

## Explanation of The Book of Tawheed

### Class Notes – Chapter 67

بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٧﴾﴾

**What has been mentioned regarding Allah's words: "They did not revere Allah His true reverence, while the earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him". [al-Zumar: 67]**

**(They do not revere Allah His true reverence).**

- **Relevance of the chapter to the book:** The author concluded his book with a chapter that includes evidences demonstrating the greatness of Allah and the submission of the creation to Him. All of this alone proves that it is Allah alone who deserves all worship, because to Him belong the attributes of perfection and majesty. Therefore, a deficiency in *tawheed* stems from the lack of reverence and glorification of Allah.
- (ما جاء في قول الله تعالى) – "What has been mentioned regarding Allah's words". That is, what has been mentioned in the *ahaadeeth* and *athaar* which explain the meaning of this *ayah*.
- {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ} – "They did not revere Allah His true reverence". Meaning the polytheists did not glorify Allah the glorification He deserves when they worshipped others besides Him.
- {سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ} – "Exalted is He and high above what they associated with Him". From idols and other false deities which are incapable and despised.
- **General meaning of the ayah:** In this *ayah* Allah informs us, that the polytheists do not glorify Allah as is His right, because they worship others besides Him, when He is the owner of everything and able to do all things. He will hold the whole world and the heavens and the earth in His right Hand on the Day of Resurrection. He is Exalted above that which they attribute to Him from false deities.
- **Relevance of the hadith to the chapter:** That it proves the obligation of glorifying Allah and giving Him His true reverence by worshipping Him alone without partners. This is because Allah criticised the polytheists for their lack of reverence and called it *shirk*.

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ خَبْرٌ مِنَ الْأَخْبَارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا مُحَمَّدُ، إِنَّا نَجِدُ أَنَّ اللَّهَ يَجْعَلُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ عَلَى إِصْبَعٍ، وَالشَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ، فَيَقُولُ: أَنَا الْمَلِكُ. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، تَصْدِيقًا لِقَوْلِ

الْحَبْرِ، ثُمَّ قَرَأَ: ﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴾ [١٧]. مُتَّفَقٌ عَلَيْهِ.

**وَفِي رِوَايَةٍ لِمُسْلِمٍ:** وَالْجِبَالُ وَالشَّجَرُ عَلَى إِصْبَعٍ، ثُمَّ يَهْرُجُنَّ فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا اللَّهُ.

**وَفِي رِوَايَةٍ لِلْبُخَارِيِّ:** يَجْعَلُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالْثَرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ.

*Abdullah bin Mas'ud narrated: A Jewish rabbi came to Allah's Messenger ﷺ and he said: 'O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the soil on one finger, and all the other created beings on one finger. Then He will say: 'I am the King''. Thereupon the Prophet ﷺ smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allah's Messenger ﷺ recited: They did not revere Allah His true reverence, while the earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. [39:67]*

*In another narration: And the mountains and the trees on one finger. Then He will shake them while saying: 'I am the King, I am Allah'. [Muslim]*

*Also, in another narration: Allah will put the soil on one finger, and the water and the soil on a finger, and the rest of the creation on one finger. [Bukhari]*

- (الْثَرَى) – “Soil”. It could mean wet soil or the earth itself.
- (الشَّجَر) – “Trees”. Trees which have solid trunks, such as palm trees and the like.
- (فَضَحَكَ النَّبِيُّ) – “The Prophet ﷺ laughed”. Confirming what the rabbi said. If he was rejecting what he said, he would not have laughed. He laughed because what the rabbi said is confirmed in the Quran which is why he recited the *ayah*.
- (وَالْمَاءَ وَالْثَرَى عَلَى إِصْبَعٍ) – “And the water and the soil on a finger”. The reference to Allah’s finger is general and can apply to any one of His Fingers. It does not mean that both the water and the soil are on one finger, as this would be contradictory to the original narration.
- **General meaning of the hadith:** One of the rabbis informed the Prophet ﷺ that in their *Tawrah* there is mention of the Grandeur of Allah and the lowliness of His creation when compared to His Majesty, whereby He will place all His creation on His Fingers on the Day of Judgement. The Prophet ﷺ confirmed what the rabbi had said by reciting the *ayah* attesting to the Might and Power of Allah over all His creations, giving Him the sole right of being worshipped alone without partners.
- **Relevance of the hadith to the chapter:** That the Prophet ﷺ confirmed what was in the scriptures of the Jews by reciting the *ayah* in Surat al-Zumar. This proves the obligation of glorifying Allah through *tawheed* and avoiding every kind of *shirk* which contradicts this glorification.

**وَلِمُسْلِمٍ عَنْ ابْنِ عُمَرَ مَرْفُوعًا:** يَطْوِي اللَّهُ عَزَّ وَجَلَّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَى ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيَّنَ الْجَبَّارُونَ؟ أَيَّنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضِينَ السَّبْعَ ثُمَّ يَأْخُذُهُنَّ بِشِمَالِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيَّنَ الْجَبَّارُونَ؟ أَيَّنَ الْمُتَكَبِّرُونَ؟

*Ibn Umar narrated: Allah will roll all the heavens up on the Day of Resurrection and take them in His Right Hand and then He will say: 'I am the King; where are the tyrants and where are the arrogant ones?' He will then roll up the seven earths and take them in His Left Hand and say: 'I am the King, where are the tyrants and where are the arrogant ones?' [Muslim]*

- (ثُمَّ يَأْخُذُهُنَّ بِشِمَالِهِ) – “Then He will take them in His left hand”. There is a difference of opinion amongst the narrators of *hadith* regarding this statement. The correct opinion is that it is *shaadth*, meaning those narrators who narrated it opposed those who are stronger than them in narration. The stronger narrators narrated it as (ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْأُخْرَى) – “Then He will take them with His other Hand”. This is consistent with the authentic narrations which mention that both the Hands of Allah are Right.
- **General meaning of the hadith:** Ibn Umar informs us that he heard the Prophet ﷺ say that on the Day of Judgment, Allah will fold up the seven heavens and take them in His Right Hand, and He will fold up the seven earths and take them in His Left Hand.  
He will call forth the tyrants and the arrogant people, making them realise their insignificance by saying: ‘I am the King’, because He is the true sovereign of all things, and His ultimate sovereignty will be apparent for all to witness on the Day of Judgment.  
He is perfect in every respect. There is no weakness or deficiency in Him. All those who claim sovereignty are in fact weak and feeble, powerless in His Grasp. He will not be asked about what He does, but they will be asked.
- **Relevance of the hadith to the chapter:** That Allah will pronounce His true sovereignty while folding the heavens and earths in His Hands. This proves the Might and Power of Allah and hence the obligation of glorifying Him alone without partners.

وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : مَا السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ فِي كَفِّ الرَّحْمَنِ إِلَّا كَحَرْدَلَةٍ فِي يَدِ أَحَدِكُمْ.

وَقَالَ ابْنُ جَرِيرٍ: حَدَّثَنِي يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: قَالَ ابْنُ زَيْدٍ حَدَّثَنِي أَبِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا السَّمَاوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَدِرَاهِمَ سَبْعَةِ أَلْقَيْتَ فِي تُرْسٍ.  
قَالَ: وَقَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا الْكُرْسِيُّ فِي الْعَرْشِ إِلَّا كَحَلَقَةٍ مِنْ حَدِيدٍ أَلْقَيْتَ بَيْنَ ظَهْرِي فَلَاةٍ مِنَ الْأَرْضِ.

**Ibn Abbas narrated: The seven heavens and seven earths will be as small in Allah's Hand as a seed of mustard in one of your hands.**

**Ibn Jarir said: I was told by Yunus: We were informed by Ibn Wahb: Ibn Zaid said my father told me that Allah's Messenger ﷺ said: The seven heavens are as small as seven Dirhams thrown in a warrior's shield in comparison to the Kursi (footstool) of Allah.**

**Ibn Jarir further narrated that Abu Dhar said that he heard Allah's Messenger ﷺ saying: The Kursi compared to the Throne is nothing but like a ring of iron thrown in a vast field.**

- **Takhreej:** The *hadith* of Ibn Abbas is narrated in the *Tafseer* of Ibn Jarir with a weak chain of narration (*da'eef*). Similarly, the *hadith* of Zaid Ibn Aslam is weak because he is a *tabi'ee*, therefore the *hadith* is *mursal*. The *hadith* of Abu Dharr is narrated by al-Bayhaqi in his book *al-Asmaa wal-Siffat* and also has a weak chain of narration.
- **General meaning of the hadith of Ibn Abbas:** Ibn Abbas informs us that despite the enormity of the seven heavens, when compared to Allah's Hand are as insignificant as a mustard seed in a person's hand. This is a comparison between the heavens and the earths and a mustard seed, not a comparison between Allah's Hand and the hand of a person, as nothing resembles Allah in His Attributes.
- **General meaning of the hadith of Zaid Ibn Aslam and the hadith of Abu Dhar:** In both narrations, the Prophet ﷺ informs us that Allah possesses a *Kursi* (Footstool) and a 'Arsh (Throne). The comparison

of the seven heavens to the *Kursi* is that of seven coins placed in a shield, while the comparison of the *Kursi* to the 'Arsh is that of a ring thrown in a vast field.

- **Relevance of the ahadeeth to the chapter:** Although the narrations are weak (*da'eef*), there are other authentic evidences which demonstrate the greatness of Allah's *Kursi* and 'Arsh. These great creations prove the obligation of glorifying Allah alone without partners.

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَ السَّمَاءِ وَالَّتِي تَلِيهَا خَمْسِمِائَةَ عَامٍ، وَبَيْنَ كُلِّ سَّمَاءٍ وَسَّمَاءٍ خَمْسِمِائَةَ عَامٍ، وَبَيْنَ السَّمَاءِ السَّابِعَةِ وَالْكَرْسِيِّ خَمْسِمِائَةَ عَامٍ، وَبَيْنَ الْكَرْسِيِّ وَالْمَاءِ خَمْسِمِائَةَ عَامٍ، وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللَّهُ فَوْقَ الْعَرْشِ، لَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِكُمْ. أَخْرَجَهُ ابْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَاصِمٍ عَنْ زَيْدٍ عَنْ عَبْدِ اللَّهِ. وَرَوَاهُ بَنُوهُ الْمَسْعُودِيُّ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ. قَالَهُ الْحَافِظُ الدَّهْلِيُّ رَحِمَهُ اللَّهُ تَعَالَى، قَالَ: وَلَهُ طُرُقٌ.

وَعَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: هَلْ تَدْرُونَ كَمْ بَيْنَ السَّمَاءِ وَالْأَرْضِ؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَبَيْنَ كُلِّ سَّمَاءٍ إِلَى سَّمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَكَثْفُ كُلِّ سَّمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَبَيْنَ السَّمَاءِ السَّابِعَةِ وَالْعَرْشِ بَحْرٌ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَاللَّهُ تَعَالَى فَوْقَ ذَلِكَ، وَلَيْسَ يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِ بَنِي آدَمَ. أَخْرَجَهُ أَبُو دَاوُدَ وَغَيْرُهُ.

*Ibn Mas'ud said: The distance between the first and second heaven is that of five hundred years, and between each of the seven heavens is also five hundred years, and the distance between the seventh heaven and the Kursi is also five hundred years, and the distance between the Kursi and the water is five hundred years. The Throne is above the water and Allah the Almighty is above the Throne. And nothing is hidden from Allah of your deeds.*

*al-Dhahabi stated that the above hadith has been narrated with other chains of narration.*

*al-Abbas bin Abdul-Muttalib narrated that Allah's Messenger ﷺ said: Do you know how much the distance between the earth and heaven is? We said: Allah and His Messenger know better'. The Prophet ﷺ replied: The distance between them is five hundred years, and the distance between one heaven to the next is five hundred years, and the thickness of each heaven is five hundred years, and there is a sea between the seventh heaven and the Throne which has between its bottom and its surface the distance like that between the heavens and the earth (five hundred years). And Allah the Most Exalted is above that and nothing is hidden from Him of the deeds of mankind. [Abu Dawud]*

- **Takhreej:** The hadith of Ibn Mas'ud is narrated by al-Tabarani in his book *al-Mu'jam al-Kabeer*, with a sound (*hassan*) chain of narration. Although the *hadith* is *mawqoof*, it has the ruling of being raised to the Prophet ﷺ, because Ibn Mas'ud is informing of matters of the unseen which cannot return to his own opinion. As for the *hadith* of al-Abbas Ibn Abdul Muttalib, it is narrated by Abu Dawud and Ibn Majah in their respective *Sunan*, with a weak (*da'eef*) chain of narration.
- **General meaning of the ahadeeth:** Giving an account of the celestial and heavenly creations of Allah in terms of their greatness, vastness and the remote distance between them, the Prophet ﷺ informs us that there are seven heavens one above the other, and that the distance from the Earth to the first heaven is five hundred years, and that the same distance separates one heaven from the other. Similarly, the thickness of each heaven is also five hundred years. The *Kursi* is above the seventh heaven, and a sea exists above the *Kursi*. The depth of the sea is five hundred years, and between the

*Kursi* and the sea is also five hundred years. Above the sea is Allah's Throne, and Allah has ascended over His Throne, and nothing of His creation is hidden from Him.

- ***Relevance of the ahadeeth to the chapter:*** That the greatness of Allah's celestial creations demonstrates His Greatness, proving the obligation of glorifying Him upon *tawheed* and abandoning all *shirk*.
- ***Important issues of the Chapter***
  1. ***Explanation of the ayah: 'The whole of the earth will be grasped by His Hand on the Day of Resurrection'. (39:67).*** The *ayah* is explained in the first *hadith* of Ibn Mas'ud.
  2. ***That during the time of the Prophet ﷺ there remained with the Jews knowledge of this that they neither denied nor distorted.*** As per the first *hadith* of Ibn Mas'ud. We know that it was not denied or distorted because the Prophet ﷺ confirmed what the rabbi said.
  3. ***When the rabbi mentioned to the Prophet ﷺ what he mentioned, the Prophet ﷺ confirmed his statement and Revelation was sent down in agreement to that.*** As per the first *hadith* of Ibn Mas'ud. There is no evidence to suggest that this incident was the *sabab al-nuzul* (reason of revelation) for the *ayah* in Surat al-Zumar.
  4. ***That the Prophet ﷺ laughed in confirmation of what the rabbi mentioned of such tremendous knowledge.*** As per the first *hadith* of Ibn Mas'ud.
  5. ***Mentioning of the two Hands of Allah; and the heavens in the Right Hand and the earths in the other hand.*** As per the *hadith* of Ibn 'Umar.
  6. ***The Second Hand was referred as the Left.*** As per the *hadith* of Ibn 'Umar. The correct opinion is that both the Hands of Allah are right.
  7. ***The mention of the tyrants and the arrogant ones along with that.*** As per the *hadith* of Ibn 'Umar. They are mentioned when Allah grasps the heavens and the earths in His Hands, proving that their tyranny and arrogance was misplaced, and that it in no way affects Allah's ultimate dominion and sovereignty over His creation.
  8. ***The statement that the comparison of the seven heavens and earths would be as small in Allah's Hand as a seed of mustard in one of yours.*** As per the *hadith* of Ibn Abbas, although the *hadith* is weak
  9. ***The greatness of the Kursi in relation to the heavens.*** As per the *hadith* of Ibn Zaid Ibn Aslam that it is like seven coins thrown in a shield. This narration is also weak.
  10. ***The greatness of the 'Arsh in relation to the Kursi.*** As per the *hadith* of Ibn Dhar, that it is like a metal ring thrown in the desert. This narration is also weak.
  11. ***That the Kursi, water, and Throne exist separately.*** As per the second *hadith* of Ibn Mas'ud and the *hadith* of al-Abbas. They are separate entities because they are mentioned in the *hadith* as being separate from one another.
  12. ***The distance between one heaven to the next heaven.*** Five hundred years.
  13. ***The distance between the seventh heaven and the Kursi.*** Five hundred years.
  14. ***The distance between the Kursi and the water.*** Five hundred years.
  15. ***Allah's 'Arsh is above the water.*** As clearly stated in the *hadith*.
  16. ***Allah is above the 'Arsh.*** As clearly stated in the *hadith*.
  17. ***The distance between heaven and the earth*** Five hundred years.
  18. ***The thickness of each heaven is five hundred years.*** As clearly stated in the *hadith* of al-Abbas, although the *hadith* weak.

**19. The sea above the seventh heaven is equal to the distance of five hundred years between its bottom and its surface. And Allah knows best.** As clearly stated in the *hadith* of al-Abbas, although the *hadith* weak.