



DIVINE WILL AND PREDESTINATION

In the Light of the Qur'an and Sunnah

'Umar S. al-Ashqar

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(ii) The school of thought which has misled the masses and destroyed its minds, will and dynamism, and caused their actions to benefit their enemies. This is the school of thought known as Al-Qadariyah or Mahfooziah which has given up its footing on the grounds of justice. I have shown that their blind consistency on government is to be rejected and that

(iii) I explained the school of thought of Al-Qadariyah which has three requirements. In each case I mentioned the beliefs described by the scholars of that school. I have also mentioned the beliefs concerning Qadar.

Chapter Six explains why people have been misled concerning Qadar (predestination). It was due to the following reasons:

In Chapter Seven I described some of the good consequences of believing in Qadar.

I pray to Allah that I have succeeded in explaining this principle and I ask Him to benefit His slaves thereby, for He is the best supporter and helper. He is sufficient for me and He is the best disposer of my affairs.

Chapter Four explains how far we can go in discussing our affairs with Allah, and what we can and cannot do under His will.

Dr. Umar Zubayman al-Ashqar

It is a duty on the part of scholars to explain the different schools of thought and to divide them into their respective groups.

(i) Those who deny *qadar* (predestination). Here I described their opinions and pointed out where they have gone wrong, and I mentioned the debates of the scholars of the denomination which, in fact, is confusion and doubts, and will crumble once we shed the light of truth on it, so that the one whom Allah guides and opens his heart to faith will no longer have any doubts concerning it.

CHAPTER ONE

BELIEF IN QADAR (PREDESTINATION) IS ONE OF THE BASIC PRINCIPLES OF FAITH (UŞOOL AL-EEMAAN)

Belief in *qadar* (predestination), is one of the basic principles of faith, without which a person's belief is incomplete. Muslim, narrated from 'Umar ibn al-Khattaab (رضي الله عنه), describing how Jibreel (Gabriel) (رضي الله عنه), questioned the Messenger (ﷺ) about *eemaan* (belief), in reply he (ﷺ) said:

"It (*eemaan*) is to believe in Allah, His angels, His books, His messengers, and to believe in divine destiny (*qadar*), both the good and the evil thereof." He (i.e., Jibreel) said: "You have spoken rightly."¹

There are many texts which speak of the *qadar* of Allah or enjoin belief in *qadar*. These texts include the *aayaat* (verses):

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْتَهُ بِقَدَرٍ ﴿٤٩﴾ ﴾

﴿Verily, We have created all things with *Qadar* [Divine Preordainments of all things before their creation as written in the Book of Decrees - *Al-Lauh al-Mahfooz*].﴾
(*Qur'an* 54: 49)

﴿ ... وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ ﴾

﴿...And the Command of Allah is a decree determined.﴾
(*Qur'an* 33: 38)

¹ *Sharh an-Nawawi 'ala Muslim*, 1/157.

