

## **The Paradox of Knowing: Why We Must Live What Is Already Written**

### **If Allah Knows Everything, Why Make Us Live Through It?**

#### **Introduction: The Question at the Edge of Knowledge**

Few theological questions pierce as deeply into the human mind as this one:

*If Allah already knows our past, present, and future — why make us live through it? Why not simply judge us according to His perfect knowledge?*

This question arises naturally when we reflect on **Allah's attribute of omniscience (al-ʿAlīm)** and His transcendence beyond time.

The Qur'an reminds us:

*"He is the First and the Last, the Manifest and the Hidden."* (57:3)

Humans, however, are bound within time — moving frame by frame through life, unable to access what is ahead or behind. The difference between Divine and human perception of time is so immense that when we try to reconcile them, we inevitably confront mystery — and eventually, paradox.

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#### **Allah and Time: The Creator Beyond Sequence**

Time is not eternal; it is *created*. It began when the universe began.

Allah existed before time and will exist when time ceases. He does not *move through* moments as we do — all moments, past, present, and future, are equally *present* to Him.

Classical theologians such as **Ibn Taymiyyah**, **Ibn al-Qayyim**, and **al-Ghazālī** all agreed that Allah's knowledge does not unfold in sequence.

He does not "learn" or "discover" events. His knowledge is **eternal**, complete, and simultaneous.

Al-Ghazālī described time as "a shadow of creation," while Ibn Taymiyyah wrote that *"Nothing newly appears to Allah; He always knew it."*

A simple analogy helps: humans experience life like watching a film — frame by frame.

Allah, however, is the *Author and Director* of the entire film, knowing every frame, every turn, every possibility — all at once.

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#### **Human Limitation and Divine Knowledge**

We exist *inside* the timeline — bound by causation and sequence.

We remember the past, experience the present, and await the future.

Allah, by contrast, is beyond this framework; He sees the entirety of existence as a single whole.

This is why the Qur'an says:

*"They do not encompass anything of His knowledge except what He wills."* (2:255)

Our intellect is a finite instrument, brilliant within creation but blind beyond it. Just as the eye cannot bear to look directly at the sun, the intellect falters when it tries to gaze beyond its own limits — into the essence of the Divine.

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### **Predestination and Free Will**

In Islam, *Qadar* (Divine Decree) does not negate free will.

Allah's knowledge of our choices does not compel them; His knowing does not equal forcing.

A teacher may know her student so well that she can predict he will fail if he never studies. Her foreknowledge does not *cause* his failure — his choice does.

Similarly, Allah's knowledge perfectly mirrors what we freely choose to do, without removing the freedom to do it.

We act *within* His knowledge, but not *because* of it.

To Him, our choices are eternally known; to us, they unfold moment by moment.

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### **Why, Then, Let It Play Out?**

If Allah already knows all outcomes, why not skip directly to the Day of Judgment?

Classical scholars answered with profound clarity.

#### **a) Al-Ghazālī: Creation as a Canvas**

Creation exists *not for Allah to know*, but *for us to be shown*.

Allah's Names — *The Merciful*, *The Just*, *The Forgiving* — become meaningful only when experienced.

Without creation, mercy, justice, and forgiveness would remain abstract concepts; life gives them reality.

#### **b) Ibn Taymiyyah: Wisdom in Manifestation**

Allah's wisdom decrees that what He knows should occur, not because He *needs* it, but because His creation must *witness* His justice and mercy.

The unfolding of life is not for Allah's discovery — it is for our demonstration.

#### **c) Ibn al-Qayyim: Attributes in Action**

Ibn al-Qayyim asked:

*“If Allah had not created creation, where would His generosity, forgiveness, and patience appear?”*

Life, then, is the stage where divine attributes find expression — mercy through forgiveness, justice through judgment, and love through guidance.

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## The Necessity of Lived Experience

Had Allah judged us without life actually happening, we might object:

*“If You had given us a chance, we would have done better.”*

Hence, the Qur’an states:

*“...so that mankind will have no argument against Allah after the messengers.” (4:165)*

Life unfolds not so Allah may *learn* of our choices, but so we may live them.

Judgment must be seen as just, not merely declared so.

In the lived world, Allah’s perfect knowledge intersects with human experience, giving meaning to our freedom and consequence to our choices.

We live because justice must be *experienced*, not merely known.

We choose because meaning requires *agency*.

We are tested because mercy and forgiveness only exist where error is possible.

Allah’s knowledge does not make the journey unnecessary — it makes it meaningful.

*“He who created death and life to test which of you is best in deeds.” (67:2)*

In short:

**Allah did not create life so that He might know — He created it so that we might learn who He is, who we are, and why His judgment is true.**

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## The Paradox and Its Wisdom

And yet — when we step back and contemplate it all, the question quietly lingers.

If Allah knows, why do we live?

If He wrote the story, why must we walk through every page?

Here we reach the horizon of understanding — the point where intellect strains to explain what cannot be contained within it.

Our minds work within the logic of creation: cause and effect, before and after, knowing and not knowing.

But Allah stands beyond those categories — the origin of every cause, the author of every “before,” the knower without sequence or discovery.

When we attempt to grasp this, our thoughts circle back to their beginning.

The very question we start with — *why let it happen if He knows?* — arises because we cannot truly imagine *what it means to know outside of time*.

We try to ground the infinite in the language of the finite — and the gap remains.

In seeking to find that *something* that connects divine knowledge to human experience, we reach only the recognition that it lies beyond us.

And so, our search becomes a perfect mirror of our condition:

we reach outward toward what transcends us, reason builds its finest bridges — and yet, when we arrive, we find ourselves standing where we began, humbled before the mystery.

That is the paradox — not a flaw to fix, but a truth to behold.

For in trying to measure the Infinite, we rediscover the limits of the finite.

And in realizing that we can never fully grasp the “how,” we finally begin to understand the “Who.”

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