

Chapter – 77

Fortune

(تقدیر)

❖ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ -

And of all things, the Treasure (the power to create) is not with us (with the people); and We (Allah) do not send it down except by a known measure. (15:21)

دیتا ہے ہر ایک کو حکیم
جس کی جیسی طبیعت ہے
وہی نمایاں ہوتا ہے
جس کی جیسی فطرت ہے

(All the Wise bestows to every one
Compatible with temperament and ability
That thing becomes conspicuous
Matching with the nature anybody has)

What is fortune ---? This should be made clear that God creates things knowingly. For this matter, His knowledge does not have any disruptiveness or indiscipline. Certainly, all these things are under a well-defined system. This ‘system’ and ‘wisdom’ is called “**Fortune**”. Whatever is going on it is in accordance with fortune; it means everything is evident as per arrangements and wisdom.

Look! You think a drama in your mind, and for that you make a story. A project is prepared. Where were these things ---? These were in your knowledge. You also create a discipline in your varied thoughts by your power of imagination.

Suppose you create character of a thief in your imagination. Later, you display a theft from him. If you expose all the features of that character properly then your drama is correct. If there is any slight omission then your drama is defective and is a failure.

Similarly, be understood that, God has created the whole Universe in the same way. He also reveals the acts through persons according to their characters. Some ignorant people think that God displays theft by a reasonable person and afterwards gives him punishment as well. This is absolutely wrong. When God creates a thief means, theft is in his prerequisites. And giving punishment is among the essentials of the theft. --- For this instance, you will see that police arrests a thief, and then they present him in front of a court, court concludes via evidences that he has done theft, and then finally gives him punishment. For all these, there is a continued chain of essential and liable which is going on. Anyways, God has organized this sequence which is not alterable, and this is "Fortune". Whatever God is showing to us in this system of world, all are correct and appropriate.

Fortune has two aspects. First aspect exhibits to the relation of God, and the second aspect displays our own relation. Sometimes it happens that few things do not fully appear. Now, here two things produced. To fully expose anything a reason will be there. If through a final reason that thing is completely appeared, then that reason will be called as **متمم** (accomplished). If through a final reason that thing is unable to appear, then that reason will be called as **مانع** (restrained).

The fortune, for which nothing could be known as yet, is called **قضاء معلق** (deferred decision). And when the things are fully exposed, that is called **قضاء مبرم** (definite decision). This should be remembered that for God, everything is firm and definite. But for the people who are looking, it will look like uncertain and vague.

It is people's opinion that whatever is written in fortune that will happen then where we have our choice or jurisdiction? God himself makes our fortune and He himself gives punishment--! This is an absolute oppressive action (**جبر محض**).

This clarification of the problem is, as we have mentioned above, here from A to B and B to C is produced. A chain of cause and its outcome continued. Here which power is forcing to do some work or stop doing work? No one! Here the existence of compulsory with inseparable is essential. It means here is compulsion and obligation. In this matter this is to keep in mind that here the intension of the doer is an important interlink. After taking decision, man is considered as self-regulating. By the formation of reasons, intension is also formed.

Anyways, if it is looked by considering an accomplished reason, no one has any authority. But if it is seen by bearing in mind a restrained reason, the authority is there. For example, in front of a judge of the court, the doer has the human rights; the criminal has the civil rights and as such he is punishable as well. But when a philosopher who sees the whole chain, he considers that the doer is not authoritative. The final outcome is, man after taking any decision becomes authoritative and before that he has no power.

Dear People! When the critics do not find any answer against reality, they also say that if God would have wished we would have been on the right path and never do anything wrong. Someone ask them that if you have so much faith on fortune then you should have similar faith on punishments. You forget God in world affairs but when matters of religion come then you rudely remember fortune! If God is the Most Merciful, simultaneously He gives punishments to the offenders too. What is this that when things go in your favor then you do not remember God but you want to do something against the orders of God then you start remembering the mercy of God.

No doubt God can do everything, but He does with certain wisdom. If He is All-Powerful (قَدِير), He is All-Wise (حَكِيم) as well, and at the same time He is All-knowing (عَلِيم) too. The realities have own requirements. He knows all the requirements. God gave proboscis to the elephant and did not give to the horse. Not giving the proboscis to a horse and giving to an elephant are the demands of their nature. If everything would have been with the same kind then how the discrimination of good and bad between them is possible? How the varied Attributes of Allah سبحانه و تعالی would have appeared?

Always remember that God has created everything knowingly. It is not so that He created the things first then got the knowledge of those things. The rank of knowledge is higher than the divine power. God bestows all the completeness in the light of His knowledge to everything and in accordance with their natural demand. On account of His varied attributes this world is looking so much colorful.

Be remembered that Order has two types. Men are given an order, for example, 'Offer Prayer'. Some of them take action and some don't. At the same time when order is given to the 'Prayer' itself through the word كُن (Be!), then the prayer exists, and man takes action. Now, the question arises that when the order is given to the man then why he did not offer prayer? It has happened because of his

natural demand. In fact, the prayer did not exist in his **عين ثابتة** (beforehand knowledge of God). Then why the order is given to offer prayer when he did not have this in **عين ثابتة**. The order is given only to show the world that by nature he is disobedient. Everybody should see the nature of this fellow. Here, the order is given to this disobedient by nature, and not to his act, means the ‘prayer’ itself. That is why the prayer did not appear.

For this why you blame on God, you should regret to your own nature. Look! What God says?

فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ

{So do not blame me; but accuse yourself (14:22)}

What is written in ‘fortune’ this is only known when it happens. What are the intensions of God it is also not known. You just do the things as per your knowledge. If someone hurts you in any way then you start fighting, at that time why you did not remember to God? Why you did not agree with fortune? Note down that false excuses will never work. If you will do wrong you have to bear the consequences.

جیسا کرو گے ویسا بھرو گے

کانٹے بو کر پھل کہاں سے پاؤ گے

Whatever you do, you will get the results accordingly

If you sow thorns, how you will get fruits from it?

عذرِ گناہ بدتر از گناہ، تقدیر کا عذر کرنا ہے

If you take excuse of fortune for your evils, it is worse than evil itself

If you have faith on God sincerely then obey His orders. Do not make a shield of fortune against your bad deeds. Keep on doing good deeds and have good hopes from Allah **سبحانه و تعالیٰ**.
