

Is Equality a worn out Motto or Practical Practice

Friday Sermon Presented by
Dr Mahmud Abul-Huda Al Husaini
The Great Ommiad Mosque
Aleppo, 12\2\2010

Details:

Praise be to Allah Who is unique in His Glory and His Mighty unilateral Dominance in His kingdom. There is no god but He. I bear witness that there is no god but Allah, alone, with no partner or associate, the testimony of a slave who admits Allah's Oneness, the slave who is submissive before Allah, and I bear witness that Muhammad is His slave and His Messenger, given the most sublime qualities by Allah when he is considered a slave: **"And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling"** (Al Jin, 19).

Oh Allah, bless our Master Muhammad, our Beloved and the relief of our eyes, his chaste family and his righteous companions, and whoever follows and supports them with benevolence till the Day of Judgment.

Oh slaves of Allah, I recommend you and myself to fear Allah, and urge you to obey Him, and I prohibit you from disobeying Him and violating His orders. I begin with what is good: **"O you who believe! Guard your duty to Allah, and speak words straight to the point. He will adjust your works for you and will forgive you your sins.**

Whosoever obeys Allah and His messenger, he verily has gained a signal victory" (Al Ahzab, 70-71).

Moreover, disorder in behavior is the result of the corruption of the innermost feelings, and righteousness of deeds is the result of sound innermost feelings. Mercy be upon the one who said: "Good deeds are the result of good states".

No matter how much we try to change our behavior and revive our good deeds, worship and dealings, all these will not be achieved unless the souls become pure, clear, chaste and refined.

One of the causes of corruption of behavior, the plight that spreads among people, is man's sense of superiority over his brother. It, in turn, produces arrogance, injustice, confusion in treatment, and a sense of superiority and highness over people, the result of forgetting the truth. The Exalted Allah created people from dust. Addressing us, doesn't he say: **"Thereof We created you, and thereunto we return you and thence We bring you forth a second time"** (Taha, 55).

When people forget their dust origin, and forget that they are the children of one father, the result will be arrogance and injustice.

In the Hadith (Prophetic saying) transmitted by Ahmad and Tirmidhi (MBUTH), the Prophet (PBUH) said: "All people are from Adam, and Adam is from dust".

The Exalted Allah said: **"Thereof We created you, and thereunto we return you and thence We bring you forth a second time"**.

Certainly, the origin of people is one father, and this origin is, in fact, related to dust. When man forgets this

affiliation he falls in the pit of arrogance and superiority over people.

The following words of the Exalted Allah benefit man and make him realize his slavehood: **"And the sky He has uplifted; and He has set the measure, that you exceed not the measure. But observe the measure strictly, nor fall short thereof. And the earth has He appointed for {His} creatures"** (Ar Rahman, 7-10).

In the above mentioned statement, the Exalted Allah indicates that the sky is raised, **"And the sky He has uplifted"**, and the earth is set, **"And the earth has He appointed for {His} creatures"**. Thus, the sky is raised and the earth is set, and the affiliation to the dust is set too, but the affiliation of the soul to the sky is raised. Will man feel arrogant and be superior to people because of his affiliation to the sky, or will he feel superior because of the wealth, the high status or authority he has in society?

It is the earthy affiliation that pulls man to this ugly plague, the consequences of which are oppressing one another and superiority over one another, and the result will be confusion in behavior.

Certainly, our Lord, Exalted He is, wants to draw our attention to this affiliation that is not worthy of being superior to one another.

Read Surat Al Fajr (the Dawn) of the Exalted Allah: **"As for man, whenever his Lord tries him by honoring him, and is gracious unto him, he says: 'My Lord honors me'. But whenever He tries him by straitening his means of life, he says: 'My Lord despises me'. Nay, but you {for your part} honor not the orphan. And urge not on the feeding of the poor. And you devour**

heritages with devouring greed. And love wealth with abounding love" (Al Fajr, 15-20).

You become arrogant because of your material earthy affiliation, but if you corrected the notions, you would do your best to promote your souls. As the description of the soul is not manifest, the Exalted Allah urges man to become close to Him by obedience so that he might be enlightened, but man cannot decide in all cases that his description is better than the description of the soul of the others. Accordingly, the Exalted Allah said: **"Therefore ascribe not purity unto yourselves. He is best aware of him who wards off {evil}" (An Najm, 32).**

"As for man, whenever his Lord tries him by honoring him, and is gracious unto him, he says: 'My Lord honors me'. But whenever He tries him by straitening his means of life, he says: My Lord despises me". Consequently, this is the way to sublimity, namely legal obligation that enlightens the spirits, makes the hearts sublime, and the souls purified.

Nay, but you {for your part} honor not the orphan. And urge not on the feeding of the poor. And you devour heritages with devouring greed. And love wealth with abounding love".

Then the Exalted Allah reminds man of that situation when he stands before his Lord, when all differences vanish. It is the time when there will be no difference between the poor and the rich, and employer and employee. He said: **"Nay, but when the earth is ground to atoms, grinding, grinding, And your Lord shall come with angels, rank on rank, And hell is brought near that day; on that day man will remember, but how**

will the remembrance {then avail him}? He will say: Ah, would that I had sent before me {some provision} for my life" (Al Fajr, 21-24).

When the Beloved, Al Mustafa was going to perform the rituals of pilgrimage, 'Aisha (ABPWH) said to him: "Oh Messenger of Allah, shall we build for you in Mina a house or a building to shelter you from the sun?"

"Oh Messenger of Allah, shall we prepare for you a building of stone or mud so that when you reach Mina you will find a place waiting for you at the time of congestion?"

What did the Beloved, Al Mustafa (PBUH) answer (as is related by Imam Ahmad in his Musnad)? He said: "No, it is available for the one who reaches the place first, and it will be his right to get it.

Consequently, the Master of the creatures, Muhammad (PBUH), the one who is honored and is raised high in status by Allah, the one who is the best of the creatures on the surface of the earth and in the sky, refused to deviate from equality on the ground of this world, in the abode of charging.

Raising the grades takes place there (in the Hereafter), but discrimination among people is not to be manifest in this abode of obligation. All people are obliged to hold the charge entrusted to them equally, and there is no difference between one and another in assignment.

The Exalted Allah said: **"The messenger believes in that which has been revealed unto him from his Lord and (so do) the believers"** (Al Baqarah, 285). Thus, Islam revealed its culture when it raised the motto of equality, a motto that was not mere worn out words. It was rather practical practice.

Abu Na'im mentioned in his Hiliah that when Omar Bin Al Khattab (ABPWH) arrived in Syria, it was said to him: "Wouldn't it be better for you to get down from your camel and ride a horse as the victor enter a conquered city, for you are going to take hold of the keys of Bait Al Maqdis (Jerusalem). Oh Prince of the Believers, people are waiting for you, you had better ride a horse".

He looked at them and said: "I don't see the affair from here", pointing to the ground, "It is rather from there", and he pointed to the sky.

He did not look to the ground. He rather looked to the sky; he did not consider his earthy affiliation, he rather sought the Exalted Allah's acceptance and satisfaction. When Allah accepts His slave, the slave will get an infinite happiness, but if he falls from Allah's eye, he will be worthless even if he owns all the wealth of the world.

By means of this feeling, we can regain brotherhood and discriminations will be eliminated. We shall restore our adherence to our Islamic culture. This feeling will enable us to live equality practically and effectively, not by mere words that are lost in the air.

Live as much as you like, but finally you will die; and love whoever you like, but you will depart from him; and do whatever you like, for you will be rewarded for it.

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

I say my words and ask Allah's forgiveness.