

FATWA

Destiny and Sickness.

Q. Please tell us about what Islam says about destiny? Also, if sickness comes to us by Allah's will, then is it going against his will when one goes to the doctor, or to take medicine or do operations? And on the other hand, from whom does the cure come from, especially in the case of those who claim that the cure is in the name of Jesus.

A. Qadr or Qaza refers to the decree and destiny which Allah has made for man.

As Muslims, we believe that matters regarding ourselves have already been decreed by Allah and are written to occur. This decree, which has been fixed for us, is based on Allah's perfect knowledge, which He has about each individual.

Man's life goes in the direction of this decree and everything, which has been written, comes to pass. Good and evil, prosperity and poverty, sickness or health, the lifespan of man, joy and sorrow, birth and death are all in Allah's control and each man has a share of it which has been decreed by Allah.

Man, however has a limited choice with regards to the direction he chooses to follow. Allah has shown him the path of good and bad, and he may choose which path he wants. If he chooses the good path, then he will be blessed in this life and the life hereafter and if he chooses the bad path then he will incur Allah's punishment in this life and in the hereafter. It is based upon the fact that he has been given a limited free will to choose between right and wrong that he (man) is either rewarded for good actions or punished for his bad actions.

Whichever way he chooses, this is already known to Allah from the time He created this individual and hence it has been written in the Qadr of a person that he will do such and such.

As Muslims, it is essential upon us to believe in Qadr (decree and destiny) and it is prohibited for us to delve into matters connected to Qadr.

There is no doubt that Du'aa affects what had been written and ordained, but the change in what is already written, is, itself, written. The change, therefore, is apparent, but actually the original Qadr does not change. For example, an ill person calls upon Allah to cure his illness. The illness is written; his invocation is also written, and because of his invocation, Allah has ordained and written that he will be cured. So, it is written in the Qadr that he will make Dua'aa and he will be cured because of it. So, everything is linked to its causes, which are themselves created and written.

If sickness comes to us by Allah's will, then it is not going against his will to seek medication and visit a doctor. Seeking medication has been emphasized in Islam and one must not leave it, thinking that it is unlawful.

If after seeking it and going to a doctor, one is cured then this is in accordance to Allah's will. In a like manner if one does not visit a doctor and he becomes more sick, then this is also in accordance to the Qadr of Allah. The same explanation is applicable to taking medicine and doing operations.

As for those who cure in the name of Jesus, calling him the lord and believing that he is the one who cures everyone, then this cure is not really a cure but it is a temporary relief caused by the Satans and evil beings.

And Allah knows best.

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