

Perfection of Legislation, Rules and Purposes

Friday Sermon Presented by

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The state the world is living in today is a strife behind which a battle between Islam and non-Islam hides. However hard the opponents try to contradict this truth, none of the researchers, intellectuals, men of thought, and sages disagree any more on it. Non-Islam is the worship of self-interests and whims, whereas Islam is the worship of Allah alone. In the beginning of the Mission, the battle was between monotheism and paganism, but today, there is new paganism. Whims, self-desires and self-interests replace stone idols. Not one serious, productive, purposeful or powerful movement in man's behavior is void of self-interest, caprice or self-desire except for the true Muslim who worships Allah alone.

The people of self-interest agree with one another. Their giving things up is a kind of bartering. Such people barter with one another because, to them, it is a process in which profit and gain are calculated. But their problem is with the people who do not deal with bartering because they truly belong to Islam. The true Muslim does not give up even a particle of the principles of his religion. The Exalted Allah said: **"but beware of them lest they beguile thee from any of that {teaching} which Allah hath sent down to thee.** (Al Ma'idah, 49).

Consequently , with the impossibility of bartering with the true Muslims, the only alternative that remains for those who worship the idols is to fight the people of Islam.

The word 'Essentialism' becomes a synonym to the word 'Terrorism', because what they desire is to leave the believer without stable roots. If you are inclined to self-interest, you are not considered an essentialist, but when you have stable roots you return to, roots that you depend on and do not barter for, then you are considered a terrorist.

This is a fact that we read about in all the events through the Islamic world and outside it (in Turkey, in the Arabic countries and in Europe), a fact that we live in, hear about and witness nowadays. Whenever we read about a movement related to the people of Islam, we realize that the other group wants to cancel and eradicate Islam, though Islam comprehends the people of self-interest, and it does not cancel the identity of the others, for, in its principles, Islam frankly announces: "**Let there be no compulsion in religion**" (Al Baqarah, 256). But it is a state in which the other groups move in, consciously or unconsciously.

As you know, I always look for a text concerned with one of the many occasions in the Holy Qur'an so that we can receive Heavenly instructions and benefit from them in every lesson every week. I have presented an introduction to a text concerned with one of these occasions.

In the first ten verses of Surat Al Ma'idah (the Repast), I found the following meaning: as the Exalted Allah presented a repast from heaven to the Apostles of Jesus Christ (PBUH), He also presented the first ten verses of

Surat Al Ma'idah to the Ummah of Muhammad (PBUH) as an abstract repast.

Certainly, it is a practical example. I have chosen these ten verses to present this practical example. It is a repast sent to the earth from heaven to reveal the comprehensiveness of this Heavenly method that neither the new pagans nor contemporary materialists can taste, comprehend and react with, concerning meanings and connotations. The first ten verses of Surat Al Ma'idah represent the comprehensiveness of this great principle, its justice, its equilibrium and its intermediacy. Certainly, it is an ideal method.

When you read the Holy Qur'an, you find that it presents to you faith in many texts using different methods. It ladles out for you spiritual meanings to fill your heart with faith, sometimes, by means of narrative or advice, and at other times, by means of proofs and signs. Moreover, in this great Book, the Qur'an of our Lord, you find texts or paragraphs that ladles out meaning to fill your heart and mind with complete satisfaction with the comprehensiveness of this religion so that you assimilate it in your behavior and react with it in every movement of yours, adopting its rules, and purposes. The following is one of the samples.

Let us survey the ten verses of this text. They are ten completed verses: **"These are ten perfect days"** (Al Baqarah, 196). Notice the value of the number, for there are secrets hidden in every number mentioned in the Holy Qur'an. This text deals with dealings and pilgrimage, then it talks about man's needs as food, marriage, money,

prayer, legislation, etc... . So you are presented with many headlines.

-Disciplined dealings is a great headline through which the identity of the true Muslim, who does not betray anybody in his dealings, is presented.

-Then the second headline is about pilgrimage that is a symbol of the unity of the Ummah.

-Then, there is survey of man's needs as a human being such as food and marriage presented in a comprehensive text in brief details.

-After that, there is mention of wealth, directing you to the lawful source that you should be careful to deal with.

-Then, it moves to deal with the rules of prayer.

-The last headline in these ten verses deals with Islamic legislation.

If you merely think about these headlines, you can see the repast. In a Heavenly text of such a kind there is commitment to contracts, dealings and an assembly that symbolizes the one Ummah. In such a text, there is reality that touches on man's needs required by instinct such as food and drink, slaughtering and hunting. There is forbidding of getting wealth unlawfully, a wealth that is not gained by work, by trade, or by a clear evident cause. The text talks about human beings' needs, such as the relationships with the others, especially the need for food and marriage, and when the Muslim deals with the people of the other Holy Books concerning food and marriage. The text includes some general significant rules including removing blame on the compelled, and the Exalted Allah's

guarantee of the duration and continuity of Islamic legal rules.

It is a big heavy repast. Listen to this Qur'anic text that cannot be explained in one sermon or lesson. I do not intend to make this sermon a detailed explanation of this text as much as I intend to draw your attention that it is an example whose comprehensiveness the Muslim should understand to recognize that he belongs to a great religion that is suitable to be an organizer of life with all its levels and fields.

The Exalted Allah said: "**O ye who believe fulfill {all} obligations**" (Al Ma'idah, 1). In this verse, the issue is summarized in few words. Convey this verse to the markets, to the factories, to the Chamber of Commerce and Agriculture..., for it summarizes the relationships between faith and commitment in dealings with the others. Then there is mostly moving from the dealings into the result of these dealings, because man required his human needs from these dealings. Thus there is a moving from the disciplined committed dealings into the human needs required by man for his food, drink and marriage.

The Exalted Allah said: "**Lawful unto you (for food) are all four footed animals, with the exceptions named**", i.e., except what is mentioned in the Holy Qur'an as forbidden.

- "**but animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb; for Allah doth command, according to His Will and Plan. O ye who believe violate not the sanctity of the symbols of Allah**". There is moving from the occasion of food into

the occasion of pilgrimage, and from the food of pilgrimage into the rituals of pilgrimage. What is required is that this text presents to you a correlated necklace. When it is put on your neck you feel proud of being a Muslim. Details are not required in these verses. What is required is to understand that your affiliation to Islam means your affiliation to comprehensiveness.

“O ye who believe violate not the sanctity of the symbols of Allah”, i.e., the rituals of pilgrimage.

“nor of the sacred month” in which fighting is forbidden.

“nor of the animals brought for sacrifice, nor the garlands that mark out such animals”, i.e., what you intend to offer as presents to the Exalted Allah at AL Ka’bah. ‘Garlands’ are usually put on the neck of goat, sheep and cows to show that they would be offered to the Exalted Allah as presents, as His Messenger (PBUH) did. As for camels, they did not use to put garlands on their necks. Instead, they made a sign on their humps from which blood flooded so that this sign indicated the mentioned notification. ‘Shaa’ir’ (rituals) from which the word ‘Sha’ira’ is derived means presents offered to the Exalted Allah, i.e., they glorify that for the sake of Allah.

"It is not their meat Nor their blood, that reaches Allah; it is your piety That reaches Him" (Al Haj, 37).

These are rituals that refer to the occasion of pilgrimage, its dimensions and purposes. Rituals are not significant merely by themselves. They are not practices void of any meaning. The rituals of pilgrimage are meant to make man announce his obedience to Allah. The Exalted Allah ordered our Master Ibrahim (PBUH) to slaughter his son.

Ibrahim (PBUH) tried to slaughter him saying: Oh Allah, I am your slave. When you order me to do something I obey, whether I understand your aim or not. You are my Lord and I am your slave”.

“nor the people resorting to the Sacred House”, i.e., Beware of violating the sanctity of those who intend to visit the Sacred House or blockade their way. Today, the procedures and the complications they imply, applied by a few who dominate the Islamic Ummah to prevent unjustly whoever wants to visit the Sacred House, presenting illusive untrue pretexts, is one type of a great prohibited action that is major injustice the Ummah should remove.

The Exalted Allah allots the Sacred House for people, and the pretext that the precinct of the House is not large enough to hold the visitors is a lie, because the precinct of circumambulation is situated among mountains. They put barriers that suite the people who used to travel by camels, But when travel by modern fast means becomes available, these barriers, invested for buying and selling, should be removed. All the land of Mecca is to Allah. Mercy be upon our jurists who prevented selling a land or a house in Mecca, because Mecca belongs only to Allah, and whoever wants to reach Mecca and the Sacred House should never be prevented by anybody. Organizing the procedure is possible, but preventing should be prohibited.

If we were a true Islamic honored Ummah we would have opened the way for whoever wants to travel to Mecca whenever he likes if he has money and the means of travel are available to him, but we are an imprisoned and chained Ummah, in hands and feet.

"nor the people resorting to the sacred house, seeking of the Bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt". Notice how the Exalted Allah moves you from worship into hunting. These are the practices of the believer. You circumambulate around Al Ka'bah, crying, kneeling and prostrating, but after disengagement, you can go out for hunting.

Certainly, this is our religion. It makes you enjoy life as well as worship.

I even wonder at the idea of making hunting an obligation after disengagement, though the majority of scholars believe it to be only a permitted matter not a must. But some other jurists believe that after disengagement, hunting is an obligation, so that in the same repast, there is a mixture of worship, dealings, pilgrimage, symbolism of the community, legislation, prayer, etc... .

"and let not the hatred of some people shutting you out of the sacred mosque lead you to transgression {and hostility on your part}".

The Holy Qur'an seems to refer to our present days. If you are shut out of the Sacred Mosque and be hindered and prevented from visiting it, you are not permitted to be aggressive. Having a distinct identity, the Muslim's principle is intermediacy. He does not belong to radicalism. He does not cancel the others nor is he aggressive towards them. Let the aggressors go on in their aggression, and let the tyrants go on in their tyranny. But the Muslim is steadfast in his principle that is based on mercy and intermediacy.

Briefly speaking, let not their shutting you out of the Sacred Mosque make you aggressive, for you have a distinct identity.

This is the lesson the Holy Qur'an teaches us in this repast..

"Help ye one another in righteousness and piety, but help ye not one another in sin and rancor".

Try to have bridges of cooperation to be righteous and pious even with those who shut you out of the Sacred Mosque.

If man only understands these equations he will fall prostrate before the Exalted Allah, thankful for his belonging to this great legislation that makes the character of the true Muslim unique, distinguished, and disciplined by the order of Allah.

"And fear Allah; for Allah is strict in punishment". The occasion of this verse is warning against being aggressive, i.e., fear Allah of being aggressive and tyrannical, and turn away from this evil practice.

Then, details of the food man desires are presented. The Exalted Allah said:

"Forbidden to you {your food} are: dead meat". When the permitted animal dies before slaughtering, its meat becomes forbidden.

"blood, the flesh of swine, and that on which hath been invoked the name of other than Allah", i.e., that which is slaughtered in the name other than Allah.

"that which hath been killed by strangling", i.e., the suffocated animal.

"or by a violent blow", i.e., the animal that is beaten till death.

"or by a headlong fall", i.e., an animal killed by falling headlong.

"or by being gored to death", i.e., an animal beaten to death by the horn of another animal.

"that which hath been {partly} eaten by a wild animal unless ye are able to slaughter it {in due form}", i.e., the animal that dies because it is partly eaten by a wild animal before you reach it. But if you slaughter it before it dies, then it becomes lawful.

Thus, in one verse and in few words, the Exalted Allah presents details about the meat He allows for this Ummah to eat.

"that which is sacrificed on stone {altars}". 'Al Nusub' means stones that were exalted before Islam and on which animals were slaughtered for their sake as sacrifices.

"{forbidden} also is the division {of meat} by raffling with arrows", i.e., to take the meat allotted to you by lottery depending on luck. This changes man into a person who feels disconnected with reality. Herein, the objectivity of Islam appears. Islam does not train you to be an obscure person who depends on obscurity. It rather makes you clear depending on clarity.

"that is impiety", i.e., turning away from the way the Exalted Allah plans for man.

"This day, those who reject Faith have given up all hope of your religion; yet fear them not but fear me". The Exalted Allah guarantees the continuity of His rules.

"This day, those who reject Faith have given up all hope of your religion", i.e., they know quite well that Islam cannot be eradicated, yet they wage war against it. Islam has expanded. Its rules have been completed and it has spread over a wide range in the world. Nobody can cancel it because the Exalted Allah guarantees its duration.

"yet fear them not but fear me". It is a short sentence.

"Fulfill all obligations", **"fear them not but fear me"**. I hope that these abbreviated words be mottoes and headlines we adopt in our life and behavior.

"fear them not but fear me". Though these are mere few words, they summarize a complete method.

"O ye who believe, fulfill all obligations". Thus, a whole method is summarized in a headline of great connotations.

"This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination transgression, Allah is indeed Oft-Forgiving, Most Merciful". The Exalted Allah pardons the compelled who is not inclined to approach the unlawful, nor does he have this tendency in his inner heart.

This is the way in which Islam makes reality deeply rooted. This is the way Islam makes understanding the rules of the Exalted Allah firmly fixed to make man realize that the purpose of Allah is to discipline him, not to trouble him and make him unable to carry out what sets him right and what is beneficial for him.

"They ask thee what is lawful to them {as food}". Glory be to Allah. After He talks about what is permitted, why should He say: **"They ask thee what is lawful to them {as food}"**?

This is a matter mentioned frequently in Surat Al Baqarah. Whenever the children of Israel asked, a rule was revealed to answer them. Therefore, the Messenger of Allah (PBUH) instructed his Companions not to ask too many questions. He wanted them to know that what the Exalted Allah did not mention was permitted, but when they asked, a rule should be revealed to them. The Exalted Allah never neglects or disregards a question directed to Him from His slave. But as a rule, the question necessitates an answer.

The Companions of the Messenger of Allah (PBUH) asked: **"what is lawful to them {as food}"**. Their question was about hunting, because the Holy Qur'an mentioned hunting in this text. Consequently, the Companions asked: "But we hunt by dogs, by hawks, etc...?". So, the word of Allah was sent: **"They ask thee what is lawful to them {as food}"**.

"Say: lawful unto you are {all} things good and pure", i.e., every lawful food.

"and what ye have thought your trained hunting animals {to catch} in the manner directed to you by Allah". Their question was about the prey their dogs were trained to bring, but The Exalted Allah gave them more information about this issue by saying: **"Say: lawful unto you are {all} things good and pure".**

The answer for their question is: "Say: **ye have thought your trained hunting animals {to catch} in the manner directed to you by Allah**", but the Exalted Allah emphasizes the subject by repeating the idea saying: **"Say: lawful unto you are {all} things good and pure"**, i.e., what is permitted by Allah, and **ye have thought your trained hunting animals {to catch}**". In Arabic 'Al Mukalleb' means the trainer of the dog.

"in the manner directed to you by Allah", i.e., when the dog or the hawk is trained, it obeys the order directed to it and refrains from doing anything it is ordered not to do. Thus, the prey it brings is lawful.

Notice the Exalted Allah's words: **"in the manner directed to you by Allah"**. The Exalted Allah wants to present a comparison saying to you: "Look at the dog that obeys you when you order it, and see how it is restrained when you inhibit it. Don't you understand? Won't you learn from it, you, who teach it? The Exalted Allah orders you to obey Him, but you disobey, and He inhibits you, but you are not restrained.

It is a comparison included in the round repast sent to us by the Exalted Allah Who seems to say to us: "See how when you teach a dog or a hawk, it learns its lesson, so its gain becomes lawful. Won't you learn from that animal you teach?"

The Exalted Allah commands you, but you disobey Him, and He inhibits you but you do not care. You go on disputing. If your dog does that, you punish it.

The above mentioned are wonderful verses.

By Allah, I wish I had time enough so that our talk go on and on for hours, but it is a Heavenly repast we take from. The one who deals with such a repast is usually unwilling to stop talking, and stop tasting and dealing with what it contains. How sweet the heavenly repast is...! How sweet it is to understand the law of your Lord...! And how sweet it is to understand the Qur'an of your Lord...!

How many the readers of the Holy Qur'an are, but the people of intellect and understanding are non-existent, so are the people who understand the Holy Qur'an and react with it. There are only readers of the Holy Qur'an who complete reading it in few days without understanding it or reacting with it, and without analyzing every word in it to understand it and change it into certainty in their heart and application in their behavior.

Allah willing, we may complete this discourse later on.

Oh Allah..., draw our attention to what makes you satisfied with us, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.