

What did Allah ﷻ say about me?

Allah ﷻ revealed His Book on His Messenger Muhammad ﷺ and said in it:

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ

Anbiya 21: 10. Indeed, We have sent down for you (O mankind) a Book, (the Qur'an) in which there is Dhikrukum, (your mention – an honor). Will you not then understand?

Naturally it must follow that if Allah ﷻ mentioned us in His Book and told us about it, we should look to see where we are mentioned?

Allah ﷻ naturally didn't mention us by name. But He ﷻ mentioned different types of people in His Book and described their attributes and qualities and then mentioned what their ending would be. It is important for us therefore to see where our own qualities fit in. If our qualities match the qualities of the people who Allah ﷻ was pleased with, then we thank Allah ﷻ for this and ask for His help to remain steadfast. If however our qualities seem to be those of people who Allah ﷻ was not pleased with and who He promised to punish then we must take heed and change our lives and rethink and retake our choices so that we fit in with the first group.

So let us see who Allah ﷻ mentioned and in what way. Allah ﷻ said:

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
وَالْأَبْصَارُ

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

Noor 24: 37. Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from establishing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of

Resurrection). 38. That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills.

'Rijaal' is a particularly honorable way that Allah ﷻ mentioned men of honor. It is not a reference to gender as much as to qualities of a man – honor, nobility, compassion, kindness, courage, integrity and faith. And as qualities they would apply to women equally. Allah ﷻ not only promised them His reward but said that He would reward them according to the best of their deeds – meaning that He will take that deed which is the best in His estimation and reward all their deeds equal to that best deed. How can we ever thank our Rabb for His generosity which comes unasked?

Of all these noble qualities – which are encompassed in the meaning of the word Rijaal as it is used in the Qur'an – Allah ﷻ mentioned the foundation which enables them all – Remembrance (Dhikr) of Allah ﷻ. Remembrance of Allah ﷻ is the foundation of intelligence. Remembrance is not simply mechanically repeating Allah ﷻ' s names but of actively reflecting on our connection with Him and the responsibility that this entails in terms of how we should live our lives in this world as a means of goodness for all. For example Allah ﷻ mentioned remembering Him constantly as a sign of intelligence and understanding when He said:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ
هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

A'al Imran 3: 190. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allah (always) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Rabb! You have not created (all) this without purpose, glory to You! Give us salvation from the punishment of the Fire.

The first sign of intelligence is to recognize and worship our Creator and to remember that we have to go to Him one day and that only if we are then judged as winners will we truly be successful.

Allah ﷻ taught us the sequence of teaching and learning in these Ayaat. A sequence that we have ignored to our own detriment and created a completely ridiculous education system that trashes 15 years of a child's life and serious amounts of cash so that at the end of that period the child emerges from the system completely incapable of taking care of itself, confidence destroyed, creativity demolished, head full of unrelated pieces of data which he has no idea what to do with and without a clue about what it wants from life. We call that rather bad joke, schooling.

Ask yourself how many job advertisements for anything other than doormen that you have seen which call for high school graduation as a basic qualification? If you don't believe me, send your high school graduate out into the world and tell them that they must stay away for one month, without going to any relative or friend's house and take care of themselves and earn a living without begging. And then one month later they can come back home. I can guarantee you that for most of them, that is the last that you will see of them in this life. Yet nobody questions this rubbish nor makes any attempt to change this entirely ridiculous state of affairs.

Education is or should be more than literacy. If not, why do we need to spend 15 years doing it? Ask any child what he or she remembers of school with real pleasure and they will tell you about their friends and what they used to do on their own time – in short everything other than what you paid for them to go to school – i.e. academics. So why do you do it? Allah ﷻ taught us a better way but you ignore it. Use the method Allah ﷻ taught us – what I call Integrated Holistic Teaching – and you will raise children who are engines of energy, connected to Allah ﷻ who speak to Him and He gives them what they ask Him for. Your call people. Your children.

So who are the 'Rijal' who don't allow business, politics, academics or anything of this world to make them forget Allah ﷻ? They are those who recognize Allah ﷻ and who remember Him

standing, sitting and lying down. People of intelligence and understanding. They are those who then use the intelligence that Allah ﷻ gave them in research, invention, creation of systems and methods of adding value to life, to alleviate suffering and to fight injustice. They are not people who spend a thousand times more money on armaments than what it will take to eliminate hunger, disease and poverty from the world. (2013: \$ 1.7 trillion spent on weapons vs \$ 58 billion – UN estimate of what it will take to eliminate poverty and hunger from the world). Wearing a suit doesn't make you intelligent. It just makes you a tailor's dummy. Yet we have tailor's dummies running the world and think nothing of it and suffer unnecessarily for their misdeeds. Truly we live by our own choices and die by them.

Allah ﷻ said about the true measure of success:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُزُورِ

A'al Imran 3: 185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

The key is to remember that only Allah ﷻ is the judge and only He will decide – unaided by our advice. So if we want to win we have to conform to His standard and not to whatever our cool worldly advisors tell us. If not wait until you see the angels and you will know it yourself – except that it will be too late to do anything about it then. So we have seen what Allah ﷻ said about the winners – their qualities and their ending. I ask Allah ﷻ for this for every one of you.

Now let us see what Allah ﷻ told us about those who consider themselves to be real cool and who seek to lead others along their path to their destination. Allah ﷻ said:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

An'am 6: 44. So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

Time to decide - Who are you? Slave of Allah ﷻ or another god in opposition to Allah ﷻ?

The reason I'm asking myself this question is because Allah ﷻ said,

وَأَسْجُدْ وَاقْتَرِبْ

Al-Alaq 96:19 Fall prostrate and draw near to Allâh!

Please note that Allah ﷻ did not say, 'Stand up and draw near or walk or run and draw near.' He said, 'Fall in prostration and draw near.' Strange order because in prostration a person can't even move. He can't defend himself, he can't speak with authority, he can't argue, he can't fight, he can't do anything that conveys his personality, his confidence, his pride, his authority or his will. The prostration is the ultimate position of surrender, of complete helplessness, of putting yourself at the mercy of the one you are prostrating to. That's why Sajda is Haraam to anyone other than Allah ﷻ. So why's Allah ﷻ saying, 'Fall in Sajda and draw near?'

That is because it is only the right of the slave to draw near to His Owner. To seek strength from His Power, knowledge from His wisdom and protection from His anger. It is only the slave who can throw himself at the mercy of his Owner and expect to be pardoned and rewarded. It is only the slave who can expect the help of his Owner when he stands forth in the face of opposition to order other slaves who have become rebellious to become obedient. Obedience is the root of all goodness.

For the one who says, Allah ﷻ wants but I also want - Well it is for him to make Tawba and fall in prostration. Otherwise he will stand in opposition to the Creator of the Universe, to his own Creator on whom he depends for every breath. Need I say more? That's why we must realize that it doesn't matter that you can't move in Sajda because it's His Mercy which will draw you close to Him. So let's make up our minds O! People. Do we want to face Allah ﷻ with our heads in Sujood before His Throne or standing up tall and looking defiantly at Him ﷻ.

For the one in Sujood, He ﷻ will ask you to raise your head and He will make you stand. If it is the latter, then believe me you will not be standing for too long.

Allah ﷻ told us about one such – a so-called 'self-made man' – and his ending:

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ
إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً
وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ
عَظِيمٍ

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَاقَاهَا إِلَّا الصَّابِرُونَ

فَحَسْبُنَا بِهِ وَبِدَارِهِ الْأَرْضُ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَآئِنَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا
أَنْ مَنَّ اللَّهُ عَلَيْنَا لَحَسَفَ بِنَا وَيَكَآئِنَ لَهُ لَا يُفْلِحُ الْكَافِرُونَ

Qasas 28: 76. Verily, Qarun was of Musa's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: "Do not rejoice (without gratitude for Allah ﷻ's favors). Verily! Allah likes not those who rejoice (without gratitude for Allah ﷻ's favors). 77. But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidun (oppressors, tyrants, mischief-makers). 78. He (Qarun) said: "This has been given to me only because of knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the Mujrimun (criminals, sinners) will not be questioned of their sins (because Allah knows them well, so they will be punished without account). 79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun has been given? Verily! He is the owner of a great fortune." 80. But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth)." 81. So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves. 82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allah Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful.

That's why I always say, 'The worst phrase in the language is 'I want.'

It makes a slave forget his place.