

The Attainment of Goals from the Book of the System of Islam

(Halaqah 25)

The Meaning of a Muslim Believing in Al-Qadaa, Both Good and Bad, from Allah

(Translated)

<https://hizb-uttahrir.info/ar/index.php/articles/38107.html>

All Praise is due to Allah (swt), the Possessor of Grace and Favor, the One who cannot be wronged, and the One whose honor is beyond challenge. Peace and blessings be upon our master Muhammad, the best of mankind, the Seal of the great Messengers (as), and upon his family (ra), Companions (ra), and noble followers who implemented the system of Islam and adhered to its rulings with utmost commitment. O Allah, make us among them, gather us in their company, and keep us steadfast until we meet You on the Day of Resurrection when feet will slip in the time of turmoil.

Oh Muslims:

Asalaamu alaykum wa Rahmatullahi wa Barakatuh. To proceed: We continue with you the series of episodes from our book, "Attaining the Goals from the System of Islam." And we are now at episode 25, titled, "Al-Qadar." In it, we will reflect on what appears on page eighteen of the book "The System of Islam" by the alim and political thinker Shaykh Taqi al-Din al-Nabhani.

He, may Allah (swt) have mercy on him, says: **"Accordingly, all actions - good or bad - that occur within the sphere that dominates man are from Allah (swt). All the attributes of objects and in the instincts and organic needs - whether resulting in good or bad - are also from Allah (swt). Consequently, a Muslim must believe that QaDaa - good or bad - is from Allah (swt), i.e. he should believe that actions beyond his sphere of influence are from Allah (swt). He must also believe that Qadar - good or bad - is from Allah (swt) i.e. he must believe that the innate attributes of the objects are from Allah (swt), whether they result in good or bad, and man, the created has no effect on them. Thus, man's lifespan (ajal), provision (rizq), and soul (rooh) are all from Allah (swt). On the same token, the sexual inclination, and inclination towards ownership existing in the instincts of reproduction and survival, together with thirst and hunger, existing in the organic needs, are all from Allah (swt).**

This is in respect to the actions that occur within the sphere that dominates man and the attributes of all objects. As for the sphere that man dominates, it is the sphere in which he proceeds freely according to the system he chooses, whether it is the law of Allah (swt) (Sharee'ah) or any other. This is the sphere in which actions that emanate from man or fall upon him occur with his free will. For example, he walks, eats, drinks and travels, whenever he likes. Likewise, he refrains from doing any of these actions whenever he likes. He also burns with fire and cuts with a knife when he chooses. He satisfies the instincts of reproduction and ownership and hunger of his stomach, as he likes. He freely performs that or abstains from it. Therefore, man is reckoned on these actions, which he performs within this sphere."

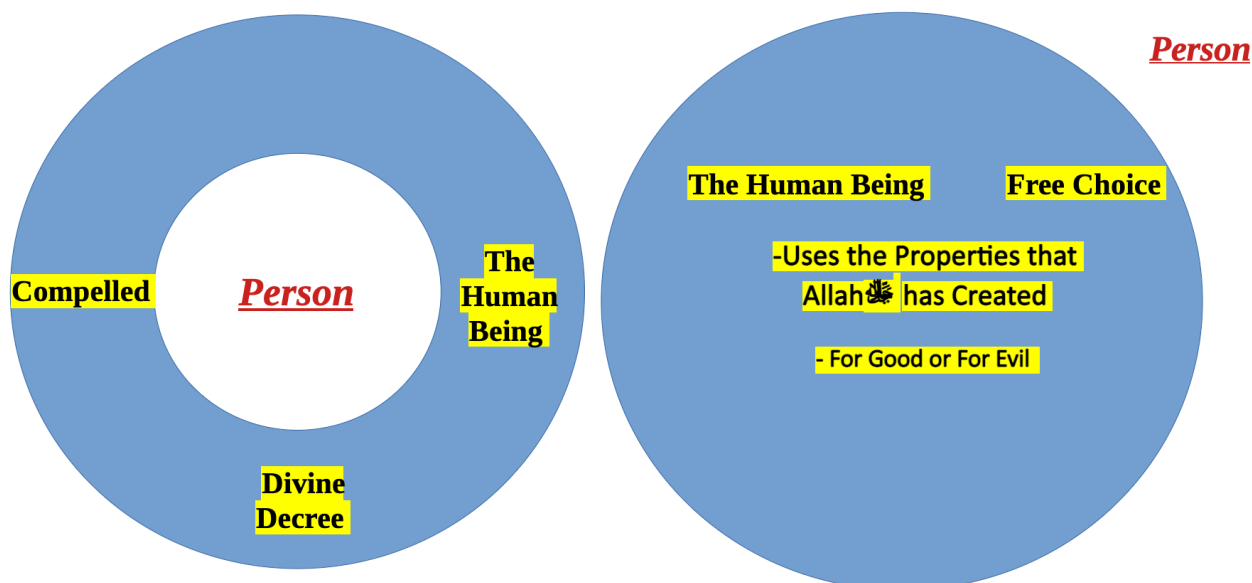
The Meaning of a Muslim Believing in Al-Qadaa, Both its Good and its Bad.

The First circle:

That the Human Being Dominates

The Second Circle:

That Dominated the human being



1. The actions that fall within the circle that dominates the human being are from Allah (swt), whether good or evil.
2. The properties found in things, instincts, and organic needs are from Allah (swt), whether they produce good or evil.
3. The lifespan of the human being, his provision, and everything that has been decreed for him are from Allah (swt).
4. Sexual desire, found in the instinct for the preservation of the species; the desire for ownership, found in the instinct of survival; hunger and thirst, found in organic needs—all of them are from Allah (swt)

From here, it is incumbent upon the Muslim to believe in the divine decree, both good and bad, from Allah (swt), that is, to believe that actions beyond his power are from Allah (swt).

And to believe in Qadar, both good and bad, are from Allah (swt), meaning to believe that the properties of things that exist in their nature are from Allah (swt), whether they produce good or evil.

1. The sphere in which man operates is one he chooses, within the system he selects, whether it be Allah (swt) sharia or another. Within this sphere lie the actions that man performs or inflicts by his own will.
2. Man walks, eats, drinks, and travels whenever he wishes, and refrains from doing so whenever he wishes.
3. He burns with fire and cuts with a knife as he pleases.
4. He satisfies the hunger of the species, the hunger of the king, or the hunger of the stomach as he pleases, doing so of his own volition, and refraining from doing so of his own volition.

On the Day of Resurrection, a person will be questioned and held accountable for the actions he performs willingly in the first circle.

We say, hoping for Allah (swt)'s pardon, forgiveness, pleasure, and Paradise: One of the fundamental principles we learned in Hizb ut Tahrir is to connect every issue and view everything from the perspective of Islamic creed. And here is Sheikh Taqi al-Din al-Nabhani crowning his discussion of the issue of divine decree by explaining the meaning of believing in divine decree, both its good and bad aspects.

Before we review what the Sheikh said, let us pause together for a moment of reflection on the sixth pillar of faith that we are commanded to believe in, which is belief in Qadar, both its good and its evil. He says in the hadith of Jibreel, peace be upon him: «الإيمان أن تؤمن بالله، وملائكته، وكتبه، ورسله، واليوم الآخر، وبالقدر خيره وشره» **“Iman is to believe in Allah (swt), His angels, His books, His messengers, the Last Day, and in Qadar, both its good and its evil.”** We notice in this hadith that the word “Qadar” was mentioned alone, and it was not combined with the word “Al-Qadaa” as is common among people who say: “Belief in Al-Qadaa wal-Qadar.”

Belief in Qadar is a great pillar. Some people believed in it, so their lives were safe, their hearts were secure, their consciences were at peace, they became attached to their Lord, and their aspirations were elevated, so they attained the good of this world and the hereafter. Others went astray in it, so they floundered in the darkness of confusion and misguidance, bewilderment took hold of them, doubts and illusions overwhelmed their minds, and they fell into turmoil and instability. Misfortunes befall them, and they find no explanation for them. They grow weary of this world, uncertain of their ultimate destination. Neither wealth, nor honor, nor status brings them happiness. Illness saddens them, and calamities and poverty trouble them.

This pillar is belief in Qadar. Qadar is Allah (swt)'s preordained plan for all creation, according to His (swt) foreknowledge and His (swt) wisdom. Imam Ahmad - may Allah have mercy on him - was asked about Al-Qadar and he said, الْقَدَرُ قَدَرُهُ اللهُ “Al-Qadar is what Allah (swt) has decreed.” A Muslim must believe in Qadar, both its good and its bad. This means believing that Allah (swt) knows everything related to the actions of His (swt) servants, and that Allah (swt) has written all destinies in the Luh-e-Mahfooz (Preserved Tablet). Allah (swt) says: ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ **“Do you not know that Allah (swt) knows all that is in the heavens and the earth? Indeed, that is in a record. Indeed, that, for Allah (swt), is easy.”** [Al-Hajj 70].

This is what belief in the Qadar of Allah (swt) entails. Accordingly, everything that happens in this universe, whether it appears good or bad, and everything that happens to a person, all of that is by the Qadar of Allah (swt). This is how the believer must believe. Allah (swt) said: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ **“No disaster strikes the earth or yourselves except that it is in a record before We (swt) bring it into being. Indeed, that, for Allah (swt), is easy.”** [Al-Hadid 22]. This is because belief in Qadar means several things, including:

1- That belief in Allah (swt)'s Qadar does not negate that a person has free will and the ability to act. Allah (swt) has granted a person free will, but it is subject to His (swt) will. He (swt) said: ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ **“And you do not will except that Allah (swt) wills - Lord of the worlds.”** [At-Takwir 29].

2- Belief in Allah (swt)'s Qadar does not mean using it as an excuse to abandon good deeds or commit sins and evils. This argument is extremely false and corrupt because Allah (swt) has shown the straight path, urged it, commanded it, sent messengers to guide

people to it, and warned against sins and committing them. Someone might say, "I commit sins by the will of Allah (swt), and I do not pray by the will of Allah (swt)." This is a false claim. It should be said to him: Why don't you throw yourself into the fire? Why do you drink medicine when you are sick? Why do you eat food and drink when you are hungry and thirsty? Why don't you say: "That happens to you by the Qadar of Allah (swt)," so your concern for the affairs of your religion is no less important than your concern for the affairs of your world, so do not use Qadar as an excuse for neglecting the affairs of your deen and abandoning the affairs of your world. The two Sheikhs (Al-Bukhari and Muslim) narrated on the authority of Ali ibn Abi Talib that the Prophet (saw) said: **مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ** (مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ) **أَوْ مِنَ الْجَنَّةِ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَلَا نَتَّكِلُ يَا رَسُولَ اللَّهِ؟ قَالَ: لَا. اعْمَلُوا فَعَلَّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ، ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَى﴾. (الليل 5-7)** **There is not one of you but that his place in Hell or Paradise has already been written.** A man from the people said: "Should we not then rely on that, O Messenger of Allah (saw)?" He (saw) said: **"No. Work, for everyone is facilitated for that for which he was created."** Then he (saw) recited: **"As for him who gives and fears Allah (swt), and believes in the best reward, We (swt) will ease him toward ease."** [Al-Layl 5-7]. So the Prophet (saw) commanded action. He (saw) forbade inaction and reliance on others.

3- Belief in Qadar does not mean abandoning action and inaction, even though this matter is part of what has preceded. However, it is mentioned separately due to its importance and the need for clarification. It is known that Allah (swt) is the One (swt) who decrees all things, and they occur according to His (swt) decree. But it is from His (swt) wisdom that He (swt) has made a cause for every result and outcome. Whoever desires righteous offspring must take the necessary steps to achieve it. Similarly, whoever desires sustenance must work diligently and strive earnestly. Indeed, actively pursuing and implementing these means demonstrates resolve and seriousness, while neglecting them is idleness and weakness. The Prophet (saw) was the best of those who rely on Allah (swt); he would wear his armor for battle and walk in the markets to earn a living.

Imam al-Shafi'i (rh) said:

دَعِ الْأَيَّامَ تَفْعَلْ مَا تَشَاءُ ... وَطِبْ نَفْسًا إِذَا حَكَمَ الْقَضَاءُ

Let the days do as they will... and be content when they do. Qadaa has decreed.

وَلَا تَجْزَعْ لَأَخْدَاثِ اللَّيَالِي ... فَمَا لِخَوَادِثِ الدُّنْيَا بَقَاءُ

Do not despair at the events of the nights... for nothing in this world lasts.

O Allah (swt), make us content with Your Qadaa, and bless us in Your Qadar, so that we do not desire to hasten what You have delayed, nor delay what You have hastened. Amen, O Lord of the Worlds.

After this pause, we come to the words of Sheikh Taqi al-Din (rh) as he states that the actions that occur within the sphere that dominates human being, whether good or evil, are from Allah (swt), and likewise the properties that are found in things, instincts, and organic needs are from Allah (swt), whether they produce good or evil. Belief in Qadaa, both good and bad, means believing that actions beyond one's control are from Allah (swt), and believing that Qadar, both good and bad, is from Allah (swt). This is explained by saying: It means believing that the inherent properties of things, in their very nature, are from Allah (swt), needs, whether they produce good or evil, and that created humankind has no influence over them. And he gives further evidence for this. Examples include that a person's

lifespan, sustenance, and breath are all from Allah (swt), and that the sexual inclination and the inclination towards possession that exist in the instincts of procreation and survival, and that hunger and thirst that exist in organic are all from Allah (swt). After discussing the actions that occur within the sphere that dominates humankind and the properties of all things, the Sheikh moves on to discuss the sphere that humans dominate. He states that this is the sphere within which humans move by choice, within the system they choose, whether it be Allah (swt)'s Shariah or something else. He further states that this sphere is where actions occur. It is issued by or upon a person by his own will, and he gives examples of this, including that a person can walk, eat, drink, and travel whenever he wishes, and refrain from doing so whenever he wishes. Another example is that a person can burn with fire and cut with a knife as he pleases. And yet another example is that a person may satisfy the urge to preserve the species, the desire for ownership, or the hunger of the stomach, whenever and however he chooses. He chooses to do something, and he chooses to refrain from doing it. At the end of the topic, the Sheikh tells us the result of researching this issue, which is that a person is questioned about the actions he performs within this circle.

O Muslims:

We will conclude this halaqah here. Our next meeting with you will be in the next episode, inshAllah. Until then, and until we meet again, we leave you in Allah (swt)'s care, protection, and security, asking the Almighty, Blessed and Exalted, to strengthen us through Islam, to strengthen Islam through us, to honor us with His (swt) victory, and to grant us the joy of witnessing the establishment of the second Khilafah Rashidah (Rightly Guided Caliphate) on the method of the Prophethood. May He (swt) make us among its soldiers, its witnesses, and its martyrs. He (swt) is the Guardian of that and the One (swt) Capable of it. We thank you for your kind attention, and peace, mercy, and blessings of Allah (swt) be upon you.