

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 12

[إثباتُ الْمَشِيئَةِ وَالْإِرَادَةِ لِلَّهِ سُبْحَانَهُ]

وَقَوْلُهُ: ﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾ [الكهف: ٣٩]

وَقَوْلُهُ: ﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ [البقرة: ٢٥٣]

وَقَوْلُهُ: ﴿أَحَلَّتْ لَكُمْ بِهِمَةَ الْأَنْعَمِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ

يُحْكُمُ مَا يُرِيدُ﴾ [المائدة: ١]

وَقَوْلُهُ: ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا

حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ﴾ [الأَنْعَامِ: ١٢٥]

[AFFIRMING WISH AND WILL REGARDING ALLAH]

And His saying: Why, when you entered your garden, did you not say: 'It is as Allah wills, there is no strength but in Allah.' [al-Kahf: 39]

And His saying: If Allah had willed, they would not have fought each other, but Allah does whatever he desires. [al-Baqarah: 253]

And His saying: All livestock animals are lawful for you, except those that are recited to you now; but it is still not lawful to hunt while you are in ihram. Allah makes whatever judgement He wills. [al-Ma'idah: 1]

And His saying: When Allah wishes to guide someone, He expands his chest to Islam, and when He desires to misguide someone, He makes his chest narrow and constricted as if he were climbing into the sky. [al-An'aam: 125]

[إثباتُ الْمَشِيئَةِ وَالْإِرَادَةِ لِلَّهِ سُبْحَانَهُ]

[AFFIRMING WISH AND WILL REGARDING ALLAH]

- In this part of his treatise, the author mentions the evidences from the Quran which establish Allah's *Mashee'ah* (wish) and *Iraadah* (will), both which are Attributes of His. Allah's *Iraadah* can be divided into two categories:

1. Universal *Iraadah* (*Kawniyyah*). It is synonymous with His *Mashee'ah*. It occurs according to what Allah wants. Whatever Allah wants, then there is no doubt that it will occur. It is not possible that it is opposed. It relates to what Allah loves and what He does not love. For

example, Allah does not love disbelief, but He still wills it according to His universal *Iraadah*. If He did not will for it to occur, then there would be no disbelief on the earth.

2. Legislative *Iraadah* (*Shar'iyah*). It is synonymous with His love (*mahabbah*). It is specific to what Allah loves. For example, disbelief does not fall under this type of *Iraadah*, because Allah does not love it. It is not necessary that what Allah loves and wills will actually occur. For example, Allah wants His creation to worship Him alone, but He did not necessitate that this will occur. There is some of His creation which worship Him alone, while others disbelieve in Him.

- Allah may will something to occur even though He does not love it (for example sins and disobedience), because He may dislike it from one perspective but it is beloved to Him from another perspective. We must firmly believe that His *Iraadah* is according to His ultimate Wisdom (*Hikmah*) which we may or may not understand.
- His *Iraadah Kawniyya* is intended for other reasons. For example, the creation of Iblees and other evils is so that struggling on the path of Allah and seeking repentance can be actualised which Allah loves. As for His *Iraadah Shar'iyah* it is intended in itself. Allah willed it universally and legislatively and loves it and is pleased with it.

وَقَوْلُهُ: ﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾ [الكهف: ٣٩]

And His saying: Why, when you entered your garden, did you not say: 'It is as Allah wills, there is no strength but in Allah.' [al-Kahf: 39]

- {وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ} – 'Why, when you entered your garden, did you not say.' The question is to rebuke and reproach. That is, the righteous man rebuked his companion for forsaking this statement when he entered his garden.
- {مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ} – 'It is as Allah wills, there is no strength but in Allah.' This can have two meanings:
 1. This is what Allah willed. It was not my strength or power that made this garden, but rather it is what Allah willed. All strength lies in Allah.
 2. What Allah wills shall be, and what He does not will can never happen. This is what you should have said when entering your garden so you are not amazed by it, and you are free from attaching yourself to your strength and might.
- In any case, the righteous man directed his companion to detach himself from his ability and strength, and to instead say that it is by the will of Allah and the strength of Allah.
- In this *ayah* there is an affirmation of Allah's Name; Allah, and an affirmation of three of His Attributes, namely divinity (*Uloohiyya*), strength (*Quwwah*) and will (*Mashee'ah*).
- As mentioned previously, Allah's *Mashee'ah* is synonymous with His *Iraadah Kawniyya*. It is executed upon both what He loves and what He does not love, and is executed upon all the creation without exception.

وَقَوْلُهُ: ﴿وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ [البقرة: ٢٥٣]

And His saying: If Allah had willed, they would not have fought each other, but Allah does whatever he desires. [al-Baqarah: 253]

- {وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا} – 'If Allah willed, they would not have fought each other.' The pronoun returns to the believers and disbelievers as per the context of the *ayah*.

﴿وَلَكِنْ اٰخْتَلَفُوْا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللّٰهُ مَا اَقْتَتَلُوْا﴾

'But they disagreed, so some of them believed and some of them disbelieved, and if Allah willed, they would not have fought each other.' [al-Baqarah: 253]

If Allah had willed, they would not have fought against each other, because nothing occurs in the dominion of Allah except what He wills.

- {وَلَكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ} – **'But Allah does whatever He desires.'** Allah's actions are directly attributed to Him. However, the actions which He decrees upon His servants are not directly attributed to Him, because it is known that when a person performs an act of worship, it is they themselves who are performing it, although they perform it with the will of Allah. Therefore, it is not correct to directly attribute the actions of a person to Allah, but it is correct to attribute them to Him from the view that it was He who decreed and created them.
- From the Names of Allah mentioned in this *ayah*; Allah, and of His Attributes are His *Mashee'ah* and *Iraadah Kawniyya*.

﴿وَقَوْلُهُ: ﴿اٰحَلَّتْ لَكُمْ بَهِيْمَةً اَلْاَنْعَمِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرِ مُحَلِّي الصَّيْدِ وَاَنْتُمْ حُرْمٌ اِنَّ اللّٰهَ يَحْكُمُ مَا

يُرِيْدُ﴾ [المائدة: ١]

And His saying: All livestock animals are lawful for you, except those that are recited to you now; but it is still not lawful to hunt while you are in ihram. Allah makes whatever judgement He wills. [al-Ma'idah: 1]

- {اٰحَلَّتْ لَكُمْ} – **'Lawful for you.'** Meaning, it is permissible. The *ayah* is directly addressing the believers.
- {بَهِيْمَةً اَلْاَنْعَمِ} – **'All livestock animals.'** They are camels, cows, sheep and goats. They were given this name (*bahimah*) because they do not speak.
- {اِلَّا مَا يُتْلٰى عَلَيْكُمْ} – **'Except those that are recited to you now.'** Meaning, the livestock animals are permissible except that which is recited to you in this Surah, as Allah says:

﴿حُرِّمَتْ عَلَيْكُمْ اَلْمَيْتَةُ وَاَلْدَمُّ وَاَلْحَنِزِيْرُ وَمَا اٰهَلَّ لِغَيْرِ اللّٰهِ بِهٖ﴾

'Forbidden for you are deceased animals, blood, the flesh of swine, and that upon which other than Allah's Name has been mentioned.' [al-Ma'idah: 3]

The deceased animals, their blood and those whom Allah's Name has not been mentioned at the time of slaughter are all direct exceptions which are connected to livestock animals. However, the flesh of swine is an indirect exception, because pigs are not considered to be from the livestock animals.

- {غَيْرِ مُحَلِّي الصَّيْدِ وَاَنْتُمْ حُرْمٌ} – **'But it is still not lawful to hunt which you are in ihraam.'** This is another indirect exception. The wild land animals which are hunted during the state of *ihraam* are also not permissible, as is the act of hunting them.
- {اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ} – **'Allah makes whatever judgement He wills.'** Meaning, Allah legislates what He wills. He makes certain things permissible and others prohibited. He cannot be countered in His legislation.
- This *ayah* is referring to His *Iraadah Shar'iyah*, because the context is that of legislating. From the Names of Allah mentioned in the *ayah*; Allah, and of His Attributes are His *Tahleel* (making things lawful), *Tahkeem* (legislating) and *Iraadah* (will).

وَقَوْلُهُ: ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ﴿[الأَنْعَامُ : ١٢٥]

And His saying: *When Allah wishes to guide someone, He expands his chest to Islam, and when He desires to misguide someone, He makes his chest narrow and constricted as if he were climbing into the sky.* [al-An'aam: 125]

- {فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ} – ‘When Allah wishes to guide someone.’ The *Iraadah* that is mentioned in the *ayah* is Allah’s *Iraadah Kawniyyah*. Similarly, the *hidaayah* (guidance) is *hidayatul tawfeeq*. This is because none has the power to guide to Islam except Allah, and that alone is decreed with His *Iraadah Kawniyya* – it will happen.
- {يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ} – ‘He expands his chest to Islam.’ Meaning, Allah expands their chest to accept the laws and rights of Islam wholeheartedly. They implement Islam with joy and happiness and hasten towards it with speed and enthusiasm.
- {وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا} – ‘And when He desires to misguide someone, He makes his chest narrow and constricted.’ Meaning, their chest is narrowed from accepting the truth, and restricted so that there is no passage for any goodness to enter.
- {كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ} – ‘As if he were climbing into the sky.’ Meaning he repeatedly burdens himself with something beyond his ability, like the one who tries to climb the sky. Allah compared the difficulty of *Imaan* upon the disbelievers, like their difficulty in repeatedly trying to climb the sky.
- This *ayah* affirms the Attribute of *Iraadah* for Allah’s and it is His *Iraadah Kawniyya* because He guides whomsoever He wills and misguides whosoever He wills. As for His *Iraadah Shar’iyah*, Allah wants everyone to surrender to His legislation and is pleased with that and loves it, however not everyone will do so.

Review questions

1. What are the two categories of Allah’s *Iraadah*? What is the difference between them?
2. How do we respond to those who question that Allah may decree and will something He does not like?
3. ‘It is as Allah wills. There is no strength but in Allah.’ [al-Kahf: 39] – What are the two meanings that this *ayah* can carry?
4. ‘Allah makes whatever judgment He wills.’ [al-Ma’idah: 1] – Which of Allah’s *Iraadah* is this referring to, and how do we know this?
5. When Allah wills someone to be guided or misguided, which *Iraadah* does this fall under? Hint: One of them falls under both.