

I. The Name of Allah ﷻ The Supreme All Knowing

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A. Introduction.

This report provides an overview of the various beliefs and concepts regarding the knowledge, guidance, free will, and actions of Allah ﷻ. It aims to provide clarity on the relationship between Allah ﷻ's knowledge and human free will, the distinction between prediction and causation, the concepts of guidance and misguidance, the role of evil and free will, Shaytan's refusal to repent, the concept of predestination, and accountability for actions.

B. Facts About the Knowledge of Allah ﷻ.

Allah ﷻ knows everything that happened and will happen in the future. Allah ﷻ guides whom so ever he wills and misguides whom so ever he wills. Allah ﷻ seals the ears of the bad guys so that they can't hear the truth. Allah ﷻ blinds their eyes so that they can't see the truth. Allah ﷻ locked their hearts from understanding the truth. Allah ﷻ already wrote everything that will happen in a book.

i. Wrong understanding of the above statements

The wrong understanding of these statements is that people believe that their actions are not in their control, since Allah ﷻ already knows and has written what is going to happen. However, Allah ﷻ just predicts (metaphorically) what is going to happen and does not interfere with it, allowing for free will. Allah ﷻ has foreknowledge of everything, but he does not compel anyone to do anything. Humans have the ability to choose between good and evil, and they will be accountable for their choices on the Day of Judgment

ii. Difference between causation and prediction (forecasting, foreseeing, anticipating)

Predicting something means having knowledge or foresight about a future event or outcome. It does not involve causing or influencing that event to occur. Prediction is based on observation, understanding, and analysis of existing information or patterns. It is a way to anticipate what is likely to happen based on available data or knowledge.

For example, if I ask you can cows fly on their own, I can confidently predict that your answer will be no because I know the question is very simple and I know you are not a toddler or mentally challenged. But my prediction would not affect your answer.

Similarly, imagine two trains moving on the same track towards each other. We can predict that they will collide based on the laws of physics and the fact that two objects cannot occupy the same space at the same time. However, our prediction of the collision does not cause the trains to collide. It is the result of observing their trajectories and understanding the principles of motion.

Forecasting the weather is another example. Meteorologists use various data and models to make predictions about future weather conditions. They analyze atmospheric patterns, temperature, humidity, wind patterns, and other factors to forecast what the weather will be like in the coming days. However, their forecast does not influence or change the actual weather. It is a prediction based on scientific understanding and available information.

In summary, predicting is about using knowledge and information to make an educated guess or projection about something that will happen in the future. It does not involve causing or influencing that event or outcome. It is based on observation, analysis, and understanding of existing data or patterns.

iii. Predestination and free will.

Although it is already written, we humans still have freedom of choice. This is because Allah ﷻ knows what has happened, what is happening, and what will happen but does not interfere with our actions. Allah ﷻ wrote everything that will happen in a book, called the Preserved Tablet (al-Lawh al-Mahfuz), before he created the universe. However, this does not mean that he forces us to do what he has written. He has given us free will to act according to our own will, and he knows and predicted what we will choose, because he is the Knower of the Unseen. He does not interfere with our actions and choices, unless he wills to change something for a greater wisdom or benefit. His writing does not contradict our choices, but rather confirm them.

Allah ﷻ is punishing the wrong doers. Although he has written our deeds, he still punishes the sinners for making the choice to do bad deeds. Allah ﷻ is the Most Just, who does

not wrong anyone or anything. He punishes the wrongdoers, not because he has written their deeds, but because they have chosen to do them. He has given them the ability and the opportunity to do good deeds, but they have wasted them and followed their evil desires and motives. He has sent them messengers and scriptures to guide them, but they have ignored them and disobeyed them. He has shown them signs and miracles to warn them, but they have denied them and ridiculed them. He has given them time and chances to repent, but they have delayed them and rejected them. He punishes them for their own injustice and ingratitude, not for his own decree.

iv. Our will is not superior to Allahﷻ's will

Allahﷻ's will prevails over our will. This is clear from the verses of Surat Takweer and Surat Al-Insan. Allah says in Surat [Takweer, 81:28-29]: "Whoever among you wants to follow the right path, And you cannot will unless Allah wills, the Lord of the worlds." Allah also says in Surat [Al-Insan, 76:29-30]: "This Quran is a reminder, so whoever wants can choose a path to his Lord. And you do not will unless Allah wills. Indeed, Allah is All-Knowing and All-Wise."

These verses demonstrate that Allahﷻ's will dominates the human will because Allah ﷻ has to will first that humans will have freedom of choice. Without Allahﷻ's permission, we would have not being able to will anything freely.

v. The Knowledge of Allah ﷻ is comprehensive and surrounding.

The statement that the knowledge of Allah ﷻ is comprehensive and surrounding is not based on perceptions, but rather on his own essence and attributes. Allah ﷻ is the one who creates and sustains everything by his power and wisdom, and he knows everything about his creation by his own nature. Allah ﷻ' knowledge is not affected by time, space, or change, and it does not vary according to different perspectives or viewpoints. Allah ﷻ' knowledge is absolute and eternal, and it does not contradict itself or any other attribute of Allah ﷻ.

The statement also indicates that Allah ﷻ' knowledge is not limited by any boundaries or dimensions, and it encompasses everything that exists and does not exist, both in the visible and invisible realms. Allah ﷻ' knowledge is infinite and comprehensive, and it does not depend on any perception or observation of the physical world. Allah ﷻ knows everything by his divine will and wisdom, and he does not need any model, peer, or antithesis to know himself.

The statement also indicates that Allah ﷻ' knowledge includes all perceptions, both human and divine. Perception is the process of acquiring information about something through one's senses or intellect. Human perception can be influenced by many factors, such as emotions, desires, beliefs, culture, etc. Divine perception can be manifested through revelation, inspiration, intuition, etc. Both types of perception are part of Allah ﷻ' creation and wisdom,

but they are not sufficient to grasp the full extent of his knowledge. Only Allah ﷻ knows what he knows best.

vi. The Knowledge of Allah ﷻ is infinite.

The knowledge of Allah ﷻ is infinite, vast, and beyond human comprehension. He has created everything in the universe with wisdom and power, and He knows everything that happens in it. He is the source of all guidance, mercy, and justice. He is the Most High, the Most Great, and the Most Merciful.

One way Allah ﷻ used to describe the amount of His knowledge in the Quran is to use the metaphor of oceans and trees, see [Cave 18:109] "If the seas were ink for writing the words of my Lord, the seas would be exhausted before the words of my Lord were exhausted, even if We brought the like of them as a supplement."

In [Loqman, 31:27] "And if all the trees on the earth were pens and the seas were ink wherewith to write, with seven seas behind it to add to its supply, yet the Words of Allah ﷻ would not be exhausted. Indeed, Allah ﷻ is Exalted in Might and Wise."

Imagine that there are oceans all over the earth, covering every land and sea. Each ocean contains countless drops of water that are like tiny pearls of wisdom. Each pearl contains a letter or a word from the Book of Allah ﷻ that reveals His signs, His names, His attributes, His commands, His promises, His stories, His laws, His wisdoms, and His beauties.

Now imagine that there are trees on every mountain peak that are like giant pens. Each tree has a trunk that is like a book that contains all the words from all the oceans. Each word is written in Arabic calligraphy that is like a verse from the Quran. Each verse is illuminated by light that is like a miracle from Allah ﷻ.

If we were to count all the words from all the oceans into all the trees on all the mountains peaks, we would never be able to finish counting them. Even if we added more oceans or more trees or more mountains peaks to our count, we would still not be able to exhaust them all. The words of Allah ﷻ are endless and inexhaustible.

C. Allah ﷻ' s Guidance and Misguidance:

i. Allah ﷻ guides whom so ever he wills and misguides whomsoever he wills.

Allah ﷻ misguides whom so ever wants to do bad deeds and guides those who want to do good things. Allah ﷻ does not misguide those who want to do good things. The opposite of the statement "Allah ﷻ guides whom so ever he wills and misguides whomsoever he wills" is "people are guided and misguided whether Allah ﷻ wills or doesn't will." This is impossible because it contradicts the fact that nothing could ever happen unless Allah ﷻ wills it.

ii. Allah ﷻ guides and misguides based on his perfect wisdom and justice.

Allah ﷻ guides those who seek his guidance and follow his signs, and he misguides those who reject his guidance and deny his favors. Allah ﷻ does not guide or misguide people based on his arbitrary will, but based on his perfect wisdom and justice. Allah ﷻ does not want to guide anyone who does not want to be guided. He does not force anyone to believe or disbelieve, but he leaves them to their own choices. He guides those who sincerely seek his guidance and follow his revelation, and he misguides those who deliberately reject his guidance and oppose his religion. He does not deprive anyone of his mercy or favor, but he bestows it upon those who deserve it and appreciate it. He does not wrong anyone or anything, but he rewards or punishes them according to their deeds.

iii. Allah ﷻ is so pleased when we choose guidance.

Allah ﷻ is the Most Merciful, the Most Forgiving, the Most Compassionate, and the Most Loving. He loves his creation more than a mother loves her child. He wants all of them to go to Jannah, where they will enjoy eternal bliss and happiness. However, he does not force anyone to go to Jannah, but he gives them the choice to accept or reject his guidance. He helps out the believers for choosing to believe in him and submit to him by sending them messengers and scriptures, by showing them signs and miracles, by inspiring them with his names and attributes, by answering their prayers and supplications, by protecting them from harm and evil, by forgiving their sins and mistakes, by rewarding their good deeds and efforts, by increasing their faith and knowledge, by granting them peace and contentment, by testing their patience and gratitude, by elevating their ranks and status, and by promising them Jannah and his pleasure.

iv. Allah ﷻ is displeased when we choose misguidance.

On the other hand, Allah ﷻ is the Most Wise, the Most Powerful, the Most Just, and the Most Severe in Punishment. He dislikes the evil doers and the disbelievers who rebel against him and disobey him. He does not want any of them to go to Jahannam, where they will suffer eternal torment and misery. However, he does not prevent anyone from going to Jahannam, but he gives them the choice to follow or oppose his manners and religion. He misguides the people who chose evil by leaving them to their own devices, by letting them follow their desires and whims, by allowing them to be influenced by Shaytan and his allies, by hardening their hearts and minds, by sealing their ears and eyes, by locking their chests and souls, by depriving them of his mercy and grace, by rejecting their prayers and supplications, by exposing them to harm and evil, by multiplying their sins and errors, by decreasing their faith and knowledge, by causing them distress and anxiety, by afflicting them with trials and calamities, and by threatening them with Jahannam and his wrath.

v. Story of Khalifa Omar and the thief.

The story of Khalifa Omar and the thief who claimed that his act of stealing was predetermined by Allah ﷻ unfolds as follows: Khalifa Omar, revered for his just and pious nature, encountered a man in the act of theft. Acting in accordance with Sharia law, Omar decided to enforce the punishment of cutting off the man's hand. In an attempt to justify his actions, the thief argued that his theft was solely a result of Allah ﷻ' s decree, absolving himself of personal responsibility. Recognizing the man's deception, Omar smartly responded by highlighting the irony of the situation. He sarcastically acknowledged that cutting off the thief's hand was also part of Allah ﷻ' s decree, leaving him without any other choice but to execute the punishment. Omar emphasized that although Allah ﷻ ordains destiny, He also grants humans the gift of free will, enabling them to make choices between good and evil. The thief knowingly opted for theft, thus subjecting himself to the consequences of his own actions.

D. The Purpose of Evil.

i. Evil is a test.

Allah ﷻ permits the occurrence of negative events in order to bring about positive outcomes. The existence of evil serves as a trial for humanity, enabling individuals to discern and select between good and evil. The presence of evil is essential for the exercise of free will, as it allows humans to make virtuous choices and demonstrate their faith and righteousness. Without the existence of bad deeds, the option to differentiate between right and wrong would not exist, thus undermining the concept of free will.

Allah ﷻ does not permit bad things to happen without reason; rather, there is a greater purpose and benefit behind it. The allowance of negative experiences serves several purposes: to test the faith of believers and disbelievers alike, to purify the faith of believers and reveal the true nature of disbelievers, to increase the reward for believers and the punishment for disbelievers, to demonstrate Allah ﷻ' s mercy and grace towards believers and his justice towards disbelievers, and to instill in believers an appreciation for the good and in disbelievers a remorse for the bad.

The existence of evil is necessary for the understanding of good. Without the contrast of evil, people would lack a standard by which to recognize and pursue goodness. They would lack the motivation to engage in virtuous actions if no one were committing evil deeds. Allah ﷻ created evil as a means of testing humanity, to observe who among them would choose good over evil, and to accordingly reward or punish them.

ii. Shaytan's lack of repentance:

Shaytan does not repent because he does not want to go to Jannah. What he wants is to make as many humans as he can join him in Jahannam because he vowed to do so. Shaytan is the leader of the evil forces, who disobeyed Allah ﷻ and refused to prostrate to Adam. He was cursed by Allah ﷻ and expelled from heaven. He became envious and arrogant, and swore to mislead as many humans as he can from the straight path. He does not repent because he is too proud and stubborn to admit his mistake and seek Allah ﷻ's forgiveness. He does not want to go to Jannah, because he knows he does not deserve it, and he does not want to see the believers enjoy it. He wants to drag as many people as he can to Jahannam, where he will suffer eternally.

iii. The wisdom behind the existence of evil people.

In order for good people to exist, bad people also must exist. Allah ﷻ did not create individuals specifically as "evil people," destined for hell. Allah ﷻ created human beings with the capacity to choose between good and evil, granting them free will, intellect, and conscience. Each person has the potential to commit good or evil deeds based on their choices. Allah ﷻ, being the All-Knowing, is aware of the choices individuals will make in their lives, including the presence of evil actions.

The test of life is designed to determine who among humanity will choose to believe, do good deeds, and strive for righteousness. Those who consistently follow the path of righteousness and seek Allah ﷻ's guidance will be rewarded with paradise. On the other hand, those who persist in committing evil, rejecting guidance, and opposing Allah ﷻ's commands may find themselves deserving of punishment in hell as a consequence of their choices.

It is essential to understand that Allah ﷻ's justice is perfect and that individuals are accountable for their own actions. Allah ﷻ grants opportunities for repentance and guidance throughout a person's life, and it is up to each individual to choose their path. Ultimately, on the Day of Judgment, Allah ﷻ will judge every person with perfect justice, based on their intentions and deeds in this worldly life.

E. Allah ﷻ is Helping the Good People and Misguiding the Evil People.

Allah ﷻ, in His infinite mercy and love for believers, provides various forms of assistance and support to those who choose to believe in Him and submit to His guidance. Here are a few examples of how Allah ﷻ helps out the believers:

i. Changing the hearts of the believers to love good and hate evil.

Allah ﷻ provides immense assistance to believers by instilling within their hearts a love for good and a dislike for evil. In the Quran, Allah ﷻ emphasizes this support, stating in Surah

Al-[Hujurat, 49:7], "Allah ﷻ has caused your faith to be dear to you, and has given it beauty in your hearts, and has made hateful to you all denial of the truth, and all iniquity, and all rebellion." This divine intervention is an immense help from Allah ﷻ because if the opposite were to occur, with our hearts inclined towards loving evil and hating good, we would find it incredibly challenging to engage in righteous deeds and avoid sinful actions.

ii. Changing the hearts of evil people to dislike good and favor evil.

In contrast, Allah ﷻ allows the hearts of disbelievers to be inclined towards despising good and favoring evil. This is a consequence of their own choices and resistance to divine guidance. For instance, a believer finds solace and fulfillment in performing the five daily prayers, seeing them as a means of connecting with Allah ﷻ and seeking His blessings. Conversely, those who engage in evil deeds may regard prayer with disdain or dismiss it as insignificant.

Similarly, a believing woman embraces the hijab as a symbol of her modesty, faith, and adherence to Allah ﷻ's commandments. She finds comfort and empowerment in wearing it, recognizing its significance in preserving her dignity and identity. However, individuals who engage in wrongdoing might perceive the hijab as a regressive or oppressive practice, lacking a deeper understanding of its purpose and benefits.

It is important to note that Allah ﷻ does not forcefully change the hearts of disbelievers; rather, their inclinations towards rejecting good and favoring evil result from their independent decisions and perspectives. The guidance and mercy of Allah ﷻ are always available to them, should they choose to seek it and open their hearts to the truth. Ultimately, it is through His infinite wisdom and justice that Allah ﷻ allows individuals to exercise their free will and bear the consequences of their choices.

Allah ﷻ, out of His mercy and love, continuously presents opportunities for guidance, repentance, and forgiveness to all individuals, regardless of their past actions. It is up to individuals to avail themselves of these opportunities and turn towards the path of righteousness. Those who are sincerely seeking the truth and are open to guidance, even if they have committed past wrongs, can find a way back to the straight path through the infinite mercy and forgiveness of Allah ﷻ. On the Day of Judgment, each individual will be held accountable based on their intentions, actions, and the opportunities they were given to choose righteousness. Allah ﷻ's guidance is always available, and it is ultimately the individual's responsibility to seek it, sincerely repent, and strive for a life of virtue and righteousness.

iii. Other forms of Allah ﷻ's help provided to help the good people.

It is important to note that Allah ﷻ's help for believers is not limited to these specific examples. His assistance is vast and encompasses every aspect of their lives. Allah ﷻ's support

is tailored to the needs and circumstances of each individual believer, and it may manifest in different ways for different people. Ultimately, Allah ﷻ's aid is a reflection of His boundless love, mercy, and care for the good people.

1. **Divine Guidance:** Allah ﷻ provides believers with divine guidance through revelations, such as the Quran and the teachings of the Prophet Muhammad ﷺ. These sources of guidance serve as a roadmap for believers, providing principles and teachings that help them navigate life's challenges, make ethical choices, and strengthen their faith.
2. **Answering Prayers:** Allah ﷻ encourages believers to turn to Him in prayer and supplication. He promises to respond to the sincere prayers of His believers, offering them comfort, guidance, and assistance in times of need. Allah ﷻ may grant their prayers by providing solutions to their problems, granting them patience and strength, or bringing about positive changes in their circumstances.
3. **Forgiveness and Mercy:** Allah ﷻ is the Most Forgiving and Merciful. When believers seek forgiveness for their sins, genuinely repent, and strive to improve, Allah ﷻ forgives them and showers His mercy upon them. He helps believers overcome their shortcomings and supports them in their journey towards righteousness.
4. **Support through Trials:** Believers may face various challenges and difficulties in life. Allah ﷻ helps them through these trials by granting them patience, steadfastness, and inner resilience. He may provide them with the necessary resources, opportunities, or perspectives that assist them in overcoming difficulties and growing stronger in their faith.
5. **Guidance through Signs and Blessings:** Allah ﷻ surrounds believers with signs and blessings in the world around them. These signs serve as reminders of His existence, His power, and His guidance. Through observing the beauty and intricacies of nature, experiencing moments of serenity and gratitude, and witnessing positive outcomes in their lives, believers find reassurance and encouragement in their faith journey.
6. **Angels as Helpers:** Allah ﷻ has created angels as part of His divine creation. These celestial beings carry out various tasks assigned by Allah ﷻ, including providing support and protection to believers. Angels may intervene in subtle or unseen ways, safeguarding believers from harm, inspiring them towards goodness, and assisting them in their spiritual endeavors.

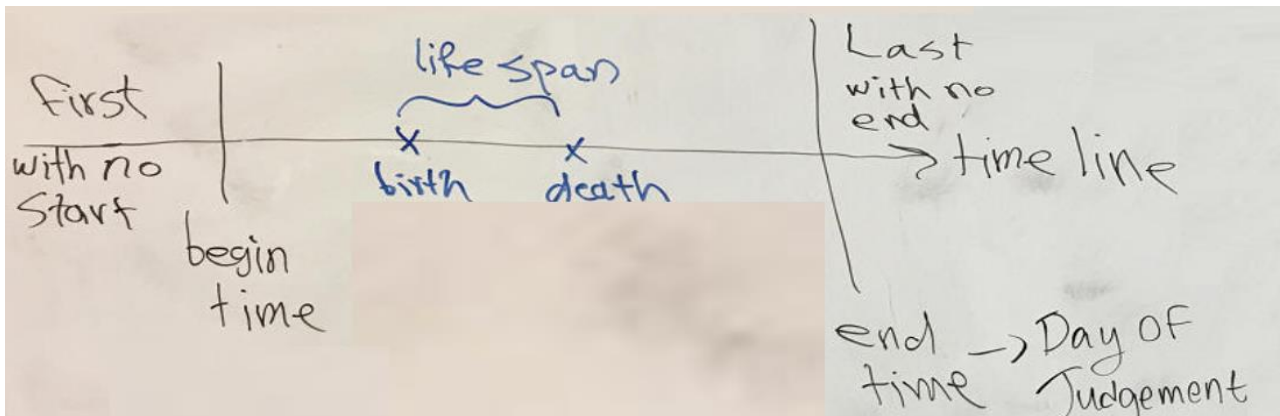
F. The Relationship Between Allah ﷻ and The Time.

i. Allah ﷻ is the First and the Last.

The First and the Last are among the 99 names and attributes of Allah ﷻ that reflect His essence, majesty, beauty and perfection. These names are revealed in the Quran in Surah Al-Hadid, [The Iron, 57:1]. They signify that He is the beginning without a beginning and the end without an end. He is the origin without an origin and the destiny without a destiny. He is the sovereign of time and not restricted by it. He is the master and originator of time and not bound by it. We are limited by a span of time called life that starts at birth and ends at death. Allah ﷻ is the creator of time that alters and ages all that He created except Himself.

The Name of Allah ﷻ the First indicates that He must have the knowledge of the past, because He is the one who created the past, who witnessed the past, who decreed the past. He knows everything that happened, everything that is happening, and everything that will happen in the past. He knows the hidden and the apparent, the seen and the unseen, the manifest and the hidden of the past. Nothing escapes His knowledge, nothing is forgotten by Him, nothing is hidden from Him.

The Name of Allah ﷻ the Last indicates that He must have the knowledge of the future, because He is the one who creates the future, who sees the future, who determines the future. He knows everything that will happen, everything that is happening, and everything that happened in the future. He knows the hidden and the apparent, the seen and the unseen, the manifest and the hidden of the future. Nothing escapes His knowledge, nothing is unknown to Him, nothing is uncertain for Him.



ii. The metaphor of the story board.

A storyboard is a way of visualizing a story before it is filmed or animated. It helps the filmmakers to organize their ideas and convey them to others. A storyboard shows the sequence of events, the characters, the settings, the actions, the dialogues, the camera angles, and the

effects of each scene. A storyboard is a product of human creativity and imagination, and it is subject to change and improvement.

Life, on the other hand, is not a product of human creativity or imagination. If we compare life to a storyboard, we can say that Allah ﷻ is the ultimate filmmaker, who knows the whole story from the beginning to the end. He is the one who created the storyboard, who designed the scenes, who chose the characters, who wrote the dialogues, who set the camera angles, and who added the effects. He is the one who controls the storyboard, who can change it, modify it, or erase it as He wills. He is the one who owns the storyboard, who has the right to do whatever He wants with it.

Allah ﷻ is outside the storyboard, because He is not part of the creation. He is the creator, who is independent and self-sufficient. He is not bound by time or space, because He is the one who created them. He is not affected by the events or the outcomes, because He is the one who decrees them. He is not limited by the human perception or understanding, because He is the one who encompasses them.

Allah ﷻ can see the past and the future together at the same time, because He is the one who knows everything. He knows what was, what is, and what will be. He knows what is hidden and what is apparent. He knows what is possible and what is impossible. He knows the secrets of the hearts and the intentions of the minds. He knows the consequences of the actions and the results of the choices. He knows everything, and there is nothing like Him .

Nothing to Him is past or future, because He is the one who transcends time. He is the first and the last, the beginning and the end, the alpha and the omega. He is eternal and everlasting, without beginning or end. He is timeless and changeless, without increase or decrease. He is the master of time and not restricted by it. He is the creator of time and not subject to it. He is in the future now and He was in the past now, because He is the one who is ever-present and ever-aware. He is not absent or unaware of anything that happens in any time or place. He is not distant or detached from anything that occurs in any moment or situation. He is not confined or constrained by any dimension or direction. He is with everything and everywhere, by His knowledge and power. He is closer to us than our jugular vein, by His mercy and care.

iii. The initial book and the final book.

According to the Quranic verse [13:39], Allah ﷻ has two types of books: one that records the initial destiny of everything, and one that contains the final outcome of everything. Allah ﷻ may erase or endorse anything from the first book to the second book, according to his will and wisdom. The second book is also called the Mother of the Book, which is the ultimate source of all knowledge and decree.

A story that demonstrates this concept is the one about Allah ﷻ reducing the number of daily prayers from 50 to five during the miraculous journey of Prophet Muhammad ﷺ from Makkah to Jerusalem and then to the heavens. This journey, known as Isra and Miraj, was a great honor and blessing for the Prophet ﷺ, who met Allah ﷻ and received many revelations from him. One of them was the command to pray 50 times a day, which was a trial for the Prophet ﷺ and his followers. On his way back, he encountered Prophet Moses, who advised him to ask Allah ﷻ for a lower number of prayers, as 50 was too hard for a day. The Prophet ﷺ went back and forth between Prophet Moses and Allah ﷻ nine times, until Allah ﷻ reduced the prayers to five a day, but gave the reward of 50 prayers to those who perform them. The Prophet ﷺ felt too shy to ask for more reduction, and accepted Allah ﷻ' s decree. This story shows that Allah ﷻ changed the initial destiny of 50 prayers to the final outcome of five prayers. The reason Allah ﷻ made it happen this way is to show that he is kind and merciful to his servants, and does not impose on them more than they can bear.

G. How to Change Destiney.

i. How to increase wealth and life length.

Allah ﷻ shows his grace and generosity by assigning a specific amount of wealth and life length to each of his servants in the initial destiny book. However, he can change this amount based on their actions. If a servant does something good, Allah ﷻ will reward him by increasing his wealth and life length. But if a servant does something bad, Allah ﷻ will punish him by decreasing his wealth and life length. So, the final decree book will show the actual wealth and life length a servant may get, and it will be different than the initial destiny book. This teaches us that we can improve our wealth and life span by doing good deeds, such as giving charity and maintaining family ties.

ii. Story of the punishment of a disobedient man

A story was narrated by Imam Ahmad in his Musnad that there was a man from the children of Israel who was very sinful and disobedient to Allah ﷻ. He used to commit all kinds of sins and transgressions, but he never repented or sought forgiveness from Allah ﷻ. He thought that Allah ﷻ was not aware of his deeds, or that He did not care about him.

One day, he said to Allah ﷻ, "O Allah ﷻ, I have been disobeying you for a long time, but you never punished me. Why don't you punish me for my sins?" He said this out of arrogance and ignorance, not out of remorse or fear.

Allah ﷻ heard his words, and He sent a revelation to the prophet of that time, who was Musa (peace be upon him). Allah ﷻ told Musa to convey His message to that man. Musa went to that man and said, "O man, Allah ﷻ has sent me to you with a message. He says, 'You have been disobeying me for a long time, but I never punished you. Do you know why?'"

The man said, "No, I don't know why."

Musa said, "Allah ﷻ says, 'I have been punishing you, but you don't realize it. I have deprived you of the sweetness of faith, the joy of obedience, the peace of mind, the happiness of the heart, the light of the face, the honor of the soul, the love of the people, the acceptance of the deeds, the reward of the hereafter, and the pleasure of the Lord. These are the punishments that I have inflicted upon you, but you don't realize it.'"

The man was shocked and terrified by these words. He realized how much he had lost and how much he had wronged himself. He fell on his knees and cried out, "O Allah ﷻ, forgive me, forgive me, forgive me. I repent to you from all my sins. O Allah ﷻ, have mercy on me, have mercy on me, have mercy on me. O Allah ﷻ, grant me the sweetness of faith, the joy of obedience, the peace of mind, the happiness of the heart, the light of the face, the honor of the soul, the love of the people, the acceptance of the deeds, the reward of the hereafter, and the pleasure of the Lord. O Allah ﷻ, do not punish me anymore, do not punish me anymore, do not punish me anymore."

Allah ﷻ heard his sincere repentance and accepted it. He forgave him and bestowed His blessings upon him. He changed his state from misery to bliss, from darkness to light, from disgrace to honor, from punishment to reward, and from wrath to mercy.

iii. Linking sins to punishments.

Believers are always thinking about their deeds and link them to the events happening. On the contrary, the nonbelievers are like camels, you tie the camel and release the camel and the camel will have no clue why he was tied and why he was released. Believers do realize that their actions have consequences in this life, and that they will be accountable for them on the Day of Judgment. Therefore, they strive to do good deeds and avoid evil deeds, and they seek forgiveness from Allah ﷻ for their mistakes. As for the nonbelievers, they are not mindful of their deeds or the events happening around them. They are like camels, who wander aimlessly in the desert, without any purpose or direction.

iv. Story of the bird who stole meat.

A bird defied its inherent nature, created by Allah ﷻ, and opted to steal meat instead of hunting. After pilfering a piece of meat with an attached glowing charcoal fragment, it brought the bounty to its nest where its offspring awaited. While the bird ventured out for more, it returned to discover that the charcoal had ignited its nest, burning all of his offspring. Distraught, the bird sought solace from Prophet Solomon, reminding him of the teaching that Allah ﷻ grants a chance for repentance before administering punishment for sins. Solomon affirmed this teaching, but when the bird questioned why it faced immediate punishment, Solomon explained that he lacked knowledge of the bird's past actions and future

consequences. In response, Allah ﷻ revealed a message to Prophet Solomon, instructing him to convey to the bird that the current suffering was a consequence of a previous, forgotten sin, emphasizing the need for repentance. The impending punishment for stealing meat could still be averted through sincere repentance.