

## Lesson 10

[36] يَهْدِي مَنْ يَشَاءُ، وَيَعْصِمُ وَيُعَافِي فَضْلًا، وَيُضِلُّ مَنْ يَشَاءُ وَيُجْذِلُّ وَيَبْتَلِي عَدْلًا.

[36] He guides whomever He wishes, and protects and keeps safe as a favour upon them; and He misguides whomever He wishes, and humiliates and puts to trial, from Justice.

## The Explanation – Point [36]

Allaah, the One free from all imperfections, guides whomever He wishes and He misguides whomever He wishes; and this is by the *Qadaa*. (القضاء – Ordainment) and *Qadr* (قدر – Pre-decree) of Allaah. However, He guides those whom He knows are fitting to receive guidance and He guides those who eagerly seek out guidance and who devote themselves to it; then Allaah makes good easy for him. And He misguides whomever He wishes by reason of that person's turning away from seeking guidance and good; then Allaah misguides him as a punishment for him for turning away and for his lack of desire for good. This is made clear by His, the Most High, saying,

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيَرُهُ لِّلْعَسْرَىٰ ﴿٧﴾ ﴾

As for the one who gives in charity and is dutiful to Allaah and attests to what is true, then we make easy for him acting in obedience to Allaah.

(Sooratul-Layl (92), *ayaat* 5-7)

So the cause is found with the servant, and the Pre-decree is from Allaah, the Perfect.

﴿ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنِيَرُهُ لِّلْعَسْرَىٰ ﴿١٠﴾ ﴾

And as for the one who miserly and thinks himself self-sufficient and denies that which is true, then We make easy for him the path to evil.

(Sooratul-Layl (92), *ayaat* 8-10)

So the cause is found with the person, and the Pre-decree is from Allaah, the Mighty and the Majestic. However, Allaah decreed that for him as a punishment for him.

So Allaah decreed guidance as a favour from Allaah, the Mighty and the Majestic, and He bestowed honour upon the person who wishes and desires guidance and desires good. Then for him, Allaah makes the good easy and easy for him to perform it. And this is for the person's benefit; it is not for the benefit of Allaah, the Mighty and the Majestic. And as for misguiding of the misguided people,

then that is justice from Him, He the Perfect and Most High, and as a recompense for them for their turning away and for their and not turning to good and to obedience to Allaah, the Mighty and Majestic. He does not wrong them whatsoever. And therefore we find in the *aayaat*,

﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

**And Allaah does not guide the people who are transgressors**

(Sooratul-Baqarah (2), *ayah* 258)

﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِينَ ﴾

**And Allaah does not guide the unbelieving people**

(Sooratul-Baqarah (2), *ayah* 264)

﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِينَ ﴾

**And Allaah does not guide the wicked evil-doers**

(Sooratul-Maa'idah (5), *ayah* 108)

So He made wrongdoing and unbelief and wickedness reasons for the absence of guidance. And these things are actions of the people for which He recompenses them as justice from Him, He the Perfect and Most High, not as injustice or oppression.

﴿ وَمَا ظَلَمَهُمُ اللَّهُ وَلٰكِنْ كَانُوا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴾

**And Allaah did not oppress them but rather they wronged their own souls.**

(Sooratun-Nahl (16), *ayah* 33)

So it is not befitting for Him, He the Perfect, that He should bestow honour upon one with those characteristics. And likewise, it is not befitting upon Him, He the Perfect and Most High, that He should cause the deeds of those who act, to be lost. He, the One free of all imperfections said,

﴿ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً  
مَحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ ﴾

Do those people who commit sins think that they will be made just the same as those who truly believe and perform righteous deeds, in their present lives and after death? Evil is the judgement that they make.

(Sooratul-Jaathiyah (45), *ayah* 21)

﴿ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ  
وَهُمْ لَا يُظْلَمُونَ ﴾

And Allaah created the heavens and the earth in Truth so that He should recompense every soul in accordance with what it earned; and they will not be oppressed.

(Sooratul-Jaathiyah (45), *ayah* 22)

﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ ﴾

Shall we make the Muslims just like the criminals? What is it with you – how do you judge?

(Sooratul-Qalam (68), *ayaat* 35-36)

This would be oppression, which Allah is free of. He, the Perfect and Most High says,

﴿ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ  
أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴾

Shall we make those who truly believe and work righteous and correct actions, (shall we make them just the same) as those who cause corruption upon the earth, or shall we make those who are dutiful to Allaah just like the wicked folk?

(Soorah Saad (38), *ayah* 28)

So Allaah, the Perfect and Most High does not lose the reward of one who works a righteous and correct action, and He does not punish anyone for something which he did not do and for something which he did not earn.

﴿ وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴾

**You will not be recompensed except for that which you used to do.**

(Sooratus-Saaffaat (37), *ayah* 39)

So the actions, all of them, whether good or bad, are from the person; and the recompense is from Allaah out of His Favour and Justice.

❧ End of explanation of point [36]<sup>1</sup> ❧

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<sup>1</sup> Translator's side point: Ibn Abil-`Izz *rahimahullaah*, in his longer explanation, commenting about this point, said:

This contains a refutation of the *Mu`taẓilah* with regard to their saying that it is obligatory upon Allaah that He must always do what is most beneficial for the person; and this is a question of guidance and misguidance. So the *Mu`taẓilah*, they say, "Guidance is from Allaah and it means explaining the correct way" and they say, "Misguidance is just calling a person 'misguided' and that He, the Most High, judges the person to be upon misguidance when the servant himself creates misguidance for himself." And this is built upon their false and futile principle – that the actions of the people are created by them. And the proof for what we have stated is the proof of Allaah, the Most High (addressing the Prophet *sallAllaahu `alayhi wa sallam*),

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴾

**You do not guide those whom you love should be guided, but rather Allaah guides whomever He wishes**

(Sooratul-Qaṣaṣ (28), *ayah* 56)

So if guidance was just explaining the correct way, it would not be correct for guidance to be denied for the Prophet *sallAllaahu `alayhi wa sallam* in this *ayah* because he showed the correct way to those whom he loved and those whom he hated.

And He the Most High said,

﴿ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى ﴾

**And if We wished We would have given every soul its right guidance**

(Sooratul-Sajdah (32), *ayah* 13)

[37] وكلهم يتقلبون في مشيئة بين فضله وعدله.

[37] And all of them fluctuate within His Will, between His *Fadl* (Favour) and His *`Adl* (Justice).

### The Explanation – Point [37]

None of the servants escape fluctuating within the Will of Allaah, between His *Fadl* (Favour) upon those who obey Him, and the people of good, and between His *`Adl* (Justice) upon the people of unbelief and *shirk*. And this is what befits His Wisdom and His Greatness, He the One free of all imperfections – that He does not gather together between those things that are opposites to each other and between those things which conflict (with each other). Rather, He places all things in their due places and therefore from His Names is *Al-Hakeem* (the All-Wise) and from His Attributes is *Al-Hikmah* (Wisdom). So *Al-Hakeem* (the All-Wise) means the One who places all things in their due places. So He puts His *Fadl* (Favour) upon the people who obey Him and He places punishment upon the people of unbelief and sins. This is His Favour (*Fadl*), He the Perfect, and His Justice (*`Adl*).

❧ End of explanation of point [37]<sup>2</sup> ❧

﴿يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ﴾

Allaah misguides whomever He wishes and He guides whomever He wishes

(Sooratul-Mudaththir (74), *ayah* 31)

And if guidance from Allaah just meant showing the correct way, which is general to every soul, it would not be correct to restrict that by His Will. And likewise, He the Most High said,

﴿وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ﴾

And if it were not for the Favour of my Lord I would have been one of those brought to the Hellfire

(Sooratus-Saaffaat (37), *ayah* 57)

And He the Most High said,

﴿مَن يَشَاءِ اللَّهُ يُضِلَّهُ وَمَن يَشَاءِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

Whomever Allaah wishes, He misguides him, and whomever He wishes, He places him upon a straight path

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

<sup>2</sup> Translator's side point: Ibn Abil-Izz *rahimahullaah*, in his explanation said regarding this point:



## At-Ta`leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah

Pages 52-54 (Points 36-37)

Translated by Aboo Talhah Daawood Burbank, rahimahullaah, on 29<sup>th</sup> November 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Those whom Allaah guides, He has pre-decreed guidance for them and those whom Allaah misguides, He pre-decreed misguidance for them.
- Allaah does not randomly select those whom He guides and those whom He misguides; rather, from His Wisdom, He guides whoever deserves guidance and He misguides whoever deserves misguidance.
- Those whom He guides, He does so from His *Faql* (Favour) and those whom He misguides, He does so from His *`Adl* (Justice).

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Because they are just as He the Most High said,

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

**He, Allaah, is the One who created you, so from you there are unbelievers and from you there are believers**

(Sooratut-Taghaabun (64), *ayyah* 2)

So, whomever Allaah guides to true faith (*eemaan*) then He does so from His *Faql* (Favour) and all praise is for Allaah. And whomever Allaah misguides, then He does so in accordance with His Justice and all praise is for Him. And there will follow a further explanation of this meaning *inshaa' Allaahu Ta'aalaa* further in the book because the Shaykh (At-Tahaawee) rahimahullaah, he did not gather speech about Pre-decree all in one place, rather he separated it throughout the book; so I brought it here in accordance with his order.