

IS NOT MORNING NIGH?

Friday Sermon by

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On the occasion of the Nocturnal Journey of the Prophet (PBUH) and his Ascension to the Seven Heaven, I am not willing to relate the details of this incident, nor do I want to choose some of its tales. I'd rather begin from its environment and circumstances to reach a hope that we all need. Today, our nation has been corroded by despair and torn out by the state of frustration.

The Nocturnal Journey of the Prophet (PBUH) and his Ascension to the Seven Heaven did not happen at a time of welfare, prosperity and happiness in the life of the beloved, Muhammad (PBUH). It rather took place at a time of adversity and ordeal. This is exactly the focus of interest I'd like to concentrate on today. We are a nation who are sure that the darker our night becomes, the more we expect morning to come out soon through the veils of the invisible. We have confidence that the Law of Allah, the Exalted, is that the night must, by necessity, be obscured by the day.

This is the Law of the Exalted Allah:

"Such days (of varying fortunes) we give to men and men by turns" ('Imran, v. 140).

It is He, Exalted and Glorified be He, who said also:

"the sign of the night have we obscured, while the sign of the day we have made to enlighten you" (Al Isra'. V. 12)

Read the biography of our Prophet (PBUH) and compare between the incidents that took place in few years, not in centuries. Compare between the state of the tyrant, Abu Jahl who used to strut arrogantly, proud of his strength while no body was able to restrain him, and between his state when he was bloodstained in the battlefield of Badr, while Abdullah Ibn Mas'ud (the weakest of the companions of the Messenger of Allah (PBUH), whose legs were like two sticks), was standing on his breast.

Compare between the first scene when Omayya Ibn Khalaf was inflicting bitter torture on Bilal, whipping him violently in the utmost heat of the midday, and the second scene when Bilal is stabbing Omayya and saying to him: "I am not saved if you are saved".

See also the state of Abi Sufiyan in the first scene when he used to glorify a stone idol proudly and arrogantly saying: "Be high Hubal", and his state in the other scene a little before the conquering of Mecca when he tried to find a way out to save himself and ask his friend, Al Abbasm, to help him meet the Messenger of Allah (PBUH) seeking his own safety. See how the Messenger of Allah asked Al Abbas to take Aba Sufiyan to a certain place so that the latter might see the strength of Islam where the crowded great armies of Islam were passing by.

Are not all these included in the Law that the Exalted Allah makes stable, a law that can never be changed or altered?

Thus, and from the depth of distress, and after the year of grief the Messenger of Allah (PBUH) passed through after the death of his uncle, his sponsor, and after the death of his wife, Khadijah, his minister, and after the injury he received at the

hands of the people of At Ta'f who instigated their lads to insult him, out of the depth of all this grief, our Lord raised him to show him the miraculous signs, and the Great Sign. He took him out of his native country then He raised him to the seventh Heaven to make him witness the Invisible Scenes.

If one is not connected with the Invisible Scenes at the time of ordeal and distress, he will never be promoted from his trial and will never get out of it.

If we go on leaving our hearts captives to the false information media, our hearts will be devoured and changed into absolute materialism.

The law of causality is true, but the Invisible reverses this law. Fire is changed into coolness and peace to Abraham; the very few believers who stood by Talut won victory over Goliath though the latter had crowded armies; Pharaoh and his army were drowned, and Moses (PBUH) was victorious though he did not have any causes to enable him to win victory; and the earth sank down with Kurah when he went out arrogantly to his people.

When the Invisible interferes, equilibrations are reversed.

Be ware of frustration and despair. Be always present with the great Imam (PBUH) who said:

"BY Allah, if they put the sun on my right and the moon on my left so that I give this matter up, I wouldn't, till Allah makes it victorious or I die for it."

But when despair and materialism overwhelm the heart, we lose the battle even before it begins. Therefore, when one of the soldiers of Khaled (GBH) said:

"How many the Romans are, and how few the Muslims are!"

Khaled (GBH) said:

"No, but say:

'how many the Muslims are and how few the Romans are'".

If we are defeated in the abstract war, we will never win the material one. When one is already defeated from the inside, he will never win victory in the field of reality. Therefore the Messenger of Allah (PBUH) built up the men, their states, their truthfulness, and their steadfastness, then he moved on to the building up of the state of Islam.

Dear brethren, during distress, we have to remind ourselves of some verses from the Holy Qur'an, for they will open the door of hope for us so that we do not be captives to frustration and despair.

You may be true and hardworking at work and education, but when you look around, you find confusion and vanity. You may spend all your time exerting great effort with truth and honesty, wasting no time, and doing your best to make the others straightforward, but when you look around, you find the opposite, so you fall in the pit of despair, and this is none other than murder, itself. But if you stay alone deriving your power from the instruction of the Exalted Allah: "Therefore stand firm (in the straight path) as thou art commended" (Hud, v. 112), and be above despair and frustration, you will have a great influence on the others.

If you do not win the others, you will, at least, win yourself. But if you fall a prey to despair and frustration, you will lose yourself, your knowledge, your work, your sincerity and

honesty, and whatever good you exert yourself to do, even if you are serious in your work, in your knowledge, in your honesty and sincerity, because you will have lost your moral spirit when you fall in such a state. Herein, I quote general examples from the Holy Qur'an to remind my heart, and the hearts of my brethren in Allah, of this matter.

Read the following verses:

" Let not the strutting about of the Unbelievers through the land deceive thee. Little is it for enjoyment: their ultimate abode is Hell: what an evil bed (to lie on). On the other hand, for those who fear their Lord, are gardens, with rivers flowing beneath; therein are they to dwell (forever), a gift from the presence of Allah; and that which is in the presence of Allah is the best (bliss) for the righteous" (Al 'Imran, vs. 196-198).

"Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of Allah" (At Tawbah, v. 55).

"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: ultimately Allah is the witness to all that they do. To every people (was sent) a Messenger; when their Messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged .They say: 'when will this promise come to pass, if ye speak the truth?' Say: I have no power over any harm or profit to myself except as Allah wills. To

every people is a term appointed; when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation). Say: 'Do ye see, if his punishment should come to you by day, what portion of it would the sinners wish to hasten?'" (Yunus, vs. 46-50).

"But if ye are constant and do right, not the least harm will their cunning do to you" (Al 'Imran, v. 120).

"And say to the People of the Book and to those who are unlearned: do ye (also) submit yourselves? if they do, they are in right guidance, but if they turn back, thy duty is to convey the message; and in Allah's sight are (all) his servants" (Al 'Imran, v. 20).

"Thy duty is to make (the message) reach them: it is our part to call them to account" (Al Ra'id, v. 40).

"To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward" (Al Ma'ida, v. 9).

"Patiently, then, persevere: for the Promise of Allah is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning" (Ghafir, v.55).

"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), as He granted it to those before them; that He will establish in authority their religion- the one which He has chosen for them;

and that He will change (their state), after the fear in which they (lived), to one of security and peace: They will worship Me (alone) and not associate aught with Me.' If any do reject Faith after this, they are rebellious and wicked" (Al Nur, v. 55).

"Within a few years. With Allah is the Decision, in the Past and in the Future: On that day shall the Believers rejoice. With the help of Allah. He helps whom He will, and He is Exalted in Might, Most Merciful. It is the promise of Allah. Never does Allah depart From His promise: But most men understand not. They know but the outer (Things) in the life of this world: but of End of things they are heedless" (Al Rum, vs. 4-7).

"So patiently persevere: for Verily the promise of Allah is true: nor let those Shake thy firmness, who have (themselves) no certainty of Faith" (Al Rum, v. 60).

Remember the adversity of Lut (PBUH) when he was embarrassed to receive guests because of the evil intentions of his folk towards male guests, so the angels said to him:

"The Messengers said: 'O Lut! we are Messengers from thy Lord! By no means shall they reach thee! Now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): to her will happen what happens to the people. Morning is their time appointed: is not the morning nigh?" (Hud, v. 81).

Our Lord, do make us steadfast in the firm speech in this life and in the hereafter. Oh You are certainly the Protector of

Islam and its people, make us steadfast until we meet You,
and make us from those who listen to wisdom and follow the
best of it.

I say my words and ask the Exalted Allah's forgiveness.