

WHEN IS MAN CONSIDERED AGGRESSIVE

Friday Sermon Presented by

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Probably, man thinks that the meaning of 'aggression' or 'trespassing' is limited to physical or financial oppression of people, but when we read the Book of the Exalted Allah, we find that these two words are given abstract dimensions in addition to their sensuous ones.

My attention is drawn to this subject while I was reading the Book of the Exalted Allah, so I have quoted eight examples that are titles for some types of man's aggression.

Briefly speaking, the original meaning of aggression or trespassing is transgression. This comes close to the meaning of tyranny that is also transgression of limits. Nowadays, the world, that is drowned in confusion we witness daily, lives types of aggression because it experiences transgression of limits.

Let us not digress from the main subject for long. We shall stay in the school of the Holy Qur'an to learn and benefit from it. We can never wake up from our slumber in our world till we learn from this Qur'anic school:

Verily this Quran doth guide to that which is most right (or stable), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward (Isra', v. 9).

How can we be righteous if we are not guided by what guides us to the most right?

How can we be guided if we do not follow a method derived from the instructions of what guides us to the most right?

Let us begin with mentioning the eight types of man's aggression:

1-Concrete Aggression on Bodies, Souls, Wealth and Dealings

Dealing with human or mankind aggression, the Holy Qur'an does not ignore the first type that is concrete aggression upon bodies, souls, wealth and dealings. The Exalted Allah said:

O ye who believe eat not up your property among yourselves in vanities; but let there be amongst you traffic and trade by mutual good will; nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful. If any do that in rancor and injustice, soon shall we cast them into the fire: and easy it is for Allah. (An Nisa', vs. 29-30).

In the above mentioned verse, there is reference to appropriating the others' wealth unjustly and killing people in oppression and trespassing.

2- Breaking Covenants and Pledges

Describing the unbelievers, the Exalted Allah said: "In a Believer they respect not the ties either of kinship or of Covenant it is they who have transgressed all bounds" (At Tawbah, v. 10), i.e., they care neither for kin nor for relatives, and they do not consider covenant, vow or swearing because when their whims blind them, and

their selfishness overwhelm them, they can no more bear the example of faith that makes man turn first of all to the Exalted Allah and makes him relate everything to the will of the Exalted Allah. They rather look for a racist and a materialist like them.

On the other hand, the Exalted Allah describes the example of the believer saying:

Say: if it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight- are dearer to you than Allah, or His Messenger or the striving in his cause- then wait until Allah brings about His Decision At Tawbah, v. 24).

Thus, the Holy Qur'an guides the believer who turns only to the Exalted Allah after he follows the instructions of the Messenger of Allah (PBUH), and after he exerts his utmost effort for the cause of Allah, even if these eight items stand as impediments in his way:

Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers (Al Mujadilah, v. 22).

Consequently, how can the materialist or racist find a way to approach the believer who is directed to the Exalted Allah?

The directed to the Exalted Allah cannot be congenial with the directed to causes and objects.

Certainly, the believer is intimate with people, loved and friendly with them. He is able to communicate with all people, but spiritual congeniality can exist only among

people who share love and cordiality. Hence, the Exalted Allah reveals an important fact in the Holy Qur'an:

When Allah. The One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy (Az Zumar, v.45).

It is a psychological case. The racist cannot feel joy with the believer even if the latter is his relative or ally, for the racist often breaks all covenants.

Thus, we find some dwarfs that occupy high positions and claim to be responsible officials, but they ally with the Zionist entity who formerly and recently prove to be liars and breakers of covenants, **"but it is the whim that has become common, and has caused blindness"**.

3-Aggression upon Cosmic Laws and Nature that Is Created by the Exalted Allah in this Universe

Hasn't the Holy Qur'an mentioned that, mouthed by Satan, saying: **"I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah"** (An Nisa', v. 119). Crises of diseases that the world lives in now, environment pollution, and disorder of balances, all that happen because of man's aggression upon equilibrium that is naturally created by the Exalted Allah. The Exalted Allah does not create a creature but He creates another creature with him to be balanced with him, but man is an anarchist. He searches for increasing human race by other than the usual way. He even exceeds the limit of heavenly law to a degree that he permits abortion.

See how contradictory materialism is when they denounce aborting a cloned baby with the purpose of getting a limb, but at the same time, they throw tons of explosives to kill thousands of people.

How contradictory it is when they talk about saving a person who is formed in an unpermitted way, while they kill thousands of people...!

This is the paradox of materialism.

The Exalted Allah opens the horizons for man to be in communication with the laws of nature, but they aim at deforming natural equilibrium. Then they seek a way of deforming nature to make up for what happens because of this deformity.

This is contradiction, accumulated one upon another. It is endless accumulations produced because of man's remoteness from the guidance of the Exalted Allah, his Lord Who created him and Who is the Omniscient about what He creates:

Should He not know, He that created? And He is the One that understands the finest mysteries and is well acquainted with them (Al Mulk, v. 14).

Concerning this issue, let us read the following verse in the Book of the Exalted Allah:

Who abstain from sex, except with those joined to them in the marriage bond, or {the captive} whom their right hands possess, for {in their case} they are free from blame. But those whose desires

exceed those limits are transgressors (Al Mu'minun, vs. 5-7).

This is one of the miracles of the Holy Qur'an. How can man be puzzled at a question or an answer about issues already determined by the Holy Qur'an. "**whose desires exceed those limits**" means when people seek human race and human creation in other than these two ways, they are considered "**transgressors**", i.e., they transgress cosmic laws.

After all this clarification, some come, from the east and the west, the north and the south, to philosophize on these issues and talk through frivolity of endless chaos. Moreover, they talk in the name of Islam, while the Holy Qur'an is clear enough in its directing man to the laws of the Exalted Allah in the universe:

He bestows {children} male or female according to His Will {and Plan}

Or He bestows both males and females, and He leaves barren whom He wills (As Shura, vs. 49-50).

This is man's arrogance and his rebellion against the creation of the Exalted Allah and His legitimate Will.

Today, they publicly spread the issue that has become nearly unquestionable. It is about test tube babies. But, through statistics I am informed about, the test tube babies constitute an abnormal psychological phenomenon. Aberrations would appear because suspicion should, by necessity, be connected with this creature who is assumed to say: "I am made in a lab", thus, abnormalities are expected to begin.

Expect more news that would present to you results on the crimes of abnormalities in behavior.

When the sterile desires to get a child, he should be aware that he is dealing with cosmic laws with which he should be satisfied. In addition, there are a lot of means of treatment. If man turns to the Exalted Allah sincerely, he will find a lot of causes. Moreover, he should know that whether he is destined to have a child or not, this is the Exalted Allah's wish towards which he can do nothing, and in Paradise, the Exalted Allah will give the childless thousands of children.

This is a deep human issue, but we have got astray from the right way that looks into the depth of man's character. We begin to search for appearances and feel great joy at change, not knowing that his change will result in explosions on other levels.

Once, the Chinese nation, instructed by their political leadership, decided to kill all birds. They said: "Birds eat a great deal of corn and attack corn spikes. So let us kill the birds". Birds cannot stay in the air more than a quarter of an hour, or else they die. They cannot fly more than a quarter of an hour. Consequently, political leadership decided to kill the birds in China. People went out to let out disturbing voices so that birds run away. The birds ran away.

After twenty minutes the birds fell down dead, but the door was open for new diseases whose secret was unknown. The Chinese were afflicted by new ordeals whose treatment were worth more than millions tons of corn.

They did not realized that they were dealing with a nature based on equilibrium created by a Wise Maker. The birds used to eat many kinds of insects that did not cause imbalance, but when the birds died, the great blight appeared.

This process reveals man's ignorance and his trespassing. So is the case nowadays when man trespasses and attacks the cosmic laws.

4-Directing People to Self-Desires away from the Purposes of the Islamic Law

What is called ideological instructions that vary contradicts the instructions of the Exalted Allah Who created man and is All-Knowing about what He created. This is also called aggression. The Exalted Allah said:

Why should ye not eat of {meats} on which Allah's name hath been pronounced, when he hath explained to you in detail what is forbidden to you except under compulsion of necessity? but many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress" (Al An'am, v. 119).

The Exalted Allah determines man's identity, thoughts and behavior.

The wise man is the one who makes his self-desires subordinate to the instructions of the Holy Qur'an as the Honest and Trustful, Muhammad (PBUH) tells us:

None of you will have faith until he makes his whim subordinate to what I have come with.

When man's whims become subordinate to the Holy Qur'an, man becomes disciplined, and when man follows his own whims indifferent to the guidance of the Holy

Qur'an, he becomes an aggressor because he gets astray as the instructions he follows are the most ignorant ones. On the other hand, describing the Holy Qur'an, the Exalted Allah:

But Allah beareth witness that what he hath sent unto thee he hath sent from his (own) knowledge" (An Nisa', v. 166).

Oh man..., who are you?

How trivial your knowledge is compared with the knowledge of the Exalted Allah?

When the Exalted Allah decides that He has revealed the Holy Qur'an from His knowledge, then where is your knowledge, oh man, when it contradicts the Holy Qur'an?

Is it possible that the more ignorant is more knowledgeable than the Omniscient?

Dare the ignorant defy the Omniscient, the Knower Who said: "**For Allah knows, and ye know not**" (Al Nahl, v. 74).

War against Islam, especially, the educational and intellectual one, is very intense today. They fear that man may be converted to the guidance of the Exalted Allah. However man gets astray, however falsehood he concocted, all these are not so important. To them, what is fearful is when man becomes guided to the Holy Qur'an and to the Exalted Allah.

This is the war of our age. It is the war of non-Islam against Islam, especially, the educational war that has multi-dimensions. They try to deform the intellect of Islam, the education of Islam, the jurisprudence of Islam, and the method of Islam through images that apparently seem

Islamic, using many means to turn the Muslims away from their religion, inciting the instincts of the youth and attracting them to trivialities.

5-Use of Legal Judgments to Injure People

Muslims should be cautious of this type, because the aggression that precedes it is fighting Islam from the outside, but this type is fighting Islam from the inside. It uses Islamic law to injure people. This is mentioned in the Holy Qur'an. The Exalted Allah said:

When ye divorce women and they fulfill the term of their (Iddat), either take them back on equitable terms or set them free on equitable terms; but don't take them back to injure them, (or) to take undue advantage (Al Baqarah, v. 231).

Before the end of *Iddah*, he would say to her: "I'll take you back" while he does not really want her. In this case, he applies a legal rule to make her his captive.

This is one of the many examples mentioned in the Holy Qur'an which is not the measure alone, but we have to understand the example and its fault.

In the above mentioned case, the husband uses a legal rule, for he has the right to take back his wife before the end of *Iddah* which is intended to make the husband reconsider his state and find that it is more fitting for him and for his wife to resume their ordinary marital life, so he takes her back because he really wants her as his wife. But, the husband may use this legal rule to ask her to go back to him, but after which he abandons her because he wants to torture her, and because he wants her *iddah* to be double the time (eight months). Thus he wants to

punish her using the legal law of the Exalted Allah, and so is the case in other cases that are apparently legal, but imply hidden oppression.

There are a lot of examples about people who use legal rules to injure people.

Then the Exalted Allah said: "**if any one does that he wrongs his own soul**" (Al Baqarah, v. 231).

Glory to Allah. See how the Holy Qur'an treats the patients. It says to them: "By doing that, you injure yourself. It is true that you have injured this poor woman, but you will fall in Hell Fire because your are tricking her, and the penalty of the swindler will be his being in chains in Hell.

He has oppressed himself, so he exposes himself to the penalty of the Just Account.

The Exalted Allah sees you when you rise. He is the One Who controls every soul to see what it gains. Why should you expose yourself to penalty for a mere caprice to stand before the Truth, the Just, Exalted He is, on the Doomsday and present your account.

This the way by which the Exalted Allah treats the sick depth of man.

6-Excess that Goes beyond Legal Limit by Excuses

Islamic law has limits, but excess is practiced nowadays. For example, a man sells something to another man for a prescribed period of time. When the prescribed time comes to an end and the buyer is unable to pay the debt, the seller does not wait for him and does care about what the Holy Qur'an recommends: "**If the debtor is in a**

difficulty, grant him them till it is easy for him to repay" (Al Baqarah, v. 280), nor does he take his right. Legally speaking, if he does not want to wait, he can take his right by selling, but not if it is a loan, because the beautiful loan will be doubled by the Exalted Allah on the Day of Judgment, and it should not be limited to appointed time. But in the case of selling, the seller can sell some property of the debtor and take his legal right.

What happens today concerning this case?

When the prescribed period comes to an end, the buyer fabricates new excuses. He would say: "Prices have risen and circumstances have changed", and tricks would be played on the debtor.

Let us read the wonderful description mouthed by the Speaker with Allah, Moses (PBUH) while he was addressing Shu'aib to have the contract of marriage with his daughter. He said to him:

He said: Be that {the agreement} between me and thee", i.e., I serve you for eight years "whichever of the two terms I fulfill, let there be no ill will to me (Al Qasas, v. 28).

Moses (PBUH) would serve Shu'aib for either eight or ten years, it did not matter whichever he performed, but the dowry was eight years.

Our master Shu'ayb sought the company of Moses (PBUH). He did not aim at material benefit, for the Exalted Allah commanded him to educate Moses (PBUH), and the company was ten complete years. The Exalted Allah said: **"These are ten perfect days"** (Al Baqarah, v. 196). The Exalted Allah aimed at making

Moses (PBUH) complete the ten years to make him be well prepared for the Message. Thus Shu'aib told Moses that between them there was an agreement of eight years, but if Moses was willing to complete the years to ten it would be a welcome idea.

He wanted the completion of the ten years, but he drew the attention to the fact that the time of the agreement should be limited, the thing which produces great benefit.

When he said: "**whichever of the two terms I fulfill**", i.e., he was not to blame, nor did he ask for more time, for duty is duty.

Nowadays, we hear some people of advisory legal opinion of high level say: "When he married the value was different, and we have to reconsider that value according to a different measure, and reckon how much its worth is in gold and silver.

This is swindling, swindling, swindling and fraudulence.

The lawful and the unlawful are quite clear in our religion. I wonder how people feel puzzled at some issues while everything is clearly stated, but as I said formerly: "**It is the whims that have become common and caused blindness**"

Mercy be upon Al Sakandari when he said: "**It is not feared that the ways leading to God be confusing to you; but rather, it is feared that passion overcome you**". When passion overwhelms man, he looks for a way for the achievement of his aim by swindling, and this becomes an easy way to him.

The devil suggests to you thousands of tricks. He waits for you and waits for your readiness to comply with his desire so that you ask: "How can I employ tricks?" He would answer you: "The trick is ready. Just wait for me and I shall present to you too many tricks".

Verily Satan is an enemy to you: so treat him as an enemy (Fater, v. 6).

By complying with the instructions of the Holy Qur'an, and by not going beyond the prescribed limits that are doubtless, "**leave what is doubtful and adopt what is certain**".

Most often, we talk even with the people of knowledge about this matter. They would say: "This is a legal limit and that is conduct, and there is a difference between the legal limit and conduct.

Consequently, when we do not adopt the Islamic manners as our method, and talk about the legal limit regardless of purposes, findings and circumstances, we deceive ourselves. The Exalted Allah does not bestow on us this religion to apply it only in movements or speech. It is given to us for certain purposes. The Exalted Allah said:

We sent aforetime Our messengers with Clear Signs and sent down with them the Book and the Balance {of Right and Wrong}, that men may stand forth in justice (Al Hadid, v.25), that is, so that justice be realized.

When this does not happen, and results in injustice, all practices become unlawful, however people try to play tricks in the name of Islam and say: "this is lawful", because their purposes are conspicuous injustice, and cause confusion in balances and abolition of the meanings of justice.

Therefore, our Master Moses (PBUH), as is mentioned in the Holy Qur'an, said: "**whichever of the two terms I fulfill, let there be no ill will to me**". See how the one who was ready for the Message addressed a messenger and said to him: "**let there be no ill will to me**", i.e., do not trespass on me.

Certainly, the addressee here is all mankind, young or old, pious or devout.

"**let there be no ill will to me**", i.e., do not trespass on me. Let this admonition be said to the old and young, to the pious and devout, because Islam teaches us how to be disciplined. It teaches us equality, and puts us in the domain of servitude to be servants to the Exalted Allah.

7-Forbidding the Lawful

When the lawful is forbidden, the Exalted Allah considers this aggression. He said: "**O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess**". This is none other than aggression, that is, when one plays with the legal limits of Allah and changes them depending on one's own whims, and making them forbidden and unlawful, "**for Allah loveth not those given to excess**" (Al Ma'idah, v. 87).

However abominations man does, such as abnormalities, adultery and aberrations, all that is considered better than having many wives. Hasn't this subject become common among people?

Isn't this subject the culture of our society?

I have heard a lot of people who frankly state that the wife does not mind her husband to commit adultery thousands times, but on condition he does not marry.

This is one kind of aggression.

Marriage might be allowed, forbidden, or commendable. Even the first marriage might be forbidden, not only the second and third or fourth marriage. Marriage has its own disciplined limits. Do read the books on jurisprudence. Marriage has its own restraints within the limits of legal laws, but I want only to give an example of the range of aggression we have reached.

8-Quitting Invocation

Quitting invocation is called oppression by the Exalted Allah:

Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds (Al A'raf, v. 55).

This idea, namely, quitting invocation, is frequently repeated in the Holy Qur'an: "And your Lord says: Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me", i.e., to invoke the Exalted Allah by common consensus, "will surely find themselves in Hell in humiliation!" (Ghafer, v. 60).

Certainly, it is necessary for man to meditate upon this issue so that he could understand the aspect of aggression.

You need the Exalted Allah in your creation and in your construction. You can never get out of your need to Him even for one breath, and people of verification said:

"Your need to Him is immanent" i.e., your weakness is intrinsic.

The Exalted Allah favors you with His help in every breath. The Exalted Allah said:

-If any do wish for the transitory things {of this life}", i.e., who is a materialist and has no faith in his heart. " We readily grant them- such things as We will, to such persons as We will; in the end have We provided Hell for them: they will burn therein, disgraced and rejected.

-Those who do wish for the {things of} the Hereafter", i.e., who is a believer, "and strive therefore with all due striving, and have Faith, they are the ones whose striving is acceptable {to Allah}.

-Of the bounties of thy Lord we bestow freely on all these as well as those: the bounties of thy Lord are not closed {to anyone} (Al Isra', vs. 18-20).

The Exalted Allah's favor is presented to all mankind. He never prevents anyone from His help and support. But His help is of two types: a common aid for all mankind, and a particular one for the chosen.

The particular aid is when the Exalted Allah helps you internally so that you turn to Allah, and when you ask for this kind of aid, the Exalted Allah bestows it to you.

The common aid is when the Exalted Allah gives you much wealth, whether you are a believer or unbeliever.

Anyway, invocation is one type of worship, like fasting and giving alms. Its purpose is to reveal your urgent need to Allah, your admission of your need to Allah. When you do not admit this fact, the Exalted Allah still helps you all the time, so isn't this aggression against this truth?

The writer of The Book of Wisdom said:

"His providential care of you is not due to anything coming from you. Where were you when He confronted you with His providence or met you face to face with His care?"

Neither sincerity of deeds nor the existence of states has any being in His Eternity. Instead, only pure bestowing and sublime giving were there".

That is, the Exalted Allah created you for your work as well for your righteousness. Where were you when He willed that in pre-eternity.

Beware of thinking that your invocation is to remind Him:

"Only he to whom forgetfulness is possible is to be reminded; and only he to whom inattention is possible is to be warned".

Beware of thinking that by your invocation you remind the Exalted Allah or draw His attention.

Certainly, the purpose of the worship of invocation is to reveal your poverty to the Exalted Allah, to reveal your need for Him. When you do not show your need for Him and claim to be independent of Him, you become an aggressor, because the independent with the existence of giving is a trespasser.

These are the eight types of aggression mentioned in the Holy Qur'an. How much detail there is in our Qur'an that leads us to the domain of knowledge and lets us get out of ignorance!

1-Concrete aggression upon wealth and bodes.

2-Aggression upon covenants and pledges.

3-Aggression upon cosmic laws created by the Exalted Allah.

4-Directing people to whims away from the purposes of Islamic law.

5-Using legal laws to injure people.

6-Excess in legal limit by excuses.

7-Forbidding the permitted.

8-Quitting invocation.

This is a great field of the concept of aggression so that man may know that he should not have the illusion that he is away from aggression, while, in fact, he is an aggressor. When we get away from the eight above mentioned types of aggression, nobody would be able to assault on us:

If ye will aid (The cause of) Allah, He will aid you, and plant your feet firmly (Muhammad, v. 7).

Allahum..., guide us to You favorably, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.

