

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 62

وَالْعِبَادُ فَاعِلُونَ حَقِيقَةً، وَاللَّهُ خَالِقُ أَفْعَالِهِمْ.

وَالْعَبْدُ: هُوَ الْمُؤْمِنُ، وَالْكَافِرُ، وَالْبَرُّ، وَالْفَاجِرُ، وَالْمُصَلِّي، وَالصَّائِمُ. وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ، وَلَهُمْ إِرَادَةٌ، وَاللَّهُ خَالِقُهُمْ وَقُدْرَتُهُمْ وَإِرَادَتُهُمْ، كَمَا قَالَ: تَعَالَى: ﴿لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [النكوير]

وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدْرِ يُكَذِّبُ بِهَا عَامَّةُ الْقَدَرِيَّةِ الَّذِينَ سَمَّاهُمُ النَّبِيُّ ﷺ مَجُوسَ هَذِهِ الْأُمَّةِ، وَيَغْلُو فِيهَا قَوْمٌ مِنْ أَهْلِ الْإِثْبَاتِ، حَتَّى سَلَبُوا الْعَبْدَ قُدْرَتَهُ وَاخْتِيَارَهُ، وَيُخْرِجُونَ عَنْ أَفْعَالِ اللَّهِ وَأَحْكَامِهِ حِكْمَهَا وَمَصَالِحَهَا.

*The servants literally work their deeds and Allah is the creator of their deeds.*

*The term servant refers to the believer and the disbeliever, the righteous and the wicked, the one who prays and the one who fasts. The servants have power over their actions and they have their own will and Allah is their creator and the creator of their power and will. As Allah, the Most High, says: To whoever among you wishes to go straight. But you will not will unless Allah wills, the Lord of all the worlds. [al-Takweer: 28-29]*

*This category of decree is denied by the generality of the Qadariyyah - those whom the Prophet ﷺ called the Magians of this Ummah. A group of those who affirm (the decree) went to extremes with regarding this, divesting the servant of any power or will and stripping the actions and rulings of Allah of their wisdom and benefits.*

- After the Sheikh clarified that there is no contradiction between *al-Qadar* and *al-Shar'*, and between Allah decreeing the occurrence of sin and His hatred of it - he went on to clarify that there is also no contradiction between Allah decreeing the deeds of His servants, and between their performing them by their own choice. Essentially, there is no contradiction between the four levels of *al-Qadar* and the fact that the servants perform deeds with their own choice and will.

وَالْعِبَادُ فَاعِلُونَ حَقِيقَةً، وَاللَّهُ خَالِقُ أَفْعَالِهِمْ.

*The servants literally work their deeds and Allah is the creator of their deeds.*

- This statement by the Sheikh is correct. The servants are the ones who carry out their actions in reality, while Allah is the Creator of their actions. This is the *aqeedah* of *Ahlus Sunnah wal-Jama'ah*.

- There are two deviant groups who opposed this fundamental belief.
  - The *Qadariyyah* - who claim that the servants perform their deeds in reality, however Allah never created their actions, they are the ones who created them.
  - The *Jabriyyah* - who claim that Allah is the creator of His servants' actions, and they do not perform them in reality. They are attributed to them metaphorically, but the real performer of the actions is Allah.
- Therefore, the Sheikh included this statement as a refutation to both deviant groups. The first part refutes the *Jabriyyah*, while the second part refutes the *Qadariyyah*.

وَالْعَبْدُ: هُوَ الْمُؤْمِنُ، وَالْكَافِرُ، وَالْبَرُّ، وَالْفَاجِرُ، وَالْمُصَلِّي، وَالصَّائِمُ.

**The term servant refers to the believer and the disbeliever, the righteous and the wicked, the one who prays and the one who fasts.**

- Meaning, the description of *Imaan*, *Kufr*, righteousness, wickedness, praying, and fasting are all descriptions attributed to the servant and none other. They are the believers, disbelievers, righteous, wicked, those who perform prayer, and those who fast.
- It is not possible for them to be described with that, and they are not their attributes. Therefore, this statement of the Sheikh is a refutation against the *Jabriyyah*.

وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ، وَهُمْ إِرَادَةٌ، وَاللَّهُ خَالِقُهُمْ وَقُدْرَتُهُمْ وَإِرَادَتُهُمْ

**The servants have power over their actions and they have their own will and Allah is their creator and the creator of their power and will.**

- (وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ وَهُمْ إِرَادَةٌ) – **'The servants have power over their actions and they have their own will.'** As opposed to the *Jabriyyah*, who claim that the servant does not have an ability (*qudrah*) or will (*iraadah*) over their actions, but rather they are coerced to perform them.

The actions of the coerced are not attributed to them, nor are they described with them. They are also not entitled to receive rewards or punishment for them.

- (وَاللَّهُ خَالِقُهُمْ وَقُدْرَتُهُمْ وَإِرَادَتُهُمْ) – **'And Allah is their creator and the creator of their power and will.'** As opposed to the *Qadariyyah*, who claim that the servants create their own deeds, and that Allah is neither the creator of their actions nor of their *iraadah* and *qudrah*.

كَمَا قَالَ: تَعَالَى: ﴿لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [التكوير]

**As Allah, the Most High, says: To whoever among you wishes to go straight. But you will not will unless Allah wills, the Lord of all the worlds. [al-Takweer: 28-29]**

- The Sheikh then quoted evidence from the Quran to refute the two deviant groups.
- {لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ} – **'To whoever among you wishes to go straight.'** This *ayah* refutes the *Jabriyyah* because Allah affirmed a *mashee'ah* (will) for the servant, while they falsely claimed that the servant has no will and they are coerced to act.
- {وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ} – **'But you will not will unless Allah wills, the Lord of all the worlds.'** This *ayah* refutes the *Qadariyyah*, who claimed that the will of the servant is independent of the Will of Allah in bringing about their actions. This is false, because Allah has made the will of the servant dependent on His Will and has connected it to it.

وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدْرِ يُكَذِّبُ بِهَا عَامَّةُ الْقَدَرِيَّةِ الَّذِينَ سَمَّاهُمُ النَّبِيُّ ﷺ مَجُوسَ هَذِهِ الْأُمَّةِ

***This category of decree is denied by the generality of the Qadariyyah - those whom the Prophet ﷺ called the Magians of this Ummah.***

- (وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدْرِ) – ***‘This category of decree.’*** Meaning, the category containing the third and fourth levels of the levels of belief in al-Qadar; namely the *Mashee’ah* (will) of Allah and His *Khalq* (creating).
- (عَامَّةُ الْقَدَرِيَّةِ) – ***‘The generality of the Qadariyyah.’*** Meaning, most of them. They claim that the servant creates their own actions independently, without the *Mashee’ah* (will) and *Iraadah* (wish) of Allah.
- (سَمَّاهُمُ النَّبِيُّ ﷺ مَجُوسَ هَذِهِ الْأُمَّةِ) – ***‘Those whom the Prophet ﷺ called the Magians of this Ummah’.*** This is based on the *hadith* of the Prophet ﷺ.

«لِكُلِّ أُمَّةٍ مَجُوسٌ، وَمَجُوسُ أُمَّتِي الَّذِينَ يَقُولُونَ لَا قَدَرَ»

***For every nation, there is a group of Magians, and the Magians of my Ummah are those who say there is no decree (qadar).*** [Ahmad, Abu Dawud – Graded as *Hassan* by al-Albani]

- The Prophet ﷺ called them the Magians of this *Ummah* due to their resemblance to the Magians, who affirm two creators: light and darkness. They claim that good is the creation of light and that evil is the creation of darkness.
- Likewise, the *Qadariyyah* make a creator besides Allah, by claiming that the servant creates their actions independ of Allah’s *Mashee’ah* or *Iraadah*.

وَيَغْلُو فِيهَا قَوْمٌ مِنْ أَهْلِ الْإِثْبَاتِ، حَتَّى سَلَبُوا الْعَبْدَ قُدْرَتَهُ وَاخْتِيَارَهُ، وَيُخْرِجُونَ عَنْ أَفْعَالِ اللَّهِ وَأَحْكَامِهِ حِكْمَهَا وَمَصَالِحَهَا.

***A group of those who affirm (the decree) went to extremes with regarding this, divesting the servant of any power or will and stripping the actions and rulings of Allah of their wisdom and benefits.***

- (وَيَغْلُو فِيهَا) – ***‘Went to extremes regarding this.’*** Meaning, they went to extremes regarding the second category of belief in *al-Qadar*. The term *ghuluw* means to go beyond the required limits.
- (قَوْمٌ مِنْ أَهْلِ الْإِثْبَاتِ) – ***‘A group of those who affirm (the decree).’*** They are the *Jabriyyah*, who denied the *Qudrah* (ability) and *Ikthiyaar* (choice) of the servant, claiming that they are coerced to do their actions, because it has been decreed and written upon them.

The first group (*Qadariyyah*) went to extremes in affirming the actions of the servant, to the extent that they removed them from Allah’s *Mashee’ah*, while the second group (the *Jabriyyah*) went to extremes in denying the actions of the servants, stripping them of ability and choice.

- (وَيُخْرِجُونَ عَنْ أَفْعَالِ اللَّهِ وَأَحْكَامِهِ حِكْمَهَا وَمَصَالِحَهَا) – ***‘Stripping the actions and rulings of Allah of their wisdom and benefits.’*** Meaning, the *Jabriyyah* in their denying the actions of the servant and stripping them of ability and choice, also deny the wisdom of Allah in His commands and prohibitions, and in His rewards and punishments.
- Their belief necessitates that Allah rewards or punishes the servant for actions that are not their own, and commands them with what they cannot do! They accuse Allah of injustice and frivolity, and Allah is exalted above what they say.

- The one who is coerced does not deserve praise for their praiseworthy actions, nor blame for their blameworthy actions, because they do it without having a choice.

#### ***Review questions***

1. What is the main purpose of this section of the treatise in regards to the belief in *al-Qadar*??
2. '*The servants literally work their deeds and Allah is the creator of their deeds.*' Whom did the Sheikh aim to refute with this statement, and how does it refute them?
3. How do the two *ayaat* mentioned by the Sheikh in Surat al-Takweer, refute the *Jabriyyah* and the *Qadariyyah*?
4. Why are the *Qadariyyah* referred to as the *Majoos* (Magians) of this *Ummah*?
5. How does the belief of the *Jabriyyah* necessitate attributing to Allah injustice (*dhulm*) and frivolity (*'abath*)?