

WHEN DOUBT IS REMOVED WONDERS OF THE INVISIBLE APPEAR

Friday Sermon Presented by

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Nowadays, man flounders on this earthly planet, and the frailty of his defects has become conspicuous. It is high time the wise should understand that however plenty the capabilities the Exalted Allah bestows upon man are, he cannot achieve prosperity in his life unless he seeks his Lord's aid.

When we become heedless of the equation: "**and Thine aid we seek**" (Al Fatiha, v. 5) we will certainly be confused even if we are in the state of "**Thee do we worship**". If this is the case in our unawareness of this truth, how would our state be in case we turn away from the purport of "**and Thine aid we seek**".

By "**Thine aid we seek**", I do not refer to the rituals of praying and fasting neglecting building up the earth according to the Islamic law of the Exalted Allah.

Look at the West and see how man is weak before his carnal desires, his greed and avarice, in addition to his desire of devouring the others. Then step back a little to look at the East, and in particular, to our Islamic East that lives in confusion and puzzlement. See how whenever we want to step forward into the way of science and practical deeds, we are faced with numberless hindrances and frustrating factors.

Will man suffer hopelessness in such a case?

Will he be stricken by frustration?

Most of the people who believe in materialism become a prey to despair and thwarting, and most of the people who depend wholly on the material and are careless of **"Thine aid we seek"** fall in the pit of melancholy, hopelessness or frustration.

Accordingly, and to find the answer for these inquiries that occur to our minds thousands of times daily, let us have a little pause at a verse I have read in the Holy Qur'an:

"Verily in Joseph and his brethren are Signs for Seekers of truth" (Jusuf, v. 7).

While reading this verse I felt as if I had found a treasure, for in the Holy Qur'an one can find the balm for whatever kind of wound that ails him.

"Signs for Seekers of truth"

Certainly, the Holy Qur'an presents answers to man that has inquiries he finds no answer for. It also presents medicine for the ailment of man who is in continuous wonder. When man falls short of the answer, he will find it in the Holy Qur'an that has answers for every confused, and presents solutions for every dilemma. It is the Holy Book that presents rescue for everyone who is doomed to loss, **"Verily in Joseph and his brethren are Signs for Seekers of truth"**.

In the verse that precedes the above mentioned one of the same Surah, there is a verse in which the Exalted Allah addresses His Beloved, Muhammad (PBUH) with the implicit meaning of addressing the Ummah of our Prophet (PBUH). The Exalted Allah said:

"We do relate unto thee that most beautiful of stories, in that we reveal to thee this

(portion of the) Quran: before this, thou too was among those who knew it not" (Yusuf, v. 3).

Clearly enough, this verse indicates the fact that man will never be cut off from the source of knowledge he needs if he listens to the Holy Qur'an. Once he does that, he will be supplied with a knowledge that removes the veil off his heart; the veil that makes him be unable to witness what seems to him invisible. Thus appealing to the Holy Qur'an helps us remove the veil off our hearts. Consequently, the invisible is changed into the visible so that the heart may witness what it has been ignorant of, and what has been hidden to it.

On the other hand, if we stay in the swamp of materialism, and refrain from seeking truth; when we restrict our attention to the earth and forget about what is higher, we flounder and become confused. The Exalted Allah created man so that he might become His viceroy on this earth, a viceroy who internally feels capable of holding the responsibility of representation perfectly well; a responsibility that the Exalted Allah charged him with.

Man, the representative of the Exalted Allah on the earth, should have certain moral and practical attributives. When these good qualities become missing in him, he loses his essential role and task entrusted to him, and degrades himself to the level of animal and beasts.

Thus, the source of knowledge that makes man get out of his perplexity and heedlessness, and supplies him with answers for the questions he always asks, is the Holy Qur'an.

Before the Exalted Allah said: "**Verily in Joseph and his brethren are Signs for Seekers of truth**", He introduced the

statement: **"We do relate unto thee that most beautiful of stories, in that we reveal to thee this (portion of the) Quran: before this, thou too was among those who knew it not"**. The Exalted Allah mentions the idea of presenting the beautiful story before specifying whose story it is with the intention of making our hearts, that live in the world of the matter and materialism, be able to traverse the distance that separates us from the world of the knowledge of the Holy Qur'an.

In short, the Exalted Allah wants us to turn from suspicion into witnessing the certainty of the invisible.

In talking about the invisible we do not refer to idealism nor do we mean illusions or superstitions. We rather mean transference from ignorance and heedlessness into knowledge and understandability by means of our acquaintance with the Holy Qur'an, so that what is absent from the memory of our hearts becomes inner witnessing seen through the insight of certainly itself and credence, and some of the pious may even see the invisible through their naked eye as reality (Mukashafa).

Certainly, this was the case with the Companions of the Messenger of Allah (PBUH). One of them once said :

"I feel as if I could see the Throne of my Lord prominent..., the people of Paradise... and the people of Hell."

In teaching us a lesson as is mentioned in the sound Hadith, Gabriel asked about benevolence, and the Messenger of Allah (PBUH) answered him saying: **"to worship Allah as if you saw Him"**. The Messenger of Allah (PBUH) is not

satisfied with the confirmation of certainty itself. He rather moves the hearts to a higher status.

Let us return to the purport the Holy Qur'an evokes when it said: **"Verily in Joseph and his brethren are Signs for Seekers of truth"**.

What issue does this verse deal with?

How can we get the answer?

Herein signs, verses and answers for every inquiry.

Though we read this verse frequently and what it deals with has become a well know fact, we do not really comprehend its benefit as it implies answers that make doubt vanish and the wonders of the invisible appear.

Man cannot see the wonders of the invisible until suspicion vanishes from his heart. But if he goes on in his uncertainty, he will flounder in his materialism. On the other hand, if he is steadfast in the field of the matter while his heart is in the domain of knowledge that is presented by the Holy Qur'an, only then he will get out of his perplexity, his frivolity, his chaos and his confusion.

One of the wonders of the invisible is that After Joseph's brothers unanimously decided to kill him, they changed their mind and decided not to do so.

Through the invisible source and through revelation, Joseph's father, Jacob (PBUH), told Joseph

"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect his favor to thee and to the posterity of Jacob even as he perfected it to thy fathers

Abraham and Isaac aforetime for Allah is full of knowledge and wisdom" (Yusuf, v.6).

See how the father addressed his son before his brothers conspired an intrigue against him. He told him about something that was still a hidden secret, revealed to him beforehand from the invisible source. The veil of the invisible vanished before Jacob (PBUH) so he told his son saying: **"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect his favor to thee and to the posterity of Jacob".**

Thus, there is news conveyed through revelation, but there is another source of conveying information that cannot be revealed to the one who does not believe in it or has any doubt in its veracity. After one gets rid of his doubt, one can see the wonders of the invisible.

The news conveyed by Heaven through revelation told Joseph that he was one of the chosen and that he would have a great status. He would have the knowledge of interpretation, and the Exalted Allah would certainly accomplish His favor upon Joseph.

It was a certain truth in the hearts of Jacob and Joseph. Their hearts were void of doubt so they were able to hear the news from the invisible. To us, the news of the invisible is the Holy Qur'an. In the Holy Qur'an we read the following truth:

"Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them" (An Nur, v. 55).

The Exalted Allah's promise will certainly come true. In this verse there is promise as well as news, but we neglect this news. We go on asking: how can we master the world?

The Holy Qur'an told us how we are going to master the world. It is after we prepare two elements quite well. That is, when we have educational institutions that take care of making our faith grow, and setting our behavior right so that our deeds become good. Only then we can master the world.

When our hearts were void of doubt we would work day and night to present the preludes of mastering the world. But we read the Holy Qur'an and are interested in something else. We communicate with the Qur'anic text by ears not by action, nor do we do that with the power of certainty.

Thus the father told his son about future events, and the invisible became manifest.

"They said: truly Joseph and his brother are loved more by our father than we; but we are a goodly body, really our father is obviously wandering (in his mind)

Slay ye Joseph or cast him out to some (unknown) land, so that the favor of your father may be given to you alone; (there will be time enough) for you to be righteous after that" (Yusuf, vs. 8-9).

This is the human planning.

Then the Exalted Allah said: **"One of them said: Slay not Joseph"**. Who made him say so? Who moved him? Who saved Joseph via Him?

See how wonders of the invisible appear.

Certainly, these wonders should, by necessity, become manifest because doubt vanishes. When doubt disappears, wonders of the invisible appear: **"One of them said"**, not other than them. The Exalted Allah makes the wonders of the invisible be manifest through them.

"Slay not Joseph, but if ye must do something, throw him down to the bottom of the well; he will be picked up by some caravan of travelers" (Yusuf, v. 10).

The bottom of the well they imagined to be the end of Joseph's life with them was the way that would move him to an Egyptian palace. The invisible led him to the bottom of the well because it was the way through which he would go to an Egyptian palace.

It is one of the wonders of the invisible.

Then Joseph's brothers came to their father with a lie. They intended to delude the heart that is secure with certainty in its faith in the Exalted Allah and His promise:

"They said: O our father we went racing with one another, and left Joseph with our things; and the wolf devoured him but thou wilt never believe us even though we tell the truth" (Joseph, v. 17).

This is the contrivance of the deceiver, because the news that contradicts certain Heavenly news is mere illusion and deception.

Nowadays, as a result of false information media, we live in deception, and truths are fabricated with the purpose of changing the certainty we used to have in our hearts about the Holy Quran.

Most news broadcasted to us through the universal false information is an attempt to shake our certainty of the fundamentals of the Holy Qur'an and the promise of the Exalted Allah.

That was the concoction of Joseph's brothers, and that was Jacob's fixed faith in the news of his Lord. He was not influenced by their deception.

"and the wolf devoured him", as they said, **"but thou wilt never believe us even though we tell the truth"** (Joseph, v. 17). **"They stained his shirt with false blood"**. They presented the proof of their lying, **"He said: nay, but your minds have made up a tale"** (Yusuf, v. 18).

He did not believe them. How could he believe falsehood? How could he believe deception when he depended on a certain truth that settled in his heart?

The certainty of our hearts should not be shaken when the others try to make us doubt the fundamentals of our Qur'an.

Oh youth... do have confidence in the Holy Qur'an, and remove doubt from your hearts even if is said to you: "If you have faith and do good deeds you will not master the world". Say to them: "You are liars, because the Exalted Allah said: **'Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance'** "(An Nur, v. 55)..

There is an ordeal in Iraq and another in Palestine. There is adversity all over the Islamic world. But this hardship may be "the bottom of the well" if we have confidence in the news of the Holy Qur'an, and understand the value of faith and good deeds, and if we prepare the educational institutions that

will produce a man who is full of faith and do good deeds... be confident of that.

"(for me) fair patience is most fitting".

There is no way but by being patient, and patience is lovely when it is waiting for the promise of the Sublime. Jacob was confident of the promise of the Lovely Sublime, so his patience was lovely.

"against that which ye assert, it is Allah (alone) whose help can be sought" (Yusuf, v. 18).

Man can get rid of his despair and frustration in this way. It is when he seeks the help of the Exalted Allah. Only then he will feel that he has no problems and that he is waiting with fair patience while he is carrying out the task his lord commands him to accomplish.

One of the wonders of the invisible is that the Egyptian palace came to this well where Joseph was:

"Then there came a caravan of travelers: they sent their water carrier (for water), and he let down his bucket (into the well) he said: Ah there good news here is a (fine) young man so they concealed him as a treasure but Allah knows well all that they do" (Yusuf, v. 19).

"Do not be absent from the holder of the sword while you are looking at the sword".

Allah's mercy be upon the one who said:

As a machine I am moved by Him

And ability is the fingers

Do not be veiled by the sword from the holder of the sword, and do not appeal to the sword. You had better appeal to the owner of the sword.

"The (brethren) sold him for miserable price, for a few Derhams counted out: in much low estimation did they hold him" The man in Egypt who bought him, said to his wife: make his stay (among us) honorable: maybe he will bring us much good, or we shall adopt him as a son"(Yusuf, v.20).

"The man in Egypt who bought him, said to his wife: make his stay (among us) honorable" (Yusuf, 21).

Although he was bought for a trivial price, the wonders of the invisible did appear when doubt was denied, so he said: **"treat him honorably"**.

Previously, it was said: "Do not kill Joseph", and here, it is said: "Treat him honorably" though he is sold for a little price.

Then the Egyptian said: **"maybe he will bring us much good, or we shall adopt him as a son"** so that Joseph becomes the son of the palace, **"Thus did we establish Joseph in the land"** (Yusuf, v. 21).

While relating the story, see how every, now and then, the Exalted Allah surprises us with reminding us of His Ability. The decision of the owner of the palace was not out of his own genius. It was rather the hand of the Almighty that moved him. It was a matter of the Omnipotent Who is the Mover of the affairs.

"Thus did we establish Joseph in the land, that we might teach him the interpretation of stories (and

events). This was an introduction for Joseph to prepare him to receive Heavenly revelation and become a messenger later on, "**And Allah hath full power and control over his affairs; but most among mankind know it not**" (Yusuf, v. 21).

When are we going to have confidence in "**And Allah hath full power and control over his affairs**"?

However harassed Islam and Muslims are, East and West, they will be victorious as long as they have confidence in the Exalted Allah's speech, "**And Allah hath full power and control over his affairs**".

Perform the obligation you are charged with, and what the Exalted Allah promises is none of your business.

"And Allah hath full power and control over his affairs". The Exalted Allah will perform what He ordained whatever the tails of Zionism want, and however servile the unworthy are before Zionism.

Have confidence in the Exalted Allah's affairs and commit yourself, as much as you can, to what you are charged with concerning faith and good deeds. Certainly, your task is to prepare yourself and the others to do what the Exalted Allah charged you with.

This is our method, and this is our way. But the promise of the Exalted Allah is His own affair.

"And Allah hath full power and control over his affairs".

And

"Allah has promised those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power)" (An Nur, v. 55).

But where is your method?

Where is your performance in presenting good deeds with fixed faith?

See how the Exalted Allah changed Joseph's state to the better, and how the wonders of the invisible led Joseph from the bottom of the well into another bottom of a better state, but this last move of Joseph will transfer him directly from the bottom into ruling.

The first bottom moved Joseph into the house of the ruler, but the second moved him into the throne of ruling itself. The secret of this promotion is latent in: **"Thus did we establish Joseph in the land"**, and, **"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect his favor to thee"**.

The Exalted Allah said:

"Then it occurred to the men, after they had seen the Signs, (that it was best) to imprison him for a time" (Yusuf, v. 35).

In this story, the following scene should not be missing from the attention of the rational: Joseph was in prison, and two companions of the prison knew that he had the knowledge of the invisible for he used to tell them about the kind of food they would receive. So they wanted him to interpret the dreams they had seen. Joseph told one of them that he would be the cup-bearer of the king.

See how, through interpretation, Joseph knew that his companion with whom he had intimate relationship and a long companionship in the prison, will become the cup-bearer of the king. So it occurred to Joseph that his companion might be a way of proving his innocence.

Here is a fact about how the heart may for seconds turn away from the promised invisible into the human arrangement. Joseph said:

"And of the two, to that one whom he considered about to be saved, he said: mention me to thy Lord" (Yusuf, v. 42).

To Joseph, this was a catastrophe. He said to his companion: "You are going to be released from prison and become the cup-bearer of the king. When you pour wine to the king, tell him that there is an oppressed prisoner in the prison."

Throughout all the story, there is no reliance on human arrangement except in this place:

"But Satan made him forget to mention him to his Lord: and (Joseph) lingered in prison a few (more) years" (Yusuf, v. 42).

It is said: **"my destruction is in my arrangement."**

I do not advise you to cancel your obligation, for your arrangement for your obligation is a duty, but your arrangement in preparing the promised is something else.

You have to distinguish between the two so that some naïve people may not fall in the fault of cancelling arrangement altogether, i.e., to cancel obligation.

No... concerning your obligation, you have to arrange as much as you can, but beware of arranging for your Lord, as when you say: How will my Lord make me victorious? or, how will He supply me with sustenance? For this is none of your business.

Thus what should you do?

"And for those who fear Allah, He (ever) prepares a way out. And He provides for him from (sources) he never could imagine" (Al Talaq, vs. 2-3).

Do cancel your arrangement for your Lord and do not have the illusion that you help Him, for He does not need your help.

Thus, in this story attention is given to human arrangement only in this place. Consequently, penalty was doubling the time of imprisonment (**and {Joseph} lingered in prison a few {more} years**).

The Exalted Allah made Satan serviceable, and this is also one of the wonders of the invisible: **"But Satan made him forget to mention him to his Lord"**. After the king's cup-bearer was released from prison, the Exalted Allah sent Satan to him to make him forget about Joseph. Certainly, Satan, himself, is under the control of the Exalted Allah and is employed by Him, as everything is.

Do arrange for your obligation, but forget about the promised. It is none of your business to arrange for the promised. The One Who promises will execute His promise at the appointed time when He wills.

One of the wonders of the invisible is that the king was interested in a dream he had. Usually, kings care only for what they see with their own eyes. They see how the weak

should be crushed, and how the oppressed should be treated unjustly, and their 'how' is weighed by thousands of balances..., and they do not care. The king in this story was interested in a mere dream. Is not this one of the wonders of the invisible?

Certainly, the king's dream was a device sent by the King of the kings, as the king is under the control of the King of the kings. Thus the king in this story was interested in his dream and felt grief and melancholy. The Exalted Allah set sadness and depression on him for the dream he had had.

The king asked his subjects -- and there was nobody but the cup-bearer. The king's question reminded the cup-bearer of Joseph. He said: Now I remember. It is time I performed the promised. Thus the cup-bearer remembered Joseph. Joseph interpreted the king's dream before he came to him.

Afterwards, the king said: "**Bring him unto me; I will take him specially to serve about my own person**", i.e., to make him his own representative and the absolute counselor that he would obey. "**Therefore when he had spoken to him**", i.e. when the king listened to Joseph's speech, and the Exalted Allah made him love Joseph – usually the tyrannical kings loath whoever is enlightened, but people's hearts are in the hand of the Exalted Allah, and this is also one of the wonders of the invisible. Thus the king said: "**be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved**" (Yusuf, v. 55), i.e., Joseph could do whatever he liked and the king had confidence in his honesty. Afterwards, and by the order of the Exalted Allah, not by the lot of himself, Joseph said: "**Set me over the store houses of the land**". (Yusuf, v. 55).

We are unjustified when we neglect economy with the excuse of being busy in worship, in asceticism or in praying and fasting, and when we make our understanding of the law of the Exalted Allah inactive. The Exalted Allah said:

"To those weak of understanding make not over your property, which Allah hath made a means of support for you" (Al Nisa', v. 5).

When wealth is not taken care of quite well, the Ummah gets lost. When we stimulate people to pray and fast without teaching them the management of wealth, we make the Ummah get lost.

For example, frankly speaking, the wealth of Aleppo is not well managed. In fact, it is chaotically managed not culturally. It is not managed in a useful way. It is not run in a way in which priority is preferred. Instead, personal interest is more observed.

Thus, Joseph (PBUH) realized, by the order of the Exalted Allah, that managing of wealth implies reformation of life, and life is a glass which, once it is broken, drink is spoilt.

Do not give attention to a naïve address that says to man: "Do not care for the outside aspect of life in your behavior and work".

The right address says to man: "Get life out of your heart", but it also says: "Hold life with your hand and make it run by the order of the Exalted Allah as horses of genuine pedigree are driven".

Certainly, this is the method of the people of Islam and faith. Wealth should be invested in a useful right way according to

the needs of the Ummah through administrative councils that would undertake serious economic study.

Haven't you seen how much money is spent on trivial innumerable matters, while the needs of the Ummah are much greater than that?

How much is spent on plays?

On the other hand, how much is spent on scientific researches?

We have to wake up.

How much money is spent for concerts where people listen to singers? And how much is spent on a laboratory for a scientific research? Where is the value of science?

When Joseph said: "**set me over the store houses of the land**", he wants to manage wealth according to a Heavenly method. If you understand this verse to be a wish of getting a high position in society, you do not seem to understand or comprehend the message of the Holy Qur'an well enough.

Joseph's brothers came to him and said:

"Oh exalted one, distress has seized us and our family; we have (now) brought but scanty capital; so pay us full measure, (we pray thee), and treat it as Charity to us; for Allah doth reward the charitable" (Yusuf, v. 88).

It was they who said: "**Slay ye Joseph**" before, but now they said, "**and treat it as Charity to us: for Allah doth reward the charitable**", and, "**Oh exalted one**".

Abu Hurayrah, who used to collapse because of his hunger so that people believed him insane, became the prince of towns later on.

Oh the Ummah of Muhammad ﷺ, when are we going to understand the Holy Qur'an?

When are we going to have confidence in the Holy Qur'an?

When are we going to get rid of doubt so that wonders of the invisible appear?

Time is limited and the wonders of this Surah are plenty, but I am satisfied with what I have mentioned. Probably the lessons we are going to listen to, if Allah makes us live, may make us pursue and understand the Holy Qur'an much more.

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.