

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 59

فَمَا أَصَابَ الْإِنْسَانَ لَمْ يَكُنْ لِيُخْطِئْهُ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبْهُ، جَفَّتِ الْأَقْلَامُ، وَطُوِيَتِ  
الصُّحُفُ، كَمَا قَالَ تَعَالَى: ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ  
عَلَى اللَّهِ يَسِيرٌ﴾ [الحج] ، وَقَالَ: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّنْ  
قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ [الحديد]

وَهَذَا التَّقْدِيرُ التَّابِعُ لِعِلْمِهِ سُبْحَانَهُ يَكُونُ فِي مَوَاضِعَ جُمْلَةً وَتَفْصِيلًا: فَقَدْ كَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ  
مَا شَاءَ. وَإِذَا خَلَقَ جَسَدَ الْجَنِينِ قَبْلَ نَفْخِ الرُّوحِ فِيهِ، بَعَثَ إِلَيْهِ مَلَكًا، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ،  
فَيَقَالُ لَهُ: اكْتُبْ: رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٍّ أَمْ سَعِيدٍ، وَنَحْوَ ذَلِكَ.  
فَهَذَا التَّقْدِيرُ قَدْ كَانَ يُنْكِرُهُ غُلَاةُ الْقَدَرِيَّةِ قَدِيمًا، وَمُنْكَرُوهُ الْيَوْمَ قَلِيلٌ.

*Therefore, whatever befalls man would never have missed him, and whatever missed him would never have befallen him. The pens have dried and the scrolls have been folded. As Allah says: Did you not know that Allah knows everything in the heaven and on earth? Verily, it is in a Book, that is easy for Allah. [al-Hajj: 70]. And Allah also says: No calamity befalls on the earth or in yourselves, without it being in a Book before We make it happen. That is something easy for Allah. [al-Hadeed: 22]*

*This decree - which ensues from His knowledge, Glorious is He - is recorded generally in some places and detailed in others. He has written whatever He wills in the Preserved Tablet, then when He creates the body of the fetus, before blowing the soul into it, He sends an angel to it who is ordered to write four things: his provision, his life span, his deeds, and if he is happy or miserable, and the like.*

*This level of decree was rejected by the extreme Qadariyah of old, but very few people reject it now.*

فَمَا أَصَابَ الْإِنْسَانَ لَمْ يَكُنْ لِيُخْطِئْهُ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبْهُ

*Therefore, whatever befalls man would never have missed him, and whatever missed him would never have befallen him.*

- (فَمَا أَصَابَ الْإِنْسَانَ لَمْ يَكُنْ لِيُخِطَّهُ) – ‘Therefore, whatever befalls man would never have missed him.’ Meaning, if something good or bad befalls them, then it is unavoidable and it will never miss them. This is because it has been decreed by Allah before the person was even born. This can have two meanings, both which are correct, because they are not contradictory to one another.
  1. That whatever has been decreed for him will never miss him.
  2. That whatever has already befallen him he could never have missed it.
- (وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ) – ‘And whatever missed him would never have befallen him.’ This can also have two meanings.
  1. That whatever has been decreed that he will miss, he could not have attained it.
  2. That whatever he has actually missed, he will not attain it, because it was known that it was not for him, even if he desired it.

### جَفَّتِ الْأَقْلَامُ، وَطُوِيَتِ الصُّحُفُ

*The pens have dried and the scrolls have been folded.*

- Meaning, the pens of decree with which Allah wrote the decrees (*maqadeer*) of everything, have dried, and the scrolls on which the pens wrote have been folded up. This is a means of expression indicating that the matter has been finalized. In the authentic *hadith*:

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ سُرَاقَةُ بْنُ مَالِكٍ بْنِ جُعْشَمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! بَيَّنْ لَنَا دِينَنَا كَأَنَّا خُلِقْنَا الْآنَ، فِيمَ الْعَمَلِ الْيَوْمَ؟ أَلَيْسَ جَفَّتْ بِهِ الْأَقْلَامُ وَجَحْرَتْ بِهِ الْمَقَادِيرُ؟ أَمْ فِيمَا نَسْتَفْتِيكَ؟ فَقَالَ: «لَا، بَلْ فِيمَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَحْرَتْ بِهِ الْمَقَادِيرُ». قَالَ: فَفِيمَ الْعَمَلِ؟ قَالَ: «اعْمَلُوا، فَكُلُّ مَيْسَرٍ»

*Jabir* ﷺ narrates that Suraqa bin Malik said: ‘O Messenger of Allah! Explain to us our religion as if we were created just now. Should we act upon what has already been decreed, where the pens have dried and the decrees have been set? Or upon what is yet to come?’ The Prophet ﷺ replied: ‘No, rather upon what the pens have dried and the decrees have been set.’ Suraqa then asked: ‘So what is the point of action?’ The Prophet said: ‘Act, for everyone is facilitated towards what they were created for.’ [Muslim]

كَمَا قَالَ تَعَالَى: ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى

اللَّهِ يَسِيرٌ ﴿٧٠﴾ [الحج]

*As Allah says: Did you not know that Allah knows everything in the heaven and on earth? Verily, it is in a Book, that is easy for Allah. [al-Hajj: 70].*

- The Sheikh cites evidences from the Quran which prove the first two levels of *al-Qadar* (knowledge and recording). The question form in the first *ayah* is to confirm (*taqreer*), meaning that Allah certainly knows everything in the heaven and on earth, and that He wrote it in a Book, namely, *al-Lawh al-Mahfooth* (The Preserved Tablet). This writing is easy for Allah, because He is able to do all things.

وَقَالَ: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ

عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ [الحديد]

*And Allah also says: No calamity befalls on the earth or in yourselves, without it being in a Book before We make it happen. That is something easy for Allah. [al-Hadeed: 22]*

- {فِي الْأَرْضِ} – ‘On the earth.’ Calamities on the earth, such as droughts, earthquakes, and floods.
- {وَلَا فِي أَنْفُسِكُمْ} – ‘Or in yourselves.’ Calamities such as sickness and destructive epidemics.
- {إِلَّا فِي كِتَابٍ} – ‘Without it being in a book.’ Meaning, written in *al-Lawh al-Mahfooth*.
- {مَنْ قَبْلَ أَنْ نَبْرَأَهَا} – ‘Before we make it happen.’ Meaning, before we create it. The pronoun can refer to the calamity, the souls, and the earth. All of these are correct references. The calamity was recorded before Allah created it, and before He created the soul afflicted by it, and before He even created the earth. The Prophet ﷺ said:

كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

**Allah wrote the decrees of the creation fifty thousand years before He created the heavens and the earth, and His Throne was upon water.** [Muslim]

وَهَذَا التَّفْدِيرُ التَّابِعُ لِعِلْمِهِ سُبْحَانَهُ يَكُونُ فِي مَوَاضِعٍ جُمْلَةً وَتَفْصِيلاً

**This decree - which ensues from His knowledge, Glorious is He - is (recorded) generally in some places and detailed in others.**

- (فِي مَوَاضِعٍ جُمْلَةً) – ‘Is recorded generally in some places.’ This is referring to the general and comprehensive decree, which is written in *al-Lawh al-Mahfooth*. It is general and comprehensive because it encompasses the decrees of all the creation.
- (وَتَفْصِيلاً) – ‘And detailed in others.’ Meaning, a specific and detailed decree which is derived from the general decree in *al-Lawh al-Mahfooth*.

فَقَدْ كَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ مَا شَاءَ. وَإِذَا خَلَقَ جَسَدَ الْجَنِينِ قَبْلَ نَفْخِ الرُّوحِ فِيهِ، بَعَثَ إِلَيْهِ مَلَكًا، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، فَيُقَالُ لَهُ: اكْتُبْ: رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٌّ أَمْ سَعِيدٌ، وَنَحْوَ ذَلِكَ.

**He has written whatever He wills in the Preserved Tablet, then when He creates the body of the fetus, before blowing the soul into it, He sends an angel to it who is ordered to write four things: his provision, his life span, his deeds, and if he is happy or miserable, and the like.**

- The Sheikh then goes on to explain where the decree is written both generally and specifically.
  1. The general decree which is written in *al-Lawh al-Mahfooth*.
  2. The specific lifetime decree of each soul, as per the *hadith* of the Prophet ﷺ concerning what is written down for the foetus in the womb of its mother – their provision, their lifespan, their actions and whether they are wretched or happy.

There are other specific decrees which the Sheikh alludes to with his statement ‘and the like’:

3. The specific yearly decree which takes place on *Laylatul Qadar* (The Night of Decree). On this blessed night, everything that will occur that year is recorded. Allah says:

﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ۝﴾

**On that night, every wise matter is determined. A command from Us; indeed, We are ever sending [messengers].** [al-Dukhan: 4-5]

4. The specific daily decrees, which are the decrees of the day's occurrences, such as life and death, honour and dishonour, and other such decrees. Allah says:

﴿يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

*Whoever is within the heavens and earth asks Him; every day He is bringing about a matter.* [al-Rahman: 29]

**فَهَذَا التَّقْدِيرُ قَدْ كَانَ يُنْكِرُهُ غُلَاةُ الْقَدَرِيَّةِ قَدِيمًا، وَمُنْكَرُوهُ الْيَوْمَ قَلِيلٌ.**

***This level of decree was rejected by the extreme Qadariyah of old, but very few people reject it now.***

- Meaning, the first two levels of al-Qadar (knowledge and recording), were rejected by the extreme Qadariyah of old. They claimed that Allah does not know the actions of His creation except after they occur, and thus they were not recorded. According to them, things happen spontaneously and are not preceded by Allah's knowledge and decree.
- This implies that Allah commanded and prohibited without knowing who would obey Him or disobey Him. The scholars declared these individuals to be disbelievers, because they belied the *ayaat* of the Quran which state that Allah has knowledge of everything.
- These extreme Qadariyah eventually disappeared, which is why the Sheikh said, '*but very few people reject it now.*' What remains of them now are those who acknowledge Allah's knowledge and recording but reject His *Mashee'ah* (Will) and *Khalq* (creation). This is all in relation to the actions of the servants. That is, Allah knows them and recorded them, but the servants willed and created their own actions independently, without Allah having willed or created them. These Qadariyah will be discussed in the proceeding lessons.

#### **Review questions**

1. '*Therefore, whatever befalls man would never have missed him, and whatever missed him would never have befallen him.*' What are the two interpretations of this statement?
2. '*The pens have dried and the scrolls have been folded.*' What is the significance of this statement in the context of *al-Qadr* (divine decree)?
3. What does Allah say about calamities as per the *ayah* in Surat al-Hadeed?
4. What is meant by the recording of the general decree (*jumlatan*) and the recording of the specific (*tafseelan*) decrees?
5. What was the view of the extreme Qadariyah regarding the first two levels of *al-Qadar*? How do the Qadariyah of today differ?