

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah,
Ameer of Hizb ut Tahrir through his Facebook Fikri Page

Answer to Question

Al-QaDaa wal Qadar

To Mohammed Taher Hameedi

(Translated)

Question:

In the name of Allah the Most Gracious the Most Merciful

From Afghanistan to our honourable Ameer!

Assalam Alaikum wa Rahmatullahi wa Barakatuh

I hope from Allah the Almighty that you are in good health and safety, and we ask Him to hasten our conquest, victory and empowerment. Our honourable Ameer! I have been reading the book *The Islamic Personality* these days, and I encountered an opinion on the issue of fate other than what I faced in the book, *The System of Islam*. I will quote these two phrases from these two books, in order to explain to us the reason for the difference, if it was a difference according to what I understood.

Sheikh Taqi al-Din al-Nabhani - May Allah have mercy on him - said in the book, *The System of Islam* on page 19, Sixth Edition, after he explained the characteristics of man: "These particular attributes that Allah has created in objects, instincts and organic needs are called al-Qadar. This is because Allah alone created the objects, instincts, and organic needs and predetermined (Qaddara) in them their attributes. These attributes are not brought about by the objects nor does man have anything to do with them nor an influence on their existence."

Then he defined Al-Qadar in the book *The Islamic Personality*, Volume I, page 31, sixth edition, where he said: "Al-qadar is the attributes of things, activated by man, such as burning by fire and cutting of a knife." (p. 14 PDF version)

Isn't there a difference between these two phrases; Who created the attributes and activated it in things and man? What is meant by what is stated in the book, *The Islamic Personality*? Does the verb 'activated' mean something other than creation and bringing into existence? If you shed light on what we saw as conflicting and contradictory; you would remove the confusion from our hearts.

May Allah reward you on our behalf with the best reward and protect you from all harm.

Answer:

Walaikum Assalam wa Rahmatullahi wa Barakatuh

First: It was mentioned in *The System of Islam* - Chapter Al-QaDaa wal Qadar, p. 18-19 [As for Qadar, it is evident that the actions, which occur either in the sphere that dominates man or in the sphere that man dominates, occur involving objects in the universe, man and life. Allah created certain attributes in these objects. For example, He created in fire the attribute of burning, in wood the attribute of catching fire, and in the blade the attribute of cutting. He made the attributes indispensable in objects according to the law of the universe such that they do not change. When it appears that an attribute changes, it means Allah has eliminated the attribute of that object and such an event would be unnatural. These are miracles that happen to the Prophets. As Allah (swt) created attributes in the objects, He created in man instincts and organic needs. He created in the instincts and organic needs specific attributes. Hence, He created in the instinct of reproduction the attribute of sexual inclination. He created in the organic needs attributes such as hunger and thirst and the like. He made these attributes inseparable from them according to the law of the universe. These

particular attributes that Allah has created in objects, instincts and organic needs are called al-Qadar. This is because Allah alone created the objects, instincts, and organic needs and predetermined (Qaddara) in them their attributes. These attributes are not brought about by the objects nor does man have anything to do with them nor an influence on their existence. Therefore, man must have iman that it is Allah who has predetermined these attributes in objects. However, these attributes have the capacity for man to perform by means of utilising them an action either according to the commands of Allah (swt) and thus it is good, or contradicting His commands and thus it is bad. So when performing actions utilising objects with their attributes or in responding to the instincts and organic needs, if (these actions) were according to the commands and prohibitions of Allah (swt) they would be termed good actions, and would be termed bad actions if they were in disagreement to the commands and prohibitions of Allah.

Accordingly, all actions - good or bad - that occur within the sphere that dominates man are from Allah. All the attributes of objects and in the instincts and organic needs - whether resulting in good or bad - are also from Allah. Consequently, a Muslim must believe that QaDaa - good or bad - is from Allah, i.e. he should believe that actions beyond his sphere of influence are from Allah. He must also believe that Qadar - good or bad - is from Allah i.e. he must believe that the innate attributes of the objects are from Allah, whether they result in good or bad, and man, the created has no effect on them. Thus man's lifespan (ajal), provision (rizq), and soul (ruH) are all from Allah. On the same token, the sexual inclination, and inclination towards ownership existing in the instincts of reproduction and survival, together with thirst and hunger, existing in the organic needs, are all from Allah...]

In other words, al-qadar in the term “Al-QaDaa and Al-Qadar” is the attributes of the things that Allah created in them...

Second: It was mentioned in the first volume of *The Islamic Personality* - Chapter the Islamic Creed, p. 32-33

[As for al-qadā' wa'l-qadar its evidence is rational because al-qadā' is associated with two matters: first, that which is determined of the existing system and its evidence is rational since it is linked with the Creator, and the second matter being man's action that originate from him or occur to him against his will. It is a thing accessible to the senses and is sensorially perceivable; thus its evidence is rational. Al-qadar is the attributes of things, activated by man, such as burning by fire and cutting of a knife. These attributes are accessible to the senses and are sensorially-perceivable. Thus the evidence of al-qadar is rational...]

That is, al-qadar in the term “Al-QaDaa and Al-Qadar” is the attributes of the things that a person activates in them...

Third: It is also mentioned in the same book, *The Islamic Personality* Volume I, Chapter Al-QaDaa and Al-Qadar, p. 94-99:

[The question of al-qadā' wa'l-qadar, or in other words, the issue of al-qadā' wa'l-qadar, is the actions of the servants and the attributes of things. This is because the issue mentioned is the actions of the servant and what arises from these actions, that is, the attributes brought about by the servant in things: are they the creation of Allah? Is He the one who has created them and brought them into being? Or is it the servant? Is the servant the one who created them and brought them into being?...

As for al-qadar, it relates to the actions, whether they occur in the sphere which man dominates or in the sphere which dominates him, which occur from or on things through the matter of the universe, man and life, and cause an effect, that is, something results from the action;

So this mechanism that man causes in things in terms of attributes, is it created by man or by Allah just as He has created the things themselves?

The one who scrutinises this issue will find that these matters which are caused in things are from the attributes of the things, not from the action of man, as evidenced by the fact that

man is not able to form them (i.e these effects) except in the things which possess the (relevant) attribute amongst its attributes. As for the things which do not have the (relevant) attribute amongst their attributes, man is not able to cause in them what he wants. Therefore these matters are not from the actions of man but from the attributes of the things. Thus, Allah has created the things and set [qaddara] in them attributes in a manner that nothing else is possible to come from them except what He has set in them...

Likewise, in the manner that Allah created attributes for the objects, He created in man instincts and organic needs and, as He created attributes in objects, He created in the instincts and organic needs specific attributes. Hence, in the procreation instinct Allah created the sexual inclination, and in the organic needs He created the attribute of hunger. He made these attributes adhere to them according to the laws of the universe. The particular attributes that Allah the Exalted has created in objects, instincts and organic needs are called al-qadar, because Allah alone created the things, instincts and organic needs and determined in them their attributes...

That is, Allah created them and created particular attributes in them, thus they (the attributes) are from Allah and are not from man; man has nothing to do with them, nor can he effect them in any way. This is al-qadar, **and it is thus said that al-qadar in the subject of al-qadā' wa'l-qadar is the attributes of the things which man causes in them. It is upon man to have imān in that the one who determined the attributes in these things is Allah...**

And as you can see, it was mentioned in the same book that al-qadar in the discussion of (Al-QaDaa and Al-Qadr) is (the attributes of the things that a person activates in them...). **Then he explained the difference between the man's activation of it and Allah's creation of it so he said (the attributes brought about by the servant in things: are they the creation of Allah? Is He the one who has created them and brought them into being? Or is it the servant? Is the servant the one who created them and brought them into being?) Then he added to the clarification and said: (that is, Allah created them and created particular attributes in them, thus they (the attributes) are from Allah and are not from man; man has nothing to do with them, nor can he effect them in any way. This is al-qadar, and it is thus said that al-qadar in the subject of al-qadā' wa'l-qadar is the attributes of the things which man causes in them. It is upon man to have imān in that the one who determined the attributes in these things is Allah...)**

By doing the experiments on things, man displays the qualities and characteristics of the things that Allah created in them, that is, he discovers them if those characteristics were created by Allah in that thing, but if that quality was not created in that thing, then man cannot create, manifest or discover it. What we have quoted from the above book clearly shows that, that is, the meaning of (man activates) is that he discovers it or reveals it if it is created in something.

I hope this is sufficient and Allah Knows Best.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

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The link to the answer from the Ameer's Facebook page:

<https://www.facebook.com/HT.AtaabuAlrashtah/posts/625288879158485>