

PERFORM YOUR WORSHIP AND TREATMENT EXCELLENTLY

Thank the Lord Who honors us with Islam, and guides us by our Master, Muhammad (PBUH). I bear witness that there is no god but Allah, the Truth, the Manifest, and that Muhammad is His servant and Messenger sent by Him as mercy to all creatures.

Allahum, have Your blessings and peace upon our master, Muhammad, Your servant and Messenger, the illiterate Prophet, and upon his family and companions.

Oh Servants of Allah, I recommend you and myself to be pious. Be pious and fear Allah truly, and do good deeds that satisfy Him in this life as provision for your second life.

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

May Allah be pleased with all the Companions of the Messenger of Allah (PBUH), and his good chaste family and whoever follows him and continues doing good deeds till Doomsday.

This is the last ten days of Ramadan, and herein the good tidings of the release from the Hell Fire have come into sight in the sky of the Heavenly Promise to stimulate the high spirit in the believers, purify their hearts, chasten their selves, and make their souls eager to their Creator.

Release from Fire means a real change in man. Man may be either one of the inhabitants of Paradise or that of Hell. Release from Fire means a change in man's intentions so that he follows the way that leads to Paradise. It means a change in the inner states of man, i.e., in his human behavior so that man can be converted from a darkened Hell dweller into an enlightened Paradise dweller.

Release from Hell Fire is not attained only by moving from the satisfaction with few rek'at (kneeling and bowing down in prostration in prayer) in the night into long night prayer during which the believer makes his standing before his Lord and his reciting of the holy Qur'an last longer than before, and increases his remembering of Allah, but this must, by necessity, be followed by a change in behavior.

In this concern, the Holy Qur'an says to us:

"Verily this Quran doth guide to that which is most right (or stable)" (Isra', v. 9)

When we read the Holy Qur'an in prayer and after which we want to weigh our reading, our recital and our reaction with what we have done before the Exalted Allah, we have to see whether this practice has changed our behavior into the better or not.

Thus, while we are training ourselves on remembering Allah, on reciting the Holy Qur'an, on performing the night prayer, and on serving each other especially at the time of seclusion when the believers compete in serving the others, we should also take into consideration whether we have given up curiosity and whatever is not related to us,

and have given up our indolence, our idleness in building up our Islamic civilization and in increasing our learning and researches.

Let us remember the story of the two women who came to the Messenger of Allah (PBUH). They performed their worship excellently well, but they committed backbiting and calumny in their treatment of people. The Messenger of Allah (PBUH) ordered them to vomit, and they vomited meat and blood because of their sin, as their worship did not make any change in their behavior.

Shall we train ourselves on the concept of excelling our deeds as we are training ourselves on excelling our worship in these holy days?

Certainly yes. I mean what is required is excelling in all dimensions of any kind of work. I do not mean the deeds of this world only. I rather mean both, the deeds of this world and those of the Hereafter. There has never been separation between the deeds of this life and those of the second. Safety of this life is, in fact, a preparation for the safety of the second.

When the Muslim excels in his work, in his learning, in his manner, in his good understanding and in his bounty, he paves the way for the settlement of his religious states.

Why do enemies have domination over us today?

Is it because we fall short of prayer?

Is it because we fall short of fasting, or because we do not experience the change that should accompany prayer and fasting, so we get weak and lose thereby our prestige and self-respect?

"for Prayer restrains from shameful and unjust deeds" (Al 'Ankabut, v. 45).

Are shameful and unjust deeds restricted to stealing and drinking wine?

Is not the indolence we are living in now considered the most shameful and unjust deed?

I was meditating upon the Exalted Allah's speech:

"If there were a Quran with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak" (Al Ra'ed, v. 31).

In the following statement **"If there were a Quran with which mountains were moved"**, the Exalted Allah calls us to have a change in our behavior. How great the difference is between the one who reads the Holy Qur'an and has its influence only on his tongue and that who has its influence in moving the mountains.

How many the reader of the Holy Qur'an are who are unable to move themselves, apart from moving the mountains!

I wonder if we could change our behavior so that we work together in the factory, in the laboratory, in building...!

If we do not take into consideration a training building up, we will be rotating around an orbit that produces no change.

Definitely, I do not mean that we go on competing in serving each other in producing food, for instance, without being able to have integration and solidarity in many other fields, i.e., without being able to raise ourselves to the

level on which we become influential to be able to move the mountains, to cut the land with the Holy Qur'an, and to speak with the dead with the Holy Qur'an.

BY Allah, how can we speak to the dead with the Holy Qur'an when we are unable to speak with it to the living?

This is a temporary stance through which I want to remind myself first and you, the beloveds of the Messenger of Allah (PBUH), in the season of release from Fire, so that the balance be in our hands, and so that we do not cheat ourselves by elaborate worship with no well done treatment, neither should we cheat ourselves with training on elaborate worship not accompanied by training on good treatment.

Allāhum..., 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.