

THE KEY TO KNOWLEDGE

How to Understand Islaam Correctly

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Dars 30 - `Aqeedah: The Pillars of Eemaan - Belief in Al-Qadar

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After praising Allaah and sending salaah and salaam upon His Messenger (sallallahu `alayhi wa sallam) and those who followed him, our Shaykh and teacher, Muhammad Al-Malki welcomed the students to today's class which is the last session dealing with the topic of: **Belief in the Qadar**.

INTRODUCTION

We mentioned some time earlier, that the people are divided into two types regarding their belief in the *Qadar*:

1. Ahlus-Sunnati wal-Jamaa`ah who (have correct) belief in the *Qadar* of Allaah.
2. Those upon misguidance and innovation. These people were divided into three main sects:
 1. *Al-Qadariyyah al-Majoosiyyah* (القدرية المجوسية) - The Majoos are those who worship fire.
 2. *Al-Qadariyyah al-Mushrikiyyah* (القدرية المشركية) - The atheists/polytheists.
 3. *Al-Qadariyyah al-Ibleesiyyah* (القدرية الإبليسية) - They refer back to Iblees, may Allaah's curse be upon him and may Allaah protect us all from his ways of deception and misguidance.

(1) THE QADARIYYAH MAJOOSIYYAH (القدرية المجوسية)

They rejected and denied the *Qadar* of Allaah – the destiny and decree of Allaah, even if they believed in the commanding and forbidding of Allaah. The **extreme** ones from amongst them denied Allaah's knowledge of what was going to exist. They also denied the Preserved Book (اللوح المحفوظ) and that Allaah Ta'Aalaa had written the destiny of all the creation before He created the heavens and the earth by 50,000 years. As for the **moderate** ones from the Majoosiyyah *madhab*, they denied the will of Allaah generally and they denied that He created the evil or actions of people. They denied that Allaah Ta'Aalaa is able to do whatever He wills. These are the **Mu`tazilah** (المعتزلة) and whosoever agreed with them. They set up partners along with Allaah in His creation of things. They said that the one who created the good is a different creator from the one who created evil or the bad. They denied that sins only exist by the will of Allaah and said that sins exist without any will of Allaah.

There is no doubt that sins do not exist based on the Legislated Will of Allaah – (المشيئة الشرعية) i.e. what Allaah prescribed for people to do and not to do; but it definitely exists only by the Will of Allaah which is termed "*Kawniyyah*" (المشيئة الكونية) i.e. the Universal Will of Allaah - the destiny or pre-decree.

There is nothing that can exist in this world except that Allaah Ta'Aalaa willed it. To believe other than this is to believe that there is someone similar to, or more powerful than Allaah who makes things happen which Allaah does not like to happen or want to happen. This is no doubt, in opposition to the truth. This is the sect of the Qadariyyah Majoosiyah.

(2) THE QADARIYYAH MUSHRIKIYAH (القدرية المشركية)

They are the ones who acknowledged that the *Qadhaa'* and *Qadar* (القضاء والقدر - destiny and decree) exist, but they denied Allaah Ta'Aalaa's commanding and forbidding. Allaah described them in Soorah Al-An'aam:

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ... ﴾

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)." ... (Al-An'aam 6:148)

This type is also part of the Mu'tazilah but they only (...break in audio...) reality. So they deny the commanding and forbidding which is the *Shar'* i.e. the religion which Allaah Ta'Aalaa revealed but they acknowledge the Lordship of Allaah in general.

(3) THE QADARIYYAH IBLEESIYAH (القدرية الإبليسية)

They are the followers of Iblees. They acknowledged both the *Qadhaa'* and *Qadar* as well as Allaah's commanding and forbidding. They acknowledged it all, but they said that the Lord contradicts Himself and they denied the Wisdom and Justice of Allaah. It is as Iblees, the head of them, said in the aayah known as "sujood to Adam" (سجود لآدم):

﴿ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴾

(Allaah) said: "what prevented you (O Iblees) that you did not prostrate, when I commanded you?" Iblees said: "I am better than him (Adam), You created me from fire, and him You created from clay." (Al-A'raaf 7:12)

He denied the command of Allaah Ta'Aalaa based on his own judgment which was without wisdom or justice. Shaykhul-Islam Ibn Taymiyyah said in his book *Majmoo'atul-Fataawaa* Vol. 16 pages 244 - 245: "It is clearly found that the Qadariyyah who speak falsely about the Qadar are either ones who deny and reject what Allaah ta'Aalaa informed about His creation and His commands or they say that He is an oppressor and unjust - *subhaanahu wa ta'Aalaa*." This is what the people of knowledge have said about them.

THE ACTIONS OF THE SLAVES

As for the deeds of the people, they are of two types:

1. Actions which a person does without any intention or will to do it; such as the blinking of the eye, the blood running in the veins and other things like this.
2. The actions that one does intentionally and by choice; these are the actions of obedience and disobedience (leaving off sins or committing them).

Regarding the actions and the *Qadar*, the people are divided into 4 categories concerning this matter:

1. The first saying is that of the **Qadariyyah**, and the **Mu'tazilah** agreed with them in this regard. They said that the slave is the creator of what he does and has complete will and ability over doing it and that his will and ability is something independent from the Will and Ability of Allaah. They say that the slave is the creator of his actions and sayings, and these actions and sayings are not created by Allaah. They use as evidences for their belief what is general in meaning and not specific, such as the saying of Allaah Ta'Aalaa in Sooratul-Mu'minoon:

﴿...فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

... So blessed be Allaah, the Best of creators. (Al-Mu'minoon 23:14)

They said that Allaah affirmed that there are "creators" other than Him. This proves to them that a slave is the creator of his deeds and actions but Allaah is the best of all creators. This is wrong because the meaning of this aayah is that Allaah Ta'Aalaa is the best of those who make images (or forms) and the best of those who can decree something - if there were others who could do so. In Arabic, the word "creation" has different meanings.¹ From them is the likes what Allaah Ta'Aalaa said in Sooratul-'Ankaboot:

﴿إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا...﴾

"You worship besides Allaah only idols, and you only invent falsehood... (Al-'Ankaboot 29:17)

Allaah Ta'Aalaa said In Sooratul-Ahqaaf:

﴿...جَزَاءُ يَمَا كَانُوا يَعْمَلُونَ﴾

...a reward for what they used to do. (Al-Ahqaaf 46:14)

They said that in this aayah, Allaah Ta'Aalaa made the reward dependent on the slaves' deeds and if the slave did not have the ability to do (actions) then Allaah would not punish him for it. Moreover, they did not know the tongue of the Arabs i.e. the Arabic language as the baa' (ب) in this aayah (يَمَا كَانُوا) is known as *baa' as-sababiyyah* or *baa' al-'illah* (باء السببية، بقاء العلة) and it

¹ The Shaykh حفظه الله mentioned: إبداع (*eejaad*) and إبداء (*ibdaa'*).

clarifies the “cause” of the punishment; this is from the principles of the Arabic language. “The reward for what they used to do” means “*because* of what they used to do.” The people of knowledge have refuted these claims of theirs, with clear evidences such as the aayah of Soorah As-Saaffaat:

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

"While Allaah has created you and what you make!" (As-Saaffaat 37:96)

So Allaah `Azza wa Jall told us that He created men and their deeds i.e. what they do. Also in the aayah that appears in both Sooratur-Ra`d and Sooratuz-Zumar:

﴿ ... قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَّاحِدُ الْقَهَّارُ ... ﴾

... Say: "Allaah is the Creator of all things ..." (Ar-Ra`d 13:16 & Az-Zumar 39:62)

Likewise, Allaah said in Sooratun-Nahl:

﴿ وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴾

And Allaah has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Grace unto you, that you may submit yourselves to His Will (in Islaam). (An-Nahl 16:81)

This (aayah) is clear and evident. Additionally, the Prophet salallaahu`alayhi wa sallam, said in the hadeeth of Hudhayfah: ***“Verily Allaah has created every skilled man and his skill.”***²

So, the first group is the **Qadariyyah**. They said that the slave is the creator of his actions – what he does and says, and Allaah has nothing to do with it. They said that the slave wills it and makes it occur.

2. The **Mu`tazilah** agreed with them (and this is the second category).

² إن الله خلق كل صانع وصنعه

3. The next group is the **Jabariyyah** (الجبرية) who contend that the slave is forced to do what he does and so cannot stop doing what is wrong. They took as proof for their false claim the aayah in Sooratul-Anfaal:

﴿...وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ...﴾

...And you (Muhammad sallallaahu `alayhi wa sallam) threw not when you did throw but Allaah threw.... (Al-Anfaal 8:17)

They say that in reality the One who threw was Allaah and not the Prophet salallaahu `alayhi wa sallam. They interpret this aayah based on their own desires and they do not return to the people of tafseer, the likes of Ibn Mas`ood, Ibn `Abbaas, and the Sahaabah.

4. The way (*manhaj*) of **Ahli-Sunnah wal-Jamaa`ah** is to affirm the *Qadar* and to believe that Allaah Ta`Aalaa knew what the people and all the creation would do and what will occur even before it existed by 50,000 years. They believe that He, Allaah Ta`Aalaa, has written all of that in the Preserved Book and that He Ta`Aalaa decrees it whenever He wills and makes it exist in this worldly life. The people of Ahli-Sunnah wal-Jamaa`ah believe the following four things regarding the *Qadar*:

1. Allaah has Will and Ability, and the slave has will and ability; but the slave's will and ability does not exist until Allaah Wills it and Permits it.
2. Everyone is led to what he is created for. The people of Paradise are led to do the deeds of the people of Paradise and the people of the Fire are led to do the deeds of the people of the Fire.
3. The *Qadar*/destiny is the secret of Allaah that no one knows; so too the power, ability and justice of Allaah.
4. By that belief they are completely pleased with their Lord, submitting to Him and accepting whatever calamities befall them. They know that it is due to that which their own hands have earned of sins, and that Allaah forgives more than what exists of the calamities due to sins.

This is the belief (*`aqeedah*) of Ahli-Sunnah wal-Jamaa`ah with regards to the *Qadar*.

I ask Allaah to make us all from those true believers and from those who are pleased with the destiny they face and from those who are pleased with their Lord – Allaah, the Exalted. I ask Him, Allaah Subhaanahu wa Ta`Aalaa to teach us what benefits us and to benefit us by what He has taught us. May He make it a proof for us and not against us; Allaah Knows best. All praise is for Him and the salaah and salaam upon the Messenger of Allaah.

❦ **END OF DARS THIRTY** ❦