

Nabulsi Encyclopedia of Islamic Sciences

October

24

2004

Ramadan Lectures- Flashes on faith1425H- Lesson(19-64): The divine ordained laws grant mankind's safety

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Contradiction in the thoughts of the infidels':



Dear brothers, the following Ayah from Surat Yunus, May Allah have peace upon him, goes as follows:

((And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'an other than this, or change it."Say (O Muhammad): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)."))

[Yunus, 15]

The indication in this Ayah is that those, who hope not for their meeting with us, don't like the Quranic laws and they want to change them. This is actually the first problem the Islamic world is facing nowadays. Allah says:

((Verily, they were about to tempt you away from that which We have revealed (the Qur'an) unto you (O Muhammad), to fabricate something other than it against Us, and then they would certainly have taken you a friend! And had We not made you stand firm, you would nearly have inclined to them a little.))

[Al-Isra', 73-74]

Dear brothers, the enemies of Muslims allow whatever is Islamic in the outward appearance such as building mosques, reciting Quran and other Islamic rituals which have nothing to do with life style, for they mean for the latter to be according to their concept (not Islamic).

For that very reason, Muslims' first problem nowadays is that they altered their Islamic method and changed its laws, Allah says:

((And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say:))

[Yunus, 15]

People are two groups:

Let us pause here, man belongs to one of two groups in life, either he longs for meeting Allah the Almighty, strives in that purpose, moves towards it and pays the efforts to be safe in the hereafter (after his death), and thus he hopes that he will meet Allah as a believer, as a monotheist and as an obedient to the divine method, or he is from the second group of people who may not say that there is no hereafter, however he adopts that saying in his actions, for he longs for the worldly life, thinks only about it, moves only towards it, and he is careless whether his actions accord with the Islamic laws or not. Namely, the worldly life is his purpose and the hereafter is not one of his concerns.

The second kind of people are bothered by the Islamic laws, they are bothered by Hijab (covering the hair for women), and they are bothered by the prohibition of usury, mingling between men and women, and the strict Islamic laws in earning

money, thus, such people refuse all these laws because they are not longing to meet Allah the Almighty, and instead they long for the worldly life and their own interests, desires and lusts in it.

A few days ago, I had mentioned the following Ayah:

((And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws).))

[Al-Ma'idah', 44]

The second Ayah:

((And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrong-doers - of a lesser degree).))

[Al-Ma'idah', 45]

The third Ayah:

((And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah.))

[Al-Ma'idah', 47]

The core is what really counts not the outward appearance:



Abiding by the religious laws and not only by the Islamic outward appearance is what really counts.

If we were keen on acquiring Allah's attention, pity, mercy, support and triumph, we should apply Islam in our lives, for that very reason Allah says:

((And Allah would not punish them while you (Muhammad) are amongst them))

[Al-Anfal, 33]

What catches the attention in this Ayah is that as long as the prophetic Sunna is applied on individual levels, in the houses, at work, at celebrations, at grieving, in earning their living, in spending their money and in raising their children, Muslims will be safe from Allah's torment, Allah says:

((And Allah would not punish them while you (Muhammad) are amongst them))

[Al-Anfal, 33]

Quranic laws grant man safety:

Hence, he, who is not hoping to meet Allah the Almighty, can't bear the Islamic laws, moreover, he considers them as limiting means for his freedom while they are the assurance for his safety. There is a big difference between understanding the divine laws as assurance for our safety and between considering them as limiting means to our freedom, for the former concept is adopted by those who hope in (the Meeting with) Allah and the Last Day whereas the latter concept is adopted by those who hope in worldly life and consider the divine laws as limiting means to their freedom.

It was reported that Abban Ibn Uthman Ibn Affan said: Zaid Ibn Thabet left Marwan at midday, so Abban wondered: It must be something he is inquiring about that made Marwan call for him at this time of the day, so I asked him and he answered: He asked us about things we had heard from the prophet PBUH who said:

((For the ones whose concern is this world, Allah will scatter his affairs, place poverty between his two eyes and he will not get from the world except what is written for him. As for the one whose intention is the Hereafter, Allah will gather for him his affairs, place contentment in his heart and the world will come to him willingly.))

[Ibn Majah]

A person who is keen on meeting Allah, and another who is not.

The thing I want to make clear is that you won't meet any Muslim in the Islamic world who is vocal about denying the hereafter, but if you were to check Muslims' behavior you will find out that most of them are not so keen on the hereafter.

Do you think he is a believer in the hereafter who takes people's houses, money or businesses unlawfully? Absolutely not. For one would refrain from taking what does not belong to him if he were a believer in the hereafter, a believer in the

detailed reckoning, a believer in the existence of the fair God and a believer in Allah's revenge on the tyrant for the favor of the aggrieved.

Dear brothers, the denial which is in actions, not in words, is what really entails the worst kinds of torments. One more thing, Allah says:

((And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'an other than this, or change it."Say (O Muhammad): "It is not for me to change it on my own accord;))

[Yunus, 15]



Man-made laws are subject of a battle between two minds, one mind belongs to the law-giver, and the second mind belongs to the one who should abide by the law, so if the latter were smarter than the law-giver, he would twist the law in order to defeat it and this kind of action is prevailed around the world.

However, Islamic laws are divine laws and not man-made laws, and since the law-giver here is the creator of mankind (being ordained by the creator, Islamic laws show the greatness of Allah), the human being must abide by them.

To elaborate, let us suppose for the sake of argument that Siyam (fasting) is not ordained in Islam and instead the government made a law for the sake of people's health that they should fast, do you think in this case that the law is able to force people to fast even when they are at home? Impossible.

No law could be completely applicable unless it is legislated by Allah, and that is because the believer has faith that Allah is with him wherever he is, whether at home, alone or at work. Hence, any man-made law will never have the chance to succeed unless it is legislated by Allah, for the law-giver (Allah in this case) is watching, observing and He knows the fraud of the eyes, and all that the breasts conceal, Allah says in that respect:

(("It is not for me to change it on my own accord; I only follow that which is revealed unto me.))

[Yunus, 15]

If we were to mention all the Ayahs about the set limits of Allah for His messenger PBUH, we would get the following:

((Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."))

[Al-An'am, 15]

This is a limit for our prophet PBUH who is the master of all creations and the beloved of the Haq (Allah), and according to the limit mentioned in the previous Ayah, the messenger fears, if he disobeys Allah, the torment of a Mighty Day. The second limit:

((Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me.))

[Al-A'raf, 188]

The third limit:

((Say: "It is not in my power to cause you harm, or to bring you to the Right Path."))

[Al-Jinn, 21]

The forth limit:

((Say (O Muhammad): "I possess no power of benefit or hurt to myself))

[Al-A'raf, 188]

Considering that the prophet PBUH possesses no power of benefit or hurt to himself, it is with greater reason that he doesn't possess that power for you (Muslims), and if the most exalted among creatures (Mohammad PBUH) fears, if he disobeys Allah, the torment of a Mighty Day, doesn't know the unseen and doesn't have the power of benefit or hurt to anyone, then this will be the position of being a slave of Allah, Allah says:

((So did (Allah) convey the Inspiration to His slave [Muhammad through Jibrael (Gabriel)].))

[An-Najm, 10]

Though the prophet PBUH had reached Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)] where Allah conveyed the Inspiration to

His slave [Muhammad through Jibrael (Gabriel)], he fears, if he disobeys Allah, the torment of a Mighty Day.

Therefore, when you consider the Islamic laws as restraining means and handcuffs to your freedom, you should know that you still have a long way ahead of you, whereas when you consider them as means to grant your safety, you are then Faqeeh (expert in Islamic laws).

Remember, we shouldn't only be concerned about the outward Islamic appearance (and leave the core of this religion).

There are a lot of Islamic buildings which catch the eyes. I for one visited once a mosque in Casablanca which cost one thousand million dollars, and it is located over sea water and it manifests the art of Moroccan architecture.

Are our daily practices and actions Islamic like our Islamic outward appearances? Are our transactions, in buying, selling and investing money, Islamic? Do we raise our children according to the Islamic method? Are our TV programs Islamic? Therein lies the problem

((Verily, they were about to tempt you away from that which We have revealed (the Qur'an) unto you (O Muhammad), to fabricate something other than it against Us, and then they would certainly have taken you a friend!))

[Al-Isra', 73]

They wouldn't take you a friend unless you abandon your religion and apply their method in everything, whether economically, socially or scientifically:

((And had We not made you stand firm, you would nearly have inclined to them a little.))

[Al-Isra', 74]



This Ayah, dear brothers, shows the efforts paid by the other party (the enemies of Islam) since day one against Islam till the Day of Judgment.

The battle is all about altering the divine method, and if we were to give in to that, we would be considered as their friends, and if we didn't give in to that, we would be considered as terrorists.

This is our problem nowadays, and the more we hold on to our religion, to the Islamic teachings and to our Quran, the greater reason we are giving Allah to grant us victory. Unless we do so, all our day and night prayers will be to no avail. Take for example the first war declared on Iraq, though all mosques in the Islamic world offered Qunot (supplication while praying) in prayers and asked Allah's victory for Muslims, they were of no avail, and the reason is the following: Unless we change ourselves and turn back to Allah's orders in our houses and in our jobs, we are in no position to ask Allah for victory.

I used to supplicate: "O Allah, give us the power to defeat our own desires in order to defeat your enemies", for only then do we deserve triumph over our enemies. We are in dire need for self-Jihad (defeating our own desires), and verify this, no power on earth can prevent you from defeating your own desires, and no power on earth will ask you why you were honest? Why you were trustworthy? Why you were chaste?

The paths of self-Jihad are opened wide for you.

Moreover, we are in dire need for Da'wah-Jihad (striving to spread Allah's words). Who prevents you from teaching your children the Islamic principles? Who does prevent you from teaching those around you the Islamic principles? The paths of Da'wah-Jihad are wide open for you.

We are also in dire need for constructing-Jihad. Who prevents you from being the best in your specialty? Who does prevent you from being the best in your industry? Who does prevent you from being the best merchant? Who does prevent you from being the best in agriculture? Who does prevent you from being productive in your community?

Self-Jihad, Da'wah-Jihad and constructing-Jihad are available to every Muslim and no party on earth can prevent you or ask you why you have done this or that?

We still have a long way to go, and every one of us should take that path so that Allah might have mercy on us.

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