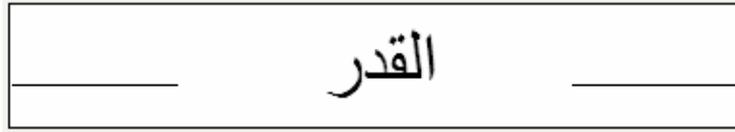


Al-Qadar

A Study of Divine Will & Predestination



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the name of Allāh, the Entirely Merciful, the Especially Merciful)

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Introduction

Indeed all praise is for Allāh. We praise him, we seek His help and we ask for His forgiveness. And we seek refuge in Allāh from the evils of our selves and from the evils of our actions.

Whoever Allāh guides, no one can lead him astray, and whoever is led astray, there is no guide for him. I bear witness that there is no deity that has the right to be worshipped except Allāh – alone and with no partner – and I bear witness that Muhammad (ﷺ)¹ is His slave and Messenger.

“O you who believe, fear Allāh as He ought to be feared and do not die except as Muslims.”
(Aal Imrān, 3:102)

“O mankind, fear Allāh who created you from a single soul (Ādām), and created from that it’s mate (Hawwa). And from both of them, He brought forth many men and women. And fear Allāh to whom you demand your mutual rights. Verily, Allāh is the All-watcher over you.” (An-Nisā, 4:1)

“O you who believe, fear Allāh and speak a word that is precise (i.e. truthful). He will rectify your deeds for you and forgive you your sins. And whoever obeys Allāh and His Messenger has indeed achieved a great success.” (Al-Ahzāb, 33:70-71)

Verily, the best of speech is the book of Allāh and the best of guidance is the guidance of Muhammad (ﷺ). The worst affairs are the newly-invented matters in the religion, and every such matter is an innovation (bid`ah) in the religion. And every innovation² in the religion is misguidance and every misguidance is in the hellfire.

What follows is concise study is on the subject of *Qadar*. It begins with a brief overview of *Qadar* followed by three papers to elaborate matters relating to the subject. The points in each paper are tackled individually and each paper presents its own respective findings and conclusion.

The *Qur`ān* and *Sunnah* are the basis of religious evidence and references are provided throughout to support the text of this study. Additional information is provided by means of footnotes so as not to interrupt the flow of the text.

¹ ﷺ – SallAllāhu `alayhi wasallam – a supplication to Allāh to grant His praise and security to Prophet Muhammad, and to protect the Prophet’s message.

² Ref. Saheeh Muslim, book 4, no. 1885.

Divine Will and Predestination

Belief in *Qadā wal Qadar* (divine will and predestination) is an article of faith in Islām. There are several verses in the *Qur'ān* that inform us about *Qadar*, these include:

“Surely WE have created everything in perfect estimation (destiny and purpose).” (54:49)
[Arabic transliteration: *innā kulla shay-in khalqñāhu bi Qadar*]

“...and the command of Allāh is a decree determined.” (33:38)

The four basic levels of belief in *Qadar* are summarised below, along with supporting verses from the *Qur'ān*:

1. Allāh's knowledge is all-encompassing. Allāh *subhānahu wa ta`ālā* informed us:

“Allāh is HE Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends HIS Command: that ye may know that Allāh has power over all things and that Allāh comprehends all things in (HIS) Knowledge.” (65:12)

“Allāh is HE than whom there is no other Allāh WHO knows (all things) both secret and open; HE Most Gracious Most Merciful.” (59:22)

2. Allāh has written in a preserved tablet (*al-lawh al-mahfuz*) everything that will come to pass till the day of resurrection. Allāh *subhānahu wa ta`ālā* stated in *Surah Yā Seen*:

“Verily WE shall give life to the dead and WE record that which they sent before and that which they leave behind and of all things have WE taken account in a clear Book (of evidence).” (36:12)³

3. Everything happens by Allāh's will and He has power over all things. What Allāh wills happens, what Allāh does not will does not happen. Allāh *subhānahu wa ta`ālā* stated in *Surah At-Takwir*:

“But ye shall not will except as Allāh wills the Cherisher of the Worlds.” (81:29)⁴

4. Allāh created everything and he has no partner in his creation. Allāh *subhānahu wa ta`ālā* stated in *Surah Al-Furqān*:

“HE is the One to Whom belongs the kingdom of the heavens and the earth, has begotten no son and has no partner in HIS kingdom; HE has created everything and ordained them in due proportions.” (25:2)⁵

³ Also supported in the following verses: (22:70, 34:3, 36:12, 52:2, 43:4, 85:22)

⁴ Also supported in the following verses: (2:253, 5:48, 6:107, 6:111, 6:112, 6:35, 6:39, 10:99, 25: 45)

⁵ Also supported in the following verses: (6:1, 15:86, 21:33, 39:62)

Paper One

1. If Allāh already wrote what we will do, do we have free will to do other than what He wrote?

The question above that the paper aims to answer is essentially quite straightforward. However, some deep thought and analysis is required in order to comprehend the answer and understand the nuances surrounding the subject area. This paper explains briefly some of the concepts affecting this issue but aims to stay within the constraint of this question and not delve into detail about other factors of *Qadar* in general.

The paper tackles the concept of free will and how this can consolidate with divine decree. Most importantly, it answers the question whether a person has the free will to do something other than what Allāh has written.

1.1 Free Will

Previously (in the "Divine Will and Predestination" section), we have covered the Islāmic position on divine will and predestination. We will now consider the Islāmic view on free will. Do human beings have free will or are they condemned to do what they do? Do we make conscious choices or are we acting out a script?

The fact that human beings have free will is a doctrine that also exists in other major religions such as Christianity and Judaism. *Islām* teaches that human beings have the ability, wish and will to do their actions. Also, that their actions are attributed to them. The *Qur'ān* states in *Surah Al-An'ām*:

“...And whatever (wrong) any human being commits rests upon himself alone; and no bearer of burdens shall be made to bear another's burden... “ (6:164)

Human beings are held accountable for their actions on the basis of free will and they are rewarded and punished because of their actions. Without free will, how can anyone be justly held accountable for their actions and rewarded or punished? Allāh stated in the *Qur'ān* that He will judge people with justice:

“...the judgment between them will be with justice and no wrong will be done unto them.” (10:54)

1.2 Free Will & Divine Decree

Let us now consider free will and how this consolidates with divine decree. Free will is defined as the ability of a person to choose. Any observant person will know that in life there are choices. Some of us have more choices than others (and the nature, degree, depth and breadth of choices also varies from person to person). The limitation placed upon us is the number of options from which we can choose. For example, when choosing a career it is unrealistic to say that anyone can do anything. Although, we may have heard people say things of that nature, perhaps to motivate others.

People have natural abilities, aptitudes, adaptabilities, learning curves, interests, motivations and apathies; all of which place restrictions upon what they can achieve. If a child wishes to be an astronaut when he grows up, then as he grows up he has the free will to pursue that option, however he may find many obstacles along his way and may be unable to achieve that ambition. The

obstacles may be many: he may not have the intellectual aptitude or the ability to pass exams in order to get into the right school, college or university; he may not have the finance to afford the necessary education; he may not have the required physical fitness; and so on. In short, he was unable because it was not Allāh's Will. Allāh has limited his options and affected his achievements. Ultimately, he can only achieve what Allāh wills for him but at the same time his free will remains unaffected; it is his choices that are limited. In *Surah ad-dahr*, Allāh *subhānu wa ta`ālā* stated:

“...you cannot will, except by the will of Allāh. Surely Allāh is All-Knowledgeable, All-Wise.” (76:30)

Allāh indeed has knowledge of what we will do and has already written it down. It is we who do not know what is written down for us. Thus, if we do not know what is written how can we oppose it? The fact that human beings have free will is quite obvious. Anyone who doubts that needs only to consider the last major decision they made in their life and how it has affected them. Any intelligent person will see that in life there are often different paths, different choices with different implications. In a typical day a person makes dozens of minor decisions that affect his day. For example, what time to wake up, what to wear, what to have for breakfast, whether to go to work, etc. If in just one day there are so many decisions and so many variables how is it then that in the entire life of a human being every single decision that they make is inline with Allāh's Will? The answer is a testament to the knowledge and power of Allāh. He created the individual and has given him abilities in a measured manner. Allāh knows how the individual will react in situations; He (*subhānu wa ta`ālā*) knows all the variables within the individual and He knows what the individual is capable of doing. In *Surah as-Saffat*, Allāh stated:

“...Allāh has created you and your handiwork!” (37:96)

Human beings have free will to make their own choices. Just because Allāh has knowledge of what choices a person will make, this does not take anything away from a person's free will. A human being will never make any choices that Allāh has not written down for him. This is not so much due to a limitation on his free will rather it is more a manifestation of the unlimited knowledge of Allāh. Even if a person were to entertain the concept of doing something opposed to what Allāh has written they would need to know what Allāh has written for them. Some misguided people may arrogantly think that their disbelief or disobedience of Allāh is acting against His Will. However, what they should realise is that disbelief, disobedience and arrogance is indeed what Allāh has written down for them. Allāh has given man the freedom to choose between the paths of good and bad. In *Surah al-balad*, Allāh said:

“And WE showed him (man) the two paths (of good and evil)” (90:10)

Allāh has also given man the ability to comprehend right and wrong. In *Surah ash-Shams*, Allāh said:

“And inspired it (the soul) with knowledge of what is wrong for it and what is right for it” (91:8)

Allāh in His infinite wisdom knows which path man will take. He knows who will be guided and who will stray. He has given man free will, but He has measured every ability, advantage or disadvantage of man's body, mind and soul. On top that, Allāh also controls every single external force or factor to which man could possibly be exposed. While Allāh's knowledge is infinite and man's knowledge and ability are both finite, it is impossible for man do anything outside the knowledge of Allāh. Since what Allāh has written is from His knowledge, it is impossible for man to do anything other than what Allāh has written for him.

1.3 Paper One Conclusion

It is true that a human being has free will. The paper stated the position of Islām on this and suggested the same with logic and observations from life. It is also true that Allāh has written down everything that we will do. The *Qur'ān* states that in several verses, some of which have been referred to earlier. There is no contradiction in the two statements. However, can the human being do something other than what Allāh wrote? The answer is no! But that is not a question about a human beings free will rather a question of Allāh's knowledge. This will become clear if we rephrase the question. The question is synonymous with the following: can the human being do something that Allāh does not know about? The answer is no! The human being has free will to make whatever choice he wants but, at the same time, nothing is ever outside the knowledge of Allāh. One may wonder: 'how it is that the human being in his entire life makes thousands of decisions with free will and none of them are outside the decree of Allāh?' This is the knowledge and power of Allāh and He does what He wills.

Paper Two**2. Why did Allāh not produce the good results of evil which He permitted through other means that would be free from evil?**

The existence of good and evil in the world is an accepted fact of life. Human societies in general want good, at least for themselves, and abhor evil. Yet evil is widespread, perhaps because not everyone unanimously wants good to prevail everywhere. Is it possible for there to be only good and no evil? Is there any good that ever comes out as a consequence from evil? And can the same good that is produced as a consequence of evil be produced without the involvement of evil? What is the necessity of evil? This paper aims to tackle all these questions and explain with examples, logic and Islāmic evidence.

2.1 Good Result of Evil

Let us firstly explain a good result of evil by means of an example. Ādam and Hawa (peace be upon them) disobeyed Allāh by eating from the forbidden tree (*Surah Ta-Ha*, 20:121)⁶. Disobedience to Allāh is an act of evil⁷. They then realised their mistakes, repented and sought forgiveness from Allāh. Repentance and seeking forgiveness from Allāh is worship of Allāh and acts of good. Thus, it is a case of cause and effect. If there were no disobedience, then there would be no remorse and repentance. After all, what would they feel remorse for and what would they need to repent for? Also, if no wrong had been committed what would they seek forgiveness for? Thus, in this case evil was a means that created a situation where good could be done and Allāh's beloved servants both pleased Allāh by doing this act of good.

Allāh *ta'ala* has created different beings for different purposes. If anyone is disheartened by evil and wonders if it is possible for there to be only good and for evil to be absent, they should consider the beings that are angels. They are good, they do good; they commit no evil. So it is possible for Allāh to make His creation do only good and He has power over all things. Human beings and jinns are a different creation and they have their purposes. Both these creations are capable of good and evil.

Good and evil are both present in the Divine Will of Allāh and nothing can happen without His Will. Al-Hakamee, in his book *A'laam as-Sunnah al-Manshoorah*, has explained two types of Will:

1. The Universal Pre-Ordained Will; and
2. The Religious Legislated Will.

The former includes evil and good, disbelief and belief, obedience and disobedience, that which is liked by Allāh as well as that which is disliked. The latter is specific to what Allāh likes, and according to which He ordered His creation to do certain acts and abstain from certain acts. Al-Hakamee further explains that the Universal and Legislated Will is combined in the obedient believer, whereas only the Universal Will is operative in the sinful evil-doer. This is self-explanatory as the evil-doer goes against Allāh's commands, therefore is subject to only the Universal Will from which no-one can escape.

⁶ *Sūrah Ta-Ha*, 20:121 reads:

“Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.”

⁷ In several verses in the Qur'ān we are asked to obey Allāh, a few examples are: 3:132, 4:59, 24:54 and 33:33.

Ibn Abi-al-'Izz, in his commentary on the Creed of at-Tahāwi (*Sharh al-Aqeedah at-Tahāwiyyah*)⁸, explained that Divine Will is of two kinds: one which is willed because of and for itself, and the other which is willed because of and for some other result. The thing that is willed for some other result is not in itself the goal of what is willed. Rather it is a means to the actual goal, which is essentially the good result that arises from the evil.

2.2 Manifestation of Allāh's Attributes

Allāh's attributes are manifested in His creation and certain attributes are manifested directly or indirectly as a result of some evil done by His creation. Allāh is The Creator and that is manifested in the creation of the heavens and the earth and all things in between. Allāh has attributes for mercy; he is The Merciful⁹. Allāh shows His mercy to His creation in that He still cherishes and sustains (this is also a manifestation of His *Ar-Rabb*¹⁰ attribute) those who do evil as well as those that do good. He also forgives those that turn to Him in sincere repentance. Consider the following attributes of Allāh:

- *Ar-Rahmān* - The Most Gracious, (mentioned in numerous verses, for example *Surah al-fātihah* 1:1, 1:3).
- *Ar-Raheem* - The Most Merciful (mentioned in numerous verses, for example *Surah al-fātihah* 1:1, 1:3, *Surah Yunus* 10:107).
- *Ar-Rauwf* - The One who is Merciful and Compassionate (mentioned in *Surah al-baqarah* 2:143).

All the above have rich meanings telling us about Allāh, and among those meanings the quality of mercy are present in all the above attributes. Thus, Allāh is the Most Merciful and that quality is manifested in his creation of human beings and jinns, some of whom disobey Him yet still He continues to give them His Mercy.

Let us consider further the following attributes of Allāh:

- *Al-'Afuww* - The One who forgives and pardons (mentioned in *Surah an-nisā* 4:43).
- *Al-Ghaffār* - The One who forgives the sins of His slaves time and time again (mentioned in *Surah Saad* 38:66).
- *Al-Ghafuwr* - The One who forgives the sins and mistakes of his servants (mentioned in *Surah Yunus* 10:107).

One of the qualities referred to by all the above attributes is forgiveness; that Allāh forgives His creation. This quality of forgiveness is also manifested in Allāh's creation of beings that do wrong. These beings wrong themselves and seek forgiveness and Allāh forgives. The fact that someone forgives is not actually manifested until there is something for them to forgive. Allāh knows that He forgives but for His creation to also know that, He manifests it to them. In the same way there are several other attributes that Allāh has, which are manifested to His creation in their doing of evil as well as good.

⁸ See ref. 1 in the References and Bibliography section.

⁹ The qur'ān begins with:

“In the name of Allāh, the Most Gracious, Most Merciful.” (1:1)

¹⁰ Allāh tells us in *Surah al-fātihah* that he is the *rabbul-ālamēen*:

“All praise belongs to Allāh the Cherisher, Sustainer of all the worlds.” (1:2)

2.3 Paper Two Conclusion

The question: why Allāh did not produce the good results of evil which He permitted through other means which would be free from evil, is akin to asking whether one can have an outcome without a cause. Let us consider if it is possible to produce all the same desired results through means that are very different (i.e., good and evil)? For example, if a desired good result is the seeking of forgiveness, then is it necessary to seek forgiveness if no wrong was done? The answer is no. The absence of wrongdoing removes the need for seeking forgiveness. Thus, how can any good act require forgiveness? Therefore, in just this one example we can see the necessity for the existence of evil to produce a particular good result that is pleasing to Allāh.

This paper mentioned previously that it is possible for Allāh to create only good and gave the angels as an example. This paper has also tackled the question regarding necessity of evil as a means. Allāh is the ultimate Creator; he has created all sorts of beings. We know about some of His creation, we have yet to discover others, still there are others that perhaps we will never know. Allāh manifests His attributes to His creation. Some of His attributes are manifested when His creation do good. For example, Allāh is *al-Samee'*, the One who listens and responds to our supplications and requests (mentioned in *Surah al-Baqarah* 2:127)¹¹. This is manifested when we do the act of good that is calling out to our Creator. Likewise, some of his attributes will be manifested when His creation do evil. For example, Allāh is *al-Hasiyb*, the Reckoner, mentioned in *Surah an-nisā* (4:6)¹². Allāh is the One who will take account of all people's deeds, and who will reward or punish them accordingly. Thus, there is a necessity for good if Allāh is to reward His creation for it and a necessity for evil if Allāh is to punish His creation justly.

¹¹ *Sūrah al-baqarah* (2:127):

“And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.”

¹² *Sūrah an-nisā* (4:6):

“...Allah sufficeth as a Reckoner.”

Paper Three**3. Why do those who use *Qadar* to defend their sins have no basis to stand on?**

The subject of Divine Will and Predestination is not easy to comprehend to an in-depth degree. Many people have gone astray in their analysis of *Qadar* and in their subsequent actions as a consequence of their misunderstanding. Historically, two famously incorrect views regarding *Qadar* emerged. These were held by groups known as the Jabrites and the Qadarites. The essence of these views is likely to also be held by other people who are not categorised into those groups by name.

1. The Jabrites believed that human beings are compelled to do whatever they do and that they have no influence over their actions. This belief is called *Jabr* (compulsion), which takes away human responsibility and the burden of sin by putting the blame on the forces that motivate human will and lead them to commit sins.
2. The Qadarites believed that human beings created their own destinies (hence the name), in that they create their own actions by their own ability and their own will.

Both views have no basis. The former takes away responsibility from human beings and attributes injustice to Allāh. The latter fails to comprehend the oneness of the Creator - *al-Khāliq* - attribute of Allāh by denying that He created our destinies. The correct view is that which is obtained from the *Qur'ān* and the *Sunnah*. The paper tackles the issue of why *Qadar* cannot be used to defend sins.

3.1 Point 1 - Free Will

Any intelligent person will see that in life there are often different paths, different choices with different implications. In a typical day people makes dozens of minor decisions that affect their day. For example, what time to wake up, what to wear, what to have for breakfast, whether to go to work, etc. and in these decisions there were options not force, as force would eliminate options.

Islām teaches that human beings have the ability, wish and will to do their actions. Also, that their actions are attributed to them. The *Qur'ān* states in *Surah al-an'am*:

“...And whatever (wrong) any human being commits rests upon himself alone; and no bearer of burdens shall be made to bear another's burden...” (6:164)

Human beings have free will to make their own choices. Just because Allāh has knowledge of what choices a person will make, this does not take anything away from a person's free will. A human being will never make any choices that Allāh has not written down for him. This is not so much due to a limitation on his free will rather it is more a manifestation of the unlimited knowledge of Allāh. Allāh has given man the freedom to choose between the paths of good and bad. In *Surah al-Balad*, Allāh *subhānu wa ta`ālā* said:

“And WE showed him (man) the two paths (of good and evil).” (90:10)

Allāh has also given man the ability to comprehend right and wrong. In *Surah ash-Shams*, Allāh *subhānu wa ta`ālā* said:

“And inspired it (the soul) with knowledge of what is wrong for it and what is right for it.” (91:8)

Thus, when human beings have the free will to choose and have also been given the guidance to determine good and evil, then how can they blame *Qadar* for the evil choices that they themselves make?

3.2 Point 2 - Judgement with Justice

Human beings are held accountable for their actions on the basis of free will and they are rewarded and punished because of their actions. Without free will, how can anyone be justly held accountable for their actions and rewarded or punished? Allāh stated in the *Qur'ān* that He will judge people with justice:

“...the judgment between them will be with justice and no wrong will be done unto them.”
(10:54)

Thus, to defend someone's sins by saying they were forced to do it by Allāh's decree is to attribute injustice to Allāh (*subhānah!*). This is akin to believing that Allāh forces people to sin, then He will punish them for what they were forced to do. We know that this is false as Allāh is Just. The sins human beings do are attributable to them and they will be judged by Allāh with perfect justice.

3.3 Point 3 - No Soul Burdened Beyond Capacity & Pen Raised from the Record of Three

In *Surah al-mu'minuwn*, Allāh *subhānahu wa ta`ālā* stated:

“On no soul do WE place a burden greater than it can bear: before US is a record which clearly shows the truth: they will never be wronged.” (23:62)¹³

Thus, as no one is burdened beyond their capacity, there can be no concept of forced sin. Anyone who believes they were compelled to sin because they just could not handle their circumstances has contradicted the *Qur'ān*. For example, if someone drinks alcohol and does not accept the sin, instead blaming their painful circumstances which were too much for them to handle. A more extreme example would be taking one's own life, where the committer of suicide has despaired of Allāh and has disbelieved that Allāh does not burden anyone beyond their capacity.

It must be noted that in exceptional circumstances, for example to preserve life, Allāh makes permissible certain things that would otherwise be disallowed. Allāh will pardon someone in those circumstances. However, outside of these extenuating circumstances defending impermissible acts has no basis.

Further exceptions are given to the record of three groups of people as stated by the Prophet (ﷺ):
“The Pen will not write the deeds of three persons: children until they reach the age of maturity, people asleep until they awake, and the insane until they regain their sanity.” (Musnad Ahmad, At-Tirmidhi)¹⁴

Thus, the child, the sleeper while sleeping and the insane will not be held accountable but no one else has any basis to defend their sins.

¹³ Also in *Surahs Al-An'ām* 6:164, *Al- A'rāf* 7:42 and *At-Talāq* 65:7.

¹⁴ Taken from ref. 3. See References and Bibliography section.

3.4 Point 4 - The Purpose of Creation & the *Fitrah*

In *Surah adh-dhāriyat*, Allāh *subhānahu wa ta`ālā* stated:

“I created the jinn and humankind only that they might worship ME.” (51:56)

Thus, the sole purpose of the life of a human being is to worship Allāh. A person who does not worship Allāh has not fulfilled his purpose. Further, the Prophet (ﷺ) stated that every child is born upon *fitrah* (Sahīh Muslim, Kitab-ul-Qadar book 33, Chapter 6, Hadeeth no. 6425)¹⁵.

The *Fitrah* is essentially the true nature in which human beings were created by Allāh. That is, the way or inclination that is most natural to mankind. Intrinsic to the very nature of the design of mankind is a bias or inclination, and that is how we decide what feels right or wrong; natural or unnatural. Some intelligent (albeit unbelieving) people may say "I don't need religion to tell me what's right or wrong, I already know; it's natural!". So, why is it natural that a person can understand right from wrong without being told and how does a person know what is natural? What is the definition of right and wrong? How is it that a person understands what is moral just by common sense? It is because human beings have a just bias, a natural inclination in their very design. This gives them a feeling of what is natural, what is good or moral, and of course what is opposite to all the aforementioned.

“And so, set thy face steadfastly towards the (one ever-true) faith, turning away from all that is false, in accordance with the natural disposition which God has instilled into man...” (30:30)

Although human beings have an intrinsically just bias; they also have needs, weaknesses and selfish tendencies. These can overrule their natural inclination towards good. Therefore, the 'just bias' is not always enough; it may also need to be supplemented with guidance and discipline. Allāh has provided the guidance; the individual is responsible for his own discipline and his choice to follow the guidance. As Allāh allows the individual to make his own choices, he can go either towards the way of good or towards evil. If Allāh wished, he could have created human beings to do only good just as He created the angels. However, human beings have the ability to corrupt their good nature by making choices to do acts that take them away from their *Fitrah* and they shall be justly punished for them.

¹⁵ Also in Hadeeth no's 6426 - 6429 from the same source.

3.5 Paper Three Conclusion

Those who use *Qadar* to defend their sins would say that they were not responsible for their actions, that they were compelled to do it by forces that motivated their will and led them to commit sins. Those who think this have misunderstood *qadā wal Qadar*, therefore have no basis to stand on.

Human beings have free will to make their own choices. Allāh has shown us the paths of good and evil and has also given us the ability to understand right from wrong. Therefore, whatever evil we do is attributable to us and not to Allāh.

Allāh will judge justly between us. He will reward us for good and punish us for evil. If we were not responsible for the evil that we do it would not be just to punish us for it.

Allāh further shows His justice by not giving us any burden that we do not have the capacity to bear. Allāh also shows us our responsibility and His mercy by excusing three groups of people. Namely, the young child, the one who is asleep and the insane are not held responsible by Allāh.

The purpose of human beings is to worship Allāh alone. Those who sin and disobey Allāh do not fulfil their purpose. This purpose is ingrained within the innate nature of a human being, the *Fitrah*. It is the individual that makes the series of evil decisions with his free will that take him away from the *Fitrah*, therefore he has no basis to defend his evil actions.

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