Globethics Repository



Qadar (Predestination)

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see https://www.globethics.net. Data and content policy of Globethics Repository see https://repository.globethics.net/pages/policy.

Item Type	Book
Authors	Philips, Abu Ameenah Bilal
Publisher	Islam Future
Rights	With permission of the license/copyright holder
Download date	2026-11-06 11:20:26
Link to Item	http://hdl.handle.net/20.500.12424/209943

QADAR

(PREDESTINATION)

By Dr. Abu Ameenah Bilal Philips
Edited By IslamFuture



بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Bismi Allahi Alrrahmani Alrraheemi

In the name of Allah, the most Beneficent, the most Merciful

AUTHOR'S BIOGRAPHY

Haafiz ibn Ahmad ibn 'Alee ibn Ahmad ibn Alee al-Hakamee was a Saudi Arabian scholar, from the southern province, the city of Tihaamah. He was born in 1924 CE in the village of as-Salaam south-east of the city of Jaazaan.

He was raised upon the virtues of modesty, purity and good character and before he reached the age of puberty, he used to graze his parents' sheep, in accordance with the custom of the society at that time. When he reached the age of seven, he father admitted him to a school for learning the Qur'aan where he received his primary education along with his eldest brother Muhammad -in the villageof al-Jaathi. His intelligence, quick memory and understanding were amazing and he completed the memorization of the Qur'aan by the age of twelve. This was followed by busying himself with the improvement of handwriting, reading and memorizing books on Jurisprudence, Inheritance, *Hadeeth,* and *Tafseer*.

The Arrival of His Teacher

In the beginning of the year 1940 the Shaykh and reformer 'Abdullaah ibn Muhammad ibn Hamad al-Qar'aawee came to Tihaamah after learning about the ignorance and innovation prevalent there. As a result of this, Haafiz al-Hakamee was able to benefit from the lectures of this great scholar.

After the death of his father and mother in the year 1942, Haafiz devoted himself to studying and acquiring knowledge by staying with Shaykh al-Qar'aawee full-time, reading to him and benefiting from him. He gave great attention to the books of the scholars of Sunnah, and especially benefited from the writing of Shaykhul-Islaam Ibn Taymiyyah and his student Ibn al-Qayyim.

Shaykh al-Qar'aawee said about him that,'*[In this region] he had no equal – in seeking knowledge, authoring books, teaching and administrative skills which he acquired in such a short period of time.'* In light of his academic excellence, the Shaykh gave him his daughter in marriage, and she gave birth to righteous children who all became students of knowledge. One of his four sons, Dr. Ahmad ibn Haafiz al-Hakamee, is currently an assistant professor at the Islamic University of Imaam Muhammad ibn Sa'ood in Riyaadh.

The Beginning of his Scholastic Writings

When he reached the age of nineteen his Shaykh requested him to author an ode on the subject of *Tawheed* (Islaamic Monotheism), according to the Creed of the Righteous Predecessors, in order to make it easy for students to memorize it. He

completed his 16-page work of poetry entitled *Sullam al-Wusool ilaa 'Ilm al-Usool* in the year 1944, and it was well received by his Shaykh as well as the scholars of his era.

This was followed by other works in *al-Fiqh* (Jurisprudence), *Usool al-Fiqh* (Fundamentals of Jurisprudence), *Tawheed*, *Seerah Nabawiyyah* (Biography of the Prophet), *Mustalah al-Hadeeth* (Technical Terms and Classifications of Hadeeth), *Faraa'id* (Inheritance), and many other fields - in the form of poetry and prose.

Some of the Author's other Works:

Tawheed:
Ma'aarij al-Qubool bi Sharh Sullam al-Wusool [Completed 1948, Two volumes, more than 1,100 pages]; *A'laam as-Sunnah al-Manshoorah, li-I'tiqaad at-Taa'ifah an-Naajiyah al-Mansoorah"* [Completed 1947, 67 pages]

Mustalah al-Hadeeth:
Daleel Arbaab al-Falaah li- Tahqeeq Fann al-Istilaah [Published 1374 AH, 174 pages]
Al-Lu'lu al-Maknoon fee Ahwaal al-Asaaneed wal-Mutoon [Poetry, Completed 1366 AH, 18 pages]

Fiqh and Usool al-Fiqh:
As-Subul as-Sawiyyah li-Fiqh as-Sunan al-Marwiyyah [Poetry, 134 pages]
Waseelah al-Husool ilaa Muhimmaat al-Usool [640 verses of Poetry, Completed 1373 AH, 35 pages]

al-Faraa'id:
An-Noor al-Faa'id min Shams al-Wahyee fee 'Ilm al-Faraa'id [Completed 1365 AH, 64 pages]

At-Taareekh and as-Seerah an-Nabawiyyah:
Nayl as-Sool min Taareekh al-Umam wa Seerah ar-Rasool [950 plus verses of Poetry, 52 pages]

There are many other works done by al-Hakamee, both published and un-published.

His Career/Appointments

In the year 1945 at the age of twenty-one his Shaykh appointed him as the director of the *Madrasah Salafiyyah* of *Saamitah* - as well as the supervisor of all the schools in the surrounding villages. In the year 1373 AH at the age of thirty-one the Ministry of Education of Saudi Arabia opened an High School in Jaazaan and appointed Shaykh Haafiz as its first director.

Later, in the year 1955 an institute of religious knowledge - under the jurisdiction of the General Administration of Colleges and Religious Institutes - was opened in the city of Saamitah, and Shaykh Haafiz al-Hakamee was appointed as its director, a task which he performed with excellence.

His Personality & Character

Shaykh al-Hakamee was an example to be followed by every student of knowledge who wants to acquire beneficial knowledge. Likewise, he was an example for every unpretentious, noble scholar who cared for the welfare and benefit of his students and associates.
Al-Hakamee possessed a high degree of consciousness of Allah, generosity, virtuousness, modesty and piety. His faith was exceptionally strong and he firmly adhered to the religion in his private life. The Shaykh was very outspoken and he used to enjoin the good and do it himself, and forbid the evil and stay far removed from it. He had no fear of anyone's criticism when it involved fulfilling the rights of Allaah. His circles were always filled with Islamic discussions and teaching. His students used to accompany him to his home, to the masjid and to his school. His was an accomplished lecturer and his companions ever weary or tired of listening to him. Most of his time was spent in reciting the Qur'aan or reading some scholarly works, in addition to teaching, writing and revising the knowledge he already acquired.

He was cheerful, high spirited and he enjoyed playing sports as well as playing and joking with his friends, students and visitors; this being one of the causes of the hearts of the people being drawn to him and hence benefiting from him.

His Death

Shaykh Haafiz al-Hakamee remained the director of the Religious Institute in Saamitah until he performed Hajj in the year 1958. Immediately after completing the rites of the pilgirmage he became sick and died in Makkah at the youthful age of thirty-five. His death deeply affected his Shaykh, family, friends, students and all those who loved him. Indeed, they had lost a man who was a model for other men and a noble scholar the likes of which that area had never seen. Many of his

students and friends eulogized him in beautiful words of poetry. May Allaah, the Most High, have mercy upon him, benefit others through his knowledge and admit him into the spaciousness of His Paradise.

Question 138
What is the proof for belief in Qadar?

Evidence for belief in Qadar[1] can be found in the following statements of Allaah, the Most High:

﴿ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴾

"Allaah's command is a determined decree." (*Soorah al-Ahzaab*, 33: 38)[2]

---

[1] *Qadar*, coming from the root *qadara* (evaluate), may be defined as Allaah's predestination of everything for His creation in accordance with His prior knowledge (*Believing in Qadar*, p. 8); it is Allaah's decree or decision as in the verse:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾ ﴾

"Indeed, I have created all things according to predestined proportions [*Qadar*]."

(*Soorah al-Qamar*, 54: 49)

Also derived from the same root is the word *Qadr* (amount) from which *Laylatul-Qadr* (the night in which Allaah sends down His annual decree and decides the amounts of all things relating to His creation) comes. It is synonymous to *Qadar* in this context. The Divine Names *al-Qaadir* (Most Able), *al-Qadeer* (All-Powerful) and *al-Muqtadir* (Omnipotent) are all derived from the root.

Qadaa (decision) is the implementation of Allaah's decree (*Al-Mufradaat*, p. 406) as in the verse:

﴿ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾ ﴾

"When He decrees a matter, He only says to it: 'Be!' - and it is." (*Soorah al-Baqarah*, 2: 117)

Some scholars like Ibn Hajar al-'Asqalaanee held the opposite view. He said, "The scholars say that *Qadaa* is the general decree from eternity, and *Qadar* refers to the details of that decree and how they are implemented." (*Fat'hul-Baaree*, vol. 11, p. 477 & 149) The overwhelmingly accepted position makes *Qadaa* the universal, general eternal decree, and *Qadar* the individual development or application of that in time. (*The Encyclopedia of Islam*, p. 199)

When the terms *Qadar* and *Qadaa* are mentioned separately they are synonymous but when mentioned together, *Qadar* means the predestination and when what is predestined occurs it is called *Qadaa*. (*Majmoo' al-Fataawaa*, vol. 2, pp. 79-80)

﴿ لِّيَقْضِيَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولاً ﴾

"That Allaah might accomplish a matter already ordained (in His Knowledge)."

(*Soorah al-Anfaal*, 8: 42)[3]

﴿ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولاً ﴾

"Allaah's command must be fulfilled." (*Soorah al-Ahzaab*, 33: 37)[4]

﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ﴾

"No calamity befalls but by the decision of Allaah. And Allaah will guide the heart of whoever believes in Him." (*Soorah at-Taghaabun*, 64: 11)[5]

---

[2] This verse concerns the incident of the Prophet's adopted son, Zayd ibn al-Haarithah's divorce from the Prophet's cousin, Zaynab, and the Prophet's subsequent marriage to her. The Prophet (ﷺ) tried to avoid and hide Zayd's marital problems from the community, however it occurred. **"Allaah's command is a determined decree,"** means that Allaah's command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen. (*Tafsir Ibn Kathir*, vol. 7, p. 699)

[3] The Battle of Badr was not planned. The Prophet (ﷺ) and his companions had set out to capture a Makkan caravan, but found themselves instead confronted with an army of Makkans more than three times their number. This verse affirms that Allaah decreed that He would bring glory to Islaam and its supporters in the Battle of Badr, while disgracing idolatry and its people. The companions had no knowledge of what would happen. It was out of Allaah's compassion that He did that." (*Tafsir Ibn Kathir*, vol. 4, p. 324)

[4] Allaah explained that the Prophet's marriage to his cousin Zaynab bint Jahsh was to break the taboo on marrying the ex-wives of adopted sons. Though Allaah had put a stop to adoption earlier, saying:

﴿ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ﴾

"He has not made your adopted sons your real sons." (33:4)

The marriage to Zaynab further confirmed and clarified the implications. The interpretation of **"Allaah's command must be fulfilled,"** is that the divorce and subsequent marriage was predestined and decreed by Allaah and was, therefore, inevitable. Allaah knew that Zaynab would become one of the Prophet's wives and had destined it. (*Tafsir Ibn Kathir*, vol. 7, p. 699)

[5] Another similar verse also addresses the issue of destiny:

﴿ وَمَآ أَصَـٰبَكُمۡ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِ فَبِإِذۡنِ ٱللَّهِ ﴾

"What you suffered on the day the two armies met was by the leave of Allaah."

(*Soorah Aal 'Imraan,* 3: 166)[6]

﴿ ٱلَّذِينَ إِذَآ أَصَـٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ﴿١٥٦﴾ أُوْلَـٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ وَرَحۡمَةٞۖ وَأُوْلَـٰٓئِكَ هُمُ ٱلۡمُهۡتَدُونَ ﴿١٥٧﴾ ﴾

"Those who when afflicted with calamity, say: 'Indeed! To Allaah we belong and to Him we will return.' They are those on whom are the praises from their Lord, and receive His Mercy, and it is they who are the guided ones." (*Soorah al-Baqarah,* 2: 156-7)[7]

﴿ مَآ أَصَابَ مِن مُّصِيبَةٖ فِي ٱلۡأَرۡضِ وَلَا فِيٓ أَنفُسِكُمۡ إِلَّا فِي كِتَٰبٖ مِّن قَبۡلِ أَن نَّبۡرَأَهَآۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ﴿٢٢﴾ ﴾

"Every calamity which strikes on the earth or in yourselves is inscribed in the Book of Decrees before I bring it into existence. Indeed, that is easy for Allaah." (*Soorah al-Hadeed,* 57: 22)

In this case, **"No calamity befalls but by the decision of Allaah. And Allaah will guide the heart of whoever believes in Him,"** means that whoever suffered an affliction and knew that it occurred by Allaah's judgment and decree, and he patiently abides, awaiting Allaah's reward, then Allaah will guide his heart, and will compensate him for his loss in this life by granting guidance to his heart and certainty in faith. Allaah will replace whatever he lost with something similar or something better. (*Tafsir Ibn Kathir,* vol. 10, pp. 24-5)

[6] The verse: **"What you suffered on the day the two armies met was by the leave of Allaah [in order that He might test the believers,]"** is in reference to the Battle of Uhud when the archers disobeyed the Messenger's instructions and abandoned their positions in a scramble for the booty. Khaalid ibn al-Waleed led a pagan counter-attack from the rear which caught the Muslims by surprise and they ran. Many were killed and injured. The dead included the Prophet's uncle Hamzah and the injured included the Prophet (ﷺ) himself whose tooth was knocked out. All of this occurred by Allaah's will and decree based on His perfect wisdom. (*Tafsir Ibn Kathir,* vol. 2, pp. 315-6)

[7] **"Those who when afflicted with calamity, say: 'Indeed! To Allaah we belong and to Him we will return.' They are those on whom are the praises from their Lord, and receive His Mercy, and it is they who are the guided ones,"** meaning that those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allaah and that He does

Evidence can also be found in the *hadeeth* of Gabriel in which the Prophet (ﷺ) said:

((وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ))

"*And you believe in the divine decree, its good and bad.*"[8]

The Prophet (ﷺ) also said:

((وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ)).

"*Know that whatever has befallen you could never have missed you, and that which missed you could never have befallen you.*"[9]

---

what He wills with His servants. They also know that nothing and not deed, even if it was the weight of an atom, will be lost with Allaah on the Day of Resurrection. These facts thus compel them to admit that they are Allaah's servants and that their return will be to Him in the Hereafter. (*Tafsir Ibn Kathir*, vol. 1, pp. 445-6)

The evidence for *Qadar* in this verse is in the recognition of Allaah's will and wish. Those promised Paradise are patient in times of calamity

[8] *Sahih Muslim*, vol. 1, pp. 1-3, no. 1. The complete English text of the *hadeeth* is as follows:

Aboo Hurayrah related that on one occasion while they were sitting with the Messenger of Allaah, he said to them, "Ask me anything," but they were too overawed out of profound respect to ask him anything.[8] 'Umar ibn al-Khattaab said, "While we were sitting with the Messenger of Allaah (ﷺ) a man came among us whose clothes were exceedingly white and whose hair was jet black. No signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (ﷺ). Resting his knees against his and placing the palms of his hands on his thighs, he said: O Muhammad, tell me about Islam. The Messenger of Allaah (ﷺ) said: Islam is to testify that there is no god but Allaah and Muhammad is the Messenger of Allaah, to perform the prayers, to pay the *zakaah*, to fast in Ramadaan, and to make the pilgrimage to the House if you are able to do so. He said: You have spoken rightly, and we were amazed at him asking him and saying that he had spoken rightly. He said: Then tell me about *eemaan*. He said: It is to believe in Allaah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof. He said: You have spoken rightly. He said: Then tell me about *ihsaan*[8]. He said: It is to worship Allaah as though you are seeing Him, and while you see Him not yet truly He sees you. He said: Then tell me about the Hour[8]. He said: The one questioned about it knows no better than the questioner. He said: Then tell me about its signs. He said: That the slave-girl will give birth to her mistress[8] and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings. Then he took himself off and I stayed for a time. Then he said: O 'Umar, do you know who the questioner was? I said: Allaah and His Messenger know best. He said: It was Gabriel, who came to you to teach you your religion."

[9] *Sunan Abu Dawud*, vol. 3, p. 1317, no. 4682 and *Sunan Ibn-i-Majah*, vol. 1, pp. 44-6, no. 77 and authenticated in *Saheeh al-Jaami' as-Sagheer*, no. 5130. The complete text from *Sunan Abee Daawood* is as follows:

And he was also narrated as saying:

((وَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ)).

عَنْ ابْنِ الدَّيْلَمِيِّ قَالَ أَتَيْتُ أُبَيَّ بْنَ كَعْبٍ فَقُلْتُ لَهُ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ الْقَدَرِ فَحَدِّثْنِي بِشَيْءٍ لَعَلَّ اللَّهَ أَنْ يُذْهِبَهُ مِنْ قَلْبِي قَالَ لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ وَلَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَلَوْ مُتَّ عَلَى غَيْرِ هَذَا لَدَخَلْتَ النَّارَ قَالَ ثُمَّ أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ مِثْلَ ذَلِكَ قَالَ ثُمَّ أَتَيْتُ حُذَيْفَةَ بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذَلِكَ قَالَ ثُمَّ أَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثَنِي عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ

Ibn ad-Daylamee said: I went to Ubayy ibn Ka'b and said to him, "Some doubt about Qadar has occurred in my mind, so relate something to me, that perhaps Allaah will remove it from my heart." He said to me, "If Allaah punished the people of the heavens and earth; He would not do any wrong to them. If He had mercy on them, His mercy would be better for them than their deeds. And if you spent in the cause of Allaah the equivalent of Mount Uhud in gold, Allaah would not accept it from you until you believe in Qadar and know that what has befallen you was never going to miss you, and that which missed you was never going to befall you and if you died believing other than this, you would enter the fire." Then I went to 'Abdullaah ibn Mas'ood and he said something similar to that and I went to Huthayfah ibn al-Yamaan and he also said something similar. Then I went to Zayd ibn Thaabit and he narrated to me from the Prophet (ﷺ) something similar to that.

Jaabir ibn 'Abdillaah also reported that the Prophet (ﷺ) said,

((لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ))

"*No servant of Allaah will truly believe until he believes in the good and evil of* Qadar *and until he knows that what has befallen him could not have missed him, and what missed him could not have befallen him.*" (*Saheeh Sunan at-Tirmithee,* no. 1743 and *Silsalah al-Ahaadeeth as-Saheehah,* no. 2439)

"*If something befalls you do not say, 'If only I had done this, such and such would have happened.' Instead say, 'It is the decree of Allaah and He does whatever He wills.'* "[10]

The Prophet (ﷺ) was also reported to have said:

((كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزِ وَالْكَيْسِ)).

"*Everything occurs by decree, even inability and capability.*"[11]

And there are many other similar narrations.

---

[10] *Sahih Muslim*, vol. 4, p. 1401, no. 6441, The complete text is as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنْ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلٍّ خَيْرٌ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ

Aboo Hurayrah related that Allaah's Messenger (ﷺ) said, "*A strong believer is better and more loved by Allaah than a weak believer, but there is good in both. Cherish what benefits you and seek help from Allaah and do not lose heart. And if anything befalls you, do not say: 'If only I had done this, such and such would have happened.' Instead say, 'It is the decree of Allaah and He does whatever He wills.' For 'if' surely opens the door for Satan's work.*"

[11] *Sahih Muslim*, vol. 4, p. 1397, no. 6419, The complete text is as follows:

عَنْ طَاوُسٍ أَنَّهُ قَالَ أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُونَ كُلُّ شَيْءٍ بِقَدَرٍ قَالَ وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزِ وَالْكَيْسِ أَوْ الْكَيْسِ وَالْعَجْزِ

Taawoos reported: I met some people from Allaah's Messenger's companions who said, "Everything is by Qadar," and I heard 'Abdullaah ibn 'Umar quote Allaah's Messenger (ﷺ) as saying, "*Everything is by Qadar, even inability and capability [or capability and inability].*"

Question 139

How many levels of belief in Qadar are there?

Belief in Qadr has four levels:

1. **The first level** is to have belief in the knowledge of Allaah; which encompasses everything. Not even the like of a weight of an atom in the heavens or the earth escapes His knowledge. And He, the Most High, knew about all His creation before He created them. He knew their provision, appointed terms, their speech and actions, all their doings, their secrets and that which they declare openly, and those among them from the People of Paradise and those from the People of the Hellfire.
2. **The second level** is to have belief in the recording of that knowledge; and that He, the Most High, wrote all that will exist according to His prior knowledge. Included in this is belief in the Preserved Tablet (*al-Lawḥ al-Maḥfooẓ*).
3. **The third level** is to have belief in Allaah's executive will and His omnipotence. They necessitate each other with respect to what was and what will be. But they do not necessitate each other with respect to what will not be and what was not. So what Allaah, the Most High, wishes exists by His omnipotence, and it could not be any other way, and what Allaah does not wish does not exist, due to the absence of Allaah's wish for it and not due to Allaah's inability to make it exist, may He, Most Great and Glorious, be far removed from that.
4. **The fourth level** is to have belief that Allaah Most High is the Creator of everything and that there is not a single atom in the heavens nor in the earth, nor that which is between them, that Allaah did not create. He is the creator of their movements and their lack of movements, may He be glorified. There is no creator besides Him and no Lord except Him.[1]

---

[1] The division of *Qadar* into four levels is mentioned in most books on *'Aqeedah* produced in Saudi Arabia today. They follow Ibn Qayyim al-Jawziyyah's approach found in *Shifaa al-'Aleel fee Masaa'il al-Qaḍaa wal-Qadar* (See pp. 29-65). However, his teacher, Ibn Taymiyyah, and

others summarized the four levels in two. For example, in his work, *Al-'Aqeedah al-Waasṭiyyah,* Ibn Taymiyyah states: "Belief in Qadr has two categories and each category has two subcategories.

The First Category: a) Knowledge. The belief that Allaah is All-Knowing with respect to His creation and that they act in accordance with His prior knowledge which is infinite and eternal. **b) Writing.** Then Allaah wrote in the preserved tablet the destiny of the creation.

The Second Category: a) Will. It is the executed will of Allaah and His all-encompassing ability. It is the belief that whatever Allaah has willed will occur and whatever He has not willed will not occur. **b) Creation.** Allaah has power over all things, existent and non-existent." (See *Notes on al-'Aqidah al-Wasitiyah,* pp. 170-3)

and others explained the levels at length. See, for example, Ibn al-Qayyim's work,

In the *Commentary on the Creed of at-Tahawi,* Ibn Abil-'Izz lists five levels of Qadr. He stated that "*Qadr* is the ordaining of things according to the knowledge Allaah has of them and it involves the following principles:

First, Allah knows things before they come into existence. This means that His knowledge is eternal. This is a refutation of those who deny that His knowledge is eternal.

Second, fore-ordainment (*taqdir*) is to fix the measures of things, namely the properties and attributes which they will have. Allah has said,

﴿ وَخَلَقَ كُلَّ شَيۡءٖ فَقَدَّرَهُۥ تَقۡدِيرٗا ۝٢ ﴾

"He created all things and ordained them in due measure." (*Soorah al-Furqaan,* 25: 2).

This means that creation involves two kinds of pre-measurement: ordaining things as such or fixing their measures, and doing so before they come into existence. Since Allah has fixed the measures of things in all their details, qualitative and quantitative, His knowledge of each and every individual thing is perfect. Hence, those who think that Allah knows only the universals and not the particulars are wrong. *Qadr* involves eternal knowledge as it involves the knowledge of each and every individual thing.

Third, *qadr* means that Allah reveals detailed information about things before their creation. Therefore, it is not ruled out that some of His servants may know about various things before they are brought into existence (if Allah chooses to tell them such). This further enforces the truth that their Creator must be even more knowledgeable about them. If He has informed His servants about them, He cannot Himself lack that knowledge.

Fourth, *qadr* means that Allah is free to decide what to do, or to create what He wills, and nothing is incumbent or obligatory upon him.

Fifth and finally, it means that the things that He ordains are contingent, that they come into being after they were not there. He first determines their measures and then creates them." (*Commentary on the Creed of At-Tahawi,* pp. 219-220)

Question 140

What is the proof for belief in the first level which is belief in Divine Knowledge?

Allaah, the Most High said:

﴿ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ۖ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ۖ ﴾

"He is Allaah, besides whom none has the right to be worshipped, the Knower of the unseen and the seen." (*Soorah al-Hashr,* 59: 22)[2]

And the Most High said:

﴿ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا ﴾

"And that Allaah's knowledge encompasses all things." (*Soorah at-Talaaq*, 65: 12)[3]

And the Most High said:

---

[2] The first level of *Qadar* consists of having belief in Allaah's knowledge which encompasses everything. This verse addresses Allaah's knowledge of the unseen worlds as well as the visible. Ibn Katheer commented as follows:

"He is Allaah, beside Whom there is nothing worthy of worship, the All-Knower of the unseen and the seen." Allaah states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allah are false deities. Allah is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness." (*Tafsir Ibn Kathir*)

[3] This verse addresses the comprehensiveness of Allaah's knowledge about which the author spoke in his general definition.

﴿ عَٰلِمِ ٱلۡغَيۡبِۖ لَا يَعۡزُبُ عَنۡهُ مِثۡقَالُ ذَرَّةٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِ وَلَآ أَصۡغَرُ مِن ذَٰلِكَ وَلَآ أَكۡبَرُ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ﴾

"[Allaah is] the Knower of the Unseen. Not even the weight of an atom escapes His Knowledge in the heavens or in the earth, or less than that or greater, except that it is recorded in a Clear Book." (*Soorah Saba,* 34: 3)[4]

And the Most High said:

﴿ وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ مَا فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا يَعۡلَمُهَا وَلَا حَبَّةٖ فِي ظُلُمَٰتِ ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ﴾

"The keys to the unseen are with Him, none knows them besides Him. He knows what is on the land and in the sea. Not a leaf falls without Him knowing it. There is neither a seed in the darkness of the earth nor anything moist or dry, except that it is written in a Clear Record." (*Soorah al-An'aam,* 6: 59)[5]

And the Most High said:

---

[4] This verse confirms the author's statement concerning Allaah's knowledge, "Not even the like of a weight of an atom in the heavens or the earth escapes His knowledge."

"The All-Knower of the Unseen, not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.) Mujahid and Qataadah said, "Nothing is hidden or concealed from Him." In other words, everything is encompassed by His knowledge, and nothing is hidden from Him. Even though bones may be scattered and disintegrate, He knows where they have gone and where they have dispersed, then He will bring them back just as He created them in the first place, because He has knowledge of all things. (*Tafsir Ibn Kathir,*)

[5] This verse addresses the first and third points of the author's definition. His knowledge of the unseen in the land and sea is an expression of the comprehensiveness of His knowledge. His knowledge of the falling leaf comes under the heading of belief that He knew "their appointed times." He is not only aware of the falling leaf, but He also knew the exact moment when it would fall and where it would fall.

﴿ ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥ ﴾

"<u>Allaah knows best with whom to place His Message</u>." (*Soorah al-An'aam,* 6: 124)[6]

And the Most High said:

﴿ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴾

"Truly, your Lord knows best who has gone astray from His Path, and He is the Most Aware of those who are guided." (*Soorah an-Na<u>hl</u>,* 16: 125 & *al-Qalam,* 68: 7)

And the Most High said:

﴿ أَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِٱلشَّٰكِرِينَ ﴾

"Does Allaah not know best those who are grateful?" (*Soorah al-An'aam,* 6: 53)[7]

And the Most High said:

﴿ أَوَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِمَا فِي صُدُورِ ٱلۡعَٰلَمِينَ ﴾

"Is Allaah not Most Aware of what is in the hearts of the worlds?"

(*Soorah al-'Ankaboot,* 29: 10)

And the Most High said:

---

[6] Allaah's choices are always linked to His knowledge as He said regarding the Israelites:

﴿ وَلَقَدِ ٱخۡتَرۡنَٰهُمۡ عَلَىٰ عِلۡمٍ عَلَى ٱلۡعَٰلَمِينَ ﴿٣٢﴾ ﴾

"And I chose them over the worlds based on knowledge." (*Soorah ad-Dukhaan,* 44: 32) [*Fate in Islam,* p. 25]

[7] Had their hearts been grateful, submissive, and loving as the hearts of the poor believers, Allaah would have favored them also. But the favors of Allaah only suit their proper places which Allaah knew in His foreknowledge. (*Fate in Islam,* p. 25)

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ ﴾

"[Remember] when your Lord said to the angels: 'Indeed, I am going to put on earth a successor." They asked: 'Will You in it one who will make mischief and shed blood, - while we glorify You with praises and sanctify You?" He replied: 'I know that which you do not know.' " (*Soorah al-Baqarah,* 2: 30)[8]

And the Most High said:

﴿ وَعَسَىٰٓ أَن تَكْرَهُواْ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْۖ وَعَسَىٰٓ أَن تُحِبُّواْ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾ ﴾

"It may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allaah knows but you do not know." (*Soorah al-Baqarah,* 2: 216)

And it is also reported in the authentic [texts of the Sunnah] that:

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَعُلِمَ أَهْلُ الْجَنَّةِ مَنْ أَهْلِ النَّارِ قَالَ فَقَالَ نَعَمْ قَالَ قِيلَ فَفِيمَ يَعْمَلُ الْعَامِلُونَ قَالَ كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ

A man asked, "O Messenger of Allaah! Are the people of Paradise known from the people of the Fire?" He replied, "*Yes.*" The man then said, "Why then do

[8] This verse addresses the second point regarding belief in Allaah's knowledge made by the author which was: "He, the Most High, knew about all His creation before He created them. He knew their provision, appointed terms, their speech and actions, all their doings." Allaah knew all about human beings before He created them. He knew that in the offspring of Adam there would be prophets, messengers and righteous people.

people do good deeds?" He replied, "*Everyone will do the deeds which he was created to do or he will do the deeds made easy for him to do.*"[9]

Also in it:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَوْلَادِ الْمُشْرِكِينَ فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

The Prophet (ﷺ) was asked about the children of the idol-worshippers and he said, "*Allaah knows best what they would have done.*"[10]

It is reported in Saheeh Muslim that the Messenger of Allaah said:

((إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ وَخَلَقَ لِلنَّارِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ))

"*Indeed, Allaah created some people for Paradise while they were in the loins of their fathers, and he created some people for the Hell-Fire while they were in the loins of there fathers.*"[11]

And he said,

---

[9] *Sahih Al-Bukhari,* Kitaab: Qadar; Baab: Allaah knows best about what they would have done. The five *hadeeths* mentioned by the author, Haafiz al-Hakamee, all address the last point of his definition of the first level of Qadar; He knew "those among them from the People of Paradise and those from the People of the Hellfire."

[10] *Sahih Al-Bukhari* and Sahih Muslim – *Sahih Al-Bukhari*'s wording

[11] Sahih Muslim The complete *hadeeth* is as follows:

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ دُعِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَنَازَةِ صَبِيٍّ مِنْ الْأَنْصَارِ فَقُلْتُ يَا رَسُولَ اللَّهِ طُوبَى لِهَذَا عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلْ السُّوءَ وَلَمْ يُدْرِكْهُ قَالَ أَوَ غَيْرَ ذَلِكَ يَا عَائِشَةُ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ وَخَلَقَ لِلنَّارِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ

'Aa'ishah, Mother of the Believers, said: The Messenger of Allaah () was invited to a funeral of a child from among the Ansaar and I asked: O Messenger of Allaah! Give glad tidings for this nightingale among the nightingales of Paradise. He didn't do any evil nor did it touch him. He replied, "*That is not the case, O 'Aa'ishah. Indeed, Allaah created some people for Paradise while they were in the loins of their fathers, and he created some people for the Hell-Fire while they were in the loins of there fathers.*"

((إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ))

"*Indeed, a man will perform the deeds of the People of Paradise, as it appears to people, yet he is from the people of the Hell-Fire. And indeed, a man will perform the deeds of the people of the Hell-Fire, as it appears to the people, yet he is from the people of Paradise.*"[12]

He also said,

---

[12] Sahih Al-Bukhari and Sahih Muslim – Sahih Muslim's wording. The complete text of the *hadeeth* is as follows:

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْتَقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا فَلَمَّا مَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَسْكَرِهِ وَمَالَ الْآخَرُونَ إِلَى عَسْكَرِهِمْ وَفِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ لَا يَدَعُ لَهُمْ شَاذَّةً إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ فَقَالُوا مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلَانٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ فَقَالَ رَجُلٌ مِنْ الْقَوْمِ أَنَا صَاحِبُهُ أَبَدًا قَالَ فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ قَالَ فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ قَالَ وَمَا ذَاكَ قَالَ الرَّجُلُ الَّذِي ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ فَأَعْظَمَ النَّاسُ ذَلِكَ فَقُلْتُ أَنَا لَكُمْ بِهِ فَخَرَجْتُ فِي طَلَبِهِ حَتَّى جُرِحَ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ

"*Indeed, a man will perform the deeds of the People of Paradise, as it appears to people, yet he is from the people of the Hell-Fire. And indeed, a man will perform the deeds of the people of the Hell-Fire, as it appears to the people, yet he is from the people of Paradise.*"

((مَا مِنْكُمْ مِنْ نَفْسٍ إِلَّا وَقَدْ عُلِمَ مَنْزِلُهَا مِنْ الْجَنَّةِ وَالنَّارِ قَالُوا يَا رَسُولَ اللَّهِ فَلِمَ نَعْمَلُ أَفَلَا نَتَّكِلُ قَالَ لَا اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ ثُمَّ قَرَأَ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى إِلَى قَوْلِهِ فَسَنُيَسِّرُهُ لِلْعُسْرَى))

"*There is none among you except that Allaah knew his place in Paradise or the Hell-Fire.*" They said, "O Messenger of Allaah! Why do we perform deeds, should we not rely upon this?" His replied, "*No, carry on doing your deeds, for each person will find it easy to do such deeds.*" Then he recited:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِٱلْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ۝١٠ ﴾

"As for him who gives, fears [Allaah], and believes in the best [reward], I will make the path of ease [i.e., goodness] smooth for him. But he who is miserly, thinking himself self-sufficient, and denying the best [reward], I will make smooth for him the path for evil." (*Soorah al-Layl,* 92: 5-10)[13]

---

[13] Sahih Al-Bukhari Kitaab: Tafseer wal layl and SM, Kitaab: al Qadar; Baab: Kayfiyyat Khalq al Aadamee fee batn ummih – Sahih Muslim's wording. The complete text of the *hadeeth* is as follows:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ جَالِسًا وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ فَرَفَعَ رَأْسَهُ فَقَالَ مَا مِنْكُمْ مِنْ نَفْسٍ إِلَّا وَقَدْ عُلِمَ مَنْزِلُهَا مِنْ الْجَنَّةِ وَالنَّارِ قَالُوا يَا رَسُولَ اللَّهِ فَلِمَ نَعْمَلُ أَفَلَا نَتَّكِلُ قَالَ لَا اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ ثُمَّ قَرَأَ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى إِلَى قَوْلِهِ فَسَنُيَسِّرُهُ لِلْعُسْرَى

"There is none among you except that Allaah knew his place in Paradise or the Hell-Fire." They said, "O Messenger of Allaah! Why do we perform deeds, should we not rely upon this?" His replied, "No, carry on doing your deeds, for each person will find it easy to do such deeds." Then he recited: **"As for him who gives, fears [Allaah], and believes in the best [reward], I will make the path of ease [i.e., goodness] smooth for him. But he who is miserly, thinking himself self-sufficient, and denying the best [reward], I will make smooth for him the path for evil."**

Allaah's Knowledge

The extremists among the Mu'tazilites deny that Allaah knew all things from eternity. They say that Allaah does not know of the actions of a human until he does it. Well exalted be Allah above what they say. Imaam ash-Shaafi'ee said, "Debate the Qadariyyah with (the concept of)

knowledge. If they acquiesce in it, you will pull the ground from under their feet. If they deny it, they are infidels." Allah knows that "A" has the ability to do something and that he will do it. He, furthermore, rewards him when he does that act. He knows too that "B" can do it but will not do it, so He will punish him for not doing it. Allah punishes him because he does not do the things that he actually has the ability to do. Allah knows that in advance. Obviously, He does not punish anyone for not doing the things that they were not capable of performing, nor does He enjoin such things upon such people.

One could argue that this necessitates that the servant has the ability to change Allah's knowledge because if Allah knows that he will not do something, but he has the ability to do something, then he has the ability to change what is in Allan's knowledge. This is fallacious. The response to this argument is that just because a man has power over an act, it does not mean that he produces a change in the knowledge of Allah. Those who claim such a change can only do so when the act is actually done. But when the act is actually done, Allah already knew that that act will be done, not that it would not be done. It is never the case that an act occurs which Allaah "knew" would not happen. On the contrary, if it happens, Allah knew beforehand that it would happen. If it does not happen, Allah knew beforehand that it would not happen. As for us, we do not know if Allah knew about a thing until it happened. His knowledge corresponds to the actual event. It is inconceivable that things happen such as to change His knowledge. Whatever happens is what He knew beforehand. (*Commentary on the Creed of At-Tahawi,* pp. 215-6)

Question 141

What is the proof for the second level which is belief in the Writing of the Decrees?

Allaah, the Most High said:

﴿ وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ فِيٓ إِمَامٖ مُّبِينٖ ﴾

"And I have recorded the numbers of all things in a Clear Book." (*Yaa Seen,* 36: 12)[14]

Allaah, the Most High, said,

﴿ إِنَّ ذَٰلِكَ فِي كِتَٰبٍ ﴾

"Indeed, it is (all) in a Book." (*Soorah al-Hajj*, 22: 70)[15]

---

[14] The Record is clear and nothing is left out from it. Every incident is recorded and every number calculated as He said elsewhere:

﴿ وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ مُشۡفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةٗ وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَاۚ ﴾

"And the Book will be placed, and you will see the criminals fearful of that which is recorded in it. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" (*Soorah al-Kahf,* 18: 49)

[15] This verse combines the first two ranks of *Qadar,* the level of Knowledge and the Level of Writing.

He, the Most High, said regarding the debate between Moses and Pharaoh,

﴿ قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ﴿٥١﴾ قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَٰبٍ ۖ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ﴿٥٢﴾ ﴾

"He said, 'What about the earlier generations?' Moses said, 'Knowledge of them is with my Lord, in a Book. My Lord neither errs nor does He forget.'" (*Soorah Taa Haa*, 51-52)[16]

Allaah, the Most High, said,

﴿ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِي كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾ ﴾

"And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life, but it is in a Book. Surely, that is easy for Allaah." (*Soorah Faa<u>t</u>ir*, 35: 11)

﴿ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِي كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾ ﴾

"Do you not know that Allaah knows all that is in heaven and on the earth? Indeed, it is (all) in a Book. Verily that is easy for Allaah."

Allaah knew everything about all of His creation prior to their coming into existence and He recorded this knowledge in a Book called *al-Law<u>h</u> al-Ma<u>h</u>foo<u>z</u>* (the Preserved/Protected Tablet). Even the Qur'aan is recorded in the Protected Tablet, as the Almighty said:

﴿ إِنَّا جَعَلْنَٰهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾ وَإِنَّهُۥ فِيٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ ﴿٤﴾ ﴾

"Indeed, I have made it an Arabic Qur'aan that you may be able to understand. And indeed, it is in the Mother of the Book with Me, Exalted and Wise." (*Soorah az-Zukhruf,* 43: 3-4)

[16] All the records are perfect with nothing missing. Allaah knows about the earlier generations and has dealt with them justly and appropriately.

And there are many other verses.

The Prophet (ﷺ) said,

((مَا مِنْكُمْ مِنْ أَحَدٍ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنْ الْجَنَّةِ وَالنَّارِ وَإِلَّا وَقَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً))

"*There is not a soul, except that Allaah has written its place in the Paradise* or *Hell-Fire. And it has been written whether it will be miserable or happy.*"[17]

This was reported by Muslim, and also in his collection, Suraaqah ibn Maalik ibn Ju'shum said, "O Messenger of Allaah, explain our religion to us as if we had

---

[17] *Sahih Al Bukhari,* vol. , p. , no. the Book of Tafseer, Chapter: The tafseer of the Surah, "By the night and when it envelops..." (6/84) (Eng. Trans. no. 4944) without the addition of Suraaqah. *Sahih Muslim,* vol. 4, p. 1393, no. 6398. The complete text of the *hadeeth* is as follows:

عَنْ عَلِيٍّ قَالَ كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ فَأَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ مَا مِنْكُمْ مِنْ أَحَدٍ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنْ الْجَنَّةِ وَالنَّارِ وَإِلَّا وَقَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَفَلَا نَمْكُثُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ فَقَالَ مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ فَقَالَ اعْمَلُوا فَكُلٌّ مُيَسَّرٌ أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ ثُمَّ قَرَأَ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى

'Alee reported: We were in a funeral in the graveyard of Gharqad (*Jannatul-Baqee'*) that Allaah's Messenger () came to us and we sat around him. He had a stick with him. He lowered his head and began to scratch the earth with his stick, and hen said, "*There is not a soul, except that Allaah has written its place in the Paradise* or *Hell-Fire. And it has been written whether it will be miserable or happy.*" A person asked, "O Messenger of Allaah! Should we not then depend uipon our destiny and abandon our deeds?" He replied, "*The acts of everyone will be facilitated in that which has been created for him so that whoever belongs to the company of the blessed will have doing good works made easier for him and whoever belongs to the unfortunate ones will have evil acts made easier for him.*" He then recited this verse: **"Then, who gives to the needy and guards against evil and accepts the good, I will make easy for him the easy end and who is miserly and considers himself above need, I will make easy for him the difficult end." ()**

been created just now. Whatever deeds we do today, are they because of the fact that the pens have dried and the destinies have begun to operate or do these actions have effects on the future?" The Prophet (ﷺ) replied, "*The pens have dried and the destinies have begun to operate*." Suraaqah asked, "If this is so, then what is the use of doing good deeds?" He replied, "*Do good deeds for each one will be facilitated*." And in another narration, "*Each doer will be facilitated upon his deed*."[18]

And there are many other narrations.[19]

[18] *Sahih Muslim*, vol. 4, p. 1394, no. 6402.

[19] Among the narrations are those which address the time and process of the recording.

Question 142

How many Decrees are included in this level?

There are five[1] Decrees on this level, all of which are related to Knowledge[2]:

First: The writing fifty thousand years before the creation of the heavens and the earth, when Allaah created the Pen, this is the Eternal Decree.[3]

Second: The Life-time Decree, when He took the Covenant when He said to them, **"Am I not your Lord?"**

Third: The Life-time Decree, when the mixed drop of male and female sexual discharge is given life inside the womb.[4]

Fourth: The Annual Decree, on the Night of Power (*Laylatul-Qadr*).

Fifth: The Daily Decree, which is carrying out all of the above decrees at their proper times and places.

---

[1] Ibn al-Qayyim listed only four forms of pre-recording. He did not include the Life-time Decree of the Covenant.

[2] Writing of the Decree is an expression of Allaah's all-encompassing knowledge. Allaah has no need to record the decree as He does not forget. He did so and informed human beings about it in order to make them more aware and accepting of the Decree.

[3] Ibn al-Qayyim referred to this form as "the pre-existent measure according to the knowledge of Allaah that is recorded in the Preserved Tablet.

[4] Ibn al-Qayyim described this form as "Allaah's decree concerning the life of an individual while he is still a fetus in his mother's womb. This includes the person's sustenance, lifespan, deeds and whether he will be successful or miserable.

Question 143

What is the proof for the Eternal Decree?

Allaah, the Most High said:

﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ فِي ٱلۡأَرۡضِ وَلَا فِيٓ أَنفُسِكُمۡ إِلَّا فِي كِتَٰبٖ مِّن قَبۡلِ أَن نَّبۡرَأَهَآۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٢٢ ﴾

"No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees before We bring it into existence." (*Soorah al-Hadeed*, 57: 22)

And in the *Saheeh*[5], the Prophet (ﷺ) said,

((كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ قَالَ وَعَرْشُهُ عَلَى الْمَاءِ)).

"*Allaah wrote the Decree of the creation fifty thousand years before He created the heavens and the earth, and His Throne was upon water.*"[6]

---

[5] Narrated by 'Abdullaah ibn 'Amr ibn al-'Aas and collected in *Sahih Muslim*, vol. 4, pp. 1396-7, no. 6416. **Note:** Some scholars like Ibn Taymiyyah, Ibn al-Qayyim, Ibn Katheer and Ibn Abil-'Izz considered the throne to be the first thing created based on this *hadeeth*.

[6] Ibn Abil-'Izz commented on this narration saying, "This means that Allah knew that things would come into existence at the time and in the form His consummate wisdom has fixed. They come into existence just as He knew. The world, with its wonders, could not have been created except by One Who had minutely planned it in advance. Allah says,

﴿ أَلَا يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ١٤ ﴾

And the Prophet (ﷺ) also said,

((إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ قَالَ رَبِّ وَمَاذَا أَكْتُبُ قَالَ اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ)).

"*The first thing that Allaah created was the Pen*[7] *and He said to it, 'Write!' It (the Pen) asked, 'O Lord! What shall I write?' He said, 'Write the Decree of everything (that will occur) until the Hour* is *established.'* " And this hadeeth is found in the *Sunan.*[8]

"Should He who created it not know it? And He is the One Who understands the finest mysteries and is well acquainted with them." [*Soorah al-Mulk,* 67:14]."

[7] Ibn Abil-'Izz said, "The Pen referred to in these *hadeeths* is the first, best and most glorious Pen. Many commentators on the Qur'aan are of the opinion that it is the Pen by which Allaah swears in the verses:

﴿ نٓۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ١ مَآ أَنتَ بِنِعۡمَةِ رَبِّكَ بِمَجۡنُونٖ ٢ ﴾

"Noon. By the Pen, and by what they write." (*Soorah al-Qalam,* 68: 1-2)

The second pen is the pen with which the revelations that are sent to prophets and messengers are written. Those who write with this pen are the governors of this world.All other pens are in the service of their pens. During the Ascension, Allaah's Messenger (ﷺ) heard the sounds of these pens (*Sahih Al Bukhari,* and *Sahih Muslim,*) which record the things that Allaah reveals that He will do concerning this world above and the lower world." (*Commentary on the Creed of at-Tahawi,* p. 210)

[8] The complete text of the *hadeeth* is as follows:

قَالَ عُبَادَةُ بْنُ الصَّامِت لابْنِه يَا بُنَيَّ إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَان حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ سَمِعْتُ رَسُولَ اللَّه صَلَّى اللَّهُ عَلَيْه وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ قَالَ رَبِّ وَمَاذَا أَكْتُبُ قَالَ اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ يَا بُنَيَّ إِنِّي سَمِعْتُ رَسُولَ اللَّه صَلَّى اللَّهُ عَلَيْه وَسَلَّمَ يَقُولُ مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي

'Ubaadah ibn as-Saamit said, "O my little son, you will never find the taste of Eemaan's reality until you know that whatever caught you would not have missed you and what missed you would never have caught you. I heard Allaah's Messenger say: "*Indeed the first thing which Allaah created was the pen and He told it to write. It asked: 'O my Lord, what should I write?' He said: Write the destiny of everything until the Final Hour comes.*" O my little son! I heard Allaah's Messenger (ﷺ) say, "*Whoever dies believing in other than this is not a true follower of mine.*"

And he (ﷺ) said,

((يَا أَبَا هُرَيْرَةَ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ)).

"*O Aboo Hurayrah, the Pen has dried (after writing) whatever will occur.*" This *hadeeth* is found in al-Bukhaaree[9] and there are many other similar narrations.

(*Sunan Abu Dawud,* vol. 3, p. 1317, no. 4683 and authenticated by al-Albaanee in *Sharh al-'Aqeedah at-Tahaawiyyah,* p. 264 and in *as-Silsilah,* vol. 1, no. 207)

Note: This *hadeeth* was used by most scholars to prove that the first thing which Allaah created was the Pen.

[9] This wording is not found in *Saheeh al-Bukhaaree.* The wording found there is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ يَا رَسُولَ اللَّه إِنِّي رَجُلٌ شَابٌّ وَأَنَا أَخَافُ عَلَى نَفْسِي الْعَنَتَ وَلَا أَجِدُ مَا أَتَزَوَّجُ بِهِ النِّسَاءَ فَسَكَتَ عَنِّي ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَسَكَتَ عَنِّي ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَسَكَتَ عَنِّي ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا هُرَيْرَةَ جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ فَاخْتَصِ عَلَى ذَلِكَ أَوْ ذَرْ

Aboo Hurayrah said: I said, "O Messenger of Allaah! I am a young man and I fear for myself that I may commit sin and I cannot find the means to marry a woman." He remained silent so I repeated my question, but he remained silent so I repeated my question two more times. Then the Prophet (ﷺ) said, "O Aboo Hurayrah! The Pen is dry" (*Sahih Al Bukhari,* Kitaab: Nikaah; Baab: Maa yukrahu min at tabattal wal Ikhsaa/ Kitaab: Qadar; Baab: Jaffa al qalam)

A similar wording is found in *Musnad Ahmad,* no. 6854 (CD no. 2666) and authenticated by Ahmad Shaakir. The complete text is as follows:

عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ كُنْتُ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا غُلَامُ أَوْ يَا غُلَيِّمُ أَلَا أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ فَقُلْتُ بَلَى فَقَالَ احْفَظْ اللَّهَ يَحْفَظْكَ احْفَظْ اللَّهَ تَجِدْهُ أَمَامَكَ تَعَرَّفْ إِلَيْهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ وَإِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ قَدْ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ فَلَوْ أَنَّ الْخَلْقَ كُلَّهُمْ جَمِيعًا أَرَادُوا أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَقْدِرُوا عَلَيْهِ وَإِنْ أَرَادُوا أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَقْدِرُوا عَلَيْهِ وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

Question 144

What is the proof for the Life-Time Decree on the Day of the Covenant?

Allaah, the Most High, said,

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ ﴾

"And remember when your Lord took from the loins of Adam's children their descendents and made them testify against themselves saying, 'Am I not your Lord?' And they replied, 'Yes! We testify.' " (*Soorah al-A'raaf*, 7: 172)

And Is'haaq ibn Raahawayh reported that a man said, "O Messenger of Allaah, are deeds to be initiated, or is everything already ordained?" He (ﷺ) replied, "*When Allaah, the Most High, took the children of Adam from his loins, and made them testify against themselves, then He put them in His palm and said, 'These are for Paradise and these are for the Hell-Fire.' So the people of Paradise are facilitated to do the deeds of the people of Paradise, and the people of the Hell-Fire are facilitated to do the deeds of the people of the Hell-Fire.*"[10]

And in al-Muwatta[11]

---

[10] See *ad-Durr al-Manthoor fit-Tafseer bil-Ma'thoor*, (3/843), and Ibn Katheer (2/229), and it is mentioned by Ibn Abee 'Aasim in *Kitaab us-Sunnah*, (1/73) edited by al-Albaanee who mentioned that its chain is authentic and all its narrators are reliable.

[11] *Muwatta Malik*, Baab: Nahy 'an al Qawl bil Qadar, p. 502, no. 1618. Musnad Ahmad (1/44), and Sunan at-Tirmidhee in the Book of Tafseer (5/266 no. 307S) and rated the hadeeth good (*hasan*). However the *hadeeth* is *munqati'* because Muslim ibn Yasaar did not hear from 'Umar. Shaykh al-Albaanee indicated its weakness in *Daeef al-Jaami' as-Sagheer* (no. 1602) and *Silsilah*

أَنَّ عُمَرَ بْنَ الْخَطَّابِ سُئِلَ عَنْ هَذِهِ الْآيَةِ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ قَالَ قَرَأَ الْقَعْنَبِيُّ الْآيَةَ فَقَالَ عُمَرُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ

'Umar ibn al-Khattaab was asked about the verse, "And remember when your Lord brought forth from the loins of Adam's children their descendents and made them testify against themselves saying, 'Am I not your Lord?' They said, 'Yes! We testify.' Lest you should say on the Day of Resurrection, 'Verily we have been unaware of this.' " (7:172) So 'Umar ibn al-Khattaab said, "I heard the

---

al-Ahaadeeth ad-Da'eefah (no. 3070). However, al-Albaanee declared a similar narration but with a different chain in which Nu'aym ibn Rabee'ah was mentioned between Muslim and 'Umar, in the *Saheeh Sunan Abee Daawood* (no. 4703) to be authentic. *Sunan Abu Dawud,* Kitaab: Sunnah, Baab: fil Qadar. The complete text is as follows:

عَنْ نُعَيْمِ بْنِ رَبِيعَةَ قَالَ كُنْتُ عِنْدَ عُمَرَ بْنَ الْخَطَّابِ سُئِلَ عَنْ هَذِهِ الْآيَةِ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ قَالَ قَرَأَ الْقَعْنَبِيُّ الْآيَةَ فَقَالَ عُمَرُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلَهُ بِهِ الْجَنَّةَ وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلَهُ بِهِ النَّارَ

Nu'aym ibn Rabee'ah said: I was sitting with 'Umar ibn al-Khattaab and he was asked about the verse, "And remember when your Lord brought forth from the loins of Adam's children their descendents and made them testify against themselves saying, 'Am I not your Lord?' They said, 'Yes! We testify.' Lest you should say on the Day of Resurrection, 'Verily we have been unaware of this.' " (7:172) So 'Umar ibn al-Khattaab said, "I heard the Messenger of Allaah (ﷺ) being asked about this and he replied, "*Verily, Allaah, the Blessed, the Most High, created Adam and then wiped his back and brought out from him his offspring. Then He said, 'I have created these for the Hell-Fire, and they will do the deeds of the people of the Hell-Fire.'*"

Messenger of Allaah (ﷺ) being asked about this and he replied, *"Verily, Allaah, the Blessed, the Most High, created Adam and then wiped his back and brought out from him his offspring. Then He said, 'I have created these for the Hell-Fire, and they will do the deeds of the people of the Hell-Fire.'"*[12]

---

[12] The Prophet (ﷺ) related that when Allaah created Aadam, He took a covenant from him in a place called Na'maan on the day of 'Arafah. Then He extracted from him all of his descendants who would be born until the end of the world, generation after generation, and spread them out in front of Him in order to take a covenant from them also. He spoke to them face to face saying: "Am I not your Lord?" and they all replied, "Yes, we testify to it." Allaah then explained why He had all of mankind bear witness that He was their creator and only true God worthy of worship. He said, "That was in case you (mankind) should say on the Day of Resurrection, "Surely we were unaware of all this. We had no idea that You, Allaah, were our God. No one told us that we were supposed to worship You alone." Allaah went on to explain that it was also in case some people would say: "It was our ancestors who made partners (with Allaah) and we are only their descendants; will You, then destroy us for what those liars did?[12] This was the Prophet's (ﷺ) explanation of the Qur'anic verse in which Allaah said: **"When your Lord drew forth from the loins of the children of Adam their descendant and made them testify concerning themselves, (saying): 'Am I not your Lord?' they said, 'Yes, we testify to it.' (This) in case you say should say on the Day of Judgment, 'We were unaware of this." Or in case you should say, 'It was our ancestors who made partners (with Allaah) and we are only their descendants. Will you then destroy us for what those liars did?'"**[12]

The verse and prophetic explanation confirm the fact that everyone is responsible for belief in God and on the Day of Judgment excuses will not be accepted. Every human being has the belief in God imprinted on his soul and Allaah shows every idolater, during the course of his life, signs that his idol is not God. Hence, every sane human being is required to believe in One God who is without partners.

The Prophet (ﷺ) then went on to say, *"Allaah then placed between the two eyes of every human a flash of light showing their* ***eemaan*** *and showed them all to Adam. Adam was awed by the sight of all these countless numbers of beings with flashes of light between their eyes so he asked Allaah, "O Lord, who are they?" Allaah told him that they were all of his descendants. Adam then began looking closely at one whose flash of light amazed him, then he asked who he was and Allaah said, "That is a man called Daawood from the last of the nations among your descendants." Adam then asked how old he was and when Allaah informed him that he was sixty, he said, "O Lord, increase his age by taking forty years from my age." But when Adam's life span reached its end and the angel of death came, he said, "Is there not forty more years of my life still remaining?" The Angel replied, "Did you not give them to your descendant Daawood?" Adam denied that he had done so and his descendants denied their promise to Allaah. Adam later forgot his covenant to Allaah and so did his descendants and they all feel into error."*(From an authentic (*Saheeh*) narration of Abu Hurayrah collected by at-Tirmithee, see footnote 221, p.241, of *al-'Aqeedah at-Tahaaweeyah*, (8th ed., 1984) edited by al-Albaanee)

Adam ate from the forbidden tree due to his forgetting his promise to Allaah and Satan's deceptive prodding, and most of mankind have ignored their responsibility to believe in God and worship Him alone, and have fallen into the worship of the creation.

And in *Sunan at-Tirmithee* from the *hadeeth* of ‘Abdullaah ibn ‘Amr who said,

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي يَدِهِ كِتَابَانِ فَقَالَ أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ فَقُلْنَا لَا يَا رَسُولَ اللَّهِ إِلَّا أَنْ تُخْبِرَنَا فَقَالَ لِلَّذِي فِي يَدِهِ الْيُمْنَى هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا ثُمَّ قَالَ لِلَّذِي فِي شِمَالِهِ هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا فَقَالَ أَصْحَابُهُ فَفِيمَ الْعَمَلُ يَا رَسُولَ اللَّهِ إِنْ كَانَ أَمْرٌ قَدْ فُرِغَ مِنْهُ فَقَالَ سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ وَإِنَّ

Following that, the Prophet (r) said, *“Allaah then pointed to some of the descendants that He had extracted from Adam and his children and said, “I have created these people for Paradise and they will do the deeds of the people of Paradise.” He then pointed to the rest and said, “I have created these people for the Hellfire and they will do the deeds of the inhabitants of Hell.” When the Prophet (ﷺ) had said this one of his companions asked, “O Messenger of Allaah, what then is the point of doing good deeds?” The Prophet (ﷺ) replied, “Verily, if Allaah created one of his servants of Paradise, He helps him do the deeds of the people of Paradise until he dies doing one of their deeds; then He places him in Paradise because of it. But if He created a man for the Hellfire, He helps him do the deeds of its inhabitants until he dies doing one of their deeds; then He puts him in the Fire because of it.”* (From an authentic narration of ‘Umar Ibn al-Khattaab collected by Abu Daawood (*Sunan Abu Dawud,* (English Trans.), vol.3, p.1318, no.4686) and at-Tirmithee and Ahmad (See footnote 220, p.240 of al-Albaanee’s authentication of *al-Aqeedah at-Tahaaweeyah*, (8th ed., 1984).

This statement of the Prophet (ﷺ) does not mean that people have no free will or choice between good and evil, for if that were so, the Judgment, reward and punishment would all be senseless. Allaah’s creation of a person for Paradise simply means that Allaah knows fully well before his creation that such a person will be among the people of Paradise due to his choice of faith over disbelief and good over evil.

If someone sincerely believes in Allaah and tries to do good, Allaah will give him many opportunities to improve his belief and increase his good deeds. Allaah will never cause sincere belief to be wasted; even if the believer falls off the path, He will help him get back on it. Allaah may punish him in this life when he goes off the right track to remind him of his errors and wake him up to make amends. In fact, Allaah will be so merciful as to take the life of the sincere believer while he is doing a good deed, thereby insuring that the believer will be among the fortunate dwellers of Paradise. If someone, on the other hand, disbelieves in Allaah and rejects righteousness, Allaah then makes evil deeds easy for him. Allaah gives him success when he does bad and that encourages him to do more evil until he dies in such a sinful state and is flung into the everlasting Fire because of his evil deeds.

صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ فَنَبَذَهُمَا ثُمَّ قَالَ فَرَغَ رَبُّكُمْ مِنْ الْعِبَادِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

"The Messenger of Allaah (ﷺ) came out to us with two books[13] in his hand and then asked, '*Do you know what these two books are?*' We replied, 'No, O Messenger of Allaah, unless you inform us.' So he said about the one in his right hand, '*This is a Book from the Lord of the worlds containing the names of the people of Paradise, the names of their fathers and their tribes, and so forth until the end of them, no one will be added or taken away from it.*' Then he said about the one in his left hand, '*This is* a *Book from the Lord of the world containing the names of the people of the Hell-Fire, the names of their fathers and their tribes, and so forth until the end of them, no one will be added or taken away from it.*' Then his Companions asked, 'O Messenger of Allaah! Why do we do good deeds, if the matter is already settled?' He replied, '*Try to perfect your deeds, and if you fail to perfect them, try to do* as *much* as *you can. For indeed the person (who* is *destined) for Paradise will conclude his deeds with the deeds of the people of Paradise, no matter what he previously did. And verily the person (who* is *destined) for the Hell-Fire will conclude his deeds with the deeds of the people of the Hell-Fire, no matter what he previously did.*' Then the Prophet (ﷺ) cast the two books aside with a motion of his hands and said, '*Your Lord has settled (the matter between) the slaves, a portion of them will be in Paradise and a portion in the Fire.*' "[14]

---

[13] Scholars differed as to the nature of the books, whether they were actual books, or a representation in order to catch the attention of his followers.

[14] *Musnad Ahmad* (2/167), and *Sunan at-Tirrnithee* in the Book of Qadr, (vol. 4, p. 449, no. 2141), Chapter: That which has been reported regarding the fact that Allaah Wrote a book containing the people of Paradise and a book containing the people of the Fire and it was authenticated in *Silsilah al-ahaadeeth as-Saheehah,* no. 848 and *al-Mishkaat,* no. 93.

Note. The evidences brought by the author only describe the creation of all of Adam's descendents at the time of his own creation and the fact that they were divided into two groups; one destined for Paradise and the other for Hell. However, there is no clear mention of writing taking place as in the case of the other four levels of writing. It could only be said that since the writing is an expression of Allaah's knowledge, this incident represents a distinct point at which Allaah's knowledge of the future of His creatures is expressed. Because of the lack of clear references to writing, earlier scholars did not include this among the levels of writing.

Question 145

What is the proof for the Life-time Decree when the drop[15] is first created?

Allaah, the Most High, said:

﴿ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ ۖ فَلَا

[15] The term *nutfah* is used in the Qur'aan to describe the first stage in the development of a human being. Literally, this word means "a drop of fluid." However, as Albar points out, it has been used in three different senses in the Qur'aan and *hadeeth*. First, there is the male *nutfah* or male gamete. This is referred to in the following verse:

﴿ وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾ ﴾

"And that He creates the pairs, male and female, From a drop (*nutfah*) of semen when it is ejaculated." (*Soorah an-Najm*, 53: 45-6)

Second, is the female *nutfah* as in the following verse:

﴿ إِنَّا خَلَقْنَا ٱلْإِنسَـٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ ﴾

"Indeed, I have created humans from a drop of mixed sexual discharge (of man and woman)." (*Soorah al-Insaan*, 76: 2)

Ibn 'Abbaas interpreted the mixed fluid as both the male and female *nutfah*. This implies the existence of a female source of *nutfah*. In *Musnad Ahmad* it is recorded that the Prophet (ﷺ) told a Jew that humans are created from both male and female *nutfah*. Albar then states, "This is a very astonishing revelation, as it is only recently that we [in the medical field] came to know that both male and female participate equally in the formation of the human zygote." (*Albar*, p. 59)

Third, is its usage to refer to a mix consisting of male and female *nutfahs* in the mother's womb, referred to by scientists as the preformational stage. (*Commentary on the Forty Hadith of Al-Nawawi*, vol. 1, pp. 398-9)

تُزَكُّوٓاْ أَنفُسَكُمۖ هُوَ أَعۡلَمُ بِمَنِ ٱتَّقَىٰٓ ﴾

"He knows you well when He created you from the earth, and when you were fetuses in your mothers' wombs. So do not ascribe purity to yourselves. He knows best who is pious." (*Soorah an-Najm*, 53: 32)[16]

And in the two *Sahehs*[17] the Prophet (ﷺ) said,

((إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ فِي ذَلِكَ عَلَقَةً مِثْلَ ذَلِكَ

---

[16] **"He knows you well when He created you from the earth,"** Allaah says, 'He was and still is the All-Knowing whose knowledge encompasses your affairs, statements and all of the actions that will be done by you, even when He created your father Adam from the earth and took his offspring from his loins, small like the tiniest of ants. He then divided them into two groups, a group destined for Paradise and a group for the Hellfire.'

"and when you were fetuses in your mothers' wombs," When He commanded the angel to record one's provisions, age, actions and if he would be among the miserable or the happy.

Allaah said, **"So do not ascribe purity to yourselves,"** forbidding one from claiming piety, from self praise and from pride about one's deeds.

"He knows best who is pious," Allaah said in another verse:

﴿ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُمۚ بَلِ ٱللَّهُ يُزَكِّي مَن يَشَآءُ وَلَا يُظۡلَمُونَ فَتِيلاً ﴿٤٩﴾ ﴾

"Have you not seen those who sanctify themselves? No! It is Allaah sanctifies whom He wills, and they will not be dealt with unjustly even equal to the extent of the film on a date-stone." (*Soorah an-Nisaa*, 4: 49)

Muslim recorded in his authentic compilation that Muhammad ibn 'Amr ibn 'Ataa said, "I named my daughter Barrah (pious), and Zaynab bint Abee Salamah told me, "Allaah's Messenger (ﷺ) forbade using that name. My name was originally Barrah and he told me:

((لاَ تُزَكُّوا أَنْفُسَكُمْ، إِنَّ اللهَ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ)).

"*Do not ascribe purity to yourselves; Allaah knows best who are the pious among you.*"

They asked, "So what should we call her?" He replied, "*Call her Zaynab.*"(*Sahih Muslim*, vol. , p. , no. , Kitaab: Adab, Baab: Istihbaab taghyeer al isam) [*Tafsir Ibn Kathir*, vol. 9, pp. 32-3]

[17] *Sahih Al Bukhari,* in the beginning of the Book of Qadr (7/210) (Eng. Trans. no. 6094), and *Sahih Muslim* in the Book of Qadr, Chapter: The way in which the human is created in the womb of his mother, and the writing of his provision, lifespan, and whether he will be miserable or happy (8/44).

ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ بِكَتْبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٌّ أَوْ سَعِيدٌ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا)).

"Verily one of you has his creation put together in the womb of his mother for forty days as a mixed drop of male and female sexual discharge, then as a leach-like clot for a similar period, then as a lump of flesh for a similar period. Then an angel is sent to him and he blows the soul into him,[18] *and he is ordered (to write)*

---

[18] Ibn Abil-'Izz discussed the soul as follows: Some people say that the spirit is eternal. However, the prophets of Allah are agreed that it is a contingent being, created, fashioned, controlled and nourished by Allah. One of the basic principles of all prophetic religions is that the world is contingent. This is also the belief of the Companions and their Successors. After them, some people who had little knowledge of the Qur'an and the Sunnah began to claim that the spirit is eternal. They said that the spirit is an amr' (command) of Allah and therefore uncreated. They argued from the verses in which Allah has ascribed the spirit to Himself, such as, "Say the spirit is out of my Lord's command" [17:85], and "I breathed into him of My spirit" [15:29], They say that Allah has ascribed the spirit to Himself just as He has ascribed knowledge, power, hearing, seeing, and hands to Himself. There are others who are not able to form any opinion on the subject.

The Ahl as-Sunnah wa al-Jama'ah are all agreed that the spirit is created. Their consensus on this point has been reported by Muhammad Ibn Nasr Al-MarwazT, Ibn Qutaybah and others.

Of the proofs that the spirit is created, one is the verse, "Allah is the Creator of all things" [13:16; 39:62]. This is an unqualified, general statement that is not particularized in any fashion. It applies, among other things, to the spirit. One cannot counter it by saying that it should then apply to the divine attributes also, for the attributes of Allah are part of His Being. Allah is Allah, qualified with all the attributes of perfection. His knowledge, His power, His life, His hearing, His seeing, and all His attributes are part of His Being. His Essence qualified with His attributes is the Creator; all else is created. It is known with certainty that the spirit is neither Allah nor one of His attributes; it is only one of His created things.

Another argument that the spirit is a created being is the verse, "Has there not been over man a long period of time when he was nothing (not even mentioned)" [76:1], and the verse which Allah addressed to Zachariah, "I did indeed create you before when you had been nothing" [19:9]. Since man is both spirit and body, the address to Zachariah is an address to his body as well as his soul. The spirit is also characterized by death. Further, the spirit has been said to be taken and to be returned. This is another argument that it is a created object.

The view that the spirit is uncreated can derive no support from the verse, "The spirit is of My Lord's command." Amr here does not mean command but a thing commanded (ma 'mur). This use of a verbal noun in the sense of object of the verb is quite common in the language.

four things: his provision, his lifespan, his deeds, whether he will be miserable or happy. So by the One besides whom there is no other god worthy of worship, verily one of you does the deeds of the people of Paradise until there is only an arm's length between him and Paradise, then that which has been written regarding him overtakes him and he does the deeds of the people of the Hell-Fire and enters it (the Hell-Fire). And verily one of you does the deeds of the people of the Hell-Fire until there is only a cubit between him and it (the Hell-Fire), then that which has been written regarding him, overtakes him and he does the deeds of the people of Paradise and enters it (Paradise)."[19]

And there are other narrations from a group of the Companions with different wordings but the meaning is the same.

The other argument, which draws upon the fact that Allah has ascribed the spirit to Himself, is also not valid. Things that have been ascribed to Allah are of two kinds. First is attributes that do not exist by themselves, such as knowledge, power, speech, hearing, seeing and so on. These things are ascribed to Allah as an attribute is ascribed to its subject. Second are objects that exist in themselves separately from Allah, such as house (bayt), she-camel (naaqah), servant ('abd), messenger (rasool) and spirit (ruh). These things are ascribed to Him as created objects are ascribed to their Creator. The ascription only underscores the importance and honor of the thing ascribed and distinguishes it from other things of its kind. (*Commentary on the Creed of at-Tahawi,* pp. 350-5)

[19] This wording is that of Muslim as narrated by 'Abdullaah ibn Mas'ood. Ibn al-Qayyim pointed out that although the various narrations agreed on the *taqdeer* of livelihood, life terms, deeds, and so on, they differed in terms of the timing for the *taqdeer* from forty days to forty-five nights.

Question 146

What is the proof for the Annual Decree on the Night of Power (Laylatul-Qadr)?

Allaah, the Most High said:

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝٤ أَمْرًا مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِينَ ۝٥ ﴾

"In it every matter of ordainments is decreed, as a command from Me. Indeed, I continually sent messengers." (*Soorah ad-Dukhaan*, 44: 4-5)[1]

And Ibn 'Abbaas said, "On the Night of Qadr, the deaths or births, the provision, the rain, and even the pilgrims of the coming year, such that it is said so and so will perform Hajj, are written from the Umm ul-Kitaab (*al-Lawh ul-Mahfooz*)."[2] Al-Hasan[3], Sa'eed bin Jubayr[4], Muqaatil[5] and Aboo 'Abdur-Rahmaan as-Sulamee

---

[1] Ibn Katheer explained: **In it is decreed every matter decided,"** means that on Laylatul-Qadr the decrees are transferred from the Protected Tablet to the angelic scribes who write down the decrees of the coming year including people's life spans, provisions and what will happen until the end of the year. This was narrated by Ibn 'Umar, Mujaahid, Aboo Maalik, ad-Dahhaak and others among the *salaf.* **"Decided (*hakeem*),"** means that the decrees are confirmed, and cannot be changed or altered. **"As a command from Me,"** meaning that everything that happens and is decided by Allaah and the revelation which He reveals all take place by His command, His permission and with His knowledge. **"Indeed, I am constantly sending,"** means "I am continually sending messengers to humankind." (*Tafsir Ibn Kathir,* vol. 8, p. 671)

[2] This explanation of Ibn 'Abbaas is mentioned in *ad-Dur al-Manthoor,* vol. 6, p. 25 and *Fat'h al-Qadeer,* vol. 4, p. 572.

[3] Aboo Sa'eed al-Hasan ibn Yasaar al-Basree (642-728CE), an eminent Successor (*taabi'ee*), a great scholar, a prolific narrator of hadeeths, a commentator on the Qur'aan, a jurist, preacher and ascetic, was the most outstanding personality of his time. Fearless in his criticism of wrong governmental practices, he had hot exchanges with the notorious Umayyad governor, al-Hajjaj ibn Yoosuf, who could not cause him any harm. He was born and raised in Madeenah and died in Basrah. (*Al-A'laam*, vol. 2, p. 226 and *Shorter Encyclopedia of Islaam*, p.136.)

and others all made similar statements. [6]

---

[4] Sa'eed ibn Jubayr (665-714), the most learned of the *taabi'ees,* was of Ethiopian origin. He was a pupil of both Ibn 'Abbaas and Ibn 'Umar, the leading scholars among the companions of the Prophet (r). His home was in Koofah, and he was executed by al-Hajjaaj (661-714) for taking part in he revolt of 'Abdur-Rahman ibn al-Ash'ath (d. 704) against the Umayyed caliph, 'Abdul-Malik ibn Marwaan (646-705). (*Al-A'laam,* vol. 3, p. 93.)

[5] Abu Al-Hassan Muqaatil ibn Sulaymaan ibn Basheer (d. 150/767), a distinguished commentator on the Qur'aan, was originally from Balkh and settled in Basrah. His writings include *Nawaadir at-Tafseer*, *Mutashaabih al-Qur'aan*, *An-Naasikh wa al-Mansookh* (all regarding the Qur'aan) and *Ar-Radd 'alaa al-Qadariyyah* (in theology). (See Al-Zarkali, *Al-A'lam*, 7:281.)

Muqaatil ibn Hayyaan ibn Dawaal Door (d.150 A.H. Approx.) was a reputable narrator of prophetic traditions from the major scholars among the pupils of the Prophet's companions. He fled Khuraasaan during the reign of Qutaybah ibn Muslim and settled in Kabul where many converted to Islaam at his hands. (*Siyar A'laam an-Nubalaa'*, vol.6, pp.340-341.)

[6] This statement of Ibn 'Abbaas was mentioned in *ad-Durr al-Manthoor,* vol. 6, p. 25. The Annual Decree takes place on Laylatul-Qadr when the details of who will be born and die during the coming year is written. How much provision and rain will people have and what actions people will do are also transcribed from the Ummul-Kitaab. (*Divine Will and Predestination,* p. 56)

Question 147

What is the proof for the Daily Decree?

Allaah, the Most High said:

﴿ كُلَّ يَوۡمٍ هُوَ فِي شَأۡنٍ ﴿٢٩﴾ ﴾

"Every day He is engaged in some matter." (*Soorah ar-Rahmaan*, 55: 29)[7]

And in the *Saheeh* of al-Haakim, Ibn 'Abbaas said, "From the things that Allaah, the Most High, created is *al-Lawh al-Mahfooz*. It was created from a white pearl and its covers are red rubies. Its pen is light and its book is light. Every day He looks at it three hundred and sixty times. In each of those times He creates, provides, gives life, ordains death, gives honor, and degrades, and does as He wishes. So that is the meaning of His saying, **"Every day He is engaged in some matter!"** (55: 29)[8]

All these types of Decrees are detailed components of the Eternal Decree which Allaah, the Most High, ordered the Pen to write in *al-Lawh al-Mahfooz*, when He

---

[7] Al-Baghawee quoted Muqaatil's observation that this verse was revealed to counter the Jewish belief that Allaah does not do anything on the Sabbath. (*Ma'aalim at-Tanzeel*, 4: 270 and *Zaad al-Maseer*, 8: 114) The commentators state that among the things He is engaged in are giving life and death, sustaining, honoring some people and humiliating others, healing the sick, freeing captives, relieving the problems of the distressed, responding to supplications, giving to one who asks, forgiving sins, and numerous other deeds that He does for His creation whenever He wills that cannot all be mentioned here. (See *Tafseer al-Qur'aan al-'Azeem*, 4: 273).

[8] The hadeeth is found in *Saheeh al-Haakim* in the Book of Tafseer (3/519). Al-Haakim said that the hadeeth has an authentic chain of narrators and ath-Thahabee agreed with him. At-Tabaranee also recorded this as a hadeeth in *Al-Mu'jam al-Kabeer*, 12511, however, two of its transmitters, are weak, hence the hadeeth is weak. At-Tabaranee also recorded this hadeeth through a different chain (hadith no. 10605) but, according to that narration, it is a saying of the companion Ibn 'Abbaas. (See *Majma' az-Zawaa'id*, 7: 191.)

created it (the Pen). And it was with this meaning that the following verse was explained by Ibn ‘Abbaas and Ibn ‘Umar:

﴿ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴾

“Indeed, I recorded what you used to do.” (*Soorah al-Jaathiyah*, 45: 29)[9]

And all of that has its source in the Knowledge of Allaah which is among His attributes, may He be Blessed and exhalted.[10]

---

[9] Ibn ‘Abbaas and others commented, “The angels record the deeds of the creatures and then ascend to heaven with them. There they meet the angels entrusted with the Records of Deeds sent down annually from the Protected Tablet on Laylatul-Qadr containing what Allaah has written will occur from His creatures long before He created them. They will compare their records and find out that not a single letter was added or deleted.” Then he recited the verse: **“Indeed, I recorded what you used to do.”** (*Tafsir Ibn Kathir,* vol. 9, p. 36)

[10] **The Decrees and the Pens**

Ibn ‘Abbaas stated that one day he was riding behind the Prophet (ﷺ) when he turned to him and said, “*Son, I want to teach you some words. Remember Allaah and He will remember you. Remember Him and you will find Him with you. Ask of Him whenever you want to ask, and pray for His help whenever you need help. Know that if the whole world combines to do you any good, they will not be able to do it unless Allaah has decreed it for you. And if they all combine to cause you harm, they will not be able to do anything except what Allaah has ordained for you. The pens have been lifted and the pages have dried.*” [recorded by at-Tirmithee, no. 2516, who called it hasan saheeh and *Musnad Ahmad,* 1/293, 303, 307]

The word pen in the above *hadeeth* has been used in the plural. This shows that there are pens to write the measures of things that are different from the first Pen mentioned earlier along with the Preserved Tablet. In fact, the *hadeeths* show that there are four types of pens and these are different from what was described earlier. The first Pen is for writing the measures of all created things. This is the Pen that was mentioned in connection with the Preserved Tablet. The second pen was created with Adam. This pen is for recording the measures of mankind. The Qur’aan refers to it when it states that Allaah wrote the acts of human beings, their provisions, ages and destinies right after He had created their father Adam. The third pen is referred to in many authentic *hadeeths* which state that after conception an angel is sent to the fetus in the womb of the mother to blow the soul into it. He is then asked to record its provisions, lifespan, deeds and whether it will be saved or doomed. The fourth pen is referred to in verses and *hadeeths* that state that when a person reaches the age of maturity, two honorable angels are appointed to record his actions. [‘Alee ibn Abee Taalib and ‘Aa’ishah both quoted the Prophet (ﷺ) as saying, “*The Pen will not write the deeds of three persons: children until they reach the age of maturity, people asleep until they awake, and the insane until they regain their sanity.*” (*Musnad Ahmad,* 1/116, 118, 140, 158 and 6/100, 101, 144)] *Commentary on the Creed of at-Tahawi,* pp. 211-2.

Significance of the Decrees

The significance of the different levels of decrees is that the changes in the record which Allaah speaks about are in some books and not others. The record in the Preserved Tablet is fixed and not subject to any change whatsoever because it is based on Allaah's eternal knowledge. However, changes may occur in the books handled by the angels, as He says:

﴿ يَمْحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾ ﴾

"Allaah erases what He wills and confirms what He wills. For the Mother of the Book is with Him."

(*Soorah ar-Ra'd,* 13: 39)

Furthermore, Allaah said:

﴿ أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ ﴾

"That you should worship Allaah, fear Him, and obey me; He will forgive your sins and <u>give you respite</u> to an appointed term." (*Soorah Noo<u>h</u>,* 71: 3-4)

The Prophet (ﷺ) also quoted by Anas ibn Maalik as saying:

((مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ)).

"*Whoever would be pleased that his sustenance be expanded and his term of life extended should maintain his family ties.*" (*Sahih Al Bukhari,* vol. 8, p. 11-12, no. 15 and *Sahih Muslim*, vol. 4, p.p. 1359-1360, no.)

Ibn Taymiyyah explained that "there are two types of provisions and life terms: The unchanged record written in *Ummul-Kitaab* and another, subject to increase and decrease, made known to the angels by Allaah… In the angels' books, the life terms increase or decrease, and similarly in the case of provisions as a result of particular deeds. Thus, Allaah instructs the angel to write the provisions and life term of one of His creatures such that if the person joins family ties, Allaah commands the angel to increase his sustenance and life term by specified increments. The angel does not know the actual outcome of the extension in the life term, or the total amount of increase in provisions. Only Allaah knows the outcome." (*Al-Fataawaa,* vol. 8, p. 517 and 540)

Ibn Hajar al-'Asqalaanee explained the changes in the record as follows: "For example, the angel is instructed that the age of a person is one hundred years if he joins family ties and sixty years if he severs them. In the foreknowledge of Allaah, it is already known whether he will join or sever the family ties. Whatever is in Allaah's knowledge is not subject to extension or delay. It is what is in the angels' knowledge which may increase or decrease. This is what is referred to in Allaah's statement: **"Allaah erases what He wills and confirms what He wills. For the Mother of the Book is with Him."** (*Soorah ar-Ra'd,* 13: 39) The erasure and confirmation is relative to the knowledge of the angels. What is recorded in *Ummul-Kitaab* is relative to Allaah's eternal knowledge which is unchangeable." (*Fat'<u>h</u>ul-Baaree,* vol. 10, p. 430) [*Fate in Islam*, pp. 50-52 and *Divine Will and Predestination,* pp. 85-6]

Question 148

What does the pre-ordainment of misery and happiness necessitate?

All the Divine Books and Sunnahs (ways) of the Prophets agree that Pre-ordainment should not prevent the doing of good deeds,[1] nor does it necessitate reliance on what has been decreed. Rather, it necessitates seriousness, striving and enthusiasm for righteous actions. Thus, when the Prophet (ﷺ) informed his Companions about Pre-ordainment, the occurrence of the Divine Decree and the drying of the Pen due to its writing, some of them asked, "Shouldn't we rely upon what has been written for us and abandon doing good deeds?" He replied,

((لَا اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ))

"*No! Do good deeds, for each person will find it easy to do what has been written for him.*"[2] Then he recited, **"As for him who gives, fears Allaah, and believes in**

---

[1] This may be concluded from the fact that all religions instruct their followers to avoid some if not most forms of evil and instruct them to do righteousness. This fact has led the ignorant to conclude that it does not matter what religion one follows as long as one is sincere and lives a good life. However, in doing so, they have belittled the greatest of all sins, *Shirk*, which is the only unforgivable sin if one dies without repenting from it.

[2] Sahih Al-Bukhari, Kitaab: Tafseer wal layl and Sahih Muslim, Kitaab: al Qadar; Baab: Kayfiyyat Khalq al Aadamee fee batn ummih – Sahih Muslim's wording. The complete text of the *hadeeth* is as follows:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ جَالِسًا وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ فَرَفَعَ رَأْسَهُ فَقَالَ مَا مِنْكُمْ مِنْ نَفْسٍ إِلَّا وَقَدْ عُلِمَ مَنْزِلُهَا مِنْ الْجَنَّةِ وَالنَّارِ قَالُوا يَا رَسُولَ اللَّهِ فَلِمَ نَعْمَلُ أَفَلَا نَتَّكِلُ قَالَ لَا اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ ثُمَّ قَرَأَ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى إِلَى قَوْلِهِ فَسَنُيَسِّرُهُ لِلْعُسْرَى

"*There is none among you except that Allaah knew his place in Paradise or the Hell-Fire.*" They said, "O Messenger of Allaah! Why do we perform deeds, should we not rely upon this?" His replied, "*No, carry on doing your deeds, for each person will find it easy to do such deeds.*" Then he recited: **"As for him who gives, fears [Allaah], and believes in the best [reward], I will**

the best reward, I will make the path of goodness easy for him. But he who is miserly, thinking himself self-sufficient, and denying the best reward, I will make the path for evil easy for him." (*Soorah al-Layl,* 92: 5-10)[3]

Allaah, the One free from all imperfections, has decreed the destinies, prepared the causes for them to manifest, and He is infinitely Wise in establishing the causes and their effects on this life and the next. Furthermore, He has facilitated for all His creation that which He created them for in this world and the Hereafter. So He is the One who prepares the means and facilitates doing them.

Thus, if a person knows that the benefits of his life Hereafter are linked to the means set for it in this present life, he would strive even harder to implement them than he would for the means of his present life and the benefits of his worldly affairs.

This matter was completely understood by the Companion who said upon hearing the narrations regarding Pre-ordainment, "1 have never been more diligent (to do good deeds) than I am at present." In this regard, the Prophet (ﷺ) said,

((اِحْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ))

"*Be enthusiastic about what benefits you, seek help from Allaah, and do not become frustrated.*"[4] Furthermore, when the Prophet (ﷺ) was asked, "What do

---

make the path of ease [i.e., goodness] smooth for him. But he who is miserly, thinking himself self-sufficient, and denying the best [reward], I will make smooth for him the path for evil."

[3] Ibn Abil-'Izz mentioned in *The Creed of Tahawi,* "When [Allaah] guides someone to faith, it is from His grace, so praise is due to Him for that. When He leaves another to wander, it is from His justice, so praise is also due to Him for it." (*Commentary on the Creed of Tahawi,* p. 66?)

[4] This is a part of a long *hadeeth* in *Sahih Muslim,* vol. 4, p. 1401, no. 6441, *Sunan Ibn-i-Majah,* no. 4220 and *Musnad Ahmad* in his Musnad (2/370). The first part of the narration is that a strong believer is better and more beloved to Allaah than a weak one. The hadeeth in its full form is the hadeeth of Aboo Hurayrah.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنْ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلٍّ خَيْرٌ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ وَإِنْ أَصَ ابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ

you think of medicine we take as treatment and the *ruqyaa* which we use? Does any of that repel the Decree of Allaah?" he (ﷺ) replied,

((هِيَ مِنْ قَدَرِ اللهِ))

"*They are from the Decree of Allaah.*"[5] He meant by it that it is Allaah who has decreed good and evil as well as causes for each one of them.[6]

Abo Hurayrah quoted Allaah's Messenger as saying: "*The strong believer is better and more beloved to Allaah than the weak believer, but there is good in both. Cherish what is beneficial, seek help from Allaah and do not lose heart. If you are afflicted by anything do not say: 'If only I had done this it would have been like that.' Instead say, 'It is Allaah's Decree, and whatever He wishes He does.' For "if only," opens the gate for Satan's work.*"

[5] Reported by Ibn Maajah Book: Medicine, Chapter: Allaah has not sent down a disease except that He has sent down a cure for it (no. 3480), and at - Tirmidhee in the Book of Medicine, Chapter: What has been reported regarding ruqaa (pl. of ruqyaa) and medicines (no. 2065), and he said regarding it that this hadeeth is hasan saheeh. The complete narration found in both collections is as follows:

عَنْ أَبِي خِزَامَةَ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتَ أَدْوِيَةً نَتَدَاوَى بِهَا وَرُقًى نَسْتَرْقِي بِهَا وَتُقًى نَتَّقِيهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا قَالَ هِيَ مِنْ قَدَرِ اللَّهِ

Aboo Khizaamah said: Allaah's Messenger (ﷺ) was asked, "What do you think of medicine we treat ourselves with, incantations we recite over ourselves, and shields we use to protect ourselves? Do they stop the destiny to any degree?" He replied, "*They are from Allaah's Decree.*" (*Sunan Ibn-i-Majah*)

[6] The author brought this question and its answer in order to refute those in the past and present who use Qadar to justify sin and corruption. Allaah quotes their ancient claim:

﴿ وَقَالُواْ لَوۡ شَآءَ ٱلرَّحۡمَٰنُ مَا عَبَدۡنَٰهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنۡ عِلۡمٍۖ إِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ٢٠ ﴾

"And they said: 'If it had been the Will of the Most Gracious (Allaah), we should not have worshipped them (false gods).' They have no knowledge whatsoever of that. They are only telling lies!" (*Soorah az-Zukhruf,* 43: 20)

Those who hold that there is no point in doing righteous deeds and in relying on the Divine Decree consider human beings to be like feathers in the wind or twigs in a stream. This means that humans are forced or compelled to do whatever they do and that they have no influence over their actions. Such people often forsake prayer and fasting along with supplication and putting their trust in Allaah, for whatever Allaah has written already must come to pass. This belief is called *jabr* (compulsion) and it basically takes away human responsibility and the burden of sin by putting the blame on the forces which motivate human will and lead them to commit sins. Thus, they attribute injustice to Allaah, they accuse Him of doing things in vain and without purpose.

Question 149

What is the proof for the third level which is Belief in the Divine Will?

Allaah, the Most High, said,

﴿ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ﴾

"But you cannot will, unless Allaah wills." (*Soorah al-Insaan,* 76: 30)

Allaah, the Most High, said,

﴿ وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ﴾

"And never say of anything, 'I shall do such and such thing tomorrow,' except (with the saying), 'If Allaah wills!'" (*Soorah al-Kahf*, 18: 23-24)

Allaah, the Most High, said,

﴿ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴾

"**Allaah sends astray whom He wills and He guides on the Straight Path whom He wills."**

(*Soorah al-An'aam*, 6: 39)

Allaah, the Most High, said,

They demolish the religion by undermining the purpose of revealing books, sending Messengers and inviting to Allaah's path.

The modern version of this thought is the claim that the human will is controlled by instincts, genes and environment. This became the main defense for homosexuality and other sins in the West, eventually leading to the general acceptance of homosexuality as a viable alternative lifestyle.

﴿ وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةً وَٰحِدَةً ﴾

"And had Allaah Willed, He could have made you (all) one nation."

(*Soorah al-Maa'idah*, 5: 48 *Soorah an-Nahl*, 16: 93)[7]

Allaah, the Most High, said,

﴿ وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَهُمۡ أُمَّةً وَٰحِدَةً ﴾

"And if Allaah had Willed, He could have made them one nation." (*Soorah ash-Shooraa*, 42: 8)

Allaah, the Most High, said,

﴿ ذَٰلِكَ وَلَوۡ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنۡهُمۡ ﴾

"But if it had been Allaah's Will, He Himself could certainly have punished them {without you)."(*Soorah Muhammad*, 47: 4)

Allaah, the Most High, said,

﴿ فَعَّالٞ لِّمَا يُرِيدُ ﴿١٦﴾ ﴾

"He is the Doer of whatsoever He intends." (*Soorah al-Burooj*, 85: 16)

Allaah, the Most High, said,

﴿ إِنَّمَآ أَمۡرُهُۥٓ إِذَآ أَرَادَ شَيۡـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ ﴾

"Indeed, His Command, when He Intends a thing, is only that He says to it, 'Be!' - and it is!"

(*Soorah Yaa Seen*, 36: 82)

Allaah, the Most High, said,

---

[7] Had Allaah wished to have human beings follow one scripture, one legislation and one messenger, at all times and in all places, He would have done that. What passed is that Allaah wished tests and trials in the different laws which He revealed in order to distinguish between those who disobey and those who comply. (*Fate in Islam*, p. 53)

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَآ أَرَدْنَـٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾ ﴾

"Indeed! My word unto a thing when I intend it, is only that I say to it 'Be!' - and it is!"

(*Soorah an-Nahl*, 16:40)

Allaah, the Most High, said,

﴿ فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَـٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ﴾

"And whomsoever Allaah 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." (*Soorah al-An'aam*, 6: 125)

And there are innumerable other similar verses.

And the Prophet (ﷺ) said,

((إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ حَيْثُ يَشَاءُ))

"*The hearts of the slaves are between the two fingers of the Most Merciful, like one heart. He turns them how He Wills.*"[8]

---

[8] Saheeh. Reported by Muslim in the Book of Qadr, Chapter: Allaah's turning of the hearts how He Wishes (8/50), and it is reported by at-Tirmidhee in the Book of Qadr, Chapter: What has been reported regarding the fact that the hearts are between the Fingers of ar-Rahmaan (4/448 no.2140) and he said that the hadeeth is hasan, and by Ahmad (3/257). Musnad Ahmad no. 24938

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّه صَلَّى اللَّهُ عَلَيْه وَسَلَّمَ كَانَ يُكْثِرُ أَنْ يَقُولَ يَا مُقَلِّبَ الْقُلُوب ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَطَاعَتِكَ فَقِيلَ لَهُ يَا رَسُولَ اللَّه قَالَ عَفَّانُ فَقَالَتْ لَهُ عَائِشَةُ إِنَّكَ تُكْثِرُ أَنْ تَقُولَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَطَاعَتِكَ قَالَ وَمَا يُؤْمِنُنِي وَإِنَّمَا قُلُوبُ الْعِبَادِ بَيْنَ أُصْبُعَيْ الرَّحْمَنِ إِنَّهُ إِذَا أَرَادَ أَنْ يُقَلِّبَ قَلْبَ عَبْدٍ قَلَّبَهُ

Sahih Muslim,

And he (ﷺ) said regarding their sleep in the valley,

((إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ))

"*Verily Allaah, the Most High, took your souls when He willed and He returned them when He willed.*"[9]

And he (ﷺ) said,

((اشْفَعُوا فَلْتُؤْجَرُوا وَيَقْضِي اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ))

"*Intercede and you will be rewarded, and Allaah will fulfill upon the tongue of*

عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ حَيْثُ يَشَاءُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

Sunan at-Tirmithee

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ آمَنَّا بِكَ وَبِمَا جِئْتَ بِهِ فَهَلْ تَخَافُ عَلَيْنَا قَالَ نَعَمْ إِنَّ الْقُلُوبَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ

[9] Reported by al- Bukhaaree in the Book of Tawheed, Chapter: Regarding the Wish and the Will (8/192) (Eng. Trans. No. 7471), and by an-Nasaaee in the Book of Leading the Prayer, Chapter: The congregation for the one who misses the prayer (2/105), and by Ahmad in his Musnad (5/307).

Sahih Al Bukhari.

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ سِرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَقَالَ بَعْضُ الْقَوْمِ لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ اللَّهِ قَالَ أَخَافُ أَنْ تَنَامُوا عَنْ الصَّلَاةِ قَالَ بِلَالٌ أَنَا أُوقِظُكُمْ فَاضْطَجَعُوا وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ فَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ يَا بِلَالُ أَيْنَ مَا قُلْتَ قَالَ مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ قَالَ إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ يَا بِلَالُ قُمْ فَأَذِّنْ بِالنَّاسِ بِالصَّلَاةِ فَتَوَضَّأَ فَلَمَّا ارْتَفَعَتْ الشَّمْسُ وَابْيَاضَّتْ قَامَ فَصَلَّى

His Messenger that which He wills."[10]

And he (ﷺ) said,

((لَا تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ))

"*Do not say, 'What Allaah and so and so wishes,' rather say only, 'What Allaah Wishes then so and so.'*"[11]

And he (ﷺ) said,

((مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ))

"*Whoever Allaah Wishes good for, He gives him understanding of the religion.*"[12]

---

[10] Saheeh. Reported by at - Tirmidhee in the Book of Knowledge, Chapter: That which has been reported regarding the one who guides is like the doer (no. 2672), and an-Nasaaee in the chapter of interceding in giving charity (5/78 no. 2557), and by Abu Dawood in the Chapter of Intercession (4/334 no. 5131), and by Ahmad in the Musnad (4/409), and atTirmidhee said that the hadeeth is hasan saheeh. *Sahih Al Bukhari,* Kitaab: Tawheed; Baab: fil mashee'ah wal iraadah

عَنْ أَبِي مُوسَى قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ السَّائِلُ وَرُبَّمَا قَالَ جَاءَهُ السَّائِلُ أَوْ صَاحِبُ الْحَاجَةِ قَالَ اشْفَعُوا فَلْتُؤْجَرُوا وَيَقْضِي اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ

[11] Saheeh. Reported by Abu Dawood in the Book of Morals (4/295 no. 4980), and by Ahmad in the Musnad (5/284), and al-Baihaqee (3/216), and Shaykh Naasir indicated that the hadeeth is saheeh in Silsilah where he said, "I say the chain is saheeh and its narrators are all trustworthy, and they are the narrators of al-Bukhaaree and Muslim, except Abdullaah bin Yasaar." (no. 137). *Sunan Abu Dawud.*

عَنْ حُذَيْفَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ

[12] Reported by al-Bukhaaree in the Book of Knowledge, Chapter: Knowledge before speech and actions (1/25), and by at-Tirmidheein the Book of Knowledge, Chapter: If Allaah Wishes good for His slave, He grants him the understanding of the deen *(5/28),* and he said that this hadeeth is hasan saheeh, and by Ahmad in the Musnad *(4/92).*

Sahih Al Bukhari,

حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ

And he (ﷺ) said,

((إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةَ أُمَّةٍ مِنْ عِبَادِهِ قَبَضَ نَبِيَّهَا قَبْلَهَا فَجَعَلَهُ لَهَا فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا وَنَبِيُّهَا حَيٌّ))

"*When Allaah, the Most High, Wishes mercy for a nation He takes its prophet's life before that of the nation. And when He Wishes destruction for a nation He punishes it while its prophet is still alive.*"[13]

There are countless other narrations which mention the Will and Wish (of Allaah).[14]

---

[13] *Sahih Muslim*, Kitaab: Fadaa'il, Baab: When Allaah Wishes mercy for a nation He takes its prophets (life) before that of the nation.

عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةَ أُمَّةٍ مِنْ عِبَادِهِ قَبَضَ نَبِيَّهَا قَبْلَهَا فَجَعَلَهُ لَهَا فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا وَنَبِيُّهَا حَيٌّ فَأَهْلَكَهَا وَهُوَ يَنْظُرُ فَأَقَرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ

[14] The above evidences from the Qur'aan and the Sunnah confirm the Absolute Universal Will of Allaah, as well as the will of human beings, and that the latter is not independent from Allaah's 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 have been disobeyed, and 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 *ruboobiyyah* (unity of dominion).

Question 150

How can Allaah will and desire what is not pleasing to Him?[1]

It should be known that the will or wish mentioned in the various texts has two meanings:

1) The Universal Pre-Ordained Will - and it does not necessitate Allaah's pleasure or displeasure, rather it includes disbelief and faith, obedience and disobedience, that which is pleasing and that which is liked and disliked. No one can escape this form of Divine Will, as He, the Most High, said,

﴿ فَمَن يُرِدِ ٱللَّهُ أَن يَهۡدِيَهُۥ يَشۡرَحۡ صَدۡرَهُۥ لِلۡإِسۡلَٰمِۖ وَمَن يُرِدۡ أَن يُضِلَّهُۥ يَجۡعَلۡ صَدۡرَهُۥ ضَيِّقًا حَرَجًا ﴾

"And whomsoever Allaah wills to guide, He opens his heart to Islaam; and whomsoever He wills to send astray, He makes his heart closed and constricted." (*Soorah al-An'aam*, 6: 125)[2]

---

[1] The question in the original text is:

The Most High has informed us in His Scripture and upon the tongue of His Messenger, and from what we know of His attributes is that He loves those who do good, those who are pious and those who have patience, and He is pleased with those who believe and do righteous deeds. Furthermore, He does not love the disbelievers and the oppressors and He is not pleased with disbelief for His slaves nor does He like corruption. However, all of this occurs by the Will and Wish of Allaah and if He Wished otherwise none of that would occur, for there cannot be anything that He does not Wish in His Dominion. So what is reply to one who asks, "How can He Will and Desire that which He is displeased with and dislikes?"

[2] Ibn 'Abbaas said, "It means that Allaah opens up one's heart for the acceptance of *Tawheed* and belief in it." (*Tafsir Ibn Kathir,* vol. , p.) On the other hand, whomever He wills to lead astray, He would make his heart closed from knowing Allaah and loving Him. "This is a just punishment for those who do not give Allaah His just due, and those who deny Allaah's favors. Allaah shuts the

And He, the Most High, also said,

﴿ وَمَن يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ فَلَن تَمۡلِكَ لَهُۥ مِنَ ٱللَّهِ شَيۡـٔٗاۚ أُوْلَٰٓئِكَ ٱلَّذِينَ لَمۡ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمۡۚ ﴾

"Whomsoever Allaah wishes to try, you can do nothing for him against Allaah. Those are the ones whose hearts Allaah does not want to purify." (*Soorah al-Maa'idah*, 5: 41)

2) The Religious Legislated Will - is specific to what Allaah is pleased with and what He likes, and according to which, He ordered and prohibited His slaves. For example, the Almighty's saying:

﴿ يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ ﴾

"Allaah wishes for you ease, and He does not wish to make things difficult for you."

(*Soorah al-Baqarah*, 2: 185)

A1laah, the Most High, also said,

﴿ يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمۡ وَيَهۡدِيَكُمۡ سُنَنَ ٱلَّذِينَ مِن قَبۡلِكُمۡ وَيَتُوبَ عَلَيۡكُمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٢٦ ﴾

"Allaah wishes to make clear to you and to show you the ways of those before you, and accept your repentance, and Allaah is All-Knowing, All-Wise." (*Soorah an-Nisaa*, : 26)

---

door of His Guidance to them and that is why their chests become constricted… The guidance is a favor from Allaah; 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 it is asked, 'What is the fault of the one who is not suitable for it?' The answer is that his greatest fault is the he chose not to be suitable. He favored the ways that displease Allaah and followed his desires instead of working to receive Allaah's pleasure. Is there any sin greater than this?" (*Shifaa al-'Aleel*, pp. 274-8)

And there are many other similar verses.[3] This type of Will can only be followed by one already under the Universal Will. Thus, the Universal and Legislated Will is combined in the obedient believer, whereas only the Universal Will is operative in the sinful evil-doer.

Allaah, the One free from all imperfections, has invited all His slaves in general to what is pleasing to Him and He guided whoever He wished amongst them to respond to the invitation, as He, the Most High, said,

﴿ وَٱللَّهُ يَدۡعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٢٥ ﴾

"Allaah calls to the Home of Peace and guides whom He wills to the Straight Path." (*Soorah Younus*, 10: 25)

Thus, He, the One free from all imperfections, made the invitation general for everyone and specified guidance for whomever He wished.

﴿ ذَٰلِكَ مَبۡلَغُهُم مِّنَ ٱلۡعِلۡمِۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِمَنِ ٱهۡتَدَىٰ ٣٠ ﴾

"Indeed, your Lord knows best the one who goes astray from His Path, and He knows best the one who is guided." (*Soorah an-Najm*, 10: 30)[4]

---

[3] From the Sunnah it is recorded that the Prophet (ﷺ) said,

"*Allaah dislikes you to engage in three things: useless conversation, too much questioning and wasting wealth.*" (*Sahih Al-Bukhari* and *Sahih Muslim*). He was also reported to have said, "*Allaah Loves you to act on his concessions, just as He dislikes you to do what He has forbidden.*" (*Musnad Ahmad*, vol. 2, p. 108)

[4] Ibn Abil-'Izz explained this issue as follows:

It should be known that "Divine Will" is of two kinds: one which is willed because and for itself, and the other which is willed because and for something else. The thing that is willed for itself is sought and loved for itself and for the good it brings about. It is willed as a goal and end. As for the thing which is willed because and for something else, it in itself is not the goal of what is willed; it has no real benefit to it from itself, but is a means to the actual goal. Therefore, it may be disliked by the one who willed it from the point of view of its existence in itself; but what it leads to is the thing that is actually willed. Therefore, two aspects are combined in one: dislike for it and willing it to be. There is no contradiction or conflict here, since they are related to other things. It is similar to medicine which is disliked though the one who takes it knows that it

contains his cure. Another example is the amputation of a diseased organ which is necessary to save the life of a patient; or a person who undertakes an arduous journey because he will reach a desired and liked goal. People often do things that they do not like in the hope that they will produce desired results, even if the results are only probable and they cannot be certain about them. But what about the One Who has nothing hidden from Him?

Allah may dislike something, but this does not counter His willing that thing for another purpose as it will be a cause for something that is beloved to Him. For example, Allah created Iblees. He is the being of wickedness in ways of life, actions, beliefs and volitions. He is the cause of many human beings' unhappiness and for their actions that are displeasing to Allah. He is the deliverer of the acts that are in opposition to what Allah loves and is pleased with. At that same time, though, he is a means for many things that Allah will love to bestow on His creatures. Therefore, his existence is more beloved to Allah than his non-existence. This is true for many reasons, including the following:

Firstly, by creating Iblees, Allah demonstrates to His servants His ability to create opposites and contraries. He has created a being that is the wicked and the cause of every wickedness. Yet, at the same time, He created his opposite, the angel Gabriel. Gabriel is one of the most noble of all creatures and a source of only good. Blessed be the Creator of the latter and the former. Similarly, this power of Allah's is demonstrated in His creation of night and day, disease and cure, life and death, right and wrong, good and evil. This is part of the detailed evidence of His perfect power, absolute authority, dominion and rule, for He has created those opposites. They are set up against one another. He has used them for meeting His goals. If the world were devoid of these opposites, we would not have witnessed the faultless wisdom, the absolute power and the perfect rule He has over all things.

Secondly, Iblees enables the manifestation of such names (and attributes) of Allah as the Dominant, the Avenger, the Just, the One Who chastises, Who is strict in punishment, Who is quick to judge, Whose grip is strong, Who brings low, and Who humiliates. These names and actions are all part of perfection. Their objects, therefore, have to exist. If the jinns and humans were similar in nature to the angels, none of these names would have become manifest.

Thirdly, Iblees makes possible the manifestation of such names of Allah as show that He forbears, forgives, overlooks and forgoes the violations of His rights, and sets sinners free. If He had not created things which He detests but which makes possible the manifestation of these names, these benefits and wisdom would have been lost. The Prophet (ﷺ) referred to this point when he said,

"*If you did not sin, Allah would have removed you and put in your place a people who will sin and then ask Him to forgive them that He may forgive them.*" (*Sahih Muslim*, vol. , p. , no.)

Fourthly, Iblees makes possible the manifestation of the wisdom and knowledge of the One Who is wise and knowing, Who places things in their proper places, and nothing in the wrong place, as is dictated by His wisdom and knowledge. He knows to whom He should give His message. He knows who are fit for it and who will receive it gratefully and who are not fit for it. If undesirable causes were removed because they produced evil consequences, the good things that outweigh these evils would have never been realized. Look at the sun, the moon and the wind. They produce good as well as evil but their good greatly outweighs their evil.

Fifthly, if Iblees had not been created, a number of things by which men affirm their servitude to Allah would not have occurred. The act of worship m jihad is one of the most beloved acts of worship to Allah. If all people were Believers, that act of worship would be nullified as well as its

consequences of having loyalty and enmity for the sake of Allaah. Similarly, the worship in the acts of commanding good and eradicating evil, in having patience, in going against one's desires, in sacrificing out of love for Allah, in repentance and asking forgiveness, in seeking refuge in Allah from being overtaken by his enemy, and being protected from the evil one's plots, and so on, are all part of the wisdom that the human mind would not have been able to discover (if it had not been for the creation of Iblees).

Someone might ask if it would be possible to achieve those good things without that cause. This question itself is invalid. It supposes that one can have an outcome without a cause, a consequence without having an antecedent. It is like hypothesizing a son without a father, movement without a moving object, repentance without one to repent, and so on.

One may ask if those things that one must have in order to produce these good things are desirable for that reason or are undesirable and evil in every respect. This question is responded to in two ways. First, from the point of view of Allaah, should Allaah love these acts because they are conducive to other things He holds dear, even though He dislikes them in themselves? And, second, from the point of view of the human being, is it permissible for him to be pleased with those things on that account? These are basically two different questions.

The first thing to note is that evil is always traced to non-existence, that is, the non-existence of good. The factors that lead to evil are evil on this account. But as for their simply existing, they have nothing evil in them. For example, evil souls as existing beings are good but they become evil by losing any goodness in them. They have been created as moving beings. When they are given knowledge or inspiration for the good, they move to the good. But when they are not given it, they move by themselves in the opposite direction. Movement, from the standpoint of being simply movement, is good. It can become evil in a relative sense or in relation to something else but not simply from the point of view that it is movement. All evil is wrongdoing, which means placing a thing in a wrong place. If it were put in its proper place, it will not be evil. This means that its evil character is something relative.

This is why punishments that are properly meted out are good in and of themselves, although they are evil with respect to the person being punished due to the pain that it inflicts that goes against the natural disposition for pleasure. That is, pain is evil with respect to him. But the act is good with respect to the one inflicted upon when it is meted out properly. (*Commentary on the Creed of at-Tahawi,* pp. 197-200)

Question 151

What is the proof for the fourth level of belief in Qadar which is the level of creation?

Allaah, the Most High, said,

﴿ ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ٦٢ ﴾

"Allaah is the Creator of all things and He is the Guardian over all." (*Soorah az-Zumar*, 39: 62)

Allaah, the Most High, said,

﴿ هَلۡ مِنۡ خَٰلِقٍ غَيۡرُ ٱللَّهِ يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ ﴾

"Is there any creator other than Allaah who provides for you from the sky (rain) and the earth?" (*Soorah Faatir*, 35: 3)

Allaah, the Most High, said,

﴿ هَٰذَا خَلۡقُ ٱللَّهِ فَأَرُونِي مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ﴾

"This is the creation of Allaah. So show Me that which those besides Him have created." (*Soorah Luqmaan*, 31: 11)

Allaah, the Most High, said,

﴿ ٱللَّهُ ٱلَّذِي خَلَقَكُمۡ ثُمَّ رَزَقَكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۖ هَلۡ مِن شُرَكَآئِكُم مَّن

يَفۡعَلُ مِن ذَٰلِكُم مِّن شَيۡءٖ ﴾

"Allaah is He Who created you, then provided food for you, then will cause you to die, then He will give you life. Is there any of your partners (of Allaah) that do anything of that?" (*Soorah ar-Room*, 30: 40)

Allaah, the Most High, said,

﴿ وَٱللَّهُ خَلَقَكُمۡ وَمَا تَعۡمَلُونَ ٩٦ ﴾

"While Allaah has created you and what you do!" (*Soorah as-Saaffat*, 37: 96)[1]

Allaah, the Most High, said,

﴿ وَنَفۡسٖ وَمَا سَوَّىٰهَا ٧ فَأَلۡهَمَهَا فُجُورَهَا وَتَقۡوَىٰهَا ٨ ﴾

"By the soul, and Him Who proportioned it, then showed it what corrupts it and what makes it righteous." (*Soorah ash-Shams*, 91: 7-8)

Allaah, the Most High, said,

﴿مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ وَمَن يُضۡلِلۡ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ١٧٨ ﴾

"Whomsoever Allaah guides, he is the guided one, and whomsoever He sends astray, then those are the losers." (*Soorah al-A'raaf*, 7: 178)[2]

---

[1] People and their deeds are no different from any other created thing when it comes to predestination. Allaah already knows what He will create through the actions of His slaves and He knows what they will do. He has already written all of that in the *Lawh al-Mahfooz*. Allaah created them as He willed, and His decree concerning them will be fulfilled. They will act in accordance with the will of Allaah. Those, whom Allaah has decreed will be blessed, will be guided, and those whom He decreed will be doomed will go astray. (*Divine Will and Predestination*, pp. 48-9)

[2] 'Abdullaah ibn 'Amr reported that the Prophet (ﷺ) said,
"*Indeed Allaah created people in darkness. Then He cast His light upon them. Anyone who was hit by that light will be guided and anyone who was missed will be misguided. Because of this, I say, 'The Pen is dry in regard to Allaah's knowledge.*" (*Musnad Ahmad, Sunnah at-Tirmithee*, and authenticated in *Silsilah al-Ahaadeeth as-Saheehah*, no. 1076)

Allaah, the Most High, said,

﴿ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ﴾

"But Allaah has endeared faith to you and beautified it in your hearts, and He has made disbelief, wickedness and disobedience hateful to you." (*Soorah al-Hujuraat*, 49: 7)

And there are many other verses carrying the same meaning.

Al-Bukhaaree reported by in his treatise entitled, "*Khalq Af'aal al-'Ibaad* (The Actions of Creatures are Created)," from Huthayfah that the Prophet (ﷺ) said,

((إِنَّ اللهَ خَالِقُ كُلَّ صَانِعٍ وَصَنْعَتَهُ))

"*Allaah created every doer and his action.*"[3]

The Prophet (ﷺ) also said,

"*O Allaah, give my soul piety and purify it, You are the best of those who purify.*

Aboo Moosaa al-Ash'aree also quoted the Prophet (ﷺ) as saying,
"*Indeed, Allaah created Adam from one handful that He picked from all over the earth. Thus, Adam's offspring came according to the earth; among them the ruddy white in complexion, the light complexioned, the black and those in between. And among them were also those who would be easy going and those who would be sad, those who would be corrupt and those who would be good, and those in between.*" (*Musnad Ahmad, Sunan Abu Dawud* and authenticated in *Silsilah al-Ahaadeeth as-Saheehah*, no. 1630)

In the first *hadeeth* Allaah's light was directed to those whom He knew were truly worthy of it and He deprived from it those who He knew were unworthy. Thus, His light was not directed in an accidental and haphazard manner, for Allaah is Most Wise and Infinitely Just. The second *hadeeth* addresses the origin of human physical differences as well as human inclinations. Again, it must be noted that Allaah then tests each individual in an appropriate way. No one is tested beyond his or her capacity, for Allaah is Most Just and Infinitely Wise.

[3] *Silsilah al-Ahaadeeth as-Saheehah,* no. 1637 and *as-Sunnah,* no. 357.

Truly, You are its Owner and Protector."[4]

And there are many other similar narrations.[5]

[4] *Sahih Muslim,* Kitaab: Remembrance, Supplication, Repentance and Seeking Forgiveness, Baab: Seeking refuge from the evil of deeds done and not done.

[5] The rank of Creation includes the actions of Allaah and the actions of His creatures. The actions of Allaah 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, Will and Ability. The slave of Allaah has real ability, will, choice and action. A human being's ability to move and to believe are actions that are truly attributed to him. These actions are created by Allaah. A human being's movement, standing, sitting, and so on are real actions which Allaah decreed, set under His ability, willed, and created them for him. The will and actions of human beings follow those of Allaah. This is the course of the *salaf,* the early generations of righteous scholars, who stood between two extreme views:

1. The first group claimed that predestination deprived human beings of their ability to choose. According to this claim, human beings have no will and no real actions. They are like feathers in the wind. This group is known as the Jabrites. They are followers of Jahm ibn Safwaan (d. 745).

2. The second group, known as the Qadarites, totally denied *Qadar* and claimed that human beings create their own actions by their own ability and their own will. In effect, this belief makes human beings creators besides Allaah. Consequently, the Prophet (ﷺ) referred to them as the Zoroastrians of this nation, since the Zoroastrians claim that Satan created evil. 'Abdullaah ibn 'Umar related that the Prophet (ﷺ) said, "*The Qadarites are the magians of this nation. If they become ill, do not visit them, and when they die, do not attend their funerals.*" (*Sunan Abu Dawud,* and authenticated in *Sahih Sunan Abee Dawood,*) [*Fate in Islam,* pp. 70-2]

Question 152

What is meant by the Prophet's (ﷺ) statement: "*All good is in Your Hands and evil is not attributable to You*,"[6] when Allaah is the Creator of everything?

The meaning is that all the Actions of Allaah are purely good by way of His Attribution to them and their emanating from Him, they have no relation to evil. For He, the Most High, is Most Wise, Most Just, and all His Actions contain Wisdom and Justice. He puts everything in the places suitable for them, as is known to Him, the One free from all imperfections, the Most High. Thus, whatever evil is in the ordainment, it would be from the perspective of its attribution to the slave due to the destruction which might afflict him as a result of what he has earned himself, in just and full measure.

Allaah, the Most High, said,

﴿ وَمَآ أَصَـٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَن كَثِيرٍ ﴿٣٠﴾ ﴾

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." (*Soorah ash-Shooraa*, 42: 30)

Allaah, the Most High, said,

﴿ وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن كَانُواْ هُمُ ٱلظَّـٰلِمِينَ ﴿٧٦﴾ ﴾

[6] Related by 'Alee ibn Abee Taalib and collected in *Sahih Muslim*, Kitaab: Salaatul musaafir, Baab: supplicating in the night prayer.

"I did not wrong them, instead they were wrongdoers." (*Soorah az-Zukhruf*, 43: 76)

Allaah, the Most High, said,

﴿ إِنَّ ٱللَّهَ لَا يَظۡلِمُ ٱلنَّاسَ شَيۡـٔٗا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمۡ يَظۡلِمُونَ ﴿٤٤﴾ ﴾

"Truly, Allaah does not wrong humankind in any way, instead, it is humankind who wrong themselves." (*Soorah Younus*, 10: 44)[7]

---

[7] Ibn Abil-'Izz explained this concept as follows:

Allah never created anything one hundred percent evil without any good aspects to it. His wisdom prevented that. It is inconceivable for Allah to desire something that is evil in all its aspects that has no benefit whatsoever in its creation. ***All good is in His hands and no evil proceeds from Him***. In fact, everything that comes from Him is good. Evil occurs because of its lack of being related or attributed to Him. If it had proceeded from Him, it would not have been evil. Thus the severance of this relation with Allaah makes a thing evil.

One may argue that all relations have not been severed; evil is still something that has been fore-ordained and created. This is true, but in this respect the thing is not evil. Certainly its existence is attributed to Allaah, but from that point of view it is not evil. It is evil because He has not made it good or conducive to anything good. This deprivation of goodness is not a "thing" that one may ascribe to Allaah, Who has every good in His hands.

If further explanation is desired, note that good has three causes: creation, preparation (*i'daad*) and promotion (*imdaad*). To create something is good, and that is for Allaah only. Similarly, preparing something (for something else) and promoting it is also good. When there is no preparation or promotion, evil comes about. Their absence is not something attributed to Allaah; He just does the opposite.

If one asks why Allah did not promote and strengthen the thing (with goodness) when He created it, the response is that His wisdom did not require it. It required only its creation. Its creation is good; evil enters into it because it has not been promoted and strengthened.

One may then ask: Why is it that Allah did not promote everything He created? This question is invalid. It assumes that the wise course is to put all existing things on the same level. This is wrong. On the contrary, wisdom requires disparity between things, as is apparent in this world. It should be clear that disparity does not arise from the creation of different varieties of things; rather, it arises from the absence of certain things that are not the object of creation. As for creation itself, there is not disparity in it.(See *Madaarij as-Saalikeen*, vol. 2, p. 200 for further discussion of this point)

If you still cannot understand this point, then act upon the words of the poet (Ma'dikarab az-Zubaydee):

"*If you cannot do something, * leave it, and do what you can.*"

One may ask: How is it that Allah likes His servants to do something but does not help them do it? The reply is that His help may sometimes cause the loss of something more dear to

Him than that particular act He likes His servant to do; or that act may produce some evil that He dislikes more than He likes that act to be performed. Allaah points to that in His saying,

﴿ وَلَوۡ أَرَادُواْ ٱلۡخُرُوجَ لَأَعَدُّواْ لَهُۥ عُدَّةٗ وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمۡ فَثَبَّطَهُمۡ وَقِيلَ ٱقۡعُدُواْ مَعَ ٱلۡقَٰعِدِينَ ٤٦ ﴾

"If they had intended to come out, they would certainly have made some preparation thereof. But Allah was averse to their being sent forth. So He made them lag behind." [*Soorah at-Tawbah*, 9:46]

Allah states that He disliked their going off to jihad with the Prophet (ﷺ), which is an act of obedience. And when He disliked that act from them He made them lag behind. Then Allaah mentions some of the evils that would have resulted had they gone with the Messenger of Allaah (ﷺ). Allah says,

﴿ لَوۡ خَرَجُواْ فِيكُم مَّا زَادُوكُمۡ إِلَّا خَبَالٗا وَلَأَوۡضَعُواْ خِلَٰلَكُمۡ يَبۡغُونَكُمُ ٱلۡفِتۡنَةَ وَفِيكُمۡ سَمَّٰعُونَ لَهُمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٤٧ ﴾

"If they had gone forth with you, they would not have added to your strength, but only made for disorder, and gone to and fro in your midst sowing sedition among you. And there are some among you who would have listened to them." [9:47].

Thus the evil that would have resulted was greater than the potential good from their going forth. Hence, His wisdom and mercy required that He make them lag behind. This example can be used as a basis upon which other cases may be judged.

Now comes the second aspect, that concerning human beings. These possibilities are not only conceivable in his case but also realities. Human beings hate evil and they hate sinful acts committed by men, chosen, willed and executed by them. On the other hand, human beings accept them, resign themselves to them, as they happen according to how Allah has known them, written, willed and created them. We are pleased with whatever is from Allaah but dislike what is from men. This is the path of those with real knowledge. Other people denounce evil without any qualification. However, their view does not differ from the view of the former group since, when they condemn evil without any qualification; they do not have Allaah's will and pre-determination in mind.

The essence of the matter is that the part of evil which comes from Allaah is not undesirable, but what comes from man is undesirable. If anyone says that nothing comes from man, the response is that this is the fallacious determinism from which few people have been rescued. It has been comparatively easier to save the Qadarites who believe in free-will from their quagmire. The way of the *Ahlus-Sunnah*, which is between that of the Qadarites and the Jabrites (determinists), is the one that happily escapes the predicament of both two groups.

One may ask: How is it possible for one to repent when one knows that actions have been fore-ordained, willed and created by Allaah, and they occur for their own reasons? This poses a problem only for those who cannot see things in their proper perspective. He is the one

who considers evil a virtue since it involves compliance with the determinative will of Allaah and who thinks that even though he has disobeyed Allaah's command, he has obeyed His will. A poet (Muhammad ibn Sawaar ash-Shaybaanee [d. 1278CE]) has said concerning this matter:

"*Am I to repent for what He chooses for me; * Is not all that I do in compliance with His will?*"

Such people are of the most blind and most ignorant of Allaah, His commands and His creative will. They are unaware that obedience is compliance with the religious command of Allaah and to His prescriptive will, and not concurrence with His fore-ordainment or creative Will. If concurrence with the creative will of Allaah were an act of obedience to Him, Iblees would have been the most obedient of Allaah, as well as the people of Noah, Hood, Saalih, Lot and Shu"ayb, and even the followers of Pharaoh would have been the most obedient servants. (See *Majmoo' Fataawaa,* vol. 8, p. 257 for discussion of this point) This is truly ignorance.

However, when one realizes his inability and finds that things occur according to the will of Allaah, that one depends upon Him absolutely and that one needs His protection all the time; then one is working for Allaah and not for himself. Under those circumstances, he will never commit a sin. He will be under the protection of the One who has said of such a man, "He hears by Me, sees by Me, strikes by Me, and walks by Me." One cannot imagine that a man in such a state could disobey Allaah. When this state passes away and he is aware of himself only, his desires overcome him and he falls pray to various enemies. But as the mist of natural existence vanishes, he feels ashamed for his acts, repents and returns to Allaah. For, in the state of sin, his carnal self had the upper hand and he had forgotten his Lord. Naturally, when that state passes away, he enters into a different state, into an existence for his Lord and not for himself.

Again, one might argue, since disbelief is ordained and determined by Allaah, and we are commanded to be pleased with whatever Allah ordains, how can we reject and dislike it?

First, we are not commanded to be pleased with everything Allaah has ordained or commanded. There is no evidence for that in the Qur'aan or Sunnah. There are things ordained that are to be accepted and there are things ordained that are to be detested and denounced, just as Allaah does not approve of some of things that He ordains. In fact, some of the things that He ordains He actually detests. Similarly, we are to hate, detest and condemn certain things.

Second, there are two aspects involved here. The first is the decree of Allaah, which is an act associated with the essence of Allaah. The second is the object that has been decreed, and this is something other than and separate from Allaah. As far as the decree itself is concerned, it is always good, wise and just. We accept and are pleased with all of it. The object that is decreed is also of two kinds, one which we should accept and welcome, and the other, which we should not accept or be pleased with.

Third, the decree itself also has two aspects to it. The first is its connection and attribution to Allaah. From this point of view, one must be pleased with it. The second aspect has to do with its relation and connection to human beings. From this point of view, it may be either something to be pleased with or something not to be pleased with. Consider the case, for example, of murder. One aspect of it is that it has been ordained by Allaah, written and willed by Him, and made the end of the life of that man. As such, we accept it and resign ourselves to it. The second aspect is that it has been committed by a killer who decided to kill the man, carried out the killing, and violated the command of Allaah. As such, we denounce it and are not pleased with it. (*Commentary on the Creed of at-Tahawi,* pp. 200-204)

Question 153

Do the creatures have the ability and will to do their actions?

Certainly, they do. The creatures do have the ability, wish and will to do their actions, and their actions are actually attributed to them.[1] It is on that basis that they are held accountable for their actions. Thus, they are rewarded and punished because of their actions. Furthermore, Allaah has not made them responsible for that which they cannot handle.[2] Allaah has affirmed that in the Scripture[3] and the Sunnah[4] and described them in that way. However, they are only able to do what

---

[1] This statement of the author is in refutation of those Jabrites who claim that the attribution of human deeds to themselves is only metaphorical and not real.

[2] The actions done by a mature person are based on his free will. He has a will and he has an ability to implement his will. If human beings had no free will, punishment for disobedience would be unjust. Similarly, obedience would be meaningless. Thus, humans have a choice, but their actions are pre-ordained by Allaah. However, He does not compel them to act. If humans were compelled, they would have no will or ability to act. However, since human will and ability are a part of the human being and the human being is a creation of Allaah, then human choices cannot escape the perfection of Allaah's *ruboobiyyah*: Nothing occurs in the heavens or on earth without Allaah's will and permission. There are certain things that happen without human will or choice. For example, death, illness, accidents, and so on. Such incidents are not attributed to humans and are purely attributed to *Qadar*. (*Fate in Islam*, p. 106)

[3] Allaah said:

﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ ﴾

"Allaah does not burden a soul beyond its capacity." (*Soorah al-Baqarah,* 2:)

[4] Sa'd reported that he asked the Prophet (ﷺ) who among mankind had the most trials and he replied, "*The prophets, then those most like them and then those most like them. Man is tested according to the level of his faith. If his faith is firm, his trials increase in severity, and if there is weakness in his faith, he will be tried accordingly.*" (Collected by at-Tirmithee and Sunan Ibn-i-Majah and authenticated in *Saheeh Sunan at-Tirmithee*, vol.2, p.286, no. 1956.)

'Alee and Ibn 'Umar reported that the Prophet (ﷺ) said,

Allaah has made them capable of doing, and they can only will what Allaah Wills.[5] They can only do what He made them able to do, as was previously mentioned in the texts related to the Divine Will, Wish and the Creation. Thus, just as they have not created themselves, they did not create their own actions, abilities, wills and wishes. Human actions depend on Allaah's Abilities, Wishes and Actions, since He is their Creator, the Creator of their abilities, their wills and their actions. Furthermore, their wills, wishes, abilities and actions are not Allaah's Wills, Wishes, Abilities and Actions, just as they are not He - far removed is Allaah from that. Instead, their actions which Allaah creates are done by them, they are befitting of them and they are literally attributed to them. Thus, Allaah is actually the Doer and the creature is actually the one who carries out the action[6] and Allaah is actually the Guide and the creature is the one who is actually guided. Consequently, Allaah attributed His action to Himself and the creature's

---

((رُفِعَ الْقَلَمُ عَنْ ثَلاَثَةٍ : عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَشِبَّ، وَعَنِ الْمَعْتُوهِ حَتَّى يَعْقِلَ))

"*The pen is raised from the record of three: a sleeping person until he awakes, a child until he matures, and an insane person until he regains his sanity.*" (*Musnad Ahmad* and *Sunan at-Tirmithee*, and authenticated in *Saheeh al-Jaami' as-Sagheer*, no. 3512-3514)

Ibn 'Abbaas and Thawbaan also related that the Prophet (ﷺ) said,

((إِنَّ اللهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ، وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ))

"*Indeed, Allaah overlooks the inadvertent mistakes and forgetfulness of my nation and what they are forced to do.*" (*Sunan Ibn-i-Majah* and authenticated in *Saheeh al-Jaami' as-Sagheer*, no. 3515)

[5] Allaah said:

﴿ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ ﴾

"You cannot will except as Allaah wills." (*Soorah al-Insaan*, 76: 30)

When a human being wants to do something and he is able to accomplish it, then Allaah wished that it be done.

[6] Allaah said:

﴿ فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ﴿١٧﴾ ﴾

"You all did not kill them, but Allaah killed them. You (Muhammad) did not throw when you threw, but Allaah threw." (*Soorah al-Anfaal*, 8: 17)

action to it. He, the Most High, said,

﴿ مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ ﴾

"He whom Allaah Guides, he is the rightly guided." (Soorah al-Kahf, 18: 17)

Thus, the attribution Guidance to Allaah is real, and attribution of being guided to the creature is real. As a result, just as the Guide is not the same as the one guided, likewise guidance is not the same as being guided. Similarly, He misguides whom He Wishes and that creature is then truly misguided. This is the same for all of Allaah's actions in His creatures. Consequently, whoever attributes the creation of the action and its doing to the creature[7] is a disbeliever; and whoever attributes the creation of the action and its doing to Allaah[8], is also a disbeliever. The true believer is the one who attributes the creation of the action to Allaah and doing the act to His creatures.

[7] This is the position of the Qadarites who claim that human free-will means that humans create their own actions and implement them themselves.

[8] This represents the position of the Jabrites who claim that humans have no free-will. Their choices only appear to them as choices but in reality are Allaah's choices and they have no choice in the matter at all.

Question 154

Is Allaah not able to make His slaves obedient, rightly-guided believers while liking that from them according to the Legislated Decree[9]?

Yes, He is Able to do that, as He, the Most High, has said,

﴿ وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةً وَٰحِدَةً ﴾

"And had Allaah Willed, He could have made you all one nation."

(*Soorahs al-Maa'idah*, 5: 48 & *an-Nahl*, 16: 93)

And He, the Most High, also said:

﴿ وَلَوۡ شَآءَ رَبُّكَ لَأٓمَنَ مَن فِي ٱلۡأَرۡضِ كُلُّهُمۡ جَمِيعًاۚ ﴾

"And had your Lord Willed, everyone on earth would have all believed."

(*Soorah Younus*, 10: 99)

And there are many other similar verses.

However, whatever He does with His creatures is necessitated by His Wisdom and obligated by His Dominion (*Ruboobiyyah*), His Divinity (*Uloohiyyah*) and His Names and Attributes (*Asmaa wa Sifaat*). So the question, "Why are some of

[9] The actual question was: **How can we answer the one who says, "Is Allaah not able to make all His slaves obedient, rightly-guided believers while liking that from them according to the Legislated Decree?"** In other words, why did Allaah not make everyone obedient, rightly-guided believers, which is what He likes them to be?

His creatures obedient and some disobedient?" is similar to the question, "Why does Allaah have Names such as the Harmful (*ad-Daar*) and the Beneficial (*an-Naafi'*), the Giver (*al-Mu'tee*) and the Withholder (*al-Maani'*), the Humiliater (*al-Khaafid*) and the Elevator (*ar-Raafi'*), the Blesser (*al-Mun'im*) and the Avenger (*al-Muntaqim*), and so on?" For, the Actions of Allaah are the manifestations of His Names and the embodiment of His Attributes. Thus, rejection of His Actions is the same as rejection of His Names and Attributes. Furthermore, it is rejection of His Divinity and His Dominion.

﴿ فَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾ ﴾

"Glorified is Allaah, the Lord of the Throne. He is high above all that they associate with Him! He cannot be questioned about what He does, while they will be questioned." (*Soorah al-Ambiyaa*, 21: 22-23)[10]

---

[10] Allaah has already made creatures who are obedient, rightly-guided believers, the angels. Why did He not stop there is a question human beings do not have the right to ask. He is the Creator and variety in creation is an expression of His greatness as a Creator. Why did He not make all human beings alike with the same qualities, why did He not make women like men, or why He did not make men pregnant and deliver babies instead of women, and so on and so forth, are all queries which question the Ultimate Wisdom of Allaah in His creative acts and that level of questioning requires knowledge equal to His to ask.

Another way of looking at this question is: Why did Allaah create what He dislikes? The answer is that Allaah may dislike something in itself but want it due to its connection to something else which He likes. In all His actions, Allaah has Perfect Wisdom. Humans may recognize some aspects of His Wisdom, but not its complete details. There is wisdom behind the creation of calamities, sufferings and hardships that speak about the Favors of Allaah, His Justice and His Mercy. For example, some of this wisdom includes:

1. Tests for the believers to strengthen their faith.
2. Evidence for the weakness of humans and their need for their Lord.
3. A means to expiate sins and elevate one's spiritual status. The Prophet () said, "*There is nothing which afflicts the believer, even the prick of a thorn, except that Allaah records a good deed for him or erases one of his sins.*" (*Sahih Muslim*, vol. 4, p. , no. 6241)
4. A means for those who visit the ill to earn rewards.
5. Witnessing the occurrence of favors and blessings after calamities and hardships has a more profound effect in appreciating Allaah's Power, Wisdom, Mercy and Justice.
6. An appreciation of good health and well-being of one's self.

7. A reminder about what is more devastating, Hell. A lesson to build up eagerness for Paradise. (*The Belief in Al-Qadaa wal-Qadar*, pp. 85-9)

Ibn al-Qayyim said, "If Allaah puts a person under certain tests and trials and the person recognizes that he must resort to Allaah 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 Allaah and seeks help from human beings like himself, then this is a bad sign for him; the trials turn to punishment and misery for him." (*Tareequl-Hijratayn,* ftn. 103, p. 259)

Question 155

What is the status of faith in Qadar with regard to the religion?

Belief in *Qadar* is the system of Tawheed, just as having belief in the means which bring about good and repel evil is the system of the Sharee'ah.[1] However,

[1] The Sharee'ah consists of a variety of instructions all focused on promotion of the causes of good and prevention of the causes of evil. It a person did not believe in the causes of good or evil, he would reject the instructions as meaningless or incorrect. Consequently, that would result in his rejection of the Sharee'ah itself. For example, if a person did not believe that wearing the *jilbaab* (outer garment) causes good and prevents evil, as the Almighty said:

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَ ﴾

"O Prophet! Tell your wives, your daughters and the women of the believers to drape their cloaks over themselves. That is better that they be known and not harmed." (*Soorah al-Ahzaab,* 33: 59)

Instead, they believed that the *jilbaab* causes harm by oppressing women and prevented good by not allowing them to display their natural beauty. Therefore, such a woman would not wear what Allaah commanded and such a man would allow his wife and daughters to expose themselves in public. Similarly, if a person did not believe in the Divine Decree (*Qadar*) which affirms Allaah's knowledge of everything, His creation of everything and His control over everything, his belief in Tawheed, the unique Oneness of Allaah, would be defective as it is based on Allaah's omniscience and His omnipotence. His Oneness of Dominion (*Tawheed ar-Ruboobiyyah*) is based on His creation of and control over everything, His Oneness of Names and Attributes (*Tawheed al-Asmaa was-Sifaat*) is based on His knowledge of everything, and His Oneness of Divinity (*Tawheed al-Uloohiyyah*) is based on His creation of and control over everything as the Almighty said:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ﴿٢١﴾ ﴾

"O humankind! Worship your Lord, who created you and those who were before you so that you may become pious." (*Soorah al-Baqarah,* 2: 21)

If the person denied *Qadar,* claiming that he had free will to do whatever he wished, and that Allaah did not know his decisions before they happen, he denies that Allaah is the only creator and

the religion will only be consistent and correct for one who believes in *Qadar* and adheres to the Sharee'ah. The Prophet (ﷺ) affirmed belief in *Qadar* and to the one who asked, "Should we not then depend upon what has been written for us and leave actions?" he replied, "*Act, for each will be facilitated for that which he has been created for.*"[2] Thus, whoever denies *Qadar,* claiming that it contradicts the Sharee'ah, has deprived Allaah of His Knowledge and His Ability, and made the creation independent in its actions and a creator of its own deeds. By doing so he has affirmed another creator besides Allaah, rather He affirms that all the creatures are creators. Whoever affirms *Qadar*, using it as an excuse to fight against the Sharee'ah, negating the creature's ability and choice granted to him by Allaah the Most High, who made him responsible because of it, claiming that Allaah has charged His slaves with that which they cannot do, like giving a blind man the responsibility of putting dots and dashes in the Qur'aanic text, has accused Allaah of oppression, and his predecessor in that accusation is Iblees, may Allaah curse him, when,

﴿ قَالَ فَبِمَآ أَغۡوَيۡتَنِي لَأَقۡعُدَنَّ لَهُمۡ صِرَٰطَكَ ٱلۡمُسۡتَقِيمَ ﴿١٦﴾ ﴾

"He said: 'Because You have sent me astray, I will indeed sit in wait against them on Your Straight Path.'" (*Soorah al-A'raaf*, 7: 16)

As for the true believers, they believe in the good and evil of *Qadar* and that Allaah is the Creator of all of that, they submit to the orders and prohibitions of the Sharee'ah, and they judge by it amongst themselves in private and in public. They also believe that guidance and misguidance are in the Hands of A1laah, He guides whom He Wishes from His Mercy, misguides whomever He Wishes out of His Justice, and He is most Knowledgeable about the appropriate place for His Mercy and Justice.

﴿ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِمَنِ ٱهۡتَدَىٰ ﴾

"Indeed, your Lord alone knows best who goes astray from His Path, and He knows best who receives guidance." (*Soorah an-Najm*, 53: 30)

They further believe that Allaah does that with Infinite Wisdom and

---

that He knows everything. If on the other hand he affirms *Qadar,* claiming that he had no free will, he denies Allaah's Perfect Justice and His Wisdom as He would force His creature to commit sin and punish him for it, which is unjust, and He would forbid His creature from sin and make him do it, which is unwise.

[2] *Sahih Muslim*, vol. 4, p. 1394, no. 6402.

Incontrovertible Evidence (against creation), and they believe that reward and punishment are dependant upon applying or not applying the Sharee'ah, not on *Qadar*. Instead, they only console themselves with *Qadar* during calamities. However, when good occurs to them they ascribe it to the One to who it belongs, saying,

﴿ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَـٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ﴾

"All the praises and thanks belong to Allaah, who has guided us to this, and never could we have found guidance, were it not that Allaah had guided us!" (*Soorah al-A'raaf*, 7: 43)

They do not say, that which the evil one said,

﴿ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ﴾

"This has been given to me only because of the knowledge I possess."

(*Soorah al-Qa<u>s</u>a<u>s</u>*, 28: 78)[3]

And when they commit a sin, they say,

﴿ رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ﴾

"Our Lord! We have wronged ourselves. If You do not forgive us and bestow upon us Your Mercy, we shall certainly be among the losers." (*Soorah al-A'raaf*, 7: 23)

They do not say that which Shaytaan said,

﴿ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴾

"O my Lord! Because you misled me, I will beautify the path of error for them on earth and I will mislead them all!" (*Soorah al-<u>H</u>ijr*, 15: 39)

And when a calamity befalls them they say,

---

[3] When good reaches them they know that it is not merely a result of their intelligence and good planning, rather it is because Allaah facilitated the means leading to it. Therefore, instead of becoming arrogant and boastful, they are submissive and grateful to Allah who granted it to them. (*Believing in Qadar: Allah's Decree*, p. 197)

﴿ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ﴾

"Truly! To Allaah we belong and to Him we will return." (*Soorah al-Baqarah*, 2: 156)

They do not say that which those who disbelieved said,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ كَفَرُواْ وَقَالُواْ لِإِخۡوَٰنِهِمۡ إِذَا ضَرَبُواْ فِي ٱلۡأَرۡضِ أَوۡ كَانُواْ غُزًّى لَّوۡ كَانُواْ عِندَنَا مَا مَاتُواْ وَمَا قُتِلُواْ لِيَجۡعَلَ ٱللَّهُ ذَٰلِكَ حَسۡرَةً فِي قُلُوبِهِمۡۗ وَٱللَّهُ يُحۡيِۦ وَيُمِيتُۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ١٥٦ ﴾

"O believers! Do not be like the disbelievers who say to their brethren when they travel through the earth or go out to fight, 'If they had stayed with us, they would not have died or been killed.' So that Allaah may make it a cause of regret in their hearts. It is Allaah that gives life and causes death and Allaah sees all that you do." (*Soorah Aal 'Imraan*, 3: 156)[4]

---

[4] Saalih ibn Fawzaan Al Fawzaan said, "This means that when a person afflicted with a calamity realizes that it is from Allaah's *Qadar*, he perseveres, hopes for Allaah's reward for it, and submits to Allaah's decree, and Allaah guides his heart and replaces for him the lost worldly possessions with guidance in his heart and true conviction. Furthermore, Allaah may give him back what he lost or grant him what is better." (*Al-Irshaad,* p. 277)

The Benefits of Belief in Qadar:

1. The Completion of Faith. Since belief in *Qadar* is one of the pillars of faith, a person's faith is not correct and complete unless and until he holds the true belief in *Qadar*. Furthermore, since belief in *Qadar* is a clear demonstration of Allaah's dominion over the creation, a person's faith in Allaah's lordship (*Ruboobiyyah*) is not correct and complete unless he holds true belief in *Qadar*.

2. Security from Shirk. Many people develop idolatrous beliefs in order to reconcile a Good Creator and evil in the world. Others have erroneous beliefs concerning human free-will which recognize humans as creators besides Allaah. Correct belief in *Qadar* affirms that Allaah is the only Creator and acts as the dividing line between shirk and *Tawheed.*

3. Reliance on Allaah. Since Allaah is the creator of causes and effects, He has the ability to stop or change the effect of a particular cause. Therefore, when a person takes medicine, he should trust in Allaah and not the medicine. Ibn 'Abbaas reported that Allaah's Messenger (ﷺ) said,

((اَلدَّوَاءُ مِنَ الْقَدَرِ، وَقَدْ يَنْفَعُ بِإِذْنِ اللهِ تَعَلَى))

"*Medicine is a part of* Qadar; *it may benefit with Allaah's permission.*" (at-Tabaraanee in *al-Kabeer*, and authenticated in *Saheeh al-Jaami'*, no. 3415)

Counting on Allaah's perfect knowledge and His full control of *Qadar* one cannot go wrong by requesting His choice in the *Du'aa al-Istikhaarah.*

4. Steadfastness in facing the challenges of life. Belief in *Qadar* makes a person persist in his adherence to the straight path, avoiding carelessness in times of success and ease, and despair in times of calamity, for he knows that everything good in his life comes from Allaah.

﴿ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ﴾

"And whatever blessings you have is from Allaah." (*Soorah an-Nahl* , 16: 53)

When trials befall him, he knows that it is by the Divine Decree as a test, so he does not panic. Instead, he bears the difficulties with patience.

5. Maintaining Caution and Alertness. People's hearts are always changing because they are between the fingers of Allaah.

((إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ كَيْفَ شَاءَ))

"*Indeed, the hearts of Adam's descendents are between the two fingers of the Most Merciful; they are like a single heart that he turns as He wills.*" (*Sahih Muslim*, vol. , p. , no. .)

The believer is always careful about what may lead him astray and fearful that his final actions may be bad.This does not make him lazy and apathetic, rather it motivates him to strive persistently to follow the straight path, to increase his good deeds and avoid sins.

6. Facing Danger. The belief that whatever happens is preordained and that one's lifespan is already written gives the believer in *Qadar* confidence to face perilous situations with a firm heart. This becomes expecially relevant as a motivation for those engaged in battle to be fearless, for those seeking reform to confront tyrants, and for those reforming to speak out when they are able.

7. Gratitude. One who truly believes in *Qadar* realizes that any favour that people render to us is ultimately from Allaah. Therefore, when he expresses gratitude to those who favored him, he remembers to show even more gratitude to the true giver, Allaah.

8. Avoidance of Magic and Fortunetelling.

9. Elimination of Social Diseases. The believer in *Qadar* knows that Allaah is the One who gives and takes thus envy of others is an objection to the Divine Decree.

10. Encouragement for Generosity. *Qadar* implies that poverty and affluence is in Allaah's Hands, therefore, the believer does not hesitate to be generous.

Dr. Abu Ameenah Bilal Philips

http://www.bilalphilips.com