

FRIDAY KHUTBA OF TOKYO CAMII

January 14th, 2011

THE HOPE

Dear Mumins!

Today, I will talk about hope. Allah has taught people hope through His prophets (peace be upon them). They have been sent both as bearers of glad tidings and as admonishers. They have given glad tidings about the paradise and warned about the hell, because hope and fear exist as a part of the human nature.

Adem (a.s.) had to discover the concept of hope. It was necessary to learn self-control for the hope as well. Our Lord (s.w.t.) wanted to teach Adem the hope and produced the well known scenario. It was planned for Adem to deserve Jannat consciously, not only as an unconscious consumer. Finally He (a.s.) repented and asked Allah for forgiveness and He earned the paradise consciously. If finding out of the self-control will occur with a sin; a sin resulting in learning the self-control is much better than the good works without self-control.

For example, if a tree prostrates to the ground, it cannot earn a reward from Allah because it does not have any self-control. However, if a human puts his/her forehead to the **sajda**; that moment is the time when s/he is nearest to Allah. In the cave when the Prophet (s.a.w.) said '(Oh Abu Bakir!) **Be not afraid, surely Allah is with us**'¹ during the Hijra, we comprehend the intensity of the hope that the Prophet (s.a.w.) had inside himself. A muslim does not have the luxury of being hopeless. Hopelessness has been accepted as *qufr*. Quran has decreed as follows: '**...Despair not of the Mercy of Allah...**'²

Dear Mumins!

One of the meanings of **iman** is hope. Because, if you believe that there is a problem which Allah cannot solve, you are not the one who has believed completely.

Allah has described Himself as **al-Mumin** (believer).³ To whom has Allah believed and has been a **al-Mumin**? So one of the meaning of **iman** is trust. Allah

trusts His servants. In other words, Allah says to us '*I trust you Oh my slaves. Trust me too.*' And continuity of the creation shows that Allah does not give up hope. Therefore every child being born expresses hope of Allah to the people.



As fear and hope are laws of the human nature, they are laws in history of mankind as well. Concentrating to only one of them is forbidden to both the individual and the society. Quran says as follows: '**Such days we give to men by turns...**'⁴ Why? Because you should not feel glad too much for what comes in and you

should not feel sad too much about what goes out of your hands. Otherwise you would imagine a piece as the whole. Then you would imagine that the world is everything. And then you would believe that Allah's relation with you consists of only that you got or you lost.

Dear Mumins!

Allah (s.w.t) has a plan, an account. He is the all-knower of everything. He has been testing everybody with someone and something. The important thing for us is to be aware of that with what and whom we take the test. Think a while!

The Prophet (s.a.w.) gave glad tidings to his friends with the treasure of Kiswa and Kaisar twice, one of them during the embargo time of three years and the other while digging the trench (*khandak*). Somebody who has disease in his heart had said '*We are not able to go to the toilet, look at what he promises*'. When Baghdad was occupied by Mongolians in 1258, some said that '*today the doomsday of this ummah has probably broken, the life of this umma probably ended*'. But approximately 200 years later Allah has granted the conquest of Istanbul to this ummah.

Thus do not be hopeless. See not only a piece but the whole. A belief system people died for never dies, and will never die.

¹ At-Taubah, 9/40.

² Az-Zumar, 39/53.

³ Al-Hashr, 59/23.

⁴ Al-Imrân, 3/140.