

## **The Attitude of the Believer towards the Rejecters of the Law of Allah**

Friday Sermon Presented by

Dr Mahmud Abul-Huda Al Husaini

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The Exalted Allah sent this Great Holy Qur'an not only for the teaching of man how to worship Allah in the mosque, nor for directing him in the prayer niche. It is rather revealed also to be a constitution for man, and to be his guide and instructor at every moment and every breath in his life. It is revealed to change him into a moving Qur'an by the will of Allah, and to make him void of whims. In doing that, the Exalted Allah has bestowed a great gift on man, because without the Holy Qur'an, mankind will be immersed in darkness, in oppression, in ignorance, in disturbance, in confusion and in perplexity..., and that is what we witness today.

Sorrowfully, not only the non-Islamic societies turn away from the Holy Qur'an as a method, as a constitution, as a guide and an instructor, but also the Islamic societies also do the same. Moreover, most systems in these societies deal with the Holy Qur'an as form and neglect its content.

Today, I have chosen a text from the Holy Qur'an that deals with this issue. In this text, the Exalted Allah addresses the believer who loves the Holy Qur'an, reacts with it, and realizes some of its secrets, the believer who sees how our Master, Muhammad (PBUH), by means of

the Holy Qur'an, was able to change people from Bedouinism and roughness, from ignorance and oppression, from pride and envy into an Ummah that was knowledgeable, worshipper, enlightened and enlightening.

This text alleviates the pain the believer feels when he finds disputers argue about the Holy Qur'an and turn away from it, or when he finds heedless people who disregard the Holy Qur'an and make it behind their backs. They go on living without a divine principle that would save them from the darkness and confusion they live in.

The Exalted Allah said:

**-None can dispute about the Signs of Allah but the Unbelievers. Let not, then, strutting about through the lands deceive thee!**

**-But {there were people} before them, who denied {the Signs}, the people of Noah, and the confederates {of Evil} after them; and every people plotted against their prophet, to seize him, and disputed by means of vanities, there with to condemn the truth; but it was I that seized them! And how {terrible} was My Requital!**

**-Thus was the decree of thy Lord proved true against the Unbelievers; that truly they are companions of the fire!**

**-Those who sustain the throne (of Allah) and those around it sing glory and praise to their Lord; believe in Him; and implore forgiveness for those who believe: Our Lord! thy reach is over all things, in mercy and knowledge. Forgive, then, those who turn in repentance, and follow thy path; and preserve them from the penalty of the blazing fire!**

**-And grant, our Lord, that they enter the Gardens of Eternity, which thou hast promised to them, and to**

**the righteous among their fathers, their wives, and their posterity! For thou art the exalted in might, full of wisdom.**

**-And preserve them from ills; and any whom thou dost preserve from ills that day, on them wilt thou have bestowed mercy indeed; and that will be truly the highest achievement.**

**-The Unbelievers will be addressed. Greater was the aversion of Allah to you than {is} your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse.**

**-They will say: Our Lord! Twice hast thou made us without life, and twice hast thou given us life! Now have we recognized Our sins. Is there any way out {of this)?**

**-The answer will be: This is because, when Allah was invoked as the only {object of worship}, ye did reject Faith, but when partners were joined to Him, ye believed! The Command is with Allah, Most High, Most Great!**

**-It is He who showeth you His Signs, and sendeth down sustenance for you from the sky; but only those receive admonition who turn {to Allah}.**

**-Call ye, then upon Allah with sincere devotion to Him, even though the Unbelievers may detest it (Ghafer, vs. 4-14).**

We may understand this text more if we entitle some of its verses. The issue this text deals with is about an argument of a disputer, and disavowal of a rejecter who are faced with a believer who feels astonished at man who is overwhelmed by his own whims. How can such a person be rebellious against his Creator, rather against his own welfare and whatever is beneficial for him.

The first headline is a description of these disputers. In spite of the fact that they oppose truth and turn away from it, they strut about through the lands and do whatever they like. Outwardly, they are given authority to get whatever they like. But the Exalted Allah compares between them and those before them who were like them, so that the believer feels relief when he realizes that the authority of the Exalted Allah is superior to theirs.

The Exalted Allah said: **"None can dispute about the Signs of Allah but the Unbelievers. Let not, then, strutting about through the lands deceive thee!"**

Beware of falling a captive to illusion when you find people who get what is lawful and what is unlawful, and compare between them and those who disputed and rejected truth and turned away from it before them, but in the end they got their punishment. This is the law of Allah. Beware of being heedless of the law of Allah in His creatures and slaves.

**"But {there were people} before them, who denied {the Signs}, the people of Noah, and the confederates {of Evil} after them"**, i.e., the nations that belied their Messengers, such as Aad and Thamud, and others who were similar to them. The Holy Qur'an relates the story of Noah who called his people day and night, but his calling only increased their flight from him. He went on calling his people for a thousand year less fifty, but very few believed in his message. When you see the example, you know how negligent you are, and you find that you have done nothing compared with the example and paragon you look up to.

**"and every people plotted against their prophet, to seize him, and disputed by means of vanities, there**

**with to condemn the truth",** i.e., every unbeliever nation wanted to eliminate truth and its people.

**"but it was I that seized them! And how {terrible} was My Requital!"**. The believer realizes the deed of Allah and His law, for after **"every people plotted against their prophet to seize him"**, the result was: **" I seized them"**. They wanted to eliminate truth and its people, but the Exalted Allah eliminated them. Thus the degree of requital is equal to that of the sin.

When the people of falsehood tighten the grip around the people of truth, the Exalted Allah tightens the grip around them, and when the people of falsehood want to eliminate the people of truth, the Exalted Allah eliminates them. This is the Law of the Exalted Allah.

This is realized only when truth and its people exist, but the pretenders and those who claim to be the people of truth do not deserve to be supported by Allah. In order that the law of Allah be applied, a clear method of truth with its people who are not pretenders should exist.

The method of truth is not applied when some believe in part of the Holy Book and disbelieve in another one. Or when part of the Holy Qur'an is read and another part is neglected. The people of truth believe in all that is mentioned in the Holy Book and derive their behavior from all this Book. Certainly, this is the method of truth.

On the other hand, the people of truth react with the true method in speech, in deed and in states. Their hearts do not cling to other than it, and they depend on the Exalted Allah alone. When this is realized, the universal law of Allah

will be realized: **"but it was I that seized them! And how {terrible} was My Requital!"**.

**"Thus was the decree of thy Lord proved true against the Unbelievers; that truly they are companions of the fire"**. This is the end of the disputers.

Afterwards, the Holy Qur'an presents the attitude of the High World of Angels who stand by the people of faith. They also fight, hate and detest whoever opposes them. In this text, the Exalted Allah mentions angels twice.

In the first time, angels are mentioned when the Exalted Allah said: **"Those who sustain the throne (of Allah) and those around it"**, and in the second, angels address the people of the Hell Fire: **"This is because, when Allah was invoked as the only {object of worship}, ye did reject Faith, but when partners were joined to Him, ye believed! The Command is with Allah, Most High, Most Great"**.

Thus, the text mentions angels twice, in the first time, angels show the believer that he is not alone even if his supporters are very few, because the Angels of the High World who sustain the Throne, together with the Angels of Allah who never disobey Him and do whatever they are commanded to do, stand by the believer even if he is alone in defending truth.

This is a supporting and consolidating attitude to you if you belong to the people of the believers in the unseen.

Thus, the Exalted Allah gets you out of your isolation, out of your individuality, and out of the illusion of being few, the illusion that the people of the material and the custom fall in.

Didn't our Master Khaled Ibn Al Walid rebuke the soldier who said: "How many the Roman soldiers are, and how few the Muslim soldiers are?"

Thus, the Exalted Allah supports the few believers with a great number of angels.

Oh, you, whose heart depends on power, on great number of men and equipment..., the equation changes when the Exalted Allah interferes to support you, to support your attitude and your spiritual and psychological state. He, Exalted He is, supports you with soldiers from His that He only knows, soldiers that are far more superior in number and equipment to those of the people of the material.

Consequently, the believer becomes certain and confident of the support of the Exalted Allah when he reads this text.

The Exalted Allah said: **"Those who sustain the throne (of Allah) and those around it, sing glory and praise to their Lord; and believe in Him"**. Oh believer, if the disputers do not glorify the Exalted Allah, there are angels who do glorify the Exalted Allah together as you do.

**"and implore forgiveness for those who believe"**, because they have a unanimous attitude of being united and of professing the oneness of Allah. As the believers implore forgiveness for the other believers, so do the angels who implore forgiveness for the believers.

**"Our Lord! thy reach is over all things, in mercy and knowledge. Forgive, then, those who turn in repentance, and follow thy path; and preserve them from the penalty of the blazing fire"**. If you miss the material gain in this life, you will not lose the gain in the

Hereafter, for the angels, themselves, invoke the Exalted Allah to make you get this gain.

**"And grant, our Lord, that they enter the Gardens of Eternity, which thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For thou art the exalted in might, full of wisdom"**. In this text, the Exalted Allah seems to say to the believer: 'Do not fear for the future of your children because the angels in heaven, and the angels in the High World invoke the Exalted Allah to preserve the future of your offspring.

**"And preserve them from ill-deeds"** Man errs by nature, but the one who is honored by the Exalted Allah, will be preserved from the punishment for his ill-deeds in the Hereafter (either by repentance in his life or by doing good deeds to cancel them, or by avoiding them as much as he can).

It is indispensable for man to make mistakes. **"Man is liable to err"**, but the error you do will not affect you because the Exalted Allah will protect you from them.

**"and any whom thou dost preserve from ills that day, on them wilt thou have bestowed mercy indeed; and that will be truly the highest achievement"**.

Then the Exalted Allah presents a statement that relieves you. After He tells about the argument of the disputers and His law of punishing them, and how the Angels in the High World support the believers, He, Exalted He is, talks about something else. In spite of the great material power He bestows on these materialists, He hates, abhors and detest them. They are included in the disgust of the Exalted



Allah. When the believer realizes the meaning of this verse, he will be satisfied with the little, the very little favor from the Exalted Allah, because he gets the satisfaction of the Exalted Allah, whereas the unbelievers are in His detestation. How great the difference between the two parties is: one party is overwhelmed by the satisfaction of the Exalted Allah and His mercy, while the other makes use of the material, harms people, and extends the hand to take hold of everything even if it is unlawful. Consequently, the people of the second party live in the detestation, in the loathing and in the abhorrence of the Exalted Allah.

Once, Omar (ABPWH) visited the Messenger of Allah (PBUH) and found him leaning on a mat that left traces on his body. Omar cried to see this sight. The Messenger of Allah (PBUH) asked: **"Oh Omar, what makes you cry?"**

Omar said: "You are the Messenger of Allah! Khosrau and Caesar lie on mattresses, while you lie on a mat that makes traces on your body!"

The Messenger of Allah smiled and said: **"Those are the people whose delicacies are hastened to them, if the present life is for them, the second one is for us".**

This is the way through which the believer sees truth.

This is the angle from which our Master, Omar (ABPWH) understood the verse: **"And never will Allah grant to the Unbelievers a way {to triumph} over the Believers"** (An Nisa', v. 141). It is the Day of Resurrection, because the Exalted Allah said before this verse in the same Surah: **"but Allah will judge betwixt you on the day of judgment"**.

Do not make your hearts attached to this world. All that happens to the believers, whether it is victory or defeat, superiority or humiliation, is a trial from the Exalted Allah to them.

Certainly, when the treasures of Khosrau were presented to our Master Omar (ABPWH), and gold filled the Muslim's Public Treasury, he cried and said: "This did not happen at the time of the Messenger of Allah (PBUH), nor at the time of Abu Bake (ABPWH), though both are better than me. If it were not a tribulation, I would not have been tried with it. He Exalted Allah preserved the Messenger of Allah (PBUH) and Aba Bakr (ABPWH) from this trial".

This was Al Faruq's way of thinking.

He cried and said: "If I were good, this would not have happened to me".

Omar (ABPWH) saw the welfare of this world that was open to him a tribulation, because when the Exalted Allah gives man wealth, authority or high position, He intends to try His salve with them.

What would you do if you were in such a state?

Hence, Omar (ABPWH) cried and distributed all the wealth he received.

As for Ali (ABPWH), when wealth reached him, he gathered people and distributed all the wealth among them. He ordered that the Muslim's Public Treasury be cleaned and washed, then he prayed in it and made it a mosque so that this place might witness that he left neither Dirham nor Dinar in it but he gave it away for the sake of Allah.

These are the saints of Allah... . These are the privileged by Allah.... These are the people who understand from Allah.... These are the people who are able to know the difference between the path and the Permanent Residence.

The Exalted Allah said: **"The Unbelievers will be addressed. Greater was the aversion of Allah to you than {is} your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse"**. I.e., you are in Hell Fire today, and you feel hatred and detestation even towards yourselves, but the abhorrence of the Exalted Allah to you, when you were called to faith and you turned away from it, is greater than your hatred of yourself while you are in Hell Fire. In other words, the detestation of the Exalted Allah in this world when they were called to faith and they disbelieved in it is greater than their hatred of themselves while they taste the torture of burning in Fire.

**"They will say: Our Lord! Twice hast thou made us without life, and twice hast thou given us life! Now have we recognized Our sins. Is there any way out {of this)?"** I.e., will our humbleness and our confession of our sins before you now avail us?

Oh, you who are haughty and arrogant, will your humbleness be of any use in the Hereafter?

Oh you who enslaved the slaves of Allah while their Lord created them free, and oh you who set yourselves masters over the creatures of Allah, will your humbleness avail you of anything in that stand in the Hereafter?

No, by Allah. Before drowning and being in Fire Hell, Pharaoh said: "**Ah now but a little while before, wast thou in rebellion and thou didst mischief {and violence}**" (Yunus, v. 91). I. e, Pharaoh was given the freedom of choice in his life as a test, but he failed in this test. Consequently, his humbleness and confession availed him nothing after he had been arrogant and tyrannical in his life.

The angels would say: "**The answer will be: This is because, when Allah was invoked as the only {object of worship}, ye did reject Faith, but when partners were joined to Him, ye believed! The Command is with Allah, Most High, Most Great!**" They are dexterous in mixing truth with falsehood. They present virtue with depravity, monotheism with polytheism, adultery with screening, and such cases are unaccepted by the Exalted Allah.

**The Command is with Allah, Most High, Most Great!"**.

Then the Exalted Allah said: "**It is He who showeth you His Signs**". Oh you who dispute and reject, haven't you seen the Signs?

If you reject the Qur'anic signs that are sent to you to guide you, haven't you seen the signs of the universe that the Exalted Allah makes you witness? Why don't you consider that through your minds?

If you are unable to see the unseen that you will see later on, don't you see the present signs? Don't you see the proofs? Don't you see the evidences?

**"It is He who showeth you His Signs, and sendeth down sustenance for you from the sky; but only those**

**receive admonition who turn {to Allah}**", i.e., who returns to Allah in repentance.

Thus the Exalted Allah concludes this texts saying: "**Call ye, then upon Allah with sincere devotion to Him, even though the Unbelievers may detest it**", i.e., do not be distracted by sideways.

Oh people of faith, do not be distracted by sideways, and relate the Exalted Allah's speech: "**Call ye, then upon Allah with sincere devotion to Him, even though the Unbelievers may detest it**", to His speech in the beginning of this text: "**Let not, then, strutting about through the lands deceive thee**". Do not be distracted by sideways and direct your hearts to Allah, for He is with you, the angels of the High World are with you, and the satisfaction of the Exalted Allah surrounds you, but hold fast to the truth and be steadfast in it.

Allahum, make us from those who are steadfast in truth, Oh Allah, make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.

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