

### Voices of the people of faith in the Qur'an

DISCLAIMER: This reminder was originally delivered in Arabic on Friday, 30 May 2008. Any meanings lost in translation are not to be attributed to the speaker as reminders are translated by volunteers. The mosque has no official translator and volunteers often have no formal qualifications to translate on the day. Please forgive any errors as they are from our human weakness and any right guidance is from God.

O Muslims, the Qur'an has taught us a meaning that we are in great need of today – this is going back to God and of having a good relationship with God. Who amongst us can make do without having any relationship with God (thinking themselves self sufficient). We should be Godly people/Rabbani – meaning you do have a relationship and that is of:

- being a slave towards your Lord,
- being needy towards the One who does not need you,
- being weak towards the Almighty.

Do you feel alone in this world (dunya) and that you are being oppressed by its people who engage in much cheating, deception, aggression and ingratitude. He Glory be to Him, the Most High is the only way out for you and He is the source of your power and safety. He is the One that gives victory to the oppressed. So let us hear the voices of the people of faith being repeated in the Book of God Glory be to Him, the Most High, the Qur'an – their voices are mentioned for their purity and their clarity – the truthfulness and sincerity of these people.

Amongst these voices is the supplication of the people of knowledge: "O our Lord, do not let our hearts deviate after you have guided us. Grant us Your mercy, You are the ever giving." [Imran 3:8]

Amongst these voices is the supplication of the people with hearts of understanding: "O Lord, we have heard someone calling us to faith 'Believe in your Lord' and we have believed. O Lord, forgive us our sins, wipe out our bad deeds and grant us to join the righteous when we die. O Lord, bestow on us all that You have promised us through Your messengers, do not humiliate us on the Day of Resurrection. You never break Your promise." [Imran 3:193]

Amongst these voices is the supplication of the youth who believed in God Glory be to Him, the Most High and were steadfast on their belief: "Our Lord grant us your mercy and find us a good way out of our ordeal." [Kahf 19:10]

Listen to the supplication of the father of all the prophets, Ibrahim who said: "Lord, grant that I and my offspring may keep up the prayer. O Lord accept my request. O Lord forgive me, my parents and the believers on the Day of Reckoning." [Ibrahim 14:40-41]

Listen to the supplication of the servant of the Lord of Mercy "Our Lord, give us joy in our spouses and offspring, make us good examples to those who are aware of you." [Furqan 25:74]

The Qur'an is telling us about the ambitions of those righteous people through their supplications. Man is asking for whatever keeps his mind busy that is why if we reflect upon the supplications of the prophet peace be upon him (pbuh) we will know what was on the mind of the prophet pbuh and what his ambitions were. From the supplications that the Prophet pbuh made,

- he made very broad and general supplications like: "Oh God! Strengthen my religion which is my fortress, make this world a better place of sojourn for me, and grant me a good life in the Hereafter which will be my abode. Make my life increase in all goodness and my death a rest from all evil" [Muslim]
- He sought refuge from the hypocrisy, boycotting and bad manners.

- He sought refuge in God against difficulties, calamities, troubles, oppression, and the ridicule of enemies.
- He also sought refuge from grief and anxiety, disability and laziness, cowardice and miserliness, oppressiveness of debt and of people.

These O Muslims are blessed words which the Qur'an and the Sunnah have taught us to learn what we should be concerned with and what our priorities should be. So if you want to know more about the characteristics of those people:

- open the Mushaf/book of God and read oh you who are heedless of the remembrance of God
- open the Mushaf/book of God and read oh you who are restraining yourself from benefiting from the verses of God
- open the Mushaf/book of God and read oh you who are drowning in your sins
- open the Mushaf/book of God and read oh you who are coming towards your Lord after being lost and then repenting from your bad deeds. Open it and read, o true believer – read the verses of God Glory be to Him, the Most High that are fresh as if Jibreel AS came down with them today from God Glory be to Him, the Most High.

O Muslim what you ask of God is the biggest proof of your destination – if your destination was this world only then your requests will be limited in worldly matters and affairs/ad dunya. If you destination was the next life then your concern and your requests will be for the life hereafter/al akhirah.

The Qur'an has told us about some people on the pilgrimage/Hajj: "when you have completed your rites, remember God as much as you remember your own fathers or even more, there are some who pray 'Our Lord give us good in this world' and they will have no share in the Hereafter. Others they pray 'Our Lord give us good in this world and in the Hereafter and protect us from the torment of the Fire'" [Baqara 2:199-201] The first group were shamed by the Qur'an and the second were praised by it, because they collected the good in both worlds – this dunya and al-akhirah.

If you want to know the ambitions of the people of belief – what is in their hearts and their hopes are directed – then reflect upon their supplications in the Qur'an which will give you a clear picture of what they are striving for. How can you feel that relation with God and how great is your loss

- if you leave the prayer and neglect the non obligatory prayer,
- if you leave praying any night prayers, praying witr,
- if you are one who does not read the Qur'an for days,
- who does not sit down to remember God Glory be to Him, the Most High even for a few minutes,
- who does not account himself for his shortcomings towards God,
- who does not repent to God Glory be to Him, the Most High after sinning, who does not attend the congregational prayer or the jumu'ah prayers in the houses of God,
- one who does not visit the ill, who does not attend the funeral prayer of others,
- one who does not keep the ties with his relatives, who does not forgive whoever oppressed him,
- one who never gives except to the one who gives to him, who does not ask about people and how they are doing,
- who does not worship God as if He is seeing Him or does not behave as though God truly sees him

and so if you do not do such deeds this leads to a depression of your soul as God says: "But whosoever turns away from My Message, indeed for him is a life narrowed down" [Ta-haa 20- 124] . Neglecting such good deeds cause inactivity, laziness and negligence of your duties as a Muslim and greater than this - it will cause the deprivation of God's help and guidance because help and guidance is granted for those who have a good

relationship with God as God says: “For God is with those who restrain themselves, and those who do good”  
[Al-Naml 16-128]

Oh Muslims, act quickly and improve your relationship with God, live with the book of God and avoid sins and bad deeds even if they were small. Prophet (pbuh) said: “avoid the smallest of sins as they add up for a man until they destroy him”. Keep your compulsory and extra prayers in congregation and be from the people of the mosque. Remember that this life is a place for work and planting and the hereafter is the place of harvest.