

The Sunan (Laws) of Allah (swt) Do Not Change or Alter

(Translated)

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By Sulafa Shoman, may Allah (swt) have mercy on her

[**Note:** The sister and writer of this article, Sulafa Shoman, has passed away and returned to the mercy of Allah (swt). Before her departure, she sent her final article to Al-Waie Magazine, which became a fitting conclusion of her journey in the fields of thought and Dawah to Islam.]

Sister Sulafa, may Allah have mercy on her, was one of the writers and members of the magazine team. Through her sincere pen, she shared what would uplift the Ummah, and expressed her deep and wise awareness.

We pray that Allah (swt) accepts her into His Mercy with honor, forgives her sins, and grants her a beautiful place in Jannah. We extend our heartfelt condolences to her family and loved ones, asking Allah (swt) to grant them patience and reward for their loss. May Allah (swt) purify her from all faults and mistakes, elevate her status, and grant her peace. Aameen!]

The Sunan (Laws) of Allah (swt) Do Not Change or Alter

All praise is due to Allah (swt), many praises, pure and blessed. All praise is due to Allah (swt) in a way that befits the Majesty of His Face and the greatness of His Sovereignty. May peace and blessings be upon the leader of all messengers, our master Muhammad (saw) and upon his family (ra), his Companions (ra), and those who follow him until the Day of Judgment. Allah (swt) says in the Qur'an, ﴿وَلَوْ فَتَحْنَاكُمُ الَّذِينَ كَفَرُوا لَآتَيْنَاكُمْ لَوْلَا الْأَنْبِيَاءُ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا﴾ **"If those who disbelieve had fought you, they would have turned their backs in retreat, and they would have found no protector or helper."** [TMQ Surah Al-Fath 22]

The Meaning of Sunnah in the Arabic Language

The root of the word sunnah in Arabic is of the letters "seen س" and "noon ن," which represent a consistent and smooth course of action. The plural of sunnah is sunan. The word has multiple meanings, including, 1. Method or Way It refers to a path or a way, whether good or bad. It could describe both positive and negative behavior or habits. 2. Habit Sunnah also means a regular habit or custom. 3. The Sunnah of Allah (swt) refers to His laws or decrees in creation, the way He has set things to occur in the world.

When Sunnah is used in the context of Islamic Shariah Law, it specifically refers to what the Prophet Muhammad (saw) commanded, forbade, or encouraged, through his words, actions, or approval (his taqirir), and this is in addition to what is mentioned in the Qur'an. Thus, in Islamic Shariah sources, we refer to both the Qur'an and the Sunnah, meaning the Hadith, the sayings and actions of the Prophet.

In the terminology of Hadith scholars (muhadithoon), the Sunnah is anything attributed to the Prophet Muhammad (saw), whether it is a statement, an action, an approval, or even a physical or moral characteristic. This can also apply to the practices of the Companions (ra) of the Prophet (saw) or the Tabi'un, where there is no room for personal opinion.

In Islamic Shariah jurisprudential terms, the Sunnah refers to actions that are commendable (mandub or naafilah) in Deen but are not obligatory or mandatory, so they are not fard or wajib.

Finally, Sunnah can also mean nature, appearance, or image. For example, you might say, “He resembles him in his Sunnah,” referring to his likeness in appearance or nature.

As for our topic, the term sunnah has not been commonly used in any specific technical sense to mean the laws of material things. Instead, its linguistic meaning remains attached to it. We have seen that both the Quran and Hadith use the term Sunnah, and Sunan, its plural, to refer to a way of behavior or the way societies are affected by certain actions. Allah (swt) has established sunan for people and has asked Muslims to understand or discover them. The intended meaning is that sunnah represents Allah’s divine Will or Judgment. Allah’s sunan are the laws and principles He has set for His creation based on certain natural laws.

From the verse I began with, we understand that Allah (swt) has set sunan (laws) in this universe, meaning specific rules and regulations. These laws do not change or alter because they are Allah’s decree, and the verse indicates this. The topic of the verse addresses the sunnah of Allah in granting victory to the believers. It is a promise of victory (nasr) and empowerment (tamkeen) for those who hold onto Iman, seek Allah’s help, and ask for His support. The lesson in this verse is a message for the way of calls and their consequences it serves as both glad tidings and warning, motivating people to do good.

In this noble verse, Allah (swt) speaks to the Prophet (saw), and by extension, to his followers, saying that if a battle were permitted between him (saw), with his Companions (ra), and the disbelievers of Quraysh, during the sixth year of Hijrah, when the Prophet and his Companions went to visit the Ka’bah but were prevented by the idolaters, the victory would belong to the Muslims, the people of truth, over the disbelievers of Quraysh.

The verse that follows confirms that this victory of haq (truth) over batil (falsehood), and Iman over kufr (disbelief), is a sunnah of Allah (swt), meaning it is a divine rule and law in the struggle between haq (truth) and batil (falsehood), as long as the people of haq are with Allah (swt). It emphasizes that these divine laws do not change or alter.

Their arrogance in this world, and in the sunnah (divine law), there is a lesson for them, in those who were stronger and more powerful than them. A punishment surrounded them, showing the battle between truth and falsehood. The verses in the Noble Quran repeatedly emphasize and confirm this message. Allah (swt) says, **﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ﴾** **“Say to those who disbelieve, if they cease, what has passed will be forgiven for them. But if they return to their disobedience, the fate of the former people has already passed.”** [TMQ Surah Al-Anfal 38].

And He says, **﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِعْرِ الْأَوَّلِينَ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ﴾** **“Indeed, We have sent down the Qur’an, and indeed, We will protect it. And We had already sent (messengers) to the former peoples. And whenever a messenger came to them, they ridiculed him. Thus, We make it (disbelief) in the hearts of the criminals. They do not believe in it, and the way of the former peoples has already passed.”** [TMQ Surah Al-Hijr 9-13].

And He (swt) also says, **﴿وَإِنْ كَادُوا لَيَسْتَفْرِقُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبِثُونَ خِلْفَكَ إِلَّا قَلِيلًا * سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا﴾** **“And if they were about to drive you out of the land, they would not remain after you except for a little while * This is the way of those We had sent before you. And you will not find a change in Our way.”** [TMQ Surah Al-Isra 76-77].

The societal law shows that the struggle between truth and falsehood goes from simply hating the truth and resenting it, to openly showing animosity and confronting its proponents. Falsehood cannot tolerate the mere existence of truth, because it knows that truth has a dynamic power that is always moving, growing, influencing, gaining followers, and establishing dominance. And the Law of Allah (swt) is that truth will ultimately triumph, even if it takes time. Even if falsehood once gains power, it will not last. Falsehood will quickly vanish, and truth will prevail. No matter how much the enemies of truth oppress or persecute

the messengers—whether by expelling them, imprisoning them, or killing them—the truth will never be replaced by falsehood. This is a fixed, unchanging law. Allah (swt) says, **﴿مَا كَانَ عَلَىٰ﴾** **“There is no blame upon the Prophet concerning what Allah has decreed for him. This is the way of Allah with those who came before him. And the command of Allah is a destiny determined.”** [TMQ Surah Al-Ahzab 38].

And He (swt) says, **﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا﴾** **زَادَهُمْ إِلَّا تَفَوُّرًا * اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ أَسَىٰ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا * وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْضُورًا﴾** **“And they swear by Allah with the most solemn oaths that if a warner came to them, they would be more rightly guided than any of the nations. But when a warner came to them, it only increased them in aversion. * In arrogance in the land and in evil plotting. However, the evil plotting does not encompass except its own people. So, do they await except the way of the former peoples? You will never find in the sunnah of Allah any change, and you will never find in the sunnah of Allah any alteration.”** [TMQ Surah Fater 42-3].

And Allah (swt) says, **﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً﴾** **وَعِاثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ * فَلَمَّا جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ * فَلَمَّا رَأَوْا بِأَسْنًا قَالُوا ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ * فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بِأَسْنًا﴾** **“Have they not traveled through the land and seen how was the end of those before them? They were more numerous than them and greater in strength and in traces upon the earth. However, nothing availed them of what they used to earn * And when their Messengers came to them with clear evidences, they rejoiced in what they had of knowledge, but that which they had been ridiculing surrounded them * And when they saw Our punishment, they said, ‘We believe in Allah alone and reject what we used to associate with Him.’ * However, their faith could not benefit them when they saw Our punishment. This is Allah’s sunnah with His servants, and the disbelievers will lose.”** [TMQ Ghafir 82-5].

And Allah says, **﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلْمُتَّقِينَ * الَّذِينَ يُنْفِقُونَ﴾** **“And race to forgiveness from your Lord and a paradise as wide as the heavens and the earth, prepared for the righteous, who spend in prosperity and in adversity, who restrain anger and who pardon the people—and Allah loves the doers of good.”** [TMQ Aal-i Imran 133-4].

From these verses, and through reflecting upon them, we learn that the sunnah (Law of Allah) refers to the divine rules and laws that Allah (swt) has enacted for His servants in this life. These laws do not change and are unalterable.

First Allah (swt) Made Humans His Vicegerents on Earth – As a Beginning for the Struggle Between Truth (Haq) and Falsehood (Batil)

The purpose of human beings’ creation on earth is to develop and improve it according to the guidance of Allah (swt), and this includes worshipping Allah (swt) alone, without associating any partners with Him. Allah says, **﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ﴾** **“And when your Lord said to the angels, “Indeed, I will make upon the earth a successor.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” He said, “Indeed, I know that which you do not know.”** [TMQ Surah Al-Baqarah 30]. And Allah (swt) also says, **﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾** **“And I did not create the jinn and mankind except to worship Me.”** [TMQ Surah Adh-Dhariyat 56]. And Allah (swt) says, **﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا﴾** **“And they were not commanded except to worship Allah, being**

sincere to Him in religion, inclining to truth, and to establish Salah and give zakah. And that is the correct Deen.” [TMQ Surah Al-Bayyina 5].

These verses emphasize a key principle of Allah’s Wisdom, which is that Allah (swt) did not create human beings without purpose. Instead, Allah (swt) created them with a grand goal and a noble purpose that would elevate them, keeping them from being like animals in their lowest form. This goal is to improve and develop the earth according to Allah’s guidance, as well as to dedicate sincere worship to Allah (swt), with the ultimate aim of pleasing Him and, thus, attaining paradise in the Hereafter.

Furthermore, this purpose and goal ensure the dignity and honor of the human being as a human. Allah (swt) says, ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْوَحْشِ وَالْبَحْرِ وَرَزَقْنَهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ “And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of good things and preferred them over much of what We have created, with definite preference.” [TMQ Surah Al-Isra 70].

This sunnah exists to distinguish between the believer and the disbeliever, the obedient and the disobedient, the wicked and the pure, and thus the people of truth from the people of falsehood. This distinction makes each deserving of their due reward — victory and honor in this world for the people of truth, and Paradise in the Hereafter; while the people of falsehood deserve punishment in this world and the Fire in the Hereafter.

Allah (swt) says, ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ﴾ “He who created death and life to test you [as to] which of you is best in deed — and He is the Almighty, the Most Forgiving.” [TMQ Surah Al-Mulk 2]. And Allah (swt) also says, ﴿الْم ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۚ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾ “Alif, Lam, Meem * Do people think that they will be left to say, “We believe,” and they will not be tested? * However, We certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.” [TMQ Surah Al-‘Ankabut 1–3].

These divine laws can be understood from the meanings, causes, and conditions expressed in different verses of the Qur’an. One of the wisdoms behind trials is to test how patient, sincere, and steadfast the believer is, and whether he or she truly deserves victory (nashr) in this life and the highest ranks in the Hereafter.

Allah says, ﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾ “Or do you think that you will enter Paradise while such trial has not yet come to you as came to those who passed away before you? They were touched by suffering and hardship and were shaken until even the Messenger and those who believed with him said, “When will the help of Allah come?” Unquestionably, the help of Allah is near.” [TMQ Surah Al-Baqarah 214]. And He also says, ﴿أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ “Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive for His cause and do not take any ally besides Allah, His Messenger, or the believers? And Allah is All-Aware of what you do.” [TMQ Surah At-Tawbah 16].

The law of trials (sunnat al-ibtillah) shows Allah’s mercy, generosity, and justice toward His believing servants — because when a believer faces hardship with patience and acceptance of Allah’s decree, his sins are erased and his rank is raised.

Allah (swt) says, ﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنِ رَسُولِ اللَّهِ﴾ “It was not proper for the people of Madinah and those around them of the Bedouins to remain behind the Messenger of Allah.” [TMQ Surah At-Tawbah 120–1]. And the Prophet (saw) said, ﴿مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ، حَتَّى الشُّوْكَةُ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ﴾ “No fatigue, illness, anxiety, sorrow, harm, or distress befalls a believer — even

a thorn that pricks him — but Allah expiates some of his sins because of it.” (Muttafaqun alayh). He (saw) also said, « لا تُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا قَصَّ اللَّهُ بِهَا مِنْ خَطِيئَتِهِ » “A believer is not afflicted by even a thorn or anything worse but that Allah removes some of his sins through it.” And he (saw) said, « ما يزالُ البلاءُ بالمؤمنِ والمؤمنةِ في نفسه وولده وماله ” Trials will continue to befall the believing man and woman in their body, children, and wealth until they meet Allah with no sin upon them.” [Tirmidhi, Ahmed]

Finally, Allah confirms this divine law clearly in the Quran, ﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ۝١٥٥ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝١٥٦ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُفْتَخُونَ﴾ “And We will surely test you with something of fear and hunger and a loss of wealth, lives, and fruits, but give good tidings to the patient * those who, when disaster strikes them, say, “Indeed, we belong to Allah, and indeed to Him we will return.” * Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are rightly guided.” [TMQ Surah Al-Baqarah 155–7].

Second Allah (swt) Has Given Humans the Power to Choose Between Haq (Truth) and Batil (Falsehood)

Allah (swt) said in the Noble Quran, ﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ ۝١٣٧﴾ “Many sunan have passed before you. So travel through the earth and see what was the end of those who denied the truth.” [TMQ Surah Aal-Imran137]. And He (swt) says, ﴿قُلْ لِلَّذِينَ كَفَرُوا إِن يَتْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ﴾ “Say to those who disbelieve If they stop their disbelief, what has passed will be forgiven for them. However, if they return to it, then the sunnah of the former peoples has already passed.” [TMQ Surah Al-Anfal 38]. And He (swt) says, ﴿وَمَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝١٣٨﴾ “No messenger comes to them except that they mock him * Thus We make it enter into the hearts of the criminals. * They do not believe in it, and indeed the sunnah of the former peoples has already passed.” [TMQ Surah Al-Hijr 11–13].

These noble verses reveal an eternal universal truth and a divine sunnah that never changes or fails the sunnah of the perpetual struggle between truth and falsehood. This has been the way of past nations, demonstrating how Allah (swt) punished the kuffar, to serve as a lesson for kuffar in every era, and so that believers may learn that the path to Paradise is fraught with trials, mockery, denial, and rejection, and that the hearts of the criminals are led to blindness from Iman —by their own actions— so they do not believe. Allah (swt) has enabled humankind to choose between truth and falsehood, belief and disbelief and the path of good or the path of evil—He made man a choice between following either path, that is, to be among the people of truth or among the people of falsehood. Therefore, man is held accountable for his choice.

Allah Almighty said in the Noble Quran, ﴿وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ۝١٠١ وَاللَّهِ وَمَا وَلَدَ ۝١٠٢ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۝١٠٣ أَيْحَسِبُ أَنْ لَّنْ يَغْدِرَ عَلَيْهِ أَحَدٌ ۝١٠٤ يَقُولُ أَهْلَكْتُ مَالًا لُبِدًا ۝١٠٥ أَيْحَسِبُ أَنْ لَّمْ يَرَهُ أَحَدٌ ۝١٠٦ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۝١٠٧ وَلِسَانًا وَشَفَتَيْنِ ۝١٠٨ وَهَدَيْنَاهُ ۝١٠٩ النَّجْدَيْنِ﴾ “And you, O Muhammad, are free in this city * And by the father and what he fathered * We have certainly created man in hardship * Does he think that no one has power over him? * He says, ‘I have spent enormous wealth.’ * Does he think that no one sees him? * Have We not made for him two eyes, * A tongue and two lips, * And We showed him the two ways of good and evil.” [TMQ Surah Al-Balad 1–10].

Third: The Two Paths are the Path of Good and the Path of Evil

Allah Almighty said in the Noble Quran, ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝١٥٠ إِنَّا خَلَقْنَا ۝١٥١﴾ “Has there not come upon man a period of time when he was not a thing worth mentioning? * Indeed, We

created man from a sperm-drop mixture to test him; so We made him hearing and seeing. * We showed him the way — whether he is grateful or ungrateful.” [TMQ Surah Al-Insan 1–3].

This is the realm of responsibility and accountability for humankind, where Allah (swt) has given them the space to choose between the path of good and evil, truth and falsehood, to follow the Deen and way of Allah (swt), or to follow their own desires. Then, the reward or punishment is determined according to their choice. If they choose the path of truth, they will have victory (nasr) from Allah (swt) and empowerment (tamkeen) in this world, and Allah’s pleasure, forgiveness, and gardens as wide as the heavens and the earth in the Hereafter. However, if they choose the path of falsehood, disbelief, denial, and corruption on earth, then their recompense is Allah’s anger in this world and the Hereafter. Allah (swt) said, ﴿قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ “We said, ‘Descend from it, all of you. Then when guidance comes to you from Me, whoever follows My guidance will have no fear, nor will they grieve.’ * But those who disbelieve and deny Our signs — they are the people of the Fire; they will remain there forever.” [TMQ Surah Al-Baqarah 38–9].

Fourth: The Eternal Fight between Haq (Truth) and Batil (Falsehood)

The constant struggle that will never end until the Day of Judgment is the battle between truth and falsehood, the path of good and the path of evil, between the people of truth and the people of falsehood. This is a necessary struggle, and the two sides cannot meet or reconcile. As a result, the relationship between the people of truth and the people of falsehood is one of enmity. The people of truth must view the people of falsehood as their enemies.

Naturally, the outcome of the conflict is the victory of truth over falsehood, as long as the people of truth are supported by Allah. Allah (swt) says, ﴿إِنَّ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيهِمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ * وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾ “The hypocrites, both men and women, are of one another. They enjoin what is wrong and forbid what is right. They close their hands (from giving in charity). They have forgotten Allah, so He has forgotten them. Indeed, the hypocrites are the defiantly disobedient. * Allah has promised the hypocrite men and hypocrite women and the disbelievers the Fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.” [TMQ Surah At-Tawbah 67-8]. He (swt) also says, ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ * أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ “The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong. They establish the prayer and give the zakah, and obey Allah and His Messenger. Those are the ones upon whom Allah will have mercy. Indeed, Allah is Exalted in Might and Wise.” [TMQ Surah At-Tawbah 71].

Further evidence of this conflict and enmity is the disbelievers’ constant plotting to eliminate Islam and its followers, even if it means spending their wealth, efforts, and time. Allah (swt) said, ﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُفْقَهُنَّهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ﴾ “Indeed, those who disbelieve spend their wealth to avert others from the way of Allah. So, they will spend it, and then it will be for them a source of regret. Then they will be defeated. And those who disbelieve will be gathered to Hell.” [TMQ Surah Al-Anfal 36].

Let us consider how the Noble Quran expresses this conflict and enmity with emphasis, as in the Allah (swt)’s says, ﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ أُولَٰئِكَ لَشَرٌّ لِّلْعَالَمِينَ﴾ “Never will the Jews or the Christians be pleased with you until you follow their religion. Say, ‘Indeed, the

guidance of Allah is the only guidance.’ And if you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.” [TMQ Surah Al-Baqarah 120]. Therefore, a Muslim considers the relationship between Muslims and non-Muslims to be one of enmity and inevitable conflict. Hence, the Lord commanded us to forbid taking them as allies. He (swt) said, **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ** “O you who have believed, do not take My enemies and your enemies as allies, offering them affection while they have disbelieved in what has come to you of the truth, driving out the Prophet and you, because you believe in Allah, your Lord. If you have come out to struggle for My cause and seeking to please Me, (then) you must not show affection to them. And I am most knowing of what you have concealed and what you have revealed. And whoever does so among you has certainly strayed from the right path.” [TMQ Surah Al-Mumtahina 1].

Fifth: The Temptation of Iblis (Satan)

Allah (swt) created Iblis and his followers from the shayateen, and he is from the world of the jinn. After he disobeyed Allah’s command by refusing to prostrate to Aadam (as), Allah (swt) expelled him from His mercy. Iblis then swore to mislead humans and divert them from the path of truth. This is a test for humans, to evaluate the strength and sincerity of their faith and their commitment to obeying Allah (swt).

The temptation of Iblis does not give humans an excuse to follow the steps of Satan, as Allah is merciful and just. Therefore, Allah (swt) repeatedly warns humans through the Noble Quran and the Prophetic Sunnah not to follow the steps of Satan, while also making it clear that Satan does not have control over them. Those who follow Satan do so by their own choice, often due to a weakness in their faith. The sincere believer, however, finds no path for Satan. As Allah (swt) says, **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ** “O you who have believed, do not follow the footsteps of Satan. Whoever follows the steps of Satan, indeed, he enjoins immorality and wrongdoings. If it were not for the grace of Allah upon you and His mercy, none would have been purified. But Allah purifies whom He wills, and Allah is Hearing, Knowing.” [TMQ Surah An-Nur 21]. Allah also says, **إِنَّمَا أَعِظُكُمْ بِبَيْتِي عَادِمٍ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ * وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ** “Did I not enjoin upon you, O children of Adam, that you not worship Satan? Indeed, he is to you a clear enemy * And that you worship Me; this is the straight path. And indeed, he has led astray from you a great multitude. Then, do you not understand?” [TMQ Surah Ya-Sin 60-62]. He (swt) also says, **يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ * إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ** “O mankind, indeed the promise of Allah is truth, so let not the worldly life deceive you and let not the deceiver (Satan) deceive you about Allah * Indeed, Satan is to you an enemy, so take him as an enemy. He only invites his followers to be among the companions of the Blaze.” [TMQ Surah Fater 5-6]. And He (swt) says, **يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ** “O mankind, eat from whatever is on the earth [that is] lawful and good, and do not follow the steps of Satan. Indeed, he is to you a clear enemy. He only commands you to evil and immoral behavior, and to say about Allah what you do not know.” [TMQ Surah Al-Baqarah 168-9].

How a Muslim Should Deal with These Divine Sunan

Allah (swt) has created humans with a specific nature that does not change. Humans have a vital energy that naturally drives them to interact with the creatures and laws of the universe to fulfill their needs and instincts. In addition to this, they have intellect, which

distinguishes them from all other creatures and is the basis of their responsibility. Therefore, humans must inevitably interact with and be influenced by these sunan laws.

What is the impact of these divine laws on human life? Our focus here is on the Muslim. Since human behavior is based on his beliefs in life, that is, on his ideology, and since Islamic belief is the true belief, belief in the sunan of Allah (swt) and that they do not change or alter is part of this great belief. Based on it, the Islamic Ummah was formed, and it was the foundation of its unity, strength, culture, civilization, heritage, and thus its dignity, victory, and leadership for over a thousand years.

Allah's sunan are not an obstacle for the Muslim in his striving in this life. Allah (swt) has appointed humans on earth to live as worshipers and guardians according to the divine path He has chosen for them. The Muslim's firm belief in Allah (swt), in everything related to the Iman, and that Allah's sunan do not change or alter, makes him strive in this life to do what pleases Allah (swt) and, therefore, earn Allah's forgiveness and enter Paradise.

When the Muslim knows that he was created to cultivate the earth and worship Allah (swt), and that he will be held accountable for every action, this understanding drives him to do his work with all his effort, and determination to achieve this goal. The Muslim keeps in mind the Hereafter, with its reckoning and reward. The Muslim never tires or gives up, and he or she becomes an example of a sincere and effective servant throughout life. The Muslim embodies the saying of Ali ibn Abi Talib (ra), may Allah honor his face, (اعمل لدنياك كأنك تعيش أبداً، واعمل لآخرتك كأنك تموت غداً) "Work for your world as if you will live forever, and work for your Hereafter as if you will die tomorrow."

And it does not apply to the Muslim the Words of Allah (swt), when He (swt) says, ﴿وَمِنَ النَّاسِ مَن يُعْجِبُ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ * وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا ۚ وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفَاسِدَ * وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ﴾ **And of the people is he whose speech pleases you in this worldly life, and he calls Allah to witness what is in his heart, yet he is the most intense of opponents. And when he goes away, he strives throughout the earth to cause corruption therein and destroy crops and animals. And Allah does not like corruption. And when it is said to him, 'Fear Allah,' pride in the sin takes hold of him. Hell is sufficient for him, and wretched is the resting place.**" [TMQ Surah Al-Baqarah 204-206]. Instead, what applies to the Muslim are the Words of Allah (swt), when He (swt) says, ﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾ **And of the people is he who sells his soul in exchange for the pleasure of Allah. And Allah is kind to the servants.**" [TMQ Surah Al-Baqarah 207].

And His words, ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾ **Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.'**" [TMQ Surah Al-An'am 162].

Similarly, the Muslims' belief in the certainty of the existence of two paths, the path of truth and the path of falsehood, and the inevitable struggle between them, and the certainty of the victory of truth, and that victory (nasr) is in the Hands of Allah, makes the Muslim constantly seek the truth, inquire about it, then believe in it and live by it. Not only this, but he also works to spread Islam, for Allah (swt) has commanded us to make Dawah to Islam.

The Muslim strives to always be in the companionship of Allah (swt), taking every means that leads to victory, as prescribed and commanded by Allah (swt) and His Messenger (saw). The Muslim is far from despair and hopelessness. Instead, the Muslim is always enthusiastic, determined in good deeds, and always hopeful of victory and success. The Muslim knows that his or her Shariah obligation is to work, while the results of victory and success are in Allah's Hands.

The Muslim's belief in the sunnah of trial makes him a patient person, content with the justice of Allah (swt), accepting His decree. The Muslims knows that trials have wisdom and mercy in them. Through trials, people are distinguished the good from the bad, the true

believers from the false ones. It is also mercy, for the Muslim knows that by accepting Allah's decree and being patient through trials, sins are forgiven and the status is raised by Allah (swt). This makes the Muslim a positive person; the more Allah tests him or her, the more faith, trust in Allah, and positive outlook towards Him (swt) increase, far removed from despair and frustration, determined to continue on the path with resolve and determination. The Messenger of Allah (saw) said, **«عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ»** **“Amazing is the affair of the believer! His entire affair is good, and this is only for the believer. If he is given something good, he is grateful and it is better for him. If he is struck by a hardship, he is patient, and it is better for him.”** [Muslim] Allah (swt) says, **«إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ»** **“Indeed, the patient will be given their reward without account.”** [TMQ Surah Az-Zumar 10]. And He (swt) says, **«وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ»** **“And when your Lord proclaimed, ‘If you are grateful, I will surely increase your favor; but if you deny, indeed, My punishment is severe.’”** [TMQ Surah Ibrahim 7]. Through this sunnah, the Muslim understands the reality of this world it is a place of trial and a phase that will eventually end, leading to the everlasting Hereafter. The work of the Muslim in this world is for the Hereafter, and even if he or she does not gain anything from this world, the Muslim does not mind, for the ultimate reward is the Hereafter and success in it. The Messenger of Allah (saw) said, **«موعدي معكم ليس الدنيا، موعدي معكم الآخرة»** **“My appointment with you is not in this world, it is in the Hereafter.”**

The Muslim is a sincere worker, diligent, a courageous knight, brave in fighting the enemies, not fearing death, because he knows that life and death are in Allah's Hands. The Muslim is also a worshiper; the characteristic of Muslims is, **«فرسان في النهار، رهبان في الليل»** **“Brave knights during the day, devoted worshippers during the night.”**

Conclusion

I find no better way to conclude this topic than with this comprehensive, inclusive hadith, which always reminds us of Allah's sunan in His creation, and revives in the Muslim the belief in tawakkul (reliance upon Allah (swt)), leading him to seek His help, strive to please Him, and follow His commands and prohibitions. It instills in the Muslim a sense of pride and the understanding that his fear should be only of Allah (swt).

Abu al-Abbas Abdullah ibn Abbas (ra) reported one day I was behind the Prophet (saw), and he (saw) said to me, **«يَا غُلَامُ إِنِّي أَعْلَمُكَ كَلِمَاتٍ ، أَحْفَظِ اللَّهَ يَحْفَظَكَ ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ ، إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ»** **“O young man, I will teach you some words Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him in front of you. When you ask, ask Allah. When you seek help, seek help from Allah. And know that if the Ummah gathered together to benefit you with something, it would not benefit you except with something that Allah has already written for you. And if the people gathered to harm you with something, they would not harm you except with something that Allah has already written against you. The pens have been lifted, and the pages have dried.”** (Narrated by At-Tirmidhi).

Our final dua is that All Praise belongs to Allah, Lord of the Worlds.