

الْحَمْدُ لِلَّهِ الْكَبِيرِ الْمُتَعَالِ، أَمَرَنَا بِأَحْسَنِ الْأَعْمَالِ، وَأَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدُ
اللَّهِ وَرَسُولُهُ، فَاللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيَّنَا مُحَمَّدٍ،
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَعَلَى مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ.

All praises are due to Allah, the Gloriously Transcendent. Who has commanded us to the best of deeds. And I bear witness, with every facet of my being, that there is nothing worthy of absolute love and adoration, except Allah, the Uniquely One, having no competing second in that Oneness. And I bear witness that our Leader and Master, our Prophet, Muhammad is the perfect example of servanthood unto Allah, and is His sent Messenger unto the entirety of the created universe.

Hamza ibn Abd Al Muttalib was a fearless warrior, a man of integrity who fought vehemently against the makers of injustice, against those who used violence as intimidation against Muslims. His martyrdom brought peace to the Muslim nation in the battle of Uhud.

Hamza means ‘the one who is strong and steadfast’. It is the name of the Prophet’s uncle whose conversion brought strength, dignity, and safety.

“Call mankind to the Way of your Lord with wisdom and sound advice, and reason with them in a well-mannered way. Indeed your Lord is well aware of those who have gone astray from His way, and He is well aware of those who are guided. And if you retaliate, let your retaliation be to the extent that you were afflicted, but if you are patient, it will certainly be best for those who are patient; and be patient, yet your patience is only with the help of GOD, and do not sorrow for them, not distress yourself at what they devise. Indeed God is with those who are pious and those who are doers of good,” (16:125-128)

This ayah taught the Muslims to handle violence with mercy and patience, to never treat any human being, not even their enemies, with inhumanity no matter the circumstance—even in times of war.

In a world enveloped in entertainment, games and social media, people have become paralyzed and transfixed to their television screens and handheld gadgets, closely following the progress of players and teams as if their very existence depended on the result.

The present craze **“The Cricket World Cup”** can be compared to our lives

In Cricket, the batsman does his utmost to protect his stumps from the bowler’s delivery. Whether the ball that he has to face is an **In-Swinger, an Out-Swinger, a Bouncer, a full toss or a Googly**, the batsman has to adjust his strokes and manoeuvres accordingly.

Armed with his bat he has to strike the ball in such a manner to accumulate runs without being caught by any of the fielders.

In a similar manner, in real life, it is imperative for us to do whatever we can to safeguard our **IMAAN**, from the attack of the bowler **Shaytan**, who has promised that he will muster his forces and concentrate his efforts in bowling down our Imaan.

“Then I will approach from before them, from behind them, from their right and from their left.” (7:17)

In cricket the bowler varies his pace, length and delivery in order to outsmart the batsman. The Shaytan does the same:

Ball 1 – Possibly comes in the form of making you neglect your Salah

Ball 2 – Possibly an instigation towards becoming vulgar and abusive

Ball 3 – Possibly a suggestion to cheat and be fraudulent

Ball 4 – Possibly an impulse to disobey ones parents

Ball 5 – Possibly a temptation towards immorality

Ball 6 – Possibly a Googly – just when you feel you are treading the right path, Shaytan gives you a false sense of **Pride** and **Contempt** for others.

Muslims needs to defend, deflect & strike Shaytan with the bat of Islam. We need to be alert & quick on our feet. Never get caught on back foot.

Just like the World Cup, man is playing a match of **LIMITED OVERS**. You just don't know how many overs you are going to last. Will you see the innings through or will you be run out.

In a similar manner some of us are destined to leave this world through ill-health, through accidents and others through fatal attacks, resulting in a departure earlier than we expect. **MAKE THE BEST OF YOUR INNINGS.**

The only runs that count are those that you make during the game. When the batsman returns to the pavilion after being given out he reflects and contemplates on how he should have played. After death, when man sees the reality of the Aakhirah his plight is the same. He reflects on how he should have lived his life. He will beg Allah for a second chance, pleading **“O my Lord! Send me back that I may do a (single) good deed.” (23:98-99)**

During the game the batsman is safe only when he is positioned within his crease. So too is a Muslim when he is positioned within the Shari’ah, within the boundaries demarcated by Allah and His Prophet.

Stump microphones picking up the faintest of sounds and digital technology tracking the slightest of touches **“He does not utter a single word, without a ready recorder seated next to him.” (50:18)**

How often have we left the safety of the crease, the protection of the Shari’ah, and indulged in sin.

Just as a single catch could cost a match and a single strike could mean the difference between victory and defeat, a single act of kindness and a single urge to succumb to the will of Shaytan may determine eternal success or eternal doom. **REMEMBER LIFE HAS NO SECOND INNINGS!!!**