

## WHAT DO YOU WANT

### Friday Sermon in Al 'Adiliyya Mosque Presented by Dr Mahmud Abulhuda Al Husaini, 20\4\2007

Will may be the cause of man's success or failure. On the other hand, it may be also the cause of either nations' prosperity, renaissance and promotion, or their failure, defeat and backwardness.

People of knowledge used to begin their books by the Hadith of the Prophet (PBUH): "Deeds depend upon intentions", because man's intention and his will precede his deeds. Will may be the source of goodness or the motive of evil. Throughout our history, the care that the educational reformers, such as Al Ghazali (MBUH), showed for the purification of the hearts was not in vain. Al Ghazali illustrated and explained this idea saying that deeds depend on the tendencies of the hearts, and the will of the heart is the source of his deeds. Al Ghazali rather exaggerates in diagnosing the case when he talks about the notions in the hearts, because, in his opinion, these notions bring about tendency, and tendency is followed by resolution, intention and will.

Depending on this illustration, we can see the world, our nation, our reality and our behavior, in the light of diagnosing a malady. This stage can be achieved only when we take care of man's will and intention.

When aim is lost and will disperses man gets lost, and when will goes astray, man also goes astray, but when will is set aright, man is set aright as well.

I want to present an induction I have made concerning the meaning of the word 'will' in the Holy Qur'an. As you know, the Holy Qur'an is the source of man's life, his civilization, and his renaissance. Those who want to restrict the Holy Qur'an to rituals only and isolate it from life and reality, play a filthy open game instigated by the malicious Judaism that wants to extirpate Islam by means of its different tools.

The Holy Qur'an builds up man with all his dimensions, whether these are related to worship or treatment, to economy or sociology, to individual or community, to personal affairs or general politics. The Exalted Allah said:

"Nothing have we omitted from the book" (Al An'am, v. 38)

Through induction, I have found that the will mentioned in the Holy Qur'an is divided into two kinds: an enlightened will and a darkened one. Both include many other types of their kinds.

Before mentioning some samples from the Holy Qur'an, I'd like to recount the main points I have included in each of the two mentioned wills.

Some types of the enlightened will mentioned in the Holy Qur'an are:

- 1- The will of desiring Allah's sake in every deed.
- 2- The will of desiring the Hereafter hoping for its favor.
- 3- The will of remembering to be away from heedlessness deep in the heart, and the will of thanking the Benevolent who inspires man to do good deeds.
- 4- The will of reformation of man.
- 5- The will of sound construction of society.

Some of the types of the darkened will mentioned in the Holy Qur'an are:

- 1- The will of false idols.
- 2- The will of appealing to other than Allah.
- 3- The will of self-safety at the expense of principles.
- 4- The will of doctrinal distortion.
- 5- The will of betrayal and deception.
- 6- The will of dissenting from the right community.
- 7- The will of relinquishing duties and withdrawing from responsibilities.
- 8- The will of seeking power and high rank.
- 9- The will of disobeying Allah.
- 10-The will of homosexuality.
  
- 11-The will of moral corruption.
  
- 12-The will of wiping off Islam.

In this induction of mine, I'll try to be a researcher not a justifier. I look for the text in the Holy Qur'an from which I derive the title, I do not put down the title then look for its justification from the text. The method we derive our behavior from is to follow the Holy Qur'an, not to go before it. Those who fabricate an idea from their own thoughts then look for its justification from the text walk before the Holy Qur'an, but the ones who have the Holy Qur'an before them and walk behind it, read its texts and derive the method from it. The Exalted Allah said:

"Put not yourselves forward before Allah and His Messenger" (Al Hujurat, v. 1)

In this research, I do not intent to present a theory, for we are satiated with theories. What I mean to say is that there should be a balance we measure ourselves therewith, as well

as the others' will so that we can detect the diseases or health that prevail in the Ummah. Consequently, the purpose of this research is educational.

The first type of the enlightened will is mentioned and clearly indicated in the Holy Qur'an, namely, the will of desiring Allah's sake in every deed. It is the most elevated type of wills. The Exalted Allah said:

"So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance of Allah" (Ar Rum, v, 38)

When the charitable good deed is joined with the desire of satisfying Allah, the Exalted, it is considered good, but when it is not intended for the sake of Allah, it will be for man's interest who does the good deed for the sake of satisfying the creatures, or for the sake of being famous. thus his charitable deed does not bring him goodness, "That is best for those who seek the Countenance of Allah". Briefly speaking, annihilating the will of the others explains well the meaning of having the will for Allah's sake. It is the truth of 'there is no deity but Allah' that shines upon the heart, and burns the others' sake. Consequently, the believer feels steadfast in his honesty to be directed to his Creator. His ideal will be the example of our master Muhammad (PBUH) when his people came to him offering him kingdom, wealth, women, but he (PBUH) was above these worldly desires. So he stood up and said his speech by which the mighty mountains might be shaken:

"BY Allah, if they put the sun on my right, and the moon on my left, to make me give up this matter, I wouldn't do that till Allah makes it victorious or I die in its cause."

This is the will that makes men great. But those who prostrate themselves before temptation, and run away in the face of terror and give up their principles for the sake of this reason or that, will never be fortunate to be considered great.

The second type of the enlightened will is the desire for the Hereafter and its invisible favor. One can never belong to this type unless he has a strong belief in Allah's speech. The more one believes in Allah's speech, the more confident he becomes that what is in Allah's possession is more guaranteed than what is in his own. When this belief becomes weak in man, he prefers what is in his hand to that which is in Allah's hand.

In the Wise Book, The Exalted Allah said:

"To any that desires the tilth of the Hereafter, we give increase in his tilth",

i.e., the Exalted Allah promises to give incredible rewards to the one who desires to have the crops of the Hereafter, in addition to increasing his worldly crops. If man wants gardens, Allah will give him incredible beautiful gardens in the second world with surplus. If he gives up his worldly desires, Allah will give him satisfaction of incredible bodily desires in the second world. If he spends money on charity, Allah will reward him wealth with additional bonus greater than that he spends in this world.

"To any that desires the tilth of the Hereafter, we give increase in his tilth; and to any that desires the tilth of this world",

i.e., whoever wants to get the worldly profit ignorant of the favors of the Hereafter, and desires to get the fruit of the worldly wealth, and does not care about that of the Hereafter, will be the loser.

"and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter." (Ash Shura, v.20)

The Exalted Allah concentrates on the worldly will in the following verse saying:

"If any do wish for the transitory things (of this life), 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." (Al Isra', vs. 18-19)

Oh brethren, do not envy the one who enjoys dissipation, aberration, stubbornness, denial and apostasy, even if he has the wealth of the whole world

"The Unbelievers spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs" (Al Anfal, v. 36).

"Let not the strutting about of the Unbelievers through the land deceive thee" (Al 'Imran, v. 196)

"Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them)." (Al Hijr, v.3.)

Be above the world by your strong will. Let your body in this world, but soar with your determination above it.

"Those who do wish for the (things of) the Hereafter, and strive therefore with all due striving".

It is not enough to desire the welfare of the Hereafter. When the Exalted Allah speaks about this world, he does not

refer to its deed, because this world instigates you to be its servant, whereas the desire of the Hereafter is most often mixed with pretension, therefore assumption is required to be proved by good deeds. He said:

"Those who do wish for the (things of) the Hereafter, and strive therefore with all due striving."

How many the people who pretend that they desire the Hereafter, but when you see their deeds and behavior, you find them far away from seeking the Hereafter.

Those who do wish for the (things of) the Hereafter, and strive therefore with all due striving, and have Faith,

See how much the Exalted Allah mentions the closely connected words, 'faith and seeking good deeds' so that when one achieves them, he is liable to say 'I desire the Hereafter. Mercy be upon the one who said:

I said 'take my soul', He said 'the soul is mine,

Discard your pretension and give me the deeds of the body'.

"Those who do wish for the (things of) the Hereafter, and strive therefore with all due striving, and have Faith, they are the ones whose striving is acceptable (to Allah). (Isra', v. 18-19)

Oh sister, read that speech that the Exalted Allah directed to the female concerning the desire of this world and that of the second one:

"O Prophet say to thy Consorts: if it be that ye desire the life of this of this world, and its glitter, then come I will provide for your enjoyment and set you free in a handsome manner.

The desires to have the enjoyment of this world and the desire to be with the Prophet (PBUH) are incompatible.

"then come I will provide for your enjoyment and set you free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward." (Al Ahzab, v. 28-29)

The third enlightened will is remembering in the heart

How odd it is to find a heedless heart that does not want to remember. This is similar to the patient who does not want to be cured. It is a heart that wants and seeks more locks to make its imprisonment stronger. Read the verse in the Holy Book:

"It is He who has put the night and the day in succession, for each who desires to remember or desires to show his gratitude" ( Al Furqan, 62).

The Exalted Allah gives us ample time so that when we miss the good deed of the night we can make up for it in the day, "for each who desires to remember", i.e., for the remembering of the heart while the believer goes forward in his way to be close to Allah.

"or desires to show his gratitude". It is the will of being thankful which is a state that can be attained only by good deeds, as the believer wants to do good deeds to thank Allah therewith.



"It is He who has put the night and the day in succession, for each who desires to remember or desires to show his gratitude" ( Al Furqan, 62).

The fourth enlightened will is the will of reformation of man:

This kind of will is mentioned in the story of Shu'aib (PBUH) in the Holy Qur'an when he was sent by the Exalted Allah to the people who used to measure with two scales, over and under weighing. They used to withhold people's due, and spread havoc on the earth. They were a bad example of the human turmoil that was far away from any disciplining balances. They swindled in their trade, sought stealing and cheating, and encroached upon the wealth of the others, so the Exalted Allah sent Shu'aib (PBUH) with a motto, which was not a mere verbal motto that spread with no application. It was rather a motto with actual application in behavior: "I only desire (you) betterment to the best of my power" (Hud, v.88). This verse is a brief statement the explanation of which needs volumes, "I only desire (you) betterment", i.e., he wanted a change to make people return to the balanced measuring, he wanted people to measure by one equal weighing, he aimed at equality for all people.

The one who pretends to have a change in a country where there is no equality, reformation is valueless, because the first thing one should do in the way of reformation is equality so that the ruler and the ruled, the rich and the poor, the belonging and the non-belonging, all become equal. But we have lost these criteria at a time where personal interests, whims and tyranny spread in the world, a time where people are measured by two ways of weighing.

Equality that was announced by the Prophet (PBUH) at the farewell pilgrimage was "Oh people (and he does not say Muslims) your God is one and your father is one".

It is equality that makes people take into consideration the rights of the others with no confiscating, lying, or cheating, and with no deviation.

Nowadays, we are living in a great contradiction between what is announced and what is applied in the Islamic world. What is announced is quite different from what is applied. We are living the period of multi-faces that are void of any truthfulness or credibility.

"I only desire (you) betterment to the best of my power". The Exalted Allah does not ask you actually to achieve the results, but He asks you to have the will. When you are sincere in your will, your role comes to an end, for the results are the creation of Allah, "Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs" (Al Ghashiya, vs 21-22) The greatest excuse the runaway and the cheaters present is that they are unable to change.

Who makes you assume the responsibility of being able to change?

Do you really intend to make reformation as much as you can?

Herein, the liar is distinguished from the truthful, "I only desire (you) betterment to the best of my power". My role is not to miss any opportunity in which I can do something that results in reformation but to do it. My Lord does not blame me if I can do nothing, for I have done my best to reform.

When will the preachers, the cowards, the escapees, the frightened, the timid and those who have thousands of colors understand?

The fifth enlightened will: the will of social construction:

Social construction usually begins with the family. When one is capable of constituting one good family, he will be able to build up a society. The source of all the confusion that spreads now in our country as well as in the Muslim countries is the corruption of the family. Criteria have become materialistic. Criteria depends on what people believe away from moral principles and away from Allah's balance.

This type of will of constructing the family can be seen in the will of marriage, because marriage is the starting point of the reformation of the family when it is good in its constituents and elements.

Concerning the will of marriage, the Exalted Allah said:

"He said: I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (Grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed 'if Allah wills one of the righteous" (Al Qasas, v. 27).

If only we could understand the meaning of " But I intend not to place thee under a difficulty", the way of salvation would be more distinct.

The Exalted Allah ordered Shu'aib (PBUH) to make Moses (PBUH) in his company in order to make the latter have a will in this educational stage during which the Speaker with Allah (PBUH) would be ready for the Mission. The long appointed

period intended by Shu'aib to have Moses graze his sheep was not in vain. As Moses was the strong man who was reared for a long time in the palace of Pharaoh, he could not be the Speaker with Allah, and the leader of the nation against Pharaoh, unless he was reared in the house of, and under the supervision of a prophet. He had also to be a shepherd, taking care of the weak creatures from which man learns humbleness, and through his caring for them, he learns also mercy.

Appointing the period of grazing sheep was not an exaggerated dowry on the part of Shuaib (PBUH). It was rather an educational and preparatory period for Moses (PBUH) before he saw the Heavenly scene: "I perceive a fire" (Taha, v. 10).

Nowadays, the starting point of marriage is "I intend to place you under difficulty". The trouble our youth suffer from now concerning the problems of marriage is the result of : "I intend to place you under difficulty".

We lack the understanding of making our first aim joining the good maiden to the good young man. This procedure has become an odd matter, because marriage nowadays is based on the material.

The will of marriage when the man proposes to the woman is also mentioned in the Holy Qur'an in the Exalted Allah's speech: "if the Prophet wishes to wed her" (Al Ahzab, 50).

Wedding of the two sides has two ways that lead to constituting a family, where both, the male and the female look for his or her foil. This is the answer to the customs that say: the girl has to wait. This is not true. In the story of Moses (PBUH), the girl was the one who proposed to the man as she

said to her father: "truly the best of men for thee to employ is the (man) who is strong and trusty" (Al Qasas, v. 26).

In another verse, the man proposes to the woman: "if the Prophet wishes to wed her".

Nowadays, we have lost the constituents of the social construction because we are looking for a family based on materialism that has become our primary aim, but whatever comes after is acceptable and facilitated. What should take place is the opposite. We are required to look for suitability and appropriateness in religion and in manner, then the other matters should be subordinate.

But what can we do when we do not share society and Ummah their solicitude?

What can we do when our main concern is the ego and individualism that annihilate our entity and make us in the rear of the ladder of civilization and renaissance?

Let us see how the Holy Qur'an deals with this affair to make the family keep its entity soundly by the will. The Holy Qur'an builds up the family and preserves its construction by the will.

The building up of a family (either when the woman or the man proposes), should be based on religious laws. Once this building is over, and showing off of muscles appears, this can be solved only by the will. This is manifest in the Holy Qur'an: "if they wish for peace, Allah will cause their reconciliation" (An Nisa', v. 35)

But when the will of reformation is missed, and the wife is instigated by the will of destruction depending on traditions

that have no relationship, whatsoever, with the laws of Allah, the family collapses.

The will of destruction or corruption is instigated by habits and customs I once called 'the of habits of paganism'.

"if they wish for peace". When the two sides in a family have the true will for reconciliation, it is improbable for them to separate. But when the others interfere in their affairs and spoil the will of reconciliation, agreement becomes impossible.

Every family should have the verse: " if they wish for peace" written in a board and hung in the house.

When the will of reconciliation is lost, the family collapses.

### Some of the darkened will mentioned in the Holy Qur'an are

First: the will of false idols

Every idol but Allah is false. If one worships the idol of money, the idol of bodily desires, the idol of himself and his whims, he appeals to false idols.

This type of will is stated in the story of our master Abraham (PBUH):

"Behold, he said to his father and to his people, What is that which ye worship? Is it a Falsehood gods other than Allah that ye desire? "As Safat, vs. 85-86).

Namely, your will of desiring idols is false.

Secondly: The will to appeal to other than Allah.

The Exalted Allah gives us a Heavenly balance to which we should appeal for legal decisions, and He calls the others idols. The word 'idol' in Arabic is 'Tahgut' derived from 'Tughyan', i.e., tyranny, which means transgressing the usual limits. If we shun the balance set by the Exalted Allah, this means we are going to appeal to the other idols. The Exalted Allah said: "Haven't you seen those who declare that they believe" (they pretend to be believers), "Haven't you seen those who declare that they believe in the revelations that have come to thee". If you ask them: "Do you believe in the Holy Qur'an?" they say: "Of course, I do. The Holy Qur'an is on my head. The Holy Qur'an is greatly estimated by me."

"Haven't you seen those who declare that they believe in the revelations that have come to thee and to those before thee? their (real) wish is to resort together for judgment (in their disputes) to the evil one" ( An Nisa', v. 60).

If the Ummah that is called Islamic accepted the law of Shari'a, the continuous talking about corruption we do morning and night would come to an end. Then we would not be in need for judiciary, whether it is corrupted or just. How many the positive laws are in our judiciary, while the Islamic Law in our Syrian constitution is the source, or the main source for legislation. But the Islamic Ummah has the right to have the Islamic Law the source of its legislation.

If we are an Islamic Ummah, the major source should be the Islamic Law.

Could those who stand as candidates for the election of the parliament change this item from the constitution?

We shall see what may happen, for assumptions are plenty. Will this parliament that is called legislation achieve the aims of the Ummah?

The third dark will: the will of self-safety at the expense of principles.

What is important is self-safety, however away one deviates from the principle. He cares only for his self-safety.

The Exalted Allah states this kind of will saying: "Others you will find that wish to gain your confidence as well as that of their people", i.e., what they aim at is attaining self-safety. When they are among the Muslims and believers, they say what satisfies them, and when they are among the other group, they say to them what causes Allah's wrath, and makes them be disbelievers and be discarded from the people of belief.

If it were said to you your morning is night,

Say: 'Yes, it is a dark night'.

Or if it were said to you your honey is bitter,

Say: 'Yes, it is colocynth'.

Oh people, do not talk, speech is banned

Do sleep and do not wake up.

The sleeping ones can only win.

"Others you will find that wish to gain your confidence as well as that of their people: every time they are sent back to temptation, they succumb thereto" (An Nisa', v. 91)



They do not believe in any principle, and they bend with every wind, and follow every croaker.

The fourth darkened will: the will of doctrinal distortion.

It is a game that is commonly practiced in our world today.

"Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers, saying: 'We believe in some but reject others', and (those who) wish to take a course midway" (An Nlsa'. V. 150-151).

They are an example of those who say that they believe in Allah and His angles, and His Messengers, Noah, Abraham, Adam, Moses, Christ, but they do not believe in Muhammad (PBUH). They are infidels, as is explained in the above mentioned Qur'anic verse.

I have frequently said: This is part of our creed, enough trifling with the immutable principles of our doctrine. I have frequently said also: This does not mean that we should fight or kill whoever does not embrace Islam. We may consider him a disbeliever. But we treat him with benevolence, justice, fairness and leniency because of the principles of our religion that recommend us to behave in such a way with him.

We are pious and fair Ummah if we apply our good principles.

The belief, upon whose immutable principles some people try to play tricks and say that they believe in Christ without believing in Muhammad (PBUH), is false.

"Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers"

If one disbelieves in one of the Messenger, he is an infidel. How if he disbelieves in the Master of the Messengers and their Imam, Muhammad (PBUH) !!

If we do not defend and support our doctrine, if we do not defend our immutable principles, the prejudiced and the owners of wicked aims will play tricks upon our immutable principles, and say:

"We believe in some but reject others": and (those who) wish to take a course midway. They are in truth disbelievers" (An Nisa', vs. 150-151)

Why was the Gospel of Bernaba missed from the cupboard in which it was discovered?

Because this Gospel that mentions clearly the name of Muhammad (PBUH) was put in a place where nobody could reach, but when it was discovered, some of the misleading people said that the Muslims put the Book in the cupboard in the Vatican. But, can Muslims reach the cupboard in the Vatican, or a cupboard of the guard of the Vatican?

The fifth darkened will: the will of deception.

We read about this type of will in the Exalted Allah's speech:

"Should they intend to deceive thee, verily Allah sufficeth thee" (Al Anfal, v. 62)

How many the desirous of deception are, as is mentioned in the Exalted Allah's speech:

"But if they have treacherous designs against thee, (O Messenger!), they have already been in treason against Allah" (Al Anfal, v. 71).

The sixth darkened will: the will of dissenting from the right community .

The Exalted Allah said:

And there are those who put up a mosque by way of mischief and infidelity to disunite the Believers, and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good ‘but Allah doth declare that they are certainly liars. (At Tawbah, v. 107)

The seventh darkened will: the will to run away and withdraw from responsibilities.

The exalted Allah said:

"And a band of them ask for leave of the Prophet, saying, 'Truly our houses are bare and exposed,' though they were not exposed: They intended nothing but to run away. And if an entry had been effected to them from the sides of the (City), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay" (Al Ahzab, vs. 13-14).

They apologized to serve Allah and His Messenger using their own excuses, but when their aims and interests were uncovered, and when they saw wealth from afar, they hurried to follow it even in creeping. Thus they were only shunning responsibility, "If they had intended to come out, they would certainly have made some preparation therefore" (At Tawbah, 46).

The eighth darkened will: the desire for power and high rank.

This is indicated in the Exalted Allah's speech: "If any do seek for glory and power, to Allah belong all glory and power." (Fater, v. 10)

If you seek the satisfaction of your Lord, high rank becomes at your service. Do not seek it yourself, for if you do that, it blocks your way to Allah, the Exalted.

The ninth darkened will: the desire of disobedience.

This is clear in the Exalted Allah's speech:

"But man wishes to do wrong (even) in the time in front of him." (Al Qiyamah, v. 5) That is, man intends to do sin and says: 'I'll do that...', so he has a resolution to do evil.

The tenth darkened will: the will of homosexuality.

When man's behavior is confused, he may reach the stage of the abnormal and be away from the natural human disposition. This is indicated in the story of Lut (PBUH):

"They said: well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want" (Hud,v. 79).

They wanted distortion and abnormality away from the natural disposition.

The eleventh darkened will: the will of moral corruption.

"Allah doth wish to turn to you, but the wish of those who follow their lusts is that ye should turn away (from him), far, far away" (An Nisa', v. 27)

They aim at dissolution of morality, so that we no more have any good manners. When the motives of faith become

weaker in man, and when reformers and preachers are put in the margin, corruption spreads. Consequently, this leads to two kinds of abnormality: the extremist who has the illusion that he is a reformer, so he explodes himself or puts booby-trapped cars in the roads; and the other kind of the extremist who curses Islam, or rather the Prophet of Islam.

The last of the darkened wills I infer is the desire to wipe off Islam.

It is the customary practice of those who control the world today:

Their intention is to extinguish Allah's Light (by blowing) with their mouths: but Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it)." (As Saf, v. 8)

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

I say my speech and ask God's forgiveness.