

The meaning of (Al-Takleef)

If we reach that point then we should know by now the meaning of (Takleef) and what is the choice with regards to humans. We should also know that man's choice is according to the decree of Allah in what to do and what not to do and that it is the basics upon which we will be accounted for in the Hereafter.

But there might be some inevitable power that might interfere with man's choice. We might be forced to do things and by that we are not free to choose the right path (Manhaj).

In that case, we say that the burden of duty (Takleef) is raised and you are not accounted for what you do. That is the Fairness of Allah for He will not make you accounted for something when you are prevented to freely direct your energy to do good or evil.

For example, imagine that a man came and tied me with some chains so that I could not pray. Would I be accounted for not praying? Or would I not be accounted for it? Consider that someone came and ordered me to prostrate to someone other than Allah? Would I be accounted for that? Of course not because Allah (TWT) says:

<<Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith.>>

Ayah 106 from Surat An-Nahl

So the force is not accounted for when Allah (SWT) gave us the choice in applying His law. He gave us the freedom to choose under the condition that we choose with our own free will. For Allah (SWT) wants us to approach Him lovingly and willingly. By that He (Jalla Jallaloh) wants us to prove the lovingness to the great essence of His Highness. So whoever did any sin unwillingly or by force is not accounted for his sin. Similarly anyone who obeys Allah by force or without his own free choice is not rewarded for the good deeds that he committed. For worship should be done to truly prove the lovingness of Allah (TWT). If there is no true love for Allah in the believer's heart and if there is no sincere devotion to Allah, then none of our deeds will be accepted. For example, if a man gives some charity to get praised as the most generous and the most religious or to be called the man of righteousness, he will not be praised by Allah and will not be rewarded for his deed as he did not do it out of love to Allah but actually out of love to celebrity and to get praised by people.

And if someone goes to a charity that is organized by the wife of someone in power and donates a big amount of money to get some favor done to him at work, he will not be rewarded for it because he has chosen to get an advantage in the worldly life (Al-Hayat Al-Donya) and he did not do it out of his love to Allah. Same as with whoever prays to get people to say that he is praying and whoever goes to do the Hajj procedure to be called "Hajj", he will not be

rewarded for it as he headed for celebrity and he had no true love in his heart for Allah. In that the prophet of Allah (PBUH) says:

((“All the deeds are according to one’s intention and everyone will get what he intended to do. For that who immigrated to Allah and his messenger will have his immigration to Allah and his messenger and that who immigrated for a life that he wanted or a wife that he married will have his immigration to what he wanted”..))

So ultimate freedom of using one’s mind in directing the energy created by Allah to obey or to disobey is a main condition for Account in the Hereafter.

Also forcing people to do grievous sins of adultery is not accepted in Islam and Allah (TWT) says about that:

<<And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), after such compulsion, Allah is Oft-Forgiving, Most merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly). >>

Ayah 33 from Surat An-Nur

And so we see that even with the grievous sins like disbelief and adultery, if it is practiced by force than there is no punishment for it. All deeds should be completed by freely choosing to use our minds to direct the energy created for us by Allah (SWT). That energy should be directed to do good deeds or to do evil deeds. That is why the Fairness of Allah (SWT) ruled that the “Takleef” should be raised from the insane whose mind is unable to direct the energy freely to good or evil. That is because the insane could not distinguish between what is useful and what is harmful. The same with the child because his mind is not yet mature enough to direct him to the scope of correct choice.

Willing and Unwilling

Some people question how Al_Haqq (Jalla Jallaloh) gave man the ultimate freedom in the scope of "Takleef" in what is permitted and what is prohibited and yet He made us accounted for our true intensions and not the apparent intensions. This is complying with what (TWT) says about the day of Resurrection

<<The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth). Then he will have no power, nor any helper. >>

Ayat 9,10 from surat At-Tariq

If this is the case and if man is given the choice in the divine law "Al_Manhaj", so how does Al-Haqq (SWT) says:

<<And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. >>

Ayah 15 from surat Ar-Ra'd

We say that this Ayah is referring to the worldly life and the Hereafter. For whoever is in the heavens and the earth willingly bow down in worship for Allah (SWT). They do it "Taw'ann" with their own choice in this worldly life. Everything in the universe except for man and the Jann bow down in worship for Allah "Taw'ann" as they have chosen the oppression "Al-Qhahr". They are oppressed with their own choice. But for man and the Jann whoever of them chose to bow down in worship will do it willingly in this worldly life. But after this life, in the Hereafter there is no more choice for man or Jann and they become oppressed. If Al-Haqq (SWT) wants them to bow down in worship they will do it against their will, none of them can disobey. And if Al-Haqq (SWT) wants them to be unable to bow they will unwillingly not be able to do it, complying with His saying ('Azza wa Jall)

<<(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allah), but they (hypocrites) shall not be able to do so. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not). >>

Ayatan 42, 43 from surat Al-Qalam

So bowing down in worship "Prostration" is done willingly in this life and then it is done unwillingly in the Hereafter because choice ends by death and all become oppressed to Allah (SWT).

Choice and Deprivation of Choice

We should be aware of an important point to which Allah (SWT) wanted to draw our attention and that is the choice we are granted in life is with the power of Allah and is according to His will. And if He wanted to deprive us that choice, He would do it because it is granted to us with His own will. That is why Al-Haqq (SWT) says about Abu Lahab, the uncle of Rasoul Allah (PBUH) and one of the chiefs of infidelity who had vigorously fought the religion of Allah:

<<Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames! And his wife, too who carries wood (thorns of Sa'dan which she used to put on the way of the Prophet (PBUH) or use to slander him). In her neck is a twisted rope of Masad (palm fibre).>>

Surat Al-Masad

Al-Haqq (SWT) announces in the Qur'an – which is never changed or replaced and that is brought down upon His messenger (PBUH) to worship Allah by reading it till the day of Resurrection - that Abu Lahab will die as an infidel and that he will go to Hell.

So what would be the case if Abu Lahab have gathered the people and said "Mohammed mentions in the Qur'an - that he claims to be brought upon him from Allah - that I will die as an infidel and will then go to hell and here I am saying in front of you that I witness that there is no God but Allah and that Mohammed is His messenger so that you all know that there is nothing sent to Mohammed from Heaven. Abou Lahab could have said that even out of hypocrisy to destroy the whole case of the religion.

But Allah (SWT) defies Abu Lahab in something that is within the scope of choice. And yet it never occurred to the mind of Abu Lahab, to use this defiance in destroying the religion that he strongly hated and opposed.

Actually a lot of the main chiefs of infidelity like Abu Soufyan , Khaled ibn Al-Waleed, Amro ibn Al_'Ass and others fought Islam strongly but after that they had strong faith in Islam, except for Abu Lahab who rejected Faith till the last moment of his life.

Al-Haqq (SWT) wants to draw our attention to the fact that He (Jalla Jallaloh) provided man with choice and that if He wills to take it away, man will have no power of choice. That is what happened with Abu Lahab, Allah (SWT) took away choice partly from him and then placed in his hands a case by which he can destroy the religion of Allah but he could not do it and it never hit his mind to use it because in that specific point he did not own the choice.

And so we find out with the definite proof that Allah gave man the freedom to choose in what to do and what not to do and that if Allah wills, He can take it away partly or fully from man.

By that we reach the point that the deed is from Allah (SWT) nothing happens without His consent and His will because He (Jalla Jallaloh) alone owns all the elements of deed. Man's choice is only in directing the energy that Allah created for him to do the good or evil. Allah (SWT) gave man complete freedom within the scope of "Takleef" to do and not to do. Man can be able to go for what Allah forbids and he can get away from what Allah orders him to do and only within that scope there is reckoning. Even that freedom of choice is subject to the will of Allah (SWT), He can take it away fully or partially whenever He wants. So we should understand that the freedom of choice is from Allah not from man and that Allah (SWT) wanted to make man free to choose.

CHAPTER FIVE

Except what Allah wills

We have pointed out how the freedom granted by Allah to man is represented in the way man directs the energy created by Allah in his body towards obeying or towards disobeying, And we have mentioned that Allah (SWT) has given man the ultimate freedom to direct that energy towards what he wants so that judgment will be just. At this point we can find some people pausing at the noble verse where Allah says:

<<And We sent not a Messenger except with the language of his people, in order that he might make (The Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise>>

Ayah 4 from Surat Ibrahim

And in His saying (TWT):

<<Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He>>

Ayah 31 from Surat Al-Mudather

And there are a lot of verses in the noble Qur'an that we are going through in this chapter and they all confirm that Allah leads astray whom He wills and guides whom He wills. If that is the truth where the will of Allah (Jalla Jallaloh) is what leads astray or leads to the right path, then how will the judgment be just? And do any of us hold anything in his hands against the divine will of Allah (SWT)?

First, we say that Allah (SWT) has the ultimate power in His universe for all the rulings of this universe are created by Allah (Jalla Jallaloh) and the creature can never control the will of his creator. That is why Al-Haqq (SWT) the creator of the universal laws has breached them for his prophets. He made the fire whose ruling is to burn, cool and peaceful for Ibrahim (PBUH) and He made the sea with its ruling to **estetraq**, splits for Moses (PBUH) and He gave Eissa (Jesus PBUH) with His own leave the ability to heal those who are born blind, the lepers and to resurrect the dead. Allah gave all those miracles to His prophets to strengthen their proclamation of Allah, but He (Azz wa Jall) did not want to limit the absolute power to his prophets only. For we can see that absolute power every day in watching the weak having victory over the strong, or the discriminated having victory over the compelling, or a powerless person having victory over the powerful.

The Absolute Power

If anyone of us looks back to his life, he will find out that one day he must have out cried from within himself with the feel that God is Great, that God is around, or that God adjourns punishment but never disregards it. We do not say this except if we are watching an event where the divine power is absolutely obvious. For if we reason what we are watching we will not say or feel the same because it will then be a normal thing. We do not say God is there when we see the strong having victory over the weak because what has happened is ruled by reason, the law that we see every day. The victory of the wrong doers over the oppressed people does not let us say that God adjourns and never disregards because it is also reasoned by the law, that we see daily when the oppressors have victory over the oppressed people. But we do not see the absolute power except in the injustice inflicted upon man. That is because the judgment in everything is postponed till the day of Resurrection. The only exception is the oppression of man, for Allah (Jalla Jallaloh) takes revenge from those who devour people's rights in the worldly life so that the life is balanced and so that the people will know that there is a worldly revenge for injustice besides the hereafter revenge.

That is why Rasoul Allah (PBUH) says:

(Beware the prayer of the person treated unjustly for there is no barrier between it and Allah. Allah lifts it over the clouds and says: <With My Might and Majesty I will give you victory even if it is after a long period of time>)

The meaning of Guidance

But Allah's Justice wanted to give man the freedom of choice in the course <Al-Manhaj>. So with that freedom how do we say that He (SWT) leads whom He wills to the right course and leads astray whom He wills? Before we discuss that point we first need to know what is the meaning of the guidance <Al-Hoda>. The guidance is the lead to the way, for when someone asks you about a specific direction, you tell him to go to a specific place then to go right or left to reach that direction as if you have guided him to it. And at the same time the guidance is used in the sense of facilitating the way. When someone asks about the way to go to a specific place and you tell him that there are two routes leading to that place and you advise him to take the second route because it is safe and illuminated while the first route is surrounded by danger and there is a lot of burglars in it making it unsafe, then by that you have not only led him to the way but you have also helped him to reach it safely.

The first type of guidance, leading to the right way is from Allah to all His servants. The prophets and messengers came to lead the people to the right path, the way to Allah's course <Al-Manhaj>. To convey the message to the people upon who the messengers were sent, means to lead them to the way of guidance to Allah's course and to show them the way that pleases Allah and the way that leads to Allah's wrath and by clarifying that, the guidance reaches all the creatures. After the last of the messengers, Muhammad (PBUH), came with the message of Islam the nation of Mohammed was asked to lead the people to the way to Islam. That is to talk to the people about it and to show them what Islam has brought to them and if the Moslem nation does not do that then they will be accounted for it.

Let us consider the case when a man lives alone in a cave away from the whole world and no one has conveyed the course of Heaven to him. That man will not be accounted for on the day of Resurrection, yet the conveyance of Allah's message is still valid up till now and the evidence for that are the orients (westerners), who try to find every possible way to defame the religion of Islam. This means that those orients have attained some knowledge about a religion and a course of Allah known to be the religion of Islam. But there are some people who know that there is an Islamic course and religion but they never care to know or read about that religion. Those people will be accounted for because man in every aspect of his daily life when he hears about anything that interests him, he starts asking and reading about it. If he wants to occupy a specific job, he will be totally prepared for it by joining the college that will qualify him for that position and he will start studying and reading from other references to add to his knowledge about that position. And also if a man wants to buy something, he will do a survey about all the competitor's products in the market and do a price comparison before he selects one.

Even in the luxury events like the tourism for example, if a man would like to visit a specific country, he will read about it to know the popular places to visit and to choose a place to stay in during his visit. If that is the way with our daily life interests, then should we not give some more attention towards the most important aspect of our life, the religion of Allah, and towards worshiping Allah more and in a better way.

Absolutely, that should have been happening but some of us are interested in the most trivial aspects of life and if they hear about the religion of Allah that leads to the right path and that either sends man to lasting delights or enduring punishment, they will not listen to it and that is why they are accounted for.

So the guidance is the lead to Allah's path so that the people know the religion of Allah, worship Him and obey Him in what He orders. But there is another way to Allah's path and that is the help from Allah (SWT), which He made exclusive to His faithful believers. If a man is sincere in his belief, Allah will help him and will provide him with more guidance and in that Allah (SWT) says:

<<While as for those who accept guidance, he increases their guidance and bestows on them their piety>>

Ayah 17 from surat Muhammad

And if you read what Al-Haqq (SWT) said to His messenger (PBUH)

<< Verily you (O Muhammad PBUH) guide not whom you like, but Allah guides whom He wills>>

Ayah 56 from surat Al-Qassas

And if you also read what Allah (Jalla Jallaloh) says:

<<And verily, you (O Muhammad BPUH) are indeed guiding mankind to the Straight Path (i.e. Allah's Religion of Islamic Monotheism)>>

Ayah 52 from surat Al-Shurah

We find that Al-Haqq (SWT) has affirmed the guidance to His messenger (PBUH) and that He has also disapproved him the guidance. Then how come can the messenger of Allah (PBUH) lead to the right path and still he cannot lead the people he loves to the right path? When you ask this question we say that you have not understood the meanings of the Qur'an. For the guidance that Al-Haqq (Jalla Jallaloh) has approved to his messenger (PBUH) is the leading guidance. Muhammad (PBUH) has led the people to the way of belief and to the way of obedience and he has clarified to them what brings Allah's wrath and punishment. But the other guidance that Allah has disapproved from His messenger (PBUH) is the aiding guide in the way Allah (SWT) adds more guidance to everyone walking in the right path and how He facilitates their way and makes them more loving to their Faith.

That is why Al-Haqq (TWT) says about His Divine Entity:

<<But Allah has endeared the Faith to you and has beautified it into your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger PBUH) hateful to you. Such are they who are the rightly guided>>
Ayah 7 from surat Al-Hogorat