

Ibn Battah al-Ukbaree (d. 387H) on What is Obligatory to Believe in Regarding al-Qadaa wal-Qadar

Wednesday, June 30 2010 - by Abu.Iyaad

Read more articles at [Aqidah.Com](http://www.aqidah.com)

الحمد لله رب العالمين والصلاة والسلام على رسوله الأمين وبعد:

Ibn Battah al-Ukbaree (rahimahullaah) stated in his monumental work, "*al-Ibaanah an Sharee'at il-Firqat in-Naajiyah*" in the second book on "al-qadar", the first volume, page 264 (Dar ur-Raayah, 1415H):

“As for what is obligatory upon us to have knowledge of, and to attest to, and corroborate all of it in its entirety, then it is:

- That we know that good and evil are from Allaah
- That obedience and disobedience are from the Ordainment (qadaa) of Allaah and His decree (qadar)
- And that whatever befalls us was never going to pass us by and what has passed us by was never going to befall us
- And that Allaah created Paradise created inhabitants for it
- He knew [such inhabitants] with their names and the names of their fathers, and He granted them success in [performing] righteous actions that He is pleased with
- He ordered them with them (the righteous actions), then granted them success (in performing them), aided them (in performing them), acknowledged (their performance of them) and rewarded them with Paradise for their (performance), as a bounty from Him and mercy (from Him).
- That He created the Hellfire and created inhabitants for it
- He knew their exact number, knew what would occur from them, and decreed upon them what He disliked (for it to occur) from them. He deserted them (i.e. not protecting them from falling into such matters, so they fell into such matters which He disliked to occur from them), and punished them due to (these actions) without being unjust towards them (in any of that).
- And they are not excused in whatever judgement He has made upon them.

So all of this and whatever is like it from the knowledge of al-qadar which is binding upon the creation to have knowledge of, and to have faith in and to submit to the command (amr) of Allah, His judgement (hukm) and His Ordainment (qadaa) and decree (qadar).

Ibn Battah's "*al-Ibaanah*", along with that of al-Laalikaa'ee's monumental "*Sharh Usool I'tiqaad Ahl is-Sunnah wal-Jamaa'ah*" ([see here](#)) are two works that document the aqidah of Ahl us-Sunnah

wal-Jamaa'ah, that of the Companions and the righteous Salaf from the first three centuries of Islaam.

In the above citation, Ibn Battah has summarized the view of Ahl us-Sunnah, in refutation of both the Qadariyyah Majoosiyyah and the Jahmiyyah Jabariyyah. And in the modern era, the founder of the cult group "Hizb ut-Tahrir", Taqi ud-Din an-Nabahani, has propounded the doctrine of the Qadariyyah Majoosiyyah ([see here](#)), in which he expels mans wilfully chosen actions to be outside of the domain of "al-Qadaa wal-qadar".

So him and his likes fall under the saying of the hadeeth of the Prophet (alayhis salaam), as is narrated by Ibn Umar:

القدرية مجوس هذه الأمة إن مرضوا فلا تعودوهم و إن ماتوا فلا تشهدوهم

“ The Qadariyyah are Magians of this Ummah. If they fall ill do not visit them, and if they die, do not prayer over them.

This hadeeth was reported by al-Haakim, who declared it authentic (**Saheeh**) upon the conditions of al-Bukhari and Muslim, upon the assumption that Abu Haazim (one of its narrators) heard from Ibn Umar. Abu Dawud, and at-Tirmidhi also declared it to be **Hasan**, as did Ibn Hajr, and also Imaam al-Albani in *Saheeh al-Jaami'* (no. 4442).

The Qadariyyah were amongst the first of the deviant sects to arise in the era of the Companions, and the very first hadeeth in Sahih Muslim is concerning the censure and rebuke by Abdullah bin Umar (radiallaahu anhu) of the deniers of al-qadar and his disavowal of them. The innovation of al-qadar was taken by al-Ma'bad al-Juhanee from a Christian named Sawsan, who became a Muslim then reverted to Christianity. And Gheelaan (ad-Dimashqee), took it from al-Ma'bad and spread it further, and this bid'ah was taken up by the Mu'tazilah who carried it until the words Mu'tazilah and Qadariyyah became synonymous.

There occurs from the great Imaam, Abu Thawr Ibrahim bin Khaalid al-Kalbee (d. 240H), the faqih, (as reported by al-Laalikaa'ee in his "I'tiqaad", 1/172, no. 319):

He was asked, "Who are the Qadariyyah?" and he replied:

“ The Qadariyyah are those who say Allaah did not create the actions of the servants and that Allaah did not decree acts of disobedience for the servants and that He did not create them (the acts of disobedience). Therefore these Qadariyyah are not be prayed behind, nor are their sick to be visited and nor are their funerals to be attended. Their repentance from this saying should be sought. If they repent (then so) and if not then their necks are to be struck.

The innovation of al-qadar comprises of two matters:

1. Rejection of Allaah's prior knowledge of events and
2. The claim that the servant is the one who brings about his own action, independently, outside the scope of Allaah's will (mashee'ah) and power (qudrah) and creative ability (khalq).

Amongst the Qadariyyah were those who denied Allaah's foreknowledge, and amongst them who affirmed it, but denied Allaah's will and creative ability (qudrah, khalq) in the actions of the servants.

Built upon this, (both factions of the Qadariyyah) resemble the Magians (fire-worshippers) who believed in two gods, a creator of good and a creator of evil. This is because they expelled the actions of man from being within the domain of Allaah's all encompassing power (due to a doubt and misconception that Allaah cannot will or create evil), and thus affirmed that an entity (i.e. man) besides Allaah originates things within the creation, independently from Allaah (i.e. his own deeds).

Related Articles:

- [Ibn Battah al-Ukbarree \(d. 387H\) on What is Obligatory to Believe in Regarding al-Qadaa wal-Qadar](http://www.aqidah.com/creed/?opvus)
<http://www.aqidah.com/creed/?opvus>
- [Ibn al-Qayyim: Distinguishing Between al-Maqdiyy wal-Maqdoor and al-Qadaa wal-Qadr in Loving and Hating What Occurs from al-Qadr](http://www.aqidah.com/creed/?vyupa)
<http://www.aqidah.com/creed/?vyupa>
- [Shaykh as-Sa'dee: Love, Pleasure and Dislike Concerning the Actions of the Servant \(al-Maqdiyy, al-Maqdoor\) and the Actions of Allaah \(Taqdeer\)](http://www.aqidah.com/creed/?wxcvv)
<http://www.aqidah.com/creed/?wxcvv>
- [Shaykh Ibn Uthaymeen: Distinguishing Between 'al-Maqdiyy wal-Maqdoor' and 'al-Qadaa wal-Qadar' in Loving and Hating What Occurs from al-Qadr](http://www.aqidah.com/creed/?nrmyq)
<http://www.aqidah.com/creed/?nrmyq>
- [Shaykh Ibn Uthaymeen: The Difference Between the Hukm, Qadaa that is Kawnee \(Creational\) and the Hukm, Qadaa Which is Shar'iyy \(Legislative\)](http://www.aqidah.com/creed/?nealf)
<http://www.aqidah.com/creed/?nealf>