

The Secret of Following Truth

Friday Sermon Presented by

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Man may wonder about the reason that makes people refrain from following the perfect examples and the evident method sent by the Exalted Allah so that fairness may be realized on the earth and justice be settled thereupon.

The Method is so distinct, and the Prophet, our Master Muhammad (PBUH), who is the Seal of the Prophets, is an example that falsehood cannot come from before nor from behind him.

In spite of the fact that large numbers of crises befall the world today, and by their increase and intensity day after day, most people are still remote from this balance which is a Heavenly and human method. The Prophet (PBUH) is the example that the Exalted Allah has made infallible. He is a good model and An excellent example for people to follow.

What is the secret of man's refraining from following this example?

It is an issue worth meditating, because we are all in need for this following to remove the confusion we find in our life and all around us.

Certainly, there are too many causes. But one of the causes that makes man be a follower of the Prophet (PBUH) is when he uses his mind and thinks thoroughly and reflectively about the signs and indications of this truth.

For example, one of the Prophets instructed his folk to these signs so that they might comprehend them. In Surat Nuh, the Exalted Allah said: **"We sent Noah to his People {with the Command}: Do you warn your People before there comes to them a grievous Penalty. He said: O my People! I am to you a Warner, clear and open, that you**

should worship Allah, fear Him, and obey me; so He may forgive you your sins and give you respite for a stated term; for when the term given by Allah is accomplished, it cannot be put forward, if you only knew. He said: O my Lord! I have called to my People Night and Day; But my call only increases {their} flight {from the Right}, and every time I have called to them, that You might forgive them, they have {only} thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance. So I have called to them aloud. Further I have spoken to them in public and secretly in private saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving. He will send rain to you in abundance; give you increase in wealth and sons; and bestow on you Gardens and bestow on you rivers {of flowing water}. What is the matter with you, that you place not your hope for kindness and long suffering in Allah; Seeing that it is He that has created you in diverse stages? See you not how Allah has created the seven heavens one above another, and made the moon a light in their midst, and made the sun as a {Glorious} Lamp? And Allah has produced you from the earth, growing {gradually}, And in the End He will return you into the {earth}, and raise you forth {again at the Resurrection}? And Allah has made the earth for you as a carpet {spread out}, that you may go about therein, in spacious roads. Noah said: O my Lord! They have disobeyed me, but they follow {men} whose wealth and children give them no Increase but only Loss" (Nuh, 1-21).

It is a detailed Surah. The Exalted Allah called this Surah 'Nuh', after the name of the Prophet Noah (PBUH), because

in it the mission of this Prophet was presented in details. In the above mentioned verses, it is noticeable how persistent Noah was in calling to the Exalted Allah, and how he used to direct them to the signs and repeat telling them about the evidences, saying **"See you not how Allah has created the seven heavens one above another. And made the moon a light in their midst, and made the sun as a {Glorious} Lamp? And Allah has produced you from the earth, growing {gradually}, seeing that it is He that has created you in diverse stages?"**

Noah (PBUH) talked a lot about the intellectual evidences that if man thought thoroughly about, he would, by necessity, be guided to the right way.

Referring to the mission of Noah (PBUH), the Exalted Allah said in Surat Hud,: **"They said: O Noah! you have disputed with us and multiplied disputation with us"** (Hud, 32).

The Holy Qur'an testifies to our Master, Noah (PBUH) that he presented plenty of evidences and proofs. In spite of all that, and although he went on calling them to Allah for one thousand years but fifty, the result was vain, as related by the Holy Qur'an: **"Noah said: O my Lord! They have disobeyed me, but they follow {men} whose wealth and children give them no Increase but only Loss"**.

It is an issue worth meditation. The Holy Qur'an uses the causes of 'following', namely evidences that motivate the minds. In spite of all that, they turned away from the method, and from the heavenly human example who was one of the Messengers of Allah, best peace and perfect salutations be upon him and upon them.

In the Holy Qur'an, when the story of one of the Messengers of Allah is related, it usually draws the attention to the presented evidences and proofs. For example: **"And verily We sent Moses with Our revelations and a clear warrant"**, (there is repetition of the Messengers' use of evidences, **"Unto Pharaoh and his chiefs, but they did**

follow the command of Pharaoh". As the folk of Noah followed the one whose wealth and children avail him nothing but increase his forfeit, so did the folk of Moses, the people of the material who polish and worship it.

Then Moses (PBUH) presented evidences and proofs, and a Book of Authority, but in spite of all the evidences mentioned in details in the Holy Qur'an, they followed the command of Pharaoh, "**and the command of Pharaoh was no right guide**" (Hud, 96-97). In spite of the fact that the one whom they followed had no reason, and rational minds refused him, and his command was inconsistent with the natural disposition, yet people followed him, and turned away from the Method and example sent by the Exalted Allah.

The Messengers of Allah used the means of 'following', yet, they did not find that 'following'. In this case, the following question may occur to our minds: Why didn't 'following' happen in spite of the existence of its causes? Why wasn't the method adopted, and why was following the good example missing?

What is the reason of this failing in spite of the perfection of the method, and in spite of the fact that it guides to right path, leads to equilibrium, saves humanity from its confusion? What is the secret of all that?

The Holy Qur'an points out to the deterrent reason, namely: locking of the hearts. The place of wisdom and meditation is the heart. The Exalted Allah said: "**Do they not travel through the land, so that their hearts {and minds} may thus learn wisdom**" (Al Haj, 46). When the heart is locked, the mind does not work. Thus man becomes like that of the blind.

The Exalted Allah said: "**Do they not then earnestly seek to understand the Quran, or are their hearts locked up by them?**" (Muhammad, 24). When hearts become locked, the perfect method becomes of no use, nor would the example that should be followed before them be of any use. Hearts become locked due to their darkness and filth because of their disobedience to the orders of the Exalted Allah. The

Exalted Allah said: "**By no means! But on their hearts is the stain of the {ill} which they do!**" (Al Mutaffifin, 14). When stain exists in the hearts, it locks them.

"Describing the hypocrites, the Exalted Allah said: "**And among them are men who listen to you, but in the end, when they go out from you, they say to those who have received Knowledge, What is it he said just then? Such are men whose hearts Allah has sealed, and who follow their own lusts**" (Muhammad, 16). When locking, sealing or stamping takes place in the heart, the mind becomes inactive. So, how can the blind see the light?

Light is present, but the problem is in the locking of the hearts. "**But after them there followed a posterity who missed Prayers and followed after lusts**" (Mariam, 59). The Exalted Allah makes missing prayer as introduction to following lusts, to replace following the truth of the method and the good example.

Losing prayer does not mean relinquishing it completely, for some do the movements of prayer but they are not actually praying. They move with their bodies in prayer, but they are heedless of the purposes of prayer. They are unaware of the communication with Allah in prayer. They are related to the objects in their prayer. Such people miss prayer.

What would their prayer avail them while they are away from the One to Whom they pray?

What would prayer avail them while they are cut from their Lord, and are not communicating with Him in prayer?

As is mentioned in the agreed upon Hadith, the Beloved, Al Mustafa (PNUH) said: "**If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?**" They said, "**Not a trace of dirt would be left.**" The Prophet added, "**That is the example of the five prayers with which Allah blots out {annuls} evil deeds**".

When one stands before the Exalted Allah in prayer and says: "**Allah is the Greatest**", he becomes in the presence of the Great and the Exalted, and when he says: "**You do we worship, and Your aid we seek**", his heart turns away from everything the ignorant may resort to in his interior. When man makes use of the object outwardly, he will not resort to them in his interior if he has knowledge and faith. He rather holds the objects in his hand, while his heart is directed to the One in Whose Hand the reign of the heavens and the earth are.

When he kneels, he says to his Lord: "I have kneeled to You, and submitted to You. I bow to You because I obey no one but You". When he prostrates, he becomes engrossed in the presence of the closeness to Allah, for the nearest posture of the slave to his Lord is when he is prostrating. Only then, one can follow the method and the good example.

But if he misses prayer, he is defeated and overcome by himself. Accordingly, the one who is defeated by himself will be defeated by the whole world, but the one who can be steadfast before himself, will be victorious and forerunner and the first winner. After missing prayer, following lusts succeeds.

'Following' is the result of the following causes:

1-belief is attained when we care about the causes of faith by which belief in the unseen increases, and belief has many causes. When belief is settled in the heart, soon 'following' comes after it spontaneously with no affectation.

Some of the causes of belief is being accustomed to praying in the mosque, good company, remembering Allah, and reciting the Book of the Exalted Allah with meditation.

Arranging and indicating belief, the Exalted Allah said: "**Say: Allah speaks the truth; follow the religion of Abraham, the sane in Faith**" (Al Imran, 95). Consequently, He makes 'following' based on belief.

"**Say: Allah speaks the truth**". Direct your heart to believing in the unseen, and fill up your heart with faith. After you have considered the evidences and proofs, and after you

have filled your heart with lights, and followed the method of purification, you will become ready to follow the religion of Abraham. Consequently, following is based on believing.

The Exalted Allah said: **"This because those who reject Allah follow vanities, while those who believe follow the Truth from their Lord"** (Muhammad, 3). Consequently, the Exalted Allah states that belief is the cause of following. If building up the heart with the lights of belief does not happen, 'following' cannot take place.

Accordingly, locking of the heart causes turning away from belief and following lusts. But, purification of the heart and building it up with belief is the cause of 'following'. If man finds weakness in himself to be a follower, he has to blame himself. The problem does not lie in a mechanical movement of the body. It is rather in internal impetuses, because man's body moves only according to the internal motives: **"And because those who believe follow the truth from their Lord"** (Muhammad, 3).

When there is no belief, man's behavior becomes inconsistent with wisdom and right guidance, but with the existence of belief, 'following' will be produced. Therefore, it is said in the Hadith: **"The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse"**, for if belief existed in his heart, it would prevent him from transgression and would lead him to obedience.

We don't have to wonder at the behavioral confusion that takes place nowadays. It is because we fall short of building up the hearts with the lights of belief, and fail in adopting the measures of this building up.

2-Repentance:

Repentance precedes following, because it is a covenant with the Exalted Allah. It is a covenant man presents, and in it he says to his Lord: "Oh my Lord, I have relinquished my sin, I repent and feel pain for what I have committed. I have decided not to do it again". This is repentance. When the sin is related to the people's rights, one has to make up for the

injustice he has done to the others. The conditions of repentance are three or four. When this true covenant takes place, man becomes ready for 'following'.

Can the one who insists on usury be a follower? How impossible it is.

Can the one who insists on usury, who disobeys the instructions of the Qur'an, who insists on committing sins and disobedience, and whose conduct is related to aberration be a follower? *"This is Hadithu Khurafa, Oh Um Amru"* (mere superstition). It is a proverb that was said among the Arabs related to one called Khurafa who related unbelievable stories about the Jinn}.

The angels turn to Allah in invocation saying: **"Forgive those who turn in repentance, and follow you path"** (Ghafer, 7).

Accordingly, the Qur'an makes 'following' be based upon repentance.

3-The Favor of Guidance:

If you find your heart inclined to obedience, pleased with what pleases Allah, and hates what Allah hates, then prostrate to Allah in thanks, because it is the Exalted Allah Who bestows upon you the favor of guidance, and how great and invaluable is this favor!

The Exalted Allah said: **"But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion; such indeed are those who walk in righteousness"** (Al Hujurat, 7).

Beware of saying: "If it is a favor descended from heaven, why should I be blamed?"

I say to you: "Remember that before talking about this favor, I have mentioned two matters, namely, repentance and belief".

If you fall short in repentance, and in a behavior that would build up belief in your heart, then you do not have the right to talk about the favor of guidance, because it is a charisma given to the one who has approached Allah in repentance,

and has followed the way of building up the heart with belief. If you draw near Him, He will draw near you, and if you go to Him walking, He will go come to you at a run.

You are required to repent and adopt the causes of belief. But the generosity and favor of Allah pour on His slaves by making them like obedience and hate disobedience and rebellion. As a result, you will not be able to be disobedient. Consequently, the beginning of the way is self-struggle, while its end is honoring, favor and sponsoring. When Allah sponsors you, you will not be able to disobey him.

The one who reviews the Qur'an, will be astonished to find that a relative turns away from belief, and the non-relative accepts belief. It is a case that gets man from fanaticism. The Exalted Allah related the story of Qarun to point out to the possibility of remoteness of a kin. He said: **"Qarun was doubtless, of the people of Moses; but he acted insolently towards them"** (Al Qasas, 76). Although he was a relative, he did not benefit from this relation.

So is the case with Noah's son: **"And Noah called upon his Lord, and said: O my Lord surely my son is of my family"** (Hud, 45). The answer was: **"O Noah he is not of your family"** (Hud, 46).

The Qur'an also tells about the uncle of our Master, Muhammad (PBUH) saying: **"Perish the hands of the Father of Flame! Perish he!"** (Al Masad, 1)

In another place, the Qur'an relates the story of a non-relative saying: **"Then there came running, from the farthest part of the City, a man, saying, 'O my People obey the messengers. Obey those who ask no reward of you {for themselves}, and who have themselves received Guidance. It would not be reasonable in me if I did not serve Him Who created me, and to Whom you shall {all} be brought back. Shall I take {other} gods besides Him? If {Allah} most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me. I would indeed, if I were to do so,**

be in manifest Error. For me, I have Faith in the Lord of you {all}; listen, then, to me!" (Yasin, 20-25).

So, the relative turns away from belief, and the non-relative accepts belief, so that kinship be out of the relationship that joins man to man: **"So that by his Grace, you became brethren"** (Al Imran, 103). How far is the distance between relative kinship and heavenly brotherhood.

This is Mus'ab Bin Umair, the honored Companion, who was a Quraishi from Mecca. After Badr Expedition, Mus'ab passed by one of the Ansar, and found that the latter had captured his full brother.

What did he say to him?

He said: "Tighten his ties, and ask for a large ransom, for his mother is wealthy".

He considered the heavenly relationship more powerful than the relationship of kinship after his heart had been constructed with faith.

Consequently, it is indispensable for us to reconsider the matter, and return to ourselves honesty and ask it saying: why do we fall short in 'following' though we know quite well the its causes, and the causes of turning away, and after there is no justification for man to excuse himself with?

Oh Allah, do not turn our hearts but to You, and make us depend on nobody but You, and protect us from the disgrace of this life and the punishment of the Hereafter. Make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.

