

<<They will say to their skins: "Why do you bear witness against us?" They will say: "Allah has caused us to speak, He causes all things to speak: and He created you the first time and to Him you are made to return">>

Ayah 21 from surat Fussilat

Therefore all those organs that are submitted to your choice are only apparently submitted to your orders, but in fact they are praising Allah and at the Day of Resurrection when the infidel will go to Hell, those organs of the body will be in ultimate happiness because they cause pain for the infidel and punish him for his sins.

And if you want to go through a perceptible experience that confirms those meanings, look at the pilgrims at the time of HAJ and you will find that they sleep very little of the night. Yet their bodies can endure the fatigue and short of sleep to a marvelous extent so that one can wake up after two hours sleep full of energy. Why? Because the body that is praising Allah is comfortable with the praise, the prayers and all the HAJ ceremonies. For that the body does not want to sleep or to overlook the glorification of Allah, the praise and the prayers except for the least time possible and with that harmony the believer does not feel any fatigue in his body.

On the contrary, the infidel who does not do anything except the sins, you will find the atoms of his body always exhausted from those sins. That is why he sleeps till noon and even when he wakes up, he would still have the feeling that he wants to sleep again because the parts of his body that are tired from doing sins are hating to do them and are trying to have a break from those sins, and sleep is the only way to keep that infidel away from performing sins and so the body will look tired and exhausted pushing that man to sleeping for long intervals of time.

That is why when the people go to Al-HAJ, you will hear many of them say to you that they had an incredible strength while performing the HAJ ceremonies, so that they used to sleep few hours of the night and still were extremely active. They will tell you that they never had the feel of sleep and they wanted to remain awake all the night as well as the day.

Truly that happens but no one notices the reason behind it. The atoms of the body are harmonious with the obedience of their Creator and they do not want to overlook that obedience except for the least possible. This is the fact of Faith related to the human body.

### **No Choice in Your Body**

So there are organs of your body that are oppressed and do not submit to your choice, and there are other organs that submit to your choice by Allah's exploitation of those organs to obey you and not by your own subjectivity. Allah (SWT) gave you that choice and made those parts of your body submitted to

your orders so that they will witness you on the Resurrection Day and will witness the best of the obedience that you offer and the most evil of the sins that you commit.

Al-Haqq (SWT) wanted to draw our attention to that so that we do not think that those organs are submitted to us by our subjective abilities. For example, we think that we see with our own abilities and there are people with open eyes and yet cannot see. And if sight were subject to man, there would not be anyone that cannot see with his eyes. Also Allah (SWT) made some men with feet that cannot walk so that we know that the feet do not walk by the ability of man but with the power of Allah (SWT) or else how would it be possible that there are people that cannot walk with their feet. And He (SWT) also made those people with ears that cannot hear and if hearing was subject to the ears, everyone with ears would have the ability to hear and everyone with a tongue would be able to talk.

Those few examples Allah made in His universe to give us a hint that our organs are subjected to us by the power of The Creator and not by our own abilities.

And Allah compensated all those people whom he denied the sight, hearing, walking or any other senses by providing them with other abilities that give them privileges that exceeds what they have lost and more. And He gave us examples of his power (Jalla Jallaloh), by showing that losing those senses do not prevent the people from reaching superiority in life especially in the area that needs those missing senses. So He made Beethoven, the famous deaf musician who cannot hear and yet creates the best music melodies. And He also made Taha Hussein who was superior in knowledge, although he was blind and not able to read. And He made other examples of superiority in many fields that man would not be superior in without losing some senses.

Allah (Jalla Jallaloh) wanted by those limited examples among His people to give us the proof that the human power over anything is not subjective to man, but it is dedicated from Allah who made it subject to man.

### ***Bounded Choice***

We can see that man's choice over his own body is bounded by the energy that Allah gave him and made it subject to his obedience. And all that man could do is to direct that energy which is created by Allah to take the action that he wants. But is that it? Is the scope of choice wide open?

We say that there are a lot of things in this life that goes beyond your scope of choice, first of all is the power of Allah. For you have no choice over the pre-destined things that happen to you, they occur beyond the choice domain.

For example if you are walking down the road and a car hits you, or if a stone falls on you, or even if you get ill with some disease, is it within the domain of

your choice? Could you stop an accident that is pre-destined by Allah(SWT) from happening to you. Could you prevent a disease or stop it from attacking your body. Of course you could not, for none of us has the power to push the fate of Allah that inevitably happens to us and over which we have no control.

This is the first thing that narrows down the scope of choice, for all of us are subject to the fate of Allah that we cannot do anything about. None of us nor the people around us can do anything about it and that is why regardless of what has been said about the human choice it could not exceed the limits that Allah (SWT) has drawn around it. For you cannot push harm that has been pre-determined by Allah (TWT) away from yourself or your children and you cannot also stop benefits pre-destined for you by Allah (Jalla jallaloh). And that applies to all of us, the rich and the poor, the strong and the weak, the powerful among us (Kings and Emperors) and the powerless who do not own anything. And we should consider what Al-Haqq (SWT) says in that:

*<<Say: "O Allah! Possessor of Power and (Rule), You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. You have power over all things">>*

Ayah 26 from Surat Al-i-Imran

If we read this Ayah, we will know that the power and kingdom come from Allah and they are not a result of human planning. Allah (SWT) provides the reasons leading to power and kingdom to those whom He wills, and by that He enables them to have it.

And how many times has fate played a role where a man could find himself in great power without being qualified or powerful enough to acquire it. Everyone likes kingdom and power and everyone works on getting it, but they never have it except by the pre-determination of Allah (SWT). Because He is the true Possessor of Power and Rule and because earth with everyone and everything on it, all belong to Allah (SWT) and Allah gives his kingdom to who ever He pleases. And if the kingdom has been reachable by the subjective abilities of human beings, they would have kept it for themselves and it would have not been taken away from them. But Allah (TWT) says:

*<< In Your Hand is the good. You have power over all things">>*

Ayah 26 from Surat Al-i-Imran

And this Ayah is a proof that the kingdom is taken by force from man and that no one would ever want to leave it deliberately.

And that is why you find the person with the top most power, his orders being obeyed and everyone is submitted to him and all of a sudden, in a moment when the fate of Allah applies you will find the closest people to him are

walking out of him and he then becomes scared trying to hide away and save his life by any means.

The diminishing of power away from him is not within his own abilities, but it is by the power of Allah (SWT) and it is totally a question of inheritance on earth. For no one believes that he reaches power or even maintains it with his own abilities. Allah (TWT) gives kingdom to who ever He likes and removes it from who ever He wants.

### ***Fate and Choice***

The events of the universe are the fate of Allah (SWT) and they are the real aim of Allah in His universe and no one could prevent or stop or even intervene in the real will of Allah in His universe as it is executed on everyone and there is no choice in it.

The events that happen by the fate of Allah are not within the bounds of choice, the same as the events that happens to you from some other person, you have no choice in it. If you are walking down the street and someone came and slapped you on the face or threw a stone at you or shot a bullet at you or even attacked you at home, all those events and others that happen to you by some other person are outside the scope of your choice. For you have no choice in people verbally or physically assaulting you, by making you hear what you do not like or by beating or killing you. All that is outside the boundaries of your human choice.

By that, we see that the scope of choice is narrowed so that it is restricted to one thing, and that is what you do or what you say. All other remaining life events you have no choice in. You have no choice in your birth, death or hours of sleep. You also have no choice in what happens to you and is pre-destined by Allah (SWT) nor in what is happening to you by some one else. So the remaining scope is what you really do and even in that narrow scope, your choice is bounded by part of it and the rest you have no choice in.

## CHAPTER FOUR

### ***Choice and Al-Takleef***

Our discussion about Al-Qadda wa Al-Qadar and the Choice has reached a limited point. You have no choice except for what you actually do, and even in that you do not have ultimate choice. Still your choice in what you do is limited and not everything you want to do is subject to your choice. Actually there are few things that you do and are subject to your choice.

Before we go further, we should understand the meaning of the deed. There are three terms the saying, the work and the deed and each of the three has a different meaning. The saying is the work of the tongue whose role is to speak. And the work is the role of the senses that execute what man wants and the doing is the coordination of the talk and the work. For that Al-Haqq (SWT) says:

*<<O, you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do. >>*

Ayat 2,3 from Surat As-Saff

So there are sayings, work and doings. Man can own the saying but he cannot own the doing. Why? Because the deed has conditions, that are not subject to his choice. The first two of those conditions are the time and the place for each action needs time and place to take part at. Time is measured by the events or actions that take place.

And for anything to happen in man's life he needs time which can be at least few seconds. In our worldly life we measure our life by time, a task can take a year while another can take two years. An event could have happened a year ago and another could have passed for thousands of years. Something could happen tomorrow or the day after or even after a year. The man is 20 years of age and that other man is 70 or 80 years old.

Therefore the events of life for man are measured by time that is owned by Allah who created the time. We do not own the time on the contrary it is time that owns us. For man cannot stop the time, he does not have the power to remain a kid and not to grow up. He cannot remain a youth without aging and he cannot have the power to return to the past and go back in time for a year or more.

Also no one of us owns the future so that he can go twenty years ahead in one day. So if we cannot control the time, then we will not be able to control its events. By that anything that we do is beyond our power of choice with respect to time because we do not own except the moment that we are currently living.

## **Deeds ... by Whom?**

If you say that you will do something tomorrow, we will tell you that you are saying what you cannot or do not own to fulfill because you might not live till that day. And if you are still alive by that day you might have an illness that prevents you from doing what you wanted to do. You might not have the strength or power to carry it out. You might have a reason to stop you, for example one of your kids might get ill or die and by that you will not complete what you have planned to do.

The same thing could happen to the other partner that is sharing the same deed with you. For example, you have decided with another person to meet tomorrow at a specific place. Then that man had an urgent incident or a sudden illness or he had passed away. The meeting would never take place and so the act of meeting would not be executed.

Every action requires time and place. That is the measures of earth and the Worldly life, Al-Hayat Al-Donya. If Allah gave you the factor of time, He might not give you the place. If for example you want to build a building, you could wake up in the morning and find out that the piece of land had been marked by the city for public use or as a historical area. You could also have someone stopping you and claiming the ownership of the land. You could not find the engineer to monitor the construction or you might not find the contractors needed to get the work done. You might not find the products to use in constructing the building. You do not own all that for you do not own the elements of the deed, but Allah (SWT) owns them. And for that Allah (Jalla Jallaloh) says:

*<< And never say of anything, "I shall do such and such thing tomorrow", Except (with the saying), "If Allah will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this.">>*  
Ayat 23, 24 from surat Al-Kahf

That is you should behave in what you say and relate the deed to Allah who owns it. You should not relate it to yourself and say that you are going to do this or that, but you should always relate it to Allah (SWT) because He is the one that owns the true elements of the deed. He (SWT) owns your life, He keeps you till you finish what you wanted to do or He ends your life before you can do anything. He (Jalla Jallaloh) owns the strength and provides it to you to be able to do what you want or He takes your strength away so you are not able to do anything. He owns the elements of place, He keeps it in a good state for you to go on with doing what you want or He makes it impossible for you to complete the task. And He has the power to make whoever He wants from his servants subject to you, to execute what you want. Or He does not make them subject to you and by that you cannot even start what you want to do. So if all the elements of action is in the hands of Allah (SWT), you should relate it all to Him and say "If Allah wills".

So for the deed to happen and get completed, it is only in the hands of Allah. No one of us has the power to do what he wants except if Allah wills or if Al-Haqq (SWT) gave him the life and energy to do it.

### ***The Deed and Al-Qadar***

Even with the things that are subject to you, that Allah (SWT) have apparently submitted to your will, still nothing happens without the will of Allah. The feet do not move one step except if Allah gave them the power to step and the hand will not move without Allah giving it the power to move. There are a lot of people who try to question that, and we tell them to look at themselves and to the movements that they choose to do. They know that it all happens with the power of Allah (SWT). For when you are sitting, all what you do to stand up is that you feel you would like to get out of your chair and then Allah gives you the power to do that. And if you claim that you do this with your own power, then tell us how many muscle moves as you move from your chair? How many muscle contracts and how many expands to get you stand up?

The answer is that most of us does not know. The specialists in that area would probably know the answer, but yet even the specialists move instantaneously. And if man moves with his own power he will have to give orders to specific muscles to contract and relax. He would of course in this case take more time before he could stand up and that would be the time needed to give orders to the muscles.

Also when man walks he does not know anything about the movement that takes place inside his body. There are many processes that take place inside his body when he wants to jog or run. The heart beats faster to provide the body with more oxygen needed for running. The circulatory system also goes faster and so does the rate of inhaling and exhaling. The muscles move differently from the case of walking. All those changes do not happen with one's own choice, it happens with the will of Allah (SWT). For it is He (TWT) who gives the body the energy to do all that with out any intervention from man. And if that is not the case, it would have been very hard for the people to move and their movement would have been very slow.

## ***Will and Movement***

So the type of movements that we call voluntarily or mechanical movements, happen very fast and they do not deal with the human choice. Man does not tell the movement to start or to stop.

It is actually an energy that Allah (SWT) provided you with its power. No one can claim that it is an internal power or that it happens by man's own choice. Allah (SWT) placed this energy in you, the energy to move and then he made you free to direct it.

For you can direct the energy inside you, that is created by Allah, to good or evil. You can walk to the mosque or you can walk to the bar, Allah forbids. That move you made is not of your own power, but the power of moving is from Allah and you directed that power to good or to evil.

Your hands can hold the knife to cut the food to pieces small enough for you to eat. You can also hold the same knife to kill someone with it. You did not bring the energy in your hands to do what you did, but that energy has been provided to you from Allah. You only directed that energy that is provided from Allah to the hands that are also created by Allah, to do the good or evil.

And the tongue could say the truth or it could lie, it could witness the right or it could be wrong about it. It could say a good word or an evil word, but still you do not own any internal power to make your tongue talk. You only directed that talking energy that Allah (SWT) provided to your tongue to obey or disobey. The same with all other organs of your body, that appears to submit to your choice. That choice is actually not from within yourself, because all those organs do not move according to your choice, but it moves by the power of Allah (SWT) that He put in them and you only direct that power to the good or bad.

That is the scope of choice that Allah gave you. It is limited to directing the energy to the good or evil, and that is the responsibility that we are accounted for. It is the Amanah that man bore. Allah (SWT) wanted to create us free to choose and if it were that Allah did not create us free to choose, we would have not owned to choose anything. Yet we are only free to choose in the scope of our duty and from among the divine gifts that Allah (SWT) wanted us to enjoy in our life. For example we can choose what we like of food, drinks, clothes and other blessings. But other than that we do not have any power of choice.

## ***Choice in the Law***

So we are free to choose in applying the law of Allah, the right approach to do and not to do. That law is actually the straight path that we are accounted for in the Hereafter because the meaning of "Takleef" is to follow that straight path and get away from what is forbidden. That is strictly to do and not to do. And man by law should not move what Allah ordered him to do to the scope of what is forbidden. Also man by the divine law of Allah should not move what is forbidden to the scope of what should be done. For that would be mere disobedience. For you disobey Allah's decree if you do what He forbids you from doing and if you do not do what He orders you to do. So that is the scope of your choice, and you will be accounted for it in the Hereafter.

By that we reach the real scope of choice for man in the worldly life <AlHayat Al-Donia>, or to the area that Allah (SWT) has created and within which He granted us the ultimate freedom so that choice takes place with the free will of man.

But why do we disobey the law of Allah and do what He asked us not to do? And why do we refuse doing what He orders us to do? Because Allah (Jalla Jallaloh) in that specific part made us free to choose. And if He did not make us free to choose, we would not own the power to do or not to do. For we do what conflicts with the will of Allah according to His law, from the concept that He gave us the freedom to choose. So the will of Allah to make us free to choose comes first and that is what gives us the power to choose.