

Lesson 25

[86] وقد عَلِمَ اللهُ تعالى فيما لم يزلُ عَدَدَ مَنْ يَدْخُلُ الْجَنَّةَ، وَعَدَدَ مَنْ يَدْخُلُ النَّارَ جَمَلَةً واحِدَةً، فلا يَزِدُّ في ذلك العَدْدُ، ولا يَنْقُصُ مِنْهُ.

[86] And Allaah, the Most High, has always known the number of those who will enter into Paradise, and the number of those who will enter the Fire, altogether. So, that number will not be increased, nor will it be decreased.

The Explanation – Point [86]¹

This speech and that which follows it from the speech of the Shaykh, *rahimabullaah*, all of it refers to the topic of *Al-Qadaa' wal-Qadr* (القضاء والقدر – Ordainment and Pre-decree).

And having *eemaan* (true faith) in Ordainment and Pre-decree is one of the six pillars of *eemaan*, just as he, *alayhis-salaatu was-salaam*, said,

الإيمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره

“Eemaan (true faith) is that you truly believe in Allaah and in His angels and in His Books and in His Messengers and in the Last Day, and that you truly believe in the Pre-decree – the good of it and the bad of it.”²

¹ Translator’s Side Point: The author, *rahimabullaah*, moves on to a few points connected to *Qadr* (Pre-decree) and we already had something with regard to Pre-decree in the book, that being points number 28-37 where the author, *rahimabullaah* said:

خَلَقَ الخَلْقَ بعِلْمِهِ، وَقَدَّرَ لَهُم أَقْدَارًا، وَضَرَبَ لَهُم أَجَالَآ، وَلَمْ يُخْفَ عَلَيْهِ شَيْءٌ قَبْلَ أَنْ يُخْلَقَهُمْ، وَعَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يُخْلَقَهُمْ، وَأَمَرَهُمْ بِطَاعَتِهِ وَنَهَاَهُمْ عَنِ مَعْصِيَتِهِ. وَكُلُّ شَيْءٍ يَجْرِي بِتَقْدِيرِهِ، وَمَشِيئَتُهُ تَنْفُذُ لَا مَشِيئَةَ لِلْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ، فَمَا شَاءَ لَهُمْ كَانَتْ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ. يَهْدِي مَنْ يَشَاءُ، وَيَعْصِمُ وَيُعَافِي فَضْلًا، وَيُضِلُّ مَنْ يَشَاءُ، وَيَخْذِلُ وَيَيْتَلِي عَدْلًا. وَكُلُّهُمْ يَتَقَلَّبُونَ فِي مَشِيئَتِهِ بَيْنَ فَضْلِهِ وَعَدْلِهِ،

“He created the creation whilst having full Knowledge (of them). And He decreed fixed limits for them. And He laid down fixed time-spans for them. And nothing was hidden from Him before He created them. And He knew whatever they were going to do, before He created them. And He commanded them to obey Him and He forbade them from disobeying Him. And everything occurs in accordance with His Pre-decree. 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. He guides whomever He wishes, and protects and keeps safe as a favor upon them; and He misguides whomever He wishes and humiliates and puts to trial from (His) Justice. All of them vary within His Will, between His Favor and His Justice.”

And in the Qur'aan there occurs the saying of Allaah, the Majestic and Most High,

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

Explanation: **We have created everything with a pre-decreed measure**

(Sooratul-Qamar (54), *ayah* 49)

And His saying,

﴿ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ نَقْدِيرًا ﴾

Explanation: **He (Allaah) created everything and gave it a pre-decreed measure**

(Sooratul-Furqaan (25), *ayah* 2)

So, there is nothing without a pre-decreed measure, or nothing which randomly occurs, or nothing that just happens unexpectedly; rather, everything which happens, does so in accordance with a pre-decreed measure and having been written.

And having *eemaan* (true faith) in *Al-Qadaa' wal-Qadr* (Pre-ordainment and Pre-decree) includes four (4) levels and we will abridge them as follows:

The First Level: To have *eemaan* (true faith) in Allaah's comprehensive Knowledge (*Al-'Ilm* - العلم) which covers everything, and that Allaah has known all things, always. He knew whatever happened and whatever was going to happen and whatever was not going to happen and if it had happened, how it would have been. Nothing whatsoever is hidden from His Knowledge, He, the One free of all imperfections and the Most High.

The Second Level: (*Al-Kitaabah*) That Allaah the Majestic and the Most High, He wrote in *Al-Lawh Al-Mahfooz* (The Preserved Tablet) the pre-decreed measures of every created thing, after having known them, He the Perfect.

And this is the Universal and all-inclusive Writing which covers everything. And there occurs in a *hadeeth* (that Allaah's Messenger *sallAllaahu `alayhi wa sallam* said),

إن أول ما خلق الله القلم، قال: أكتب، قال: ما أكتب؟ قال: أكتب ما هو كائن إلى يوم القيامة

² *Hadeeth* reported by Al-Bukhaaree (no. 50) and by Muslim in his Book of *Eemaan* (no. 10) as the *hadeeth* of Aboo Hurayrah *radhiAllaahu `anh*.

“The first thing that Allaah created was the Pen. He said, ‘Write!’ It said, ‘What shall I write?’ He said, ‘Write down whatever will occur until the Day of Resurrection.’”³

So, the Pen wrote down whatever was going to happen until the Day of Resurrection.

The Third Level: The level of *Al-Mashee'ah* (Allaah’s Wish and Will). So nothing occurs in this creation except by the Will and Wish of Allaah from that which is in the Preserved Tablet (*Al-Lawh Al-Mahfooz*) and what is within His Knowledge, He the Perfect and Most High. Nothing happens without His Will and nothing occurs within His Sovereignty unless He wills it (if He doesn’t will it, it doesn’t occur), He the Perfect.

﴿ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾

Explanation:

Allaah does whatever He wills.

(Sooratul-Hajj (22), *aayah* 14)

﴿ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴾

Explanation:

Likewise, Allaah does whatever He wishes.

(Soorah Aal-`Imraan (3), *aayah* 40)

So, everything which occurs in this creation, whether life or death, whether someone being rich or someone being poor, whether someone having *eemaan* (true faith) or being an unbeliever; all of that was in accordance with Allaah’s Wish and Will. He wished the good and He wished the evil. He wished true faith (*eemaan*) and He wished unbelief (*kufr*). So, everything enters into His *Al-Mashee'ah* (His Universal Wish); whatever He wished to occur, occurred; and whatever He did not wish, did not occur.

The Fourth Level: The level of creating and bringing into existence (*al-khalq wal-eejaad* - الخلق والإيجاد). So whatever things He wished and willed, then He brought it into existence and created it.

﴿ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾

³ This *hadeeth* is reported by Aboo Ya`laa from the Prophet *sallAllaahu `alayhi wa sallam* and it was declared *Saheeh* (Authentic) by Shaykh Al-Albaanee in *As-Saheehah* (no. 133). Also reported by Al-Bayhaqee in his book *As-Sunan Al-Kubraa* as being *manqoof* from (the statement of the Companion) Ibn `Abbaas *radhiyAllaahu `anbumaa*. Also reported by Aboo Daawood and At-Tirmidhee from the *hadeeth* of `Ubaadah ibn As-Saamit *radhiyAllaahu `anh* and declared *Saheeh* (Authentic) by Shaykh Al-Albaanee.

Explanation: **Allaah is the Creator of everything and He is a Guardian and Disposer of Affairs over everything.**

(Sooratuz-Zumar (39), *ayyah* 62)

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

Explanation: **The Creating and the Command are His**

(Sooratul-A`raaf (7), *ayyah* 54)

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا﴾

Explanation: **No calamity strikes upon the earth nor in your selves, except that it is written down in a Book before We created it.**

(Sooratul-Hadeed (57), *ayyah* 22)

And the proofs of (Allaah's) Knowledge are very many.

So from that which Allaah has described Himself with, is *Al-`Ilm* (العلم - Knowledge). So He, the One free of all imperfections and the Most High, He knows the number of people who will enter into Paradise and those who will enter into the Fire, and that is in His Eternal Knowledge (He has always known that).

And that whatever Allaah, the Most High had decreed, that will not be added to nor will it be decreased. And from that, is that He knows the inhabitants of Paradise and the inhabitants of the Fire, and He knows what they were going to do. We have *eemaan* (true faith) in that and we apply ourselves to action. We do not debate concerning Ordainment and Pre-decree, saying "how?" and "why?" and "how can a person be taken to account for something which Allaah pre-decreed?" to the rest of the foolish talk and wastage of time, and raising objections against Allaah, the Mighty and Majestic.

What is obligatory upon you, is rather, to perform the acts of obedience and to avoid the sins. It is not the business of a slave to try and investigate the Secret of Allaah, the Mighty and the Majestic, and to dispute with the Lord, the Majestic and Most High. Rather, his business is to act. So therefore, when the Prophet *sallAllaahu `alayhi wa sallam* informed his Companions that there is no one from them except that his place is written down – whether it be in Paradise or it be in the Fire, they said, "O Messenger of Allaah, shall we not then depend upon what is written down for us and leave off actions?" So he said,

لا، اعملوا فكل ميسر لما خُلق له

“No, act, for everyone will have that which he was created for, made easy for him.”⁴

He, the Most High said,

﴿ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۚ ﴿٤﴾ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيَرُهُمُ اللَّيْسَىٰ ﴿٧﴾ ۚ ﴾

Explanation: **Your deeds are diverse. So whoever spends in Allaah’s cause and fears and is dutiful to Him, and believes in Allaah’s reward, then We will make easy for him, acts which are pleasing to Allaah.**

(Sooratul-Layl (92), *ayaat* 4-7)

So the reason here, is from the servant himself (why Allaah will make good deeds easy for the person) – either he is a person who is fortunate or a person who is wretched.

﴿ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنِيَرُهُمُ اللَّعْسَىٰ ﴿١٠﴾ ۚ ﴾

Explanation: **And whoever is miserly, withholding from spending in Allaah’s cause, and thinks himself self-sufficient and does not act in obedience to Allaah, and denies Allaah’s reward, then We will make actions which Allaah hates, easy for him.**

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

So what is required from us, is performing righteous and correct actions and leaving off evil actions.

And as for using Pre-ordainment and Pre-decree as an argument, then it is not an excuse because Allaah, the Mighty and Majestic, has made the good clear to us, and the evil; so therefore there is no excuse. And the people fall into problems because of their entering into affairs which they are not qualified for. So he says, “If Allaah has written for me that I will enter into Paradise, then I will enter it and if He has written for me that I will enter the Fire then I am going to enter it,” and he doesn’t perform any actions.

Then it is to be said to him: You, yourself don’t apply this saying upon yourself. Do you just sit in your house and leave off seeking provision? And do you say, “If Allaah has written down provision for me, He will make it easy for me.” Or is it that you go out and you strive and you seek for your provision? Even the animals and the birds don’t just sit in their homes; rather, they go out and they

⁴ *Hadeeth* reported by Al-Bukhaaree (no. 6605) and likewise by Muslim. It is from a *hadeeth* of `Alee *radhiy>Allaahu `anh*.

seek for their provision. And there occurs in the hadeeth, the saying of the Prophet sallAllaahu `alayhi wa sallam:

لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير، تغدو خماصًا وتروح بطانًا

“If you truly had reliance upon Allaah, then He would provide for you just as He provides for the birds. They go out hungry and they return with full bellies.”⁵

So Allaah created them (the birds and animals) upon the inborn nature of seeking for provision and of using the necessary means; and they are animals and you are a man will intellect!

And also, if someone stole something from you, would you say, “This was just something pre-decreed and ordained,” or would you make a complaint against him? Rather, indeed you would make a complaint against him and you would seek it and you would argue your case; you would not use as an argument Pre-ordainment and Pre-decree!

❧ End of explanation of point [86]⁶ ❧

⁵ Reported by Ahmad in his Musnad, and by `Abd ibn Humayd, and by At-Tirmidhee and Ibn Maajah, and At-Tirmidhee said it is Hasan-Sahbeeh. And it was declared authentic by Shaykh Ahmad Shaakir in his checking of the Musnad. Likewise, it was declared Sahbeeh by Shaykh Al-Albaanee rahimabullaah. It is from a hadeeth of `Umar radyyAllaahu `anh.

Translator’s Side Point: This is a hadeeth that sometimes the Sufis beggars try and use to say that they are not begging but they are depending and relying upon Allaah. But as the scholars say, they are just begging from the people and they try to use this hadeeth as it mentions, **“If only you had reliance upon Allaah, then He would provide for you just as He provides for the birds.”** The scholars and explainers say that the last part of this hadeeth is a refutation of them because it mentions that the birds **“go out hungry and they return with full bellies.”** So, they go out and look for food and when they’ve found it, they come back with their bellies full.

⁶ Translator’s Side Point: Shaykh Al-Albaanee (rahimabullaah) said regarding this point:

“The author rahimabullaah is indicating the hadeeth of `Abdullaah ibn `Amr radyyAllaahu `anhuma who said, ‘**Allaah’s Messenger sallAllaahu `alayhi wa sallam came out to us and in his hand he had two books and he said, “Do you know what these two books are?” So we said, “No, O Messenger of Allaah, not unless you inform us.” So he said about the book in his right hand, “This is a book from the Lord of the whole of the creation. It contains the names of the inhabitants of Paradise and the names of their fathers and their tribes, and then their total number is mentioned; it will not be added to and it will not be taken away from, ever.” Then he said about the book in his left hand, “This is a book from the Lord of the whole of the creation, containing the names of the inhabitants of the Fire and the names of their fathers and their tribes, and then He mentioned their total number; so it will not be added to, nor will it be decreased, ever.” So his Companions said, “Then on what basis is there to be any action if the affair has been finished?” So he said, “Strive to act correctly and to be justly balanced because the person of Paradise will have his actions sealed for him with the actions of the people of Paradise, no matter what he may have done; and the person of the Fire will have his actions sealed for him with the actions of the people of the Fire, no matter what he may have done.” Then Allaah’s Messenger sallAllaahu `alayhi wa sallam said motioning with his hands and he threw them (the two books) away. Then he said, “Your Lord has finished with regards to the servants,**

[87] وَكَذَلِكَ أَفْعَاهُمْ فِيمَا عَلِمَ مِنْهُمْ أَنَّ يَفْعَلُوهُ.

[87] And the same applies to their deeds; He knew whatever they were going to do.

The Explanation – Point [87]

Meaning: He knew their deeds, always.

﴿ End of explanation of point [87] ﴾

﴿ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴾

Explanation:

A group in Paradise and another group in the Fire.

(Sooratush-Shooraa (42), *ayah* 7)'''

This hadeeth was reported by At-Tirmidhee and he declared it authentic, and others as well. And I have researched it in my book As-Saheehah as hadeeth no. 848.”

Likewise, in his checking of At-Tirmidhee, Shaykh Al-Albaanee declared it Hasan (good).

[88] وَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ.

[88] Everyone will have what he was created for, made easy for him.

The Explanation – Point [88]

He, the Most High said,

﴿ فَأَمَّا مَنْ أَعْطَى وَانْتَقَى ﴿٥﴾ وَصَدَقَ بِالْحُسْنَى ﴿٦﴾ فَسَنِيَرُهُ لِلْيُسْرَى ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾
وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾ فَسَنِيَرُهُ لِلْعُسْرَى ﴿١٠﴾ ﴾

Explanation: So whoever gives in Allaah's cause and spends in obedience to Allaah, and fears Him and is dutiful to Him and believes in His reward, then We will make easy for him actions which are pleasing to Allaah. And whoever is miserly, and withholds from giving in Allaah's cause, and thinks of himself as being self-sufficient and does not act in obedience to Allaah, and who denies His reward, then We will make actions which Allaah hates and is not pleased with, easy for him.

(Sooratul-Layl (92), aayaat 5-10)

﴿ End of explanation of point [88] ﴾



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

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

Pages 105-110 (Point 86-88)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, in 1426AH

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Having *eemaan* (true faith) in Ordainment and Pre-decree (القضاء والقدر) is one of the six pillars of *eemaan*
- There is nothing without a pre-decreed measure, or which randomly occurs, or that just happens unexpectedly
- The four (4) levels of *eemaan* in *Al-Qadaa' wal-Qadr: Al-`Ilm, Al-Kitaabah, Al-Mashee'ah* and *Al-Khalq*
- Obligation upon a person to perform acts of obedience and avoid sins
- Pre-ordainment and Pre-decree is not to be used as an argument/excuse
- Allaah knows those who will enter the Paradise and the Fire, their total number and their deeds
- Everyone will have what he was created for, made easy for him