

The Destiny (Qadar)

Lesson 20

“ [Allāh] created the creation with His knowledge. He appointed measures for them, and set down lifespans. Nothing was hidden from Him before His creating them, and He knew what they would do before He created them. He commanded them to obey Him, and He forbade them to disobey Him. Everything runs according to His judgement and will, and His will is effective. The servants have no will except what He wills for them, so that whatever He wills comes into being, and whatever He does not will is not.

[Allāh] guides whom He wills, safeguards [him from sin] and grants [him] well-being out of [His] grace; and He sends astray whom He wills, forsakes [him] and puts [him] to trial out of justice. All of them dwell between His grace and His justice.. [Allāh] is exalted over equals and rivals. There is no repeller of His decree, nor any amender of His judgement, nor any predominator of His command.

We believe in all of that, and are certain that everything is from Him.” **[18-28]**

“Allāh, the Exalted, knew since pre-eternity the number who shall enter Heaven, and the number who shall enter Hell, in one aggregate; that number is neither increased nor decreased. Similarly, [He knows] their deeds, which He knew they would do. Everyone is eased to that for which he has been created. Actions are [considered] according to the endings. The Fortunate is the one who is fortunate by the Decree of Allah, and the Wretched is the one who is wretched by the Decree of Allāh.” **[43-44]**

“ The essence of Destiny is Allāh, the Exalted’s, secret [knowledge] about His creation. No close angel, nor any prophet sent [with a message] is acquainted with it. Delving and looking into that is a means to forsakenness, a ladder to deprivation, and a staircase to transgression. So, take precaution - all precaution from that, [be it by way of] opinion, thought or whisperings, for Allāh, the Exalted, has concealed the knowledge of the Decree from His creation, and has forbidden them from seeking it, as He, the Exalted, has said in His book (meaning), **‘He may not be questioned about what He does, but they will be questioned.’** Q [21:23] So, whoever asks, ‘Why did He do ...’ has rejected the judgement of the Scripture, and whoever rejects the judgement of the Scripture becomes an unbeliever. This is all that is needed by those *awliyā’* of Allah whose hearts are

illuminated, and this is the position of those **firmly grounded in knowledge**. [That is] because knowledge is [of] two [types] : • knowledge which is present in creation, • and that which is non-existent among creation. Denial of the present knowledge is unbelief, and claiming the absent knowledge is also unbelief. Faith cannot be established except by accepting the present knowledge and leaving aside the absent knowledge.” [45-46]

“We believe in the **Tablet**, and the **Pen**, and all that is written in it. Thus, if all creation was to gather together to prevent from being that which Allāh has written in [the **Tablet**] to be, they will not be able to. And, [similarly], if they were to all gather together to bring about something which Allāh has not written therein, they will not be able to. **The pen has dried upon whatever will occur upto the Day of Arising. And that which passed a servant by could not have befallen him, and that which befell him could not have missed him.**” [47]

[It is an obligation] upon the servant has to know that Allāh’s knowledge preceded everything in His creation, for He measured it decisively and irrevocably, such as cannot be repealed, amended, cancelled or altered by anyone, and without any decrease or increase of His creation in His Heavens and His Earth. This is among the constituents of faith, the fundamentals of knowledge, and [part of] the acknowledgement of the Unicity of Allah, the Exalted, and His Lordship, as He, the Exalted, has said in His Book, (meaning) **‘He has created everything and meted out for it a measure.’** Q[25:3], and He, the Exalted, has said, (meaning), **‘and the command of Allāh is determined destiny.’** Q[33:38] Woe, therefore, to whomever becomes a disputer with Allāh in the matter of **Destiny**, and who summoned a diseased heart to consider it, for he has sought - by his fancy for investigation into the unseen - a concealed secret, and becomes a sinful liar as a result of what he says.” [48]

“And Allāh, the Exalted, created Heaven and Hell before the creation, and created inhabitants for them. So, whoever among them He wills goes to Heaven out of His grace, and whoever among them He wills goes to Hell out of His justice. Each works to that to which he has been applied, and becomes that for which he was created.” [83]

“Goodness and evil are destined upon the servants [of Allāh].” [84]

“That capability whereby the action is impending, by way of the ability with which creation may not be described, is with the action. As for the capability in terms of health, capacity, faculty, and soundness of [bodily] organs, it is before the action, and [it is] with it that the address [of the Law-Giver] is attached. And it is, as [Allāh] the Exalted has said, **“Allāh does not task any soul except with its capacity.”** Q[2:286]” [85]

“The actions of the servants are Allāh’s creation, and an earning on the part of the servants.” [86]

"Allah has not tasked them except with what they can bear, nor can they bear [anything] except that with which He has tasked them, and [this] is the explanation of [the statement] "There is no might nor power except with Allāh. (***Lā Hawla walā Quwwata illā billāh***) " We say : No one has any means, nor can anyone make any movement or transition from the disobedience of Allāh except with the assistance of Allāh. Nor is there power for anyone to establish obedience to Allāh and steadfastness upon it, except with the ability [granted by] Allāh." [87]

"Everything runs by the will, knowledge, decree and pre-ordainment of Allah, the Exalted. His will overpowers all wills, and His decree overcomes all strategems. He does what He wills, and is never unjust. He is glorified above every evil and perishing, and free from every shortcoming and disgrace. **'He will not be questioned about what He does, but they will be questioned.'**" [88]

Essentiality of belief in Qadar

"The guilty ones are in error and distress. On the day when they will swim in the fire on their faces (and it will be said to them), 'Taste the touch of **Saqar**'. We have created everything according to a measure." Q[54:47-49]

"Faith is that you should believe in Allāh, in His angels, His Books, His Messengers, the Last Day, and in Destiny, (that) the good and the bad of it are both from Allāh." [Bukhārī]

"Even if you were to spend as much gold as Mount Uḥud in the Path of Allāh, Allah would not accept it from you until you believe in Destiny, and (until) you know that **whatever befalls you could never have missed you, and whatever misses you could never have befallen you, and if you died believing contrary to this you will surely enter Hell.**" [Ibn Mājah, Bayhaqī]

Pre-ordination

When we say that Allāh has ordained something, we mean He knew since eternity that it would occur.

"And We have recorded everything in a clear book." Q[36:12]

"The first thing that Allah created was the **Pen**, then He told it, 'Write!'. The Pen said, 'What shall I write, oh Lord?' Allāh the Exalted said, 'Write what will happen upto the Day of Resurrection.'" [Hadith]

"And know that if the entire community were to gather together in order to benefit you in some way, they could not benefit you except by something Allāh has already written for you. And, if the entire community were to gather together in order to harm you in some way, they could not harm you except with what Allāh has already written for you. The pens have been raised, and the pages have dried." [Tirmidhī]

“Allah decreed the order of things 50,000 years before creation.” [Bayhaqī]

Difference between Qaḍā' and Qadar

According to the **Māturīdī School**, **Qaḍā'** is what is written on the **Preserved Tablet** (*al-Lawḥ al-Maḥfūẓ*), and **Qadar** is the actual occurrence. According to the **Ash'arī School**, it is the opposite.

Guidance

Two meanings of guidance. Allah's knowledge is complete.

'There is not any one of you whose places in Hell and in Heaven have not been written.' The companions said, 'Oh Messenger of Allāh! Shall we then not rely (on this)?' He said, 'Act, and each will be eased.' Then he recited, (the verses meaning), "Whoever gives and is pious, and acknowledges the Good, We shall ease him for good. And, whoever is miserly and considers himself free of need, and denies the Good, We shall ease him to adversity." Q[92:5-10]

Difference between Will and Pleasure of Allah

"How many angels are there in the heavens and earth, whose intercession is not of any avail, except after Allāh gives permission to whom He wills and approves." Q[53:26]

"Whatever Allah wills is, and whatever He does not will is not." [Bayhaqī]

Etiquette : We do not talk only about the bad when mentioning Allah.

Reconciling the matter

"He may not be questioned about what He does, but they will be questioned." Q [21:23]

Imām Ḥasan al-Baṣrī (raḥimahullāh) was asked, "Has Allāh forced His servants to do their deeds?" He said, "Allāh is more just than that!" "Did he leave things up to them?", the man asked. Imām Ḥasan al-Baṣrī (raḥimahullāh) said, "He is mightier than that! If He had forced them, He would not punish them, and if He had left things up to them, the Order would have no meaning. In fact, the truth is somewhere between the two, and Allāh has kept it hidden, so you cannot understand it."

In summary : Allāh knows the future, but He does not force us to act as we do; He knows beforehand what choices we will make.

Justice

"Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward." Q[4:40]

"... nor am I in the least unjust to the worshippers." Q[50:29]

Some important points

- **Lifespan**

"Say, 'Fleeing will never benefit you if you flee from death or slaughter, and in that case you will be reprieved only for a short time.'" Q[33:16]

"The Holy Spirit has breathed into me (the revelation) that a soul will not die until its lifespan and sustenance (**rizq**) have been depleted. [Ibn Ḥibbān]

- **Medicine**

- **Du'a**

- **Practical application**

"No misfortune occurs upon the Earth, nor in your own selves, except that it is in a record before We create it; that is easy for Allah. (It is) in order that you do not despair over what missed you, nor exult in what you have been given." Q[57:22-23]

Deeds

"Allah created you and what you do." Q[37:97]

"Allah is the creator of every doer and his deed. [Bayhaqī]

Forcing, coercion and choice. - Intentions and carrying them out.

Mechanism - difference in understanding between the Ash'arīs and Māturīdīs on this matter.

Deviant sects

Jabriyyah said that Allāh forces men to act as they do. Contrary to reality and experience.

Qadariyyah denied Destiny.

Shunning of the **other** deviant groups.