

Lesson 28

[106] فلو اجتمع الخلق كلهم على شيء كتبه الله تعالى فيه أنه كائن، ليجعلوه غير كائن - لم يقدرُوا عليه. ولو اجتمعوا كلهم على شيء لم يكتبه الله تعالى فيه، ليجعلوه كائناً - لم يقدرُوا عليه.

[106] So, if the whole of the creation were to gather together regarding something which Allaah, the Most High, had written in it (the Preserved Tablet) that it was going to occur, and they all tried to stop it from happening, then they would not be able to do that. And if they all gathered together concerning something which Allaah, the Most High, did not write in it, to try and make it happen, then they would not be able to do that.

The Explanation – Point [106]

Al-Kitaabah (الكتابة – the Writing) which Allaah, the Most High, wrote in the Preserved Tablet (*Al-Lawh Al-Mahfooz*) is such that no one has the ability to change it. So, if the whole of the creation gathered together to change something which Allaah has written, they would not be able to do so. And if they all gathered together to produce something which Allaah did not write in the Preserved Tablet, they could not produce it, just as occurs in the *hadeeth* of Ibn `Abbaas *radhiyAllahu `anhumaa* when the Prophet *sallAllahu `alayhi wa sallam* said to him,

واعلم أن الخلق لو اجتمعوا على أن ينفعوك بشيء لم ينفعوك إلا بشيء قد كتبه الله لك، ولو اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك، رفعت الأقلام وجفت الصحف

“And know that if the whole of the creation were to gather together to benefit you with something, they could not benefit you with anything except something which Allaah had already written for you. And if they were to gather together to harm you with something, they could not harm you except with something which Allaah had already written upon you. The Pens have been raised, and the Scrolls have dried.”¹

¹ *Hadeeth* reported by At-Tirmidhee and Ahmad and Al-Haakim and declared *Saheeh* (Authentic) by Shaykh Al-Albaanee *rahimahullaah*.

Translator’s Side Point: This is the full wording of the *hadeeth* reported by At-Tirmidhee and others from Ibn `Abbaas *radhiyAllahu `anhumaa* that he said, “I was (riding) behind Allaah’s Messenger *sallAllahu `alayhi wa sallam* one day. So he said,

يا غلام إني أعلمك كلمات: "احفظ الله يحفظك، احفظ الله تجده تجاهك، إذا سألت فاسأل الله ، وإذا استعنت فاستعن بالله، واعلم: أن الأمة لو اجتمعت على أن ينفعوك بشيء، لم ينفعوك إلا بشيء قد كتبه الله لك، وإن اجتمعوا على أن يضروك بشيء، لم يضروك بشيء إلا بشيء قد كتبه الله عليك؛ رفعت الأقلام، وجفت الصحف

So there is no altering and no changing that which Allaah, the Majestic and Most High, wrote down in the Preserved Tablet (*Al-Lawh Al-Mahfooz*).

❧ End of explanation of point [106] ❧

‘O boy! Let me teach you some words: Guard Allaah’s Commandments and He will guard you; guard Allaah’s Commandments and you will find Him in front of you defending you; and if you make a request, ask of Allaah; and if you seek aid, then seek the aid of Allaah. And know that the Ummah, if the whole nation were to gather together to benefit you with something, they could not benefit you except with something which Allaah had already written for you; and if they were to gather together to harm you with something, then they could not harm you with anything except that which Allaah had already written for you. The Pens had been raised and the scrolls have dried.’

Translator’s Side Point: Ibn Abil-`Izz in his explanation mentions that the Pens with regard to the Pre-decrees and the Decrees, are different Pens. He mentions that there are four (4) actual Pens. The first and the greatest of the Pens is *Al-Qalam* – the Pen which Allaah first created and which Allaah commanded should write down whatever is going to occur. There are also three other Pens, and some of them being plural which come after that. He said:

“That which is indicated in the *Sunnah* is that the Pens are four (4).

- The first Pen is that which was general to the whole of the created things. That has already been mentioned with regard to the Preserved Tablet (writing down everything that was going to happen fifty thousand (50,000) years before the creation was created).
- The second pen is the pen which is particular to the affairs of the descendants of Aadam, and this too is general, but relating to the descendants of Aadam. There are *ayaat* in this regard which indicate that Allaah decreed the actions of the descendants of Aadam, and their provision and their lifespan and whether they would be people of bliss (people of Paradise), after the creation of their father.
- The third pen is that which writes when the angel is sent to the embryo in the womb of its mother and the soul is breathed into him and then this angel is commanded to write down four words: his provision, his lifespan, his deeds and whether he will be a wretched person or a person of bliss (a person of the Fire or a person of Paradise) as occurs in the authentic *ahadeeth*.
- The fourth pen is that pen which is laid down until the person reached puberty (becomes an adult) and then it starts to write upon him – the pen which is in the hand of *al-kiraam al-kaatibeen* (the noble angels) who write down that which the descendants of Aadam do, as occurs in the Book and the Sunnah.”

[107] جَفَّ الْقَلَمُ بِمَا هُوَ كَاتِنٌ إِلَى يَوْمِ الْقِيَامَةِ، وَمَا أَخْطَأَ الْعَبْدُ لَمْ يَكُنْ لِيَصِيبَهُ، وَمَا أَصَابَهُ لَمْ يَكُنْ لِيَخْطِئَهُ.

[107] The Pen has run dry having written down whatever will occur until the Day of Resurrection. And whatever the servant misses out on, then it was never going to come to him, and whatever strikes him, then it was never going to miss him.

The Explanation – Point [107]

This is the meaning of *eemaan* (having true faith) in *Al-Qadaa' wal-Qadr* (the Pre-ordainment and the Pre-decree) – that you know that nothing happens to you except that which Allaah has written for you. And that whatever strikes you could not have missed you, and whatever missed you was never going to befall you.

So if a calamity (*museebah* – مصيبة) strikes you, something which is disagreeable to you, then you know that this was written in the Preserved Tablet (*Al-Lauh Al-Mahfooz*) and it was bound to happen. So therefore, you are consoled by that and held back from becoming vexed and becoming angry; and you have *eemaan* (true faith) in Allaah, the Mighty and Majestic.

And whatever misses you was not going to come to you, no matter how eagerly you sought after it; even if you exerted yourself to the full, then you were still not going to attain it. So if you carry out the means and you expend every effort and you still do not attain it, then in that case you surrender and you truly believe in Pre-ordainment and Pre-decree (*Al-Qadaa' wal-Qadr*). And you do not become annoyed and you don't start having misgivings, bad thoughts and anxiety. As the Prophet *sallAllaahu `alayhi wa sallam* said,

احرص على ما ينفعك، واستعن بالله ولا تعجزن، فإن أصابك شيء فلا تقل: لو أني فعلت كذا وكذا

لكان كذا وكذا، ولكن قل: قدر الله وما شاء فعل، فإن "لو" تفتح عمل الشيطان

“Eagerly strive for that which can benefit you, and seek the Aid of Allaah; and do not be hopeless or helpless. And if something befalls you, then do not say, ‘If only I had done such and such then such and such would have happened,’ but rather instead say, ‘QaddarAllaahu wa maa shaa’a fa`al (قدر الله وما شاء فعل) – it is just as Allaah decreed, and whatever He wished, He did,’ because law (لو – saying ‘if only’) opens up the actions of Satan.”²

When you know this, then the affair becomes easier for you and you do not become vexed, and you don't become regretful, for the affairs are in His Hand, He, the One free from all imperfections. Yes, you should carry out the necessary means and eagerly seek to do that which will benefit you; however, the results are from Allaah, the Mighty and Majestic. And you do not know what is the

² *Hadeeth* reported by Muslim (towards the end of *Saheeh* Muslim in the book of *Qadr* – Pre-Decree) from the *hadeeth* of Aboo Hurayrah *radijAllaahu `anh*.

best choice! So, Allaah, the Mighty and Majestic, does not give you that thing because if you were to attain that thing it would bring harm to you. So, Allaah knows and you do not know. So, it is upon you to be satisfied with the Pre-ordainment and Pre-decree of Allaah.

And in the Noble Qur'aan, Allaah says to His Prophet *sallAllaahu `alayhi wa sallam*, and

﴿ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۗ ﴾

﴿ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾ ﴾

Explanation: **Say: "Nothing will happen to us except for what Allaah has written for us. He is our Guardian Lord, and upon Allaah let the believers place their reliance."**

(Sooratur-Tawbah (9), *ayah* 51)

And He says, refuting the unbelievers when they said about those who were killed on day of *Uhud*,

﴿ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا ۗ ﴾

Explanation: **If they had stayed with us, they would not have died and would not have been killed.**

(Soorah Aali-`Imraan (3), *ayah* 156)

So Allaah, the Mighty and Majestic said,

﴿ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۗ ﴾

Explanation: **Say: "Even if you had remained in your homes, then those for whom death was written, would certainly have gone out to their places of death."**

(Soorah Aali-`Imraan (3), *ayah* 154)

So whatever is written for a person must occur with him, even if he is on his guard and seeks shelter in a secure place, and he takes whatever precautions he can, then that would not defend him against the Pre-ordainment and Pre-decree of Allaah. He, the Most High said,

﴿ أَيِنَّمَاتَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ﴾

Explanation: **Wherever you are, then death will reach you, even if you are within strong fortresses.**

(Sooratun-Nisaa. (4), *ayah* 78)

﴿ End of explanation of point [107] ﴾

[108] وَعَلَى الْعَبْدِ أَنْ يَعْلَمَ أَنَّ اللَّهَ قَدْ سَبَقَ عِلْمُهُ فِي كُلِّ كَائِنٍ مِنْ خَلْقِهِ.

[108] And it is upon the servant to know that Allaah had prior knowledge of everything that was going to occur in His creation.

The Explanation – Point [108]

This is the first level from the levels of *eemaan* (having true faith) in *Al-Qadaa' wal-Qadr* (Pre-ordainment and Pre-decree). And it is upon the servant to have *eemaan* (truly believe) and hold as his *`aqeedah* (creed and belief) that Allaah knew whatever was going to occur and whatever was not going to occur – knowing it by His eternal Knowledge which has always been and will always be an Attribute of His. He knew all things with His All-Encompassing Knowledge, before they happened. So, it is essential to hold this as your creed and belief (*`aqeedah*).

❧ End of explanation of point [108]³ ❧

³ Translator's Side Point: From the notes of Shaykh Muhammad ibn `Abdul `Azeez ibn Manee`, he made a small point here; he said:

“This contains a refutation of what is held by the extreme *Mu`taẓilab* – those who denied that Allaah, the Most High, has always known and who said that Allaah, the Most High, does not know the actions of the servants until they actually do them. High and Exalted is Allaah above what they say. Rather, Allaah the Most High said,

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝۱۴ ﴾

Explanation: **Should not the One who created know? And He is the Subtle and Kind, the Fully Aware.**

(Sooratul-Mulk (67), *ayyah* 14)”

[109] فَقَدَّرَ ذَلِكَ تَقْدِيرًا مُحْكَمًا مُبْرَمًا.

[109] So, He decreed that decisively and firmly.

The Explanation – Point [109]

So He, the Perfect and Most High, knew it and He pre-decreed it.

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ نَقْدِيرًا﴾

Explanation: **And He (Allaah) created everything and pre-decreed it precisely.**

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

So therefore, affairs are not random and chaotic, or they are not without regulating principles. All of them are ordered and regulated by the Pre-ordainment of Allaah and His Pre-decree, and by what He wrote. And Allaah is declared free of *famdaa* (فوضى - acting randomly) and without purpose.

﴿ End of explanation of point [109] ﴾

[110] ليس فيه ناقصٌ، ولا معقّبٌ، ولا مُزِيلٌ، ولا مُغَيِّرٌ، ولا ناقصٌ ولا زائدٌ من خلقه في سماواته وأرضيه.

[110] There is no one from His creation, in His heavens or in His earth, who can cancel it; nor who can rebut it, nor who can remove it, nor who can change it, nor who can reduce it, nor who can add to it.

The Explanation – Point [110]

No one can act and alter that which Allaah has pre-ordained and pre-decreed. No one can repel what He has pre-ordained and no one can prevent His Judgment.

﴿وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ﴾

Explanation: **And Allaah judges and no one can rebut His Judgment.**

(Sooratur-Ra`d (13), *ayah* 41)

So no one can reduce anything from what Allaah has ordained, and no one can add anything to it – ever. This is something which has been completed and finished.

So when the Muslim holds this as his creed and belief, then it gives him ease from many doubts and false ideas. However, this does not mean that he just sits back and relies upon Pre-ordainment and Pre-decree and what was written, and he leaves off action.⁴ Rather, he is commanded to perform

⁴ From `Alee *radhiy>Allaahu `anh*, who said, “We were along with a funeral in Baqee` Al-Gharqad (the graveyard of the box-thorn tree in Madeenah). So the Prophet *sallAllaahu `alayhi wa sallam* came to us, so he sat down and we sat down around him and he had a small stick with him, so he lowered his head and he began poking with the stick into the earth and then he said,

ما منكم من أحد، ما من نفس منفوسة، إلا كتب مكانها في الجنة والنار، وإلا قد كتب شقية أو سعيدة

‘There is not one of you, there is no soul, except that its place has been written – in Paradise or the Fire, and except that it has been written down as being a wretched soul or a fortunate soul.’

So therefore a man said, ‘O Messenger of Allaah, shall we not just rely upon what has been written down for us and leave off action? So, whoever from us is from the people of bliss and fortune then he will go on to perform the actions of the people of bliss and good fortune and as for those from us who is from the wretched people then he will go on and end up performing the actions of the wretched people.’

So the Prophet *sallAllaahu `alayhi wa sallam* said,

أما أهل السعادة فييسرون لعمل السعادة، وأما أهل الشقاوة، فييسرون لعمل الشقاوة

‘As for the people of bliss and the fortunate ones, then they will be facilitated for the actions of the people of bliss; and as for the wretched people then they will be facilitated for the actions of the wretched people.’

Then he recited,

action and to seek for provision and to carry out the means; this is with regard to the aspect of action. And as for the aspect of the results that come about, then they lie in the Hand of Allaah, the Mighty and the Majestic.

❧ End of explanation of point [110] ❧



﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ... ﴾

Explanation: **As for the one who gives in charity and is fearful and dutiful to Allaah...**

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

Hadeeth reported by Al-Bukhaaree (no. 1362) and reported by Muslim.

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

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

Pages 117-121 (Points 106-110)

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

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- No one can change what is in the Preserved Tablet (*Al-Lawh Al-Mahfooz*)
- An explanation of the word ‘Pens’ in the hadeeth: “... ***The Pens have been raised, and the Scrolls have dried.***”
- Nothing happens to you except that which Allaah has written for you
- Allaah’s Knowledge is eternal – it has always been and will always be an Attribute of His
- Affairs are not random and chaotic – they are ordered and regulated by Allaah
- No one can change or repel what Allaah had pre-ordained
- The servant is commanded to act, and the results are in the Hands of Allaah