

# Explanation of Some Social Orders of Qur'an

Prof. Dr. Munir M. Hasan

# **Explanation of Some Social Orders of Qur'an**

**Prof. Dr. Munir M. Hasan**  
*Former Professor and Vice Chancellor*  
*NED University of Engineering & Technology*  
*Karachi, PAKISTAN*

© Copyrights @ 2018 reserved with the author

Author: Munir M. Hasan, Ph.D.

Mississauga, CANADA

First Edition: May 2018

**A publication of the:**  
**Trust for the Scientific Research in Qur'an**

Contacts:

**Canada:**

**Prof. Dr. Munir M. Hasan**

Tel: (+1) 647-260-0513

Email: [munirhasan@hotmail.com](mailto:munirhasan@hotmail.com)

**Pakistan:**

**Prof. Jamshed ur Rehman**

Tel: (+ 92) 0300-251-6948

Email: [jrkzai@hotmail.com](mailto:jrkzai@hotmail.com)

## Taqdeer (تقدير)

*Taqdeer* (تقدير) is an Arabic word that usually refers to the destiny/fate of any item or a person. The origin of this word is "قدر" which means fate, destiny, estimate, appreciate; appraise; value, extent, degree, amount, level, etc. According to one explanation, the meaning of the word "Taqdeer" is to fix something's measurement or quantity. In Islamic teachings, it is considered to be Islam's sixth additional pillar of Faith, along with five other pillars mentioned in Qur'an, i.e. (1) Oneness of Allah (God), (2) the Day of Resurrection, (3) the Angels, (4) the Revealed Books, and (5) the Prophets (Verse 2:177 of the holy Qur'an). Within Islamic teachings, it refers to Allah's decree of the destiny of all the things before they were created. Some scholars view Allah's sovereignty in more absolute terms.

Taqdeer or destiny – a word which has been so misunderstood both in and outside of Islam. The Islamic teaching has prompted significant debate over its apparent denial of Free Will, but many Muslims accept it as an expression of Allah's essential nature.

The word Taqdeer has been used in Qur'an in a number of verses. For example:

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ  
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ [6:96]

He (Allah) causes the daybreak (from the dark).  
He made the night for rest and made the sun and  
the moon for you to keep account (of days, weeks,

months and years); these are the arrangements of the Almighty, the All-Knowing.

\*\*\*\*\*

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا [25:2]

And He created everything and ordained them in due proportions.

\*\*\*\*\*

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

[36:38]

And the Sun runs his course for a final destination determined for him: that is the decree of the Exalted in Might - the All-Knowing.

\*\*\*\*\*

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا  
وَرَبَّنَا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

[41:12]

So, from this creation He formed the seven heavens in two time periods, and to each heaven He ordained its laws. He adorned the worldly heaven with brilliant lamps and made it secure. Such is the design of the All-Mighty, the All-Knowing."

\*\*\*\*\*

قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا [76:16]

Crystal-clear goblets, made of silver will determine the measure thereof.

## **Two Common Interpretations of Taqdeer**

There are varied views and Taqdeer has been defined differently by different scholars. In general, Taqdeer has been interpreted in two different ways:

- Mubram (irrevocable)
- Mu'allaq (revocable)

The difference between the two is that Mubram cannot be changed. Mu'allaq can be changed by Dua (prayers) and Sadqa (charity). These have been the subject of significant debate. Now we see these two in some detail.

### **Mubram** (Irrevocable or Predetermined)

According to this idea, everything originates from Almighty Allah and occurs according to His specified fate which cannot be changed. The destiny of human beings is considered to be predetermined in absolute terms. Whatever is to happen in one's life is already written before birth. No matter what, one cannot change this writing in one's Taqdeer. Allah gives wealth or poverty to whomsoever He wills. He gives dignity or indignity to whomsoever He wills. If He wills, He can turn a beggar into a king and a king into a beggar. One should simply accept the condition one is in and should not complain. These types of sermons are constantly heard from every pulpit. This is presented as a universal truth and one of the fundamental principles of Islam. No one is supposed to challenge this belief in the idea of predetermination. One is supposed to accept this as (blind) faith.

When the Quran was being revealed, the unbelievers used to believe in predetermination because they used to say that if Allah wished, neither they nor their ancestors would

have done shirk and neither would they have declared anything haram (forbidden, unlawful). It is because Allah has written it in their fate. And if they have declared something haram, it was because Allah had preordained everything. Who are they to go against what Allah has already preordained or predetermined for them? In support of their argument they referred to the following verses of the holy Qur'an.

[6:149] قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

Say: Allah's argument is conclusive. If it had been His will, He could indeed have guided you all."

\*\*\*\*\*

[9:51] قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا

(O Prophet) Tell them: "Nothing will happen to us except what Allah has written for us;

\*\*\*\*\*

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا [33:38]

There can be no blame attached to the Prophet for doing what is sanctioned for him by Allah. Such has been the way of Allah with those who have gone before; and the decrees of Allah are preordained.

\*\*\*\*\*

[54:49] إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Surely, We have created everything in perfect estimation (in destiny and purpose).

Bukhari: Soft copy # 3208, Page 561, Vol. 4

The creation of man has been especially quoted by many scholars to justify this belief of Predetermination, as under:

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ [23:13]  
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنُ الْخَالِقِينَ [23:14]

Then placed him as a drop of semen in a firm resting place,

Then changed the semen into a leechlike mass, then fetus lump into bones, then clothed the bones with flesh, and then We brought him forth as final creation (from the embryo). So blessed is Allah, the best of all creators.

Other arguments include the narrations in which the process of creation of human beings in the wombs of the mothers is explained. Some of such narrations are:

### PROCESS OF CREATION IN THE WOMB

Bukhari: Soft copy # 318, Page 402, Vol. 1

۳۱۸- حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادٌ بْنُ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى وَكَّلَ بِالرَّحِمِ مَلَكَ يَقُولُ: يَا رَبِّ نُطْفَةٍ، يَا رَبِّ عَلَقَةٍ، يَا رَبِّ مُضْغَةٍ، فَإِذَا أَرَادَ أَنْ يَفْضِي خَلْقَهُ قَالَ: أَذْكَرٌ أَمْ أُنْثَى؟ شَقِيٌّ أَمْ سَعِيدٌ؟ فَمَّا الرَّزْقُ، وَالْأَجَلُ؟ فَيَكْتَسِبُ فِي بَطْنِ أُمِّهِ)). [طرفاء في: ۳۳۳۲، ۶۵۹۵]

(۳۱۸) ہم سے مسدد بن مسدد نے بیان کیا کہ ہم سے حماد بن عمار نے عبد اللہ بن ابی بکر کے واسطے سے، وہ انس بن مالک رضی اللہ عنہ سے، وہ نبی کریم ﷺ سے کہ آپ نے فرمایا کہ رحم مادر میں اللہ تعالیٰ نے ایک فرشتہ مقرر کیا ہے۔ وہ کہتا ہے اے رب! یہ نطفہ ہے، اے رب! یہ علقہ ہو گیا ہے، اے رب! یہ مضغہ ہو گیا ہے۔ پھر جب خدا چاہتا ہے کہ اس کی خلقت پوری کرے تو کہتا ہے کہ مذکر یا مؤنث، بد بخت ہے یا نیک بخت، روزی کتنی مقدار ہے اور عمر کتنی۔ پس ماں کے پیٹ ہی میں یہ تمام باتیں فرشتہ لکھ دیتا ہے۔

AND

۳۲۰۸- حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ حَدَّثَنَا أَبُو الْأَخْوَصِ عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ قَالَ عَبْدُ اللَّهِ ﷺ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ - قَالَ: ((إِنْ أَخَذَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَنْبَغُ اللَّهُ مَلَكًا يُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ وَيَقَالُ لَهُ: اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَاجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ. ثُمَّ يَنْفَخُ فِيهِ الرُّوحَ، فَإِنَّ الرُّوحَ مِثْلُكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ)). [طرفاء في: ۳۳۳۲، ۶۵۹۵، ۷۴۵۴]

(۳۲۰۸) ہم سے حسن بن ربیع نے بیان کیا کہ ہم سے ابو الاخوص نے ان سے اعمش نے، ان سے زید بن وہب نے اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ ہم سے صادق المصدوق رسول اللہ ﷺ نے بیان فرمایا کہ تمہاری پیدائش کی تیاری تمہاری ماں کے پیٹ میں چالیس دن تک (نطفہ کی صورت میں) کی جاتی ہے۔ اسے پھر دنوں تک پھر ایک بست خون کی صورت میں اختیار کرے رہتا ہے اور پھر وہ اسے ہی دنوں تک ایک مضغہ گوشت رہتا ہے۔ اس کے بعد اللہ تعالیٰ ایک فرشتہ بھیجتا ہے اور اسے چار باتوں (کے لکھنے) کا حکم دیتا ہے۔ اس سے کہا جاتا ہے کہ اس کے عمل، اس کا رزق، اس کی مدت زندگی اور یہ کہ بد ہے یا نیک، لکھ لے۔ اب اس نطفہ میں روح ڈالی جاتی ہے۔ (یاد رکھ) ایک شخص (زندگی بھر تک) عمل کرتا رہتا ہے اور جب جنت اور اس کے درمیان صرف ایک ہاتھ کا فاصلہ رہ جاتا ہے تو اس کی تقدیر سامنے آ جاتی ہے اور دوزخ والوں کے عمل شروع کر دیتا ہے۔ اسی طرح ایک شخص (زندگی بھر تک) کام کرتا رہتا ہے اور جب دوزخ اور اس کے درمیان صرف ایک ہاتھ کا فاصلہ رہ جاتا ہے تو اس کی تقدیر غالب آ جاتی ہے اور جنت والوں کے کام شروع کر دیتا ہے۔

AND

Bukhari: Soft copy # 3332, Page 623, Vol. 4

۳۳۳۲- حَدَّثَنَا عُمرُ بْنُ خَفْصٍ قَالَ حَدَّثَنَا أَبِي قَالَ حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ ﷺ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: حَدَّثَنَا الصَّادِقُ الْمَصْدُوقُ ﷺ ((إِنْ أَخَذَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَنْبَغُ اللَّهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ: فَيَكْتُبُ عَمَلَهُ، وَاجَلَهُ، وَرِزْقَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ. ثُمَّ يَنْفَخُ فِيهِ الرُّوحَ، فَإِنَّ الرُّوحَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ

(۳۳۳۲) ہم سے عمر بن حفص نے بیان کیا کہ ہم سے میرے والد نے بیان کیا کہ ہم سے اعمش نے بیان کیا کہ ہم سے زید بن وہب نے بیان کیا کہ ہم سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے بیان فرمایا کہ آپ چوں کے سچے تھے کہ انسان کی پیدائش اس کی ماں کے پیٹ میں پہلے چالیس دن تک پوری کی جاتی ہے۔ پھر وہ اسے ہی دنوں تک ملتہ یعنی غلیظ اور جامد خون کی صورت میں رہتا ہے۔ پھر اسے ہی دنوں کے لئے مضغہ (گوشت کا لوتھڑا) کی شکل اختیار کر لیتا ہے۔ پھر (جو تھے چلہ میں) اللہ تعالیٰ ایک فرشتہ کو چار باتوں کا حکم دے کر بھیجتا ہے۔ پس وہ فرشتہ اس کے عمل، اس کی مدت زندگی، روزی اور یہ کہ وہ نیک ہے یا بد کو لکھ لیتا ہے۔ اس کے بعد اس میں روح پھونکی جاتی ہے۔ پس انسان (زندگی بھر) دوزخیوں کے کام کرتا رہتا ہے اور جب اس کے اور دوزخ کے درمیان صرف ایک

الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ، وَإِنَّ الرُّجُلَ لَيَعْمَلُ  
بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ  
وَبَيْنَهَا إِلَّا ذِرَاعٌ، قَبَسْتُ عَلَيْهِ الْكِتَابَ  
فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ).  
[راجع: ۳۲۰۸]

ہاتھ کا فاصلہ رہ جاتا ہے تو اس کی تقدیر سامنے آتی ہے اور وہ جنتوں  
کے کام کرنے لگتا ہے اور جنت میں چلا جاتا ہے۔ اسی طرح ایک شخص  
جنتوں کے کام کرتا رہتا ہے اور جب اس کے اور جنت کے درمیان  
صرف ایک ہاتھ کا فاصلہ رہ جاتا ہے تو اس کی تقدیر سامنے آتی ہے اور  
وہ دوزخیوں کے کام شروع کر دیتا ہے اور دوزخ میں چلا جاتا ہے۔

AND

Bukhari: Soft copy # 3333, Page 624, Vol. 4

۳۳۳۳- حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ حَدَّثَنَا  
خُصَامُ بْنُ زَيْدٍ عَنْ غُنَيْدٍ أَنَّ اللَّهَ بْنَ أَبِي بَكْرٍ  
بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ  
عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ اللَّهَ وَكُلَّ فِي  
الرُّجُومِ مَلَكًا يَقُولُ: يَا رَبِّ نُطْقُهُ، يَا رَبِّ  
عَلَقَهُ، يَا رَبِّ مُضَعَّهُ، فَإِذَا أَرَادَ أَنْ يَخْلُقَهَا  
قَالَ: يَا رَبِّ أَذْكَرُ أَمْ أُنْثَى؟ يَا رَبِّ أَشَقِي  
أَمْ سَعِيدٌ؟ فَمَا الرُّؤُفُ؟ فَمَا الْأَجَلُ؟  
فَيَكْتُبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ)).  
[راجع: ۳۱۸]

(۳۳۳۳) ہم سے ابو النعمان نے بیان کیا کہ ہم سے حماد بن زید  
نے بیان کیا کہ ان سے عید اللہ بن ابی بکر بن انس نے اور ان سے انس  
بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا اللہ تعالیٰ نے ماں  
کے رحم کے لئے ایک فرشتہ مقرر کر دیا ہے وہ فرشتہ عرض کرتا ہے  
اے رب! یہ نطفہ ہے، اے رب! یہ مضغہ ہے۔ اے رب! یہ علقہ  
ہے۔ پھر جب اللہ تعالیٰ اسے پیدا کرنے کا ارادہ کرتا ہے تو فرشتہ پوچھتا  
ہے اے رب! یہ مرد ہے یا عورت ہے؟ اے رب! یہ  
بد ہے یا نیک؟ اس کی روزی کیا ہے؟ اور مدت زندگی کتنی ہے؟  
چنانچہ اسی کے مطابق ماں کے پیٹ ہی میں سب کچھ فرشتہ لکھ لیتا  
ہے۔

### Daily and Yearly Taqdeer

Some believers extend the concept of Predetermination and speak of other forms of Taqdeer. For example, according to some scholars, there is also a **daily Taqdeer** in which Allah sets the destiny of people each day in accordance with the decree made before time. In addition, Muslim celebrate the "Holy Night" ( لَيْلَةُ الْقَدْرِ ) - also translated the "Night of Power", "Night of the Decree" or "Night of Destiny", as Allah's **annual transmission** of the coming year's destiny to his angels to bring to pass. According to this belief, during this night Allah decides what provisions and disasters will occur in the next year. He then brings forward or back or blots out whatever He wills.

### Muallaq (Revocable, or Free Will)

Mu'allaq Taqdeer means that the man is given freedom of choice, both in belief and in actions. In the case of belief, he has the free will of accepting or rejecting the guidance from Allah and transform himself from being a disobedient person into an obedient one, or *vice versa*. This has the idea that the actions of the persons, *e.g.* prayers and charity do affect the destiny. This concept determines that the destiny is written on "The Preserved Tablet" ( لوح محفوظ ) and is subject to change and alteration through the omission or commission of certain deeds. According to the believers of this idea, if destiny has already decreed the final abode of a person, then to what avail are his deeds or his supplications to Allah?

According to the believers of the Free Will, the destiny in terms of the Belief is exemplified in the following verses of the holy Qur'an:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

[18:29]

Say: It is the truth from your Lord. Then whosoever will, let him believe, and whosoever will, let him disbelieve.

\*\*\*\*\*

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا [76:3]

Indeed, We guided him (the man) the way; it is for him whether he is grateful or ungrateful.

It means that man has been shown the Way by means of Revelations through the Prophets. If he is grateful, he will accept guidance, be one of the righteous and join the



company of the blessed. If not, he will reject the guidance and will be among the deserted. His choice rests on his will.

Those who believe in Free will, they say that Muslims use the excuse of Predetermination in order to justify their inaction and irresponsibility towards Islam. They also say that people at the time of the Prophet (pbuh) believed in predetermination, but Allah has called them deviated people. According to them, these people were mushriks (idolators) and kafirs (unbelievers) and Allah refutes their belief in predetermination or preordination. On this argument they refer to the following verse of the holy Qur'an:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا  
حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا  
قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ  
وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ [6:148]

The mushrikin (Idolators) will promptly say: "If Allah wanted, neither we nor our forefathers would have been mushrikin, nor we could have made anything unlawful." That is how their ancestors rejected the truth in the past until they tasted of Our punishment. (If they say so, then) ask them: "Do you have any evidence that you can put before us? (The fact of the matter is that) you believe in nothing but conjecture and follow nothing but falsehood."

This idea also applies to the actions of the persons. If the lifespan of a person is originally predetermined 50 years, it may increase if he prays or performs certain rituals. Or, a certain calamity is to befall him unless he averts it by spending in charity. On this account they present the following verses of the holy Qur'an:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ [11:114]

Indeed, virtues remove evils.

And:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ [13:11]

In fact Allah does not change the condition of men until they change whatever is inside of them.

### What Do Other Scholars Say?

Most of the scholars of the more recent age considered Taqdeer as the outcome of the Free Will. According to G A Parwez, the meaning of the word "Taqdeer" comes from the root "قدر". The meaning of this root is a measure or standard, like "I measured the thing", or "I made clothes according to his measurements." Therefore, the root meaning of "Taqdeer" is for something to fit according to some measure or standard. And "Miqdarun" (مقدارون) means model, pattern or standard according to which something is made. In order to make something fit a pattern or standard, one has to have complete control over that thing. Therefore, it means that I have power to make that thing according to a standard.

According to Dr. Allama Muhammad Iqbal, the contradiction between the two interpretations arose due to the wrong concept of Taqdeer which the present Muslims in general have come to accept, due mainly to the Magian influence on Islam. The entire universe is operating under the laws created by Allah which we call laws of nature. Human beings are responsible for their own actions if performed by their own free will. One cannot escape the consequences of one's own actions. This is what Iqbal calls "Mukafat-e-Amal" (Natural consequence of an action).

Once a person has exercised his/her free will, then he/she has to face the consequences of that choice. In the physical world we see this to happen every day. If I burn my finger I face the consequence and I cannot transfer my pain to somebody else. Whatever we sow, that is what we reap, be it in the field of agriculture, health, education, or business.

### **Historical Background**

The idea of Predestination or predetermination is quite old. It was the cornerstone of Christianity. The idea is that every child is born a sinner and none of his actions can erase the stain of the original sin. The dualism of good and evil was also present among the Jews. This idea may have come into the Jews from the Zoroastrian influence during the period of their captivity in Babylon which was under the control of the Persians. In early days of Islam, all unbelievers and many Muslims also believed in Predetermination. During the early period of the Abbasid Dynasty, Jaham bin Safwan (who was originally from Khurasan) propagated the idea of predetermination (or Jabr) with so much fanfare that the followers of this idea became known as Jahamiya.

History tells us that Ma'bad ibn Kalid al-Juhani (died: 80 AH/ 699 AC) was the first person after Sinbuya who discussed the idea of Qadr (Divine Decree) to introduce the idea of Free Will. He was declared as misguided by some of the companions of the Prophet (pbuh). Later he was killed by the orders of the Caliph Abd al-Malik in Damascus. Abu Yunus then transmitted this idea further after learning it from Ma'bad. The followers of this idea were known as Qadariya (قدری). This word is not to be confused with the word Qaadariya (قادرى) which is a sect in Sunni Muslims.

The idea of preordination perfectly suited the Muslim kings and dictators. So, they made sure it became one of the fundamental components of Islamic faith. Once it was inserted as the sixth component of Iman (Faith) although the Quran in Verse 2:177 only mentions five. No one could question these rulers as they were accountable to no one. This is because their oppression was disguised as Taqdeer, part of religion, and unquestionable. This concept of predetermination gave them a free reign and absolute authority to exploit the Muslim masses as much as they could – all in the name of religion. Since the Muslim masses were (and still are) very religious minded, they accepted (and most still accept) every fatwa given by the religious scholars at the behest of their Royal Highnesses. Just as the Pharaoh could not have ruled without the support of Haman and Qaroon, Muslim kings could not rule without them either. So they invented their own versions of Hamans and Qaroons to entrench their own absolute authority over the Muslim masses. People who challenged them were ruthlessly crushed by declaring them “Murtad” (Apostate). This is another topic which requires separate discussion. Suffice it to say that a lot of Muslim blood has been spilled using this concept of Murtad. These kings were even called in Arabic “ ظل الله ” meaning shadow of Allah on earth.

### **MY UNDERSTANDING**

The ideas of Predetermination and Free Will, as explained above, are contradictory approaches. The believers of these approaches have presented Qur'anic verses as evidences of their beliefs. **My understanding is that:**

**If the two contradictory versions are supported by the Qur'anic verses, then there must be something wrong in the**



**understanding and beliefs as there is absolutely no chance of any contradiction in Qur'an.**

One needs to understand the concept of Taqdeer or Destiny in Islam. It appears to me that **Taqdeer is in fact the combination of the two above-mentioned concepts.** Islam does not say that whatever is going to happen is **arbitrarily decided** by Allah in a way that makes man's efforts go in vain. Man's efforts are rewarded, and the destiny that we speak of is Allah's knowledge of events that will unfold in the future.

My understanding is that, in addition to the two interpretations of Taqdeer (Mubram and Mu'allaq, or Predetermination and Free Will), there are three more important considerations which need serious attention to understand the meaning of Taqdeer. These are:

- Laws and Traditions of Allah,
- The Meaning of "Book", and
- Knowledge of Allah.

Now these are described briefly in the following:

### **Laws and Traditions of Allah**

The first important consideration is the presence of Laws and Traditions of Allah. These are the eternal Laws of Allah, never to be changed in any circumstances. Wheat produces wheat and barley produces barley. These are the laws of action and their corresponding consequences. Although Allah has the power or authority that He can change into wheat if one sowed barley, but He never does it. He never changes His laws for anyone. In my opinion, if any miracle is seen happening apparently against the known laws, it also

happens under some other laws which are still unknown to the mankind, and research is required to understand those laws. **The verses which lead to the conclusion of Predetermination, as mentioned above, point out to the Laws and Traditions of Allah and not the Predetermination of one's Taqdeer.**

The law of "Mukafat-e-A'maal" (natural result of the actions) is one of the eternal laws of Allah in the human world. All our actions produce their desirable or undesirable consequences depending upon the actions performed. One's bad action (*i.e.* any action which is against Allah's orders) can never produce good results and one's good action (*i.e.* any action which is in accordance to Allah's orders) can never produce bad result. Human beings only get what they work for. This Law of Allah is evident from the following Qur'anic verses:

[92:4] إِنَّ سَعْيَكُمْ لَشَتَّى

[92:5] فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى

[92:6] وَصَدَّقَ بِالْحُسْنَى

[92:7] فَسَنُيَسِّرُهُ لِلْيُسْرَى

[92:8] وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى

[92:9] وَكَذَّبَ بِالْحُسْنَى

[92:10] فَسَنُيَسِّرُهُ لِلْعُسْرَى

Surely, your efforts are directed towards various ends.

So, for him who gives in charity and fears Allah,  
And testifies to goodness,

Soon We shall facilitate for him the easy way.

As for him who is a stingy and considers himself independent of Allah,

And rejects the goodness,

Soon We shall facilitate for him the hard way.

In many verses of the holy Qur'an Allah has mentioned about His Laws and Traditions which are unchangeable. For example:

[10:64] لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

Allah's Words do not change,

\*\*\*\*\*

[17:77] وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

And you will find no alteration in Our tradition.

\*\*\*\*\*

[18:27] لَا مُبَدِّلَ لِكَلِمَاتِهِ

There is none who can change His words,

\*\*\*\*\*

[30:30] لَا تَبْدِيلَ لِخُلُقِ اللَّهِ

The laws (of Nature ordained by Allah) for His creation cannot be changed.

\*\*\*\*\*

[33:38] وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

And the decrees of Allah are preordained.

\*\*\*\*\*

[33:62] وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

And you will never find any change in the Way of Allah.

\*\*\*\*\*

فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا

[35:43]

You shall find no change in the ways of Allah, nor will you find any alteration in Allah's way of dealing.

\*\*\*\*\*

[48:23] وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

And you shall find no change in the practice of Allah.

### The Meaning of "Book"

To understand the meaning of Taqdeer, there is one more important aspect to be considered. In verses 6:59, 22:70 and many other verses of the holy Qur'an, as given below, there is a mention of "Book". This word "**Book**", to me, **is a collection of Allah's unchangeable Laws, and the record of the results of all actions taken under these laws.** If any action is taken by a man, the outcome of that action is the result of these laws. And Allah, being the creator of these laws, knows this result even before any action is taken. In other words it can be said that the outcome of any action taken under these laws have already been recorded in the "Book".

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ  
وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا  
رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ [6:59]

With Him are the keys of the unseen (events) which no one knows except Him. He knows whatever is in the land and in the sea; there is not a single leaf that falls without His knowledge, there is neither a grain in the darkness of the earth nor anything fresh or dry which has not

been recorded in a Clear Book (i.e. it all happens according to a predetermined law).

And:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ [22:70]

Do you not know that Allah is aware of all that is in the heaven and the earth? Certainly all of this is recorded in a Book;

\*\*\*\*\*

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ [13:39]

Allah abrogates and confirms whatever He pleases - with Him is the Mother of the Book.

**My comment:** In this verse, Mother of the Book may mean the original master copy of the book containing the complete collection of all the Laws of Allah, as only some and incomplete contents from this book (only some of the laws) have been revealed to the mankind.

\*\*\*\*\*

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ [27:75]

And there is no secret in the heaven or on earth which is not recorded in a clear Book.

\*\*\*\*\*

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا [57:22]

No affliction can happen on earth nor to your souls, which is not recorded in a Book before We bring it into existence;

So, everything occurs through the Laws of Allah which are recorded a Book – the collection of all the Laws of Allah. Allah has created all actions, be it evil or good, and then gave man the choice to choose one of the two.

### Knowledge of Allah

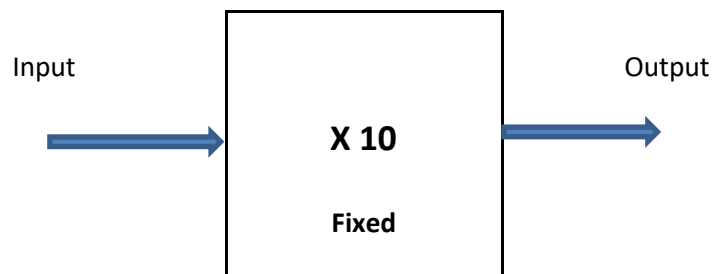
This concept is usually mixed with the concept of Free Will. To me, it is a separate concept. The destiny denotes the **Eternal Knowledge** of Allah. It encompasses the final result of the Muallaq destiny i.e. our choice of actions, their consequences and every precise detail of our lives. Allah's Knowledge compasses everything. His knowledge is absolute. He knew everything about His creation even before He created it. His Eternal Knowledge includes the provisions, life-spans, sayings, moves, deeds and other things. He knows who among them is obedient or disobedient, and who will be among the people of al-Jannah (Paradise) or the people of an-Naar (Hell-Fire). This definite knowledge of Allah is not subject to any change or alteration even slightly and is exclusive to Allah only.

There are many verses of the holy Qur'an where the knowledge of Allah has been described independently in absolute terms without the concept of Taqdeer. Some of these verses (e.g. verses 6:59 and 22:70) have been quoted under the previous topic of "Meaning of the Book".

### MODELLING OF THIS IDEA

The above-mentioned concepts can be best understood by means of a model of a simple machine. If you have a

machine which can multiply an input of a number by a factor of ten, then you can predict the output of the machine before any entry has been made. In the following figure, the box represents a machine which can multiply any input number by **10**.

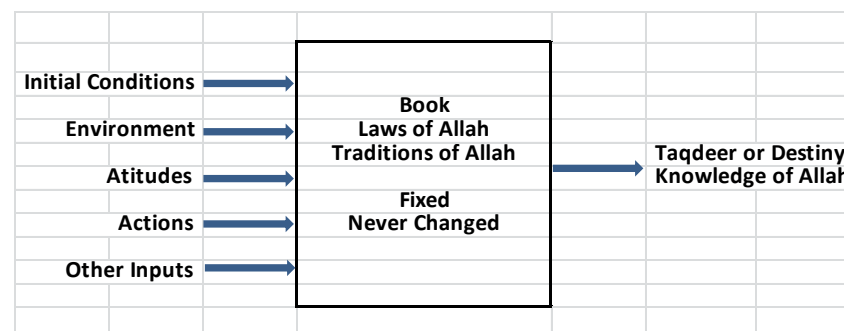


In this machine if you enter a number of **2**, the machine will give you the result as **20** after multiplying the input by **10**. If you enter **5** as the input, the result will be **50**. If a negative number (say, **-5**) is entered, the output will be **-50**. The operator of the machine who does not know what is inside the box, cannot predict the output, but the maker of the machine who has programmed the machine to multiply any input number by **10**, knows very accurately and precisely the result of any input. At the same time, he is not forcing any operator of the machine to choose any input. The operator is quite free and can independently and arbitrarily chose any number he likes as nobody is forcing him to select any number. In this machine, the box is a law which is fixed and cannot be changed by the operator, the input is the action of the operator, and the output is the final result of the action which is the destiny. This destiny is always accurately known to the creator of this machine.

This principle can now be applied to a complex machine. The actual machine of Allah's creations is not so simple. There are large numbers of inputs and the machine

has a number of unchangeable laws interacting with each other. Even if the operator is able to know some of these laws, but being unable to know all the laws and their interactions, the output will not be predictable by the operator due to his insufficient and defective knowledge. However, the programmer of the machine still knows what will be the outcome when certain inputs are entered.

In a machine of human beings, the operator is the man himself who is quite free and independent to choose any of his actions as inputs. The programmer of that machine is Allah with all of his unchangeable laws, and the output is the destiny of the operator concerned. This is represented in the following figure.



In the above figure, some of the inputs are explained below. This is only an incomplete list. There may be many other factors which are not mentioned here.

#### **INPUTS:**

- **Initial Conditions**
  - Birth Details
  - Family Background
  - Others

- **Environment**
  - Social Set Up
  - Education & Training
  - Others
- **Attitudes**
  - Belief in the Creator
  - Noble thoughts
  - Noble actions
  - Evil thoughts
  - Evil actions
  - Sincerity of actions
  - Many other attitudes
- **Actions**
  - Prayers, Dua
  - Efforts
  - Charity
  - Other Actions

**OUTPUT** – Taqdeer, Destiny

So, this is the model explaining the meaning of Taqdeer.