



# NIZAMIYE MOSQUE COMPLEX

*"Where heart and mind meet"*

## FRIDAY SERMON – 7 : HOW TO GAIN IKHLAS -2-

**5. It is necessary to base everything directly on Allah's consent.** Even if everybody is against a person and nobody is pleased with him, it is of no significance if Allah is pleased with him. For, the hearts of all of those people are under the control of Allah. If Allah wishes, He will make them pleased with that person.

On the other hand, if Allah (swt) is not pleased with a person due to an attitude of his, it is of no significance if everybody is pleased with him and is grateful to him. A believer knows that it is of no significance in the eye of Allah (swt) and that people's being pleased with him will gain him nothing in the hereafter unless Allah is pleased with him. The group that will be pleased with him may consist of financially or politically powerful people. However, they are all weak beings that were created by Allah and that will decay in the grave one day, losing all of their power. Therefore, their number, support and appreciation will be of no use in the hereafter. The one who is eternal and whose consent needs to be attained is only Allah. What will make man gain a permanent understanding of ikhlas is *'to ignore the consent of people and to aim to attain Allah's consent'* by realizing this fact.

**6. Conscience** is a power that Allah (swt) has created so that it will show man the true path. It warns man against the evil of the soul, provocation of Satan and all attitudes contrary to the Quran throughout man's life. It inspires man the attitude that Allah will be pleased with and the deeds that are in compliance with the Quran. A person who obeys the voice of his conscience unconditionally in all incidents obtains ikhlas. For, ikhlas means being able to make use of one's conscience ultimately and not making concessions related to acting in compliance with one's conscience even if he conflicts with his soul or encounters difficulties.

Therefore, a person who wants to obtain ikhlas **should check whether he uses his conscience as it is necessary** first. If he sometimes stops his conscience, does not heed its voice and acts in accordance with his soul deliberately, it means he does not use his conscience in compliance with the Quran.

**"Nay, man will be evidence against himself, Even though he were to put up his excuses." (al-Qiyamah, 75/14-15)**

What is more, as it is stated in the verses above, everybody knows that the voice that whispers to him is conscience and knows with what excuses he suppresses it.

**7. Thinking about death is one of the most important means of obtaining ikhlas.** Everybody in the world, without an exception, mentions or at least thinks about



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something: **to live long and if possible not to die.** Scientists have been researching seriously and trying to find a way of making man live longer. However, no improvement haven been made in those researches up to now.

Many people view death through a wrong perspective; they regard it as an end where all of the beauties of the worldly life finish, man bids farewell to life permanently and goes under the ground to decay. However, this belief originates from the fact that they have not been able to understand Allah's existence and the purpose of their creation. Those people are not aware that the worldly life is only a testing that will determine their real life after death. They regard this world as real life and the hereafter as a deception. Therefore, they regard death, which ends worldly life and starts life in the hereafter, as an end.

Thus, **'death'** is very scary for them and **'thinking about death'** is very disturbing for them. They believe that they will not take pleasure from the world as necessary if they think about death and that this thought will make all pleasures bland and meaningless. They think they will be affiliated with the worldly life more and benefit from its pleasures more if they do not think about death or if they try to forget it.

However, the result will not change whether man thinks about death or not whether he remembers or forgets it:

**"Say: 'The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that ye did.'" (al-Jumua, 62/8)**

As the verse above reminds us, man will definitely face death. Then, what is reasonable is not to try to forget and ignore a fact that will definitely happen but to make preparations to face this fact.

If man leads a life that Allah will be pleased with, death will not harm that person. On the contrary, it will be a means of starting his endless and perfect life. If he has turned toward Allah with a sincere heart, death will not give him any pain no matter under which circumstances it takes place. Allah states in the Quran that the angels of death will remove the spirits of the believers softly without giving pain. It is also stated in the verses of the Quran that death is a painful incident only for deniers. (*an-Naziat, 79/1-2*) Therefore, if a person is a believer and has ikhlas, death will not be a painful end for him.

On the other hand, to think about death is not something that pulls man away from the world as those people think; on the contrary, it is something that makes man take maximum pleasure from the boons of the world. For, man takes more pleasure when he understands that boons are ephemeral and temporary not when he is attached to them fully and regards them as lust. The Prophet expresses the importance of thinking about death as follows in a hadith:

**"Mention death a lot because this pulls man from the world and sins." (Tirmidhi, Zuhd 4, Qiyamah 26; Nasai, Janaiz 3)**



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Besides, death is not the end of life, boons or beauties as those people think. On the contrary, it is the beginning of real life; it is man's transition to his real world where he will lead his endless life based on the preference he made in his worldly life. If he has understood Allah's greatness and led his life in His way, he will spend his endless life in beautiful gardens. However, if he has been deceived by worldly life and forgotten the day when he will be reckoned in the presence of Allah and the hereafter, his eternal place will be Hell. Trying not to think about death in his worldly life will not save him from encountering this fact.

**A person who can think about death with all these aspects** knows that he can face death anywhere and that his life can end any time. This makes him act sincerely and to use his mind, conscience and means in every moment of his life. He acts based on the clear consciousness that he can be reckoned in the presence of his Lord soon and that he can be sent to Paradise and Hell any time. He spends his worldly life as if he has been to the hereafter and returned after seeing Paradise and Hell, with a belief and ikhlas that makes him sure that they are true and close. He spends every moment with a deep fear of Allah as if he is experiencing the moment when he will meet the angel of death who comes to take his soul, when his book of deeds is shown and when he waits for the decision of being sent to Paradise or Hell. He keeps in mind the closeness and horror of hellfire and acts by feeling the fear of being punished with hellfire eternally. He is also full of the enthusiasm of being saved from Hell and living in Paradise as a slave that is Allah's friend eternally. He acts with the consciousness that expressing excuses like the following ones will be of no use when he is taken to the presence of Allah on the Day of Reckoning: *"I did not know; I did not understand, I did not notice; I was heedless with other heedless people; I acted lazily; I was deceived by Satan; I thought Allah would forgive me anyway; I worshipped and thought my worshipping would be enough..."*

This consciousness becomes apparent with a strong conscience, a sharp power of understanding, a superior mind and an uninterrupted understanding of sincerity. A person who has this consciousness knows that he can die any moment; therefore, he does not postpone any charitable deeds; he does not act slackly and lazily regarding any issue. He thinks that his life may not be enough **"to do something that he thinks he will do an hour later or tomorrow"**. He knows that he will regret in the hereafter for the deeds that he postponed or did not complete.