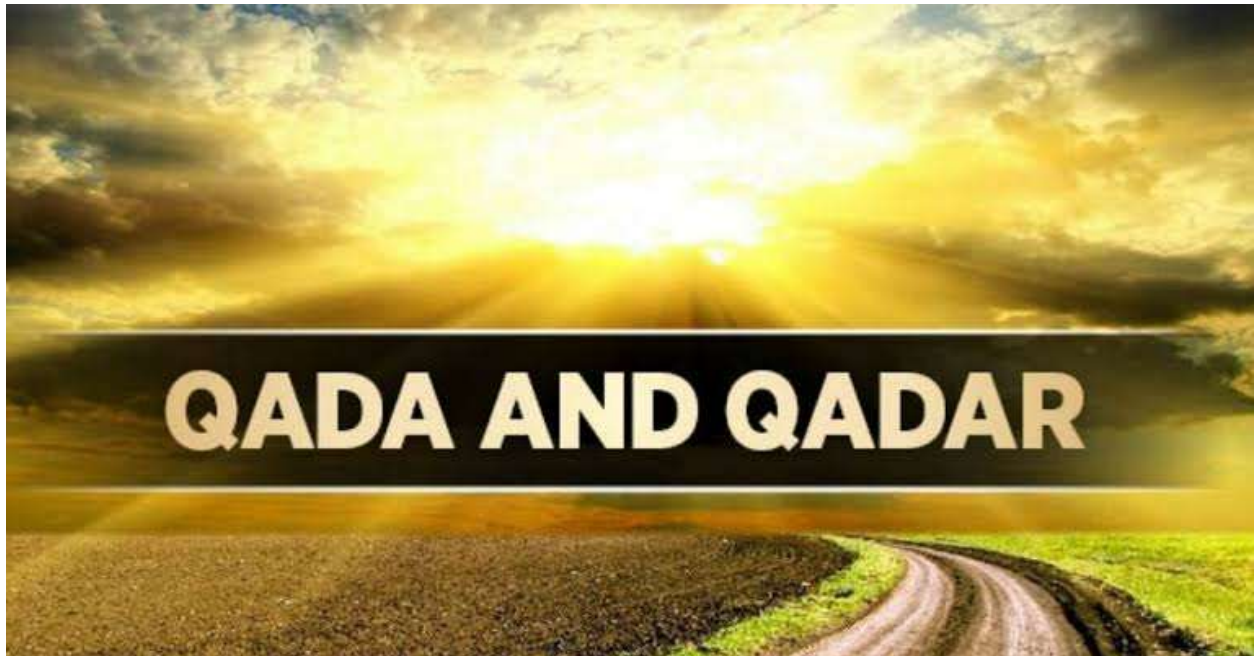


Divine Preordainment (al-Qada wal Qadar)



Belief in Al-Qada wal Qadar

Belief in al-Qada wal Qadar means that everything that happens in this universe happens by the Divine Will and the Divine Decree of Allah.

Belief in al-Qada (the Divine will) means certain belief that everything that happens in this universe happens by the will and decree of Allah.

Belief in al-Qadar (the Divine decree) is the sixth pillar of faith, and no one's faith is complete without it. In Sahih Muslim (8) it is narrated that Ibn 'Umar (may Allah be pleased with him) heard that some people were denying al-qadar. He said: "If I meet these people, I will tell them that I have nothing to do with them and they have nothing to do with me. By the One by Whom 'Abd-Allah ibn 'Umar swore, if one of them had gold equivalent to Mount Uhud and he spent it, Allah would not accept it from him unless he believed in al-qadar."

The belief in Al-Qada wal-Qadar is one of the pillars of Aqeedah. It is the sixth pillar of faith. Therefore, whoever disbelieves in Allah's Al-Qadar is a disbeliever.

Many Verses of the Quran focus on faith in Divine Preordainment. Allah said:

إِنَّا كُلَّ شَيْءٍ خَلَقْتَهُ خَلَقْتَهُ بِقَدَرٍ

"Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees - Al-Lauh Al-Mahfooz)."

(Qur'an 54: 49) And in another Verse, Allah said:

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ
* نَقْدِيرًا

"He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements." (Qur'an 25: 2)

The Prophet would teach his Companions about Divine Preordainment, explaining to them that Allah has already decreed all that happens in this world. And the Noble Qur'an clarified for them the four levels or aspects of Divine Preordainment:

Allah's knowledge is comprehensive of all things, which of course includes events that happened in the past, that are happening now, and that will happen in the future. Allah said:

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ
وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ
مُبِينٍ

"Whatever you (O Muhammad) may be doing, and whatever portion you may be reciting from the Qur'an, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Nor what is less than that or what is greater than that but is (written) in a Clear Record." (Qur'an 10: 61)

2) Even before creating mankind, Allah wrote down everything that was to happen:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلِّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

"Verily, We give life to the dead, and We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihaad (holy fighting in Allah's Cause), and all other good and evil they did, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book." (Qur'an 36: 12)

3) Whatever Allah wills, happens; He has power over all things. So no matter how hard one tries to ward off Al-Qadr, and no matter how many people work as a team to do the same, what Allah has decreed will certainly come to pass. Allah said:

وَلَمْ يَسْبُرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

"Have they not traveled in the land, and seen what was the end of those before them, and they were superior to them in power? Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent." (Qur'an 35: 44)

4) Allah is the Creator of all things:

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقُ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

"Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So, worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things." (Qur'an 6: 102)

Having strong faith in Divine Preordainment bore many fruits for the Companions- in terms of an improvement in character, blessings in this world, and reward in the Hereafter. If we too have faith in Divine Preordainment, we will, In Sha Allah, enjoy the same fruits and blessings, some of which are as follows:

- 1) The fulfillment of one's duty to worship Allah : By having faith in Divine Preordainment - one of the six pillars of Eemaan - and by acting according

to the implications of that faith, one is worshipping Allah, which is the purpose for which mankind was created.

- 2) Faith in Divine Preordainment helps save one from Shirk (associating partners with Allah in worship). One who believes in Divine Preordainment believes that only Allah can harm or benefit, honour or humiliate, raise or demote. This knowledge helps the believer to stay far away from Shirk.
- 3) A person who correctly believes in Divine Preordainment becomes brave and courageous, since he knows that he will not die when another person wants him to die, but only when Allah has decreed for him to die.
- 4) Patience and a willingness to endure hardships for future rewards: When one believes in Divine Preordainment, one knows for certain that the tests of life ultimately come not from one's antagonists or from a random series of coincidences, but instead from Allah. With this knowledge and belief, the true believer knows that, if he patiently endures the trials and hardships of life, Allah will reward him with a reward that is much greater than the patience and sacrifices that are required of him; on the other hand, when one believes that the tests and trials of life are random coincidences, one won't feel that one has a strong reason to be patient and endure hardships with steadfastness.
- 5) A restful, peaceful heart: When one knows that it is upon him to strive and that it is for Allah to decree results, one will not feel restless or agitated when things go contrary to his plans. Such a person knows that Allah is Most Merciful and Most Just; therefore, whatever He decrees for His slaves is what is best for them. A heart and mind that are at peace is what every person desires, but only those who have faith in Divine Preordainment can achieve that sense of peace to its fullest degree; and since the Companions had stronger faith than those who came after them - in all of the pillars of Eemaan, Divine Preordainment included - it follows that they had a greater degree of peace of mind.
- 6) Contentment, self-dignity, and freedom from servitude to created beings: A believer of Divine Preordainment knows that his sustenance is in the Hand of Allah, Who provides for him and is sufficient for him. He also knows that

he will not die until he receives in full amount the sustenance that Allah has decreed for him. So, no matter how hard it is that others try to provide him with or prevent him from sustenance, they will only be able to do that which Allah has decreed for them to do. A sense of contentment is the resultant of such knowledge. Rather than hope for help from another human being, the believer expects and hopes for help from Allah alone. The fruits of having faith in Divine Preordainment are many; the few I have mentioned here are meant only as examples and not as a comprehensive list.

In cultivating the beliefs and manners of his Companions, the Prophet did not solely teach them about the six pillars of Eemaan. He also cultivated their outlook and views on many issues - such as the beliefs they held about man, life, and the universe. The overall purpose of the Prophet's teachings was to make human beings perceive their purpose in life, to truly fulfill the duties that Allah charged them with, and to achieve freedom from false notions and beliefs.

Taken from the Noble Life of the Prophet PBUH by Dr Ali Muhammad Al-Sallabi.