

سورة الحجرات



The Fortress

23 جمادي الأولى 1439
8.2.18

Attachment to the means is shirk, because you must attach only to Allah. You attach so much to means that you feel you cannot live without them.

Nothing is stable, not even the mountains, or the earth itself. All will perish.

The only constant in the equation of life is Allah, everything else is a variable. People come and go, things change around you, you yourself change, but Allah is الصمد, the Enduring and Everlasting, He never changes. His commands are unchanging, His way also never changes, how He deals with His slaves, because they are all perfect, so they don't need to change.



فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا
And you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration
سورة فاطر
35:43

Allah is the Rabb, He teaches us that nothing remains, so don't attach your feelings to anything. No one but Allah deserves the attachment. To attach to the variables is minor shirk.

Means can change; a medicine may work once and not the next time. Curriculums change, the Qura'an remains the same. So be firm for the deen and the hereafter.

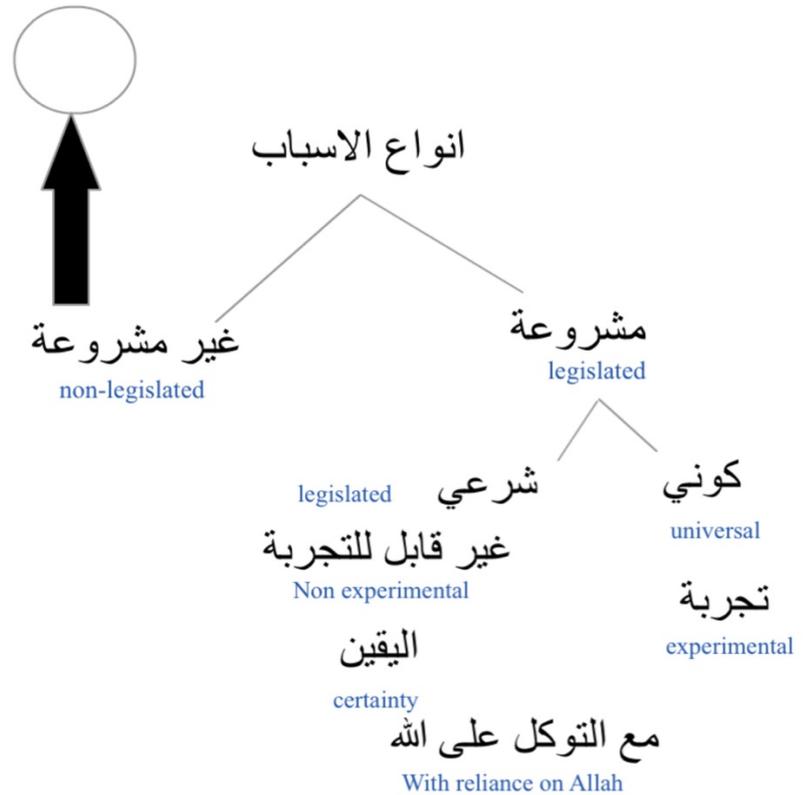
To work is a means to get money. But Allah is الرزاق, the Provider. If you lose your job, Allah will provide for you from some other means. Allah provides for you all your life through different means. There are means for guidance, but Allah is الهادي, the One who provides. If the means fail, or change, Allah will still guide the one He wants. You attach to one doctor, and she retires, or moves, or dies; but Allah is الشافي, the One who cures.

If you attach to means, this is minor shirk; if you give them power in your eyes, this is major shirk. Shirk is actually a punishment in itself, because you are so restless all the time.

Types of Means

The means are of two kinds :

- Lawful and allowed.



These can be further graded as :

■ universal and tangible; they are supported by evidence in the form of experiments; for instance, medicines, remedies, doctors, etc.

■ legislative; these need belief and certainty to work, and cannot be experimented upon. These are the means which Allah prescribed; for instance, Surah Al-Fatihah is a means for cure.

○ Unlawful and haram. Attachment to any means is haram, so imagine how evil it is to attach to haram means.

The believers and disbelievers will benefit from the universal means, but only the believers who have certainty will benefit from the legislative means.

You must take the means, but rely only on Allah. If Allah doesn't will it, even the most effective means will not work.