

## Lesson 27

[98] فَمَنْ سَأَلَ: لِمَ فَعَلَ؟ فَقَدْ رَدَّ حُكْمَ الْكِتَابِ.

[98] So whoever asks, “Why did He do (such and such)?” then he has rejected the Judgement of the Book.

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The Explanation – Point [98]

Meaning: that he says, “Why did Allaah do such and such?” “Why did Allaah decree such and such?” So, whoever says that, then he has rejected the Judgment of the Book, because Allaah says,

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ ﴾

Explanation: **He cannot be asked about whatever He does**

(Sooratul-Anbiyaa· (21), *aaayah* 23)

﴿ End of explanation of point [98] ﴾

[99] وَمَنْ رَدَّ حُكْمَ الْكِتَابِ كَانَ مِنَ الْكَافِرِينَ.

**[99] And whoever rejects the Judgement of the Book is one of the unbelievers.**

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The Explanation – Point [99]

So whoever rejects the ruling of the Book and the *Sunnah*, and raises objection to that, and instead he holds use of the intellect and speculation, then he becomes one of the unbelievers<sup>1</sup>. Because having *eemaan* in the Book and the *Sunnah*, these are two pillars of the pillars of *eemaan* (true faith).

🌀 End of explanation of point [99] 🌀

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<sup>1</sup> So, from `Aa'ishah *radijy Allaahu `anhaa*, from the Prophet *sallAllaahu `alayhi wa sallam*, that he said,

إن أبغض الرجال إلى الله الألد الخصم

“*The most hated of men to Allaah is the one who is most quarrelsome in argumentation.*” Reported by Al-Bukhaaree (no. 2457) and by Muslim.

[100] فهذا جملة ما يحتاج إليه من هو منور قلبه من أولياء الله تعالى.

**[100] So this is in summary, is what is required by one whose heart is enlightened, from the beloved servants of Allaah, the Most High.**

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The Explanation – Point [100]

Meaning: what he requires with regard to the affairs of *Al-Qadaa' wal-Qadr* (Pre-ordainment and Pre-decree). So, you should have *eemaan* (truly believe) in *Al-Qadr* (Pre-decree) and in its four levels; and you should have *eemaan* (truly believe) in all its details which occur in the Book and the *Sunnah*. And do not enter into debates and into raising objections. Rather, that you perform righteous and correct deeds, and you apply the necessary means.

❧ End of explanation of point [100] ❧

[101] وهي درجة الراسخين في العلم.

**[101] And it is the level of those firmly grounded in knowledge.**

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The Explanation – Point [101]

*Ar-Raasi<sup>k</sup>hooon* (الراسخون – those firmly grounded), meaning: those who are firm in `ilm (knowledge) - those who have knowledge which is firmly grounded; they do not have doubts nor ignorance. So, they have *eemaan* in Pre-ordainment and Pre-decree, and they perform the righteous and correct deeds, and they leave off performing evil deeds. And they don't seek to interfere with any of Allaah's Secrets, nor to debate with Him, nor to raise objections to Him; this is the affair of those firmly grounded in knowledge. And as for the ignorant people, then they enter into affairs of misguidance and affairs which they have innovated.

❧ End of explanation of point [101] ❧

[102] لَأَنَّ الْعِلْمَ عِلْمَانِ: عِلْمٌ فِي الْخَلْقِ مَوْجُودٌ، وَعِلْمٌ فِي الْخَلْقِ مَفْقُودٌ.

**[102] Because knowledge (*al-`ilm*) is of two kinds: a knowledge which is present within the creation, and a knowledge which is absent from the creation.**

The Explanation – Point [102]

Knowledge is of two kinds: a knowledge which Allaah kept hidden with Himself – so no one has knowledge of it, except for Him, He the Perfect and Most High, and that is *`ilmul-Ghayb* (علم الغيب – knowledge of the Hidden and Unseen).

And knowledge which is present within the creation which Allaah has taught to them; and this is what there is benefit for them in. And this comes about by that which Allaah sent down from the Book and what He sent the Messenger with.

﴿وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

Explanation: **He teaches them the Book and the Hikmah (Wisdom)**

(Sooratul-Baqarah (2), *ayah* 129)

*Al-Kitaab* (الكتاب – the Book) is the Qur'aan and the *Hikmah* is the *Sunnah*; and it is also said that it (*al-Hikmah*) means: understanding of the Religion of Allaah.<sup>2</sup> So Allaah taught us and the Messenger taught us.

<sup>2</sup> Translator's Side Point: As for these two sayings, then the first explanation that the *Hikmah* means the *Sunnah*, then this was stated with an authentic chain of narration. At-Tabaree brings it as a saying of Qataadah, from the Taabi'een. He explained the *ayah* with the word *Hikmah* meaning the *Sunnah*. And as for the second meaning – that *al-Hikmah* means understanding of the Religion, then this was stated by Imaam Maalik; At-Tabaree brings it from the saying Ibn Maalik and from Ibn Zayd as well.

Al-Haafiz ibn Katheer said in his *tafseer* with regard to this *ayah*: “*Al-Hikmah*, meaning the *Sunnah*. It was stated by Al-Hasan (Al-Basree) and Qatadah and Maqaatil ibn Hayyaan and Aboo Maalik and others. Or, it is also said that it means ‘understanding of the Religion’. And there is no contradiction between the two.”

Shaykh Ibn Baaz *rahimahullaah* made a point in this regard, and he said:

“With regard to the saying of At-Tahaawee, ‘**Because knowledge is of two kinds: knowledge which is present within the creation and knowledge which is absent from the creation,**’ what he means by knowledge which is absent, is *`ilmul-ghayb* (knowledge of the Hidden and Unseen); and that is particular to Allaah, the Mighty and Majestic. And whoever from the people claims to have it, then he is an unbeliever because of the saying of Allaah, the One free of all imperfections,

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ﴾

Explanation: **With Him are the Keys of the Hidden and Unseen. No one knows them except Him (Allaah)**

(Sooratul-An`aam (6), *ayyah* 59)

And His saying, the Mighty and Majestic

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ﴾

Explanation: **Say: “No one in the heavens or the earth knows the *Ghayb* (Hidden and Unseen) except Allaah.”**

(Sooratur-Naml (27), *ayyah* 65)

And the Prophet *sallAllaahu `alayhi wa `alaa aalibi wa sallam*, said,

مفاتيح الغيب خمس، لا يعلمهن إلا الله

“*The keys to the Hidden and Unseen are five things; no one knows them except Allaah*” and then the Prophet *sallAllaahu `alayhi wa sallam* recited the saying of Allaah, the Perfect,

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ ... ﴾

Explanation: **Allaah has the Knowledge of the Last Hour, and He sends down the rain ...**

(Soorah Luqmaan (31), *ayyah* 34)

[Translator’s Side Point: In the *ayyah* five things are mentioned: (1) the Knowledge of the Last Hour (2) the sending down of the rain (3) that which is in the wombs (Shaykh Al-`Uthaymeen *rahimahullaah* made the point that it doesn’t just mean what is in the wombs regarding if it is a male or a female. The term ‘ما’ in ‘ما في الأرحام’ covers more than that. So the fact that some doctors these days can do a scan and find out that the child will be a male for example, this does not take away from that being from the Hidden and Unseen because the Arabic term is ‘ما’ – ‘what’ is in the wombs; meaning that Allaah knows what type of person is in the womb, what will happen to him in the world, what provision will come to him, where he will die etc. All that is covered by the term ‘ما في الأرحام’. And that is something which no one can find out.) (4) that which you will earn tomorrow and (5) in which land you will die.]”

Then Shaykh Ibn Baaz *rahimahullaah*, he said,

“And the *ahadeeth* which are authentic are many, which occur in this regard, showing that the Prophet *sallAllaahu `alayhi wa `alaa aalibi wa sallam* himself, did not know the Unseen even though he was the most excellent one from the creation, and he was the noblest of the Messengers. So anyone else besides him, then more so, they don’t know the Hidden and the Unseen. And he *sallAllaahu `alayhi wa `alaa aalibi wa sallam* did not know from that except that which Allaah the Perfect, taught to him.

When the people of the false doubt and the slander against `Aa’ishah *radiyAllaahu `anhaa*, when they spoke against her, he did not know for certain of her innocence until the revelation came down.

﴿وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

Explanation:

**And He teaches you that which you did not know.**

(Sooratul-Baqarah (2), *ayah* 151)

﴿ End of explanation of point [102] ﴾

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And when her necklace became lost on a journey, then the Prophet *sallAllaahu `alayhi wa `alaa aalibi wa sallam* sent a party of riders out to search for it and he did not know where it was until they made the camel stand up and then they found it underneath the camel.

And the evidences from the Book and the *Sunnah* in this regard are many; and all Praise is for Allaah.”

[103] فَإِنكَارُ الْعِلْمِ الْمَوْجُودِ كُفْرٌ، وَإِدْعَاءُ الْعِلْمِ الْمَفْقُودِ كُفْرٌ.

**[103] So denying the knowledge which is present, is unbelief (*kufir*); and claiming to have the knowledge which is absent, is unbelief (*kufir*).**

The Explanation – Point [103]

So, denying the knowledge contained in the Islaamic Legislation and what it contains with regard to commands and prohibitions and the reports about the past and the future, denying this is unbelief.

And claiming to have *ilmul-Ghayb* (knowledge of the Hidden and Unseen) is *kufir* (unbelief).

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ﴾

Explanation: Say, “No one in the heavens or the earth knows the Hidden and Unseen except Allaah.”

(Sooratun-Naml (27), *ayah* 65)

And the one most complete from the creation, *alayhis salaatu was-salaam*, he said,

﴿ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ ﴾

Explanation: If I knew the Hidden and the Unseen, I could have amassed a great deal of good.

(Sooratul-A`raaf (7), *ayah* 188)

So the Prophet, *alayhis salaatu was-salaam*, does not know the Hidden and Unseen, except for what Allaah taught him.

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ﴾

Explanation: And they (the people) do not know anything from His Knowledge except that which He wished to teach them

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

❧ End of explanation of point [103] ❧

[104] وَلَا يَثْبُتُ الْإِيمَانُ إِلَّا بِقَبُولِ الْعِلْمِ الْمَوْجُودِ، وَتَرْكِ طَلْبِ الْعِلْمِ الْمَفْقُودِ.

**[104] And *eemaan* (true faith) is not established except through acceptance of the knowledge which is present, and leaving aside seeking the knowledge which is absent.**

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The Explanation – Point [104]

*Eemaan* (true faith) will not be established except by accepting the knowledge which is present, and that is, the knowledge of the Book and the *Sunnah*, and by leaving aside the *ilmul-Ghayb* (knowledge of the Hidden and Unseen) to Allaah.

﴿ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ ﴾

Explanation: **Then say, “The Hidden and Unseen is only for Allaah”**

(Soorah Yoonus (10), *ayah* 20)

﴿ End of explanation of point [104] ﴾

[105] وَنُؤْمِنُ بِاللَّوْحِ وَالْقَلَمِ وَبِجَمِيعِ مَا فِيهِ قَدْ رُقِمَ.

[105] And we have *eemaan* in the Preserved Tablet (*Al-Lawh*) and in the Pen (*Al-Qalam*), and in everything which has been inscribed in it.

The Explanation – Point [105]

This follows on from what preceded from the speech about Pre-ordainment and Pre-decree. And it has already preceded that from the levels of having *eemaan* (true faith) in Pre-ordainment and Pre-decree is having *eemaan* (true faith) in whatever He wrote in *Al-Lawh Al-Mahfooz* (the Inscribed or Preserved Tablet). And that is, that Allaah created the creation and the first thing that He created was the Pen (*Qalam*) and He said to it, “Write!” So it replied, “What should I write?” So He said, “Write whatever is going to happen until the Day of Resurrection.” So the Pen wrote down, by the command of Allaah for it to write down, whatever was going to happen until the Day of Resurrection, as occurs in the *hadeeth*.<sup>3</sup>

And no one knows how the Preserved Tablet (*Al-Lawh*) is, and how the Pen is, except Allaah. And they are two created things from the things which Allaah the Mighty and Majestic has created; we have *eemaan* in that. And so, therefore, the author said: **“We have *eemaan* (true faith) in the Preserved Record and in the Pen, and in whatever has been inscribed in it.”** Meaning: *Al-Lawh Al-Mahfooz* (The Preserved Tablet) and the writing that is in it.

And this is the second level from the levels of *eemaan* in Pre-ordainment and Pre-decree, and it is: *eemaan* in the writing in the Preserved Tablet.

❧ End of explanation of point [105]<sup>4,5</sup> ❧

<sup>3</sup> This is a *hadeeth* reported by Aboo Daawood and At-Tirmidhee and Aboo Ya`laa from the statement of the Prophet *sallAllaahu `alayhi wa sallam*, and it is also reported by Al-Bayhaqee as a statement of the Companion, which carries the ruling of being from the Prophet *sallAllaahu `alayhi wa sallam*. It was declared *Ṣaḥeeḥ* by Shaykh Al-Albaanee *rahimahullaah*.

<sup>4</sup> Translator’s Side Point: Shaykh Muhammad ibn `Abdul `Azeez ibn Manee`, made a note on this point: **We have *eemaan* in the Preserved Tablet**; he said:

“Allaah, the Most High said,

﴿ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾ ﴾

Explanation: **Indeed, it is a Praiseworthy Qur-aan contained in a Preserved Tablet.**

(Sooratul-Burooj (85), *ayyaat* 21-22)

So, the Noble Qur'aan is written down in the Preserved Tablet, just as Allaah, the Perfect, mentioned. And Jibreel `alayhis-salaam heard it from Allaah and conveyed it to our Prophet Muhammad `alayhis-salaatu was-salaam. So it was sent down from your Lord in truth, and He did not say 'from the Preserved Tablet'. And there is no contradiction between its being in the Preserved Tablet and between its being sent down from Allaah, as was clarified by Shaykhul-Islam Ibn Taymiyyah. And Shaykhul-Islam said also, that the Preserved Tablet is above the heavens and there occurs in a hadeeth that no one looks into it except Allaah, the Mighty and the Majestic.

I say: So this shows the misguidance of those who state that the soul of a person can see what is contained in the Preserved Tablet. This is just a statement from the philosophers and from the people of superstitious stories from the worshippers – whether righteous or unrighteous, as is their firm belief. So beware of it because it is a lie.

As for the Pen which is mentioned, then it is what Allaah created; and it wrote the measure of everything in the Preserved Tablet just as occurs in the hadeeth of `Ubaadah ibn As-Saamit reported by Aboo Daawood from the Prophet sallAllaahu `alayhi wa sallam that he said,

أول ما خلق الله القلم فقال له اكتب. قال رب وما أكتب قال اكتب مقادير كل شيء حتى تقوم الساعة

***“The first thing that Allaah created was the Pen and He said to it, “Write!” So it said, “O my Lord, and what shall I write?” He said, “Write down the decreed measure of everything right until the Hour is established.”***

And the scholars disagree – was the Pen the very first thing that was created or was it the `Aryh (Allaah’s Throne)? They have two sayings in that regard. Ibn Al-Qayyim mentions both of them in his Nooniiyyah and he preferred the view that the Pen was created after the `Aryh (Throne).<sup>5</sup>

<sup>5</sup> Translator’s Side Point: Shaykh Al-Albaanee rahimahullaah, he said on this point:

“I say, with regard to the Preserved Tablet, it is what is mentioned in the saying of Allaah, the Most High,

﴿ بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِي تَوْحِ مَحْفُوظٍ ﴿٢٢﴾ ﴾

Explanation: **Indeed, it is a Praiseworthy Qur'aan contained in a Preserved Tablet.**

(Sooratul-Burooj (85), aayaat 21-22)

And that is from the Ghayb (Hidden and Unseen) which it is obligatory that we have eemaan (truly believe) in it. And its true reality is not known except to Allaah. And the belief that some righteous people can look into what’s contained in it – this belief is kufr (unbelief) in the aayaat and ahaadeeth which clearly state that no one knows the Ghayb (Hidden and Unseen) except Allaah, the Most High.”

Translator’s Side Point: With regard to the point about which was created first: the Pen or the Throne, Shaykh Al-Albaanee (rahimahullaah), he said:

“The explainer (Ibn Abil-`Izz in his explanation of At-Tahaawiyyah), he explained here, that the scholars differed whether the Pen was the very first thing created or the Throne (`Aryh). The scholars had two sayings in that regard and there is no third (saying). (Some of the scholars of the Sunnah said that Allaah’s Throne was first and then the Pen was created and some said that the Pen was created and then after that, Allaah’s Throne was created, and there is no third saying).”

Shaykh Al-Albaanee said: “And in my view the most preferable one is the first (that the Pen was the very first thing created) as is clearly stated in my note (that he made for At-Tahaawiyyah). And I say now, whether what is most correct is this or that, then this difference shows that the scholars are agreed that there was a first created thing. And the idea



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

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

**Pages 113-117 (Points 98-105)**

**Translated by Aboo Talhah Daawood Burbank, rahimahullaah, in 1426AH**

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Asking why Allaah decreed what He did, is rejection of judgment of the Book (and the *Sunnah*) and leads to unbelief
- Those who fulfil the requirements of the affairs of Pre-ordainment and Pre-decree are those firmly grounded in knowledge
- Knowledge is of two kinds: knowledge present within the creation and knowledge of the Hidden and Unseen (the *Ghayb*)
- Denying knowledge contained in the *Sharee`ah* is *kufir* and claiming knowledge of the *Ghayb* is *kufir*
- *Eemaan* in the Preserved Tablet (*Al-Lamb Al-Mahfooz*) and the Pen (*Al-Qalam*) – it is the second level of *eemaan* in *Al-Qadr wal-Qadaa`*
- Agreement of the scholars that either the Pen or the Throne (*Al-`Arsh*) was created first

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that created things came into creation and there is always something before it, they are contrary to this agreement (of the scholars).”