

PURPOSES OF WARNING AND GIVING GLAD TIDINGS

Friday Sermon Presented by

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Despair is a fatal enemy. When it is firmly established in the souls of the Ummah, their hopes become cancelled and their aspirations uprooted. If the Ummah wants to bring up a generation capable of building up a renaissance, it is incumbent on this Ummah to teach the generation how to get rid of this despair instead of being killed by it.

Consequently, the reader of the Book of the Exalted Allah and the biographies of the Messengers of Allah (PBUTH) finds that the connotation of their preaching was divided into two parts: warning and giving glad tidings. In other words, it was intimidating and giving hope, or invitation and intimidation.

Are we going to employ these two ways and their connotations in preaching in our educational method so that we direct our hearts and souls to them, or should we invest a remedial educational instruction that differs according to time and situation?

As we undergo terrifying and warning of the forces of materialism that are non-stopping, should we inflict additional terrifying on this Ummah?

But how can we understand the preaching of the Qur'an and the instructions of the Prophet (PBUH) that are divided into warning and giving glad tidings? As the Exalted Allah told us, all Messengers presented warning

and giving glad tidings. The Exalted Allah said: "**Of some messengers We have already told thee the story; of others We have not, and to Moses Allah spoke direct; Messengers who gave good news as well as warning**" (An Nisa', vs. 164-165).

Addressing our Master, Muhammad (PBUH), the Exalted Allah said: "**and we sent thee but to give glad tidings and to warn {sinners}**" (Al Isra', v. 105).

But, while I talk about employing warning and giving glad tidings in the educational method, the Exalted Allah's speech drew my attention in the Holy Qur'an, when He said: "**So have we made The {Quran} easy in thine own tongue, That with it thou mayest give glad tidings to the righteous, and warnings to people given to contention**" (Mariam, v. 97). I felt as if I had held the key of solution when I read this blessed verse: "**So have we made The {Quran} easy**", i.e., this Qur'an is made available to reach all mankind.

"**in thine own tongue**", i.e., the tongue of the Messenger of Allah is so sweet and eloquent that it utters words from a smiling mouth and a heart that presents advice of promised universal mercy.

"**That with it thou mayest give glad tidings to the righteous**". The Exalted Allah directs the statement of giving glad tidings to the group of the righteous.

He, Exalted He is, also employs directing warning to another group when He said: "**and warnings to people given to contention**". In Arabic, 'Lad' is the plural; of Al Alad'. It refers to the one who is characterized by being

very tyrannical and contentious, thus he is used to dispute.

Hence, this verse is the key of making us understand the investing of warning and giving glad tidings, or employing terrifying and giving hope, or intimidation and invitation.

The Holy Qur'an gives details and clarifies them for whoever reads it. Within the lines of the Holy Qur'an, there is more explanation of the matter. It shows that the unbeliever that disputes a lot and is tyrannical is indifferent to warning though it is directed to him, nor does he care about it or is influenced by it. Describing this type of people, the Exalted Allah said: **and they treat My Signs as a jest**" (Al Kahf, v. 56), i.e., they make fun of them.

In another place, the Exalted Allah said: **"And {Lut} did warn them of Our Punishment, but they disputed about the Warning"** (Al Qamar, v. 36), i.e., they turned away from it, denied it and did not believe in it.

The first group presented by the Holy Qur'an is the people of materialism. They have dark and locked hearts that are careless about warning, as if the warning of the Exalted Allah is non-existent.

The Exalted Allah said: **"Give this warning to those in whose {hearts} is the fear that they will be brought {to judgment} before their Lord; except for him they will have no protector nor intercessor: that they may guard {against evil}"** (Al An'am, v. 51). In this verse there is additional employment of the warning. It is a warning directed to the people of faith when they fall short of piety, discipline and obedience...

In conclusion, when warning is directed to the unbeliever, he does not care about it as he is quarrelsome and tyrannical. But when it is directed to the believer who falls short of behavioral performance, though he believes in Allah and the Resurrection Day, it is to promote him from believing into piety and to make him attain the grade of obedience and discipline.

Thus, warning is directed to the unbeliever who does not care about it when he is tyrannical and contentious. On the other hand, it is directed to the believer in Allah and the Other Day when he falls short in his behavioral performance, in his obedience and his disciplining by the order of Allah. When he fails in attaining the degree of piety, warning is directed to him to raise him by means of faith to the straightway of piety and the status of obedience and discipline.

The Exalted Allah gives more details of this matter in the following verse: **"The same is it to them whether thou admonish them or thou do not admonish them: they will not believe. Thou canst but admonish such a one as follows the Message and fears the {Lord} Most Gracious, unseen; give such a one, therefore, good tidings, of Forgiveness and a Reward most generous"** (Yasin, vs. 10-11).

In the above mentioned verse, the Exalted Allah conveys to us the image of the believer who moves from listening to warning into listening to glad tidings. **" Thou canst but admonish such a one as follows the Message"**, i.e., who belongs to the Holy Qur'an, **" and fears the {Lord} Most Gracious, unseen"**, i.e., he believes in the existence of Allah and His Greatness.

Herein, one can benefit from the hidden meaning of piety and glad tidings, i.e., when he hears the warning, he becomes on his guard, follows the order and becomes pious. When he becomes in such a state, **"therefore, good tidings, of Forgiveness and a Reward most generous"** will be given to him. Consequently, when he moves from the method of warning into the method of receiving glad tidings, he will have attained what is desired.

After being warned, he is given forgiveness for the sins he has committed, for Islam cancels past sins, and the Exalted Allah pardons the repentant sinner and grants him forgiveness. The Exalted Allah accepts little action and forgives many faults. If anyone comes to Allah walking, He comes to him at a run, and if anyone draws the length of a span near Him, He will draw the length of a cubit near him, and if any one draws the length of a cubit near Him, He will draw the length of a fathom near him. He is the One who feels delight at the repentance of His slave...

When the slave appeals to his Lord repentant, and stands in devotion before Him, he will have moved from listening to warning into listening to glad tidings, **" good tidings, of Forgiveness and a Reward most generous"**.

The Exalted Allah said: **"Is it a matter of wonderment to men that we have sent our inspiration to a man from among themselves that he should warn mankind {of the danger of their sins}, and give the good news to the Believers"**. Warning is directed to all people so that they feel fear of Allah in their hearts, and so that the good are distinguished from the evil. Warning is general so that people are sifted and the people of faith become

privileged after warning, after which they become nominated for receiving glad tidings. " **and give the good news to the Believers that they will have the lofty rank of truth with their Lord?**" (Yunus, v. 2).

The Exalted Allah said: "**Praise be to Allah, who hath sent to his servants the book, and hath allowed therein no Crookedness. He hath made it straight and clear in order that He may warn {the godless} of a terrible punishment from him, and that he may give glad tidings to the Believers who work righteous deeds, that they shall have a goodly reward**" (Al Kahf, vs. 1-2).

Warning is general and introductory so that man is moved to a higher rank and becomes worthy of receiving glad tidings from the Exalted Allah when he is verified by faith and good deeds.

As the Holy Qur'an expounds, the people of faith receive two types of glad tidings: one makes them get rid of despair and eradicate it from their inner hearts and this takes place in this world, and another is in the Hereafter. The Exalted Allah said: **Those who believe and {constantly} guard against evil will have no fear, nor shall they grieve**" (Yunus, vs. 62-63).

Notice how the Holy Qur'an emphasizes the importance of faith and good deeds in this concern, or faith and piety. Glad tidings are directed only to the one who joins the two sides simultaneously, i.e., faith and piety. Warning with faith is useful in attaining piety, but the absolute glad tidings that imply no frightening nor warning will be the lot of the one who acquires the two matters, i.e., faith and good deeds, or faith and piety.

Then the Exalted Allah said to them: "**For them are Glad tidings, in the life of the present and in the Hereafter: no change can there be in the words of Allah. This is indeed the supreme felicity**" (Yunus, v.34). When one is verified by this glad tidings in this world and in the Hereafter, how can despair take hold of him?

The glad tidings of this world is referred to by the Holy Qur'an as: "**speedy victory and near opening** (of Mecca), **So give the glad Tidings to the Believers**" (As Saf, v. 13).

The word 'Qarib' in Arabic that means 'coming or near' does not refer to the nearness in time. It may be realized after generations, but it is certain to come however long time extends. So be sure of the coming victory and be steady in your faith and fixed in the straightway. Be obedient to the orders of Allah, live the two glad tidings in your heart and in your soul. Do live expecting the two glad tidings and do not care for the enemies who frighten you. Beware of living in despair, because the glad tidings of this world are definitely coming. If they do not happen today, they will definitely happen tomorrow, and if they do not happen tomorrow, they will happen the day after tomorrow. It is a certain promise.

'Odai Ibn Hatem At Ta'l, who belonged to a tribe that was against the Messenger of Allah (PBUH) and was at war with him, a tribe that was similar to the America of today, came to the Messenger of Allah, and looked at his status among the Arabs. 'Adiy was a well-off master, and Caesar was one of his friends. He was living in the captivity of reality. He found that all the Arabic Peninsula was against the Prophet (PBUH) as is the case with our world when

those who own weapons and material are against Islam, and Islam has become alien. 'Odai looked into the state of the Prophet (PBUH) and his companions, and became a captive to a short sighted view. See how the Prophet (PBUH) was able to make 'Adiy get out of this restricted thought. Imam Ahmad and Al Hakem, and others, related from the Prophet (PBUH) who said: "**Oh 'Odai Ibn Hatem, embrace Islam so that you become safe**".

Glory to Allah...! Who is the one who says: "embrace Islam so that you become safe to 'Odai"?!

As 'Odai was the friend of Caesar, and he belonged to the tribe Tai, he did not appreciate the statement directed to him. What support did the one who said to him "Embrace Islam so that you become safe" have while all the tribes of the Arabic Peninsula in addition to the Romans and Persians gathered to fight him?

The Prophet (PBUH) continued saying to 'Odai: "**What makes you abstain from embracing Islam is the destitution you see around me**", i.e., the poor and hungry people, "**and you see people have gathered against us**", i.e., people are joined together in their hostile attitude against us. This is a diagnosis of the psychological state in which Hatem lived in, having in mind the scales of material power. The Prophet (PBUH) meant to say that Hatem found no powerful people standing by the Prophet (PBUH), for all of them gathered against him with all the means of materialism they had.

Then the Prophet (PBUH) continued saying, as mentioned by Al Tabarani and Ibn 'Asaker, "**Oh 'Odai Ibn Hatem, the hour will not take place until the treasures of Khosrau and Caesar are opened to you as spoils...Oh 'Odai Ibn**

Hatem, the Hour will not take place until a lady in a Howdah traveling from Al-Hira (in Iraq) will (safely reach Mecca and) perform the Tawaf of the Ka`ba, fearing none but Allah", i.e., she will not be guarded against any danger. "Oh 'Odai, the hour will not take place until a man carries a great amount of wealth and goes around to give it in charity but finds nobody needy".

By his speech, the Prophet (PBUH) was trying to break the iron cage in which 'Odai's heart was imprisoned. 'Odai found it incongruous when the Prophet (PBUH) spoke about wealth while the companions of the Messenger of Allah (PBUH) did not have any wealth. As for power, how can the treasures of Khosrau and Caesar be opened to them and their countries be subordinated to the Muslims? Moreover, how can a woman, not the man, travel from Hira to Al Ka'ba quite safe?

See what 'Odai answered. He said: "What will happen to Tai (his tribe)? Tai was the tribe that committed crimes like the U.A. of today. It is as if one asks: "What about America?"

The Messenger of Allah answered him briefly: "**Allah will protect you from it and any other evil force**".

The Messenger of Allah (PBUH) stood before a ghost called 'Odai, before his restricted, shallow point of view in which the scene of Islam seemed weak to him and that of the enemies of Islam seemed strong, but he (the Prophet) was able to reverse the image that 'Odai had and made him get out of his short sight and the siege and prison he was in. Consequently, 'Odai embraced Islam.

The Exalted Allah said: **"Those who eschew idols, and fall not into its worship, and turn to Allah {in repentance}, for them is Good News to My Servants"** (Az Zumur, v. 17). The Exalted Allah refers to the task of giving glad tidings because of the educational role it plays.

There are plenty of examples in which the Holy Qur'an mentions the statements: "Give glad tidings to the believers...to the patient...to the humble...to the benevolent...."

Accordingly, we have to realize that investing both, warning and giving glad tidings are educational tasks.

If you find someone weak, exerting his utmost effort in calling to Allah, and is willing to convey the order of Allah as much as he can, do not warn him. Instead, give him glad tidings so that he feels relieved in his heart, for he is already disciplined, fixed in the right way. Give him glad tidings and make him have good spirits. Raise his resolution so that it becomes high in the sky. Beware of making him frustrated or dispirited as most of the information media do today.

Today, information plays a frustrating role. I have recently heard about a man who suffered from a hysterical state and was about to kill himself saying: "What shall I do?" because he listened to information.

In this way, man becomes away from glad tidings.

If we do statistics on what information media do today, we shall find that they do not promise us any of the glory of Islam that our Prophet (PBUH) promised his companions, a glory that would extend as far the day and the night reach through the globe.

Does information kindle a glimpse of hope in our hearts? On the contrary, it focuses the light on the horrifying power so that the Muslim becomes immersed more in humiliation, despair, and frustration, and so that he worships the tank?

May Allah save the hand of the child in Gaza in Palestine who strikes with pebbles the heavily armed Zionist enemy that directs bullets and cannons toward him.

It is the spirit of resurrection that instigates that child..

It is the freedom of the soul...

When the soul is liberated, the body becomes subordinated to this honorable soul, but when we make our souls subordinated to our bodies we become imprisoned in our humiliation, in our cowardice, in our fear and horror, away from the glad tidings.

You must all know the story of the rock in the ditch when the companions of the Messenger of Allah were digging the ditch day and night, and how they came across an insurmountable great rock in the night. They appealed to the Messenger of Allah (PBUH) who held the mattock and struck the rock for three times. At every stroke, there was great light because of the stiffness of the rock till the night of Medina changed into day.

When the Companions wondered at this light, the Prophet said to them: **"In the first stroke, the palaces of Hira and the towns of Khosrau were lighted to me; in the second, the red palaces in the Roman territories, and in the third, the palaces of Sanaa . Gabriel told me that my Ummah will be the victorious over them all."**

When the believers heard the Prophet's speech they were greatly delighted and said: "This is true promise", while the hypocrites said: "He is telling you that he can see the palaces of Al Hira and the towns of Khosrau from Medina, and that they will be opened for you, while you are digging the ditch unable to go out of it out of caution?!"

On this occasion, the Exalted Allah sent the following verse: "**And behold! The Hypocrites and those in whose hearts there is disease say: 'Allah and His Messenger promised us nothing but delusions' "** (Al Ahzab, v. 12).

Oh beloveds, get out of despair and live the state of hope. When you live this state, your way will lead you to either of the two glorious things. Be glorified by Allah and add to it humbleness to one another. Once you realize that, you will attain either of the two glorious ways, victory or martyrdom.

Allahum...make us fixed in Your religion, provide us with preserving Your trust, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.