

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 10

[إِحَاطَةُ عِلْمِهِ بِجَمِيعِ مَخْلُوقَاتِهِ]

وَقَوْلُهُ: ﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا﴾ [سبأ: ٢]

وَقَوْلُهُ: ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا

يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾ [الأنعام: ٥٩]

وَقَوْلُهُ: ﴿وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾ [فاطر: ١١]

وَقَوْلُهُ: ﴿لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ [الطلاق: ١٢]

وَقَوْلُهُ: ﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ [الذاريات: ٥٨]

[HIS KNOWLEDGE ENCOMPASSES HIS ENTIRE CREATION]

And His saying: ‘He knows what goes into the earth and what comes out of it, and what descends from the heavens and what ascends into it.’ [Saba: 2]

And His saying: ‘The keys of the unseen are in His possession, no one knows them but Him. He knows everything in the land and sea. No leaf falls without His knowing it. There is no seed in the darkness of the earth, and nothing moist or dry, except that it is in a clear Book.’ [al-An’aam: 59]

And His saying: ‘No female becomes pregnant or gives birth except with His knowledge.’ [Fatir: 11]

And His saying: ‘So that you might know that Allah has power over all things, and that Allah encompasses all things in His knowledge.’ [al-Talaaq: 12]

And His saying: ‘Truly Allah, He is the Provider, the Possessor of Strength, the Sure.’ [al-Dhariyaat: 58]

[إِحَاطَةُ عِلْمِهِ بِجَمِيعِ مَخْلُوقَاتِهِ]

[HIS KNOWLEDGE ENCOMPASSES HIS ENTIRE CREATION]

- In this part of the treatise, the author mentions the evidences from the Quran which establish Allah's Attribute of complete and comprehensive knowledge of all things. The evidences mention both His specific knowledge of all things, and His general knowledge of all things.

وَقَوْلُهُ: ﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا﴾ [سبا: ٢]

And His saying: 'He knows what goes into the earth and what comes out of it, and what descends from the heavens and what ascends into it.' [Saba: 2]

- {يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ} – 'He knows what goes into the earth.' Such as the rain, the seeds, the dead, the worms and the ants.
- {وَمَا يَخْرُجُ مِنْهَا} – 'And what comes out of it.' Such as water, plants and minerals.
- {وَمَا يَنْزِلُ مِنَ السَّمَاءِ} – 'And what descends from the heavens.' Such as the rain, the revelation, the angels, and the decree of Allah.
- {وَمَا يَعْرُجُ فِيهَا} – 'And what ascends into it'. Such as the righteous deeds, the souls, and the supplications.

The relevance of this *ayah* is that it affirms the absoluteness of Allah's knowledge by specifying certain details of it.

وَقَوْلُهُ: ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا لَا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ [الأنعام: ٥٩]

And His saying: 'The keys of the unseen are in His possession, no one knows them but Him. He knows everything in the land and sea. No leaf falls without His knowing it. There is no seed in the darkness of the earth, and nothing moist or dry which is not in a clear Book.'

[al-An'aam: 59]

- {وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ} – 'The keys of the unseen are in His possession.' The term *mafaatih* is the plural of the word *miftaah* which is a key. It refers to the treasures or the beginning of something. To Allah belong the treasures of the unseen, and the way of gaining access to them (meaning the knowledge) also belongs to Him alone.

What is referred to by *al-ghayb* is the hidden matters. The knowledge of the hidden matters may be relative, but the absolute knowledge of it belongs exclusively to Allah. The meaning of 'the keys of the unseen' is explained in a *hadith* narrated by Ibn Umar. The Prophet ﷺ said:

مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾

The keys of the unseen are five and none knows them but Allah: 'Verily Allah, 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 it will earn tomorrow, and no person knows in what land they will die.' [Luqman: 34]

[Bukhari, Muslim]

- {لَا يَعْلَمُهَا إِلَّا هُوَ} – 'No one knows them but Him.' Therefore, whoever claims to have knowledge of the hidden matters, has disbelieved because they have belied the Quran and claimed the exclusive knowledge of Allah.

- {وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ} – ‘**And He knows everything in the land and sea.**’ Allah knows whatever is on the land, both the inhabited areas and the wilderness, including its dwellers, the vegetation and animals and other things. Similarly, He knows what is in the sea from animals and treasures.

Ibn Uthaymeen said in his explanation: ‘Who can count the species on the land? How many realms are there, be they animals, insects, mountains, trees, and rivers that nobody knows about except Allah. The sea is also like that. There are realms in the sea that none knows about them except their Creator. They say the sea has more than three times the species that are on the earth, because the seas are vaster than the lands.’

- {وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا} – ‘**No leaf falls without Him knowing it.**’ Any leaf on any tree, large or small, Allah knows when it will fall, how it will fall and where it will fall. If Allah knows of the leaf falling, then His knowledge of it preceded when He created it. This demonstrates the vastness of His knowledge. Allah knows that which has not happened, and when it happens, He knows how it will happen.
- {وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ} – ‘**There is no seed in the darkness of the earth.**’ A small seed not visible to the eyes in the darkness of the earth, Allah knows of it.
- {وَلَا رَطْبٌ وَلَا يَابِسٌ} – ‘**And nothing moist or dry.**’ This is general, as there is nothing except that it is either moist or dry.
- {إِلَّا فِي كِتَابٍ مُبِينٍ} – ‘**Except that it is in a clear Book.**’ Meaning, that prior to it taking place and occurring, it was already written in *al-Lawh al-Mahfooth* (Preserved Tablet) that it will occur.

The relevance of this *ayah* is that it affirms that none has the knowledge of the unseen but Allah, and that His Knowledge encompasses all things. It also affirms the decree of Allah and that everything is recorded in *al-Lawh al-Mahfooth*.

وَقَوْلُهُ: ﴿وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾ [فاطر: ١١]

And His saying: ‘No female becomes pregnant or gives birth except with His knowledge.’

[Fatir: 11]

- {وَمَا تَحْمِلُ مِنْ أُنْثَىٰ} – ‘**And no female becomes pregnant.**’ This is general and includes humans and animals.
- {وَلَا تَضَعُ} – ‘**Or gives birth.**’ Meaning that there will be no pregnancy or child delivery, except that Allah has full knowledge of it.
- {إِلَّا بِعِلْمِهِ} – ‘**Except with His knowledge.**’ He knows on which day the female will conceive, the day she will deliver, and the kind of her pregnancy, whether it is male or female.

وَقَوْلُهُ: ﴿لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ [الطلاق: ١٢]

And His saying: ‘So that you might know that Allah has power over all things, and that Allah encompasses all things in His knowledge.’ [al-Talaaq: 12]

- This is connected to the beginning of the *ayah*:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ﴾

‘It is Allah who has created seven heavens and of the earth the like thereof (seven) – His command descends between them ...’ [al-Talaaq: 12]

Allah created the seven heavens and the seven earths and informed us of that, so that we may know that He has power over all things and that His knowledge encompasses everything.

- {لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} – ‘So that you might know that Allah has power over all things.’ The term *qudra* describes the ability to do something without being hindered by incapacity. Allah has the complete and perfect *Qudra*, He does what He wills and nothing can hinder Him in this regard. The heavens and the earth were previously non-existent, then Allah created them in this wonderful congruence.
- {وَأَنَّ اللَّهَ فَدَّ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا} – ‘And that Allah encompasses all things in His knowledge.’ Allah created the seven heavens and the earths so that we may know that His knowledge encompasses everything. Everything large or small related to His actions, or the actions of His servants, the future or the present Allah encompasses them in His knowledge.

The relevance of the previous two *ayaat* is that they affirm the absolute knowledge of Allah, both generally and specifically. The fruit of *Imaan* in Allah’s absolute knowledge and power is the strong awareness that Allah is watching, and the fear of Him.

﴿قَوْلُهُ: إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ [الذاريات: ٥٨]

And His saying: ‘Truly Allah, He is the Provider, the Possessor of Strength, the Sure.’

[al-Dhariyaat: 58]

- Although this *ayah* is categorised under Allah’s encompassing knowledge, it affirms His attribute of complete *Quwwa* (strength).
- {إِنَّ اللَّهَ هُوَ الرَّزَّاقُ} – ‘Truly Allah, He is the Provider.’ Meaning, there is none who is all-providing except Allah. He provides for all His creation that which benefits them. His provision is continuous and plentiful, as indicated by the form of the Name *al-Razzaaq*.
- {ذُو الْقُوَّةِ} – ‘The Possessor of Strength.’ Meaning, the possessor of strength and power which is not afflicted by any weakness. *Quwwa* (strength) is not same as the *Qudra* (ability). The opposite of *Quwwa* is weakness, and the opposite of *Qudra* is inability. Both weakness and incapacity are negated from Allah because of the perfection of His *Quwwa* and *Qudra* respectively.
- {الْمَتِينُ} – ‘The Sure.’ Ibn Abbas said that it means *al-Shadeed* (the firm and severe), which is an emphasis of His strength. Allah is firm in His strength and firm in His *Izza* (honour and might).

We cannot call Allah *al-Shadeed*, but we can say that is one of His Attributed. Rather we call Him *al-Mateen*, because this is what He called Himself.

The relevance of this *ayah* is that it affirms two of Allah’s Names (*al-Razzaaq*, *al-Mateen*), and three of His Attributes (provision, strength, and firmness). Knowing this *ayah* obliges a believer to only seek provision and strength in Allah. Every form of strength, regardless of how tremendous it may be, cannot oppose the strength of Allah.

Review questions

1. What are some examples of things which enter and exit the earth and descend and ascend from the heavens which Allah informs us in Surat Saba that He has complete knowledge of?
2. What did the Prophet ﷺ describe as being the five keys of the unseen?
3. ‘Except that it is in a clear Book.’ [al-An’aam: 59] – What is this referring to, and how does it demonstrate Allah’s encompassing knowledge?
4. Allah informs us in Surat al-Talaaq that He created the seven heavens and the seven earths for two reasons. What are they?
5. Allah is the Possessor of *Quwwa*. What is the opposite of *Quwwa* which is negated from Allah, and how is it different from His *Qudra*?