

هَدْيِ السَّلَفِ فِي الْقَضَاءِ وَالْقَدَرِ

*The Salaf's Guide To
The Understanding
Of*

**Al-Qadaa'
Wal Qadar**

FATE IN ISLAM

By

Dr. Saleh As-Saleh

د/ صالح الصالح

www.IslamicBooks.Website

نشر وتوزيع دار البخاري

Published & Distributed by
Daar Al-Bukhari

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

© All rights are reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, photocopying, or otherwise, without the prior permission of the author. It is permitted, however, to use parts of it for *Da'wah* purposes, like articles for magazines, books, hand-outs, or likewise.

نشر وتوزيع دار البخاري

القصيم، بريدة ص.ب ٨٩١

ت : ٠٦٣٢٣٦٠١٧

فاكس : ٠٦٣٢٤٣٦١٨

فرع المدينة : ص.ب ١٧٩٢

ت : ٠٤٨٤٧١٩٧١

Published & Distributed By

Daar Al-Bukhari

Buraidah, P.O.Box 891

Medinah, P.O.Box 1792

Te: 966-6-323 6017

Fax: 966-6-324 3618

Medinah Te: 966-4-847 1971

خصوصيات خاصة للجاليات والجمعيات الخيرية

هَدْيِ السَّلَفِ فِي الْقَضَاءِ وَالْقَدَرِ

*The Salaf's Guide To
The Understanding
Of*

**Al-Qadaa'
Wal Qadar**

FATE IN ISLAM

By
Dr. Saleh As-Saleh
د / صالح الصالح

نشر وتوزيع دار البخاري
Published & Distributed by
Daar Al-Bukhari

Table of Contents

<i>Introduction</i>	7
The meaning of <i>Al-Qadaa'</i> and <i>Al-Qadar</i>.	9
<i>Al-Qadar</i> is an Article of Faith.	11
The belief in <i>Al-Qadar</i> is obligatory.	13
The Four Ranks of <i>Al-Qadar</i>.	17
1- العلم <i>Al 'Ilm</i> , Allah's Knowledge.	17
2- الكتابة <i>Al-Kitabah</i> , The Writing.	37
3- المشيئة <i>Al-Mashee'ah</i> , The Will of Allah.	53
4- الخلق <i>The Creation, Al-Khalq.</i>	70
The ranks of <i>Al-Qadar</i> together.	74
In the name of <i>Al-Qadar</i>!	77
Blaming <i>Al-Qadar</i>! Is there any evidence?	81
Matters always raised: Case by Case	93
<i>Case One: Evil is not attributed to Allah.</i>	93
<i>Case Two: Those who ask: "Why is there Good and Evil?"</i>	101
<i>Case Three: Is man endowed with Free Will?</i>	106
<i>Case Four: Why is it that Allah may Want what He Dislikes?</i>	107
<i>Case Five: Why is it that Allah Bestowed Guidance</i>	

Case Six: *If Disobedience is a Pre-Ordained Matter,*

why does Allah Punish the Disobedient?

118

Case Seven: *How is that Allah Commands The Kaffir to believe, yet He does not Want it from him? If He does not Want it from the Kaffir, is the Kaffir being obedient by doing what Allah does not Want from him?*

123

Case Eight: *If Kuffr is a matter of Qadaa' and Qadar, then is it imperative that we should not be content with the Qadaa' and Qadar?*

127

Case Nine: *What is the benefit of Takleef (Commandment of Allah) when there is a precedence of Al-Qadar?*

128

Case Ten: *The Fitrah and Al-Qadar: Do they contradict each other?*

129

Case Eleven: *If all matters are Predestined, how is the 'Ayah to be explained:*

136

﴿ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ﴾ **"Whatever of evil befalls upon you is from yourself "**
(Qur'an 4: 79)

Case Twelve: *The Sealing of the Hearts and the Covering of the Sights.*

139

Case Thirteen: *What is the correct response to someone who, when called to Allah's Way, says: "Allah did not Write or Ordain Guidance for me"!?*

114

Case Fourteen: *Understanding two 'Ayaat Signified in: (Q 6: 125) and (Q 18: 29)*

143

Case Fifteen: *Is there an effect for دعاء Duaa' (Supplicating Allah) in changing what had been already Written?*

145

Case Sixteen: *Explain the Hadeeth about عدوى 'Adwa (Transmission of Disease).*

146

The Benefits of the Belief in Al-Qadar.

148

A Final Note: *Should Al-Qadar be discussed in the first place?*

152

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

[إِنَّ الْحَمْدَ لِلَّهِ تَعَالَى نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

All Praise is due to Allah, we praise Him and seek His help and forgiveness. And we seek refuge in Allah, Most High, from the evils of our own selves and from our bad deeds. Whomsoever has been guided by Allah, none can misguide him. And whomsoever Allah misguides, none can guide him. I bear witness that there is no true god worthy of being worshipped except Allah alone, without partner or associate. I further bear witness that Muhammad ﷺ is His slave and Messenger. May Allah the Exalted bestow His peace and blessings on the Final Prophet Muhammad, upon his good and pure family, and upon all of his noble companions.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾

[آل عمران، ١٠٢]

[O you who believe! Fear Allah (by doing all that He ordered and abstaining from all that He forbade) as He should be feared, and die not except in a state of Islam (as Muslims with complete submission to Allah).] (Qur'an 3: 102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَ
بَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ
اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝١ [النساء: 1]

[O mankind! Be dutiful to your Rabb¹, Who created you from a single soul and from it created its mate, and from them both scattered many men and women, and fear Allah through Whom you demand your mutual (rights) and not to cut the relations of the wombs (kinship). Surely Allah is ever a watcher over you.] (Qur'an 4: 1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا ۝٤١ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝٤٢ [الاحزاب: ٤٠-٤١]

[O you who believe! Keep your duty to Allah, and speak always the truth, He will direct you to do good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he verily has got a great success.] (Qur'an 33: 70-71)

أما بعد / فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهَدْيِ هَدْيِ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٍ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ
ضَلَالَةٍ فِي النَّارِ .

¹Rabb: Allah is ar-Rabb: He is the One Who gave all things the power to grow, to move and to change, to Whom belongs the Creation and Commandment, The Master Who has no equal in His Sovereignty, Predominance, and Highness, The One Who Provides and Sustains all that exists.

It proceeds then:

That the most truthful speech is that of Allah' s Book (The Qur'an) and that the best of guidance is that of Muhammad ﷺ. And the worst of evils are innovations (foreign to the true teachings of Islam), and every innovation (in religion) is a *Bid'ah* and every *Bid'ah* is a *Dalalah* (misguidance, deviation, astray path, etc.), and that *Dalalah* is in Hell.]²

²This special introduction is known as *Khutbat ul Hajah*. The word *Khutbah* means sermon or opening address, and the word *Hajah* means, need, necessity, be in want, or requirement. Literary, therefore, *Khutbatul Hajah* is the sermon needed to address matters with. The Prophet ﷺ used to start his sermons with this kind of *Khutbah*. It is recommended to use it when initiating marriage contracts, as introduction to books, as well as in the beginning of speeches.

Introduction

Know, may Allah's Mercy be upon you, that ***the most important knowledge is the knowledge about Allah, His Names and Attributes as well as His Actions and decrees.*** Whatever Allah decrees is All-Wise, All-Just and has a purpose. One of the great commands of Allah, is to believe in Him, His Angels, His Books, His Messengers, The Last Day (of Judgment), and ***Al-Qadar (its good or bad), which Allah has measured and ordained for all creatures according to His previous knowledge and as deemed suitable by His wisdom.***

The knowledge about ***Al-Qadaa'*** and ***Al-Qadar (or Taqdeer)*** is the focal point of the Muslim's creed. People sought and still seek to know about this subject of Fate. Some are reluctant, while others feel insecure when they attempt to understand this article of faith. Some introduce sayings and thoughts about this subject that do not adhere to what is in the Qur'an and *Sunnah*³. Many, on the other hand, are lost and unable to comprehend anything about Fate.

Since knowledge about the matter of *Qadaa' and Qadar* is effectively linked to the Names and Attributes of Allah, His Actions, and Ability to create, the best knowledge about this article of faith can only be attained from the Qur'an and from the teachings of Prophet Muhammad ﷺ who knows most about Allah. The sayings of the Prophet ﷺ were best understood by his companions and those who followed their righteous path (*At-Taabi'een*). This constitutes the *As-Salaf us-Salih's (righteous Predecessors)* way of understanding, not only of *Al-Qadaa' wal Qadar*, but of the whole faith. In light of this fact, I depended upon Allah, and sought His Help to write about the *Salaf's* understanding of *Al-Qadaa' wal Qadar*. Among the best references documenting the *Salaf's* understanding of Qur'anic and *Sunnah* texts dealing with this subject are:

³*Sunnah*: includes the sayings, commands, advice, approvals, denials, actions by the Prophet ﷺ as they refer to all matters of Islam.

- 1) Shayekh ul Islam **Ahmad Ibn Taymeeyah** (661-728 Hj) in his books:
- a) **Al-Aqeeda Al-Wasitiyyah**
 - b) **At-Tadmuriyyah**
 - c) **Al-Fatawaa**
- 2) Shayekh ul Islam **Ibn Qayyim Al-Jawziyyah** (691-751 Hj) in his books:
- a) **Shifaa' 'Aleel**, which deals specifically with Fate.
 - b) **Muftah Daarus Sa'adah.**
 - c) **Madarij As-Salikeen.**
- 3) **Abu Ja'far At-Tahawi's** (731-792 Hj) Book known as **Al-Aqeeda At-Tahawiyyah.**
- 4) **'Alaam As-Sunnah Al-Manshoorah: 'Itiqaad At-Taa'ifah An-Najiyah Al-Mansoorah** By **Shayekh Hafith bin Ahmad Al-Hakami** (1342-1377Hj).
- 5) **Recent References including several commentaries, short letters, and booklets about the subject by:**
- a) **Shayekh Muhammad Nassir ud-Deen Al-Albani**
 - b) **Shayekh Abdul Aziz Bin Baaz**
 - c) **Shayekh Muhammad bin Nassir As-Sa'dee**
 - d) **Shayekh Muhammad bin Salih Al-Utheimeen**
 - e) **Shayekh Muhammad Ibrahim Shaqrah**
 - f) **Shayekh Omar Suleiman Al-Ashqar**
 - g) **Shayekh Abdul Rahman Abdul Khaliq**
 - h) **Shayekh Muhammad bin Jamil Zeino**
 - i) **Dr. Abdul Rahman bin Salih Al Mahmoud**

May Allah bestow His Favors, Mercy, and Forgiveness upon them all, and upon all Muslims. May He, the Most Merciful, guide me through my writing about this subject and make it beneficial for me and for all those who read and/or distribute this book, He is Able to do everything.

The one who is in need for the Mercy of Allah,
Saleh As-Saleh
 P.O.Box 891,
 Buraidah, KSA.

THE MEANING OF AL-QADAA' AND AL-QADAR?

The linguistic and Islamic meanings⁴ of *Al-Qadaa'* and *Al-Qadar* are inter-related. The linguistic meaning⁵ of *Al-Qadaa'* refers to the "perfect commanding, decreeing, ruling, accomplishing and perfect precision in execution", while *Al-Qadar* refers to the "setting, commanding, executing, and encompassing in due and precise proportions".

Islamically⁶, *Al-Qadar* "is the ability of Allah"⁷: where He knew, wrote, willed, and created all things in due proportion before and according to a precise measure. Allah knew that all things will happen before bringing them to existence and according to predestined proportions and measures which Allah had written in a Book called *Al-Laouh ul Mahfoudh*⁸ (The Preserved Tablet).

Al-Qadaa' is the perfectly precise execution and accomplishment of all things predestined to occur exactly in accordance with Allah's previous

⁴The Islamic meaning refers to the *Sharee'ah* (Judicial) meaning.

⁵See *Al-Qadaa' wal Qadar Fee Daw'il Kitaab was-Sunnah (Al-Qadaa' wal Qadar in light of the Book of Allah and the Sunnah)* by Dr. Abdul Rahman bin Salih Al-Mahmoud, PP. 25-33; Published by Dar An-Nashir Ad-Dhawli-Riyadh, KSA.

⁶See Umar Suleiman Al-Ashqar's book: *Al-Qadaa' wal Qadar*. PP. 25-28, Published by Daar An-Nafaa'is and Maktabat ul Falah (1991), Kuwait.

⁷As said by Imam Ahmad bin Hanbal and reported by Imam Ibn Qayyim Al-Jawziyyah in his book: *Shifaa'ul 'Aleel Fee Massa'il Al-Qadaa' wal Qadar wal Hikmah wat-Ta'leel* (The Cure For The Ailing: Explaining matters of *Al-Qadaa'* and *Al-Qadar*, Wisdom, and Cause), P. 88. Published by Maktabat As-Sawadi, Jaddah, KSA, 1991, First Edition.

⁸*Al-Lawuh ul Mahfoudh*: is the Preserved Tablet where Allah, Most High, recorded everything:

لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا
أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾ (السبأ: ٣)

"(Allah, He is) the All-Knower of the Unseen, not even the weight of an atom (or a small ant) or lesser than or greater escapes from His Knowledge in the heavens or the earth, but it is in a Clear Book (*Al-Lauh ul Mahfoudh*)."
(Qur' an 34: 3)

Knowledge, Writing, and Will. So, there is a strong relationship between the linguistic and Islamic meanings of *Al-Qadaa'* and *Al-Qadar*. "When separately mentioned either one means the other, but when stated together, *Al-Qadaa'* and *Al-Qadar* differ in their meanings. For example, When it is generalized, *Al-Qadar*, encompasses *Al-Qadaa'*, and vice versa. But when it is said, '*Al-Qadaa' wal Qadar*', then *Al-Qadar* means the predestination of things, and when the predestined matter occurs, it is then called *Qadaa'*."⁹

⁹Shayekh Muhammad bin Salih Al-Utheimeen in *Majmou' Al-Fatawa*, V.2, PP. 79-80. Published by *Daar Al-Watan*, 1993, Riyadh, KSA.

***Al-Qadar* Is An Article of Faith**

The belief in *Al-Qadar* is one of the six articles of *Faith*¹⁰. The articles are:

1-The Belief in Allah: believing that He is the Only True God Who deserves to be worshipped alone and that He is One in His Names, Attributes, and Actions. He is High in heavens, rising above His 'Arsh (Throne) in the Most Majestic way that suits Him. He Knows and encompasses everything. He has no equal, no partner and nothing is like unto Him. He is Allah.

2-The Belief in the Angels: believing that they are created from light, and that they do whatever Allah commands them. They have many specialized duties.

3-The Belief in the Scriptures: believing in all the revealed scriptures in their original and un-altered forms. The Bible and the Torah that exist today are mixtures of falsehood and truth. The greatest falsehood is the call to worship other than Allah. The Qur'an is the last and final Revelation and it is the Word of Allah to mankind. The Qur'an supersedes all the previous books.

4-The Belief in the Messengers: That all the Messengers are chosen men trusted with the *Message* from Allah calling their respective nations to the worship of Allah alone. Amongst them were Noah, Abraham (Ibraheem), Moses, Jesus, and Muhammad, peace be upon them all. Muhammad ﷺ is the Last Prophet and Messenger to mankind. In all that is related to the *Message*, all Messengers were infallible.

¹⁰These articles were mentioned in the Hadeeth in which the Angel *Jibreel* (Gabriel) came to the Prophet ﷺ and asked him several questions, amongst them was the question: 'What is Belief?'. The full Hadeeth collected by Imam Muslim in his authentic collections of Hadeeth known as *Saheeh Muslim*, V.1, Hadeeth #1 (English-Arabic Edition-By A.H. Siddiqi), and Imam Al-Bukhari, V.1, Hadeeth # 47 (English-Arabic Edition), Published by *Daar Al-Arabiyyah-Beruit*, Lebanon.

5-The Belief in the Last Day: A Day of Accountability. People will be justly dealt with by Allah, the All-Just. There will be those who will eternally reside in Hell and those who will be in endless bliss in Paradise. The *Kuffar* (Disbelievers) are in Hell and the *Mu'mineen* (Believers) are in Paradise.

6-The Belief in *Al-Qadaa' wal Qadar*, its good and its bad¹¹, from Allah the Most Exalted.

¹¹See the explanation on the issue of good and bad see PP. 101-105.

THE BELIEF IN AL-QADAR IS OBLIGATORY

A)-Evidence From The Qur'an

All matters occur according to the *Al-Qadar* of Allah. His knowledge about them and about their occurrence is eternal:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٣٩﴾ [القمر: ٣٩]

"Verily, We have created all things with *Qadar*" (Qur'an 54: 49)

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ [الاحزاب: ٣٦]

"And the Command of Allah is a determined *Qadar*". (Qur'an 33. 38)

Allah speaks about His *Al-Qadar* as related to the creation of man, saying:

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا سَاءَ
فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾ [البرسالات: ٢١-٣٢]

"Did We not create you from a fluid of no value? Then We placed it in a place of safety (womb), for a known period (determined by gestation)? So We did measure, and We are the Best to measure (the things)." (Qur'an 77: 20-23)

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾ [الفرقان: ٢]

"He has created everything, and has measured it exactly according to its due measure." (Qur'an 25: 2)

The above 'Ayaat (Verses) as well as many other similar texts in the Qur'an, confirm *Al-Qadar* and the belief in it. They explain that Allah's creation was given specific abilities according to specific and due measures and qualities. Allah's Will and Wisdom ordained that such abilities will manifest themselves following the implementation of specific means and (or) causes, all of which are pre-set and pre-determined according to the Eternal Knowledge, Will, Wisdom, and Ability of Allah. For example, provisions for all forms of creation are pre-set according to the Knowledge and Wisdom of Allah. He (SW¹²) committed to every member of creation its own capabilities (or characteristics) in order for it to gain its provisions. Man, therefore, deals with created things in accordance with their pre-determined and ordained characteristics, taking what benefits him and benefiting others around him.

B)-Evidence From The *Sunnah*:

There is much evidence about the belief in *Al-Qadar* in the *Sunnah* of the Prophet ﷺ including:

- The famous Hadeeth of *Jibreel* (Gabriel) outlining the six articles of faith as discussed above.
- The *Hadeeth* of Jabir bin Abdullah رضي الله عنه¹³ in which the Prophet ﷺ said:

((لا يؤمن عبدٌ حتى يؤمن بالقدر خيره وشره من الله ، وحتى يعلم أن ما أصابه لم يكن ليخطئه ، وأن ما أخطاه لم يكن ليصيبه .)) رواه الترمذی وصححه الالبانى فى صحيح الترمذى رقم ٣٤٧١ وفى السلسلة الصحيحة ٩٣٤٢ .

¹²SW: *Subhanahu Wata'ala*, Most Glorified and Exalted is He.

¹³رضي الله عنه: *Radiya Alahu Anhu*, May Allah be pleased with him.

"No slave of Allah will (truly) believe until he believes in Al-Qadar, its good and bad, from Allah and until he knows that what has befallen him was not going to pass him by, and that what has passed him by was not going to befall him." ¹⁴

•The Hadeeth related by Tawoos (Ibn Kayesaan Al-Yamani) who said that:

حديث طاووس ، قال أدركت أناساً من أصحاب النبي صلى الله عليه وسلم يقولون (كلُّ شئٍ بقدْرٍ) ، قال: وسمعت عبد الله بن عمر رضي الله عنهما يقول: قال رسول الله ﷺ: (كلُّ شئٍ بقدْرٍ حتى العجز والكيس ، أو الكيس والعجز) . رواه مسلم ومالك في الموطأ .

"I found some companions of Allah's Messenger ﷺ as saying: "Everything is by Qadar (measure). And he further said: "I heard Abdullah bin 'Umar رضي الله عنهما as saying: There is a measure for everything-even for incapacity and capability."¹⁵

((وعن أبي هريرة رضي الله عنه قال: "جاء مشركوا قريش يخاصمون رسول الله صلى الله عليه وسلم في القدر فنزلت ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ، ذُوقُوا مَسَّ سَقَرَ﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿﴾ رواه مسلم

¹⁴Collected by At-Tirmithi and Shayekh Muhammad Nassir ud-Deen Al-Albani authenticated it as in his *Saheeh At-Tirmithi* # 1743, and *Silsilat ul Ahadeeth As-Saheehah*, # 2439.

¹⁵Collected by Muslim in his *Saheeh*, V.4, Hadeeth # 6419, and Imam Malik in his *Muwat'a'* 2/899 (Arabic).

Abu Hurairah رضي الله عنه reported that the polytheists of the *Quraish* came to have an argument with Allah's Messenger ﷺ in regard to *Al-Qadar* and then this 'Ayah was revealed¹⁶:

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ [القمر: ٤٨]

"The Day when they will be dragged in the Fire on their faces (it will be said to them): "Taste you the touch of Hell!" Verily We have created all things with *Qadar* (Divine pre-ordainment of all things before their creation, as written in The Book of Decrees, *Al-Lauh Al-Mahfudh*¹⁷)¹⁸

There are many other texts, both in the Qur'an and *Sunnah*, which stand as clear evidence that the belief in *Al-Qadar* is obligatory upon every Muslim. When combined, the texts clearly show that there are specific ranks that explain the belief in *Al-Qadar*. **These ranks are four.** Shayekh ul Islam *Ibn Taymeeyah* summarized the ranks in his famous book *Al-Aqeedah Al-Wasitiyyah* and he explained them through out many of his books. Shayekh ul Islam *Ibn Qayyim Al-Jawziyyah* and many other scholars after him explained them as well. These ranks are:

1-*Al-'Ilm* (Knowledge).

2-*Kittabah* (Writing).

3-*Mash'ee'ah* (Will).

4- *Al-Khalq* (Creation)

¹⁶Qur'an (*Al-Qamar* 54: 48).

¹⁷*Al-Lauh Al-Mahfudh*, is the **Preserved Tablet** (Book of Records), see more details in the text about the writing of preordained things, PP. 36-51

¹⁸Collected by Muslim in his *Saheeh*, V.4, Hadeeth # 6420.

The Four Ranks of *Al-Qadar*

1-*Al 'Ilm* , Allah's Knowledge

Allah's knowledge compasses everything: He knew what had occurred, what will occur, and all that which did not occur. He knew everything about creation before He created it. He knew in His Eternal Knowledge about His creation: their provisions, life-spans, sayings, moves, deeds, secrets, all of their obedient and disobedient acts, who amongst them will be from the people of *Al-Jannah* (Paradise) or who will be from the people of *Annar* (Hell Fire):

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤٥﴾ [الأنفال: ٤٥]

"Verily, Allah is the All-Knower of Everything." (Qur'an 8: 75)

Nothing escapes Allah's Knowledge:

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾ [الطلاق: ١٢]

"And that Allah surrounds (comprehends) all things in His Knowledge." (Qur'an 65: 12)

And that:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ
مُبِينٍ ﴿٥٩﴾ [الأنعام: ٥٩]

"With Him are the keys of the "Ghaib" (all that is hidden), none knows them but He. And He knows whatever there is on the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record."(Qur'an 6: 59)

He knows all about what does not happen and how it will happen had he willed it to happen. He knew that the *Kuffar* on the Day of Judgment will wish to return to the life of this world so that they may do righteous deeds. Allah, however, knew that:

وَلَوْ رُدُّوا لَعَادُوا إِلَيْهَا إِنَّهُمْ عَنْهَا لِنَاعِمًا ۗ [الأنعام: ٢٨]

"But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars."(Qur'an 6: 28)

He (SW) spoke about the *Kuffar* who do not tolerate listening to His Guidance brought to them by the Prophet ﷺ

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ ۗ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

[الأنفال: ٢٣]

"Had Allah known of any good in them, He would have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth)." (Qur'an 8: 23)

The people of *Al-Jannah* and the people of *Annar* are known to Allah:

عن علي رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم ذات يوم جالساً، وفي يده عود ينكت به، فرفع رأسه فقال: (ما منكم من نفسٍ منفوسةٍ

إِلَّا وَقَدْ عَلِمَ مَنْزِلَهَا مِنَ الْجَنَّةِ وَالنَّارِ، قالوا: يارسول الله فليَمِ العمل؟ أفلا نتكل؟ قال: لا، اعملوا فكل ميسر لما خلق له)، فقرا: ﴿فَأَمَّا مَنْ آعطَى وَآتَقَى وَصَدَّقَ بِالْحُسْنَى﴾ إلى قوله ﴿فَسَنِيَرُهُ لِّلْعُسْرَى﴾ (سورة الليل ٥ - ١٠) الحديث رواه مسلم والبخارى بلفظ (ما منكم إلا قد كُتِبَ مقعده . . . بدل "علم") ورواه الترمذى وأبوداود.

Ali ؓ narrated that¹⁹: one day the Prophet ﷺ was sitting with a wooden stick in his hand with which he was scratching the ground. He raised his head and said: "There is none of you but has his place assigned either in the Fire or in Paradise". They said: "O Allah's Messenger! why should we carry on doing good deeds, shall we depend (i.e. upon Al-Qadar) and give up work?" The Prophet ﷺ said: "No, but carry on doing good deeds, for everyone will find easy (to do) such deeds as will lead him to that for which he has been created"; then he recited this 'Ayah:

فَأَمَّا مَنْ آعطَى وَآتَقَى ۖ وَصَدَّقَ بِالْحُسْنَى ۖ فَسَنِيَرُهُ لِّلْعُسْرَى ۗ ﴿٥﴾

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believe in *Al-Husna*²⁰, We

¹⁹See *Saheeh Muslim*, V. 4, Hadeeth # 6400, P. 1393.

²⁰The truth of Islam, and that is *Tawheed* and the path of righteousness it prescribes, or a reward from Allah that will compensate the believer for what he will spend in Allah's Way or bless him with Paradise.

will make smooth for him the path of Ease (goodness)...²¹ (Qur'an 92: 5-10).

وروى البخارى فى صحيحه عن ابن عباس رضى الله عنهما قال: سئل النبى ﷺ عن أولاد المشركين، فقال (الله أعلم بما كانوا عاملين) ورواه مسلم أيضا.

Ibn Ab'bas رضى الله عنهما narrated that: the Prophet ﷺ was asked about the children of the Mushrikeen²², whereupon he said: Allah alone knows what they would be doing (were they to live)²³."24

Allah alone knows well what all born children would have done if they were to live. The Prophet ﷺ explained that:

²¹The Prophet ﷺ recited the complete 'Ayaat 5-10: The rest reads:

وَأَقَامَنَّ بُحُلًا وَاسْتَفْلَى ۗ وَكَذَّبَ بِأَحْسَنِ ۙ فَسَنُيَسِّرُهُ لِلْعُسْرَى ۗ ﴿١٠﴾ [الليل: ١٠ تا ٨]

"But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to *Al-Husna* (see note 18), We will make smooth for him the path for Evil." (Qur'an 92: 8-10). This Hadeeth is a great explanation for many aspects of *Al-Qadar*. The Hadeeth emphasizes the Foreknowledge of Allah and that human beings have not been deprived of the freedom of action. It will be referred to when needed.

²²Those who ascribe partners to Allah.

²³*Shayekh ul Islam Ibn Taymeeyah*, May Allah's Mercy be upon him, commenting on this Hadeeth, said: "Allah knows who amongst them (i.e. the children of the *Mushrikeen*) will be a *Kaffir* (disbeliever) or a *Mu'min* (believer) once they reach their age of pupperty."-reported in *Al-Fatawa*, V.4, P. 246. He also said that: "And it cannot be ruled that a particular child from the children of the *Mushrikeen* will be in Hell or in Paradise. As it is mentioned in many *Ahadeeth*, on the Day of Judgment they will be subjected to trials in which they will be ordered to comply with and abstain from executing (certain) commands. Those who will obey will enter *Al-Jannah*, and those who disobey will enter *An-Naar...*", *Al-Fa'awa*, V. 4, P. 303, and V. 24, P. 372, with slight adaptation.

²⁴Collected by Al-Bukhari in his *Saheeh*, V.8, Hadeeth # 596 and Muslim, *Saheeh Muslim*, V.4, Hadeeth # 6433.

((ما من مولودٍ إلا يولدُ على الفطرة فأبواه يهودانه وينصرّانه كما تَتَّبِعُونَ
 البهيمة، هل تجدون فيها من جدعاء حتى تكونوا أنتم تجدعونها؟ قالوا:
 يارسول الله، أفرأيت من يموتُ وهو صغيرٌ؟ قال: الله أعلم بما كانوا
 عاملين.)) رواه البخاري ومسلم

"No child is born except on *Fitrah* (Islam). It is his parents who make him a Jew or a Christian, just as you help the animals give birth to their young ones, do you find any deficiency in them before you mutilate them: (cut their ears after birth) yourself? They (the companions of the Prophet ﷺ said: 'What do you think about him who dies in infancy?' The Prophet ﷺ said: '**Allah** knows what they would be doing (were they to live).'"²⁵

**In His Foreknowledge²⁶:
 Perfect Choice & Wisdom**

Allah knew that *Iblees* (*Shaytan*, the Devil) would disobey and that he would not prostrate before Adam as Allah had commanded him. The angels did not know anything about *Iblees*. Allah, the All-Wise, said to the Angels:

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ [البقرة: ٣٠]

"I know that which you do not know." (Qur'an 2: 30)

²⁵ Saheeh Al-Bukhari, V. 8, Hadeeth # 597; and Saheeh Muslim, Hadeeth # 6428.

²⁶ Shifaa'ul 'Aleel, V.1, PP. 91-114.

Abdullah bin Mas'oud رضي الله عنه said: "Allah knew what they (the Angels) did not know about Iblees²⁷".

•Allah also knew that in the offspring of Adam there will be Prophets, Messengers, and righteous people. No one knew except Him (SW):

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا

²⁷Ibn Qayyim Al-Jawziyyah mentioned many aspects of the wisdom behind the creation of Iblees, including:

1-The manifestation of Allah's Ability to create contradicting comparables. He created the most wicked and evil self of Iblees, the source of every evil. In contrast, He created the most purified and honorable self of the Angel Jibreel (Gabriel). His Ability (SW) is also manifested in the creation of Day and Night, Illness and its Cure, Life and Death, Beautiful and Ugly, and many other contrasting forms of creation.

2-The manifestation of Allah's Compulsory Names, such as القَهَّارُ *The Irresistible*, الشَّدِيدُ الْعِقَابِ *The Severe in His Punishments*, السَّرِيعُ الْحِسَابِ *The Swift in His Reckoning*, ذُو الْبَطْشِ الشَّدِيدِ *The One Whose Grip (of Punishment) is so Severe*, الْمُعِزُّ

الْمَذِلُّ *The One Who endue in honor whom He Wills, and humiliate whom He Wills*, etc. Certainly, there must be existing beings upon whom the compulsory Names and Actions will be manifested. Had the Jinn (beings created from fire; Iblees is from the Jinn) and mankind been created in the same nature as the Angels (created from light and totally obedient to Allah), then the Compulsory Names and Actions of Allah would not be manifested!

3-The manifestation of other Names of Allah that denote His Forgiveness, Mercy, Fore-Bearing, etc. Had the means that lead to the manifestations of these Names been not created, then many benefits and wise acts would not have been realized.

4-The manifestation of the Names of Hikmah (Wisdom) whereby Allah (The All-Wise) endues in honor whom He Wills, and humiliates whom He Wills; He knows Perfectly well where He places His Message, and who is good to receive it. He knows all those who will be thankful for His favors.

5-Extracting and bringing forth all the true forms of worship to Allah alone as a result of the creation of Iblees. Some of these acts of worship include, Jihad for the cause of Allah, giving support and protection to the believers, loving and hating for Allah's sake, enjoining what is right and forbidding what is wrong, seeking repentance from Allah, seeking refuge in Him Alone, disobeying Iblees (the enemy of Allah) and seeking refuge in Allah from his (Shyatan's) plots, staying away from arrogance, etc.

تَعْلَمُونَ ﴿٣٠﴾ [البقرة: ٣٠]

"And (remember) when your *Rabb* said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will place therein those who will make mischief and shed blood, -while we glorify You with praises and thanks (Exalted be You from what they associate with You as partners) and sanctify You." He (Allah) said: " I know that which you do not know." (Qur'an 2: 30)

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٣﴾ [القمان: ٣٣]

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)." (Qur'an 31: 34)

- He (SW) knew who deserves Guidance and who does not! Allah (SW) Says:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ وَحَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ لِي بَصِيرَةً غِشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ [الحجاثية: ٢٣]

"Have you seen him who takes his own lust (vain desires) as his *ilah* (god), and Allah (knowing him as such) left him astray, and sealed his hearing and his heart, and put a cover on his sight; Who then will guide him after Allah? Will you then not remember?" (Qur'an 45: 23)

Allah knew prior to the creation of such a person that he would be astray as explained by the majority of the *Mufasireen* (Scholars of *Tafseer*). Allah left him astray knowing in His Foreknowledge all about his sayings, what suits him, and what he deserves before and after his creation. He (SW) knew that he deserves to be left astray and that he is not worthy of being guided. Allah, Most High, surely and perfectly put things in their proper and suitable places. The above '*Ayah* confirms both the *Al-Qadar* and *Al-Hikmah* (Wisdom). In the same '*Ayah*, knowledge is emphasized because it is the light that exposes the realities of all matters and places things in their proper places, giving what is good to whomsoever deserves it, and withholding it from those who are not worthy of having it. Allah (SW) left him astray knowing that his conditions suit his *Dhalal* (misguidance) and demand it.

He (SW) knows where to place His Guidance and Success as He knows well whom to trust with His Message. Not everyone is suitable to bear and deliver the Message, and not everyone is suitable for accepting and believing it. He (SW) says:

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ [الانعام: ٥٣]

"Thus We have tried some of them with others, that they might say: 'Is it these (poor believers) that Allah has favored from amongst us?' Does not Allah know best those who are grateful.?" (Qur'an 6: 53)

Had their hearts been grateful, submitting, and loving as the hearts of the poor believers, Allah (SW) would have favored them too. But! the favors of Allah only suit their proper places which Allah knew in His Foreknowledge. **The choice is always linked to His knowledge:**

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ [الأنعام: ١٢٣]

**"Allah knows best with whom to place His Message."
(Qur'an 6: 124)**

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾
وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ [القصص: ٦٨-٦٩]

"And your Rabb creates whatsoever He wills and chooses. No choice have they (in any matter). Glorified be Allah²⁸ and Exalted above all that they associate as partners (with Him). And your Rabb knows what their breasts conceal, and what they reveal." (Qur'an 28: 68-69)

Allah states in the above 'Ayah that He (Alone) chooses and creates. He does not send the Messengers based upon their own choice. He (SW) chooses them:

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣٢﴾ [الدخان: ٣٢]

"And We chose them (the Children of Israel) above the 'Alameen (mankind, and jinns-during the time of Moses) with knowledge." (Qur'an 44: 32)

²⁸Glorified, since He (Alone) Creates, and since He (Alone) chooses as He knows best.

There is no dispute that the meaning of the above 'Ayah is that Allah chose them knowing that they deserved His choice²⁹. He chose them knowing their affairs and conditions before their creation. Similarly, the saying of Allah (SW) about Ibraheem (Abraham):

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥١﴾ (الانبياء: ٥١)

"And indeed We have bestowed aforetime on Ibraheem his (portion of) guidance, and We were Well-Acquainted with him (as to his belief in Tawheed, etc.)." (Qur'an 21: 51)

Al-Baghawi³⁰ said: "*That he (Ibraheem) deserved guidance and Prophethood.*"...

The same holds true in the saying of Allah (SW) about Adam, Noah, the Family of Imran and the Family of Ibraheem:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٣﴾ (آل عمران: ٣٣)

"Allah chose Adam, Noah, the family of Ibraheem and the family of 'Alameen (mankind and jinns-of their times)." (Qur'an 3: 33)

A similar meaning is related in another saying of Allah:

²⁹During the time of Moses.

³⁰In his *Tafseer*, V. 7, P. 322; 3rd edition, 1414 Hij/1993 CE; Published by Daar Tayybah, Riyadh, KSA.

وَلَسَلَيْنَا الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِنَا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۖ وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾ [الانبیاء: ٨١]

"And to Soleiman (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower." (Qur'an 21: 81)

Allah (SW) is All-Knowing and All-Wise about His choice. He is also All-Knowing and All-Wise about the **Consequences and the Noble aims of His Commands and Legislation**. Let us examine some cases³¹:

Case 1: Allah (SW) Says:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ
وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

[البقرة:٢١٦]

"Jihad³² (fighting in Allah's cause) is ordained for you

³¹ introduced this classification for simplification. (S. As-Saleh)

³² Allah (SW) had ordained *Jihad* so that *Tawheed* prevails and that the earth be purified from the affliction of *Shirk*. *Tawheed* is the greatest justice on earth. Muslims should not be passive when it comes to Islam. They are ordered by Allah to spread the truth by every peaceful means. Full force under one Islamic leadership, however, should back up the propagation of *Tawheed*. When falsehood stands opposing the spreading of the Message of *Tawheed*, Allah (SW) says:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى
الظَّالِمِينَ ﴿١٩٣﴾ [البقرة:١٩٣]

"And fight them until there is no more *Fitnah* (disbelief and worshipping of others with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease let there be no transgression except against *Ath-thalimeen*: disbelievers, wrongdoers, polytheists, etc." (Qur'an 2: 193).

Muslims must not try to please westerners and alike by altering the meaning of *Jihad* and act defensive on TV shows and (or) interviews. In the Name of "human rights" (for some of course!) and "democracy" (for some too!) they conquer, invade, and change regimes the way they want. *Jihad* is not for any worldly gain, political prestige, occupying land, military expansion etc. *Jihad* is the force that stands to support the propagation of *Tawheed*. It spreads Justice on earth.

(Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing that is bad for you. Allah knows but you do not know." (Qur'an 2: 216)

Allah knew that there is benefit for Muslims in His ordaining of *Jihad*, though they may dislike it. He (SW) knew that, but His slaves did not. The above 'Ayah calls Muslims to abide by the command of Allah although it may be difficult for them, and that they should accept His *Qadaa'*, although their selves may dislike it.

Case 2: The Hadeeth of *Al-Istikharah* الإستخارة, whereby the Muslim asks for Allah's guidance in a certain affair, saying:

((اللَّهُمَّ إِنِّي اسْتَخِيرُكَ بِعِلْمِكَ ، وَاسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ ، وَتَعْلَمُ وَلَا أَعْلَمُ ، وَأَنْتَ عَلَّامُ الْغُيُوبِ ، اللَّهُمَّ إِنْ كَانَ هَذَا الْأَمْرَ خَيْرًا لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ، وَعَاجِلِهِ وَأَجَلِهِ ، فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ، ثُمَّ بَارِكْ لِي فِيهِ ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ، وَعَاجِلِهِ وَأَجَلِهِ ، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ، ثُمَّ رَضِّنِي بِهِ .)) (البخارى، أبو داود، الترمذى، والنسائى)

"O' my *ilah* (Allah) I ask your guidance due to Your Knowledge, and appeal to You to help me (give me power) due to Your Ability, and ask You from Your Great Favor, for You are Able and I am not, You know and I don't know, and You know all hidden matters. O Allah, if You know that this matter (*and you name it*) is good for me in my *Deen* (Islam), my livelihood, the aftermath of my matter (also said: for my life in the Hereafter), its short term, or its long term, then decree it for me, make it easy for me, and bestow blessings for me in it; and if You know that this matter is bad for me in my *Deen*, my livelihood, the aftermath of my matter, its short

term, and its long term, then keep it away from me, and turn me away from it; and decree for me the good where ever it is, and then content me with it."³³

The slave of Allah needs to know what benefits him in his livelihood. Is he able to achieve it? Is it going to be easy or not? Certainly, Allah taught him from what He has taught man. So, the knowledge is His (SW). The slave's ability is from Allah, otherwise he is weak. Making matters easy, is also from Him (Allah). If He does not make things easy for His slave, they will turn difficult. The Prophet ﷺ directed the Muslim to the essence of *Uboodiyah*: asking guidance from the One Who is All-Knowing about the aftermath of every task, its details, its good and bad; Seeking the help and ability from the All-Able; Asking His Favor by making the matters easy for him. If Allah guides him due to His Knowledge, helps him due to His Ability, and makes it easy for him due to His Favor, then he needs Allah's help to preserve His guidance and to bestow blessings in it so that his matter becomes firm and grow...The person requests that Allah makes him content with His choice, otherwise Allah may choose something that the person dislikes, not knowing that it is good for him. Abdullah bin Umar ؓ said: "*The person asks Allah for guidance, and Allah gives him. However, he turns angry on His Rabb (Allah) only to look at the aftermath and find that Allah indeed had chosen (what is good) for him*"

The *Maqdoor* (What shall happen according to Allah's Divine Decree), is sheltered by two things:

- 1-*Istikharah*, before (i.e. before the *Maqdoor* is manifested), and
- 2-*Ridha* (content), after (i.e. after its manifestation).

Part of the success that Allah bestows upon His slave is to guide him to *Istikharah* before the manifestation of the *Maqdoor* and to contentment after it happens. Part of Allah's humiliation of His slave is when he does not make *Istikharah* before the *Maqdoor* occurs, and does not

³³Collected by Al-Bukhari, Abu Dawood, At-Tirmithi, and An-Nasaa'ee.

become content with it after it happens.

Case 3: The year of *Al-Hudayebiyah*³⁴, when the pagan Arabs of *Quraish* prevented the Prophet ﷺ and his companions from entering *Makkah* to perform *Umrah*. Instead the *Mushriks* (pagans) imposed severe conditions on the Muslims and the Prophet ﷺ accepted them, being confident that Allah would not abandon him and that He (SW) will grant him victory³⁵. **Allah knew** that the treaty of *Al-Hudayebiyah* was the beginning of a victory:

فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ [الفتح: ٢٧]

"He knew what you knew not, and He granted besides that a near *Fath* (victory)." (Qur'an 48: 27)

The above mentioned *Fath* is the same *Fath* referred to by the Revelation that came down on the Prophet ﷺ on his way back to *Madinah* with his companions, overwhelmed with grief and distress at not being allowed by the *Mushriks* to proceed to *Makkah*. The Revelation reads:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ [الفتح: ١]

"Verily! We have given you (O Muhammad-ﷺ) *Fathan Mubinan*, a manifest victory." (Qur'an 48: 1)

³⁴The sixth year of Hijrah. The *Mushriks* imposed severe conditions on the Muslims. Although many of the close companions of the Prophet ﷺ did not want a treaty to be signed then, the Prophet ﷺ ordered otherwise. They were sad, especially Omar Ibn Al-Khatab ؓ. The Prophet ﷺ however, assured them that they would enter *Makkah* and perform *Tawaf* (circumambulation) around the *Ka'bah*.

³⁵For more details about *Al-Hudayebiyah*, see *Saheeh Al-Bukhari*, pages 387-389 and *Saheeh Muslim* pages 979-982.

Due to the above Treaty, many good things regarding the manifestation of *Deen* and retreat of *Kuffr* took place. People came nearer and entered into discussions with one another. Muslims were able to openly speak about Islam with proofs and evidence. There came within the fold of Islam in two years (i.e. between the date of the Treaty and the breaking of the truce by the *Mushriks* of *Quraish*) as many as the people who entered before. The arrogance and animosity of *Quraish* on one hand, and the acknowledgment that Muhammad ﷺ and his companions had the right to visit the *Ka'bah*, a right that was open for everyone since the time of Ibraheem, on the other hand, drove many people to accept Islam. None of the above was clear and known to the companions رضي الله عنهم. Allah knew all about it, and that is why He (SW) called it **Fath** (victory). The Prophet ﷺ was asked: "*Is it a Fath?*" he ﷺ said: **Yes.**"

Case 4 : The case with Prophet Yusuf (Joseph). Allah (SW) says on the tongue of Yusuf:

يَأْتِبِ هَذَا تَأْوِيلَ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ
السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي
لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾ [يوسف: ١٠٠]

"O my father! This is the interpretation of my dream of old! My *Rabb* (Allah) has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the Bedouin-life, after *Shaytan* had sown enmity between me and my brothers. Certainly, my *Rabb* is the Most Courteous and kind unto whom He wills. Truly He! Only He is the All-Knowing, All-Wise." (Qur'an 12: 100)

Being the Most Courteous, He tells that He knows about the most delicate situations and that He sends His Mercy in hidden ways not

known to us. One notices that Yusuf was apparently tested by some trials, like leaving his parents, imprisonment, being sold as a slave, sexual harassment, etc. What is hidden, however, is that Allah (SW) made of these trials a blessing, victory, and success for him in this world and in the Hereafter.

Similarly, calamities, and staying away from lusts and unlawful desires, are roads that bring short term and long term happiness. The Prophet ﷺ said:

((حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ.)) (رواه مسلم والترمذی)

*"The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations."*³⁶

All of Allah's *Qadaa'* is good. Those who give thanks to Allah and endure His trials, are the ones who truly realize His *Qadaa'*.

Case 5: Examine the story of Prophet Musa (Moses), may Allah's Peace be upon him. When the Pharaoh was conducting his massacres of the children of Israel, Allah's decree was manifesting itself by raising the baby Musa in the Pharaoh's house and in his own bed! The Pharaoh raised his own enemy and his own destruction. Later Musa was chosen as a Messenger of Allah and came to establish the *Deen* of Allah in Egypt. When the Pharaoh rejected Allah's *Deen*, Musa and his followers were ordered to leave. This was the moment of destruction for the Pharaoh and his Army, while Musa and his people were watching their victory over that tyrant.

All of the above cases demonstrate that Allah does whatever he wants to manifest the good and perfectly wise aftermath, all in hidden ways that are not comprehended by us. His Perfect Mercy and Favors

³⁶Collected by Muslim in his *Saheeh* (V.4, Hadeeth # 6778) and by At-Tirmithi (Hadeeth # 2562-Arabic text) both from the way of Anas bin Malik ﷺ.

are implicitly realized in the ways He sees fit. He (SW) makes His Names and Attributes realized by his slaves through His Actions.

Allah (SW) knew all about the conditions and affairs of his slaves before their creation. He knew what they would do and what they would end up as. He then brought them to this world to manifest His knowledge as He already knew it. He tests them with trials and by His commands: **do and do not do**; by **good and evil**. They will then either deserve His praise or His blame, His reward or His Punishment all according to their deeds and their qualities which are identical to what He knew in His Foreknowledge. They did not deserve His Reward or Punishment while it was still knowledge with Him, until what is known to Allah becomes manifest by their own doing. He sent His Messengers and brought down His books and Legislated His Laws to cut off all of their excuses and to establish evidence against them lest they say: 'How could You inflict punishment on us based (only) on Your Knowledge about us which is not part of our earning and ability? So, His Reward or Punishment occurs as His Knowledge is manifested in their actions. His knowledge in them becomes apparent via His trials (*Ibtilaa*) and testing (*Ikhtibar*). He (SW) tries them:

1-By His Commands and Prohibitions,

2-By the temptations of this world:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٥﴾ (الكهف:٥)

"Verily! We have made that which is on earth as an adoration for it, in order that We may test them (mankind)-as to which of them are best in deeds."
(Qur'an 18: 7)

3-With their desires (are they able to control them or not?),

4-His Favors and Calamities

5-One with another: e.g. Adam with *Iblees*, showing what He (SW) already knew about each of them. That is why He said to the Angels:

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿البقرة: ٣٠﴾

"I know that which you do not know." (Qur'an 2: 30)

This kind of *Ibtilaa'* continued in the off-spring of Adam and shall continue up to the Day of Resurrection. He tried the Prophets with their respective nations and vice versa. He (SW) told His slave and Friend Muhammad ﷺ that He was trying him and making of him a trial for others. He (SW) said:

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۗ الْفِرْقَانِ: ٢٠﴾

"And We have made some of you as a trial for others"
(Qur'an 25: 20)

In an authentic narration, the Prophet ﷺ told us the story of three men from *bani Israa'eel* (*Children of Israel*) whom Allah (SW) willed to test: a leper, a blind man, and a bald-headed man. As for the blind man, Allah restored for him his eye-sight and bestowed upon him a lot of wealth (sheep). The blind man acknowledged Allah's favor upon him, and faithfully answered to the test which came in the form of a request for help. The leper was cured and the bald-man was given good hair; both were also given a lot of wealth. However, they failed the test because they were ungrateful and renounced their former status, claiming that they "got their property through inheritance"³⁷. *The test revealed their true natures which were already in the Foreknowledge of Allah.*

³⁷The full text is related by Abu Hurairah ؓ in *Saheeh Al-Bukhari* (V.4, PP. 443-446), and in *Saheeh Muslim* (V.4, PP. 1530-1531).

The slave of Allah cannot escape all that which Allah has bestowed upon him from His favors, be it in this life or in the hereafter. That is why Allah (SW) has condemned the person who attributes to himself what Allah has bestowed upon him. On this, Allah (SW) says:

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا نُسْرًا إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ

[الزمر: ٣٩]

"When harm touches man, he would call upon Us (for help), then when We offer him a favor from Us by rescuing him from harm, he would say: "Only because of knowledge (I possess, or deserve to possess!) that I achieved it". (Qur'an 39: 49)

He did not recognize Allah's favor upon him, and that it was a *Fitnah* in order to see whether he would be grateful or not! In the same 'Ayah, Allah says:

بَلْ هِيَ فِتْنَةٌ [الزمر: ٣٩]

"It is only a Trial" (Qur'an 39: 49)

The mount of being grateful is to confess that Allah alone deserves to be thanked for His favors.

In summary, the rank of *Al-Qadar* as related to Allah's Knowledge manifests itself in various ways demonstrating Allah's Attributes and Actions as He (SW) sees fit.

2-The Second Rank of *Al-Qadar*

Al-Kitabah, The Writing الكتابة

1-Fifty Thousand Years Before Creation of the Heavens and The Earth:

Al-Kitabah, means that Allah (SW) wrote everything about creation, their livelihood, provisions, ages, deeds, etc. He wrote what He says and what He does, and all that comes to existence due to His actions and sayings; He also wrote what is entailed in His Names and Attributes. All is written in *Umm ul Kitab*³⁸ (lit. the Mother of the Book), known also as *Al-Lauhul Mahfoudh* (The Preserved Tablet) and *Ad-Dhikr* (The Original Book of Records). Allah, The Exalted, says:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى
اللَّهِ يَسِيرٌ ﴿٤٠﴾ [الحج: ٤٠]

"Do not you know that Allah knows all that is in heaven and on earth? Verily, it is all in The Book. Verily! That is easy for Allah." (Qur'an 22: 70)

The above 'Ayah combined the two ranks of *Al-Qadar*, the rank of **knowledge** and that of **writing**. Allah knew everything about all of His creation before its existence and He wrote this knowledge in the Book, *Al-lauhul Mahfoudh*.

The Book is a Clear one. Allah knows and preserves all that is in it; and encompasses its number and its record:

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٧﴾ [يس: ١٧]

³⁸The *Umm* of something is its "Original" form or copy.

"And all things We have recorded with numbers (as a record) in a Clear Book." (Qur'an 36: 12)

The Qur'an itself is written in *Al-Lauh Al-Mahfoudh*, the Original Book, before the creation of the heavens and the earth:

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٣٦﴾ وَإِنَّ فِي أَمْرِ الْكِتَابِ لَدَيْنَا لَعَلٌّ حَكِيمٌ ﴿٣٧﴾

(الزخرف: ٣٦)

"Verily, We have made it a Qur'an in Arabic, that you may be able to understand (its meanings and admonitions). Indeed, this Qur'an, is in *Ummul Kitab* (the Mother of the Book), before Us, Exalted and full of Wisdom." (Qur'an 43: 3)

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٣٨﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٣٩﴾ (البروج: ٣٨)

"Nay! This is a Glorious Qur'an, (inscribed) in *Al-Lauh Al-Mahfoudh* (the Preserved Tablet)!" (Qur'an 85: 22)

The *Sahabah*, the *Taabi'oon*³⁹, and all the followers of the *Sunnah*, are on the same belief that each and everything taking place, up till the Day of Resurrection, is recorded in *Ummul Kitab*.

What Allah has said about the Pharaoh, Abu Lahab, the stories of the Prophets with their respective nations, what will occur of His Signs, etc. are all recorded in the Preserved Tablet before their actual manifestation.

³⁹*Taabi'oon* (sing. *Taabi'ee*, lit. follower): The generation of Muslims who acquired knowledge from the *Sahabah* and then succeeded them in their understanding and application of Islam.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ
 شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالٍ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي
 السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿١١﴾ [يونس: ١١]

"Whatever you (O Muhammad-ﷺ) may be doing, and whatever you may be reciting from the Qur'an; and whatever you (mankind) may be doing (good or evil), but We are Witness thereof when you are doing it. And nothing is hidden from your *Rabb* (so much as) the weight of an atom (or small ant) on the earth or in the heaven; whatever is less or greater than that except that it is (written) in a *Clear Record*." (Qur'an 10: 61)

The Prophet ﷺ explained that:

عن عبد الله عمرو بن العاص قال: كَتَبَ اللهُ مقادير الخلائق قبل أن يَخْلُقَ
 السماوات والأرض بخمسين ألف سنة وعرشه على الماء. ((رواه مسلم))

"Allah had written the ordained measures (and due proportions) of the creation, fifty-thousand years before the creation of the heavens and the earth as His 'Arsh was on water."⁴⁰

⁴⁰Saheeh Muslim, V.4, P.1397, Hadeeth # 6416. The Hadeeth indicates the timing of the writing not the actual ordainment of measures which is Eternal. It also indicates that the 'Arsh of Allah, the Greatest, was created before the writing in the Clear Book took place.

Everything hidden in the heavens and the earth is written in the Clear Book:

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ النمل: ٥٥

"And there is nothing hidden in the heaven and the earth, but is in a Clear Book." (Qur'an 27: 75)

Allah (SW) ordered *Al-Qalam*, the Pen, to write the records of all preordained measures and qualities until the Hour is established:

عن ابى حفصة قال: (قال عبادة ابن الصامت لابنه: يا بُنَيَّ إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيَخْطُبَكَ، وَمَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبِكَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ أَكْتُبْ، قَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ)، يَا بُنَيَّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنْي) رَوَاهُ أَبِي دَاوُدَ (بَابُ الْقَدْرِ) ٤٧٠٠ وَرَوَاهُ التِّرْمِذِيُّ بِرِوَايَةٍ أُطُولُ (٢١٥٦) فِي الْقَدْرِ (بَابُ رَقْمِ ١٧) وَأَحْمَدُ فِي الْمُسْنَدِ ٣١٧/٥ بِلَفْظٍ "ثُمَّ قَالَ لَهُ اكْتُبْ"

Narrated Abee Hafсах: Ubadah Ibn As-Samit said to his son: "O son! you shall not get the true sense of *Eeman* (faith) until you acknowledge that what has befallen you was not to escape you (or miss you), and what missed you was not to befall you; I heard the Prophet ﷺ saying: (As soon as Allah created the Pen, **He commanded it saying:**

Write⁴¹. It said, "What should I write, my *Rabb*? Allah said, "Write the record of all preordained matter until the commencement of the Hour". O my son! I have heard Allah's Messenger saying, "He who dies believing in other than this, is not from me (i.e. is not on the Prophet's way of belief)."⁴²

All the records are perfect, nothing is missing. Allah, the Exalted, said referring to the answer of Musa to the Pharaoh:

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ۗ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا
يَنْسَى ۗ [طه: ٥١-٥٢]

"He (the Pharaoh) said, 'What about the generations of old? He (Musa) said, 'The Knowledge thereof is in a Record with My *Rabb*, He is neither unaware nor does He forget.' " (Qur'an 20: 51-52)

All of our deeds are pre-recorded in the Preserved Tablet. Whatever the Pen wrote is certainly to be executed. The Prophet ﷺ told Abu Hurairah ؓ.

قال النبي لابي هريرة رضي الله عنه: جُفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ.

"The Pen has turned dry after writing what you are going to confront."⁴³

⁴¹Shayekh Nassir-ud-Deen Al-Albani commented that the statement in the narration related by Imam Ahmad and others **قال له اكتب** (**Then He ordered it to write**), are authentic. It indicates that the First created thing was the Pen, prior to the creation of *Al-'Arsh*. The pen wrote about everything including the creation of *Al-'Arsh*, and Allah knows best. For more details see *At-Tahawiyah*, P.264, and *As-Silsilah As-Saheehah* # 133. See also *Sharhul 'Aqeedah Al-Wasitiyyah* by Muhammad Khalil Al-Har'raas, P. 222, Published by *Daarul Hijrah*-1414 (1993).

⁴²An authentic Hadeeth related by Abu Dawood, At-Tirmithi, and Ahmad.

⁴³*Saheeh Al-Bukhari* V.4, P.9, Hadeeth # 13.

Al-Hafidh Ibin Hajer commented: "This means that the Pen has turned dry after writing *Al-Maqdoor* (the predestined matters). Execution of all matters is in accordance with what the Pen wrote in the Preserved Tablet."⁴⁴

[The above Pen is the First that covers all creation, most honored, and the best amongst all of the other Pens. Evidence for the presence of more than one Pen lies in a number of *Ahadeeth* where the reference to the pre-recording came in the plural form (i.e. Pens):

فعن جابر رضى الله عنه قال جاء سراقة بن مالك بن جعشم رضى الله عنه قال: يا رسول الله بين لنا ديننا كأننا خلقنا الآن، فيم العمل اليوم؟ أفيما جفت به الأقلام وجرت به المقادير، أم فيما نستقبل؟ قال: (لا، بل فيما جفت به الأقلام وجرت به المقادير)، قال: ففيم العمل؟ قال زهير تكلم أبو الزبير بشىء لم أفهمه، فسألت: ما قال؟ (اعملوا فكل ميسر "وفى رواية" كل ميسر لعمله) رواه مسلم

Jabir رضي الله عنه reported that Suraqah bin Malik bin Ju'shum رضي الله عنه came and said. O Allah's Messenger! explain our Deen to us as if we have been created just now. Whatever we do today, is it because of the fact that the pens have turned dry (having written the records) and the destinies have begun to operate? Or is it something that just happens (without predestination)? Thereupon, the Messenger رضي الله عنه said: Nay! surely it is because of what has been recorded by the pens after they have dried and the destinies have begun to operate. He (Suraqah bin Malik) said: *If it is so, then what is the use of doing good deeds?* Zuhair said: Then Abu 'Zubair

⁴⁴Al-Fat'h, V. 9, P. 119.

said something that I could not understand and I said: What did he say? Thereupon he said: *Act! for every one is facilitated to do what he intends.* In another narration, Allah's Messenger said: *every doer of deeds is facilitated in his action.*⁴⁵

2-The Writing Following The Creation of Adam: A Group to Paradise and A Group To Hell:

Allah, the Exalted, wrote the provisions, deeds, periods of lives, and the end (to Hell or to Paradise) of all of the children of Adam following the creation of their father. **This is the second *Taqdeer*.** Umar Ibn Al-Khattab ؓ when asked about the '*Ayah*,

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ، قَالُوا بَلَىٰ﴾ فقال: سمعتُ رسولَ الله صلى الله عليه وسلم سُئِلَ عنها فقال: (ان الله خلق آدم عليه السلام، ثم مسح ظهره بيمينه، فاستخرج منه ذريته، قال: خلقت هؤلاء للجنة ويعمل أهل الجنة يعملون، ثم مسح ظهره فأستخرج منه ذريته قال: خلقت هؤلاء للنار، ويعمل أهل النار يعملون، فقال رجل: يا رسول الله ففيم العمل؟ قال رسول الله ﷺ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بَعْمَلِ أَهْلِ الْجَنَّةِ، حَتَّى يَمُوتَ عَلَىٰ عَمَلٍ مِنْ

⁴⁵See *The Explanation of Al-Aqeedah At-Tahawiyyah*, PP. 267-268. The Hadeeth is in *Saheeh Muslim*, V. 4, P. 1394, Hadeeth # 6402 and 6403.

أعمال أهل الجنة فيدخل به الجنة، وإذا خلق العبد للنار استعمله بعمل أهل النار حتى يموت على عمل من أعمال أهل النار فيدخل النار) رواه أحمد وأبو داود، والترمذي، والنسائي، وغيرهم. قال الشيخ الألباني: انه صحيح لغيره إلا مسح الظهر فلم أجده له شاهداً.

"And (remember) when your *Rabb* brought forth the children of Adam, from their loins, their seed (or from Adam's loin his offspring), and made them testify as to themselves (saying): Am I not your *Rabb*? They said: 'Yes! We testify', lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.'⁴⁶ (Qur'an 7: 172)

He said: When Allah's Messenger was asked about it, I heard him say: [Allah created Adam, may Allah's peace be upon him, then he passed His right hand over his back, and brought forth from it his offspring, saying: I have created these for Paradise and they will do the deeds of *Ahlu Jannah* (those who go to Paradise). He then passed His hand over his back and brought forth from it his offspring, saying: I have created these for Hell, and they will do the deeds of *Ahlu Naar* (those who go to Hell). Thereupon, a man asked: What is the use of doing anything good? Allah's Messenger said: Verily! when Allah creates a slave for Paradise, He uses him in doing the deeds of *Ahlu Jannah* until he dies doing one of their deeds, upon which he will enter into Paradise. But when He creates a slave for Hell, He uses him in doing the deeds of *Ahlu Naar* until he dies

⁴⁶This is the testimony of their *Fitrāh* confessing that Allah is their *Rabb*

doing one of their deeds, upon which he will enter into Hell.]⁴⁷

Hisham bin Hakim bin Hazam reported that a man asked Allah's Messenger saying: Respecting the deeds, are they independently initiated or that the *Qadaa'* has already passed (i.e. they would take place as has been already preordained)? He said: When Allah brought from Adam's loin his offspring, He made them testify as to themselves (i.e. He is their *Rabb* and True God), and then He poured them forth into the Palms of His Hands and said: These are for Paradise, and these are for Hell. The works of those going to Paradise will be made easy for them, and those going to Hell their deeds will be made easy for them."⁴⁸

Many other *Ahadeeth* and '*Aathar*⁴⁹, not only confirm the meaning of the Hadeeth related by Umar, but also the attesting to the First Covenant as it is in the '*Ayah* above⁵⁰. Taken together, the *Ayah* and the *Ahadeeth*, site the **second *Taqdeer*** (preordainment) when the First Covenant was taken. In addition, the *Hujjah* (evidence) that the

⁴⁷Related by Imam Ahmad, Abu Dawood, At-Tirmithi, An-Nasaa'ee and others.

Shayekh Al-Albani commented that the Hadeeth is "صحيح لغيره" "*sound due others*" except for the part "passing the Hand over Adam's back", where he could not find a supporting evidence for it (see *At-Tah'awiyah*, P. 266 and *Mushkatul Masabeeh* 1: 34, Hadeeth # 95). The Hadeeth terminology "*sound due to others*" means that it is a Hadeeth with more than one channel of narration. When taken together, these channels raise the Hadeeth to the level of "*sound due to others*".

⁴⁸At-Tabarani related it in *Jami'ul Bayan* (9:111). It was rated as authentic *Hasan* by Shayekh Al-Albani in his revision of the *Ahadeeth* in the book of *As-Sunnah*, # 168.

⁴⁹Sayings, actions, recommendations, and (or) explanations by the *Sahabah* or *At-Taabi'een*. In some cases it may denote *Sunnah* authentically attributed to the Prophet ﷺ.

⁵⁰For reference see *Silsilatul Ahadeeth As-Saheehah*, V. 4, PP. 158-163. See also an authentic narration related by Imam Ahmad in *Mishkatul Masabeeh*, 1:43.

children of Adam attested to the *Ruboobiyyah* of Allah is clear⁵¹.

Shayekh Al-Albani commented that: "Many people may understand that these *Ahadeeth* indicate that man has no choice with respect to his deeds, while others may think that being from the people of Paradise or the people of Hell, is an arbitrary matter or just sheer luck... It is known that Allah is Perfect in His Names and Attributes and that:

لَيْسَ كَمِثْلِهِ شَيْءٌ^{٥١}

"There is nothing like unto Him" (Qur'an 42: 11)

It is according to His Knowledge, Wisdom, and Justice that He, the Exalted, chose people for Paradise or for Hell. He knew that those chosen for Paradise will obey Him when they are commanded to do so, and those for Hell will disobey...Allah's decision, therefore, is in accordance with what would come of them: *Iman* (Belief) that necessitates the admittance to Paradise, or *Kuffr* (disbelief) that necessitates punishment in Hell. Both, *Iman* and *Kuffr*, are matters of choice for mankind. Allah, the Exalted, does not force anyone to adopt either choice:

فَمَنْ شَاءَ فَلْيُؤْمَرْ وَمَنْ شَاءَ فَلْيُكْفَرْ^[الكهف: ٢٩]

"Then Whosoever wills, let him believe, and whosoever wills, let him disbelieve." (Qur'an 18: 29)

Because His choice is All-Just and Wise, Allah (SW) cannot be questioned about it."⁵²

⁵¹Ibn Qayyim Al-Jawziyyah, said: "Allah, glorified and free from any imperfection, is not going to hold the children of Adam accountable on the testimony of the First Covenant, but rather on the *Hujjah* established by sending His Messengers."-*Shifaa'ul 'Aleel*, P. 43. The Messengers remind the people about their early Covenant and call them to the worship of Allah alone.

⁵²Al-Albani in *Silsilatul Ahadeeth As-Saheehah*, V. 4, PP. 76-80.

3-The *Taqdeer Al-'Umuri*: Covering The Person's Life Span:

The Person's livelihood, life-term, deeds, and his status in the Hereafter (wretched or blessed) are written while in the mother's womb at an early stage of his development. This is confirmed in the Hadeeth related by Abdullah bin Mas'oud رضي الله عنه who said:

حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ قَالَ: إِنَّ أَحَدَكُمْ لِيُجْمَعُ فِي خَلْقِهِ فِي بطنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِي أَوْ سَعِيدٌ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا. “ (متفقٌ عليه)

"Allah's Messenger, the truthful, the believed, said: The creation of every one of you is collected for the first forty days in his mother's womb in the form of a *Nutfah*⁵³, after which it turns into an *'Alaqa*⁵⁴ for an equal period (i.e. of forty days). Then it becomes a *Mudhqah*⁵⁵ for a similar period and then Allah sends an angel with four words recording: the person's provision, his life term, his deeds, and whether he will be of the wretched or the blessed (in the Hereafter). Then he breaths the soul into him. By Allah,

⁵³Mixed male and female sexual discharges.

⁵⁴A piece of thick coagulated blood.

⁵⁵A lump of flesh.

besides Whom there is no other true God, the one amongst you, will do the deeds of the people of Paradise till there is only the distance of a cubit between him and Paradise, but then the writing⁵⁶ precedes and so he will do the deeds of the people of the Fire, and thus enters it; and one of you will do the deeds of the people of Hell, until there remains a cubit between him and Hell that the writing precedes and he will then do the deeds of the people of Paradise and thus enters it."⁵⁷

4-The Annual *Taqdeer*:

This *Taqdeer* takes place on the Night of Decree (*Lailat Al-Qadr*). Allah, the Exalted, said:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤٤﴾ [الدخان: ٤٤]

"Therein (that night) is decreed every matter of ordainment"
(Qur'an 44: 4)

⁵⁶Which Allah has ordered the angel to write.

⁵⁷*Saheeh Al-Bukhari*, V. 8, P. 387, Hadeeth # 593 and *Saheeh Muslim* V. 4, P.1391, Hadeeth # 6390. Pointing out to other authentic narrations in *Saheeh Muslim* (for example #s 6391-6397), Ibn Qayyim, may Allah's Mercy be upon him, commented that all of them confirm the *Taqdeer* of livelihood, life terms, deeds, etc. but seem to "differ" in terms of the timing of this *Taqdeer* in relation to the stages of development of the embryo. Some assign a period of forty days while others stated forty, forty two, forty three, and forty five nights. He said: Many people think that there is contradiction between these *Ahadeeth*, but Allah to be Praised, there is none. In fact there is an angel who takes care of the *Nutfah* (see Hadeeth # 6396 & 6397) and who records Allah's *Taqdeer* at the head of the first forty nights, until he takes it to the second stage which is the 'Alaqah. However, the angel that breaths into the embryo does that after the third forty, where he is commanded to record yet another (delayed) *Taqdeer* different from that done by the angel of the womb who is assigned to the *Nutfah*, staying with it and moving it, by Allah's leave, from one condition to the other until it enters the early stage of formation which is the *'Alaqah*. The latter *Taqdeer* deals with the status of the soul as it enters the body, one hundred and twenty days (from the time of conception). So, there is a *Taqdeer* that follows the early *Taqdeer*, showing that the *Ahadeeth* agree and support each other.."-See *Shifaa'ul 'Aleel*, P. 61-67.

Ibn Abbass رضي الله عنهما said: "On the Night of Decree, everything that occurs over the whole (coming) year from the matters of death, births, provisions, and rain would be recorded from the Record of the Mother of the Book; it would be even said that such and such person would perform Hajj."⁵⁸

5-The Daily *Taqdeer*

It directs the preordained *Taqdeer* according to its previously appointed terms and onto its specified times. Allah (SW) says:

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ [الرحمن: ٢٩]

"Whosoever in the heavens and on the earth asks of Him (for their needs). **Everyday He has a matter to bring forth.**" (Qur'an 55: 29)

The Prophet ﷺ said explaining the above '*Ayah*-كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ-**Everyday He has a matter to bring forth**- that, "He may forgive a sin for someone, relief the hardship of someone, lifts (in honor) some, and lowers (in disgrace) others."⁵⁹

The majority of the scholars of *Tafseer* said that: "Everyday, Allah gives life and causes death, creates and provides; lifts some in honor and humiliates others; cures an ill person and releases a captive; relieves from hardship and answers a supplicate; gives the one who asks Him and forgives a sin. His actions and creation are infinite."⁶⁰

⁵⁸This explanation by Ibn Abbass is mentioned in Al-Syouti's *Ad-Dur Al-Manthour* 6: 25, and in Al-Shawkani's *Fathul Qadeer* 4: 572.

⁵⁹Reported by Ibn Majah and Abee 'Aasim in "*As-Sunnah*" # 301. Shayekh Al-Albani said it is *Saheeh* (authentic) as in *Saheeh Ibn Majah* # 202.

⁶⁰See *Al-Qadaa' wal Qadar* by Shayekh Omar S. Al-Ashqar, P.43.

What is the relation between all of the above levels of the written *Taqdeer*?

Ibn Taymeeyah and Ibn Qayyim Al-Jawziyyah, may Allah's mercy be upon both of them, stressed that the *Taqdeer* in the Preserved Tablet is a general and comprehensive one that covers everything, while the other levels of *Taqdeer* are special "details for the *Taqdeer* of the Preserved Tablet."⁶¹

The writing in the Preserved Tablet is Preserved: it is not subject to any change whatsoever because it is based upon Allah's Knowledge.⁶² In other books, however, changes may occur, as in the books handled by the angels. Allah (SW) says:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾ [الرعد: ٣٩]

"Allah blots out what He wills and confirms (what He wills); and with Him is *Ummul Kitab* (The Preserved Tablet)." (Qur'an 13: 39)

We read, for example, in Soorat Noah:

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ۖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ [نوح: ٣: ٣]

"And that you should worship Allah (alone), fear Him (by being dutiful to Him), and obey me, He (Allah) will then forgive you of your sins and respite you to an appointed term." (Qur'an 71: 3-4)

Also the Prophet ﷺ said:

⁶¹Ibn Taymeeyah in *Al-Aqeedah Al-Wasitiyyah*. See its explanation by Muhammad Khaleel Harraas, P. 221, *Daar Al-Hijrah*, 1414 (1993) edition, Riyadh and Ad-Dammam. Ibn Qayyim explanations as in *Shifaa'ul 'Aleel*, P. 173.

⁶²Ibn Taymeeyah in *Al-Fatawa*, V. 8, P. 840.

“مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحْمَهُ .”

متفق عليه

"He who loves that his sustenance be expanded, and his life term prolonged, should join the tie of kinship."⁶³

Shayekh ul Islam *Ibn Taymeeyah* explained that: "Provisions and life terms are of two kinds: The unchanged record written in *Ummul Kitab*, and another, subject to increase and decrease, made known to the angels by Allah. That is why Allah, the Exalted, says (translated meaning): 'And blots out what He wills and confirms (what He wills); and with Him is *Ummul Kitab*.' (Quran 13: 39)...In the angels' books, the life terms increase or decrease, and similarly in the case of provisions; all being due to specific reasons. Thus, Allah commands the angel to write the provisions and life term of one of His slaves. If the slave of Allah joins the tie of his kinship, Allah commands His angel to increase the slave's sustenance and life term⁶⁴ by specified increments. The angel does not know the actual outcome of extension in the life term, or that related to the increase in provisions. He (SW)

⁶³*Saheeh Al-Bukhari* (V.8, P.11-12, Hadeeth # 15), and *Saheeh Muslim* (V.4, PP. 1359-1360). In the light of *As-Salaf's* understanding about the ranks of *Taqdeer*, the comments by A.H. Siddiqi that the increase in sustenance and life terms of those who join the tie of kinship is only in "blessing" and that they are not actual increases as explained above. This and other comments by Siddiqi, may Allah forgive him, do not subscribe to the teachings of *As-Salaf us Salih*, for example in the *Tawheed* of the Names and Attributes of Allah and other important issues. I ask Allah (SW) to bring forth someone who will re-address the translation and the commentary of the late Siddiqi, may Allah's mercy be upon him. Having said this, I caution my brothers and sisters against the piracy by a group of translators based in Washington D.C and Beirut-Lebanon, who produced what they referred to as a "new" translation of *Saheeh Muslim*. In fact it is only a copy of Siddiqi's version. They also published a very weak and distortive translation of Ibn Qayyim's "*At-Tibun Nabawi-The Prophetic Medicine*" and other works that are under evaluation.

⁶⁴Because he obeyed Allah in keeping the tie to his kinship, his life will be extended to a specified and pre-ordained term that constitutes his age, otherwise if he severs his tie with his kinship, he would not reach such an age. In all cases, it is written in *Ummul Kitab* whether he will keep or sever his tie. The same holds true regarding his sustenance. [See *At-Tahawiyah*, P.143]

knows the outcome i.e. the pre-appointed term which is not to be prolonged nor delayed"⁶⁵.

Al-Hafidh Ibn Hajer said: "For example to say to the angel that the age of such and such person is hundred years if he joins the tie of his kinship and sixty years if he severs it. In the Foreknowledge of Allah, it is known whether he will join or sever the tie of kinship; and whatever is in Allah's knowledge (including the life span of every living creature) is not subject to extension or delay. However, the angels' knowledge is the one subject to the increase or decrease. This is what is referred to in Allah's saying:

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَآهُ أُمُّ الْكِتَابِ ﴿٣٩﴾ [الرعد: ٣٩]

'And blots out what He wills and confirms (what He wills); and with Him is *Ummul Kitab*.' (Quran 13: 39)

The blotting and confirming is relevant to the knowledge of the angels. However, what is recorded in *Ummul Kitab* is relevant to Allah's Foreknowledge where absolutely there can be no blotting..."⁶⁶

⁶⁵*Al-Fatawa*, V. 8, P. 517, and P. 540.

⁶⁶In *Fathul Bari*, V. 10, P. 430.

The Third Rank of Al-Qadar
المشيئة Al-Mashee'ah, The Will of
Allah

Is the belief that Allah has willed everything that goes on in this Universe. His will and his predordaining power effectively covers everything. Whatever He wills, will occur, and whatever He does not will, will not take place. It is the rank that all the Messengers and the revealed Scriptures attested to; and it is part of the natural inclination of creation; all courses of reasoning subscribe to the reality of the *Mashee'ah*.

Speaking about the people of the Book, Allah (SW) warned the Prophet ﷺ not to follow their desires and commanded him to follow what Allah brought down to him, the Qur'an, superseding all the previous Scriptures, Saying:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ (المائدة: ٤٨)

"If Allah willed, He would have made you one nation , but that (He) may test you in what He has given you." (Qur'an 5: 48)

Had Allah wished to have us follow one book, one legislation, and one Messenger, at all times and all places, He (SW) would have done that. What passed is what Allah wished: **tests and trials** in the different judicial legislations⁶⁷ which He had brought down; thereupon those who will comply will be distinguished from those who disobey or reject. He is All-Just and All-Wise in His *Mashee'ah*. Under every revealed Scripture prior to the Qur'anic revelation, those who sought Allah and

⁶⁷He made certain things lawful, permissible, or unlawful in one *Sharee'ah* and did not in another.

His Pleasure, endured and moved high up on the road of submission leading them to the true *Tawheed* of Allah. Those who want to pass the tests and trials detailed in the final Message to mankind, the Qur'an, should know well that He, Allah, is on a "Straight Path" in His Actions, Sayings, Legislation, *Taqdeer*, Reward and Punishment". He says the Truth and His trials and tests, as it is with all of His Actions, are Just:

إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ [هود: ٥٦]

"Surely, my *Rabb* is on the Straight Path." (Qur'an 11: 56)

Those who knew well the Names and Attributes of Allah always linked the matters to the *Mashee'ah* of Allah. This linkage is vivid in the propagation efforts of Allah's Prophets:

- Noah, may Allah's Praise and Peace be upon him, said when his people requested that:

قَالُوا يٰنُوحُ قَدْ جَدَلْتَنَا فَاكْثَرْتَ جِدَالَنَا فَاتِنَا بِمَا تَعِدُنَا اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٣٢﴾ [هود: ٣٢]

"O Noah! you have disputed with us and prolonged this dispute. Just bring upon us what you threaten us with, if you are of the truthful." (Qur'an 11, 32)

قَالَ اِنَّمَا يٰتِيكُمْ بِهٖ اللّٰهُ اِنْ شَاءَ وَمَا اَنْتُمْ بِمُعْجِزِيْنَ ﴿٣٣﴾ [هود: ٣٣]

"Only Allah will bring it (the punishment) on you, if He wills, and then you will escape not." (Qur'an 11, 33)

- The *Imam of Tawheed* and the father of Prophets, Ibraheem, may Allah's Praise and Mercy be upon them all, said to his people:

وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا

[الأنعام: ٨٠]

"I fear not those whom you associate with Allah in worship. (Nothing can happen to me) *except when my Rabb (Allah) wills something. My Rabb comprehends in His knowledge everything.*" (Qur'an 6: 80)

- The talented-speaker Prophet *Shuayeb* said:

وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ

تَوَكَّلْنَا [الاعراف: ٨٩]

"And it is not for us to return to it (your religion of *Kuffr*) unless Allah, our Rabb, should will. Indeed our Rabb comprehends all things in His Knowledge. In Allah (Alone) we put our trust." (Qur'an 7: 89)

- The Prophet known for being "the truthful, the honorable, son of the honorable (grandfather), son of the honorable (great grandfather) i.e. Yusuf (Joseph), son of Ya'qoub (Jacob), son of Isaac, son of Ibraheem"⁶⁸, said:

ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ ﴿٩٩﴾ [يوسف: ٩٩]

"Enter Egypt, if Allah wills, in security." (Qur'an 12: 99)

- *Kaleemul'lah*⁶⁹ Moses said to the righteous man (*Al-Khadir*) in *Soorat ul Kahf* (The Chapter of the Cave, # 18):

⁶⁸Part of an authentic Hadeeth describing the honorable Prophet Joseph and his upper lineage related in *Saheeh Al-Bukhari*, V. 4, P. 390, Hadeeth # 596.

⁶⁹The one whom Allah spoke to.

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ [الكهف: ٦٩]

"If Allah wills, you will find me patient, and I will not disobey you in aught." (Qur'an 18: 69)

- The best of mankind and most honorable in the sight of Allah, Prophet Muhammad ﷺ was commanded by Allah to say:

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكِ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ﴿٢٤﴾ [الكهف: ٢٣-٢٤]

"And never say of anything that "I shall do such and such tomorrow", except (with the saying) 'if Allah wills!'" (Qur'an 18: 23-24)

Allah (SW) Says about *Ahlul Jan'nah*:

خَلِيدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ تُعْطَاءُ غَيْرَ مُجْدُوذٍ ﴿١٠٨﴾

[هود: ١٠٨]

"Abiding therein for all the time that the heavens and the earth endure, *except as your Rabb wills*, a gift without an end." (Qur'an 11: 108) making it clear that the matter is under His *Mashee'ah*. If He wishes otherwise, it would be a different matter.

Allah gives the kingdom to whom He wills, lifts up in honor and might whoever He wills, degrades in humility and defeat whoever He wills:

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِمَشِيئَتِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾ آل عمران: ١٢٦

"Say (O Muhammad ﷺ): O! Allah, Possessor of the Kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will; You endue in honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily! You are able to do all things." (Qur'an 3: 26)

- If Allah wills, He, most Exalted, can prevent anything from taking place:

وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿١٣٠﴾ محمد: ١٣٠

"But if it had been Allah's Will, He Himself could certainly have punished them (i.e. the *Kuffar*). But He (lets you fight) in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost." (Qur'an 47: 4)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

[الانعام: ١١٢]

"And such We have appointed for every Prophet an enemy, devils among mankind and Jinns, inspiring one another with adorned speech as a delusion (or by way of deception). *If your Rabb had so willed, they would have not done it, so leave them alone with their fabrications.*" (Qur'an 6: 112)

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى [السجدة: ١٣]

"*If we had willed, We would have given each person his guidance.*" (Qur'an 32: 13)

Whatever Allah does not will, will not take place:

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۗ أَيُونِس: ١٦

"Say (O! Muhammad ﷺ), *If Allah had so willed, I should not have recited it to you nor would He have made it known to you.*" (Qur'an 10: 16)

If He wills, He can seal the heart from guidance. Abdullah bin 'Amr bin Al-'Aass رضي الله عنهما said that he heard Allah's Messenger ﷺ saying:

”إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ اصْبِعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، كَقَلْبٍ وَاحِدٍ، يَصْرِفُهُ حَيْثُ شَاءَ“ ثم قال رسول الله صلى الله عليه وسلم: (اللهم مصرف القلوب صرف قلوبنا على طاعتك).-، رواه مسلم

"All the hearts of the offspring of Adam are between two fingers of Ar-Rahman's Fingers as one heart, He turns it (in any direction) as He wills. Then Allah's Messenger ﷺ said: O! Allah, the Turner of the hearts, turn our heart

towards Your obedience."⁷⁰

- **Man's will is true and real**, but it does not escape Allah's will:

وَمَا يَدْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ [المدرثر: ٥٦]

"And they will not receive admonition unless Allah wills." (Qur'an 74: 56)

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ [الانسان: ٣٠]

"And you cannot will unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise." (Qur'an 76: 30)

The above evidences from Qur'an and *Sunnah* confirm the Absolute *Mashee'ah* (Universal Will) of Allah, as well as the will of human-beings, and that the latter is not independent from Allah's will. Allah sometimes tells us that everything in the Universe is by His Will, and that what He did not will, would not take place; He also confirms that if He wills, the outcome could be different from what exists; If He wills, He would not be disobeyed, and that He would have gathered His creation on guidance making them one nation. Whatever exists, therefore, is because He willed it to occur, and if it is not to occur, it is because He did not will so. All of these facts constitute the reality of *Ar-Ruboobiyah*, which means that He is *Rabul 'Alameen, Al-Qayuom* (The One Who sustains and protects everything). Only after His leave, creation, provisions, giving and taking, spending and holding, dying and living, leading astray and guiding aright, and happiness and misery (in this world and the next one) would take place, all according to His *Mashee'ah* and Creation; He is the only Owner and Overseer of all affairs. He is the only *Rabb*:

⁷⁰Saheeh Muslim, V. 4, P. 1397, Hadeeth # 6418.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ [القصص: ٦٨]

"Verily, your Rabb creates whatever He wills and chooses." (Qur'an 28: 68)

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى [الحج: ٥]

"And We cause whom We will to remain in the wombs for an appointed term." (Qur'an 22: 5)

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُخْلِقُ مَا يَشَاءُ يَهَبُ لِمَن يَشَاءُ إِنثَاءً وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ۚ أَوْ يَزْوِجُهُمْ ذُكْرَانًا وَإِنثَاءً وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

[الشورى: ٥٠]

"To Allah belongs the kingdom of the heavens and the earth, He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills, or He bestows both males and females, and He renders barren whom He wills. He is All-Knowing, All-Able." (Qur'an 42: 50)

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ [النور: ٣٥]

"And Allah guides to His Light whom He wills." (Qur'an 24: 35)

He does what He wills:

إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ [الحج: ١٣]

"Verily, Allah does what He wills." (Qur'an 22: 14)

If He wills, He guides aright, and if He wills, He leads astray:

فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۗ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ [الانعام: ١٢٥]

"And whomsoever Allah wills to guide, He opens His breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky." (Qur'an 6: 125)

[The '*Ayah*' means that, whoever Allah wants to guide, He opens his breast to Islam, - i.e. He makes it easy for him; He motivates him, and these are good signs. Ibn 'Abbass رضي الله عنه said: it means that Allah opens up one's heart for the acceptance of and belief in *Tawheed*."⁷¹ On the other hand, whomsoever He wills to lead astray, He would make his chest strictly closed from knowing Allah and loving Him. "This is a just punishment for those who do not properly estimate Allah, and those who deny Allah's favors. Allah (SW) shuts the door of His Guidance to them and that is why their breasts become confined and constricted...The guidance is a favor from Allah; He makes it settle in the person who is suitable to recognize it and give thanks to His creator by obeying Him and worshipping Him alone. If you ask the question: what is the fault of the one who is not suitable for it? The answer is that his greatest fault is that *he is not suitable*. He favors the ways that anger Allah and follows his desires instead of working to receive Allah's pleasure. Is there a sin more profound than this?"⁷²]

⁷¹See the *Tafseer* of Ibn Katheer for the quoted '*Ayah*'.

⁷²*Shifaa'ul 'Aleel*, V. 1, PP. 274-278

The Mashee'ah (*Will*)
and
What Allah Wants (*Iradah*)

Creation and Command belong to Allah, the Exalted. His Divine Decree is either *Kawniyyah* (Universal) or *Shar'iyyah* (Legal or Judicial). The *Mashee'ah* of Allah in which His intention is carried out is pertinent to His Creation and Universal Command. It is not necessary that what is carried out by His creation is liked by Him (SW). He, however, willed it to pass.

Allah created Satan, yet He hates him. He created the *Kuffar* and hates them. He created many things that He (SW) loves. Whatever He permitted to exist, therefore, from *Kuffr*, belief, obedience, or disobedience, is pertinent to His *Mashee'ah*, whether He loves it or not. This is also known as ***Al-Iradah Al-Kawniyyah*** (Universal Will). Under this Will, Allah may decree to pass things which He does not command His slaves to follow, e.g. *Kuffr* and disobedience. No one can rebel against *Al-Iradah Al-Kawniyyah*.

On the other hand, the **Judicial Will** is pertinent to Allah's **legislation** (*Sharee'ah*). Hence, it is related to what Allah loves and likes, whether it takes place or not. It is also known as **Al-Iradah Ash-Shar'iyyah**. The acts of obedience from the angels, prophets, and the believers, when they take place, are loved by Allah and are passed by His Universal Will. **Under His Judicial Will, it is not necessary that His commands will be executed.** Some people rebel against His Judicial commands. This *Iradah Ash-Shar'iyyah* does not entail the execution of His wish. What Allah loves and is pleased with is related to His Judicial commands i.e. He loves them to be executed as He demands.

The linkage between *Al-Iradah al-Kawniyyah* and the *Iradah Ash-Shar'iyyah* is clear in the following *Ayah*:

وَلَا يُرْضَىٰ لِإِعْبَادِهِ الْكُفْرَ [الزمر: ١٤]

"And He likes not *Kuffr* for His slaves." (Qur'an 40: 7)

It is obvious that Allah does not like or love *Kuffr*, yet it exists. This deals with *Al-Iradah Ash-Shariyyah*. It is linked to the *Al-Iradah Al-Kawniyyah* by the fact that Allah willed for *Kuffr* to take place. What He likes or loves, is different from His *Mashee'ah*.

The true believer follows, does not dispute, and submits to the legislative commands of Allah (SW)...this is the right of *Al-Iradah Ash-Shar'iyyah* upon every slave of Allah. As far as the Decree of *Al-Iradah Al-Khawniyyah*, the slave of Allah has the "right" to "face" the Decreed matters with other Decreed matters...to understand these words, examine the response of Omar ibn Al-Khattab ؓ when he was blamed for deciding not to enter *Ash-Shaam* (Greater Syria) because of a sudden outbreak of plague. He was told: "Are you running away from something which Allah had ordained? Omar said: "Yes! we run away from what Allah had ordained (in this case the plague) to another thing which Allah had ordained." If someone is touched by hunger, thirst or cold, all of which are preordained by Allah, all are from the *Qadar*, his response would be to eat, drink, and put on clothes, thus *checking the Qadar with Qadar* to the best of his ability. He checks the fire with water or soil until it is extinguished. He extinguishes the *Qadar* of Allah (fire) with the *Qadar* of Allah (water). Similarly with illness, he checks it with another *Qadar*, medicine. And if an enemy of Islam plots against it, then it's by the *Qadar* of Allah. It is incumbent, however, on every Muslim to check this *Qadar* with another *Qadar* which Allah loves, and it is the *Jihad* by the hand (force) or by spending wealth.

There remains the case where the Divine Decree is to pass and it cannot be checked. The slave of Allah must totally submit and recognize the Might of Allah in His Ruling, Justice in His Decree, and Wisdom behind His Decision. Thus, whatever befalls him is not to miss him, and whatever missed him is not to befall him...All is in accordance with Allah's Names and Lofty Attributes. Allah deserves the best Praise from his slave who must search for his ignorance, sins, and mistakes...This matter is clarified in four "Ayaat:

The first 'Ayah:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۗ [النساء: ٤٩]

"Whatever of good reaches you (victory, provisions, sound state of self and mind, etc.), is from Allah, but whatever of calamities (fear, stress, illness, etc.) befalls you is from yourself." (Qur'an 4: 79)

The second 'Ayah:

أَوْ لَبَّأَ أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا ۗ قُلْتُمْ أَلَيْسَ هَذَا الَّذِي قُلْنَا هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾ [آل عمران: ١٦٥]

"(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: From where does this come to us? Say (to them): "It is from yourselves (because of your evil deeds)", And Allah has power over all things'." (Qur'an 3: 165)

The third 'Ayah:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ [الشورى: ٣٠]

"And whatever of misfortune befalls you, it is because of what your hands have earned." (Qur'an 42: 30)

The fourth 'Ayah:

وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ مِمَّا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٣٨﴾ [الشورى: ٣٨]

"And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then, verily man (becomes) ingrate!" (Qur'an 42: 48)

Allah, the Exalted, clarified that misfortunes and calamities are linked to their causes from the evil deeds and wrong-doings. Allah (SW) had decreed that calamities befall someone because of his wrong-doings. However, what reaches man of good, its causes are limitless. The Favor of Allah will be in response to the action of His slave, or due to some other work that the slave did not do. It is incumbent, therefore, on the slave of Allah to give proper thanks to Allah and Praise Him properly. The slaves of Allah should also seek forgiveness, and repentance because of their sinful deeds. Both, misfortunes and favors, are from the *Qadar* of Allah, they don't escape His *Mashee'ah*:

قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٤٨﴾ (النساء: ٤٨)

"Say (O Muhammad ﷺ): All things are from Allah, so what is wrong with these people that they fail to understand any word?" (Qur'an 4: 78)

Divine Decree



KAWNIYYAH	SHAR'IYYAH
<i>Mashee'ah or Iradah Kawniyyah</i>	<i>Iradah Shar'iyyah</i>
Pertinent to His Creation and Command.	Pertinent to His Legislation and <i>Sharee'ah</i> : Commands and Ordinances.
He Passes What He Wills. It is not necessary that He likes what He creates, or what is being carried out: Shaytan is created, and Allah hates him and his followers. He hates and dislikes their deeds too. It's taking place because He willed so. He does not command His slaves to follow what He dislikes. No creature can escape this Universal Will of Allah.	Is only what He loves and likes. It does not necessarily entail the execution of His desire. His legislative commands are rebelled against by the <i>Kuffar</i> and the disobedient. He loves righteousness, but not everyone complies.

Case	<i>Mashee'ah or Iradah Kawniyyah</i> الإرادة الكونية	<i>Iradah Shari'yyah</i> الإرادة الشرعية
Existing Acts of obedience.	✓He willed to pass.	✓ He loves them.
Non-Existing Acts of Obedience.	☒He willed not to pass.	✓He loves them.
Existing Acts of <i>Kuffr</i> and disbelief.	✓He willed to pass.	☒But He does not like them.
Non-Existing Acts of <i>Kuffr</i> and disbelief	☒He willed not to pass.	☒He dislikes them

Both, the *Iradah Al-Kawniyyah* and the *Iradah Ash-Sharr'iyyah* are part of Allah's Wisdom. Everything He performs in the Universe, or Judicially commands His slaves to do, is for a good reason and according to His Wisdom, whether we are able to comprehend them or not:

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾ [التين: ٨]

"Is not Allah the Best of Judges?" (Qur'an 95: 8)

- Allah loves those who do good, act Justly, and follow His way:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ [آل عمران: ٣١]

"Say (O Muhammad ﷺ) if you (really) love Allah, then follow me (i.e. follow my teachings of Qur'an and *Sunnah*), and Allah will love you." (Qur'an 3: 31)

- Allah likes what He prescribed of good deeds and sayings, and He dislikes what He prohibited of bad deeds and sayings:

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ [الزمر: ٤]

"If you disbelieve, surely Allah does not need you, He likes not disbelief for His slaves, and if you are grateful, this pleases Him." (Qur'an 39: 7)

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً ۗ وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ لَهُمْ قَاعِدُوا مَعَ الْقَاعِدِينَ ﴿٣٦﴾ [التوبة: ٣٦]

"Had they (the hypocrites) intended to march out, certainly, they would have made some preparations, but Allah disliked their marching forth. So, He made them lag behind, and it was said to them: 'Stay with the weaklings'." (Qur'an 9: 46)

- Those who do good deeds, Allah is pleased with them. He is angry with those who deserve His anger:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾ [البينة: ٨]

"Allah is well pleased with them, and they are well pleased with Him. That is for him who fears his *Rabb*."
(Qur'an 98: 8)

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾ [الفتح: ٦]

"And that He will punish the *Munafiqeen* (hypocrites: men and women) and the *Mushrikeen* (those who join partners with Allah: men and women), who think evil thoughts about Allah, for them is a disgraceful torment, and Allah is Angry with them. He has cursed them and prepared Hell for them, and worst indeed is that destination." (Qur'an 48: 6)

مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

[النحل: ١٠٦]

"But those who open their breasts to disbelief, on them is Allah's wrath, and they shall have a severe torment."
(Qur'an 16: 106)

In Summary, the Will (*Mashee'ah*) of Allah (SW) is the pre-requisite for bringing forth every existing thing. If Allah, the Exalted, does not Will any matter, then His Will entails the inevitable non-existence of that matter. His *Mashee'ah* covers everything from people, actions, moves, stillness, etc. Nothing in His Kingdom takes place without His leave, and nothing that He wills, except that it will take place, although there may exist in His Kingdom what He dislikes. He allowed such things to be carried out. If He wills to bring forth what He likes, He would do so. None can stop what Allah wants. His *Mashee'ah* is *Kawniyyah* and *Shar'iyyah*. The *Mashee'ah* is always linked to the Wisdom of Allah, the Exalted.

The Fourth Rank of *Al-Qadar*

The Creation, *Al-Khalq* الخلق

Allah (SW) is the Sole Creator of everything, including man's deeds. No single atom or higher element, static or in motion, but Allah has created it. Nothing that takes place in this world except that Allah has created it:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾ [الزمر: ٦٢]

"Verily! Allah is the Creator of everything, and He is the *Wakil* (Guardian, Disposer of affairs, Trustee, etc.) over all things." (Qur'an 39: 62)

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۗ [البؤمن: ١٢]

"That is Allah, your *Rabb*, the Creator of everything." (Qur'an 40: 62)

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾ [الرعد: ١٦]

"Say (O Muhammad ﷺ) that Allah is the Creator of everything, and He is the One, the Irresistible." (Qur'an 13: 16)

•The rank of *Al-Khalq* includes the Actions of Allah and the actions of His creatures. **The Actions of Allah** are true and real. They conform to what is entailed by His Names and Attributes. They influence all of creation in accordance with His Knowledge, *Mashee'ah*, and Ability. Nothing moves, no matter how small it is, except by His *Mashee'ah*, Knowledge, and Ability. Whomsoever He guides, there is none who

can misguide, and whomsoever He misguides, none can guide. Reciting the 'Avah:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ [الفاتحة: ٥]

"Guide us to the Straight Path." (Qur'an 1: 5)

confirms that guidance is sought from the One Who is Able to give it. It belongs to Him; if He wills, He gives it, and if He wills not, He holds it.

Guidance is knowing the truth and executing it. Allah, alone, is able to make someone knowledgeable about the truth, seek it, and work by it. This Guidance is something that even Prophets⁷³ and most righteous people cannot offer:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ [القصص: ٥٦]

"Certainly, you (Muhammad ﷺ) guide not whom you love, but Allah guides whom He wills." (Qur'an 28: 56)

In all cases His actions there is perfect wisdom. He does not do anything in vain nor is His action devoid of any meaning. His Actions are **Real, All-Wise, and All-Just**. His creatures, and their deeds, are His creation.

The slave of Allah Has real ability, will, choice and action. Man's ability to move and to believe are actions that are truly attributed to him. These actions are created by Allah. Man's movement, standing, sitting, etc. are real actions which Allah decreed, set under His ability, willed, and created them for him. Man's will and actions are next to His (SW). This is the medium and straight way of relating the Actions of

⁷³Prophets and their followers explain and proclaim the Message. This guidance is known as the guidance of *Irshad*. Allah's guidance is known as the guidance of *Tawfeeq*: opening one's heart to receive the truth.

Allah to those of His creation. This is the course of *As-Salaf us Salih*. It stands against two extremes. The first which claimed that predestiny deprived man from his ability and choice. According to this claim, man has no will and no real action, and that he is just like a feather in the wind. This group is known as *Al-Jabriyyah*⁷⁴.

The Other group totally denied *Al-Qadar* and claimed that man creates his own actions by his ability and by his will, "making" creators other than Allah! That is why the Prophet ﷺ called them the "*Majoos (Majians) of this Ummah*", because the *Majoos* claim that Satan "creates" evil and harmful things, making Satan a "creator" besides Allah. This group is known as *Al-Qadariyyah*⁷⁵.

The medium course is that of *Ahlu-Sunnah*, the followers of *As-Salaf us Salih*:

"The Muslim Prays, fasts, does good, may do bad deeds, etc. Indeed, he is the doer of these deeds because he acted by his will. That is what Allah and His Messenger confirmed. Nevertheless, if you want to know how the Muslim's deeds are part of *Al-Qadar* and the *Mashee'ah* of Allah, then ask the question: what made them do these deeds? The answer: By their ability and will. That is why they deserve either reward for the good deeds, or punishment for the evil ones. Everyone agrees to this. The next question is: Who is the Creator of their ability and will? Certainly, Allah. Consequently their deeds are the creation of Allah. Remember that Allah brought to existence their deeds as well as all the

⁷⁴This is the concept of *Al-Jabriyyah* (from Arabic *Jabr*, 'Compulsion') who maintained determinism against free will. These are the followers of *Jahm bin Safwan* (d.128 H/745). Their doctrine is that salvation was pre-determined and that man, in effect, could not work either for, or against his salvation.

⁷⁵Abu Dawood related that on the authority of Abdullah bin Umar that the Prophet ﷺ said: "*Al-Qadariyyah are the Majoos of this Ummah, if they become ill do not visit them, and when they die do not witness them (their funerals).*" Shayekh Al-Albani said that the Hadeeth is *Hassan* (authentic) by way of its combined narrations. See *At-Tahawiyah*, P. 273 and *As-Sunnah* by Abee 'Aasim V. 1/149.

means that made these deeds manifested."⁷⁶ The 'Ayah:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ [الإنسان: ٣٠]

"You cannot will unless Allah wills." (Qur'an 76: 30), is a confirmation of man's will and that it is under Allah's will. Also it is a response against the above two extremes.

Furthermore, the 'Ayah:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [الفاتحة: ٥]

"And You (Alone) we worship and You (Alone) we seek for help." (Qur'an 1: 5), confirms the slave's own actions of worship, and that it occurs only after Allah's help. If Allah (SW) does not help him and make him able and willing to do the worship, the slave would not be able to perform it. The 'Ayah is one more response against the *Jabriyyah* and *Al-Qadariyyah* and those who follow their concepts.

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْبُدُونَ ﴿٩٦﴾ [الصافات: ٩٥-٩٦]

"He (Abraham) said (to his people): Worship you that which you (yourselves) carve? While Allah has created you and what you make!" (Qur'an 37: 95-96)

⁷⁶Based upon *Sharhul Aqeedah Al-Wasitiyyah* by Muhammad Khalil Al Har'raas, P. 228-229, Published by *Daar ul Hijrah* (1414 H/1993).

The Ranks of *Al-Qadar* Together

The belief in *Al-Qadar* can only be accomplished when all four ranks of *Al-Qadar* are realized, because they are firmly interrelated. As confirmed in the Qur'an and *Sunnah*, Allah (SW) encompasses all creation, past, present, and future ones. He knows all about their entities, their deeds, their descriptions, etc. He (SW) recorded all of this in The Preserved Tablet in countless texts. All of Allah's Creation is under His will, nothing escapes it. Whatever He wills, comes into being, and whatever He does not, would not. The slaves of Allah have will, abilities, and choices, all of which are created by Allah. Everything occurs according to the Foreknowledge of Allah; It is recorded, and follows a course that is linked to specific causes that are part of *Al-Qadar*. Allah gave the believers means, ways, and various kinds of assistance and kept them away from impediments that may have weakened the strength of their belief, as the Prophet ﷺ said:

”اعْمَلُوا فِكْلٌ مِّيسِرٌ لِّمَا خُلِقَ لَهُ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُيسِّرُ لِعَمَلِ أَهْلِ
السَّعَادَةِ.“

*"Carry on doing (good) deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created. So, he who is destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people..."*⁷⁷. He (SW) forsake the wicked and the evil ones and left them to themselves and did not help them because they turned away from Him.

[The slave's stand towards *Al-Qadar* has two levels:

First: Before the *Taqdeer* takes place: he should seek the help from Allah, depend upon Him, and supplicate Him.

⁷⁷Part of an authentic Hadeeth collected by Al-Bukhari in his *Saheeh*, V.6, Hadeeth # 472.

Second: After the *Taqdeer* takes place: If the *Taqdeer* is different from what he had worked for (lawful and good), he should be patient and accept the *Taqdeer*. If the *Taqdeer* is a favor that conforms with what he had set up and worked for, then he should be grateful to Allah and should praise Him for it. If he commits a sinful deed, he should ask Allah's forgiveness and repent.

The slave's stand towards the Commands of Allah, has two levels:

Before Execution: a determination to fulfill the command and to seek Allah's help for its execution.

After Execution: seeking Allah's forgiveness due to any shortcomings in the execution, and praising Allah for all of His favors:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ [المؤمن: ٥٥]

"So be patient (O Muhammad ﷺ). Verily, Allah's Promise is True, and seek forgiveness for your fault" (Qur'an 40, 55).

وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾ [آل عمران: ١٨٦]

"But if you persevere patiently, and have *Taqwa* (be pious), -then verily this is from the great matters which you must hold on with all your efforts." (Qur'an 3: 186)

وقال النبي ﷺ: "أحرص على ما ينفعك وأستعن بالله ولا تعجز، وإن أصابك شيء فلا تقل لو أني فعلت كان كذا وكذا، ولكن قل: قدر الله وما شاء فعل، فإن لو تفتح عمل الشيطان." (رواه مسلم)

The Prophet ﷺ said: "*Cherish that which benefits you (in the Hereafter) and seek Allah's help, and do not despair (or lose heart); and if anything befalls you (calamity, misfortune, or trouble) do not say, 'If I had done such and such, then such and such would have occurred'*⁷⁸, but rather say: *Allah did that what He had preordained to do, because the word "if" is an opening for Satan's actions.*"⁷⁹ ⁸⁰

⁷⁸Some may say, "If I had not done that (thing), then such and such would not have happened!". So many times we hear people say the "ifs" and "buts", reflecting the lack of true belief in *Al-Qadar*. The Muslim's belief in *Al-Qadar* is a source of strength and activity rather than a pretext for passiveness, pessimism, indolence, and inactivity. He acts, depending upon Allah and seeks His help. He does not cry over what might not please him. He looks forward keeping his aim high with dignity, hoping and trusting in Allah, the Exalted.

⁷⁹Reported in *Saheeh Muslim*, V. 4, P. 1401, Hadeeth # 6441.

⁸⁰Shayekh ul Islam Ibn Taymeeyah in *Al-Fatawa*, V. 8., P. 76.

In The Name of *Al-Qadar!*

•Some people say, "Why should we work and exert efforts when we know that Allah knows everything we will do, knows our destiny to either Paradise or Hell, and that He is the Creator of our deeds? Let the *Al-Qadar* befall upon us and we shall receive whatever comes whether we will it or not!

•Others say, "If every sin or wrong-doing is a preordained matter, so what is the fault of the one who commits them?

•Both groups blame *Al-Qadar*. Not only that, but knowingly or unknowingly this is an accusation against Allah and His Names and Attributes. It implies that Allah loves *Kuffr*, *Shirk*, murder, adultery, fornication, theft, ill-treatment of parents and all other sins and wrong-doings⁸¹. Allah is High above such implication. **The fact that Allah wills and creates what He wills, does not necessitate that His will is His Love.** His *Mashee'ah*, as discussed earlier in the explanation of *Al-Iradah Al-Kawniyyah* and *Al-Iradah Ash-Shar'iyyah*, is not the same as His Attribute of Love. The sayings of both groups do not differentiate between belief and disbelief, good and bad, justice and injustice etc. It leads, as *Sheykh ul Islam Ibn Taymeeyah* said: "to disbelief in the Messengers, the Books of Revelation. To him (who utters the sayings of the above groups), Adam and Moses, Noah and his people, Moses and the Pharaoh, the early Muslims and the *Kuffar*, are the same!"⁸² In fact it attributes injustice to Allah! He is Most Glorified and High above what they utter or do. They only blame *Al-Qadar* for their own deeds and free themselves of any wrong-doing. "Implicit in their claims is the objective of eliminating *Al-Iradah Ash-Shar'iyyah* and thus the Commands of Allah: the Lawful and the un-Lawful, the Promise

⁸¹The *Sufi* mystic sects fell deeply into the false belief that Allah necessarily loves whatever He brings to existence. In fact, to many mystics, everything is Allah and Allah is the "essence" of every existing thing. This belief is known as *Wihdatul Wujud*, The Unity of Being; Exalted and Glorified Allah is above what they utter.

⁸²*Al-Fatawa*, V. 8, P.100.

(Paradise) and the Threat (Hell), and those who do this are in a state of *Kuffr* that is greater than that of the Jews and Christians."⁸³ It is true that Allah willed the existence of *Kuffr*, *Shirk*, sins, disobedience, theft, usury, etc. but He, the Most High, hated these matters and commanded His slaves not to commit them.

•Allah decreed the results and their causes. Whoever claims that he does not want to go and search for his provisions but instead waits for the *Al-Qadar*, does not comprehend the *Taqdeer* of Allah in His slaves:

فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ [الملك: ١٥]

"So walk in the path thereof (on earth) and eat from His Provisions." (Qur'an 76: 15)

If Allah had ordained that He will give a person a child, it means that He had ordained for this person to have a wife and have intercourse with her. He ordained illness and ordained its medicine, and that when the ill-man takes the ordained medicine he will be cured. The child does not come without a cause, the produce does not flourish without water and soil, having a full stomach does not occur without food, and quenching thirst does not occur without water or a lawful drink.

•Allah ordained that "Ahmad" supplicates Him and seeks refuge in Him and that He answers his call. And ordained that "Jamal" will not invoke Him and seek His help. Thus, He leaves "Jamal" to himself, and he stays miserable:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ [البؤمن: ٦٠]

⁸³Ibid, P.288. He also said on page 262: "If these people insist on their beliefs, then their *Kuffr* is greater than that of the Jews and Christians, because the latter believe in the Commands, Paradise and Hell, and Reward and Punishment, but they have altered, changed, believed in some parts of their religions and disbelieved in other parts of them."

[And Your Rabb said, 'Supplicate Me, I will respond to your (invocation)'] (Qur'an 40: 60)

•The best answer for both groups lies in the saying of the Prophet ﷺ when he was asked by his companions about the benefit of performing good deeds when they are preordained by Allah (SW). His answer was:

”اعملوا فكلٌ ميسرٌ لما خُلِقَ له“ وقرأ عليه السلام: فَأَمَّا مَنْ أَعْطَى وَاتَّقَى
وَصَدَّقَ بِالْحُسْنَى فَسَنِيَّ لَهُ لَيْسَى، وَأَمَّا مَنْ (بَخِلَ وَاسْتَغْنَى وَكَذَّبَ
بِالْحُسْنَى فَسَنِيَّ لَهُ لَيْسَى) (الليل: ٥-١٠)

"Carry on doing (good) deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created, and he recited: {As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*⁸⁴, We will make smooth for him the path of ease (goodness); But he who is greedy miser and thinks himself self-sufficient, and gives the lie to *Al-Husna*, We will make smooth for him the path for evil}⁸⁵ (Qur'an 92 5-10). One of the companions of the Prophet ﷺ who understood the meaning of the Hadeeth said: "*I have never been so motivated as I am now.*"

•Recognizing the means does not mean that we depend upon them, but we should depend upon their Creator, Allah. Shayekhul Islam Ibn Taymeeyah said: "Relying on the means, alone, is *Shirk*, and not recognizing their role as means, is a lack of good reason. Completely

⁸⁴*Al-Husna* means either the declaration of *Tawheed* *la ilaha illa lah* none has the right to be worshipped except Allah, or a reward from Allah i.e. Allah will compensate him for what he will spend in Allah's Way or bless him with Paradise

⁸⁵*Saheeh Al-Bukhari*, V. 6, Hadeeth # 472

turning away from them is an insult to *Sharee'ah*. True dependence and hope (in Allah) comprises: *Tawheed*, *Sharee'ah*, and reasoning. Indeed, seeking the means alone, reflects the heart's dependence and reliance upon them. In fact no creature⁸⁶ deserves this status, because they (i.e the means) are not independent; they need associates (as copartners) as well as contrasts; Besides, means that Allah does not make subservient, would not be so. This shows that Allah is the *Rabb* and Owner of everything⁸⁷...Every means has its copartner and contrast. So if the partner does not help, and the contrast is not averted, the means will not be manifested: Rain, for example, will not be effective in the growth of plantation except by what joins in of the air, soil, etc. The plants will not grow well unless all rotting and spoiling matters are removed. Food and drink will not provide nutrition unless the body organs are proper and healthy. In short, to have useful results, all spoiling, corruptive, and improper means are to be averted."⁸⁸

•Those who take the *Al-Qadar* as a pretext for doing sinful and unlawful acts, should not blame anyone who may inflict harm upon them using the same excuse. They should not hate anyone, or accuse anyone of injustice regardless of the horrible crimes that may be committed. By all means, their arguments are baseless and may lead the world into destruction.

⁸⁶The means are part of Allah's creation.

⁸⁷*Al-Fatawa*, V. 8, P. 170.

⁸⁸*Ibid*, P. 167.

Blaming Al-Qadar:

Is There Evidence?

•Those who blame everything on Al-Qadar try to justify their position by referring to an authentic Hadeeth in which the Prophet ﷺ described an argument between Adam, and Moses, peace be upon both of them, that took place in front of Allah, and in which the Prophet ﷺ said.

”احتجَّ آدمُ موسى ، فقال له موسى: ”يا آدمُ أنت أبونا خيبتنا وأخرجتنا من الجنة ، قال له آدم: يا موسى ، اصطفاك الله بكلامه ، وخطَّ لك بيده ، أتلومني على أمرٍ قدَّر الله عليَّ قبل أن يخلُقني بأربعين سنة؟ فحجَّ آدمُ موسى ، فحجَّ آدمُ موسى ثلاثاً.“ رواه البخارى فى عدة مواضع من كتابه ، وللحديث عند مسلم عدة روايات ، ورواه الترمذى وأبو داود وكذلك مالك فى الموطأ .

[Adam and Moses argued with each other⁸⁹. Moses said to Adam: "You are our father, you disappointed us and caused us to get out of Paradise. Adam said to him: O Moses! Allah has chosen you (for direct talk with you) and wrote (the Torah) with His own Hand. Do you blame me for action which Allah had ordained for me forty years before He created me. So Adam confuted Moses, Adam confuted Moses, the Prophet ﷺ added, repeating the statement three times.]⁹⁰

⁸⁹In another narration in *Saheeh Muslim*, the argument took place "in the presence of their Rabb (Allah)." See *Saheeh Muslim*, V.4, P. 1396, Hadeeth # 6411

⁹⁰Collected by Al-Bukhari in his *Saheeh* with more than one narration. It is also reported by Muslim in his *Saheeh* with more than one narration. Imam Malik, Abu Dawood, and At-Tirmithi also reported the same Hadeeth

•[In the above Hadeeth, there is no real evidence for those who blame *Al-Qadar* for their sins. In fact, Adam did not take the *Al-Qadar* as an excuse for the sin he committed when he disobeyed Allah by eating from the forbidden tree in Paradise. Allah punished Adam by sending him and his wife down to the earth. Adam repented for his sin and asked Allah to forgive Him. Allah, the Oft-Forgiving, forgave Adam. In no way did Moses blame his father for the sin for which he, Adam, already repented and his repentance was accepted by Allah. Moses knew well that Adam repented. The blame Moses referred to was about the calamity which led Adam and his offspring out of Paradise. Adam was referring to the calamity, after it touched him, as something preordained. So, whatever calamities had been ordained, the slave's position must be that of submission and endurance. However, it is not permitted to commit sins, and if they are committed, the slave must repent and seek Allah's forgiveness and not take the *Al-Qadar* as an excuse for committing sinful deeds.]⁹¹ *Ibn Qayyim* said:

"It is justified to refer matters to the *Al-Qadar* after a sin had been committed and the person repents from it, and does not intend to repeat it (i.e. in this case the person may say: Allah had ordained it), just as Adam had done. In fact there is a benefit for the person who utters such a response as well as for the person who hears it, because the response is a recognition of the *Tawheed* of Allah and of His Names and Attributes...Such recognition is clear in Adam's response: "you blame me for doing something preordained upon me before I was created." ***Adam did not dispel any truth in his response nor did he make of it an evidence to justify any falsehood***⁹². So, if a person commits a sin, and repents and clears himself from it, and if someone later blames him, it is quite good if he makes a reference to the *Al-Qadar* saying: 'this is a matter which Allah had preordained upon me before I was born.' ...But when he commits something unlawful or abandons an obligatory act (of Islam), and although he is reminded about it, he insists on doing it blaming it on the *Al-Qadar*, then, in this

⁹¹Based upon *At-Tahawiyah* P. 147, and *Al-Fatawa*, V. 8, 108.

⁹²Remember that he confessed for his wrong-doing, was punished for it, repented, and he was forgiven.

case, **he dispelled the truth and adopted falsehood.** In the same way, the *Mushrik's* (disbelievers) insisted on their *Shirk* (disbelief) and worship of other than Allah, blaming the *Al-Qadar* for that. They did not regret their worship of other than Allah, and did not intend to abandon *Shirk*.⁹³

•Allah disproved those who blame the *Al-Qadar* in many places in the Qur'an. He says:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ ط
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا ط قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ
فَتُنخِرُوا بِهِ لَنَا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٧٨﴾ [الأنعام: ١٧٨]

"Those who took partners (in worship) with Allah will say: 'If Allah had willed, we would not have taken partners (in worship) with Him, and we would not have forbidden anything (against His Will). Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: 'Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guesses and you do nothing but lie.'" (Qur'an 6: 148)

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا
حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ط كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا
الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾ [النحل: ٣٥]

⁹³Ibn Qayyim in *Shifaa'ul 'Aleel*, P. 57.

"And those who join others in worship with Allah say: 'If Allah so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him.' So did those before them. Then! Are the Messengers charged with anything but to convey the Message?" (Qur'an 16: 35)

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَّا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٣٥﴾

{الزخرف: ٣٥}

"And they said that: 'If it had been the Will of the Most Compassionate, we should not have worshipped them (false gods). Verily! they have no knowledge whatsoever of that. They do nothing but lie.'" (Qur'an 43: 20)

•The devil, *Iblees*, uttered a similar excuse before the *Mushrikeen*⁹⁴ were created. No wonder he is considered as the leader of all rebellion. He said:

رَبِّ بِمَا أَغْوَيْتَنِي لَأُرِيَنَّ لَهُمْ فِي الْأَرْضِ وَلَاغْوِيَّيَهُمْ أَجْمَعِينَ ﴿٣٩﴾ {الحجر: ٣٩}

"(*Iblees*) said: 'O my *Rabb*, Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.'" (Qur'an 15: 39)

It is true that whatever Allah wills, takes place, and whatever he does not would not. He (SW) says:

وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ (الانعام: ١١٢)

"If your *Rabb* had so willed, they would not have done it." (Qur'an 6: 112)

⁹⁴*Mushrikeen*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, and His Messenger Muhammad ﷺ.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا (الانعام: ١٠٤)

"If your *Rabb* had so willed, they would not have worshipped other than Him." (Qur'an 6: 107)

Then, why did Allah (SW) belie them and consider them ignorant? Because:

1-[They did not mean to confirm the *Mashee'ah* (Will) of Allah, His Ability, and Oneness. Neither did they want to seek refuge in Allah, depend upon Him alone, and ask for His help in order for them to comply with His Command of abandoning *Shirk*. Had they done so they would have been right⁹⁵. In fact they only wanted to dispel the

Command of Allah by quoting *Al-Qadar* as an excuse, claiming that Allah loves what they do, since He willed it to take place!

2-Had this been true, Allah would not have inflicted punishment upon them:

حَتَّى ذَاقُوا بَأْسَنَا

-until they tasted of Our Wrath-(Qur'an 6: 148)...The *Hujjah* (establishing evidence), therefore, belongs to Allah (SW). It is His Messengers and His Revelation that explains to mankind what benefits them and what harms them, making them able to know and comprehend His Commands. He also gave them hearing, sight, and minds establishing perfect evidence against them, eliminating their false "evidence" against Allah's Will and Decree. Examine this in the saying of Allah (SW), right after the above excuses of the *Mushrikeen*:

⁹⁵Shayekh Muhammad Bin Utheimeen said: [Had they said when they committed *Shirk*: 'This is something that took place by the Will of Allah, but we seek His forgiveness and we repent to Him, we would say to them: "You spoke the truth". But when they are called to abandon *Shirk* and respond by saying: 'If Allah had willed, we would not have taken partners (in worship) with Him, and we would not have forbidden anything (against His Will)...', then it would not be accepted from them"], *Majmou' Al-Fatawa*, V.3, P. 208-210.

قُلْ فِىللهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَىكُم أَجْمَعِينَ ﴿١٤٩﴾

"Say: With Allah is the perfect proof and argument (i.e. His Oneness, sending Messengers and Books etc. to mankind), had He so willed, He would indeed have guided you all." (Qur'an 6: 148-149),

... indicating that Allah is the sole *Rabb*, the King, fully runs the affairs of His Creation, no True God except Him; So, how come they turn to worship others besides Him?]⁹⁶ So, if the concept of taking the *Al-Qadar* as a pretext for committing *Shirk* or sins is right, there would have been no purpose in sending the Messengers and the Books. This is accusing Allah of doing aimless actions! And Allah is High above what they attribute to Him.

Someone may argue against what is stated above, saying: "Didn't Allah Say:

إَتَّبِعْ مَا أُوحِىَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَاءَ
اللهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

[الانعام: ١٠٦-١٠٧]

"Follow what has been inspired to you (O Muhammad ﷺ) from your *Rabb*, There is no *Ilah* (True God Who deserves to be worshipped alone) except He, and turn away from the *Mushrikeen*. Had Allah willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them, nor are you set over them to dispose of their affair." (Qur'an 6: 106-107)

⁹⁶Ibn Qayyim in *Shifaa'ul 'Aleel*, V.1, PP. 45-59

So, how come you state above that Allah (SW) disclaimed the *Mushrikeen* when they blamed the *Al-Qadar* for their *Shirk* while in the above 'Ayah, Allah (SW) confirms that "Had He willed, they would not have taken others besides Him in worship"? It seems then that they were "right" in terms of their evidence! [The answer is that the above 'Ayaat (Qur'an 6: 107), Allah (SW) is comforting the Prophet ﷺ by making it clear that their *Shirk* is taking place by Allah's will and by His Permission. So, the Prophet ﷺ is called to accept this fact and thus take it easy on himself. However, in the 'Ayah (Qur'an 6: 148), Allah disclaimed the excuse by *Al-Qadar* which the *Mushrikeen* brought up trying to Justify their acts of *Shirk*.]⁹⁷

3-Allah does not make a person bear more than he could. He (SW) Says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا [البقرة: ٢٨٦]

"Allah burdens not a person beyond his scope."

.(Qur'an 2: 286)

If man is compelled to act, then he would be burdened with inescapable things. Certainly this compulsion is false. In fact if the slave of Allah commits something wrong due to forgetfulness, ignorance, or under compulsion, then there is no sin on him because he is excused.

4-*Al-Qadar* is a secret unknown to any creature until it is manifested. **The person's will precedes his action and it is not based upon a knowledge of *Al-Qadar*.** Claiming that Allah ordained upon him such and such, is false because it is a claim of knowing the unseen which is only known to Allah.

5-If it is the right thing to blame, *Al-Qadar* would have been the escape route for the people of Hell! However, when they begin to see Hell and its magnitude, they do not resort to *Al-Qadar* as an excuse to free

⁹⁷See FN. # 94.

themselves from their responsibilities, but rather they call upon Allah to:

رَبَّنَا أَخْرِجْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِيبُ دَعْوَتَكَ وَنَتَّبِعُ الرَّسُولَ ۖ [ابراهيم: ٣٢]

"Our Rabb! Respite us for a little while, we will answer Your call and follow the Messengers!" (Qur'an 14: 44)

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ [الملك: ١٠]

"Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Hell!" (Qur'an 67: 10)

Some people say that Ali bin Abi Talib ؑ "used" the *Al-Qadar* as an excuse for not performing the optional night prayers. They refer to the following authentic Hadeeth⁹⁸:

"One night Allah's Messenger visited him (i.e. Ali) and Fatimah (the daughter of Allah's Messenger and Ali's wife رضي الله عنهما) and said to them: "Won't you offer (night) prayers? Ali added, I said: "O Allah's Messenger! Our souls are in the Hands of Allah and when He wishes to bring us to life, He does. Allah's Messenger went away when I said so, and he did not give any reply. Then I heard him on leaving striking his thighs saying⁹⁹:

⁹⁸Reported by Al-Bukhari, *Saheeh Al-Bukhari*, V. 8, Hadeeth # 557, and also by Muslim and An-Nasaa'ee.

⁹⁹Imam An-Nawawi commented: "While the Prophet ﷺ did not blame Ali ؑ for his reply, he was surprised by Ali's quick response."-Commentary on *Saheeh Muslim* by Imam An-Nawawi, Book 6 (The Travelers' Prayers), Hadeeth # 1815, P. 306., Published by *Daar Al-Ma'rifah* (Beirut), First Edition, 1414Hj/1994. The Prophet's visit was to urge Ali and his wife, may Allah be pleased with both of them, to keep good interest in the night prayers because of its great benefit. The Prophet ﷺ knew that Allah seizes the souls during sleep, and he considered the quick response of Ali as argumental (See Ibn Utheimeen as in FN. # 96, P. 212).

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾ (الكهف: ٥٤)

"But man is ever more contentious than anything."
(Qur'an 18: 54)

[In fact, Ali did not abandon an obligatory act of worship nor did he make an unlawful deed and then blamed *Al-Qadar* for it. He did not do any of that. He only said that his soul and that of Fatimah are in the Hands of Allah, if He willed, He (SW) would have returned their souls to themselves... When some of the Prophet's companions slept so late that they did not offer the (morning) prayer, the Prophet ﷺ said: "Allah seized your souls (made you sleep) when He wished, and returned them (to your bodies) when He wished..."¹⁰⁰ So, the one in sleep is not negligent and in such cases, referring to *Al-Qadar* is correct...]¹⁰¹

•Man is always keen to obtain what suits him from worldly matters. He prefers a good company X over a bad company Y. He does not change to work for Y blaming *Al-Qadar* for the change. Simply it is more beneficial for him to work for X. Why then it becomes "justifiable" to abandon the highly beneficial matters of Deen and adopt the harmful matters (*Shirk*, sin, etc.) and then blame it on *Al-Qadar*?

If man is traveling towards a specified place and there are two roads that lead to it, one safe and the other unsafe, which of the two roads will he take? There is no doubt that he will take the safe road. On his journey to the Last Day, why does man not take the way to Paradise instead of the way to Hell?

•If one accepts the concept of blaming *Al-Qadar* for our mistakes and sins, then there is no need for seeking forgiveness, repentance, *Dua'a*, striving and fighting for the cause of Allah, enjoining what is right and forbidding what is evil etc. thus proving the falsehood of this concept.

¹⁰⁰Collected by Al-Bukhari in *Saheeh Al-Bukhari*, V.9, Hadeeth # 563. PP: 422-423.

Also reported by Imam Muslim, Abu Dawood, At-Tirmithi, and An-Nasaa'ee.

¹⁰¹Ibn Qayyim in *Shifaa'ul 'Aleel*, V.1, P. 58.

•Man does not know in advance what Allah had ordained for him. So when he is about to commit sin, he has no knowledge of *Al-Qadar*, and thus he cannot be excused from his responsibility.

Summary: The Muslim cannot blame *Al-Qadar* for his sins. He may refer to *Al-Qadar* after committing the sin and after regretting and repenting, saying: ***'Allah had ordained and He does whatever He ordains'***. This statement is permissible to refer to after calamities or misfortunes. There is more benefit about this subject, *insha'l-lah*, later in the text.

[Allah bestows upon you from His Favors. He does not expect anything in return nor a benefit from you...He is not afraid of poverty, and His treasures never diminish. He does not withhold his Favors from you because He may need something from you...He loves generosity, giving, granting, etc. more than you love requesting and taking from Him. If He withholds from bestowing His Favors upon you, then know that you are standing in the way of your interests, and that you are a barrier to yourself. This is really the case of most of mankind Verily, Allah (SW) had ordained that obedience can bring about His Favors. Allah's Favors¹⁰² can only be attracted by obedience and that their continuity could be brought about only by giving thanks to Him (SW). Disobeying Allah holds and delays His Favors Similarly if He bestows His Favors and then takes them away from you, it is not due to some kind of "greed" on His part. You are the cause for having it withdrawn. Indeed, Allah (SW) says:

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۗ

[الانفال: ٥٣]

"That is because Allah never changes the grace which He has bestowed on a people until they change what is in their own selves." (Qur'an 8: 53)

It is quite strange that you deal with yourself in this way, accusing and blaming *Al-Qadar*. You missed your own opportunity and your reasoning failed to recognize the true means of your own happiness, and then you sat blaming it all on *Al-Qadar* ..your *Fitrah* became

¹⁰²Allah's Favors are bestowed on all, just and unjust, wicked and good, believers and *Kuffar*. The obedient to Allah receives distinguished favors for this world and for the hereafter. The greatest favor is *Tawheed* and worshipping of Allah alone and dying on this. Quantitatively, however, there may be no comparison between what some believers have and what the *Kaffir* has. Content is a distinguished mark in the heart of the believer. The Favors of Allah on the believers are blessed as long as they abide by the Qur'an and *Sunnah* The blessed favors are not subject to quantitative assessments. All the favors that the *Kaffir* receives are for this world only. The believer is yet to receive, by Allah's will, the favor of the actual seeing of Allah in the Hereafter. Is there anything better? Certainly, No!

corrupt and your heart degenerated because your desires extinguished its lamps of knowledge and faith and you turned towards Allah's creatures complaining from your condition (blaming Allah for it!). When a knowledgeable man saw someone complaining to another person, he told him: "O you! you complain about the One Who is Merciful to you to the one who is not!"¹⁰³

¹⁰³Ibn Qayyim in his book, "*Tareequl Hijratayen Wa Babu as-Sa'adatayen*"-[The Road to Allah And His Messenger and the Road to Happiness in this life and in the next one (Hereafter)], PP. 110-112, Published by *Dar Ibn Qayyim*, Ad-Dammam, P.O. Box 1865, KSA.

Case By Case

CASE ONE EVIL IS NOT ATTRIBUTED TO ALLAH

Question¹⁰⁴: We believe in *Al-Qadaa' wal Qadar*, its good and bad, from Allah, the Exalted. Is it therefore correct to attribute evil to Allah? And Is evil part of Allah's Action?

•Allah, the Exalted is High above evil and evil should not be attributed to Him because He is Perfectly Wise, Just, and Merciful in all of His Actions. But then how is it that good and evil are from Allah, knowing that one cannot attribute evil to Allah, as the Prophet ﷺ made it clear in his saying "*evil is not attributable to You*"?

”لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَالْبِكَ
تَبَارَكْتَ وَتَعَالَيْتَ.“ رواه مسلم

orders, all Good is in your Hands, and the evil is not attributable to You, I am by You, and to You, Blessed are Thee and Exalted..."¹⁰⁵

The issue is understood in light of the fact that in matters of fate, there is *Al-Qadar* (The Divine Decree or Pre-Ordainment) and *Al-Maqdoor* (What is decreed). Evil, therefore is not in His Decree itself, because it represents Allah's Knowledge, Ability, Writing, *Mashee'ah*, and Creation and all of these Attributes and Actions are Good and Perfect.

¹⁰⁴*Shifaa'ul 'Aleel*, V. 1, PP. 160-182 & V. 2, PP. 63-71.

¹⁰⁵Collected by Imam Muslim in his *Saheeh* (Arabic), the Chapter of "The Prayers of Those on a Journey", 1: 535 # 771

If evil is one of Allah's Actions, a Name of Allah would have been derived from it, and there is none. Evil, however, is in what is decreed (*Al-Maqdoor*) in Allah's creation. In fact the Prophet ﷺ said in one supplication: "*And protect us from the evil of what You decreed.*"

Al-Maqdoor is either Good or Evil. Even when it is evil, it is relative, and not pure evil. It is evil in one respect, good in another, or it is evil in one case and good in another. Evil, is in Allah's creation, not in Himself, Attributes, Names or Actions. He is above associating any evil to Himself, and to His Attributes since all are Perfect and Majestic; His Names are all *Husna* (Best and Most Beautiful); His Actions are all-Wise, full of Mercy, and all-Just; He is Praised for all of that; So, it is impossible to attribute evil to Him.

Evil is placing things in their unsuitable place, and this is injustice. Although Allah (SW) is the Creator of everything including good and evil, He is High above being unjust; He places things in their proper places, and this is all-Good. That is why evil is not attributable to Him. Even when He (SW) punishes certain people for their evil-doing, it cannot be said that this constitutes evil on His part. In fact it is His Justice and Wisdom. Take for example, the saying of Allah (SW):

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ ﴿٣١﴾ [الروم: ٣١]

"Evil (sins and disobedience to Allah, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon)." (Qur'an 30: 41).

The appearance of evil on land and sea is evil in itself, but there is also great wisdom and good behind it: in order that they may return to Allah. Cutting off the thief's hand or stoning the adulterer is an evil

thing for the thief and the adulterer, but it is good for them in one respect because it is a purification for them so that the punishment of this life and the Hereafter are not combined for them. It is also good in another respect, in the sense that it protects the society from such evil deeds.

Everything attributed to Allah is good. **Had evil been attributable to Allah, it would not be evil.** What made it evil is its attribution to Allah's created beings and their deeds. Certainly Allah created it and willed it to occur, and from this aspect, it is not evil. So, the mere existence of evil is not evil in itself. It becomes evil when it is deprived from good and its means and when it is placed in other than its proper place. Even then its evil is relative. Also, existing matters are not evil in themselves, but they may turn evil in relative ways. For example, prostration is not evil in itself, but when it is linked to other than Allah, it becomes evil. Certainly, Allah is free from doing this evil, and it cannot be attributed to him.

[The nature of one's self is ignorant, unjust, not-self sufficient. Allah (SW) says:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا [النحل: ٤٢]

"And Allah has brought you out from the wombs of your mothers *while you know nothing*". (Qur'an 16. 78)

Allah (SW) bestows knowledge, ability, and richness on the self. The resulting good is therefore from Allah. The lack of knowledge, faith, patience, willingness to do good, etc. is absolute 'Adam *عدم* (non-being, non existing) without a *Faa'il* (doer)¹⁰⁶. The lack of good attributes is, therefore, from the self. **This 'Adam and what it entails is the first kind of evil and is an attribute of the nature of the self.** Its evil is not attributed to Allah. It is described with "deficiency" which

¹⁰⁶because the influence of the *Faa'il* takes place in something existing.

is *Jahl* (Ignorance) and *Thulm* (injustice), as Allah (SW) says:

وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٤٧﴾ [الاحزاب: ٤٧]

"But man bore it (i.e. *Al-'Amanah*: the trust or moral responsibility or honesty and all the duties which Allah has ordained). Verily! he was unjust (to himself) and ignorant (of its results)!" (Qur'an 33: 72)

Indeed Allah created him from the womb of his mother while knowing nothing¹⁰⁷.

¹⁰⁷[Man has been created impatient and weak. Allah (SW) says:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾
إِلَّا الْبَصِيلِينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ
مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُورِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ
هُم مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ [المعارج: ١٩-٢٧]

"Verily! man was created anxious (very impatient); Fretful when evil touches him; And niggardly when good touches him; -Save those devoted to Prayer; -Those who remain constant at their prayers; And those in whose wealth there is a right acknowledged; For the beggar and the destitute; And those who believe in the Day of Recompense; And those who fear the torment of their *Rabb*; -" (Qur'an 70: 19-27)

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾ [النساء: ٢٨]

"And man was created weak". (Qur'an 4: 28)

Man is weak in his will, determination to fight desire, structure, knowledge, patience, etc. He, by necessity, must have someone who can protect him, strengthen and support him. There is none who can bestow this help and protection except Allah. If Allah abandons him, then his destruction would be closer to him than himself. He created man with such weak qualities, and He is Praised on that. Man's creation is a manifestation of Allah's Wisdom, and Might. Whatever is done or entailed by the created being, with respect to the Creator, is goodness, justice, and wisdom, because it originates from the Perfect Attributes of Richness, Knowledge, Might, Wisdom, and Mercy. With respect to man, however, it is divided into good and evil; nice, and ugly; obedience and disobedience; goodness and wickedness; prayers, fasting, *Hajj* (pilgrimage), fornication and adultery, theft, eating, and drinking. This (mixture of deeds) is a reflection of man's weakness, ignorance, and need (producing the evil work) as well as the conformity to Allah's commands and prohibitions (producing what pleases Allah from the good deeds).]-*Ibn Taymeeyah*, FN # 103, P.185 in the reference.

The deficiency of the self (ignorance and *Thulm*), entails evil, and that the degree of this evil is proportional to the self's inherent strength or weakness. Think about the first deficiency that came upon the Father of mankind, and which spread to his offspring: it came as a result of the lack of knowledge (or patience) and determination:

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾ [طه: ١١٥]

"And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power." (Qur'an 20: 115)

The forgetfulness, whether it is the lack of knowledge or patience as the *Tafseer* (Explanation of the meaning) indicates,¹⁰⁸ is a matter of 'Adam (non-existing: i.e. the non-existence of knowledge or patience certainly entails wrong and ignorance). When Adam, peace be upon him, realized the consequences, he said:

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

[الاعراف: ٢٣]

"Our Rabb! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Qur'an 7: 23)

Thus, Adam recognized that he lost Paradise because of the wrong he committed resulting from lack of knowledge or impatience.¹⁰⁹

¹⁰⁸*Tafseer At-Tabari*, 16: 221

¹⁰⁹*Ibn Taymeeyah* described the self as being "always between two contrasting states. If it is not occupied with the righteous and beneficial contrast, it would be busy with the corrupt and harmful contrast". Its will constantly keeps it in motion, and if it does not move towards good, it would move towards evil...", See FN # 103, PP. 183-184 in the cited reference.

Ibn Qayyim said: "Most High and Exalted is Allah from attributing evil to Himself. Everything attributed to Him is good...He (SW) is the Creator of both, good and evil. Evil is in some of His created beings, not in His Attributes of Creation and Action which, together with His *Qadaa'* and *Qadar*, **are all good**. All of His Names and Attributes are evidences against attributing evil, injustice and wrong to Him, though He is the Creator of everything; He created the deeds of His slaves, their movements, and their sayings. The slave of Allah commits evil when he does something which Allah has made unlawful. Indeed, Allah is the One Who *Ja'alah*¹¹⁰ (made him able) to do that. This *Ja'* (making) is from Allah and it is just, wise, and correct. Making him able to do is good, but what was done is ugly. Due to the great Wisdom which Allah is Praised for, His making let things fall in their suitable places. Thus it is good, wise, and beneficial, although, being done by the slave himself, is deficient and evil. This is something witnessed; **Putting wicked things in their suitable places, is correct, wise and a just matter.**

It becomes unjust and ill-wise if they are placed in places other than their original and suitable places. Placing a head cover on the head, garbage in a garbage dump, and wearing shoes in the feet, are examples of placing things in their suitable places. No injustice is caused when you put your shoes on the feet or the garbage in the dump, because such places are the right places. The All-Just, and the All-Wise are Names of Allah, the Exalted. He, therefore, does not put things except in their proper places.

If you ask, "why did Allah create evil?" I say, "His creation of it is good and not evil, because Creation and Action are Self-existent to Allah (SW). It is impossible that evil is Self-existing to Allah or an Attribute of Him! Whatever evil there is in the created is evil (i.e. it is evil), because it cannot be attributed to Allah...Whatever He willed is good, and whatever He willed not to bring into existence, remains in its **origin** of non-existence (i.e. *'Adam* العَدَم), and *'Adam* is the evil...

¹¹⁰He enabled him by making for him a will and an ability, indicating that Allah is the Creator of man's deeds as explained earlier.

The essence of evil, is the non-existence ('Adam) of what is necessary for the being, continuity, or perfection of something. In turn, this 'Adam necessitates the development of **existential evil**¹¹¹. The non-existence of knowledge and justice necessitates the existence of ignorance and injustice, respectively. The lack of good health entails pain and harm, both of which are existential evils...]¹¹²

The **second kind of evil**, therefore, is [**'Asharul Wujudi (Existential Evil)**], like corrupt beliefs and wills, anything that opposes life and existence, like illness and its causes, pain and its causes; existing impediments that prevent the attainment and deliverance of good to its suitable and agreeable place, e.g. bad elements that prevent the distribution of good nutrition to the parts of the body, and false beliefs and corrupt wills that prevent its opponents (good belief and wills) from reaching the heart. Existential Evil, is not evil itself but rather contributory and relative. Here are some examples:

a) Flowing water from a river used to irrigate and benefit a piece of land. Its perfection lies in its flow and reaching the target land. If its direction of flow is altered such that it will devastate another land, then the evil lies in the alteration of the direction of flow.

b) Similarly, the **will and anger, both** are created to assist man in achieving what benefits him and destroying what might harm him. When they are used to fulfill such purposes, then they achieve their state of perfection, and this is good. However, if they are diverted from their good course and used improperly in places where they should not be used, then this diversion becomes the contributing relative evil.

c) The perfection of fire is in its burning; if it burns what is required to be burned, then this is good. If, however, it meets what is not required to be burned, it will ruin it. This evil is relative.

¹¹¹Existing Evil or what is known as '*Asharul Wujoodi* الشرُّ الوجودي. It is further addressed by Ibn Taymeeyah as the second kind of evil.

¹¹²See Ibn Qayyim in *Shifaa'ul 'Aleel*, V. 2, PP. 66-70.

d) The movement of the tongue and all of our limbs follows the same concept. Their mere existence is not evil. It is relative: using these body parts in ways and places that are not proper or suitable...]¹¹³

With the above in mind, *Ibn Taymeeyah* gave some examples that explain the human self. One of these examples is:

Like a fast rotating wheel or mill: It will lay waste whatever it may snatch. The miller is in charge, making good use of it. Suddenly, the heedless one comes close to it and it tears apart his clothes or parts of his body. If it is said to the miller: "Why did you not make it still so that it does not harm the one who comes close to it? He says: "This is its inherent nature by which it is a mill. Had it been made of other than this nature, the required wisdom behind its being would not have been achieved."¹¹⁴

The Prophet ﷺ sought refuge in Allah from all forms of the evil of the human self when he said:

”ونعوذُ بالله من شرورِ أنفسِنا ومن سيئاتِ أعمالنا.“ رواه مسلم

"And we seek refuge in Allah from the evils of our selves, and from our wrong deeds."-(Muslim)

Ibn Qayyim commented: "In his refuge, the Prophet ﷺ covered all roots of the self's evil. The first is its potential evil that does not manifest itself in action. This evil is in the self's nature and quality. The second is the manifested evil as allured by the self and it is associated with acquisition and will. Both kinds of evil subject the self to punishment. Thus seeking refuge in Allah, as said by the Prophet's concise words, covers all evil and what it entails."¹¹⁵

¹¹³Ibid. P.70

¹¹⁴ FN # 103, P. 182

¹¹⁵FN # 103, P. 167

Case Two
Why Is There Good and Evil?
Why The Hearts Cannot Be One
Heart?

Both Good and Evil are creation of Allah, and thus there must be a *Hikmah* (Wisdom) behind their creation. Those who raise the questions as to Why Allah did not make all places suitable for His favors and why He did not make all the hearts of one heart, are ignorant about Allah's Names and Attributes. {They are on the same level as those who ask the question: **Why did Allah create all the contrasts?** Why did He not make them all uniform? Why has Allah created the Day and Night, the Up and Down, the Cold and Hot, the Illness and the Health, the Devils and the Angels, the Good and Bad Fragrance, the Sweet and Bitter, and the Nice and Ugly? All of these contrasts are entailed by His *Ruboobiyyah* (Being the *Rabb* of everything), *Uloohiyyah* (Being The True God to be worshipped Alone), Dominion, Ability, *Mashee'ah*, and Wisdom. The reality of the One Who Possesses the Kingdom is to honor His friends and humiliate His enemies. The perfection of His Wisdom and Ability lies in the creation of contrasts, giving each contrast whatever fits it...The manifestation of the influence of Allah's Names and Attributes in the World is necessitated by His *Ruboobiyyah* and Kingdom? How could He bestow His Favors, Forgiveness, Kindness, and Mercy etc., if there is none to receive such provisions?...Is it of Allah's Wisdom to eliminate the abundant good for the sake of partial evil that may be associated with it? Take (for example) the rain by which Allah brings life to mankind, land, trees and animals, how many travelers become trapped by it? How many homes may it destroy, etc.? Could such effects be compared with its benefits? When compared to the benefits, aren't the bad effects like a spit in a sea? It is a great evil to eliminate the rain only to prevent its bad effects.

Allah made the sun subservient to the benefits of man: it ripens their fruits and food, develops their bodies and the bodies of the animals and birds, etc. However, it often prevents people from accomplishing certain benefits, and so often it dries out moisture and makes animals thirsty, etc.! There is, however, no comparison between its benefits and its bad influence. Therefore, eliminating the abundant good because of the minor evil is, in itself, a great evil, and it is against what the Wisdom of Allah entails.

I said to Shayekh ul Islam (i.e. Ibn Taymeeyah): It would have been quite possible to have these matters (i.e. contrasts) created completely devoid of evil, and purely beneficial! He said: [Creating nature (as we know it) without its inseparable attributes or manifestations, is impossible, because the existence of the requisite without its indispensable requirements is impossible. Had nature been created on other than its known creation, it would be a different nature, and this World would have been another World...and another creation.

They are two Worlds: High and Low, two places and two populations, each with its own dwellings, deeds, and nature. Each place was created with its own population and residents, all of which is a great *Hikmah* (Wisdom) and a Magnificent Ability. Nothing is suitable for any of the created souls (in the High and Low Worlds) except that which suits and fits what it has been created for: Allah, the Exalted says:

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَاتِهِ [الاسراء: ٨٤]

"Say (O Muhammad ﷺ, to mankind): Each one does according to *Shakilatih* (his way, what suits him, his intention, his beliefs, etc.)" (Qur'an 17: 84).

Would the rain be inseparable from what it may cause from drowning, harm and destruction? Would the sun be inseparable from its heat, smokeless flames, and harm? Would child birth be inseparable from the hardships of pregnancy, contractile pain, and the pain of delivery? Would the yearly seasons be inseparable from the extreme and killer

cold and the intense and harmful heat? (Such questions) are like saying: since the created being is in need and not self-sufficient, and this constitutes an attribute of deficiency, then why not detach him from this attribute and have him absolutely self-sufficient? (The answer is given in a form of a question): Would he be a created being if he is absolutely self-sufficient? It is known that the necessities of creation are inevitably in him. It is inevitable that Elevation requires a Lower part, and the latter requires a supporting base (or center). The **necessities of Elevation** such as widened space, illumination, pleasure, good things, highly enlightened souls suitable in its place, pleased and happy, etc. are inevitable. Also, the **necessities of the Lower and The Base domains** such as constriction and limitation with their associated characteristics of darkness, roughness, and evil, are inevitable. What is also inevitable in these domains, is the presence of dark and evil souls with their deeds and influence. So, if a wicked soul from the Lower World wants to be close to the good and high souls amongst the *Mala'il 'Ala* (High or Elevated Group: Angels), then it has chosen the thing which the Wisdom of Allah, the All-Wise, rejects. Suppose a king chooses his close associates from the worst kind of people, then people would criticize his kingdom saying, "He is not fit for kingship"! What would you think, therefore, about those who would be close to the Greatest King, the King of kings, enjoying looking at His Face, hearing His Words, accompany the best and most purified and honored of His creation, the *Mala'ul 'Ala*? Does it honor the Most High Companion (i.e. Allah) and the place of High Degrees to have a worldly lower soul attached to the earth, following what is necessitated by its nature: de-motivated, seeking all sorts of enjoyments (all kinds of food, drinks, women (legal or illegal)) that suits its inherent qualities? The difference between such self and donkeys, dogs, and cows, lies only in the straightness of the body, the speech of the tongue, and the eating by the hand! Otherwise, the nature and the heart of such self is the same as those of the above animals. It may also be that the hearts and nature of these animals are better than those of the lower selves. That is why Allah (SW) says:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٣٢﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٣٣﴾ (الانفال: ٢٢-٢٣)

"Verily! The worst of (moving) living creatures in the Sight of Allah are the deaf and the dumb, those who understand not (i.e. disbelievers). Had Allah known of any good in them, He would indeed have made them listen: (As it is), if He Had made them listen, they would but have turned away, averse (to the truth)." (Qur'an 8: 22-23)

Is it, therefore, fitting that the Wisdom of the All-Wise combine the best and most purified of creation and those from the most evil, who are worst than beasts, in one place and all on the same status, blessed or tormented? Allah, the Exalted, says:

أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٥٥﴾ مَا لَكُمْ بِمَا تَحْكُمُونَ ﴿٣٤﴾ (القلم: ٣٥-٣٦)

"Shall We then treat the (submitting) Muslims like the *Mujrimeen* (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you?" (Qur'an 68: 35-36)

He (SW) also says:

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾ (الحشر: ٢٠)

"Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful." (Qur'an 59: 20)

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۙ ﴿٩﴾

[الزمر: ٩]

"Are those who know equal to those who know not? It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses)."(Qur'an 39: 9)

In fact the higher and lower parts of the same person are not equal his eyes are not the same as his heels, and his feet are not the same as his head! Neither of the two parts can assume the role of the other. Indeed, Allah, the Most Majestic and Mighty, has created the good and evil, the easy and the difficult, the beneficial and the harmful. Look and see the parts of the earth, some of its (materials) can be used as a wash for the eyes, and other (materials) are used as fuel for the fire! Through such (real examples), one knows the perfect Ability and Wisdom of Allah. The perfect Ability is in the creation of contrasts, and the perfect Wisdom is in placing them according to their ranks, each in its proper place. The learned person is the one who does not "set up war" between the attribute of Ability and that of Wisdom¹¹⁶, but links both of them knowing that the Wisdom of Allah encompasses all of His creation: since nothing can exist without Allah's Ability and Will, it is also true that nothing exists without His Wisdom...]]¹¹⁷

¹¹⁶For example: "If he believes in Allah's Ability, he would slander and rebuke Allah's Wisdom, and vice versa."

¹¹⁷Ibn Taymeeyah as quoted by Ibn Qayyim in FN # 103, PP. 175-180, with slight adaptation.

Case Three

Is Man Endowed With A Free Will?

Did you want to read this book by your own free will? Do you want to eat later? Do you want to go to bed when you feel sleepy? When it is time to pray, do you go and make *Wudu'* (Ablution)? Do you choose the kind of car you want to buy? etc. The actions done by a mature person are based upon his free will. He has a will and he has an ability. If man has no free will, punishment on disobedience would be unjust! Similarly, obedience would be in vain! Nay! but man has a choice, and his actions are foreordained by Allah, and He (SW) does not compel him to act. We know that when man wanted to do something and he was able to accomplish it, then Allah (SW) wanted to have it done:

لَيْسَ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۗ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٨﴾

{التكوير: ٢٨-٢٩}

"To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allah wills." (Qur'an 81: 28-29)

Had man been compelled, he would have no will or ability to act. But since man's will and ability are both part of his self, and that the self is a creation of Allah, then man's choice does not escape the Perfection of Allah's *Ruboobiyyah*: Nothing occurs in the heavens and on earth but with Allah's permission, He wills it.

There are certain things that happen without man having any will or choice in them. Such things are not attributed to man; for example, death, illness, being suddenly hit by a car, etc. All such matters are purely attributed to *Al-Qadar*.

Case Four
Why Is It That
Allah May Want What He
Dislikes?

If someone asks how is it that Allah wants something yet He dislikes it? How one can understand such concept?

We all know that there are many drug prescriptions disliked and hated for their smell and taste, yet when it is known that there is a cure in them, we take them and we love them for that! Traveling a long and difficult journey to achieve something desired and loved is another example. If it is known that a surgical removal of a diseased part of the body would save the rest of it, it is disliked and hated from one side and liked from another. So, it is not contradictory to have love and hate combined in addressing one matter. This is true with the created being, so what about Allah the Creator Whom there is nothing hidden from Him and to Whom belongs the Perfect Wisdom? He, the Exalted, hates a matter in itself and, on the other hand, wants it because of its link to yet another matter, or because it is a means that leads to something He loves. In all of His actions, Allah has the Perfect Wisdom. We may recognize part of His Wisdom, or the general aspects of it, but not its complete details. One vivid case about this subject, is the Creation of Iblees, who is the sponsor of every corruption and evil in this world. He is hated from one side, yet Allah wanted his creation because he is a means for many beloved things to Allah, and that there is great wisdom behind his creation (see FN # 27).

Similarly, there is wisdom behind the creation of calamities, sufferings, hardships, etc. that speak about the Favours of Allah, His Justice, and His Mercy. Some of this wisdom includes¹¹⁸:

- Tests for the believers.

¹¹⁸See *The Belief in Al-Qadaa" wal Qadar* by Muhammad bin Ibraheem Al-Hamad, PP. 85-89. Published by *Daar Ibn Khuzaymah*, Riyadh, K.S.A, 1415Hj/1994

- Training and strengthening of the believer's faith.
- An evidence for the weakness of man and his need for his *Rabb*, and that he has no success unless he humbles himself to his Creator.
- A way to expiate sins and an elevation to higher degrees in the Sight of Allah. The Prophet ﷺ said:

”ما من شىء يصيب المؤمن حتى الشوكة تصيبه إلا كتب الله له بها حسنة، أو حُطَّت عنه بها خطيئة.“ رواه مسلم

*"There is nothing (in the form of trouble) that touches the believer, even the pricking of a thorn, except that Allah decrees a good for him or effaces one of his sins because of that."*¹¹⁹

- It is a means for receiving reward for both, the ill Muslim and the Muslim doctor in charge.
- Witnessing the occurrence of favors and blessings after calamities and hardships, has more profound effects and generates a meaningful and proper appreciation of Allah's Power, Wisdom, Mercy and Justice. He, the Exalted, is to be Praised on all of His Decrees.
- An appreciation for good health and the well-being of one's self.
- A reminder about what is more devastating, Hell. A lesson to remember and a build up of eagerness for Paradise.
- ...And many more wisdoms of which we may know or we may not know. We cannot say: How did Allah allow this and prevent that? Nor how did He create this, and how come He did not create that? ...Nothing escapes His Ability, and nothing occurs in His Kingdom except that He had willed it; He owes us nothing; if He gives, then it's His Favor and if He prevents, then it is His Justice.

¹¹⁹ Saheeh Muslim, V. 4, Hadeeth # 6241.

"If Allah (SW) puts a person under certain tests and trials and the person recognizes that He must resort to Allah alone seeking His help, then this is a good sign for him; the trials turn to purification and mercy. If, on the other hand, he rejects, complains, and turns away from Allah and resorts to human beings like him, then this is a bad sign for him; the trials turn to punishment and misery upon him"¹²⁰.

¹²⁰Summarized from Ibn Qayyim's *Tareequl Hijratayen*, FN # 103, P 259

Case Five: Why Is that Allah Bestowed Guidance on the Believers and not the Disbelievers? Why did He Help the Believer until he became a *Mu'min* (A believing Person), but did not help the Disbeliever?

1-Claiming that it is unjust on the part of Allah to bestow guidance on the believers alone is false, because:

a) Guidance is a Favor from Allah:

بَلِ اللّٰهُ يَهْتَدِيْكُمْ عَلٰىكُمْ اَنْ هٰذِكُمْ لِيَٰلِيْمٰنٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٧﴾ [الحجرات: ١٧]

**"Nay, but Allah has conferred a favor upon you, that He has guided you to the Faith, if you indeed are true."
(Qur'an 49: 17)**

Conferring the favor of *Eeman* (Faith) to a particular person is like conferring health, knowledge, beauty, wealth, etc. on another. He (SW) conferred majestic and countless favors on all of His slaves. Had they spend their lives, days and nights, worshipping Him (SW), their worship would not be equivalent to small portion of Allah's favors. That is why Allah (SW) permits people to Paradise by the grace of His Mercy and not by their deeds. When He bestows guidance on some of

His slaves¹²¹, it is a matter that belongs completely to Allah, and it cannot be considered as unjust.

b) Injustice is the assignment of things to their unsuitable places, and Allah, Most High, assigns punishment to its right place. Justly, He had shown mankind all ways of guidance and established evidence upon them. So, He is not unjust when He bestows the favor of *Eeman* on some of His slaves but not on others.

2- Allah had established His *Hujjah* on all those whom He withheld from His Guidance. He sent the Messengers calling them to return to His Path, provided them with all means that lead to Him (SW), and He

¹²¹Their deeds are means that lead to Paradise, but not an exchange for it. But a person may refer to the following 'Ayah:

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٢﴾ [الزخرف: ٤٢]

"This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)" (Qur'an 43: 72), saying "I cannot understand it in light of the Prophet's ﷺ saying:

"None can enter Paradise through his good deeds." They (the Prophet's companions) said: "Not even you, O Allah's Messenger?" He said: "Not even myself, unless Allah bestows His Favors and Mercy on me." (Saheeh Al-Bukhari V. 7, P. 391, Hadeeth # 391. Also collected by Imam Muslim and An-Nasaa'ee). What is, therefore, the correct understanding regarding the above issue?

Ibnul Jawzi (quoted by Al-Hafidh Ibn Hajar in *Fathul Bari* V. 11, P. 235), and Ibn Qayyim (in *Muftah Daarus Saadah*, summarized by Saleem Al-Hilali, V.1, PP. 36-38, Published by *Maktabat-us-Sahabah*, Jaddah, KSA) noted that:

a) Succeeding in doing righteous deeds is due to the Mercy of Allah, without which there would have been no established Faith and no obedience. b) The mere entrance to Paradise is due to Allah's Mercy and that people are assigned to its different ranks according to their deeds, c) The deeds are not an exchange for Paradise (like in this world people say I bought this for that), and d) Acts of obedience are executed in a short period of time over the entire life of the person, while the reward does not end. The reward, therefore, is incomparable with the deeds of the person. It is the Favor of Allah that really counts.

did not set a barrier between them and the ways that lead to Guidance. He did not, for example, hold the child and the mentally disabled responsible towards His Commands. Following the establishment of Allah's proofs and evidences, there is no room for any objection as to the bestowing of Guidance on some of His slaves. Everything falls in place: faith in the right place, and it is withheld from the wrong place. This is Allah's absolute Justice.

3-The Question: "Why did He (SW) assist the believer and not the Kaffir" is false, because:

a) The reality of the question is, "Why did not Allah guide mankind?" The question is baseless because there is a great wisdom behind creation in its known variations; some of this wisdom is known to us and some is not known. In the course of the sections discussed above, the same issue was addressed and answered.

b) Allah's aid is one of His Actions. Whatever He has done is due to a certain purpose, and whatever He has not done is because there is no purpose behind it. Obedience, however, is an act by man; the benefit goes to him. When Allah helps someone, it is His Favor, and when He leaves him for himself, it is His Justice. He showed the ways of Guidance and established evidence on mankind. Whoever, therefore, comes to Allah, believing in Him and in His Messenger, Allah will come to his aid and enable him to achieve guidance. Those, on the other hand, who deny Allah, reject Him and His Messenger, and turn away from faith, Allah leaves them to themselves and will not guide them:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَنَىٰ عَلَى الْهُدَىٰ [حم السجدة: ١٤]

"And as for *Thamud*¹²², We showed and made clear to them the Path of Truth (Tawheed) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance." (Qur'an 41: 17)

¹²²The tribe of Prophet Salih. They build dwellings in sand-rocks and their remains exist today in Arabia.

They preferred blindness to guidance, and that brought the wrath of Allah upon them: "When Allah calls His slave to know about Him, to love Him, to remember Him, and give thanks to Him, but the slave chooses to reject and turns away from Him, He takes him out by sealing his heart and keeps him away from faith, setting a barrier between his heart and guidance. This is Allah's Justice on him:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾ [الصف: ٥]

"So, when they turned away (from the path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are *Fasiqoon* (rebellious, disobedient to Allah)." (Qur'an 61: 5)

The existing causes behind the turning of their hearts are *Maqdoorah* (Allah knew, wrote, created, and willed them), and they are committed by their choice, will and action, and after Allah had shown His Signs and ways that lead to Him (SW).. So, the punishment inflicted upon them is a just *Qadaa'* (Decree). His Justice is illustrated in the saying of the Prophet ﷺ:

”ماضٍ فِي حُكْمِكَ، عدلٌ فِي قَضَائِكَ.“ [رواه أحمد وابن حبان والحاكم،
وصححه الألباني في الكلم الطيب]

"Your Judgment is continuously being carried out upon me;
Your *Qadaa'* (Sentence) upon me is Just."¹²³

¹²³Reported by Imam Ahmad, ibn Hibban, and Al-Hakim. Al-Albani said it was a sound Hadeeth, although he had previously thought it was not (as in *At-Tahawiyyah*). The authentication of Al-Albani is in *Saheeh Al-Kalim At-Tayyib, The Authentic of Good Sayings*, collected by Ibn Taymeeyah.

c) [Allah (SW) made known what is beneficial for the life of this world and for the Hereafter. So, when man is able to recognize the good from the bad, he must be humble and submit himself to Allah so that He (SW) can assist him to do what is beneficial. Man should not say: "Well, I will not do this or that until Allah creates in me what I should do"! Certainly, if he is attacked by an enemy or a beast, he would not say: "I will wait until Allah creates in me the act of fleeing"! It is within the characteristics of *Fitrah* that it likes what it needs and rids itself from harm, and asks for Allah's support. It is against the *Fitrah* to say: I am not going to eat and drink until Allah creates this willing in me! Naturally you want to eat and drink and ask Allah to make it easy for you. Asking for Allah's aid is necessitated by the *Fitrah* and that is why Allah (SW) commanded His bondsmen to ask for His help in carrying on His Decrees.]¹²⁴

d) [Allah created man as well as the ability to believe. If you want to believe, then you would do it; If you don't then you don't want to believe, not because of your inability. Your ability exists. So do not say (to the Messenger): "Ask Allah to make me want to believe"! Indeed if you request this, then it means that you want to believe. But, if you do not request this, then you lie in your saying: "Let Him make me want to believe!" Whoever wants to obey, then he firmly does so, because the firm will together with the existing ability, necessitates obedience. And whoever does not want to obey, he does not do so, and will not request that the Messenger "asks Allah to create it in him".]¹²⁵

e) [A man may order others in order to gain a benefit for himself, e.g. a king orders his soldiers to support his kingdom. He should give them the proper aid to produce the benefit he seeks; this is one kind of aid. The other kind is when the person giving the command sees that the assistance to the recipient of his command is of benefit to him, and

¹²⁴Ibn Taymeeyah in "*Minhaj us Sunnah*", P. 69, Published by *Maktabat Ibn Taymeeyah* and King Muhammad bin Saud Islamic University, Riyadh, K.S.A; Second Edition, 1409 Hj/1989.

¹²⁵*Minhaj us Sunnah*, PP. 69-70.

thus he comes to his aid, e.g. the person who enjoins what is right assists the Muslim on doing righteous deeds, knowing that Allah (SW) will reward him on his assistance. There remains one case: The command is issued in order to benefit its recipient, without actually assisting him in carrying it out. For example, a doctor orders the patient to take certain medicine, he does not have to assist him in taking it...The *Mufti*¹²⁶ does not have to assist the person requesting a *Fatwa*. Similarly in consultations about agriculture or marriage, the consultant does not have to assist in carrying out the consultation. It is known that the person who does not assist in carrying out what he commands or advises, is not considered foolish or stupid. The man who came to Prophet Moses asking him to leave (i.e Egypt) because the Pharaoh and his staff were plotting to kill him, did so because it was in his interest to see the Prophet of Allah safe; It was not in his interest to help Moses leave because of the harm he may receive from the Pharaoh and his people. If such matters are possible on the human level, is it not more proper that Allah, Whom there is nothing like unto Him in Himself and in His Attributes and Actions, is All-Qualified in His decisive wisdom as far as who may or may not receive His help? He (SW), and on the tongue of His Messengers, ordered His creation to execute what benefits them, and forbade what is harmful to them. Some of them obeyed, and He helped them, and some He did not help. It is not incumbent upon Him that He must help them when He commands them...For example, it is certain that the *Jihad* for the cause of Allah is an act of obedience; but when Allah knew that there is evil associated with the sharing of the hypocrites in *Jihad* with the ك , He did not help them. In fact He said:

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ
 اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٥٠﴾ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُفْعَلُوا

¹²⁶*Mufti*: The learned scholar who is able to deduce religious decrees which, to the best of his knowledge, agrees with the Qur'an and (or) *Sunnah*. The deduced decree is called *Fatwa*.

خَلَّكُم يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمْعُونُ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٣٤﴾

[التوبه: ٣٤]

And if they had intended to march out, certainly, they would have made some preparations for it, but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)." Had they marched out with you, they would have added nothing to you except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have |

Al-Thalimeen (polytheists and wrong-doers, etc.).](Qur'an 9: 46)

It is clear, therefore, that it is not necessary when Allah commands His bondsmen with a decree which is beneficial to them, that He will assist them on carrying it out.]¹²⁷

e) Let us not forget that the matter of *Al-Qadar* is the "secret" of Allah in His creation. He did not reveal it to a close angel, nor to a Prophet-Messenger."¹²⁸ We believe in the great Wisdom of Allah in His creation and we do not question Him on anything:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾ [الانبياء: ٢٣]

"He cannot be questioned as to what He does, while they will be questioned." (Qur'an 21: 23)

¹²⁷Ibn Taymeeyah in "*Minhaj us-Sunnah*", PP. 187-193.

¹²⁸*Al-Aqeedah At-Tahawiyah*, P. 277.

Certainly, if a matter is not clear to us, it does not mean that there is no wisdom behind its occurrence. Always there is a Wisdom behind everything that Allah creates or does not create. He is the All-Wise; **His wisdom is not to make all of His Wisdom known to us.** When It is considered foolishness that a person reveals everything he knows to others, then is it fitting to Allah the Exalted and Most Perfect to reveal everything?

Case Six

Why does Allah Punish The Disobedient

When He Had Pre-Ordained Disobedience?

•[When a person commits a wrong-doing, no one puts the sword in front of his face and orders him to commit it. He does it by his choice, as Allah, the Exalted, says:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ [الانسان: ٣]

"Verily, We showed him the way, whether he be grateful or ungrateful." (Qur'an 76: 3)

Allah (SW) has shown both, the grateful and ungrateful, the right way and made it clear as well. Of mankind, however, there are those who chose the right way and those who do not. Implicitly, we may tell the person that if someone offers you two worldly projects, one of them seems good while you see that the other may cause some evil to yourself, it is obvious that you choose the good project and you do not choose the evil one and say that *Al-Qadar* imposed it upon you! It is, therefore, incumbent upon you to take the same approach when you deal with matters of the Hereafter. Allah had set for you two projects: actions that contradict His Laws and thus lead to evil, and actions that do not contradict His Laws and lead to righteousness and a good outcome. So, why don't you choose for the Hereafter what you choose for the life of this world?

We all are ignorant about what Allah had preordained for us. He says:

مَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا [لقمان: ٣٣]

**"And no person knows what he will earn tomorrow."
(Qur'an 31: 34)**

Certainly, when the person is about to do something, he proceeds based upon his own choice, without any knowledge that Allah had pre-ordained it and imposed it upon him. That is why some scholars said that the *Al-Qadar* is "a sealed secret". Not all of us know that Allah had decreed such and such, until it is actually manifested; only then can we say that Allah had pre-ordained it as such and such, of course, not blaming *Al-Qadar* for our deeds. In this regard, a story about Umar ibn Al-Khattab رضي الله عنه relates that when he wanted to cut the hand of a thief, the thief said: "Wait O! Commander of the Faithful¹²⁹! By Allah I did not steal except by the *Al-Qadar* of Allah (i.e. blaming it on *Al-Qadar*). Umar replied: "And we will cut your hand only by the *Al-Qadar* of Allah". Thus, Umar established evidence against the excuse of the thief. Of course Umar could have established evidence by both, the Judicial or Legislative Will (because he is commanded to cut the hand of the thief), and by *Al-Qadar* (Universal Will)...Therefore, no one has the right to take *Al-Qadar* as an excuse for committing sin. In fact there is no excuse in *Al-Qadar*. Allah, Most Glorified and Majestic, says:

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ

[النساء: ١٦٥]

"Messengers as bearer of good news as well as of warning in order that mankind shall have no plea against Allah after the Messengers." (Qur'an 4: 165).

He says:

لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ

¹²⁹Title given to the Caliphs.

"In order that mankind shall have no plea against Allah after the Messengers"; ... Had *Al-Qadar* been a valid excuse, it would never be eliminated, even after the sending of the Messengers. Hence, there is no excuse for the disobedient in *Al-Qadar*, because he is not compelled to commit acts of disobedience. And Allah is the One Who guides for success.]¹³⁰

- Allah has bestowed many great favors on his bondsmen (including the disobedient). Two of these great favors are:
 - 1- The creation of mankind on *Fitrah* as the Prophet explained in his saying: "*No child is born except on Fitrah (Islam). It is his parents who make him a Jew or a Christian,...*"¹³¹ If the self is left on its *Fitrah*, nothing will influence its love and worship of Allah and it will not fall in *Shirk* or deny His *Ruboobiyyah*. However, all of that may change if it associates itself with a *Shaytan* from humans or Jinn causing it to deviate from the true guidance.
 - 2- The General guidance of Allah to mankind whereby he provided knowledge, sent Messengers and Books, and established evidence that He is the true and only God worthy of being worshipped. He showed the ways of guidance and called man to hold to them. When man turns away from them, then it is because he wanted and chose not to follow the path of guidance. **Thus, he is held accountable for his disobedience and rejection (*Kuffr*).**

Acts of obedience and disobedience come from the bondsman himself. They are executed by him, and occur because of his will and ability. He is actively described and judged by his deeds.

¹³⁰Shayekh Muhammad bin Utheimeen in his "*Mujmou Fatawa*", V. 2, Section on *Aqeedah*, # 198, P. 94-96 ; Published by *Daarul Watan*, Riyadh, K.S.A. 1413.

¹³¹See FN # 25.

Nevertheless, his deeds are created by Allah¹³², and that does not contradict (the fact) that they are actions of the slave himself. So whoever commits acts of disobedience, then he has done them by his own choice. He turned away from guidance and proceeded towards disobedience, preferring it above obedience. Now, if he says that disobedience was written (and already recorded) for me, then why do you blame me? It is said: "Prior to your actual exercise of disobedient acts, did you know they were ordained for you? What makes you know about what Allah knows?" Certainly, you don't know. Therefore, since you have a choice, a will and ability, and because the ways of good and bad has been clarified, then if you commit sin, it means that you have chosen it and preferred it over obedience. You are responsible for the outcome and for the

132"But not executed by Allah. It is known that whatever Allah creates is separately distinct from Him; He does not carry the qualities and (or) performs the function(s) of what He creates. Allah says:

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ [الجاثية: ١٣] "And has subjected to

you all that is in the heavens and all that is in the earth: it is all as a favor and kindness from Him." (Qur'an 45: 14)...The fact that Allah is the Creator of everything, does not imply that the slaves of Allah are compelled to do things; they are responsible for their choices. They are, however, in need of Allah in all of their affairs. Their own deeds depend upon the Will and Ability of Allah, since He is the Creator of man's will and ability. When we say that: "this fruit is from this tree", and that "this produce is from this land", it means that such things came to existence in the tree and in the land, and that they are from Allah, meaning that He created them. So, it is more proper to describe whatever was done by a person, and by his own choice, as it "came from him" and "it is from Allah", meaning that Allah created it by His own Will and Ability via His creation of the person's own will and ability. It does not mean that the deeds of the person come from the Self of Allah. They come from the self of the person just as words come from whoever speaks. He creates the clouds by means of the wind, and plants by means of rain. We know that people blame others on acts of injustice, and may punish them on it, while realizing that all actions are a creation of Allah. Similarly it is known that Allah is the Creator of harmful plants and animals, pain, fowl smell, ugly images, and wicked forms of snakes, etc., all in accordance with a Great Wisdom; They are "from" Allah, meaning that they are from His Creation. See Ibn Taymeeyah's *Minhaj us Sunnah*, PP. 143-146.

assigned and just punishment of Allah, and you have absolutely no excuse whatsoever¹³³.

Allah, the Exalted, knew and wrote that such and such person is going to commit an act of disobedience. Certainly this is going to happen exactly as Allah had preordained. Does he deserve punishment just because it is a matter preordained? Or, is that Allah does not inflict punishment until after committing the wrong? Or, are both matters the same?

Certainly, if inflicted, punishment occurs after committing wrong deeds. Therefore, the blaming of *Al-Qadar* is not justified. Allah knew all about those who will commit wrong deeds before they actually commit them. He does not punish them because of His foreknowledge about them. He sent His Messengers and His Books as guidance as well as to establish evidence lest people say: "How come You punish us only because of Your knowledge about us when we did not even think about committing wrong? Allah is All-Just, and their arguments are only excuses. Why do they not ask the second part of the question: If acts of obedience are Preordained, then why does Allah grant reward on them? Finally, it is obvious that punishment for disobedience occurs because man commits it by his own will and choice, and he is not punished on anything that is not done according to his choice.

¹³³ *Minhaj us Sunnah*, PP. 142-146

Case Seven

How is it that Allah *commands* the *Kaffir* to believe, and he does not *want* it from him? If He does not want it from the *Kaffir*, then is the *Kaffir* being obedient by doing what Allah *does not want* from him?¹³⁴

As has been discussed earlier, there is a difference between the *Iradah* (the Will and what Allah wants) and the *Mahababah* (What Allah loves and accepts). Everything happens by the Will of Allah, including obedience and disobedience. The clear texts from the Qur'an and *Sunnah* confirm that Allah does not love *Kuffr*, disobedience and evil, and that He loves what He commands and dislikes what is prohibited. He wants acts of obedience because He loves them and is pleased with them when they are executed. He, on the other hand, hates acts of disobedience, and dislikes those who commit them. His dislike of them does not prevent Him from creating disobedience because of the Wisdom associated in its existence. Contrary to what people think, the "Want" does not necessitate "Love"; the patient wants the medicine that he dislikes, and loves the food that may cause him harm; the fasting person loves the food and drink which he does not, respectively, want to eat or drink. So, what one wants does not necessarily mean that he loves, and vice versa. If this matter is known to man, then it is perfectly confirmed to Allah, to Whom belongs the best example¹³⁵.

Know that what is wanted is two fold: a) **wanted for itself** and *itself is beloved*, and b) **wanted for other than itself** because it is a means that leads to what is wanted and beloved; *itself may not be beloved*. Man, for example, wants good health for itself, and itself is beloved. He wants to drink the medicine (*although itself may not be*

¹³⁴The basis for providing an answer for this question were laid down by Shayekh ul Islam Ibn Taymeeyah in his great book "*Minhaj us Sunnah*", PP. 145-192.

¹³⁵*Minhaj us Sunnah*, PP. 162-163.

loved), because it leads to good health, which is wanted and loved for itself. Similarly, one may dislike to do some of the things he likes because it leads to what he hates. It is possible, therefore, to have both, the "want" and the "hate" combined in one thing without being contradictory, because they pertain to different objectives. To Allah belongs the best example: **His want is a) what is loved, and it is wanted for itself, and b) in itself it is not loved, but is wanted for other than itself.** Based upon this, one can establish the distinction between the "want" and the "love", realizing that they are not the same. Those who think that they are the same err when they consider that "everything that Allah willed to create, is beloved to Him"!

Some of the mystic *Sufis* came to the conclusion that Allah loves *Kuffr*, and disobedience and is pleased with evil. They think that their best men of "knowledge" had reached this conclusion based on the fact that Allah is the Creator of everything. To them, the good deed and the bad ones are the same! So, the lack of understanding of this issue leads people astray and may cause them to commit *Kuffr*. The Qur'an and the *Sunnah*, and the general consensus of *As-Salaf us Salih* is that Allah loves His Prophets, and His friends, and loves what He commands; He, however, does not love the devils and what He has prohibited, although all of these matters are passed by His Will.

The Will is two kinds: a) The Will to create, and b) The Will to Command. The latter is the legislative will, and Allah **wants** the slave to comply with His command. Implicit in this will, is the "love" and "pleasure": the compliance with the command is beloved and pleases Allah. **Legislatively, disobedience is not wanted by Allah** (i.e. He does not command it), and when it exists, it is related to the other will of Allah, the Will of Creation: He, the Exalted, willed it to exist by His creation of it. He, the Exalted, commands creation with what benefits them, and prohibits all that is harmful to them; but there are those, amongst creation, Whom He **wants** to create their

deeds¹³⁶, and those whom he **did not want** to create their deeds for them.

So, the creation of deeds is not the same as the commands which explain what is beneficial or harmful to His slaves. He (SW) commanded the Pharaoh and Abu Lahab and others to believe, and He explained to them what is good for them had they believed. **It is not necessary** that He helps them on His command¹³⁷.

He creates whatever He wants based upon His Wisdom. He ordered the *Kaffir* to believe and gave him the *Fitrah* and showed him the ways of guidance and created in him the ability and will. Obeying Allah is a compliance with His commands, and not His Will. So, it is not a contradiction when Allah does not want (based upon His Universal Will: *Al-Iradah Al-Kawniyyah*) to have faith from the *Kaffir*, knowing that there is a definite Wisdom in His Will (SW). Certainly, the *Kaffir* does not become obedient to Allah just because he has done what agrees with the Universal Will of Allah. It is so because *Kuffr* is prohibited and it is not necessary that when He commands a matter, it must be beloved to Him. He, the Exalted, has created many evil things which are hated by him. He created them

¹³⁶[When He (SW) commands something and assists the person on its execution, then what is commanded is "wanted" from the "legislative" side as well as the "creating" side. He willed it, created it and loved it.; and when He (SW) does not assist the execution of what is commanded, then from the legislative side, the command is "wanted", but from the "creating" side, He did not "want" it, due to a *Hikmah* (Wisdom) in not having it "created" and having, instead, the Wisdom associate with "creating" its opposite.]-*Minhaj us Sunnah*, P. 176. In the same book (P. 183), Ibn Taymeeyah further says: "Allah, most Glorified, wants some things to exist because they lead to what He loves and is pleasant to Him. He (SW) may not do what He loves because it may necessitate what He dislikes and hates. He, most Exalted, is able to create a believer from every *Nutfah* (mixture of male and female discharges) and that He loves him and loves his faith. He, however, did not do that due to the *Hikmah* of not having it done...".

¹³⁷As explained earlier; although the execution of the command may benefit the one who is commanded, it does not necessitate that there should be a benefit for the one who issued the command. To Allah belongs the best Example. He may command but does not want to assist, or create the deeds of the one receiving His command

because they lead to many beloved things, the existence of which is beloved to Him more than their non-existence (as detailed earlier). Allah (SW) Says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ ﴿٣١﴾ [الروم: ٣١]

"Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, in order that they may return (by repenting to Allah and begging His Pardon)." (Qur'an 30: 41)

Evil in itself is hated by Allah, because He does not love it and does not love the evil-doers. However, it may be beloved by Allah because of certain great wisdom. **This is not impossible to understand.** In the chapters above, we have cited the example of the ill person who is given a bitterly tasting medicine. He hates it because of its bitterness, but loves it because it is a remedy. To Allah belongs the best example.

Case Eight

If *Kuffr* is a matter of *Qada'* and *Qadar*, then is it imperative that we should not be content with the *Qada'* and *Qadar*?¹³⁸

Generally, there is no evidence from Qur'an and *Sunnah* which supports the notion that contentment in every matter of *Al-Qadaa'* is obligatory. As discussed above, Allah (SW) is not pleased with certain matters though they are part of His creation. He also commanded that we dislike and hate such matters, like *Kuffr*, disobedience, etc. Definitely, one must distinguish between a) the *Al-Qadaa' wal Qadar* which constitutes Allah's Qualities such as His Knowledge, Actions, Recording, *Mashee'ah*, etc., which we must accept, be content and pleased with, and b) what is preordained. The latter as discussed earlier consists of two parts: a) legislative, and b) Universal. We must accept and be content with the legislative part since it is from the fundamentals of Islam. On the other hand, we must accept part of the Universal *Qadaa'*, like the Favors of Allah, where we should thank Him for it, realizing that acceptance is the basis for giving thanks. Other aspects of the Universal will, which are not permissible to accept, include the things which Allah hates, like sins, although they exist by His *Qadaa'* and *Qadar*. Other things, like misfortunes, are permissible for us to accept.

The slave of Allah must hate all forms of evil, because Allah hates them. On the other hand the believer accepts the wisdom behind their creation.

¹³⁸For reference on this subject, see *Shifaa'ul 'Aleel*, V. 2, P. 281-286.

Case Nine

What is the Benefit of *Takleef* (Commandment of Allah) when there is a precedence of *Al-Qadar*?

- This is a false question that implies a denial of the Wisdom behind Allah's creation of the heavens and the earth, mankind, and all that exist.
- The manifestation of Allah's Wisdom in His creation and exposing His slaves to various kinds of tests and trials is a great wisdom which occurs as Allah had preordained. The dealing with all kinds of trials is made known to us by Allah's Messengers, and by means of His Revelations: showing the road to Paradise and the road to Hell. Had the trials and tests been non-existing and people are held responsible in the Hereafter in accordance with Allah's *Qadar*, they would have taken an evidence against Allah, Most Glorified is He.
- Allah, the Exalted, "brought His creation from non-existence to existence in order to pass upon them the manifestations of His Names and Attributes...It is from His Perfection, to make Perfect manifestations of His Creating, Command, *Qadar*, Rewarding, Punishments, Abstaining, Giving, Honoring, Humiliating, etc."¹³⁹

¹³⁹See *Shifaa'ul 'Aleel*, V. 2, P. 250-251

Case Ten
The *Fitrah* And *Al-Qadar*:
Do they Contradict Each Other?¹⁴⁰

Some people may ask the question: "How could it be that Allah had preordained *Kuffr* on some people, when it is confirmed in the Qur'an and *Sunnah* that every child is born on *Fitrah*?"

First What is *Fitrah*? Each child is born on what *necessitates* the affirmation of the creator, his love, and devotion of Deen to Him alone. This represents the natural inclination to Islam. This is the meaning of *Fitrah*. When it is said that someone is born on the *Fitrah*, Islam, the *Mil'ah* (Deen of Islam), or *Haneefan* (Pure Devotion to Allah), it means that he knows and wants this Deen as soon as he comes out from his mother's womb!

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا [النحل: ٤٨]

"And Allah has brought you out from the wombs of your mothers while you know nothing." (Qur'an 16: 78)

The requirements and the necessitated matters of the *Fitrah* gradually develop in accordance with what perfects its nature, as long as it is left safe from any modifying environment¹⁴¹. Similarly, every child has been born loving what suits his body from food and drinks. He desires the milk that suits him and gives him the nutrients he needs:

رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى [طه: ٥٠]

¹⁴⁰Based upon Ibn Qayyim and Ibn Taymeeyah's discussions on the subject as reported by Ibn Qayyim in *Shifaa'ul 'Aleel*, V. 2, PP. 297-343.

¹⁴¹*Shifaa'ul 'Aleel*, V. 2, P. 308-309

"Our *Rabb* is He Who gave to each thing its form and nature, then guided it aright."(Qur'an 20: 50)

The *Fitrah* to the heart is like the agreeable milk to the body. That is why on the *Israa'*, the Night Journey, when *Jibreel* (Gabriel) presented the Prophet ﷺ with wine and milk, and he ﷺ chose the milk, *Jibreel* said: "You have chosen the *Fitrah*"¹⁴². Allah, the Exalted, says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ [الروم: ٣٠]

"So set (O Muhammad ﷺ) your face towards the *Deen* (of *Tawheed*: pure Islamic Monotheism) *Haneefan* (worship none but Allah Alone), (it is) Allah's *Fitrah* (*Deen of Tawheed*), with which He has created mankind. No change let there be in the *Khalqil lah* (i.e. Allah's *Deen*)¹⁴³, that is the straight religion, but most of men know not." (Qur'an 30: 30)

¹⁴²Part of the famous Hadeeth of *Al-Mi'raj* (the ascension), *Saheeh Al-Bukhari*, V. 5, Hadeeth # 227, PP. 143-148; *Saheeh Muslim*, V.1, Hadeeth # 309, PP. 100-103.

¹⁴³The creation are not created except on *Fitrah*, and that does not alter. It does not mean that the *Fitrah* itself does not change after creation. In fact, the *Sunnah* of the Prophet ﷺ clearly explained that the *Fitrah* changes. Regarding the saying of Allah about the devils:

وَلَا مَرَمَتْهُمْ فَلْيَحَازِرْنَ خَلْقَ اللَّهِ [النساء: ١١٩]

"And I will command them to deface the (fair) nature of Allah's creation." (Qur'an 4: 119), it is clear that a defacement to Allah's creation is possible, and we see it occurring in several forms today. However, the actual *Tabdeel* (change to something else) of creation such that mankind will be created on other than the *Fitrah*, is impossible as Allah (SW) states:

لَا تَبْدِيلَ لِخَلْقِ اللَّهِ [الروم: ٣٠]

...No *Tabdeel* (change) (there is) in the *Khalqil lah* (i.e. Allah's *Deen*)...(Qur'an 30: 30)

Any change from belief to disbelief, is possible. Either way of change, is in the Foreknowledge of Allah and under His *Mashee'ah* (Will) and *Taqdeer*.

The Prophet ﷺ said:

قال ﷺ: "ما من مولود يولد على الفطرة فأبواه يهودانه وينصرانه ويمجسانه كما تنتج البهيمة بهيمة جمعاء هل تحسون فيها من جدعاء؟ حتى تكونوا أئمة تجدعونها" ثم قرأ أبو هريرة ﴿فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا ، لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾ وفى آخر الحديث قال الصحابة: "أفرأيت من يموت صغيراً؟ قال: الله أعلم بما كانوا عاملين . وفى لفظ آخر "ما من مولود ألا يولد على الفطرة" وفى رواية ابن معاوية: "إلا على هذه الفطرة حتى يعرّب عن لسانه" الروايات فى البخارى ومسلم

"There is none born but is created to his nature (Islam). It is his parents¹⁴⁴ who convert him to Judaism or to Christianity, or to Magianism, just as an animal delivers a perfect baby animal¹⁴⁵. Do you find it mutilated? You cut their ears (i.e. after birth). Then Abu Hurairah quoted the Qur'an:

فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

...That is Allah's *Fitrah* (the Deen of *Tawheed*) in which He has created mankind. No *Tabdeel* (there is) in *Khalqilah* (i.e. Allah's Deen)...

¹⁴⁴The change generally occurs through the influence of the parents. It is possible, as Ibn Qayyim explained in *Shifaa'ul 'Aleel* (V.2, P. 324-325), that *Kuffr* may be introduced by the influence of other than his parents. The influence of parents during the raising up of the child is the overwhelming case.

¹⁴⁵They have perfect limbs.

They (The Prophet's companions) said: What is your opinion about him who dies in infancy? The Prophet ﷺ said: *It is Allah Alone Who knows best what they would be doing*¹⁴⁶. In another narration, he ﷺ said: "Every new babe is born on the Millah (creed of Islam)". In the other narration by Ibn Mu'awiyah, the Prophet ﷺ said: "Every new-borne babe is born on the Millah (of Islam and he) remains on this until his tongue is enabled to express himself."¹⁴⁷

It is in Allah's knowledge, writing, and *Taqdeer* that such and such person will continue on *Fitrah*, or change by means of the preordained means (parents, *Shaytan*, etc.) to be a *Kaffir*. The Prophet's example in what happens with the perfectly born baby animal is clear. All of this is under the *Taqdeer* of Allah (SW). The case of the boy who was killed by Al-Khadir¹⁴⁸ signifies the issue of *Fitrah*, its change, and *Al-Qadar*. The boy was born on *Fitrah*, Allah knew and wrote that he will become a *Kaffir*, as the Prophet ﷺ explained:

”إِنَّ الْغُلَامَ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ يَوْمَ طُبِعَ كَافِرًا وَلَوْ بَلَغَ لَأَرْهَقَ أَبُوهُ طَغْيَانًا
وَكُفْرًا“ - رواه البخارى ومسلم وابوداود والترمذى

"As far as the boy that was killed by Al-Khadir, it was written and decreed in the Book that he will commit Kuffr,

¹⁴⁶In this Prophetic statement, there is evidence that Allah knows what they may turn to after their birth on *Fitrah*: whether they will continue on *Fitrah* and become mature believers, or they will change and become *Kuffar*. All of this is known to Allah, before their creation.

¹⁴⁷The narrations are in *Saheeh Muslim*, V. 4, Hadeeth # 6423, 6427, and 6428, and in *Saheeh Al-Bukhari*, V. 2, Hadeeth # 440 & 441.

¹⁴⁸In the story of Prophet Musa and Al-Khadir in *Soorat ul Kahf*, the Al-Khadir killed a boy and Musa, may Allah's peace be upon him, was astonished:

"Have you killed an innocent person who had killed none.?" (Qur'an 18: 74). أَقْتَلْتُمْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ ۗ (الكهف: ٧٤)

and that had he grown up he would have involved his parents (who were believers) in wrong-doing and unbelief."¹⁴⁹

The boy was not born on *Kuffr*, nor was he a *Kaffir* before birth. He was born on *Fitrah*, and had he grown up, he would have changed and became a *Kaffir*. Allah knew that such and such an animal will be mutilated, as the example of the Prophet ﷺ explains. It is written that a certain part of it will be cut after its perfect birth. The change occurs after the birth. The role of the devils is to push for the change from *Fitrah* to *Kuffr*. Among the sayings which the Prophet ﷺ relates from his *Rabb* is that He (SW) said:

”خَلَقْتُ عِبَادِي حُنَفَاءَ كُلُّهُمْ فَاجْتَالَتْهُمُ الشَّيَاطِينُ وَحَرَمْتُ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ وَأَمَرْتَهُمْ أَنْ يَشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا“ رواه مسلم

*"I have created My servants Hunafaa' (having a natural inclination to know and to worship Allah), but it is Shayateen (devils) who turn them away from the right religion, and make unlawful what has been declared lawful for them, and command them to ascribe partnership with Me, although I have brought down no proof to justify that."*¹⁵⁰

It means, therefore, that when a person is born on *Fitrah*, he may be subjected to inclinations that will change his *Fitrah*, ending on a state already written and known to Allah (SW): The Prophet ﷺ said:

¹⁴⁹Collected by Al-Bukhari, Muslim, Abu Dawood, and At-Tirmithi. See *Saheeh Muslim*, V. 3, PP. 1267-1271.

¹⁵⁰Reported by Muslim, See *Saheeh Muslim*, V. 4, Hadeeth # 6853, P. 1488.

”.....فوالله انّ أحدكم ليعمل بعمل أهل الجنة حتّى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب فيعمل بعمل أهل النار فيدخلها. وإنّ أحدكم ليعمل بعمل أهل النار، حتّى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها.“ رواه البخارى ومسلم

*"By Allah, the one amongst you may do the deeds of the people deserving Al-Jannah until there remains but the distance of a cubit between him and Al-Jannah, but then the writing (which Allah has ordered the angel to write) precedes, and he starts doing the deeds of the people of Fire and thus enters it; and he does the deeds of the people deserving Fire, until there remains but the distance of a cubit between him and the Fire, but then the writing precedes and he does the deeds of the people of Al-Jannah, and thus enters it."*¹⁵¹

The natural reasoning confirms the natural *Fitrah* in several ways. Amongst them:

1-If it is proposed that each person should believe in the truth, be truthful, and ask for what is beneficial to him, and, on the other hand, it is also proposed that he should believe in falsehood, lie, and ask for what harms him, will find an inclination to adopt the first proposal. This proves that the *Fitrah* is a force that necessitates the belief in the truth and seeks goodness. Hence, admitting the existence of the Creator, knowing about Him, loving Him, glorifying Him, believing in Him, devotion of worship to Him alone, etc., is either like the first

¹⁵¹*Saheeh Al-Bukhari*, V. 8, Hadeeth # 593, P. 387, and *Saheeh Muslim*, V. 4, Hadeeth # 6390, P. 1391. Also reported by Abu Dawood and At-Tirmithi.

proposal (of the Truth) or like the second one (of Falsehood). By necessity it cannot be of the second proposal. Certainly, it's the first one. Hence, the *Fitrah* must have what necessitates the love of, faith in, and knowledge about its Creator, Allah.

2- Which one is the perfect objective: to worship Allah as He loves or to associate partners with Him? Associating others with Allah in worship is necessarily known to be false. It is imperative, therefore that the *Fitrah* necessitates the Tawheed of Allah and His Glorification.

3- The *Fitrah* needs what strengthens it. The means that strengthen the *Fitrah* does not produce in it what is not already there. The means help, remind, and strengthen the *Fitrah*; Allah (SW) sent the Messengers as warners and bearers of glad tiding calling mankind to what is entailed by the *Fitrah*. In the absence of barriers, the *Fitrah* will respond to the Message of the Messengers as it is entailed by its nature, in the same way as when someone is invited to eat a good and delicious meal, he will accept the invitation as long as there is nothing that prevents him to do so.

Case Eleven

If All Matters are Predestined, Then How to explain the 'Ayah:

﴿ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ﴾ **"Whatever of evil befalls upon you is from yourself"**
(Qur'an 4: 79)

The 'Ayah in its full text is:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٤٩﴾ [النساء: ٤٩]

"Whatever good (O man!) happens to you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ﷺ) as a Messenger to mankind, and Allah is Sufficient as a Witness." (Qur'an 4: 79)

The good and evil mentioned in the 'Ayah do not refer to acts of obedience الطاعات or disobedience المعاصي, respectively. The good represents Allah's Favors, like provisions, victory, good health, etc. The evil, on the other hand, represents calamities, like fear, illness, earthquakes, etc., as Allah (SW) says:

إِنْ تُصِيبْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ﴿١٢٠﴾ [آل عمران: ١٢٠]

"If good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and pious, not the least harm will their cunning do to you. Surely, Allah surrounds all that they do." (Qur'an 3: 120)

وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٢٠﴾ [الاعراف: ١٢٠]

"And We have tried them with good (prosperity and blessings) and evil (calamities and adversities) in order that they might return (to Allah's obedience)." (Qur'an 7: 168)

Both, calamities and blessings, do not escape the *Qadar* and *Mashee'ah* of Allah. Allah (SW) made this matter clear to the hypocrites at the time of the Prophet ﷺ who acknowledged that the blessings are from Allah, but then accused the Prophet ﷺ of being the cause for whatever overtook them from adversity!

وَإِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٤٨﴾
[النساء: ٤٨]

"If some good befalls them, they say: "This is from Allah", but if some evil befalls them, they say: "This is from you (O Muhammad ﷺ). Say: "All things are from Allah", so what is the matter with these people, that they fail to understand any word?" (Qur'an 4: 78)

The causes behind the calamities lie in the sin committed. The calamities and blessings are Actions of Allah. That is why Allah (SW) signifies: "Whatever good **befalls** you" and "Whatever evil **befalls** them". No one says "Whatever befalls on me from acts of obedience or disobedience", because these matters are actions done by man himself, and that is why people say: "I did an act of (obedience or disobedience)" and he names it.

Although both, blessings and calamities, are preordained to occur, the occurrence of the latter has been linked to the sins committed by the slaves of Allah. The causes behind the occurrence of good, are limitless, because it is a Favor of Allah. It may occur because of one's deeds or without them. **It is incumbent, therefore, that the slave of Allah gives due thanks and praises to Allah as well as seek His forgiveness from all sins.**

Case Twelve
The Sealing of the Hearts
and
The Covering of the Sights¹⁵²

Allah, the Exalted, says:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ
 عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٦﴾

[البقرة:٦]

"As to those who reject faith, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe. **Allah has set a seal on their hearts and on their hearings** (i.e. they are closed from accepting Allah's guidance), and on their eyes there is a **Ghishawah** (covering). Theirs will be a great torment." (Qur'an 2: 6)

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ [النساء:١٥٥]

"...And of their saying: "Our hearts are wrapped (with coverings, i.e. they do not understand what the Messengers say)"-Nay, **Allah has set a seal upon their hearts because of their disbelief.**" (Qur'an 4: 155)

¹⁵²Shifaa'ul 'Aleel, V. 2, P. 225-281

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٨﴾ إِنَّا جَعَلْنَا فِيٓ أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ
إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ﴿٩﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا
فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿١٠﴾ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا
يُؤْمِنُونَ ﴿١١﴾ [يس: ٨-١١]

"We have put on their necks iron collars reaching to their chins, so that their heads are forced up. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. It is the same for them whether you warn them or you warn them not, they will not believe."
(Qur'an 36: 8-10)

There are many 'Ayaat in the Qur'an like those cited above in which Allah's punishment, in the form of **sealing** and **covering** etc., are emphasized. He, the Exalted, made such forms of punishment on those who knew the truth but turned away from it. He says:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾ [الصف: ٥]

"And when they turned away (from the path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are *Fasiqeen* (rebellious, disobedient to Allah)." (Qur'an 61: 5)

It is a matter preordained that punishment in the form of more deviation rightly befalls on those who insist to turn away from Allah. On the other hand, increase in guidance befalls on those who follow His path:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٦﴾ [محمد: ١٤]

"While for those who accept guidance, He increases their guidance, and bestows on them their piety." (Qur'an 47: 17)

The **sealing and covering of the hearts and sights of some people, respectively**, are just deeds of Allah; They are part of His Actions, and therefore they are good, because everything He does is good. Allah (SW) placed such punishment in its suitable place. *Shirk, Kuffr*, disobedience, injustice, transgression, etc. are their deeds although they are part of Allah's creation. If one questions this, then he is called to remember that the creation of such matters and the infliction of punishment on those who turn away from Allah's path, are part of His *Ruboobiyyah* and that they are necessitated by His Names and Attributes; It does not befit His Wisdom that He equates between good and evil, beautiful and ugly, etc.

The covering, sealing, etc. was not inflicted right after the first time when Allah ordered the *Kuffar* and (or) the hypocrites to believe in Him. In fact, this happened only after His command to them was repeated and after He made His Message clear to them through His Messengers and Books. So, it was implemented after their continued rejection of Allah's commands. Their attitude is exemplified in the '*Ayah (Qur'an 2: 6)* cited above.

The person who knows the truth but does not love it, and instead prefers misguidance, completely shuts the doors of guidance for himself. If, however, while he is in such a state of misguidance, recognizes that he must humble himself to the Only One Who can guide, and asks Him to save him from his own evils, Allah will guide him out of misguidance. The worst, however, is to insist on misguidance, accepting it while hating to be guided

Case Thirteen¹⁵³

What is the correct response to someone who, when called to Allah's way, says: "Allah did not write or ordain guidance for me"?

Simply, the response is:

"Did you happen to know the Unseen? Or did you have a covenant with Allah?" If he says: "Yes", then he commits *Kuffr*. If he says: "No", then you do not know whether Allah wrote and preordained guidance for you. He calls you for His guidance, so take it:

يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا [النساء: ١٤٦]

"(Thus) does Allah makes clear to you (His Laws, and His Deen) lest you go astray." (Qur'an 4: 176)

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ط

[النساء: ٢٦]

"Allah wishes to make clear to you and guide you into the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise." (Qur'an 4: 26).

So we call upon you to repent, and Allah will be pleased with your repentance.

¹⁵³Answers to cases thirteen and up to sixteen, are based upon questions raised to Shayekh Muhammad bin Uthiameen and collected in his *Fatawa*, V. 2, PP. 93-117.

Case Fourteen
Understanding Two 'Ayaat :
(Q 6: 125) and (Q 18: 29)

How can we understand the 'Ayah:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ
صَيِّمًا حَرَجًا كَأْتَمَّا يَصْعَدُ فِي السَّمَاءِ ط [الانعام: ١٢٥]

"And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky." (Qur'an 6: 125), in light of the other 'Ayah:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ [الكهف: ٢٩]

"Then whosoever wills, let him believe, and whosoever wills; let him disbelieve." (Qur'an 18: 29)

The above 'Ayaat confirm the following:

- That man has a will, ability and a choice, and that the creator of these qualities is Allah.
- That man's will cannot be manifested without Allah's willing:

لَنْ يَنْشَأَ مِنْكُمْ أَنْ تَسْتَقِيمَ ۗ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

[التكوير: ٢٨-٢٩]

"To whomsoever among you wills to go straight, and you will not, unless (it be) that Allah wills." (Qur'an 81: 28-29)

The question that arises is: When does Allah will to guide someone and when does He not? The answer came in the saying of Allah:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۗ وَأَمَّا مَنْ بَخِلَ
وَأَسْتَغْنَىٰ ۖ وَكَذَّبَ بِالْحُسْنَىٰ ۖ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۗ [الليل: ١٠-٥]

"{As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*¹⁵⁴, We will make smooth for him the path of ease (goodness); But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to *Al-Husna*, We will make smooth for him the path for evil} (Qur'an 92: 5-10).

And when the person wants to commit wrong, Allah creates in him the will for that and thus he is to be blamed:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۗ [الصف: ٥]

"And when they turned away (from the path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are *Fasiqeen* (rebellious, disobedient to Allah)." (Qur'an 61: 5)

And when the person wants to do good and honestly seeks it, Allah makes it easy for him.

¹⁵⁴*Al-Husna* means either the declaration of Tawheed: *la ilaha illa lah*: none has the right to be worshipped except Allah, or a reward from Allah i.e. Allah will compensate him for what he will spend in Allah's Way or bless him with Paradise.

Case Fifteen

Is there an effect for *Duaa'* (supplicating Allah) in changing what had been already written?

There is no doubt that *Du'aa* affects what had been written and ordained, but the change in what is already written, is, itself, written. The change, therefore, is apparent, but actually the original *Qadar* does not change. For example, an ill person calls upon Allah to cure his illness. The illness is written; his invocation is also written, and because of his invocation, Allah had ordained and written that he will be cured. So, it is written in the *Al-Qadar* that he will make *Du'aa* and he will be cured because of it. So, everything is linked to its causes, which are themselves created and written.

Case Sixteen

Explain the Hadeeth of 'Adwa (transmission of disease)

قال ﷺ: "لا عدوى، ولا طيرة، ولا هامة، ولا صفر." متفق عليه

The Prophet ﷺ said: "**(There is) no** (no contagious disease is transmitted without Allah's permission), nor is there any bad omen (from birds), nor is there any *Hamah*¹⁵⁵, nor is there any bad omen in the month of *Sāfar*¹⁵⁶, **and one should run away from the leper as one runs away from the lion.**"¹⁵⁷

The Hadeeth confirms an effect for 'Adwa in its latter part: "**and one should run away from the leper**". However, its effect is not something definitive such that it becomes an independent active cause. The Prophet ﷺ advised that one should take care and avoid what may turn harmful, by the will of Allah.

It is known that in another Hadeeth, the Prophet ﷺ said: [**(There is) no 'Adwa**. A Bedouin got up and said, 'Don't you see how camels on the sand look like deer, but when a mangy camel mixes with them, they all get infected with mange? On that the Prophet ﷺ said: **'Who infected the first one?'**].¹⁵⁸ The Prophet ﷺ explained in this

¹⁵⁵*Hamah* has two meanings: a) one kind of diseases or b) a known bird which the pre-Islamic Arabs claimed it signified revenge; it comes to the family of the murdered person until they take revenge. It is like an owl or even the owl itself. It was considered as a bad omen, and is still considered so by some people today.

¹⁵⁶*Safar*: is the 2nd month of the Islamic calendar.

¹⁵⁷Agreed upon Hadeeth. The text is that in *Saheeh Al-Bukhari*, V. 7, Hadeeth # 608, P. 409.

¹⁵⁸Reported in *Saheeh Al-Bukhari*, V. 7, Hadeeth # 667, P. 448, and in *Saheeh Muslim*, V. 4, Hadeeth # 5507, P. 1206.

response that Allah, the Exalted, brought down the disease on the first camel without 'Adwa. The scab on the others has a known cause and that is 'Adwa, which Allah permitted. It is a matter, like all other matters, would not occur had Allah willed them not. We know that camels may get infected and, by Allah's will, they may recover removed and do not die. Plague, Cholera, etc. may enter some homes and infect only certain members of the family. So, the person must depend upon Allah and take by the means knowing well that all matters are in Allah's Hands.

The Benefits of the Belief in Al-Qadar

- *Al-Qadar* perfects the belief in Allah, because it is a matter ordained by Him (SW).
- When the person believes that whatever befalls Him had been preordained by Allah then, this belief brings tranquillity and peace to the mind:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا
 إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ
 لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ [الحديد: ٢٢]

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-lauh Al-Mahfouth*), before We bring it into existence, verily that is easy for Allah. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not vainglorious boasters." (Qur'an 57: 22)

- Believers in *Al-Qadar* receive Allah's Mercy. At times of calamities they resort to Him alone:

الَّذِينَ إِذَا أَصَابَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ
 صَلَواتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ [البقره: ١٥٦]

"(They are those) who, when afflicted with calamity, say: 'Truly! to Allah we belong and truly, to Him we shall return'. They are those on whom the *Salawat* (i.e. blessings etc. will be on them and they will be forgiven) from their *Rabb*, and (they are those) who receive His Mercy, and it is they who are the guided ones." (Qur'an 2: 156).

The believer in *Al-Qadar* is always cautious because the hearts are in constant change and they are between two of Allah's Fingers as the Prophet ﷺ told us:

”أَنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ أَصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ كَيْفَ يَشَاءُ“ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”اللَّهُمَّ مُصَرِّفِ الْقُلُوبِ صَرِّفْ قَلْبِي عَلَى طَاعَتِكَ“ (صحيح مسلم)

*"All the hearts of all the sons of Adam are between two fingers out of the Fingers of Ar-Rahman (The Compassionate) as one heart, He turns that to any (direction) He likes". Then Allah's Messenger said: "O (Allah)! the Turner of the hearts, turn our hearts on Your obedience."*¹⁵⁹ This Hadeeth is a driving force against relaxation which may cause passive security against the Plan of Allah:

أَفَأَمِنُوا مَكْرَ اللَّهِ؟ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾ (الاعراف: ٩٩)

"Did they then feel secure against the Plan of Allah. None feels secure from the Plan of Allah except the people who are lost." (Qur'an 7: 99)

¹⁵⁹ Saheeh Muslim, V. 4, Hadeeth # 6418, P. 1397

- The belief in *Al-Qadar* makes the person generous because he realizes that poverty and richness are in the Hands of Allah.
- The believer in *Al-Qadar* does not work to show off. He knows that people do not benefit him except in matters that Allah had already preordained.
- The belief in *Al-Qadar* eliminates many social diseases, like envy which causes enmity and hatred amongst people. The believer knows well that Allah is the One Who gives and takes and thus if he envies someone then indeed he objects to *Al-Qadar*.
- The belief in *Al-Qadar* saves the person from resorting to magic, soothsayers, witchcraft, etc. realizing that Allah alone is the true helper and that all other forms of refuge cannot not benefit themselves, let alone others.
- *Al-Qadar* teaches humbleness: when the believer succeeds in his work or becomes wealthy, etc. he humbles himself to the One Who gave him from His Favors, and knows that if He (SW) wills, He can take away what He gives.
- There are many afflictions that may affect the hearts of the believers. Therefore, they should always be on alert lest their life ends on one affliction. The hearts should always be in contact with Allah's remembrance, seeking refuge in Him and steadfastness on Deen. The fact that *Al-Qadar* is hidden, represents the perfect motivation for the believer to be on the Straight Path of Allah, the Exalted. The *Qadar* strengthens the believer to face the difficulties with a strong heart, and lifts his morals high, enabling him to stand up for the truth and eagerly seeking *Shahadah* (martyrdom) for the sake of Allah.
- The belief in *Al-Qadar* reveals the *Hikmah* (Wisdom) of Allah (SW) in matters like good and evil. Many times a person finds it difficult to achieve something that he likes, not knowing that it is not good for

him. In the beginning he may feel disheartened and sad. Later, however, it becomes clear that it was good for him. That is why Allah (SW) says:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ
أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾ [البقرة: ٢١٦]

"Jihad (fighting in Allah's cause) is ordained for you (Muslims) though you dislike it, 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." (Qur'an 2: 216)

A Final Note: Should *Al-Qadar* be discussed in the first place?

Many Muslims raise the issue that "It is better not to talk about *Al-Qadar*, the Prophet ﷺ prohibited us from doing so!" Generally this understanding is wrong for the following reasons:

- 1- The matter of belief in *Al-Qadar* is an article of Faith and we must know our Faith well in order to worship Allah in the right way. In fact, the issue of *Al-Qadar* came in the Hadeeth of *Jibreel* (Gibriel) when he asked the Prophet ﷺ about Faith and he ﷺ answered it mentioning *Al-Qadar* as one of its articles. At the end of the Hadeeth, the Prophet ﷺ said: "Verily! Gibreel came to teach you your Deen". (*Saheeh Muslim*, the Book of Faith).
- 2- The Noble Qur'an is filled with the 'Ayaat about *Al-Qadar* and its details, and Allah orderd us to put the effort to understand the Qur'an, saying:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿۲۴﴾ [محمد: ۲۴]

"Do they not think deeply in the Qur'an, or are their hearts locked up (from understanding it)?" (Qur'an 47: 24)

- 3- The *Sahabah*, may Allah be pleased with them, asked the Prophet ﷺ about minute details that are related to *Al-Qadar*¹⁶⁰.
- 4- The scholars of *As-Salaf us-Salih* wrote extensively about this issue. Had it been prohibited to explain the principles of *Al-Qadar*, they would have committed a serious disobedience to Allah and His Deen. Had they also not explained this matter, many people would have remained ignorant, and it would have opened the door for the spread of *Bid'ah* in the understanding of *Al-Qadar*.

¹⁶⁰See FN # 45.

5- The Question as to what the Prophet ﷺ meant when he said:

”.....وإذا ذُكِرَ القَدْرُ فأمسكوا“

(قال الألبانى فى صحيح الجامع رقم ٥٤٥ والسلسلة الصحيحة ٤٢ / ١ برقم ٣٤: صحيح)

”...And if Al-Qadar is mentioned, then hold”^{161?}

Also how can we understand the report that when he ﷺ heard some of his companions disputing the matter of *Al-Qadar*, he became angry and said:

”أبهذا أمرتم؟ أم بهذا أرسلت إليكم؟ إنما أهلك من كان قبلكم حين تنازعوا فى هذا الأمر عزمت عليكم ألا تنازعوا فيه (أخرجه الترمذى ، وقال الألبانى حسن كما فى صحيح سنن الترمذى ٢ / ٢٢٣ رقم ١٧٣٢-٢٢٣١)

"Were you commanded to do this? Or was I send to you in order to do this (dispute among yourselves)? Verily! it was such disputes in this matter (of Al-Qadar) which caused the destruction of those who were before you! I am determined to (call you) not to have dispute amongst you in this matter (of Al-Qadar)." ^{162?}

The answer is that the Prophet ﷺ prohibited disputing but not understanding the matter of *Al-Qadar*. He did not want the Muslims to indulge in discussions about *Al-Qadar* without knowledge and proofs. Also, discussions that will lead to disputes in this matter are forbidden.

Al-Qadar is from the World of the Unseen. What is known about it from the Qur'an and *Sunnah* is to be followed and Muslims must submit to it.

¹⁶¹Part of a Hadeeth related by At-Tabarani and Abu Na'eem and Al-Albani said it is authentic (see *Saheeh Al-Jami'* # 545 and *As-Silsilah As-Saheehah* 1/42 # 34).

¹⁶²Related by At-Tirmithi, and Al-Albani said it is *Hassan* as in *Saheeh Sunnan At-Tirmithi*, V. 2, P. 223, Hadeeth # 1732-2231.

Al-Qadar, is Allah's Secret. Therefore, our minds are not independently able to comprehend all of its details. Sufficent is what revealed to the Prophets about it. We are permitted to seek knowledge about *Al-Qadar*, and this is different from asking questions like: "Why did Allah guide "Ahmad" but not "Salem?", "Why rain falls on the "southern" part of the land but not on "eastern side?" etc. Certainly, The Wisdom of Allah in *Al-Qadar* cannot be questioned!

May Allah the Most Merciful, the All-Knower, the All-Able, the All-Wise, the All-Just, to Whom belongs the Most Beautiful Names and the Most Perfect Attributes, guide us to the true understanding of Islam and make of us, our families as well as our brothers and sisters in Deen, true followers of the authentic *Sunnah* of the Prophet ﷺ and to safeguard us from all ways of misguidance, and make us of those who will be blessed by the actual seeing of Your Face in the Hereafter.

If I had done any mistake or error in this book, then it is from me and from *Shaytan* (Satan). Any success is from Allah, the Exalted. I praise Him and seek His forgiveness.

Signed: The slave of Allah, Saleh S. As-Saleh

The Morning of Friday,
the 16th of Daffar 1416, corresponding
to the 14th of July, 1995.

Note: "All sayings of Allah are in Arabic, their meanings, however, are translated into English. I repent to Allah from any discussed matter that may disagree with the Qur'an and (or) *Sunnah*. I am willing to correct it and publish it as soon as it is verified. All Praise is due to Allah, the Most High."

