عَلَى خَلْقِهِ، مُهَيِّمٌ عَلَيْهِمْ، مُطَّلِعٌ عَلَيْهِمْ، إِلَى غَيْرِ ذَلِكَ مِنْ مَعَانِي رَبُّوبِيَّتِهِ.

*Likewise, He, Glorious is He, is above the Throne, observing His creation, watching and supervising them, and looking on at them, as well as other matters signified by His Lordship.*

- (وَهُوَ سُبْحَانَهُ فَوْقَ عَرْشِهِ) – 'Likewise, He, Glorious is He, is above the Throne.' This is an affirmation and emphasis of what was previously mentioned of Allah's 'Uluww (Transcendence). Similar to how the

moon is with the traveller despite them being separate from one another, Allah is with His creation, yet He is above them ascendant on His Throne.

- (رَقِيبٌ عَلَى خَلْقِهِ) – **‘Observing His Creation.’** Meaning, He is looking over and preserving their sayings and actions and knows their movements and when they are motionless and still.
- (مُهَيِّمٌ عَلَيْهِمْ) – **‘Watching and supervising them.’** Meaning, He is the Ruler and Controller of His creation. To Him belongs the *Hukm* (Ruling) and to Him all matters return. His command when He intends a thing, is to say to it: ‘Be’ – and it is.
- (إِلَى غَيْرِ ذَلِكَ مِنْ مَعَانِي رَبُوبِيَّتِهِ) – **‘As well as other matter signified by His Lordship.’** Meaning, that Allah’s Lordship necessitates that He is above His creation in His Essence (*Dhaat*), keeping watch over their deeds, close to them with His knowledge and comprehension. He controls their affairs, records their deeds, and will call them to account for them. This is because from Allah’s *Ruboobiyyah* (Lordship) is that He is the Creator, the Owner and Disposer of affairs. These include a great number of meanings including the ones mentioned by the Sheikh.

وَكُلُّ هَذَا الْكَلَامِ الَّذِي ذَكَرَهُ اللَّهُ مِنْ أَنَّهُ فَوْقَ الْعَرْشِ وَأَنَّهُ مَعَنَا حَقٌّ عَلَى حَقِيقَتِهِ، لَا يَحْتَاجُ إِلَى تَحْرِيفٍ.

**All these words that Allah has mentioned: that He is above the Throne and that He is with us are true in their literal sense and do not warrant distortion.**

- This statement by the Sheikh emphasizes what has already preceded in his treatise. He repeats it again because of the importance of the subject. He reiterates that what Allah mentioned of Him being over the Throne is true in its literal sense (*haqeeqah*).
- Likewise, what He mentioned of Him being with His creation is also true in the literal sense. There is no need for *tahreef* (distortion) in order to try and interpret them. Whoever explains them by other than their *haqeeqah*, then they have fallen into *tahreef*.

وَلَكِنْ يُصَانُ عَنِ الظُّنُونِ الكاذِبَةِ؛ مِثْلُ أَنْ يُظَنَّ أَنَّ ظَاهِرَ قَوْلِهِ: ﴿فِي السَّمَاءِ﴾، أَنَّ السَّمَاءَ تُظِلُّهُ أَوْ تُقَلِّهُ، وَهَذَا بَاطِلٌ بِإِجْمَاعِ أَهْلِ الْعِلْمِ وَالْإِيمَانِ.

**However, they need to be purged of false presumptions such as that it is thought that the apparent meaning of His saying: ‘In the heavens’ means that the heavens cover and contain Him. This notion is invalid according to the consensus of the people of knowledge and faith.**

- (الظُّنُونِ الكاذِبَةِ) – **‘False presumptions.’** Meaning, assumptions and interpretations which are baseless and have no foundation. It is necessary to guard against them and purge them when referring to the Speech of Allah and His Messenger ﷺ (the Quran and Sunnah).
- An example of a false presumption is to assume that the apparent meaning of Allah’s statement {فِي السَّمَاءِ} - ‘In the Heavens’ is that the heavens carry or hold Him or that He is encompassed by them, or that they are above Him. Whoever interprets it this way, then it is a false interpretation. It is therefore obligatory that the evidences which establish that Allah is above the Heavens be guarded from this.
- Someone may presume that the Sheikh should have also said: ‘And for example, thinking that the apparentness of His saying: {وَهُوَ مَعَكُمْ} - ‘And He is with you’ is that He mixes with His creation, because this is also a false presumption.’ The Sheikh has already refuted this false interpretation when he said: ‘His saying: ‘He is with you’ does not mean that He is comingled with the creation’ (Lesson 43).

فَإِنَّ اللَّهَ قَدْ وَسَّعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴿البقرة: ٢٥٥﴾

**How could this be so when: His Footstool encompasses the heavens and the earth** [al-Baqarah: 255]

- The *Kursi* of Allah, as reported by Ibn Abbas, is the place of His two Feet. The *Kursi* of Allah encompasses the seven heavens and the seven earths. How can someone then think that the heavens overshadow Allah or carry Him?
- The *Kursi* is greater than the heavens, while the Throne is greater than the *Kursi* and Allah is greater than everything, including the Throne and the *Kursi*. How then can the heavens overshadow Him or carry Him?

وَهُوَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ﴿فاطر: ٤١﴾ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا

بِإِذْنِهِ ﴿الحج: ٦٥﴾

**And it is He who: ‘Keeps a firm hold on the heavens and earth, preventing them from vanishing away.’** [Fatir: 41] **And it is He who: ‘Holds back the heaven, preventing it from falling to the earth except by His permission.’** [al-Hajj: 65]

- Allah holds the heavens in their place, so they do not move. If He had not held them, they would have shaken, moved and fallen. In fact, if they had moved from their place, then only Allah can move them back. If even just a star was to move from its orbit, no one would be able to move it back, so how about if the heavens moved from their place?
- Similarly, Allah holds the heavens so that they do not fall on the earth. The heavens are above the earth, and if Allah had not withheld them, they would have fallen on the earth because they are massive bodies.
- Therefore, how is it possible that someone can claim that the heavens carry Him or overshadow Him when He is the One who holds them from moving and withholds the heavens from falling on the earth with His *Idhn* (permission). This is no doubt a false interpretation.

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ﴿الروم: ٢٥﴾

**‘And from among His Signs is that the heavens and earth hold firm to His command.’**

[al-Rum: 25]

- Meaning, from the signs which indicate His complete perfection is that the heavens and the earth stand with His Command and His subjugation of them. He orders the heavens to remain in place and not to move and not to fall on the earth.
- This proves that the heavens and the earth are in need of Allah. He is the One holding them from moving away or falling. They have remained by His Command alone.
- Therefore, it is not conceivable that Allah would be in need of them to contain or shelter Him. Allah is far and greatly exalted above these false interpretations and assumption!

#### Review questions

1. Explain the following statement by the Sheikh: ‘As well as other matters signified by His Lordship.’
2. How are the words *haqeeqah* and *tahreef* to be understood as opposing concepts regarding Allah’s ‘*Uluww* and *Ma’iyyah*’?
3. What should the evidences of the Quran and Sunnah be guarded against and purged from as mentioned by the Sheikh?

4. What do the terms (تُظِلُّهُ) and (تُقَلِّبُهُ) mean and what do they represent when speaking of Allah's 'Uluww?
5. 'His Footstool encompasses the heavens and the earth.' - [al-Baqarah: 255] – Whom does this *ayah* refute and how does it refute them?