

## **FIRM PRELUDES AND CHANGED OUTCOMES**

Friday Sermon Presented by

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Al 'Adiliyya Mosque, Aleppo, 28\3\2008

Judgment on truth through its result has become ample. The Holy Qur'an deals with this issue, condemning some, and regarding others as right. Many are the times when people go through the right path applying correct methods but the immediate results they desired do not appear in this worldly life. The Exalted Allah may make the results be realized sooner or later, according to His Will. On the other hand, many are the wrong paths that people go through lead to deceitful results, and people have the illusion that they are right, whereas they are wrong.

The Exalted Allah addresses His Beloved, Muhammad (PBUH), teaching also the Ummah a lesson. He said:

**-Whether we show thee (realized in thy life time) some part of what we promise them, or we take thy soul (to our mercy) (before that), in any case, to us is their return (Yunus, v. 46)**

**-and whether we show thee {in this life} some part of what We promise them, or We take thy soul {to Our Mercy} {before that} (Ghafer, v. 77).**

Thus, the Holy Qur'an presents two results to the believer:

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he outcome may appear when the people of the right go through the right way.

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he outcome may not appear. This is referred to in the address to the most Beloved to the Exalted Allah, (PBUH). The departure of the believer to the other World may happen before his witnessing the immediate consequences of the right.

The Holy Qur'an relates a story about the people of Israel saying: "**slaying His Messengers**" (Al Baqarah, v. 61).

This imports that there were prophets who held the flag of truth and called to the belief in the Exalted Allah sincerely, but the result was not their victory nor was it their sovereignty or their getting kingship. They rather departed from this world so that they would get the profit of joining two statuses simultaneously, the status of prophethood and that of martyrdom.

Can anybody doubt that the Prophets of the Exalted Allah were not following the sound method and the right way?

This Qur'anic presentation is necessary nowadays as we undergo weakness, tribulation, deformed balances and reversed truths, as well as an attempt to change the fundamentals of our religion. We are living at a time when the other nations intrigue to dominate us. Consequently, we have to realize that it is incumbent on us to adhere to the right way instead of watching its results. What is required on our part is straightforwardness, honesty and sincerity to the religion of Allah: "**And they have been commanded no more than this: to worship Allah, offering Him sincere devotion**" (Al Bayyinah, v.5).

What is required is to be united.

What is required is to be one hand for the cause of the right.

What is required is not to be distracted from our goal.

What is required is to rectify our behavior with one another.

What is required is to stand before the Exalted Allah and direct our hearts towards Him.

This is what is required.

But we should not be interested in the results that shake our hearts today, whereas they shouldn't.

The Holy Qur'an teaches us how to address our enemies. We have to apply this address; we have to live it and make it our motto in life.

Teaching us how to address our enemies, the Exalted Allah said:

**"Say: can you expect for us (and fate) other than one of two glorious things (martyrdom or victory)? but we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you (At Tawbah, v. 52).**

This is the type of address which the believer should make his goal. It is either of the two glorious things.

**The first glorious thing is the supremacy of the believers over the unbelievers on the earth:**

**-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) (An Nur, v. 55).**

**-Allah has decreed: "It is I and My messengers who must prevail (Al Mujadilah, v. 21).**

**The second glorious thing is martyrdom for the cause of Allah.**

When this is achieved, the believer will be firmly established in the favor of a Mighty King. He will transcend the world of responsibility and move to the world of honoring. He will be transferred from the world of tribulation into the world of bliss.

Why should man stick to this world when his relationship with the Exalted Allah is strong?

Is not departing from this world, when one's doctrine is Islam, like releasing an imprisoned bird from its cage?

Why can't we imagine this?

The embryo that lives in the womb of its mother does not want to go out to the world. It feels ease with the darkness it lives in and the blood it is immersed in. It cries when it comes out to the world, but later on, he knows that he has been mistaken.

Our case is like that of the embryo. We dislike going out of this world though we suffer from its pain, its humiliation, its weariness and tiredness. Until when shall we be away from the eagerness to meeting the Exalted Allah?

**"Whoever dies without having fought in the cause of Allah or without having felt it to be his duty, he will be like one who dies at the time of Ignorance".**

This is what the Honest and Trustful (PBUH) said. Certainly, it is the love of worldly life. It is adhering to life. This is the characteristics of the Jews as described by the Exalted Allah: **"Thou wilt indeed find them, of all people, most greedy of life"** (Al Baqarah, v. 96).

Blessed be the hands that pledged death for the cause of Allah to the Messenger of Allah on the day of Al Radwan. They promised the Messenger of Allah (PBUH) to fight when there was no fighting, but their readiness for fighting was the thing valued.

Blessed be the resisting hands in Palestine and in Iraq and on all the Exalted Allah's land that resist the aggression of the enemy.

They are able to get out of the captivity that surrounds our hearts. **"can you expect for us other than one of two glorious things (martyrdom or victory)?"**, victory or martyrdom, **"but we can expect for you either that Allah will send his punishment from Himself, or by our hands"**. Their punishment may come sooner or later. Do not say that we are invoking Allah against them, but our invocation is not answered, for answering the invocation may be immediate or it may be postponed.

When Moses (PBUH) invoked Allah against Pharaoh, 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), and answering the invocation took place after forty years.

Have trust in the Exalted Allah, be righteous and do not be distracted for nowadays, temptations and intimidations

that distract the youth as well adults away from the goal are too many.

There is no way out of our crises but by piety. The Exalted Allah said: "**And for those who fear Allah, He (ever) prepares a way out**" (Al Talaq, v. 2).

If we want to get out of our crises in our Islamic world, we have to be pious, and piety is avoiding the unlawful prohibited practices that are forbidden by the Exalted Allah.

Chastity is abstaining from doing all sorts of unlawful deeds related to heart, body, wealth or psychology. Only when we do that, our enemy will never be able to defeat us.

Allahum... do not guide our hearts but to You, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.