

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

FRIDAY SERMON

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH

MUNIR AHMAD AZIM

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After greeting all his disciples (and all Muslims) worldwide with the greeting of peace Hadhrat Khalifatullah (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he delivered his sermon on:

POVERTY, SILENCE AND FAITH

There are people who have higher status in the sight of Allah, those who are VVIPs (i.e. Very Very Important Persons). They love Allah and Allah loves them. They are people who are oppressed by men and are (crushed) under the domination of others. We must always treat these people well. This was the advice of the Holy Prophet Hazrat Muhammad (pbuh) to his representative, Mu'az bin Jabal (ra), as the governor of Yemen. It is reported that the Messenger of Allah (pbuh) took the reins of Mu'az's (ra) horse and gave him some advices. He (pbuh) urged him to beware of the curse of the oppressed! For there is no veil between this invocation and Allah. (Bukhari & Muslim)

The Messenger of Allah (pbuh) said: *"The supplication of the oppressed is answered, even if he is wicked for his wickedness is only against himself."* (Ahmad)

It is reported by Ibn Hibaan that the Holy Prophet (pbuh) said that Allah (swt) will call the poor on the Day of Judgement and bring them into Paradise first without accountability. As for the rich and the chiefs, they will have to wait and then account (for their deeds). Our Holy Prophet (pbuh) said, *"The poor will enter paradise five hundred years before the rich."* (Tirmidhi)

The Holy Prophet (pbuh) said, *“Seek me among the poor and the weak. Truly, you are given victory and provided for on account of the poor and weak among you.”* (Abu Dawud)

Allah Ta’ala defends those who do not defend themselves. Self-defence is permitted, but the nobility of Islam teaches us to withdraw from discussions (vain discussions/ disputes) in silence. He who shows such nobility of soul, then Allah Ta’ala Himself defends himself.

Allah Ta’ala took the defence of the Holy Prophet (pbuh) with pigeon eggs and spider webs in the Cave of Thaur. Allah Ta’ala gave patience to the people of Moses. Allah says in the Holy Quran:

“And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured.” (Al-Arraf 7: 138)

You know, in the pre-Islamic era, before the birth of the Holy Prophet (pbuh), when the Meccans fled from Abraha and his elephants and the Ka’aba became helpless against this tyrant, it is then that Allah Ta’ala Himself defended the Ka’aba with birds and pebbles. And certainly, those who oppose Allah and incur His anger find themselves annihilated and lost in the darkness of desperation and endless chastisement.

The nobility of soul of the one who does not defend himself comes from the fear of Allah - *Taqwa*. One is afraid to go beyond the limits and not to please Allah. One is afraid that by defending oneself, one could be unfair. We see this very clearly in the story of Adam’s son, *Habeel* (Abel). Allah Ta’ala recounts the exchange of words between him and his criminal brother *Qabeel* (Caen):

“If you stretch forth your hand to kill me, I shall not stretch out my hand to kill you: for I fear Allah, the Lord of the Universe.” (Al-Maida 5: 29)

What a nice answer Abel replied to his unjust brother who was full of jealousy! Although both wanted to give an offering to Allah, but the way of doing of both was worlds apart. One was sincere, honest, and had the fear of Allah, while the

other was self-possessed and jealous because he was only thirsty of winning, and he was ready to do anything to succeed, even if he had to kill his brother for that! Allah was a witness to his revolt and accepted the piety and sacrifice of Abel, a complete sacrifice because he became the first martyr for the sake of Allah.

And then finally, the proof is given by a Hadith compiled in the Musnad of Imam Ahmad that someone was insulting Abu Bakr (ra) in the presence of the Holy Prophet (pbuh). During the silence of Abu Bakr (ra), the Holy Prophet (pbuh) appreciated and smiled. But when Abu Bakr (ra) lost patience and retorted with hurtful words, then the Prophet (pbuh) got angry and left the place. Later, Abu Bakr (ra) asked him for an explanation. He (pbuh) said to him, *"When you were silent, Allah sent an angel to answer in your favour and when you retorted, then Satan arrived. And it does not suit me to sit with Satan."*

So, we see how the silence is golden. There are many benefits in silence. For this reason or for another, Abu Bakr had a habit of putting a small rock in his mouth so as not to say something he will regret afterwards.

May Allah always count us His loved ones and help us retain our tongue, even if we are right, because we are seeking God's powerful help in the face of opponents and their plots and mockery. *Insha-Allah, Ameen.*