



The Foundation upon which the Study of Fate and Predetermination (Al-QaDaa wal Qadar) Is Built

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(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 of Resurrection when feet will slip in the time of turmoil.

O believers,

Asalaamu Alaikum wa Rahmatullah wa Baraatahu. 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 22, titled, "The Foundation upon which the Study of Fate and Predetermination (Al-QaDaa wal Qadar) is Built." In it, we will reflect on what appears on page fifteen of the book "The System of Islam" by the alim and political thinker Shaykh Taqi al-Din al-Nabhani.

He says, may Allah (swt) have mercy on him, "The one who inspects the subject of Fate and Predetermination (Al-QaDaa wal Qadar) finds that accuracy in research requires knowing of the foundation upon which the research stands. This foundation should not be whether the actions of man are created by himself or by Allah (swt). It is also not the Omniscience of Allah (swt) ('ilmullah), in terms of the fact that He (swt) knows that the servant ('abd) will perform such an action and that His (swt) knowledge encompasses it, nor is it the Will of Allah (swt) (iraadatullah) in terms that His (swt) will was related to the servant's action, so that the action must exist because of this will. It also shouldn't be that the servant's action is recorded in the Al Lawh Al MaHfooZH (Preserved Tablet), so as a result he is inevitably going to carry out this action in accordance with what is recorded.

Indeed, the foundation upon which the research is built is absolutely none of these matters, since they have no relationship to the subject in terms of reward and punishment. They are rather related to the subject in terms of engendering, the omniscience that encompasses everything, the will that is related to all the possible beings and the inclusion in Al Lawh Al MaHfooZH of everything. This relationship is detached from the subject of reward and punishment for the action. In other words, is man compelled to perform an action, good or bad, or is he free to choose (mukhayyar)? Does man have volition (ikhtiyaar) in performing or abstaining from an action or does he not have volition?"

And we say, hoping for Allah's Forgiveness, Mercy, Pleasure, and Paradise: One of the most wonderful things we have learned, or rather received intellectually, was during our focused study circles (halaqaat) held weekly by Hizb ut- Tahrir, in the home of one of its shabaab (members). We would experience atmosphere of Imaan, modelled on that experienced by the Companions (ra) of the Prophet (saw) in the

House of al-Arqam ibn Abi al-Arqam, away from the eyes of the mushrikeen. However, our joy in these study circles could never be complete due to the security agencies, and constant surveillance targeting the Masoleen, Mushrifien, and members of Hizb ut Tahrir. As a result, the study of the book “The System of Islam” would take us at least three years, and we would never complete it. Instead, we would restart its study again and again. And books were scarce due to the ongoing confiscation by the security agencies. We never completed a single book during that specific period, that is, during the 1970s and 1980s of the 20th century, and that was due to the arrest of the Masoleen, the Mushrifien, or one of its members. This is because surveillance by the intelligence agencies, and other security forces, over the Hizb’s activities and the movements of its members, at that time was intense, persistent, and highly concentrated.

I say: Among the most profound things we learned from concentrated Islamic culture is to place matters in their proper context, to trace things back to their origin, to return subsidiary issues to the primary issue and that all our inquiries be built upon a solid, strong, and firmly rooted foundation. I recall here a phrase that has long been, and still is, repeated by many of the shabaab: It is a saying of Imam ‘Alī ibn Abī Tālib — may Allah honor him, who used to say, *الدِّينُ أَسُّ وَالسُّلْطَانُ حَارِسٌ، فَمَا لَا أَسَّ لَهُ فَمَهْدُومٌ، وَمَا لَا حَارِسَ لَهُ فَضَائِعٌ* “Deen is a foundation, and ruling authority is its guardian. That which has no foundation is ruined, and that which has no guardian is lost.”

Whoever examines the issue of Fate and Predetermination (Al-QaDaa wal Qadar) closely will find that the precision required in the inquiry necessitates knowing the foundational principle upon which the discussion must be built. Often, discussions would take place among the general public regarding this very topic, Fate and Predetermination (Al-QaDaa wal Qadar), without them establishing any foundational basis for their discussion. As a result, they do not reach a correct conclusion. Instead, they go astray and become confused. Then they disperse, not having taken anything of value from their discussions. As for the ulema, and the adherents of schools of thought in this matter, from the Ahl al-Sunnah, the Mu‘tazilah, and the Jabriyyah, who explored the issue of Fate and Predetermination (Al-QaDaa wal Qadar), they were also not more fortunate than the common people who had no foundation. These ulema did not set a single unified foundation upon which to conduct their study (inquiry). Instead, they proposed four different foundations, all of which were mistaken. Indeed, they erred in identifying the correct foundation upon which the study should be based, and they missed the mark in determining it. You know that truth or what is correct is one. It does not come in multiple forms. One of the insightful things mentioned in this regard is what was said by Ibn al-Qayyim, *إِنَّ الْحَقَّ وَاحِدٌ لَا يَتَعَدَّدُ* “Truth is one and does not multiply.”

The Truth is the Straight Path of Allah (swt), which He legislated through His Messenger (saw), consisting of guidance and the Deen of Truth, in contrast to the paths of falsehood, which are many and divergent. For this reason, Allah singles out the truth (as one), while He groups together falsehoods (as many).

As in His (swt) saying, *﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ، وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ﴾* **“Allah is the Guardian of the believers. He brings them out of darkneses and into light. As for the disbelievers, their guardians are false gods who lead them out of light and into darkneses.”** [TMQ Surah al-Baqarah 2:257]. So He used the plural form “darkneses” for the paths of falsehood, and the singular form “light” for the path of truth. He (swt) said, *﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا﴾*

﴿فَاتَّبِعُوهُ، وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾ **“Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way.”** [TMQ Surah al-An‘ām 6:153]. So He (swt) mentioned the Straight Path in the singular, and the paths of falsehood in the plural, thereby affirming that the path of truth is one.

The four foundational principles that some ulema have set as the basis for the study of the topic of Fate and Predestination (Al-Qaḍaa wal-Qadar) are: Whether the deed of the servant is created by his very existence, or is created by Allah, the Exalted. From eternity, Allah’s Knowledge includes that He knows the servant will perform the deed, and Allah’s Knowledge encompasses everything. Allah’s Will is attached to the servant’s deed; thus, it must necessarily exist within that divine Will. The servant’s deed is recorded in the Preserved Tablet (Loh-e-Mahfoz), so he must perform it according to what is written. These four matters cannot serve as the foundation for the study of Fate and Predetermination (Al-QaḌaa wal Qadar), neither individually nor collectively. None of them have a real connection to the topic of Predetermination (Qadar), nor are they something existing within our human sensory perception that we could study. The processes of creation, bringing from non-existence, Allah’s Knowledge, His Will, and the Preserved Tablet (Loh-e-Mahfoz); all these are beyond our senses. So, how can we subject them to our investigations and reach a result?

Indeed, definitely the foundation on which the study is built is not these matters, because they have no relation to the real foundation of inquiry. The real foundation is Reward and Punishment. What truly matters to a human in this worldly life and benefits him in the Hereafter is Reward and Punishment: Will he be rewarded for this deed and thus do it, or punished and therefore avoid it?

Thus, the relationship of those four matters, creation from non-existence, Allah’s Omniscience, His Will with all possibilities, and the Preserved Tablet containing everything, together constitute a completely separate topic from the matter of being rewarded for action and punished for any action. That is, is a human obliged to perform the action, good or evil, or is he free to choose? Does he have the choice to act or abandon it, or does he not?

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 Khilafah Rashidah on the Method of 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 Alaykum wa Rahmatullah.