

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 51

وَتُنَشَّرُ الدَّوَابِ، وَهِيَ صَحَائِفُ الْأَعْمَالِ، فَأَخَذَ كِتَابَهُ بِيَمِينِهِ، وَأَخَذَ كِتَابَهُ بِشِمَالِهِ أَوْ مِنْ وَرَاءِ ظَهْرِهِ، كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى: ﴿وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا﴾ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

The accounts, meaning the records of deeds, will be unfolded. Some will take their book with their right hand, and some with their left or behind their backs. As Allah, Glorious and Most High, says: 'We have fastened the destiny of every man about his neck and on the Day of Rising We will bring out a Book for him which he will find spread open in front of him. Read your Book! Today your own self is reckoner enough against you!' [al-Isra': 13-14]

وَتُنَشَّرُ الدَّوَابِ، وَهِيَ صَحَائِفُ الْأَعْمَالِ

The accounts, meaning the records of deeds, will be unfolded.

- (وَتُنَشَّرُ الدَّوَابِ) – *'The accounts will be unfolded.'* Meaning, the record of deeds will spread out and open for a person to read their record. The word *dawaween* is the plural of *diwaan*, which is the register in which things are recorded, in this case, the deeds of a person. For example, *Dawaween Baitul Maal* hold the records of *Baitul Maal*, or the Islamic treasury.
- (وَهِيَ صَحَائِفُ الْأَعْمَالِ) – *'Meaning the records of deeds.'* Meaning, the pages on which the deeds of a person are written. They are written by the angels who are entrusted by Allah to record a person's deeds. Allah says:

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَفْعَلُونَ ۖ﴾

And indeed, [appointed] over you are keepers. Noble and recording. They know whatever you do.

[al-Infitaar: 10-12]

- The deeds of a person are written down in this world, then when they die, the scrolls they are recorded upon are rolled up. They are subsequently unfolded on the Day of Resurrection so that everyone receives their scroll and knows what it contains.
- What is written in the scrolls are either the *hasanaat* (good deeds) or the *sayi'aat* (evil deeds). As for the *hasanaat*, three things are recorded:
 1. The good deeds a person does (actions). It is evident and obvious that they are recorded.
 2. The good deeds a person intends (intentions). Only the complete reward of the intention will be written down for them. This is as per the authentic *hadith* of a man who possessed

wealth and spent it in the path of good. A poor man says: 'If I had money, I would spend it the way such-and-such has spent it.' The Prophet ﷺ said of this poor man:

«فَهُوَ بِنَيْتِهِ فَأَجْرُهُمَا سَوَاءٌ»

He has his intention, so their rewards are the same. [Tirmidhi, Ibn Majah - Sahih]

They are the same only in the intention, not the actual deed. This is why when the poor of the *Muhajiroon* complained to the Prophet ﷺ that the wealthy of them had surpassed them in both their wealth and their remembrance of Allah, the Prophet ﷺ responded by saying:

«ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ»

This is the Bounty of Allah which He gives to whom He wishes. [Bukhari, Muslim]

He did not say to them: 'You have attained what they have reached with your intention.' This is justice and fairness, as the one who performed the action is not like the one who did not. However, they are like them in terms of the intention.

3. What a person resolves to do with the ability to do so (*al-hamm*). This differs from the intention, because a person may sometimes intend to do something they are able to and what they are not able to do.

If they resolve to do something and set out to do it, but are prevented from completing it, then it will be recorded as the full reward. Allah says:

«وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ»

And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful. [al-Nisaa: 100]

However, if they resolve to do something but leave it despite having the ability to do so, they will only earn the reward for their intention.

- As for the *sayi'aat*, three things are also recorded:

1. The sins a person does (actions). It is also evident and obvious that they are recorded.
2. The sins a person intends to do but could not do due to an inability on their part. This is as per the hadith of the Prophet ﷺ:

«إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ». قَالُوا يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ».

When two Muslims confront one another with their swords, both the killer and the slain will be in Hell. They said: 'O Messenger of Allah, we understand about the killer, but what is wrong with the one who is slain? He said: He intended to kill his companion.

[Bukhari, Muslim]

Another example is a person who sets out to drink alcohol, but something out of his control prevents him from doing so. He will have a complete sin recorded against him because he strove to commit it.

3. The sins a person intends and hopes for. They will have the sin recorded against them. This is as per the same authentic *hadith* of a man whom Allah grants wealth, but he is stingy with it. A poor man says: 'If I had wealth, I would do with it what such-and-such has done.' The Prophet ﷺ said of this poor man:

«فَهُوَ بِنِيَّتِهِ فَوَزَّهُمَا سَوَاءً»

He has his intention, so their sin is the same. [Tirmidhi, Ibn Majah - Sahih]

- Allah rewards good deeds with more than what was done, and He does not punish for sins except with the equivalent of what was done. This is from His Generosity (*Karam*) and because His mercy precedes His anger. Allah says:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ﴾

Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof, and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged. [al-An'am: 160]

فَأَخَذَ كِتَابَهُ بِيَمِينِهِ

Some will take their book with their right hand ...

- This is an indication of how people will receive their record. The believers will receive their record in their right hand. The right hand symbolises honour and dignity, which is why the believers receive their record in their right hand.

وَأَخَذَ كِتَابَهُ بِشِمَالِهِ أَوْ مِنْ وَرَاءِ ظَهْرِهِ

... and some with their left or behind their backs.

- As for the disbelievers they will receive their book of records in their left hand stretched behind their backs. They will collect their book with their left hand because they are from the people of the left. They will collect it behind their back, because when they turned their back to the Book of Allah and ignored it in this world, it became appropriate that their record be received behind their back in their left hand. And Allah knows best.

كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى: ﴿وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ

مَنْشُورًا ۚ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

As Allah, Glorious and Most High, says: 'We have fastened the destiny of every man about his neck and on the Day of Rising We will bring out a Book for him which he will find spread open in front of him. Read your Book! Today your own self is reckoner enough against you!' [al-Isra': 13-14]

- {طَبْعُهُ} – *'Their destiny.'* Meaning, their deeds because a person flies with their deeds like a bird (*taa'ir*), either ascending with their good deeds or descending with their sins.
- {فِي عُنُقِهِ} – *'About his neck.'* Meaning, his deeds will be fastened to him (*alzamnaahu*) and he will be recompensed for them, like the shackle is fastened to the neck.
- {وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا} – *'And on the Day of Rising We will bring out a Book for him which he will find spread open in front of him.'* Meaning, it will be opened for him to read. It will be open as a glad tiding for the good deeds and as a rebuke for the evil deeds.
- {أَقْرَأْ كِتَابَكَ} – *'Read your Book.'* And look at what is recorded in it against you.
- {كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا} – *'Today your own self is reckoner enough against you.'* This is from Allah's absolute justice and fairness; to entrust this reckoning to the person themselves. The Salaf would say: *'He who has made you a reckoner of your own self, has indeed been fair to you.'*

- Ibn Uthaymeen: *'The rational person must therefore look at what is written in this book, which they will find written on the Day of Judgment. However, before us is a door that can eliminate all sins, which is repentance. If a servant repents to Allah, no matter how great their sins are, Allah will forgive them. Even if the sin is repeated and they keep on seeking repentance, Allah will forgive them. As long as we have control over our actions now, we must ensure that only good deeds are written in this book.'*

Review questions

1. Why will the record of deeds be unfolded on the Day of Judgment? Who is it that recorded these deeds?
2. What three things are recorded as *hasanaat* (good deeds) for a person?
3. What three things are recorded as *sayi'aat* (sins) for a person?
4. What are the two ways a person can receive their book of records on the Day of Judgment?
5. *'Read your Book! Today your own self is reckoner enough against you!'* [al-Isra': 13-14] – What did some of the *salaf* say regarding this *ayah*?