

group of followers, another Prophet who had one or two followers, and a Prophet who had no followers” (Muslim, K. al-Īmān, al-dalīl ‘alā dukhūl ṭawā’if min al-Muslimīn al-Janna bi-ghayr ḥisāb wa-lā ‘azāb).

### Bibliography

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 Rāzī. *Tafsīr*.  
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**See also:** ABILITY; ANṢĀR; BELIEF; CHILDREN OF ISRĀ’ĪL;  
 CHRISTIANITY; COLORS; COMPANIONS; COMPANIONS  
 OF THE PROPHET; CRUCIFIXION; DAY OF RECKONING;  
 HEREAFTER; IBRĀHĪM, UPON HIM PEACE; ‘ĪSĀ, UPON  
 HIM PEACE; ISLĀM; MADĪNA; MARYAM, UPON HER  
 PEACE; MIRACLES; MŪSĀ, UPON HIM PEACE; PLEDGE;  
 POWER; PROPHETHOOD AND MESSENGERSHIP; READINGS  
 OF THE QUR’ĀN.

EMAD HAMDEH

## DISOBEDIENCE

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### Dispute

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### Dissension

See DISUNITY AND DISAGREEMENT; TRIALS AND STRIFE

### Dissimulation

See CONFIDENCES; SECRET PLOT(S)

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## DISUNITY AND DISAGREEMENT

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### Divination

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### Divine Countenance

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## DIVINE DECREE

QADĀ’, QADAR, AMR ALLĀH

This entry comprises the following sections: i. Definitions and Usage: Qadā’, Qadar, Amr Allāh, The Relationship between *Qadā’*, *Qadar*, and *Amr*; ii. Hadith and Traditions; iii. Articulation in Theological Discourse: Interpreting Q 37:96, Ash’arī and Mu’tazilī; Ash’arī and Māturīdī Formulations of *Kasb* (Acquisition); iv. Literature on the Divine Decree; v. Bibliography.

### Definitions

Belief in Divine decree is one of the six Sunni “articles of faith” (*arkān al-īmān*) (see BELIEF; BELIEVERS). AS explicitly formulated, the doctrine developed out of an early theological controversy (ca.2nd/8th century) largely pivoting on the interpretation of a number of key verses in the Qur’ān, which, alongside the dispute concerning the createdness of the speech of Allah (*q.v.*), probably ranks as the most important contended issue in the formation of Ash’arī and Māturīdī Sunni doctrine. The closely related term *amr* (“matter,” “affair,” “command”), the Qur’ānic meaning of which is at times identical to “Divine decree”, is also treated in this entry.

### Definitions and Usage

#### Qadā’

The derived forms of *q-d-y* occurring in the Qur’ān (59 occurrences of the verb *qadā*, once each of the active participles *qāḍin* and *qāḍiya*, and twice of the passive participle *maqḍiy*) variously mean to “decree” (Q 2:117), “judge” (Q 10:93), “conclude” (Q 8:42), “satisfy a need” (Q 12:68), “make known to” (Q 15:66), “fulfil” (Q 33:23), “create” (Q 41:12), and “put an end to” (Q 43:77). The substantive *qadā’* itself does not appear in the Qur’ānic text, but as a theological term came to refer to the proximate sense of the declensions of *q-d-y* that do appear.

The basic verbal sense of the root *q-d-y* is “to judge” (Fayrūzābādī, *Qāmūs*), as in the Qur’ānic proclamation that Muslims will not be genuine believers until

they find no resistance in their souls to your (the Prophet Muḥammad's) judgement (Q 4:65: *lā yajidū fī anfusihim ḥarajan min mā qaḍayta*). Yet the primary meaning of the word is of wider predicative scope, encompassing “the consummation of a thing, whether in word or act” (*itmām al-shayʿ qaḍlan aw fīʿlan*) (al-Farhārī, *al-Nibrās* p. 377), or more precisely, “the precise execution, accomplishment, and completion of a thing, in which case [qaḍāʿ] has the meaning of ‘creation’” (*ihkāmuh wa imḍāʿuh wal-farāgh minh fa-yakūn bi-maʿnā al-khalq*) (Ibn Manẓūr, *Lisān*). Saʿd al-Dīn al-Taftāzānī (722-792/ca.1322-1390) offers the concise definition “an action with an extra precision of execution” (*Sharḥ al-ʿaqāʿid* p. 138), while al-Ālūsī (1217-1275/ca.1802-1859) expansively affirms that *qaḍāʿ* “has many senses, all of which are reducible to ‘the consummation of a thing, whether in word or act’” (*Rūḥ*, sub Q 2:117).

Al-Rāghib (d. ca.502/1108) notes that *qaḍāʿ* as either “word or act” is subject to having both Divine and human agents, in the former case “precise execution and accomplishment” becoming in certain contexts equivalent to “creation” (as in Q 41:12: *He completed them (qaḍāhunna) as seven heavens in two days*) (*Mufradāt*). A similar situation obtains when it is taken to mean “to decree”, for involving a Divine agent and in context the verb *qaḍā* necessarily refers to a decree that proceeds from eternity (*q.v.*) and is ontologically “prior” to time (as in Q 2:117: *if He decrees a matter (qaḍā amran), He but says to it, “Be!” and it is*). Other occasions that reinforce the extra-temporal nature of the Divine *qaḍāʿ* include the Lady Maryam (*q.v.*), Allah be pleased with her, being told that her having a son without need for a father is *a matter already decreed (kāna amran maqḍīyyā)* (Q 19:21); al-Qurṭubī (*Tafsīr*) comments, “predetermined (*muqaddar*) and inscribed on the [Preserved] Tablet” (*q.v.*); and *Tafsīr Jalālayn* adds, “in My foreknowledge.” A similar sense is garnered from *He it is Who created you of clay, and decreed for you a fixed term (thumma qaḍā ajalā)* (Q 6:2), where “decreed” is to be construed as “determined and written,” and the particle *thumma* in the verse “is that of sequence in mention, rather than temporal sequence, because the Divine decree precedes creation” (Ālūsī, *Rūḥ*)—again logically entailing the beginninglessly eternal nature of the Divine decree, in that it precedes creation, of which time itself is a part. When involving a human agent, meanwhile, the decree is very much confined to time, as in the magicians’ response to Pharaoh’s (see FIRʿAWNS) threat to crucify them in Q 20:72: *So decree what you will (fa-qḍi mā anta qāḍ); you can only decree (taqḍi) what affects this life of the world.*

### Qadar

*Qadar* and *taqḍir* both mean “the elucidation of a thing’s quantity”, their attendant verbs being respectively the unaugmented trilateral *qadara/yaqḍiru* (form I) and the augmented trilateral *qaddara/yuqaddiru* (form II). The form of *qadar* as a verbal noun was determined by usage (*samaʿī*), as with the case with all other verbal nouns connected to unaugmented trilaterals; whereas *taqḍir* is regular (*qiyāsī*), as are the verbal nouns of all other augmented verbs (see Abū Ḥanīfa, *Maqṣūd fī-l-ṣarf* p. 130). Some authorities deem that *qadar* is the substantive and *qadr* the verbal noun (Zabīdī, *Tāj*).

In addition, *qaddara/yuqaddiru* can also mean “to give someone the power to do something,” as in the Arabic idiom “Allah empowered me (*qaddaranī Allāh*).” *Qadar* as “Divine determining” combines the two meanings, as al-Rāghib explains: “Allah’s determining of things has two aspects. The first is in His conferring power [upon each thing], and the second His creating them in a particular measure and manner as Divine wisdom dictates” (*Mufradāt*) (see APPORTIONMENT). In contrast to *qaḍāʿ*, *qadar* does appear in its substantive form in the Qurʾān (Q 2:236x2; 13:17; 15:21; 20:40; 23:18; 33:38; 42:27; 43:11; 54:49; and 77:22). As with the applications of *qaḍāʿ*, it has distinct meanings when related to a terrestrial entity: e.g. “capacity” or “measure” in Q 13:17: *from the sky He sends down rain such that ravines flow each according to their capacity (bi-qadarihā)* or when referring to the act of Divine creation (as in Q 54:49: *We have created all things in a predetermined measure (bi-qadar)*).

It is in Q 54:49 that this meaning of *qadar*, as maintained by Sunni theologians, is perhaps most fully exemplified. Nāṣir al-Dīn al-Bayḍāwī (d. ca.685/1286), whose exegesis became the curricular standard across the Islamic world, glosses *predetermined measure* as meaning “We created all things determined and arranged in accordance with Divine wisdom; or [meaning] determined and written in the Preserved Tablet before their occurrence [in the world]” (*Tafsīr*). Perhaps expanding directly on al-Bayḍāwī’s words, the Ottoman exegete Ismāʿīl Ḥaqqī Burūsawī (Ismail Hakkı Bursevî, 1063-1137/1653-1725) elaborates, “Surely *We have created all things in an individuated (mutaʿayyin) predetermined measure: predetermined measure* here denotes determination (*taqḍir*), which is the arrangement of its form, shape, and inward and outward attributes in accordance with a special proportion (*miqdār makhṣūs*) entailed by the Divine wisdom; the [specific] benefit conditional upon [any thing] being