



Sharh Aqeedat ul-Waasitiyyah

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Part 17: Allaah's Encompassing All of His Creation With His Knowledge

Text:

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا
يَعْرُجُ فِيهَا ﴿١﴾، وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ
وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا
رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٢﴾ وَقَوْلُهُ: ﴿٣﴾ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ
إِلَّا بِعِلْمِهِ ﴿٤﴾، وَقَوْلُهُ: ﴿٥﴾ لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ
أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿٦﴾. وَقَوْلُهُ: ﴿٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٨﴾.

“He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it”. [Saba' 34:2] “And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record”. [Al-An'am 6:59], And His saying, “And no female conceives or gives birth, but with His Knowledge” [Fatir 35:11], And His saying, “That you may know that Allâh has power over all things, and that Allâh surrounds (comprehends) all things in (His) Knowledge”

And His saying, [At-Talaq 65:12], “Verily, Allâh is the All-Provider, Owner of Power, the Most Strong” [Adh-Dhariyat 51:58]

Explanation:

(...He knows that which goes into the earth...) meaning, whatever enters it of the rain, seeds, treasures and the dead, and other than that, **(...and that which comes forth from it...)** meaning, from the earth or plants, minerals and other than that, **(...and that which descend from the heaven...)**, meaning, of rain and the Angels and other than that, **(...and that which ascends to it...)**, meaning that which ascends to the sky, such as the Angels and the actions [of the servants] and other than that.

And the point of evidence from this noble verse is that it contains the affirmation of the knowledge of Allaah, the Sublime, that encompasses every single thing.

And His saying, **(...And with Him are the keys of the Ghaib...)**, meaning with Allaah alone are the treasures of the unseen, **(...none knows them but He...)** so whoever claimed knowledge of anything from that, then he has disbelieved, and the explanation of “mafaateeh ul-ghaib” (keys of the Unseen) has been reported in the hadeeth related by Ibn `Umar, as occurs in the two Saheehs, from him that the Prophet (sallalaahu alaihi wasallam) said, “The keys of the Unseen are five (in number), none knows them but Allaah, then he recited the verse, “Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die.” [Luqman 31:34].

(...And He knows whatever there is in (or on) the earth...), meaning of dry inhabited land, and the uninhabited desert, and the plants and the beasts and other than that, **(...and in the sea...)** meaning, He knows what it contains of living things (fish) and stones and other than that, **(...not a leaf falls...)**, meaning from the trees of the land and (within) the sea and other than that, **(...but he knows it...)**, meaning He knows of it and the time of its falling and its (falling) place, **(...There is not a grain in the darkness of the earth...)**, meaning, that there is no seed in any of the dark places, or deep in the earth, **(...nor anything fresh or dry...)** from amongst all the existing things, both in general and in specific, **(...but is written in a Clear Record)**, meaning that none of that occurs except that it is written in the Preserved Tablet.

And the angle of (extracting) the evidence from this verse is that it contains affirmation that none knows the unseen except Allaah, and that His knowledge encompasses every single thing, and it also contains an affirmation of al-Qadar (the decree) and al-Kitaabah (the writing) in the Preserved Tablet.

(...And no female conceives or gives birth, but with His Knowledge...) meaning, that no conception or giving of birth occurs except that Allaah knows it, so nothing is outside of his knowledge and regulation, control. So He, the Sublime, knows on what day the female will conceive and on what day she will give birth and the type of what she has conceived, is it male or female.

(...That you may know that Allâh has power over all things...) the laam (li-ta'lamoo) is connected to His saying, the Most High (in what occurs prior to it in the verse),

He created the seven heavens and of the earth a similar number...

Meaning that He did that (created the seven heavens and the seven earths) so that you may know the perfection of His power, **(...and that Allâh surrounds (comprehends) all things in (His) Knowledge...)** meaning, that you come to know that His knowledge encompasses every thing, and that nothing falls outside of His knowledge, whatever that may be, and the word “knowledge” (ilman) in the verse occurs in the accusative sense, in specification, or in verbal noun (form), because “ahaata” is with the meaning of “knowledge”.

And the point of evidence from the two verses is that they both contain an affirmation of the knowledge of Allaah that encompasses every single thing, and an affirmation of His qudrah (power) over every single thing.

And His saying, **(...Verily, Allâh is the All-Provider...)**, meaning that there is no provider other than Him who provides for his creation, and who brings about (by His actions) that which brings them benefit, for He is abundant in (His) granting of provision, and vast with respect to it, so do not (therefore) worship other than Him, **(...Owner of Power...)**, meaning the owner of complete power (quwwah), which cannot be overtaken by any weakness, **(...the Most Strong...)**, meaning, far reaching in power (quwwah), and ability (qudrah) in their extremes, so no difficulty or burden befalls Him in His actions. And the meaning of “al-Mataanah” is severe firmness and strength.