

🔑 THE KEY TO KNOWLEDGE 🔑

How to Understand Islaam Correctly

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

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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***

THE MEANING OF *AL-QADHAA* AND *AL-QADAR* (معنى القضاء والقدر)

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

Al-Qadhaa (القضاء)

- 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.**

Al-Qadar (القَدَر)

- 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*.**

THE DIFFERENCE BETWEEN *AL-QADHAA* AND *AL-QADAR* (الفرق بين القضاء والقدر)

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.”

THE QADAR IS AFFIRMED IN THE BOOK OF ALLAAH AND THE SUNNAH (القدر ثابت في كتاب الله والسنة)

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

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۚ ﴾

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,

﴿ ... وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴾

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

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

﴿ ... وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ نَقْدِيرًا ﴾

... He has created everything, and has measured it exactly according to its due measurements. (Al-Furqaan 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 *sallaallaahu `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 (sallaallaahu 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.

¹ فالقضاء والقدر أمران متلازمان لا ينفك أحدهما عن الآخر لأن أحدهما بمنزلة الأساس 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 وعرشه 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:

1. **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,

﴿... لِنَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾﴾

... 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 يَعْزُبُ عَنْ رَبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي﴾

﴿كِتَابٍ مُبِينٍ ﴿٦١﴾﴾

... 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 exist, 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,

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

﴿اللَّهِ يَسِيرٌ ﴿٢٢﴾﴾

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,

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ (٧٠)

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 أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾ (١٢)

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,

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ، كُنْ فَيَكُونُ﴾ (٨٢)

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 أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ (٢٩)

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 ...

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 يقول أحدكم: اللهم اغفر لي إن شئت. اللهم ارحمني إن شئت. ليعزم في الدعاء. فإن الله صانع ما شاء، 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 اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾﴾

... 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*,

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾﴾

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,

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٦٦﴾﴾

"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 *sallaallaahu `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.

﴿END OF DARS TWENTY-SIX﴾

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

كان الله ولم يكن شئ غير، وكان عرشه على الماء، وكتب في الذكر كل شئ، وخلق السماوات والأرض