

تفسير آية الكرسي

لفضيلة الشيخ محمد بن صالح العثيمين

Tafseeru Aayatil Kursi Explanation of Aayat al-Kursi

By Shaykh

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مع فوائد من كتاب
"شرح العقيدة الواسطية"

**With Related Points of Benefit
From the Shaykh's Commentary on
Imaam ibn Taymeeyah's
Sharhul 'Aqeedatil-Waasitiyyah.**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ عَلَيْهِ
وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

All Praise is due to Allaah. We praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whomever Allaah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped except Allaah, alone, without partner or associate. I further testify that Muhammad is His slave and Messenger (ﷺ).¹ May

¹ ﷺ (Sallallaahu 'alayhi wasallam): The *salaah* and *salaam* of Allaah be upon His Prophet Muhammad. The *salaah* of Allaah upon Prophet Muhammad is His Praise of the Prophet before the angels who are close to (but below) Allaah, the Most High, who *istawaa* (ascended) upon His 'Arsh (Throne), which is above the seven heavens, in a manner that suits His Majesty. The angels also praise the Prophet (ﷺ). The *salaam* is Allaah's safeguarding of the Prophet (ﷺ) from deficiencies and any kind of evil, and the protection of the Message with which he was entrusted. When the Muslim says ﷺ (sallallaahu 'alayhi wasallam), he invokes Allaah to grant His Praise and Security to Prophet Muhammad and the protection of the Message of Islam which was revealed to him (ﷺ). [See Ibnul Qayyim's *Jalaa'ul Afhaam fee Fadlis-Salaati-wa-Salaam 'alaa Muhammadin Khairil Anaam*, [Damascus, Syria: Daar Ibn Katheer, and Daar at-Turaath, Al-Madeenah, Saudi Arabia 1408/1988, p.128].

Allaah's *salaah* and *salaam* also be granted to the Prophet's pure family and to all of his noble companions.

[يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ] [آل عمران، ١٠٢].

O you who believe! Fear Allaah [by doing all that He ordered and abstaining from all that He forbade] **as He should be feared** [obey Him, be thankful to Him, and remember Him always] **and die not except in a state of Islam.** [Qur'aan, *Soorat Aal-'Imraan* (3:102)].

[يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا] [النساء، ١].

O mankind! Be dutiful to your *Rabb*² [Allaah], **Who created you from a single person** [Adam] **and from him** [Adam] **He created his wife** [Eve], **and from them both He created many men and women. And fear Allaah through**

²**Rabb:** Allaah is *Ar-Rabb*. He is the One Who gave all things the power to grow, to move and to change, to Whom belongs the Creation and Commandment; the Master Who has no equal in His Sovereignty, Predominance, and Highness, The One Who Provides for and Sustains all that exists.

Whom you demand your mutual [rights] and [do not cut the relations of] the wombs [kinship]. Surely, Allaah is ever an All-Watcher over you. [Qur'aan, *Soorat An-Nisaa'* (4:1)].

[يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا] [الأحزاب، ٧٠-٧١].

O you who believe! Keep your duty to Allaah and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger has indeed achieved a great success. [Qur'aan, *Soorat Al-Ahzaab* (33:70-71)].

أما بعد/
فإنَّ أصدقَ الحديثِ كتابُ اللهِ تعالى، وخيرَ الهدي هديُّ مُحَمَّدٍ صلى اللهُ عليه
وعلى آله وصحبه وسلّم، وشرُّ الأمور محدثاتها، وكلُّ مُحدثَةٍ بدعته وكلُّ بدعةٍ
ضلالة، وكلُّ ضلالةٍ في النار.

To proceed:

The most truthful speech is that of Allaah's Book [the Qur'aan] and that the best of guidance is that of Muhammad (ﷺ). The worst of evils are the *muhdathaat* (newly invented

matters [in the *deen*]³), and every innovated matter (in the *deen*) is a *bid'ah*; every *bid'ah* is a *dalaalah* (misguidance), and every *dalaalah* is in the Fire of Hell.

INTRODUCTION

³*Deen*: The practical and doctrinal aspects of *deen* are more comprehensive than the Western concept of religion. The *deen* of Islam is the way of life prescribed by Allaah.

Know, O Muslims, may Allaah bestow upon us from His Mercy, that knowledge is the basis for the understanding and application of Islamic principles and laws. This is in accordance with the sayings of Allaah, the Exalted:

[فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ] [محمد، ١٩].

So know [O! Muhammad ﷺ] **that *la ilaaha illallaah*** [none has the right to be worshipped but Allaah]. [Qur'aan, *Soorat Muhammad* (47:19)].

In a related context, the Prophet (ﷺ) affirmed that:

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَإِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ".

"He upon whom Allaah intends goodness, He confers upon him a true understanding and keen insight into the deen," and [in the narration by Imaam al-Bukhaari], he (ﷺ) said: **"Truly knowledge is attained by learning."**⁴

Imaam al-Bukhaari (رحمه الله) commented: "So Allaah stated that one should acquire knowledge first, and scholars are the

⁴Reported by al-Bukhaari in his *Saheeh* (Arabic/English), vol. 2, p. 59, and by Muslim in his *Saheeh* (English Translation), vol. 2, no. 2258.

inheritors of the Prophets (i.e. they inherit knowledge).” He added: “It is essential to know a thing first before saying or acting upon it.”⁵

Imaam Ibnul Qayyim (رحمه الله) said: “The *salaf* did not generalize the word “*fiqh*” except on knowledge which is associated with action.” He further added: “*al-'ilm imaamul-'amal* (Knowledge is the Imaam of actions) and its leader, and *al-'amal* is adherent to knowledge and is led by it. Every action, which is not led by knowledge, is of no benefit for the one who initiates it. On the contrary, it inflicts harm upon him, just as some of the *salaf* said “Whoever worships Allaah without knowledge, the mischief he causes is more than the goodness he may bring about.” He also stressed that: “Deeds vary with respect to their acceptance or rejection respectively depending upon their adherence or opposition to knowledge. Action, which is in accordance with knowledge, is approved of, and what opposes knowledge is repudiated. Knowledge, therefore, is the measure and the test. Allaah تعالى said:

[الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ]
[الملك، ٢].

⁵See *Saheeh al-Bukhaari* (Arabic/English), vol. 2, chapter 11, p. 59.

[Blessed be Allaah] **Who has created death that He may test you as to which of you is best in deeds, and He is al-'Azeez** [Who subdues everything by His Might; the Mighty in His Revenge; the Unapproachable, none will prevail against Him; none is like unto Him], **al-Ghafoor** [The One Who is Oft-Forgiving]. [Qur'aan, *Soorat Al-Mulk* (67:2)].

Al-Fudail bin 'Iyaad (رحمه الله) explained that, “The best of deeds are those which are done with sincerity [seeking Allaah’s Face] and are upright.” They said, “What is considered sincere and right of the deeds?” He replied, “Deeds which are sincere but not correct are not accepted, and if they are correct but not sincere then they are also not accepted, until they are sincere and right. **In order to be sincere, they must be done for Allaah alone, and for them to be correct, they must comply with the [authentic] sunnah.** Indeed Allaah, Most High, says:

[**فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا**]
[الكهف، ١١٠].

Whoever hopes for the meeting of his Rabb let him work righteousness and associate none as a partner in the worship of his Rabb [Allaah]. [Qur'aan, *Soorat Al-Kahf* (18:110)].

One will not be able to act in a way comprising both the qualities of sincerity and rightness, except by way of knowledge. For if he does not know what the Messenger (ﷺ) brought, he will not be able to follow him on the straight way. On the other hand, if he does not know of the One Who deserves to be worshipped alone [Allaah], he will be unable to seek Him solely.”⁶

In the absolute sense, what is meant by *al-'ilm* (knowledge) is the Islamic knowledge, based upon *kitaabullaah* [the Book of Allaah, the Qur'aan], and the authentic *sunnah* in accordance with the understanding and methodology (*manhaj*) of *as-salaf as-saalih* (رحمهم الله). Shaykh ‘Abdul ‘Azeez bin Baaz (رحمه الله) explained: “When generalized, *al-'ilm*, pertains to the knowledge in the Book of Allaah and the *sunnah* of His Messenger (ﷺ). It is knowledge of Allaah, His Names and Attributes, knowledge of His rights upon His creation, and what He ﷻ (*subhaanahu wata'aala*: Far is He removed from every imperfection, the Most High) has prescribed for them. And it is the detailed knowledge of the path that leads to

⁶ Imaam Ibnul Qayyim in his book *Muftaahu Daaris-Sa'aadah* [al-Khobar, Saudi Arabia: Daar Ibn ‘Affaan (1st. ed; checked by Shaykh ‘Ali Hasan ‘Abdul Hameed al-Halabi al-Athari), 1416/1966], vol. 1, pp. 301-303.

Allaah; knowledge of the purpose of our creation, and the outcome, in the Hereafter, which the ‘*ibaad*’⁷ will ultimately end up in...It is of the duty of *taalib al-’ilm* (the student seeking knowledge) to understand and study the *deen*, to learn and reflect upon what Allaah has prescribed, to know the authentic *salafi* ‘*aqeedah* which the Prophet (ﷺ) was upon, his companions, and their follower in righteousness...”⁸

⁷ *Ibaad* (sing. ‘*abd*, lit. “slave”). When generalized, ‘*ibaad* includes the believers and non-believers, the righteous and the wicked. This is the universal kind of ‘*uboodiyyah* (slavery) pertaining to the *ruboobiyyah* of Allaah (He is the *Rabb* of all that exists). Accordingly, it is the submission to what Allaah has commanded and decreed in the creation, and this kind of submission is common to all creation, none is able to escape it. Allaah تعالى (the Most High) said:

[إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا] [مریم، ٩٣].

There is none in the heavens and the earth will come to *ar-Rahmaan* [The One Whose Mercy encompasses everything (Allaah)] **on the Day of Resurrection as submissive slaves.** [Qur’aan, *Soorat Maryam* (19:93)].

The second kind of ‘*uboodiyyah* comprises the general obedience to Allaah. It is specific to those who comply with the *sharee’ah* of Allaah ﷻ. He ﷻ says:

[وَعِبَادَ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا] [الفرقان، ٦٣].

And the believing slaves of *ar-Rahmaan* are those who walk on the earth in humility and sedateness. [Qur’aan, *Soorat Al-Furqaan* (25:63)].

The ‘*uboodiyyah* of the Messengers (‘*alayhimu as-salaam*: May Allaah protects them from all kinds of evil) is the very special slavery to Allaah, Most High. None can compete with the Messengers’ degree of ‘*uboodiyyah* to Allaah.

⁸ Bin Baaz, Shaykh ‘Abdul ‘Azeez in *Al-’ilm wa Akhlaaqu Ahlihi* [Riyadh, Saudi Arabia: a special print compiled by Dr. Muhammad S. Ash-Way’ir, 2d. ed. 1409/1988], pp. 302, 315. This important treatise was rendered into English by Br.

The greatest, most excellent “and most honorable knowledge is that of Allaah, Most High, His Names, Attributes, and Actions, the knowledge of His *deen* and of His Messenger (ﷺ) with love and magnification, being pleased with it all.”⁹

The ranks of people with respect to this knowledge vary to a great extent. “Some people know of Allaah by virtue of His Generosity, Bounties, and Favors, others know of Him through His Forgiveness, Clemency, and Pardoning. Others through His Knowledge and Wisdom, and some recognize Him by His Might and Majesty, others by His Mercy, Goodness, Kindness, and Courtesy, others by His Subduing and Sovereignty, and others by the fact that He answers their supplications, fulfills their needs, and relieves their grief.

The one who is most comprehensive in his knowledge of Allaah, knows of Him by means of His own Words. He knows a *Rabb* to whom belongs the Most Majestic and Perfect Attributes. Far is He removed from having anything comparable to Him, or any equal; free from all kinds of

⁹ Ahmar Ibn Muhammad Iqbal and entitled *Knowledge* [Birmingham, UK: Al-Hidaayah Publishing & Distribution 1995].

⁹ Ibnul Qayyim. See Ftn.6, vol. 1, pp. 291-292.

defects and imperfections; qualified with every beautiful Name and every perfect Attribute; Doer of what He intends (wills); Above everything [*istawaa* (ascended) upon the ‘*arsh* above the seven heavens] and with everything [He encompasses everything with His Knowledge, Ability, Authority, and so forth from the meanings of His *ruboobiyyah*, **while He is the Most High, above everything**]; the One who is Able to do everything; the One Who manages the affairs of everything. He commands and forbids. He speaks the legislative (*deeniyyah*)¹⁰ and universal (*kawniyyah*)¹¹ words. He is Greater than everything, and He is the Most Beautiful, the Most Merciful, the All-Able, and the All-Wise.

Allaah, Most High, sent down the Qur’aan in order to inform His slaves about Himself, so that they know Him, of the way

¹⁰ *Deeniyyah*: Pertains to Allaah’s *sharee’ah* (Commands and Prohibitions). It is also known as *al-iraadah as-shar’iyyah* (Allaah’s legislative will).

¹¹ *Kawniyyah*: Relates to Allaah’s Will in His creation. Everything He Wills is certain to pass, and everything He Wills not to pass, will never occur. None is able to escape Allaah’s universal decree.

that leads to Him, and of the status of travelers to Him after their arrival.”¹²

One of the great *suwar* [plural of *soorah* (chapter)] of the Qur’aan that was revealed to Prophet Muhammad (ﷺ) is *soorat al-baqarah* (The second *soorah* of the Qur’aan). In it is an *aayah* (verse) in which Allaah, the Exalted, Speaks about Himself and His Attributes. This *aayah* is known as ***aayatul-kursi***. It is highly distinguished for the following reasons:

- (1) The Prophet (ﷺ) described it as the greatest *aayah* in the Qur’aan.
- (2) In it, Allaah’s Greatest Name (*ismullaahi al-’atham*) is mentioned.
- (3) It protects from the *shayaateen* (sing. shaytaan, English: Devil).¹³

¹² Ibnul Qayyim in his book *Al-Fawaa'id* [Dammaam, Saudi Arabia: Daar Ibnul Jawzee (checked and reformatted by Shaykh ‘Ali Hasan ‘Abdul Hameed), 1417/1996], p. 396.

¹³ As in the authentic and famous *hadeeth* reporting the encounter of Abu Hurayrah (رضي الله عنه) with the one of the *shayaateen*. See Footnote. 25.

(4) The believer who recites it following an obligatory *salaah* is under the Care and Protection of Allaah until the commencement of the next prayer.¹⁴

(5) “The one who recites it after each of the obligatory prayers, then death will be the only thing [i.e. barrier] preventing him from entering al-Jannah.”¹⁵

¹⁴ Reported by at-Tabarani that the Prophet (ﷺ) said: “*The one who recites aayatul kursi after the conclusion of an obligatory prayer, he is under the Care of Allaah تعالى until the next prayer commences.*” See at-Tabarani’s *At-Targheeb wat-Tarheeb* (2:435). Al-Haafith Al-Munthiri said, “At-Tabarani reported it with a good chain of narration.” Al-Haythami stated the same conclusion (*Majma’ Az-Zawaa’id*, 10:109).

¹⁵ At-Tabarani, Ibn as-Sunni, Ibn Hibbaan, and others report this hadeeth. Ibn Hibbaan graded it as *saheeh* in his book *As-Salaat*. Al-Haythami said: “At-Tabarani reported it in *Al-Kabeer* and *Al-Awsat* with different narrations, one of them is good.” Al-Haafith Ibn Hajar said, “Its *isnaad* is *saheeh*...and Ibn al-Jawzee was inattentive when he reported it in his *Mawdoo’aat* (fabricated collection of *ahaadeeth*).” Shaykh Al-Albaani authenticated it in *as-Silsilah as-Saheehah* (vol. 2, no.972) and said: “Ibn Khatheer declared it as *saheeh* in his *tafseer* (exegesis).” He noted that Shaykh-ul-Islam Ibn Taymeeyah’s classification of this *hadeeth* as weak, as in his *Fatawaa* (22:508), “Appears to be made at the stage when he was beginning to seek knowledge. In fact, his student Imaam Ibnul Qayyim related that he (Ibn Taymeeyah) was reported to have said, “I never relinquished [to recite] it after each [obligatory] *salaat*.” After detailing the various reports regarding this *hadeeth*, Ibnul Qayyim commented, “It has its basis and it is not *mawdoo’* (fabricated).” [See Ibnul Qayyim’s *Zaadul-Ma’aad* (Beirut, Lebanon: Muassasatur-Risaalah (Checked by Shu’ayeb and ‘Abdul Qadir Al-Arna’oot), 2d. ed. 1418/1997)], pp. 293-294.

Shaykh-ul-Islam Ibn Taymeeyah (رحمه الله) said: “There is no single *aayah* in the Qur’aan which includes that which is comprised in *aayatul-kursi*.”¹⁶

Because of the great importance of this *aayah*, I have decided, after making *istikhaarah*¹⁷ to introduce the English-speaking Muslim communities to the *salaf’s tasfeer* of the Words of Allaah in this noble *aayah*. In this regard, I found that an excellent summarized explanation of its meaning by Shaykh Muhammad Ibn ‘Uthaymeen (رحمه الله) was published by Daar Ibnul-Jawzi in Dammaam, Kingdom of Saudi Arabia. I chose it because of the many major points of benefit it contains. Many other related beneficial points from the Shaykh’s

¹⁶ *Majmooi’ Al-Fataawaa*, vol. 17, p. 130.

¹⁷ *Istikhaarah*: The special prayer composed of two *rak’ahs* followed by a specific *du’aa* (supplication) seeking Allaah’s Guidance. The English meaning of this Prophetic *du’aa* is: “*O my ilaah (Allaah)! I ask your Guidance due to Your Knowledge, and appeal to You to help me [give me power] due to Your Ability, and ask You from Your Great Favor, for You are Able and I am not. You know and I do not know, and You know all hidden matters. O Allaah! If You know that this matter [and you name it] is good for me in my deen [Islam], my livelihood, the aftermath of my matter [also said: for my life in the Hereafter], its short term, or its long term, then decree it for me, make it easy for me, and bestow blessing for me in it; and if You know that this matter [and you name it] is bad for me in my deen, my livelihood, the aftermath of my matter, its short term, and its long term, then keep it away for me, and turn me away from it, and decree for me the good where ever it is, and then content me with it.*” A detailed reference on this great act of worship is found in *The Three Abandoned Prayers* by ‘Adnaan Aal ‘Ar’uoor: [The Call to Islam Da’wah Center at 318 Hoe Street, Walthamstow, London, E17 9PX, UK.]

discussions in other books or treatises¹⁸ and from other discussions by the great *salafi* scholars are introduced.

I ask Allaah, Most High, to make this effort sincerely for His Majestic Face, and that He grants the best reward to its author and the *salafi* scholars, and that He grants us a share of the reward for it, and that He makes it a benefit for all Muslims.

The slave of Allaah, ***Saleh As-Saleh***

Revised on the 11th of Thul Hijjah, 1425, corresponding to Jan 21, 2005.

¹⁸ It is of paramount importance that the seekers of knowledge should try their best to review the scholarly works of the trusted '*ulmaa*' following the path of the *salaf*. This helps to clarify what is generalized or not entirely clear in some of their statements. In addition it brings out points of benefit which otherwise may be missed. Unlike many so-called "scholars" whose books are filled with mystic terminology and whose explanation, in the best cases, may contain truth and falsehood, the '*ulamaa*' who follow the path of *as-salafus-saalih* do not intend confusion for the *ummah*. However, they are human and may say and (or) write certain things which may need clarification or some detail. Often such clarifications and (or) details are present in other parts of their works and therefore should not be overlooked. It is, therefore, relevant that those working on translating the works of the scholars give this issue the consideration it deserves. And Allaah Knows best.

The Words of Allaah in Aayatul Kursi

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Allaah! [none has the right to be worshipped but He], the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them [His creatures] in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, above everything, the Most Great.

Tafseer Aayatul Kursi

By
Shaykh Muhammad ibn Saalih Al-'Uthaymeen

Prelude

All Praise is due to Allaah, the *Rabb* of *Al-'aalameen* (creation). I supplicate Allaah to have His *salaah* and *salaam* upon our Prophet Muhammad, his household, and all of his companions.

To proceed:

This [treatise] is the *tafseer* of *aayatul kursi* [Qur'aan, *Soorat Al-Baqarah* (2:255)] presented together with points of benefit deduced from it in the course of establishing its explanation.

We ask Allaah تعالى to make us benefit from the knowledge which He bestowed upon us, certainly He is *Al-Jawaad* (the One Who grants generously and loves generosity), *Al-Kareem* (the One Who is Bountiful and Gracious, and loves

graciousness), *Al-Barr*,¹⁹ *Ar-Raheem* (the One Who is Most Merciful).

¹⁹ البَرّ *al-Barr*: The One Who is Most Subtle, Kind, Courteous, and Generous; the One Who is ample in goodness and beneficence; Who gives manifold increase of reward to the righteous, and Who overlooks many of the faults of the wrong-doers with gracious forgiveness; whoever brings a good deed, Allaah, *al-Barr*, rewards him ten times the like thereof to his credit, and whoever brings an evil deed He ﷻ decrees for him only the recompense of the like thereof, and they will not be wronged. If somebody intends to do a good deed and he does not do it, then Allaah, *al-Barr*, will write for him a full good deed in his account with Him; and if he intends to do a bad deed and he does not do it, then Allaah will write a full good deed in his account with Him. He loves piety towards Him, goodness, justice, righteousness, honesty, truthfulness, benevolent regard or conduct to parents and others, as well as every incumbent duty.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**[I begin (to write) seeking the help of the Name of
Allaah,²⁰ *ar-Rahmaan*,²¹ *ar-Raheem*²² —:]²³**

²⁰ Allaah is the '*alam* (identifying name or title) of the majestic, sole, and true God. This noun, which is the name of Allaah, applies to none other than Him. He, Most Majestic and High, has other names all of which follow on from His name Allaah. The meaning of the name "Allaah" is the *ma'looh* (that which is worshipped out of love, magnification, deification, and longing). [See Shaykh Muhammad Ibn 'Uthaymeen's *Sharhul 'Aqeedah Al-Waasitiyyah* (Dammaam, KSA: Daar Ibnul Jawzi, 2d. ed. 1415/1994), p. 38, and *Sharh Lum'at Al-'Itiqaad* (Ismaa'eeliyyah, Egypt: Maktabatul-Imaam al-Bukhaari (checked by Ashraf Maqsood), 1412/1992)], p. 29.

²¹ *ar-Rahmaan* (The One Who is Most Merciful): This is one of Allaah's particular names and which denotes the attribute of very great and extensive mercy that exists with Him. [See Ibnul Qayyim's *Badaai' Al-Fawaa'id* (Beirut, Lebanon: Daarul Khayr, 1st. ed. 1414/1994)], vol. 1, pp. 23-24, and Ibn 'Uthaymeen's *Sharhul 'Aqeedah Al-Waasitiyyah*, *ibid.*]

²² *ar-Raheem* (The One Who Bestows Mercy): This name denotes that the attribute is related to the *marhoom* (i.e. the one whom Allaah chooses to receive His *Rahmah* (Mercy)). So, the difference between *ar-Rahmaan* and *ar-Raheem* is that in the case of the former, *ar-Rahmah* is His attribute, and in the latter, *ar-Rahmah* is His act, meaning that He is the One Who bestows *ar-Rahmah* upon others. So, when both names come together [i.e. *ar-Rahmaan*, *ar-Raheem*], then the meaning in this context is that Allaah's Mercy is very great and extensive, and that His Mercy reaches His creation. This is what is meant by those who say that *ar-Rahmaan* is the One Whose Mercy encompasses everything (general Mercy), and *ar-Raheem* is the One who has Mercy upon the believers (special Mercy). Since Allaah's Mercy upon the *kaafir* is a special one in this life only, then it is as if they have no mercy upon them, because in the Hereafter when they will ask Allaah ﷻ to save them from Hell and admit being wrong, Allaah will deal with them with His Justice, not His Mercy, Saying:

[اٰخَسِنُوْا فِيْهَا وَلَا تَكْلُمُوْنَ] [المؤمنون: ١٠٨].

“Remain you in it [Hell] with ignominy!

The Explanation of *Ayatul Kursi*

[FIRST]: Allaah's Saying:

[اللهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ]

Allaah لَا إِلَهَ إِلَّا هُوَ none has the right to be worshipped but He,

[الْحَيُّ الْقَيُّومُ]

The Ever-living, the One Who is established on His Own, Self-subsisting, by Whom all things subsist.

And speak not to Me!"

[Qur'aan, *Soorat Al-Mu'minoon* (23:108)].

The name *ar-Raheem* is applied to Allaah ﷻ and may be applied to others. Allaah ﷻ has described His Messenger Muhammad (ﷺ) as *Raheem* (*Soorat At-Tawbah*, 9:128). Ibn Katheer (رحمه الله) said: "Some of the names of Allaah تعالى are restricted to Him only like the names: Allaah, *ar-Rahmaan*, *al-Khaaliq*, *ar-Raaziq* and so forth. Some other names, however, may be applied to other than Him." [See *Badaai' Al-Fawaa'id*, p. 24, *Sharhul 'Aqeedah Al-Waasitiyyah*, pp. 38-39, *Lum'atul I'tiqaad*, p. 29, *Tafseer Ibn Katheer* (1:21), *Sharh Thalaathat Al-Usool* within Shaykh Ibn 'Uthaymeen's *Majmoo' Fataawaa* (Riyadh, KSA: Daar Ath-Thuraya, 1st. ed. 1414/1993)], vol. 6, p. 11.

²³The author begins his treatise with the *basmalah* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) in adherence with the way of Allaah تعالى in His Book and following the example of the Prophet (ﷺ) who used to begin his letters with it. Given the aforementioned discussion of the meanings of the Names: Allaah, *ar-Rahmaan*, and *ar-Raheem*, the meaning of the *basmalah* is: "I begin [in this case "I begin to write"] seeking the help and the blessings of each and every name of the names of Allaah تعالى whose very great and extensive mercy is His Attribute." [See *Lum'atul I'tiqaad*, p. 29.]

This *aayah* is the greatest *aayah* (verse) in the Book of Allaah just as was ascertained in the response of Ubayy bin Ka'b (Abul-Munthir رضي الله عنه) to the Prophet's (ﷺ) question when he asked him: ***“Which aayah in the Book of Allaah is the greatest? He (Ubayy) replied: “Aayatul-kursi.” Thereupon he struck him on his breast and said: “May knowledge give you joy, O Abal-Munthir!”***²⁴

That is why whoever recites it at night [before going to sleep], Allaah will appoint a guard for him and stay with him to protect him all night long, and no *shaytaan* will come near him until morning.²⁵ This *aayah* comprises ten sentences,

²⁴The complete text in *Saheeh Muslim* is:

عَنْ أَبِي بِنِ كَعْبٍ قَالَ: «قَالَ رَسُولُ اللَّهِ يَا أَبَا الْمُثَنِّرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَكْبَرُ قَالَ فُلْتُ اللَّهُ وَرَسُولُهُ أَكْبَرُ قَالَ يَا أَبَا الْمُثَنِّرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَكْبَرُ قَالَ فُلْتُ: { اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ } قَالَ فَضْرَبَ فِي صَدْرِي وَقَالَ وَاللَّهِ لِيَهْنِكَ الْعِلْمُ يَا الْمُثَنِّرِ. -[صحيح مسلم]

Ubayy bin Ka'b (Abul-Munthir) said: "Allaah's Messenger (ﷺ) said: 'O Abal-Munthir! Do you know the aayah from the Book of Allaah which, according to you, is the greatest?' I said: 'Allaah and His Messenger (ﷺ) know best. He again said: Abal Munthir, do you know the verse from the Book of Allaah which, according to you, is the greatest?' I said: { الله لا إله إلا هو الحي القيوم } : Allaah, none has the right to be worshipped but He, the Ever-living, the One Who is established on His Own, Self-subsisting, by Whom all things subsist.' Thereupon he struck me on my breast and said: 'May knowledge give you joy, O Abal Munthir!' [See *Saheeh Muslim: Sharh Al-Imaam an-Nawawi* (Arabic) (Beirut, Lebanon: Daar al-Ma'rifah, 1st. ed. 1414/1994)], vol. 6, no. 1882, p. 334. This reference contains *Saheeh Muslim* with a commentary by Imaam an-Nawawi (رحمه الله)].

²⁵This came in the famous *hadeeth* reported by al-Bukhaari in his *Saheeh* and which the Prophet (ﷺ) assigned Abu Hurayrah (رضي الله عنه) to be in charge of the *Zakaat* revenue of the month of Ramadaan. Someone started to steal some of the foodstuff. When Abu Hurayrah (رضي الله عنه) took hold of him and threatened to take him to the Prophet (ﷺ), he said: "I am needy and have many dependents, and I am in great need." Abu Hurayrah

each of which has a very great meaning. [In the beginning] Allaah ﷻ says:

{ الله }
“Allaah”

The word **Allaah** is the title particular to the Most High *thaat* (Essence), meaning the name particular to Allaah, the Mighty and Magnificent, Himself.²⁶ This title applies to none other than Allaah, whether in times of *jaahiliyyah* (pre-Islamic era)

released him and told the Prophet (ﷺ) of what happened. He (ﷺ) said, “Indeed, he told you a lie and he will be coming again.” Knowing that the Prophet (ﷺ) says nothing but the truth, Abu Hurayrah waited for him watchfully. He caught him trying to steal again. He threatened him to take him to the Prophet (ﷺ) but then released him when he complained of his great need and promised not to come again. The Prophet (ﷺ) told Abu Hurayrah, “*Verily, he told you a lie and he will return.*” He returned and was caught stealing for the third time. This time, however, he told Abu Hurayrah (رضي الله عنه), “I will teach you some words with which Allaah will benefit you.” I asked, “What are they?” He replied: “Whenever you go to bed, recite *aaayatul-kursi*:

{ اللهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ }

till you finish the whole verse. (If you do so), Allaah will appoint a guard for you who will stay with you and no *shaytaan* will come near you till morning.” Upon telling the Prophet (ﷺ) of this, he said: “*He really spoke the truth, although he is [absolutely] a liar. Do you know whom you were talking to, these three nights, O Abu Hurayrah?*” Abu Hurayrah said, “No.” He (ﷺ) said, “*It was a shaytaan.*” [See *Saheeh al-Bukhaari* (Arabic/English), vol. 3, no. 504].

²⁶The *thaat* is necessarily qualified with all of the superlative attributes of perfection.

or times of Islam. For Allaah is *Rabbul-'aalameen* (The *Rabb* of all creation),²⁷ the Mighty and Majestic.

In the construct of the sentence, the term Allaah is *mahatul-khabar* (the subject) of the rest of the sentence that follows or *mahatul-isnaad* (the term upon which the rest of the sentence is based). This word, the Majestic term (الله), is the subject (*gram.*) and what comes after [from the attributes to the subject] is either the predicate (*gram.*) or its explicative apposition.

The First *Hukm* (judgment regarding a thing in relation of an attribute to its subject) in:

Allaah, *laa ilaaha illaa huwa*, **الله لا إله إلا هو**
is **{ لا إله إلا هو }** *laa ilaaha illa huwa.*

²⁷The One Who nurtures and sustains all the creation with His favors and blessings. He is the One Who created them, and He is the One Who possesses full and perfect sovereignty over them, He owns them and controls their affairs as He ﷻ wishes and in accordance with His Knowledge, Wisdom, and Justice. Being the *Rabb* of all creation, He deserves, therefore, to be singled out for all worship. After all, He is the one who prepared them for that which they were created: to worship none but Him. He supported them with all of their needs, brought down for them the Revelation, and sent His Messengers to them so that they would be guided to His Path.

Ilaah means *ma'looh*, one who is worshipped out of love and magnification. None deserves this attribute except Allaah, the One free of all imperfections and the Most High. All of the *aaliha*²⁸ (gods) besides Allaah which are worshipped on earth or in the heavens, like the angels, do not deserve to be worshipped. They are called *aaliha* but they do not deserve the right which Allaah, *Rabbul-'aalameen*, deserves.²⁹ [He said]:

[يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٢٠﴾
 الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
 مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ] [البقرة، ٢١-٢٢].

²⁸ *Aaliha* (sing. *ilaah*): Gods.

²⁹ Allaah, Most High, said:

[وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ] [الفصص، ٨٨].

And invoke not any other *ilaah* (god) along with Allaah, *laa ilaaha illaa huwa* [none has the right to be worshipped but He]. Everything will perish save His Face. His is the decision and to Him (all of) you shall be returned. [Qur'aan, *Soorat Al-Qasas* (28:88)].

Sahykh-ul-Islam Ibn Taymeeyah (رحمه الله) in his *Fataawaa* (1:24) commented: "The one who worships other than Allaah, even though he loves [his deity] and seems to gain through it some kind of good relation and enjoyment, it is certain that the harm inflicted upon him by this worship is far greater than the harm resulting from the enjoyment of eating poisoned food."

O Mankind! Single out your *Rabb* [Allaah] with all worship; He Who created you and all those before you so that you may be of those who attain *Taqwaa*;³⁰ He Who has made the earth a resting place for you, and the sky as a canopy, and sent down water [rain] from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah [in worship] while you know [that He has no rival, and that He alone has the right to be worshipped].³¹ [Qur'aan, *Soorat Al-Baqarah*, 2:21-22].

The Word *ilaah* {إله}, “that which is worshipped (*ma'bood*),” is a noun of {لا} [*laa*]. In this construct, *laa* is the negative that negates (جنس) *jins*.³² Here, it denotes the general and absolute negation of all sorts that fall under one kind. Itself being a text of generalization, then { لا إله } *laa ilaaha* is a pure, clear, and comprehensive negation of all sorts [of false gods].

³⁰ *Taqwaa*: Seeking to take protection from Allaah's anger and punishment by doing whatever Allaah commands and keeping away from whatever He forbids.

³¹ Since He is the One Who created you and made available for you all kinds of provisions, then it is a necessary duty upon you that you should single Him out for all worship and set up no partners along with Him in worship.

³² *Jins*: Kind, class, comprising under it several sorts.

And His ﷻ saying: { إِيَّا هُوَ }, which means “Except Him,” [grammatically] is a *badal* (substitute) for the omitted predict of { لا }, which is a word understood in meaning but not stated in words, and necessary to complete the meaning; this word is *haqq* (truly and rightfully). Accordingly, the meaning by implication is:

{ لا إِلَهَ إِلَّا هُوَ } [*laa ilaah illaa huwa*: None has the right to be worshipped (*laa ilaaha haqq*) except Allaah (*illallaah*)].³³

This great sentence: { اللَّهُ لَا إِلَهَ إِلَّا هُوَ } *allaahu laa ilaaha illa huwa* (none has the right to be worshipped but Allaah), signifies the emphatic and absolute negation of true divinity except to Allaah تعالى alone.

Regarding Allaah’s Saying:

{ الْحَيُّ الْقَيُّومُ }

The Ever living, *al-Qayyoom*

³³ Therefore, this omitted word *haqq* (truly and rightfully) makes it clear that, although there are other confirmed deities besides Allaah ﷻ, these *aalihaa* [gods] that are worshipped besides Allaah are false gods. They possess nothing of divinity, nor do they deserve any worship. [See Shaykh Ibn ‘Uthaymeen’s *Majmoo’ Fataawaa*, section on *Sharh Thalaathat Al-Usool* (Riyadh, Saudi Arabia: Daar ath-Thurayya 1413)], vol. 6, p. 66. This section has been translated into English by Br. Abu Talhah Daawood Ibn Ronald Burbank, and was published by Daar Al-Hidaayah, Birmingham, UK.

These are two of Allaah's names, which comprise the perfection of Attributes and Actions. The name: **{الْحَيُّ}** comprises the perfection of Attributes, and **{الْقَيُّومُ}** the perfection of Actions. The meaning of **{الْحَيُّ}** is the one who possesses the perfect living. This is inferred from the **{ال}** in **{الْحَيُّ}** which is grammatically used to denote [amongst other things]³⁵ the combination of all perfection [in properties and (or) applications in the term that it accompanies (*al-istighraaq*)].

This is also indicated in as far as existence and non-existence, perfection and imperfection are concerned. In fact, if we consider man's life, we find it imperfect because it originates in 'adam (non-existence) and ends in 'adam.³⁶

It is also imperfect as far as his attributes and actions are concerned. For his hearing, sight, sayings, and actions are all imperfect. As such, man's life is imperfect from all angles: in existence and 'adam, and with regard to the inseparable attributes of life itself. However, with respect to Allaah, Most

³⁴ {ال}, "al" is a particle of determination and specification.

³⁵ See Lane, E.W., *Arabic-English Lexicon* (Cambridge, England: Islamic Texts Society, 1984), vol. 1, p. 74.

³⁶ In the present world, otherwise man will end up in an eternal life in the Hereafter.

Mighty and Majestic, His life is perfect, preceded neither by ‘adam nor by coming to naught. Allaah, Most High, says:

[وتوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ] [الفرقان، ٥٨].

And put your trust and reliance upon the One who is Ever Living, who does not die.

[Qur’aan, Soorat Al-Furqaan (25:58)].

He ﷻ also said:

[كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾] [الرحمن، ٢٦-٢٧].

Whatever is on it (the earth) will perish, and the Face of Your Rabb, full of Majesty and Honour, will abide forever. [Qur’aan, Soorat Ar-Rahmaan (55:26-27)].

That is why some of the *salaf* said: “The person should make a connection and not pause [when he recites the word "perish" in the above verse] because this signifies the right manner of perfection. The true aspect of Allaah’s perfection lies not only in the fact that creation will perish but also in the *baqaa’* (endless existence) of Allaah, the Most Mighty and Most Majestic.

In addition, Allaah's *hayaat* (Life) is one, which is accompanied neither by annihilation nor by 'adam:

[كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ] [القصص، ٨٨].

Everything will perish save His Face.

[Qur'aan, Soorat Al-Qasas (28:88)].

Indeed, to Allaah, the Mighty and Majestic, belongs the eternally perfect Life.

Furthermore, Allaah's *hayaat* is characterized by the perfection of Attributes: hearing, sight, knowledge, ability, might and all qualities of perfection. That is why the particle } { ال which denotes *al-istighraaq* with regard to *baqaa'* (endless existence) and *al-kamaal* (perfection) was introduced.

Regarding [Allaah's] Saying: { الْقَيُّوم }: *al-Qayyoom*, its origin is the word *al-qiyaam*, and the measure of { الْقَيُّوم } is *fayy'ool* and it is a form of intensiveness. The name *al-Qayyoom* means the One Who is established on His Own,

Self-subsisting, by Whom all things subsist.³⁷ Allaah, the Most High, said:

[أَفَمَنْ هُوَ قَانِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ] [الرعد، ٣٣].

Is He (Allaah) Who takes charge (guards, maintains, provides, etc.) **of every person and know all that he has earned** (like any other deities who know nothing)? [Qur'aan, *Soorat Ar-Ra'd* (13:33)].

Allaah is established on His Own (*qaa'im bi-nafsihi*) as He, the Most High, says:

[وَاللَّهُ غَنِيٌّ حَمِيدٌ] [التغابن، ٦].

And Allaah is the Rich (Free of all wants), **worthy of all praise**. [Qur'aan, *Soorat At-Taghaabun* (64:6)].

So, Allaah is free of any need from all creation. He is Self-subsisting. He needs neither food nor drink, for He is the One Who feeds but is not fed. He needs not a supporter, nor a

³⁷ He sustains, protects, prepares, and runs the affairs of all things as He wills in accordance with His Knowledge, Wisdom, and Justice.

helper, nor a deputy, nor an advisor. He is established in perfection by Himself.

If someone says, “How do we reconcile the above meaning of *al-Qayyoom* with the saying of Allaah, the Most High:

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ] [محمد، ٧].

O you who believe! If you “help Allaah,” He will help you.

[Qur’aan, *Soorat Muhammad* (47:7)],

and His saying:

[وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ] [الحج، ٤٠].

Verily Allaah will help those who “help Him”?

[Qur’aan, *Soorat Al-Hajj* (22:40)].

What is meant by His affirmation that He “is being helped”? The answer is that the intended meaning is help in the cause of Allaah’s *deen*, for He is the One Who is in full charge of all things. So, everything other than Allaah is dependent upon Him in existence, preparation of affairs, and sustenance.

[SECOND]: In His Saying:

{ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ }

Neither slumber, nor sleep overtakes Him,

Allaah did not say (what means): “He does not sleep,” instead He said: { لَا تَأْخُذُهُ } (which means) “does not overtake Him” in order to comprise the sleep that overcomes and that arising by choice. If you say, “Does not sleep,” it would imply that He does not sleep by choice. However, Allaah, the Mighty and Majestic, does not sleep neither by *ghalabah* (overcoming) nor by choice, because sleep is an imperfect attribute which contradicts both the perfection of the Self and the perfection in relation to others.

The person who is given to sleep misses a lot of his work because of His sleeping. Consider, for example, the case of a person who has many people working for him and he sleeps a lot. He is unable to neither reckon with nor manage the business or other related matters. This is an imperfection with respect to others.

As regard to self-perfection, sleep is a deficiency because it indicates that the person’s body got tired and thus he needed the sleep as a rest from what has passed, as well as a means to renew his activity to engage in what will come ahead. That is

the why the people of *al-Jannah* do not sleep—because of the perfection of their lives and bodies. No illness or the like touches them.

If someone says, “We know that the person who does not sleep is unable to do so because of some kind of sickness or a defect, while you say that the lack of sleep is perfection. Explain.”

We say, “This applies to the creature, and in this case perfection is a relative matter [with respect to Allaah it is perfection]. There is no doubt that the person who does not sleep because of an illness has a defect, and that is why he stays always in a state of languor and exhaustion. Thus, his welfare will not be established. This is evident from the saying of Allaah, the Most High:

[وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا] [النبا، ٩].

And have made your sleep as a thing for rest

[Qur’aan, *Soorat An-Naba’* (78:9)],

meaning that sleep is something that will discontinue the hardship and tiredness. If Allaah would sleep, and far is He above such imperfection, then this would necessitate that He needs to rest. In addition, the creation will be ruined because

they are in need of Him; even the sleeping person is in need of Allaah. In fact, the Prophet (ﷺ) used to invoke Allaah at night when he was about to sleep:

قال النبي (ﷺ): " إِنْ أَمْسَكَتْ نَفْسِي فَأَرْحَمَهَا وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ." [البخاري].

*"If You take my soul, bestow mercy on it [and forgive it, as in another narration], and if You release it then protect it as You protect your righteous slaves."*³⁸

In short, it is impossible that Allaah, the One free of all imperfections and the Most High, sleeps. The Prophet (ﷺ) said:

"إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنبَغِي لَهُ أَنْ يَنَامَ." [مسلم].

*"Verily Allaah does not sleep and it does not befit Him to sleep."*³⁹

The word "لا يَنبَغِي" [does not befit] when used in the Qur'aan and *sunnah* means "the thing which is absolutely impossible to be," as Allaah تعالى said:

[وَمَا يَنبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَكْدًا] [مريم، ٩٢].

³⁸ Saheeh al-Bukhaari (Arabic/English), vol. 8, no. 332.

³⁹ Saheeh Muslim (English Translation), vol. 1, no. 343.

But it is not befitting for (the Majesty of) *ar-Rahmaan* (Allaah) that He should beget a son (or offspring or children). [Qur'aan, *Soorat Maryam* (19:92)].

[It should be noted] that Allaah's saying:

{ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ }

Neither slumber, nor sleep overtakes Him,

signifies *as-sifaat as-salbiyyah* (attributes of negation: negating any imperfection and implying perfection). The rule with respect to the Names and Attributes of Allaah, the Most High, is that there is no such thing as a pure attribute of negation.⁴⁰ Indeed, when *as-sifaat as-salbiyyah* are men-

⁴⁰ This is because mere negation does not denote any attribute, and therefore it is not considered praise. In addition, the attributes of negation are of two kinds:

1. General, and
2. Specific.

The meaning of generality in negation is that Allaah, Most High, negates all imperfections implicitly denoting that all Perfection is His. For example: Allaah, the Exalted, says:

[ليس كمثلته شيء] , [which means], “**There is nothing like unto Him.**” So, there is nothing unto Him in His Knowledge, Ability, Hearing, Seeing, Might, Wisdom, Mercy, and so forth. In this general negation, Allaah ﷻ did not specify the negation. Accordingly, all imperfections are denied and all perfections are denoted, and it is stated that there is **nothing like unto Him** in all of His Perfection.

tioned, it is because they imply the perfection of the attributes that are in contradiction to those of negation.⁴¹ So, because of the Perfection of Allaah's Life and *qayyumiyyah*,⁴² then neither slumber nor sleep overtake Him.⁴³

[THIRD]: In the Third statement, Allaah تعالى said:

On the other hand, the specificity in negation is to negate specific allegations of imperfection. For example to deny that defects and drawbacks like forgetfulness, sleep, ignorance, having son or partner, etc. are associated with Allaah, the Exalted. Again, the Perfection is implied as against the negation. [See Shaykh Ibn 'Uthaymeen's *Sharhul Waasitiyyah*], vol. 1, pp. 145-146.

⁴¹For example, the negation of ignorance stands for the affirmation of Allaah's unlimited knowledge. The negation of death, which is in contradiction of life, implies the perfection of Allaah's attribute of Life.

⁴²*Qayyumiyyah*: The Attribute denoted by Allaah's Name *al-Qayyoom*.

⁴³The Perfection of His Life negates that Allaah ﷻ needs to sleep and the same is due to the Perfection of His *qayyumiyyah*, as the created living creatures due to their imperfection need sleep. Although sleeping and eating may be considered as attributes of perfection with respect to man, as a person who does not sleep or eat is considered ill, they are perfection from one angle and defects from another. They are perfection in the sense that they indicate that the body is sound and healthy, and are defects because the body needs them to function. In reality, therefore, they are defects. Accordingly, the "perfection" in the created is only relevant, i.e. particular to the created, not shared by the Most Perfect, i.e. Allaah. Eating, drinking and sleeping are relative "perfections" with respect to the created and negated defects with respect to Allaah ﷻ. That is why Allaah, the Most High, said about Himself:

{ وَهُوَ يُطْعَمُ وَلَا يَطْعَمُ } [الأنعام، ١٤].

And it is He (Allaah) Who feeds and is not fed.

[Qur'aan, *Soorat Al-An'aam* (6:14)].

{ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ }

To Him belongs whatever (*maa*) is in the heavens⁴⁴ and whatever is on the earth.

The name { ما } “*maa*” here is a conjunctive noun (gram. *ism mawsool*) taking a form of generalization. The term is used in this form in order to indicate that it comprises both the beings and their states. The meaning, therefore, is that Allaah is the One Who masters the affairs of everything in existence in the heavens and the earth: creating, sovereignty-kingship, and management.

The sentence, { لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ }, “**To Him belongs whatever is in the heavens and the earth,**” is a declarative clause in which the predicate (gram. *khobar*) { له } “To Him” has preceded the subject (gram. *mubtada*) which is the conjunctive noun { ما }: “Whatever”. In this way, there is a grammatical state of *hasr* (exclusivity, restriction) which signifies that to Him (Allaah) alone belongs whatever is in the heavens and the earth. Accordingly, since creating, sovereignty-kingship, and management of affairs belong to

⁴⁴From the angels, *jinn*, and all that which exists, including which we have no knowledge of.

Allaah alone, it is incumbent that we should surrender to Him alone because we are His slaves, and a slave must surrender to the One Who Owns and Masters him, Allaah, the One free of all imperfection, the Most High.

In addition, we must stand to persevere Allaah's pre-decree because we are His possession. and anything that is owned by Allaah, the Mighty and Majestic, then it follows that is His right to administer its affairs as He Wills. This right is the same whether His pre-decree applies to the person himself, his family, wealth, friends, country, or the rest of mankind. The important thing is that since the dominion belongs to Allaah, then it is His exclusive right to do whatever He Wills. In the saying of Allaah (which means), "**To Him belongs whatever is in the heavens and the earth,**" the term "heavens" came in the plural form⁴⁵ while the word "earth" was stated in the singular though what is meant is the plural. In this regard, the intended usage of the term "earth" refers to the *jins* (kind).

⁴⁵The Qur'aan has stated that there are seven heavens:

[قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ] [المؤمنون، ٨٦]

Say: Who is the *Rabb* of the seven heavens and the *Rabb* of the great 'Arsh?
[Qur'aan, Soorat Al-Mu'minoon (23:86)].

[FOURTH]: In the fourth statement, Allaah, the Most High, said:

{ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ }

Who is it that can intercede with Him except with His Permission?

The word { مَنْ } “Who” is an interrogative noun⁴⁶ and the intended use of the interrogation in the sentence is to assert the **negation** [that there is none who can intercede] as evident in the **affirmation** phrase which followed it: { إِلَّا بِإِذْنِهِ } “**Except with His Permission.**” Whenever a negation takes the form of an interrogative construct, then the statement is infused with the meaning of challenge.

The Intercession (*Ash-Shafaa’ah*):

Regarding the saying of Allaah, the Most High:

{ يَشْفَعُ }

“**Intercedes,**”

⁴⁶In the grammatical sense, the noun { مَنْ } is the subject, and the term { ذَا } is omitted for being redundant. The term { الَّذِي } “*he that*” is a relative pronoun standing as the predicate of the subject { مَنْ } “*Who.*” [Author’s note].

know that:

1. Linguistically, the term “*shafaa’ah*” means to make an odd number an even one.⁴⁷
2. Traditionally, it refers to the laying of a petition (interceding, mediating) with someone in favor of another, in procuring a benefit or warding off harm. Thus the *shafaa’ah* of the Prophet (ﷺ) for *ahlul-mawqif*⁴⁸ after the worry and distress which befalls them and which they are unable to bear is an intercession to ward off a harm. On the other hand, the Prophet’s *shafaa’ah* for *ahlul-Jannah*⁴⁹ to enter *al-Jannah* is aimed at procuring a benefit.

⁴⁷ Allaah ﷻ said: { **وَالشَّفَعِ وَالْوَثْرِ** }, [which means], **And by the *shaf’a* (even) and the *witr* (odd)** [of all the creations of Allaah]. [Qur’aan *Soorat Al-Fajr* (89:3)].

⁴⁸ *Ahlul-Mawqif*: All human beings gathered on one plane on the Day of Resurrection awaiting their accounts to be taken by Allaah. The Prophet (ﷺ) said, “*The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it.*” The Prophet (ﷺ) intercedes with Allaah to pronounce His Judgment among the people of *al-Mawqif*. They will be relieved from their long standing by virtue of his interceding with Allaah on their behalf. [See *Saheeh al-Bukhaari* (Arabic/English)], vol. 6, no. 236.

⁴⁹ *Ahlul-Jannah*: The believers who will be admitted to reside forever in *al-Jannah*.

3. None can intercede except by **Allaah's Permission**: { **إِلَّا بِإِذْنِهِ** }. His Leave is *kawni*.⁵⁰ Even Muhammad (ﷺ) who has the greatest rank with Allaah cannot intercede except with the prior leave from Allaah. He will be granted this permission after he (ﷺ) prostrates before Allaah and praises Him with the great praises and glorifications which Allaah guides him to it on that day. Then it will be said:

"ارفع رأسك وقل يُسمع واشفعُ تشفعُ."

*"Raise your head and speak; you will be listened to, intercede and your intercession will be accepted."*⁵¹

⁵⁰ *Kawni*: Pertaining to the Universal Will of Allaah, the Most Majestic and Most Magnificent, and which is in accordance with His Foreknowledge and Wisdom. Creation, provisions, life, death, permission to intercede, and so forth exists by the Will of Allaah. Everything that Allaah Wills is certain to occur. He Willed that *eemaan* (belief in Allaah) and *kufr* (disbelief) occur, although He Loves *eemaan* and Hates *kufr*. On the other hand, the Legislative Decree (*al-hukm ash-shar'i*) comprises the Revealed Laws (*sharee'ah*) which the Messengers came with and what is stated in the Revealed Scriptures. Under this Decree, Allaah Loves that mankind believe in Him (*eemaan*) and does not Love for them to commit *kufr*. Mankind, however, may or may not believe in Allaah. In short, under His Universal Will, everything Allaah Wills is certain to pass while under the Legislative Will, what is beloved to Allaah may or may not take place.

⁵¹ Part of a long and agreed upon *hadeeth*. [See *Saheeh al-Bukhaari* (Arabic/ English)], vol. 6, no. 3 and no. 236.

[It is known] that no one have a rank with Allaah greater than that of the Messenger [Muhammad ﷺ], nevertheless, he (ﷺ) cannot intercede except with the prior leave of Allaah. It is so because of Allaah, Most Majestic and Most High's, perfection of Authority and *hayybah*.⁵² The more a king's authority becomes fully established, the more reverent and respected he becomes. People would not even speak in his court unless he speaks. Consider the Prophet's (ﷺ) relation with his companions and which Quraysh's⁵³ emissary [‘Urwah bin Mas’oud] described [after finalizing the treaty of Al-Hudaybiyah]:

"وَإِذَا تَكَلَّمُوا خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ" [البخاري].

"And when they spoke to him they would lower their voices."⁵⁴

All of this is out of respect. You find that if a king is revered by his flock then no one can speak in his court and in his presence because of the might of his authority.⁵⁵

⁵² *Hayybah*: An attribute inspiring reverence, or veneration.

⁵³ Quraysh is the tribe of the Prophet Muhammad (ﷺ).

⁵⁴ This is part of a long *hadeeth* detailing the story of the treaty of Al-Hudaybiyah. [See *Saheeh al-Bukhaari*, vol. 3, *hadeeth* 891 (English/Arabic).

⁵⁵ Kings are in need of intercessors because of the imperfection of their knowledge, might and authority. Allaah, Most Perfect in His Might, Knowledge, and Authority, is in no need for intercessors. That is why intercession with Allaah takes place only if He

[The Conditions of Confirmed Intercession]:⁵⁶

permits it. With kings, however, intercession is permitted with or without a king's permission. Those close to the king, for example, may intercede without permission. [See Shaykh Ibn 'Uthaymeen's *Al-Qawlul Mufeed 'Alaa Kitaabit-Tawheed* (Riyadh, Saudi Arabia: Daarul 'Aasimah, 1st ed. 1415/1994)], vol. 1, p. 330, 332.

⁵⁶The intercessions permitted by Allaah تعالى are six. The Prophet (ﷺ) will have the privilege of making three of these intercessions. They are:

1. The Prophet's intercession for *ahlul-mawqif*. This is known as the Prophet's greatest *shafaa'ah* and it is part of the highest station of praise and honour (*al-maqaam al-mahmood*) with which the Prophet (ﷺ) is distinguished, and for which he will be praised by all creatures. It is mentioned in the Qur'aan [17:78].

2. The Prophet's intercession for *ahlul-Jannah* to enter *al-Jannah*.

3. The Prophet's (ﷺ) intercession with Allaah تعالى to reduce the punishment of his uncle, Abu Taalib because of his protection and support of the Prophet (ﷺ). He will be placed in a shallow part of Hell-Fire.

The other intercessions are not restricted to the Prophet Muhammad (ﷺ). They include:

4. The Prophet's intercession with Allaah تعالى that He does not cast into Hell the one who deserves it.

5. His intercession of taking out from Hell those admitted to it because of their sins.

6. The intercession to raise the ranks of the believers. This is the *du'aa* of the Prophet (ﷺ) to believers and by the believers for each other. [See (1) Shaykh bin Baaz's commentary on Ibn Taymeeyah's *Al-'Aqeedah Al-Waasitiyyah* which Shaykh 'Ali Hasan 'Abdul Hameed compiled in his verification of Shaykh 'Abdur-Rahmaan As-Sa'di's book *At-Tanbeehaat Al-lateefah 'Ala Al-Waasitiyyah* (Dammaam, Saudi Arabia: Daar Ibnul Qayyim, 1409/1989), p. 73, and (2) Shaykh Ibn 'Uthaymeen's *Al-Qawlul-Mufeed*, pp. 332-335].

The intercessions mentioned above are the ones approved by Allaah ﷻ. The annulled intercession is any intercession not approved by Allaah ﷻ.

Allaah, ﷻ, has made it clear that He does not permit intercession except for the one whom He approves of and whose word is acceptable to Him, and for the one He is pleased with and on whose behalf intercession shall be made. It is inevitable that Allaah is pleased with *ash-shaafi'*, the intercessor, and *al-mashfoo'i lahu*, the one on whose behalf intercession is sought.⁵⁷ Consequently, the idols of the polytheists could not intercede on their behalf with Allaah because Allaah does not approve of them. The Prophets and the righteous do not intercede on behalf of the polytheists because the latter are not approved with Allaah.

⁵⁷ The conditions are stated in the following *aayaat*:

1. Allaah ﷻ says:

[مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ] [البقرة، ٢٥٥].

Who is he that will intercede with Him except by His permission. [Qur'aan, *Soorat Al-Baqarah* (2:255)].

2. Allaah ﷻ says:

[يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا] [طه، ١٠٩].

On that day, no intercession shall avail, except the one for whom *ar-Rahmaan* has given permission and whose word is acceptable to Him. [Qur'aan, *Soorat Taha* (20:109)].

3. Allaah ﷻ says:

[وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى] [الأنبياء، ٢٨].

And they cannot intercede except for him with whom He is pleased. [Qur'aan, *Soorat Al-Anbiyaa'* (21:28)].

Accordingly, the conditions for the confirmed *shafaa'ah* are three:

1. Allaah's permission of it.
2. Allaah being pleased with the *shaafi'*.
3. His approval of the one on whose behalf intercession is sought (*al-mashfoo'i lahu*).⁵⁸

[Five]: Then Allaah ﷻ Said in the Fifth Statement:

{ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ }

And Allaah Knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter.

⁵⁸ The case of intercession on behalf of the Prophet's uncle, Abu Taalib, is excluded and in a very limited sense from the ruling stated in Allaah's saying:

{ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ } [المذتّر، ٤٨]

No intercession of intercessors will be of any use to them [unbelievers, polytheists]. [Qur'aan, *Soorat Al-Muddathir* (74:48)].

Abu Taalib stood in support of the Prophet (ﷺ) and protected him from his enemies of Quraysh. The intercession on behalf of Abu Taalib is special for the Prophet (ﷺ). Other than this special intercession, none is allowed to intercede for a *kaafir*. Even Abu Taalib is not saved from the Fire of Hell. Had it not been for the intercession of the Prophet (ﷺ), Abu Taalib "would have been in the bottom of the (Hell) Fire," as the Prophet (ﷺ) said. "*Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles with which his brain will boil,*" he (ﷺ) added. [See *Saheeh al-Bukhaari*, vol. 5, no. 222 and no. 224, and Shaykh Ibn 'Uthaymeen's *Al-Qawlul Mufeed*, vol. 1, p. 334].

Knowledge, according to the scholars of *usool* (the fundamental principles of *deen*), is the definitive comprehension of a thing in conformity with its true nature. Thus, the lack of comprehension is ignorance, the indecisive comprehension is doubt, and the assertive comprehension that does not concur with reality is compounded ignorance.

For example, if you were asked, “When did the expedition of Badr⁵⁹ take place?” And you say, “I do not know,” then this is ignorance. If you were asked the same question and you said, “It happened in the second or the third year of *hijrah*,” then this is doubt.⁶⁰ And if your answer to the same question was, “The fifth year,” then this is compounded ignorance.⁶¹ Allaah, the Most Mighty and Most Majestic, knows things comprehensively and with perfection, overall and in detail. His knowledge is unlike the knowledge of *‘ibaad*. That is why He said:

⁵⁹ The Battle of Badr occurred between the army of the believers lead by Prophet Muhammad (ﷺ) and the polytheists of Quarysh and it took place on the 17th of Ramadaan of the second year of Hijrah.

⁶⁰ Because you give another answer, which you think has the same possibility of being the truth.

⁶¹ This is known as *al-jahlul-murakkab*, which is to comprehend something in a way contrary to its true reality. [See Shaykh Ibn ‘Uthaymeen’s *Sharh Thalaathat Al-Usool* (Birmingham, UK: Al-Hidaayah Publication, 1st. ed. 1418/1997)], p. 37.

{ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ }

And Allaah knows what happens to them [the creatures] in the future and what happened to them in the past.⁶²

The conjunctive noun { ما } is a form of generalization (*gram.*) This comprises everything be it small or great, or whether it is from the actions of Allaah or from the creatures' deeds. Knowing what happens to them in the future implies that Allaah ﷻ is not unaware of the future, and that His knowledge of the past necessitates that He does not forget the past. That is why when Fir'awn said to Mûsa عليه السلام:

{ فَمَا بَالُ الْقُرُونِ الْأُولَى } [طه، ٥١].

“What about the generations of the old?”

[Qur'aan, *Soorat Taha* (20:51)].

⁶² This is one of the meanings of this great *aayah*. It signifies that Allaah's knowledge encompasses everything in the past, present, and the future; nothing escapes Allaah's knowledge.

Note: One of the Names of Allaah ﷻ is العليم *al-'Aleem*: The One Who knows what has been and what will be; Who ever has known, and ever will know, what has been and what will be; His knowledge comprehends all things, the covert and the overt, the small thereof and the great, the possible and the impossible, the lofty and lower spheres, etc. in the most complete manner. Nothing is concealed from Him in the earth or in the heavens. [See Shaykh as-Sa'dee's *Tayseer Al-Kareem Ar-Rahmaan fee Tafseeri Kalaamil-Mannaan* [‘Unayzah, Saudi Arabia: Saalih bin Saalih Center Publish. 1412/1992)], vol. 5, p. 299.

Mûsa عليه السلام replied:

[قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى] [طه، ٥٢].

The knowledge thereof is with my *Rabb*, in a Record. My *Rabb* is neither unaware nor He forgets. [Qur'aan, *Soorat Taha* (20:52)].

This means that Allaah سبحانه وتعالى is neither unaware of the future nor does He forget the past.

[Six]: In the sixth statement, Allaah تعالى said:

{ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ }

And they will never compass anything of His Knowledge except that which He wills.

The pronoun of the verb { يُحِيطُونَ } “compass” refers to either all that is in the heavens and the earth or to the letter *haa'* (هـ) in Allaah's saying:

{ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ }

“What happens to *them* [the creatures] in the future and what happened to *them* in the past.” In the latter case, the

meaning would be “**Those who Allaah knows what happens to them in the future and what happened to them in the past, will never compass anything of His Knowledge except that which He Wills.**”

In this statement, Allaah ﷻ makes clear the perfection of His knowledge and the imperfection of the creature’s knowledge. And thus, He ﷻ compares His Attributes to that of His ‘*ibaad* in order that His perfection and the imperfection of the creatures become clearly evident. This is also clear in His saying:

[كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾
[الرحمن، ٢٦-٢٧]

Whatsoever on it (the earth) will perish. And the Face of your *Rabb*, full of Majesty and Honour will abide forever.
[Qur’aan, *Soorat Ar-Rahmaan* (55:26-27)].

As far as the word ‘*ilm* (knowledge) in His saying:

[عِلْمِهِ]

“His Knowledge,”

it is an infinitive (verbal noun) denoting either (a) the *'ilm* of His *thaat* (Essence) and *sifaat* (Attributes), or (b) His *ma'loom* (What Allaah Knows). Accordingly, the meaning of the *aayah*:

{ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ }

And they will never compass anything of His Knowledge except that which He wills, means either (a) that we do not know anything about Allaah, His *thaat*, and His *sifaat* except that which He willed for us to know, or (b) that we do not know of what Allaah knows except that which He willed to be known. The *aayah* implies both meanings, and both are correct since we do not know of Allaah's *thaat* or *sifaat* except that which He willed for us to know. Indeed, He is the One Who made it known to us that He ascended upon the *'arsh* (Throne); and He is the One Who taught us on the tongue of His Messenger [Muhammad ﷺ] that He descends to the lowest heaven [in the last third of the night]; and this is the case with the rest of His *sifaat*: We have no knowledge of them except that He wills. Similarly, what Allaah knows regarding what is in the heavens and what is on the earth, our knowledge thereof is restricted to that which He willed for us to know. After all, He is the One Who informed us of the existence of the angels in the heavens and that there are seven

heavens. So it is with respect to the rest of what Allaah knows, we are aware of that which He willed for us to know. Even that which He has made known, many of us are unaware of it; the knowledge thereof are attained only if He wills. In the human being, there are many things which people [i.e. scientists] are not yet fully aware of. They gradually attained the knowledge that they knew not before. So, the *aayah* comprises both of the meanings discussed above. Thus we do not know anything of what Allaah knows even that which concerns ourselves except that which He wills, and that we do not compass anything about Allaah's *thaat* and *sifaat* except that which He wills. Therefore, whatever Allaah wills for His creatures to know, whether in relation to His *thaat*, *sifaat*, *asmaa'* (Names), or Actions; or with respect to His creation or His legal ways which He revealed to His Messengers, then He ﷻ will make it known for them.

[Seven]: Then Allaah, the Most High, said:

{ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ }

His *kursi* extends over the heavens and the earth encompassing them all, He feels no fatigue in guarding

and preserving them. And He is the Most High, the Most Great.

The *kursi* [literally: footstool] is *mawdi'ul qadamayn* (place of the Feet) of Allaah, Most Mighty and Most Majestic, and it is before the *'arsh* like a front to it. This was authentically related by Ibn 'Abbaas (رضي الله عنهما) in a *mawqoof*⁶³ type of

⁶³ *Mawqoof*: lit. "stopped". It is a narration from a companion only. The *hadeeth* attributed to the Prophet (ﷺ) is called *marfoo'*. Shaykh Ibn 'Uthaymeen (*rahimahullaah*) commented, "Had it not been that Ibn 'Abbaas (رضي الله عنهما) is one whom it is said that he takes from the Israelite transmissions (*israa'eeliyyaat*: narrations from the traditions of the People of the Book), we would have said that this transmission (regarding *al-kursi*) takes the form of *marfoo'* tradition, because it deals with knowledge of *al-ghayb* (the world of unperceived realities). When it comes to this kind of knowledge, there is no room for *ijtihaad* (scholarly deductions). When a *sahaabi* (companion) says or does something which is not within the scope of *ijtihaad*, then it takes the *marfoo'* type of tradition. The exception, however, is that if the narration from the *sahaabi* is of the form of *akhbaar* (news telling, relating information), then, if it is known that a *sahaabi* narrates from Bani Israa'eel, his transmission would not be *marfoo'* because of the possibility that its source may be from Bani Israa'eel (an Israelite transmission). Knowing that the scholars are scrupulous in their inspection of what is attributed to the Prophet (ﷺ), they do not rule that a particular transmission is *marfoo'* except when all of the possibilities that may hinder this ruling are ruled out." *Tafseer Aayat Al-Kursi*, pp. 19-20. Note: This report from Ibn 'Abbaas is related by 'Abdullaah Ibn al-Imaam Ahmad (*As-Sunnah*: 586), Ibn Abee Shaybah (*al-'Arsh*: 61), Ibn Khuzaymah (*At-Tawheed*: 248), and by al-Haakim (*Al-Mustadrak*: 2:282) who said it is *sahheeh* according to the conditions of al-Bukhaari and Muslim. Imaam ath-Thahabi agreed to the authentication of al-Haakim. Ad-Daaraqutni reported it in his book *As-Sifaat* (36) as *mawqoof* from Ibn 'Abbaas.

narration. This is agreed upon by the majority of *ahlus-sunnah wal jamaa'ah*. In fact, this is asserted by Shaykh-ul-Islam Ibn Taymeeyah, [Imaam] Ibnul Qayyim, and others from the people of knowledge and from the verifying scholars.

Some have said that *al-kursi* is the *'arsh* itself. However, this is not true because the *'arsh* is greater, more spacious, and more profound in its extent of encompassing than *al-kursi*. It has also been narrated on the authority of ibn 'Abbaas (رضي الله عنهما) that *al-kursi* represents Allaah's Knowledge. But I do not think that this narration is authentic because this meaning (i.e. knowledge) is not the true meaning for the word *al-kursi* in the classical Arabic language nor in the common (*'urfi*) language. In fact, it is very unlikely that this transmission from ibn 'Abbaas (رضي الله عنهما) is an authentic one.⁶⁴ Hence, *al-kursi* is *mawdi'ul qadamayan*.

The greatness of *al-kursi* is clearly stated in the *hadeeth* in which the Prophet (ﷺ) said:

Shaykh al-Albaani said: "Its *isnaad* is *saheeh*, and its narrators are all reliable." (*Mukhtasar Al-'Uluw*: 45).

⁶⁴ Shaykeh-ul-Islam Ibn Taymeeyah (*Al-Fataawaa*, 6:584), and Shaykh al-Albaani (*As-Silsilah As-Saheehah*, no. 109), stated the weakness of this narration from Ibn 'Abbaas (رضي الله عنهما).

"ما السموات السبع والأرضون السبع عند الكرسي إلا كحلقة ملقاة بأرض فلاة، وإن فضل العرش على الكرسي كفضل الفلاة على تلك الحلقة". [رواه ابن أبي شيبه في كتاب العرش (٥٨)، والبيهقي في الأسماء والصفات (٨٦٢) من حديث أبي ذر. والحديث صححه الألباني في الصحيحة (١٠٩) وقال: "إنه لا يصح حديث مرفوع عن النبي ﷺ في صفة الكرسي إلا هذا الحديث].

"The seven heavens and the seven earths by the side of al-kursi are naught but as a ring thrown down in a desert land, and such is al-kursi with respect to al-'Arsh (the Throne)."⁶⁵

This *hadeeth* indicates the vastness of these immense creations and which are, with respect to us, from the world of *al-ghayb*. That is why Allaah ﷻ says:

[أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ] [ق،٦].

Have they not looked at the heavens above them, how We have made it and adorned it, and there are no rifts in it. [Qur'aan, Soorat Qaaf (50:6)].

He ﷻ did not say: "Have they not looked at *al-kursi* (or *al-'arsh*)....," because this is something that is not seen by us.

⁶⁵ Reported by Ibn Abee Shaybah (*Al-'Arsh*, 58), and by Al-Baihaqi (*Al-Asmaa' was-Sifaat*, 862) with both narrations being from the way of Abee Thar ؓ. Shaykh al-Albaani (*As-Silsilah As-Saheehah*, no. 109) stated that there is no single authentic *hadeeth* attributed to the Prophet (ﷺ) regarding *al-kursi* except this one.

Had it not been that Allaah had informed us about it (*al-kursi* or *al-'arsh*), we would not have known of it.

Allaah's saying:

{ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ }

His *kursi* extends over and encompasses the heavens and the earth, supports the opinion held by Shaykh-ul-Islam Ibn Taymeeyah and by other verifying scholars that the heavens and the earths all have a spherical shape, because this is a matter acknowledged by sensory perception, and through information, though the latter method may have been hidden from many of the preceding people. The proof for this from the Qur'aan is in the saying of Allaah, the Most High:

[إِذَا السَّمَاءُ انشَقَّتْ ﴿٣٠﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٣١﴾ وَإِذَا الْأَرْضُ مُدَّتْ [الانشقاق، ١-٣].

When the heaven is split asunder [on the Day of Resurrection], **and listens and obeys its *Rabb***,—**and it must do so; And when the earth is stretched forth...**[Qur'aan, *Soorat Al-Inshiqaaq* (84:1-3)].

Allaah’s saying: { وَإِذَا الْأَرْضُ مُدَّتْ } **And when the earth is stretched forth**, necessitates that it is now unstretched. In addition, the Prophet (ﷺ) said that on the Day of Resurrection, the earth will be stretched forth like stretched leather, the example of which is drawn for emphasis.⁶⁶ Another proof is the saying of Allaah, the Most High:

[يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ] [سورة الزمر، ٥].

Yukawwiru the night around the day [making it to be a covering upon the day] **and Yukawwiru the day around the night**. [Qur’aan, *Soorat Az-Zumar* (39:5)].

Yukawwiru means: “to wind round,”⁶⁷ like in our saying, “the *akwaar* (singl. *kawr*) of the turban,” meaning the turns of the turban upon the head.

We know that the day and night succeed each other upon earth and in doing so, this entails that the earth is spherical, because a thing would not be wound around in a round form

⁶⁶ Reported by Ibn Jareer at-Tabari (*Tafseer at-Tabari*, 30:115-116) on the authority of ‘Ali Ibn al-Hussain. The transmission, however, is *mursal*. Note: A *hadeeth* is categorized as *mursal* when the link between the *taabi’ee* (successor of the *sahaabah*) and the Prophet (ﷺ) is missing.

⁶⁷ The infinitive noun is *takweer*, which means to round a thing in a round form.

except upon something ball-shaped. Nowadays, it is witnessed that the earth is spherical in form.

The fact that *al-kursi* extends over and encompasses the heavens and the earth is evidence that it is wound round in a round form.

Regarding *al-'arsh*, it has been reported that the Prophet (ﷺ) described it as being like a dome above the heavens.⁶⁸ The

⁶⁸ This has been reported in *Sunan Abee Daawood* (English Translation), no. 4708 and in the *Sunnah* by Ibn Abee 'Aasim, no. 575, and by others. There is disagreement regarding the authenticity of its *isnaad*. Imaam ath-Thahabai and other scholars of *hadeeth* including al-Albaani graded its *isnaad* as weak. Imaam Ibn al-Aye supported its authenticity. The text describing *al-'Arsh* as a dome over the heavens is supported by the context of an authentic narration reported by Imaam al-Bukhaari in his *Saheeh* (Arabic/English), vol. 9, no. 519 and in which the Prophet (ﷺ) said:

"إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ كُلُّ دَرَجَتَيْنِ مَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُّوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ وَقَوْفُهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ" [البخاري].

"There are one-hundred degrees in al-Jannah which Allaah has prepared for those who carry on jihaad in His Cause. The distance between every two degrees is like the distance between the sky and the earth, so if you ask Allaah for anything, ask Him for the Firdaws [فِرْدَوْس] for it is the middle and highest part of al-Jannah and at its top is al-'Arsh of ar-Rahmaan (Allaah), and from it gush forth the rivers of al-Jannah."

The 'Arsh being the roof of the *Firdaws*, which is the middle and highest part of *al-Jannah*, indicates that it has a dome-shape because a thing cannot be at the middle and at its highest point (peak) unless it is round. [See Shaykh-ul-Islam Ibn Taymeeyah's *Al-Fataawaa*, vol. 5, pp. 150-155, and the book of *Al-'Arsh* by Muhammad Ibn 'Uthmaan Ibn Abee Shaybah (Riyadh, KSA: Maktabat ar-Rushd (checked by Dr. Muhammad Ibn Khaleefah at-Tameemi), 1418/1998), p. 333].

dome-shape being round but neither fully spherical nor flat, and its middle is high like that of a tent.⁶⁹

Then, Allaah, the Most High, said:

[وَلَا يَئُودُهُ حِفْظُهُمَا]

And He [Allaah ﷻ] feels no fatigue in guarding and preserving them [i.e. the heavens and the earths].

This attribute of Allaah [feeling no fatigue] is an Attribute of negation. So, what are the Attributes required for guarding and preserving [the heavens and the earths] such that we know that this negation [of fatigue] is in fact an affirmation of their perfection? It is essential that the guarding and preserving require Life, Knowledge, Ability, Might, Mercy, and possibly other attributes. What is important is that the negation implies the perfection of Allaah's Knowledge, Ability, Might, and Mercy as well as the other related Attributes that are entailed by His ﷻ preserving and guarding.

⁶⁹ This is based upon additional explanation of the translated text which the author, Shaykh Ibn'Uthaymeen, may Allaah's Mercy be upon him, directly related to me on Wednesday the 16th of Safar 1419Hj, corresponding to the 10th of June 1998. He stated that this explanation fits with that of the *hadeeth* on the *Firdaws* as mentioned above. And Allaah knows best.

Then Allaah تعالى said:

{ وَهُوَ الْعَلِيُّ الْعَظِيمُ }

**And He [Allaah] is the Most High,
the Most Great.**

This sentence, with both of its boundaries defined, denotes exclusivity that He (Allaah) **alone** is the Most High, meaning that He possesses the **absolute Transcendence** (*al-'uluw al-mutlaq*). The restricted or limited *'uluw* (transcendence) is affirmed for the humans. Allaah تعالى said:

[وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمُ الْأَعْلَوْنَ] [آل عمران، ١٣٩].

So do not become weak (O you pious believers),
nor be sad, and you will be superior (in victory). [Qur'aan,
Soorat Aal-'Imraan (3:139)]

This superiority is restricted such as being above the *kuffaar* [in victory], not an absolute transcendence. The latter is exclusively restricted to Allaah, for He, the One who is most High and free from all imperfection, is above everything.

Then it must be known that the attribute of Transcendence of Allaah in the creed of *ahlu-sunnah wal jamaa'ah* is classified into two types:

(a) The '*uluw* of the *thaat*: The Transcendence of Allaah's Essence.

(b) The '*uluw* of the *sifaat*: The Transcendence of Allaah's Attributes.

The '*uluw* of the *thaat* means that Allaah ﷻ in His Essence is above everything, and everything is below Him, Most Majestic and Mighty is He. Regarding the '*uluw* of the *sifaat*, it means that Allaah is qualified with the superlative qualities as He, the Most High, said:

[ولله المثل الأعلى] [النحل، ٦٠].

And for Allaah is the Highest Description

[Qur'aan, Soorat An-Nahl (16:60)]

Every Attribute that Allaah ﷻ qualified Himself with is an Attribute of Perfection and in every respect is free from any kind of imperfection.

If you ask: “What is the reason behind this kind of classification? Do you have a proof of it from the Qur’aan or the *sunnah*? Did you find this in the sayings of the *sahaabah*?”

The answer is: “No! But I found it to be necessary when it has been determined that the people of negation (*an-nufaat*), who themselves are *ahlu-ta’teel* (those who deny the Attributes), restrict the ‘*uluw* to the *sifaat* (qualities) only. They said that Allaah’s Transcendence is in His *sifaat* only not in Essence (*thaat*). The people of *ta’teel* (*ahlu-ta’teel*) themselves became divided regarding the ‘*uluw* of the *thaat*, as discussed below.

What is important is that the Imaams of *as-salaf-us-saalih* (رحمهم الله) and the scholars who came after resorted to this classification out of necessity because they were tested by the people of *ta’teel* (who denied the ‘*uluw* of the *thaat*), and thus they were obligated to affirm the Transcendence in this way. In fact, if we say only that, “Allaah is the Most High,” and if someone from the people of *ta’teel* says that, “the ‘*uluw* relates to His Attributes,” then what would the common Muslim understand? The only thing he will understand is that Allaah is qualified with the ‘*uluw* of the *sifaat* only. But if we say, “Allaah is Most High in His *sifaat* as well as in His Essence,” the common Muslims will understand this meaning.

In fact, the first thing that is obvious to the common Muslim is that Allaah's '*uluw* concerns His Essence. Certainly, the '*uluw* of the *sifaat* is part of the meaning of the '*uluw* but the strange thing is that the people of negation and *ta'teel* establish it while it is not obvious to many people.

In their denial of the '*uluw* of Allaah's *thaat* (Essence), the people of *ta'teel* ended up being divided into two groups:

The first group: They said that Allaah, in His Essence, is everywhere, and if so then He, according to their claim, either occupies a *hayyiz*⁷⁰ or He does not. If He occupies a *hayyiz*

⁷⁰ *Hayyiz*: Linguistically the word *hayyiz* signifies:

- (a) Drawing, collecting, or gathering.
- (b) To hold in one's possession.
- (c) To drive the camel gently to water.
- (d) To rise, turn away, or turn towards.
- (e) Remove, withdraw, or retire to a distance.
- (f) Draw back.
- (g) Leave a place to another.
- (h) Turn aside to a place or to a different company and
- (i) What is annexed to the house.

It is noticed that these linguistic meanings entail: change, moving or turning from place to a place or from a direction to another. In addition, the term *hayyiz* refers to an existing external thing that surrounds and contains something. The lateral portions (or outer surfaces) of the contained thing itself form an existing *hayyiz*. Anything that surrounded by an existing *hayyiz* is called *mutahayyiz*. Accordingly, what is in

then it is necessary that He would occupy the “places” and there would remain no single “place” present. And if He does not occupy a *hayyiz*, then He is *ma'doom* (non-existing).⁷¹ They would not say that what does not occupy a *hayyiz* is like the “air” or the like thereof, because this would not be harmonious with their position.⁷²

The second group: They said, “He ﷻ is neither in *'uluw* (loftiness) nor in *sufi* (opposite *'uluw*: lowness); He is neither inside the world nor outside it; neither to the right nor to the left; neither joined nor separate.

This position is absolute *ta'teel* (negation) because it is a description of *al-'adam* (non-existence). Some scholars said,

between the heavens and the earth is *mutahayyiz*. [Refer to Appendix A for further important information.]

⁷¹ They negate the *'uluw* of Allaah above the creation because they consider what is above the world is itself a *hayyiz*. Saying that Allaah is above the world means to them that he is in a *hayyiz* although they acknowledge that it is *'adami* (non-existing)! It is clear that the way of the scholastic theologians is fallacious argumentation.

The fact is that above the world there is nothing except Allaah. So could He be in something “non-existing”? Being “in it” is no more than being alone by Himself and that He is distinct and separate from creation, His *thaa*t is not commixed with any part of His creation..

⁷² Because the air does not occupy a *hayyiz*, yet it exists. To Allaah belongs the best example.

“If we were asked to describe *al-'adam* we would not find a more comprehensive definition than this description [above].”

So contemplate as to how their negation of what has been affirmed by the way of *naql* (texts) and '*aql* (rational) led them to say what cannot be accepted neither by sensory perception (*hiss*), nor by *naql* or '*aql*.

We have explained earlier that the '*uluw* of Allaah is proven by the way of the *kitaab* (the Book, i.e. the Qur'aan), the *sunnah*, *ijmaa'* (consensus of the *salaf*), '*aql*, and *fitrah*.⁷³ The proofs of the Book and *sunnah* are diverse:

- Some of which mention the '*uluw* like in the saying of Allaah ﷻ:

[وهو العَلِيُّ العَظِيمُ] [البقرة، ٢٥٥]

**And He [Allaah] is the Most High,
the Most Great.**

[سَبَّحَ اسْمَ رَبِّكَ الأَعْلَى] [الأعلى، ١].

⁷³The Shaykh refers to his explanation of *Al-'Aqeedah Al-Waasitiyyah* of Shaykh-ul-Islam Ibn Taymeeyah [Riyadh, Saudi Arabia: Daar Ibnul Jawzi, 1415/1994], vol. 1, pp. 373-400.

And make tasbeeh [declaring that Allaah is far removed above all imperfection] **of your Rabb, the Most High, above everything.** [Qur'aan, *Soorat Al-A'laa* (87:1)].

- Others state the *fawqiyah* [Allaah being above creation], as in Allaah's saying in the Qur'aan:

[وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ] [الأنعام، ١٨].

And He [Allaah] is *al-Qaahir*⁷⁴ **above His slaves.** [Qur'aan, *Soorat Al-An'aam* (6:18)].

- Some *aayaat* (verses) mention the *su'ood* (ascent) of things up to Him ﷻ:

{ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ } [فاطر، ١٠].

⁷⁴ Allaah is *al-Qaahir*: The Most Mighty and the Magnificent, is dominant over all his slaves being Himself above creation, the Ever-living, the Mighty, and the All-Powerful. He is the One who subdued all of his creatures; everything in the upper and lower worlds is subservient to His Will, and Authority; whatever He willed to happen will certainly occur and as He wanted it to be, and whatever He willed not to occur will never take place; All creatures are in need of Him, they have no control of good or harm to themselves; nor can they control death nor life nor Resurrection. The most powerful creature is nothing before the domination and power of Allaah, the All-Mighty; the creatures which people have taken as “gods” besides Allaah, cannot protect themselves let alone to dominate others. Allaah, the perfect is His domination deserves to be worshipped alone.

To Him ascend [all] the goodly words, and the righteous deeds exalt it [the goodly words, i.e. the goodly words are not accepted by Allaah unless and until they are followed by good deeds]. [Qur'aan, *Soorat Faatir* (35:10)].

{ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ } [المعارج، ٤].

The angels and the *rooh* [Jibreel ﷺ] ascend to Him.

[Qur'aan, *Soorat Al-Ma'aarij* (70:4)].

- Sometimes the Qur'aan mentions the descent of things from Him ﷻ:

[يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ] [السجدة، ٥].

He [Allaah] arranges [every] affair from the heavens to the earth.

[Qur'aan, *Soorat As-Sajdah* (32:5)].

[إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ] [الحجر، ٩].

Verily We: It is We Who have sent down the *thikr* [i.e. the Qur'aan].

[Qur'aan, *Soorat Al-Hijr* (15:5)].

- In the Book there is also the affirmation that Allaah ﷻ is above the heavens:

[ءَأَمِثْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ] [المُلْك، ٦].

Do you feel secure that He, who is above the heaven

[Allaah], will not cause the earth to sink.

[Qur'aan, Soorat Al-Mulk (67:16)].

In addition to the above *aayaat*, there are many other references in the Qur'aan that affirm the 'uluw of Allaah. Similarly, the *sunnah* affirms Allaah's 'uluw in His Essence by the way of saying, action, and approval. The affirmation in the saying as in the statement of the Prophet (ﷺ):

" رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ ". [رواه أبو داود].

" *Our Rabb is Allaah Who is in the heaven...*"⁷⁵

⁷⁵ Reported by Abu Daawood, Ahmad, and others. It was declared *hasan* by Ibn 'Adiyy (*Al-Kaamil* 3:1054) and by Al-Baihaqi (*Al-Asmaa' was-Sifaat*, p. 892), ath-Thahabi (*Al-'Uluw*, p. 48), and ad-Daarimee (*Ar-Rad 'Alal-Jahmiyyah*, p.70). Other scholars of *hadeeth* considered it weak because of the weakness of one of its narrators, Ziyaadah bin Muhammad al-Ansaari. According to al-Bukhaari, his *hadeeth* falls in the category of *munkar* that, according to him, is a strong state of criticism meaning "denounced". Other scholars of *hadeeth* sometimes consider the *munkar* to mean the absolutely singular (*al-fard al-mutlaq*) narration which is not supported by any follow up (*mutaaba'ah*). [See *Shifaa'ul-'Aleel bi-Alfaath wa Qawaa'id Al-Jarh Watta'deel* (Jeddah, Saudi Arabia: Maktabatul-'Ilm, 1411/1991), pp. 306-311, and Shaykh al-Albaani's *Da'eef Sunan Abee Daawood*, no. 839]. However, another *hadeeth* by Qataadah in which Bani Israa'eel have said: "*O Our Rabb!, You are in the heaven, and we are*

And in his action as when he (ﷺ) pointed towards the heavens when he said: **“O! Allaah be witness [saying it thrice],”** before the greatest assembly of Muslims then.⁷⁶

As to his approval, the Prophet (ﷺ) asked a slave girl: **“Where is Allaah?”** She replied: **“Above the heavens.”** He (ﷺ) then ordered her master, **“Grant her freedom, because she is a believer.”**⁷⁷

on the earth...,” is declared *hasan* by Shaykh al-Albaani (رحمه الله). [See ath-Thahabi’s *Al-Uluw* (Beirut, Lebanon: al-Maktab al-Islami, 1412/1991; checked by Shaykh al-Albaani)], no. 107.

⁷⁶ As in the long *hadeeth* of Jaabir (رضي الله عنهما) describing the Farewell Hajj of the Prophet (ﷺ) which was reported by Muslim in his *Saheeh* (English Translation), vol. 2. pp. 611-617.

⁷⁷ This is a clear response to those who say, “Allaah is everywhere.” The Prophet (ﷺ) used the term **“Where,”** and the answer of the girl was **“Above.”** Those who say that Allaah is exalted above any particular direction are to be asked, “What do you mean by ‘direction?’” If they deny that Allaah is above the creation because it would mean that He is in a “particular direction,” then they are wrong because there is no one from the creation who exalted Allaah more than the Prophet (ﷺ), and yet he (ﷺ) affirmed that He ﷻ is above the heavens **and pointed skyward because it is a direction of ‘uluw.** This direction of ‘uluw does not limit, contain, or envelop Allaah, the **Most Great.** Nothing is above Him, the **Most High.** Are they more eloquent in speech than the Prophet is (ﷺ)? Are they more sincere with respect to the teachings of this *deen* than the Prophet is (ﷺ)? Certainly, they are not. And the Prophet (ﷺ) did not intend confusion to his followers. Had there been any false meaning necessitated by affirming the ‘uluw of Allaah the way the Prophet (ﷺ) affirmed, he would have made it clear. The texts, however, do not necessitate the false conclusions made by those who deny the ‘uluw of Allaah in His Essence above the creation. Neither in the Qur’aan nor in the authentic *sunnah*, does the affirmation of the ‘uluw imply that Allaah is contained in a place or that he is a compounded body (*jism*), or “within limits,” for He is above

As for the *ijmaa*,’ it is acknowledged that the *salaf* agree that Allaah is above His ‘*arsh*. No one among them had ever said that He is everywhere or that He is neither above the world nor below it, or that He is neither to the right nor to the left, or that He is neither separated from the world nor associated with it.

On the other hand, the proof of the ‘*aql* (intellect), has two angles to it:

1. The ‘*uluw* is an attribute of perfection and therefore being as such necessitates that it is an affirmed attribute of Allaah because Allaah is qualified with the attributes of perfection from every angle.

2. For the sake of argument, if we say that, “Allaah is either above the world or under it or on its right or left,” then which of these descriptions denote perfection? The answer is, “Allaah is above the world,” because if he is “under it” then He would be less perfect than the created! And if He were in the same place as the created, then Allaah ﷻ would be equal

everything and that there is no creation above the world, there is only Allaah above everything.

to him in perfection. Thus, it is necessitated that Allaah ﷻ is above everything.

Finally, as far as the *fitrah* (natural inclination or disposition) is concerned, each person naturally acknowledges the fact that Allaah is above the heavens. That is why whenever a person supplicates His *Rabb* (Allaah) he (she) takes refuge towards the direction of the sky (i.e. upward).⁷⁸

⁷⁸ People naturally raise their hands and seek the direction of 'uluw (highness) in their hearts when they supplicate Allaah, the Most High. This does not mean that they do so because the sky is the *qiblah* of invocation just as the *ka'bah* is the *qiblah* (direction) of the prayer as claimed by those who deny the 'uluw of Allaah is His Essence! There is no legal evidence that the sky is the *qiblah* of *du'aa*. Had this been one of the proven matters, it would have been known by the *salaf*. In addition, the *qiblah* of invocation is the *qiblah* of the prayer. It is praiseworthy that the Muslim face the *qiblah* while making *du'aa*. In fact the Prophet (ﷺ) faced the *qiblah* many times and invoked Allaah, the Most High. A *qiblah* is something that a person is face to face with, just like the positions in the prayer, invocation, *thikr*, sacrifice, etc. Had the sky been the *qiblah* of *du'aa* then it would have been permissible for the Muslim to invoke Allaah turning his face up in its direction, something not legally approved. Linguistically, the upward position towards which the hands are raised is not called a *qiblah*. Directing the heart upward while in a state of *du'aa* is something ingrained in the *fitrah* and done by the Muslim, the *kaafir*, the learned and the ignorant, especially in times of distress. The one facing the *qiblah* knows well that Allaah is not there, however, while in a state of *du'aa* the person turns to his Creator who is above the creation. He does not turn towards the sky seeking refuge in something created, but he seeks the Creator of the heavens and the earth who is High above the entire creation. Ask those in times of distress, "Do you turn towards the heavens or to Allaah who is above the heavens?" Naturally, they turn to Allaah.

[In this regard it is noteworthy to mention] that because Abul Ma'aali al-Juwayyni,⁷⁹ may Allaah bestow His mercy upon him and may He forgive him, denied the ascending of Allaah above the 'arsh (*istiwaa'* 'ala al-'arsh) and the 'uluw of Allaah in His Essence, he had decided that, "Allaah was and there was nothing,⁸⁰ and He is now as He ever has been,"⁸¹

⁷⁹ Al-Juwayyni, 'Abdul Maalik Ibn 'Abdullaah Ibn Yusuf Ibn Muhammad Abul Ma'aali (419/1028-478/1085), nicknamed *imaamul haramayyn* (lit. the Imaam of the Two Sanctuaries i.e. Makkah and Madeenah). He lived in Makkah for four years and then moved to Madeenah where he taught. He never was, however, an Imaam of the two sacred Mosques. His followers exaggerated in him and gave him this title. Originally, he was from Juwayyn (present-day Afghanistan). He was a *Shaafi'ee* scholar and an *Ash'arite*. It is important to remember that he is said to have been the first to resort to the figurative interpretation of the *sifaat*. He (رحمه الله), however, retracted from this position, but like many of the late *ashaa'irah*, he resorted to *tafweed*: consigning the meaning of the *sifaat* to Allaah claiming that the *thaahir* (obviously-understood meaning), is not the intended meaning, something that they erroneously attributed to the *salaf*. The truth, however, is that the *salaf*, affirm the obviously understood meaning of the Attributes of Allaah, but they consign the **"how" of the sifaat to Allaah** ﷻ. For example, the obvious meaning of Pleasure is known. We affirm it to Allaah as He has affirmed to Himself. The manner of Allaah's Pleasure, however, is consigned to Allaah. So the Pleasure of Allaah is true and like all of His Attributes, nothing is like unto Him in His Pleasure. The *kayfiyah* (specification, i.e. how is His Pleasure) is known only to Allaah. Imaam ath-Thahabi reported that before his death, al-Juwayyni denounced scholastic theology and fully supported the position of the *salaf*. (*Al-'Uluw*, p. 175, checked by Shaykh al-Albaani).

⁸⁰ Meaning that Allaah was and there was no 'Arsh as confirmed by the full report in ath-Thahabi's *Al-'Uluw* (p. 276, no. 337; checked by Shaykh al-Albaani).

⁸¹ Meaning that He is not ascending above His 'Arsh.

denying the *istiwaa 'ala al-'arsh*. Abul 'Alaa al-Hamadaani,⁸² may Allaah bestow His mercy upon him, said, “Teacher! There is no need to mention the *'arsh*.⁸³ Just tell us about this necessity which we find within ourselves: Whenever an *'aarif* (one who knows of Allaah) says: ‘**O! Allaah,**’ he finds within his heart a compelling intent aspiring upward?⁸⁴ Al-Juwayyni slapped his hands against his head screaming, “Al-Hamadani rendered me perplexed. Al-Hamadaani rendered me perplexed.” He was unable to respond because the matter is natural and cannot be denied.

The strange thing is that those who deny the Transcendence of Allaah themselves raise their hands upward in the direction of the heavens when they invoke Allaah. I do not know of the situation of the person who believes that Allaah is everywhere

⁸² Muhammad Ibn 'Ali al-Hasan Ibn Muhammad al-Hamadaani (d. 531/1137).

⁸³ Because the proof for the *'Arsh* is *sam'ee*, meaning it is established by evidence from the Qur'aan and (or) authentic *sunnah*. Had it not been established through this means, we would have not known of it.

⁸⁴ i.e. because of the Transcendence of Allaah. In the detailed report, al-Hamadaani said: “Whenever an *'aarif* says: ‘O! Allaah,’ except that before his tongue starts moving, a compelling intention arises in his heart. It turns neither to the left nor to the right but heads for above. Do you have a way to avert this necessitated intention?” His saying “heads for above” affirms that it seeks Allaah who is absolutely above the universe, it does not turn to the heavens nor to the *'Arsh* because these are created things.

in His Essence or that He is not inside the world nor outside it or He is neither above nor below, how is he going to face His *Rabb* on the Day of Resurrection?

Then Allaah ﷻ said:

[العَظِيم]
The Most Great,

meaning the One Who possesses the perfect Greatness.

The great of a certain kind of things is the majestic whose qualities attained the utmost degree of perfection, as Allaah تعالى has said about the throne of the Queen of Sabaa':

[وَلَهَا عَرْشٌ عَظِيمٌ] [النمل، ٢٣].
And She has a great throne.
[Qur'aan, *Soorat An-Naml* (27:23)].

In this sense, the great of a certain kind of things is that which is characterized by utmost importance and utmost degree of perfection in its qualities.

Points of Benefit

Deduced from Aayatul Kursi

1. Affirming Five Names of the Names of Allaah. Allaah, *al-Hayy, al-Qayyoom, al-'Aliyy, al-'Atheem*.⁸⁵

⁸⁵ The Shaykh also stated that he is in doubt whether the word **الحي** is a Name of Allaah because it is an indefinite noun (gram. *nakirah*).

2. Affirming that Allaah is singled out with all worship (*al-uloohiyyah*): He is the One Who alone has the right to be worshipped, or that He is the One who is worshipped rightfully and deservingly:

{ لا إله إلا هو }

**None has the right to be
worshipped but He [Allaah].**

3. Refuting the claim of the polytheists who affirm other gods beside Allaah.

4. Affirming the *sifah* (attribute) of *hayaat* (Life) for Allaah, and that His life is one of perfection, neither preceded by 'adam nor coming come to naught nor characterized by imperfection. On the contrary, our life originates in 'adam and will come to an end, and it is accompanied by imperfection. In fact, all of our life is imperfect, and that is why Allaah described it by *ad-dunya*.⁸⁶ The Life of Allaah, however, is perfection from all angles because of His saying: {الْحَيُّ}: The Living, where the particle ال is for *al-istighraaq*, which comprises all the meanings of the qualities of the

⁸⁶ *Ad-Dunya* (fem. of *adna*): Denoting what is low or inferior.

perfect life, as if He says, “There is no one who is truly living except He.” In fact, this is the case because there is none qualified with the life of perfection except Allaah, the Most Mighty and most Majestic.

5. Affirming the *al-qayyumiyyah*⁸⁷ for Allaah ﷻ because He said: { الْقَيُّومُ }. Such a description does not apply to the human being. There is not any person who is established on his own nor is there anyone who takes full charge of others by whom they subsist, because there is no human being except that he is in need of others. We need workers, and they need us. We need [our] women and they need us. We need our sons and daughters and they need us. There is no one who is absolutely in full charge (giving them care, maintenance, providing for them, etc.) of others. I may be able to take charge of someone else, but in a limited sense. That is why Allaah تعالى said:

[أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ] [الرعد، ٣٣].

Is He [Allaah] Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? [Qur’aan, Soorat Ar-Ra’d (13:33)].

⁸⁷ *Qayyumiyyah*: One of Allaah’s Attributes implied in His Name *Al-Qayyoom*.

6. The *aayah* contains *ismullaahi al-aa'tham* (Allaah's Most Greatest Name) affirmed in His Saying:

[الْحَيُّ الْقَيُّومُ]

Allaah, there is no god worthy of worship except He, the one who possesses the perfect living, and Who is established on His Own, Self-subsisting, and by Whom all things subsist.⁸⁸

These two Names were mentioned in three places in the Qur'aan, in the two *soorahs* known as *az-zahraawayn*⁸⁹ (*Al-Baqarah* and *Aal-'Imran*), and in *Soorat Taha*.⁹⁰

⁸⁸ Allaah is the one who sustains, protects, prepares, and runs the affairs of all things as He wills in accordance with His Knowledge, Wisdom, and Justice.

⁸⁹ *Zahraawayn* (dual form of *zahra*): The bright ones. The Prophet (ﷺ) said, "*Recite the Qur'aan, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, Al-Baqarah and Soorat Aal-'Imraan, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Soorat Al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.*" Reported in *Saheeh Muslim* (English Translation), vol. 2, no. 1757.

⁹⁰ In *Al-Baqarah* (2:255), in *Aal-'Imraan* (3:2), and in *Taha* (20:111). Abu Umaamah (رضي الله عنه) reported that the Prophet (ﷺ) said, "*Allaah's Most Great Name is in three soorahs in the Qur'aan, in Soorat Al-Baqarah and in Aal-'Imraan and in Soorat Taha.*" Al-Qaasim

The people of 'ilm (*ahlul-'ilm*) said: The Most Great Name of Allaah is only in these two Names since they comprise the Most Beautiful Names in their entirety, and hence the attribute of Perfection is implied in the Name [الْحَيِّ] and the attribute of *ihsaan* (beauty) is entailed in the Name: [الْقَيُّومُ]

7. The perfection of Allaah's Life and *qayyumiyyah* such that they are free from the slightest imperfection. The evidence is in His Saying:

[لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ]

Neither slumber, nor sleep overtakes Him.

bin 'Abdur-Rahmaan, one of the narrators of this *hadeeth*, searched the Qur'aan and found *Aayatul-Kursi* in *Soorat Al-Baqarah* (2:255):

[اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ]

And in *Soorat Aal-'Imraan* (3:2):

[أَلَمْ يَجْعَلْ لَكُمْ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ]

And in *Soorat Taha* (20:111)

[وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ]

Reported by al-Haakim, Ibn Maajah, at-Tabarani, at-Tahaawi, and others. Shaykh al-Albaani authenticated its *isnaad* (*As-Silsilah As-Saheeha*), vol. 2, no. 746.

Perfection may be generalized considering what is predominant or more numerous although it may be deficient in certain aspects. However, negation of imperfection means that the perfection is absolute and in every respect is free from deficiency. In this sense, the negation occurred in His Saying:

[لا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ]

Neither slumber, nor sleep overtakes Him.

8. Affirming *as-sifaat as-salbiyyah* for Allaah because of His saying:

[لا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ]

Neither slumber, nor sleep overtakes Him,

and His saying:

[وَلَا يَبْؤُدُهُ حِفْظُهُمَا]

He feels no fatigue in guarding and preserving them.

The *sifaat as-salbiyyah* are those attributes that Allaah has denied for His Self and which imply affirming the perfection of their opposites.

9. Affirming that Sovereignty of Allaah comprehends everything. The evidence is in His Saying:

[لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ]

**To Him belongs whatever is in the heavens
and the earth.**

10. This Sovereignty is exclusively His. The evidence lies in the same *ayah*:

[لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ]

To Him belongs whatever is in the heavens and the earth, in which the predicate (gram. *khobar*) { لَهُ } “To Him” has preceded the subject (gram. *mubtada'*) which is the conjunctive noun { مَا }: “Whatever”. In this way, there is a grammatical state of *hasr* (exclusivity, restriction) which signifies that: “**To Him (Allaah) alone belongs whatever is in the heavens and the earth.**”

11. Affirming the heavens and the earth, as in His Saying:

[لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ]

**To Him belongs whatever is in the heavens
and the earth.**

The “**heavens**” is a number. They are seven in number and similarly is the number of the earths as proven from other texts.⁹¹

12. The Perfection of the Kingship of Allaah, as evident in His saying:

[مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ]

**Who is he that can intercede with Him
except with His Permission?**

This Kingship of Allaah ﷻ is not the same as His all-comprehensive Sovereignty. In fact, power and full kingship are more perfect than just all-comprehensive sovereignty.

13. Affirming the intercession that is approved by Allaah as evident in His saying:

[إِلَّا بِإِذْنِهِ]

[None can intercede] **except by Allaah’s Permission**, otherwise, the exception would not be correct. Hence, had the

⁹¹ The Shaykh (رحمه الله) made the above statement in his explanation of *Soorat Al-Kahf*, in the month of Rabee’ al-Awwal, 1419. Evidence from the Qur’aan is in *Soorat At-Talaaq* (65:12) and from the *summah* as in the agreed upon *hadeeth*, “*Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths [on the Day of Resurrection].*” [See *Saheeh Al-Bukhaari* (Arabic/English)], vol. 3, no. 632.

approved intercession been not affirmed, the exception would not be correct.

14. Affirming the “Permission” which is His Command:

[إِلَّا بِإِذْنِهِ]

[None can intercede] **except by Allaah’s Permission.**

15. Affirming the ‘ilm (Knowledge) for Allaah and that His Knowledge comprehends the past, the present, and the future. The evidence is in His Saying:

[يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ]

And Allaah Knows what happens to them (His creatures) in the future and what happened to them in the past.

16. Refuting the claims of the extremists from the *Qadariyyah*⁹² by affirming Allaah’s all-encompassing Knowledge as in the statement. This constitutes a rebuttal of the extremist from the *Qadariyyah* who say that Allaah knows the actions of His slaves only after they are carried out, denying that Allaah knowledge comprehends everything.

⁹²Those who say that whatever man does it is entirely of his own ability and free will, and that Allaah’s *mashee’ah* (Will) and *qudrah* (Ability) have no influence whatsoever on what man does. They also claim that the knowledge of Allaah does not comprehend the actions of the creation until after they are executed.

17. The rebuttal of the two sects, the *Khawaarij*⁹³ and the *Mu'tazilah*⁹⁴ by affirming the *shafaa'ah*. Both sects deny the general intercession approved for the Prophet (ﷺ) and for others and which applies to the people who committed sin. This negation is based upon their doctrine that the person who commits a major sin and die without repenting from it will be punished in the Fire forever. The two sects differed, however, as to whether such a person is considered a *kaafir*, or neither a believer nor a *kaafir*.

The *Kharijites*, courageous against the truth and for it, said, “The one who commits a major sin is *kaafir* and no longer belongs to the fold of Islam.” The *Mu'tazilites* were fearful to oppose the people of *ahlus-sunnah* and the *kharijites*. They took a cowardly position and said, “We will sit in the middle of the road and say that the one who has committed a grave sin is in a position somewhere between the two; we neither say he is a believer nor a *kaafir*!” Both sects, however, agreed that in the hereafter he would be in the Fire of Hell forever.

⁹³ Khaarijites (Ar.*Khawaarij*, sing. *Khaariji*). See Appendix B.

⁹⁴ The *Mu'tazilah* (from *i'tazala*: “to remove oneself” or “to withdraw”). See Appendix C.

That is why they denied the *shafaa'ah* (intercession). The generality of the *aayah* refutes the position held by both sects:

[مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ]

Who is he that can interceded with Him except with His Permission?

18. None will ever encompass anything of Allaah's knowledge nor of His Hearing or His Sight:

[وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ]

And they will never compass anything of His Knowledge except that which He wills.

19. We comprehend no knowledge about Allaah or about His creation except that which He wills for us to know.⁹⁵

20. Forbidding the *takyeeef* (assigning a manner or a "how") to the Attributes of Allaah, because He did not inform us of the how they are. So if we claim the knowledge of the

⁹⁵ See both interpretations of this *aayah* (which means): **And they will never compass anything of His Knowledge except that which He wills**, pp. 60-61.

kayfiyyah (i.e. the condition or the “how”) of His Attributes, then we are lying.

21. Rebutting the *Mu’attilah*, due to His saying:

[وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ]

**And they will never compass anything
of His Knowledge.**

This is evidence against the *Mu’attilah* because they say, for example, that Allaah ﷻ has no real Hand. This necessitates that they encompass the negation of one of His Attributes. In this respect, both sects, the *Mu’attilah* and the people of *takyeeef* (*Mukayyifah*) lied because Allaah affirmed this Attribute (i.e. the Hand) to Himself. Accordingly, their claim that the true and real Attributes like the Hand, the Face, the Eyes, and so forth do not befit Allaah is false and void. The basis for this fact is that knowledge is of two kinds: (a) Affirmation, and (b) Negation.

Therefore, you cannot negate anything as being a quality of someone (something) except with knowledge, just like you cannot affirm anything for someone (something) except with knowledge. So if those sects would deny the realities of the aforementioned Attributes of Allaah then they must bring

forth their proofs, if they are truthful. For example, Allaah ﷻ did not negate that the Attribute of the Hand from His Self, not even in one single *aaayah* in the Qur'aan, nor did the Prophet (ﷺ) negate this Attribute in any *hadeeth*, nor did the righteous predecessors (*as-salaf-us-saalih*). Those sects, however, utter the negation of Allaah's true and real Hand.

22. Rebutting the position of the *Mumathilah* (those who liken Allaah to His creation). Since the *aaayah*:

[وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ]

**And they will never compass anything
of His Knowledge.**

implies a rebuttal of the *Mukayyifah*, then by all reason it is a rebuttal of the *Mumathilah*.

23. Affirming the *mashee'ah* (Will) for Allaah because of His saying:

[إِلَّا بِمَا شَاءَ]

Except that which he Wills.

24. Rebutting the *Qadariyyah* and the *Mu'tazilah* who say that Allaah, the Most High, does not Will anything as far as man is concerned.⁹⁶ This is evident in Allaah's saying:

[وَلَا يُحِيطُونَ] الْآيَةَ

And they will never compass...

Knowing that man's compassing of something is from his qualities and his qualities are a creation of Allaah, [and hence man's will is not independent from the Will of Allaah].

25. The greatness of the *kursi*, for His saying:

[وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ]

His *kursi* extends over and encompasses the heavens and the earth.

26. The Greatness of the Creator of the *kursi* because the greatness of the created implies the Greatness of the Creator.

27. The *kufir* of the person who denies the heavens and the earth because this necessitates accusing Allaah of lying. As

⁹⁶ Meaning that man has a totally independent free will and that Allaah's Will and Power has no effect in this.

far as the earth is concerned, I believe that no one denies it [its existence]. However, as regard to the heavens, there are those who deny them saying that what is above us is boundless and limitless space, and that there is only stars and diffused dust (*sadoom*) or the like. There is no doubt that the one who holds to this belief is a *kaafir*, whether he himself believes in this or he imitates those whom he reveres from the people who hold to this belief—while knowing the truth implied from the proofs of the Qur’aan and the *sunnah*.

28. Affirming the Strength of Allaah, and the proof is His saying:

[وَلَا يَئُودُهُ حِفْظُهُمَا]

**He feels no fatigue in guarding
and preserving them.**

29. Denying the *mashaqah* (fatigue) from Allaah, the Mighty and Majestic, because of His saying:

[وَلَا يَئُودُهُ]

He feels no fatigue.

This is one of the *sifaat as-salbiyyah* just like saying of Allaah:

[وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ]
[ق، ٣٨].

And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched us. [Qur'aan, *Soorat Qaaf* (50:38)].

30. Affirming what is implied by the above statement:

[وَلَا يَتُودُهُ حِفْظُهُمَا]

**He feels no fatigue in guarding
and preserving them,**

from the attributes of Knowledge, Ability, Life, Mercy, Wisdom, and Strength.

31. Affirming that the heavens and the earth are in need for someone who guards them, as stated in Allaah's saying (which means): **He feels no fatigue in guarding and preserving them.** Had it not been for the guarding and preserving of Allaah, they would have been ruined. Allaah Says:

[وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَّمتْ صَوَامِعُ وَبِيَعُ وَصَلَوَاتُ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا] [الحج، ٤٠].

Had it not been that Allaah checks one set of people by means of another, monasteries, churches, synagogues, and *masaajid* (mosques), wherein the Name of Allaah is mentioned much would surely have been pulled down.⁹⁷
[Qur'aan, *Soorat Al-Hajj* (22:40)].

And His Saying:

[وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ] [الحج، ٦٥].

**He withholds the heavens from falling
on the earth except by His Leave.**

[Qur'aan, *Sooart Al-Hajj* (22:65)].

[إِنَّ اللَّهَ يُمَسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ] [فاطر، ٤١].

Verily! Allaah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that can grasp them after Him. [Qur'aan, *Sooart Faatir* (35:41)].

⁹⁷ See Appendix D.

32. Affirming *al-'uluw ath-thaati* (the Transcendence of Allaah in His Essence) and *al-'uluw as-sifaati* (the Transcendence of Allaah's Attributes) because of His saying:

[وَهُوَ الْعَلِيُّ]

**And He [Allaah] is the Most High,
above everything.**

33. Rebutting both the *Hulooliyyah*⁹⁸ and the *Mu'atilah* who negate this Attribute of Allaah تعالى. The *Hulooliyyah* say, "Allaah is not above everything but rather He is everywhere." And the *Mu'atilah*, the people who deny Allaah's Attributes, say, "He cannot be described as being High or low, to the left or the right, or as being separated from or associated with His creation."

⁹⁸ *Hulooliyyah* [from *hulool* (lit. "settling," "alighting," "lodging," "descent," and by extension "incarnation"). The most common definition is that it refers to the doctrine of Divine incarnation in the human form. In mystic *sufism*, it refers to the Divine incarnation in the *sufi* saints. Imaam Ibn Taymeeyah classified the *Hulooliyyah* into two kinds. The first is the *specific hulool* like the claim of the Christians that Allaah is incarnated in 'Eesa ﷺ and like that of the extremist *raafidah* and *sufi* mystics who claim that Allaah is incarnated in 'Ali Ibn Abee Taalib ؑ and in special *sufi* saints, respectively. The second kind is the *general hulool* and it is the saying that "Allaah, in His Essence, is everywhere." [See *Al-Fataawaa*], vol. 2, pp. 171-172.

34. Warning against transgression upon others because of His saying:

[وَهُوَ الْعَلِيُّ الْعَظِيمُ]

And He is the Most High, above everything, and He is the Most Great.

That is why Allaah ﷻ said in *Soorat An-Nisaa'* [(4:34)]:

[فَإِنْ أَطَعْتُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا] [النساء، ٣٤].

And if they [women] return to obedience [to their husbands], then seek not against them means [of annoyance]. Surely, Allaah is ever Most High, above everything, Most Great.

So if you think proudly of yourself, then remember the Highness of Allaah above everything, the Most Mighty and Majestic. And if you think of yourself as being great, then remember the Greatness of Allaah.

35. Affirming the Greatness of Allaah because of His saying:

[الْعَظِيمُ]

The Most Great.

36. Affirming the Attribute of Perfection that is implied in the combined Attribute of Transcendence and Greatness.

37. Knowing that the *mulk* (Sovereignty) belongs to Allaah then:

- We must not behave or act in His kingdom except in accordance with that which He is pleased, because of His saying:

[لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ]

**To Him belongs whatever is in the heavens
and the earth.**

- The judicial rulings and decreeing amongst the people must be based upon the Judgment of Allaah. Indeed the reliance of man upon the judicial decrees laid by the created and the system of laws laid down by man is one kind of setting up rivals with Allaah (*shirk billaah*),⁹⁹ the Most Mighty and Most Majestic.

⁹⁹ It could be a major or a minor form of *shirk* depending upon the motive behind his reliance. *Al-Hamdullilaah*, the author, Shaykh Muhammad bin ‘Uthaymeen (رحمه الله) personally affirmed this explanation to me in Jamaada Al-Aakhirah, 1419Hj.

Contentment with the Pre-decree of Allaah, the Most Mighty and Most Majestic, because if you know that the Sovereignty exclusively belongs to Allaah ﷻ then you would say, “This is the disposal of affairs by a Sovereign in His Kingdom, and He has the right to do whatever He wants.”

[لا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ] [الأنبياء، ٢٣].

He cannot be questioned as to what He does, while they [the creation] will be asked. [Qur’aan, *Soorat Al-Anbiyaa’* (21:23)].

Accordingly, this understanding was part of the condolence of the Prophet (ﷺ) to his daughter [following the death of her child] when he said:

[إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ وَكُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى]. [متفق عليه]

*“Whatever Allaah takes belongs to Him, and to Him belongs what He grants, and everything with Him has an appointed fixed term [in this world].”*¹⁰⁰

¹⁰⁰ An agreed upon *hadeeth*. [See *Saheeh al-Bukhaari* (Arabic/English)], vol .2, no .237.

- Man should not act conceitedly upon accomplishing something because this accomplishment is from Allaah and the Sovereignty is exclusively His.

And Allaah knows best. May the *salaah* and *salaam* of Allaah be upon our Prophet Muhammad and upon his family and all of his companions.

مَشِيئَةً
وَالْحَمْدُ لِلَّهِ

This work has been accomplished by the Will of Allaah Who had bestowed upon me the ability to present it to the English-speaking community within the Muslim *ummah*. It was completed after *salaatul 'asr* on Saturday, the 2d of Rabbi' al-Awwal of the year 1419 after the Hijrah of Prophet Muhammad (ﷺ).

I ask Allaah, the Most High, who is above everything and to Whom belongs the Most Perfect Names and Most Exalted Attributes to make this effort sincerely done seeking His Face, and to make it beneficial for me and for the Muslims everywhere, and to forgive me my sins and those of my parents, my family, the *salafi* scholars who passed away and

those who are still alive, and the believers. I ask Him, to grant me and our brothers and sisters the sincerity in our sayings and deeds and to correct our deeds in accordance with the way of our Prophet Muhammad (ﷺ). I ask Him ﷻ to save us from the Fire of Hell and to admit us to His *Firdaws* in *al-Jannah* by His Mercy. May Allaah guide those who deviated from the path of the *salaf* to the truth, and those who are confused to His Light. May He bestow upon me and the Muslims the steadfastness on the path of *as-salaf as-saalih* in this life, at the time of death, and in the grave. Aameen.

Saleh As-Saleh, ‘Unayzah, KSA.

Explanations and Refutation of Some Misconcepts

Appendix A:

Points of Caution with Respect to Certain Terms

With the introduction of philosophical concepts into the body of the Muslim *ummah*, great deals of distortions were published by scholastic theologians (*ahlul-kalaam*) and mystic *sufis*. Many of these distortions were made by introducing certain terms upon which the innovators build their false arguments.

Most graduates of contemporary universities inside and outside the Muslim World are influenced by teachers holding to the *Mu'tazilite*, latter *Ash'arite* or *Maatooridite* concepts in '*aqeedah* and *manhaj*. All of these sects claim that the '*aql* (intellect) is the basis for their respective doctrines. Some schools follow a Western-style methodology whereby they teach the different dogmas in a purely academic fashion. Very few places teach the true and correct concepts of *deen* pertaining to Allaah and His Names and Attributes, the Qur'aan, the *sunnah*, and the way of the *salaf*. All praise is due to Allaah ﷻ, Who enabled the brothers and sisters holding to the true '*aqeedah* and *manhaj* to spread the truth in many parts of the Muslim World standing to clarify the distortion of the philosophical concepts and to dispel *bid'ah* and firmly establish the *sunnah*.

Some of the distortions made by those who oppose the path of the *salaf* in understanding the *deen* lie in the use of certain terminology in order to deny and (or) distort the Attributes of Allaah, the Most High. The following will discuss some of this terminology in detail:

1.The Term: *Hayyiz* حَيِّز

As far as the people of *'ilm al-kalaam* (scholastic theologians) are concerned, the meaning of the *haayiz* is, “the imaginary portion of space occupied by a thing having extent, as a body; or by a thing not having extent, as an indivisible substance unit or atom.” Anything which is aimed at or towards is a *mutahayyiz* (i.e. occupies a *hayyiz*), though this has no linguistic basis. According to their terminology, the “body” is something that one can aim to or towards and therefore it is a *mutahayyiz*. Accordingly, the heavens and the earth and what is in between are *mutahayyiz*.

Introducing this discussion is essential in understanding the intended objectives behind the use of such terminology. So, upon hearing and (or) reading a general negation that Allaah is not *mutahayyiz* then one should not reject or affirm this

generalization until he knows the intended meaning of the generalized term. In practice, this translates into the following points:

1. Suppose that someone says that Allaah ﷻ cannot be described as being *mutahayyiz*. If he understands the term *mutahayyiz* in its linguistic sense (i.e. being surrounded by an existing thing), then this is true, for Allaah ﷻ is not enclosed by anything, and He ﷻ is totally distinct and separate from His creation. He is the Most Great and His *kursi* extends over and encompasses the heavens and the earth! He ﷻ said:

[وما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ [الزمر، جزء من آية ٦٧].

They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His right Hand. [Qur'aan, *Soorat Az-Zumar* (39:67)].

2. On the other hand, the *hayyiz* is linguistically not limited to the external and separate thing that encloses or contains something else. It also refers to the defining limits or lateral portions of an entity itself, and thus it is not extrinsic. So, if

someone says that Allaah, being above the entire world, is enclosed within something existing such that it does not fall under the meaning of the Essence, then He is lying. Anything that is apart from the Essence of Allaah is from the world, and Allaah, the Most High, is distinct and separate from the world.

3. If someone says I affirm the term *hayyiz* to mean that Allaah is distinct and High above creation, not commixed with them, then we say that **the meaning** is true and it is affirmed by the Qur'aan and authentic *sunnah*. Affirming the term itself, however, is an innovation.

2. The Term: *Jihah* جهة

1. The scholastic theologians and *ahlu-ta'teel* deny that Allaah is above His creation and say that Allaah is not *mutahyiz* based upon their definition of a *mutahyiz* as being a “direction” or a “body”. They claim that affirming a direction (*jihah*) necessitates that Allaah is enclosed by a

created thing. Again, we deal with such generalizations the way *as-salaf as-saalih* dealt with them. This term “direction” may mean either something existing (*mawjood*) or non-existing (*ma'doom*). Existence and non-existence are states relative to the created, while existence is relative to the Creator and the created beings. So wherever there is a creature, then the *jihah* (direction) is exists by virtue of his existence, and with his non-existence the “direction” is a non-existential. So, whoever says that Allaah is in a *jihah* (direction), we ask him, “Do you mean that He ﷻ is in a *jihah* whereby there is something other than Him present, like the *'arsh*, the heavens or other created things? Or, do you mean that He is in a direction where there is non other than Him present (i.e. above the world where there is no existing creation). The term "direction" refers to either something existing other than Allaah, and thus it must be created (like the *'arsh*, heavens, etc.), or it refers to "above creation" where there is non in existence except Allaah, the Most High. The latter is the true acceptable meaning because the Creator is distinct and separate from the created. He ﷻ is not part of the created world nor is it a part of Him. Accordingly, anyone who:

(a) Negates the Transcendence of Allaah (*'uluw*) based upon his negation of the direction (above creation) is wrong and affirming it the way the *salaf* had affirmed its correct meaning is the truth.

(b) Uses the term *jihah* to mean that Allaah ﷻ is above the heavens, ascended upon His *'arsh* in the way that befits His Majesty, and that He is distinct from His creation, then this is correct. However, the *salaf* prefer that the use of generalized terms be avoided and that the Muslim should stick to the terms of the texts from the Qur'aan and authentic *sunnah*. But since the innovators use such terms according to their own terminology, then one should clarify to the Muslims the danger of the *shubuhaat* (doubts) deduced from their false meanings.

3. The Term: *Jism* جِسْم

The same mixture of truth and falsehood lies in the use of the general term *jism*. The term has two true meanings in the Arabic language:

(1) The body or what is bulky and dense. This meaning refers to what is being described. Allaah ﷻ said:

[وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ] [المنافقون، ٤].

**And when you see look at them,
their bodies please you.**

[Qur'aan, Soorat Al-Munaafiqoon (63:4)].

(2) It refers to the degree itself, e.g. the degree of bulkiness, etc. You might say, “This thing is bigger, bulkier, denser than such and such; or the bulkiest or biggest...”

The scholastic theologians and people of *ta'teel* introduced various and different meanings to the term in order to fit their respective creeds. The meaning of the term *jism* became more general than the known linguistic meaning. Things like the air, fire flames, breath, etc. were called *ajsaam* (pl. of *jism*), something which is not known as such in the Arabic language. They also considered the following as *jism*:

- Everything aimed at.
- Anything you physically point to as being “here” or “there”.
- Any existing thing.

- What is established by himself (itself).
- The thing that is capable of having a length, breadth and thickness.
- The composed, constituted or put together: Some say it is constituted from *al-jawaahir al-mufradah* [indivisible] substance unit, as most of the scholastic theologians claim. Most of the philosophers, on the other hand, say that it is composed of substance and form. Some say it is constituted neither from *al-jawaahir al-mufradah* nor from substance and form.

The fact that the term *jism* became a general term having false and correct meanings, then one should be aware of its intended use.

Affirming or negating that Allaah ﷻ is a *jism* is itself a *bid'ah*, as the revelation did not use this term for affirmation or for negation. Therefore, when someone says that Allaah ﷻ is or is not a *jism*, then we should ask him about the intended meaning upon which he is either affirming or negating. If the meaning agrees with that in the texts of the Qur'aan and authentic *sunnah*, then it will be accepted, but the term used will be rejected and one should stick to the revealed texts. On

the other hand, if the meaning opposes the affirmed meaning in the revelation, it will be rejected together with the term used. This is so because the revelation has affirmed all of the perfect attributes of Allaah ﷻ and elevated Him ﷻ above all kinds of imperfection. Accordingly:

- The one who intends the linguistic meaning of *jism* (i.e. “body” or what is bulky and dense) and applies it to Allaah ﷻ then the *sam’* (textual proofs) and *‘aql* (rational) reject such a meaning, and Allaah is High above this imperfection.
- The scholastic theologians who were influenced by Greek philosophy dispute regarding whether the *jism* is *murakkab* (compounded) or not. Many of them consider that the heavens are constituted neither from indivisible atoms nor from substance and form. So, how could it be claimed that Allaah, Most High and free from all imperfection, is “constituted” from indivisible substance units (atoms) or substance and form?
- The person who repudiates the applicability of “constitution” to Allaah is right, but he needs to state his negation in a way that clarifies his intent. So we say, “Do

you mean that affirming the Attributes of perfection to Allaah does not make of Him ﷻ *murakkab* (compounded, constituted of parts)? If he says, “yes,” then he is complying with the texts of revelation. Allaah is the One who is qualified with all attributes of perfection. Therefore, when the texts affirm that Allaah is above the heavens ascended His ‘*arsh*, and that He Sees, Knows, Hears, will be seen by the believers in the Hereafter, and so forth, then this does not necessitate that He is “compounded of several individual units” as a “body” or from substance with various forms”! Allaah is above all imperfection.

- If someone negates that Allaah’s *thaat* is necessarily qualified with the perfect attributes based on his assumption that this would imply that Allaah is *murakkab*, “constituted” or “compounded”, then he is absolutely wrong and his negation is not *tanzeeh* (elevating Allaah above all forms of imperfection). This understanding is legally and rationally improper. It is a fact that there is no essence without qualities. Allaah is *Al-‘Aalim* (All-Knower) possessing Knowledge which is His Attribute established with His *thaat*. Allaah’s Knowledge is not His Essence (as the innovators and philosophers claim). In addition, Knowledge as a quality of the qualified One

(Allaah) is not distinct and separate from Allaah, and in this sense His Knowledge is not “other” than Him. Because Allaah is qualified with all perfection and He does necessarily exist, in no way does he need anything to “complete” His Oneness. The *Mu'tazillah*, for example, who rejected the attributes having a necessary relationship to the *thaat*, reduced Allaah ﷻ into an abstract concept. And to Allaah belong the most Majestic and Most Beautiful Names and Attributes.

- The claim of the scholastic theologians that the *jism* is *murakkab* from indivisible atoms is doubtful from the angle of purely scientific discoveries. We know that a “body” is susceptible to division into molecules and, in turn, into atoms. In the process, the qualities of the body are “lost” and become something else. Water, for example, is composed of two atoms of hydrogen and one atom of oxygen (H₂O). One molecule of water may be split into hydrogen (H₂) and oxygen (O₂), each of which has different characteristics from water. In a nuclear reactor, the splitting of the interlinked components of an atom, mainly electrons, protons, neutrons, positrons...changes into a tremendous energy (e.g. controlled splitting of Uranium-235), which is called nuclear energy. The uncontrolled version of this

splitting produces the destructive nuclear bomb. Note: Ibn Taymeeyah said, “[If someone asks] Is *jism* indefinitely divisible? [Then the answer is] ‘No, it is not indefinitely divisible’. Those who say it splits into units beyond which it does not accept division are mistaken, because once it is continuously subdivided it undergoes transformation.”

- The one who claims that a *jism* means something that is susceptible to division, portioning or disintegration, then Allaah is far above being qualified with such imperfections, let alone regarding Him as reconstituted! Whoever applies this term according to such intended meaning then he is one of those most qualified with *kufr*. In fact, one of the Names of Allaah is **الصَّمَدُ** that means, “The One who is qualified with all attributes of perfection and whom all creatures need.”
- Those who say that a *jism* applies to anything existing or established in itself and do not mean that it is *murakkab* apply this name to Allaah as being existing and established in Himself. They are known as *Mujassimah* (attributers of the term *jism* upon Allaah). They negated, however, that He is *murakkab*. Those who consider that the term *jism* applies to what is *murakkab* rejected the claim of the *Mujassimah*.

Both aspects of this terminology have no basis when it comes to the linguistic meaning of the term *jism*.¹⁰¹ It remains to be mentioned that although the usage of the term *jism* to define what is established in itself and existing, the meaning is that Allaah is existing and established in Himself ﷻ is correct. The affirmation of this is not an act of *tajseem* (attributing to Allaah a “body”). So underline this benefit.

The one who intends that the term *jism* means what is qualified with Attributes, established in himself, distinct and separate from everything else, may be aimed towards him, and that hands may be raised towards him in supplication, then the Qur’aan and authentic *sunnah* affirmed that Allaah ﷻ is qualified with the superlative Attributes: Knowledge, Might, Mercy, Face, Hands, He ascended his ‘*arsh* which is above the seven heavens, He is above His creation, and to Him ascend all goodly words and the angels as well, and so forth. In fact, the best of mankind and the most knowledgeable of Allaah, Muhammad (ﷺ), declared before

¹⁰¹ See Shaykh-ul-Islam Ibn Taymeeyah’s *Sharh Hadeeth An-Nuzool* [Riyadh, Saudi Arabia: Daarul-‘Aasimah, 1414/1993], pp. 250-251 and *Al-Jawaabus-Saheeh Liman Baddala Deenal-Maseeh* (Riyadh, KSA: Daarul-‘Aasimah, 1414/1993), vol. 3, pp. 432-433.

the thousands of the *sahaabah* that he has proclaimed the Message of the *deen* and then raised his forefinger, pointing towards the sky, saying: “**O Allaah** be witness, O Allaah, be witness, saying it thrice.” Certainly, he pointed towards the One above the heavens, Allaah, who exists and is established in Himself. So, if this is your understanding of the *jism*, then the **meaning** has been affirmed in the Qur’aan and the *sunnah* but without qualifying Allaah with such an innovated and generalized **term**. Even the language does not assist those who affirm these meanings to Allaah ﷻ because the one who is qualified with these attributes is not called a *jism*.

Finally, the Muslim should be aware when he reads that, “Allaah is not a *jism* (body) or corporeal being” because this negation may involve negation of all or some of Allaah’s Attributes. So check for what is intended!

**4. The Statement:
“Allaah is not a “physical’ form”!**

You may also find and hear statements negating that Allaah is “physical”! Again, check for the intended meaning. Because those who generalize such negation often deny the communicated Attributes (*as-sifaat al-khabariyyah*) which we

are informed of in the Qur'aan and (or) the authentic *sunnah*, like Allaah's Face, Hands, Fingers, and so forth. We affirm them as Allaah affirmed for Himself and as His Messenger Muhammad (ﷺ) affirmed them for Him. In no way does this affirmation impute resemblance of Allaah to His creation, because there is nothing like unto Him. The Prophet (ﷺ), who was most knowledgeable of Allaah, affirmed them for Him. So does this necessitate that the Prophet (ﷺ) is *mushabih* (one who attributes likeness of Allaah to His creatures)? In no way is this case. Hence, the correct *tanzeeh* (declaring Allaah to be far removed or free from imperfection) is to affirm what Allaah and His Messenger affirmed from the superlative Attributes with which Allaah is qualified without *tamtheel* (exemplification, drawing parallels), *tahreef* (distortion of their true meanings), *takyeef* (specification: stating the manner of the *sifaat*) and *ta'teel* (negation or denial of them).

5. The Term: *Makaan* مکان

You often hear or read that Allaah is far removed from being in a place (*makaan*). So, what is the truth regarding this term? First, one should remember that the term *makaan* (place) may have one of the following meanings:

- What encloses a thing and envelops it from all of its lateral portions.
- That above which a thing may be settled upon, and is in need, e.g. like a man being above the roof.
- That which a thing is above but is in no need of, e.g. birds above the earth, the sky above the atmosphere, and angels above the earth and air.
- That which is above the world even though it is not something existing.

The last meaning is the one agreeing with the ‘*uluw* of Allaah above His creation and His ascent above His ‘*arsh*. The poet and companion of the Prophet (ﷺ) Hassaan ibn Thaabit رضي الله عنه said in one of his poems:

وكان مكانُ الله أعلى وأعظما
تعالى علواً فوق عرشِ إلهنا
**Supremely Exalted¹⁰² in His Highness
above [His] ‘arsh is our *ilaah*,**

**And the *makaan* (place) of Allaah is indeed Highest,
above everything, and Greatest.**

Thus, Hassan رضي الله عنه affirmed the place which is above creation where there is no existing creature, knowing well, as the rest

¹⁰²In Essence and in Attributes.

of the companions knew, that Allaah is free of all wants, and that the 'arsh as well everything else other than Allaah is in need of Him, and nothing contains Him ﷻ. So, if someone negates that Allaah is in a place in the sense that Allaah is enclosed in something else which He is in need of, then Allaah is far removed from this as well as all imperfection. Accordingly, we say that Allaah is above the creation, above the heavens, ascended upon His 'arsh, distinct and separate from His creation. Whether the innovator will understand from this that He is in a place or not, is irrelevant.

If the person who says that Allaah is not in a place intends to negate that Allaah is surrounded in a place or that he needs a place, then the negation in this sense is true and agreed upon by the *salaf*. If, however, the negation is aimed at denying the fact that Allaah is above the creation, then it is false.

The innovators from the scholastic theologians and people of *ta'teel* introduced their own definitions of the above terms in order to fit with their corrupt creeds. May Allaah, Who is qualified with all perfection, safeguard the Muslims from all ways and forms of deviation.

Appendix B:

The Khaarijites (Khawaarij) الخوارج

Historically, the *Khawaarij* are those who rebelled against ‘Ali ibn Abee Taalib عليه السلام in the 37th year of Hijrah (657 C.E.) and imputed *kufr* upon ‘Ali عليه السلام upon the arbitration that followed the Battle of Sifteen. They hated ‘Ali’s decision to end the *fitnah* which occurred with Mu’aawiyah عليه السلام, calling ‘Ali’s acceptance of the arbitration a compromise. They also imputed *kufr* upon many of the *sahaabah* who accepted the arbitration. They did not even accept the whole of ‘Uthman’s عليه السلام Caliphate. This position stems from their misunderstanding of the Qur’aan. They deduced, wrongly, that major sins are *kufr* and thus forfeit salvation. Sin is a contradiction that

nullifies faith! ‘Ali and the other *sahaabah* sinned in the eyes of the *Khawaarij* and that sufficed to nullify their state of belief! Their doctrine became famous in their rebellions against any Muslim leader who, in their eyes, committed a sin or a mistake. The Prophet (ﷺ) informed us before his death of the emergence of this sect and that, “*They will kill the Muslims and leave the idolaters. Should I live until they appear, I would kill them as the killing of the nation of ‘Aad.*”¹⁰³ He (ﷺ) also said: “*The Khawaarij are the dogs of the Fire.*”¹⁰⁴

‘Ali (ﷺ) delegated ibn ‘Abbaas (رضي الله عنهما) to call them to the truth. He succeeded in convincing several thousands of them. Those who rejected continued to spread mischief even after ‘Ali (ﷺ) warned them against it. He finally fought them in the battle of an-Nahrawaan (38Hj/658) and only few of them escaped and continued the secession. ‘Ali (ﷺ) was himself killed by a Kharijite by the name of Ibn Muljam. They split into many groups and today they survive in ‘Oman, Tunisia, Libya, Algeria, and in Tanzania and they are known as the *Ibaadiyyah* (*ibadi* Kharijism).

¹⁰³ An agreed upon *hadeeth* [i.e. reported by al-Bukhaari and Muslim]. [See *Saheeh al-Bukhaari* (Arabic/English)], vol. 9, no. 527.

¹⁰⁴ Reported by Ahmad, Ibn Maajah, Ibn Abee ‘Aasim, and others. Shaykh al-Albaani authenticated the *isnaad* of the narration reported by Ibn Maajah and Ibn Abee ‘Aasim. He also said that the *isnaad* of Ahmad’s report is *hasan*. [See *As-Sunnah* by Ibn Abee ‘Aasim, no. 904, and 905], p. 424.

The *Khawaarij* sect was later influenced by scholastic theology and its principles became very close to those of the *Jahmite* and *Mu'tazilite* sects. They center upon the following matters:

(1) Imputing *kufr* upon 'Ali, 'Uthmaan and other *sahaabah*
رضي الله عنهم أجمعين.

(2) The right to rebel and fight the Muslim rulers who may err or sin.

(3) Justifying the rebellion and fight against disobedient Muslims (rulers and/or ruled) and that it is permissible for them to secede from the general body of the Muslims.

(4) They believe that the Qur'aan is created. However, the Qur'aan is the literal Word of Allaah Who uttered it in letter and sound and which He Spoke to Jibreel عليه السلام, directly without a mediator, and who then brought it down to the Prophet Muhammad عليه السلام. The Qur'aan is neither the word of Jib reel nor the word of Prophet Muhammad عليه السلام.

(5) They distort the meanings of Allaah's Attributes by resorting to figurative interpretation.

(6) Like the twelver *Shee'ites* and other deviant sects, they deny that the believers will see Allaah on the Day of Resurrection. This contradicts what is asserted in the Qur'aan and authentic *sunnah*.

(7) Imputing *kufr* on the Muslims who commit major sins.

(8) The majority of the *Khawaarij* deny the actual punishment in the grave that Allaah ﷻ inflicts upon those who deserve it.

The aforementioned are some of the major characteristics of the *Khawaarij*. I intended to give the reader some background about this very dangerous sect and which has influenced many Muslim groups and parties in our times leading to bloodshed in many parts of the Muslim World. The bloody confrontations are hard to stop in some places and that has distorted the view of Islam in many parts of the world.

The truth, however, is emerging and will *inshaa' Allaah* completely emerge on the hands of the true followers of Islam who are working hard to correct this problem with the good

word without compromising the ‘*aqeedah* nor the *manhaj*. We should be able to present the truth without imitating the *kufaar* and their ways. In this respect, the words of Imaam Maalik (رحمه الله) are remembered: “**Nothing will benefit this ummah to come except that which benefited its early generations.**”¹⁰⁵ This refers to the correct creed, methodology and righteous deeds. Another point of benefit is that the Muslim should be aware that the principles of many of these sects are still alive and propagated by certain individuals and/or groups, and accordingly the believer must be cautious.¹⁰⁶

¹⁰⁵ Related by Imaam Ibn ‘Abdil-Barr in *At-Tamheed* (23:1).

¹⁰⁶ See *Fathul-Baari* by al-Haafith Ibn Hajar, vol. 12, pp. 282-284, 287,289 and *Wasatiyyat Ahlus-Sunnah Baynal Firqah* (“The Distinguished Medium Path of *Ahlu-Sunnah* vis-à-vis the Sects), by Dr. Muhammad ba-Kareem ba-‘Abdullaah [Riyadh, Saudi Arabia: Daarur-Raayah, 1415/1994,], pp. 290-291.

Appendix C:

3. The Mu'tazilites المعتزله

The *Mu'tazilah* (from *i'tazala*, “to remove oneself” or “to withdraw”) is one of the philosophical schools whose doctrines were affected by Greek philosophy. Originally the sect was established by Waasil Ibn 'Ataa' (80-131Hj/699-748 C.E.), who withdrew (*i'tazala*) from the circle of al-Hasan al-Basri (d.110Hj/728) because of his opposing view that the Muslim who commits a grave sin was neither a believer nor a *kaafir*, but somewhere between the two (*manzilah baynal-manzilatayn*). This marked the beginning of this so-called rationalistic sect. In its early stages, its concepts were close to those of the *Khaarijites*. In the third century of Hijrah, the *Mu'tazilah* became influenced by the *Shee'ah*. The *Mu'tazilites* teachings were further developed under the influence of the Greek and Persian ideologies leading to the birth of *'ilmul kalaam* (scholastic theology). Some of the main corrupt beliefs of the *Mu'tazilites* include:

- (1) Denying the Attributes of Allaah.
- (2) Claiming that the Qur’aan is created. They were able to influence the Caliph al-Ma’moon (in 212Hj/827) and enforce this belief along with other distortions. Their scrutiny was a virtual inquisition. Many scholars were jailed and/or killed. Imaam Ahmad bin Hanbal was tortured and jailed for his great stand defending the truth held by the *salaf* that the Qur’aan is the uncreated literal Word of Allaah. His great stand together with a few other scholars, led to the decline of the *fitnah*, and the *Mu’tazilite* doctrine was suppressed under the Caliph al-Mutawakkil (ruled 232-247Hj/ 847-861).
- (3) Claiming that man’s action is totally independent from Allaah’s Will. This is in direct opposition to what the Qur’aan and *sunnah* have affirmed, namely that man has the ability and the will to act, but like all other things, nothing escapes the Will of Allaah, the Most High.¹⁰⁷

¹⁰⁷ For more details see our book *Al-Qadaa’ wal-Qadar* [Buraidah, Saudi Arabia: Daarul-Bukhaari Publication, 1417/1996], pp. 62-69. Check also www.understand-islam.net.

(4) Denying the general intercession for the sins committed by the disobedient Muslims and which Allaah approved for the Prophet (ﷺ) and others on the Day of Resurrection [See earlier in the text].

Blended under the title of “rational” this sect exists nowadays without openly carrying the same title it once held. The approach and methodology of those who make the intellectual proofs supersede the text (from the Qur’aan and *sunnah*) is widespread. The opposite extreme is those who believe that rational evidences have no role whatsoever in implying many things that the textual evidences have proven. The medium path is that of the *salaf*, which affirms an implicative relationship between the textual evidences and intellectual proofs. The *shar’* (the Qur’aan and authentic *sunnah*) **lead and guide** to the intellectual proofs and the latter **share in guiding** to many things **which the *shar’* implies**. Basically, therefore, there is no contradiction between the two, but to the contrary, there is association. The basis for this relationship, however, is the *shar’*, and not the intellect, as the rationalists from the *Mu’tazilites* and the latter *Ash’arites* claim. This is because the *shar’* is indispensable in itself and is not in need of our knowledge and reasoning. We are the ones who are in need of the *shar’* and of its knowledge. So if the intellect

knows the *shar'* it attains a perfection which it lacked before. But if it fails, then it will remain ignorant and deficient.

In addition, the human intellect is one of the comparative or relative matters. Ahmad may know something by his intellect which Hasan's intellect is totally unaware of. The same person may know of something under certain conditions which he may not know of at a different time and (or) state. The fact is that people have different levels of intellect in accordance with what Allaah (ﷻ) bestows upon them from reasoning, awareness, contemplation and deduction, and differentiation.

It is natural that the intellect may err and fall in contradictions and /or differences in matters to which it may be subjected. So, those who say that the intellect should be given precedence to the *shar'* are referring people to something to which there is no way to affirm and perceive its correctness. That is why many of the sects differed and split amongst themselves when they gave precedence to their rationalistic dogmas vis-à-vis the textual proofs. The irony is that each of these groups says that the intellect stands to support their positions! Another irony is that the top theologians who laid down many of these dogmas went into perplexity and

confusion. Many of them like Imaam al-Juwaynee, Ar-Raazi, al-Ghazaali, and others, regretted their positions and asked Allaah to let them die on *fitrah*. In their cases, there is a lesson for those who still reiterate the same dogmas from the latter *Ash'arites*, *Mu'tazilites* and many of those who exaggerate the role of the intellect! A great reminder for all is the saying of Allaah ﷻ about the *shar'*:

[وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا] [النساء: ٨٢]

Had [the Qur'aan] been from other than Allaah, they would surely have found therein much contradiction. [Qur'aan, *Soorat An-Nisaa'* (4:82)].

The authentic *sunnah* is a Revelation from Allaah and the Prophet (ﷺ) said: "*I have been given the Qur'aan and something like it along with [i.e. the sunnah]*".¹⁰⁸ The *shar'* with its textual proofs guiding the intellect are from Allaah, and that is why the *salaf* who correctly understood this relationship were, by Allaah's help, saved from falling into perplexity and confusion! All Praise is due to Allaah.

¹⁰⁸ Collected by Abu Daawood, Ibn Maajah, Ahmad, at-Tahawi, and ad-Daarimee; Shaykh al-Albaani authenticated it in his verification of the *Kitaabul Eemaan* by Ibn Taymeeyah (p. 37).

Appendix D:

The Call for the Unity of Religions

(*Wahdatul Adyaan*):

A False and Dangerous Call.

الدعوة إلى وحدة الأديان: دعوة باطلة وخطيرة.

We hear nowadays a strange call by organized groups involving some Christians, Jews, and “Muslim” intellectuals calling for *wahdatul adyaan*. They claim that these three religions stand for the same belief that there is One God and should unite in their call for the implementation of great moral values. Some of those involved call for the establishment of centers containing churches, synagogues, and *massaajid* side by side, printing the Qur’aan, the Bible, and the Torah in one binding, etc. In the name of defending Islam against political and media distortions in the West,

some organizations are compromising the basics of the Islamic creed through what is called “Bridging the Faiths.”¹⁰⁹ This is a very dangerous call because it mixes the truth with falsehood and thus practically implies the elimination of the

¹⁰⁹ You often hear many Muslims saying: “We are cousins of Jews and Christians. We worship the same God, follow the teachings of the same Prophets, and believe in the same books. We are all followers of Abraham.” This concept is in direct opposition to the teachings of the Qur’aan and authentic *Sunnah*. Those who associate partners with Allaah in worship and (or) worship Prophets are not believers in Allaah. The books of the Jews and Christians contain alterations and are completely abrogated by the Qur’aan. The Jews and Christians are not followers of the faith of *tawheed* of Ibraaheem (Abraham) for Ibraaheem was neither a Christian nor a Jew, he was a pure Muslim, as Allaah ﷻ says:

{ ما كان إبراهيم يهوديا ولا نصرانيا ولكن كان حنيفا مسلما وما كان من المشركين } [آل عمران، ٦٧].

Ibraaheem was neither a Jew nor a Christian, but he was a true Muslim *Haneefan* (who worshipped none but Allaah Alone) **and he was not of *Al-Mushrikeen***. [Qur’aan, *Soorat Aal-'Imraan* (3:67)].

Had they been true followers of their Prophets, the Jews and Christians would believe in the Prophet Muhammad (ﷺ) and his message of Islam. The Prophet (ﷺ) said:

"والذي نفس محمد بيده لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني، ثم يموت ولم يؤمن بالذي أرسلت به إلا كان من أصحاب النار." من أصحاب النار.

"By Him (Allaah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. tawheed), but he will be from the dwellers of the (Hell) Fire." [Reported by Muslim in his *Saheeh* (English Translation), vol. 1, no. 284].

The belief in the Prophet Muhammad (ﷺ) is the attestation with full acceptance and submission, not just mere attestation, that what he brought forth is the truth. That is why Abu Taalib (the uncle of the Prophet ﷺ) did not become a believer in the Messenger (ﷺ), despite his attestation to what the Prophet (ﷺ) brought forth and his witness that it is the best of religions.

Whoever utters the aforementioned statement should repent to Allaah تعالى, correct it, and declare the truth in the best possible way.

truth perfected in the *deen* of Islam. The Christians and Jews want the Muslims to be like them. That is why they support this deceptive call for “unity”. Allaah ﷻ spoke of their attempts and called the Muslims to be aware of them:

[وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً] [النساء، ٨٩].

They wish that you reject Faith, as they have rejected [Faith], and thus that you all become equal [like one another]. [Qur’aan, *Soorat An-Nisaa’* (4:89)].

One of the fundamental beliefs in Islam is the *kufir* (unbelief) of the Christians and Jews because they reject the Qur’aan and the message of Muhammad (ﷺ) to them. They have also altered their books in such a way that it permits or even enjoins worship of other than Allaah and (or) the association of partners with Him in worship. Any Muslim who doubts their *kufir* is a *kaafir* himself.

Some Muslims who do not understand certain texts from the Qur’aan and (or) authentic *sunnah* may be easily deceived by the call for “unity of religions”. It is important to know that if certain texts are not clear to some they are clear to others from

those who are firm in the knowledge of the *deen*.¹¹⁰ Consequently, nothing stays unclear for those who are seeking the truth and not just following vain desires. For example, some may understand that the following text is evidence that the Jews and Christians are not *kuffaar*:

[إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ] [البقرة، ٦٢].

Verily! Those who believe and those Jews and Christians, and Sabians,¹¹¹ whoever believes in Allaah and the Last Day, and work righteousness shall have their reward with their *Rabb* [Allaah], on them shall be no fear, nor shall they grieve. [Qur'aan, Soorat Al-Baqarah (2:62)].

¹¹⁰ Allaah ﷻ says:

[وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ] [النساء، ٨٣]

If only they had referred it to the Messenger or to *ulil amri* [scholars and those charged with authority] among them, the proper investigators would have understood it from them [directly]. [Qur'aan, Soorat An-Nisaa' (4:83)].

It was the norm for the *sahaabah* to ask the Prophet (ﷺ) in his life of what they did not know. Then after his death, they asked the learned amongst them, and so did those who followed their path in righteousness. Asking the learned scholars, therefore, was the way of the *salaf* especially if something doubtful arose.

¹¹¹ A past nation who used to live in al-Mawsil ('Iraq) and said, "*La Ilaaha Illallaah.*" They were neither Jews nor Christians.

Shaykh-ul-Islam Ibn Taymeeyah said: “The *aayah* (above) tells about the followers of these four unaltered *milal* (Paths) before abrogation [by the advent of Prophet Muhammad’s complete message].”¹¹² It, therefore, addresses those who believed in *tawheed* and followed the Path of Allaah as was known to them. Those who continued on this belief and did not alter the Scriptures must follow the Qur’aan and the Message of Islam as explained by Prophet Muhammad (ﷺ). Furthermore, the order of the above *aayah*, as ibn ‘Abbaas رضي الله عنهما explained, was canceled by *aayah* 3:85, which states:

[وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ] [آل عمران، ٨٥].

¹¹² Ibn Taymeeyah in *Al-Jawaabus-Saheeh Liman Baddala Deenal-Maseeh* (The Correct Response for those who Altered the Religion of ‘Eesa) [Riyadh, KSA: Daarul ‘Aasimah, 1414/1993] vol. 2, pp. 212-213. As to whether Jews and Christians of our times are from the People of the Book or not, one first should understand what the term “People of the Book” means. It means that original Books were revealed to their prophets, Mûsa and ‘Eesa, respectively. When they held to the beliefs of ‘Eesa and Mûsa, they were not *kuffaar*. However, when they continued to believe in the altered and abrogated forms of these Books and commit *shirk*, they became *kuffaar*, even though they are still referred to as “People of the Book.” Allaah knew they would alter the Books and warned them against that. He ﷻ still refers to them in the Qur’aan as “People of The Book,” and clearly states that they have committed *kufr* and deviated from the path of *tawheed* that their prophets called them to adhere to.

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter, he will be one of the losers. [Qur'aan, *Soorat Aal-'Imraan* (3: 85)].

Following the alterations in their religion, most of the People of the Book turned *kuffaar* and few remained on the original teachings of the Torah and the Gospel. This is clear in the Qur'anic texts where Allaah, the Most High, Says:

[وَكَوْءَامَنَ أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ] [آل عمران، ١١٠].

And had the People of the Scriptures believed,¹¹³ it would have been better for them; among them are some who have faith,¹¹⁴ but most of them are *al-Faasiqoon* [Disobedient to Allaah and His Messenger, and rebellious

¹¹³ Like the belief of Muslims who accepted the Message of Muhammad (ﷺ).

¹¹⁴ Includes those amongst them who had faith before Muhammad (ﷺ) was sent to mankind. The believers whom Allaah described:

[وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً] إلى قوله تعالى [فَآتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ] [الحديد، ٢٧].

And We ordained in the hearts of those who followed him [‘Eesa] compassion and Mercy...So, We gave those among them who believed their [due reward, but many of them are *Fassiqoon* [rebellious, disobedient to Allaah]. [Qur'aan, *Soorat Al-Hadeed* (57:27)].

against Allaah's Command]. [Qur'aan, *Soorat Aal-'Imraan* (3:110)].

Following the above description, Allaah ﷻ said:

[لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ] [آل عمران، ١١٣-١١٤]

Not all of them are alike; a party of the People of the Scripture stands for the right, they recite the *aayaat* of Allaah during the hours of the night, prostrating themselves in prayer. They believe in Allaah and the Last Day; they enjoin what is right and forbid what is wrong, and they hasten in good works; and they are among the righteous. [Qur'aan, *Soorat Aal-'Imraan* (3:112-114)].

This party includes those who held to the original Scriptures before they were abrogated by Qur'aan and *sunnah*. They were on the right religion enjoining *tawheed* and forbidding *shirk*, just as Allaah described the believing followers of Mûsa عليه السلام:

[وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ] [الأعراف، ١٥٩]

And of the people of Mûsa there is a community who lead [the men] with truth and establish justice [i.e. judge men with truth and justice]. [Qur'aan, Soorat Al-A'raaf (7:159)].

Whoever held to these qualities amongst them (i.e. to the true revelations), prior to the advent of Prophet Muhammad (ﷺ), was a believer. The believers from the People of the Book who accepted the Prophet's Message of Islam will receive a double reward:

[وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ] [البقرة، ٤].

And who believe in that which has been sent down [revealed] to you [Muhammad ﷺ]¹¹⁵ and in that which was sent down before you [the Torah and the Gospel, etc.] and they believe with certainty in the Hereafter. [Qur'aan, Soorat Al-Baqarah (2:4)].

[وَأَنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ] [آل عمران، ١٩٩].

¹¹⁵The revelation includes the Qur'aan and the authentic *sunnah*.

And there are, certainly, among the People of the Scripture, those who believe in Allaah and in that which has been revealed to you, and that which has been revealed to them, humbling themselves before Allaah. They do not sell the *aayaat* of Allaah for a little price, for them is a reward with their *Rabb* [Allaah]. Surely, Allaah is Swift in account.¹¹⁶ [Qur'aan, Soorat Aal-'Imraan (3:199)].

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ [القصص، ٥٢-٥٤].

¹¹⁶ Ibn Taymeeyah explained that some of the *sahaabah* (e.g. Jaabir Ibn ‘Abdullaah, Ibn ‘Abbaas, and Anas Ibn Maalik رضي الله عنهم) as well as most of the scholars mentioned that the *aayah* (Qur’aan 3:199), was revealed concerning the faith of *an-Najaashi*, the king of *Abasseenyah* known as “*as-hamah*” (‘Atiyyah, in Arabic), who knew that the Message of Muhammad (ﷺ) was the truth confirming that of ‘Eesa before him. He accepted Islam but was unable to migrate to *daarul-Islam* (where Islam is the apparent and practiced *deen*), nor he was able to declare it amongst his Christian nation. After the Prophet (ﷺ) knew of his death, he called upon the *sahaabah* and performed the funeral prayers in absentia on *an-Najaashi*, thus confirming his belief in Islam. The *aayah*, therefore, may apply to anyone from the People of the Book or the *mushrikeen* who lives in *daarul-harb* (a land in which the *kuffaar* are prevailing, or land of the *kuffaar* between whom and the Muslims there is no peace) and who believes in Allaah and in Muhammad (ﷺ) as Allaah's Final Messenger, yet unable to declare his faith openly or unable to migrate to any Muslim country. He does what he is able to do from the acts of worship and as he knows them. [See Ibn Taymeeyah’s *Al-Jawaabus-Saheeh*], pp. 202-210.

Those to whom We gave the Scripture [i.e. the Torah and the *Injeel* etc.] before it,—they believe in it [the Qur'aan]. And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our *Rabb*. Indeed even before it we have been from those who submit themselves to Allaah in Islam as Muslims [like ‘Abdullaah ibn Saalam and Salmaan Al-Faarisee, etc.].” These will be given their reward twice over, because they are patient, and repel evil with good, and spend [in charity] out of what we have provided for them. [Qur’aan, *Soorat Al-Qasas* (28:52-54)].

It has been confirmed that the Prophet (ﷺ) said:

”ثلاثة يؤتون أجرهم مرتين: الرجل تكون له الأمة فَيُعَلِّمُهَا فيحسن تعليمها، ويؤدبها فيحسن أدبها، ثم يُعْتِقُهَا فَيَتَزَوَّجُهَا فله أجران. ومؤمن أهل الكتاب الذي كان مؤمناً (وفي لفظ مسلم: بنبيه) ثم آمن بالنبي-صلى الله عليه وسلم-فله أجران. والعبد الذي يؤدي حق الله وينصح لسيده (ولمسلم: وحق سيده).”
[البخاري ومسلم].

“Three persons will get their reward twice [i.e. a double reward]. [One is] a person who has a slave girl and he educates her properly and teaches her good manners properly [without violence] and then manumits and marries her. Such a person will get a double reward. [Another is] a believer from the People of the Scriptures who has been a true believer [in his Prophet], and then he believes in the Prophet [Muhammad-ﷺ]. Such a person will*

receive a double reward. [The third is] a slave man who observes Allaah's rights and is sincere to his master [and observes the rights of his master]*." ¹¹⁷

The Qur'aan also mentions the case of believing monks and priests who followed the true teachings of 'Eessa عليه السلام and who believe in the revelation to Prophet Muhammad ﷺ and would love to be from the *ummah* of Muhammad ﷺ:

[لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾ فَأَتَاهُمُ اللَّهُ بِمَا قَالُوا جَنَاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ الْمُحْسِنِينَ [المائدة، ٨٢-٨٥].

Verily, you will find the strongest among men in enmity to the believers [Muslims] the Jews and pagans; and you will find the nearest amongst them in love to the believers

¹¹⁷ Collected by al-Bukhaari and Muslim. The text is as reported by al-Bukhaari in his *saheeh*, vol. 4, no. 255, p. 158. The (*) refers to some parts of the text as reported by Muslim.

those who say: “We are *Nassara* (Christians).”¹¹⁸ That is because amongst them there are priests and monks, and they are not proud. And when they [who call themselves Christians] listen to what has been sent down to the Messenger [(ﷺ)], you see their eyes overflowing with tears because of the truth they have recognized. They say: “Our *Rabb!* We believe, so write us down among the witnesses [Muhammad (ﷺ) and his nation]. And why should we not believe in Allaah and in that which has come to us of the Truth [*tawheed*]? And we wish that our *Rabb* will admit us [in *al-Jannah* on the Day of Resurrection] along with the righteous people [Prophet Muhammad (ﷺ) and his companions رضي الله عنهم]. So, Allaah rewarded them with Gardens under which rivers flow [in *al-Jannah*], they will abide therein forever, because of what they said. Such is

¹¹⁸ Those who **claim** to be followers of ‘Eesa ﷺ and the **true Injeel** (Gospel) should have a general love for Islam and its people, because the teachings of ‘Eesa ﷺ were based upon mercy and kindness:

[وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً] [الحديد، ٢٧].

And We ordained in the hearts of those who followed him compassion and Mercy. [Qur’aan, *Soorat Al-Hadeed* (57:27)].

In fact they must submit to Allaah and His *deen* because the messages of ‘Eesa and Muhammad عليهما الصلاة والسلام, in calling the people to the *tawheed*, are the same.

the reward of good-doers. [Qur'aan, *Soorat Al-Maa'idah* (5: 82)].¹¹⁹

The *aayaat* cited above are some of the qualities of the believing Christians. In our times, any “Christian” who claims to hold to similar beliefs must believe in the Prophet Muahmmad's Message, and submit to Allaah in Islam.

Question: Some Muslims say: “But Allaah ﷻ had mentioned in the Qur'aan that there are churches, synagogues, and monasteries where the Name of Allaah is mentioned. So, how can we understand this in light of the above explanations about the People of the Book?”

All praise is due to Allaah. The *aayah* in the Qur'aan where the above places are mentioned is:

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَّمتْ صَوَامِعُ وَبِيَعُ وَصَلَوَاتُ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا [الحج، ٤٠].

Had it not been that Allaah checks one set of people by means of another, monasteries, churches, synagogues, and *masaajid*, wherein the Name of Allaah is mentioned much

¹¹⁹ See Shaykh-ul-Islam's *Al-Jawaabus-Saheeh*, vol. 2, pp. 201-213.

would assuredly have been pulled down. [Qur'aan, *Sooarat Al-Hajj* (22:40)].

The *masaajid* are the places where the Name of Allaah was and still being mentioned. When they were on their original faith, the People of the Book mentioned the Name of Allaah in their places of worship. However, because of the alterations in their religions, *shirk* in worship was introduced, even though some of them may mention the Name of Allaah. Hence, their places of worship cannot be considered as *boyoutullaah* (Houses of Allaah), because they committed *kufr* and their places contain a wide range of blasphemous symbols (pictures, crosses, etc.).

Imaam Ibnul Qayyim said:¹²⁰ “Had it not been for Allaah's checking of one set of people by means of another, these places (mentioned in the *aayah*) which were beloved to Allaah before Islam (i.e. in its final and comprehensive form), would have been pulled down. After Islam, these places are known to Allaah, but hated. Allaah, for example commanded special treatment to the People of the Book under the Islamic

¹²⁰ In *Badaai' At-Tafseer (The Unprecedented of Tafseer)*, which is a collection of explanations of certain *aayaat* of the Qur'aan, collected by Yusri as-Sayed Ahmad [Dammaam, Saudi Arabia: Daar Ibnul Jawzi, 1414/1993], vol. 3, p. 214.

Rule, including their protection, yet He ﷺ hates them. He commanded the defending of their places of worship, yet He hates them because other than Him is being worshipped in such places...”¹²¹

Ibn ‘Atiyyah said: “He (ﷺ) checked them when they were on the Truth before the alterations and abrogation [i.e. of their religions].”¹²²

In Light of The Above, all the present nations of Jews, Christians, Sabians (if any are left), and those who worshipped Allaah based upon their *fitrah*,¹²³ must come to the Final Message from Allaah, and submit to Him alone in Islam.

¹²¹ Allaah willed them to exist, yet He hates the *shirk* practiced by them. He willed and created *Iblees* (the Devil) and He hates him. This is His Universal Will: *al-iraadah al-kawniyyah*. Allaah’s Judicial Will: *al-iraadah ash-shar’iyyah* is to protect their places of worship as long as they do not openly carry out their worship outside such places, and they conform to all of the rules regarding their interactions with Islamic Law.

¹²² Quoted in *Fat-hul-Bayaan fee Maqassidil-Qur’aan (The Eloquent Clarification to the Objectives of the Qur’aan)*, by Sidique Hassan al-Qanouji al-Bukhaari [Sidon, Beirut, Lebanon: ad-Daar al-’Assriyyah, 1412/1992], vol. 9, p. 57.

¹²³ *Fitrah*: natural inclination to worship Allaah alone.

The People of the Book as they exist now, accepted other than Allaah as deities. No doubt that they are *kuffaar* as Allaah (ﷺ) refers to them. When they followed Mûsa and ‘Eesa عليهما السلام, according to the unaltered Torah and the original Gospel, respectively, they were Muslims then. Does a knowledgeable Muslim believe that those who think of ‘Eesa as Savior, a son of God, Three in One, etc. are believers?

[نَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ] [المائدة، ١٧].

Surely, in disbelief are they who say that Allaah is the Messiah, son of Mary! [Qur’aan, *Soorat Al-Maa’idah* (5:17)].

Are those who believe in Trinity believers in *tawheed*? Allaah says about them:

[نَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ، وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ] [المائدة، ٧٣].

Surely, disbelievers are those who said: “Allaah is the third of the three [in a Trinity].” But there is no True God but One God [Allaah]. [Qur’aan, *Soorat Al-Maa’idah* (5:73)].

They remain as people of the Book since a Book was revealed to their respective Prophets. Whoever says he is a believer in

their Books, even in their altered forms, is from the People of the Book. Any Christian or Jew who dissociates himself from his respective Book and denies it, cannot be considered as being from the People of the Book.

On the other hand, Allaah, the All-Wise and All-Just, legislated certain guidelines that define certain relationships between the Muslims and the People of the Book. Amongst such relations, is marriage to the 'afeefah (chaste) women of them,¹²⁴ eating their lawfully slaughtered meat, etc. Such distinctions do not make them true believers in Allaah.

Shaykh-ul-Islam Ibn Taymeeyah commented on the following *aayaat*:

[لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ]
[البينة، ١].

Those who disbelieve from among the People of the Scripture [Jews and Christians] and *al-Mushrikeen*,¹²⁵ were

¹²⁴ Certainly, marrying the Muslim woman takes precedence over marrying the chaste woman of the people of the Book. There are so many problems associated with marriage to women from the People of the Book in our times. The Muslim must be very careful about such a decision if it deems necessary.

¹²⁵ *Mushrikeen*: Those who commit *shirk* including pagans, polytheists, idolaters, and unbelievers in the Oneness of Allaah and in His Messenger Muhammad (ﷺ).

not to leave [their disbelief] **until there came to them clear evidence.** [Qur'aan, *Soorat Al-Bayyinah* (98:1)].

[وَقَلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنِ أَسْلَمُوا فَقَدِ اهْتَدَوْا] [آل عمران، ٢٠].

And say to those who were given the Scriptures [Jews and Christians] **and to those who are illiterates** [Arab pagans]: **“Do you** [also] **submit yourselves** [to Allaah in Islam]?” **If they do, they are rightly guided,** [Qur'aan, *Soorat Aal-'Imraan* (3:20)],

He said: “And other *aayaat* like those above address those who exist [i.e. from the Jews, Christians, and *mushrikeen*]. The Scripture referred to is the Book in their hands in which alterations and abrogations were carried out, **and do not refer to those who held to the Scriptures before they were altered and abrogated,** because they were not *kuffaar* then. Also, they were not [the ones being addressed] by the Qur'aan as “you People of the Book,” because they died before the Qur'aan was revealed. So, all those who believe in the existing Books [altered and abrogated], are from the “People of the Book,” and they are *kuffaar* because they hold to altered and abrogated Books, and they are, like all other *kuffaar*, in Hell

forever,¹²⁶ although Allaah, the Exalted, commanded that they pay *jizyah*¹²⁷ and made it permissible to eat their food and marry their women.”¹²⁸

In Conclusion:

1. The only *deen* accepted to Allaah is Islam.
2. Islam is the last and final message to all mankind (Christians, Jews, Buddhists, Hindus, etc.)
3. Islam abrogated all religions.
4. The Qur’aan is the true Word of Allaah and it abrogated all of the previously revealed Scriptures.
5. The Torah and al-Injeel as they exist in the hands of the “People of the Book” are altered. Even if their original forms are to be found at any time, then they are still abrogated by the Qur’aan.
6. Had their Prophets been alive they would all follow and abide by the teachings of Muhammad (ﷺ). Allaah took this Covenant upon all the Prophets.¹²⁹

¹²⁶ If they die on their beliefs.

¹²⁷ Head-tax imposed by Islam on the People of the Book and other people who have a revealed book when they live under Muslim rule and chose not to accept Islam.

¹²⁸ Quoted in *Majmoo’ Al-Fataawaa*, vol. 35, pp. 227-228.

7. Every believer should firmly believe that the Jews and Christians are *kuffaar* and enemies of Allaah, His *deen*, the Prophet Muhammad (ﷺ), and the Believers.

8. The *kuffaar* who die on *kufr* will dwell forever in the Hell of Fire. However we do not judge that a particular *kaafir* is in Hell except when there is a specification from the Qur'aan and (or) authentic *sunnah*.¹³⁰

9. The call for “Unity of Religions,” sometimes misleadingly called a “Comity of Religions,” aimed at eliminating everything that distinguishes Islam from *kufr*.

¹²⁹ Allaah says (what means): **And [remember] when Allaah took the Covenant of the Prophets, saying: ‘Take whatever I gave you from the Book and *Hikmah* [understanding of the Laws of Allaah], and afterwards there will come to you a Messenger [Muhammad ﷺ] confirming what is with you; you must, then, believe in him and help him.’ Allaah said: ‘Do you agree [to it] and will you make up My Covenant [which I conclude with you]?’ They said: ‘We agree.’ He said: ‘Then bear witness, and I am with you among the witnesses [for this].’** [Qur’aan, *Soorat Aal-’Imraan* (3:81)]. Furthermore, in the *hadeeth* reported by Imaam Ahmad and others, the Prophet (ﷺ) said (what means), “*If Mūsa were alive and present among you, it would not be permissible for him to do anything but to follow me.*” [Shaykh Al-Albaani stated that it is reported by Ahmad, Al-Baihaqi, and Ad-Daarimee, Al-Laalkaa’ee, Al-Harawee and others, and that its degree of authenticity is *hasan*. See *Mishkaatul-Masaabeeh*, vol. 1, no. 177].

¹³⁰ Example Abu Taalib is in Hell, and Fir’awn is in Hell, as well as others specified in authentic texts.

10. Calling and supporting the concepts of the “Unity of Religion” is considered *riddah* (apostasy).¹³¹
11. The above does not mean that the Muslim abandons calling the *kuffaar* to Islam.

We are ordered to call them to the way of Allaah, and this is in the best of their interest and thus *da’wah* to Allaah is the best advice given to them. One of the great ways of *da’wah* is to deal with them justly and to call them to Allaah in the best way that is based upon good knowledge.¹³² This does not

¹³¹ This ruling has been published as a religious verdict (*fatwa*) by the Permanent Committee for Islamic and Educational Research in Saudi Arabia on the 25th of Muharram, 1418 (corresponding to 31-5-1997), no. 19402.

¹³² The *aayah* in *Soorat Al-'Ankaboot* (29:46):
 [ولا تجادلوا أهل الكتاب إلا بالتي هي أحسن إلا الذين ظلموا منهم وقولوا آمنا بالذي أنزل إلينا وأنزل إليكم وإلهنا وإلهكم واحد ونحن له مسلمون.]

(which means), “**And do not argue with the People of the Scriptures** (Jews and Christians), **unless it be in [a way] that is better, except with such of them as do wrong, and say [to them]: “We believe in that which has been revealed to us and revealed to you; our *Ilaah* [God] and your *Ilaah* [God] is One [i.e. Allaah], and it is to Him we submit [in Islam],”** calls the believers to argue with the People of the Book in a way that is better_ i.e. inviting them to Allaah with His *ayaat* (verses, proofs, evidences, etc.) using the clearest indicative words which proves the objective and to avoid being harsh save with such of them as do wrong. [See *Tafseer Ibn Jareer At-Tabari* for this *aayah* as well Ibnul Qayyim’s *Madaarijus-Saalikeen* (Beirut, Lebanon: Daarul-Fikr, checked by Muhammad Haamid Al-Fiqee, n.d.), vol. 1, pp. 445-446. It is not a call for interfaith dialogue. It is a call for a common word between them and us. This word has been defined by Allaah, Most High, in the following *Aayah*:

mean that the Muslim compromise the basics of his *deen*. It also does not mean that Muslims should indulge with the *kuffaar* in an aimless dialogue such as: “Tell us how you pray and we will tell you how we pray,” as done by some people who engage in such dialogue. The most important thing is: Who deserves to be worshipped Alone?¹³³ They worship idols, images, men, etc. We worship the true God of all creation. So we call them with the right knowledge to abandon *shirk* and to submit to Allaah in *tawheed*. The best methodology (*manhaj*) of *da’wah* is that exemplified by the Prophet (ﷺ) when he sent Mu’aath Ibn Jabal (رضي الله عنه) to the “People of the Book” in Yemen. The first thing he (ﷺ)

[قل يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون الله فإن تولوا فقولوا اشهدوا بأنا مسلمون] [آل عمران، ٦٤].

[which means]: **O People of the Scripture [Jews and Christians]: Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then if they turn away, say: “Bear witness that we are Muslims.”** [Qur’aan, *Soorat Aal-‘Imraan* (3:64)]. Certainly, it is not a call for “comity” or “unity of religions.”

¹³³ Five years ago, I wrote a book as well as a short treatise entitled, “*Who Deserves to be Worshipped Alone?*” It is meant to address people from all religions. Those interested can listen to details on this subject in www.understand-islam.net .

commanded him to do is to call them to *tawheed* and belief in Muhammad (ﷺ) as His Messenger.¹³⁴ Then he told him:

*"If they obey you to do so, then inform them that Allaah has enjoined upon them five salawaat [prayers] in every day and night [in twenty-four hours], and if they obey you and do so, then inform them that Allaah has made it obligatory for them to pay sadaqa [zakaat] from their properties and it is to be taken from the wealthy among them and given to poor among them."*¹³⁵

I wrote about this matter several years ago when some Muslim brothers started to engage in "dialogue" with the People of the Book. I cautioned our brothers to establish that the "dialogue" should transform into a way for *da'wah* and not "negotiations" because we cannot negotiate on *shirk*. Now with the call for "Unity of Religion," I urge all the Muslims to advise each other about the dangers of this concept and to direct their respective communities to disassociate from this Path of *kufr*. May Allaah Who is the Most High, above everything, guide the misguided and preserve and protect our *ummah* from all afflictions and innovations in *deen*. Aameen.

12. The Muslim disassociates himself from all forms of *kufr* and *shirk*.

¹³⁴ Not just the so-called "recognition" given by some theologians from the People of the Book in our times!

¹³⁵ The text is in *Saheeh al-Bukhaari* (Arabic/English), vol. 2, no. 478. It is also reported by Muslim.

13. The believer distinguishes between the natural love he has for his father, mother, wife, husband, son, daughter, etc. from the unbelievers and enmity towards them because of their *kufr*. The natural love is something recognized by Islam, otherwise Allaah would not have permitted marriage from chaste women of the People of the Book. This natural love of the kinsfolk and the just and good treatment of the *thimmi*,¹³⁶ *non-harbi*,¹³⁷ *mu'aahad*,¹³⁸ and the *musta'min*,¹³⁹ does not necessitate that we love them the love that obliges friendship and alliance. This kind of love is forbidden by Allaah because they oppose Allaah and His *deen*. The believer stands in a state of *walaa'* (alliance and loyalty) and *baraa'* (disassociation): alliance with the Believers who are obedient to Allaah and His Messenger, and enmity and disassociation from the unbelievers and those opposing Allaah and His Messenger (ﷺ). Allaah ﷻ says:

¹³⁶ *Ath-Thimmi*: A non-Muslim living in a Muslim country and upon whom the *jizyah* (Imposed Head-Tax) applies. Those non-Muslims are under the protection of the Muslims.

¹³⁷ The *Non-Harbi*: Non-combatants from the unbelievers.

¹³⁸ *Al-Mu'aahad*: An unbeliever between whom and Muslims a term of peace has been made for a definite time.

¹³⁹ *Al-Musta'min*: An unbeliever who is permitted into the Muslim land by the approval of the Muslim governor, e.g. visiting, business, etc.

[لا تجد قومًا يؤمنون بالله واليوم الآخر يوادون من حادَّ الله ورسوله ولو كانوا آباءهم أو أبناءهم أو إخوانهم أو عشيرتهم أولئك كتب في قلوبهم الإيمان وأيدهم بروح منه ويدخلهم جنات تجري من تحتها الأنهار خالدين فيها رضي الله عنهم ورضوا عنه أولئك حزب الله ألا إن حزب الله هم المفلحون] [المجادلة، ٢٢].

You will not find a people who believe in Allaah and the Last Day, loving [by having friendship and alliance] with those who oppose Allaah and His Messenger [Muhammad ﷺ], even though they were their fathers, or their sons, or their brothers, or their kinsfolk. For such He has decreed true Faith in their hearts, and strengthened them with *Rooḥ* [proofs, light and true guidance] from Himself. And We will admit them into the gardens of [al-jannah] beneath whose trees rivers flow, and they will dwell therein forever. Allaah is pleased with them and they with him. They are the party of Allaah. Indeed the party of Allaah are the successful. [Qur'aan, Soorat Al-Mujaadalah (58:22)].

This strengthening mentioned in the *aayah* applies to everyone who does not love the enemies of the Messengers, even though they may be one's close relatives. This love is not the same as the natural (*jibilli*) love, but it is the love of *nusrah* that entails giving allegiance to them. Dealing justly

with the non-combatant from the unbelievers is commanded by Allaah. Hence:

- (a) The natural love is created by Allaah. He permitted it to occur.
- (b) The enmity towards the unbelievers because of their disbelief and rejection of Allaah is legislated by Allaah.
- (c) Dealing justly with the non-combatants from the unbelievers is commanded by Allaah.

Since the three matters are all from Allaah and since He ﷻ says:

[لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا]

Allaah burdens not a person beyond his scope,

[Qur'aan, *Soorat Al-Baqarah* (2:286)]

then all three matters are within the scope of the believer and they are just and not contradictory:

[ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا] [النساء، ٨٢].

Had it been from other than Allaah, they would surely have found therein much contradiction. [Qur'aan, *Soorat An-Nisaa'* (4:82)].

This is the Path of the prophets. Contemplate about Prophet Nooh عليه السلام and His son when the just decree of Allaah (the Deluge)¹⁴⁰ came upon the *kuffaar* from the people of Nooh:

[وَتَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ]
[هود، ٤٢].

And Nooh [Noah] called out to his son, who had separated himself [apart], ‘O my son! Embark with us and be not with the unbelievers.’ [Qur’aan, *Soorat Hood* (11:42)].

His son chose the way of the unbelievers and thought that he will be saved from the water if he takes himself to a mountain. **Nooh عليه السلام** invoked Allaah:

[وَتَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ] [هود، ٤٥].

And Nooh [Noah] called upon his *Rabb* [Allaah] and said, ‘O my *Rabb*! Verily my son is of my family! And certainly, Your Promise is true, and You are the Most Just of judges.’ [Qur’aan, *Soorat Hood* (11:45)].

¹⁴⁰The great flood in the time of Nooh عليه السلام.

“Verily my son is of my family!” This is the natural relationship, the *jibilli* one. Allaah, Most High, reminded Nooh عليه السلام of His command of Legal disassociation (*al-baraa’ ash-shar’i*) from the *kuffaar*:

[قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ] [هود، ٤٦].

Allaah said: “O Nooh! Surely, he is not of your family [not from the believers of your family]; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorant.” [Qur’aan, *Soorat Hood* (11:46)].

The immediate submission of Nooh was clear in his saying:

[قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَّ مِنَ الْخَاسِرِينَ] [هود، ٤٧].

Nooh said: “O my *Rabb!* I seek refuge with You from asking You that which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers.” [Qur’aan, *Soorat Hood* (11:47)].

There was a clear distinction between the *jibilli* and *shar'i* perspectives in the relationship between Nooh and his son. Contemplate also the relationship with parents:

[وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ
اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٥٤﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ
بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا] [لقمان، ١٥٤-١٥٥].

And We have enjoined on man [to be dutiful and good] to his parents. His mother bore him in weakness and hardship, and his weaning is in two years—give thanks to Me and to your parents—unto Me is the final destination. But if they [both] strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, yet deal with them justly and kindly in this life. [Qur'aan, *Sooart Luqmaan* (31:14 & 15).

Friendship, alliance, and pleasing those who oppose Allaah are an indication of either lack of faith or its weakness in the heart of the believer. It is against reason that a person can have *walaa'* for someone who is an enemy of the one he truly loves. You find those who have *walaa'* for the unbelievers doing things which will earn the love and friendship of the unbelievers by any means. Those who know the truth

regarding this matter must remind them of the command of Allaah that:

[يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَّخِذْهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ] [التوبة، ٢٣].

O you who believe do not take as friends and protectors your fathers and your brothers if they choose unbelief to belief, and whoever of you takes them as friends and protectors is one of the transgressors. [Qur'aan, Soorat At-Tawbah (9:23)].

He, the Mighty and Majestic, set for us the example of Prophet Ibraaheem عليه السلام by saying:

[قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ] [المتحنة، ٤].

There has been for you an example for you to follow in Ibraaheem and those with him, when they said to their unbelieving people: ‘We are free of you and whatever idols you worship besides Allaah, and we deny what you are upon and we reject you; and because of your disbelief in Allaah and your worship of others besides Him, enmity

and hatred has arisen between us for ever, unless you believe truly in Allaah, and single Him out, and worship Him alone.' [Qur'aan, *Soorat Al-Mumtahinah* (60:4)].

The efforts to gain the friendship of the Jews and Christians are useless, as they will never be pleased with the Muslims until the Muslims follow their religion. Addressing Prophet Muhammad (ﷺ), the Imaam of the Muslims, Allaah, the Exalted, warned him that:

[وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ] [البقرة، ١٢٠].

Never will the Jews nor the Christians be pleased with you [O Muhammad (ﷺ)] until you follow their religion. [Qur'aan, *Soorat Al-Baqarah* (2:120)].

Hence, the command to abstain from following the paths of the Jews and Christians applies to the entire *Ummah* of Muhammad (ﷺ):

[إِنَّ فِي ذَلِكَ لَذِكْرَىٰ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ] [ق، ٣٧].

Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. [Qur'aan, *Soorat Qaaf* (50:37)].



All Praise is due to Allaah, and may the *salaah* and *salaam* of Allaah be upon Muhammad, his family, his companions, and those who follow on their path in righteousness until the Day of Resurrection.

Seeking forgiveness from Allaah,
Saleh As-Saleh.

