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Islamic Education- Madarij Assalikin- Lesson (010-100): Adopting means to reach an end

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Dear brothers, this is lesson No. 10 of the series Madarij Assalikin (The Stations of the Seekers in the Ranks of 'You (Alone) we worship, and You (Alone) we ask for help (for each and everything)').

The station of adopting means to reach an end:

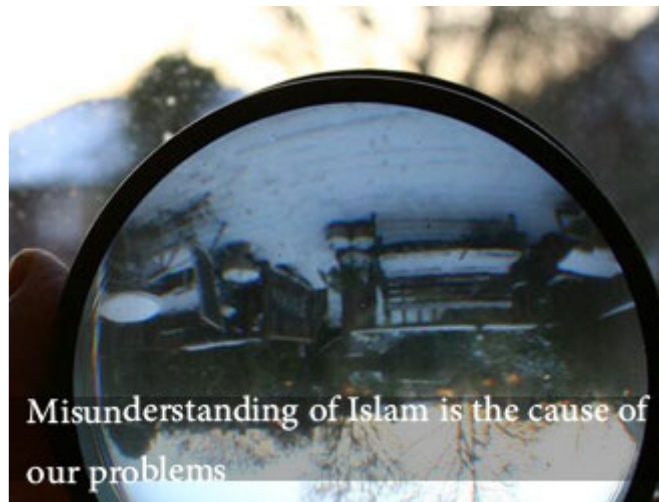
Esteemed brothers, I am not exaggerating if I tell you that the station I would like to tackle today is not only one of the most serious stations, but also one of the most desperately needed ones.. Nowadays, Muslims need this station more than any other time throughout their history. You may get shocked when you know what it is; it is The Station of Adopting Means to Reach an End, or as Ibn Al Qayem used to call it: the station of Making use of all Available Means Before I go into details, let me give you a brief introduction to shed the light on this station.

Forward:

The remarkable fact is that success in life is based on having the right conception of things around you, whereas failure is caused by having the wrong one. For example, when a student passes the exam, it will be due to his right conception ; he knows how to manage his time in order to be able to finish all the exam

questions in time. If he fails in the exam, we should wonder, is his conception wrong?

What did make Muslims in the dawn of Islam and during the prosperous decades pioneers? What did make Allah firmly establish them and make them successors on the earth, so that their flags fluttered in the east and west? What did make them later on behind all nations? Why did they own the upper hand in the past but not in other times? Why were they powerful in the past but not in other times? Why did they use to be the leaders of all nations, whereas at present they are under the leadership of other nations? The key question is that since the Quran is the same, Sunnah is the same and knowledge is progressing, what did make Muslims in the past at the top, while those who lived in the successive ages hit rock bottom? Why were Muslims in the past exemplary? Why were they able to open other countries? Why did they have mercy on other people? These are extremely important questions.



Undoubtedly, the Companions of the Prophet, may Allah have peace and blessings upon him, understood Islam rightly, unlike Muslims nowadays who misunderstood Islam. To elaborate, consider the example of a person who owns a huge auto company where 100 tires explode daily, why? What is the reason behind their explosion? Only one tire explodes monthly in another company, so how could we explain the reason? We could say that the manager might give instructions to the workers to overfill the tires with air which is unsuitable for the climate. As a result, every time the car speeds, the air in the tires expands and causes the tire to explode. Hence, if this assumption is correct, the mistake lies in the mind of this manager who gives wrong instructions. However this manager rebukes the vehicle owner whenever a tire explodes. A rational person would say that the defect should be either in the design, in the designing process, in the comprehension or in the vision.

The manager of this big auto company should know that the air pressure should suits the tires in summer. Having misconceptions can be noticed if one observes what is going on in Muslims' communities. There are lots of mistakes, scattering, dispersion, weakness, indulgence in the worldly life, craving for worldly desires,

hostility, mutual hatred and envy. It seems that the station which we are discussing later on, is a the remedy for all the sufferings of Muslims.

There are Muslims who are enthusiastic and they have great emotions towards what is going on, but these emotions are not enough, nor are the wishes of all Muslims; every Muslim hopes that all Muslims are in good condition, honorable, powerful and outstanding. We respect all these emotions, but is it enough for us to have emotions? Is it enough to feel sorry for Islam while it is suffering? Where does the problem lie in? Where is the defect? What are the shortcomings? Were the Companions of the Prophet, may Allah have peace and blessings upon him, molded in a way that is different from ours? Absolutely not. Did Allah change? Definitely not. Allah the Almighty is the same with all His Beautiful Names and Best Attributes, and He is with us wherever we are. He was with our ancestors, He is with us and He will be with our successors. Hence, Allah has been and will always be the same, Quran has been and will always be is the same and the truth has been and will always be the same.

Verify, scholars' vision with regard to Islam is very important, and therein lies the importance of the station we are tackling today. It is Adopting means to Reach an End. Allah says:

((O you who believe! Take care of your ownelves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].))

[Al-Ma'idah', 105]

It means that if you can convince people of the right thing to do, then this will be great, but if you cannot, do whatever you are convinced of and all what Allah promises you will be done. Also you will reap all the fruits of your good deeds, but again persuading people to do the right thing will bring about a prevailing prosperity.

Why did the companions and the followers excel?

Every Muslim irrespective of his career and his craft is addressed in our lesson today. The main question to be asked is: Why did the Companions of the Prophet, may Allah have peace and blessings upon him, excel? Why did the followers excel? Why were they appointed successors on earth? Why did they own the upper hand? Why were they firmly established? Unlike those Muslims, why are we quitters? Why are we weak? Why do not we own the upper hand? Where does the reason lie in? The answer undoubtedly is because we have a misconception of things around us. Let me give you an example to clarify this point. If a car driver was convinced that when the dashboard warning oil light is for fun, while the truth is that it illuminates because there is something wrong with the engine, he will go on driving causing the burning of the engine. Therefore, He will be forced to pay a

lot of money to get the engine repaired. Whoever understands car dashboard warning indicator lights will stop driving when the oil pressure warning light illuminates in order to add oil.

Sometimes I don't care about the mistake itself as much as I care about what causes such a mistake. It is caused by the having a misconception. Why does the engine break down? Why? Because of the misconception of the driver who mistakenly thinks that the warning light is but for fun.

Adopting means to reach an end and Tawhid (monotheism):



Having finished with the forward, I would like to start with our topic. You may meet a Muslim who put his trust in Allah in whatever he does, although he does not do his job properly nor does he make use of the available means. You find that such a person deep inside his heart is a polytheist, because he depends on people (instead of depending on Allah) and gives you the impression that he puts his trust in Allah. By doing this he commits a double mistake. He should do exactly the opposite; he is supposed to put trust in Allah deep in his heart and perfect his job at the same time. All events, circumstances and conflicts that are taking place nowadays confirm that.

One of the stations of the Seekers in the Ranks of 'You (Alone) we worship, and You (Alone) we ask for help (for each and everything) is adopting means to reach an end, because concerning Tawhid it is said, " Servants of Allah have never learnt anything better than Tawhid." You will be practicing Tawhid when you say (and believe heartedly in it) that there is no deity worthy of worship except Allah, there is no decree but Allah's decree, there is no Lord but Allah, there is no Creator but Allah, there is no All-giver but Allah, there is no Preventer but Allah, there is no Bestower of Honor but Allah, there is no Humiliator but Allah, there is no Expander but Allah and there is no Withholder but Allah.

Tawhid has two levels: a verbal level which is the easier one, and a spiritual one. How many Muslims are monotheist and polytheist at the same time? How many of them are monotheist by their tongue, but polytheist by their heart? You find a

Muslim saying that there is no deity worthy of worship except Allah with his tongue, but he puts his trust in someone, depends on his wealth and relays on his own power, his children and family. Such a person is considered monotheist and polytheist simultaneously. The following Ayah confirms this fact:

((And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikun -polytheists]))

[Yusuf, 106]

I wish this misconception remained only in the creed (though it is not acceptable), but it does not; as it is reflected on one's behavior and lifestyle. Tawhid entails making use of the available means.



Consider the example of a father who is told that his son is sick, and he says, "I put him in Allah's care." This is an ignorant way of thinking. The same goes for the example of a student who doesn't study mathematics, yet he says, "Allah will help me pass the exam, for every year I invoke Him and He helps me." Also, when the goods of a businessman become stagnant, and he simply says, "Glorified Allah be" he is considered ignorant. As a businessman you are supposed to know the best goods in the market, their quality and their price. When you buy bad goods, pay for them an expensive price and say, "Glorified Allah be," but they are not sold, you are considered ignorant. As long as Muslims live in ignorance, accusing fate of being the reason behind their faults and whenever they are in trouble they say, "Allah didn't decree, Allah didn't will, Allah didn't facilitate or Allah didn't recompense," they will never be on a level with the Companions whose attitude was exactly the opposite.

Tawhid in its essence is to believe that Allah's Hand controls everything and no one's else does, and to believe that Allah is everything. Then, you should adopt the means to reach an end; all available means whether in actions or movements. Also, you should take them into your consideration and care about them. You shouldn't disregard these means or neglect them. Accordingly, passing the exam needs studying, and being a successful business man requires a good knowledge

of the market, the qualities, the prices, the quantities, classifying them and displaying them properly. Hence, you should adopt the means in every matter. If you want to belong to the Ummah which used to lead all nations, and if you want to be part of the Ummah which used to be at top all nations, you should do as her individuals did by following the steps of the Prophet, may Allah have peace and blessings upon him. Is there anyone on earth who deserves triumph, support and help more than the Prophet, may Allah have peace and blessings upon him? All of you know that he is the most perfect man on earth, the Divine Revelation was sent to him and he was sent to us with Islam. Nevertheless, he used to adopt means to reach an end. Tawhid requires adopting means, and not disregard or neglect them. You should make use of the available means and adopt them, otherwise you are not considered a monotheist.

As a Muslim, you should not be careless or neglectful. The right Islamic stance is to take your son to the best doctor when he is sick, to buy the right medication for him and to give it to him carefully, and while you are doing that you keep saying, "O Lord, You are the only healer." Only then you become stronger, more exalted and you will deserve Allah's support, triumph and honor.

Keep in mind that going to extremes is easy; it is easy for a father to be lenient and weak. This father keeps silent most of the time. He does not rebuke his son if he insults him, he does not care if his daughter comes home late, he does not denounce her misbehavior, he does not blame his son in law if he treats his daughter badly or he does not argue when his wife is careless. Also, it is easy for a father to be violent and hit his children for the slightest mistake they commit. Thus, it is easy to be either lenient or violent, but the heroic father is the one who is respectful and powerful at the same time. It has been said, "Don't be so lenient, so that you will be squeezed easily, or so tough, so that you will be broken."



I have heard a story of a doctor who read about the health benefits of running for the heart. Accordingly he started to jog every day, write essays, deliver speeches and give pieces of advice about jogging. He depended on it completely thinking that jogging was everything, and that it warded off death and diseases. Although

he was young and he used to jog two hours a day, he died while he was jogging. What did this doctor do? He divinized the adopted means (he depended on them as if they were Allah) and forgot about their Creator.

That doctor represents one way of going to extremes, and I will explain the other face of it by giving you an example. If you know a person who depends on Allah and neglects all available means totally, he is considered naive and ignorant exactly like the other way of going to extremes in which some people elevate means to a divine status. Both ways of going to extremes are unacceptable. Unless you adopt means to reach an end, and put your trust in the Lord of the lords, you will not exalt. These words are very crucial and by uttering them I address every Muslim, worker, handcrafter, factory owner, merchant, teacher, architect, doctor, father, mother, wife and people of all walks of life. Unless Muslims are convinced of these words, you will never be able to see them once again powerful, owners of the upper hand, patronize nations although they were shepherders, leaders and ahead of all nations. It is easy to depend on the available means and consider them divine, and it is easy to ignore them and naively put trust in Allah, but the heroic act is manifested in adopting means to reach an end along with putting your trust in Allah.

Jaber said:

((“Follow the Right Path of Faith strictly, and be steadfast; and keep in mind that none of you can achieve salvation through his (good) actions.” Someone asked, “Not even you, O Messenger of Allah?” He, may Allah have peace and blessings upon him, said, “Not even me, unless Allah grants me His Mercy and Grace.”))

Is there any Hadith clearer than this one? Listen again, please:

((and keep in mind that none of you can achieve salvation through his (good) actions.))

You may follow all of the healthy habits, but following them alone thinking that they are divine, and dispensing with Allah will not protect you from diseases. It is better for you to follow them and put your trust in Allah the Almighty and invoke Him. Work hard and study then put your trust in Allah. If you are a businessman, choose good commodities with proper prices, and then put your trust in Allah when you want to sell them. Adopt means to reach an end, then put your trust in the Lord of the lords. This is the what the station of Adopting means to reach an end is all about.

Narrated: Ali said:

The Prophet, may Allah have peace and blessings upon him, once was sitting with a stalk in his hand with which he was scratching up the ground, then suddenly he, may Allah have peace and blessings upon him, raised his head and said:

((There is none of you but has his place written for him in Paradise or in the Hell- Fire.” They said, “O Allah's Apostle! Shall we depend (on this fact and

give up work)?" He said, "Carry on doing (good deeds), for everybody will find it easy to do (what will lead him to his destined place)." Then he recited "As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way). So, We will make smooth for him the path of ease. But he who is a greedy miser...for him, the path for evil.))

Work hard and know that you shall be guided to the thing you are created for; you were created to be the subject of Allah's Mercy. When you perform the acts of worship, you will be fulfilling the Divine purpose of your creation, but when you commit sins, you will be in dire need of healing (spiritually), because you were created to be subject of mercy and honor.

Listen to the words of the Prophet, may Allah have peace and blessings upon him, who does not speak of (his own) desire, and whose words reflect the instructions of the Creator, he, may Allah have peace and blessings upon him, was asked once:

((O Messenger do medicines, ruqiyah prayers and avoiding harmful things obstruct Allah's decree?))

Sometimes a naïve argument comes up with wrong results. For example, Someone asks a man "If I take the medicine and Allah decrees that I should stay sick, will it cure me?", to which he answers "No." Then he asks "If Allah the Almighty decrees that I should be healed, will the medicine heal me?" The man says, "No." The person comes up with the following result, "Then I will not take medicine." This kind of argument reflects ignorance.

Abu Khusamah said:

((The Prophet, may Allah have peace and blessings upon him, once was asked: "O Messenger do medicines, ruqiyah prayers and avoiding harmful things obstruct Allah's decree?" The Prophet, may Allah have peace and blessings upon him, said: "They are among Allah's decree.))

They are among Allah's decree. If you use medicine you will be escaping from Allah's fate (disease) to Allah's fate (healing), for both are among Allah's decree. Unless we believe in such a fact, we will not exalt, become stronger, excel, become powerful, be firmly established or get secured.

It was reported that Umar ibn al-Khattab went to Al-Sham (Syria). He was informed that a plague had broken out in Al-Sham. So 'Umar addressed the people, announced that he was going back the next morning, and asked them to be prepared to leave in the morning. ' At this Abu Ubaidah ibn al-Jarrah said: 'O 'Umar! Are you running away from the decree of Allah!' 'Umar replied: 'O Abu Ubaidah! I wish someone else had said this. Yes, we do run from the decree of Allah to the decree of Allah. Then Umar asked his army's soldiers if anyone heard

the Prophet, may Allah have peace and blessings upon him, mentioning anything with regard to plague.

Pay attention to the good manners; Umar is the Prince of Believers, yet he asked his companions:

"Did any of you hear the Prophet, may Allah have peace and blessings upon him, mentioning anything about plague? Answer me."

The reaction of our Master Umar in that situation teaches you that even if your scientific position is high and the information you have are good, do not hesitate to ask others if they know something that you have no idea about. Be certain that such behavior elevates your status in their sight and it will never make you seem ignorant. Ask others (when you don't know), and take our Master Umar as an example. Although he was the giant of Islam and the Prince of Believers, yet he asked his companions:

"Did any of you hear the Prophet, may Allah have peace and blessings upon him, mentioning anything about plague? Answer me."

Usamah reported:

((The Prophet, may Allah have peace and blessings upon him, said: This plague is a remnant of the chastisement inflicted upon the Israelites. If a plague breaks out in a place where you are, do not leave that place, and when you hear of its spread in another place, do not go there.))



This is a scientific fact. A scientist in a western country met a notable bacteriologist and asked him, "If an epidemic spreads in a certain country, what should we do?" Given this bacteriologist is as far from Islam as the distance between earth and heaven, and knows nothing about Islam or Quran or Sunnah of the Prophet, may Allah have peace and blessings upon him, he said, "First we apply a health quarantine and isolation with which we restrict the movement to this country lest infection spreads, for danger doesn't come from the sick, but rather it comes from those who may have been exposed to the disease." How did the Prophet, may Allah have peace and blessings upon him, know about this scientific

fact? Of course, every one knows that we should not enter a country afflicted with plague, because it is contagious, but the fact that whoever is in a country where plague spreads should not go outside, is determined by the results of blood analysis in the laboratory. This analysis can tell that this person is infected or not.

Let me refer to you to some Ayaht:

((And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.))

[Al-Hijr, 21]

((And the earth We spread out, and placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.))

[Al-Hijr, 19]

((Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz.))

[Al-Qamar, 49]

((And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.))

[Ya-Sin, 39]

((Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. So recite as much of the Qur'an as may be easy (for you), and perform As-Salat (Iqamat-as-Salat) and give Zakat, and lend to Allah a goodly loan, and whatever good you send before you for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allah, better and greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful.))

[Al-Muzzammil, 20]

((And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.))

[At-Talaaq, 3]

((He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.))

[Al-Furqan, 2]

((From what thing did He create him? From Nutfah (male and female semen drops) He created him, and then set him in due proportion;))

[Abasa, 18-19]

((And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.))

[Al-Mu'minun, 18]

((And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).))

[Ash-Shura, 27]

All these Ayaht indicate that Allah has measured everything exactly according to its due measurements. Allah has created everything in a delicate order, and has measured everything accurately according to its due measurements. Everything was created according laws, reasons, indications and results. The whole universe was designed according to reasons, results, delicate measures, accurate calculations and a marvelous system, so you as a believer or as you claim to be how do you accept to ignore the Divine system of Allah the Almighty? How can you ignore His rules? How can you ignore these indications? How can not you care about these rules? How cannot you be concerned with these measures?

Those who do not adopt means to reach an end:

I am telling you the truth when I say that whosoever among believers belittles, disdains, ignores and makes no use of means is impolite with Allah the Almighty. Ignoring means is when someone is about to travel, but he doesn't check his vehicle, replace damaged pieces, check if anything is missing, check the breaks or maintain his vehicle. If this person drives his car without checking it, he will have

an accident, or his vehicle will break down, because he does not make use of the available means nor does he behave politely with Allah the Almighty. Unless we are polite with Allah's laws, we will never exalt, become powerful or deserve Allah's victory, support, help and care.

If you are the manager of a school, and ask all students to come before 8.00 am, the school gate should be closed at 8.00 am, and none of the students should be allowed to enter the school. If students respect the manager, they have to respect this rule and be punctual, because respecting the system of the school is part of respecting the manager himself. This rule should be applied even to the son of the manager's friend when he comes at 9.00. He should not be allowed to enter the school as long as he disrespects the rules which are set up by the manager.

Whosoever among believers disdains, ignores, disregards and make no use of means to reach an end, but he claims that he puts his trust in Allah is a liar, and he is impolite with Allah. This person does not deserve Allah's victory, support, help or care. I am not saying that you should make use of all means, because they may not be available. You just have to adopt the available ones, and which are within the limits of your scope. For example you may live in a village where there is only one doctor, and you know that there are many doctors in the capital but you can't reach them. In this case you take your son to the only doctor who works in your village. These are the available means (for you). Hence, you are required to make use of the available means, and not all of them. By doing this, you are polite with Allah the Almighty.

There is a rule in physics about the free fall, and which all students know. According to it, you can't throw yourself from a plane putting your trust in Allah without using a parachute. This rule exists whether you understand it or not, respect it or not and believe in it or not. You shouldn't do anything unless you make use of the available means. Refraining from adopting them is the reason behind Muslims' backwardness and weakness. Also it is what makes Allah abandon them.

When the son of the manager's friend breaks the rules and comes late to school, this indicates his disrespect to the manager, does not it? Much in the same line, whosoever neglects the available means, is careless and heedless about them and considers nothing but doing whatever he wishes is far from Islam.

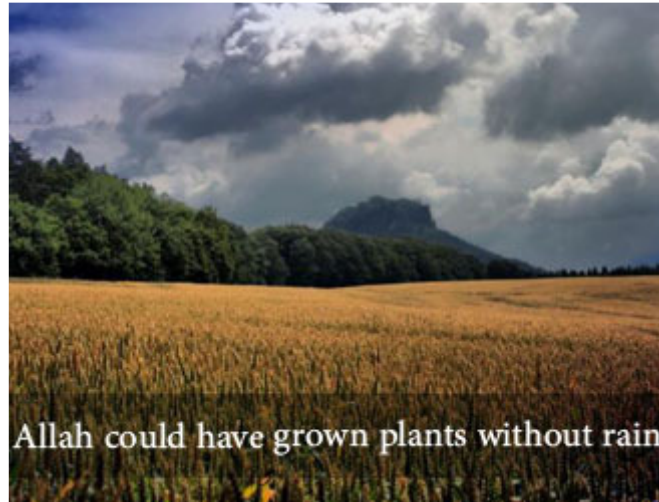
Enemies of Islam accuse Muslims of being mutwakiloon (those who depend on Allah and ignore the available means), dreamers and emotional. They say that Muslims easily get enthusiastic, but this enthusiasm fades away for trivial reasons. Well, this is true! We would rather adopt means to reach an end and become stronger (as Muslims). Our students should study more and excel, and our teachers, architects, workers, handcrafters and merchants should all be outstanding in their jobs. Unless we do so, we will not exalt.

Now listen to the following Ayaht:

((And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it

to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.))

[Al-A'raf, 57]



Do you think Allah the Almighty is in need of rain in order to grow plants? If He wants the plants to grow, is He required -like man- to wait for the rain? Scholars expressed that concept by saying, "Allah the Almighty doesn't need reasons (to make things happen or to create things)." In order to eat bread, you as a human (Unlike Allah the Almighty) need the wheat to be planted, grown, harvested, grounded and baked. Hence, you are subjugated to reasons unlike Allah Who doesn't need reasons:

((Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!))

[Ya-Sin, 82]

In contrast to the above mentioned Ayah, in all of the following Ayaht Allah says:

((then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith.))

[Al-A'raf, 57]

((Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of

winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.))

[Al-Baqarah, 164]

((Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism).))

[Al-Ma'idah', 16]

((O you who believe! Take care of your ownelves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do.))

[Al-Ma'idah', 105]

((Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?"))

[Yunus, 52]

((This is because of that (evil) which your hands have sent before you. And certainly, Allah is never unjust to (His) slaves.))

[Aal-'Imran, 182]

Every action in the Ayat is an effect of a cause; He sends rain to make the earth alive after its death, and the trees become fruitful because of water. The question is, how can we accord between the fact that Allah doesn't need reasons to decree things and the fact that every single action occurs according to a certain cause as all these Ayaht indicate? This is the way according to which the system of the universe was designed. When Almighty Allah intends a thing, is only that He says to it, "Be!" and it is, but He created the universe and made it work according to causes; He made rain the cause behind the growing of the plants, the clouds the cause of the rainfall, the sun the cause of the clouds and the sea the source of the evaporating water. The sun needs the sea which is a vast area of water, so the sun rays cause sea water to evaporate, and the clouds are made. The clouds is driven away by wind, and because they are charged with certain electric powers. At a certain degree centigrade, the water steam is condensed to form rain when the clouds enter a cold area. If we cool water steam, which is loaded, for example,

with five grams of water in every one meter cubed at 30 degrees, the air will give half of its water load. Hence every air layer which is loaded with water steam will give half of its water load (in a form of rain) whenever it enters a cold area, and this rain will grow the plants.



The entire life is based on reasons. The newborn baby comes because a man and a woman get married, and the ranch is the outcome of planting seeds. Allah the Almighty organized the universe according to causes, and He installed reasoning in you, so that you use it to understand things around you. Reasoning is based on the principle of causality, and the universe is based on causes. Also the mind is based on the principle of objectivity, and the universe is based on purposes.

Furthermore, the Noble Quran is full of universal laws, Sharia'ah rulings, recompenses and punishments, which are all based on causes. Allah mentions them using different sentence structures to give either explanation, interpretation, justification, clarification or description. There are countless Ayaht in which Allah shows us how the whole universe is organized. Hence, it is unacceptable for a father to say "My son is 18 years old, and he is very polite, civilized and has good manners without being raised up that way", as he wrongly believes that it is enough for him to put his son in Allah's care. Many fathers have such a misconception. This father will be shocked when he discovers that his son is bad morally and deviated in his behavior. Therefore this misconception is meaningless, for good conducts and uprightness need a proper raising up, caring and concern. A father should always be an observer to his son, takes his son with him wherever he goes, watches him and advises him. Be lenient with him when it is needed, and be harsh with him again when it is needed. You can reward him when he behaves well and punish him when he misbehaves. You may try with him threatening, promising, or abandoning. A father should always ask his son questions like, where he comes from, when he leaves, who his friend is, who his company are and where usually he spends the evening. ? Ask him about the house of the friend whom he spends the night with. You can't expect to have a good son, with good

conducts, knowledgeable and brilliant while you do not care about him, and you abandon him. Thinking in such a way is nothing but ignorance and naivety.

Dear brothers, the more we leave adopting means to reach an end, the more we retrogress, and the more we abandon the system and the laws which Allah has created for us, the more we remain behind.

Allah says:

((“Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimun (polytheists and wrong-doers).”))

[Al-Ma'idah', 29]

((So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of good-doers.))

[Al-Ma'idah', 85]

((Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful, (disbelievers).))

[Saba', 17]

It is so easy to deal with Allah, as long as your actions are according to the system He created. For example, if the manager of a company, factory, school or hospital sets up a law saying: "If the employee spends a whole year without being late, he will get a gratitude appreciation letter, if he spends a whole year without presenting a medical report, he will also get a second gratitude appreciation letter, if he spends a whole year without deserving punishment will get a third gratitude appreciation letter and if he spends a whole year without having any warrant, he will get a forth gratitude appreciation letter." Thus, if there is a scholarship for the employees, the manager will ask his employees, "Who owns four gratitude appreciation letters?" This manager sets up an accurate system according to which only those who deserve this scholarship will get it without any bias, nepotism and favoritism. This will make dealing with the manager so easy (because of his accurate system), unlike other managers who give consideration to kinship, to neighbors and to those who give them gifts while taking decisions, such as firing an employee and promoting another one and so forth. Dealing with this manager is very difficult because he is moody. If you want to know Allah the Almighty, you should be aware that all creations are equal in His Sight.

I will never forget what Umar, may Allah be pleased with him, said to Sa'd Ibn Abi Waqqas (the only person the Prophet, may Allah have peace and blessings upon him, said to him: ((“Throw (the arrows) Sa'd! Let my parents sacrifice their lives for you.”)) Umar said to him: "Sa'd, don't be dazzled by being the uncle of the

Prophet, may Allah have peace and blessings upon him, or by his saying to you: "Let my parents sacrifice their lives for you" as people are equal in the sight of Allah, and no ancestry is to be taken into account save their obedience to Him." It is nonsense to brag about being the son of that person, living in a luxurious neighborhood, being part of a notable family or having a huge income.

((O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious - see V.2:2)]. Verily, Allah is All-Knowing, All-Aware.))

[Al-Hujuraat, 13]



These words are relieving; they indicate that dealing with Allah is soul soothing because it is based on rules and laws.

((Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious).])

The closer to Allah is the obedient whoever he is, the Prophet, may Allah have peace and blessings upon him, said:

((You should listen to and obey, your ruler even if he was an Abyssinian slave whose head looks like a raisin.))

Because the upright is the one who deserves to be honorable.

One of the Prophet's companions got so angry once with our Master Bilal that he insulted him: "You son of a black woman!" The Prophet, may Allah have peace and blessings upon him, got so angry and said to him: "You still have a sign of Jahiliyyah (benightedness)" Full of repentance, the companions lay on the ground and said: "I won't raise my head (meaning he wouldn't get up) unless Bilal puts his foot on it to pass over it and the Prophet, may Allah have peace and blessings upon him, forgives me." Bilal forgave him, and they were reconciled.

All people are equal.

When our Master Bilal moved to the Madinah, Umar Ibn Al Khattab came to welcome him.

It was narrated that Abu Sufian, one of Quraish chiefs and the leader of his tribe, was waiting to receive the permission to see Umar, the Khalifah at the time, whereas Bilal and Suhaib would enter and leave whenever they wanted. When Abu Sufian was eventually admitted, he complained: "I've been waiting at your door for your permission to enter, and Bilal and Suhaib entered without permission." Umar replied: "Do you think that you are like them?"

No one ranks over another in Islam except for his obedience, uprightness, faithfulness and good deeds. Therefore, dealing with Allah is so easy as long as all actions are done according to His rulings.

The Quranic laws:

((Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!))

[Fussilat, 30]

Dealing with Allah doesn't need your oath or testimony. For example You are not supposed to swear to Allah that you didn't do something if you really did not do it, because Allah watches you and knows that. Once again, dealing with Allah is so easy, because it is done according to accurate rules. These Divine rules are mentioned in Quran:

((Thus is the Word of your Lord justified against those who rebel (disobey Allah) that they will not believe (in the Oneness of Allah and in Muhammad as the Messenger of Allah).))

[Yunus, 33]

((Such is the recompense of the Zalimun (i.e. polytheists, wrong-doers, disbelievers in Allah and in His Oneness, etc.))

[Al-Hashr, 17]

((That is the reward of Muhsinun (good-doers -).))

[Az-Zumar, 34]

((And never do We requite in such a way except those who are ungrateful, (disbelievers).))

[Saba', 17]

Listen to these precise words of some scholars: "The monotheist (Muwahed) is he who puts his trust in Allah. He doesn't completely rely on means, but rather he depends on Allah the Almighty. He doesn't put all his trust in the available means, put his hopes in them or fear them. On the contrary, he adopt means to reach an end and puts his trust in Allah the Almighty Alone." Can you do that? Migration (of the Prophet, may Allah have peace and blessings upon him,) is considered the ultimate act in adopting means to reach an end.

The Prophet PBUH adopt means in his migration:

The Prophet, may Allah have peace and blessing upon him, migrated after asking a tracer to show him the road, another person to bring him food, a third person to erase all traces and a fourth one to update him with all the news. Also, he traveled west, then he went towards the shore. After that he reached Thawr cave and hid in it. This means that he made use of the available means, and then he put his trust in Allah.

When Abu Bakr said to him: "They saw us." The Prophet, may Allah have peace and blessing upon him, replied: "O, Abu Bakr, didn't you recite the Ayah:

((And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.))

[Al-A'raf, 198]

Abu Bakr said: "O Messenger of Allaah, if one of them were to look at their feet he would see us underneath his feet."

The Prophet, may Allah have peace and blessing upon him, said to him: "What is your thought about two, the third of whom is Allaah?"

Notice how he, may Allah have peace and blessings upon him, adopted available means, and then he put his trust in Allah. I hope that every Muslim whether in his job, in his craft, in his specialty, in his studies, at his work, in his factory or in his store, does not ignore or neglect adopting the available means to reach an end.. The simplest example is eating an apple without washing it, for some say: " Say in the Name of Allah, and eat it." By such behavior people are considered ignorant.

The Prophet, may Allah have peace and blessings upon him, said:

((Whoever eats soil is like one who has facilitated his suicide.))

((Whoever eats fruits without washing them is like one who has facilitated his suicide.))

I repeat again: The monotheist (Muwahed) is whoever puts his trust in Allah and never relays completely on the available means or fear them. All what he does is adopting them along with putting his trust in Almighty Allah.

The real concept of putting trust in Allah:



It is not acceptable according to Shar'e and reasoning to put one's trust but in Allah Alone, because there is nothing in the universe which is able to save you but Allah's decree. Nothing will save you unless Allah decrees upon you to be saved, and keep in mind that your reasoning alone is not enough to save you, and those who think that they are brilliant enough, and they can do without Allah are wrong, because their cleverness won't help them. Businessmen know this fact very well, and they say that your cleverness is useless without putting your trust in Allah. Sometimes a merchant who has been working in business for fifty years and has a good experience might enter into a bad bargain that causes him to be bankrupt.

If Allah decrees something, He will take the reasoning from a rational person, then He will give it back to him, so that he regrets (what he did). Remember, caution never stops fate. What does save you? What Allah decrees to save you, and what are the means which guarantee you salvation? They are the ones adopted to reach an end. One might say: "I am upright, I lower my gaze and watch my language, therefore, when I pray I am sure that I will cry in my prayer." Whoever says that is oblivious of the Ayah, "You(Alone) we worship, and You (Alone) we ask for help (for each and everything)". Thus, Allah may not let you cry, as you depend on your good deeds only instead of depending on Him. You should be aware that all what you do is done only by Allah's help, and Allah will not accept your complete dependence on means, and He will not help you unless you make use of the available means and put your trust in Him.

A student once said, "O Allah, I am good at algebra, but I am bad at geometry, so I just want You to help me in geometry." Accordingly he failed in algebra (the subject he was good at because he depended on his own powers). That student learnt his lesson, so the next time he said, "O Allah, I depend on you to help me pass in algebra and in geometry." Another student had an exam in which there was the question, "where was Berlin conference held?" but he was unable to figure out the right answer. The answer was there in the question itself, yet he couldn't write it. Allah the Almighty prevented him from figuring out the correct answer,

because he was proud of himself and he depended on his knowledge. Whoever is proud of himself and considers himself self-reliant, commits silly mistakes.

I repeat what I have just said, there is nothing in the universe which can save you, but Allah's decree, for He is the Creator of reasons in which he puts the power and requisite. If you are able to combine between monotheism and observing expedients, your heart will be upright on the path of Allah, and the straight way to Allah will be clear to you as it was clear to all Prophets and Messengers, may Allah have peace and blessings upon them, it is the:

((Straight Way, The Way of those on whom You have bestowed Your Grace))

[Al-Fatihah, 6-7]

The value of this lecture is not in the information I gave, but rather in applying this information. Thus, I hope that every esteemed brother of you will adopt means to reach an end whether in his job or study, for what grants you salvation is adopting means to reach an end and putting your trust in Allah the Almighty.0

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