

🌸 THE KEY TO KNOWLEDGE 🌸

How to Understand Islaam Correctly

Shaykh Muhammad Al-Malki

Dars 28 - `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. We will deal with the 6th Pillar of *Eemaan* (Faith): **Belief in the *Qadhaa'* and *Qadar***

In the previous class we spoke about the meaning of *Qadar* and *Qadhaa'*, the levels/ranks of *Qadar*, and the ability of the slave in regards to pushing away the *Qadar* – and we said from this perspective, the *Qadar* is of **three types**:

1. That which the slave cannot do anything about it. It is the *Qadarul-Kawniyy* (القدر الكوني) - The Universal *Qadar*. This includes the likes of when and where the slave is born, to which parents he is born, when, where and how he will die, and in regard to his children and sustenance – all of this is *Qadar* which the creation can do nothing about.
2. The like of sexual desire, friendship, the community and environment. Although the person cannot get rid of all of these things, he is a social creature, so he has to live with it, but he needs to either direct it to the proper way or minimize it.
3. The *Qadar* which can be pushed away such as hunger which can be pushed away by eating, sickness which can be pushed away by taking medicine, etc. Also the religious affairs which he is given the choice of doing, but he is told that if he does them he will be rewarded, and if he doesn't do them, then he will be punished. The example of this is what Allaah has made obligatory upon the person such as *salaah*, fasting, etc. He is able to perform these acts, but if he leaves them it is his choice. And upon that we say that he will be rewarded if he does them, and he will be a sinner if doesn't do them. And what Allaah has commanded the slave to do, it is according to his ability, except what the evidences have proven not to be according to ability – the like of *salaah* for example.

We said these types of *Qadar* are from the perspective of the ability of the slave, but the *Qadar* in general is of four types:

1. *Taqdeerul-`Aam* (التقدير العام) – The General Decree which Allaah Ta`Aalaa has written in the Preserved Book 50,000 years before He created the heavens and earth.
2. *Taqdeerul-`Umuree* (التقدير العمري) - The Decree related to the life of all mankind. That is what the angel writes when the child is in the womb of the mother when the child is 120 days old, as in the *hadeeth* of Ibn Mas`ood *radhiyaLlaahu`anhu* in Saheeh Al-Bukhaaree and Muslim.

3. *Taqdeerus-Sannah* (تقدير السنة) – The Annual Decree and that is on *Laylatul-Qadar* (The Night of Decree) as in Soorah Ad-Dukhaan:

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴾

Therein (that night) is decreed every matter of ordainments. (Ad-Dukhaan 44:4)

Everything that will occur the following year will be written on that night from death, birth, termination, assigning, etc.

4. *At-Taqdeerul-Yawmee* (التقدير اليومي)- The Daily Decree. This type of *Qadar* is mentioned in Soorah Ar-Rahmaan, and the Prophet *sallaLlaahu `alayhi wasallam* explained it as in the *hadeeth* which is reported in Sunan Ibn Maajah and Saheeh Ibn Hibbaan. Allaah `azza wajall said:

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

Whosoever is in the heavens and on earth begs of Him (its needs from Him).

Every day He has a matter to bring forth (such as giving honour to some, disgrace to some, life to some, death to some, etc.)! (Ar-Rahmaan 55:29)

This *hadeeth* is reported Ibn Maajah, Ibn Hibbaan and Ibn Abee `Aasim in his book As-Sunnah, and Imaam Al-Bukhaaree reported it, not as a *hadeeth*, but as a supporter in the title of the chapter. That is what is called *Ta`leeq* (تعليق). It means that he found it authentic, but it is not from his way so he doesn't narrate it, rather he puts it on the title of the chapter. The *isnaad* of this *hadeeth* is good by the support of other *ahaadeeth*. He *sallaLlaahu `alayhi wasallam* said: **From His matters (of that day) is that He forgives a sin, or He relieves a hardship/difficulty, and that He raises some people and He disgraces some others.**

This is the type of *Qadar* from the perspective of what occurs of it. As for the ranks of *Qadar* from what the slave must believe, they are:

1. To believe that Allaah *Ta`Aalaa* knew everything in general and in detail 50,000 years before He created the heavens and earth. If the slave does not believe in that, then he does not believe in the *Qadar*, and as long as he does not believe in the *Qadar*, then he does not believe in any of the pillars of *Eemaan* and therefore he is *kaafir*.
2. To believe that Allaah has written all that He knew of what was to occur and exist concerning His creation in *Al-Lawhul-Mahfoodh* (اللوحة المحفوظة) -The Preserved Book) as in the *saheeh hadeeth* **"The first thing Allah created was the pen; He commanded it to write. It said: "O my Lord!**

What shall I write?" He said: "Write down what has been ordained for all things until the establishment of the Hour."

Maybe someone will raise the question, "How can the Pen know?" It is by the command of Allaah "Be!" As Allaah *Ta`Aalaa* said to Adam *`alayhis-Salaam* as in Soorah Al-Baqarah,

﴿ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ... ﴾

And He taught Adam all the names (of everything)... (Al-Baqarah 2:31)

That was only by the word, "Be!" and he *`alayhis-salaam* became knowledgeable of all of these names. Allaah also informs us in Soorah Al-Hajj:

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

Know you not that Allaah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfuz). Verily! That is easy for Allaah.

(Al-Hajj 22:70)

Allaah *`azza wajall* knows everything, and the slave must believe in that.

3. To believe that nothing can exist except by the will of Allaah. Allaah *Ta`Aalaa* said in Soorah At-Takweer:

﴿ وَمَا نَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

And you will not, unless (it be) that Allaah wills, the Lord of the 'Alameen (mankind, jinns and all that exists). (At-Takweer 81:29)

4. To believe that all of the created beings are created by Allaah *Ta`Aalaa*. As Allaah *Ta`Aalaa* mentioned:

﴿ ... قُلِ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهْرُ ﴾

Say: "Allah is the Creator of all things..." (Ar-Ra`d 13:16)

HOW DOES THE BELIEVER BELIEVE IN THE QADHAA AND QADAR OF ALLAAH?

1. He must believe in the Names and Attributes of Allaah. This type of belief (believing in Allaah's Names and Attributes) will make it easy for him to understand the *Qadar*. Just as Allaah *`azza wajall* said:

﴿ ... وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shooraa 42:11)

So the Muslim must believe that there is nothing similar to Allaah in Himself, nor in His acts or attributes.

2. To believe that Allaah *Ta`Aalaa* is attributed with all perfect Names and Attributes.

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ، كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

And of men and *Ad-Dawaab* (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear Allaah. Verily, Allaah is All-Mighty, Oft-Forgiving. (Faatir 35:28)

He believes that Allaah is described with all perfection in His Names and Attributes. Ibn `Abbaas *radhiyallaahu `anhu* interpreted this aayah by saying: “The `Ulamaa are those who say, ‘Verily Allaah is able to do all things.’”

3. The eagerness of the person to do whatever will benefit him from the things which are permissible, the like of earning, eating for strength for working, etc. Likewise, he must abandon what is called *tawaakul* and laziness. *Tawaakul* means he says that he is *mutawakkil* – that he puts his trust in his Lord, but he is a liar. He just wants to relax and for things to just come to him. As `Umar *radhiyallaahu `anhu* said, “Go out and seek sustenance, for the sky does not send down rain of gold or silver.”

THE BENEFITS OF BELIEVING IN THE QADHAA AND QADAR

Also from the advantages and effects of *Eemaan* (belief) in the *Qadhaa* and *Qadar* are:

1. The power and strength in facing the enemies and the kuffaar. As Allaah `azza wajall said describing the believers from the first generation, the companions and what they said,

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Say: "Nothing shall ever happen to us except what Allaah has ordained for us. He is our *Mawla* (Lord, Helper and Protector)." And in Allaah let the believers put their trust. (At-Tawbah 9:51)

And as in the *hadeeth*, “Whoever is pleased that he should be the strongest of the people then let him place his *tawakkul* (reliance) upon Allaah.” As Aboo Bakr As-Siddeeq *radhiyallaahu `anhu* said to Khaalid bin Al-Waleed *radhiyallaahu `anhu*, “Be eager for death, and life will be given to you.” And Khaalid bin Al-Waleed said to Rustum, the leader of the army of Christians at

that time, “I come to you with people who love death the way you love life.” This is the first benefit you earn by believing in *Qadar*.

2. Dignity – because the believer is honorable and proud of his belief in Allaah and the *Qadar* of Allaah, so he does not humiliate himself for anyone except Allaah *Ta`Aalaa* because he is certain that only Allaah is the One who harms and benefits, and only Allaah is the One who has the dominion in His Hand, and he believes that nothing can happen except by the command and permission of Allaah. As Allaah *Ta`Aalaa* says in Soorah Al-A`raaf:

﴿...أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

Surely, His is the Creation and Commandment. Blessed be Allaah, the Lord of the 'Alameen (mankind, jinns and all that exists)! (Al-A`raaf 7:54)

So the whole creation belongs to Him and His command is the only command that can exist.

3. The pleasure and tranquility that one has in regards to what happens to him because he is certain that it is only by the Justice, Wisdom and Mercy of Allaah that things can happen. That is why `Umar bin Al-Khattab *radhiyaLlaahu `anhu* said, “By Allaah, I do not care in what state I wake up in the morning; whether it's good or bad because I do not know what is good for me, nor what is bad.” And as Allaah *Ta`Aalaa* said,

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know. (Al-Baqarah 2:216)

And also when Al-Fudhayl bin Al-`Iyaadh's son passed away, he laughed. The people asked him, “You laugh when your son has just died?” He *rahimahullaah* said, “Should I not be pleased with what Allaah has chosen with for me?” Allaah *Ta`Aalaa* distinguishes between the believers and the non-believers by two signs only: 1.) The tranquility and pleasure with what Allaah has chosen and having trust in Him – that is a sign of *Eemaan*. And 2.) The opposite of it is worries and *Soo`udh-Dhann* – having bad suspicions about Allaah, and not putting one's trust in Allaah; that is a sign of hypocrisy. As Allaah `azza wajall said:

﴿ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَافِيَةً مِّنكُمْ وَطَافِيَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِّن

الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ
لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ
عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي
قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿

Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet sallallaahu `alayhi wasallam) and thought wrongly of Allaah - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad sallallaahu `alayhi wasallam): "Indeed the affair belongs wholly to Allaah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allaah is All-Knower of what is in (your) breasts. (Aali `Imraan 3:154)

And that is how Allaah distinguished between the believers and the hypocrites – only by the pleasure, tranquillity and acceptance of the *Qadar*.

4. Being firm and stable in times of calamities, as Allaah *Ta`Aalaa* said in Soorah At-Taghaabun:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ، وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allaah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments)], and Allaah is the All-Knower of everything. (At-Taghaabun 64:11)

Alqamah *rahimahullaah* said, "This is the man whom calamity befalls and he knows that it is from Allaah, so he accepts it and submits." And Ibn `Abbaas *radhiyaLlaahu `anhu* said, "Allaah guides his heart to certainty, and he knows that whatever calamity befalls him, it would never have missed him, and whatever did not befall him, then it would never have befallen him."

5. The certainty that the end is only for those who fear Allaah *Ta`Aalaa*. Allaah *Ta`Aalaa* said:

﴿يَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلَّقْتُمُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾

You (the one who divorces his wife) know not, it may be that Allaah will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce). (At-Talaaq 65:1)

And Allaah *Ta`Aalaa* said in Soorah Al-Mujaadilah:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

Allaah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allaah is All-Powerful, All-Mighty. (Al-Mujaadilah 58:21)

Here "decreed" means that He *`azza wajall* has written that 50,000 years before the creation of the heavens and the earth, and it also means that He decreed it now and permitted it to exist, and He commanded that it exist. And He *Ta`Aalaa* also said in Soorah Yoosuf:

﴿يَبْنَیْ أَدْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

"O my sons! Go you and enquire about Yoosuf (Joseph) and his brother, and never give up hope of Allaah's Mercy. Certainly no one despairs of Allaah's Mercy, except the people who disbelieve." (Yoosuf 12:87)

In shaa` Allaah we will continue in the next *dars* with the sayings of the *salaf* (pious predecessors) in regard to the *Qadar*. Allaah Knows best.

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

﴿END OF DARS TWENTY-EIGHT﴾