

FRIDAY SERMON

10th March 2017

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا
بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ ﴿١٥٣﴾

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٥﴾

وَلَتَبْلُوَنَّهُمْ بَشِيئًا مِّنَ الْخُوفِ وَالْجُوعِ
وَأَنْقِصَ مِنْ أَمْوَالِهِمْ وَالْأَنْفُسِ وَ
الثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٦﴾

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٧﴾

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَ
رَحْمَةٌ ۗ وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٥٨﴾

“I will now give you the translation in English of these verses 154-158 which are from Chapter *Al Baqara* of the Holy Quran. Allah says:

“O ye who believe! seek help with patience and Prayer; surely, Allah is with the steadfast.”

“And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not.”

“And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient,”

Who, when a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return.’

It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided.”

Very often we have read these verses and they are a source of great solace when we lose someone or something. Allah has told all those who have faith to seek help from Him by two means. The first is (patience (*Sabar*) and the second is *Swalaat* which we translate as “Prayer.” We will notice that Allah addresses “people who have faith “*allazina amanou*” which we commonly translate as “those who have faith”. I will share with you some hadiths where the Holy Prophet (saw) has spoken about faith so that we might have a better understanding whether we have it or not. Here are some of these hadiths.

1. One day while the Prophet(saw) was sitting out for the people, (a man - the angel) Jibril (Gabriel) came to him and asked, "What is faith?" " He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil."

There are different versions of this hadith, one slightly different than the other. But we will not go into these differences now. Anyhow these are the pillars of faith as commonly understood by most Muslims. However, the Holy Prophet (saw) has also said "Faith (Belief) consists of more than sixty sub-divisions or branches (i.e. parts). And *Al-Haya* is a part of faith." The word *Al-Haya* covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and honour etc.

We have another hadith where the Holy Prophet Mohammad (saw) said:

"Both legal and illegal things are evident but in between them there are doubtful (unclear) things and most of the people have no knowledge about them. So, whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (0

people!) Beware! Every king has a *Hima* and the *Hima* of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart.”

Furthermore, he said "None of you will have faith till he likes for his (Muslim) brother what he likes for himself." And again “None of you will have faith till he loves me more than his father, his children and all mankind." And again, The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allah and His Messenger (Muhammad) become dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire."

There are several more hadiths where the Holy Prophet Mohammad (saw) has explained to us what it means to have faith(*imaan*). So, we should bear these explanations of his in mind and avoid all such words or actions which show that we might not be having faith as we should be having it. Our aim as good Muslims, true followers of the Holy Prophet Mohammad (saw) is to understand what it means to have faith and to do our best to manifest it under all circumstances.

After the Holy Prophet (saw) his followers also spoke about *Imaan*. I will give you a quotation from Umar Bin Abdul Azize who is commonly understood to be the first Mujaddid in Islam.

Umar bin 'Abdul 'Aziz wrote to 'Ad! Bin 'Adi: "Belief includes *Farā'id* (enjoined duties), legal laws and *Hudiid* (Allah's boundary limits between lawful and unlawful things) and *Sunan* [legal ways and deeds (acts) of worship etc.]. And whoever follows (and acts on) all of them completely, has a complete belief, and whoever does not follow them completely (does not act on them), his belief is incomplete. And should I live I will tell you all about them so that you may act on them. And should I die, I am not anxious to have your company."

In the verse under discussion Allah says that we should seek help with *sabr* and *salaat*. According to the Arabic Dictionary Mufradat Al Raghīb the word *sabr* has the following meanings: "To adhere strictly to what reason and law command and to restrain oneself from what reason and law forbid and from manifesting grief, agitation and impatience." The word *salaat* is the five daily prayers. But it also has the following additional meanings: "devotion, the act of praying, action through which we come near to Allah, the action of trying to meet with someone." In the last part of the verse we read "*Innallaha ma'as saabereen*" meaning "Allah is with those who show patience. So, whenever we are in a difficult situation we should remember this verse and try to conform to its instructions.

In the next verse Allah tells us that “those who die in Allah’s path are still living but we do not perceive their existence. Others may think whatever they like but the Muslim should have firm faith that there is life after death.

In the next verse Allah enumerates the ways in which we would all be tried. Sometimes we will find ourselves in situations where we will feel afraid and at times we may feel hungry and food is not available. At times, we might lose our wealth and at times we might lose our dear ones, our close relatives. Under all these trying circumstances Allah gives glad tidings to the *Sabereen*. Who are they? It is explained in the next verse. Allah says “*allazina iza asabat houm mosibatoune qalou inna lillalhe wa inna elayhi raje’oune*” i.e The *sabereen* are those “who, when a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return.’ Once you say you are a Muslim you should be prepared to face all sorts of afflictions with patience. The reward for all those who would do so is blessings from Allah and His Mercy and “they are those who are well guided.”

I will now tell you about three hadiths about death and about how the Holy Prophet(saw) reacted:

"Allah's Messenger (peace be upon him) said, 'If any member of my people has two children who die before him, Allah will cause him to enter Paradise on their account.' Aisha asked, 'Does it apply to a member

of your people who has one child who dies before him?' He replied, 'It does, you who have been helped by Allah to ask this.' She then asked, 'What about a member of your people who has no children who die before him?' He replied, 'I am the one who dies before my people, and they will never suffer any loss to compare with the loss of me.'" [Hadith Al-Tirmidhi, 1735]

"The daughter of the Prophet (peace be upon him) sent for the Prophet requesting him to come as her child was dying [or was gasping], but the Prophet returned the messenger and told him to convey his greeting to her and say: 'Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term [in this world] and so she should be patient and hope for Allah's reward.' She again sent for him, swearing that he should come. The Prophet got up, and so did Sa'd bin 'Ubada, Muadh bin Jabal, Ubai bin Ka'b, Zaid bin Thabit and some other men. The child was brought to Allah's Apostle while his breath was disturbed in his chest [the sub-narrator thinks that Usama added:] as if it was a leather water-skin. On that the eyes of the Prophet (peace be upon him) started shedding tears. Sa'd said, 'O Allah's Apostle! What is this?' He replied, 'It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful [to others].'" [Hadith al-Bukhari 2.373]

We went with Allah's Apostle (peace be upon him) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim [the son of the Prophet]. Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (peace be upon him) started shedding tears. 'AbdurRahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, “ *Innal Ayna tadma'o wal qalba yahzano wa laa naqoulo illa maa yarza rabbona wa inna befirareka yaa ibrahimo lamahzounoune* "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed, we are grieved by your separation." [Hadith al-Bukhari, 2.390]

The reason why I have spoken about death and trials and grieving is that at the beginning of the week we were saddened by the death of two persons who were close to us. One was sister Sheereen Taujoo, the elder sister of my sister in law Hanisha and the other was Durre Adan, my niece of 23 years, daughter of my sister Amenah and Mozammil Zeadally. Sister Shereen has been ill since sometime and by the Grace of Allah she faced her trials with great courage and patience. It is our prayer that Allah grants great patience to all those who are aggrieved by her untimely death especially her old mother. May Allah also give her an

elevated place in Paradise. Incha Allah after Jummaah prayer we will read her *namaz janaza ghaib*.

As far as Durre Adan is concerned she has been ill since birth and her parents have been nursing her all along. Without undue exaggeration, I have seen my sister and brother in law and their daughter Samina looking after her with great care to relieve her of her distress, with great love and patience and devotion. Day and night, they have been at her beck and call without caring for their sleep, their health or their wellbeing. I am sure that as has been said in the hadith she will be at the gate of paradise to greet them *incha* Allah. There is no doubt that they have been severely tried and they will miss their child. May Allah give beautiful patience (*sabre jameel*) to all members of the family. As far as we are concerned we say like Hazrat Masih Maood (as): “ *Bulaaneh wala hay sab se pyara oussi pe eh dil tou jaan fida kar* ” meaning “ the One who has summoned is the Most Beloved ; Oh my heart sacrifice life to Him . ” We will also read her Namaz Janaza Ghaib after Jummaah.

In the life of a believer (*mo'min*) trials will never end. May Allah help all of us to face whatever trials come our way with equanimity incha Allah.