

Who is the Author of our Legacy October 3, 2025

wamā aṣābekum min muṣībetin fabimā kesebat aydīkum waya ‘fū ‘an kathīr - sadaqallah (Surah as-Sajdah 32:30)

If a misfortune falls on you, it is because of your wrong doing and Allah-u Ta’ala forgives you for most of those

Imagine you are commissioned to author the story of your life, not just related to past events, but also inventing your desired future. You are the central character, naturally cast as the hero. You populate this book with the people you know, assigning them roles as heroes, villains, and supporting cast. This is the core of your book. You write your narrative around your actual life experiences: the drama, personal successes, failures, and deeply emotional heartbreaks. A key element is the inclusion of imaginary life events where your cast—the people you know—speak and act exactly according to your personal judgment and perception of them. The resulting book is an intimate, sometimes brutal, reflection of your perceived reality. The ultimate goal is to create a story with a good ending for your role as the hero.

This imagined story often mirrors a common fantasy: the life of someone who is rich, famous, powerful, and universally respected, someone who could do anything they want. However, the narrative is rarely centered on the life of a righteous and devout person who is satisfied with what they have, and thankful for every blessing they receive.

Every night you add a few pages to your story before you go to bed. When you wake up in the morning, you open the pages of your story to review what you have written, but you see that what you have composed has completely changed. Someone has changed the story that you dreamed of. Imagine how frustrated you would be. In the modified version of your story, the events yield consequences that you did not expect; the cast acts or talks in a way you have not imagined. The story has turned more realistic than imaginary.

You return to the computer, preferring your imaginary world, with the intention to restore the original text, but as you erase the storylines, invisible fingers rewrite them. When you start adding new events and lines, an invisible hand changes them. You quickly realize that you had little control over the narrative, with one crucial exception:

the lines and actions you chose for yourself as the hero. Your character's actions remain unchanged, but the consequences you had carefully planned are altered.

Imagine typing a sentence. A mysterious, invisible author instantly deletes some of your words or even entire sentences, replacing them with new lines that steer the story in an unanticipated direction. It is as if two authors are working simultaneously on the same script. This is not the fantasy you had envisioned; your carefully crafted life story has become something completely different; it has become collaborative, and often frustrating, because the consequences do not evolve as you have planned. As the written text gets deleted or changed, the story takes another turn.

There are always two stories: the story that we think we are scripting for ourselves and the one that Allah-u Ta'ala has already scripted for us. We are the author of our deeds. Allah-u Ta'ala is the author of our decree. Therefore, we have our dreams, but our dreams will ultimately, every single time, be overtaken by His decree. And so, while we are authoring our own story, Allah-u Ta'ala may have an entirely different story written for us, but we are told that we still have to keep writing. We cannot give up, and decide to stop writing, because this is the book of our own legacy. Our existence depends on this story.

What is the meaning of all this? We have dreams that we follow without knowing their consequences. While we author our own story, Allah-u Ta'ala may have written an entirely different story written for us. The story that Allah-u Ta'ala has written for us is the reality that will ultimately bring us salvation; but, the story that we script for ourselves is just wishful thinking, without any control of the potential consequences.

As our lines are modified with the hands of the most Merciful and Compassionate, we learn about ourselves, and our lives, but more importantly, we learn about the merciful and compassionate author who drives us to eternal success. When the story starts changing with the intervention of the author of our decree, we have to build on our story based on the new direction that was given to us. We have to merge our story with the story of the most merciful and most compassionate author.

Some of us insist on returning to our old story, the fantasies we have imagined. Yet, the chapters we write are continually erased. The unseen hands that constantly alter our script belong to the Rabhu Alamin. He is teaching, steering, and redirecting us so that we may open ourselves to new possibilities, so that we do not become trapped in a narrative that leads to failure. We need to change our narratives. As we keep dismissing the opportunities opened to us by the merciful author, we invite misfortunes.

Do not think that these misfortunes are brought to our lives by the other author, the merciful and compassionate.

It is our own insistence of our wrong doings, as we are the slaves of our own imagination. As He says: "If a misfortune falls on you, it is because of your wrong doing and Allah-u Ta'ala forgives you for most of those." Allah-u Ta'ala never tires of forgiving us, correcting us, editing our story, so that we do not harm ourselves. This continuous guidance and mercy are offered as long as we sincerely try to change our lives in the direction in which He steers us.

What often appears as adversity can actually be a gift from God, a necessary detour to protect us from a detrimental path, or to guide us toward a level of greatness we couldn't have imagined.

In short, He may have something far bigger and better in store for us, provided we open our hearts to His offerings and trust in Him. This is captured perfectly in His own words: "Perhaps you dislike something which is good for you, and like something which is bad for you: God knows and you do not." (Surah al- Baqarah 2:216)

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