

Fate and Predetermination (Al-QaDaa wal Qadar) in Islamic Schools of Thought

(Translated)

All Praise is due to Allah, 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 when feet will slip in the time of turmoil.

O believers

Asalaamu Alaikum wa Rahmatullah wa Baraatahu. After that, we continue with you the series of episodes from our book "Attainment of Goals from the Book of the System of Islam," with the twenty first episode, entitled, "Fate and Predetermination (Al-QaDaa wal Qadar) in Islamic Schools of Thought." We reflect on what has been presented in pages fourteen of the book, "The System of Islam" by the 'alim and political thinker Sheikh Taqi al-Din al-Nabahani.

An-Nabahani said, may Allah have mercy on him, "In Surah Aal-i-Imran, Allah (swt), says, ﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوَجَّلًا﴾ **"Nor shall a soul die except by Allah's leave, the term being fixed by writing."** [TMQ Surah Aal-i-Imran 3:145]. In Surah Al-A'araf, He (swt) says, ﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ **"To every people is a term appointed. When their term is reached, not an hour can they delay it, nor (by an hour) can they advance it (in anticipation)."** [TMQ Surah al-A'araf 7:34] In Surah Al-Hadeed, He (swt) says, ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ **"No misfortune can happen on earth nor in your souls but it is recorded in a decree before We bring it into existence. That is truly easy for Allah."** [TMQ Surah Al-Hadeed 57:22] In Surah At-Tawbah, He (swt) says, ﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ **"Say: Nothing will happen to us except what Allah has decreed for us. He is our Protector and in Allah, let the believers place their trust."** [TMQ Surah At-Tawbah 9:51]. In Surah Sabaa', He (swt) says, ﴿لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ **"From Whom is not hidden the least little atom in the heavens or on earth, nor is there anything less than that, or greater, but it is in the Clear Record."** [TMQ Surah Sabaa' 34:3]. In Surah Al-An'aam, He (swt) says, ﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾ **"He it is Who gathers you at night and knows that which you commit by day. Then He raises you again to life so that the term appointed (for you) may be fulfilled. And afterward unto Him is your return and He will show you the truth of all that you did."** [TMQ Surah Al-An'aam 6:60]. In Surah an-Nisaa', He (swt) says, ﴿وَإِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ

﴿مَنْ عِنْدَ اللَّهِ فَمَالٌ هُوَ لِأَيِّ الْقَوْمِ لَا يُكَادُونَ يَفْقَهُونَ حَدِيثًا﴾ **“If some good befalls them, they say: This is from Allah. But if evil, they say: This is from you (O Prophet). Say: All things are from Allah. But what has come to these people such that they fail to understand a single fact?”** [TMQ Surah An-Nisaa' 4:78].

These aayaat of the Qur'an, and other aayaat similar in meaning, are used by many as evidences in the issue of “al-qaDaa wal qadar.” They take the understanding from these ayaat that the human being is compelled to undertake actions, that the human being undertakes his actions under compulsion through the Will (iraadah) and Want (mashee'ah) of Allah (swt) and that Allah (swt) created both man and his actions. They try to support their opinion by the saying of Allah (swt), ﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ **“But Allah has created you and your handiwork”** [TMQ Surah As-Saaffaat 37:96]! They also supported their point with the a Haadeeth of the Messenger (saw) such as, «نَفَثَ رُوحُ الْفُؤَادِ فِي رُوعِي، لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَأَجَلَهَا وَمَا قَدَّرَ لَهَا» **“The Spirit inspired in my soul that nobody will pass away until they receive in full their livelihood (rizq), term of life (ajal) and what is determined (qadara) for them.”**

The question of “al-qaDaa wal qadar” has occupied a great deal of discussion amongst the Islamic schools of thought. Ahlus Sunnah held an opinion that is summarized as man having kasbun ikhtiyaari (volitional earning) in his actions, so he is accounted because of this volitional earning. Al-Mu'tazilah had an opinion that is summarized as man being the one who creates his actions by himself, so he is accounted over them, because he is the one who brings them into being. Al-Jabriyah had an opinion summarized in that Allah (swt) is the One Who creates both the servant ('abd) and his actions and so the servant is compelled (mujbar) in his actions and is not mukhayyar (of free will), so he is like the "feather in the air, carried by the wind as it wishes.”

The Issue of Fate and Predetermination (Al-QaDaa wal Qadar) in Islamic Schools of Thought	
Ahl us-Sunnah	Ahl usSunnah held an opinion that is summarized as man having kasbun ikhtiyaari (volitional earning) in his actions, so he is accounted because of this volitional earning.
Al-Mu'tazilah	Mu'tazilah had an opinion that is summarized as man being the one who creates his actions by himself, so he is accounted over them, because he is the one who brings them into being.
Al-Jabriyah	Al-Jabriyah had an opinion summarized in that Allah (swt) is the One Who creates both the servant ('abd) and his actions and so the servant is compelled (mujbar) in his actions and is not mukhayyar (of free will), so he is like the feather in the air, carried by the wind as it wishes.

And we say, hoping for Allah's Forgiveness, Mercy, Pleasure, and Paradise: Indeed, the issue of Qadaa and Qadar has taken on an important role in Islamic schools of thought, as well as in the discussions that take place among people in their public and private gatherings. I have witnessed some of these discussions before I became acquainted with the thought of Sheikh Taqi al-Din al-Nabhani. I saw people in confusion about their circumstances, engaging with those discussing Qadaa and Qadr. Some believe that a person is compelled in their actions and has no choice, while others hold the opposite view, believing that a person has free will in their actions and is not compelled.

Later, after Allah (swt) blessed me with carrying the Dawah with Hizb ut Tahrir, I received Islamic culture through focused intellectual sessions led by esteemed teachers, some of whom have passed away, may Allah have mercy on them, while others are still waiting, and they have not changed their beliefs. May Allah (swt) preserve and protect them, reward them on our behalf with the best rewards, and keep us, along with them, steadfast on the clear truth.

They clarified for me the issue of Qadaa and Qadr completely, without ambiguity or obscurity. After reflecting on the discussions I had observed among people, I realized that they sometimes hit the mark, albeit unknowingly, and frequently missed it, while thinking they were doing well.

I ask Allah (swt) to enable us to fulfill the trust that He has assigned us to carry to the present and future generations, which will be bright with the light of the coming Khilafah (Caliphate), by His will. May He assist us in conveying the ideas of Islam to them as they reached us clearly and distinctly, so they may carry them as we have passed them on to the generations after them until Allah inherits the earth and those upon it. Indeed, He is Capable of that and Worthy of Answering To.

The proponents of the view that a person is compelled, and not given choice, rather they are forced to carry out their actions, believe that these actions are performed necessarily by the Will (Iraadah) and Want (mashee'ah) of Allah. They assert that Allah (swt) is the One Who created the human being and created their actions. They cite noble verses from the Qur'an as evidence, including:

1. His Saying, the Exalted, in Surah Aal-i Imran, ﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوَجَّلًا﴾
“**Nor shall a soul die except by Allah's leave, the term being fixed by writing.**” [TMQ Surah Aal-i-Imran 3:145]. And His saying, the Exalted, in Surah Al-Hadeed, ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾
“**No misfortune can happen on earth nor in your souls but it is recorded in a decree before We bring it into existence. That is truly easy for Allah.**” [TMQ Surah Al-Hadeed 57:22].

2. And His Saying, the Exalted, in Surah At-Tawbah, ﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾
“**Say: Nothing will happen to us except what Allah has decreed for us. He is our Protector and in Allah, let the believers place their trust.**” [TMQ Surah at-Tawbah 9:51].

3. And His Saying, the Exalted, in Surah Sabaa', ﴿لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾
“**From Whom is not hidden the least little atom in the heavens or on earth, nor is there anything less than that, or greater, but it is in the Clear Record.**” [TMQ Surah Sabaa' 34:3].

They attempt to support their claim with His saying, the Exalted, ﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾
“But Allah has created you and your handiwork!” [TMQ Surah As-Saafaat 37:96].
 They also supported their point with the Ahaadeeth of the Messenger (saw) such as, ﴿نَفَثَ﴾
«The Spirit inspired in my soul that nobody will pass away until they receive in full their livelihood (rizq), term of life (ajal) and what is determined (qadara) for them.»

Those who claim that humans are free to choose their actions and are not compelled, and that their deeds are performed by choice, and that Allah (swt) does not force them to act, cite the following noble verses:

1. His (swt) Saying in Surah Al-Kahf, ﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾
“And say, O Prophet, “This is the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve.”” [TMQ Surah Al-Kahf 18:29]

2. His (swt) Saying in Surah Fussilat, ﴿مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾
“Whoever does good, it is to their own benefit. And whoever does evil, it is to their own loss. Your Lord is never unjust to His creation.” [TMQ Surah Fussilat 41:46]

3. His (swt) saying in Surah Al-Insan, ﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴾
“We already guided them to the Way, whether they choose to be grateful or ungrateful.” [TMQ Surah al-Insan 76:3]

4. His (swt) Saying in Surah Al-Isra', ﴿مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾
“Whoever chooses to be guided, it is only for their own good. And whoever chooses to stray, it is only to their own loss.” [TMQ Surah Al-Isra'17:15]

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O believers:

We will conclude this session here. Our next meeting is scheduled for the upcoming session, insha Allah. Until then, we leave you in the care, protection, and security of Allah. We ask the Almighty to honor us with Islam, to elevate Islam through us, to grant us His victory, and to make our eyes rejoice at the establishment of the Second Righteous Caliphate (Khialfah Rashidah) on the Method of the Prophethood in the near future. May He make us among its soldiers, witnesses, and martyrs. Indeed, He is the Protector and Capable of it. We thank you for your attentive listening. Wasalaamu Alaikum wa Rahmatullah.