

## Answers to questions on `Aqeedah 1

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

From `Abdul-`Azeez ibn `Abdullah ibn Baaz to our brother Dr. M. A. H. May Allaah protect you. As-salamu `alaykum warahmatullah wabarakatuh (May Allaah's Peace, Mercy, and Blessings be upon you).

With reference to your letter in which you asked me to explain the following Ayahs (whose meanings are translated as): **[And He is Allaah (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad).]**<sup>1</sup> And: **[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, the Most Great.]**<sup>2</sup> And: **[It is He (Allaah) Who is the only Ilaah (God to be worshipped) in the heaven and the only Ilaah (God to be worshipped) on the earth. And He be the All-Wise, the All-Knower.]**<sup>3</sup> And: **[There is no Najwaa (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allaah is the All-Knower of everything.]**<sup>4</sup>

Also, the Hadeeth of the slave girl related by Muslim that the Prophet (peace be upon him) said to her: **['Where is Allaah.' She replied, 'In the heaven.' He (peace be upon him) asked her, 'Who am I?' She replied, 'You are the Messenger of Allaah.' Then he (peace be upon him) said to her master, 'Set her free, for she is a believer.']**<sup>5</sup>

Could you please explain the meaning of these Ayahs and the Hadeeth.

**The answer is** that the general meaning of these Ayahs and the Hadeeth denotes the Exaltation and Sublimity of Allaah above His creation and that nothing of His creation, small

<sup>1</sup> Soorah al-An'aam [6:3]

<sup>2</sup> Soorah al-Baqarah [2:255]

<sup>3</sup> Soorah al-Zukhruf [43:84]

<sup>4</sup> Soorah al-Mujadalah [58:7]

<sup>5</sup> Sunan Abee Daawood 3282 [Saheeh; Al-Albaanee]

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or great, public or secret, is hidden from Him. These Ayahs also demonstrate His Absolute Power over everything and negate any imperfection in Him (Glorified be He).

The following are the detailed explanations of each Ayah. Allaah (Exalted be He) says: **[His Kursi extends over the heavens and the earth.]**<sup>6</sup> This indicates the greatness and vastness of His Kursi (Allaah's Throne), and the greatness and perfect power of its Creator. His Words: **[...and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.]**<sup>7</sup> They mean that it does not burden or cause Him fatigue to guard the heavens and earth and all that is in between. Rather, this is an easy matter for Him. Allaah sustains everything, has perfect watch over everything, nothing ever escapes His Knowledge and no matter is ever a secret to Him. All matters are insignificant, modest, and humble before Him. He is the Most Rich, worthy of all praise. He does what He wills, and no one can ask Him about what He does, whereas everyone shall be asked. He has supreme power over all things and perfect control over everything. He is the Most High, the Most Great, there is no god worthy of worship except Him, and no Lord other than Him. His Words: **[And He is Allaah (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad).]**<sup>8</sup> They indicate that the One Who is invoked and worshipped, and to whom the right of deification belonged in the heavens and on the earth, is Allaah. The inhabitants of the heavens and the earth believe in the Oneness of Allaah and His exclusive right of worship. They call Him Allaah. They supplicate to Him in fear and hope, except Kaafirs (disbelievers) among the Jinn and mankind. They also denote that the Knowledge of Allaah encompasses everything and whatever His servants do secretly or publicly. It does not matter whether the deed is done in secret or openly. All deeds of His servants, good or evil, are recorded with Him.

His Words: **[It is He (Allaah) Who is the only Ilaah (God to be worshipped) in the heaven and the only Ilaah (God to be worshipped) on the earth. And He be the All-Wise, the All-Knower.]**<sup>9</sup> They mean that He is the God of those who are in the heavens and the God of those who are on the earth. All of them worship Him and are humble before Him, except the one who disbelieves in Him. He is All-Wise in His legislation and Predestination, and He has full knowledge of all deeds of His servants.

His Words: **[Have you not seen that Allaah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwaa (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And**

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<sup>6</sup> Soorah al-Baqarah [2:255]

<sup>7</sup> Soorah al-Baqarah [2:255]

<sup>8</sup> Soorah al-An'aam [6:3]

<sup>9</sup> Soorah al-Zukhruf [43:84]

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**afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allaah is the All-Knower of everything.]<sup>10</sup>**

They mean that Allaah (Exalted be He) watches all His creatures wherever they are, perfectly hears their speech, open or secret, and knows their deeds. His honourable angels are assigned to record their deeds and words, even though He fully knows everything they do and hears them perfectly. According to Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream), Allaah's Presence with them is with His Knowledge. There is no doubt that His Sight and Knowledge encompasses all things. He (Glorified and Exalted be) perfectly sees all His creatures and knows all their affairs, although He is highly above all creation over His Throne which He rose over in a manner that befits His Glory and Majesty. Allaah does not resemble any of His creatures in any way, as He (Glorified and Exalted be) says: **[There is nothing like Him; and He is the All-Hearer, the All-Seer.]<sup>11</sup>** On the Day of Resurrection, Allaah will inform them of what they did in worldly life. He is the All-Knower of everything and is encompassing all things. He is the Knower of the Ghayb (the Unseen). Not even the weight of an atom or less than that or greater escapes His Knowledge in the heavens or in the earth. All is written in a clear record.

As for the Hadeeth of the slave-girl whose master wanted to expiate his mistreatment of her by setting her free, the master of that girl came to the Messenger of Allaah (peace be upon him) and told him about having beaten her. The Prophet (peace be upon him) asked him to bring her to him and asked her: **['Where is Allaah?' She replied, 'In the heaven.' He (peace be upon him) asked her, 'Who am I?' She replied, 'You are the Messenger of Allaah.' Then he (peace be upon him) said to her master, 'Set her free, for she is a believer.']<sup>12</sup>** This Hadeeth indicates that Allaah is above His creation and that acknowledgement of this truth and of the Prophet's mission counts as proof of 'Eemaan (faith). This is a brief meaning of the Ayahs you asked about. Every Muslim is obliged to follow the beliefs of Ahl-ul-Sunnah wal-Jama`ah regarding such Ayahs and authentic Hadeeths that convey the same meanings and tackle Allaah's Names and Attributes. They believe in and affirm His Names and Attributes in a way that befits His Glory without Tamtheel (likening Allaah's Attributes to those of His Creation), Ta`teel (negation of the meaning or function of Allaah's Attributes), Takyeef (descriptive designation of Allaah's Attributes) or Tahreef (distortion of the meaning). This is the right approach adhered to and agreed upon by the Salaf (righteous predecessors). Every Muslim is obliged to avoid what causes Allaah's Anger and reject the approach of misguided people who negate or allegorically interpret Allaah's Attributes. Allaah (Glorified be He) is Highly Exalted above what ignorant and unjust people claim. Kindly find attached a copy of Al-Aqeedah al-Wasiteeyyah, which is a book by the Shaykh of Islaam Ibn Taymeeyah with commentary by Muhammad Khaleel Al-Harras. This book tackles the topic at hand extensively. May Allaah grant us all useful knowledge and help us work accordingly and succeed in doing what pleases Him. Indeed, He is All-Hearer and Responsive. As-salamu `alaykum warahmatullah wabarakatuh

<sup>10</sup> Soorah al-Mujadalah [58:7]

<sup>11</sup> Soorah al-Shuraa [42:11]

<sup>12</sup> Sunan Abee Daawood 3282 [Saheeh; Al-Albaanee]