
نوحه خالصه

PART 1

Excerpts From

Tawheed Khaalis

By

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What follows is an understanding of the verse

"...But He (Allaah) is with them wherever they may be..."

Does this then mean that Allaah has a physical existence upon this earth - that He is, in some way, mixed with His creation?

ANSWERS

POINT ONE:

The meaning here is that Allaah is 'with you' in terms of His **knowledge**. A clear proof of this is the saying of our final prophet Muhammad (Sallallahu Alayhee Wasallam), as narrated by Dhahabee from Ibn Abbaas ibn Abdul Muttalib who said,

*"I was sitting in al-Batha with some people, among whom the Apostle of Allah (peace be upon him) was also sitting, when a cloud passed above them. The apostle of Allah (Sallallahu Alayhee Wasallam) looked at it and said, 'Do you know what that is?' They replied, 'Clouds.' (Sahab). He { Sallallahu Alayhee Wasallam} said, 'and muzn?' They then said, 'and muzn'. He { Sallallahu Alayhee Wasallam} said, and anan?' They then said, 'and anan'. Thereafter we remained silent. He {Sallallahu Alayhee Wasallam} asked, 'Do you know the distance between the heaven and the earth?' They replied, 'Allaah and his messenger know best.' He {Sallallahu Alayhee Wasallam} then said, 'The distance between them is five hundred hundred years and the distance between each heaven is five hundred hundred years and after the seventh heaven is a sea and the distance between its depth and its surface is like that between one heaven and one earth and **Allaah is above that** and no deed of the son of Aadam is hidden from Him.' "*

It should be known that the above hadeeth is the explanation of the magnificent verse in which Allaah the Almighty says,

"With clear signs and books (We sent the Messengers). And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'aan),

that you may explain clearly to men what is sent down to them, and that they may give thought."

And also the verse

"And We have not sent down the Book (the Qur'aan) to you (O Muhammad), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a people who believe."

Ibn Qutaibah states,

"Whatever condition they {the creation} are in, Allaah is with them by His knowledge. It is as though a person were to send a representative to a different city on his behalf and were to say to him, 'Do not err in the task for which I am sending you, for I shall be with you.' this means, 'Your faults or handiwork will not be hidden from me, I will continuously obtain information about you.' So if a created being, who has no knowledge of the unseen, can say this, why should it be difficult for the Creator to say something concerning the knowledge of the unseen?"

POINT TWO:

The above mentioned is also the explanation of the salaf, upon which there is unanimous agreement. This is what they have said:

Imaam Uthmaan Daarimee states,

"The scholars have explained this verse in the same way."

Ibn Abdul Barr and others have said,

"There is ijmaa (unanimous agreement or consensus) of the companions and the successors on this, and no one's saying has differed from it."

POINT THREE:

Muffasssireen from the salaf to the khalaf have stated the same. Ibn Abbaas (Radiallaahu'anhu) is of great status and he also gives the same explanation. This will be elucidated in more detail in Proof Two. Concerning the verse

"....Nor of Five but He is their Sixth"

Ibn Abbaas (radhiallaahu'anhu) said,

"He knows whether their supplications are less or more {than this}; He is with them." i.e. He knows them and their supplications.

Likewise, it is narrated from Dhihaak ibn Muzaahim that Abdullah Ibn Ahmad narrates in 'As-Sunnah' :

"...There are not three except He is the fourth and not five but He is the sixth..."

"Then Allaah is above His throne and He is with them in His knowledge."

This meaning is also mentioned from Muqaatil Ibn Hayaan. Imaam Baihaquee narrates that he said:

"...but He is with them..."

"This then, means His knowledge. As Allaah almighty said, 'Allaah is the knower of all things' and {verily} he knows their counsel, hears what they say and, on the Day of Judgement, he will inform them of everything they used to do. He is above the throne and He is with them in terms of His knowledge."

This is also the saying of Imaam Sufyaan ath-Thawree, as will be discussed later.

Hanbal Ibn Ishaq says in 'Kitaab As-Sunnah',

"I asked Abu Abdullah Ahmad Ibn Hanbal, the meanings of the verse :

'He is with you wherever you are' and 'there are not three except He is the fourth'.

The Imaam said, 'The meaning here is of Allaah's knowledge. He is the Knower of the Unseen and has encompassed all knowledge of it. He is a witness to everything. He knows the unseen, and our Lord is without limit and resemblance upon the throne. His kursee extends over the heavens and the earth'

This is also the saying of Imaam Nu'aym Ibn Hammad. Dhahabee states that Muhammad Ibn Mukhlid al-Attar reports from Ramaadee,

*"I asked Nu'aym ibn Hammad about the saying of Allaah that **"...He is with you..."** He said that this means that nothing is hidden from Allaah's knowledge. So {contemplate upon what} Allaah has said that 'where there are three, He is the fourth'"*

Imaam ul Mufasssireen ibn Jareer in his Tafseer states that

"...Except He is the fourth..."

means that "whilst being above the throne, Allaah is seeing, and has knowledge, of what they {the creation} do."

It is of note that, regarding Tafseer Ibn Jareer, Khateeb said, "It has no match".

Abu Haamid Asfaraanee said

"If one had to travel to China to obtain Tafseer ibn Jareer then this would not be expensive for him."

Imaam ibn Khuzaimah said, after thoroughly researching the whole of Tafseer ibn Jareer,

"I have not seen a greater scholar than Muhammad ibn Jareer upon this earth".

Ibn Qutaibah said,

"This is the most respected tafseer."

Imaam Suyoottee said,

"This is the largest tafseer and there is none other like it."

Nawawee also says the same, as do all scholars.