

Misusing Qadr as an Excuse

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

Among the greatest forms of loss is disputing Allah Almighty's command, and arguing against His ordainments, making divine decree a pretext for disbelief and disobedience. Such people say—whether through their actual words or actions: “If Allah Almighty had willed my guidance, He would have guided me. If He had willed, He would have made me pray and refrain from the forbidden. But He did not will my guidance, nor did He will to make me among the obedient worshippers who establish the prayer.”

This is precisely the argument of the earlier polytheists, whom about Allah Almighty related in three separate verses of the Noble Quran. Then He Almighty clarified the futility of this argument, so that believers may be on guard against the whisperings of devils among people and the jinn when they revive it. For hearts are ever quick to snatch at doubts, and those who deviate from the truth will never cease in their efforts to divert people away from their faith.

Allah Almighty said:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمَنا مِنْ شَيْءٍ

Al-An'am (6)148: **Those who associate others with Allah will say, 'If Allah had willed, we would not have associated [anything], and neither would our fathers, nor would we have prohibited anything.**

Thus Allah Almighty informed that they would make divine decree their excuse for committing shirk and for engaging in what is forbidden. Then He refuted their claim, saying:

كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ

Al-An'am (6)148: **Thus did those before deny until they tasted Our punishment. Say, 'Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying.'**

And in another place Allah Almighty said:

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَّمَنا مِنْ دُونِهِ مِنْ شَيْءٍ

Al-Nahl (16) 35: **And those who associate others with Allah say, 'If Allah had willed, we would not have worshipped anything other than Him—neither we nor our fathers—nor would we have prohibited anything through other than Him.'**

They alleged that Allah Almighty had wanted shirk from them, and so they committed shirk. But He refuted their allegation, saying:

كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ

Al-Nahl (16) 35: **Thus did those before them. So is there upon the messengers except [the duty of] clear notification?**

And in a third verse He Almighty said:

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ

Az-Zukhruf (43) 20: **And they said, 'If the Most Merciful had willed, we would not have worshipped them.'**

What they meant was: “Since Allah is capable of preventing us from associating partners with Him, and yet He did not prevent us, that must be proof that He is pleased with our shirk.” But He, Exalted is He, refuted their claim, saying:

مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ

Az-Zukhruf (43) 20: **They have not thereof any knowledge. They are not but falsifying.**

And Allah Almighty has declared that He is pleased with faith for His servants and does not approve of disbelief for them:

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

Az-Zumar (39) 7: **If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you.**

After this clear statement, how can the disbeliever claim that Allah Almighty is pleased with their disbelief? And how can the sinner claim that Allah Almighty loves their sin, otherwise it would never have taken place? What pitiful excuses these are, and what wretched arguments!

And Allah Almighty has also informed that He does not love the people of disbelief. He said:

وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Al-Baqarah (2) 276: **And Allah does not like every sinning disbeliever.**

And He said:

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Aali 'Imran (3) 32: **But if they turn away - then indeed, Allah does not like the disbelievers.**

And He Almighty said:

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ

Ar-Rum (30) 45: **That He may reward those who believe and do righteous deeds out of His bounty. Indeed, He does not like the disbelievers.**

If Allah Almighty was pleased with disbelief from the disbelievers, then He would love the disbelievers. But He has negated His love for them. So it is clear that He - Glorified is He - does not love disbelief from them. Rather, He has informed that the disbelief of the disbelievers only increases them, in the sight of Allah Almighty in hatred and in loss. He said:

فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا

Fatir (35) 39: **So whoever disbelieves - upon him is [the consequence of] his disbelief. And the disbelievers 'disbelief does not increase them in the sight of their Lord except in hatred. And the disbelievers 'disbelief does not increase them except in loss.**

And if invoking divine decree as an argument for disbelief and hypocrisy were valid, then Allah Almighty would not have sent the messengers, nor revealed the scriptures, nor made these evidence against mankind. As He said:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

An-Nisa (4) 165: **[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers.**

And He said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

An-Nahl (16) 36: **And We certainly sent onto every nation a messenger, [saying], 'Worship Allah and avoid Taghut.'**

So why would He send messengers and reveal scriptures if He was pleased with disbelief and sin, or if He had compelled them to commit them? Exalted is Allah far above such claims, supremely exalted!

And if invoking divine decree as an argument for disbelief and hypocrisy were valid, then Allah - the Exalted - would not have threatened the disbelievers and hypocrites with a painful torment. He, glorified is He, said:

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

An-Nisa (4) 140: **Indeed, Allah will gather the hypocrites and disbelievers in Hell all together.**

And He, the Exalted, said:

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ

At-Tawbah (9) 68: **Allah has promised the hypocrite men and hypocrite women and the disbelievers the Fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.**

And if invoking divine decree as an excuse for abandoning acts of obedience were valid, then Allah – the Exalted – would not have threatened those who neglected acts of obedience with a painful punishment. As in His saying:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا

Maryam (19) 59: **But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil.**

And if invoking divine decree as an excuse for committing sins were valid, then Allah – the Exalted – would not have threatened the sinners for their sins. Among this is His saying:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَنَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

An-Nisa (4) 93: **But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.**

And His saying:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ
وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا * يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

Al-Furqan (25) 68-69: **(68) And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. (69) Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated.**

And if invoking divine decree as an excuse for sins were valid, then Allah - the Exalted - would not have enticed the believers with expiation of their minor sins if they avoid the major ones. He, glorified is He, said:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا

An-Nisa (4) 31: **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.**

And He would not have described those avoiding sins as having the best reward, saying:

وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَى * الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ

An-Najm (53) 31-32: **(31) And He may reward those who do good with the best [reward] (32) those who avoid the major sins and immoralities, only [committing] slight ones.**

And if invoking divine decree as an excuse for disbelief, sins, and abandoning obedience were valid, then the people of Hell would have used it as their plea before Allah – the Exalted – on the Day of Resurrection. But instead, they will say:

رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ

Ibrahim (14) 44: **Our Lord, delay us for a short term; we will respond to Your call and follow the messengers.**

And in another verse:

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ * رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ

Al-Mu'minun (23) 106–107: **(106) They will say, 'Our Lord, our wretchedness overcame us, and we were a people astray. (107) Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers.'**

And in another verse:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ * فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

Al-Mulk (67) 10–11: **(10) And they will say, If only we had been listening or reasoning, we would not be among the companions of the Blaze. (11) And they will admit their sin, so [it is] alienation for the companions of the Blaze.**

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ, وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Using divine decree (qadr) as an argument to justify disbelief and sins is nothing but a flimsy excuse devised by people of desires to escape the obligations and prohibitions. Yet they do not apply this claim in the matters of their worldly lives. If they did, then it would follow that the one who argues using the qadr should sit idle, refrain from work and seeking provision, since sustenance is decreed just as the deeds are decreed. It would also follow that when such a person falls ill, they should refuse to take any means of cure or treatment, since lifespan is written just as the deeds are written.

As in the authentic hadith:

ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ بِكُتُبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٍّ
أَوْ سَعِيدٍ

Then the angel is sent and breathes the soul into him, and he is commanded with four matters: to record his provision, his lifespan, his

deeds, and whether he will be wretched or blessed. [al-Bukhari 3208 and Muslim 2643]

Indeed, according to their reasoning, the one who misuses qadr as an excuse for disbelief and sin should not ward off dangers, nor repel the assaults of aggressors, since that too is decreed upon them. And if people were to act according to this foolish argument, then the very ordainments of the religion would be abolished, systems and judgments nullified, punishments cancelled, and criminals left to do whatever they please—because their crimes, according to such reasoning, are merely decreed. And no person of sound mind says this, for otherwise mankind would descend into chaos, devouring one another.

And whoever finds in their heart the intrusion of such doubts must erase them with faith, and repel them with certainty in the perfect knowledge of Allah Almighty, His complete justice, and His all-encompassing mercy. For He Almighty is not in need of the obedience of His servants, and their obedience brings Him no benefit, just as their sins bring Him no harm. He Almighty has forbidden oppression upon Himself, and He does not wrong anyone even the weight of an atom. He Almighty is All-Wise, placing things in their proper place, and does nothing except with wisdom—wisdom which some of creation may know, but which may remain hidden from all of them, so that He may humble them and demonstrate His power and His knowledge that encompasses all things.

In this regard, it was narrated in Bukhari (4947) and Muslim (2647) that the Prophet ﷺ said:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ قَالَ لَا اْعْمَلُوا فَكُلُّ مُيَسَّرٌ ثُمَّ قرأ

There is none among you except that his place in the Fire and his place in Paradise has already been written.” They said: “O Messenger of Allah,

should we not then rely (on what has been written for us)?" He said: "Perform deeds, for each one will be facilitated (for that which he was created). Then he recited:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى * وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى *
وَكَذَّبَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْعُسْرَى

Al-Layl (92) 5-10: (5) So as for he who gives and fears Allah (6) And believes in the best [reward] (7) We will ease him toward ease. (8) But as for he who withholds and considers himself free of need (9) And denies the best [reward] (10) We will ease him toward difficulty.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with

those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أَذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.