

Lesson 29

[111] وذلك من عُقَدِ الإِيمَانِ، وَأُصُولِ المَعْرِفَةِ.

[111] And that is from the essential fundamentals of *eemaan*, and the fundamental principles of knowledge and awareness (of Allaah).

The Explanation – Point [111]

This creed (*`aqeedah*) – the creed of *Al-Qadaa' wal-Qadr* (Pre-ordainment and Pre-decree) is a part of the *`aqeedah* (belief) of *eemaan* in Allaah, the Perfect and Most High. So the person who is not a believer in Pre-ordainment and Pre-decree will not be a true believer in Allaah, the Majestic and Most High. Rather, he is one who is belittling Allaah, the Mighty and Majestic. So, *eemaan* in it (Pre-decree) is from the *`aqeedah* (correct belief) and it is not a secondary issue or matter of detail. So *eemaan* (true faith) in Pre-ordainment and Pre-decree (*Al-Qadaa' wal-Qadr*) is from the very core of *`aqeedah* (creed and belief) and it is a pillar (*rukn*) from the pillars of *eemaan*, just as he *`alayhis-salaatu was-salaam*, said,

الإيمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر، وتؤمن بالقدر خيره وشره

“Eemaan (true faith) is you truly believe in Allaah, and in His Angels, and in His Books and in His Messengers, and in the Last Day, and that you truly believe in Pre-decree – the good of it and the bad of it.”¹

❧ End of explanation of point [111] ❧

¹ *Hadeeth* reported by Muslim from a *hadeeth* of `Umar *radiy>Allaahu `anh*. And also reported with the like of it by Al-Bukhaaree as hadeeth no. 50 and by Muslim from a *hadeeth* of Aboo Hurayrah *radiy>Allaahu `anh*. (It is part of the famous *hadeeth* of Jibreel *`alayhis-salaam*.)

[112] والاعتراف بتوحيد الله تعالى وربوبيته، كما قال تعالى في كتابه: ﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ نَقْدِيرًا﴾
وقال تعالى: ﴿وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا﴾.

[112] And it (belief in Pre-decree) is from the affirmation of the *Tawhheed* of Allaah, the Most High, and His Lordship (*Ruboobiyyah*), just as He, the Most High, said in His Book,

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ نَقْدِيرًا﴾

[Explanation: He (Allaah) created everything and gave it a Pre-decree measure
(Sooratul-Furqaan (25) *aayah* 2)]

And He the Most High, said,

﴿وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا﴾

[Explanation: And the Command of Allaah is a Decree determined
(Sooratul-Ahzaab (33) *aayah* 38)]

The Explanation – Point [112]

Eemaan (true faith) in Pre-ordainment and Pre-decree (*Al-Qadaa' wal-Qadr*) enters within *Tawhheed Ar-Ruboobiyyah* (*Tawhheed* of Lordship) because it is from the actions of Allaah, the Majestic and Most High. So whoever denies *Al-Qadaa' wal-Qadr* (Pre-ordainment and Pre-decree), will not be a believer in *Tawhheed Ar-Ruboobiyyah* (*Tawhheed* of Lordship).

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ نَقْدِيرًا﴾

Explanation: **He (Allaah) created everything and gave it a Pre-decree measure**
(Sooratul-Furqaan (25), *aayah* 2)

﴿وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا﴾

Explanation: **And the Command of Allaah is a Decree determined**
(Sooratul-Ahzaab (33), *aayah* 38)

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

Explanation: **We created everything with a Pre-decree measure**

(Sooratul-Qamar (54), *ayaah* 49)

These three *ayaat* along with other *ayaat* are a proof for having *eemaan* in Pre-Ordainment and Pre-decree.

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ﴾

Explanation: **No calamity strikes except with the Permission of Allaah**

(Sooratul-Taghaabun (64), *ayaah* 11)

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ ﴾

Explanation: **No calamity strikes upon the earth, nor in yourselves, except that it is written in a Book**

(Sooratul-Hadeed (57), *ayaah* 22)

Meaning: *Al-Lawh Al-Mahfooz* (the Preserved Tablet).

﴿ End of explanation of point [112] ﴾

[113] فَوَيْلٌ لِّمَنْ صَارَ لِلّٰهِ تَعَالَى فِي الْقَدْرِ حَصِيْمًا.

[113] So woe to one who becomes an adversary to Allaah, the Most High, regarding Pre-decree.

The Explanation – Point [113]

The person who enters into the affairs of Pre-ordainment and raises doubts concerning them, he is an adversary (opponent) to Allaah. And *eemaan* (true faith) will not be correct except with having true faith in Pre-ordainment and Pre-decree (*Al-Qadaa' wal-Qadr*) with its four levels, in accordance with what occurs in the Book and the *Sunnah*. So, do not enter into asking many questions and raising problems and bringing doubts and false ideas, because the meaning of this, is disputing with Allaah, the Mighty and Majestic. So those people who enter into Pre-ordainment and Pre-decree, they do not reach anything (any goal); rather, they just fall into bewilderment and confusion and corruption of *`aqeedah* (creed and belief).

❧ End of explanation of point [113] ❧

[114] وَأَحْضَرَ لِلنَّظَرِ فِيهِ قَلْبًا سَقِيمًا.

[114] And who presents a diseased heart to delve into it.

The Explanation – Point [114]

So the affairs of Pre-ordainment and Pre-decree, and the affairs of Allaah, the Mighty and Majestic, cannot be reached by consideration, and thinking about it, and the intellect. So therefore, do not overburden your intellect with something which it is not able to do. For the intellect is limited; it is not possible for it to reach everything. So do not enter into bewildering affairs and affairs which it is incapable of.

❧ End of explanation of point [114] ❧

[115] لَقَدْ التَّمَسَ بِوَهْمِهِ فِي فَحْصِ الْغَيْبِ سِرًّا كَتِيمًا.

[115] In his deluded attempt to uncover the Hidden and Unseen, he has attempted to uncover a Secret which is secure.

The Explanation – Point [115]

Because *Al-Qadaa' wal-Qadr* (Pre-ordainment and Pre-decree) is the Secret of Allaah, the Majestic and Most High, in His creation. So therefore, do not search after it, and nor were you given that duty. Rather, you were given the duty of action and obedience and complying.

❧ End of explanation of point [115] ❧

[116] وعاد بما قال فيه أفأگا أثيماً .

[116] And what he has said about it causes him to become a sinful and great liar.

The Explanation – Point [116]

Meaning: all his speech and all his research will be just a lie (كذب *kadhīb* - falsehood) and *ithm* (إثم – sin). And Allaah’s refuge is sought. Because, he has done that which he was not commanded with and he has entered into that which is not his affair.

❧ End of explanation of point [116] ❧

[117] والعرش والكرسي حق.

[117] And the Throne (*Al-'Arsh*) and the Footstool (*Al-Kursee*) are true.

The Explanation – Point [117]

Allaah, the Perfect and Most High, created the heavens and He created the earth, and He created the Footstool (*Kursee*) and He created the *'Arsh* (Throne), all of these are things created by Allaah, the Mighty and Majestic. The heavens are above the earth, and above the heavens is *al-bahr* (البحر - the ocean) and above the ocean is the Footstool, and above the Footstool is the *'Arsh* (Throne). So that is the highest of all of the created things; and that is as occurs in the *hadeeth*,

إن السماوات السبع بالنسبة للكرسي كسبع دراهم ألقيت في ترس

That the seven heavens compared to the Kursee (Footstool) are just like seven dirhams (small silver coins) thrown in a shield.²

Meaning: the seven heavens and their greatness, and whatever is within them, compared to the *Kursee* (Footstool) are just like seven *dirhams* (small silver coins) thrown in the like of a large circle of metal which the fighter uses as a shield. So what are seven *dirhams* compared to the large circular shield? In comparison, they are very little. In that regard, there is His saying, He the Most High,

﴿ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴾

Explanation: **His (Allaah's) *Kursee* (Footstool) extends over the heavens and the earth.**

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

And the *'Arsh* (Throne) is even greater than the *Kursee* (Footstool). So the *Kursee* (Footstool) compared to the *'Arsh* (Throne) is just like a ring thrown in a desert, as occurs in the *hadeeth*. So if you were to throw a little ring into a broad, expansive piece of land, what would the size of the ring be compared to the size of that whole desert? Nothing!

² Translator's Note: Reported as a *hadeeth* by Ibn Jareer At-Tabaree in his Tafseer, and by others; and verifiers make it clear that its chain of narrations is weak – it is not authentic. Its chain of narrations contains a weak narrator called `Abdur-Rahmaan ibn Zayd ibn Aslam; and its chain of narration is also broken after that. This is pointed out by the verifiers of Kitaab At-Tawheed such as Shaykh Jaasim ad-Dawsaree in his book An-Nahaj As-Sadeed (النهج السديد) his checking of Kitaab At-Tawheed. And this point is also made by Shaykh Al-Albaanee *rahimahullaah* in Silsilah Al-Ahaadeeth As-Saheehah (سلسلة الأحاديث الصحيحة) no. 109. So this *hadeeth* with this wording is not authentic. An authentic wording will follow *inshaah* Allaah.

These created things are tremendous and extremely vast, (so vast) as is known to none except Allaah, the Perfect and Most High.

So, the `Aryh (Throne) is the highest of all the created things. And Allaah, the Perfect, is High and Exalted above His `Aryh (Throne), above His creation.

So therefore, the *Kursee* (Footstool) is beneath the `Aryh (Throne). And there occurs in a narration that it (the *Kursee* - Footstool) is the place of the two Feet.³ So, the *Kursee* (Footstool) is something created and it does not mean *al-`Ilm* (العلم - Knowledge) as has been attributed to Ibn `Abbaas *radhiyAllahu `anhumaa*, that he said with regard to the saying of Allaah, the Most High,

﴿ وَسِعَ كُرْسِيُّهُ ﴾

Explanation:

His *Kursee* extends over ...

That he (Ibn `Abbaas) said it means: “His Knowledge;”⁴ meaning that His Knowledge extends over the heavens and the earth. This meaning is correct; however, that is not what is meant by the *ayah*. So, the *Kursee* (Footstool) is something created whereas *al-`Ilm* (Allaah’s Knowledge) is an Attribute from the Attributes of Allaah, the Mighty and Majestic; it is not from that which He has created. So therefore, it is obligatory to have *eemaan* (truly believe) in the `Aryh (Throne) and in the *Kursee* (Footstool); this being something true upon its true reality. And the `Aryh (Throne) is not as the *Ash`arees* say, and whoever proceeds along their way, that the `Aryh (Throne) means *Al-Mulke* (الملك - Kingship or Sovereignty). So they say, with regard to His saying, He the Most High,

﴿ أَسْتَوَىٰ عَلَى الْعَرْشِ ﴾

Explanation:

(Allaah) ascended over the Throne

(Sooratul-A`raaf (7), *ayah* 54)

They (the *Ash`arees*) say it means: “He gained control over Sovereignty or Kingship.” And this is misguidance. So the Throne (`Aryh) is something created.

³ Translator’s Side Point: As for this narration, then it is declared *Saheeh* (Authentic) by Shaykh Al-Albaanee and others as a saying of Ibn `Abbaas *radhiyAllahu `anhumaa* with an authentic chain of narration reported by Al-Haakim and Ibn Abee Shaybah in his book and *Sifatul-Jannah* (صفة الجنة) that Ibn `Abbaas *radhiyAllahu `anhumaa* stated this.

⁴ Translator’s Side Point: The verifiers, amongst them Shaykh Muqbil *rahimahullaah*, in his checking of Ibn Kathheer, and other verifiers as well, they make clear that this report from Ibn `Abbaas is not authentic. The reason being, that the narrator from Ibn `Abbaas is quoted as being his student Sa`eed ibn Jubayr, and the narrator from Sa`eed ibn Jubayr is Ja`far ibn Abil-Mugheerah, and the verifiers such as Ibn Mandah, they mention this narrator (Ja`far ibn Abil-Mugheerah) is weak in his narrations from Sa`eed ibn Jubayr.

﴿ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ﴾

Explanation: **And His Throne was above the water**

(Soorah-Hood (11), *aaayah* 7)

So, beneath the Throne (`Arsh) is the *Kursee* (Footstool), and beneath the *Kursee* (Footstool) is the heavens, and the earth is beneath the heavens. And there occurs in the hadeeth (the saying of Allaah's Messenger sallAllaahu `alayhi wa sallam),

فإذا سألتم الله الجنة فاسألوه الفردوس الأعلى، فإنه وسط الجنة وأعلى الجنة، وفوقه عرش الرحمن

“So if you ask Allaah for Paradise (Jannah), then ask Him for the highest Firdaws because it is the middle part of Paradise and the highest part of Paradise, and above it is the Throne (`Arsh) of the Most Merciful.”⁵

So, *Al-Firdaws* is the highest of the Gardens of Paradise and above it is the Throne (`Arsh) of the Most Merciful.

So, His Throne (`Arsh) is something created and it has carriers/bearers (*حملة – hamalah*) and they are groups from the Angels.

﴿ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴾

Explanation: **And on that Day (the Day of Resurrection), eight carriers will carry the Throne of your Lord**

(Sooratul-Haaqqah (69), *aaayah* 17)

So before the Day of Resurrection, it will be carried by four (Angels) but when the Day of Resurrection comes they will be doubled and they will become eight. And each one of the Angels (who will carry the Throne) is such that his created form, his tremendous size and his strength cannot be imagined.

And could it be said: if someone says that the Throne means ‘Sovereignty’, could it be said that Sovereignty will be carried by the Angels?

﴿ End of explanation of point [117] ﴾

⁵ This hadeeth is reported by Al-Bukhaaree as hadeeth 2790 and 7423; and it is from a hadeeth of Aboo Hurayrah radhiyAllaahu `anh.

⁶ Translator's Side Point: Shaykh Al-Albaanee *rahimahullaah*, he said in his notes:

“Know that the *`Arsh* (Throne) is a very great creation as is proven in the *aayaat* of the Qur'aan and in the *ahaaadeeth* of the Prophet *sallAllaahu `alayhi wa sallam*. And this is why He, the Most High, attributed it to Himself in His saying,

﴿ ذُو الْعَرْشِ ﴾

Allaah described Himself as being “**the Possessor or the Owner of the Throne**”, and you will find other *aayaat* (about the Throne) in the explanation (of Ibn Abil-`Izz).

And in the language, it (*`Arsh*) means: the throne (seat) of the king. And from its characteristics mentioned in the Qur'aan is:

﴿ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴾

Explanation: **And eight (Angels) will bear the Throne of your Lord on the Day of Resurrection**

(Sooratul-Haaqqah (69), *aayah* 17)

And that it is upon the water. And in the *Sunnah* there is mentioned that from the Angels who bear the Throne, there is one Angel who, from his earlobe to his shoulder is a distance of seven hundred (700) years (he authenticates it in *As-Saheehah* (no. 151) – a *hadeeth* of Aboo Daawood from Jaabir *radhiyAllaahu `anhi*). And also that it (the *`Arsh*) has supports, and also that it is the ceiling of *Jannatul-Firdaws*. That occurs in authentic *ahaaadeeth* which are mentioned in the explanation (of Ibn Abil-`Izz). And all of this nullifies the false interpretation that the *`Arsh* means *Al-Mulke* (Kingship) and extensive Sovereignty!

And as for the *Kurse* (Footstool) then regarding that is His saying, He the Most High,

﴿ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ﴾

Explanation: **His Footstool extends over the heavens and the earth**

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

And the *Kurse* (Footstool) is in front of the Throne, and it is authentic from Ibn `Abbaas *radhiyAllaahu `anhumaa*, as his saying, that he said, “The *Kurse* (Footstool) is the place of the two Feet, and the Throne – no one knows its size except Allaah, the Most High.” (Reported by Al-Haakim and Ibn Abee Shaybah in his book *Sifatul-Jannah*, and Shaykh Al-Albaanee said that it is authentic.)”

Shaykh Al-Albaanee then mentions that he has verified this narration in his book *Mukhtasar Al-Uloo of Adh-Dhahabee* (مختصر العلو للذهبي), and he said,

“There is nothing authentic from the Prophet *sallAllaahu `alayhi wa sallam* as his saying, except for his saying *`alayhis-salaatu was-salaam*, (with regard to the *Kurse* (Footstool)),



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

By Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah

Pages 121-125 (Points 111-117)

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

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Belief in *Al-Qadaa' wal-Qadr* (Pre-ordainment and Pre-decree) is from the very core of *`aqeedah*
- One who does not believe in *Al-Qadaa' wal-Qadr* is not a true believer in Allaah
- *Eemaan* in *Al-Qadaa' wal-Qadr* enters within *Tawheed Ar-Ruboobiyyah* (*Tawheed* of Lordship)
- The result of delving into, and speaking about *Al-Qadaa' wal-Qadr*
- The Throne (*Al-`Arsh*) and the Footstool (*Al-Kursee*) are true
- Descriptions of the size and relative positions of the *`Arsh* and the *Kursee*
- The correct meanings of the *`Arsh* and the *Kursee* and some of the incorrect statements regarding them
- The carriers/bearers of the *`Arsh*

ما السماوات السبع في الكرسي إلا كحلقة ملقاة بأرض فلاة، وفضل العرش على الكرسي كفضل تلك الفلاة على تلك الحلقة

“The seven heavens compared to the Footstool are just like a ring thrown into a desert, and the size of the *`Arsh* compared to the Footstool is like the size of that desert compared to the size of that ring.”

So that nullifies also, the misinterpretation of the Footstool to mean *al-`Ilm* (Knowledge) and this interpretation is not authentic from Ibn `Abbaas *radhiyAllaahu `anhumaa*, as I have verified in my book *As-Saheehah* (no. 109).”