Q: 94 ? Title: Regarding ur Futwa # 16425 , You have mentioned that Takdeer (Qadr) can not be changed. But i have heard that dua can change takdeer. If your answer is that of Qada-e-Mubarram Haqiqi (Absolute slates) ....

Question

Regarding ur Futwa # 16425 , You have mentioned that? Takdeer? (Qadr) can not be changed. But i have heard (I do'nt now whether it is an authentic tradition or not) that dua can change takdeer. If your answer is that of *Qada-e- Mubarram Haqiqi (Absolute slates) - the knowledge of which is only with Allah and can't be changed and Qada-e-Mubarram Gair Haqiqi (Temporariy Slates) -which are with Angels and change when one makes dua or some good deed.*
Then please explain this in detail as i have some confusion in this. I?have read ?that all the khulfai-rashidean has prohibitted it to ponder too much in the matter of qadr, so please provide as much information as is permissible.

Answer

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakatuh

Fatwa #16425 specifically mentions that a *nazr* (vow) does not change *taqdeer* (pre-destiny).
It is necessary to understand the difference between
qadaa
and
qadar.
Qadaa
is Allah Ta'ala's foreknowledge of events prior to their occurrence, while
qadar
is His bringing into existence those events in accordance to His knowledge. (Al-Fiqh al-Akbar Explained, P. 109, White Thread Press)

In the Quran, Allah Ta'ala says:

And Allah's decree had to be enforced." (33:37)

And Allah's command is pre-determined by destiny." (33:38)

"Imam Abu Hanifa (Rahmatullah Alayhi) explained *qadaa* and *qadar* in *Al-Fiqh al-Akbar,* his text on
aqeedah
(Islamic creed). He wrote:

"Allah Most High created all things from no thing. Allah Most High knew in pre-eternity all things prior to their being. It was He who apportioned all things and ordained them. There is in this world nothing, nor in the next, except through His will, knowledge, ordination, decree, and in accordance with His writing it in the Preserved Tablet. Yet His writing entails descriptions, not commands. Ordaining, decreeing, and willing are His attributes in pre-eternity without description."

The abovementioned is sufficient proof that every single thing that happened, is happening, or will happen has been pre-destined by Allah Ta'ala.

The following Hadith is referred to in your query:

Rasulullah (SallAllahu Alayhi Wa Sallam) said, "Nothing can change the Divine Decree except dua." (Jami' Al-Tirmidhi, Vol. 2, P. 35, HM Saeed)

In the footnotes of this Hadith, Maulana Ahmed Ali Saharanpuri states that dua can change *taq deer.*
However, this act of dua which can change
taqdeer
is also pre-destined in itself, so it will not change what has already been written on the Tablet. For simplicity in understanding, an example is as follows:

When destiny was written, Allah Ta'ala already destined that at a certain time at such and such place, Zaid will make dua to Allah and his *taqdeer* will then be changed as a result of his dua.

So yes, his *taqdeer* was changed as a result of his dua. However, the act as a whole was already pre-destined to happen.

Finally, it is true that one should not ponder over the matter of *qadar* too much, as it is impossible for even the most intelligent of man to comprehend. Allah Ta'ala states in the Holy Quran:

"And of knowledge you have been given but little" (17:85)

When Ali ibn Abi Talib (RadiyAllahu Anhu) was caliph, he was asked about a matter while he was standing on the pulpit, to which he responded, "I don't know." It was said to him, "How can you ascend this pulpit and say you do not know?" His reply was, "I ascended it according to my knowledge of things, had I ascended it according to my level of ignorance, I would have reached the heavens." This statement emphasizes that mankind can only reach a certain level of understanding, even at the most advanced level, and that true knowledge is to recognize the limit of one's knowledge, intellect, and understanding.

Therefore, the matter of *taqdeer* is one which is impossible to comprehend. In fact, it should not be discussed excessively. Wahb ibn Munabbih (Rahmatullah Alayhi), who was amongst the Tabi'een, said, "I looked into the matter of *qadar*, and I was bewildered. I looked into it again, and I was still bewildered. I then concluded that the most knowledgeable of people regarding *qadar* are those who keep the farthest away from it, and the most ignorant of people regarding *qadar* are those who talk most about it." This is also supported by what Rasulullah (SallAllahu Alayhi Wa Sallam) said: "When destiny is discussed, restrain yourself from it." (Tabarani)

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And Allah knows best

Wassalam

Darul Iftaa, Madrassah In'aamiyyah

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