

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 60

وَأَمَّا الدَّرَجَةُ الثَّانِيَةُ: فَهِيَ مَشِيئَةُ اللَّهِ النَّافِذَةُ، وَقُدْرَتُهُ الشَّامِلَةُ، وَهُوَ: الْإِيمَانُ بِأَنَّ مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ حَرَكَةٍ وَلَا سَكُونٍ إِلَّا بِمَشِيئَةِ اللَّهِ سُبْحَانَهُ، لَا يَكُونُ فِي مُلْكِهِ مَا لَا يُرِيدُ، وَأَنَّهُ سُبْحَانَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِنَ الْمَوْجُودَاتِ وَالْمَعْدُومَاتِ، فَمَا مِنْ مَخْلُوقٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا اللَّهُ خَالِقُهُ سُبْحَانَهُ، لَا خَالِقَ غَيْرُهُ، وَلَا رَبَّ سِوَاهُ.

As for the second category: It deals with the will of Allah as it is executed and His all-inclusive ability. This is to believe that whatever Allah wills will happen and whatever He does not will, will not. It is to believe that any movement or stillness that takes place in the heavens or on earth occurs only by the will of Allah, Glorious is He. Nothing happens in His dominion that He does not will. He, Glorious is He, has full power over all that exists and all that does not exist. There is no creation on earth or in heaven except that Allah, Glorious is He, is its creator. There is no creator beside Him and there is no Lord other than Him.

وَأَمَّا الدَّرَجَةُ الثَّانِيَةُ

As for the second category.

- Meaning, the second of the two categories of the belief in *al-Qadar* as mentioned by the Sheikh. This category includes the third and fourth levels of the four levels of belief in *al-Qadar* namely, Allah's *Mashee'ah* (Will) and the *Khalq* (Creation).
- His *Mashee'ah* is indicated by the Sheikh's statement: 'It deals with the Will of Allah as it is executed,' while the *Khalq* is indicated by his statement: 'There is no creation on the earth or in heaven except that Allah is the Creator.'

فَهِيَ مَشِيئَةُ اللَّهِ النَّافِذَةُ، وَقُدْرَتُهُ الشَّامِلَةُ، وَهُوَ: الْإِيمَانُ بِأَنَّ مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ حَرَكَةٍ وَلَا سَكُونٍ إِلَّا بِمَشِيئَةِ اللَّهِ سُبْحَانَهُ

It deals with the will of Allah as it is executed and His all-inclusive ability. This is to believe that whatever Allah wills will happen and whatever He does not will, will not. It is to believe that any movement or stillness that takes place in the heavens or on earth occurs only by the will of Allah, Glorious is He.

- This is the third level of the four levels of belief in *al-Qadar* which is belief in Allah's *Mashee'ah* (Will).

- (النَّافِذَةُ) – ‘*As it is executed.*’ Meaning, that the Will of Allah is unstoppable, and it will come to pass.
- (الشَّامِلَةُ) – ‘*All inclusive.*’ Meaning, the *Qudra* (power, ability) of Allah is inclusive of all things, whether existent or non-existent.
- (وَهُوَ: الْإِيمَانُ بِأَنَّ مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ) – ‘*This is to believe that whatever Allah wills will happen and whatever He does not will, will not.*’ Meaning, belief in the *Mashee’ah* of Allah involves believing that whatever Allah wills, will be brought into existence, and whatever He does not will, will not be brought into existence.

Therefore, it is obligatory to believe that Allah’s Will affects everything, whether it is do with His actions, or the actions of His creation, and that His *Qudra* is all-encompassing. Allah says.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise. [al-Insaan: 30]

It is also to believe that no movement or stillness that takes place in the heaven or earth, except that Allah has willed it. Nothing of that will happen except by the will of Allah.

لَا يَكُونُ فِي مُلْكِهِ مَا لَا يُرِيدُ

Nothing happens in His dominion that He does not will.

- This statement by the Sheikh needs further elaboration. It involves understanding the two categories of Allah’s *Iraadah* (Intent, Will).
 1. His universal *Iraadah* (*Kawniyyah*): It is synonymous with His *Mashee’ah*. Nothing happens in the dominion of Allah which He does not want by His *Iraadah Kawniyyah*. Allah says:

﴿وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ﴾

And my advice will not benefit you - even if I wished to advise you - if Allah intends to lead you astray. [Hud: 34]

2. His Legislative *Iraadah* (*Shar’iyah*): It is synonymous with what Allah loves. Things can happen in Allah’s dominion, which He does want according to His *Iraadah Shar’iyah*. Allah says:

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ﴾

And Allah wants to accept your repentance. [al-Nisa’: 27]

- The *Iraadah Kawniyyah* is bound to occur as Allah has willed it, while His *Iraadah Shar’iyah* is not bound to occur as He has willed. For example, from the perspective of the *Iraadah Shar’iyah* Allah does not love sins, but from the perspective of His *Iraadah Kawniyyah* it is what He wanted, because they occur by His *Mashee’ah* (Will).

وَأَنَّهُ سُبْحَانَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِنَ الْمَوْجُودَاتِ وَالْمَعْدُومَاتِ

He, Glorious is He, has full power over all that exists and all that does not exist.

- Meaning, Allah has power over all things that exist, to make them non-existent, or to alter them. Similarly, He has power over all things that do not exist, to bring them to existence.
- For example, everything in existence, Allah can make it non-existent and He is able to alter it, meaning to change it from one state to another state. Similarly, everything that is non-existent, then Allah can make it exist, whatever it may be. Allah says:

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

Indeed, Allah is capable of everything. [al-Baqarah: 20]

- The Sheikh only mentioned this statement to refute the *Qadariyyah*, who say that Allah has no Power (*Qudra*) over the actions of His servants, and the servant is independent in their actions. However, the general and encompassing evidences from the Quran and Sunnah clearly refute them.

فَمَا مِنْ مَخْلُوقٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا اللَّهُ خَالِقُهُ سُبْحَانَهُ، لَا خَالِقَ غَيْرُهُ، وَلَا رَبَّ سِوَاهُ.

There is no creation on earth or in heaven except that Allah, Glorious is He, is its creator. There is no creator beside Him and there is no Lord other than Him.

- This is the fourth level of the four levels of belief in *al-Qadar*, which is belief in *al-Khalq* or Allah's creation. This statement by the Sheikh is correct without any doubt. It is not possible that anything exists in the heavens or the earth except that Allah alone is its Creator. Allah says:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

Allah is the Creator of everything, and He is in charge of everything. [al-Zumar: 62]

- Allah also posed a challenge to the idol worshippers, and we were commanded to listen to it.

﴿يَا أَيُّهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ﴾

O people, listen to this example: those you call upon besides Allah cannot create even a fly, even if they all gather for it. And if the fly takes something from them, they cannot get it back. Both the seeker and the sought are weak. [al-Hajj: 73]

If their idols are incapable of creating a fly, which is the most insignificant and weakest of things, then their being unable to create something greater is more obvious!

- Therefore, it is obligatory to believe in the encompassing ability of Allah to create, and that He is the creator of everything, even the actions of His servants. Allah says:

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

He created everything and determined it perfectly. [al-Furqan: 2]

The generality of the statement (كُلِّ شَيْءٍ) is inclusive of the actions of the servant. There is a specific *ayah* regarding this matter. Prophet Ibrahim عليه السلام said to his people

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

And Allah created you and that which you do. [al-Saffat: 96]

- (لَا خَالِقَ غَيْرُهُ) – ‘There is no creator beside Him.’ There are certain evidences which attribute *khalq* (creation) to the creation themselves. The Prophet ﷺ said of the image-makers:

﴿فَإِنَّ الْمَصَوِّرِينَ يُعَذَّبُونَ؛ يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ﴾

The image-makers will be punished, and it will be said to them: 'Bring to life what you have created. [Bukhari, Muslim]

And Allah also says:

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

So blessed is Allah, the best of creators. [al-Mu'minoon: 14]

The response to this is that the creation attributed to Allah is originating (*ijaad*) and transforming things from what they are, to completely different things. None can do this except Allah.

As for the creation that is attributed to the creation, it refers to their changing something from a description to another description. For example, wood is changed into wooden products. This is not the creation that is specific to Allah, which is bringing something into existence from non-existence, or changing a thing to another thing completely.

- (وَلَا رَبَّ سِوَاهُ) – **'And there is no Lord other than Him.'** Meaning, that Allah alone is the *Rabb* (Lord) who is the disposer of all the affairs. There are also evidences which attribute Lordship to the creation. For example, concerning the stray camel, the Prophet ﷺ said:

«دَعَهَا، مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ، وَتَأْكُلُ الشَّجَرَ، حَتَّى يَجِدَهَا رَبُّهَا»

Leave her, for she has her water and shoes with her. She will go to water and eat from the trees until her owner finds her. [Bukhari, Muslim]

And in the *hadith* of Jibreel, the Prophet ﷺ said regarding one of the signs of the Hour:

«إِذَا وَلَدَتِ الْأَمَةُ رَبَّهَا»

When the slave woman gives birth to her master. [Bukhari, Muslim]

The response to this is that the *Ruboobiyyah* (Lordship) of Allah is general and perfect. He is the Lord of everything, and He is not questioned about what He does with His creation.

As for the creation, their Lordship over other creations is imperfect and inadequate. It cannot exceed its limits, and they do not have complete authority over it. Their authority is restricted by either the *Shar'iah* or by customary habits (*'urf*).

Review questions

1. Allah's *Mashee'ah* is described as being *naafidha* while His *Qudra* is described as being *shaamilah*? What do these two terms mean?
2. 'Nothing happens in His dominion that He does not will.' How is this statement to be understood in the context of the two categories of Allah's *Iraadah*?
3. 'He, Glorious is He, has full power over all that exists and all that does not exist.' Who is the Sheikh refuting with this statement and why?
4. How do we understand the evidences which attribute creation (*khalq*) to other than Allah?
5. How do we understand the evidences which attribute lordship (*ruboobiyyah*) to other than Allah?