

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Series of Questions Addressed to Scholar Sheikh Ata Bin Khalil Abu Al-Rashtah,  
Ameer of Hizb ut Tahrir through his "Fiqhi" Facebook Page

**Answer to the Question:**

**Qadaa' Wa Qadar (Divine Fate and Destiny)**

To: Ahmad Nadhif

(Translated)

**Question:**

Assalaamu Alaikum Wa Rahmatullah Wa Barakaatuhu

In the book *At Tayseer Fi Usool At Tafseer* [page 44 Arabic version]:

“Or through definite transmission (Naqli) from Allah (swt) in His Holy Book or from His Messenger (saw) in his Mutawatir Hadith; like the belief in the Unseen, the Angels, the previously sent down Books, preceding Prophets, the Last Day and Qadar, its good and bad. Allah Almighty says in Surat An Nisa’ verse 136 **يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ**

﴿ **“O you who have believed, believe in Allah and His Messengers and the Book that He sent down upon His Messengers and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His Books. His messengers. And the last Day has certainly gone far astray.”**

The Prophet peace and prayers upon him said in his response to the question by Jibreel (as) regarding Iman in the Hadith: **«أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره من الله** «**To believe in Allah and His Angels and His Books and His Messengers, and the Last Day and Qadar, its good and its bad is from Allah (swt)» (End).**

I have a question, please clarify if the Hadith mentioned is Mutawtir for it to be built upon as the evidence for the belief in Qadar, and why was it not mentioned in the book *Islamic Shakhsiya* Volume One in the discussion of the Islamic creed? Instead the author of the book, may Allah’s mercy be on him, said that belief in Qadaa and Qadar is by rational evidence.

Jazak Allah Khair,

Wassalaamu Alaikum Wa Rahmatullah Wa Barakaatuhu

**Answer:**

Wa Alaikum us Salaam Wa Rahmatullahi Wa Barakaatuhu

Before I start to answer the question, I would like to draw your attention to two matters that may have caused your confusion. These two matters are: Al-Qadar which is mentioned in the verses and Ahadeeth and the term (Al-Qada’ Wa Al Qadar), they are two subjects not one, the subject of (Al-Qada’ Wa Al Qadar) which you read in the books “*Nitham*” (*System of Islam*) and “*Shaksiyah*” (*Islamic Personality*) is different to the subject (Al-Qadar) mentioned in the Hadith that you are inquiring about.

**Now the answer to your question:**

1- What came in the narration of Muslim regarding the saying of the Prophet (saw):

«أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره من الله تعالى»

**“To believe in Allah and His Angels and His Books and His Messengers, and the Last Day and Qadar, its good and its bad is from Allah (swt)”**

It is not a Mutawatir Hadith but it is Ahad Sahih narration. Despite that to use it as evidence in the subject you mentioned in your question from the book *At Tayseer Fi Usool At Tafseer* is correct, because it is an established evidence for what is being asked to believe in and did not establish an evidence on the subject that is asked to believe in. Therefore the request to believe in Islam is because of the Ayat and Ahadeeth from the Messenger (saw) and even by a message He (saw) sends, the Messenger has sent messages with messengers that he sent to kings calling them to Islam.

But when establishing the argument that Qadar is part of the creed (Aqeedah) and whoever denies it is a Kaffir, and to prove that it is from the knowledge of Allah (swt), and all that is written eternally in Al Lawh Al Mahfooz (the Protected Decree), then it is referred to the definite evidences, and therefore the definite verses regarding Qadar in the meaning of Taqdeer decree in eternal matters, i.e. Allah knows and has decreed everything on earth and in the heavens since eternity and is written in the Protected Decree since eternity. From these definite verses is His (swt) saying:

﴿إِنَّا أَمْرَاتُهُ قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ﴾

**“Except his wife.” Allah decreed that she is of those who remain behind”** [Al Hijr: 60]

Qadar in this verse means decree in eternity. And His (swt) saying:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

**“And whoever relies upon Allah then he is sufficient for him. Indeed, Allah will accomplish his purpose. Allah has already set for everything a [decreed] extent.”** [At-Talaq: 3]

The meaning of there is a decree for every matter (qadr), i.e. there is a decree and time for everything which means decree in eternity.

And His (swt) saying:

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

**“Say, “Never will we be struck except by what Allah has decreed for us; He is our protector.” And upon Allah let the believers rely”** [At-Tawba: 51]

It means that nothing will befall us except what Allah has decreed for us in eternity and what He (swt) has decreed upon us, and that we depend on Allah (swt).

And His (swt) saying:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أَمَّمْ أَمْثَالَكُم مَّا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

**“And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered”** [Al-An'am: 38]

It means that just as your Rizq, life span, and deeds are decreed so has the Rizq, life span, and deeds of other nations and creations have been decreed, that Allah has not neglected or left out anything from the Protected Decree, the Book here in the verse is the Protected Decree, i.e. that everything is written in the Protected Decree which is representing the Knowledge of Allah (swt).

And His saying (swt):

﴿عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

**“[Allah is] the Knower of the Unseen. “Not absent from Him is an atom’s weight within the heavens or within the earth or [what is] smaller than that or greater except that it is in a clear register” [Saba’: 3]**

I.e it is all written in the Protected Decree which represent the Knowledge of the Almighty and the same verse is the evidence for it.

3- It is worth mentioning that Qadar in this meaning i.e. the decree in eternity or being written in the Protected Decree or the Knowledge of Allah that a certain matter will take place, does not mean to rely on the knowledge of Allah that the action will take place, and not to take means or causes into consideration, because the Knowledge of Allah is not known to anyone, so no one knows if it will take place or not. This is why no one knows if something is going to happen or not happen except after taking the means to do the action and carry it out, and then the reality will show whether the action will materialize or not. Thus it is incorrect that someone relies on the Knowledge of Allah and leaves the action. This matter caused confusion among the Sahaba, so the Prophet (saw) taught them not to rely on Allah’s Knowledge but ordered them to take the action. Bukahri narrated from Ali (ra):

«فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَلَا تَتَكَلَّمُ يَا رَسُولَ اللَّهِ؟ قَالَ: لَا، اْعْمَلُوا فَعَلَّ مَيْسَرًا، ثُمَّ قَرَأَ: فَأَمَّا مَنْ أَعْطَى وَاتَّقَى الْآيَةَ»

**“A man from the people said: do we not rely (on Allah and not do the work) O Messenger of Allah? He (saw) said: No. Do the action, all will be made easy. Then He (saw) recited the verse: “the one who gives and fears Allah” [Al-Lail: 5]**

This is clear that the belief in Qadar does not mean reliance without action, because Qadar and the written decree, i.e. the Knowledge of Allah (swt) is not known by anyone of the creations, so what do they rely on?

This is why the Prophet (saw) said «لا» **“No”** to the one who asked if they should rely on Allah and not do the work, he told him to abstain from that, and did not stop at that but ordered him to “work”, this is why belief in Qadar does not mean inaction.

I pray that the answer to your question regarding Qadar is clear.

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah**

7 Shawwal 1436 AH

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**The link to the answer from the Ameer’s Facebook page:**

<https://www.facebook.com/Ata.abualrashtah/photos/a.154439224724163.1073741827.154433208058098/473968506104565/?type=1&theate>