



BELIEFS CONCERNING TAQDEER

It is imperative to have the correct understanding regarding Taqdeer so that we do not blame destiny for the sins that we commit. Hereunder we will Insha Allah learn about the correct understanding regarding Taqdeer (fate) and its different types.

As per Allah Ta'ala's Knowledge, He has written all good and bad as they are to happen and as it was to be done. It is not so, that we have to do as He has written, but rather He has written as we would do. Thus If Allah wrote bad for a certain person, then it was because that person was to do bad. If he was to do good, then Allah would have written good for him. His writing did not force any person to do anything. This is known as Taqdeer.

Rasoolullah (Sallallahu Alaihi Wasallam) has said that one who rejects Taqdeer is like the fire worshippers in this nation.

Many people commit sins and say that it is because it is in their Taqdeer and because Allah has written it to be so. This is incorrect. Allah with His self knowledge knew that they were going to sin, so He wrote that which they were to do. An example without comparison is being presented for the purpose of understanding. A five year old boy stands in front of a bus. He says to his brother, "I am going to pick up this bus." His brother says, "You will not pick it up." The boy tries, but he does not pick it up.

The brother knew that the boy would not pick it up, thus, because of his knowing this, he said that the boy would not be able to pick up the bus. It is not the case that the boy was unable to pick up the bus because his brother said that he would not be able to do so.

You can now realise that whatever we will do, Allah has knowledge of it and He recorded this knowledge on the Divine Tablet (Lawh-e-Mahfooz) and this is Taqdeer.

Taqdeer is of three types:

- 1) **Mubram-e-Haqeeqi** refers to inevitable fate and is not changeable.
- 2) **Mu'allaq Mahz** refers to that which is evidently pending the books of the Angels and can be changed.
- 3) **Mu'allaq Shabi Ba Mubram** refers to that which is not evidently shown to be pending in the books of the Angels, but it is in the Knowledge of Allah, that it is a pending situation (can be changed for example through the duas of Allah's chosen servants).

Mubram-e-Haqeeqi cannot be changed. If the Pious servants of Allah intend to intercede in these issues, then their thoughts are diverted from such issues. When the Angels descended upon the nation of Hazrat Lut (Alaihis Salaam) with punishment, Hazrat Ibrahim (Alaihis Salaam) who was very merciful, as even his name Ibrahim means 'merciful father', began to present the case of these infidels in the Court of Allah. Almighty Allah says, "He began to protest with us about the people of Lut." [Surah 11, Verse 74] In this verse, the Holy Qur'an has refuted those irreligious people who say that the Most Pious servants of Allah have no say in His Exalted Court. In this verse, Almighty Allah refutes their false beliefs by showing that they verily have great right to be heard in His Court, for He says that Hazrat Ibrahim (Alaihis Salaam) began to protest about the

nation of Hazrat Lut (Alaihis Salaam). It is in the Hadith Shareef that on the night of Me'raj, Rasoolullah (Sallallahu Alaihi Wasallam) heard the voice of someone speaking in a very loud and audible manner to Almighty Allah. The Holy Prophet (Sallallahu Alaihi Wasallam) asked Hazrat Jibra'eel (Alaihis Salaam) about who this was and he replied that it was Hazrat Moosa (Alaihis Salaam). The Prophet (Sallallahu Alaihi Wasallam) said, "Does he speak to his Rabb in such a high pitched voice?" and Hazrat Jibra'eel (Alaihis Salaam) said, "His Rabb is aware of his intense nature." When Almighty Allah revealed the Verse, "And undoubtedly, soon your Lord shall give you so much that you shall be satisfied [*Surah 93, Verse 5*]", the Holy Prophet (Sallallahu Alaihi Wasallam) said, "I will not be pleased if even one of my Ummati remains in the fire of Hell." It is stated in the Hadith Shareef concerning a child of miscarriage that on the day of Qiyaamah the child will demand for the forgiveness of his parents with Allah in such a way as a creditor demands from one who owes him, until Almighty Allah will say, "O child of miscarriage! O you who is demanding (quarrelling) with his Lord! Take your parents by the hand and lead them into Jannah."

But Almighty Allah addressed Hazrat Ibrahim (Alaihis Salaam) by saying, "O Ibrahim! Do not enter this thought, for verily the punishment is to descend upon them." This is an example of Mubram-e-Haqeeqi.

Muallaq items refer to those items of Taqdeer which can be reached by most Awliya Allah. Through their Duas and through their striving, it can be alleviated. It is concerning this that Huzoor Ghaus-e-Azam (Radiallahu Ta'ala Anh) says, "I can cause Qaza-e-Mubram to be alleviated." It is stated in the Hadith Shareef, "Verily Dua alleviates Qaza-e-Mubram."

The issues relating to fate (Taqdeer) cannot be understood by ordinary minds. To go too deep into trying to understand this can lead to destruction. Hazrat Abu Bakr Siddiq and Hazrat Umar-e-Farouk (Radiallahu Ta'ala Anhum) were even asked not to discuss this issue at length. All that one needs to know is that Almighty Allah did not create us like stones, and other lifeless objects. We have been given the ability of deciding whether to do a certain thing or not. With this ability, we have also been blessed with intelligence, that we may differentiate between right and wrong, benefit and loss. We have also been blessed with all the necessary means to do what we need to and it is for this, that we are answerable. To think that you are totally powerless or completely powerful, are both Gumrahi (deviation from the true path).

To do evil and to attribute it to Taqdeer or to attribute it to the Will of Allah is an improper theory. The law is this, that when you do any good, then say that it is from Allah and if you do any bad, then attribute it towards your evil desires (nafs).

May Allah Ta'ala grant us the correct understanding of Taqdeer and the Taufeeq to stay away from sins, Ameen.

[Compiled from Bahaar-e-Shariat by Sadrush Shariah Hazrat Allama Mufti Amjad Ali Aazmi Rahmatullah Alaih]