

Comprehensive Description of the Nearest to Allah

Friday Sermon Presented by
Dr Mahmud Abul-Huda Al Husaini
Al 'Adiliyya Mosque, Aleppo
8/1/2010

The reader of the Surah, called by the Exalted Allah after the name of the Saint Mariam, finds that reminding is repeated frequently in it. The Exalted Allah repeated the word "remember" many times deliberately to draw the attention of the meditative. The stem "remember" is repeated seven times in this Surah.

The second statement in this Surah begins with the Exalted Allah's words: **"A mention of the mercy of thy Lord"** (Mariam, 2).

The seventh time this word is mentioned presents an obligatory demand when the Exalted Allah said: **"Does not man remember"** (Mariam, 67).

Between these two statements, the Exalted Allah repeated the word **"remember"** five times.

On its verbal occasions, the Holy Qur'an does not present a repetition but to draw the attention to something important that the meditative should keep in mind. The name of this Surah is the name of a chaste saint who was close to Allah. In this Surah, the Exalted Allah repeated the qualities of the closest to Allah.

In this blessed hour, let us have a little pause to meditate upon the Book of Allah, and in particular, to ponder over this honored Surah and its stations I have already mentioned, so that we may get some beneficial result out of this induction. Why did the Exalted Allah repeat the word "mention" while He is addressing the people of belief via their Master and Imam, Muhammad (PBUH)?

The Exalted Allah presents to us examples that we have to keep in mind, because he does not aim at relating a historical story. He rather aims at making the meditative observe these examples and follow them.

The places our Lord, Exalted He is, wants us to remember before the seventh request of obligation are six:

1- A mention of the mercy of your Lord unto His servant Zachariah. When he cried unto his Lord a cry in secret" (Mariam, 2-3).

In the Holy Qur'an, when it is said that the Exalted Allah mentions something, it means He orders us indirectly to mention it. Since the Exalted Allah, in His Sublimity, in His Glory and in His Divinity mentions this, we have rather mention what He has mentioned.

It seems as if the Exalted Allah said: "Mention this example, Zakaria".

In this example of Zakaria, the Exalted Allah presents to us Zakaria's fidgetiness in his closeness to Allah, standing before His Lord in the prayer niche, calling his Lord secretly, turning to Him, absent from anything else but Him, seeking nobody but Him, and giving no attention to any of His creatures but to Him.

It seems as if the Exalted Allah wanted to say to us: 'Remember the intimate discourse of Zakaria, and his state when he cut his relationship with the objects, and turned to their Lord and Possessor.

1- "And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East, And had chosen seclusion from them. Then We sent unto her Our spirit and it assumed for her the likeness of a perfect man" (Mariam, 16-17).

On this occasion, the Exalted Allah presents to us the example of the pure chaste saint who secluded herself from people because she wanted to be a model of chastity and purity.

The dissolute woman who exposes her body, and makes her beauty cheap to be enjoyed by whoever

desires her, is in contradiction with the description of the chaste woman (Mariam) who is a model of purity and chastity to all the people, (especially to women) till Doomsday.

On this occasion, the Exalted Allah seems to say: 'Remember the chastity of this saint and her trial in her chastity, for the Exalted Allah sent her the Trusty Spirit in the form of a human being. Consequently, her predicament was in her chastity by which she was characterized.

She was the chaste virgin that the Honest Spirit had to breathe into her, by the order of Allah, to bear a baby.

2- And make mention {O Muhammad} in the Scripture of Abraham. Lo! he was a saint, a Prophet. When he said unto his father: O my father! Why do you worship that which does not hear nor see, nor can in aught avail you" (Mariam, 41-42).

Consequently, the Exalted Allah presents one of the aspects of His sainthood, i.e., Ibrahim who preferred his doctrine to natural relationships.

Ibrahim's natural relationship with his father did not make him turn away from the straight Islamic way. This example of Ibrahim (PBUH) represents the good model who preferred his doctrine and his attachment to Allah and monotheism to all other relationships and bonds that people are chained with.

4- "And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger {of Allah}, a Prophet. We called him from the right slope of the Mount, and brought him nigh in communion" (Mariam, 51-52).

On this occasion we find that the Truth (Allah) chose this slave and made him privileged and close to Him, He said: **"And I have attached you to Myself" (Taha, 41)**, i.e., so that Moses (PBUH) belong to Allah only. The Exalted Allah made him call his folk for a long period of time, but they did not answer him. So Moses said to the Exalted

Allah: **"My Lord! I have control of none but myself and my brother, so distinguish between us and the wrongdoing folk"** (Al Ma'idah, 25).

On this occasion, the Exalted Allah asks us to remember this sample that was truthful to Allah so he became a devotee, and as he was truthful and appealed only to Allah, he became chosen.

6- And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger {of Allah} a Prophet. He enjoined upon his people worship and alms giving, and was acceptable in the sight of his Lord" (Mariam, 54-55).

It is Ismail, who said to his father ◌Al Khalil (intimate slave to Allah): **"I saw in a dream that I slaughtered you"**. Isma'il replied: **"O Father, do as you're told"**.

After he promised his father to surrender to the command of Allah, he did not hesitate at the hour of execution. He was sincere in his promise, and he put his neck before the knife without hesitation or fear, **because his heart was present with Allah**. He promised and carried out his promise truthfully. When he became a man, he enjoined his family to perform prayer and almsgiving. In the sound Hadith, the Beloved, Al Mustafa (PBUH) told how Isma'il (PBUH) obeyed the order of his father when the latter visited him and found that his wife was not so good as he wanted. His father left him a recommendation to change the threshold of his house (a symbolic advice to change his wife), and Isma'il understood this message of his father and replaced his wife. Ibrahim aimed at changing the sample so that it be in agreement with the righteous progeny, out of which our Master Muhammad (PBUH) would come.

Consequently, the house of Isma'il was founded upon the foundation of piety with all its elements.

7-"And make mention in the Scripture of Idris. Lo! he was a saint, a Prophet; And We raised him to high station" (Mariam, 56-57).

In the Holy Qur'an, there is no detailed description of Idris (PBUH), and there is no mention of this prophet in the sound Hadith as well. But the Exalted Allah presents to us Idris (PBUH) briefly in the Holy Qur'an, and his description is derived from the statement: "**And We raised him to high station**". When Idris (PBUH) refrains from doing mean faults, the Exalted Allah raised him to a high position.

On this occasion, the Exalted Allah wants us to remember Idris, who was far above mean faults, so Allah raised him to a high position'. Idris (PBUH) is the sample whom every onlooker benefits from as he (PBUH) turned away from every mean fault.

These six occasions before he reads their description in the Holy Qur'an, finds that they imply the following: truthfulness in turning to the Exalted Allah, and cutting one's ties with the objects. In such a case, the result will definitely be resolution attached to Allah and slavery to Allah.

But the Exalted Allah does not leave us search here and there for the secret that joins all these models that He, Exalted He is, commanded us to remind and keep in mind. He rather indicates them saying:

"These are they unto whom Allah showed favor from among the Prophets, of the seed of Adam and of those whom We carried {in the ship} with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose" (Mariam, 58).

In order that one may not say: "**These are they unto whom Allah showed favor from among the Prophets**", while Mariam was not among the recounted by Him as prophets, neither was she in the status of prophethood, He, Exalted He is, said: "**And from among those whom We guided and chose**".

Then the Exalted Allah mentions the secret that joins all the above mentioned descriptions; in other words, the

factor that produces these descriptions. He said: **"When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping"** (Mariam, 58).

Here comes the question that everyone of us should ask, that is: "Where Am I from the order of the Exalted Allah?"

When they heard the order of the Exalted Allah, they fell prostrate and weeping. They obeyed the command of the Exalted Allah, and in their submission to Him, they became verified by slavehood to Him. They were the people of fear of Allah and His glorification.

They are the people of empty hearts but of Him.

They are the people whose hearts turned to Him alone, and when they heard the Exalted Allah's command they complied with it and expressed this compliance in prostrating to him. The description of their weeping is an expression of the state of their closeness to Allah and their fidgeting before the Wisest of judges, Exalted He is.

This is the comprehensive description that has been missed by all the Ummah. Religion has been changed into mere formalities and outward practices, but if you look into the heart, you find no awe of Allah, nor trembling or shaking or fear of Him.

Zakaria was engrossed in his intimate discourse with Allah..

Mary was distinguished by her chastity .. Ibrahim's straightforwardness was the cause of his cutting his relationship with his unbeliever father...

Moses was patient in his calling to Allah among people who were playing and distracted from the way of Allah.

Isma'il surrendered to Allah's order to be slaughtered.

Idris exalted himself above every mean fault.

The secret of all this was a spiritual state that filled the hearts.

Their state was not sophistication, nor mere set of repeated statements, nor theorization. It was rather a

comprehensive secret that displays these descriptions. It is a state that made them fall before Ar Rahman, (the Most Merciful) prostrate and weeping.

The seventh occasion is presented in the form of obligatory request, in which the Exalted Allah said:

7- "Does not man remember that We created him before, when he was naught?" (Mariam, 67).

The Exalted Allah supports man so that he lives up to this state. Oh man, if you are arrogant and boast of what you have, remember that once you were too trivial to be mentioned.

Oh man, don't you remember how you were non-existent, and how you had neither might nor power, neither knowledge nor understanding, neither intelligence nor genius? So why are you arrogant and brag of the favors bestowed upon you by Allah when you find them in your possession?

Oh man...! Don't you remember that the Exalted Allah alone is the One Who bestows upon you all these favors with which you become preoccupied away from Him?!

Why do you preoccupy your heart by the favors away from the benevolent?!

Why do you turn to the possessed and forget about the possessor?!

Your heart is filled with His bestowal, and you forget the Donator?!

Then, the obligatory demand is presented to support and strengthen you, addressing you in the following description:

"When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping".

"Is not the time ripe for the hearts of those who believe to submit to Allah's reminder and to the truth which is revealed, that they become not as those who received the Scripture of old but the term was prolonged for them and so their hearts were

hardened, and many of them are rebellious transgressors " (Al Hadid, 16).

The secret of our revival lies in our slavery to Allah. If the Governor; the owner of wealth; the well off merchant; the clerk; the technician; the young men and women, and all the Islamic society do not return to their slavery to Allah, there will be no hope of reformation.

However much we talk about change, it will not take place unless the following description exists:

"When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping".

The purposed aim is not the formality, but its latent content.

This is the secret of our return to our success witnessed in our predecessors. However much you read in books, however much you hear in speeches, and however much you do and do, look into your heart. If it becomes righteous, you will find rightness all over you, but if it is preoccupied with the objects, then your reform will be nothing but a passing summer cloud.

Allahum, set up our hearts with turning to You; do not make us preoccupied with other than You; make us delighted on the day we meet You; and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.