

## Lesson 26

[89] والأعمال بالخواتيم.

[89] And deeds will be in accordance with their conclusions.

The Explanation – Point [89]

**And deeds will be in accordance with conclusions:** So a person should not allow himself to be fooled by his own deeds, even if he is the most righteous of the righteous people. Rather, he should fear that he may have an evil end (conclusion). And judgment is not passed upon anyone that he is from the people of the Fire based upon his actions because the person does not know what he will be given as is concluding deeds. And this is clarified by a hadeeth of the Prophet sallAllaahu `alayhi wa sallam, from a hadeeth of Ibn Mas`ood (radiyAllaahu `anh, that the Prophet sallAllaahu `alayhi wa sallam said),

إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفةً، ثم يكون علقة مثل ذلك، ثم يكون مضغاً مثل ذلك، ثم يرسل إليه الملك، فينفخ فيه الروح، ويؤمر بأربع كلمات: بكتب رزقه، وأجله، وعمله، وشقي أو سعيد. وإن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب، فيعمل بعمل أهل النار فيدخلها، وإن أحدكم ليعمل بعمل أهل النار حتى ما يكون بينه وبينها إلا ذراع، فيعمل بعمل أهل الجنة فيدخلها

*“The creation of each one of you is brought together in his mother’s womb for forty days as a drop of fluid; then he becomes a clot for a similar period; then a piece of flesh for a similar period; and then the angel is sent to him and the soul is breathed into him. And he (the angel) is commanded to write four things: to write his provision and his life span and his actions and whether he would be a wretched person (a person of the Hellfire) or a fortunate person (a person of Paradise). And one of you performs the actions of the people of Paradise until there is nothing between him and it except a cubit and then the writing overcomes him and he acts with the actions of the people of the Hellfire and so he enters it. And one of you may act with the actions of the people of the Fire until there is nothing between him and it*

*except for a cubit (a forearm's span) and then he acts with the actions of the people of Paradise, and so he enters it.”<sup>1</sup>*

So, therefore, a person fears having an evil end (conclusion). And judgment of having an evil conclusion is not passed upon someone since the person does not know the conclusion that will be given to him, because *tawbah* (repentance) wipes away whatever came before it.

﴿ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ ... ﴾

Explanation: **Say to the unbelievers, “If they desist (from their unbelief), then whatever came before will be forgiven for them.”**

(Sooratul-Anfaal (8), *ayaah* 38)

So, actions are in accordance with their conclusions (that which is final from them). However, from the subtle kindness of Allaah, the Mighty and Majestic, towards His servants, is that whoever lives upon good, then He gives him a good conclusion; and whoever lives upon evil, then He gives him an evil conclusion. So therefore, a person should act and apply the necessary means and should have good thoughts concerning Allaah, the Mighty and Majestic.

And some people say, “I will repent before I die.” Then we say to him, “And do you know when you are going to die?” It is possible that you could die in a sudden moment such that you are not able to repent; and also, you do not know whether your repentance will be acceptable or not because repentance has conditions.

﴿ End of explanation of point [89]<sup>2</sup> ﴾

<sup>1</sup> *Hadeeth* reported by Al-Bukhaaree (no. 3208) and by Muslim (no. 2643). Reported by Al-Bukhaaree in the book: At the beginning of Creation and also in the book of *Al-Qadr* (Pre-decree), and by Muslim in the book of Pre-decree.

<sup>2</sup> Translator’s Side Point: Shaykh Al-Albaanee (*rahimahullaah*) said in his notes to At-Tahaawiyyah with regard to this point: “This phrase is part of a *hadeeth* of Sahl ibn Sa’ad as-Saa’idee, reported by Ahmad and Al-Bukhaaree.” He mentions that he has verified it in his checking of the book As-Sunnah of Ibn Abee `Aasim. The wording of this *hadeeth* in Bukhaaree (no. 6493) is part of a longer *hadeeth*; and the relevant wording here is that the Prophet *sallAllaahu `alayhi wa sallam* said,

إِنَّ الْعَبْدَ لَيَعْمَلُ فِيْمَا يَرَى النَّاسُ عَمَلَ أَهْلِ الْجَنَّةِ، وَإِنَّهُ لَمِنْ أَهْلِ النَّارِ، وَيَعْمَلُ فِيْمَا يَرَى النَّاسُ عَمَلَ أَهْلِ النَّارِ وَهُوَ  
مِنْ أَهْلِ الْجَنَّةِ، وَإِنَّمَا الْأَعْمَالُ بِخَوَاتِيمِهَا

**“A servant may act with regard to what the people see with the actions of the people of Paradise, but in reality he is from the people of the Fire; and he may act with regard to what the people see with the actions of the**

[90] وَالسَّعِيدُ مَنْ سَعَدَ بِقَضَاءِ اللَّهِ، وَالشَّقِيُّ مَنْ شَقِيَ بِقَضَاءِ اللَّهِ.

[90] And the fortunate person is the one who is fortunate by the Decree of Allaah; and the wretched person is the one who is wretched by the Decree of Allaah.

The Explanation – Point [90]

He does not become wretched (a person of the Fire) because of the Decree of Allaah, the Mighty and Majestic, but rather, he becomes wretched because of his actions which Allaah decreed for him. And whoever Allaah decrees that he will be fortunate or wretched, then He makes that easy for him.

End of explanation of point [90]<sup>3,4</sup>

*people of the Fire, when he is actually from the people of Paradise. And indeed, actions are in accordance with their conclusions.”*

In an earlier lesson, we mentioned that this was an explanation given by Shaykh Ibn `Uthaymeen *rahimahullaah*, to the *hadeeth* of Ibn Mas`ood that we had before.

<sup>3</sup> Translator’s Side Point: Shaykh `Abdullaah ibn Manee`, in his notes to `Aqeedah At-Tahaawiyah, he said:

Al-Haafiz ibn Rajab said, “Having *eemaan* (true faith) in *Qadr* (Pre-decree) is of two levels: Having *eemaan* that Allaah has always known whatever actions the servants will do – whether good or bad, whether obedience or disobedience, knowing this before He created them and produced them and knowing whoever from them was going to be from the people of Paradise and whoever from them was going to be from the people of the Fire. And He prepared for them reward and punishment as recompense for their deeds, before He created them and brought them into existence and that He wrote that down with Himself and fully encompassed it. And that the actions of the servants occur in accordance with what Allaah already knew and wrote.

And the second level is that Allaah created the actions of the servants – all of them – whether unbelief or *eemaan* (true faith), whether obedience or disobedience, and He willed that it should occur from them. So, this level is affirmed by the people of the *Sunnah* and the *Jamaa`ah*, but it is denied by the *Qadariyyah*. But as for the first level, then the majority of the *Qadariyyah* affirm that (Allaah’s Knowledge and Allaah’s writing it down), but their extreme ones like Ma`bad al-Juhanee, they even deny that; which is why many of the people from the *Salaf* said, ‘Debate with the *Qadariyyah* with regard to the knowledge. So, if they affirm that, then they have been defeated in argument and if they deny it, they have become unbelievers.’ And how fine is the statement of Imaam Ash-Shaafi`ee (*rahimahullaah*):

وما شئت إن لم تشأ لم يكن	ما شئت كان وإن لم أشأ
ففي العلم يجري الفتى والمسئ	خلقت العباد على ما علمت
وهذا أعنت وذا لم تعن	على ذا مننت وهذا خذلت
ومنهم قبيح ومنهم حسن	فمنهم شقي ومنهم سعيد

‘So whatever You wish occurs, even if I don’t wish it

[91] وَأَصْلُ الْقَدْرِ سُرُّ اللَّهِ تَعَالَى فِي خَلْقِهِ.

[91] **And Pre-decree (*al-Qadr*) is fundamentally the Secret of Allaah, the Most High, within His creation.**

The Explanation – Point [91]

Meaning: they cannot reach His hidden Secret, no matter how much they investigate with regard to Ordainment and Pre-decree. So therefore, do not overburden yourself with that. But rather, instead, have *eemaan* (true faith) in *Qadaa* (Pre-ordainment) and *Qadr* (Pre-decree), and perform righteous and correct deeds and keep away from evil deeds. And as for searching into the secrets of Pre-decree, then this is something that is not from your competence and it is not your business and you have not been made responsible for it.

❧ End of explanation of point [91]<sup>5</sup> ❧

And whatever I wish, if You don't wish it, it doesn't happen

You created the servants in accordance with what You know

So within Your Knowledge, the young and old proceed

Some You have bestowed favor upon, others You have humiliated

This one You've aided and that one You did not aid

So from them are those who are wretched; and from them are the fortunate ones

And from them are the ugly ones; and the ones who are handsome.”

<sup>4</sup> Translator's Side Point: Shaykh Al-Albaanee (*rahimahullaah*) added, on this same point, he said:

This is the meaning of a *hadeeth* reported by Al-Bazaar and others, from a *hadeeth* of Aboo Hurayrah (*radhiyAllaahu `anh*, from the Prophet *sallAllaahu `alayhi wa sallam*) with the wording,

الشقي من شقي في بطن أمه والسعيد من سعد في بطن أمه

**“The wretched person is the one who was wretched whilst he was in the womb of his mother and the fortunate person is the one who was fortunate whilst he was in the womb on his mother.”**

And its chain of narration is authentic.

<sup>5</sup> Translator's Side Point: Ibn Abil-`Izz says in his larger explanation, with regard to the phrase: **Pre-decree (*al-Qadr*) is fundamentally the Secret of Allaah within His creation**, he said:

And it is that He (Allaah) brought some things into existence and caused other things to pass away and that He made some people poor and some people rich, and he caused some to die and some to live, and He misguided some and guided others. And `Alee, may Allaah ennoble his face and *radhiyAllaahu `anh* said,

[92] لَمْ يَطَّلِعْ عَلَى ذَلِكَ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ.

[92] Knowledge of it is not acquired by any angel drawn near, nor any Prophet who was sent.

The Explanation – Point [92]

So this is the affair and business of Allaah, the Mighty and Majestic. And it is from the *ghayb* (الغيب - hidden and unseen) which is not known by anyone, except to Allaah. No one knows it besides Him – not the angels, not the Prophets and not anyone else. And the best of the Messengers (*sallAllaahu `alayhi wa sallam*) said (quoting an *ayaah*),

﴿وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ﴾

Explanation: **If I had known the hidden and unseen, then I could have amassed a great amount of good things.**

(Sooratul-A`raaf (7), *ayaah* 188)

﴿ End of explanation of point [92] ﴾

القدر سر الله فلا نكشفه

“The Pre-decree (*Qadr*) is Allaah’s Secret so it is something that we cannot uncover.”

[93] والتعمُّقُ والنَّظْرُ في ذلك ذرْبَعَةُ الحِذْلَانِ، وسَلَّمَ الحِرْمَانِ، ودرَجَةُ الطُّغْيَانِ.

[93] **And delving deeply into it and searching into that, leads to frustration and disappointment and is a ladder leading to deprivation, and is taking steps towards arrogance.**

The Explanation – Point [93]

This is tremendous speech. Meaning: that delving deeply into what has been ordained and into Pre-decree (*Al-Qadr*) and its questions, and occupying your time and your breath and your heart with that, will only produce doubts and it will deprive a person of actions. So therefore, it is just idle play and humiliation.

So if Allaah humiliates a person, then He occupies him with these affairs; but if Allaah gives nobility and honour to a person, then He occupies him upon obedience to Him and upon seizing the benefit of his time.

Because, we have set limits which we cannot exceed; so Allaah has not placed upon us the duty of researching into Pre-ordainment and Pre-decree. Rather, He has placed upon us the duty of believing in that and of performing righteous and correct actions and of leaving off evil actions.

❧ End of explanation of point [93]<sup>6</sup> ❧

<sup>6</sup> Translator's Side Point: Shaykh Al-Albaanee (*rahimahullaah*) said about this point:

“I say: And this *ta`ammuq* (تعمق – delving deeply) into it (Pre-decree), it is what is meant, and Allaah knows best, by the statement of the Prophet *sallAllaahu `alayhi wa sallam*,

وإذا ذكر القدر فأمسكوا

**‘And if Pre-decree is mentioned, then withhold.’**

And that is an authentic *hadeeth* reported by a group of the Companions; I have researched it in my book *As-Saheehah* (no. 34).”

[94] فَالْحَدْرُ كُلُّ الْحَدْرِ مِنْ ذَلِكَ نَظْرًا وَفِكْرًا وَوَسْوَسَةً.

[94] **So beware of that: beware of looking into it, and thinking about it, and entertaining whispered ideas about it.**

---

The Explanation – Point [94]

Meaning: beware of these affairs and of looking into these affairs and thinking deeply about them. And *waswasah* (وسوسة – whisperings from Shaytaan) means: ‘wavering and doubting’ (التردد والشك - *at-taraddud wash-shak*). So leave off these things and close this door altogether.

❧ End of explanation of point [94] ❧

[95] فَإِنَّ اللَّهَ تَعَالَى طَوَى عِلْمَ الْقَدَرِ عَنْ أُنَامِهِ.

[95] Since Allaah, the Most High, has concealed knowledge of the Pre-Decree from His creation.

---

The Explanation – Point [95]

This is to emphasize that which preceded when he said: **The Pre-decree is Allaah, the Most High's Secret**. And the meaning of *tawaa* (طوى) is: 'he hid it'. So Allaah has hidden these matters of information from His creation since there is no benefit for them in these things.

❧ End of explanation of point [95] ❧

[96] وَنَهَاهُمْ عَنْ مَرَامِهِ.

[96] And He forbade them from striving to attain it.

The Explanation – Point [96]

From searching (researching) into Pre-decree. And the Prophet *sallAllaahu `alayhi wa sallam* became angry when he saw the Companions asking each other about it, and said (to them),

أَجْزَا أَمْرْتُمْ؟ أَمْ لِهَذَا خَلَقْتُمْ؟

**“Were you commanded with this? Or were you created for this (purpose)?”<sup>7</sup>**

❧ End of explanation of point [96] ❧

<sup>7</sup> This occurs in a *hadeeth* of `Amr ibn Shu`ayb from his father, from his grandfather (i.e. from a *hadeeth* of `Abdullaah ibn `Amr *radhiyAllaahu `anbumaa*) who said, **“Allaah Messenger *sallAllaahu `alayhi wa sallam* came out one day and the people were speaking about Pre-decree. He said, and it had been as if pomegranate seeds has been burst upon his face, because of his anger; and he said,**

ما لكم تضربون كتاب الله بعضه ببعض؟! بهذا هلك من كان قبلكم

**‘Why is it that you strike some parts of the Book of Allaah against others?! Those who came before you were destroyed through this.’**

**So I never desired to have been absent from any gathering contain Allaah’s Messenger *sallAllaahu `alayhi wa sallam*, as much as I desired that I had been absent from that gathering.”**

*Hadeeth* reported by Ahmad and Ibn Maajah and declared authentic by Shaykh Ahmad Shaakir and also declared authentic by Shaykh Al-Albaanee *rahimabullaah*.

[97] كما قال تعالى في كتابه: ﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

[97] It is just as He, the Most High, said in His Book: ﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾ Meaning: He (Allaah) cannot be questioned about what He does, but rather, they will be questioned. (Sooratul-Anbiyaa· (21) *ayah 23*)

The Explanation – Point [97]

So, you may not ask Allaah nor debate with Him concerning His actions and concerning what He has ordained and pre-decreed, out of correct manners with Allaah, because you are a slave. So do not meddle in His affairs, He the Majestic and Most High, because Allaah is not to be asked about what He does; because Allaah does not do anything except for a wise purpose. And this wisdom may become apparent to you, or it may be hidden from you. However, we have *eemaan* (truly believe) that Allaah does not do anything uselessly; rather, He only does things for a wise purpose - whether that purpose becomes apparent to you or does not become apparent to you.

So, a person is responsible for his own actions. He is not responsible for the actions of Allaah, the Mighty and Majestic. So therefore, give attention and care to that which you are responsible for on the Day of Resurrection - and that is your actions. So it is upon the servant to submit to Allaah.

❧ End of explanation of point [97] ❧



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

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

**Pages 110-113 (Points 89-97)**

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

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Deeds are in accordance with their conclusion (final actions)
- Judgment is not passed upon a person that he is from the people of the Paradise or the Fire
- The fortunate person is fortunate by the Decree of Allaah; and the wretched person is wretched by the Decree of Allaah.
- Knowledge of Pre-decree is from the *ghayb* (hidden and unseen)
- Searching into Pre-decree is not your business or responsibility
- Delving into *Al-Qadr wal-Qadaa'* leads to frustration, disappointment, deprivation and arrogance
- Allaah has hidden knowledge of the Pre-decree from the creation
- Allaah forbade striving to attain knowledge of Pre-decree
- Allaah is not to be asked about what He does
- Whatever Allaah does is for a wise purpose, regardless of whether this is made apparent to us or not