

THE METHOD OF PROSELYTIZERS IN THE PRESENT LIFE

Friday Sermon Presented by

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In the previous sermon, the speech was about how wonders of the invisible appear when doubt is removed. The Holy Book of our Lord presents a sample of this fact in the story of Joseph and his brothers. This story is full of wonders that indicate Heavenly Providence. It also proves that when man has trust in his Lord and adheres to the straightway of the Exalted Allah, he is supported by a Source in whose Hands the affairs of heavens and earth are, including everything in them.

This is the summary of the story of Joseph ﷺ . but after the Exalted Allah concluded the story, He directed His speech to the Prophet ﷺ and his Ummah, summarized in few lines that constitute the foundation of a method.

The verses of this story are numerous, but the foundations which constitute the method are presented in abbreviated expressions that summarize the issue the believer should adhere to. This is in the verse one hundred and three. After relating the story of Joseph in one hundred and two verses, the Exalted Allah said: **"Yet no Faith will the greater part of mankind have, however ardently thou dost desire it"** (Yusuf, v. 103).

Two hundred and two verses deal with the wonders of the invisible while Jacob ﷺ watches closely these wonders, and Joseph lives their subject.

How astonishing is that although man witnesses the wonders of the invisible, he is still doubtful.

How astonishing is the state of man when he witnesses thousands of signs daily, yet he goes on hesitating, doubting and suspicious.

The verse herein does not deal with sayings. It rather deals with states.

Before the departure of the Prophet ﷺ to the High Companion, nearly all the Arabic peninsula announced their allegiance to Islam. The moment the news of the departure of the Prophet ﷺ to the High Companion spread, renegades apostatized and renounced Islam, and liars pretended to be prophets.

Who stayed steadfast?

The type of people that our Master, the Messenger of Allah ﷺ, reared were steadfast. They were like the seeds that are planted in the earth anew to reappear in the form of the strong tree of Islam.

We have to benefit from this lesson. If you are the people of the mission and desire the tree of Islam to have firm roots and its branches reach heaven and that it brings forth its fruits all the times, I advise you to take care of the seeds. Most people around us are followers who wait and see to the circumstances of the material. If they see that Islam is strong, they agree to it, but if they find what makes their hearts frightened and terrified they retrace their steps.

When we forget this truth, we waste our time in seeking multitudes, and crowds. The example of this

process is like dust that is scattered by the wind wherever and however it blows.

Then the Exalted Allah said: **"And no reward dost thou ask of them for this: it is no less than a message for all creatures"** (Yusuf, v. 104). In this verse, the Exalted Allah determines the aim of the message and identifies the purpose of the mission.

When the purpose of the mission is material, it will be unfruitful, and when the aim of the assembly is to collect money, it will be an unsuccessful assembly. But when the aim of the mission is reminding of the Exalted Allah: **"no less than a message for all creatures"**, reminding people of the Exalted Allah, reminding them of the Hereafter, and reminding them of righteousness and adhering to the straightway of the Exalted Allah, then it will be a mission of right intention and its results will be in the providence of the Exalted Allah.

Then the Exalted Allah said: **"And how many Signs in the heavens and the earth do they pass by? yet they turn (their faces) away from them"** (Yusuf, v. 105).

After the Exalted Allah presents the Qur'anic signs, He wants us to read the cosmic signs and make them accompany us as long as we live. He wants us to read the verses of the Holy Qur'an that deal with the wonders of the invisible in the past, and read the messages of the Exalted Allah sent to us to knock at the doors of our hearts thousands of times daily.

The sign of the glory of Islam was evident when the states of Rome and Persia were demolished by the

Muslims at a time when the Companions did not have too many soldiers or equipments.

The sign of our present is that if the number of the Muslims is calculated, and if the equipments in all our Islamic world are reckoned, you find all that unimaginable.

Until when are we going to talk about number and equipment whereas the cosmic sign is present before us?

"And most of them believe not in Allah without associating (others as partners) with him" (Yusuf, 105). They declare that they are monotheists, but in reality, they rely on, depend on, and appeal to other than the Exalted Allah.

"Do they then feel secure from the coming against them of the covering veil of the wrath of Allah" i.e., when they are in the state of not relying on the Exalted Allah, and in the state of not trusting Him. Support does not come unless doubt is removed. When this happens, wonders of the invisible appear, otherwise, the speech we have to make present in our hearts is: **"or of the coming against them of the (final) hour all of a sudden while they perceive not"** (Yusuf, v. 107).

The Exalted Allah said afterwards: **"Say thou: this is my way: I do invite unto Allah, on evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah and never will I Join gods with Allah"** (Yusuf, v. 108). That is, not all people will be nucleus even if we are ardent to make them so. But they will believe in the Exalted Allah while they are still polytheists. What will

you do if you are the people who belong to our Master, Muhammad ﷺ and his family and companions?

We have to understand quite well this lesson in the conclusion of Surat Yusuf.

"This is my way", i.e., my way, that is not equivocal, is clear enough.

How many the swindlers are today who try to beguile us from the clear way of Allah into making us change the fundamentals of our doctrine...! Or to make us change the fundamentals of the Islamic behavior. Today, too many plans are cooked to make us change our fundamentals, and make them be included in the probabilities, so that we consider them as probable options.

This is what is propagandized today, East and West on the pulpits of information, the pulpits of culture and the pulpits of conferences. They aim at making us consider our fundamentals as probabilities.

The method is: **"This is my way"**. My way is quite clear with its doctrinal and behavioral fundamentals.

Certainly, we are an Ummah whose juristic wealth is ample, and this could be included in the probabilities. I do not refer to probabilities. Differences in jurists' points of view are plenty and admissible. But herein, I rather refer to the fundamentals of our way.

Calling for Islam is not accepted – and this one of many plots that you should be acquainted with. Plans are knitted for us so that the Muslim would say "I am a Muslim and this is my identity card". Then he would be rewarded for his identity card, but he should not say to the non-

Muslim: "Embrace Islam". This is done through stirring up racism, and fanaticism.... After that, identity would be established. Consequently, every community would be labeled by its identity that should be preserved.

Calling to Islam has become a terrifying premonition.

Nowadays, plans are knitted and set through many means, so that the Muslim would adopt the method of being satisfied with his prayer and fasting and mere entering into his mosque.

This is a sample of the plots that are cooked and knitted against Islam today.

1- **"This is my way"**: it is a clear way in its fundamentals and manners.

I have talked about part of our doctrinal fundamentals, i.e., calling to Islam that is absolute truth.

On the level of behavior, the major issue that is intended to shake our behavioral fundamentals propagandized in information media is the veil of the Muslim woman. They argue that it is not a fundamental issue neither is it from the religious obligations. It is rather, as they say, a custom inherited from the Arabs before Islam.

2- **"I do invite unto Allah"**, i.e., I do not call to myself, i.e., the individual "ego", or to the collective "ego", nor to the personal "ego" or to the "ego" of the community. I rather call to the Exalted Allah.

Our plight today is that many Islamic societies begin to call to specific people: to a Sheikh, to a certain group, to a community, or to the leader of the community or group.

3- **"on evidence clear as the seeing with one's eyes"**. Our method is not "put out the lamp of your mind and follow me". Our method is rather "call to the Exalted Allah while your eyes, your heart and your mind are open and your soul is radiant, and we refuse blind imitation.

4- **"I and whoever follows me"**. We all call to the Exalted Allah on evidence as seeing with our own eyes, with open eyes and hearts, and with radiant souls. We are against blind imitation and we turn away from it.

5- **"And Glory to Allah"**. We should know that in the Holy Qur'an symbols. and the expression "Glory to Allah" implies a symbolic meaning.

In the past, when a Companion wanted to call on a family to ask the hand of their daughter, he would say: "If you accept to give me the hand of your daughter in marriage, I thank the Lord, and if you refuse, glory to Allah.

Thus the Exalted Allah's saying **"Glory to Allah"** here implies **"But if they turn away"**, as you have read in another place in the Holy Qur'an: **"Allah sufficeth me: there is no god but He"** (Al Tawbah, v. 129).

6- **"and never will I Join gods with Allah"**. Even if all people believe in Allah but they take partners with Him, I shall go on steadfast on the method, on monotheism, and on my trust in the Exalted Allah.

Then, while setting up the method of the mission, the Beloved ϵ draws the attention of his Ummah to a fact. He wants them to be cognizant that the Law of the Exalted Allah is to put off relief for His beloveds.

This is the Law of the Exalted Allah.

How much the proselytizers feel thwarted because they anticipate relief...!

Oh you..., do you want to eat the food before it is well cooked?

The food should be cooked well, and it is not you who determine when it is well cooked.

Thus the Exalted Allah said:

"Nor did We send before thee (as Messengers) any but men, whom We did inspire- (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the Hereafter is best, for those who do right. Will ye not then understand?"

-Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin" (Yusuf, vs. 109-110).

This is the Law of the Exalted Allah that He made his beloveds be used to. It is that He does not bring about relief till the people of the mission reach the verge of despair in spite of their perseverance, their good effort, their righteousness, their certainty, their steadfastness and their getting away from idleness and boredom...

Noah ﷺ said: **"O my Lord! I have called to my People Night and Day. But my call only increases (their) flight (from the Right)" (Noah, vs. 5-6).**

This is the case with the people who call to the Exalted Allah. They never feel bored however hard the

circumstances are because they know that putting off relief is the Law of the Exalted Allah.

Then the Exalted Allah said: **"There is, in their stories, instruction for men endued with understanding"**, for the Holy Qur'an does not relate a story for mere historical documentation. It is rather related for exhortation.

"It is not a tale invented, but a confirmation of what went before it, a detailed exposition of all things, and a guide and a mercy to any such as believe" (Yusuf, v. 111).

Allahum... make us from those who benefit from this lesson so that our hearts be directed to nobody but to you. Make us adhere to your fixed words in this life and in the Hereafter.

I say my words and ask the Exalted Allah's forgiveness.