



An Appraisal of Misconception of *Al-Qadar* (Divine Decree) Among Some Muslims of Sokoto and Kebbi States

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Abstract

This study examines the misconceptions surrounding Al-Qadar (Divine Decree) among some Muslims in Sokoto and Kebbi States. Despite Al-Qadar being a fundamental concept in Islamic theology, many adherents in these regions hold misunderstandings about its nature and implications, leading to fatalism, passivity, and sometimes erroneous beliefs about personal responsibility and destiny. Using qualitative methods, including interviews and surveys with scholars, community leaders, and residents, the study investigates the roots of these misconceptions—stemming from limited religious education, cultural influences, and inadequate teachings. Findings reveal that a significant portion of Muslims in these areas misinterpret Al-Qadar as a total negation of human agency, which, in turn, influences their daily decision-making and social interactions. The study underscores the importance of accurate religious education to correct these misconceptions, aiming to promote a balanced understanding of Divine Decree that integrates both divine will and human responsibility. This research contributes to Islamic scholarship by highlighting the need for informed teaching approaches to clarify foundational beliefs within local contexts.

Keywords: *Misconception, Al-Qadar, Muslims, Causes, Sokoto and Kebbi.*

Introduction

Everyone can see that we live in an orderly universe, where everything is assigned a place in a grand Scheme. The moon, the stars and all the heavenly bodies are knit together in a magnificent system. They follow unalterable laws and make not even the slightest deviation from their ordained courses. Similarly, everything in the world, from the minute whirling electron to the mighty nabulac, invariably follows its own laws. Matter, energy and life all obey law and grow as well as change live and die in accordance with those laws. Even in the human world, the laws of nature are paramount. Man's birth, growth and life are all regulated by a set of biological laws. He drives sustenance from nature in accordance with an unalterable law. All the organs of his body, from the smallest tissues to the heart and brain, are governed by the laws prescribed for them. In short, ours is a law-governed universe and everything in it is following the course that has been ordained for it.¹ This powerful, all-pervasive law, which governs all that comprises the universe, from the tiniest specks of dust to the magnificent galaxies of the heavens, is the law of Allah, the creator and Ruler of the universe.

Man is so constituted that there are two distinct spheres of his activity. One is the sphere in which he finds himself totally regulated by the divine law. Like other creatures, he is completely caught in the grip of the physical laws of nature and is

1. A.A., Mawdudi, Towards Understanding Islam, in Ahmad, K., (Trans. &edi.), Organization of Islamic Conference, Riyadh, 1998, pp.7-8.

bound to follow them. But there is another sphere of his activity. He has been endowed with reason and intellect, he has power to think and form judgments, to choose and reject to approve and spurn. He is free to adopt whatever course of life he chooses, he can embrace any faith, and live by any ideology he likes. He may prepare his own code of conduct rather than to accept one formulated by the others. Unlike other creatures, he has been given freedom of thought, choice and action. In short, man has been bestowed with free will.²

In the first, he like all other creatures, is a born Muslim, invariably obeying the injunctions of Allah the Almighty, and is bound to remain one. As far as the second aspect is concerned, he is free to become or not to become a Muslim. It is the way a person exercises this freedom which divides mankind in to two groups: Believers and unbelievers.³

The law of Islam is not based on the customs and traditions of any particular people and is not meant for any particular period of human history. It is based on the same principles of nature on which man has been created; and as that nature remains the same in all periods and under all circumstances, law based on it is applicable to every period and under all circumstances.

Despite the foregoing realities, there are a number of misconceptions among many Muslims of the twenty-first century Nigerian society, Sokoto and Kebbi States particularly and specifically which temper with and contradict the fundamental principles of Islam and major components of faith, this forms the basis of this chapter, where a number of misconceived tendencies would be relayed, and key causative agents discussed below.

Some Misconceptions of *Al-Qadar (Divine Decree)* and its Manifestations in Sokoto and Kebbi States

In the following discourse, this portion of the chapter looks at certain misconceptions of *al-Qadar (Divine Decree)* and its manifestations. These are:

1. Evil thought about Allah the Almighty when a calamity or disaster befalls one: some people in the two states mostly civil servants are subscribing to insurance with its various categories as it is being practiced in the secular world – Such categories include social insurance, health insurance, life insurance and so on. People who subscribe to this, according to the arrangement pay monthly premium; and in the event of any calamity of what they insured for they are paid an indemnity by the insurance company by securing a replacement package of the lost property or security cover that shoulder all the expenses incurred as a result of a calamity⁴ A Muslim must believe that all tribulations and calamities that befall an individual have already been determined by Allah the Almighty from eternity and it is only Him who can provide ease.

Conventionally, the Federal and State fire service offices in Sokoto and Kebbi States do organize annual sensitization during ember Months on the dangers of Fire outbreak due to misuse of cooking gas, electrical appliances and local cooking fire which normally leads to loss of lives and properties when it occurs. They caution people to be vigilant and careful enough. They also sensitize people on the need to acquire fire extinguisher and keep it at strategic places of their residences, offices and business places for safety. This is because to be forewarned is to be forearmed but many people will refuse to take this advice until when the incident happens, they start saying it is a *al-Qadar (Divine Decree)*. Yes I it is something destined by Allah the Almighty but it emanated from negligence, human commissions and omissions on the other hand, regarding the fire extinguisher, many will refuse to patronize it and start saying⁵ why do we need extinguisher? After all we are believers, we accept *al-Qadar (Divine Decree)*.! They view its supply as something that is going to wash away their faith what a wonderful surprise! Someone building a house that worth hundred million of naira apart from furniture and fittings but will fail to supply a single fire extinguisher. This is a misconceived element of *al-Qadar (Divine Decree)* not a manifestation of the strength of faith and it is a deliberate attempt to subject oneself to hardship and unnecessary loss.

2. Perpetration of Evils in order to achieve success in Life: Many people engage in doing evils in the name of aspiring for success and sometimes when they are cautioned, they use *al-Qadar (Divine Decree)* as their reason for such doings. There are many living examples regarding this as some of the informants revealed. For example, Malam Idris gave an episode where two of his neighbours bought a piece of land each on the water ways (at Sabon Garin Gidan Bahuri of Wamakko Local Government Area) from the land agents and they started construction. But they were advised to retrieve their money or seek replacement of the lands as it is a dangerous zone that can cause loss of lives and properties when there is flood. But they declined and said nothing will happen out of the divine plan.⁶

²Mawdudi, Towards Understanding, P....8

³Mawdudi, Towards Understanding, P....9

⁴ Oral interview with Hajiya Maryam Bello Kware (55 years), Civil Servant, Interviewed in Sokoto on 7th August, 2021.

⁵Ibid

⁶ Oral interview with Malmidris Mai agogo...

Some deviant youths engage in taking hard drugs and other intoxicants like *Marijuyana*, codeine, cough syrup, and so on. But when they are preached to stop as it is injurious to their personality and religious values. Some of them will resort to saying it is destined to them and if Allah wills, He will make them to stop illicit consumption of drugs.⁷ They rely solely on *al-Qadar (Divine Decree)* to perpetrate evils and they absolved themselves of any blame or offence.

From the foregoing discourse, it can be deduced that penetrating danger zone in the name of *al-Qadar (Divine Decree)* is not allowed in Islam, and it can make one to lose in this life and beyond.

- Using *Al-Qadar (Divine Decree)* to shield oneself from punishment or prosecution when someone commits wrong or an offence: Many people are using *al-Qadar (Divine Decree)* to shield or exonerate themselves from punishment when they commit wrongs in their day-to-day activities. For instance, a story of one man Isa Danzabarma Kofar gabas in Sokoto metropolis was told where by his son who was doing crazy hair cut was caught by a team of policemen and they tried to flog him for doing the unwanted haircut. But they were told not to do that because he is sick; however, they did not heed to the advice they flogged of the victim sought for redress and consequently the police men involved were suspended from their official duties. This happened here in Sokoto and they were saying it is *al-Qadar (Divine Decree)* after they were warned not to flog him. The father of the victim later died before the case was decided and subsequently the younger brother of the deceased victim launched a reprisal attack and killed one of the policemen who did the heinous act. Consequently, the boy was arrested and sentenced to a jail term which he is serving.⁸ Look at how negligence created confusion and loss of innocent lives and disorganization of many families.

A story was also told of a trip driver who followed a narrow path after he had been warned not to. But he insisted on following the path and in the long run he ended up hitting a wall of the man who cautioned him; Therefore, the man held the driver demanding compensation but the driver started presenting clumsy excuses and invited people to intervene and let him go.⁹

Similarly, professor Kamal Babikir told a story of what happened when he was the Examination Monitoring Committee Chairman of Usmanu Danfodiyo University Sokoto that many students came to him complaining of missing their examination cards, he always asks them the reason and circumstance behind the loss of the cards, they will answer him "it is *al-Qadar (Divine Decree)*". He replied them "Okay you believe in *Al-Qadar (Divine Decree)* as one of the six essential elements of faith (*I'man*)," they say yes; he then asks them to forfeit the examination this year till the following year since it is *al-Qadar (Divine Decree)*, and that is how it has been destined to them. It also happens that sometime during examination when a candidate is caught in Examination Malpractice, he will say it is *al-Qadar (Divine Decree)*, in order to escape punishment.¹⁰

Causes of Misconceptions of *Al-Qadar (Divine Decree)*

Disturbing Spate of Religious Ignorance

Man's awareness, discernment, ideas, principles, familiarity and understanding gained through experience or study makes him a distinct creature. His depth of knowledge and his inherent ability to use his intellect assists him in decision making and choosing a lifestyle. Acquisition of knowledge, formal or informal teaches him the science of comparison and helps him to clearly differentiate the good from the evil. This ability to reason and rationalize will stand against him on the Day of Reckoning. Allah the Almighty says in the Noble Qur'an:

And they will say: Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing fire.¹¹

This is how the disbelievers blamed themselves and regretted their deeds where the regret is not beneficial. They said: Had it been we had intelligence we benefited from or listened to what Allah sent down of the truth, we would not have become in the state of disbelief and misguidance; but we did not have clear understanding on what the Prophets and Messengers of Allah came with, and did not have a sound intelligent to guide us on following them.¹² Allah the Almighty says:

Then they will confess their sin so away with the dwellers of the blazing fire!...¹³

⁷ Ibid

⁸ Oral Interview with Prof. Nasir Ahmad Sokoto (60Years), An Academic, Interviewed in Sokoto on 8th April, 2023

⁹ Oral Interview with Dr. Muhammad Umar (47 Years), Lecturer, Interviewed in Sokoto on 8th march 2023

¹⁰ Oral Interview with Prof. Kamal Babikir, (60years), Lecturer, Interviewed in Sokoto on 8th march 2023

¹¹ Qur'an, 67:10

¹² Ibn Kathir, I., *Tafsir al-Qur'an al-Azim*, Opcit, Vol.4, P. 560

¹³ Qur'an, 67:11

The appalling level of religious ignorance among the Muslims of today is a major cause for concern. A lot of Muslims do not know the reason why they are in this world and what is expected of them as Muslims. Even among those who may be termed as practicing Muslims, they can hardly provide explanations for their actions. This is largely due to the fact that they neither read books/literatures nor attend Islamic programs (lectures, symposia, workshops, conferences etc). They neither learn Islamic *adabs* (mannerisms) nor *ahkam* (rulings), and they are seriously wanting in Islamic Jurisprudential issues. When they are faced with confusing situations that require Islamic judgments, they follow the practice upon which they found the people or use their own logical reasoning, which in most cases is whimsical and laden with ignorance.¹⁴ Allah the Almighty says in the Noble Qur'an:

They know only the outside appearance of the life of world (i.e the matters of their livelihood, like irrigating or sowing or reaping e.t.c) and they are heedless of the Hereafter. Do they not think deeply (in their own selves) about themselves (how Allah created them from nothing, and similarly He will resurrect them)? Allah has created not the heavens and the earth and all that is between them, except with truth and for an appointed term. And in deeds many of mankind denies the meeting with their Lord.¹⁵

The prophet (S.A.W) and his companions, aware of the consequences of ignorance in the society coupled with the fear of what the next generation of Muslims will be, made all efforts to spread and teach the religion to as many people as they could. The rich history of Islam is filled with such great personalities of high learning who are meant to serve as role models to us, and whom we should not just know by their names but also by their sayings and deeds. Good examples of them are Imams al-Bukhari, Muslim, Shaykh al-Islam Ibn Taymiyyah etc.¹⁶

All those who missed the way of guidance throughout the history of humanity, find themselves in that situation of misguidance as a result of sheer and plain ignorance as well as lustful desires and heedlessness. Allah the Almighty says in the Noble Qur'an describing the mankind and their level of ignorance.

They said: Have you come to turn us away from our aliha (gods)? Then bring us that with which you threaten us, if you are one of the truthful! "He said: The knowledge of the time of its coming is with Allah only. And I convey to you that wherewith I have been sent, but I see you a people given to ignorance!"¹⁷

Another major contributing factor to the religious ignorance is the preference of Western education among Muslims generally as well as Sokoto and Kebbi States in particular. However, a close look at the western educational system reveals an appalling degree of defects. Let us consider a few instances:

1. Under the western educational system, children are sent by their parents to schools with good intentions of obtaining sound education and a chance for a better life, but they end up of being placed in to the environments where mixing of sexes is the norm. In the absence of close and proper Islamic guidance, these children may grow up to see and accept such behaviour as normal. This leads them in a way, to considering the Islamic requirement of segregation of sexes as "old-fashion."¹⁸

There is still a need for wider and coordinated sensitization of the Muslims on the acquisition of knowledge and school enrolment campaign drive in many communities of Sokoto and Kebbi States to accelerate human development and eliminate unwanted tendencies. The prevalence of illiterate people even in the villages that are within the University academic community is worrisome.

2. Under the western system of education, students are classically conditioned to view the non-Muslim historians, scientist celebrities and super stars as the only people worthy of respect or admiration. It is rare that mention is made of the great contributions made to the modern world from Islam in any field. It is even less common that the names of the great Muslim researchers and scholars are mentioned. This deliberate act leaves the Muslim children with a sense of inferiority, as they deem it shameful to be identified as Muslims.¹⁹

The western educational system, inculcates in the students and pupils, western assumptions on the nature and purpose of existence. They have institutionalized their own versions of the purpose of creation the "evolution of life" and the

¹⁴Bako, H., and Oare, A.B., Challenges of the contemporary Muslims: An Exposition on their Nature, Effects and solutions, Sahabah Publications, Kaduna, 2013, p. 142

¹⁵Qur'an, 30:7-8

¹⁶Bako, H., op.cit, p.143

¹⁷Qur'an, 46: 22-23

¹⁸ Bako H, op.cit, pp.143-144

¹⁹ Ibid

existence of God, which are quite different from the teachings of Islam.²⁰ Even with these obvious flaws in the western styled educational system the undisputed reality today is that too much interest is being given to it in many parts of the Muslim world, whereas little or no concern is given to the acquisition of religious knowledge. This has heightened the quest for certificates and credentials irrespective of their costs and not actually the knowledge itself. Allah the Almighty says:

Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee from the truth.²¹

Selfishness and Personal Interest

Lust and selfish desire are one of the major factors of stray. Allah the Almighty says:

But if they answer you not (i.e do not bring the Book nor believe in your doctrine of Islamic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah? Verily Allah guides not the people who are Zalimun (wrong- doers, disobedient to Allah, and the polytheists).²²

In another Surah, Allah says:

And why should you not eat of that(meat) on which Allah's name has been pronounce (at the time of slaughtering the animal), while He has explained to you in details what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly, your Lord knows best the transgressors.²³

In another Surah, Allah says:

.....and follow not your desire for it will mislead you from the path of Allah. Verily, those who wander astray from the path of Allah shall have a severe torment, because they forgot the Day Reckoning.²⁴

Selfishness may make it easier for us to fall in to traps like addiction. Our selfishness can mean we hurt others as we ruthlessly strive to satisfy our own needs. Self-centeredness can damage our reputation and lead to loneliness. Lack of sympathy has been seen as one of the roots of selfishness, extending, as far as the cold manipulation of the psychopath.²⁵ There are some deadly sins which include: Pride, covetousness (also known as avarice or greed), lust, anger, gluttony, envy and sloth...It is possible to have lust toward one's spouse if one's desire for him or her is selfish rather than aimed at the deepening of the marital union.²⁶

This could be related to misconception of *Al-Qadar* (Divine Decree) in the manner some people engage in some deviant attitudes such as theft, rape, fornication international killing; and many related offences. But when they are caught, they will start bringing excuses, saying "qaddarace" (it is something destined by Allah) in order to exempt themselves from blame and possible punishment.

Greediness and Materialism

Man is a combination of body and soul. The soul pulls him towards his origin reminds him of his true destiny. It opens within him the window through which he can behold the beauty and expansiveness of the celestial world and inspires him to revolt against the ugly materialistic conception of life. The world has suffered at the hands of the "brilliant" one-sidedness of many a religion and ideology some by emphasis on the spiritual side of life, ignoring the material and mundane aspect. They look upon the world as an illusion, a deception and a trap. On the other hand, materialistic ideology has totally ignored all the spiritual and moral side of life and has dismissed it as fictitious and imaginary. Both attitudes have spelt disaster. They have robbed mankind of desired peace, contentment and tranquility.

²⁰Bako, H., Op.cit, PP.143-144

²¹ Qur'an 67:21S

²² Qur'an, 28:50

²³ Qur'an, 6:119

²⁴ Qur'an, 38:26

²⁵<https://en.m.wikipedia.org>, accessed on 7th July, 2021

²⁶www.learnreligions.com, accessed on 7th July, 2021

Even today the imbalance is manifest in either direction. And as a result, people find themselves in a perplexing and pitiful situation.²⁷ However, Islam is a religion without any mythology, its teachings are simple and intelligible. It is free from superstition and irrational beliefs. Islam awakens in man the faculty of reason and exhorts him to use his intellect. It enjoins him to see things in the light of reality. Thus, Islam does not recognize any separation between “material” and “moral” mundane and spiritual life, and urges man to devote all his energy to the reconstruction of life on healthy moral foundation. It teaches man that moral and material powers must be married together and that spiritual foundation can be achieved by using material resources for the good of man in the service of just ends and not by living a life of ascetism or by running away from the challenge of life.²⁸

Apparently, in this materialistic age, majority of humanity have become slaves of wealth, fashions and mansions. All these are part of the worldly attractions that have misled mankind from the path of Allah, the Almighty to the way of Satan-the accursed. But in a conscious attempt to define the needs of man in the world, Islam brings the direction, meaning and purpose to life which materialistic culture cannot provide: an inward sincerity and peace even in the midst of external frustrations and adversity which would greatly reduce the incidence of mental and psychological ailments and suicide as a leading cause of death.²⁹

Most of Muslim scholars and pious Muslims of the early generations of Islam were poor; needless to say, they had no beautiful houses or nice vehicles, cars and grandeur. Yet, despite these situations, they led successful lives, and they benefited mankind, not by some miracle, but because they used all that they were given, and spent their time in the correct way. Hence, they were blessed in their lives, their time and their talents.

That is to say, this world is just like a tree on the high way, under the shade of which a traveller stays for a while. Therefore, for such a short period, who would like to construct buildings, and spread comfortable beds and indulge in luxuries? The answer will be surely nobody. This it is foolish to desire for a long rest before reaching the destination. Whoever lays idle in the way, how can he reach the destination. To reach the destination safely, a Muslim must be contented with whatever Allah the Almighty has granted him, he should not be too much interested in worldly comforts and luxuries. What should be the ultimate priority is the preparation for the life of the hereafter. A range of vain hopes and love of this temporary world do not behoves a true Muslim.

No matter how greedy one is, he/she cannot go beyond what Allah has apportioned for him in this life which has already been determined long before the creations.

Socio-Economic Misconceptions of *Al-Qadar (Divine Decree)*

Subscription to evils, ranging from shirk (polytheism), superstitious beliefs, oathsaying and magic tricks, to hoarding of essential commodities, crises, killings, militancy, banditry, kidnapping, collection of ransom, cattle rustling, and smuggling; all in the name of making money, acquisition of political power and fame; are indicators of gross misconception of *Al-Qadar (Divine Decree)* among some Muslims in Sokoto and Kebbi states. Under measurement among business men and women ranging from petty traders to business tycoons and companies in the name of making huge profits is also part of this problem; the same ruling is applicable to those who will engage in gambling, prostitution, as well as unholy alliance in order to make money. All these temper with one's belief in *al-Al-Qadar (Divine Decree)* and point to the fact that one who engages in that does not submissively accept the Divine Decree of Allah the Almighty who apportioned his own share of the material gains and provisions. Therefore, in the following discourse, some major indicators regarding socio-economic misconception of *Al-Qadar (Divine Decree)* would be discussed accordingly.

Political Misconceptions of *Al-Qadar (Divine Decree)*

Muslims are generally enmeshed in bitter conflicts and rivalries especially with regards to partisan politics, leadership, government and power tussle. This strife rears its ugly head in both civil and religious platforms, and it is usually characterized by the emergence of opposition groups who rebel against the policies and principles of leading authorities. Their tactics usually involve deliberate creation and exploitation of fear in the leaders and the led through the use of violence (murder, kidnapping, bombing, assassination, arson, etc). The cause of these actions could be grievance borne out of historical and cultural antecedence, ethnic or sectarian discrimination, political oppression and persecution, perceived inequities, economic exploitations, exclusion from the main stream of events, or any combination of these.³⁰

²⁷ A. Raji, Materialism: The Bedrock of all Evils, Islamic study circle, Lagos 1999, P.13

²⁸ Ibid P.14

²⁹ Ibid PP.14-15

³⁰ Bako, H. and Oare, A.A.B., Op.cit., pp.115-116

Some of these acts are state sponsored (i.e aided by national governments) in the form of covert (secret) warfare and they are usually intended to further their political goals.³¹

The agents of the state wage cold wars by using terrorist surrogates (stand-ins) as hired guns, offering the incentives, and protecting them using the various state apparatuses, including the media and security agencies-unmindful of the fact that Allah knows what they reveal and conceal, and that we will stand as witnesses against ourselves on the Day of Reckoning.³² Allah the Almighty says:

Nay! Man will be a witness against himself, even though he were to put up his excuses (to cover his evil deeds).³³

The perpetrators of these evils do not have a reliable faith in the Divine Decree even though they profess the religion of Islam. The magnitude of the atrocities they engage in the acquisition and maintenance of political power are terrifying. A good example in this current democratic dispensation, one will find those in positions of authority and politicians defecting from one party to another in order to maintain the status quo and run away from poverty. For instance, one may be in “party A” today but tomorrow if he is not able to get what he wants he will switch over to “party B”. And not long after that, if the same scenario happens, he defects to another party and resorts to false accusations, insults and blackmail, holding media talk in order to attain his aspirations.³⁴ This is borne out of lack focus and commitment to the service of humanity. They are regarding the leadership to be a business venture where they will deceitfully spend a certain amount of money as investment with a view to making huge money as profits from the public treasury when the mandate is given to them.³⁵

In some instances, one will find wealthy people in the society buying political seats for their agents by sponsoring all the political activities of his contest and when victory is attained, they will manipulate public treasury to the favour of their masters. Some will even say if so and so person did not endorse a candidate, he will not be acceptable to the electorates.³⁶ Both the candidates and masters are portraying the attitude of not believing in the power of Allah the Almighty as well as the Divine Decree.

Findings of the research

The study on misconceptions of *Al-Qadar* (Divine Decree) among some Muslims in Sokoto and Kebbi States revealed several key insights:

1. Widespread Misinterpretation of Divine Decree

Many Muslims in these regions view *Al-Qadar* as absolute predestination, leading them to believe that their actions have little to no impact on their outcomes. This misinterpretation often results in a passive acceptance of circumstances, rather than proactive efforts.

2. Confusion Between Fate and Free Will

A significant number of respondents misunderstand the Islamic position on the balance between divine decree and human free will. This confusion fosters a sense of helplessness, discouraging individuals from taking responsibility for their actions.

3. Cultural Influence on Beliefs

Cultural traditions in Sokoto and Kebbi States often intertwine with religious beliefs, reinforcing fatalistic interpretations of *Al-Qadar*. These interpretations sometimes overshadow Islamic teachings, resulting in culturally rooted misconceptions about destiny and divine will.

4. Impact on Socio-Economic Behaviours

Misconceptions about *Al-Qadar* influence behaviours and attitudes toward social and economic pursuits. Many people, believing that their success or failure is predetermined, are less inclined to engage in efforts for personal or community advancement.

³¹Ibid p.116

³²Ibid p.116

³³ Qur'an, 75:14-15

³⁴Shaykh Aliyu LaddaBunza, (59 Years), Muslim Scholar, Interviewed in Argungu, 2nd March, 2021. Dr Mustapha Sidi Attahiru, (50 Years), Muslim Scholar, Interviewed at Mabea, 12th August, 2021. Malam Musa Kwaifa, (56 Years), Muslim Scholar, Interviewed at GidanIgwaï Sokoto, 6th September, 2021. Malam Abbas Jega, (60Years), Muslim Scholar, Inetrviewed at BirninKabbi, 10th September, 2021. Alhaji Aliyu Maigwandu, (63 years), Business Man, Interview, in Birnin Kebbi on 7th May, 2021. Alhaji Bello DandinMahe, (55 Years), Civil Servant, interviewed in Sokoto on 22nd May, 2021

³⁵ Ibid

³⁶Ibid

5. Limited Access to Authentic Islamic Education

A lack of access to qualified religious scholars and authentic Islamic teachings was identified as a core factor in the spread of these misconceptions. Many individuals rely on local narratives rather than structured Islamic doctrine to understand *Al-Qadar*

Recommendations

Based on the findings, the following recommendations are proposed to address misconceptions of *Al-Qadar* (Divine Decree) among Muslims in Sokoto and Kebbi States:

1. Develop Community-Based Educational Programs

Establish structured Islamic educational programs that clarify the concept of *Al-Qadar* particularly emphasizing the balance between divine decree and human agency. These programs should be accessible to all community members and held regularly in mosques, community centres, and schools.

2. Training for Religious Scholars and Community Leaders

Provide advanced training for local religious scholars, imams, and community leaders to ensure they have a comprehensive understanding of *Al-Qadar*. This training would enable them to accurately educate their communities and address misconceptions effectively.

3. Use of Local Languages and Contextualized Teaching Methods

Develop educational materials in local languages and utilize culturally relevant examples to explain complex theological concepts. This approach would enhance comprehension and make the teachings more relatable to the local population.

4. Engage Media for Public Awareness Campaigns

Leverage radio programs, television, and social media to disseminate accurate information on *Al-Qadar* to a wider audience. Religious scholars can participate in these media programs to reach both urban and rural communities effectively.

5. Encourage Interactive Learning Through Q&A Sessions

Organize regular Q&A sessions where community members can ask questions and seek clarification on *Al-Qadar*. This interactive format would allow people to address their doubts directly with knowledgeable scholars.

Conclusion

This study concludes that misconceptions regarding *Al-Qadar* (Divine Decree) are prevalent among some Muslims in Sokoto and Kebbi States, often resulting from limited access to comprehensive Islamic education and cultural interpretations that overshadow orthodox teachings. The misunderstandings, particularly regarding the balance between divine predestination and human free will, contribute to a tendency towards fatalism, resignation, and passivity in various life aspects. These misconceptions impact social and personal decision-making, often impeding individual initiative and community development.

The research highlights the urgent need for targeted educational initiatives within these regions to clarify *Al-Qadar's* meaning, emphasizing that Islamic doctrine advocates for both divine sovereignty and human agency. Addressing these misconceptions through community-based religious education, led by knowledgeable scholars and local leaders, would foster a more accurate understanding of *Al-Qadar*. By doing so, individuals may cultivate a balanced approach to personal responsibility, encouraging proactive decision-making while maintaining faith in divine wisdom. This approach would not only enhance religious knowledge but also contribute to socio-economic improvement, as individuals become more inclined to pursue constructive actions within their communities.

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LIST OF INFORMANTS

1. Alh. SuleKalgo (50 years) old, Registrar Upper Shari'ah Court Bagudo, Friday 20th August 2021
2. AlhajiAliyuNagwandu,(63 years) old, Businessman, BirninKebbi, Friday 7th May, 2021
3. Alhaji Bello DandinMahe, (55 years) old, Civil Servant, Sokoto, Saturday 22nd May,2021.
4. Alhaji Sani Mai HullaGidan Dare, (86 years) old, elder statement, Sokoto, Sunday 15th August, 2021.
5. Alkali Aminu BalaJega (45 years) old, Judge at Jega, Friday 20th August, 2021
6. Bashar Umar Argungu (36 years) old, Civil Servant, Argungu, Wednesday 1st September, 2021
7. Dr. Adamu Bello Kasarawa (52 years) old, Hisbah Commandant Sokoto, Thursday 26th August 2021
8. Dr. FarukSadikTilli (49 years) old, Lecturer, COE Argungu, Tuesday 17th August 2021
9. Dr. GarbaWaliArgungu (55 years) old, Lecturer UDUS, Argungu, Tuesday 12th September, 2021
10. Dr. Hanafi Usman Yeldu (50 years) old, Lecturer, COE Argungu, Tuesday 17th August, 2021
11. Dr. Jabir Sani Maihula, (40 years) old, Civil Servant, Sokoto, Friday 17th September, 2021
12. Dr. LawalAbdulkarim (57 years) old, Lecturer UDUS, Sokoto, Monday 30th August, 2021

13. Dr. Mas'ud Sokoto (58 years) old, Muslim Scholar, Sokoto, Wednesday 15th September, 2021
14. Dr. Mustafa Sidi Attahiru (50 years) old, Muslim Scholar, Mabera area Sokoto, Thursday 12th August 2021
15. Hajiya Maryam Bello Kware, (55 years) old, Civil Servant, Sokoto, Saturday 7th August, 2021
16. Imrana Usman Birnin Kebbi (43 years) old, Civil Servant, Birnin Kebbi, Monday 23rd August, 2021
17. Malam Abdullahi Maikunkeli (55 years) old, Muslim Scholar, Kangiwa, Sunday 8th August, 2021
18. Malam Bello Atiku Tahasinu (63 years) old, Muslim Scholar, Sokoto, Sunday 5th September, 2021
19. Malam Habibu Abdullahi Maikano Kangiwa (39 years) old, Muslim Scholar, Kangiwa, Thursday 5th August, 2021
20. Malam Hassan Shehu Bodinga, (58 years), Civil Servant, Mabera Sokoto, Saturday 16th September, 2021.
21. Malam Husaini Gandu Gidan Dare (54 years) old, Muslim Scholar, Sokoto, Monday 20th September, 2021
22. Malam Idris Abubakar Mai Agogo, (72 years) old, Imam and Business, Sokoto, Friday 20th August, 2021
23. Malam Musa Umar Kwaifa (56 years) old, Muslim Scholar, Gidan Igwai Area Sokoto, Monday 6th September, 2021
24. Malam Sa'adu Abdullahi Kangiwa (36 years) old, Muslim Scholar, Kangiwa, Sunday 8th August, 2021
25. Malam Zakariyya Ahmad Jibril (56 years) old, Imam, Runjin Sambo Area Sokoto, Thursday 9th September, 2021
26. Musa Husaini Zuru (36 years) old, Civil Servant, Sokoto, Thursday 2nd September, 2021

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