

Interpretation of The Holy Quran _ Surat Al- Baqarah (2) _ Lesson 9 _ Verse [21].

Subject : The worship is an obedience and behaviour.

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-Knowing, 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.

We continue with the ninth lesson of the interpretation of "Surat Al-Baqarah".

A summary of the previous lessons:

We continue with the verse number twenty-one, which is the saying of Allah, The Greatest:

(O you people worship Allah, your Creator, and adore Him with appropriate acts and rites; it is He Who brought you into being and caused you and caused all those who preceded you to exist. This may help you lift to Him your inward sight and entertain the profound reverence dutiful to Him(21))

In the previous lessons, there was a description of the believers in five verses, a description of the infidels in two verses, and a description of the hypocrites in thirteen verses; then the verses which describe the hypocrites have ended with two precise examples. The first is:

(Their example stands similitude exact of someone who has kindled a fire to give light to a body of companions and when the surroundings glowed with light, Allah extinguished their fire and their alacrity and quenched their light and cut them off illumination and enlightenment and left them in want of physical, spiritual and intellectual sight (17) Deaf and dumb, insensible to light, they are unable to retrace their steps that lead them into error(18))

Those hypocrites, who have utilized of their infidelity, are infidels in fact, but their interests are related to the believers, so they dissimulated, and those are:

(Deaf and dumb, insensible to light, they are unable to retrace their steps that lead them into error(18))

Who is the hypocrite?

The other model contains those people who their faith is weak, and the doubts are many in their minds, so they have taken sides with the believers, and their selves have weakened of the full adherence; those people, the healing are hoped for them, therefore, the Prophet (PBUH) did not tell their names, but He has told their names secretly to our master "Hudhayfah".

The second group is:

(Their example stands similitude exact of a people who are overshadowed with dark thunder cloud floating in the floor of the vault of heaven and sends forth thunder and lightning, terrifying

and startling, and they think that by plugging their ears with their finger tips to make them impervious to sound they would avert death, but Allah besets and bounds those who deny Him on all sides(19))

Those people hang onto the gains, and get away of the troubles; and those people love the results of the faith, but they do not pay the price of these results.

(as often as it emits for them gleams they proceed under its light and when it darkens, their eyes shrivel into darkness in their heads and they stand dead(20))

And Allah, Almighty, said:

(Lightning very nearly snatches their sense of sight; as often as it emits for them gleams they proceed under its light and when it darkens, their eyes shrivel into darkness in their heads and they stand dead; and had Allah willed He would have deprived them of their sense of hearing and that of sight, faculties divine; He is indeed Qadirun (Omnipotent) to effect all things(20))

The description of the believers, the infidels, and the hypocrites has ended; and in fact, there are two kinds of men: believer and unbeliever, and the third is who has demonstrated the faith, and concealed the infidelity.

The first type is clear, and the second type is clear too; the first type is bold as he has accepted the truth and received the price.

The second type has driven the right away and paid a heavy price, and the third type is cowardly, as he did not dare to be obligated, and he did not dare to disbelieve, but he is in between; and the source of danger comes from this type, because the first one utilizes you, and the second type you beware of him, but the third type is cheating you.

Therefore, it is being afraid on the religion, not from its enemies, but from its dissemblers, the hypocrites.

Here, the hypocrite is who has a fluent tongue, but his heart is ignorant, and his work was not committed to the religion, who has showed what he does not conceal, and who has concealed, what he does not show.

Allah's speaking to people, and to the believers:

Dear brothers, now we move to a new section of the verses:

(O you people worship Allah, your Creator (21))

It's of the rules of Allah, The Greatest, that He speaks the people in general about the essentials of the religion, while he speaks the believers about the branches of the religion. The word:

(O you people (21))

This is a general advice for all the human beings:

(worship Allah, your Creator (21))

While:

(O you who believe with hearts impressed with the image of religious and spiritual virtues: the prescriptive rule of fasting is decreed for you to observe as it was observed by those who came before you in time, so that you may entertain the profound reverence dutiful to Allah and lift to Him your inward sight(183))

And He said:

(O you Whose hearts reflect the image of religious and spiritual virtues: Save yourselves and your families from a fire(6))

[Al-Three]

O believers, do this, and don't do this; it means: O you, who you believe in Me, who you know Me, who you know My mercy, who you know the secret of your existence, and you, who you have been created for the eternal happiness, do this and don't do this; because the believer has made a fiducial contract with Allah.

The believer has to explore and obey Allah's command:

The believer is committed a fiducial contract with Allah, Almighty, that of the requirements of this contract is to implement all what it has come about Allah:

(Allah has bought from those whose hearts have been touched with the divine hand their lives and their wealth in exchange for Paradise(111))

[Al-Tawba]

The believer has bought his self, and the price is the heaven.

(They strive in His cause whether they gain victory or be martyred in His cause. It is a solemn promise Allah has pledged in AL-Tawrah (the Torah), AL-Injil (the Gospel) and the Quran, and who can honor and fulfill his promise better than Allah. Therefore, you may rejoice O Muslims at the bargain you have made to your advantage; This is indeed triumph supreme(111))

[Al-Tawba]

Allah, Almighty, addresses the public about the principles of religion, and He addresses the leading personalities who are the believers about the branches of religion.

The believer has believed in Allah, and he knew why Allah has created him; he knew that he had been created for the paradise which its width is the skies and the earth, also he knew that the price of the paradise is the obedience of Allah, Almighty, and he received the command from Allah, Almighty, so the task of the believer is only to explore the order of Allah and apply it.

Allah addresses the stragglers who are distant of Him, who had been away from Allah, Almighty, and who had become attached to the worldly life; those infidels, Allah, Almighty, speaks to them in general:

Human beings are created to worship Allah:

Dear brothers, the biggest question which is introduced to us is: Why are we in this worldly life? Why were we being created?

Believe me, brothers, millions of people move every day, work hard, earn money, live in houses, get married, travel, traffic, being happy, and having fun, but no one of them knows why Allah had created him!

If you go to a country, stay in one of its hotels, wake up in your first morning, have your breakfast, and wear your clothes, then you may ask yourself: "Where to go?" We ask you why did you come here?

If you have come to this country as a merchant, then you have to go to the laboratories and institutions, if you have come as a tourists, then you have to go to the snack bars and parks, and if you have come for learning, then you have to go to the colleges and universities. When is your move? When you know the secret of your

existence; this is a very precise question, and each one of us must ask it seriously.

Every one of us must ask himself: "Why am I on earth? For what had Allah created me on the earth? If you know, this is a great blessing, and if you do not know, then our Lord has told you:

(I have not created the Jinn and mankind but to recognize Me, serve Me and to worship Me with appropriate acts and rites(56))

[Al-Zariyat]

Something is absent from the most people, that you are created on earth in order to worship Allah, Almighty. Sometimes, we send a student to a foreign country, in which thousands of buildings, thousands of places, the places of fun, cinemas, stadiums, theaters, museums, beautiful parks, libraries, Industry, and Commerce are there, the student who went to that country has one goal, which is to get the doctorate, only one goal; if that goal has borne in his mind, and if it has been clear in his thoughts, then he would achieve it; on the other hand, if he went to a foreign country and he was surprised, so he spent a day in the theater, a day in the cinema, a day in a nightclub, a day at a museum, a day reading a story, and one day in the park; then the school year has gone and he did not belong to the University, so he had failed a very large failure, because he didn't know the secret of his presence in that country, but if he has known, then he would not do this.

Human beings are created for Paradise:

Dear brothers, it's a precise talk, that the biggest question which you must ask to your self is: Why am I here on this earth? When are you going to know the clear fact? When the Angel of Death comes:

(he prays and beseeches Allah, his Creator to have him sent back to life (99) I may be able to do all I have neglected and left undone and imprint my deeds with wisdom and piety(100))

[Al-Muminun]

The greatest thing in this worldly life is to do a righteous work, because your righteous work is your way to the heavens; the righteous work is the price of the heavens, that you are originally created for the heavens; you are originally created for an eternal paradise, in which things that no eye has seen them, no ear has heard, and they never came to a human's mind, and when you had been created, the paradise was created.

(But not those whom Allah has graced with His mercy. In this Manner of freedom of choice and of thinking did He bring mankind into being(119))

[Hud]

Allah has created you to compassionate you, and to bless you, but this eternal increscent happiness must have a price; and the evidence as an example:

If you sit with a person who has got an honorary doctorate; as he visited a country, a celebration has been made for him, and he has been given the honorary doctorate.

In contrast, if you sit with a person who has got a real doctorate, who has studied for thirty-three of years, who has written a dissertation, and who has got a dazzling success; you find a big variance between the person who has spent an effort, till he has reached to this grade, and the person who has got the doctorate without giving any effort.

The universe is utilized for human beings:

In order to be in an increscent happiness in the afterlife and forever, in order to have the highest degree among creatures, and in order to rich the highest level, because:

(We offered the «trust» to the heavens, the earth and the mountains -with what it entails of expectation of knowing and reasoning, of feeling and thinking and of obligations and responsibilities- but they declined to bear it for what it involves of burdensome consequences. But man (Adam -his genes-) accepted it and was willing to bear the responsibility and to give an undertaking of fidelity; He was indeed unfair to himself, having no knowledge of the logical Sequence(72))

[Al-Ahzab]

When the human became responsible, the universes were utilized for him.

As he was given a mind which is the greatest instrument in the universe, he was given a good instinct which leads him to his mistake, he was given a universe which is utilized for him as acquainting utilization, and honoring utilization, he was given a desire which moves him towards Allah, Almighty, and he raises with it for twice: When he bears patiently, and when he thanks.

Also the human was given the freedom of choice in order to estimate his work, and to come to his Lord voluntary not constrainedly; the human is free and he has desires which are a ladder that raises him, also he has a mind which is the instrument to know Allah, and it is the first cognitive power.

A brother has acquaint me about a computer device which its volume is like the volume of the palm of the hand, and it can send any letter by the fax, it can connect to the internet, and it has all the important programs, although its volume is like the palm of the hand; what did this human mind do?

He reached to the moon, he reached to Mars, he reached to Jupiter, he dove into the deep seas, and he broadcasted the picture vericolour through the five continents; so he made an amazing achievement.

If the human has made one of a million of this effort, then he would reach to Allah, and he would be happy with his approaching to Him.

Now, the human mind has made tremendous achievements, but unfortunately, it has not been used for the goal which has been created to; as it has been used for the worldly life, so it made the marvels; but if it has been used for the Afterlife, then it would be the cause of happiness of the nations and peoples.

The concept of worship:

Dear brothers, you have to know assuredly that the reason of your existing in this world is to worship Allah, and people have a naïve concepts about the worship; that means to obey Allah.

(worship Allah (21))

Actually, you must obey your Lord, but voluntary not by force; as when you obey Allah by force, it is not a worship, that when you obey a strong man; do you regard yourself as a worshiper for him? You may hate him!

But the worship that Allah wants is the voluntary obedience which is mixed with the heartfelt love, and which is based on a certainty knowledge, that leads to your eternal happiness.

So, the worship is voluntary obedience, based on a certainty knowledge, and leads to an eternal happiness. This concept tells us that there is a scientific wholly, a behavioral wholly, and an aesthetic wholly in Islam; so, the scientific wholly must ask for acquiring the knowledge, that Allah has never assumed an ignorant person as a patron; and if He, Almighty, did; he would teach him. The lowest rank of the faith in a knowledge, and the lowest rank of the faith is an information:

(Therefore, you must know O Muhammad and realize with great prudence that there is no deity but Allah(19))

And Allah said:

(Do they compare, those who apply their minds' eyes and their hearts' ears to the acquisition of learning and by consequence they are well- informed and those who are ignorant of the facts!(9))

[Al-Zumar]

And He, Almighty, said:

(Allah will raise those whose hearts have been impressed with the image of piety, as well as those men of learning and profitable knowledge, to higher ranks(11))

[Al-Mujadalah]

The first stage in the worshipping of Allah is to know Him:

Allah, Almighty, has adopted the value of knowledge, that the knowledge is an outbalancing value between creatures, so:

((People are two kinds, a scholar and an educated, and there is no welfare in other people but them.))

[Al-Tabarani and Abu Na'im from Ibn Masoud]

Two types of people, and the pay of scholar is not more than the reward of the learner.

((Be humble with those who teach you, and be humble with those who you teach.))

[Abu Al-Sheikh in the Reward from Abu Hurayra]

In fact, the education is a cooperation, a participation, and an exchanging of experiences:

(And unite in good will to effectuate moral virtue and piety and not in sin, transgression and impiety(2))

The worship is a knowledge, as the first stage in the worshipping of Allah is to know Him; else, who are you worshipping? Who is the Creator that you afraid of? Who is the creator that you love? Who does own the mercy that you request? Who does own the torment that you afraid of?

The origin of religion is to know Allah; as if you have known the commander, and the command, then you would work very hard to implement it; on the other hand, if you have known the command, but did not know the Commander, you would diversify in the escaping of the order, and that's what the most people do; that they look for an advisory opinion, then they accept and reliable it however it is weak. He says: "By the willing of Allah, the person who has given that advisory opinion is responsible for it".

Note that if you learned an advisory opinion from the mouth of the Messenger of Allah, the Master of creatures and the beloved of Allah, but you were not right, then you'll not survive from the punishment of Allah; so, that person who hangs on an advisory opinion of the human beings has a trouble in his mind, because Allah, Almighty, is the One who will hold the responsible:

(Each one shall be his own witness, and his deeds shall be a witness of his worth. He knows exactly all that he had done and he also knows if he had perverted best things to worst abuse or to their meanest use! (14) and of no import shall be his excuse(15))

So, the worship is the asking of knowledge.

You should know Allah through His Beautiful Names:

Brothers, the problem is that most people ask for the forensic knowledge only if they have a free time; but the fundamental goal is in earning money, in their interests, and in their whims; the one of them comes to the session if it was short and very interesting, and the seat is comfortable; he comes to increase his enjoyment with life; but the matter is unlike that, then the asking for the religious knowledge is an imposed Right and a duty on each Muslim:

((The asking for the religious knowledge is an obligation on each Muslim.))

[Ibn Majah from Anas]

As the air is a condition for our survival, and without it we die immediately, so the air is a fundamental element for our lastingness; also drinking water is essential for our survival, eating and drinking is a key to our survival, and the marriage is essential for the species survival; as well as, the religious knowledge is a key to your safety and happiness. That if I have told you: "Worship Allah, that means: Learn the religious knowledge in order to know who you should be worshipping". The most people adore each other, and the most people make their desires as their god.

In America, a Muslim scholar sat in a garden beside an American person, and when the American person recognized to him, and knew that the scholar was from the Middle East, and he was a Muslim, said to him: "Can you tell me about your religion?"

The Muslim scholar was master in fluent foreign language, so he told the American person about Islam, about the belief of Muslims, about the ethics of Muslims, about the worships of Muslims, and about the eternal tender that awaits the Muslims; after the scholar has finished all his speaking, the American human took one dollar out of his pocket, and said: "This is my god, and I worship him, but I do not worship your God."

They are so, they worship the dirham and the dinar, insomuch they, and this is something strange, have quoted of Islam the facts which utilize them in their worldly life. So if you have gone to a western country, you would see that the positiveness of this country is Islamic, and the reason is not to love Allah, or to obey Him, but the reason is the loving of the dirham and the dinar.

(O you people worship Allah, your Creator (21))

It means the asking for the religious knowledge in order to know who you must worship.

Why do you worship Allah? Why do you hope Him alone? Why do you fear Him alone? Why do you set your hopes on His satisfaction alone? Why do you spend your youth for Him? Why do you spend your money for Him? Why do you act in opposition to someone for the sake of Allah, and why do you reconcile someone for Allah's sake? You should know who is Allah?

Therefore, it's a part of the knowledge of Allah that to know His Beautiful Names; how Allah is Merciful, how Allah is Wise, how Allah is Omniscient, All-powerful, All-Hearing, Compassionate, All-Kind, Most-Strong, Compeller, Protector, Avenger, Exalter, Abaser, Honourer, Dishonourer, Distresser, and Propitious. It's an essential part of your faith that to know Allah through His Beautiful Names, and that is the meaning of the Words of Allah, Almighty:

(O you people worship Allah, your Creator (21))

People fancy that it is the word of "Worship your Lord", no it's not. The worship is a voluntary obedience with a hearty love, and its basis is as certain knowledge.

The best target is seeking religious knowledge:

How much time have you spent to know Allah? If you ask someone who has got a PhD you find that he has studied for thirty-three years in order to put on his card "Dr" before his name, and he may not benefit as much as the time that he has spent in the study, it's impossible.

It's impossible that human can benefit from his doctorate as much as the years that he has spent in studying, but it's much less, it's a few years after that.

So, for the reason of getting a degree in the worldly life, you study all of this long time; and do not you need the religious knowledge in order to know Allah, and in order to know this eternal destiny?

A human may say to you: "I have no time to attend a religious session"; this person is ignorant.

As if someone went to a foreign country, to get a Doctorate, and has been promised with the highest position in his country when he returns; he has been promised, for example, with the most luxurious house, and with the most beautiful wife. The only task for this person in that country is to get the Doctorate degree, but when the time of lectures comes, he says: "I have no time to attend the lectures". It's a marvelous thing!! Then you have a time for what? That the first object of this long travel, and this hardship is to gain the certificate of this university; then when the time of lectures comes you say: "I do not have the time?!". There is no target that is better of the asking of religious knowledge, and there is no work that outbalances the work for knowing Allah.

(O you people worship Allah, your Creator (21))

It means recognize to Allah, and contemplate in the creation of the heavens and the earth. Do you believe that there are twenty millions of nervous ends in your nose, seven fringes in each nervous end, and each fringe is surrounded by a mucosa substance which interacts with the odor. The result of this interaction is a geometric shape, as a sphere, a prism, a roller, and a Key. This geometry shape is transported to the brain to the olfactory memory which contain a file of ten thousands items. This geometry shape, which is the result of the interaction of the smell with the fringes, is presented on ten thousands items, then it agrees, for example, with the item number five hundred and eleven, and the result is the smell of jasmine, all this process in a twinkling of an eye.

(this is Allah, your Creator (64))

[Ghafer]

Signs that refer to the greatness of Allah:

There are signs in your body that need many years to explain, in your body which is the closest thing to you. Your body is the closest sign which refers to the greatness of Allah, Almighty. your hair which contains of three hundred thousand hairs, each hair has a muscle, moving nerve, fatty gland, chromosomal gland, vein, and artery.

There are a hundred and thirty million bacillus and cones in the retina, and the eye nerve consists of nine hundred thousand nerves.

The stomach produces thirty-five million digestive juice.

The kidney contains one million nephrogenic elements, and in the kidneys the blood moves a distance of one hundred kilometers to be purified.

Your heart pumps eight cubic meters per day, that you may consume only one cubic meter of liquid fuel in the whole year, but your heart pumps eight cubic meters per day, and the person who lives medial age, his heart pumps an amount which will fill the largest skyscraper in the world; the heart beats all the day and night,

and as you sleep your heart does not get tired and unfailling.

Dear brothers, when Allah, Almighty, says:

(O you people worship Allah, your Creator, and adore Him with appropriate acts and rites(21))

It means that first you must know Him; there is nothing better than to know Allah, and I swear by Allah, O brothers, that if we have known what is waiting for us in the hereafter, we would be occupied from everything but to know Allah; we would be occupied from everything, and spend all the time in knowing and obeying Him, because these few years which we live will determine our eternal destiny.

For example, note the students; the student succeeds from grade VII to VIII, and all the class are successful, whether the student have got the first or the last degree; the student succeeds from grade VII to VIII, from eighth to ninth grade, and from ninth to tenth grade; the ninth grade is crucial, because it determines your prospective study whether it's general or professional education. So if the student did not get one hundred and eighty marks, then he has no place in the general education; but if he has entered the general education: the tenth grade, the 11th grade, and the 12th grade; in this year his grades will determine his career; if he has got the marks which allowed him to study medicine, he would become a doctor, if he has got the marks which allowed him to study engineering, if he has got the marks which allowed him to study pharmacology, if he has got the marks of legislation studying, if he has got the marks of law studying, if he has got the marks of science studying, and if he has got the marks of math studying, an approximate example, so his grades in this certificate are crucial, which will determine his fate in life, determine his craft, and determine his social status; also your eternal destiny will be determined in these few years, and forever:

((I swear by Allah, who owns myself, that there is no home after the end of worldly life, but either the Paradise or the Hell.))

[Narrated by al-Baihaqi in "Al-Shi'b book" from the speech of Al-Hassan from one of the companions of the Prophet and it's interrupted]

Either a Paradise which its bliss is endless, or a Hell which its torment does not come to an end.

The cosmic verses in the Quran are a method to considering:

When Allah, Almighty, says:

(O you people worship Allah, your Creator, and adore Him with appropriate acts and rites(21))

Recognize Allah, recognize Him by way of His creatures. In the Holy Quran we find one thousand three hundred and twenty-two cosmic verses, what is the purpose of these verses? Why did Allah make the one-sixth of the Quran is cosmic verses? For entertainment?! For reading?! Or to know Allah through them? Allah has made these verses as a method to thinking.

When Allah, Almighty, said:

(It is not under your dominion or control that you can lay it up in store (22))

[Al-Hijr]

If Allah has asked us to store the water that we use throughout the year, each of us requires to a warehouse that is equal to the size of his house completely, for example, if the surface area of his house was a hundred and fifty square meters, and multiplied by three meters, the result is four hundred and fifty cubic meters; the family need four hundred and fifty cubic meters in all the year; and then we need to a double of the world's buildings. Allah, Almighty, said:

(It is not under your dominion or control that you can lay it up in store (22))

The intensity of "Amazon River" in one second is three hundred thousand cubic meters.

On the other hand, there are five and a half million human beings live in Damascus city, and there is someone who says: "Six and a half million in working day!", and all these people drink from "Al- Fijeh Spring" which its intensity is sixteen cubic meters in a second:

(It is not under your dominion or control that you can lay it up in store (22))

The water of this spring is stored in the geological bore which extends to Homs, and the half of Lebanon's area is over this geological socket, also it extends along near to Palmyra. This is the geological field or repository of this spring:

(It is not under your dominion or control that you can lay it up in store (22))

Our knowledge of Allah leads us to obey Him:

When human drinks the water of bottles he surprised that it contains thirteen minerals therein, magnesium, sodium, etc., and the water of wells is mineral, have you thought of this Water? Have you thought of this balanced air? We always consume oxygen, but Allah has made the plant consumes the coal gas and gives oxygen, in the contrary of us, this balance is wonderful and always makes the percentage of oxygen fixed in the outside air, who did this?!

Wherever you move, and wherever you look, you find thousands of signs; in your food, in your drink, in your child, in plants, in birds, in fish, on the mountain, in the plain, and in the sea.

Allah makes a proof in everything He has created

That He, Almighty, is "The Only One"

And Allah said:

(worship Allah (21))

It means that you must know Allah in order to obey Him, because the worship is a voluntary obedience which is preceded by a certain knowledge that leads to the eternal happiness.

The advantage of seeking religious knowledge:

Dear Brothers:

((The asking for the religious knowledge is an obligation on each Muslim.))

[Ibn Majah from Anas]

If you want the worldly life, you have to seek for the religious knowledge; if you want the Hereafter you have to seek for the religious knowledge, and if you want both of them then you have to seek for the religious knowledge.

You have to give the religious knowledge all of you in order to have a part of it, and if you have given the religious knowledge a few of yourself, it will never give you anything; and the human is still a scholar as long as

he seeks for the religious knowledge, when he thinks that he became a scholar, he has fallen in the ignorance. So, the religious knowledge, then the religious knowledge, and then the religious knowledge:

((One scholar is stronger against the devil than a thousand of worshipers))

[Narrated by Al-Nissai and Ibn Majah from Ibn Abbas]

((Be a scholar, an educated, a listener, or a lovesome; and don't be anything else, or you will perish))

[Narrated by al-Baihaqi and Ibn Abdul Barr from Abu-Bakrah]

This is the first college, and you have to increase your knowledge with Allah, Almighty, every day.

It was mentioned in some supplications that "It's unblessed day which I didn't increase my knowledge with Allah, and It's unblessed day which I didn't be more closer from Allah. "

The doors of mosques are opening widely in order to seek the religious knowledge, you have to adhere a weekly religious session, you have to understand the Word of Allah, you have to know the Sunnah of the Messenger of Allah, you have to know the biography of the Messenger of Allah, you have to know the doctrine's rules, and you to know the method of spiritual rise; you can have all of what has been mentioned in the mosque, so:

(worship Allah (21))

It means that you have to know your Lord, because the worship is a voluntary obedience which is mixed with a hearty love, its basis is a certain knowledge, and leads to an eternal happiness.

Islam is behavior:

Now the behavior... the second item of worship is the behavior, Islam as just a form of belonging does not make sense, Islam as a folklore and formalities does not make sense, and Islam as a sympathy does not make sense.

We have new terms like: Islamic background, Islamic ground, Islamic tendency, conservative direction, Islamic culture, and Islamic feelings; all this does not work, it is necessary to adjust everything according to the method of Allah, it is necessary to adjust your income, it is necessary to know the source of every coin, and how you spent it. This house, which is your home, have you implement Islam in it? This work which is your business, are you sincere in it? Have you benefit the Muslims through it?

Unfortunately, brothers, that some people have the illusion that Islam is those worships: Prayer, fasting, pilgrimage, charity and ended up, but his life is something that has no relation with Islam at all; I can almost say: "Islam is almost a hundred thousand items, the prayer is one of these items, also the fasting, the pilgrimage, and the charity; these five items are from the hundred thousand items; everything has a legitimate rule; either it is a religious obligation, or it is a religious duty, or it is preferred, or it is a confirmed Sunnah, or it is unconfirmed Sunnah, or permissible, or hated infallibility, or hated prohibitively, or ill-gotten; anything on the earth must be governed by these five rules.

O, brothers:

(Those who conformed to Islam and emigrated to where they could best serve Allah and strove in His cause with their wealth and their lives, and those who gave them refuge and afforded them help, are joined one to the other in mutual intimacy. Those who conformed to Islam but due to social or business interests did not emigrate to where they could best serve Allah will be denied your tutelary protection until they have emigrated(72))

[Al-Anfal]

You should see a stark Islam in the life of the believer, you should see the Islam in his appointments, you should see the Islam in his work, in his sincerity, in his honesty, in his sincerity, in his love, in his mercy, in his fairness, and in his beneficence; because Islam is a behavior, that is the honest believer is referred to him with fingertips. For example, someone established a building, but for one reason or another he didn't abandon the property of the building to their owners, and those who bought this building from him thought that he was lagging in order to take their money, then they offered him a huge amount, but he said: "No, I have sold you and took the price for what I sold, and won from you"; so, when he had the opportunity, he abandoned all the building to its owners. This is Islam.

The second item in worship is the behavioral discipline:

Islam is chastity from the ill-gotten, Islam is chastity from greed, Islam is honesty, Islam is integrity, Islam is chastity, Islam is generosity, Islam is courage, Islam is humility, Islam is knowledge, and Islam is bounty.

The Islam of believer should be blatant, but it's something funny that to distinguish the Muslim from the non-Muslim just with prayer, because prayer is an act of worship, but Islam is a system of values; so, the second item of worship is: The behavioral discipline; the control of organs, tongue control, eye control, ear control, hand control, and leg control; also the control of earnings, the control of expenditure, the control of girls, the control of young generation, and the control of wife.... Hence, Islam is a system of values, and who thinks that Islam is prayer and fasting, then it's something funny.

(O you people worship Allah, your Creator, and adore Him with appropriate acts and rites(21))

First, you should know Allah; second, you should obey Him; and third, you should contact Him, that is the aesthetic aspect of worship, and I pray Allah, Almighty, that I can clarify this fact to you.

If you did not say: "I am the happiest person", you are not a believer, as you are connected with Allah, and then you feel misery?! You have a connection with the Creator of the universe, you have a connection with the origin of beauty, you have a connection with the origin of perfection, you have a connection with the origin of grace, and with all origins; Allah is He who gives alone, The Most Beautiful is Allah alone, and The Perfect is Allah alone.

It's a problem that to be connected with Allah and then you say: "I'm not happy!!".

Dear Brothers:

(And to the Madyanites -of Madyan- We sent their brother Shuaib who said to them : «Worship Allah and follow His system of faith and worship and keep Him in mind and work for the Day of Judgment and entertain expectation of Allah's mercy and blessings.»(36))

[Al-'Ankabut]

We have to worship Allah for the Day of Resurrection, in order to get to the home of peace safely, for heaven, and for the eternal happiness; therefore, you should not consider the worship as a burden to you, it's a small price for a lot of welfare.

Some Quranic verses about worship:

Allah, The Greatest, says:

(«Worship Allah and follow His system of faith and worship and keep Him in mind and work for the Day of Judgment and entertain expectation of Allah's mercy and blessings and do not spread mischief on earth nor create discord.»(36))

And He, Almighty, says:

(We sent NUh (Noah) with Our divine message to his people. He said to there « My people, I advise you to acknowledge Allah and to worship Him with appropriate acts and rites. You have no god but Him. Will you entertain the profound reverence dutiful to Him! »(23))

[Al-Muminun]

It means that there is no choice, and there is no second god; Allah, Almighty, does not let you choose that to worship Him or to worship another one:

(You have no god but Him. (23))

[Al-Muminun]

There is no god but Allah; hence, if you did not worship Him, then who is with you? Nothing with you.

(And 'Isa said to them: «O you Bani Isra'il, worship Allah, my Creator and your Creator and he who incorporates with Him other deities shall be denied Paradise; Allah shall exclude him totally from the eternal bliss and shall destine him to the abode in Hell. »(72))

[Al-Maidah]

You must worship Allah till you come to death:

If you didn't worship Allah, then what is the result? Paradise is forbidden for the polytheist and his abode is Hell:

(And to the Madyanites -of Madyan- We sent their brother Shuaib who said to them: «Worship Allah and follow His system of faith and worship and keep Him in mind and work for the Day of Judgment and entertain expectation of Allah's mercy and blessings and do not spread mischief on earth nor create discord.»(36))

[Al-'Ankabut]

And He, Almighty, says:

(And worship Allah, your Creator, until the encounter with death which is indeed a matter of certainty(99))

[Al-Hijr]

You have to worship Allah from the moment which you know him and till the death:

(And among people are some who serve Allah conditionally, standing on the brink or border, as it were, between faith without and infidelity within. If all goes well with any of them and he makes worldly gains he is gratified and he advances without and to his heart's content. And should he be tested for true belief and inclination and he is consequently befallen with a misfortune or wedded to a calamity he retracts and retreats within, he tumbles down on his face and turns renegade wherefore he loses both worlds, here and Hereafter, And this is indeed the utmost loss(11))

[Al-Hajj]

You must worship Allah in the depths of yourself, and never let anything shakes you; there are people who just a word can shake them, just a word for a simple disagreement with a brother makes him leave the mosque, is this reasonable?!

You have entered the Faculty of Medicine, therefore, your destiny is a doctor, but you left the college for a simple disagreement with a friend or professor; there is no sane person may do that in the worldly life, then how can do this in the Hereafter? If a brother has Offended you, or he has spoken a distasteful word to you, would you sacrifice with your religion?! Would you sacrifice with your Hereafter?! Impossible.

The believer must avoid those who worship other than Allah:

The resistance of a person who worships Allah in a fluctuant way is very fragile, because his knowledge is poor, his will is weak, and his resistance is brittle; so he worships Allah in a fluctuant way; on the other hand, if people worship each other, worship their own desires, and worship the bodies which can not offer anything for them, and leave the worship of Allah; those people must be avoided.

Allah, The Greatest, says:

(If you should remove yourselves, said one of them, from their society and do not participate in their system of faith and worship but not from the divine system(16))

[Al-Kahf]

You must avoid them until they worship Allah, Almighty:

(Or you people were present when Ya'qub lay on his deathbed and you testify that he enjoined his sons to adhere to a system of faith other than Islam? In fact, you knew well that on his deathbed Ya'qub gathered his sons and said to them: «Whom shall you worship after I have departed life?» they said: «We will pay reverence to Allah, your Allah, the God of your fathers, Ibrahim, Isma'il and Ishak (Isaac), One God to Whom we display our devotion and adoration by appropriate acts and rites conforming our will to His blessed will»(133))

[Al-Baqarah]

But those who are worshiped besides Allah...

Allah, Almighty, says:

(«those whom you worship besides Him are but names of objects you and your fathers have designated as gods; a system of faith and worship Allah has never authorized. Indeed, decision, command and judgment are asserted as Allah's own, He ordained that you worship no one but Him. This is the right system of faith and worship but most people do not perceive this fact.»(40))

[Yusuf]

It means that you worship vulnerable persons, and you are surrounding them with a large halo. Who did say that "Buddha" is a god? They had made a large statue for him, and put the fruits around it, as it is said that "Buddha" eats them at night, in fact his servants eat fruits, because the statue is a stone and does not eat anything. Peoples of the whole are living in a funny myths.

Quranic verses about the polytheists:

Allah, The Greatest, says:

(«those whom you worship besides Him are but names of objects you and your fathers have designated as gods; a system of faith and worship Allah has never authorized. Indeed, decision, command and judgment are asserted as Allah's own, He ordained that you worship no one but Him. This is the right system of faith and worship but most people do not perceive this fact.»(40))

[Yusuf]

He says:

(Those you worship besides Allah do not have the power to provide for you livelihood, therefore betake yourselves to Providence seeking His bounty for your livelihood(17))

[Al-Ankabut]

He says:

(For once he asked his father: «O father, why do you revere and adore with appropriate acts and rites objects that are deaf and blind and can avail you absolutely nothing!»(42))

[Maryam]

And He says:

(«O father», he continued, «I am a recipient of divine knowledge imparted to me and not imparted to you. Should you follow Me. I will guide you to the path of righteousness, the path of Allah »(43))

[Maryam]

Worship is the price of Paradise:

Dear Brothers, the issue of worship is very serious, because the worship is your identity, it is the secret of your existence, and it is your goal of this life. The worship is the price of heaven, the worship the price of safety, the worship is the price of happiness, and the worship is the price of piety.

Dear Brothers, this is the first verse after the description of Allah for the believers, the hypocrites, and the infidels:

(O you people worship Allah, your Creator, and adore Him with appropriate acts and rites; it is He Who brought you into being and caused you and caused all those who preceded you to exist. This may help you lift to Him your inward sight and entertain the profound reverence dutiful to Him (21)

It is He Who set for you the earth at creation in the order of a settled habitation where you establish your abode and made the heaven with its regions, spheres, celestial bodies and realms of space a construction of imposing magnitude and He sent down from the floor of the vault of heaven rain water and with it He caused the various products to spring from the soil, products fit to be used as food for human sustenance. Therefore, employ your faculty of reason in forming conclusions and reason high of Providence and do not equal with Him deities haunting your imagination when the instinctive perception of the truth is natural to you(22))

This verse, by the willing of Allah, will be interpreted in the next lesson, and Allah is whom we ask for help.