Shaykh Muhammad Al-Malki

Dars 26 - `Aqeedah—The Pillars of Eemaan: Belief in *Al-Qadhaa* and *Al-Qadar* 15/05/2011

After praising Allaah and sending salaah and salaam upon His Messenger (sallallaahu`alayhi wa sallam) and those who followed him, our Shaykh and teacher, Muhammad Al-Malki welcomed the students to today's class. Today we will deal with the 6th Pillar of Eemaan (Faith): **Belief in the** *Qadhaa* and *Qadar*

(معنى القضاء والقدر) The Meaning of Al-QADHAA and Al-QADAR

Before we discuss the rulings of *Al-Qadhaa* (القدر) and *Al-Qadar* (القدر), we need to know their linguistic and *Shar`ee* meanings.

(القضاء) Al-Qadhaa

- Linguistically, it is *al-hukm* (الحكم) **the judging between two persons**
- In the Sharee`ah, it is that which Allaah *Ta`Aalaa* has decreed for His creation from creating them, their existence, removing, destroying or causing death, or changing them from one state to another.

(القَدَر) Al-Qadar

- Linguistically, it is the masdar of the verb Qaddara Yuqaddiru (قَدَّرَ، يُقَدِّرُ) and it means the estimation of something.
- In the Sharee`ah, it means that which Allaah Ta`Aalaa decreed in the past (before creation) and which is based on His Knowledge subhaanahu wa Ta`Aalaa.

(الفرق بين القضاء والقدر) The Difference between AL-QADHAA AND AL-QADAR

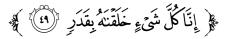
The best of what can clarify the difference between *Al-Qadhaa* and *Al-Qadar* is what Imaam Abu Haakim Ar-Raazee said. He said, *"The example of Qadar is the example of the dress when the tailor designs it, and before he cuts it out or sews it, but if he cuts it, then it is already done, and he can't change it or imagine (design) it otherwise."*

Imaam Ibn Atheer (raheemahullaah) said, "Al-Qadhaa and Al-Qadar are linked together; one of them cannot be separated from the other because one of them is like the foundation of the building, and that

is the Qadar; and the other is like the building, and that is the Qadhaa.^{"1} So, the *Qadar* is like the foundation of a building, and the *Qadhaa* is like the building itself; the foundation has no value without the building, and the building cannot remain firm and stable without the foundation."

(القدر ثابت في كتاب الله والسنة) The Qadar is Affirmed in the Book of Allaah and the Sunnah

The Qadar is found and affirmed in the Book of Allaah, as Allaah 'Azza wa Jall said,



Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation, as written in the Book of Decrees - *Al-Lawh Al-Mahfoodh*). (Al-Qamar 54:49)

He subhaanahu wa Ta`Aalaa also said,

... And the Command of Allaah is a decree determined. (Al-Ahzaab 33:38)

And Allaah Ta`Aalaa said in soorah Al-Furqaan,

... He has created everything, and has measured it exactly according to its due measurements. (Al-Furgaan 25:2)

As for affirmation in the *Sunnah*, it is affirmed in the *hadeeth* of Jibreel `*alayhis-salaam*, which is reported by `Umar bin Al-Khattaab *radhiyaLlaahu* `*anh*. Jibreel `*alayhis-salaam* said to the Messenger of Allaah *sallaLlaahu* `*alayhi wa sallam*, *"Inform me about Eemaan (faith)*." *He (the Messenger of Allaah) answered*, "It is that you believe in Allaah and His angels and His Books and His Messengers and in the Last Day, and in the decree (Qadar), both in its good and in its evil aspects."²

Also, in the hadeeth of `Abdullaah bin `Amr bin Al-`Aas which is reported in Saheeh Muslim where he said, *"I heard Allaah's Messenger (sallAllaahu alayhi wa sallam) saying: 'Allaah has written the destiny of all of the creation fifty thousand years before He created the heavens and the earth, and His Throne was upon water'.*"³

These are evidences from the Qur'aan and the Sunnah.

فالقضاء والقدر أمران متلازمان لا ينفك أحدهما عن الآخر لأن أحدهما بمنزلة الأسـاس وهو القدر، والآخر بمنزلة البناء وهو القضاء... ¹

² Saheeh Muslim, The Book of Eemaan

³ Saheeh Muslim, The Book of Qadr:

كتب الله مقادير الخلائق قبل أن يخلق السماوات والأرض بخمسين ألف سنة. قال وعرشـه على الماء

AL-QADR (THE DECREE) HAS FOUR (4) LEVELS (القدر له أربع مراتب)

Believing in Al-Qadhaa and Al-Qadar means that you have to believe in four (4) things:

 Al-`Ilm (العلم): You believe in the Knowledge of Allaah - that He knew all about the creation even before they were created. He Ta`Aalaa said,

﴿لِنْعَلَمُوَا أَنَّ ٱللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ١

... That you may know that Allaah has power over all things, and that Allaah surrounds (comprehends) all things in (His) Knowledge. (At-Talaaq 65:12)

And He subhaanahu wa Ta `Aalaa said in soorah Yoonus,

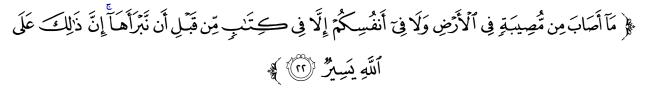
﴿وَمَا يَعَزُبُ عَن رَّبِيكَ مِن مِّثْقَالِ ذَرَّةٍ فِ ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ وَلَآ أَصْخَرَمِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِي كِنَبٍ مُّبِينٍ ⁽¹⁾ ﴾

... And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record⁴. (Yoonus 10:61)

The first level of Eemaan in the *Qadar* is to believe that Allaah knows everything – that which exists and that which does not exists, that which is possible and that which is impossible. That is why it is reported in Al-Bukhaaree and Muslim on the authority of `Abdullaah bin `Abbaas radhiyaLlaahu `anhumaa, "The Messenger sallaLlaahu `alayhi wa sallam was asked about the children of (Mushrikeen) pagans⁵. The Prophet (sallaLlaahu `alayhi wa sallam) replied, "Since Allaah created them, He knows what sort of deeds they would have done."⁶ So he sallaLlaahu `alayhi wa sallam referred knowledge of the matter back to Allaah Ta`Aalaa.

2. Al-Kitaabah (الكتابة): To believe that Allaah Ta`Aalaa has written everything in a record called Al-

Lawhul-Mahfoodh as He `Azza wa Jall said,



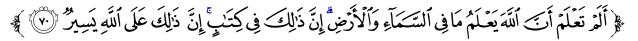
No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawh Al-Mahfoodh), before We bring it into existence. Verily, that is easy for Allaah. (Al-Hadeed 57:22)

⁴ Meaning: Al-Lawhul-Mahfoodh

⁵ i.e. the children who died

⁶ Saheeh Al-Bukhaaree, The Book of Qadr; Saheeh Muslim, The Book of Qadr. The following wording is from Bukhaaree سئل النبي صلى الله عليه وسلم عن أولاد المشركين، فقال: (الله أعلم بما كانوا عاملين)

Also His saying `Azza wa Jall,



Know you not that Allaah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lawh Al-Mahfoodh). Verily! That is easy for Allaah. (Al-Hajj 22:70)

And in Soorah Yaa-Seen,

﴿ وَكُلَّ شَيْءٍ أَحْصَيْنَهُ فِي إِمَامِ مُّبِينٍ (") ﴾

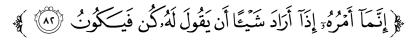
And all things We have recorded with numbers (as a record) in a Clear Book. (Yaa-Seen 36:12)

And in the *Sunnah*, there is the *hadeeth* of `Abdullaah bin `Amr bin Al-`Aas *radhiyaLlaahu* `anhu which has been mentioned above, where the Messenger *sallaLlaahu* `alayhi wa sallam said, '...Allaah has written the destiny of all of the creation fifty thousand years before He created the heavens and the earth...."

3. Al-Mashee'ah (المشيئة): To believe in the Will of Allaah.

Imaam Ash-Shaafi`ee rahimahullaah said, "Whatever You Will shall exist even if I don't will it; and whatever I will shall not exist until You, O Allaah, Will it."⁷

Evidence of this comes in the Kitaab of Allaah `Azza wa Jall,



Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is! (Yaa-Seen 36:82)

He the Most High also said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ ٱللَّهُ رَبُّ ٱلْعَلَمِينَ () ﴾

And you cannot will unless (it be) that Allaah Wills – the Lord of the 'Aalameen (mankind, jinn and all that exists). (At-Takweer 81:28)

In the hadeeth collected by the two Shaykhs (Al-Bukhaaree and Muslim *rahimahumaLlaah*), on the authority of Aboo Hurayrah *radhiyaLlaahu* `*anhu*, the Messenger of Allaah *sallaLlaahu* `*alayhi wa sallam* said, "None of you should say (when he supplicates): 'O Allaah, forgive me if You Will; O Allaah, be merciful to me if You Will,' but he should always appeal to Allaah with determination, for nobody can force Allaah to do something against His Will."⁸ This proves that the mashee'ah

 $^{^{7}}$ سئل الشافعي عن القدر فقال: ما شئت كان وإن لم أشأ وما شئت إن لم تشأ لم يكن ... 7

⁸ Saheeh Al-Bukhaaree, The Book of Tawheed; Saheeh Muslim, The Book Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness. The following wording is from Saheeh Muslim.

لا يقولن أحدكم: اللهم اغفر لي إن شئت. اللهم ارحمني إن شئت. ليعزم في الدعاء. فإن الله صانع ما شـاء، لا مكره له

(the Will) is only for Allaah and that the creation has their own "will" but their will cannot exist (come to pass) until Allaah Wills it.

4. Al-Khalq (الخلق): To believe that Allaah Ta`Aalaa creates everything from nothing and He has the

complete and supreme power in doing that. Allaah subhaanahu wa Ta'Aalaa said,

﴿ قُلِ ٱللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ ٱلْوَحِدُ ٱلْقَهَرُ () ﴾

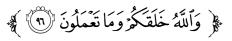
... Say: "Allaah is the Creator of all things; He is the One, the Irresistible." (Ar-Ra`d 13:16)

And His saying subhaanahu wa Ta`Aalaa,

﴿ ٱللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ * ﴾

Allaah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian, etc.) over all things. (Az-Zumar 39:62)

And He subhaanahu wa Ta`Aalaa also said,



"While Allaah created you and that which you do." (As-Saaffaat 37:96)

And in the *hadeeth* of `Imraan bin Husayn *radhiyaLlaahu* `*anhu*, the Prophet *sallaLlaahu* `*alayhi wa sallam* said, "*There was nothing but Allaah, and (then He created His Throne) His throne was over the water, and He wrote everything in the Book (Al-Lawhul-Mahfoodh in the Heaven) and created the Heavens and the Earth.*"⁹

These are the ranks or pillars of belief in the Qadar.

There are a number of matters which still have to be covered such as:

- The groups/sects which have deviated regarding the matter of *Qadar*.
- Who was the first man to speak about the false belief in *Qadar*.
- How to establish *Eemaan* in *Qadar*.

These will be discussed in the next session *inshaa*`Allaah.

We now end by praising Allaah and sending salaah and salaam upon the Messenger of Allaah.

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⁹ Saheeh Al-Bukhaaree, The Book of the Beginning of Creation:

كان الله ولم يكن شيء غيره، وكان عرشـه على الماء، وكتب في الذكر كل شيء، وخلق السماوات والأرض