



Islamic Studies

Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 7

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Allah's Divine and Sublime Attributes

The attributes of Allah which are mentioned in the Qur'an and Sunnah may be divided into two types:

- a) Those which the human mind can never know the true reality of and comprehend by itself, i.e. contrary to the texts, such as proving a Hand and a Face of Allah.
- b) Those which the human mind can deduce, such as His attributes of Power and Wisdom.

Summary of the Attributes Which are Mentioned in the Texts

Allah's attributes many be divided into two main divisions:

A) Attributes of Allah's essences: attributes which are innate and inseparable from Him eternally.
Ex.

- 1-Allah's essence
- 2-Allah's 'self'
- 3.Allah's Face
- 4.Two eyes
- 5.Hands
 - right hand
 - both hands are right hands
- 6.Fingers
- 7.Foot,leg
- 8.Shin
- 9.Rising over/upon the Throne, Elevation, loftiness, exaltedness, overhead
- 10.Life
- 11.Power, strength
- 12.Might, glory

B) Actions: Those actions which Allah is described with, which He performs Himself, with His own will, ability, and power. These may be divided into four divisions:

1) Knowledge, Understanding, Awareness:

- A) Hearing
- B) Seeing
- C) Knowledge
- D) Ability

2) Conditions:

- A) Anger
- B) Detest, abhor, hatred
- C) Annoyance/dissatisfaction
- D) Disliking
- E) Satisfaction
- F) Desire, will

- G) Laughter, Amazement, Marvel
- H) Love
- I) Pleasure

3) Sayings:

- A) Speech
- B) Calling out
- C) Secret talk
- D) Utterance

4) Actions:

- A) Raising up above everything
- B) Coming
- C) Going
- D) Creation
- E) Providing sustenance
- F) Giving
- G) Prohibiting
- H) Benevolence, kindness
- I) Expanding, spreading
- J) Grasping, seizing, taking hold of
- K) Giving life
- L) Causing death
- M) Coming near, close
- N) Accompaniment
- O) Descension

Attributes referring to Allah's Divine Essence (sifaat adh Dhatiyyah)

Allah has an Essence (dhaat)

Allah, the All-Glorified, has an essence characterized by perfection and is far above any deficiencies or shortcomings. Anyone who reads what the Qur'an says about Allah will know for sure that He has a self:

{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 مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ}

Allâh! Lâ ilâha illa Huwa (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 overtake 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 Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[This Verse 2:255 is called Ayat-ul-Kursî.] (Al-Baqarah 2:255)

And Allah says:

{قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)}

Say (O Muhammad (Peace be upon him)): "He is Allâh, (the) One. "Allâh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). "He begets not, nor was He begotten "And there is none co-equal or comparable unto Him." (Al-Ikhlâs 112:1-4)

The essence of Allah is not like the essence of created beings, just as His attributes are unlike the attributes of any created beings. Allah is the Perfection after Whom there is no perfection, whereas every created being must be imperfect in one way or another, the least of which is that they are all in need of another.

Allah says, pointing out that there is no resemblance between Him and His creation:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

Allah's Self

Allah has a "Self" in a manner that befits His Perfection and Majesty, a "Self" which is nothing like the selves of His creation. Allah has told us of this in His Book. He (The Exalted) says:

{وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ}

When those who believe in Our Ayaat (proofs, evidences verses, lessons, signs, revelations) come to you, say: "Salaamun Alaykum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deed (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful. (al-An'aam 6: 54)

Allah, tells us that He has a Self, and that He has written, or prescribed for Himself mercy. Allah states this in another aayah:

{قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَ كُفْرُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ}

Say (O' Muhammad): 'To whom belongs all that is in the heavens and the earth?' Say: 'To Allah, He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt... (al-An'aam 6: 12)

The Messenger ﷺ has explained something about this writing or prescription. According to the hadith narrated by Abu Hurayrah [may Allah be pleased with him], the Messenger of Allah ﷺ said: "When Allah decreed His creation. He wrote a book which is with Him above the Throne: My Mercy precedes My wrath." According to another report "...prevails over My wrath." (Mishkaat al-Masaabeeh, 1/726, hadith no. 2364, Bukhari and Muslim)

It is the way of all the Messengers to affirm that Allah has a Self. Eesa, Peace be upon him, said to the Lord of Might:

{تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ}

...You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen). (al-Maidah 5: 116)

And Allah said to His Messenger Moosa [peace be upon him]:

{ثُمَّ جِئْتُ عَلَى قَدَرٍ يَا مُوسَى (40) وَاصْطَنَعْتُكَ لِنَفْسِي}

...Then you came here according to the fixed term which I ordained (for you), O' Moosa! And I have chosen you, for Myself. (Taha 20: 40-41)

Allah has warned us against Himself, as He [The Exalted] says:

{وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ}

...And Allah warns you against Himself (His punishment) and Allah is full of kindness to (His) slaves. (Ali Imraan 3: 30)

Allah reminds His slaves about the slaves who remember Him in their hearts. Bukhari and Muslim narrated in their saheehs from Abu Hurayrah that the Messenger ﷺ said:

"Allah says: I am as My slave thinks I am. I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself. If he remembers Me in an assembly, I remember him in an assembly better than it. (Mishkaat al-Masaabeeh, 1/693, hadith no. 2264, Bukhari and Muslim)

Remembering Allah pleases the Self of our Lord [The Exalted].

According to a hadith narrated by Ibn Abbaas from Juwayriah [the wife of Prophet], the Prophet ﷺ left her apartment one morning after he had prayed subh [Fajr – Dawn], and she was in her prayer-place in her house. At mid-morning he came back, and she was still sitting there. He said, “Are you still as you were when I left you?” She said, “Yes.” The Prophet ﷺ said:

“After I left you, I said only four words three times, but if they were weighed against that you have said since this morning, they would outweigh it. They are SubhaanAllahi wa bi hamdihi, ‘adada khalqihi wa ridaa nafsihi wazinata ‘arshihi wa midaada kalimaatihi (Glory and praise be to Allah, as many as His creation are, as much as pleases Him, as much as His Throne weighs and as many as His words are).”(Muslim#2726)

The Face of our Lord, the Exalted

Allah (The Exalted), has a Face which is unlike the faces of His creation. We affirm that and believe in it, because Allah has told us of that in His Book and His Messenger has stated that in his ahaadeeth. Allah says:

{وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

And the Face of your Lord full of Majesty and Honour will remain forever.
(ar-Rahman 55: 27)

Ibn Jareer said in his Tafseer 'Aljami l'Ahkaam il Quran' of this aayah: full of Majesty and Honour describes the Face, hence it appears in the nominative form (dhu, i.e. it is in grammatical agreement with the word wajh, meaning Face).

Some earlier writers denied that Allah has a Face, claiming that the phrase translated as “full of Majesty and Honour” refers to the word Lord. So in their view, the phrase translated as “full of Majesty and Honour” refers to the Lord, not to His Face.

The view was refuted by Ibn Khuzaymah, who said: This is the claim of one who is ignorant of the Arabic language, because Allah says:

{وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

And the Face of your Lord full of Majesty and Honour will remain forever.
(ar-Rahman 55: 27)

The word wajh (face) appears in the nominative form here (i.e. it is the subject), whilst the word Lord appears in a genitive (possessive) form in conjunction with the word wajh. If the phrase translated as “full of Majesty and Honour” referred to the word Lord here, it would appear as

Dhi'l-Jalaali wa'l-Ikraam (genitive) instead of Dhu'l-Jalaali wa'l-Ikraam (nominative). (At-Tawheed by Ibn Khuzaymah, Pp. 21)

Another of the texts which affirm that Allah face is the aayah (verse):

{كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ}

...Everything will perish save His Face...
(al Qasas 28: 88)

The Effects of Belief in the Face of Allah

Seeking the Face of Allah through righteous deeds

Once we know what Allah has said, we must seek the Face of our Lord through our (righteous) deeds, as Allah has told us in His Book. Any deed which not done for the purpose of seeking His Face is false:

{كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ}

...Everything will perish save His Face... (al Qasas 28: 88)

Among these deeds is spending money for the purpose of seeking His Face:

{وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ}

...But that which give in Zakah (Sadaqah – charity) seeking Allah's Countenance (Face), then those they shall have manifold increase.(ar-Rum 30: 39)

He (The Exalted), has described His believing slaves as seeking His Face through their deeds, and nothing but His Face:

{إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا}

(Saying): 'We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.' (al-Insaan 76: 9)

And Allah says:

{وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى (19) إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى}

And who has (in mind) no favour from anyone to be paid back, Except to seek the Countenance (Face) of his Lord, the Most High.(al-Layl 92: 19-20)

And Allah says:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And keep yourself (O' Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deed) morning and afternoon, seeking His Face..(al Kahf 18: 28)

In (Bukhari and Muslim) it is reported from Utbaan ibn Maalik that the Messenger of Allah ﷺ said: "Allah has forbidden to the Fire those who say Laa ilaaha illa-Allah, seeking thereby the Face of Allah." (Saheeh al-Bukhari bi Sharhihi Fath al-Baari, 1/519, hadith no. 425; Muslim, 1/455)

The Believers Seeing Allah

Allah the Most High says:

{وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ}

"Some faces, That Day, will beam (in brightness and beauty), looking toward their Lord." (al-Qiyamah 75/22-23)

In this verse Allah coupled the looking at Allah with the faces, as the face is the place of the eyes, and this is from the proofs that this seeing of Allah is with the eyes directly.

And He has said:

{عَلَى الْأَرَائِكِ يَنْظُرُونَ}

"(Relaxing) on couches looking (at their Lord)." (al-Mutaffifin 83/35)

And He has said:

{لَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ}

"For those who do good, is the best (reward given) and more* (thereto) (*According to some interpretations: "They See Allah's face."). (Yunus 10/26)

The meaning of 'the best reward' has been explained to mean : the looking at Allah's face.

And He has said:

{لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ}

"There they have all they desire; And there is still more with Us." (Qaf 50/35)

And the saying (of the Prophet, peace be upon him):

"You will see your Lord as you see the full moon; Nothing will impair your view of Him; And if you are able to keep the dawn prayers and the mid afternoon prayers, do it." (Agreed upon it by al-Bukhari and Muslim)

Ibn Taymiyyah says: "Seeing Allah on the Day of Judgment: What we referred to of belief in Him, in His Books, and in His Messengers includes also belief that those who believe will see Him with their eyes, just as they see the sun on a day free of clouds; Just as they see the full moon without obstacle, they will see Him, The Glorified, while they are in the Courts of Judgment; And they will see Him after entering Paradise. This is as Allah, The Glorified, The Exalted, wills." (End of quote)

And Allah's statement: (لَنْ تَرَانِي): this means in this world, because Allah didn't say to Him "I will/cannot be seen", so Allah cannot be seen in this world.

And the disbelievers are veiled/denied the seeing of Allah in the Hereafter, as Allah says:

{كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ}

Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. (Al-Mutaffifin 83:15)

So this is proof that the believers will see their lord in the hereafter.

Allah has two eyes:

Ahlu-Sunnah wal Jamaa'ah believe that Allaah has two eyes that befit His Majesty. As with all of Allaah's attributes, they should not be imagined nor compared to those of His creation.

Ibn Taymiyyah mentioned the consensus of Ahlu Sunnah on this issue.

The proof for this is the hadeeth which was reported by Muslim, in which the Prophet Muhammad describes the false Messiah as being one-eyed, when Allaah is not. Linguistically, that necessitates that Allaah has two eyes, because having two eyes is the opposite of having one. In one narration it is mentioned that the Prophet (SAS) also pointed to his eyes.

Further evidence is in the hadeeth mentioned in Mukhtasar-us-Sawaa'iq of Ibnul Qayyim: "When the slave stands in Prayer, he stands between the Two Eyes of ar- Rahmaan." Reported by Ibn Hibbaan and Al-'Uqaylee, and the isnaad's strength is debatable.

Abu Daawood and Ibn Khuzaymah report that the Prophet (SAS) recited the verse "Verily, Allaah is the All-Hearing, All-Seeing" and he pointed to his eyes and ears.

In the Qur'aan, the eyes of Allaah were mentioned in singular and plural form.

Allah says:

{وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي}

And I endued you with love from Me, in order that you may be brought up under My Eye, (Ta-Ha 20:39)

And Allah says:

{وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ}

"And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned." (Hud 11:37)

And Allah says:

{فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا}

So We inspired him (saying): "Construct the ship under Our Eyes (al Mu'minun 23:27)

And Allah says:

{وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا}

So wait patiently (O Muhammad SAW) for the Decision of your Lord, for verily, you are under Our Eyes (at Tur 52:48)

And Allah says:

{تَجْرِي بِأَعْيُنِنَا}

Floating/sailing under Our Eyes (Al Qamar 54:14)

The singular form in Arabic typically refers to one and the plural form is used to mean 3+. However, the singular and plural forms can both be used in metaphorical terms and often the precise number/quantity is not meant. When one says he has a hand over someone in Arabic, hand is referring to a favor... but this expression can also be used to refer to one having multiple favors over someone. The same applies to the Arabic statement "I have hands over you", which could also refer to multiple favors, or a single one.

The rule is different for dual form. You cannot say I have 'yadaan' over you, or two hands over you. Since it is in the dual form, it cannot be used in a metaphorical sense in this case. Also, in any dual form, the duality is always meant specifically. Muthanaa always refers to two.

So, since we have the word 'eyes' appearing in texts in the singular, dual, and plural, we know to take the dual as referring to the specific number, and the singular and plural as referring only to the attribute, not a precise number.

The same applies to Allaah's hands, which have been mentioned in the singular, dual, and plural. If you are interested to read more about this, you will find an excellent explanation in Ibn Taymiyyah's books, Ar-Risaalah At-Tadmuriyyah (Under Principle 4) and Ar-Risaalah Al-Madaniyyah.

Allah has two Hands

Allah (The Exalted), has two hands, in a manner that is befitting to His Majesty and perfection. They do not resemble the hands of His creation in any way. Allah (The Exalted) says:

{وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ}

The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. (Al Ma'idah 5:64)

And Allah said, rebuking Iblees when he refused to prostrate to Adam:

{قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي}

(Allah) said: 'O' Iblees (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands...' (Saad 38: 75)

Both of His Hands are Right Hands

It is narrated that 'Abdullah ibn 'Amr stated: the Messenger of Allah ﷺ said:

"The just will be with Allah on thrones of light at the right hand of the Most Merciful, - the Almighty and All-Glory – and both His Hands are right, those who were just in their judgements and in the way they treated their families and those under their authority." (Muslim#1827)

The Fingers of the Most Merciful

Allah has Fingers which in no way resemble the fingers of any of His creation. They befit His Perfection and Majesty, the All-Glory and Exalted. In the Bukhari and Muslim, it is narrated from 'Abdullah ibn Mas'ood that a Jew came to the Prophet ﷺ and said, "O' Muhammad, Allah holds the heavens on one Finger, the earth on one Finger, the mountains on one Finger, the trees on one Finger and all creatures on one Finger, and He says, 'I am the Sovereign'"

The Messenger of Allah ﷺ smiled so broadly that eyeteeth could be seen, then he recited:

{وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ}

They made not a just estimate of Allah such as is due to Him...

(az Zumar 39:67)

According to another version: The Messenger of Allah ﷺ smiled in amazement and confirmation. (Bukhari# 7414; Muslim# 2786)

It is narrated that 'Abdullah ibn 'Amr al-'Aas (may Allah be pleased with them both) heard the Prophet ﷺ say: "The hearts of the sons of Adam are all as one heart between two of the fingers of the Most Merciful, and He directs them as He wishes." Then he said: "O' Allah, Director of the hearts, direct our hearts towards obedience to You," (Muslim# 2655)

What has been mentioned concerning Allah's Foot

Al-Bayhaqi used this as a title in his book Al-Asmaa' wa's-Sifaat (348), where he mentioned a number of ahaadeeth:

a) A hadith is narrated by Bukhari and Muslim from Anas ibn Malik that the Prophet ﷺ said: "Hell will keep saying, 'Are there any more?' until the Lord of Glory will put His Foot on it, then it will say, 'Enough, enough, by Your Glory!' Then it will shrink into itself."

According to some reports: "And there will still be extra space in Paradise until Allah creates people for it and cause them to dwell in the extra space of Paradise." (Bukhari, 8/594, hadith no. 4848, 4849; Muslim, 4/2187m 2188m hadith no. 2848. This version is narrated by Muslim)

b) It is narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: "Paradise and Hell engaged in a debate, Hell said: 'I was created to take the arrogant and the tyrannical.' Paradise said, 'Why is it that no one will enter me except the weak and lowly among mankind?' Allah said to Paradise: 'You are My Mercy, by which I will show mercy to whomsoever I will among My slaves.' And He said to Hell: 'You are My Punishment by which I will punish whomsoever I will among My slaves. Each of you will have its fill.' The Fire will not be filled until Allah puts His Foot, and it says, 'Enough, enough, enough!' Then it will be filled and will shrink into itself. And Allah does not treat any of His creation unjustly. As for Paradise, Allah will create people for it [to fill it]." (Bukhari 4850; Muslim 2846. This version is narrated by Muslim)

Allah, the Exalted, has a Shin

It is obligatory for us to believe in this and not to deny it, because He – the Exalted – has told us of it.

Allah (The Exalted) says:

{يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ}

[Remember] the Day when the Shin shall be laid bare [i.e. the Day of Resurrection] and they shall be called to prostrate themselves [to Allah], but they [hypocrites] shall not be able to do so. (al Qalam 68: 42)

There are reports in Bukhari and Muslim which explain this verse and make it clear. It is narrated that Abu Sa'eed al-Khudri said: I heard the Messenger of Allah ﷺ say:

"Our Lord will lay bare His Shin, and every believing man and believing woman will prostrate to Him. There will be left those who used to prostrate in the world in order to show off and gain a

good reputation. Such a one will try to prostrate, but his backbone will become a single (solid) piece (and he will not be able to prostrate).” (Bukhari 4419; Muslim 183. This version is narrated by Bukhari.)

We must note here that affirming that Allah has a Shin is like affirming that He has a Hand, hearing, sight and any other attributes.

What has been narrated from Ibn Abbaas, who interpreted laying bare the Shin as referring to the seriousness of the matter, contradicts what is proven from Ibn Mas’ood, that our Lord will lay bare His Shin.

Ash-Shawkaani said: Allah has given us sufficient interpretation of this aayah in the saheeh (sound) reports narrated from the Messenger of Allah. This does not imply thinking in physical or anthropomorphic terms, for there is nothing like unto Him. (Fath al-Qadeer by Ash-Shawkaani, 5/319)

Ibn Jareer at-Tabari and Ibn Katheer narrated the Tafseer of Ibn Abbaas, just as they also neared the hadith which explain the text of the Qur’an. They did not interpret the hadith in any way different than its apparent meaning, which indicates that they did not see any contradiction between the hadith and the view of Ibn ‘Abbaas. The master will indeed be serious on the Day of Resurrection, and this does not contradict the idea that Allah will lay bare His Shin.

Allah's rising over the Throne

Settling on and above the Throne (Al-Istiwa' A'la Al-'Arsh)

Al-Arsh Linguistically: it is the seat, throne, bed of a king as Allah said:

{إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ}

I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. (An-Naml 27:23)

The Arsh (Throne) of Allah the Most Merciful: is what Allah raised up upon and settled there and it is His greatest creation.

Allah the Most High has specialized it with many distinguishing features:

1. Allah rose above and upon it
2. Allah made it to be the highest thing of all His creations
3. It is not from amongst the things Allah's grasps and seizes on the Day of Resurrection

Elevation and rising upon the 'Arsh' means: Raising and elevating upon the 'Arsh', without striking similarities, or asking 'how', or alteration of nor the disabling of the texts or meaning.

Many authentic texts have been mentioned which prove that the meaning of 'al-istiwa'a' here means: the elevation and raising and settling upon it. The Throne is the greatest thing in all of creation, and Allah (The Exalted) refers in many places in His Book to His rising over the Throne, by saying,

Allah praises Himself by mentioning His rising over the Throne and by declaring that He is the Lord of the Throne

The Lord praises Himself by stating that He has risen over His Throne:

{طه (1) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (2) إِلَّا تَذَكُّرَةً لِمَنْ يَخْشَى (3) تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى (4) الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى }

Ta-Ha. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] We have not send down the Qur'an unto you [O' Muhammad] to cause you distress, But only as a Reminder to those who fear [Allah]. A Revelation from Him [Allah] Who has created the earth and high heavens. The Most Gracious [Allah] rose over [Istawa] the [Mighty] Throne [in a manner that suits His Majesty].(Ta ha20: 1-5)

And Allah says:

{هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ }

He it is Who created the heavens and the earth in six Days and then rose over [Istawa] the Throne [in a manner that suits His Majesty]. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you [by His Knowledge] where-so-ever you may be. And Allah is the All-Seer of what you do. (al Hadeed 57: 4)

And Allah (The Exalted), praises Himself on more than one occasion as being the Master of the Throne:

{ذُو الْعَرْشِ الْمَجِيدُ (15) فَعَالٌ لِمَا يُرِيدُ }

Owner of the Throne, the Glorious, [He is the] Doer of what-so-ever He intends [or wills].(al Buruj 85: 15-16)

And Allah says:

{قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا }

...Then they would certainly have sought out a way to the Lord of the Throne.
(al Israa'a 17: 42)

And Allah (The Exalted), praises Himself as being the Lord of the Throne:

{فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ}

...In Him I put my trust and He is the Lord of the Mighty Throne.
(Towbah 9: 129)

And Allah says:

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}

...Glorified is Allah, the Lord of the Throne, [High is He] above all that [evil] they associate with Him! (al Anbiyah 21:22)

And Allah says:

{قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ}

Say: 'Who is [the] Lord of the seven heavens, and [the] Lord of the Great Throne'? (al Mu'minun 23:86)

And He has said:

{إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ}

"Verily! Your Lord is Allah Who created the heavens and the earth in six days; Then He Established Himself on the Throne." (Yunus 10:3)

And He has said:

{اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ}

"Allah is He Who raised the heavens without any pillars that you can see; Then He Mounted the Throne." (ar-Ra'd 13:2)

And He has said:

{الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا}

"Then He Mounted the Throne, The Beneficent One." (al-Furqan 25:59)

And He has said:

{اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ}

"Allah created the heavens, the earth and all that is between them in six days; Then He Mounted the Throne." (as-Sajdah 32:4-5)

"The Throne is above the water, and Allah is on the Throne; He knows what you are up to."

(Good hadith, reported by Abu Dawud and others.)

The evidence that the Throne is one of the things created by Allah (The Exalted), the Almighty:

{وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ}

...And eight angels will, that Day, bear the Throne of your Lord above them. (al Haqqah 69: 17)- i.e. on the Day of Resurrection.

And Allah says:

{الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ}

Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! (Ghafir 40:7)

Allah (The Exalted), tells us that the Throne has bearers, and that they seek forgiveness for the believers. This negates the view of those who say that the Throne refers to Allah's Sovereignty of Dominion [Al-Mulk].

According to a hadith narrated by Bukhari: "When you ask Allah, ask Him for Al-Firdaws, for it is the middle of Paradise and is the highest part of Paradise. Above it is the Throne of the Most Merciful, and from it spring forth the rivers of Paradise. (Bukhari, 13/404, hadith no. 7423)

Bukhari narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: "Do not prefer me over Moosa, for the people will fall unconscious on the Day of Resurrection; I will be the first to regain consciousness, and Moosa will be there, holding on to the side of the Throne. I do not know whether Moosa will be one of those who fell unconscious and then woke up before me, or whether he was one of those whom Allah exempted (from falling unconscious). (Bukhari, 11/367, hadith no. 6517, 6518; the hadith is also narrated by Muslim, 4/1834, hadith no. 2373)

According to a report narrated by Abu Sa'eed al-Khudri: "Moosa will be there, holding on to one of the pillars of the Throne." (Ibid, 13/405, hadith no. 7427)

The Messenger ﷺ said: "When Allah completed His creation, He wrote down with Himself above His Throne: My mercy precedes My wrath." (Ibid, hadith no. 7422)

The meaning of His rising over the Throne (istiwa)

We do not know how Allah (The Exalted), rose over the Throne, because we do not know how He is or moves. We do know the meaning of istawaa in the Arabic language. When the Arabs follow the word istawaa with the preposition 'ala', they mean four things: settling, going over, rising above and ascending, as was affirmed by Ibn al-Qayyim. (Sharh al-Waasitiyah by Al-Harraas, Pp. 80)

Abu'l-Hasan al-Ash'ari narrated that the Mu'tazilah interpreted the phrase -rose over [Istawaa] the Throne (al Hadeed 57: 4) - as meaning that He possessed or took control of it. (Maqaalaat al-Islamiyeen, Pp. 157, 211)

Whoever interprets this phrase in this manner should note that his predecessors in this regard are the Mu'tazilah, and what bad predecessors they are.

Ahl as-Sunnah wal Jamaa'ah and the scholars of hadith affirm that Allah rose over the Throne. They do not deny it, but they do not discuss how it happened, as Abu'l-Hasan al-Ash'ari narrated from them. (Maqaalaat al-Islamiyeen, Pp. 211, 290).

Scholars of the Arabic language have narrated to us that the scholars whose fitrah has not been contaminated with alien philosophies refuse to interpret istawaa as meaning istawla (possess, take control). Dawood ibn 'Ali al-Isbahaani said: I was with Ibn al-A'rabi and a man came to him and asked, What is the meaning of the aayah: "The Most Gracious [Allah] rose over [Istawaa] the [Mighty] Throne [in a manner that suits His Majesty]. (Ta Ha 20: 5)

Ibn al-A'rabi said: "He is on His Throne as He has told us."

He said: "O' Abu 'Abdullah, does it now mean istawla (possess, taken control)?"

Ibn al-A'rabi said: "How can you know that? The Arabs do not say istawla unless there are two people competing for a throne, then whichever them prevails, they describe as istawla." (Lisaan al-'Arab, 2/249)

This method, which is acknowledging the meaning of istiwaah whilst not seeking to know how, is the method of the righteous predecessors. When Imam Maalik was asked about the aayah -(Ta Ha20: 5) and was asked how He rose over it, he paused and broke out in a sweat, then he raised his head and said: The Most Gracious rose over the Throne, as He described Himself. We do not ask how, because one cannot ask how with regard to Allah. You are a person of bid'ah (innovation), throw him out. (Al-Bayhaqi, and classed as saheeh by Adh-Dhahabi. See Mukhtasar al-'Uluw li'l-'Aliy al-Ghaffaar, by Adh-Dhahabi, Pp. 141, hadith no. 131.)

According to another report, Maalik said: 'How' is incomprehensible, istiwaah is not unknown, belief in it is obligatory, and asking about it is bid'ah. (See Mukhtasar al-Aluw, Pp. 141, hadith no. 132)

The phrase 'not unknown' means it is known; what is known is its meaning, because the word has a meaning in Arabic which the Arabs understand, and which scholars can explain and interpret. Hence many of those who narrated the above view from Imam Maalik narrated the meaning from him, and they mentioned that he replied to the man as follows:

"Istiwaah is known, how is unknown, believing in it is obligatory and asking about it is bid'ah." (Tafseer al-Qurtubi, 2/219)

In fact there is no difference between saying that istiwa is known and saying that it is not unknown – the meaning is the same.

Imam Al- Qurtubi (may Allah have mercy on him) said: "The first generation – may Allah be pleased with them – did not deny direction (with regard to Allah), and they did not say anything to that effect. They affirmed direction in accordance with what Allah had said in His Book and what His Messenger had told them. No one denies that He rose over His throne in a real sense. This applies only to the Throne because it is the greatest thing in His creation. But we do not know how He rose over it, because we cannot know the true nature of this. Imam Maalik said: The istiwa is known – i.e. in the linguistic sense – but how it happened is unknown, and asking about it is bid'ah, as Umm Salmah (may Allah be pleased with her) said. And this is sufficient." (Tafseer al-Qurtubi, 2/219).

Allah's Highness:

And He has said:

{إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ}

"Behold! Allah has said; 'Oh Jesus! I am taking you and raising you up to Me.'" (Al'Imran 3:55)

And He has said:

{بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا}

"Rather, Allah raised him up to Him." (An-Nissa' 4:158)

And He has said:

{إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ}

"To Him good words ascend, and He elevates the pious deed." (Fatir 35:10)

And He has said:

{وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ (36) أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زَيَّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ}

"O Haman! Build me a tower, that I may reach the roads, - the roads of heavens, and that I may climb up to the God of Moses, though verily I think he [Moses] is a liar." (Ghafir 40:36-37)

And He has said:

{أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (16) أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ}

"Do you feel secure that He Who is in Heaven will not cause you to be swallowed up by the earth when it shakes? Or do you feel secure that He Who is in Heaven will not send against you a wind casting down pebbles from the sky? That is that you may know the manner of My Warning." (al-Mulk 67:16-17)

And He has said:

{هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}

"He created the heavens and the earth in six days; Then He Mounted the Throne. He knows all that enters the earth and all that emerges there from and all that comes down from the sky and all that ascends therein; He is with you wherever you may be. And Allah is Seer of what you do." (al-Hadid 57:4)

Allah's Omnipresence:

Allah says:

{وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}

And He is with you (by His Knowledge) wheresoever you may be. And Allāh is the All-Seer of what you do. (Al-Hadid 57:4)

And He has said:

{مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}

"There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less or more but He is with them wherever they be: And afterward, on the Day of Resurrection, He will inform them of what they did. Indeed, Allah is Knower of All Things." (al-Mujadalah 58:7)

And He has said addressing Abu Bakr in the cave during the Hijrah:

{لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا}

"Grieve not. Indeed, Allah is with us." (at-Tawbah 9:40)

And He has said:

{قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى}

"Indeed, I will be with you, Hearing and Seeing." (Ta Ha 20:46)

And He has said:

{إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ}

"Indeed, Allah is with those who protect themselves and with those who do good." (an-Nahl 16:128)

And He has said:

{وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ}

"Be patient and persevering, for Allah is with those who patiently persevere. (al-Anfal 8:46)

And He has said:

{قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ}

"How often a small company overcame a big one by Allah's Help! Allah is with those who steadfastly persevere." (al-Baqarah 2:249)

In the hadeeth: "When any one of you stands up for prayer, you must not spit in front of you nor to your right, because Allah is in front to you; But you may spit to your left, or under your foot." (Agreed upon it by al-Bukhari and Muslim)

*Allah's omnipresence with His creation does not necessitate mixing with them being embodied in them. Allah the Most High is above the heavens, with us. Allah is All comprehending of us with His knowledge, ability, governing, and planning. Allah is free from all similarities. For example someone saying: I traveled and the moon was with me, this doesn't mean the moon is mixed/joined with you. It means the moon is above you and the light is shining upon you.

*Also the point of Allah being in front of you or in your face when you pray, doesn't necessitate Allah's mixing/joining with you. Rather Allah is above the heavens and at the same time in front of your face, because He sees you, hears you, knows everything about you and your position. Allah is free from all similarities. For example if someone said: the sun is in my face, and it is in the sky.

Proofs for Allah's nearness:

And the saying (of the Prophet, peace be upon him), when his companions raised up their voices in invocation (Dhikr): "O people, restrain yourselves. Indeed, you are not calling One Who is deaf or absent; Rather, you are calling a Hearer, One very close by; The One Who you are calling is

closer to each one of you, closer even than the neck of your riding animal." (Agreed upon it by al-Bukhari and Muslim).

Joining between Allah's attributes of Highness, being above, and His mounting upon the throne and His omnipresence and nearness:

Ibn Taymiyyah states in Aqeedatul ul Wasitiyyah: Allah is Above Everything, what we mentioned of belief in Allah included belief in what Allah has revealed in His Book (the Qur'an), and what has been continuously reported from His Messenger (peace be upon him), and what the early generation of the Ummah unanimously agreed upon: That Allah, The Glorified, is above His heavens on His Throne, exalted above His creatures, and that He, The Glorified, is with them wherever they be and knows whatever they do. He summed it up in His saying:

"He is the One Who created the heavens and the earth in six days; Then He Settled on the Throne. He knows what goes into the earth and what comes out of it and what descends from heavens and what ascends into it; He is with you wherever you are; Allah sees all what you do." (al-Hadid 57/4)

His saying "He is with you" does not mean that He is commingled with the creatures: The language does not indicate this and it is against what the early generation of the Ummah agreed upon, and contrary to Allah's creation of all things; For example, the moon is one of Allah's Signs to be found amongst the smallest of his creatures; It is placed in the skies where it is at the same time with both the traveler and the non-traveler, wherever they are; and He, The Glorified, is on the Throne, watching over His creatures, ruling over them; This is, as well as other Signs of His Lordship.

All that Allah The Glorified mentioned-that He is on the Throne (al-'Arsh) and that He is with us-true in itself does not warrant distortion but should be protected from false conjectures, such as thinking that the apparent meaning of His saying "In Heavens" means that heavens contain Him. This is invalid according to the consensus of all the people of knowledge and faith.

Included in this is the belief that He is very close to His creatures, responding, as He has summed it up in His saying:

"If My 'ibad (worshippers) ask you about Me; (say that) I am very close, answering the caller when he calls on Me." (al-Baqarah 2/186)

And the Prophet (peace be upon him) said to his Companions when they raised their voices in invocation of Allah: "O people! Restrain yourselves. Verily, you are not calling One Who is deaf or absent, the One you call is nearer to each of you than is the neck of your riding animal."

What has been revealed in the Book (i.e., the Qur'an) and in the Sunnah - of His Closeness and His Concomitance - does not contradict what has been told of His Exaltation and Highness. Indeed, Glory be to Him, there is none like Him in all His Attributes, and He is High in His Nearness and Near in His Highness." (End of quote from ibn Taymiyyah)

Madhab (Methodology)	Highness/Raising Over/Being Above	Nearness and Ominpresence
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Methodology of an-Najaariyyah and the extreme worshippers of the Jahmiyyah and the laymen of amongst them	They deny and negate Allah's Highness and His being above	They state that Allah is everywhere in His essence
As-salimiyyah and As-Soofiyyah	They establish and affirm Allah's Highness and being above	They state that Allah is everywhere in His essence
Al-Jahmiyyah	They deny saying:Allah is not in the world nor outside of the world	They deny saying: Allah is not in the world nor outside of the world
Ahl Sunnah wal Jam'ah	They establish and affirm Allah's Highness and His being above All things	They state that Allah in His essence is Above everything. And Allah's omnipresence in creation is with His knowledge. And His nearness to His servants with His knowledge, guidance, and protection.

Proofs for Allah's descension:

It is narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: “Our Lord – the All-Glorious, All-High – comes down every night to the nearest heaven, when one-third of the night remains. He says: ‘Whoever calls upon Me, I will answer him, and whoever asks of Me, I will give him, and whoever seeks forgiveness of Me, I will forgive him.’” (Bukhari, 3/29, hadith no. 1145; Muslim, 1/521, hadith no, 758. This version is narrated by Bukhari)

The Qur'an states that Allah (The Exalted), will come on the Day of Resurrection to pass judgement:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ}

"Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and angels? [Then] the case would be already judged. And to Allah return all matters [for decision]. (Baqarah 2: 210)

And Allah says:

{كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا (21) وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا}

Nay! When the earth is ground to powder. And You Lord comes with the angels in rows. (al Fajr 89: 21-22)

It is narrated from Ibn Mas'ood (may Allah be pleased with him) that the Messenger of Allah ﷺ said:“Allah will gather together the first and the last for an appointed time, forty years, when they will be looking up at the heavens, waiting for judgement to be passed, and Allah will come in the shadows of clouds from the Throne to the Kursiy.”(By Ibn Mandah, Adh-Dhahabi said: its isnad is hasan. A group of scholars who had memorised ahaadeeth and were well-verse in the criticism thereof classed it as saheeh (sound), such as Al-Haakim, Al-Mundhiri and Al-Haythami.)

Questions for Correspondence Course Aqeedah Part Seven

(Please detach these questions, complete them and return them back to iMacD for grading)

Multiple choice questions. 7 points each. Circle the letter of the correct answer.

1. Allah's Attributes may be divided into _____ main divisions

- a) Five
- b) Three
- c) Seven
- d) Two

2. Allah has _____ hands

- a) Three
- b) Four
- c) Two
- d) zero

3. Ahlus Sunnah wal Jamaa'ah believe that Allah's face, hands, eyes are _____.

- a) Unique and befit His Majesty and Highness
- b) Like that of the creation
- c) Deficient
- d) Without ability

4. The Believers will _____ Allah's Magnificent Face in the Hereafter.

- a) Not see
- b) See with their eyes
- c) Not believe in
- d) Go far away from

5. The correct belief in regards to 'where' Allah is in His Essence, is above and upon His Throne above the Heavens. This is the belief of _____

- a) Ahlus Sunnah wal Jamaa'ah
- b) Salifiyoon
- c) Ahlul Hadeeth
- d) Extreme Soofies
- e) a, b, and c

6. Muslims believe that they _____ see Allah in this world

- a) can
- b) cannot
- c) sometimes

7. The correct meaning of 'Istiwa' according to Ahlus Sunnah wal Jamaa'ah is:

- a) rising above, over, upon
- b) conquering, taking over, overpowering
- c) falling, descending
- d) growing and expanding

8. _____ establish and affirm Allah's Highness and being above in the Heavens and they also view that Allah is everywhere in His essence.

- a) Ahlus Sunnah wal Jamaa'ah
- b) Soofiyah and Salimiyyah
- c) Al Jahmiyyah and the Mu'tazilah

9. _____ They establish and affirm Allah's Highness and His being above All things. They state that Allah in His essence is Above everything. And Allah's omnipresence in creation is with His knowledge. And His nearness to His servants with His knowledge, guidance, and protection.

- a) Soofiyah and Salimiyyah
- b) Al Jahmiyyah and the Asha'irah
- c) Ahlus Sunnah wal Jamaa'ah

10. _____ are from amongst Allah's actions

- a) Ar Rahman
- b) Al Aleem
- c) Anger, Dislike, Punishment
- d) Cooking

Grade: _____/70)

Essay questions. 10 points each. Please answer with complete sentences, proper punctuation, grammar and spelling.

1. There are some Muslims who have mistakenly believed that Allah is 'everywhere'; some have even gone to the extreme to view that Allah even incarnates Himself into other human beings and creatures. How can you rebut this statement using what you have learned in this course. Please explain with proofs and evidences from the Quran and Sunnah as well as logical arguments.

2. How does a Muslim benefit by knowing that Allah has two eyes? How can that assist him in his daily life?

3. Write about Allah's ascension and descension and how Muslims benefit from knowing Allah ascends and descends.

Grade: _____/30)

Total Grade: _____/100)

(Please detach these questions, complete them to the best of your ability, send them back to iMacD for grading. Only students who receive 90% or more will receive the next course.)

May Allah grant you success.