

Responding to Allah after Being Wounded

Friday Sermon Presented by

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What distinguishes the Muslims from the others at times of weal or woe is that when they live in weal or get out of it, they turn to Allah, so is the case when they suffer woe or get out of it. Neither does woe make them change their path, nor does weal make them be ungrateful and forget that the felicity they are in is from Allah.

This is proved by examples mentioned in two verses in the Holy Qur'an. At times of weal, the Holy Qur'an mentions the fact that when the Islamic society or community are fortified, the Exalted Allah makes their desire come true. Read the two following verses: "**{They are} those who, If We establish them In the land, establish Regular prayer and give Regular Charity, enjoin The right and forbid wrong: With Allah rests the end (And decision) of {all} affairs**" (Al Haj, 41).

This is one of the examples the Holy Qur'an relates about the believer's secret when he is well established on the earth. Whether this believer is a king, a ruler, or when the affairs become under his control..., and in all situations, he obeys the commands of the Exalted Allah. He becomes a slave to Allah, he performs prayer and charity, he gives alms, he enjoins the right and forbids the wrong... .

On the other hand, a second state of righteousness is mentioned in the following verse: "**Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward**" (Al Imran, 172), i.e., when the members of the Ummah suffer from wounds (*Al Qarh* in Arabic means

wound), and when they suffer hardships and pain caused by their enemy, figuratively or actually, they are wounded and blood flows from their wounds.

In such a case, what would happen?

Responding to Allah will be the result.

"Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward".

The Companions of the Prophet (PBUH) were deeply wounded in Uhd Expedition, among them was our Master, the Messenger of Allah (PBUH). In the end of Uhd Expedition, the companions were greatly exhausted and were in a very weak and frail condition, and the blood of their wounds was flowing on the ground.

You must have known the story of Uhd Expedition, and how the Prophet (PBUH) had an accurate plan, according to which, he ordered the archers to adhere to their locations to protect the back of the army. He ordered them not to leave their places unless they receive a direct order from him, whether the Muslims were victorious or defeated. But the archers disobeyed his order when they saw the Muslims win victory and the unbelievers run away, and the Muslims gather to share the spoils. They thought thoroughly of the situation and said: "we had better get down and join our brethren".

Some of archers reminded their fellows of the order of the Messenger of Allah (PBUH) who forbade them from leaving their locations until they heard a direct order from the Prophet (PBUH), but most of them left the place and hurried to take the spoils. The result was, as you know, their being surrounded by the knights of the unbelievers, and the victory of the Muslims was changed into a great affliction.

The Muslims went out of Uhd Expedition bloodstained and were in a state of great feebleness.

At this instant, the order of the Exalted Allah was revealed, and the Messenger of Allah (PBUH) ordered them, by the order of Allah, to follow the army of the unbelievers.

It is a matter before which one stands wondering:

The army was exhausted, but the order of the Exalted Allah via His Messenger (PBUH) was revealed saying: It was inevitable for the bloodstained army, the army that suffered from feebleness, to move on and follow the arrogant army of the unbelievers who had been victorious in that battle.

Here was the trial.

What did the companions of the Messenger of Allah (PBUH) do at that time?

Did they say to the Prophet (PBUH): "You place a burden on our shoulders greater than we can bear"?

Did they say to the Prophet (PBUH): "We cannot do that"?

Did they say to the Prophet (PBUH): "Our wounds haven't been healed yet, and they are bleeding, and our following the enemy of the unbelievers will surely end in the death of most of us because of the deep wounds we suffer from"?

What happened?

Oh, the Muslim Ummah, after the Ummah has got out of the present historical battle, what happened was that some youth were steadfast in a small city before a heavily armed army. They were few youth who raised the banner of truth before an arrogant criminal army, before the grandchildren of the assassins, for their grandfathers killed Allah's Prophets, and they want to prove that they are following the footsteps of their grandfathers in killing old people, women and children

We have got out of this event with painful hearts. If we want to understand reality, it is incumbent on us to recall to mind incidents from our history, from the life of our Imam and Prophet, Muhammad (PBUH), and from the

instructions of our Qur'an, because we are always in need for guidance to lighten our way in every case, especially, nowadays the Muslims suffer from loss and deviation as a result of their disregard of the Book of Allah and the biography of His Messenger (PBUH) in every activity of theirs.

Oh brethren, what happened in that incident of Uhd Expedition?

The Companions of the Prophet (PBUH) and the remaining men of the his army moved towards a place called Hamra' Al Asad. By the way, this expedition was called Hamra' Al Asad Expedition, after the name of the place where the army moved. When the men of Quraish, who were thinking of coming back to kill the remaining part of the Muslim army, and they heard about the Muslims' return, they said: "What have we done?"

"We have made a mistake, for after we were about to win victory and have seen the weakness of the Muslims, we should have crushed them". It is the same statement the Extremist party of the Right in the Zionist entity said.

This was what Quraish said: "We should have crushed them and should have left none of them alive".

When the men of Quraish were having consultation, a man called Ma'bad Al Khuza'i came (though the tribe of Khuza'ah were unbelievers, they were allies to the Prophet (PBUH). Consequently, Ma'bad wanted to discourage the unbeliever army from attacking the believers, especially after he had known that they intended to do that. He said to them: "I have left Muhammad and his companions in Hamra' Al Asad ready to attack you, in a great army who are eager to fight you, so I advise you to escape", i.e., 'save yourselves because they want to take vengeance upon you, and I recommend you to refrain from attacking them', (intrigue in war is considered a wise arrangement). Consequently, the army of the believers, who were deeply wounded, arrived at

Hamra' Al Asad, and the army of the unbelievers ran away.

The matter does not end at this stage. The event might have ended, but the implications presented by the Holy Qur'an while relating this incident make the notion large enough to guide us to horizons remote from the incident.

The Exalted Allah did not say, 'Those who returned to fighting after they had been wounded', neither did he say: 'Those who exerted more than men's ability could bear after they had been wounded'. He rather referred symbolically to the summary of the issue so that the connotations of the text would prevail till Doomsday, when the Exalted Allah said: "**Of those who answered the call of Allah and the Messenger, even after being wounded**".

Their adversity and affliction were the cause of their steadfastness and response. Their hard trial was not the cause of making them weak or making them turn away from their fundamentals.

Look at what is going on today, and see how those who trade on blood behave.

While watching the events, I wonder at what is going on after the battle of Gaza. If you enter the occupied land where the enemies of Allah are, you find a feeling of anger.

This is the result of the public opinion surveys.

Why? Were they angered because the army used banned weapons?

Were they angered because their army did not distinguish old people, women and children from the freedom fighters and defenders?

Were the Jews angered because of what had happened concerning the air bombardment, the warships and the armored vehicles...?

Their anger was, as the questionnaire indicated, because the Jewish army did not destroy Gaza completely.

Consequently, the position of the radicals and those who call for eliminating the people of Palestine and eradicating them became much greater than those who talk about negotiations.

In the West, you can find the human consciences of a lot of wise people start to wake up. They began to move depending on the international law so that they accuse those who were the cause of the holocaust and the massacre in Gaza of criminality, and so that they condemn the Zionist entity in international courts, and consider them war criminals.

The two images represent a remote side from our Arabic reality:

In the Zionist entity, there is anger saying: "Why didn't we eradicate Gaza?"

On the other hand, wise people and jurists in the west institute legal proceedings against Israel saying: "the leaders of the Zionist entity are Nazis and war criminals".

On the other hand, in our Arabic reality, you can find some say: Shall we cancel the peace initiative or not?

You can find some, as white doves, defend peace.

You can find some cajole and stretch their hands to those who want to eradicate Gaza and the people of Palestine as well as every free man.

You can find some stretch their hands saying: "We wish you every good".

You can find the one who is called the head of the Palestinian authority refrain from signing the condemnation of the leaders of the Zionist entity for their committing the war crime.

This is the aspect of our reality.

We feel ashamed when we hear some say: "We want your eradication", and when we say: "We want your eradication", they consider us criminals.

If the people of the country and the owners of the land claim back their land, they are considered criminals, and they should be prevented from getting weapon and

supplies, while the warships transfer the most pernicious weapons coming from behind the seas to supply this criminal entity.

On this occasion, I'd like to say that what should happen after this massacre, and after this honoring battle, is that the people of the issue, the children of the Message, and the honored people...should be on the alert however plenty the bargains are, however high the price of the bid is, and however high the stick of terrifying is waved.

Here is passing the trial successfully. It is when we are steadfast on what the people of truth adopt, namely, an atom of the dust of the Islamic occupied land that the Sultan, Abdul Hamid, refused to sell, should not be given up.

Why should the filthy game played again to distinguish between what was occupied in 1948 and what was occupied in 1967?

This filthy game is headed by the one who is the chairman of the United Nations. He attended the Top Arab Meeting and said: The solution is the return to the borders of 1967.

How can we belong to those who respond to Allah and His Messenger after we have been wounded when we give up one atom of the dust usurped by the enemies of Allah?

The issue is: Will you accept bargaining?

But when man is void of conscience, and has no Message, when he justifies the wrong situations, when he is a Machiavellian, as they say..., he can give up what he should not.

"Of those who answered the call of Allah and the Messenger, even after being wounded"

Up till now, the defenders are still pursuing their walk in every word they say, asserting their principles. I wish the Exalted Allah would make them steadfast on the right.

But what would happen when invitation is great and so is intimidation?!

Here is passing the trial successfully.

Will response to Allah and His Messenger take place after being wounded?

I do not address the defenders and the freedom fighters, because I trust in their purity and honesty, but I say that to those who claim that they back the freedom fighters by supporting them morally and materially.

Unfortunately, we are the Ummah that do not have a clear aim and seek it practically.

The quality of the people of faith at times of woe is: "Of those who answered the call of Allah and the Messenger, even after being wounded", and at times of weal is: "{They are} those who, If We establish them In the land, establish Regular prayer and give Regular Charity, enjoin The right and forbid wrong: With Allah rests the end (And decision) of (all) affairs".

When the reign of affairs is in their hands, they employ it for the purpose of being in communication with the Exalted Allah. The headline of this process is performing prayer. Their aim is establishing human justice whose title is giving charity. Moreover, they aim at setting up a clear law that does not follow personal interests. It rather follows principles, "enjoin The right and forbid wrong", i.e., anything that contradicts the principle. libertinism and dissipation.

Shall we graduate from the school of Gaza after this battle which should be a borderline that all the Muslims should benefit from?

Shall we benefit from this school, or we shall stay as we are laughing when they make us laugh, and crying when they make us cry?

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