

Lesson 9

[35] ومشيئته تنفذ، لا مشيئة للعباد إلا ما شاء لهم، فما شاء لهم كان، وما لم يشأ لم يكن.

[35] And His Will is enacted, not the will of the servants, except what He wills for them. So whatever He willed for them occurs, and whatever He did not will for them does not occur.

The Explanation – Point [35]

Allaah, the Perfect and Most High has *Mashee.ab* (مشيئة – Wish or Will) and the servants (people) have *mashee.ab* (wish or will). However, the will of the servants is subject to the Will of Allaah and it is not independent; and therefore He, the Perfect said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾

And you will not will unless Allaah wills. Indeed Allaah is All-Knowing, All-Wise.

(Sooratul-Insaan (76), *aaayah* 30)

And He the Perfect said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

And you will not will except as Allaah the Lord of the whole creation wills.

(Sooratur-Takweer (81), *aaayah* 29)

So He (Allaah) appointed for Himself *Mashee.ab* (a Will) which is from His Attributes, and He made for his servants a *mashee.ab* (wish or will) which is from their attributes; and He joined their will to His Will, He the Perfect. And this contains a refutation of the *Qadariyyah* and the *Jabariyyah*. So the *Qadariyyah*, they deny that Allaah wills the actions of the people and they give the servant unrestricted free will. And they say that the person is independent with his actions and with his will and with his wish, and this was the position of the *Qadariyyah* from the *Mu'tazilah* and others. Whereas the *Jabariyyah*, they say that the servant has no free will (*mashee.ab*); rather, *Mashee.ab* is only for Allaah, whereas the servant moves about without any choice and without any will, just like the movements of a machine. So one sect, they go beyond the limits in affirming the Will of Allaah, and the other sect, (they) go beyond the limits in affirming the will of the person.

And as for the people of the *Sunnah* and the *Jamaa'ah*, then they affirm the two will's (the Will of Allaah and the will of the people) and they declare that the will of the person is tied to the Will of

Allaah, taking this from the two previous *ayaat*. And His Saying, “**And you (people) do not will**” contains an affirmation of ‘will’ for the servants and His Saying, “**Unless Allaah wills,**” this contains affirmation of ‘Will’ for Allaah the Mighty and Majestic. And the *ayyah* contains the fact that the *mashhee.ab* (wish or will) of the person is not independent; rather, it is tied to the Will of Allaah because he (the person), is just a creation from the creation of Allaah. Allaah created him and created his will and his wish. And therefore, when one of the people said to the Prophet *sallAllaahu `alayhi wa sallam*, “whatever Allaah wills and you will” (ما شاء الله وشئت) then he *`alayhis salaatu was-salaam* said to him, “**Have you made me rival to Allaah?**” meaning: a partner in Will. **“Say: ‘Whatever Allaah alone willed.’”**¹

And when it reached the Prophet *sallAllaahu `alayhi wa sallam* that some people were saying, “Just as Allaah wills and Muhammad wills” (ما شاء الله وشاء محمد). He criticized this and said, **“Say: ‘what Allaah wills and then as Muhammad wills’** (ما شاء الله ثم شاء محمد).”² So he made his own will subsequent to the Will of Allaah by his saying *thumma* (ثم) because *thumma* means something following on in order and something coming after, whereas the term *wa* (و - ‘and’) necessitates association.

❧ End of explanation of point [35]³ ❧

¹ The *hadeeth* is reported by Imaam Ahmad and al-Bukhaaree in his book Al-Adab Al-Mufrad (الأدب المفرد) and Ibn Maajah and an-Nasaa.ee in his book `Amal al-Yawm wal-Laylah (عمل اليوم والليلة). The *hadeeth* is declared *sahheeh* by Shaykh al-Albaanee in As-Saheehah (الصحيحة) No. 139.

² The *hadeeth* is reported by Imaam Ahmad in his Musnad and is declared *sahheeh* by Shaykh al-Albaanee in As-Saheehah (الصحيحة) No. 136.

³ Translator’s side point: Ibn Abil-`Izz *rahimahullaah*, in his larger explanation, said:

Allaah the Most High said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾

And you will not will except as Allaah Wills. Indeed Allaah is All-Knowing, All-Wise.

(Sooratul-Insaan (76), *ayah* 30)

And He also said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

And you will not will except as Allaah the Lord of the whole creation wills.

(Sooratut-Takweer (81), *ayah* 29)

And He the Most High said,

﴿ وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

And if We were to send down angels to them, and the dead were to speak to them, and We were to gather everything in front of them, they would still not believe, unless Allaah willed.

(Sooratul-An`aam (6), *ayah* 111)

And He the Most High said,

﴿ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ﴾

And if your Lord had wished, they would not have done it.

(Sooratul-An`aam (6), *ayah* 112)

And He the Most High said,

﴿ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ﴾

And if your Lord had wished, then all of those upon the earth would have believed.

(Soorah Yoonus (10), *ayah* 99)

And He the Most High said,

﴿ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ﴾

And whomsoever Allaah willed to guide him, then He opens his heart to Islaam; and whomsoever He wills to misguide then He makes his chest tight and restricted like one who is ascending into the sky.

(Sooratul-An`aam (6), *ayah* 125)

And likewise, He the Most High quotes Nooh *alayhis-salaam* when he said to his people,

﴿ وَلَا يَنْفَعُكُمْ نَصِيحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ ﴾

And my advising you will not benefit you even though I wish sincere advice for you, if Allaah wishes to misguide you.

(Soorah Hood (11), *ayah* 34)

And likewise, Allaah the Most High said,

﴿ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

**And whoever Allaah wishes, He misguides him, and whomever He wishes,
He places him upon a straight path.**

(Sooratul-An`aam (6), *ayah* 39)

Along with other evidences proving that whatever Allaah wishes occurs, and whatever He does not wish does not occur. And how could there be anything within His Sovereignty that He did not wish! And who could be more astray, and who could be a greater unbeliever than a person who claims that Allaah wished *emaan* from the unbeliever but the unbeliever wanted unbelief for himself so the will or wish of the unbeliever overcame the Will of Allaah; High and Exalted is Allaah above what they say!

But it may be said, “A problem here is the saying of Allaah the Most High,

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا ﴾

Those who worship others along with Allaah, they will say, “If Allaah wished we would not have worshiped others besides Him, nor our forefathers.”

(Sooratul-An`aam (6), *ayah* 148)

And the saying of Allaah, the Most High,

﴿ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ﴾

And those who worship others besides Allaah, they say, “If Allaah wished we would not worship anything besides Him.”

(Sooratun-Nahl (16), *ayah* 35)

And He the Most High said,

﴿ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴾

And they (the people of *shirk*) say, “If the Most Merciful had wished, we would not have worshipped them” they have no knowledge of that; they do nothing but lie.

(Sooratuz-Zukhruf (43), *ayah* 20)”

So Allaah the Most High rebuked them since they declared that their *shirk* only came about because of the Wish of Allaah. And likewise, He (Allaah, the Most High) blamed Iblees when he ascribed misguidance to Allaah the Most High, when he said,

﴿ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴾

O my Lord, because You misled me I will certainly make misguidance alluring to them upon the earth and I will mislead them all.

(Sooratul-Hijr (15), *ayah* 39)

A number of answers have been given to this. From the best of them, is that Allaah rebuked them (the people of *shirk*) because they used His ‘Will’ and ‘Wish’ for His ‘Pleasure’ and His ‘Love’, and they said, “If He (Allaah) disliked that and hated it He would not have wished it.” So they made His Wish a proof of His Pleasure; so therefore, Allaah rebutted



them. Or, an answer is that Allaah was rebuking them for their belief that the Wish of Allaah is a proof for His commanding something. Or, that Allaah is rebuking them in these *ayaat* because of their opposing His Legislation and opposing His Commands – that which He sent the Messengers with, and that which He sent the Books down with, trying to oppose that with His Pre-decree. So they made Allaah’s Wish something by which to repel His Commands. So they mentioned Allaah’s Wish with regards to their actions (their *shirk*) but they don’t mention Allaah’s Wish with regard to *Tawheed*.

Abridged: The second text that the people try and use incorrectly in this matter, as Ibn Abil-`Izz mentions, is the *hadeeth* that is authentic, regarding Aadam `alayhis salaam and his argument with Moosaa `alayhis salaam with regard to Pre-decree. It is the well-known *hadeeth* where the Prophet *sallAllaahu `alayhi wa sallam* mentioned that Aadam had a dispute with Moosaa and overcame him in dispute and then Moosaa `alayhis salaam said to Aadam, “through you we were sent down from Paradise and were caused to live upon the earth.” So then Aadam `alayhis salaam responded, “How do you blame me for something which was decreed fifty thousand years before I was created?” Some people try and use this *hadeeth* to defend their own sins.

(When they ask us what we say about this *hadeeth*, then) it is said, “we accept it fully and we hear and we obey because it is authentic from the Messenger of Allaah *sallAllaahu `alayhi wa sallam*, and we do not reject it and we do not deny the narration as the *Qadariyyah* do; nor do we employ useless interpretations. Rather, what is correct is that Aadam did not use the Pre-decree to support his sin because he was more knowledgeable about his Lord and of his own sin. And even individuals from the believers, they don’t use Allaah’s Pre-decree to support their sins because that is false and futile. And likewise, Moosaa `alayhis salaam, he knew better about his forefather Aadam and about his sin, than that he should blame Aadam for a sin which he repented from. And Allaah accepted his repentance and chose and preferred him and guided him. Rather, the blame (that Moosaa `alayhis salaam was attaching to Aadam `alayhis salaam) was just for the misfortune that his descendants were taken out of Paradise. So Aadam used Pre-decree for the misfortune not for his sin; and Pre-decree is an evidence for disasters which strike and this is the best meaning given to the *hadeeth*. And that is what we have to do with regard to misfortune – to submit to Allaah’s Will in that regard.

And with regard to the statement of Iblees, “**O My Lord, because of Your having misled me;**” rather, He rebuked him for using Pre-decree as an evidence to defend himself. He didn’t blame him for acknowledging the Pre-decree and affirming it.

And how fine is the statement of the one who said,

وما شئتُ إن لم تشأ لم يكن فما شئتَ كان [و] إن لم أشأ

“So whatever You (Allaah) wish is, even if I don’t wish it.

And whatever I wish, if You (Allaah) don’t wish it, it doesn’t occur.”

With regard to *Qadr* (Pre-decree), Wahb ibn Munabbih said, “I examined *Al-Qadr* (Pre-decree) and I became bewildered and then I examined it and I became bewildered; and I found that the most knowledgeable of the people with regard to *Qadr* (Pre-decree) are those who withhold the most about it and that the most ignorant of the people about Pre-decree (*Al-Qadr*) are the ones who speak the most about it.”

At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

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

Pages 50-52 (Points 35)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 22nd November 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- We affirm that Allaah has *Mash'ee.ab* (Wish or Will) and the people have *mas'hee.ab* (wish or will). [Evidence: Sooratul-Insaaan (76), *aaayah* 30 and Sooratul-Takweer (81), *aaayah* 29.]
- The will of the people is subject to and follows on from the Will of Allaah and is not independent of the Will of Allaah.
- The *Qadariyyah* and *Jabariyyah* have deviated from two extremes regarding this.
- The Qadariyyah say that man wills his own actions and Allaah has no Will in this regard.
- The Jabariyyah say that man has no free will and only Allaah has Will.
- The deviant people use Allaah's Wish and Will as an excuse to support their sins and *shirk*. Allaah rebuked them for this.
- Allaah's Will for *shirk* to happen in the world is not an excuse for people to do it. It does not mean that He loves it, is pleased with it or commands it.
- In the argument between Moosaa and Aadam *'alayhimus-salaam*, Aadam was not using Allaah's Pre-decree as an excuse for his sin as he acknowledged it and repented from it and it was accepted by Allaah. Rather, Moosaa was blaming Aadam for mankind having to come down to the earth as a consequence of the sin.
- Iblees tried to use Allaah's Pre-decree to support his unbelief etc. and Allaah rebuked him for that. [Sooratul-Hijr (15), *aaayah* 39]

Lesson 9

[35] ومشيئته تنفذ، لا مشيئة للعباد إلا ما شاء لهم، فما شاء لهم كان، وما لم يشأ لم يكن.

[35] And His Will is enacted, not the will of the servants, except what He wills for them. So whatever He willed for them occurs, and whatever He did not will for them does not occur.

The Explanation – Point [35]

Allaah, the Perfect and Most High has *Mashee.ab* (مشيئة – Wish or Will) and the servants (people) have *mashee.ab* (wish or will). However, the will of the servants is subject to the Will of Allaah and it is not independent; and therefore He, the Perfect said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾

And you will not will unless Allaah wills. Indeed Allaah is All-Knowing, All-Wise.

(Sooratul-Insaan (76), *aaayah* 30)

And He the Perfect said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

And you will not will except as Allaah the Lord of the whole creation wills.

(Sooratur-Takweer (81), *aaayah* 29)

So He (Allaah) appointed for Himself *Mashee.ab* (a Will) which is from His Attributes, and He made for his servants a *mashee.ab* (wish or will) which is from their attributes; and He joined their will to His Will, He the Perfect. And this contains a refutation of the *Qadariyyah* and the *Jabariyyah*. So the *Qadariyyah*, they deny that Allaah wills the actions of the people and they give the servant unrestricted free will. And they say that the person is independent with his actions and with his will and with his wish, and this was the position of the *Qadariyyah* from the *Mu'tazilah* and others. Whereas the *Jabariyyah*, they say that the servant has no free will (*mashee.ab*); rather, *Mashee.ab* is only for Allaah, whereas the servant moves about without any choice and without any will, just like the movements of a machine. So one sect, they go beyond the limits in affirming the Will of Allaah, and the other sect, (they) go beyond the limits in affirming the will of the person.

And as for the people of the *Sunnah* and the *Jamaa'ah*, then they affirm the two will's (the Will of Allaah and the will of the people) and they declare that the will of the person is tied to the Will of

Allaah, taking this from the two previous *ayaat*. And His Saying, “**And you (people) do not will**” contains an affirmation of ‘will’ for the servants and His Saying, “**Unless Allaah wills,**” this contains affirmation of ‘Will’ for Allaah the Mighty and Majestic. And the *ayah* contains the fact that the *mash’ee.ab* (wish or will) of the person is not independent; rather, it is tied to the Will of Allaah because he (the person), is just a creation from the creation of Allaah. Allaah created him and created his will and his wish. And therefore, when one of the people said to the Prophet *sallAllahu `alayhi wa sallam*, “whatever Allaah wills and you will” (ما شاء الله وشئت) then he *`alayhis salaatu was-salaam* said to him, “**Have you made me rival to Allaah?**” meaning: a partner in Will. **“Say: ‘Whatever Allaah alone willed.’”**¹

And when it reached the Prophet *sallAllahu `alayhi wa sallam* that some people were saying, “Just as Allaah wills and Muhammad wills” (ما شاء الله وشاء محمد). He criticized this and said, **“Say: ‘what Allaah wills and then as Muhammad wills’** (ما شاء الله ثم شاء محمد).”² So he made his own will subsequent to the Will of Allaah by his saying *thumma* (ثم) because *thumma* means something following on in order and something coming after, whereas the term *wa* (و - ‘and’) necessitates association.

❧ End of explanation of point [35]³ ❧

¹ The *hadeeth* is reported by Imaam Ahmad and al-Bukhaaree in his book Al-Adab Al-Mufrad (الأدب المفرد) and Ibn Maajah and an-Nasaa.ee in his book `Amal al-Yawm wal-Laylah (عمل اليوم والليلة). The *hadeeth* is declared *sahih* by Shaykh al-Albaanee in As-Saheehah (الصحيحة) No. 139.

² The *hadeeth* is reported by Imaam Ahmad in his Musnad and is declared *sahih* by Shaykh al-Albaanee in As-Saheehah (الصحيحة) No. 136.

³ Translator’s side point: Ibn Abil-`Izz *rahimahullaah*, in his larger explanation, said:

Allaah the Most High said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾

And you will not will except as Allaah Wills. Indeed Allaah is All-Knowing, All-Wise.

(Sooratul-Insaan (76), *ayah* 30)

And He also said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

And you will not will except as Allaah the Lord of the whole creation wills.

(Sooratut-Takweer (81), *ayah* 29)

And He the Most High said,

﴿ وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

And if We were to send down angels to them, and the dead were to speak to them, and We were to gather everything in front of them, they would still not believe, unless Allaah willed.

(Sooratul-An`aam (6), *ayah* 111)

And He the Most High said,

﴿ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ﴾

And if your Lord had wished, they would not have done it.

(Sooratul-An`aam (6), *ayah* 112)

And He the Most High said,

﴿ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ﴾

And if your Lord had wished, then all of those upon the earth would have believed.

(Soorah Yoonus (10), *ayah* 99)

And He the Most High said,

﴿ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ﴾

And whomsoever Allaah willed to guide him, then He opens his heart to Islaam; and whomsoever He wills to misguide then He makes his chest tight and restricted like one who is ascending into the sky.

(Sooratul-An`aam (6), *ayah* 125)

And likewise, He the Most High quotes Nooh *alayhis-salaam* when he said to his people,

﴿ وَلَا يَنْفَعُكُمْ نَصِيحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ ﴾

And my advising you will not benefit you even though I wish sincere advice for you, if Allaah wishes to misguide you.

(Soorah Hood (11), *ayah* 34)

And likewise, Allaah the Most High said,

﴿ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

**And whoever Allaah wishes, He misguides him, and whomever He wishes,
He places him upon a straight path.**

(Sooratul-An`aam (6), *ayah* 39)

Along with other evidences proving that whatever Allaah wishes occurs, and whatever He does not wish does not occur. And how could there be anything within His Sovereignty that He did not wish! And who could be more astray, and who could be a greater unbeliever than a person who claims that Allaah wished *emaan* from the unbeliever but the unbeliever wanted unbelief for himself so the will or wish of the unbeliever overcame the Will of Allaah; High and Exalted is Allaah above what they say!

But it may be said, “A problem here is the saying of Allaah the Most High,

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا ﴾

Those who worship others along with Allaah, they will say, “If Allaah wished we would not have worshiped others besides Him, nor our forefathers.”

(Sooratul-An`aam (6), *ayah* 148)

And the saying of Allaah, the Most High,

﴿ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ﴾

And those who worship others besides Allaah, they say, “If Allaah wished we would not worship anything besides Him.”

(Sooratun-Nahl (16), *ayah* 35)

And He the Most High said,

﴿ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴾

And they (the people of *shirk*) say, “If the Most Merciful had wished, we would not have worshipped them” they have no knowledge of that; they do nothing but lie.

(Sooratuz-Zukhruf (43), *ayah* 20)”

So Allaah the Most High rebuked them since they declared that their *shirk* only came about because of the Wish of Allaah. And likewise, He (Allaah, the Most High) blamed Iblees when he ascribed misguidance to Allaah the Most High, when he said,

﴿ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴾

O my Lord, because You misled me I will certainly make misguidance alluring to them upon the earth and I will mislead them all.

(Sooratul-Hijr (15), *ayah* 39)

A number of answers have been given to this. From the best of them, is that Allaah rebuked them (the people of *shirk*) because they used His ‘Will’ and ‘Wish’ for His ‘Pleasure’ and His ‘Love’, and they said, “If He (Allaah) disliked that and hated it He would not have wished it.” So they made His Wish a proof of His Pleasure; so therefore, Allaah rebutted



them. Or, an answer is that Allaah was rebuking them for their belief that the Wish of Allaah is a proof for His commanding something. Or, that Allaah is rebuking them in these *ayaat* because of their opposing His Legislation and opposing His Commands – that which He sent the Messengers with, and that which He sent the Books down with, trying to oppose that with His Pre-decree. So they made Allaah’s Wish something by which to repel His Commands. So they mentioned Allaah’s Wish with regards to their actions (their *shirk*) but they don’t mention Allaah’s Wish with regard to *Tawheed*.

Abridged: The second text that the people try and use incorrectly in this matter, as Ibn Abil-`Izz mentions, is the *hadeeth* that is authentic, regarding Aadam `alayhis salaam and his argument with Moosaa `alayhis salaam with regard to Pre-decree. It is the well-known *hadeeth* where the Prophet *sallAllaahu `alayhi wa sallam* mentioned that Aadam had a dispute with Moosaa and overcame him in dispute and then Moosaa `alayhis salaam said to Aadam, “through you we were sent down from Paradise and were caused to live upon the earth.” So then Aadam `alayhis salaam responded, “How do you blame me for something which was decreed fifty thousand years before I was created?” Some people try and use this *hadeeth* to defend their own sins.

(When they ask us what we say about this *hadeeth*, then) it is said, “we accept it fully and we hear and we obey because it is authentic from the Messenger of Allaah *sallAllaahu `alayhi wa sallam*, and we do not reject it and we do not deny the narration as the *Qadariyyah* do; nor do we employ useless interpretations. Rather, what is correct is that Aadam did not use the Pre-decree to support his sin because he was more knowledgeable about his Lord and of his own sin. And even individuals from the believers, they don’t use Allaah’s Pre-decree to support their sins because that is false and futile. And likewise, Moosaa `alayhis salaam, he knew better about his forefather Aadam and about his sin, than that he should blame Aadam for a sin which he repented from. And Allaah accepted his repentance and chose and preferred him and guided him. Rather, the blame (that Moosaa `alayhis salaam was attaching to Aadam `alayhis salaam) was just for the misfortune that his descendants were taken out of Paradise. So Aadam used Pre-decree for the misfortune not for his sin; and Pre-decree is an evidence for disasters which strike and this is the best meaning given to the *hadeeth*. And that is what we have to do with regard to misfortune – to submit to Allaah’s Will in that regard.

And with regard to the statement of Iblees, “**O My Lord, because of Your having misled me;**” rather, He rebuked him for using Pre-decree as an evidence to defend himself. He didn’t blame him for acknowledging the Pre-decree and affirming it.

And how fine is the statement of the one who said,

فَمَا شِئْتَ كَانَ [و] إِنْ لَمْ أَشَأْ وَمَا شِئْتُ إِنْ لَمْ تَشَأْ لَمْ يَكُنْ

“So whatever You (Allaah) wish is, even if I don’t wish it.

And whatever I wish, if You (Allaah) don’t wish it, it doesn’t occur.”

With regard to *Qadr* (Pre-decree), Wahb ibn Munabbih said, “I examined *Al-Qadr* (Pre-decree) and I became bewildered and then I examined it and I became bewildered; and I found that the most knowledgeable of the people with regard to *Qadr* (Pre-decree) are those who withhold the most about it and that the most ignorant of the people about Pre-decree (*Al-Qadr*) are the ones who speak the most about it.”

At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

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

Pages 50-52 (Points 35)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 22nd November 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- We affirm that Allaah has *Mash'ee.ab* (Wish or Will) and the people have *mas'ee.ab* (wish or will). [Evidence: Sooratul-Insaaan (76), *aaayah* 30 and Sooratul-Takweer (81), *aaayah* 29.]
- The will of the people is subject to and follows on from the Will of Allaah and is not independent of the Will of Allaah.
- The *Qadariyyah* and *Jabariyyah* have deviated from two extremes regarding this.
- The Qadariyyah say that man wills his own actions and Allaah has no Will in this regard.
- The Jabariyyah say that man has no free will and only Allaah has Will.
- The deviant people use Allaah's Wish and Will as an excuse to support their sins and *shirk*. Allaah rebuked them for this.
- Allaah's Will for *shirk* to happen in the world is not an excuse for people to do it. It does not mean that He loves it, is pleased with it or commands it.
- In the argument between Moosaa and Aadam *'alayhimus-salaam*, Aadam was not using Allaah's Pre-decree as an excuse for his sin as he acknowledged it and repented from it and it was accepted by Allaah. Rather, Moosaa was blaming Aadam for mankind having to come down to the earth as a consequence of the sin.
- Iblees tried to use Allaah's Pre-decree to support his unbelief etc. and Allaah rebuked him for that. [Sooratul-Hijr (15), *aaayah* 39]