

Lesson 5

[8] ولا يكون إلا ما يريد.

[8] And nothing occurs except what He (Allaah) wills.

The Explanation – Point [8]

This contains an affirmation of *al-Qadr* (القدر - pre-decree) and an affirmation of *al-Iraadah* (الإرادة - Allaah's Will). So nothing exists within His kingdom and nothing occurs within His creation whether events or things except that Allaah willed it to occur, He the Perfect and Most High – willing it with His *Iraadah al-Kanniyyah* (Universal Will):

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

And His Affair, when He wills something, is just that He says to it, "Be!" and it is!

(Soorah YaaSeen (36), *aayah* 82)

So, every good and every evil occurs by Allaah's Universal Will; so nothing escapes from His Will. And this contains a refutation of the *Qadariyyah* – those who deny *al-Qadr* (pre-decree) and who claim that the person himself, he is the one who creates his own actions and produces his own actions; and Highly Exalted is Allaah above that which they say. Because this (saying of theirs) is a declaration of Allaah's being unable and (it is a statement) that there are things in His creation which He the Perfect and Most High does not Will. So this is to describe Him with deficiency because everything which occurs within the creation – whether good or evil, then it occurs by His Will. Rather, He creates good for a wise purpose and He creates that which is evil for a wise purpose. So from the aspect of its creation, then it is not an evil because it is created for a tremendous wisdom and a tremendous goal which is to test and to try, and to distinguish that which is foul from that which is good, and in order to reward the people upon their righteous deeds and to recompense the people for their evil deeds. And He was Wise in that, He, the Perfect and Most High; He did not create anything without purpose.

❧ End of explanation of point [8]^{1,2} ❧

¹ Translator's side point: Ibn Abil-'Izz *rahimahullaah*, in his famous explanation of At-Tahaawiyyah, says: “**And nothing exists except what He (Allaah) wills.**” This contains a refutation of the saying of the *Qadariyyah* and the *Mu'tazilah* because they say, “Allaah willed *eemaan* (true faith) from all of the people but the unbeliever is the one who willed unbelief for himself.” And this saying of theirs is corrupt and is rejected since it contrary to the Book and the Sunnah

and to correct intellect and it is the well-known matter of *al-Qadr* (pre-decree) and something in explanation of that will follow *inshaa Allaahu ta`aala*.

And they (these people who deny pre-decree) are called the *Qadariyyah* because they denied pre-decree; and likewise the *Jabriyyah* (who say that the people have no free will and are forced to do whatever they do) are also called the people of pre-decree (*Qadariyyah*). This name (*al-Qadariyyah*) is mostly used for the first group (those who deny the pre-decree).

As for the people of the Sunnah, then they say that even though Allaah willed that sins would occur, however, He does not love them and He is not pleased with them and He did not command them. Rather, He hates them and is angry with them and He forbade them. This is the saying of all of the *Salaf* – those who say, “Whatever Allaah willed occurs and whatever He did not will, does not occur.”

[...]

And the verifiers from the people of the Sunnah say, “Will’ in the Book of Allaah is of two types: Allaah’s Will referring to His pre-decree (His Universal Will – الإرادة الكونية) and His Legislative Will (الإرادة الشرعية) which comprises His Love and His Pleasure.

² Translator’s additional side point: Shaykh Yahyaa al-Hajoori *hafizahullaah* mentioned regarding this point:

- With regard to us, then we do not ask and go into Allaah’s Universal Will because that is from the Knowledge of Allaah. Rather, what is required from us is *al-Iraadah ash-Shar`eeyah* (Allaah’s Legislative Will) meaning, that which Allaah has legislated – that which Allaah loves, is pleased with, and has commanded. That is what we should busy ourselves finding out. And this is what is required from the whole of the creation.

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

And I did not create jinn and mankind except that they should worship Me alone.

(Soorah Adh-Dhaariyaat (51), *ayaah* 56)

- The person who says that Allaah did not create evil is a *Qadaree Mu`taẓilee*.
- The reason for the misguidance of the *Qadariyyah*: their false ideas entered upon them because they did not distinguish between *al-Iraadah al-Kawniyyah* (Allaah’s Universal Will) and *al-Iraadah ash-Shar`eeyah* (His Legislative Will).
- With regard to the creation of that which is evil, Allaah is the one who created Iblees (who is extremely evil) and yet his creation was for an extremely wise purpose – so that Allaah should test His servants through him. And Allaah created evil so that He should be aware who will obey Him and then reward him, and who will disobey Him and therefore, punish him. [The Shaykh quoted a number of *ayaat* in that regard amongst them the following *ayaah*.]

﴿ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ﴾

Allaah is the Creator of everything

[9] لا تبلغه الأوهام ولا تدركه الأفهام.

[9] He is not reached by people's conjecture nor can He be grasped by their understanding.

The Explanation – Point [9]

So, Allaah the One free of all imperfections and the Most High, cannot be encompassed; so Allaah is greater than everything, He the Perfect and Most High.

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ ۗ عَلَمًا ﴾

He (Allaah) knows whatever is in front of them and whatever is behind them and they do not comprehend Him with knowledge

(Soorah TaaHaa (20), *ayah* 110)

So Allaah the One free of all imperfections, He is known; however, He is not comprehended and encompassed by that (their knowledge). So, Allaah is greater than everything, so thoughts cannot imagine Him and it is not permissible for a person to say about Allaah except what He the Perfect said about Himself or what His Messenger *'alayhis-salaatu was-salaam* said about Him.

﴿ End of explanation of point [9] ﴾

[10] ولا يشبه الأنام.

[10] And He (Allaah) does not resemble the creation.

The Explanation – Point [10]

This is like the wording which has already preceded: “**And there is nothing like Him.**”³ And the meaning of *al-anaam* (الأنام) is ‘the creation’. So Allaah, the Perfect and Most High, is free of any resemblance to the creation.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like Him and He is the All-Hearing the All-Seeing.

(Sooratush-Shooraa (42), *ayah* 11)

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

And there is no equal for Him.

(Sooratul-Ikhlaas (112), *ayah* 4)

So He, the Perfect, is free from resembling His creation. And even though He has Names and Attributes which correspond to names and attributes of the creation in their wording and in their meaning, however, in their reality and in how they are, there is no resemblance between the two.

﴿ End of explanation of point [10]⁴ ﴾

³ Point [3]

⁴ Translator’s side point: Ibn Abil-`Izz *rahimahullaah*, in his explanation, said on this point:

Nu`aym ibn Hammaad said, “Whoever declares that Allaah is like anything from his creation then he has committed unbelief, and whoever denies anything from that which Allaah has described Himself with, then he has committed unbelief, and there is not in the attributes which Allaah has mentioned for Himself nor in the attributes which His Messenger mentioned for Him, any resemblance.”

Likewise, Ishaq ibn Raahawayh said, “Whoever describes Allaah and declares that His Attributes are like the attributes of anyone from Allaah’s creation then he is a *kaafir* (disbeliever) in Allaah, the Tremendous One.” He also said, “The

[11] حي لا يموت.

[11] He (Allaah) is the Living One who does not die.

The Explanation – Point [11]

His Life is a complete and perfect life which does not suffer from any deficiency nor any sleep.

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ﴾

Allaah, none has the right to be worshipped except Him, the Ever-Living One, the Independent Sustainer of all. Neither sleep nor slumber takes hold of Him.

(Sooratul-Baqarah (2), *ayyah* 255)

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

And place reliance upon the Ever-Living One Who does not die.

(Sooratul-Furqaan (25), *ayyah* 58)

So, He negates for Himself *as-sinah* (السينة – slumber) and that means light sleep and (He negates for Himself) *an-nawm* (النوم) which is deep sleep.⁵ And He negated for Himself *al-mawt* (الموت – death) because of the completeness and perfection of His Life, He the Perfect and Most High.⁶ And sleep

sign of Jahm and his companions is their claim against the people of the Sunnah and the *Jamaa`ah* and the lies which they had instigated, that they say, “The people of the Sunnah are *mushabbihah* (that they declare Allaah to be like His creation).” But rather, it is just that they are *mu`atilah* (deniers of the attributes).”

And this was the saying of a great number of the imaams of the *Salaf* – the sign of the *Jahmiyyah* is that they call the people of the Sunnah *Mushabbihah*. Because there are none from the deniers of the Names and Attributes, except that he calls the one who affirms them a *Mushabbih* (one who makes Allaah like the creation). So whoever denies Allaah’s Names altogether, then they are from the extreme apostates – like the *Qaramiyyah* (القرامطة) and the philosophers. And whoever says that it cannot be said about Allaah that He is has knowledge and (it cannot be said, they say, about Allaah) that He has power, claiming that whoever calls Allaah that is a *Mushabbih*. They say His Names are just metaphorical, like the extreme *Jahmiyyah*.

⁵ From Aboo Moosaa *radhiyAllahu `anh* who said: Allaah’s Messenger *sallAllahu alayhi wa sallam* stood amongst us with five sayings; so he said, “**Allaah the Mighty and Majestic does not sleep and it is not befitting for Him that He should sleep...**” the hadeeth. Reported by Muslim in the book of *Eemaan*.

⁶ From Ibn `Abbaas *radhiyAllahu `anhumaa* that the Messenger of Allaah *sallAllahu alayhi wa sallam* used to say,

and slumber and death, these are deficiencies in life and these are attributes to be found in the creation; and the life of the creation is deficient because he sleeps and he dies.

So sleeping is a part of completeness with regard to the creation but it is a deficiency with regard to the Creator; because a person who cannot sleep they have an affliction affecting their health. So this shows the difference and the distinction between the Attributes of the Creator and the attributes of the creation. And as for the two Names: الحى (*Al-Hayy* - The Ever-living) and القيوم (*Al-Qayyoom* – and the independent Sustainer of all), then these are two attributes taken from the statement of Allaah the Most High,

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴾

Allaah, none has the right to be worshipped except Him, He is the Ever-living, the independent Sustainer of all

(Sooratul-Baqarah (2), *ayyah* 255)

So *Al-Hayy*, the Ever-living means the One who has complete and perfect life and *Al-Qayyoom* is a word in intensive form.

❧ End of explanation of point [11] ❧

اللَّهُمَّ لَكَ أَسَلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبْتُ، وَبِكَ خَاصَمْتُ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ،
لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ

“O Allaah, to You I have surrendered and in You I have truly believed and upon You I have placed my reliance and to You I turn and with Your Aid I dispute. O Allaah, I seek refuge in Your Might; none has the right to be worshipped except You; I seek Your Refuge from Your misguiding me. You are the Ever-living One Who does not die whereas jinn and mankind die.” Reported by Muslim.

[12] قِيَوْمٌ لَا يَنَامُ.

[12] He is the Independent Sustainer of everything, who does not sleep.

The Explanation – Point [12]

(So the word) القِيَوْمُ (*Al-Qayyoom* – The Independent Sustainer of everything) is: the One who independently exists by Himself and the One who sustains everything; the One who independently exists and has no need of anything; the One who is independent of everything and the One who sustains everything else. Everything else is in a state of poverty and need of Him and needs to be sustained by Him, He the Perfect and Most High. So if it were not that Allaah sustains the heavens and the earth and all of the creation then they would all be destroyed and pass away. But however, Allaah sustains them and guards them and provides for them – giving them whatever would benefit them.

So the whole of the creation is in need of Him.

﴿ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۗ ﴾

Indeed Allaah holds the heavens and the earth so that they do not move away from their places, and if they were to move away from their places, there is no one that could hold them after Him.

(Sooratul-Faatir (35), *ayah* 41)

﴿ End of explanation of point [12] ﴾

⁷ Translator's side point: From the explanation of Ibn Abil-'Izz *rahimahullaah*, he says with regards to these two Names - *Al-Hayy* (that Allaah is Ever-living) and *Al-Qayyoom* (that Allaah is the Independent One who sustains everything):

So these two Names, all of the rest of Allaah's Perfect Names return back and pivot around these two. And all the meanings of the other Names refer back to these two. Because the first, *Al-Hayyat* – the attribute of life, it necessitates for Him all the attributes of perfection; so no attribute will be missing from His attribute of life except due to weakness in that life. So since the Life of Allaah, the Most High, is the most perfect and complete life, then affirming it means affirmation of every attribute of perfection for Him. As for the name *Al-Qayyoom*, then this includes the perfection of Allaah's Independence and the perfection of His Power since He is the One who independently exists and has no need of anyone else in any sense; and He is the one Who supports and sustains everything else; and there is no establishment for anything except if He establishes it. So these two Names gather completely the rest of the Names.



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By **Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah**

Pages 36-39 (Points 8-12)

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Points discussed in this excerpt include:

- Nothing occurs whether good or evil, except by Allaah's Universal Will (*al-Iraadah al-Kawniyyah*) and in accordance with His Pre-decree
- The people of the Sunnah distinguish between Allaah's Universal Will and His Legislative Will
- That which exists in creation which is evil, is not considered evil from the aspect of its being created because Allaah created it for a tremendous wisdom and as a test and trial
- Allaah is greater than everything and He cannot be encompassed with their knowledge
- There is nothing like Allaah and He is free from resembling His creation
- We affirm for Allaah perfect and complete Life from His Name: *Al-Hayy* and we affirm His Name *Al-Qayyoom* and from it we affirm that He is independent of everything and that He sustains everything
- Sleep and slumber are negated for Allaah