

EXCLUDED WELFARE IN LIFE

Thanks to Allah to Whose Greatness all creatures prostrate in worship, and Whose Oneness they admit. I testify that there is no god but Allah, the King, the Truth, the Manifest. I also testify that Muhammad is Allah's servant and messenger. Allah sent him supported by guidance and true religion to warn and give good tidings, and He made him, as well mercy for all creatures.

Allahuma, make Your peace be upon our master, Muhammad, the master of those who remember You, and many other blessings upon his pious and meritorious family and companions.

Servants of Allah, I recommend you and myself to be God-fearing. Be pious and know that you are under His continuous surveillance. Do good deeds accepted by Allah to have them as provision for your life in the second world.

"O ye who believe fear Allah, and (always) say a word directed to the Right that He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, has already attained the highest Achievement." (Al Ahzab, vs. 70-71)

In the Hadith (prophetic speech) produced by Iman Termuzi (m.b.u.p.), and narrated by Iman Nawawi too in his book, *Riyad Al Saliheen* (where he referred to it as a fair Hadith), our prophet (p.b.u.h.) describes the worldly life from the perspective of faith, and makes its value clear depending on what the Exalted Allah values (Shari'a), and other than what Allah values is worthless.

In this Hadith our beloved, Al Mustafa, said:

"Certainly, worldly life is cursed, and everything in it is cursed too, except for remembering of Allah and good deeds that accompany remembering, as well as a literate or a scholar".

The meaning of 'cursed', as referred to by the Arabs, is distancing from any welfare. Life as well as everything in it, as our prophet (p.b.u.h.) said, is far away from any goodness, except for three things. He (p.b.u.h.) presents the three things that are excluded from distancing from goodness and from the curse saying:

- 1- Remembering of Allah, the Exalted.
- 2- Good deeds that accompany the remembering of Allah and their outcome.
- 3- Knowledge whose indispensable elements are the literate and the scholar that should coexist to display the truth of knowledge.

I 'd like to speak about the above mentioned elements and the reason of making them excluded from dismissal and distancing from goodness.

1-Remembering of Allah

The truth and purpose of remembering of Allah is to make the heart get out of inattentiveness and the state of unawareness of Allah. The movement of the tongue is not intended to utter mere expressions. It, rather, means to mention Allah in order to remember Him. Once the heart remembers his Creator and be present with his Lord, it gets out of its ignorance and heedlessness. The movement of the tongue stirs the heart, but what is intended is to make the heart be in a state of meditation and remembering.

But why does he (p.b.u.h.) exclude the remembering of Allah from being distanced from goodness?

What is the relationship between goodness and remembering of Allah?

What is the relationship between remembering and goodness? Definitely, the one who has a present heart is far ahead from that of the heedless one, because the presence of the heart with Allah results in the release from other than Allah. The

owner of the inattentive heart is imprisoned and fettered by and tied to material objects, whereas the owner of the attentive heart is free from them.

Doubtless, the free can do what the fettered cannot.

How can the chained prisoner achieve what the free does...?

Read Allah's speech:

"Do those who practise evil think that they will get the better of us? evil is their judgment!" (Al 'Ankabut, v.4)

The Exalted Allah described them saying:

"The Hypocrites think they are over reaching Allah, but he will over reach them. When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance." (An Nisa', v. 142) This is the state of the inattentive.

Thus, as related in the sound Hadith narrated by Imam Muslim and others, our beloved, Al Mustafa, said:

"Al Mufarridoon (The forerunners) are ahead (the winners)." They asked him: "Oh Messenger of Allah, what is the meaning of Al Mufarridoon?"

He said: "those who remember Allah all the time, male or female."

In another version: "Al Mufridoon", i.e., those who make their hearts distinguished by remembering Allah, the Exalted.

They asked: "Oh, Messenger of Allah, what is the meaning of Al Mufridoon?"

He said: "Those who are attracted to remembering of Allah."

Accordingly to this Hadith, the application of this advantage can be made common among all layers of society. Namely, the judge who is in a state of remembering while he is in his court will be far ahead from the one who has an inattentive heart. So is the case with the industrialist, the merchant, the teacher, the student, the minister, the ruler and ruled, each in his own field. When all have their hearts present with Allah, they will be free from the objects and be far ahead from the inattentive people who are fettered by their whims, the ones

who direct their attention to the relationships and attractiveness of objects. Thus, remembering of Allah is the cause of making its owner excluded from being distanced from welfare.

2- Good deeds that accompany remembering of Allah

Every good deed that accompanies, and be the outcome of remembering of Allah is also honorable. Every deed accepted by Allah is usually coupled with the remembering of Him. In the state of the attentive heart, the believer becomes included in the status of the honor of the remembering of Allah, and becomes one of those who are excluded from being away from welfare.

Our prophet (p.b.u.h.) was once asked:

"Which kind of Jihad (fighting for the cause of Allah) is the best?"

He answered:

"The one in which the believer remembers the Exalted Allah most."

They asked:

"Which of the pious has the best reward?"

He said:

"The one who remembers the Exalted Allah most."

They went on asking him mentioning prayer, fasting, charity, pilgrimage, alms, etc..., and the Messenger of Allah repeated saying:

"The one who remembers the Exalted Allah most."

No wonder if we find the focus of interest in the Holy Qur'an on this accompaniment between remembering of Allah and good deeds. In this Holy Book, there is mention of habits with remembering, types of worship with remembering, and many other deeds that acquire great consideration when they go side by side with remembering of Allah.

If you are working as a merchant, your trade is valueless and has no consideration, whatsoever, unless it is accompanied by

the remembering of Allah which will make your trade more productive, more effective, and more purposeful, and it will serve the aim of virtue; whereas when it is outside this sphere, it will be employed for the purposes of the ego whims and desires. So is the case with all occupations, namely, industry, agriculture, building or any office work. Your work is either done for the sake of Allah, or for the sake of egotism. When your aim is to satisfy Allah, you will be included in the group of those who are loved by Allah, and your deeds will be estimated and excluded from being away from goodness.

For example, concerning habits in the Holy Qura'n, the mention of slaughtering an animal for food is accompanied by remembering of the Exalted Allah Who said:

"So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His Sign." (Al An'an, v.118)

Concerning seeking livelihood, the Exalted Allah said:

"And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper." (Al Jum'a, v.10)

As for literature and poetry, the Exalted Allah said:

And the Poets, it is those straying in Evil, who follow them:
Seest thou not that they wander distracted in every valley?
And that they say what they practise not?

Except those who believe, work righteousness, engage much in the remembrance of Allah," (Al Shu'ara', vs. 224-227) because remembering of Allah makes their literary works and their poetry in the service of the mission.

The food that accompanies a wakeful present heart will be employed by and consumed for the service of the mission, so is the case with sleep that causes comfort. It will also be in the service of the aim of virtue. But when they are otherwise, these activities are spent for the service of the ego, the self-desires, and the circles of individualism that are all far away from the meaning of honesty. The Exalted Allah said:

"We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; he was indeed unjust and foolish." (Al Ahzab, v.72)

As for pilgrimage, the Exalted Allah said:

"Celebrate the praises of Allah during the Appointed Days," (Al Baqarah, v.203) and,

"Then when ye pour down from (mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises," (Al Baqarah, v.198) and,

"celebrate the praises of Allah, as ye used to celebrate the praises of your fathers." (Al Baqarah, v.200)

As for prayer, the Exalted Allah said;

"When ye pass (congregational) Prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides." (An Nisa', v.103)

Remembering of Allah is mentioned with the meaning of prayer in the following verse:

O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah." (Al Jum'a, v.9)

The Holy Qur'an abounds with similar examples.

3-The scholar and the literate

Knowledge guides you to the straightest way. Remembering of Allah results in readiness, and because of remembering, deeds become in the service of the mission, but knowledge explains to you the mission and the way that leads to it.

Thus remembering of Allah makes you be in readiness, and the deeds accompanied by remembering lead to purposefulness, but knowledge puts you in the way of the purpose and determines for you its track.

Man and civilization are built by knowledge.

What is the difference between us and those who follow their self-desires?

Why should we claim to be the Ummah of knowledge and Iqra' (read) that originally started off with knowledge while we behave like them?

For them, learning begins since childhood, i.e., at the age of three. Yes. The children of our enemy in the Zionist entity are reared according to this method. At the age of three, the child is sent to school to learn boldness, to play, to explore things with the indirect surveillance of his supervisors. In the fourth year, and because of the readiness he gets from the first stage, the child begins actually the process of learning.

Where is our interest in knowledge?

Where are our schools that take proper care of children?

When private schools were permitted to open, this process was changed into casteism instead of renaissance.

If we really aimed at a renaissance for this Ummah, we would offer money for the sponsorship of these schools. We would take interest in our care for the talented. We would set committees of high aptitude for the discovery of creativity among the talented who would be free from the responsibility of spending money on themselves.

We feel great happiness at building mosques, and we claim to do good by that!

But where is the building of man through the schools supplied by the owners of wealth, schools by which we go beyond casteism?

The son of the wealthy should be taught even if he were unintelligent or he had no readiness for learning, whereas the talented and distinguished who can be built by our money is not cared for.

Where are the intellects that value knowledge?

They call us the third world. In fact, we should be called the thirtieth world.

We are living in complete ignorance, whereas they use the most recent scientific techniques and developing machines.

In the past, when we went through the way of knowledge, we were the masters of the world, but now we are subordinated to them.

Small countries with small number of population call themselves international society; whereas, there are too many other countries that have no consideration or value as if they were non-existing. They have no role to participate or share in the activities of the international society.

Why?

If we learn, we will definitely have knowledge with its moral values. But the learning of the other side, includes self-desires, egoistic whims, and confusion.

We are the Ummah of humanity. This is our reality. We often hear that a benevolent built a mosque. Consequently we hurry to serve this project because it is ours, but, sorrowfully, we are careless of building man. To Allah, killing man is worse than destroying the greatest mosque, i.e., the sacred Ka'ba, itself.

This is the value of man in our point of view.

We built a mosque, but we destroy man by taking no care of him.

Knowledge teaches us how to build man, how to build civilization, and how not to allow the insolent, the rabble of the world to instruct us and say to us: "This is possible, and this not'.

We are beginning to fear the 'Awe Council', for certainly it is not the 'Security Council'.

We take into consideration what is called an International Law, and International Society, whereas they only represent the authority of the people of domination and oppression.

But what can we do to change the status quo?

Where can we find the method that makes us go back to knowledge?

We still consider religion as worship only.

No...

Religion is knowledge. Our Imam, our Messenger and Master, Muhammad (p.b.u.h.) said: "the superiority of the scholar over the worshipper is like my superiority over the most inferior one of you." It is like the difference between the status of the Messenger of Allah and the Muslim who has the inferior status in Al Ummah.

This is the difference between the scholar and the worshipper. Our perspective of being religious is taken from the point of view of being only a worshipper, whereas our prophet (p.b.u.h.) sees that being religious means having knowledge, and the Exalted Allah said:

"Say: are those equal, those who know and those who do not know?" (Az Zumur, v.9)

"Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge." (Al Mujadilah. V.11)

These are our principles, but when will our wealthy people change into being constructive?

When will they move from the sphere of the ego into that of the common welfare?

When will they go out of the narrow-mindedness into the concept of cultural construction?

They are looking for one who approves of their narrow-mindedness, and sanctify whoever nourishes and supports it.

If we go on in this heedless state of not caring for the child and the talented, we will stay backward.

The old generation are not taken into account, for they have missed the procession of civilization. They can only play the role of supporters. We should focus our interest on children, for if we serve the rising generation by presenting the necessary fund and teaching, and take into consideration the humanity of these children, we will have stepped into the threshold of the way of building our civilization. But if we do

retard, the following generations will assume the responsibility of this holy task.

This is the way Europe followed when they woke up from the ignorance of the Middle Ages. They learnt from the books they found in Andalusite libraries, then they began their walk in the way of their civilization depending on the knowledge they had got from these books which were ours.

Why shouldn't we do the same?

We have to learn what they have learnt to continue the procession of knowledge that should be based on the following three principles:

Remembering of Allah, good deeds that accompany it, and knowledge that includes the scholar and the literate.

Notice the human side in this kind of knowledge. Learning from a book does not achieve knowledge, for there should be a scholar and a literate, that is, there should be a human element in the process of learning, because only man can built up culture. Do not imagine that the machine can build the civilization of man. Only man can do that.

If we are successful in achieving this triplicity amongst us, then we will be excluded from the curse, from disgrace, from humiliation, and from the disrespect that we are living in nowadays in the world trifling of us.

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.

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