

﴿THE KEY TO KNOWLEDGE﴾

How to Understand Islaam Correctly

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Dars 27- `Aqeedah: The Pillars of Eemaan – Belief in the 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 the class which dealt with the 6th pillar of Eemaan: **Believing in the Qadar (decree or destiny)**.

We identified the Qadar and spoke about the 4 levels of Qadar:

1. **Al-`Ilm (العلم)**: The Knowledge of Allaah which is prior to the whole of creation.
2. **Al-Kitaabah (الكتابة)**: The writing of that Knowledge in the Preserved Book.
3. **Al-Mashee'ah (المشيئة)**: Allaah wills whatever He has written in the Preserved Book to come into existence.
4. **Al-Khalq (الخلق)**: Allaah Ta`Aalaa creates and causes to exist all that is written in the Preserved Book.

UNDERSTANDING THE QADAR

After knowing all of this then we may pose a question: *Is it permissible for anybody to use the Qadar to justify the disobedience and sins that they commit?* We say it is not permissible for the slave to use the Qadar to justify disobedience, disbelief and sins that he commits, and the proof for this is in the statement of Allaah:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾

Those who took partners (in worship) with Allaah will say: "If Allaah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allaah's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie." (Al-An`aam 6:148)

In this aayah there is a *daleel* (proof) and no justification in the *Qadar* for what the slave of Allaah commits of disbelief or disobedience. Imaam At-Tahawiyy (rahimahullaah) said: “The *Qadar* is the very confidential matter of Allaah Subhaanahu wa Ta’Aalaa that no one knows but He Ta’Aalaa and getting deep into this issue of *Qadar* in order to find some justification of your mistakes or sins that you committed will only lead you to more and more misguidance.” In the Musnad of Imam Ahmad, it is reported that a companion said: “One day the Prophet (sallallaahu`alayhi wa sallam) came out of his house and found the people arguing about the *Qadar* each one saying something. The Prophet (sallallaahu`alayhi wa sallam) was so angry that his face turned red like someone who had pomegranate broken on his face to make it so red. Then he said to them, “Why should you try to use some parts of the Qur’aan to contradict others? By this the people before you were destroyed and punished.” So everybody has to be careful of that and has to submit his case to his Lord.

THREE TYPES OF QADAR

The *Qadar* is divided into three types with regards to the person’s ability to push it away, change it or stay away from it.

1. That which the creation has no power to change or push it away or escape from it, the likes of the Universal *Qadar*. The likes of the calamities and harmfulness that occur to people and what is related to the sustenance and life, such as when and where a person is born, his parents, where and when and how he dies. A person has nothing to do with all of these things, no matter how intelligent he is. A proof for this is in Allaah’s saying:

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

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)

“On the earth” meaning the public calamities the like of hurricanes, floods, and earthquakes etc. “Or in yourselves” – that means the calamities that fall on individuals, the like of sickness, death of loved ones, and losing wealth. Another example of the Universal *Qadar* is in Surah Yaa Seen:

﴿ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴾

And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness. (37) And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. (38) And the moon, We have

measured for its mansions (to traverse) till it returns like the old dried curved date stalk. (39) It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (Yaa Seen 36:37-40)

“And a sign for them is the night, We withdraw therefrom the day,” meaning the day is withdrawn from the night as the night and darkness is the origin. We see countries where they spend six months in daylight finding no night and seeing no moon. There are other countries that have six months of only night, seeing no day and no sun. That is all by Allaah Alone and no one can change what Allaah Ta`Aalaa ordained. “And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.” - Who is he that runs the sun but Allaah? “They all float each in an orbit” meaning the sun, the moon, the night, the day, the stars and the planets - all of this is from the signs that the *Qadar* is only from Allaah. Likewise Allaah said:

﴿ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ﴾

Allaah increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. (Ar-R`ad 13:26)

Likewise He, Allaah Ta`Aalaa said:

﴿ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾

And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). (Al-A`raaf 7:34)

And Allaah Ta`Aalaa said:

﴿ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴾

In whatever form He willed, He put you together. (Al-Infitar 82:8)

This first type is the type of *Qadar* that man cannot change, stop or reject it.

2. This type of *Qadar* is one that, although mankind cannot change it or stop it, they can still minimize it and reduce it and direct it to a certain or better direction. For example the sexual desire, friendship, environment, and inheritance. The Prophet (sallallaahu`alayhi wa sallam) said in the hadeeth reported in Saheeh Muslim: “...and in the semen of one of you, there is a reward for him.” They said: “Oh Rasoolullaah (sallallaahu`alayhi wa sallam) One of us enjoys his sexual desire and he will be rewarded for it?” He (sallallaahu`alayhi wa sallam) said: “See If he puts it in a non-permissible way, is he/she going to be sinning? If he directs it to the permissible way then he will be rewarded.” (Part of a longer Hadeeth narrated on the

authority of Abu Dharr). You cannot stop your sexual desire at all but you can control it and direct it to the best way. Likewise in regards to the friendship, as Allaah said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

O you who believe! Be afraid of Allaah, and be with those who are true (in words and deeds). (At-Tawbah 9:119)

You can direct your friendship and choose your friends. As it comes in a hadeeth that the example of a good friend and a bad friend is like the example of the one who sells perfumes (the good friend) and the one who blows into the oven like the smiths (the evil friend). As for the perfume salesman; you either buy from him perfume or he might make you test some perfume that he puts on your hand or clothes, or at least when you come to see him you only find good smell. While the evil friend is like the smith who blows on the oven or fire - you either burn your clothes or you find bad smell and smoke from him. (The hadeeth is recorded in the two Saheehs) And in another hadeeth the Rasoolullaah (sallallaahu`alayhi wa sallam) said: ***“A man is upon the religion of his close friend, so let each of you look into whom he takes as a close friend.”*** (Reported by At-Tirmidhee, Abu Dawood and Ahmad in Al-Musnad). You can also choose the environment or community that you live in. You should choose the best community, the best environment and the best land. As in the hadeeth reported in Saheeh Al-Bukhaaree on the authority of Aboo Sa’eed Al-Khudree who said: The Messenger of Allaah (sallallaahu `alayhi wa sallam) said: ***“There was from those who came before you a man who killed ninety-nine people, so he asked about the most knowledgeable of the people on earth and was directed to a monk, so he went to him and informed him that he had killed ninety-nine people and was there any hope repentance for him? He replied to him that there wasn’t so he killed him and completed one-hundred. He then asked about the most knowledgeable of the people on earth and was directed to a scholar and informed him that he had killed one-hundred people and was there any hope for him of repentance? He replied to him that there was and asked, ‘Who stands between you and repentance? Go to such and such a land, you will find there people who worship Allaah, worship Allaah alongside them, and do not return to your land because it is a land of evil.*** So by this we see that a person can change their community and environment.

3. The third type is that which the rewards and punishments are related to: the worship. The person is given the choice in regards to the worship. He is told that if he chooses one way he will be rewarded and if he chooses the other way he will be punished. And then he is given the ability to choose, as Allaah said:

﴿ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴾

And shown him the two ways (good and evil)? (Al-Balad 90:10)

And also from the likes of this third type are things which you can resist such as hunger, thirst, tiredness, and illness. The person can resist and change these things by the will of Allaah of course. Hunger can be pushed away by eating, and thirst by drinking. Sickness is pushed away by taking medicines as it came in the hadeeth that it was said to Rasoolullaah (sallallaahu`alayhi wa sallam): *Oh Messenger of Allaah, see these medicines that we take for curing and these Ruqyaa that we recite, can they change anything from the Qadar of Allaah?* He (sallallaahu`alayhi wa sallam) said: ***“It is from the Qadar of Allaah.”*** That means that every health and cure is what Allaah ordained from the destiny and decree and if it did not cure then it is because Allaah did not will it.

The conclusion is that this third type is from the *Qadar* that the person has the ability to change it or push it away. An example of this is when `Umar ibn Al-Khattab went to Ash-Shams and was about to enter Amwas, a town where Abu `Ubaydah ibn Al-Jarrah was. (Abu `Ubaydah was the leader of the army of the Muslims who conquered all that area). There was a disease in that town and when `Umar heard of that he did not enter it. Abu`Ubaydah said: *“O Ameer al-Mu`mineen, you try to run away from the Qadar of Allaah?”* `Umar said to him: *“Yes, we run from the Qadar of Allaah to the Qadar of Allaah because what is happening here is Qadar and what is happening there is Qadar!”* Then he asked the Sahabah if any of them had heard something from the Prophet (sallallaahu`alayhi wa sallam) with regards to that situation and Khaalid ibn Waleed said: *“Yes O Leader of the believers, I heard Rasoolullaah (sallallaahu`alayhi wa sallam) saying that if a disease is found in a land do not enter it and whoever is inside it should not come out of it.”* And this is what is known today in modern science as “the ban” (quarantine).

CONCLUSION

We know that the belief in *Qadar* is not all one type and the Muslim needs to learn about the *Qadar* so that the Shaytaan does not deceive him and the disbelievers cannot misguide him. We now end by praising Allaah and sending salaah and salaam upon the Messenger of Allaah.

❧ **END OF DARS TWENTY SEVEN** ❧