



## Sharh Aqeedat ul-Waasitiyyah

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### Part 16: Allaah's Everlasting Life, and the Names al-Hakeem and al-Khabeer

#### Text:

**And His, the Sublime's, saying:**

وَقَوْلُهُ سُبْحَانَهُ: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾.  
وَقَوْلُهُ: ﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾، ﴿وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾

**“And place your trust in al-Hayy, (the Ever-Living) who does not die” [Soorah Furqaan 25:58] and His saying, “And He is al-Hakeem, al-Khabeer” [Soorah Saba 34:1]**

#### Explanation:

(...**And place your trust in al-Hayy, (the Ever-Living) who does not die...**) ever, meaning, submit your affairs to Him, since tawakkul (reliance) linguistically is tafweed (to relegate, submit). It is said I trusted in so and so in my affair, meaning I relegated it to him. And in its Sharee'ah usage it refers to the dependence of the heart upon Allaah in attaining what benefits and repelling what harms.

And relying upon Allaah is one of the forms of worship. It is obligatory, however it does not negate the adoption of the ways and means (in bringing about what is desired), rather it is in agreement with these means, completely.

The attribute of Life (hayaat) has been specified here, being indicative of the fact that the Ever-Living (al-Hayy) is the one who is to be trusted in for the attainment of the beneficial things. And there is no eternal life except for Allaah, the Sublime. As for the life of those that is cut off and which ends, then when they die, those who relied upon them will be lost.

So the point of evidence in this noble verse is that it contains the affirmation of perfect life for Allaah, the Sublime, and a negation of death from Him. And the verse also contains a combination of affirmation [perfect life] and negation [death] concerning the Attributes of Allaah, the Most High.

And His saying, (...**And He is al-Hakeem**...) has two meanings. The first of which is that he is the Judge (Haakim) between His creation, by way of His command that relates to the creation (al-amr al-kawnee) and His command that relates to the Sharee'ah (al-amr ash-shar'ee), in both this life and Hereafter.

The second meaning is that He is the one who is decisive, precise, exact, who perfects matters. And it is taken from "hikmah" which is to put something in its proper place. Hence, He, the Sublime, is the Judge (Haakim) between His servants, who has hikmah in both his creation (i.e. His act of creation) and His command (both kawnee and shar'ee). He did not create anything with no purpose, out of mere play, and nor did He command anything except that which is pure benefit, goodness.

(...**al-Khabeer**...) is derived from "khibrah", and this means to comprehend and encompass the inner realities and outward realities of things. It is said, "khabartu ash-shay (I attained proper knowledge of something)" when I came to know it upon its reality (i.e. as it truly is). Hence, He, the Sublime, is al-Khabeer, meaning the one who has encompassed the innermost, and the hidden realities of things, and the outward realities of things.

And the point of evidence in this verse is that it contains affirmation of two Names from amongst His Names, the Sublime, and they are "al-Hakeem" and "al-Khabeer", and they both comprise two attributes from amongst His Attributes, and they are "al-hikmah" and "al-khibrah".