

Beliefs about Qadr (Divine Decree)



- Verily, We [Allāh] have created all things with Qadar (Divine Decree).

[Qur'an 54:49]

- And there is not a thing, but with Us [Allāh] are the stores thereof. And We send it not down except in a known measure

[Qur'an 15:21]

- The Prophet (SAW) said, "The first thing which Allāh created was the pen. Then, He said to it: Write. It asked: My Lord, what should I write? He said: Write the proportions of all things up until the Hour."

[At-Tirmidhi]

- The Prophet (SAW) also said, "If the entire nation got together to benefit you in some way, they could never benefit you at all except for that which Allāh had already decreed for you. And, if they all got together to harm you in some way, they could do you no harm except for that which Allāh had already decreed for you. The pens have been lifted, and the tablets have dried."

[At-Tirmidhi]

- It is necessary for a Muslim to believe in Qadr—to believe that Allāh controls and decides the destiny or fate of everything.
- Allāh has written down all that will be in existence until the Day of Judgment.
- Allāh already knows everything that is going to happen in His creation.
- Allāh has power over everything. Everything happens only with Allāh's permission.
- Allāh has already decreed (decided) what is going to happen in a detailed way.
- Nothing in the heavens or on earth can go against what Allāh has decided to happen—nothing can stop or change the decree of Allāh.
- Whatever a person has missed he would have never got and whatever he gets he would have never missed.
- It is Fard (mandatory) for a Muslim to be content with whatever Allāh decrees—whether it is good or bad. If it is good, be thankful to Allāh. If it is not, then be patient and be thankful that Allāh saved you from something worse. For if Allāh had willed, He could have decreed something far worse.

Example of Being Content with Allāh's Decree: The Patience of Urwah ibn az-Zubayr

(from "Glimpses from the Lives of the Tabi'een" by 'Abdur-Rahmaan Ra'faat al-Baasha)

Urwah ibn az-Zubayr was a famous Taabi'ee (Successors of the Sahaba) and Hadith scholar who was born in the penultimate year (22AH) of the Khilafa of Umar (RA) and died 94 AH. His father was Az-Zubayr ibn Awwam, one of the Ten Promised with Paradise. His mother was Asma daughter of Abu Bakr, and therefore his aunt was Aisha, the mother of the Believers from whom he benefited immensely. He also learnt from Ali bin Abi Talib, Abdur-Rahman bin Awf, Zaid bin Thabit, Abu Ayub Al-Ansari and many other sahaabah until he became one of the seven Fuqaha of Medina upon whom the people depended.

Urwah applied his knowledge to action. He would fast even the hottest of days in Madinah and would always stand for night prayers. He would keep his tongue moist with the remembrance of Allāh. He would read a fourth of the Quran from a mushaf in the day and then he would repeat that by heart in his night prayers. And it is not known that he left this practice from his early youth to the day he died except on this one occasion.....

Urwah bin Zubayr was invited by the khalifah, al-Walid bin Abdul-Malik(705-715 CE,

6th Khalifah of Bana Ummaya) in Damascus. Urwah accepted the invitation and went with his eldest son Muhammad, who was one of the most handsome of men. The young man had dressed up for the occasion in fine clothes, and had his hair in two plaits or braids. Al-Walid welcomed them with honour and when he saw his son, he said, "This is how the young people of Quraysh should look!" and by saying so, he put the evil eye on him. Before he left, the young man fell ill. When he was in the stable (preparing for the journey) and admiring the khalifa's fine horses, one of the horses trampled him to death.

The grief-struck father had barely shaken off the dust from burying his son, when he developed gangrene of the foot. His leg became swollen and the gangrene began to spread at frightening speed. Al-Walid sent for the best doctors to cure his guest by any means possible. But the doctors were unanimously united on the fact that the only cure for him was amputation quickly before the gangrene spreads and kills him. 'Urwah seeing no other choice agreed.

When the surgeon came to amputate his leg with his scalpel and saw, he said to Urwah: 'I think it would be appropriate for us to give you a mouthful of intoxicant so that you do not feel the excruciating pain of amputation'. Urwah replied: 'No, I will not do that. I will not seek help in haram on what I hope from for forgiveness'. So the doctor said, 'So we will give you some tranquilizer'. Urwah replied: 'I do not wish to

be deprived of one of my limbs without me feeling it's pain, and therefore the reward I aspire for it from Allāh". Then, just before the surgeon was about to cut his leg, a group of men came to them, so Urwah said: 'Who are these people?' It was said to him, 'They have been sent for, so that they can hold you, since perhaps when the pain becomes severe, it might cause you to pull back your leg causing you harm. Urwah replied, 'Send them back! I have no need of them as I hope that as dhikr and tasbiih will suffice me of them.'

So the surgeon began by first cutting off his flesh with a scalpel and when he reached his bone, he started to saw. All that could be heard from Urwah was Laa-ila-ha-il-lal-ah and Allāhu-akbar until his leg was cut off. Then boiling oil was brought in an iron scoop, and was poured on Urwah's leg to stop the pouring of blood and close the wound. Urwah at this point lost consciousness and fell into such a deep sleep that he did not read his normal portion of Quran that day. This was the only time when he did not perform his regular good deed.

When he regained consciousness, he called for his amputated leg, kissed it and said while turning it in his hand:

"I swear by the One, Who mounted me on you, I never used you to walk to any place of wrong action or to any place where Allāh would not like me to be." Then he gave

instructions that the leg should be washed, perfumed, wrapped in a cloth and buried in the Muslim graveyard.

Urwah was carried to his hometown of Medina where the people and his family gathered to meet him, whereupon he promptly said:

"Do not be frightened with what you see. Allāh has bestowed upon me four sons and He has taken back one and allowed me to remain with three, so for Him is the Praise. Allāh has given me four limbs and has taken one and allowed me to remain with three, so for Him is the praise. I swear to you by Allāh, that if he has taken from me a little, then he has caused to remain with me much, and if he has tried me once then he has forgiven me many times."

Many people came to their Imam and 'Alim to offer their condolences but of the best words given were those of Ibrahim bin Muhammad bin Talha, when he said:

"Receive the glad tidings! O Abu Abdullah (his kunya) one of your limbs and one of your sons has preceded you to Paradise... and behind that which has gone, the others shall follow inshAllāh... and Allāh has caused to remain for us from you that which we are in need of and that which we cannot do without, and that is your knowledge, your understanding and your opinion... May Allāh continue to benefit us with it."