

## The meaning of *ma'iyah*

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With regards to the *ma'iyah* of Allaah (Allaah's being "with" someone) Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* states:

The *ma'iyah* is divided into two types: that which is general and that which is specific.

And the specific is (sub) divided into two types: that which is restricted to a person and that which is restricted to a description.

As for the general, then this includes everyone – from the believer and the disbeliever, the righteous one and the wicked one. And the proof for it is His statement, He the Most High:

**And He is with you wherever you are.**

*Soorah al Hadeed (57) aayah 4*

As for the specific (type) restricted to a description: then an example is His statement, He the Most High:

**Allaah is indeed with those who have *taqwaa* (by fearing Allaah with regards to His prohibitions and His punishment) and those who are *muhsinoon* (people who perform their worship of Allaah in a fine manner and work to bring benefit to the creation from every aspect).**

*Soorah an Nahl (16) aayah 128*

As for the specific (type) restricted to a particular person: then an example is His statement, He the Most High, about His Prophet *sall Allaahu 'alaihi wa sallam* :

**When he said to his companion (Abou Bakr), "Do not grieve; indeed Allaah is with us."**

*Soorah at Tawbah (9) aayah 40*

And He said to Moosaa and Haaron:

**I am indeed with the two of you, hearing and seeing.**

*Soorah TaaHaa (20) aayah 46*

And this (*ma'iyyah* restricted to a person) is more specific than that which is restricted to a description.

So the *ma'iyyah* is of levels: that which is general and unrestricted, and that which is specific and restricted to a description and that which is specific and restricted to a person.

So the most specific of the types of *ma'iyyah* is that which is restricted to a person, then that which is restricted to a description, then that which is general.

The *ma'iyyah* which is general necessitates (Allaah's) encompassing the creation with knowledge and ability and hearing and seeing and authority, and other than that from the meanings of His Ruboobiyyah.

And the *ma'iyyah* which is specific, with its two types, necessitates (along) with that *nasr* (aiding) and *ta-yeed* (giving support).

(Sharh of waasitiyyah of Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* , quoted in Mu'jam at Ta'reefaat p387)