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- Zabidī. *Tāj*.
- See also:** BEGUELEMENT; BELIEF; DISBELIEF; ENORMITIES; ETIQUETTE WITH THE QUR‘ĀN; GUIDANCE AND MISGUIDANCE; IDLE SPEECH; LEGAL PUNISHMENTS.

GIBRIL FOUAD HADDAD

APPORTIONMENT

QADAR, TAQDİR

The Divine act or decree to apportion the lot of all things. Many Qur‘ānic verses declare that everything in existence has been apportioned in its creation, qualities, functions, and relationships to other existent things. For instance, the paths of the sun and the moon have been apportioned by Allah so that each revolves in a fixed orbit (Q 36:38-39); the night and the day alternate such that one cannot overtake the other (Q 36:40); the stages of the moon are determined such that human beings may learn the calculation of years and the reckoning of time (Q 10:5); water is sent down from the sky in just measure (Q 23:18); and Allah Most High created everything in due measure and proportion (Q 25:2). The apportionment of all things also supplies a Qur‘ānic argument for the existence of the Creator (see ALLAH MOST HIGH), for His oneness (see TAWHĪD), and for the Resurrection (*q.v.*), these being three primary aspects of the message of the Qur‘ān to which Divine apportionment is closely linked (see below).

The Qur‘ān employs words derived from six roots to denote apportionment. Those used most often are derived from the polysemic root *q-d-r*. The other five are: *sawwā* (“to make congruous”), from *s-w-y* (Q 18:37; 32:9; 75:38; 82:7; 87:2); *mawzūn* (“in due measure or weight”), from *w-z-n* (Q 15:19); *atqana* (“to perfect, or to perform skillfully”), from *t-q-n* (Q 27:88); *aḥsana*

(“to improve, to adorn, to do with excellence”), from *ḥ-s-n* (Q 17:7; 32:7; 40:64); and ‘*adala* (“to act justly, with fairness and proportion”), from ‘-*d-l* (Q 82:7) (Zabīdī).

The meanings associated with the root *q-d-r* include power, ability, determination, reckoning, extent, worth, destruction, and strain (Farāhīdī; Ibn Fāris; Fayrūzābādī; Zabīdī; Ibn Manẓūr). The same root also yields the meaning “providential fate”, for which see DIVINE DECREE. Also see ABILITY; SUSTENANCE; LIFE; and LIFE OF THIS WORLD, which are all related to Divine apportionment of sustenance among His creatures (Q 13:26; 28:82; 29:62; 30:37; 34:36, 39; 39:52; 42:12).

Al-Fayrūzābādī (729-817/1329-1415) lists six categories of Qur’anic usage of the words derived from the root *q-d-r*:

- i. honor and greatness, as in [the verse] *Indeed We have sent it down on the Night of Qadr* (q.v.) (Q 97:1)—said to mean a night ordained for specific matters (*layla qayyadahā li-umūr mahshūṣa*);
- ii. constriction of space and provisions (*ḍiq al-makān wal-ma’īsha*), as in *He grants abundant sustenance for whom He wills, or straitens [it]* (*yaqdiru*), meaning ‘constricts it’ (Q 13:26); *And let him whose means are scant* (*quḍira ‘alayhi rizquhu*), meaning ‘constricted’ (Q 65:7); and *And he deemed that We had no power over him* (*lan naqdira ‘alayhi*), meaning “We would not restrict his [ability]” (Q 21:87);
- iii. embellishment (*tazyīn*) and adornment of creaturely form (*taḥsīn al-ṣūra*), as in *Thus We determined* (*qaddarnā*), and [*We are*] *most excellent determiners* (*al-qādirūn*), [meaning] ‘We fashioned and are most excellent of fashioners’ (Q 77:23) and *The One who determined* (*qaddara*) [*the nature of what exists*], then *guided*, meaning ‘He created, then fashioned’ (Q 87:3);
- iv. to make and to work, as in *We have appointed for it* (*qaddarnāhu*) *stages*, meaning ‘We made stages for it’ (Q 10:5); *We have appointed* (*qaddarnāhu*) *stages for the moon* (Q 36:39); *And Who created everything and wrought its course* (*fa-qaddarahu taqdirā*) (Q 25:2); [and as is said regarding the earth, after creating it, *And He placed firm mountains on it, and blessed it, and measured out* (*qaddara*) *its sustenance in four days, equitable to [the needs of] all who seek [sustenance]* (Q 41:10);
- v. [divine] knowledge and wisdom, as in *Allah determines the measure* (*yūqaddiru*) *of night and day*, meaning ‘knows [it]’ (Q 73:20); and
- vi. power and ability (q.v.) (*al-quḍra wal-quwwa*), as in

Does he think [none] has power (*yaqdira*) *over him?*, meaning ‘ability’ (*yaqwā*) (Q 90:5); *And He has power* (*qadir*) *over all things* (Q 5:120; 11:4; 30:50; 42:9; 57:2; 64:1; 67:1); and *Say: it is He [alone] Who has the power* (*huwa l-Qadir*); and there are other examples (Q 6:65).

Baṣā’ir, *baṣīra fi-l-qadar* 4:243-245

According to al-Rāghib al-Aṣḥānī (d. 502/ca.1108), apportionment by Allah Most High is of two kinds: (i) granting certain abilities to things (*i’tā al-quḍra*) through which they reach their final stage of development; and (ii) creating things in their complete form at once, formed upon a complete pattern and to a certain measure, according to His Wisdom. The first kind is created to have certain principles in actuality (*bil-fi’l*) whose consequences are left as potentiality (*bil-quwwa*). “He has constrained them so that they cannot but appear as He has determined, as with His determination that only the date-palm will [ever] grow from [its] seed, not the apple or olive; and that only humans shall be born from human semen, not any other animal.” Al-Rāghib later cites Q 80:19 (*Of a sperm-drop did He create him, [and] then apportioned a measure for him* (*fa-qaddarah*)), as alluding to the potentialities with which Allah has endowed sperm (*Mufradāt*, *sub q-d-r*).

Ibn ‘Aṭīyya (480-546/1087-1151) explains apportionment as “determination of things with respect to their place, time, quantity, *raison d’être*, and perfection” (*Muḥarrar*, *sub* Q 25:2). Al-Naysābūrī (d. 850/1446) says perfection means freedom from defects and disharmony, so that “no rational person, seeing them, would claim that they would have been better formed this way or that” (*Gharā’ib*, *sub* Q 67:3). Ibn ‘Ashūr (1296-1393/1879-1972) writes that the perfection of things proves the perfection of the Creator, Who created all things, great and small, in perfect form and to perfect measure—as does His saying, *Indeed We have created everything in a determined measure* (Q 54:49). Furthermore, this indicates that their creation is through volition and with knowledge (*sub* Q 25:2).

The opening verses of Sūrat al-A’lā succinctly describe the apportionment of all things with respect to their creation: *Glorify the name of your Lord, the Most High; Who created all things and fashioned them in good proportion* (*fa-sawwā*); and *Who determined* (*qaddara*), then *guided [them]* (Q 87:1-3). Al-Zamakhsharī (467-538/ca.1074-1143) comments, “He created everything and then He apportioned His creation. He did not make it disharmonious and discordant, but made it follow a consistent pattern” (*Kashshāf*, *sub* Q