

## Lesson 8

[25] وكل أمر عليه يسير.

[25] And every affair is easy for Him (Allaah).

The Explanation – Point [25]

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

**His Affair, if He wills something, is just that He says to it, "Be!" and it is!**(Soorah YaaSeen (36), *aayah* 82)

So He gives life and gives death, and He creates and gives provision, and He gives and He withholds and He gives life to the dead after they have passed away; and that is easy for Him, He the Perfect and Most High. Nothing is a burden for Him and nothing is difficult for Him, contrary to the creation; because things are a hardship (for the people) and some things he will be incapable of doing. As for Allaah, then nothing is difficult for Him.

﴿ 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)<sup>1</sup>

❧ End of explanation of point [25] ❧

<sup>1</sup> Translator's side point: In explanation of this *aayah*, the famous *mufassir* from the *Taabi`een*, Mujaahid *rahimahullaah*, said, "It is just that Allaah says, 'Be!' and it is! whether it is something (which is) a small amount or a great amount."

[26] لا يحتاج إلى شيء.

[26] He has no need of anything.

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The Explanation – Point [26]

Allaah the One free of all imperfections is غني (*Ghanee* - totally Independent of everything). So Allaah has no need of the creation since He is الغني (*Al-Ghanee* – the Independent One, free of any need). So He it is who gives to the creation, He the One free of all imperfections.

﴿ End of explanation of point [26] ﴾

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [27]

[27] {There is nothing like unto Him and He is the All-Hearing, the All-Seeing.} (ash-Shooraa (42) *aayah* 11)

The Explanation – Point [27]

This is a negation of *tashbeeh* - there being anything like Allaah, the One free of all imperfections. And the *kaaf* (in كَمِثْلِهِ) is to emphasize the negation, like (as occurs in a different *aayah*):

﴿وَكَفَىٰ بِاللَّهِ عَلِيمًا﴾

...and Allaah is Sufficient as a Knower.

(Sooratun-Nisaa. (4), *aayah* 70)

In origin (it would usually be said): وكفى الله عليمًا but the (extra) *baa'* (in بالله) is for emphasis.

And nothing whatsoever resembles Him – not the angels, and not the Prophets, and not the Messengers, and not the beloved servants of Allaah, nor any created being.

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

...and He is the All-Hearing, the All-Seeing.

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

So He called Himself *As-Samee'* (the All-Hearing One) *Al-Baseer* (the All-Seeing One).

So the beginning of the *aayah*<sup>2</sup> contains a refutation of the *Mushabbibah* (those who liken Allaah to the Creation) and the end of it contains a refutation of the *Mu`attilah* (those who deny Allaah's Attributes). And it indicates that affirming His Names and Attributes does not necessitate resemblance to the created beings. So the hearing and seeing of the created beings does not resemble the Hearing and Seeing of Allaah, the Mighty and Majestic.

❧ End of explanation of point [27] ❧

<sup>2</sup> “There is nothing like Him...”

[28] خلق الخلق بعلمه.

[28] He created the creation whilst having full Knowledge.<sup>3</sup>

The Explanation – Point [28]

He, the One free of all imperfections said,

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

**Should He Who created not know? And He is the Subtle and Kind, the Fully-Aware.**(Sooratul-Mulk (67), *ayah* 14)

So His creating is a proof of His Knowledge, He the Perfect and Most High, and of His Power, just as He the Most High said,

﴿وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا﴾

**Nothing in the heavens or the earth can render Allaah incapable.****He (Allaah) is ever All-Knowing, All-Powerful.**(Sooratul-Faatir (35), *ayah* 44)﴿ End of explanation of point [28]<sup>4</sup> ﴾

<sup>3</sup> Translator's side point: Ibn Abil-`Izz *rahimabullaah*, in his larger explanation, said with regard to this phrase: Meaning, "He created them having full Knowledge of them."

<sup>4</sup> Translator's further side point: Ibn Abil-`Izz *rahimabullaah*, in his larger explanation mentions in refutation of the *Mu`taẓilab* and their like, who don't affirm that Allaah knew about His creation before He created them. And indeed the *Mu`taẓilab* don't even affirm knowledge for Allaah at all, to the extent that one of them, in a debate quoted from him, and Allaahu A`lam about the authenticity of the chain of the narration, but they (the *Mu`taẓilab*) mention: When it is said to them "Affirm for Allaah knowledge" then they responded, "What we say is, we don't say that Allaah is ignorant." So they were told, "Then say that Allaah has Knowledge." But they withhold and will not even affirm that for Allaah. So then it was said to them, "Then you have not affirmed anything (any Perfection) for Allaah."

[29] وقدر لهم أقدارًا.

[29] And He decreed fixed limits for them.

The Explanation – Point [29]

Allaah, the Majestic and Most High decreed the fixed limits; and things do not come into existence without pre-decreed limits.

﴿ وَإِن مِّن شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴾

And there is nothing except that its stores of provision are with Us and We do not send it down except in accordance with a pre-decreed measure.

(Sooratul-Hijr (15), *aaayah* 21)

So everything is pre-ordained by Allaah with set limits and forms that will not change or vary. So Allaah decreed man, his body (how it would be) and his senses and his limbs and his bodily structure and his weight so that he became a justly balanced person who walks and stands. And if anything from the limbs or structure were missing, lacking, then the whole of the body would suffer from a defect. And the same thing applies to the rest of the things in existence.

﴿ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴾

And everything has a decreed measure with Him.

(Sooratur-R`ad (13), *aaayah* 8)

So everything (in creation) has set, ordained limits which regulate it. And everything has limits which are different to the limits of other things.

﴿ End of explanation of point [29] ﴾

<sup>5</sup> Translator's side point: Ibn Abil-`Izz *rahimahullaah*, in his larger explanation mentions an evidence for this point. He quotes a proof from the Sunnah; he quotes the *hadeeth* reported by Muslim from a *hadeeth* of `Abdullaah ibn `Amr *radhiy>Allaahu `anhuma* from the Prophet *sall`Allaahu `alayhi wa sallam* that he said: **"Allaah pre-decreed the fixed limits for the creation before He created the heavens and the earth by fifty thousand (50,000) years, and His Throne was upon the water."**

[30] وضرب لهم آجالاً.

[30] And He laid down fixed time spans for them.

The Explanation – Point [30]

So the created beings have lifespans and they have an end. He the Perfect said,

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ ﴾

**Everyone upon the earth will pass away.  
And the Face of your Lord possessing Majesty and Honour will remain.**

(Sooratur-Rahmaan (55), *ayaat* 26-27)

And He the Perfect said,

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

**Everything will perish except for His Face.**

(Sooratul-Qasas (28), *ayah* 88)

So everything has a limited lifespans set by Allaah, the Perfect – either a short lifespan or a long one. He the Perfect said,

﴿ وَمَا يَعْمرُّ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

**And no old man is given long life nor is a person's life made short, except that it is written in the Preserved Tablet (*Al-Lawh Al-Mahfooz*). That is easy for Allaah.**

(Soorah Faatir (35), *ayah* 11)

So the lifespans are in His Hand, He the Perfect and Most High. So this proves Perfection and Completion of His Lordship and the Perfection and Completeness of His Power. Whatever Allaah wills happens and whatever He did not will does not happen.

﴿ End of explanation of point [30] ﴾

[31] ولم يخف عليه شيء قبل أن يخلقهم.

[31] And nothing was hidden from Him before He created them.

The Explanation – Point [31]

Rather, He knows all things before they exist. It is not the case that He only knows them after they have happened.

﴿ End of explanation of point [31] ﴾

<sup>6</sup> Translator's side point: In that regard, Ibn Abil-`Izz *rahimahullaah*, said in his explanation: Since He, the One free of all imperfections, He knows whatever was, and whatever will be, and whatever will not be - if it were to occur, how it would be, just as He the Most High said,

﴿ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ ﴾

And if they were to be sent back (to the world) they would go back to doing what they were forbidden from

(Sooratul-An`aam (6), *ayah* 28)

Even though He knows that they would not be sent back, but He informed that if they were sent back they would return to what they used to do, just as He the Most High said,

﴿ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴾

And if Allaah knew that there was good in them then He would cause them to hear it; and if He caused them to hear it they would still turn away from it, turning away.

(Sooratul-Anfaal (8), *ayah* 23)

So this contains a refutation of the *Raafidab* (*Shlee`ah*) and the *Qadariyyah*, and those who say that He does not know something before He creates it and produces it; and these are matters springing from the matters of *Qadr* (Pre-decree) and that will follow with further explanation *insbaa. Allaahu Ta`aala.*

[32] وعلم ما هم عاملون قبل أن يخلقهم.

[32] And He knew whatever they were going to do before He created them.

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The Explanation – Point [32]

He knew what the servants were going to do before He created them, that this person was one who is going to obey Him and that this person is one who is going to disobey Him.

❧ End of explanation of point [32] ❧



[33] وَأَمْرَهُمْ بِطَاعَتِهِ، وَنَهَاهُمْ عَنِ مَعْصِيَتِهِ.

[33] And He commanded them to obey Him and He forbade them from disobeying Him.

The Explanation – Point [33]

Just as occurs in His saying, He the Most High,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**And I have not created jinn and mankind except so that they should worship Me (Alone).**

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

So first He created them and then He commanded them with the worship of Him, He the Perfect and Most High. So He commanded them to obey Him and worship Him even though He knew before, what they were going to do. However, the recompense (reward or punishment) is not going to be given in accordance with that Knowledge. Rather, the reward or punishment will come in accordance with actions. So Allaah will not punish a person in accordance with His Knowledge about him until the person commits the sins; and Allaah will not bestow the reward upon the doer of good until he does that. So the reward or punishment is given as a consequence of actions not as a consequence of the Knowledge and not as a consequence of *al-Qadr* (the Pre-decree). So, there is a distinction between the Knowledge and between the reward or punishment. So therefore, Allaah commanded them and forbade them. So whoever obeys the commands and leaves the forbiddances, then he will attain the reward; and whoever contradicts the commands and commits what is forbidden then he will receive punishment because of his own actions and not because of the Actions of Allaah, the Perfect. So the person, he is the one who prays, he is the one who gives *zakaat*, performs *Hajj* and fights *jibaad*, so the actions are ascribed to him (the person) not to Allaah, except from the aspect of creation and knowledge and decree and guidance to them.

﴿ End of explanation of point [33] ﴾

[34] وكل شيء يجري بتقديره.

[34] And everything occurs in accordance with His Pre-decree.

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The Explanation – Point [34]

There is no doubt that everything occurs in accordance with His Pre-decree. No good and no evil escapes the Pre-decree of Allaah, nor any act of obedience nor any sin, nor unbelief nor *eemaan*, nor illness nor health, nor a person being rich nor a person being in poverty, nor knowledge nor ignorance. Everything occurs in accordance with His Pre-decree. There is nothing within His Kingdom which He did not decree and did not will.

❧ End of explanation of point [34] ❧



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

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**Pages 46-50 (Points 25-34)**

**Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 11<sup>th</sup> October 2004**

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Nothing is difficult for Allaah to do – no matter how big or small.
- Allaah is *Al-Ghane* – the Independent One totally free of any need.
- Nothing whatsoever that resembles Allaah; His Attributes do not resemble those of the creation.
- Allaah created the creation whilst having full Knowledge about everything concerning them.
- Everything is pre-ordained by Allaah with set limits and forms that will not change or vary.
- Everything has a limited lifespans set by Allaah.
- Whatever Allaah wills happens and whatever He did not will does not happen.
- Allaah knows all things before they exist. He knows whatever was, whatever will be, and whatever will not be; and if it were to occur, how it would be.
- Allaah knew what the servants were going to do before He created them.
- Allaah commanded the creation to obey Him and He forbade them from disobeying Him even though He knew what they were going to do.
- A person's reward or punishment is given as a consequence of his actions not as a consequence of Allaah's Knowledge of what he would do, and not as a consequence of *al-Qadr* (the Pre-decree).