
نوحير خالص

PART 2

Excerpts From

Tawheed Khaalis

By

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Indeed all recognized Mufasssireen mention what has preceded regarding *Tafseer ibn Jareer* - notably Qurtubee, Khaazin with Baghawee, Baidaawee [Egyptian print], Abee as-Sa'ood, Alaa Haamish *Tafseer al-Kabeer*, Al-Bahr al-Muheet Laa Abee Hibbaan al-Gharnaatee al-Anduloosee, Rooh Ul- Ma'nee, an-Nisfee, al-Jamal, Maraah al-Bayaa with al Waahdee, ash-Shauwkaanee, Fathul Bayaan of Nawwaab Siddeeque Hasan khaan al-Qanoojee al-Bhopaalee, Sawaati'a al-Alhaam, aj-Jalaalain with Jaam'i al-Bayaan of Shaikh Ma'een ud deen, al-Qaasimee, al-Maraagee and others.

Fakhr ud deen ar-Raazee opines,

"The verses of Allaah being "with" them means that He hears what they say, what they think, what is hidden and what is apparent from them. Therefore, He is present with them and Allaah is far above having any restriction ascribed to Him."

Ibn Katheer mentions,

"Allaah, with his knowledge and hearing knows all of that which they do and utter. Wherever they are and whatever they do, He knows of it. Regarding this He the Sublime says:

"Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no najwa (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) where so ever they may be..."

This then means He has knowledge of what they do and say, both whilst alone and in groups, and His angels are recording all the hidden things they perform. Allaah says *"... Do you not know that He knows all of that which they do, secretly and in groups. Verily Allaah knows the hidden things..."* Also *"...Do these people think that Allaah is unaware of their open and hidden things. Those sent by Us are always writing down what they do..."* This is the reason why many Mufasssireen have quoted ijmaa (Unanimous agreement) that the words *"...He is with you..."* mean 'with His knowledge' and

there is no doubt in this. Through His knowledge He hears what they say and sees what they do, because Allaah is aware of what His creation is doing. Nothing is hidden from Him regarding their affairs. Allaah says **"...On the day of judgement they will be shown what they used to do. Verily Allaah knows everything..."** Imaam Ahmad said that Allaah mentions His knowledge, both in the beginning of the verse and at the end. This is surely a clear sign for those who contemplate.

Dhahabee mentions from Abu Taalib Ahmad ibn Humayd who said,

"I asked Ahmad ibn Hanbal about a man who says that Allaah is with us and as proof recites,

"...There is not a group of three except He is the fourth..."

Imaam Ahmad said, "He is a Jahmee because he takes the last part of the verse and leaves the first. Then read to him the part of the verse which reads **"...Allaah's knowledge is with them..."** and the verse from Soorah Qaaf

"And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein."

This clearly shows that Allaah is with them all in terms of his knowledge.

Marwaazee said,

"I asked Abu Abdullah about a man who says 'Do not go beyond

what Allaah has said {without tafseer}."

"...There are not three except that I am the fourth..."

The Imaam answered, "Know that he is speaking from the Jahmiyyah. The truth is that He is with them in His knowledge as it is shown, by the beginning of the verse, that the reference is to His knowledge."

Haafidh Ibn al Qayyim also mentions the like of this from Ahmad ibn Hanbal.

Abu Sa'eed Daarimee said,

"There are some who say that we use the Qur'aan as proof {for saying that Allaah is mixed with the creation in his physical being}, and you {Ahl us Sunnah} should do likewise in bringing a verse from the Qur'aan whilst leaving aside the sayings of the scholars". So we reply, "We accept the reasoning that the explanation should be from Allaah's book. However the verse which you use is properly explained by us, since you take from the middle of the verse and leave the beginning and the end parts of it. You have left the correct path. The beginning and the end of the verse mention the knowledge of Allaah. The verse reads:

"Do you not know that Allaah knows all that is in the heavens and the earth? There is not a group of three except He is the fourth....."

and,

"On the day of judgement Allaah will tell them what they used to do. Verily Allaah knows everything".

So this is proof that "with them" means having knowledge of what the persons' actions are."

Further, Abu Bakr al-Aajuree mentions this verse and says:

*"Allaah is above the throne and His knowledge encompasses the whole of the creation. The scholars have given this same explanation. The beginning and the end of the verse show that it refers to Allaah's knowledge. If someone says, "How is this?" Then the answer is that Allaah began this verse by mentioning His knowledge and His knowledge is complete and encompasses all the creation. He is above his throne. **This is the saying of the Muslims.** A full chain of narration is reported from Maalik ibn Anas that 'Allaah is above the heavens and His knowledge is everywhere. There is no place hidden from His knowledge. He then mentioned the same sayings of Sufyaan ath-Thawree and Dhihaak concerning this."*

Imaam Daarimee says,

*"We have heard the sayings of Allaah that **"He rose above his Throne"** and that **"He went toward the heavens"** and that **"The angels go up toward Him"** and that **"Good deeds go up to Him"** and that **"He is above His people"** and that **"I will let death approach you and then lift you toward Myself"** and many other verses. We have faith in them all. We have full belief and faith that he is above his throne and above the heavens in the manner that suits his majesty and, as he has mentioned, that he is totally separate (**Baa'in**) from his creation. Then the above verses show that when he says,*

"...Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no najwa (secret counsel) of three, but He is their fourth..."

being "with" the people means with his **knowledge** as indicated at the beginning and end of the verse. Also, many verses prove that He is above the throne and the heavens. So, He is definitely like this and there is no doubt in this matter. Where Allaah says that He is 'with' those who act secretly, then He is clearly with them through His knowledge. He sees what they do. He Himself is above the throne and nothing is hidden from His knowledge and sight, whether it is in the seven heavens or below the seven earth's."

This then, is a clear indication that there is no confusion in the speech of Allaah, because He is above the throne and His being everywhere refers to His knowledge. To say other than this is to speak against the Majesty and status of Allaah. Also, as has been previously mentioned, he sees and hears all whilst being above the throne. What then is the need to mix with the people? Then to say, 'He is above the throne and everywhere' is also incorrect and of no benefit, because this also demeans the status of Allaah. So, what is left in relation to the special characteristic of His being separate from the creation whilst He sees and hears all - a characteristic which none of His creation possess? This will be explained in detail later.

One may further say, "He is above the throne and in other places also." This, however, is also incorrect because, firstly, it is against the majesty and essence of Allaah; secondly, the characteristic of being above everything is unique and it is, therefore, unreasonable to place it alongside this other notion; and thirdly, the above statement attempts to make comprehensible something which, through sound reasoning and its apparent meaning, cannot be comprehended. This is futile and affects the validity of such a claim.