

CHANGE BY MISSION NOT BY SUICIDE

When the story of the most intimate servant of the Most Merciful, our master Abraham and his son Ishmael's trial (PBUTH) is mentioned in the Holy Qur'an, it refers to the fact that closeness to Allah, the Exalted, gives man life and does not cause his death.

The Exalted Allah said:

"So We gave him the good news of a boy ready to suffer and forbear. Then, when (the son) reached (the age of) (serious) work with him he said: O my son I see in vision that I offer thee in sacrifice now see what is thy view (the son) said: O my father Do as thou art commanded: thou wilt find me, if Allah So wills one practising Patience and constancy. So when they had both submitted their wills (to Allah), and he had laid him Prostrate on his forehead (for sacrifice). We called out to him, 'O Abraham, Thou hast already fulfilled the vision thus indeed do We reward those who do right.' For this was obviously a trial. And We ransomed him with a momentous sacrifice" (Al Baqarah, vs. 101-107).

The Heavenly command shows the readiness of the most intimate and the pious Apostle who did not hesitate to obey the order of his Creator even if it had been sacrificing the life of his own son.

This story is a lesson that teaches obedience. It was not intended for the most intimate servant of Allah to slaughter his own son, Ishmael, but the purpose of this order of the great slaughtering was to lead to the way of closeness to Allah, as well as to the way of feeding man. Thus the lesson

for man to learn in this story is to realize the fact that closeness to Allah is by feeding man and giving him life, not by killing him and causing his death.

In Islam, human life is greatly valued. Fighting and killing is decreed only for the reason of stopping the killer from transgressing the set limits of law, and preventing him from going on in committing this crime. The Exalted Allah said:

"In the law of equality in punishment there is (saving of) life to you, o ye men of understanding; that ye may become pious" (Al Baqarag, v. 179).

Preventing the killer from going on killing the others is the means of protecting life, for if the killer is not stopped, he will go on practicing his crimes, and people will not live in security. The Exalted Allah said: "Fight them", i.e., fight the one who has made killing a customary practice and who wants to spread discord by killing:

"And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah; but if they cease, let there be no hostility except to those who practise oppression" (Al Baqarah, v. 193).

That is, fight them so that no one would pretend to be the owner of religion and oblige people to follow his orders regardless of the others' opinion, for religion belongs to Allah only, not to people's opinions nor to the hegemony of minds.

Thus the purpose of fighting and killing, as decreed by the Exalted Allah, is to protect life. The Exalted Allah said:

"To those against whom War is made, permission is given (to fight)" (Al Haj, v. 39).

Self-defense and protection of life is an Islamic obligation.

The beloved, Al Mustafa (PBUH) said:

"Whoever is killed while defending his property is a martyr; whoever is killed while defending his own life is a martyr; whoever is killed in defense of his brethren is a martyr; and whoever is killed in defense of his neighbor is a martyr."

All the above mentioned is for the protection of property, and most importantly, human life.

To make the value of life quite clear in Islam, the Exalted Allah said:

"On that account: We ordained for the Children of Israel that if any one slew a person- unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people" (Al Ma'idah, v. 32).

This introduction includes some examples and indications that show the value of life and its merit in Islam.

Today, the youth are lost in the Islamic world in materialism. Youth is the strong foundation of society on which the construction of civilization is built.

In the East or West, and because of the prevailing of materialism, youth have begun to be lost because of the different labyrinths, such as drugs and satisfying bodily desires. Consequently, the rate of their loss rises so that most of them end in premature death because of the numerous suicidal casualties that take place frequently. Within their inner souls, those who commit suicide, lose the motive of being alive and

existing in life. This type of harmful motive of living has implicitly begun to slink into our Islamic life.

The experienced can clearly detect this disease that is still unnoticed. It is merchandised and presented in a mould that puts the youth in the illusion that this is the way that leads to Paradise, and that it is an Islamic obligation, but how far it is from the truth of Islam!

We are an Ummah that does not lose the justifications of living as long as we adhere to the Holy Qur'an, because we understand that man is not created vainly. The Exalted Allah said:

"Did ye then think that We had created you in jest?" (Al Mu'minun. V.115).

When the meaninglessness of man's life is negated, and when man understands that his existence is originally caused by his Creator; that nobody has the right to have authority over this being but Him; that the ending of his life is only the responsibility of his Creator; and that man's life between his birth and the end of his life is not vain, only then, the youth of Islam that accept this concept will never lose the justifications of living because they realize the dimensions of wisdom in this life at times of weal or woe, in victory or triumph, in sorrow or joy, in poverty or luxury. They relate this life to the Creator of this life. In all circumstances, they prevent any hand from interfering in man's destiny and trifling with the wisdom of life and changing it into a state of meaninglessness.

I present this fact after I have found it my duty to show the Islamic truths (while I address a wide-range group via the internet which is the only way of communication that is still uncontrolled by any specific group yet), at a time when the range of killing man with the pretext of fighting for the cause

of Islam has expanded. It is a new phenomenon that has newly begun to spread in our Islamic world and has increased day by day.

In spite of the fact that this phenomenon is nearly non-existing in our country, I address the multitudes in our Islamic world. In the past, this process was directed only to the occupiers. As you know the existence of a complete army in the image of a state is very rare. It only exists in the Zionist entity where every one in that society is considered a soldier. In such circumstances, religious scholars' opinions varied about calling this process a heroic martyrdom. It has become a controversial issue. Some legalize it because of the lack of the weapons and the lack of all means of defending oneself, and because of the existence of the occupiers on their usurped land. It is a unique fact that is unequalled in the world. In spite of that, scholars have different contradictory opinions. Some said that the enemy should be fought by weapons, while others said that these circumstances make it lawful to fight the enemy with heroic operations of martyrdom.

But we have lately witnessed the irrational spread of this aspect when man may explode himself, or booby-trapped cars may be put in a crowded place, a market or road, to kill a great number of people. This process is quite away from the truths of Islam.

This serious process began in the occupied countries, then it developed into being applied in the countries that have no war with occupiers. Thus the prophecy of the Messenger of Allah (PBUH) has come true when he said:

"The killer will know why he has killed, nor will the killed know why he is killed."

Ignorance of Islam increases day by day, and most of the youth make their behavior motivated by passion, not by knowledge. They reached a degree in which they dared to call their adventures by the name of the Islamic expeditions of the Prophet (PBUH). They gave these incidents the names of the early Islamic expeditions.

I used to meditate upon the jurisprudence of Imam Malek (GBH) who made the killing of the infidel, at times of war, who sought the protection of a Muslim unlawful. I used to wonder about his point of view in which he depended upon the behavior of the companions of the Messenger of Allah (PBUH) because they used to refrain from throwing arrows at their enemy at the time of war while they besieged their citadels when the latter descended to the place of water outside the citadel protected by the Muslim captives. So they did not kill the enemy who was protecting himself by the Muslim captive, though they were at time of war. Some other scholars said that killing a disbeliever is permissible if the latter constitutes a danger for the Muslims. Look at this discrepancy and see the state we have reached today.

When we present Islamic truths, we do not do that for the satisfaction of this person or that. We only want to reveal Islamic facts at a time in which ignorance has prevailed.

The one who keeps silent and refrains from telling the truth is a mute devil.

We do not present Islamic truths for the satisfaction of this man or that. We intend rather to reveal Islamic truths at a time when ignorance has spread on a large scale.

The Exalted Allah said:

"Do not kill yourselves: for verily Allah hath been to you Most Merciful. If any does that in rancour and injustice, soon shall we cast him into the fire: and easy it is for Allah" (An Nisa', vs. 29-30)

In the agreed upon Hadith, produced by the two Sheiks (Al Bukhari and Muskim), from Abu Huraira (GBH) from the Prophet (PBUH), the latter said:

"Whoever throws himself from a precipice to kill himself will forever be thrown from a precipice in Hell; and whoever drinks poison to kill himself will have his poison in his hand to drink perpetually from it in Hell; and whoever kills himself with a piece of iron will have his iron piece in his hand stabbing his belly perpetually with it in Hell."

Al Bukhari produced the prophetic speech from Jandab Ibn Abdullah (GBH). The Prophet (PBUH) said:

"Once there was a man who was wounded. As he was impatient, he took a knife and wounded his hand therewith. So blood went out of his wound until he died. The Exalted Allah said: 'My servant anticipated his coming to me. I shall deprive him of Paradise.' i.e., Allah meant to say that the man dealt independently with something that did not belong to him.

In the sound Hadith produced by Ahmad, Al Turmithi, Al Nisa'I, Al Hakem, Ibn Habban and others, the Prophet (PBUH) said:

"The Muslim is the one from whose tongue and hands the Muslims are secure, and the believer is the one whom people (he does not say the Muslims), trust to protect their blood and property."

The mission of Islam is to produce security and safety for all the world, the Muslim and the non-Muslim. Allah, the Exalted, will settle the account with the non-Muslim.

Islam has the motto of security and safety for people, not the motto of terrifying them.

Today, there are some people in the West who try to play a filthy game and act fraudulently to change the truths of Islam. They produce the Islamic texts in separate clauses. They gather some verses from the Holy Qur'an with no comment on them, then they produce a book to say in it : "This is what the Holy Qur'an said".

They look for a certain text, then they cut it into clauses after which they print it without any comment away from its original Islamic purpose and context, as when they say: "fight the Pagans all together." (At Tawba, v. 36), which is a cut clause.

They are dissatisfied with their planes that bomb tons of shells and explosives; they are dissatisfied with their domination over our Islamic world and their plundering of its wealth; they are dissatisfied with their dealing fraudulently with its destiny. In addition to all that, they try to distort its bright truths changing truth into falsehood, and the wrongdoer into a reformer, and vice versa; while the Messenger of Allah said: "the believer is the one whom people trust to protect their blood and property."

In his Al Mustadrak, Al Hakem produced the prophetic speech from Abi Musa Al Ash'ari (GBH), [I am obliged to present a lot of evidences and texts because this subject should be supported by proofs not by opinions], the Messenger of Allah said:

" 'I fear for you Al Haraj.'

They asked: 'Oh Messenger of Allah, what is the meaning of Al Haraj?'

He said: 'Too much Killing.'

They asked: 'will this happen while we have the Book of Allah with us?'

He said: 'Yes, while you still have the book of Allah with you.'

They asked: 'Will this happen while we are sane?'

He said: 'At that time, wisdom will vanish from the minds of people, and only stupid people, who believe that they have knowledge while they don't, will remain.' "

As is mentioned in Sahih Al Bukhari, he (PBUH) also said:

"The believer will remain in the domain of belief unless he violates the sanctity of blood."

That is, your sin is forgiven as long as you do not violate people's sanctity and make them feel fear of you. If you do not plunder people's money or kill them, you are still in the domain of belief.

No doubt, the Islamic societies suffer from cultural, scientific and moral crises. So if change in our Islamic society is an obligation, is it realized in this way? That is, shall we have a change by suicide, or should we wake up from our slumber and begin an actual productive method for the mission?

The duty of the mission necessitates change. The fact of our Islamic societies is very dissatisfactory, but we can change it by

the mission, away from the filthy ricks experienced in our streets, roads, countries and our regions.

We should be distracted away from the major issue. As I said in the previous sermon last week, "Blame yourselves".

Our duty is to assume the responsibility of the mission. As long as we adhere to our individuality and personal interests, the method of suicide will continue on this earth. But when we begin the method of mission with the true determination of change, we will be able to make it come true. In the beginning of his mission, the Messenger of Allah was able to realize a change though he was alone.

The mission is a necessity and truthfulness is a must.

Let us listen to the Holy Qur'an address the Proselytizer, as well as the master of proselytizers, our master Muhammad (PBUH) :

"Therefore patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers)" (Al Omran, v. 120).

Taking the initiative of defending the country as well as struggling against the occupier and the invaders of the Islamic occupied territories is a must. I do not dishearten the combatants. There is a difference between the two cases. Struggling against the occupiers and invaders is a present obligation that we must hasten to apply, but herein I talk about something else, namely the spread of the phenomenon of expanding the range of killing inappropriately with the pretext of fighting for the cause of Islamic, and the spread of the suicidal aspect.

Finally, I summarize the exigencies in three points:

1-We should adopt the method of the mission as a means of change with no other choice, i.e., we should have a change but only through the mission.

2-we should rear our children on the productive positivity of welfare as an alternative for the passivity that sees nothing but evil.

3-We should spread the truths of the Islamic knowledge, for ignorance spreads destruction, whereas knowledge leads to construction not devastation.

Allāhum...Guide us to You favorably, and make us from those who listen to wisdom and follow the best of it.

I say my speech and ask God's forgiveness.