

WHEN WILL MOVEMENT BE FOR THE CAUSE OF ALLAH

Friday Sermon Presented by

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The Exalted Allah's words: "**Go ye forth, (whether equipped) lightly or heavily**" (At Tawbah, v. 41), explained in a previous sermon, reveal a request by the Exalted Allah that calls for a collective spreading movement. This verse refers to three issues: movement, collectiveness, and spreading. But, does the Exalted Allah accept every collective spreading movement?

This general notion is restricted, specified and directed by the Exalted Allah when He said: "**O ye who believe what is the matter with you, that when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth?**" (At Tawbah, v. 38).

Observing this collective spreading movement, the reader of the Holy Qur'an moves to an instruction that defines the course of this movement. When I talk about the course of spreading, I do not exclude the fact of the straightforwardness of this movement. This is easy to understand when we imagine how organized shapes are not the only straight lined ones

This puts the question on the practical level: If the Exalted Allah asks us in His Book to do collective spreading movement, and defines it as 'in the cause of Allah', when will this collective spreading movement be in the cause of Allah? And what is the meaning of its being in the cause of Allah?

As I peruse this issue, I have the impression that, at present, our Ummah does not have this collective spreading movement. Instead, our Ummah is nearer to stillness than movement. Instead of collectiveness, it is nearer to egotism and individuality. Instead of spreading, it is nearer to dependence on the corner and the part away from comprehensiveness.

This restriction and specification of 'in the cause of Allah' might help in making us get out of this behavioral and abstract confusion into the method of guidance.

The first condition that helps in making the collective spreading movement be in the cause of Allah is:

1-Intention

In talking about being guided and directed, I am not going to get away in my connotations from the guidance of the Illuminated Book. What is the intention of this collective spreading movement? What is its aim? What is its purpose?

The Holy Qur'an draws our attention to this truth saying: **"Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of evil"** (An Nisa', v. 76).

Thus, what is understood is that man is either in a state of self-tyranny, or he is out of this kind of tyranny. One cannot have disciplined intention depending on the method of 'the cause of Allah' unless he gets out of the idol, and the idol is tyranny. As long as the self has tyranny and brags about it, and by which it is driven to different types of behavior, it will not be following the method of 'the cause of Allah'.

Self-tyranny means admiration of one's opinion. Originally, tyranny means transgressing limits, and man's limit is his servitude to the Exalted Allah. Consequently, when man transgresses his servitude, he serves the idol and he will not be in the state of 'the cause of Allah'.

The servant will not be in the state of 'in the cause of Allah' unless he is verified by servitude to the Exalted Allah within his heart. When he is verified in his behavior by worship, and attracted to his Lord in his secret and soul while he directs his face to his Lord with clear purpose that is not comingled with whims.

What is the main concern in your life? Is it fame? Is it wealth?

It is a question that man should ask himself about repeatedly till he becomes sure that he is out of the circle of the idol, till he understands the meaning of tyranny, and gets away from the transgression of permitted limits, that is, when he discerns his servitude.

The second issue that helps us determining the accurate meaning of 'in the cause of Allah' is:

2-to be in agreement with the Messenger of Allah (PBUH), with the path of the people of faith and the people who return to the Exalted Allah heartily in repentance.

Thus, the Holy Qur'an attributes the issue of 'in the cause of Allah' to these three types.

The Holy Qur'an attributes this way to the Messenger of Allah (PBUH). Addressing our Master Muhammad (PBUH), the Exalted Allah said: " **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" (Yusuf, v. 108). This is the way of our Master Muhammad (PBUH) that represents the Exalted Allah's legitimate will.

If you want to be acquainted with the way of Allah, try to understand the way of the Messenger of Allah (PBUH) throughout the centuries, and try to study deeply and thoroughly this way. You will find that it has not changed. It is the same in the sixteenth and seventeenth as it is in the twentieth or twenty first centuries.

In another place, the Exalted Allah said: "**and follow the way of those who turn to Me {in love}**" (Luqman, v. 15). The one who returns to Allah and renounces his whims is related to the Exalted Allah who orders him to "**follow the way of those who turn to Me**". Whoever returns to the Exalted Allah is the follower of the way of Allah, and the way of Allah is his.

In another verse, the Exalted Allah said: "**If anyone contends with the Messenger even after Guidance has been plainly conveyed to him**" (when he begins to contradict the clear Prophetic method that is the very same guidance, in his behavior, opinions and whims), "**and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell- what an evil refuge**" (An Nisa', 115).

This is the way the Holy Qur'an ascribes to the believers. It is the way of the Messenger of Allah (PBUH) and the way of whoever returns to Allah.

The people of faith get out of servitude of their own selves, of worldly life, and of creatures.

The people of faith prefer the Hereafter to the worldly life, therefore, in the verse referring to this subject, it is said: **"O ye who believe what is the matter with you, that when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? do ye prefer the life of this world to the Hereafter?"**. Even those who have deep faith in their hearts need a small amount of a remedy that would make them get out of the earthly clinging. So the Exalted Allah said to them: **"O ye who believe"**. He did not say "O who are Muslims", **"what is the matter with you, that when ye are asked to go forth in the cause of Allah"**, i.e., go forth in the cause of Allah in an organized collective spreading movement, **"ye cling heavily to the earth?"**. i.e., you are attracted by worldly connections and material ties that occupy you from your message and your purposeful movement, though the Ummah is in a deplorable state that no believer, sane or rational person can be pleased with, **"do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter"** (Tawbah, v. 38).

Did not Mus'ab Ibn 'Umair leave his worldly life immigrating from Mecca to Allah where he lived a rough life in Ethiopia?

Did not the Companions of the Prophet (PBUH) (such as Al Zubair, Sa'id, the Roman Suhaib, and the elders of the companions), leave the luxury of this world and its embellishment and follow the Messenger of Allah (PBUH) clinging to the method that the Exalted Allah accepted?

Did not our master Yaser, father of Ammar, leave this life together with his wife travelling to the High Companion as martyrs?

Consequently, the way of the believers mentioned in this verse is not that of the type who have faith only in their hearts. It is the way of the believers who respond to the order of Allah and prefer the Hereafter to this world. They are not satisfied with this worldly life and forget about the Hereafter. They do not cling heavily to this earth. If one does that, he is not worthy of being among those to whom the way of Allah is ascribed. It is the same way of the Exalted Allah, the way of the Messenger of Allah, and the way of whoever returns to Allah.

The third issue that explains, determines, and defines the features of the method of 'in the cause of Allah' is:

3-The organized collective spreading movement should contradict the opinions of those who turn away from Allah, the people whose purposes and means are not derived from the soul of this great religion.

The Exalted Allah said: **"Verily, this is my way, leading straight: follow it: follow not {other} paths; they will scatter you about from his {great} path"** (Al An'am, 153). While the Exalted Allah mentions His way, He warns us against following the other ways, i.e., there are quite contradictory ways that are chaotic, and are not disciplined by the criteria of the way of Allah.

In many places in the Holy Qur'an, there are explanations of the other ways, most of which are given a title, such as:

1-The Way of the Corrupted

The Exalted Allah said: **"And Moses had charged his brother Aaron (before he went up): act for me amongst my people: do right, and follow not the way of those who do mischief"** (Al A'raf, v. 142).

Corruption is usually in behavior and manners. It is deviation from the right way that is referred to in the Holy Qur'an: **"Verily this Quran doth guide to that which is most right {or stable}"** (Al Isra', v. 9).

Righteousness is in agreement with the way of the Holy Qur'an. It is getting out from chaos. It is adhering to the order of Allah. We should not understand it to be the geometrical straight way we study in schools. According to the concept of the Holy Qur'an, every way disciplined and organized by the teachings of the Holy Qur'an is straight.

Thus **"and follow not the way of those who do mischief"** means the way of deviation from the instructions of the Exalted Allah concerning behavior and manners.

2-The Way of Tempters

The Exalted Allah said: **"and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt"** (Al 'Araf, v. 146). In an address to Satan, the Exalted Allah said: **"For over my servants no authority shalt thou have, except such as put themselves in the wrong and follow thee"** (Al Hijr, v. 42). The Exalted Allah describes them as 'tempters'.

'Temptation' means following the way of the devil which leads to deviation from the right way. It means man's loss in the maze of confusion, that is, when man's purposes

deviate from the Exalted Allah's order: "**set thy face towards Religion with true piety**" (Yunus, v. 105). The word 'religion' has become terrifying because of the filthy practices carried out by the Western information media.

In our concept, the word 'religion' is quite different from that of the non-Islam. According to the non-Islam, it refers to mere rituals. But to us, some of its meaning is beyond the concrete worship.

On the other hand, in our Islamic concept, 'religion' is the whole life, feeling and material, spirit and meaning. When we talk about religion we pride ourselves in the fact that we have the most righteous behavior, the most righteous manners, the most righteous discipline, and the most righteous guidance...

'Religion' is the pride of the one who understands Islam and belongs to the Ummah of Muhammad (PBUH).

3-The Way of the Criminals

The Exalted Allah said: "**Thus do we explain the Signs in detail; that the way of the sinners may be shown up**" (Al An'am, v. 55).

Criminality is to become smeared with the oppression of people as well as oneself. Moreover, oppression is the title of criminality.

4-The Way of the Ignorant Who Have no Knowledge and whoever insists on not seeking knowledge

Most often, I used to discuss this subject with some friends and brethren saying to them: "Do not call new

inventions *'Ilm* (science¹), but call them experience or research. This is a common mistake, because *'Ilm*² is what agrees with truth, and nothing can be in agreement with truth but the *'Ilm* (knowledge) of Allah, and the Exalted Allah revealed the Holy Qur'an by His *'Ilm*.

But experience is something else...!

Many are the times when discoveries and theories in the fields of physics, chemistry, astronomy and others change daily.

When you call this *'Ilm*, you make a mistake. *'Ilm* is considered real only when it agrees with truth. So how can you state positively the agreement of these discoveries with truth unless you find them dependent on the *'Ilm* of the Exalted Allah?

Fifteen years ago, depending on the knowledge exported from the West, it was known in the syllabus of our schools that the sun was stationary and did not move. This is a fact found in the old books of sciences. If you want to verify it, go back to the archives of history. Afterwards, the running of the sun was proved scientifically, while the Exalted Allah said: "**And the Sun runs his course**" (Yasin, v. 38), thus the previous statement was cancelled.

'Ilm is true only when it agrees with truth.

The source of *'Ilm* is one. It is the absolute truth. It is the *'Ilm* of Allah. The Exalted Allah said: "**Nor shall they compass aught of his knowledge except as he willeth**"

¹ Science refers to experience and research that might not be true.

² *'Ilm* refers to the knowledge that agrees with truth.

(Al Baqarah, v. 155). He also said: **"Taught man that which he knew not"** (Al 'Alaq, v. 5).

The Exalted Allah said: **"Accepted is your prayer {O Moses and Aaron} so stand ye straight, and follow not the path of those who know not"** (Yunus, v. 89). The ignorant, the people who have no knowledge whatsoever, insist on disregarding the sole source of *'Ilm*.

Certainly, we are not against experience. On the contrary, we call to experience and research, but research does not mean that the result should definitely be in agreement with truth.

The Exalted Allah orders us to carry out experience, and do research, and the West outdid us in research, while we are backward in this field, but I refer herein to the word *'Ilm*.

"and follow not the path of those who know not", i.e., those who insist on disregarding the source of *'Ilm*.

5-The Way of Unbelievers

Mouthed by the unbelievers, the Exalted Allah said: **"And the Unbelievers say to those who believe: Follow our path"** (Al 'Ankabut, v. 12). The Exalted Allah attributes one of the ways to the unbelievers who hide the truth intentionally, for in Arabic, *Kafar* means 'hide', and *Kafirun* are those who hide the truth.

In my research, there remains the question: What are the reasons of following the different ways?

Why does man renounce the clear way of Allah and deviate from it into the other wrong ways?

If you meditate upon this issue reasonably, you find it an odd one, and the answer to these questions are mentioned in the Holy Qur'an as the following:

1-Blind Imitation that disables the mind:

The Exalted Allah said: **"And they would say: 'Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the {right} path' "** (Al Ahzab, v. 67).

2-Following the whims of the soul disregarding the guidance of the Exalted Allah

The Exalted Allah said: **"nor follow thou the lusts {of thy heart}, for they will mislead thee from the Path of Allah"** (Sad, v. 26), i.e., the whims of the soul that make man move right and left, without following the straightway.

Get rid of your whims: **" None of you will have faith until he makes his whim subordinate to what I have come with" (Prophetic Hadith).**

Do not stand by your mortality when it contradicts heavenly revelation.

Do not stand by your wealth when it contradicts heavenly revelation.

Do not stand by your wife if she contradicts heavenly revelation.

Do not stand by your children if they contradict heavenly revelation...

Thus, when man is inclined to follow his whims, he will be missing the way of Allah: **"It is not feared that paths**

mislead you. It is rather feared that passion overcome you" (Prophetic Hadith).

3- Invitation and intimidation of People by other than Allah

The Exalted Allah said: **"and he doth set up rivals unto Allah, thus misleading others from Allah's Path"** (Az Zumur, v. 8). The unbeliever would say: "Fear A, be frightened by B, and trust C. Or, he would say: A raises you, and B lowers you, though, in fact, nobody creates but Allah, nobody lowers but Allah, and nobody raises but Allah ...

There are some who practice inviting and intimidating people by other than Allah to make them turn away from Allah.

4-Cordiality with the People Who Fight Allah and His Messenger

How can you bear cordiality and love within your heart towards those who fight Allah and His Messenger day and night?

The Exalted Allah said:

O ye who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes) (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as

friends), holding secret converse of love (and friendship) with them; for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path (Al Mumtahinah, v. 1).

The believer should watch his heart. If he finds love of a person who loves Allah, and if he knows that the one whom he loves is loved by the Messenger of Allah (PBUH) (in this case, the criterion is the loved person's behavior and manners), then he should regard this as auspicious. On the other hand, if he finds love in his heart towards the one who fights Allah and His Messenger, he should know that this love will make him turn away from the way of Allah.

This is a mere synopsis of a much more extensive research, but I wish we achieved what we have listened to.

Allahum..., guide us to You favorably, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.