

Towards Setting up Sound Ethics

Friday Sermon Presented by

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The one who observes the development of our societies, namely the Islamic societies in particular, and our Arabic ones in general, can see quite clearly the fact that society is going down the precipice of immorality. Generally speaking, our behavior is inappropriate to our Islamic identity. Nevertheless, Our Islamic identity presents progress, civilization, building up, flourishing, knowledge and action, noble manner, sublimity of goals, virtue, chastity and honor..., but on the level of reality, we can see quite different aspects.

Nowadays, a new intensity of crimes that was alien to the texture of society, has increased, and we witness the aspects of killing and plundering in broad daylight, as well as moral depravity on all levels.

In such circumstances, it is incumbent on us to put a plan of work. If reformers and proselytizers give in to this reality, and adopt the principle of withdrawal and getting away from reformation, we shall go fast down the precipice, and sorrowfully enough we might lose both this life and religion simultaneously.

Indeed, if some nations have suffered military loss and defeat after Second World War, such as Germany and Japan, we notice that in spite of the fact that they have not gained progress on the level of ethics and high principles, we can say that they have, at least, gained progress on the level of the material. Consequently, there has been material and civilian flourishing in their countries. On the other hand, after the collapse of the Caliphate and the foreign occupation of our land and the consequent loss, we gained neither worldly profit nor

religious one. Moreover, deterioration has continued in our reality.

What should we do on the levels of Islamic government and nations, scholars and workers, planners and executors?

1- We have to get out of self-deceit and be brave enough to admit the fact that, morally speaking, we are going down a precipice:

We have to be brave enough on the level of our information in our clubs, in our societies and in our assemblies. Let us be honest with ourselves. Let us take off the apparel of imposture and self-deceit, and admit that we are going down the precipice of immorality.

This admission is a matter of principle, without which we shall never be able to go one step upwards towards setting up a sound moral building.

Is it possible for a sick person to be healed if he does not admit his sickness?

Will he take any medicine if he deceives himself by the illusion that he is quite healthy and that he has no disease?

In view of this fact, the step that should be taken is that we should all admit the reality we are living in and be on the level of honesty and courage to confess our going down a moral hideous precipice.

2- Nowadays, we can notice the phenomenon of private teaching, for the number of students is so high that public teaching cannot take in. Consequently, the door of private teaching has been opened, and what is called 'private teaching' can be noticed in our societies.

But the question that we have to ask ourselves about is: Do most of the owners of these projects in private teaching hold the banner of the Mission or they move in the circle of gaining profit only?

Logically speaking, and on the international level, a distinguished university or school cannot be progressive unless it adopts a cultural and scientific message, and unless it is financially and abstractly supported by many sources. But when the project of private teaching moves towards financial profit only, its role comes to an end in the full sense of the word.

Accordingly, reconsideration of the matter should be taken, and it is incumbent on every good reformer who aims at the welfare of his Ummah to realize this mission. There should be a serious participation between the private and public bodies of teaching, based on cooperation that would set out for building up society.

When the seeds are corrupted and are not ready for growing, agrarian product will be corrupted too, and the soil in which these seeds are planted will not also be good for planting and cultivation.

Sound ethical building should begin from childhood. When we realize that we have greatly neglected the generations and begin to make up for our negligence, only then, we can continue our role on the educational, cultural and instructional level reaching the highest stage of purposeful, productive and conscious seriousness.

When private and public bodies of teaching practice building up morality and assume the sense of responsibility, we shall have begun the second step.

3- The third saving step is taking care of the growing generation in the milieu of our mosques:

Today, our mosques have opened their doors for children to learn the Book of Allah. It is a pure good milieu in which the

child enters to learn. Moreover, we have to employ and invest the child's interest in the mosque in a good way. We can do that when we supply the child with the right knowledge derived from the Qur'an, and with the method that agrees with our present time, i.e., when we use progressive methods of teaching in our mosque and make the element of suspense implied in this method adopted by the people who run this process and call the child to knowledge with attraction not repulsion: "give {people} good tidings and do not make them run away {from Islam}", as the prophet (PBUH) said.

That is what should be applied on the general level.

Childhood is the world of beauty that is replete with prettiness and innocence. With all the more reason, the people responsible for instruction should have attained the level of giving good tidings and comprehend this world, the world of purity and innocence of childhood.

The fourth step I'd like to mention to whoever wishes goodness for our Ummah and is desirous of saving it is:

4-It is high time we considered the fiducial call that reached man, concerning the fact of believing in Allah and the Hereafter. It is a fixed fact by transmission and reason, that rational people cannot disregard:

The Exalted Allah said: "Did ye then think that We had created you in jest, and that ye would not be brought back to Us {for account}? Therefore exalted be Allah, the King, the Reality; there is no god but He" (Al Mu'minun, 115-116).

Rational people cannot disregard this fact. Moreover, we cannot overcome moral corruption if we disregard this fiducial fact.

Calling to faith should be a present social necessity. We cannot expect security in a society that is void of faith. However stern and strict the rules are, and however the people of the law are

interactive with the law – if ever they were so, and get away from playing tricks on the law – and even if this reality is present, society cannot be reformed without the existence of faith, because faith controls the souls. When this happens, man can realize that by means of this fiducial internal motive he will be away from crime and from corruption.

This fiducial call cannot be present in society unless proselytizers, men and women believers, become plenty in society. They have to interact with the fact of believing in Allah and the Other Day seriously and emotionally, not in a way that makes flattery, bragging and affectation mixed with rhetoric and eloquence.

5-Serious and honest proselytizers should concentrate on moral education in this hard stage. They should not waste their energy on marginal disputes: I believe that this is an existing necessity at present. These disputes might be political, mental, or related to the method of performance. All true proselytizers who are desirous of saving society from this steep immoral precipice should exert all their efforts to concentrate on ethical education that should be a priority at the present time. It is a temporary priority that every true proselytizer should comprehend.

6-We have to realize the role of information, and understand the required specialization and employ it properly:

Information media has become an independent specialization, as well as, a major profession that is important for proselytizing. Nowadays, we are living the confusion of information and the negligence of our youth in specializing in information.

Accurate specializations are directed to frequent and well known fields, but there are other specializations we are in great need for, such as recent developed information specialization,

the stage of which we cannot attain unless we become acquainted with its highest levels.

When shall we realize that sending a youth to specialize in a high information academy will not be more than spending some money to feed a hungry man by the rich?

When will the educational level be raised to make us realize that financial spending that cares for such a role will not decrease the reward with the Exalted Allah for whoever adopts a group of youth and send them abroad for higher specializing studies, after which they return back to perform a distinguished role in society?

Nowadays, when there is call in society to feed the poor or adopt orphans, people hurry to share in contribution, but you cannot find the culture of reformation on the level of reformation, neither can you find among the rich a culture through which society is raised into a real cultural renaissance on the technical, scientific or information levels... .

Specialized educational and ethical information should be directed to four levels. When these four levels are neglected, corruption will go on. They are: children; youth; adults and women.

It is inevitable to have directed specialization and direction to specialization. It is incumbent on us to realize the educational role presented by information when we are on the same level of this information. In this stage, information can put finger prints even if million of dollars are spent on the other dissolute libertine information; the information that teaches youth violence, killing, crime, deviation and sexual libertinism.

When shall we be raised to the level of performance through which our information, we attain by means of planning and great effort, make us be able to comprehend these four levels?

7- It is incumbent upon us to spread the culture of Zakat (charity) in a conscious way:

The cases in which Zakat should be distributed are identified in the Holy Qur'an to satisfy the needs of society and make man be away from aberration. However much they talk about finding solution for financial and economic crises, they will fail. They can find the solution only when the culture of Zakat is properly applied, for example the Zakat of the land.

Nowadays, there are some ignorant people who spread in society legal advisory opinions that have no relationship whatever with the Islamic law. In these opinions, presenting the land Zakat is not prescribed. If only the merchants of the land produce the Zakat of their land every year, there will be a great change on the economic level, and the poor who are given this Zakat will be able to give Zakat, themselves, in the next year.

There are some who say to people: "Do not produce the Zakat of the land. You can do that after ten years, that is when you sell it, and the Zakat you give will be for one year"

The department of giving legal opinion has issued a clear legal opinion concerning this matter in this good city. I hope we distribute it and indicate what it contains. In it, there is clarification that the land Zakat should be performed yearly when the land is used for trade.

This is one side of the Zakat culture. If this culture spreads in society, the rich understand it, and man realizes that he will be punished by the Exalted Allah in case he abstains from performing it, and that his behavior will result in spreading perversion, theft, and corruption in society, all these factors might, by necessity, be able to remove society from its corruption.

Consequently, spreading the culture of Zakat is inevitable. Moreover, explaining it is a must, not only on the jurisprudent level, but also on the intellectual and cultural levels too,

namely, indicating its results and ends. when man, who does not perform Zakat for his wealth, realizes that he is the cause of perversion, only then, the Fiqh (jurisprudence) of Zakat will not be an individual ritual. It will also be the cause of a general change of the whole society.

8-It is incumbent upon us to save the youth purposes:

Nowadays, and because of the plenty leisure time, we have witnessed a tremendous number of audience in the stadium of the football playground; we have witnessed great interest in games on the websites or the internet; we have witnessed the obsession with the mobiles, but there are no rewards that should be announced to present prizes to the distinguished youth in scientific researches and literary performances?

Allah, Allah for the one who has nobody but Allah.

Scientific research has nobody but Allah.

Literary performance has nobody but Allah.

As for the playgrounds, and as for the culture of attraction to the woman, and the hypomania for games, all are present in the information, in marketing, and in all means of suspense and care.

We do not object to establishing sports cities, but cultural and scientific cities should be established too in return.

Is it not incumbent upon us to encourage the youth to have activities on the educational, scientific and literary levels? Where are the motivators?

If we announce the news of carrying out scientific competitions, we shall see all the youth direct their purposes towards active and productive work.

Do we aim at saving society or not, or we choose deterioration towards the precipice?

Accordingly, it is incumbent upon us to have a pioneer conscious role that comprehends the youth purposes that are, at present, in danger with no savior or helper. Moreover,

corruption has moved into the children and teenagers even in the mosques, because contagiousness is usually not local. It may spread everywhere and enter into your house, your mosque, your school and your university.

There is the contagiousness of deviation of purposes among children and youth. The discourses that the teenagers deal with today would make their peers in the past feel ashamed of.

Those who are strict in preventing smoking among children and youth are doing a positive step, but is this procedure enough?

Is it enough to control smoking to preserve the health of the child and the youth, but let the immoral corrupted contagiousness spread? Where is the direction of purposes?

Where is the direction that will make the youth turn away from absurdity into serious performance on the scientific, educational and literary levels?

If we ask a student who has reached an advanced grade in school about the alphabets of culture, he will not be able to answer.

Consequently, it is necessary for us to stretch the hand of help. It is a role that is not carried out by the school. So society has to do this task.

We have to allow rewards, competitions, and encourage the distinguished and the originators. Only then, can we see crowds of youth in libraries and in labs looking for knowledge, instead of wasting time in watching matches in the stadium.

9- It is inevitable to have moral, administrative and judicial reformation. We should be aware of the fact that executive bodies are corrupted.

Corruption has spread through and entered in environments that were supposed not to admit corruption.

Hasn't corruption penetrated into the police bodies?

Don't you see how in court the law is tampered with?

Don't you see how some wangle the law and make it a cause for blackmailing?

Consequently, we suffer a crisis on the ethical and administrative level. Our crisis is not only on the public level. Therefore, it is inevitable to comprehend this problematic situation, admit it and treat it.

The problem cannot be solved by mere application of the law. There should be an internal motive from the heart of man.

If Essentialism means going back to ethics, then how sweet it is!

If Essentialism means going back to our ethical origin, into our human origin, and into human balance, this is a desired demand, otherwise, we are deteriorating to the level of cattle or be even more perverted, as the Exalted Allah said: "**They are like cattle, nay more misguided**" (Al A'raf, 179).

The tenth and last step, and I invoke Allah to make it complete ten, is:

10- It is incumbent upon the rich to support a project for ethical reformation:

When money is not present to support the mission and its purpose of reformation, and help in a return to our fundamentals, to our principles, and to our morals, and when money does not support the mission and its principles, and it is not employed in the service of the mission, this mission will flounder.

In conclusion, I remind you of the above mentioned headlines, in addition to the necessity of having a plan of work through which we can help in saving society at a time when it is going down the immoral precipice.

1- It is inevitable for us to admit that we are going down the precipice.

2- It is inevitable to have participation between private and public teaching bodies with the purpose of building up

the ethical foundation, and teaching should not be a mere project for gaining profit.

3-Priority should be given to the growing generation in our mosques, concentrating on the educational ethical side, and using all possible means.

4- There should be great care for fudicial call that communicate man with the truth of believing in the Exalted Allah and the Hereafter.

5- Proselytizers should avoid all disputes in this stage, and exert all their efforts to ethical education that is our priority in this stage.

6- There should be great care and interest in specialized educational information that addresses children, youth, adults and women.

7- Spreading the culture of Zakat that makes society achieve self-satisfaction and leads it to turning away from perversion.

8- Directing the youth purposes (that have been deviated) to whatever is beneficial, such as science, education and literature.

9-Ethical administrative reformation.

10- Financial support for the project of reformation.

This is a plan of work. If we are serious, we cooperate with it, but if we assume the attitude of a spectator, I think (Allah forbid) society will go down a horrid precipice to reach an end that we do not wish for our Ummah and for our societ.

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.