

Lesson 6

[13] خالق بلا حاجة، رازق بلا مؤنة.

[13] He is the Creator without any need, Provider without any difficulty.

The Explanation – Point [13]

He is the One who created the creation and He has no need of them. Rather, He created them just so that they should worship Him.

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

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

(Sooratudh-Dhaariyaat (51), *ayah* 56)¹

So, He created them not because He had any need of them – that they should aid Him or assist Him or help Him, He the One free from all imperfections, or that they should defend Him. He only created them so that they should worship Him. And they (the people) are the ones who need that worship in order to connect themselves to Allaah and to attach themselves to their Lord. So *`ibaadah* (worship) is the connection between the person and his Lord. So it draws him closer to Allaah, and through it he attains reward from Allaah, and recompense. So, *`ibaadah* (worship) is a need of the creation and it is not a need of Allaah, the Mighty and Majestic.

﴿ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴾

If you (people) disbelieve (in Allaah), you and everybody upon the earth, then Allaah is the Independent One who has no need, the One deserving of all praise.

¹ Translator's side point: Ibn Abil-'Izz *rahimahullaah*, quotes the next two *ayaat* which come after this one in Sooratudh-Dhaariyaat, *ayaat* 57 and 58:

﴿ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ ﴾

I do not want from them any provision and I do not want that they should feed Me. Indeed Allaah, He is the great Provider, the One possessing Power, the Strong.

(Sooratudh-Dhaariyaat (51), *ayaat* 57-58)

(Soorah Ibraaheem (14), *aaayah* 8)

﴿ إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ﴾

If you (people) disbelieve (in Allaah), then Allaah has no need of you.

(Sooratus-Zumar (39), *aaayah* 7)

And his (the author's) saying, **“Allaah is the Provider without any difficulty”**² meaning, He is the One who provides all the provision for His servants and that does not diminish what He has with Him.

﴿ End of explanation of point [13] ﴾

² Side point: Ibn Abil-`Izz *rahimahullaah*, quotes from the following hadeeth qudsee: **“...O my servants, were the first of you and the last of you, the human of you and the jinn of you were to stand in one place and ask of Me, and I were to give every person what he asked for, then that would not diminish anything from what I have, except as a needle would diminish the water of the sea when it is placed in it.”** Hadeeth reported by Muslim.

[14] مِمَّتْ بِلا مَخَافَةٍ.

[14] The Giver of death, without any fear.

The Explanation – Point [14]

Meaning: He causes the living to die when their timespans are completed, not because He fears them; rather, that is in accordance with His Wisdom, He, the Perfect and Most High, because the life in this world has an end and as for the Hereafter, then life in the Hereafter has no end. So therefore, His causing them to die is not because He fears them or is not in order so that He could be relieved from them. And even if they all disbelieved in Him, then He would not be harmed by their unbelief. Because even if they disbelieved in Him then He, Allaah, is not harmed by their unbelief; rather they just harm themselves. However He is happy with their repentance, because He loves and wants good for them. So He is happy with their repentance, and He is not in any need of them, but rather this is from His kindness and His favour.

❧ End of explanation of point [14]^{3,4} ❧

³ Translator's side point: Shaykh Yahyaa al-Hajooree *hafizabullaah* made a point that the author, At-Tahaawee only ever brings a point here (point no. 12, 13, 14, 15) as a refutation of some deviant who has gone astray on that point.

⁴ Translator's side point: Ibn Abil-'Izz *rahimahullaah*, said regarding this:

Death is a characteristic which exists, contrary to the philosophers and those who agree with them. Allaah the Most High said,

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴾

(Allaah is the One) Who created death and life in order to test you - which of you will be best in his deeds

(Sooratul-Mulk (67), *aayah* 2)

And non-existence cannot be described as being created. And there occurs in a *hadeeth* that **“On the Day of Resurrection death will be brought in the form of a black and white ram and it will be slaughtered in-between Paradise and the Fire.”** *Hadeeth* reported by Bukhaaree and Muslim from a *hadeeth* of Aboo Sa'eed al-Khudree *radhyAllaahu `anh*.

[15] باعث بلا مشقة.

[15] The One who resurrects without any exertion

The Explanation – Point [15]

This is from the amazing affairs of His ability, that He causes the creation to die and causes them to pass away so that they are destroyed and become dust and remains – such that an ignorant person would say, ‘It is not possible for these to be restored’. However Allaah the Mighty and Majestic will resurrect them again, and He will restore their creation anew. And He will have no difficulty in doing this, as He the Perfect and Most High said:

﴿ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ ﴾

The creation of you all, and the resurrection of you all is just like that of a single soul.

(Soorah Luqmaan (31), *aayah* 28)⁵

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۗ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ
وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۗ ﴾

And He (Allaah) it is One who creates initially, and then He repeats it (the creation); and that is even easier for Him. And for Him is the Highest Description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.

(Sooratur-Room (30), *aayah* 27)

So the people of *shirk*, they denied the resurrection, holding it to be something far-fetched, just as Allaah said about them, (that the unbelieving man would say)

﴿ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ۗ ﴾

⁵ Translator’s side point: In explanation of this *aayah*, the famous *mufasssir* from the *Taabi`een*, Mujaahid, he said, “meaning that Allaah says, ‘Be!’ and it is, whether it is something small or a great deal.”

"Who will give life to these bones when they are crumbled away?"

(Soorah YaaSeen (36), *ayah* 78)

And Allaah the Perfect and Most High, said in response,

﴿ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ﴾

Say: "He will give life to them Who created them for the first time!"

(Soorah YaaSeen (36), *ayah* 79)

The first time they did not exist at all, so He brought them into existence from nothing, He the Perfect and Most High. So, the One who created them from non-existence, is He not able even more so to bring them back into existence? This is correct in accordance with the people's intellect but otherwise, analogy cannot be made between Allaah, the Perfect, and His creation. So this is just stated as a similitude,

﴿ وَ لَهُ الْمَثَلُ الْأَعْلَى ﴾

And for Him is the Highest Description

(Sooratur-Room (30), *ayah* 27)

So this a refutation of the denier, Allaah the Most High said,

﴿ وَ نَسِيَ خَلْقَهُ ﴾

And he forgets his (own) creation

(Soorah YaaSeen (36), *ayah* 78)

Meaning: he forgets that in the beginning he was nothing; he did not exist at all.

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴾

Has there come upon man a time when he was nothing mentioned?

(Sooratul-Insaan (76), *ayah* 1)

Meaning: this man, he forgets that Allaah produced him from non-existence.

So Allaah will indeed gather together these separated bones, shredded flesh, disintegrated dust and these scattered hairs, and He will restore them as they once were:

﴿ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴾

And from His (Allaah's) Signs is that the heaven and the earth are established by His Command. Then, when He calls you with a single call, you will come out from the earth.

(Sooratur-Room (30), *ayah* 25)

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

And then the Horn will be blown, and whoever is in the heavens and whoever is upon the earth will faint and die, except whomever Allaah wishes. And then it will be blown again and they will be standing up, looking on.

(Sooratur-Zumar (39), *ayah* 68)

The second blowing is the blowing for the resurrection.

And as for the first blowing of the horn, it is the blowing for the people to faint and die.

﴿ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ ﴾

And the Horn will be blown and then the people will come out from their graves going quickly to their Lord. They (the unbeliever) will say: "Woe to us! Who has taken us out from our place of sleep?" (The believer will respond) "This is what the Most Merciful promised, and the Messengers spoke the truth!"

(Soorah YaaSeen (36), *ayaat* 51-52)

So Allaah indeed has Power and Ability over everything and this contains a refutation of the unbelievers, those who say that Allaah is unable to give life to the dead and to return them to life.

﴿ أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ، ﴿٣﴾ بَلَىٰ قَدَرِينَا عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ، ﴿٤﴾ ﴾

Does man think that We will not gather his bones together? Indeed, We are fully able even to put his fingertips together.

(Sooratul-Qiyaamah (75), *ayaat* 3-4)

﴿ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانْتَهُمْ إِلَىٰ نُصْبٍ يُؤْفَضُونَ ﴾

On that Day (the Day of Resurrection) they will come out from the graves, hurrying as if they are racing to a finishing post.

(Sooratul-Ma`aarij (70), *ayah* 43)

So this is the Power of Allaah, and His Will and His Wish. Nothing makes Him incapable. However, it is just that some of the creation, they draw analogy between Allaah and His creation and so therefore they hold that it is far-fetched that there will be any resurrection; because the person thinks in his view, that's something impossible and he doesn't look to the Power of Allaah and he doesn't judge Allaah's Power as He deserves; and this is a case of ignorance with regard to Allaah the Mighty and Majestic.

﴿ End of explanation of point [15] ﴾



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

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

Pages 39-42 (Points 13-15)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 27th September 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Allaah created the creation without any need of them. Rather, He created them so they could worship Him alone. He has no need of that worship either; rather, they need it. Evidence: Sooratudh-Dhaariyaat (51) *ayaat* 56-58.
- Allaah provides for the whole of the creation and that is not difficult for Him, and providing for the whole of creation throughout time does not diminish what He has with Him. Evidence: *Hadeeth Qudsee* of Aboo Dharr, reported by Muslim.
- Allaah causes the creation to die, not because He has fear of them or to relieve Himself of them and their unbelief. And by their unbelief they don't harm Him, rather they harm only themselves. Allaah causes them to die in accordance to His Wisdom because this world is going to finish and end, whereas the next world will not end.
- Death is something which exists and is created. Evidence: Sooratul-Mulk (67), *ayah* 2.
- Allaah will resurrect the people after they have died and passed away. This is easy for Allaah as it was easy for Him to create them in the first place. Neither this nor anything else causes Allaah to be incapable.
- Brief mention of the two blowings of the Horn.

(NB please note that a the recording of this lesson cut out for a few sentences of the sharh. These have been translated by Adnaan ibn Salman and are in a grey font. If anyone notices any errors please let me know via the contact form on ittibaa.com. Jazaakumullaahukhairan)