



## Sharh Aqeedat ul-Waasitiyyah

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### Part 19: Affirmation the Will (Mashee'ah, Iraadah) for Allaah

#### Text:

وَقَوْلُهُ : ﴿ وَكَلِمَاتُكَ إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ﴾ ،  
 وَقَوْلُهُ : ﴿ وَكَلِمَاتُ اللَّهِ مَا اقْتُلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾ ، وَقَوْلُهُ :  
 أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ  
 اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴾ ، وَقَوْلُهُ : ﴿ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ  
 لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي  
 السَّمَاءِ ﴾ .

**“It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh'.” [Al-Kahf 18:39] “If Allâh had willed, they would not have fought against one another, but Allâh does what He likes”. [Al-Baqarah 2:253] “Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or 'Umrah (pilgrimage). Verily, Allâh commands that which He wills”. [Al-Ma'idah 5:1] “And whomsoever Allâh wills to guide, He opens his breast to Islâm, and whomsoever He wills to send astray, He makes his breast constricted and closed, as if he is climbing up to the sky”. [Al-An'am 6:125]**

## Explanation:

His saying, (**...It was better for you to say, when you entered your garden...**), meaning, “why did you not, when you entered your garden, (...[say] **'That which Allâh wills (will come to pass)! There is no power but with Allâh'...**), meaning, “If Allaah wills He will make it remain, and if He wills He will make it expire”, as an acknowledgement of (his own) incapacity, and (an acknowledgement) that all power belongs to Allaah, the Sublime. Some of the Salaf said, “Whoever is amazed by something, then let him say, “Maa shaa’Allaah, laa quwwata illaa billaah”.

And His saying, (**If Allâh had willed, they would not have fought against one another, but Allâh does what He likes**), meaning, if He, the Sublime had not willed their fighting, they would not have fought each other because nothing occurs within His dominion except what He desires, there is none to repel His decision and there is none to change His ordainment.

And His saying, the Exalted, (**Lawful to you...**), meaning, made permissible, and the address here is for the believers, (**... are all the beasts of cattle...**), meaning, camels, cows and sheep, (**... except that which will be announced to you (herein)...**), which is an exception to the beasts of cattle (already mentioned), and what is intended by this is what occurs in His saying, in the verse which occurs shortly after it,

**Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered) (Maa'idah 5:3)**

And His saying (**...game (also) being unlawful when you assume Ihrâm for Hajj or 'Umrah (pilgrimage)...**), is another exception to the beasts of cattle (already mentioned).

And the meaning is that all of the beasts of cattle have been made lawful, except the what is wild, because that is game which is not lawful for you whilst you are in the state of Ihraam. His saying “when you assume Ihraam” is in the accusative case, and the intent behind “haram” is the state of Ihraam for Hajj and ‘Umrah or both of them together.

(**Verily, Allâh commands that which He wills**) of declaring something lawful or declaring something unlawful, and there is no objection, resistance to Him (in that).

The point of evidence from these verses is that they contain an affirmation of al-mashee’ah (will) and al-quwwah (power, strength) and al-hukm (judgement) and al-iraadah (will) as Attributes of Allaah the Exalted, in accordance with what befits His Majesty.

(**And whomsoever Allâh wills to guide...**), meaning, whomever Allaah wills to grant success and make his heart accept goodness. And “man (whomever)” is a conditional noun, and “yurid” is the conditional action (required), and (**...He**

**opens his breast to Islâm...),** is the conditional response (if the conditional action is present). And “ash-sharh” is ash-shaqq, splitting, cleaving, and its origin lies in “widening, expanding”, and the meaning of “sharahta al-amra”, meaning you have explained it, and made it clear. And the meaning is that Allaah expands his chest to the truth which is Islaam, until He accepts it with an open chest.

**(...and whomsoever He wills to send astray...),** meaning, and whomever He, the Sublime, wishes to turn away from accepting the truth, **(...He makes his breast constricted...)** meaning, it does not expand in order to accept the truth, **(...and closed...),** meaning severely constricted, so no opening (for access) to the truth remains within it, and this is an emphasis for the meaning of constricted (dayyiqan), **(...as if he is climbing up to the sky),** its origin is “yatasa”ad”, meaning as if he is burdened with something that he is not capable of, over and over again, just like the one who wishes to ascend the sky is burdened. He has resembled the disbeliever and the burden of Imaan upon him like the one who is burdened with something he is not capable of, such as ascending the sky.

The point of evidence in the noble verse, is that it contains an affirmation of the iraadah (will) for Allaah, the Sublime, and that it covers guiding and misguiding. Meaning, He desires and wills guidance and also desires and wills misguidance, decreeing it to occur within the creation, due to a far-reaching wisdom.

For the Divine Will is of two types:

The first type: The Iraadah Kawniyyah Qadariyyah (Creational Will), and this is synonymous with al-mashee’ah. From its examples, is the saying of the Exalted,

**And when We decide (aradnaa) to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them who are given the good things of this life. Then, they transgress therein** (Al-Isra 17:16)

And also His, the Most High’s saying,

**But when Allâh wills a people's punishment, there can be no turning back of it** (Ra'd 13:11)

And His saying,

**And whomsoever He wills to send astray, He makes his breast constricted and closed** (Al-An'am 6:125)

The second type: The Iraadah Deeniyyah Shar’iyyah (Religious, Legislative Will), and from its examples is the saying of the Exalted,

**Allâh wishes to lighten (the burden) for you** (An-Nisa 4:27)

And His saying,

**Allâh does not want to place you in difficulty, but He wants to purify**

**you** (Al-Ma'idah 5:6)

And His saying,

**Allâh wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet, sallallaahu alaihi wasallam)** (Al-Ahzab 33:33)

### **THE DIFFERENCE BETWEEN THE TWO TYPES OF WILL**

1. Allaah may love the Iraadah Kawniyyah and be pleased with it, and He may not love it nor be pleased with it. As for the Iraadah Shar'iyyah, then He certainly loves and is pleased with it. For Allaah wills disobedience (to occur) by way of the creational (will) but He is not pleased with it legislatively.
2. The Iraadah Kawniyyah is desired for something else besides it, for example, the creation of Iblees, and all the other evils (have been willed) so that on account of them striving, repentance and seeking forgiveness can be attained, and other such matters that are loved (by Allaah). And as for the Iraadah Shar'iyyah, then that is desired in and of itself. For Allaah desires obedience, both kawnan (decreeing for it to occur in the creation) and shar'an (requesting it legislatively), and He loves it and is pleased with it.
3. The Iraadah Kawniyyah will occur by necessity, and the Iraadah Shar'iyyah is not bound to occur, for it can sometimes occur and sometimes not.

Note: The two Iraadah's Kawniyyah and Shar'iyyah come together in the case of the sincere obedient person, and the Iraadah Kawniyyah is singled out (in occurrence) in the case of the disobedient one.

Note: The one who does not affirm the two types of Will and distinguish between them as well, then he has gone astray, like the Jabariyyah and the Qadariyyah. The Jabariyyah affirmed the Iraadah Kawniyyah only, and the Qadariyyah affirmed the Iraadah Shar'iyyah only. And Ahl us-Sunnah affirmed both types of Will and distinguished between them.