

Explanation of The Book of Tawheed

Class Notes – Chapter 60

بَابُ مَا جَاءَ فِي مُنْكَرِي الْقَدْرِ

What has been mentioned regarding those who deny al-Qadar.

- **Relevance of the chapter to the book:** Since belief in al-Qadar (Divine Decree) is an essential part of *Tawheed al Rububiyyah* (believing in the Oneness of Allah’s Lordship), the author mentions the evidences which threaten those who disbelieve in al-Qadar with divine punishment from Allah. This shows the obligation of belief in al-Qadar, including belief in all four of its categories (Knowledge, Writing, Will and Creation).

وَقَالَ ابْنُ عُمَرَ: وَالَّذِي نَفْسُ ابْنِ عُمَرَ بِيَدِهِ، لَوْ كَانَ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا ثُمَّ أَنْفَقَهُ فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدْرِ، ثُمَّ اسْتَدَلَ بِقَوْلِ النَّبِيِّ ﷺ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. رَوَاهُ مُسْلِمٌ

Ibn ‘Umar said: ‘By Him in whose Hand is the soul of Ibn Umar, if anyone of them spent the amount of gold equal to Mount Uhud in the cause of Allah, Allah would not accept it unless he believes in al-Qadar (Divine Decree)’. Then he cited as evidence the words of the Prophet ﷺ:

Imaan is to believe in Allah, His angels, His revealed Books, His Messengers, the Day of Resurrection and al-Qadar, the good and the bad of it. [Muslim]

- (أُحُدٍ) – “Uhud”. The famous mountain near Madinah on the way to al-Shaam.
- (ثُمَّ اسْتَدَلَ بِقَوْلِ النَّبِيِّ ﷺ) – “Then he cited as evidence the words of the Prophet ﷺ”. Referring to the *hadith* of Jibreel, when he asked the Prophet ﷺ about *Imaan*, *Imaan* and *Ihsaan*. In his response to the question of *Imaan*, the Prophet ﷺ counted belief in a-Qadar to be one of the pillars of *Imaan*. Therefore, whoever denies and rejects it is a disbeliever, and Allah does not accept any deeds from a disbeliever.
- **General meaning of the hadith:** In his response to those who claim to be Muslims yet deny al-Qadar, Ibn Umar swears by Allah, that no matter how much wealth a person may spend in the path of Allah, no matter how many righteous deeds they may perform, it will of no benefit to them, and Allah will not accept it from them if they do not believe in al-Qadar.

This is because belief in al-Qadar is one of the six pillars of *Imaan* as mentioned by the Prophet ﷺ in the famous *hadith* of Jibreel. Therefore, to be a true believer is to believe in these six pillars on which true *Imaan* rests. Whoever denies any one of these pillars is considered a denier of them all.

- **Relevance of the hadith to the chapter:** This *hadith* is relevant to the chapter from two perspectives.
 1. That belief in al-Qadar (the good and the bad of it) is one of the pillars of *Imaan*. Whoever denies any one of the pillars of *Imaan* is a disbeliever.

2. The acceptance of good deeds is dependent on belief in al-Qadar. Therefore, those who disbelieve and reject al-Qadar, then all their good deeds will be rejected. Only the disbeliever has all their good deeds rejected.

وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّهُ قَالَ لِابْنِهِ: يَا بُنَيَّ، إِنَّكَ لَنْ تَجِدَ طَعْمَ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ: أُكْتُبْ. فَقَالَ: رَبِّ! وَمَاذَا أُكْتُبُ؟ قَالَ: أَكْتُبُ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ. يَا بُنَيَّ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ مَاتَ عَلَى غَيْرِ هَذَا، فَلَيْسَ مِنِّي.

وَفِي رِوَايَةٍ لِأَحْمَدَ: إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ، فَقَالَ لَهُ: أُكْتُبْ، فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

وَفِي رِوَايَةٍ لِابْنِ وَهَبٍ: قَالَ رَسُولُ اللَّهِ ﷺ: فَمَنْ لَمْ يُؤْمِنْ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، أَحْرَقَهُ اللَّهُ بِالنَّارِ.

'Ubadah Ibnul Saamit narrated that he said to his son: 'O my son, you will never relish the taste of Imaan until you know that what has happened to you (of good or evil) was not to miss you and what has missed you was not to happen to you. I heard Allah's Messenger ﷺ saying: The first thing Allah created was the pen. He ordered it to write. It said: My Lord what shall I write? He said: Write down the destinies of all things until the establishment of the Hour. O my son, I heard Allah's Messenger ﷺ saying: Whoever dies believing something other than this, does not belong to me.

In another narration, the Prophet ﷺ said: The first thing Allah created was the pen. He said to it: 'Write' and in that very hour, all what was to occur was written until the Day of Resurrection. [Ahmad]

In another narration, the Prophet ﷺ said: Whoever does not believe in al-Qadar, whether good or bad, will be burned by Allah in the Hellfire. [Ibn Wahb]

- **Takhreej:** The *hadith* of 'Ubaadah Ibnul Saamit is narrated in the *Sunan* of both Abu Dawud and al-Tirmidhi. The two narrations strengthen one another to reach a grading of *sahih* (authentic). As for the narration of Imam Ahmad it is weak (*da'eef*), as is the narration of Ibn Wahb in his book al-Qadar.
- **Ibn 'Ubaadah Ibnul Saamit:** His name was al-Walid. He was born in the lifetime of the Prophet ﷺ and was one of the senior *tabi'een*. He died when he was over seventy years of age.
- **Ibn Wahb:** Abdullah Ibn Wahb Ibn Muslim al-Misri. He was a scholar of *fiqh* and was one of the companions of Malik Ibn Anas. He was born in the year 125 A.H and died in the year 197 A.H, may Allah have mercy on him.
- (لَنْ تَجِدَ طَعْمَ الْإِيمَانِ) – “You will not relish the taste of Imaan”. That is, you will not relish its sweetness. Whoever tastes the sweetness of *Imaan*, every worldly pleasure diminishes in their eyes.
- (مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ) – “That what has happened to you was not to miss you”. That is, you cannot avoid that which Allah has decreed.
- (وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ) – “And what has missed you was not to happen to you”. That is, anything which Allah has not decreed will never befall you.
- (إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ) – “The first thing Allah created was the pen”. The pen is the first thing Allah created before creating the heavens and the earth. The first thing ever created by Allah was His Throne.
- (مَنْ مَاتَ عَلَى غَيْرِ هَذَا) – “Whoever dies believing other than this”. That is, whoever dies while denying al-Qadar.

- (فَلَيْسَ مِنِّي) – “Does not belong to me”. The Prophet ﷺ disassociated from such a person, because whoever denies Allah’s foreknowledge in all matters is a disbeliever and not from the *ummah* of Muhammad ﷺ.
- **General meaning of the hadith:** In this *hadith*, ‘Ubadah Ibnul Saamit advises his son that *Imaan* has a taste, and that none will relish its taste except those who believe in al-Qadar – the good and the bad of it. As proof, he cited the *hadith* of the Prophet ﷺ in which he informs that Allah commanded the Pen to write the destiny of all things till the Day of Resurrection, and that whoever dies not believing in this is deemed to be outside the fold of Islam. Their eternal abode will be the Hellfire where they will burn forever – a wretched end!
- **Relevance of the hadith to the chapter:** The *hadith* is relevant to the chapter from three perspectives:
 1. That the Prophet ﷺ disassociated from those who deny al-Qadar.
 2. The punishment of the one who denies al-Qadar is the Hellfire because it constitutes major *kufr*.
 3. That the sweetness of *Imaan* will never be relished by the one who denies al-Qadar. This is because their *Imaan* is completely gone.

وَفِي الْمُسْنَدِ وَالسُّنَنِ عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ: أَتَيْتُ أَبِي بْنَ كَعْبٍ فَقُلْتُ: فِي نَفْسِي شَيْءٌ مِنَ الْقَدْرِ فَحَدِّثْنِي بِشَيْءٍ لَعَلَّ اللَّهَ يُذْهِبَهُ مِنِّي، فَقَالَ: لَوْ أَنْفَقْتَ مِثْلَ أَحَدِ ذَهَبًا مَا قَبِلَهُ اللَّهُ تَعَالَى مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدْرِ، وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَلَوْ مِتَّ عَلَى غَيْرِ هَذَا لَكُنْتَ مِنَ أَهْلِ النَّارِ. قَالَ: فَاتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ وَحُدَيْفَةَ بْنَ الْيَمَانَ وَزَيْدَ بْنَ ثَابِتٍ، فَكُلُّهُمْ حَدَّثَنِي بِمِثْلِ ذَلِكَ عَنِ النَّبِيِّ ﷺ. حَدِيثٌ صَحِيحٌ رَوَاهُ الْحَاكِمُ فِي صَحِيحِهِ.

Ibnul Daylami narrated: I went to Ubayy bin Ka'b and I said to him 'There is something within me (doubt) regarding al-Qadar. Please narrate to me something that perhaps by it, Allah would remove it from my heart'. He said: 'Even if you spent the amount of gold equal to Mount Uhud, Allah will not accept it until you believe in al-Qadar. Know that what has happened to you (of good or evil) was not to miss you and what has missed you was not to happen to you, and if you die believing something other than this, then you will be from the people of the Hell-fire'. I then went to Abdullah bin Mas'ud, Hudhaifa bin al-Yamaan and Zaid bin Thaabit and they all narrated to me something similar from the Prophet ﷺ. [Ahmad, Abu Dawud, al-Hakim]

- **Takhreej:** This *athar* is narrated in the *Musnad* of Imaam Ahmad, the *Sunan* of both Abu Dawud and Ibn Majah and the *Sahih* of al-Haakim. It is an authentic (*sahih*) narration.
- **Ibnul Daylami:** Abdullah Ibn Fayrooz al-Daylami. He was from the senior *tabi'een*. His father, Fayrooz, was the one who killed al-Aswad al-Anasi, one of the many deviants who falsely claimed to be a messenger.
- (فِي نَفْسِي شَيْءٌ مِنَ الْقَدْرِ) – “There is something within me regarding al-Qadar”. Doubts and confusions which stem from a lack of knowledge, and which may cause a person to disbelieve because of their rejection of al-Qadar.
- (وَلَوْ مِتَّ عَلَى غَيْرِ هَذَا) – “If you die believing something other than this”. That is, disbelieving in al-Qadar.
- (لَكُنْتَ مِنَ أَهْلِ النَّارِ) – “Then you will be from the people of the Hellfire”. Because whoever denies one of the pillars of Islam is considered to have denied them all and is thus a disbeliever.
- **General meaning of the athar:** Ibnul Daylami narrates that he was afflicted by doubts concerning Allah’s Qadar, so he went to Ubayy Ibn Ka’ab to seek council and guidance from him in the hope that he may teach him something which would clear these doubts.

Ubayy then narrated to him in simple terms that whatever was written will happen and whatever was not written will never happen. Furthermore, whoever disbelieves in al-Qadar is a disbeliever in Allah and will never relish the taste of *Imaan* ever if they were to perform innumerable good deeds.

In order to strengthen his assurance in the matter, Ibnul Daylami went to a number of other *sahabah* and asked them the same question, only to receive a similar answer from all of them.

- **Relevance of the athar to the chapter:** That whoever denies the Qadar of Allah is from the people of the Hellfire. This is because they have disbelieved in the pillars of Imaan.

- **Important issues of the Chapter**

1. **The obligation of belief in al-Qadar.** As per the *hadith* of Ibn ‘Umar. The Prophet ﷺ counted it from one of the six pillars of *Imaan* which it is obligatory to believe in.
2. **Explanation of how to believe in al-Qadar.** As per the *hadith* of Ibn Umar. It is to believe that what has happened to you (good or bad) was not to miss you and what has missed you was not to happen to you. Also, belief in al-Qadar includes belief in the four categories which the author did not mention.
3. **Uselessness of the deeds of the one who does not believe in it.** As per the *hadith* of Ibn ‘Umar. If a person spends gold equal to Mount Uhud in the path of Allah, it will not be accepted from them if they disbelieve in al-Qadar.
4. **No one can relish the sweetness of Imaan unless they believe in al-Qadar.** As per the *hadith* of ‘Ubaadah Ibnul Saamit, when he advised his son.
5. **A mention of what Allah created first.** As per the *hadith* of Ibn ‘Umar. That is, the first thing He created before the heavens and the earth, whereas His Throne was created before the Pen.
6. **That the pen wrote down all the events to take place till the Last Day.** As per the *hadith* of ‘Ubaadah Ibnul Saamit.
7. **The Prophet’s ﷺ disassociation of whoever does not have belief in al-Qadar.** As per the *hadith* of ‘Ubaadah Ibnul Saamit whereby the Prophet ﷺ said: ‘Whoever dies believing something other than this, does not belong to me’.
8. **The habit of the pious predecessors to clear matters of doubt by referring them to the scholars.** As per the *athar* of al-Daylami whereby he sought to remove any doubts he had regarding al-Qadar by seeking clarification from the *sahabah*.
9. **The scholars of Islam answered with what cleared all doubts regarding al-Qadar by only giving reference to the statements of Prophet ﷺ.** As per the *athar* of al-Daylami whereby the responses of the *sahabah* where all referred to the statements of the Prophet ﷺ. There is no room for utilising the intellect when it comes to al-Qadar, rather it must be returned to the evidences of the Quran and the Sunnah.