

### ***Actual Intention and Prescribed Intension***

Allah (SWT) has an actual intension in His universe and because that intension is surely befalling, no one can withstand it. And He (Jalla Jallaloh) also has a prescribed intension in His universe, in the religion that He has established for the people. In that prescribed intension of Al-Haqq (SWT), He gave man the freedom to obey or to disobey. He gave them the freedom to follow or to withstand, and that prescribed intension in what to do and not what to do is what the servants of Allah withstand. But no one can ever withstand the actual intension in the deeds that take place in Allah's universe, For that when you read what Al-Haqq (SWT) says:

*<< And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance>>*

Ayah 17 from Surat Fussilat

Allah (SWT) showed Thamud the way to guidance and made it clear for them, but they preferred to disobey and withstood following Allah. Everyone can do the same through Allah's will (SWT) by which He has created man free to choose how to apply the law of Allah (Shar'e Allah) or how to follow the path of sins. Allah (SWT) being merciful on us has clarified to us the consequences of following the way of guidance as well as the consequences of following the wrong path. It is His mercy (Jalla Jallaloh) that He made the key to Heaven and the key to Hell in our own hands. It is every one's choice to walk the way of Heaven by having Faith in Allah (SWT) or to walk the way to Hell by disobeying Allah.

Allah (TWT) clarified to us what He is doing to those who take the road of Faith and to those who take road of sins and infidelity. For every one who reached the road of Faith and got what Allah has promised him, has got the will of Allah fulfilled in him. And everyone who chose the road of sins and infidelity and got what Allah has warned him, has also got the will of Allah fulfilled in him. The faithful will not get away from Allah's will and the same with the wrong doer, he will not get away from Allah's will. And the judgment in both cases is just, because man chooses with his free will the way to go, whether it is the way of belief or the way of sins and that is after Allah (Jalla Jallaloh) has clarified to him the consequences of taking each way.

## ***NO Punishment except with a Text***

Allah (SWT) does not punish for a sin except after He first prohibits it. From there, the societies came up with the legal concept that there is no guilt implied without a text. For the text has to come first before a deed can be considered a guilty action. That is why after the noble versus (AL-Ayat Al-Karima) have been descended showing what Allah has prohibited, anyone doing those illicit acts would be considered guilty and entitled to punishment. And Allah (SWT) clarified to us what would happen to those who follow the path of Faith. He (Jalla Jallaloh) says:

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

Ayah 17 from surat Muhammad

And He (SWT) says:

*<<But Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger BPUH) hateful to you. Such are they who are the rightly guide>>.*

Ayah 7 from surat Al-Hujurat

And He (Jalla Jallaloh) says:

*<<Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His messenger PBUH) shall have then times the like thereof to his credit>>*

Ayah 160 from surat Al-An'am

And His saying (TWT):

*<<The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower>>*

Ayah 261 from surat Al-Baqarah

And many other noble versus that show the good that is awaiting the man that walks in the path of Belief. Moreover, Al-Haqq (SWT) clarified how He will help the believer and how He will reward him and facilitate his way. All that is in the worldly life and we are not talking about the Hereafter here for there is another book about that topic. Allah (SWT) says in a holy narration (Al-Hadith Al-Kodsi ): (I am up to my servant's expectations and I am with him when he remembers Me. If he remembers Me in his soul I remember him in My soul. And if he remembers Me in a group, I remember him in a better group. And If he gets closer to Me by a length of a hand, I get closer to him by a length of an arm

(twice as much) and if he gets closer to Me by the length of an arm, I get closer to him by the length of a ba'a (4 times as much). And if he came to Me walking, I come to him with a quicker pace)

All those blessing from Al-Haqq (TWT) for facilitating the way of Belief, Allah (Jallaa Jallaloh) mentioned them and clarified them and He determined the way, for if we took the way of Faith all those blessings are awaiting us. It is very important that we take the first step and after that we will get Allah's help and aid (SWT). If we take the first step in believing and walked the road of Belief we will get all those graces (ISA) by the will of Allah. And if we take the road of infidelity and get away from Belief, Allah forbids, then what happens to us? Allah (SWT) says:

*<< And whoever takes Shytan (Satan) as a Wali (protector or helper) instead of Allah, has surely suffered a manifest loss>>*

Ayah 119 from surat An-Nisa'

And He (Jalla Jallaloh) says:

*<<And recite (O Muhammad PBUH) to them the story of him to whom We gave our Ayat (proofs, evidences, versus, lessons, signs, revelations, etc.), but he threw them away; so Shytan (Satan) followed him up, and he became of those who went astray>>*

Ayah 175 from surat Al-A'raf

And His saying (TWT):

*<< And whosoever turns away blindly from the remembrance of the Most Gracious (Allah) (i.e. this Qur'an and worship of Allah), We appoint for Shytan (Satan- devil) to be a Qarin (a companion) to him>>*

Ayah 36 from surat Az-Zukhruf

And His saying (Azz wa Jall):

*<<Verily, We made the Shayatin (devils) Auliya' (protectors and helpers) for those who believe not>>*

Ayah 27 from surat Al-A'raf

And His saying (Sobhanoh):

*<<Shall I inform you (O people!) upon whom the Shayatin (devils) descend? They descend on every great liar, sinful person>>*

Ayah 221,222 from surat Ash-Shu'ara

And many other verses in the noble Qur'an show us that Allah (SWT) abandons the non believer and leaves him to the devils (Shayatin) who adorn the false to him and drag him to the way of sins so that he becomes more guilty and more disobeying. And that will entitle him to the punishment and Allah will set a seal on his heart so that he never gets out of his infidelity and he might even be one of the human devils, *Al-'Eiazo be Allah*, and all other things that Allah (SWT) has prepared for the infidels who are going astray.

For if you believe, you will enter the Will of Faith and Allah will give you all what is promised to the believers. And if you enter the Will of Infidelity, then you become with the devils (Shayatin) and in either case you do not get out of the Will, that is you do not get away from what Allah wills for the way to Faith and the way to Infidelity.

### ***Whom Allah does not Guide***

Then Al-Haqq (SWT) clarified to us those whom He does not admit to his guiding will. Allah (Jalla Jallaloh) says:

*<<And Allah does not guide the disbelieving people>>*

Ayah 264 from surat Al-Baqarah

And He (TWT) says:

*<<And Allah guides not the people, who are Zalimun (wrong doers)>>*

Ayah 258 from surat Al-Baqarah

And His saying (Sobhanoh):

*<<And Allah guides not the people who are Al-Fasiqin (the rebellious, disobedient to Allah)>>*

Ayah 24 from surat At-Taubah

And His saying (Azz wa Jall):

*<<Truly, Allah guides not him who is a liar, and a disbeliever>>*

Ayah 3 from surat Az-Zumar

And Al-Haqq (Sobhanoh) says:

*<<Verily, Allah guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar>>*

Ayah 28 from surat Ghafir

And by that Allah (SWT) showed us who is prevented his guidance. For if you are an infidel (Kafir) or a wrong doer (Zalim) or a disobedient to Allah (Fasiq) or a liar or a transgressor against your soul (Musrif), then Allah (TWT) will not guide you and guidance here means the help to reach the way of Faith and the help to increase that Faith. And Al-Haqq (Jalla Jallaloh) clarified that to us so that we get away from those things and stop doing them so that we end up entering Allah's will of guidance.

And in both cases, you enter the will of Allah and you do not get out of it. If you choose to get away from the infidelity, the wrong doing and disobeying Allah then you enter to the will of Allah's guidance. And if you take the road to infidelity, wrong doing and disobeying Allah then you will enter the will of Allah by not guiding you. So in both cases you do not get out of the Will and nothing

will happen to you except what Allah wills for you, for there is no way out from Allah's will in what ever choice you take.

This is the mere truth and you should know it so that you do not think that if you believe or if you disbelieve, you are getting out of the Divine Will with your Faith or with your Disbelief. All what has happened is that you either obeyed or disobeyed Allah's prescribed intention and you did not leave of the Divine Will and you are not leaving it.

By that we have reached the point where everything happening is by Allah's will (SWT) and truly Allah (Jalla Jallaloh) has created a leading guidance for all the people, the believing and the disbelieving. And He also created a helping guidance, and that is only for the true believers with which Allah increases their Faith. And Allah has showed us what He pleases for those who believe in Him and what He pleases for those who do not believe in Him, **Al-'Eiazo be Allah**, and He clarified for us how He increases the Faith and guidance of the believer and how He abandons the infidel and leaves him to the devils (Shayatin) who beautify the sins to him and persuade him to disobey Allah and then He (SWT) seals his heart so that the disbelief stays and does not get out of his heart.

And you if you chose to believe or not to believe, what Allah pleases will happen to you, either by increasing your guidance or by following the devil (Al-Shytan). But in both cases you are entering the Divine Will and you are submitted to it, if you obey the prescribed will of Allah in His universe, then you will enter the Will and if you oppose and disobey Allah's prescribed will in His universe, you will also enter the Divine Will.

## CHAPTER SIX

### ***Allah Encompass All Things***

We talked about the believers and the infidels and how both of them do not get away from Allah's will, but they only obey or disobey Allah's prescribed intension in His universe. But the dispute of the non-believers leaves us several points that need to be addressed. For man is in most things contentious and he tries to find a way to escape Allah's punishment and he claims that the punishment is Allah's will and that he has no choice in it.

We say yes, punishment is the will of Allah (SWT), but it is you who choose the path to Allah's will to enter his mercy and bliss or the path leading to his wrath and punishment. The key is in your own hands, for when you believe Allah increases your faith. When you wake up to worship Him in the middle of the night Allah raises you in position and when you read the Qur'an Allah increases your reward. When you do the good deeds Allah raises you to a high position and when you decline from all that Allah distances you more from his obedience and leaves you to Satan (Al-Shytan).

And here we come to the noble verse that a lot of people dispute. Al-Haqq (Jalla Jallaloh) says:

*<<And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones>>*  
Ayah 179 from surat Al-A'raf

Those who want to wrongfully dispute would say since Al-Haqq (SWT) has created those people for Hell (Jahanam) and since He made them with hearts that do not understand and eyes that do not see and ears that do not hear, then what is their guilt to be punished in Hell?

We say that you did not understand the meaning of the noble verse for Allah (SWT) has created those people with hearts that understands but they do not want to use it and He has gave them eyes that can see but they do not see with it and He created them with ears that listen but they do not want to listen.

For if we take their hearts for example and the heart is the place where the Faith settles after it has been debated fully by the mind, we find out that they refuse the correct logical notion. They say as was mentioned in the Qur'an:

*<<And (remember) when they said: “O Allah! If this (the Qur’an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment>>*

Ayah 32 from surat Al-Anfal

Could that be the words of people with hearts that understand? Would not the logic make them say that if that is the righteous from Allah then may God guide us to it. But in that specific point they would rather take the wrong path and they would prefer the punishment above the belief in “Al-Haqq”, the righteous. Never the less we should emphasize that in their worldly life and their trade they take the right decisions to increase their wealth. They prepare for the shipments and deal with money very well, for those who say such words are the elites of Qoraish (Greatest group in Mecca) and the wealthiest among the Arabs. But when it comes to religion and the righteous, they get away from the correct understanding and correct logic and they start talking as if they have no hearts to know or understand. Allah (SWT) did not create them with hearts that do not understand, He created them with normal hearts and they refused to use it. More than that they are so negligent that they know that the message of Muhammad (PBUH) is the Right but they ask for punishment rather than believe in the Message.

## ***The Eye Sees .. But ..***

And if we talk about their eyes for example, we find that Allah (SWT) made their eyes able to see but they do not use that function. For Moses (Peace be upon our Prophet and upon him) came to the people of Pharaoh with a lot of signs that they had seen with their eyes and in that Al-Haqq (SWT) says:

*<<We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimun (criminals, polytheists, sinners)>>*

Ayah 133 from surat Al-A'raf

All those signs that Al-Haqq (SWT) sent to the people of Pharaoh were signs that could be seen by the eyes without any effort. The wholesale death that drowned the earth was obvious for every one of them. The locusts that ate the crops were watched by all the people, and also were the lice and the frogs that they found in their food. And the water that turned to blood whenever they tried to drink it. Were not all those signs visible to all of them? Yes but although they saw it they did not believe as if their eyes did not see. Because the objective of seeing is to know something, make sure you see it right and believe what you see.

But those people saw things and they did not believe it and by that they were the same as those who are not able to see. When the infidels asked the Messenger of Allah (PBUH) for the moon to split as a sign from his God to proof that he (PBUH) is the Messenger, the moon was split. Did the infidels then believe in what they saw? No and they said that Muhammad did magic to their eyes and by that they were the same like those who could not see because they watched and refused to believe.

And for their ears that do not listen, did not the infidels of Qoraish say as mentioned in the Qur'an:

*<<And those who disbelieve say: "Listen not to this Qura'n, and make noise in the midst of its (recitation) that you may overcome">>*

Ayah 26 from surat Fussilat

As if their hearing devices is working and could hear, but they themselves stopped using them to listen to the words of Allah and they asked the people not to listen when they themselves should have listened and understood.

Didn't they say about the Messenger of Allah (PBUH) that he was a poet, a soothsayer and possessed? Was that applicable with the right logic typical to the sayings and acts of the Messenger of Allah (PBUH)?

Did the Messenger of Allah say one line of poetry before he has been responsible for conveying the Message so that they call him a poet? Did he (PBUH) practice any supernatural deeds before the Message was sent upon him so that they call him a soothsayer? Did they hear anything from the Messenger of Allah other than the best words and the best deeds? They used to call him the Faithful and the Trustworthy and they all bore witness that he (PBUH) had the highest standards of character and manners and when he (PBUH) came with the Message they called him possessed.

Could those words that they said about the Messenger of Allah (PBUH) be applied to what they have seen, heard, reasoned or understood from the most honorable man, Muhammad (PBUH). Of course not but their senses functioned normally before Muhammad (PBUH) conveyed the Message of Allah and that was why they called him the Trustworthy and described him to be the man with high standards of character and manners who never lies or betrays their trust.

But after the Messenger of Allah (PBUH) was made responsible of conveying the Message they revoked their brains, their eyes and their ears and started talking with their vain desires as if they did not understand, see or hear.