

## **SUMMARY OF LESSONS SO FAR**

**“Al-Qadar” (Divine Pre-Decree) refers to Allāh’s prior knowledge, determination and decree of all that has happened and what is to happen, in past and future eternity.**

It is one of the six pillars of faith (īmān) and has four levels (see prior handout).

### **THE CAUSES (ASBĀB)**

All things destined to take place, take place through the ways and means (asbāb), whether they are creational or legislative, and which Allāh has made to be causes.

The causes themselves are from Allāh’s decree.

Thus, it is in Allāh’s prior knowledge that if and when He creates this creation, then within it, a particular individual will be born at a specific time and place with specific qualities, or a leaf will fall from a particular tree at a particular time, or that a servant of His will do a specific act of goodness at a specified time and place and so on.

However, all of these things come to be and take place through creational means, causes and effects, which Allāh has created and placed.

Thus, by way of example, the leaf falls at a particular time, because the tree has been weakened and deprived of light and energy, due to the sun being further away due to its motion.

So we see here, that whatever takes place has been decreed to take place through ways and means, and causes and their effects, all of which are part and parcel of al-Qadar.

### **VIEWS REGARDING THE CAUSES**

People fall into three groups regarding the causes and their effects:

1. Those who deny that causes have effects, inherent properties and powers through which effects are realised, such as the Ash‘arīs.

2. Those who exaggerate in the causes and claim everything occurs through the inherent properties of things, which give rise to mechanisms of cause and effect, so they deny a Creator is the one who placed these causes and effects.

3. Those who believe in the causes and their effects and believe that these inherent properties and powers are placed therein by Allāh, who is the Creator of all things, and the ultimate Cause of all things.

**There is nothing in existence which requires no other cause besides itself for it to exist, except Allāh.**

### **USING QADAR AS AN ARGUMENT**

Divine Pre-decree has been used as an argument to justify opposition to Allāh’s guidance and law.

This is rejected through line of evidence from the Qur’ān, the Sunnah and from reason.

As for the Qur’ān and the Sunnah refer to your notes.

As for reason, it is summarised in the following:

1. The one who does good or evil never feels he is compelled in his action, and further, he has no knowledge that that is what is decreed for him, as that is secret knowledge, and nothing of the Divine Pre-decree is known until after it occurs. Thus, the one who

commits a sin and tries to justify it, saying it was from Divine Pre-decree, he could equally have said to himself that it was from Divine Pre-decree not to commit a sin, and thus abandon it, and thereafter use the Divine Pre-decree to explain his action.

2. That falling into sin is oppression against one's soul, and if another was to oppress this person (say by beating him, or stealing from him), then this person who uses the Divine Pre-decree as an argument to justify his oppression against his soul, would also have to accept the argument that the beating he received or being robbed was from Divine Pre-decree and the one who beat or stole from him had no other choice, except to do so. And thus, it cannot be counted as injustice, and thus he, as the victim, should, according to his own reasoning and argument, have no demand and recourse to justice.

3. If this person was given a choice between travelling to a safe city and a dangerous city, he would choose the safe city. He would never say: "Its decreed upon me to go to the dangerous city, hence I will travel there." Since a person always chooses the best, most safe, and pleasurable destination (or any other option) in life, then the same applies to choosing a destination in the Hereafter.

Why does he choose safety in this life by choosing the relevant path towards it, but not choose safety in the next by traversing the relevant path towards it? So this is a contradiction.

## TWO DOUBTS FROM THE TEXTS

1. The first doubt is the statement of Allāh: "**If Allāh had so willed, they would not have associated partners with Him (in worship).**" (6:106). The answer to this statement is directed to the

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), so as to console him in his call, and to inform him that their polytheism is by Allāh's decree, and that the duty of the Prophet is simply to call, and Allāh is the One Who guides and misguides, on account of what people deserve.

2. The ḥadīth of the debate between Ādam (عَلَيْهِ السَّلَامُ) and Mūsā (عَلَيْهِ السَّلَامُ), when Ādam used the Divine Pre-decree in his argument against Mūsā. There are two answers:

The first is that Ādam never used the Divine Pre-decree to justify his sin, but he used it in reference to the calamity arising from the sin, which is expulsion from Paradise, since that was decreed to occur, and one can use the Divine Pre-decree in relation to calamities.

The second is that one can use the Divine Pre-decree for those sins in the past that one has abandoned and repented from, but not for those being done in the present or to be done in the future. Thus, a sinner or a disbeliever, who leaves his sin or his disbelief, and repents from it, he can say about it, that It was Allāh's decree, which of course is true, but he is not saying this in order to justify his prior sin or disbelief, but referring only to pure Qadar, meaning, to refer to what happened in accordance with Allāh's decree, stripped and devoid of any notion of right or wrong. And this applies to all the deeds of the servants, they are all by Allāh's decree, be they good or evil.