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GLORIOUS SERMONS FROM THE HARAAM

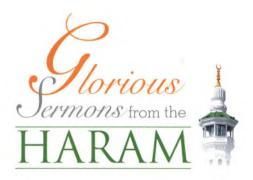
Imam of al-Masjid al-Haram Dr. Sheikh Abdur Rahman As-Sudais

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SHEIKH ABDUL RAHMAN IBN ABDUL AZIZ AS-SUDAIS



Sheikh Abdul Rahman Ibn Abdul Aziz as-Sudais

Imam of al-Masjid al-Haraam, Makkah al-Mukarramah



Translated by Nasiruddin al-Khattab

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Publisher's Note

In our age, men of distinction who enjoy love and respect across the Muslim world are rare indeed. The author of this book, His Eminence Dr. Abdul Rahman bin Abdul Aziz As-Sudais is one of those fortunate and renowned personalities who hold a high and outstanding position in the Muslim world. Without exaggeration, we can say that there are millions of Muslims in the world who have offered prayers under his leadership, attended his Jumu'ah sermons, enjoyed Taraweeh Prayer with him and, on the occasion of Khatm-al-Qur'aan, made weeping supplications before Allah.

When Sheikh Abdul Rahman As-Sudais, who is also addressed by the kunyah Abu Abdul Aziz, recites the Holy Qur'aan in his mellifluous voice, the listeners are caught in rapt attention. The Sheikh and his listeners are both enraptured by the sublimity of the Holy Qur'aan; he is moved to tears himself and the praying masses weep as well.

All Glory is for Allah! The recitation of the Holy Qur'aan has a unique effect. No matter how many times the Holy Qur'aan is recited or heard, a new taste is experienced each time. The recitation of the Holy Qur'aan in the voice of Sheikh Abdul Rahman As-Sudais is extremely popular across the world. His voice echoes in every city and every township. When one visits the Holy Mosque of Makkah, one feels great solace in listening to the invigorating voice of Sheikh Abdul Rahman As-Sudais, which enlivens the soul. His Eminence Dr. Abdul Rahman As-Sudais was born in Bukayriyah, in Qassim Province of Saudi Arabia, in 1962 C.E. He memorized the Holy Qur'aan at the age of twelve during his education in the Qur'aanic circles of Jam'iyat Tahfeeth Al-Qur'aan Al-Karim, in Al-Riyadh. In those days, His Eminence Abdul Rahman Al-Faryan was the head of this institution.

Sh. Abdul Rahman As-Sudais was very intelligent and precocious from his early childhood. He was blessed with a sharp memory. His parents paid special attention to the upbringing and education of their promising son. Many famous religious scholars and Qurra' (reciters of the Holy Our'aan) worked hard to tutor him, the foremost among whom were Sh. Qari Muhammad Abdul Majid Zakir and Sh. Ali Hassan. He received his early education at Madrasah Muthanna bin Harithah, Al-Riyadh. Thereafter, he attended Al-Ma'had al-Ilmi, Al-Riyadh, where he received education in basic Islamic disciplines. During those days, great men of knowledge taught at the Ma'had. Sh. Abdullah Al-Muneef and Sh. Abdullah bin Abdul Rahman Tuwaijari were among his prominent teachers. Al-Ma'had al-Ilmi is an institute from where springs of the knowledge of the Book and the Sunnah shoot up. Sh. Abdul Rahman as-Sudais received his completion certificate from this institute, as a prominent student, with illustrious evaluation, in 1979 C.E. Thereafter, he got admission to the College of Shari'ah, where personalities like Sh. Abdul Aziz bin Abdullah Al ash-Sheikh, Grand Mufti of Saudi Arabia, and Sh. Dr. Abdullah bin Jibrin were among his teachers. He passed out from the College of Shari'ah in 1983 C.E.

Many study circles have been established in major mosques of Al-Riyadh. When Sh. Abdul Rahman As-Sudais



Storious Cormons from the HARAM

was a student, the study circle of Sh. Allamah Abdul Aziz bin Baz was well known in Deerah Mosque. Students from every corner of Al-Riyadh came there to learn Tafseer, Hadith and Fiqh and enlighten their hearts. Sh. Abdul Rahman As-Sudais acquired a rich share from these assemblies of knowledge. The great teachers from whom he benefitted, included Allamah Abdul Razzaq Afifi, Dr. Salih Al-Fawzan, Sh. Abdul Rahman Al-Barak and Sh. Abdul Aziz Al-Rajihi.

The contribution of teachers is very significant in building the character of a scholarly person. For most readers living outside Saudi Arabia, the above-mentioned teachers would probably be unknown but to the people who reside in Saudi Arabia and take a keen interest in religious learning, these personalities are well known and have a great status in scholarly ranks.

Thus, the knowledge of Sh. Abdul Rahman As-Sudais was nurtured and raised to maturity. Oratory became his second nature and eloquent words and phrases were constantly on his lips. He began to give the Jumu'ah Sermon in major mosques of Al-Riyadh. Thereafter, he was appointed "Khateeb" at a famous mosque of Al-Riyadh named after his teacher Sh. Abdul Rahman Afifi. Along with this, he started teaching at the College of Shari'ah. However, in addition to these honours, a higher position and greater award was to follow.

Sh. Abdul Rahman As-Sudais was appointed Imam and Khateeb of the Holy Mosque of Makkah, in 1984 C.E., and to this day, remains at this prestigious post. During his tenure, every year, he has the privilege of leading the Taraweeh prayers in the month of Ramadan. He recited the Holy Qur'aan in Haram Sharif (the Holy Mosque) along with other Imams many times, especially with His Eminence

Publisher's Note

Saud al-Shuraym. Allah alone knows how many people have converted to Islam after hearing his rousing and evocative voice. Many people have memorized the Holy Qur'aan by means of his cassettes.

He started his "imamat" (i.e., leadership in prayer) with the Asr prayer of Sha'ban 22, 1404 AH. After three weeks, in Ramadan 15, 1404 AH, he delivered his first Jumu'ah sermon, in the Holy Mosque in Makkah. Along with the "imamat" and "Khitabat" (i.e. oratory) of the Holy Mosque he continued teaching. He was awarded his Master's degree in Islamic Jurisprudence in 1408 AH, from Imam Saud University, Al-Riyadh. After this he began teaching students of the Law College at Jami'ah Umm al-Qura. During his academic tenure, he wrote his Ph.D thesis and in 1996 C.E. he received his Ph.D degree in Islamic Jurisprudence, from Umm al-Qura University, with distinction.

Dr. Abdul Rahman As-Sudais is one of those personalities selected for the propagation of Islam. Another honour was bestowed upon him when he was appointed as a teacher in the courtyard of the Holy Mosque to teach visitors after the Maghrib Prayer. He lectured on the topics of Faith, Jurisprudence, Tafseer and Hadith and gave satisfactory answers to the people's questions. He is a compassionate father of four sons, leading a very busy and fulfilled life.

Famous people from across the world, whether rulers or the ruled, political leaders or social workers, men of learning or religious scholars, all cordially wish to shake hands with this grand personality.

In 2005 C.E. an organisation in Dubai chose him as the Islamic personality of the year, where he was declared the most distinguished person with respect to Islam and the



Holy Qur'aan and presented an award. Sh. As-Sudais is as modest as he is distinguished, which is a sign of great men that they deem it better to bow down with the burden of Allah's benevolences, despite fame, honour and glory spreading far and wide.

This writer is fortunate that His Eminence knows Darussalam and me personally. One day his secretary Abdul Aziz Ansari phoned me and said that Sh. Abdul Rahman As-Sudais was conveying Salaam to me and expressing the wish that Darussalam should publish the translation of his book (كوكبة الخطب النيفة), which is an abridged form of the collection of his Sermons delivered in the Holy Mosque, in various languages.

The extent of the hard work that Sh. Abdul Rahman As-Sudais invests in preparation of the Jumu'ah Sermons can be guessed from the following incident. A famous scholar of Kuwait, Dr. Muhammad Al-Audi narrates: "Once when Sh. Abdul Rahman came to visit Kuwait I had a meeting with him. I saw in his personality an excellent example of modesty, wisdom, knowledge and practice. In the meantime, he gifted me a copy of his book (كوكبة الكوكبة الكوكبة) and said: 'When I prepare my sermon for the Holy Mosque, I do so considering it a great mission. I stop meeting people one or two days before Jumu'ah so that I may do justice to the topic, paying full attention and with complete concentration, and collect the most authentic information about it because I know that this is the place where the Prophet of Allah had stood to address all the Muslims of the world.""

Dr. Muhammad Al-Audi says, "There is a lesson and invaluable advice in Sh. Abdul Rahman As-Sudais' words for those speakers who have no clue about the topic of the Jumu'ah sermon and its preparation, till ten a.m on Friday morning."

Publisher's Note

Dear readers, it is certainly an honour for me and for Darussalam that we published his Khutbat-e-Haram in Urdu, and now we are producing the same in English. I have listened to many of his speeches and sermons myself, and his faith-boosting sermons are a valuable medium of attaining salvation both in this world and the Hereafter. His approach is very firm and he has full command over the tenets and principles of various religions and creeds. He can quote thousands of Arabic couplets with ease, and his voice is so beautiful and clear that even non-Arabs easily understand his Arabic sermons. I happened to attend the Night Prayer (فيام الليل) and Khatm al-Qur'aan Du'a many times under his leadership. It is indeed a divine gift that even hours of recitation and supplication do not cause his voice to waver. His resounding and enlivening voice retains the same splendour of its early years, despite the passage of time.

This auspicious book has been translated into English by Nasiruddin al-Khattab May Allah Almighty bestow His countless bounties upon all the brothers who took part in the preparation of this book at every stage.



Servant of the Holy Qur'aan & Sunnah Abdul Malik Mujahid Managing Director Darussalam, Al-Riyadh. Saudi Arabía



Preface

All praise is due to Allah Alone, Who affirmed His Book and explained His narration well. I praise Him Alone and offer my thanks only to Him. I repent only before Him and seek His forgiveness. Only He has gifted the faculty of speech to the tongue.

May Allah shower His blessings and peace on the Holy Prophet (B) who adorned the pulpit and accomplished oratory in its rightful manner, on his noble Companions, who showed the most refined example of call and oratory, and on all the people destined to come up to the Day of Judgment, who follow in their footsteps.

In Islam, oratory is a sublime profession and the Shari'ah has given it a special importance. Islam has attached to it a very lofty position because the art of oratory carries a specific importance in calling to the religion and Islamic preaching. Our Holy Prophet Muhammad (ﷺ) was the Imam of orators and the best example for them. Allah gifted him the art of comprehensive speech, such that he conveyed all-inclusive meanings with the minimum words.

Allah gave him superiority over the Arabs and non-Arabs in eloquence and rhetoric. He once said, "Certainly some statements have a magical effect."

A poet has rightly said:

"He had a magical effect in his conversation.

If he conversed long, none felt boredom.

If he spoke a little,

the listener longed in exclamation that he might utter more."

This golden chain of oratory, likewise, continued being transferred to our predecessors, from one to another, so that we have received traces of it. Today, with the help of modern means like the internet, ideas can travel quickly over long distances as if we were residing in the same locality, so the responsibilities of orators have increased manifold.

Muslims attend this weekly divine congregation voluntarily and zealously, so a Khateeb (i.e. orator) should prepare his speech properly according to the topic and arrange his ideas in the best possible manner. He should talk in a pleasing way and suggest solutions to the problems of the Muslim Ummah. He should find a balm that heals wounds so that this weekly congregation becomes beneficial. This means that a Khateeb is like a physician who diagnoses social ailments, pinpoints their causes and wisely suggests the right cure. For correct diagnosis and cure, he should bear in mind the best example of the Holy Prophet (B) because only the Prophet's model provides a moderate and balanced way of life. A Khateeb should utter such words in his sermon that join the people's hearts and unify spirits, so that such rifts do not emerge among them that shatter the very framework of society.

Certainly, the wise Khateeb is the one who comprehends his status and responsibilities and respects the feelings of the audience, because oratory would be beneficial only when you meet its demands. Your oratory should have depth and authority. Introduction of the sermon, explanation of basic points of the topic and proficiency of



necessary elements. If every Khateeb were to bear in mind the blessed example of the Holy Prophet (ﷺ) and acquire the required proficiency by emulating him, our oratory would meet the demands of the present age. If Khateebs had acted this way, perhaps their position would have been far better than the present one because the pulpit has a special, influential status in the realm of the Islamic call and preaching. Presently, in spite of the abundant resources of mass media and communications, the Jumu'ah sermon has its own prominence and importance because it is a religious duty. The Jumu'ah sermon has a distinct honour such that during its delivery, any useless talk, unnecessary gesture, even quieting one's adjacent companion is prohibited. No other sermon or stage carries such distinction.

Dear readers, it was a blessed moment of happiness for me, when some time ago, the first collection of my Jumu'ah sermons (السفر الأول As-Safar ul-Awwal), which had been delivered in the Holy Mosque of Makkah, appeared with the title of كوكبة الخطب المنيفة من منبر الكعبة الشريفة (Kawkabah al-Khutub al-Muneefah min Minbar al-Ka'bah al-Shareefah). It was produced in a beautiful and meaningful format for the readers who were keen to study it. This collection contains my sermons spanning a quarter of a century. These sermons were delivered mainly from the pulpit of the Holy Mosque of Makkah. I thank Allah (the Great and the Almighty) for this success, because without His special Grace this work would have been impossible. It is a matter of satisfaction for me that the honourable readers have expressed their approval of this collection and admired it very much. All praise and thanks belong to Allah Alone!

This book was well received, especially in academic circles and by those who work in the field of call and preaching. By and by those who work in the field of call and preaching. By the Grace of Allah, it also gained wide circulation. A large number of Imams and Khateebs benefited from it, through mosques and Islamic centers spread within and outside this country, across the Muslim world. May Allah bestow upon them sincerity in this practice. The approval of the readers encouraged me to contemplate printing and publishing its second part, if Allah wills!

One of the opinions forwarded by the honourable readers and patrons was that this collection should be published in abridged form so that it might be beneficial for the Muslim masses. It was suggested that parts of this collection, which consists of 50 sermons and 12 chapters, be assembled in the form of 19 sermons. One or two sermons of every chapter should be included in it, which meets the purpose of the book and its distribution should also be feasible so that people may find it easy to study in the current age of preoccupation and engagements. I was pleased with this proposal from my friends and well-wishers, so I consented to it and named this short collection is being published in English with the title of Khutbat Haram. I hope that this name will fully embody the qualities of this collection.

I present this collection to the readers and pray that Allah (the Great and the Almighty) grants it public approval and acceptance like the original book, or even greater. On this occasion, I am thankful to all the friends who cooperated in any form, starting from its preparation to its distribution. May Allah give them all a goodly reward! May He make this endeavour of mine useful in the fields of knowledge, Islamic call and preaching and make it a means for enhancing courage and awakening an urge for action. I



hope the readers will remember me in their supplications and inform me of their suggestions and recommendations. I do not claim any achievement in it. In short, I have tried my best to present it with all its apparent and intrinsic beauties. Grace is only from Allah! I trust only Him and refer only to Him.

A poet says:

وَإِنَّ تَجِدْ عَيْبًا فَسُدًّ الْخَلَلَا فَجَلَّ مَنْ لَّا عَيْبَ فِيهِ وَعَلَا

O reader! If it carries some accordance in words and meanings, do not reject it but honour it with your approval. If you see some fault, ignore it because Allah Alone is Flawless, High and Sublime.

May Allah bestow upon us the wealth of beneficial knowledge and righteous actions, grant us success and welfare of both the worlds, and shower His blessings and forgiveness on our parents, honourable teachers, relatives and all our friends.

«وَآخِرُدَعْوَانَا أَن الْحَمْدُ لِلَٰهِ رَبِّ الْعَلَمِينَ، وَ صَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ أَجْمَعِينَ وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ إِلَى يَوْمِ الدِّينِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا»

> The Author, Al-Makkah al-Mukarramah 25/Zul-Qa'dah 1426 H



2ur'aan

Enlightening book of Allah



«اَلْحَمْدُ لِلَّهِ ﴿ ٱلَّذِي نَزَّلَ ٱلْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَنلَمِينَ نَذِيرًا ﴾ أَحْمَدُهُ تَعَالَى وَ أَشْكُرُهُ، جَعَلَ الْقُرْآنَ ﴿ بِبَيْنَا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴾ وأَشْهَدُ أَنْ لَّا إِلَٰهَ إِلَّا اللَّهُ وَحْدَةً لَا شَرِيكَ لَهُ، أَنْزَلَ كِتَابَةُ هِدَايَةً لِّلْعَالَمِينَ، وَ رَحْمَةً لِّلْمُؤْمِنِينَ، وَشِفَاءً لِّمَا فِي صُدُور النَّاسِ أَجْمَعِينَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الَّذِي كَانَ خُلُقُهُ الْقُرْآنَ، يُحِلُّ حَلَالَةً وَ يُحَرِّمُ حَرَامَةً، وَيَعْمَلُ بِمُحْكَمِه، وَ يُؤْمِنُ بِمُتَشَابِهِه، صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ سَارُوا عَلَى نَهْجِهِ، وَاقْتَفُوْا أَثَرَهُ، وَتَمَسَّكُوا بِهَدْيِهِ، فَعَزُّوا وَ سَادُوا، وَمَلَكُوا وَقَادُوا، وَمَنْ تَبِعَ هَدْيَهُمْ، وَ لَزِمَ سُنَّتَهُمْ إِلَى يَوْمِ الدِّينِ، وَ سَلَّمَ تَسْلِيمًا كَثِيرًا». أَمَّا بَعُلُ:

Praise be to Allah

﴿ ٱلَّذِى نَزَّلُ ٱلْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَنَلَمِينَ نَذِيرًا ﴾

"Who sent down the criterion (of right and wrong, i.e. this Qur'aan) to His slave (Muhammad ﷺ) that he may be a warner to the 'Aalameen (mankind and jinns)" [al-Furqaan 25:1].

I praise Him, may He be exalted, and I give thanks to Him. He has made the Qur'aan

فَرْبَيْكُنَّا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُثْرَى لِلْمُسْلِحِينَ ﴾

"as an exposition of everything, a guidance, a mercy, and alad tidings for those who have submitted themselves (to Allah as Muslims)" [an-Nahl 16: 89]. And I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate; He sent down His Book as guidance to the worlds, as a mercy to the believers, and as healing for that which is in the hearts of all people. And I bear witness that Muhammad is His Slave and His Messenger, whose character embodied the Qur'aan; he regarded as permissible what it permitted, and regarded as forbidden what it forbade; he acted upon its clear verses and believed in those verses that are not entirely clear. May Allah send many blessings and much peace upon him and upon his Family and Companions who followed his path and walked in his footsteps and adhered to his guidance, thus they were honoured and prevailed, and they gained authority and led, and upon those who follow their guidance and adhere to their path until the Day of Judgement.



To proceed:



brothers in Islam, O *Ummah* of the Qur'aan, fear Allah, may He be exalted, as He should be feared!

O slaves of Allah,

﴿ لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَتَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ ﴾

"Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad , may peace and blessings of Allah be upon him) from among themselves" [*Aal 'Imraan* 3:164].

He sent down to him the best of Books, for the best nation brought forth, for humankind, to guide them to the straightest of paths and the most guided of ways, to bring them forth from darkness into light by Allah's leave. It (the Qur'aan) is the refuge in times of turmoil, the saviour in times of calamity and trials.

In it – O slaves of Allah – are stories of what came before you, news of what will come after you and rulings on the matters among you. It is decisive and not something to be taken in jest. No tyrant abandons it but Allah will destroy him. Whoever seeks guidance from anything other than it, Allah will cause him to go astray. Whoever seeks honour in anything other than it, Allah will humiliate him. Whoever seeks help and support without turning to it for judgement, Allah will cause him to be brought low. It is the strong rope

utbah.

of Allah and the straight path. It cannot be crooked such that it would need to be straightened. Whims and desires cannot distort it; it is easy to recite and will never become worn out by constant recitation. People of knowledge never have their fill of it, and its wonders never cease.

Those who speak in accordance with it speak the truth; those who judge in accordance with it are fair and just; those who act in accordance with it will be rewarded; those who call to it will be guided to the straight path. Allah has promised that the one who reads it and acts in accordance with what is in it will not go astray in this world and will not be doomed in the Hereafter, as was narrated in a report from Ibn 'Abbaas .¹ Whoever ignores it, forsakes it and turns away from it will be a loser in this world and in the Hereafter, and that is a clear loss.

Allah says:

﴿ قَالَ ٱهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوُ أَفَا يَأْلِبُنَكُم مِنِى هُدَى فَمَنِ ٱتَّبَعَ هُدَاى فَلَا يَضِلُ وَلَا يَشْقَىٰ () وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَ لَهُ معِيشَة ضَنكا وَتَحْشُرُهُ، يَوْمَ ٱلْقِيدَمَة أَعْمَىٰ () قَالَ رَبِّ لِمَ حَشَرَتِني آَعْمَى وَقَدْكُنتُ بَصِيرًا () قَالَ كَذَلِكَ أَنْتَكَ ءَايَنْنَا فَنَسِينَها وَكَذَلِكَ ٱلْيَوْمُ نُسَى () وَكَذَلِكَ بَحْرِى مَنْ أَسَرَفَ وَلَمْ فُوْمِنْ بِتَابَتِ رَبِهِ وَلَعَذَابُ ٱلْأَخِرَةِ أَسَدُ وَأَبْقَتَى ﴾

"(Allah) said: 'Get you down (from Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.'But whosoever turns away from My Reminder (i.e. neither believes in this Qur'aan nor acts on its orders, etc.) verily, for him

¹ Narrated by Ibn Abi Shaybah, 13/371, 372; at-Tabari in his *Tafseer*, 8/469; al-Haakim in *al-Mustadrak*, 2/381



is a life of hardship, and We shall raise him up blind on the Day of Resurrection. 'He will say: 'O my Lord! Why have you raised me up blind, while I had sight (before)? '(Allah) will say: 'Like this, Our Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy). 'And thus do We requite him who transgresses beyond bounds (i.e. commits the great sins and disobeys his Lord (Allah) and believes not in His Messengers, and His revealed Books, like this Qur'aan, etc.), and believes not in the Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting." [Ta-Ha 20:123-127]

The Prophet ﷺ said in his *khutbah* (sermon) in the year of the Farewell Pilgrimage:

«وَ قَدْ تَرَكْتُ فِيكُمْ مَّالَنْ تَضِلُّوا بَعْدَةً إِنِ اعْتَصَمْتُمْ بِهِ، كِتَابُ اللهِ»

"I have left among you that after which you will never go astray if you cling to it: the Book of Allah."¹

Allah ﷺ reminded His slaves of the blessing He bestowed upon them when He revealed this great Book. He ﷺ says:

﴿ يَتَأَيُّهُا النَّاسُ قَدْ جَاءَتَكُمْ مَوْعِظَةٌ مِن رَّتِكُمْ وَشِفَاتُهُ لِمَا فِي الصُّدُورِ وَهُدَى وَرَحْمَةُ لِلْمُؤْمِنِينَ ﴾

"O mankind! There has come to you a good advice from your Lord (i.e. the Qur'aan, ordering all that is good and forbidding all that is evil), and a healing for that (disease

Narrated from the Hadeeth of Jaabir ibn 'Abdullah & by Muslim, 1218; Abu Dawood, 1905; Ibn Maajah, 3074

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of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers" [Yoonus 10:57]

﴿ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَبَ بِبْيَنَا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِعِينَ ﴾

"And We have sent down to you the Book (the Qur'aan) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)" [an-Nahl 16:89]

﴿ يَتَأَهْلَ ٱلْكِتَٰبِ قَدْ جَاءً حُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَيْرًا قِمَّا حُنتُم تُغْفُون مِنَ ٱلْكِتَٰبِ وَيَعْفُوا عَن حَيْيرُ قَدْ جَاءً حُمْ قِرَن ٱللَهِ نُوُرٌ وَكِتَٰبٌ مُبِينٌ ٥ يَهدِى بِدِ ٱللَّه مَنِ ٱتَّبَعَ رِضُوَنَكُه سُبُلَ ٱلسَّلَامِ وَيُخْرِجُهُم قِنَ ٱلظُّلُمَاتِ إِلَى ٱلنُّورِ بِإِذْنِهِ، وَيَهْدِيهِمْ إِلَىٰ صِرَطِ مُسْتَقِيمِ ﴾

"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad , may peace and blessings of Allah be upon him) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'aan). Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism" [al-Maa'idah 5:15-16].

And Allah 🕷 says:

﴿ يَتَأَيُّهَا النَّاسُ قَدْ جَاءَكُمُ بُرْهَنُ مِن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴾

"O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad , may peace and blessings



of Allah be upon him) from your Lord, and We sent down to you a manifest light (this Qur'aan). So, as for those who believed in Allah and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path" [an-Nisa' 4: 174-175].

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَتِي مِحَ أَقُومُ وَيُبَيِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّلِحَنتِ أَنَّ هُمُ آَجْزَا كَمِيزًا (1) وَأَنَّ ٱلَذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ آَعْتَدْنَا هُمُ عَذَابًا ٱلِيمًا

"Verily, this Qur'aan guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad, may peace and blessings of Allah be upon him, etc.). who work deeds of righteousness, that they shall have a great reward (Paradise)" [al-Isra' 17:9].

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّالِمِينَ إِلَّا حَسَارًا ﴾

"And We send down from the Qur'aan that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zaalimoon (polytheists and wrong-doers) nothing but loss" [al-Isra' 17:82].

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَاً * وَٱلَّذِينَ لَا يُؤْمِنُونَ فِيَّ ءَادَانِهِمْ وَقُرُّ وَهُوَ عَلَيْهِمْ عَمَّى ﴾

"Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'aan) is blindness for them" [*Fussilat* 41:44].

The verses that speak of this are numerous and wellknown to everyone who reads the Book of Allah with focus and presence of mind. This was the practice of the righteous,

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the early generations – may Allah have mercy on them and be pleased with them – those who, when they learned ten verses of it, would not move on until they had understood their meaning and acted upon their implications. Thus, they acquired knowledge and acted upon it, as was narrated from 'Abdullah ibn Mas'ood ³.¹ They are the ones who received its commands and prohibitions, and hastened to obey them without any hesitation or compromise. They are the elite who received the Qur'aan and read it out of their belief that it was the words of Allah ³ addressed to them, spoken on the lips of His Messenger ³. Hence,

they carried the banner of the Qur'aan in word and deed, terrifying the enemies of Allah and spreading justice and peace on Allah's earth. "They brought forth the people from the worship of people to the worship



of the Lord of people, from the constraints of this life to the abundance of this life and the Hereafter, from the injustice of religions to the justice of Islam,"² and thus they attained good and happiness for all humanity.

Brothers in Islam, today we are living in a time in which there is a great deal of turmoil and trials are coming in waves, one after another. Whims and desires are in control and there is a great deal of doubt. There are numerous problems and challenges, and many people are calling to innovations

2 These are the words of the great Sahaabi (Companion) Rib'i ibn 'Aamir & to Rustam the ruler of Persia before the battle of al-Qaadisiyyah. See: al-Bidaayah wa'n-Nihaayah, 9/622

¹ See: Musnad Ahmad, 5/410; Tafseer at-Tabari, 1/60



and evils. There is no way to escape all this, no efforts will be of any avail, there will be no certainty, consolation or hope, no victory or safety from punishment, steadfastness of belief and no prominence and achievements, unless all the Muslims – rulers and ruled, peoples and states, young and old, men and women, scholars and common folk – focus completely on the Book of Allah

They should focus with all their faculties, hearts and minds, on the Book of Allah, reciting it and pondering it, learning it and teaching it, acting upon it and implementing it. It is the fresh spring that will never run dry or stagnate, the abundant treasure that only increases in quality and quantity by spending; repeated recitation only increases it in sweetness and beauty. However, its treasures can only be bestowed upon the one who turns to it with all his heart and lends his ears to it with complete focus.

O Muslims, in these times many people have turned away from the Qur'aan and kept a distance from it, whoever ponders the life of many of them will find that their life has no connection to the Qur'aan whatsoever – Allah's refuge is sought. How many actions and attitudes we see that are contrary to it and how many duties have been neglected!

O slaves of Allah, *Subhaan Allah*, where do the Muslims stand today with regard to this great Qur'aan? Where are the youth of the *Ummah* with regard to this noble Book? Many of them have exchanged what is better for that which is lower (cf. 2:61). *Laa hawla wa laa quwwata illa Billaah* (there is no power and no strength except with Allah)! Where are the women with regard to the teachings of the Qur'aan, which encourages *hijaab* and adherence to modesty and covering, and warns against wanton display, unveiling and

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free mixing? Where is the ruling of the Qur'aan concerning all aspects of life?

The reality is – O slaves of Allah – that the words of Allah are applicable to these people:

﴿ وَقَالَ ٱلرَّسُولُ يَنْرَبِّ إِنَّ قَوْمِي ٱتَّخَذُواْ هَنذَا ٱلْقُرْءَانَ مَهْجُوزًا ﴾

"And the Messenger (Muhammad, may peace and blessings of Allah be upon him) will say: 'O my Lord! Verily, my people deserted this Qur'aan (neither listened to it, nor acted on its laws and orders)" [al-Furgaan 25:30].

Deserting the Qur'aan, as the great scholar Ibn al-Qayyim (may Allah have mercy on him) said: "…includes neglecting to listen to it and believing in it, and neglecting to adhere to what it permits and forbids, even if one recites it and believes in it, and neglecting to refer to it for judgement in all matters of religion, major and minor, and neglecting to seek to understand it, neglecting to understand the meanings intended by Allah by it, and neglecting to seek healing from it for all diseases of the heart (i.e., spiritual maladies)."¹

Unfortunately, all these ways of deserting or neglecting the Qur'aan are to be found among people today.

Those who read the Book of Allah yet persist in going against it and even add to the religion of Allah things that are not part of it, such as innovations and newly invented matters, are not truly believers in it – even if they claim one thousand times that they are and even if they have been reading it for their entire lives. What about those who persist in dealing in *haraam* (unlawful) things, who indulge in immoral actions and evil deeds such as *zina* (unlawful

¹ al-Fawaa'id by Ibn al-Qayyim, p. 82



sexual relations), *Riba* (usury), killing souls unlawfully, theft, deceit, wrongdoing, lying, backbiting, malicious gossip, saying and doing bad things, and other *Haraam* actions? How far are they from belief in the Qur'aan! What about those who ignore obligatory duties and are heedless of things they are enjoined to do such as prayer, *Zakaah* (obligatory charity), honouring parents, upholding ties of kinship and being kind to the poor and needy? How far are they from belief in the Qur'aan!

These people who listen to the Qur'aan or read it, and turn away from implementing it are among those mentioned in the verse in which Allah is says:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُ, مَعِيشَةً صَنكًا وَنَحْشُرُهُ، يَوْمَ ٱلْقِيدَمَةِ أَعْمَى ﴾

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'aan nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection" [*Ta-Ha* 20:124].

How unfortunate they are to resemble those of whom Allah says:

﴿ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا ﴾

"[they] say: 'We hear your word (O Muhammad , may peace and blessings of Allah be upon him) and disobey'" [an-Nisa' 4:46].

To the Qur'aan, to the Qur'aan, O slaves of Allah! Let us drink from its spring to quench our thirst and attain happiness in this world and in the Hereafter:

﴿ ﴾ أَلَمْ بَأْنِ لِلَّذِينَ ءَامَنُوا أَنَ تَخْشَعَ قُلُوتُهُمْ لِنِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِ ﴾

"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to

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be affected by Allah's Reminder (this Qur'aan), and that which has been revealed of the truth?" [al-Hadeed 57:16].

A'oothu billaahi min ash-Shaytaan ir-rajeem (I seek refuge with Allah from the accursed Shaytaan)

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَتِي هِي أَقَوْمُ وَبُبَيْرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّالِحَنتِ أَنَّ هُمُ أَجْرًا كَبِيرًا ⁽¹⁾ وَأَنَّ ٱلَذِينَ لَا يُؤْمِنُونَ بِآلَاحِرَةِ أَعْتَدْنَا هُمْ عَذَابًا ٱلِيمًا

"Verily, this Qur'aan guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad , may peace and blessings of Allah be upon him, etc.). who work deeds of righteousness, that they shall have a great reward (Paradise). And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment (Hell)" [al-Isra' 17:9-10].

O Allah, make the Qur'aan the joy and light of our hearts, that relieves our sorrows and takes away our worries and stress. O Lord of the worlds, O Allah, make us among the people of the Qur'aan who are Your people and Your chosen ones, O Possessor of majesty and honour.

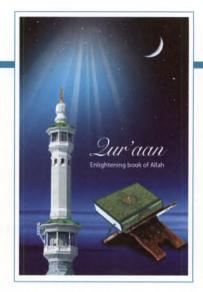
O Allah, clothe us [in Paradise] by means of it, cause us to dwell in cool shade by means of it, increase us in blessings by means of it, protect us from calamities by means of it, O Most Merciful of those who show mercy.

I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft-Forgiving, Most Merciful.





الحَمْدُ يَتَو ٱلَذِي أَنزَلَ عَلَى عَبْدِهِ ٱلْكِنْبَ وَلَتَر يَجْعَل لَهُ عِوَجًا تَتِمَا لِيُنذِرَ بَأْسًا شَدِيدًا مِن لَدُنْهُ وَيُبْشِر ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّلِحَتِ أَنَّ لَهُم أَجْرًا حَسَنًا ﴾



أَحْمَدُهُ وَأَشْكُرُهُ وَأَشْهَدُ أَنُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِم لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا، وَّ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الَّذِي كَانَ خُلُقُهُ الْقُرْآنَ، بَعَثَهُ اللَّهُ هَادِيًا وَ مُبَشِّرًا وَ نَذِيرًا، وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا، صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ صَحْبِهِ الَّذِينَ كَانُوا لَا يَتَجَاوَزُونَ عَشْرَ آيَاتٍ حَتَّى يَعْلَمُوا مَا فِيهَا مِنَ الْعِلْمِ وَالْعَمَلِ، وَ سَلَّم تَسْلِيمًا كَثِيرًا» "All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad, may peace and blessings of Allah be upon him) the Book (the Qur'aan), and has not placed therein any crookedness.

(He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allah Islamic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise)"[al-Kahf 18:1-2].

I praise and thank Him; I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate. He sent down al-Furqaan (the Criterion) to His Slave so that he could be a warner to the worlds. And I bear witness that Muhammad is His Slave and His Messenger, whose character was the Qur'aan. Allah sent him as a guide, a bringer of glad tidings and a warner, a caller to Allah by His leave, and a lamp spreading light (cf. 33:46). May Allah send many blessings and much peace upon him and his Family and Companions, who did not go beyond ten verses until they had learnt what they contained of knowledge and actions.¹

¹ This refers to the report of Ibn Mas'ood & which has been quoted above (p. 40 of original)



To proceed:

ear Allah, O slaves of Allah, and know that the best of speech is the Book of Allah and the best of guidance is the guidance of Muhammad **#**. The worst of matters are those which are newly invented; every newly invented matter is an innovation and every innovation is a going astray.

O slaves of Allah, prominence, leadership, honour, dignity and victory in this world and in the Hereafter are only for the bearers of the Book of Allah who act upon it. This is what is indicated by the Book of Allah and the *Sunnah* of His Messenger **%**. *Imam* Muslim (may Allah have mercy on him) narrated from 'Umar & that the Prophet **%** said:

«إِنَّ اللَّهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَامًا وَّ يَضَعُ بِهِ آخَرِينَ»

"Allah raises some in status by means of this Book and He lowers others by means of it."¹

Al-Bukhaari (may Allah have mercy on him) narrated that 'Uthmaan & said that the Messenger of Allah **%** said:

«خَيْرُكُمْ مَّنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهُ»

"The best of you is the one who learns the Qur'aan and

¹ Saheeh Muslim, 817

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teaches it."1

It was narrated from Ibn 'Umar 🚓 that the Prophet 🗯 said:

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَ آنَاءَ النَّهَارِ، وَ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَ آنَاءَ النَّهَارِ»

"There should be no envy except in two cases: a man to whom Allah has given the Qur'aan, so he stands in prayer (qiyaam) reciting it during the night and during the day, and a man to whom Allah has given wealth and he spends it during the night and during the day."²

The *Sunnah* also mentioned the reward and status of the bearers of the Book of Allah in the Hereafter and in this world. It was narrated that Umaamah # said: I heard the Messenger of Allah # say:

«إِقْرَوُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لَّأَصْحَابِهِ»

"Read the Qur'aan, for it will come on the Day of Resurrection interceding for its companions."³

And it was narrated that 'Aa'ishah as said that the Messenger of Allah as said:

«ٱلْمَاهِرُ بِالْقُرْآن مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَ يَتَتَعْتَعُ فِيهِ، وَ هُوَ عَلَيْهِ شَاقٌ، لَّهُ أَجْرَان»

"The one who is skilled in reciting Qur'aan will be with the noble, honourable scribes and the one who recites Qur'aan and falters therein, and finds it difficult, will have a double

¹ Saheeh al-Bukhaari, 5027

² Narrated by al-Bukhaari, 7529; Muslim, 815

³ Narrated by Ahmad, 5/249; Muslim, 804



reward."1

It was narrated that Ibn Mas'ood 🐗 said that the Messenger of Allah 😤 said:

«مَنْ قَرَأَ حَرْفًا مِّنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ ، وَّالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الَمَّ حَرْفٌ، وَّ لٰكِنْ أَلِفٌ حَرْفٌ وَّ لَامٌ حَرْفٌ وَّ مِيمٌ حَرْفٌ»

¹ Narrated by al-Bukhaari, 4937; Muslim, 798; at-Tirmidhi, 2904

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"Whoever reads one letter from the Book of Allah will earn one good deed (hasanah) thereby, and one good deed brings a tenfold reward. I do not say that Alif-Laam-Meem is a letter, but Alif is a letter, Laam is a letter and Meem is a letter."¹

It was narrated from 'Abdullah ibn 'Amr ibn al-'Aas that the Prophet [#] said:

«يُقَالُ لِصَاحِبِ الْقُرْآنِ: اِقْرَأْ وَارْتَقِ، وَ رَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا»

"It will be said to the companion of the Qur'aan: 'Read and rise; recite as you used to recite in the world, for your status will be according to the last verse you recite.'"²

What a great blessing it is, O Muslims, and what a great reward it brings! No one ignores it but the one who is heedless. That – by Allah – is true happiness and success. True success and happiness is not to be found in the accumulation of insignificant worldly things or in boasting about cars or fine food and drink or houses or furniture.

Fear Allah, O slaves of Allah, and adhere to the Book of your Lord. Come to the Qur'aan O *Ummah* of Islam, and take it as the basis for your life in all your affairs. In this way, you will be able to restore your former glory and honour and reclaim your lost Jerusalem.

﴿ وَمَا ذَلِكَ عَلَى ٱللهِ بِعَزِيزٍ ﴾

"And for Allah that is not hard or difficult." [*Ibraaheem* 14:20]

Narrated by at-Tirmidhi. 2920; al-Haakim, 1/555, 566

² Narrated by Ahmad, 2/192; Abu Dawood, 1464; at-Tirmidhi, 2814



﴿ وَإِن تَتَوَلُّوا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْتَنَلَكُم ﴾

"And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes" [*Muhammad* 47:38].

Pray and send blessings – may Allah have mercy on you – upon the best Prophet to whom He revealed His best Book, your Prophet the chosen one, as enjoined by the Almighty, the Giver.

Allah 🕷 says:

﴿ إِنَّ اللَّهَ وَمَلَتِهِكَنَهُ. يُصَلُّونَ عَلَى ٱلنَّبِيَّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad , may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].







The Best Nourishment is Useful

Rnowledge





«إِنَّ الْحَمْدَ لِلْهِ نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَهْدِيهِ وَنَسْتَغْفِرُهُ وَنَتُوبُ إِلَيْهِ وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّآتِ أَعْمَالِنَا، مَنْ يَّهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّهُ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، رَفَعَ شَأْنَ الْعِلْمِ، وَأَعْلَى قَدْرَ أَهْلِهِ، وَأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَالتَّابِعِينَ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَالتَّابِعِينَ وَقُدُوةً لِّنْعَامِلِينَ، وَمَنْ تَبِعَهُمْ وَعَمَلِهِمْ مَّنَارًا لِلسَّالِكِينَ، وَقُدُوةً لِنْعَامِلِينَ، وَمَنْ تَبِعَهُمْ مَنَارًا للسَّالِكِينَ وَقُدُوةً لِنْعَامِلِينَ، وَمَنْ تَبِعَهُمْ مَنَارًا لِلسَّالِكِينَ، وَقُدُوةً لِنْعَامِلِينَ، وَمَنْ تَبِعَهُمْ مَنَارًا لِلسَّالِكِينَ، وَقُدُوةً لِنْعَامِلِينَ، وَمَنْ تَبِعَهُمْ مَنَارًا لِلسَّالِكِينَ، وَتَالَدِينَ كَانُوا بِعِلْمِهِمْ وَعَمَلِهِمْ مَنَارًا لللسَّالِكِينَ.

أَمَّا بَعُلُ

The Best Nourishment is Useful

Rnowledge

Praise be to Allah, we praise Him and seek His help, His guidance and His forgiveness. We repent to Him and we seek refuge with Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate; He raised the status of knowledge and held its people in high esteem. And I bear witness that our Prophet Muhammad is His Slave and His Messenger, may Allah send blessings and peace upon him and bless him and his Family and Companions and the Taabi'een (generation following the Companions), who by virtue of their knowledge and deeds were beacons for those who follow their path and an example for all people, and upon those who follow them in truth until the Day of Judgement.



To proceed:

Muslims, fear Allah, may He be blessed and exalted, for fear of Allah **ﷺ** is a means of attaining knowledge, which is the way to salvation, by Allah's leave. Allah **ﷺ** says:

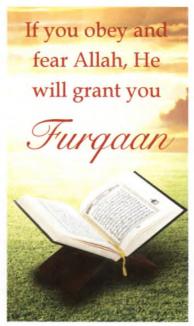
﴿ يَتَأَيُّهُا الَّذِينَ ءَامَنُوا إِن تَنْقُوا اللَّهَ يَجْعَل لَكُمْ فُرْقَانًا ﴾

"O you who believe! If you obey and fear Allah, He will grant you *Furqaan* (a criterion to judge between right and wrong)" [*al-Anfaal* 8:29] i.e.,

knowledge by means of which you may understand realities and distinguish between truth and falsehood.¹

O slaves of Allah, there can be no doubt concerning the fact that knowledge is an honour, light and virtue, and ignorance is evil, calamity and shame. Beneficial knowledge is the

See: Miftaah Dar as-Sa'aadah, 1/519; Tayseer al-Kareem ar-Rahmaan by al-'Allaamah as-Sa'di, 1/243, commentary on Soorat al-Baqarah, v. 282



Chutbah.

basis and source of good characteristics and behaviour. Ignorance is the cause of bad characteristics and one of the main reasons for them. Knowledge is the sweetest of springs, for by means of beneficial knowledge individuals and societies build and develop glorious civilisations, whereas ignorance shakes the foundations of civilisation and causes cracks to develop in its lofty structures, which may cause humankind to end up in ruin. As knowledge has such a lofty status and honourable position, our religion encourages us to pursue knowledge and find ways of seeking it. Following the ways that lead to beneficial knowledge is the path that leads to admission to Paradise, by Allah's leave.

It is narrated in a *Saheeh* report that the Messenger of Allah **%** said:

«مَنْ سَلَكَ طَرِيقًا يَّلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ»

"Whoever follows a path seeking knowledge thereby, Allah will make a path to Paradise easy for him."¹

The command to read was the first resounding call given by Islam, to highlight the value of knowledge and the esteem in which it is held, and to form the psychological foundations of this *Ummah* and set up the basis for its civilisation and the causes of its prosperity and development. This foundation is knowledge of the Book of Allah and the *Sunnah* (tradition) of His Messenger ﷺ, and knowledge of everything the Muslim *Ummah* needs in its efforts, so that its development may reach a level that is compatible with the current era whilst also adhering to the

¹ Narrated by Muslim, 2699, from the Hadeeth of Abu Hurayrah 🐗



fundamentals of its beliefs and teachings of its religion.

O *Ummah* of Islam, how many verses of the Book of Allah speak of this important matter! Have you not read the verses in which Allah **#** says:

﴿ ﴾ أَمَنَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن زَيِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّا يَنَذَكُرُ أُؤُلُوا ٱلأَبْنَبِ ﴾

"Shall he then who knows that what has been revealed unto you (O Muhammad, may peace and blessings of Allah be upon him) from your Lord is the truth be like him who is blind?" [ar-Ra'd 13:19],

﴿ وَقُل زَبِّ زِدْنِي عِلْمًا ﴾

"and say: 'My Lord! Increase me in knowledge." [Ta-Ha 20:114]

﴿كَذَلِكُ إِنَّمَا يَخْشَى ٱللَّهُ مِنْ عِبَادِهِ ٱلْعُلَمَتُؤْ ﴾

"It is only those who have knowledge among His slaves that fear Allah." [*Faatir* 35:28]

الله المَنْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ٢٠

"Say: Are those who know equal to those who know not?" [az-Zumar 39:9]

﴿ يَرْفِعِ اللَّهُ ٱلَّذِينَ ءَامَنُوا مِنكُمْ وَٱلَّذِينَ أُونُوا ٱلْعِلْمَ دَرَجَنَتٍّ ﴾

"Allah will exalt in degree those of you who believe, and those who have been granted knowledge" [al-Mujaadilah 58:11].

This is how your Messenger ﷺ, the first teacher, was. He set a good example in this field. Thus, his *Sunnah* –in word and deed – highlighted the exalted status of knowledge.

The Best Nourishment is Useful Knowledge

Our righteous forebears - may Allah have mercy on them - set the most brilliant and marvellous example in their keenness to acquire knowledge. They travelled vast distances through wilderness and desert in pursuit of knowledge until they left behind a great culture based on various branches of knowledge, the likes of which history had never witnessed before. During their era, the Islamic civilisation produced books containing knowledge that reached the highest level in many fields. This was achieved only with the help of Allah is and then as the result of their sincerity in pursuing knowledge, which was not tainted by worldly ambition or materialistic greed. Moreover, it was based sound on methodology, serious a approach and persistence, an example that should be followed by seekers of knowledge nowadays.



DIFFERENT KIND OF KNOWLEDGE



O Ummah of knowledge and faith, the greatest calamity that has befallen many Muslims today is ignorance of the religion of Allah. This is the cause of all their problems and troubles. When a person is ignorant, if he stays alive he is of no account and if he dies, he is not missed. People do not worship anything other than Allah or worship Allah by means other than those that He prescribed, on the basis of their own whims and desires, except as a result of ignorance of the essence of Islam and its sublime fundamentals.



To sum up, every evil, calamity, mischief and malady in the belief and worship, concepts and thoughts, behaviour and attitudes of the *Ummah* stems from ignorance. Whoever wants to strive for his own salvation, the path of knowledge is the means of attaining that, by Allah's leave.

The most important knowledge that we should seek is knowledge of the Book of Allah: recitation, memorisation, pondering and understanding. Then we should seek knowledge of the *Sunnah* of the Messenger of Allah *****: soundness of narration, understanding the texts, and putting them into practice. We should strive to deepen our knowledge of the religion of Allah, in the areas of belief ('Aqeedah), acts of worship, interactions with others, and the like, so that the Muslim will have a proper understanding of his religion and know what he is doing. Moreover it is important to increase one's knowledge of the language of the Holy Qur'aan, the classical Arabic language (*fusha'*), which too many people have lost interest in and have allowed other languages to compete with it. An uncompromising and intense war is still being waged against it and against its expressions, structure, poetry and prose on the part of some people who hate it, but Allah is protecting it, as He is protecting His religion and His Book.

Muslims today are in the utmost need of generations who have sound knowledge of the important sciences required by the Muslims, such as medicine, engineering, economics and other fields connected to communal obligations, so that they will be able to serve their religion and be able to do without the help of others.

It is worth pointing out the necessity for a group of Muslims to learn military sciences and the production of machines of war, so that they will be able to keep up to date and be able to defend their holy places and beliefs, as well as all that they hold sacred. There should also be among the Muslims those who pay attention to industrial sciences and technical work so that the Muslims can complete and acquire every branch of knowledge that is beneficial to them and which will help them to develop themselves.

What is of utmost importance in every branch of knowledge is sincerity to Allah in all efforts and using that knowledge to serve Islam and the correct '*Aqeedah*, and to call others to Islam by means of it.



We hope that the Muslim children and youth who are at this time preparing for the new school year will understand these important issues and this sublime message.

O sons of Islam, O seekers of knowledge, whom Allah has honoured with the opportunity to learn from the legacy of the Prophet *****, fear Allah ***** in your pursuit of knowledge, strive hard in attaining Islamic knowledge. Follow the proper path in understanding what you learn and seek knowledge from those who are trustworthy.

O teachers, who are entrusted with the responsibility of educating and teaching the apples of the Muslims' eyes, fear Allah concerning them and remember that you are responsible for them before Allah. So set a good example to them of good character and righteousness. Strive hard to instil in them proper Islamic knowledge and manners, for your main task is to teach morals and manners before you teach academics.

For those whom Allah has blessed with knowledge and understanding, the scholars who are the heirs of the Prophets, their duty is great: it is to convey and explain, and teach the Muslims about matters of their religion. It is their duty to restore Islamic knowledge to its proper, lofty status and to revive the practice of holding study circles in the mosques and schools, lest they expose themselves to divine punishment for concealing knowledge.

This is a call to those who are entrusted with drawing up curricula to teach Muslim boys and girls: they should fear Allah concerning the children. They should satisfy their need for Islamic knowledge, base their curricula on the Qur'aan and *Sunnah*, and eliminate anything that conflicts with our religion, values and principles, so that our schools, academies and universities will turn into beacons of goodness and guidance, and places of sound teaching and education.

Another call is addressed to parents and guardians of students to understand the great importance of following up on their children, checking on them and establishing a strong connection between home and school so that there will be real, constructive cooperation between them that will help children to develop a strong character and gain a solid education.

These, O Muslims, are a few simple guidelines concerning this great mission. I hope that highlighting them at the beginning of the new academic year will motivate each of us to understand his role so that Muslim societies will attain the pride, strength, power and glory they are aiming for.

We ask Allah to bless all of us with beneficial knowledge and righteous deeds, for He is the Most Generous and Most Kind. I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft-Forgiving, Most Merciful.







«ٱلْحَمْدُ لِلَٰهِ الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَالَمْ يَعْلَمْ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَهُ إِلَّهُ الأَّعَزُ الأَّكْرَمُ، وَأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الدَّاعِي إِلَى السَّبِيلِ الأَقْوَمِ، صَلَّى اللَّهُ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ»

أُمَّابَعُلُ

Praise be to Allah Who has taught by the pen, taught man that which he knew not (cf. 96:4-5). I bear witness that there is no god worthy of worship but Allah, the Almighty, the

Most Generous. And I bear witness that our Prophet Muhammad is His Slave and His Messenger, the caller to the straight path. May Allah send blessings and peace upon him and his Family and Companions.





To proceed:



ear Allah, O slaves of Allah, and appreciate the great value of knowledge. Strive as much as you can to understand and increase your knowledge of your religion, for "If Allah intends good for a person, He causes him to understand Islam."¹

Ask people of knowledge about anything you are not certain of and fill your time with the pursuit of beneficial knowledge. The pursuit of knowledge is not limited to a particular age or stage of life, and it does not end with being awarded a certificate.

Remember that you are living in a time when there is no way to avoid or escape *Fitnah* (trials and tribulations) except by equipping yourself with beneficial knowledge. If the world is – praise be to Allah – witnessing a great Islamic revival, that should be crowned with beneficial knowledge so that this revival may proceed in the right direction and may be protected from deviation, by Allah's leave.

Similarly, those who are active in calling people to Allah should have proper knowledge of that to which they are calling people. The way to call people to Allah is with wisdom and beautiful preaching so that there will be nothing contrary to wisdom and there will be no preaching that could lead to harm, which usually results from a lack of in-depth knowledge.

¹ A Hadeeth narrated by al-Bukhaari, 71; Muslim, 1037, from Mu'aawiyah 48



One of the most dangerous phenomena in the field of Da'wah (invitation to Islam) is that of pretending to have knowledge when one does not. Some people do this when they are not even halfway knowledgeable; this results in their speaking audaciously about Allah and about His Messenger $\frac{1}{2}$, issuing *Fatwas* (religious verdicts) and criticising respectable scholars, all of which poses a great danger to society.

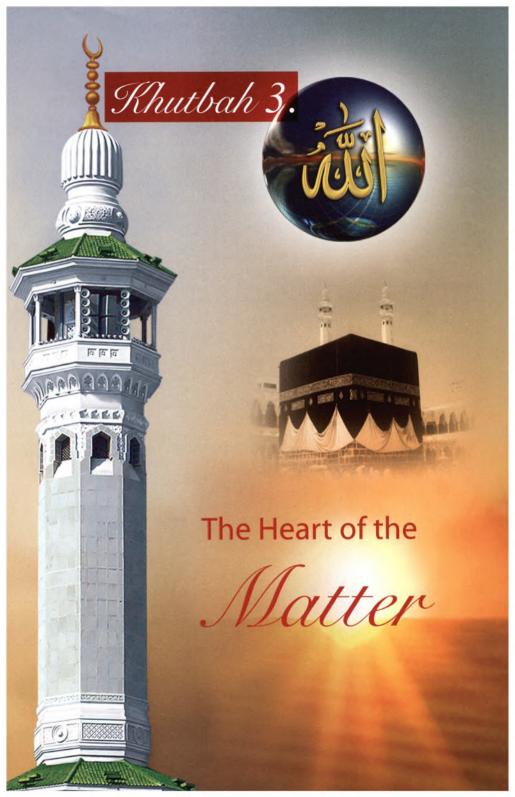
Fear Allah, O slaves of Allah, and learn that which will benefit you. Acquire knowledge with action and call people to Allah, all in a balanced manner without falling short or going to extremes. This will result in immense benefits and a great deal of good for everyone, by Allah's leave.

Send blessings and peace – may Allah have mercy on you – on the best teacher of mankind, the chosen Prophet and Messenger, as your Lord ﷺ enjoined you. Allah ﷺ says:

> إِنَّ اللَّهَ وَمَلْتَهِكَتُهُ بُصَلُونَ عَلَى النَّبِيَّ يَتَأَيُّهُا الَذِينَ ءَامَنُوا صَلُوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].









«اَلْحَمْدُ لِلَٰهِ الَّذِي مَنَّ عَلَيْنَا بِصِحَّةِ الْاعْتِقَادِ، وَطَهَّرَ قُلُوبَنَا مِنْ أَدْرَانِ الشِّرْكِ وَالْوَثَنِيَّةِ وَالْإِلْحَادِ، وَأَنْقَذَنَا مِنْ دَرَكَاتِ الْجَاهِلِيَّةِ وَالشَّرِّ وَالْفَسَادِ، أَحْمَدُهُ تَعَالىٰ وَأَشْكُرُهُ، وَأَتُوبُ إِلَيْهِ وَأَسْتَغْفِرُهُ، جَلَّ عَنِ الْأَنْدَادِ، وَتَنَزَّه عَنِ الصَّاحِبَةِ وَالأَوْلَادِ، وَتَعَالىٰ عَنْ مُّشَابَهَةِ الْعِبَادِ.

وَأَشْهَدُ أَنُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةً لَاشَرِيكَ لَهُ، شَهَادَةَ مَنْ عَلِمَ مَعْنَاهَا، وَعَمِلَ بِمُقْتَضَاهَا، وَحَقَّقَ الْمُرَادَ، وَأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُاللَهِ وَرَسُولُهُ، إِمَامُ الْمُوَحِّدِينَ، وَخَاتَمُ الأَنْبِيَآءِ وَالْمُرْسَلِينَ، وَالْهَادِي إِلَى سَبِيلِ الْحَقِّ وَالرَّشَادِ، وَالشَّافِعُ الْمُشَفَّعُ يَوْمَ الْمَعَادِ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ الأَمْحَادِ، وَالتَّابِعِينَ



The Heart of the

Matter

Praise be to Allah Who has blessed us with sound belief, purified our hearts of the filth of Shirk (polytheism), idolatry and atheism, and saved us from the pit of ignorance, evil and corruption. I praise Him, may He be exalted, and give thanks to Him; I repent to Him and seek His forgiveness. Glorified be He far above all rivals, exalted be He above having a spouse or offspring, and exalted be He above any similarity to His slaves.

I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate, the testimony of one who understands what it means and acts upon its implications, one who is striving to do what is expected of him. And I bear witness that our Prophet Muhammad is the Slave of Allah and His Messenger, the leader of the monotheists, the Seal of the Prophets and Messengers, the guide to the straight path, the intercessor and the one whose intercession will be accepted on the Day of Resurrection. May Allah send blessings and peace upon him and upon his Family and noble Companions, and upon the Taabi'een (generation following the Companions) and those who follow them in truth until the Day of Judgement.



To proceed:



people, fear Allah your Lord; worship Him, obey Him and affirm His Oneness, for there is no God but He and you have no Lord other than He; there is no one who is to be worshipped except Him. If you want to enter Paradise, aim to please the Most Merciful and seek salvation from the Fire; then you must affirm the Oneness of the Sovereign, the Judge, keep your belief free of contamination, and attain true servitude and faith.

Imam Muslim (may Allah have mercy on him) narrated in his *Saheeh* from Jaabir stat the Messenger of Allah said:

«مَنْ لَّقِيَ اللَّهَ لَايُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَّقِيَةُ يُشْرِكُ به، دَخَلَ النَّارَ»

"Whoever meets Allah not associating (partners) with Him will enter Paradise, and whoever meets Him associating (partners) with Him will enter Hell."¹

O slaves of Allah, the heart of the matter on which those who call people to Allah, scholars, reformers and *Khateebs* must focus is the issue on which the Messengers and Prophets focused. It is the most important issue of

¹ Saheeh Muslim, 93



all, according to consensus. It is the basis of religion, the foundation of the faith, the cornerstone of Islam. It is for this that the Messengers were sent, the Books were revealed and swords were unsheathed. It is on the basis of this issue that loyalty and disavowal (*al-wala' wa'l-bara'*), withholding and giving, love and enmity, are determined. It is on this basis that people are divided into two groups: one group that will be in Paradise, namely the believers who affirm the Oneness of Allah, and another group that will be in Hell, namely the disbelievers and those who associate others with Allah. This issue, O monotheists, is the issue of '*Aqeedah* or belief in Allah the Lord of the worlds, and in His Lordship, His Divinity and His Names and Attributes.



O monotheists, O bearers of 'Aqeedah, O guardians of Islam, you will appreciate the extent of Allah's blessing of this 'Aqeedah upon you, which is free of the contamination of Shirk and idolatry and the taint of misguidance and ignorance, when you examine history thoroughly and ponder the situation of people before the merciful gift of the advent of our beloved Prophet, Muhammad ibn 'Abdullah ^{*}/₈.

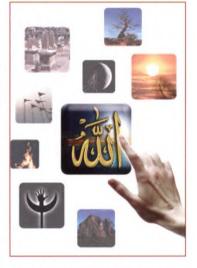
O people of faith, O bearers of Tawheed, you will also appreciate the blessing of this sound belief that Allah has bestowed upon you when you are living in this era that is filled with trials and confusion, and openness to other ideologies, as the Muslims are coming into contact with different thoughts and trends, and there have emerged ideas and groups with sharply contrasting opinions and views, and there are many different sources of ideas. All of this has come sweeping like a flash flood, and confusion and doubts have become overwhelming and are influencing people to such an extent that many people have become comfortably ensconced with them even when they are contrary to the way of the early generations of this Ummah (may Allah have mercy on them). Islam has been taken as a mere slogan without basing it on the foundation of sound belief

Various sects of Muslims have started to become active under various political umbrellas and many people have been deceived by them, because that fulfils certain desires in their hearts. There are other groups that discuss intellectual issues and current affairs, and these groups have become very popular and widely accepted. Yet other groups have focused on asceticism (*Zuhd*) and exhortation, without basing their talk on sound 'Aqeedah and knowledge. Some people have reached the point of despair, so they adopted violence as a method and embraced *Takfeer* (denunciation of opponents as *Kaafirs*) as a way of dealing with others. And do not even ask about deviant Sufi *Tareeqahs* and other groups that follow innovation and ignorance.

Is it not the duty of the people of *Tawheed* to be alert and pay attention so that they will not fall into the trap

of misguided ideas or beliefs that are contaminated with misguided notions that stem from myths, so that the light of faith will not be extinguished and the flower of *Tawheed* will not fade away?

O brothers in faith, tribulations have started to come one after another and are increasing in numbers. The most damaging and harmful of them are the



tribulations of the heart due to specious arguments that may lead one away from the truth and tribulations of the mind due to widespread misconceptions. This has caused many to drift away from proper understanding of the Oneness of Allah. Hence, we see groups of people who think that belief in *Tawheed* means believing that there is no creator but Allah and no provider but Allah, and that is all there is to it, as if the people of the first *Jaahiliyyah* (pre-Islamic era of ignorance) thought that there was more than one creator or provider!





If you ponder the attitude of these people, you will find that their humility at graves and domed shrines is greater than their humility before Allah – Allah's refuge is sought! They ask the occupants of those graves and shrines to grant them high status, to ward off hardship, to meet their needs and heal the sick. They claim that this will help them to attain what they seek and to reach high status; they think that this will fulfil their needs and bring them blessings and keep them safe from harm, as if Allah is has closed His doors and will not respond to the needs of His creation. Exalted be Allah far above what they say!

O brothers in faith, when *Tawheed* becomes weak in people's hearts, they will be inclined to exaggerate respect and glorification (of other humans), and they will not find any comfort except in kissing hands and feet, and bowing and touching garments. This is an ancient practice; those who follow it are many and those who promote it are numerous. And Allah is the One Whose help we seek.

O *Ummah* of Islam, *Tawheed* is the right of Allah over His slaves. Ibn al-Qayyim (may Allah have mercy on him) said:

حَقٌّ الْإِلَٰهِ عِبَادَةٌ بِالْأَمْرِ لَا بِهَوَى النُّفُوس فَذَاكَ لِلشَّيْطَان مِنْ غَيْرٍ إِشْرَاكٍ بِهِ شَيْئًا هُمَا النَّحَاة فَحَبَّذَا السَّبَان لَمْ يَنْجُ مِنْ غَضَبِ الْإِلَٰهِ وَنَارِهِ إِلَّا الَّذِي قَامَتْ بِهِ الْأَصْلَانِ

نَعْدُ فَمُشْرِكُ ذُوابْتِدَاع أَوْ لَهُ الْوَصْفَانِ كُنْ وَاحِدًا فِي وَاحِدٍ سَبِيلَ الْحَقِّ وَالْإِيمَان

- It is the right of Allah to be worshipped on the basis of His clear instructions, and not on the basis of whims and desires, for that is worship of the *Shaytaan*.
- (It is Allah's right to be worshipped) without associating anything with Him, and these two¹ are the means of salvation.²
- No one will be saved from the wrath of Allah and His Fire, except the one who follows these two principles.
- Beyond that, everyone is either a *Mushrik* (polytheist) who associates others with Him, or a man who is following innovations, or both.³
- So be one who follows the path of truth and faith.⁴

O *Ummah* of *Tawheed*, it is very important to pay attention to the issue of *Tawheed* at a time when many people have become ignorant of its true meaning and apply it incorrectly. *Tawheed* is not just a matter of theoretical

i.e., worshipping Him on the basis of His clear instructions in the Qur'aan and Sunnah, and worshipping Him alone with no partner or associate.

² an-Nooniyyah, 250

³ an-Nooniyyah, 35

⁴ an-Nooniyyah, 219



knowledge¹, nor is it limited to belief in the heart only². How could the one who believes that there is someone other than Allah running and managing the affairs of this world profess *Tawheed? Shirk* concerning everything – even the Lordship of Allah – can be found in our strange times, and there are even people who fall into this type of *Shirk* and actively promote it! As for associating others with Allah in worship (*Shirk al-'ibaadah*), there is a great deal of it. Look to your right and to your left and you will see some very bizarre and strange things.

This is a matter that the common folk should pay attention to, not just the elite. Where is the space for 'Aqeedah in the Da'wah books that are currently in circulation? The Muslim who is concerned about Islam would look at the world around him and ask: how much do the people of truth strive to support the truth they have? International conflicts stem from ideological roots.

The Zionists in Palestine and elsewhere are striving to destroy the *Ummah* of Islam and to establish a state that is based on their distorted Torah and their so-called Talmud.

The Crusaders are trying hard to promote their false gospel; their actions in Yugoslavia and in Africa serve as evidence of their efforts and plots against Islam and its people.

The idol worshippers in Kashmir, India and elsewhere are striving to serve their idols and so-called gods and we see the grave worshippers and others (striving to serve their own causes).

¹ as was suggested by al-Jahm ibn Safwaan and those who followed him. See *Sharh al-'Aqeedah at-Tahhaawiyyah*, p. 460-462, 796

² as was suggested by Abu Mansoor at-Taamireedi and those who followed him. See Sharh al-'Aqeedah at-Tahhaawiyyah, p. 459-462

Then the Muslim who truly cares about Islam looks again at the condition of the Muslim *Ummah* and is astounded to see aberrations such as hateful divisions, when their belief is one.

Why doesn't the Muslim Ummah unite on the way of their righteous forebears and cast aside their whims, desires, and practices that are contrary to it? Is this not blind following of people and local customs? These influences should not have any impact on us and we should not look at things on this basis. What matters is the soundness of 'Ageedah regardless of race, colour, tribe or country of origin. We must examine everything that is in circulation, everything we hear of Fatwas and ideas, for the truth is clear and what matters are facts and realities, not what things are called. We must focus on Tawheed in worship and on the Tawheed of the Divine Names and Attributes. We are seeing an all-out ideological war in which there is no let up. On the other hand, we see compromises and defeatism on the part of some believers, and a sense of humiliation and an inclination to follow others.

Our 'Aqeedah must be based completely on the methodology of our righteous forebears, may Allah have mercy on them.

Some people have been misguided in some areas of 'Aqeedah, some with regard to Tawheed of worship, and others with regard to the Divine Names and Attributes, or with regard to issues of allegiance and leadership, and hearing and obeying the Muslim rulers. There is a group that thinks that focusing on 'Aqeedah causes division among the Muslims, creates friction between them and weakens their unity. This is an obviously false argument. Can the



one who promotes the most fundamental idea and fights every alien belief that has crept in be regarded as the one who is unsheathing a weapon of division, or is it those who follow whims and desires,

﴿ إِنَّ ٱلَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيَعَا لَسْتَ مِنْهُمْ فِي شَىٰءٍ إِنَّمَا أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَتِّتُهُم بِمَاكَانُوا يَفْعَلُونَ ﴾

"Verily, those who divide their religion and break up into sects(all kinds of religious sects), you(O Muhammad ﷺ)" have no concern in the least. Their affair is only whtih Allah, Who then will tell them what they used to do.[al-An 'am 6:159],

who are doing that?

They are divided into groups and every group has its own "Ameer al-Mu'mineen" and Minbar (pulpit), as the poet said.

'Aqeedah brings people together whereas whims and desires divide people; 'Aqeedah unites people whereas false ideas drive them apart.

Some people feel unhappy and are put off when this issue is mentioned, and they say that there is no more *Shirk* among this *Ummah*. They think that paying attention to other matters is more important than this, but this mentality is nothing new. There is the fear that it is akin to what Allah said concerning them:

﴿ وَإِذَا ذَكِرَ اللَّهُ وَحَدَهُ أَشْمَأَزَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذَكِرَ ٱلَذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴾

"And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah)" [az-Zumar 39:45].

The Heart of the Matter

O Muslims, focusing on this matter is, by Allah, the very essence of love and compassion for fellow Muslims so that they may follow the straight path and attain Paradise. It is not a sign of tribalism or regionalism; the truth is more deserving of being followed. We are living at a time when the truth must be declared in an unambiguous manner and it does no good to overlook or accept random ideas cobbled together.

The duty of those who follow the sound 'Aqeedah is to do their utmost to promote it, adhere to it and raise the new generation to follow it.

O Muslims, focus on your 'Aqeedah, learn it, teach it, promote it and apply it. Learn it from the devoted scholars and do not accept criticism of them by those who seek to misguide people. Remember that the enemy who has the most severe impact is the one who sets up barriers between us and our 'Aqeedah, which is the source of our glory, victory and strength. Be patient with regard to rumours that are spread against you for, by Allah, they are weaker than the web woven by the spider.

O you who have drifted away from the true concept of *Tawheed* and from the *Sunnah* of the Chosen Prophet, come back, for *Tawheed* is a concept for everyone and the *Sunnah* is for everyone who loves the Prophet ﷺ and seeks to follow his guidance. Beware of whims and desires and those who follow them, for they are callers to the Fire – Allah's refuge is sought.

O *Ummah* of Islam, we have to unite our efforts to serve our 'Aqeedah. Every father and mother is expected to bring up a new generation that adheres to sound *Tawheed*, free from any elements of *Shirk* or innovated practices. Parents



must teach their children from a very early age about the Oneness of Allah, help them to establish a bond with their Creator, and teach them that He is the only One Who is entitled to be worshipped, to the exclusion of all others. Mothers should instil 'Aqeedah and faith in their children along with their milk and their motherly love.

Teachers must fear Allah with regard to the children of the Muslims and raise them with sound 'Aqeedah. Muslim schools should be fortresses of faith and 'Aqeedah.

Government officials, those who prepare educational curricula, plans and programs should fear Allah with regard to the children of the Muslims. They should not let 'Aqeedah be crowded out by other ideologies, and they should connect other branches of knowledge to this most fundamental principle and prevent anything that contradicts it, so that the Ummah will not develop a blameworthy dual character, and the new generation will not suffer from confusion due to contradictions. Thus, the Ummah will be able to confront this all-out war, devious attack and blatant challenge against its 'Aqeedah and Tawheed.

A'oothu billahi min ash-Shaytaan ir-Rajeem (I seek refuge with Allah from the accursed *Shaytaan*):

﴿ قُلْ أَطِيعُوا ٱللَّهَ وَأَطِيعُوا ٱلرَّسُولُ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِلْتُدً وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى ٱلرَّسُولِ إِلَا ٱلْبَلَخُ ٱلْمُبِيتُ ﴾

"Say: 'Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad, may peace and blessings of Allah be upon him) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall

The Heart of the Matter

be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)^m [an-Noor 24:54].

Allah is the One Whom we ask to help us all to do that which He loves and which pleases Him, and to make us and you steadfast by the word that stands firm (i.e., *Tawheed*, cf. 14:27) in this world and in the Hereafter. May He help us to adhere to *Tawheed* and to live and die in accordance therewith, raise us proclaiming His Oneness on the Day of Resurrection, and protect us and the Muslims from the misguiding tribulations, both apparent and hidden.

I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft-Forgiving, Most Merciful.



«اَلْحَمْدُ لِلَٰهِ الْوَاحِدِ الْقَهَّارِ، أَحْمَدُهُ تَعَالىٰ وَأَشْكُرُهُ، يَخْلُقُ مَايَشَاءُ وَيَخْتَارُ، وَأَشْهَدُ أَنُ لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَاشَرِيكَ لَهُ الْعَزِيزُ الْغَفَّارُ، وَأَشْهَدُ أَنَّ نَبِيَّنَا وَحَبِيبَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

lorious manus from the HARAM



الْمُصْطَفَى الْمُخْتَارُ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ الْأَخْيَارِ، وَصَحْبِهِ الْأَبْرَارِ، ٱلْمُهَاجِرِينَ مِنْهُمْ وَالْأَنْصَارِ، وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ مَّا تَعَاقَبَ اللَّيْلُ وَالنَّهَارُ، وَسَلَّمَ تَسْلِيمًا كَثِيرًا» أَهَّا بَعُلُ

Praise be to Allah, the One, the Subduer. I praise Him, may He be exalted, and give thanks to Him. He creates what He wills and chooses. And I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate, the Almighty, the Oft-Forgiving. And I bear witness that our Beloved Prophet Muhammad is His Slave and His chosen Messenger. May Allah send blessings and much peace upon him and upon his pure Family, righteous Companions, both Muhaajireen (Emigrants) and Ansaar (Helpers), and the Taabi'een (generation following the Companions) and those who follow them in truth, as long as night and day follow one another.



To proceed:

The truest of speech is the Book of Allah and the best of guidance is the guidance of Muhammad ^{*}/₈. The worst of matters are those that are newly invented; every newly invented matter is an innovation and every innovation is a going astray.

O slaves of Allah, it is sufficient honour for people of sound 'Aqeedah to know that they are following in the footsteps of the Prophet [#]/₈. This is indeed something to be proud of, and we wish that those who make exaggerated claims of love had understood it, for then they would have realised that their claim of love is far from the truth.

O brothers in *Tawheed*, the issue of *Tawheed* should be the focus of every Muslim; he should strive hard to defend it, read and learn about it, call people



to it and put it into practice. The *daa'iyahs* (callers to Islam) should pay attention to it and take great care of it; they should call people to it so that the Muslim masses and the youth will not be distracted except by issues that concern them.

Remember that even if it is permissible to have different opinions with regard to minor matters of *Fiqh* (Islamic jurisprudence), 'Aqeedah is too important to permit any dispute concerning it. What is required is to unite upon what the first and best three generations were united on, that which was followed by the early generations of this *Ummah*.

It is no secret that this land, praise be to Allah, has



embraced the true *Salafi Da'wah*, leaders and people alike, and they are united on it, government, scholars and common folk. That is a sign of Allah's support for His religion, by His help.

Fear Allah, O slaves of Allah, and affirm the Oneness of your Lord. Adhere to your 'Aqeedah and the way of your forebears. Learn your 'Aqeedah from the scholars who are well versed in knowledge, and your lives will be safe and sound and you will be blessed in this world and in the Hereafter.

Finally, send blessings and peace – may Allah have mercy on you – upon the one who proclaimed true *Tawheed*, blocked the means that lead to *Shirk* and abolished all calls that promote rivals to Allah, our Prophet Muhammad ibn 'Abdullah, as Allah has enjoined you to send blessings and peace upon him:

> ﴿ إِنَّ ٱللَّهَ وَمَلْتِهِكَتَهُ. يُصَلُونَ عَلَى ٱلنَّبِيِّ يَتَأَيُّها ٱلَّذِينَ ءَامَنُوا صَلُوا عَلَيْهِ وَسَلِمُوا تَسْلِدِها ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad , may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. Assalaamu Alaikum)" [al-Ahzaab 33:56].



70

Rhutbah 4.

Who will Stand Up for the

Prophet's Sunnah



Today?



«اَلْحَمْدُ لِلْهِ، أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُونَ. أَحْمَدُهُ تَعَالىٰ حَمْدًا يَّتَقَرَّبُ بِهِ الْمُؤْمِنُونَ الْمُوَحِدُونَ،



وَأَشْكُرُهُ سُبْحَانَهُ شُكْرًا يَّلْهَجُ بِهِ الْمُتَّقُونَ الْمُتَّبِعُونَ. وَأَشْهَدُ أَنُ لَّا إِلٰهَ إِلَّ اللَّهُ وَحْدَهٌ لَا شَرِيكَ لَهُ، سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ وَالْأَفَّاكُونَ، شَهَادَةً تَنْفَعُ قَائِلَهَا يَوْمَ لايَنْفَعُ مَالٌ وَّلَا بَنُونٌ.

وَأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُاللَّهِ وَرَسُولُهُ أَرْسَلَهُ هَادِيًا وَمُبَشِّرًا وَّنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِه وَسِرَاجًا مُّنِيرًا، فَبَلَّغَ الرِّسَالَةَ وَأَدَّى الْأَمَانَةَ وَنَصَحَ الْأُمَّةَ، وَجَاهَدَ فِي اللَّهِ حَقَّ جِهَادِه، فَتَحَ اللَّهُ بِه قُلُوبًا عُلْفًا، وَأَعْيُنًا عُمْيًا، وَآذَانًا صُمَّا، هَدٰى بِه مِنَ الضَّلَالَةِ وَبَصَّرَبِه مِنَ الْغَوَايَةِ وَاصَّعْارَ عَلْيًا عُمْيًا، وَآذَانًا صُمَّا، هَدٰى بِه مِنَ الضَّلَالَةِ، وَبَصَرَبِه مِنَ الْغَوَايَةِ وَالصَّعْارَ عَلْيَا عُمْيًا، وَآذَانًا صُمَّا، هَدٰى بِه مِنَ الضَّلَالَةِ وَبَصَرَبِه مِنَ الْغَوَايَةِ مَرَ اللَّهُ صَدْرَهُ، وَأَعْلَى ذِكْرَهُ، وَرَفَعَ قَدْرَهُ، وَوَضَعَ وِزْرَهُ، وَجَعَلَ الذَّلَّة مَرَ اللَّهُ صَدْرَةً، وَأَعْلَى ذِكْرَهُ، أَكْمَلَ بِهِ الدِّينَ، وأَتَمَّ بِهِ النِّعْمَة، تَرَكَنَا مَا مَا عَارَ عَلَى مَنْ خَالَفَ أَمْرَهُ، أَكْمَلَ بِهِ الدِّينَ وَأَتَمَّ بِهِ النِّعْمَة، تَرَكَنَا مَاجَاءَ بِه، وَالدِّينُ مَاشَرَعَةً، فَنُشْهِدُ اللَّهُ الَّذِي كُوالِهُ وَالَحَى مَنْ عَايَى مَحَبًّة مَاجَاءَ بِه، وَالدِينُ مَاشَرَعَةً، فَنُشْهِدُ اللَّهُ الَّذِي يَعْ عَنْهَا إِلَا هُوَ عَلَى مَحَبَّذِهِ مُوَالَحًا مَاجَاءَ بِه، وَالدِينُ مَاشَرَعَةً، فَنُشْهِدُ اللَّهُ الَّذِي كَا إِلَهُ إِلَّهُ هُوَ عَلَى مَحَبَّة مَاجَاءَ بِه، وَالدِينُ مَاشَرَعَة، وَالنَّيْنُهُ مُوَالُولَدِ وَالُوالِدِ وَالنَّاسِ أَجْمَعِينَ، مَاجَاءَ بِه، وَالدِينُ مَاشَرَعَةً، وَعَلَى آلِهِ وَالْحَابِهُ وَسَلَامُ أَعْوَى مَعَنَّة وَعَلَى مَعَنَّهُ وَ

Who will Stand Up for the

Prophet's

Sunnah Today?

Praise be to Allah, Who sent His Messenger (Muhammad , may peace and blessings of Allah be upon him) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it). (cf. 9:33). I praise Him, may He be exalted, as the believers and the monotheists do, seeking to draw close to Him. I thank Him, may He be glorified, as the pious and followers (of Sunnah) do. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate – glorified and exalted be He above what the wrongdoers and liars say – testimony that will benefit the one who says it on the Day when wealth and offspring will be to no avail.

I bear witness that our Prophet Muhammad is His Slave and His Messenger whom He sent as a guide, and as a bearer of glad tidings, and a warner, and as one who invites to Allah by His Leave, and as a lamp spreading light (cf. 33:45-46). He conveyed the message and fulfilled



the trust; he was sincere towards the Ummah and strove for the sake of Allah in the true sense of the word. By means of him, Allah opened closed hearts, made blind eyes see and deaf ears hear. By means of him, He saved people from misguidance and loss. Allah expanded his breast (cf. 94:1), raised high his fame and removed his burden; He ordained humiliation and disgrace for those who opposed him; and He perfected the religion and completed the blessings by means of him. He left us with a clear path that is as bright

as day; no one deviates from it except one who is doomed. Truth is what he brought and religion is what he prescribed. We ask Allah, besides Whom there is no other God, to bear witness that we love him (the Prophet 爹) more than we love ourselves, our children, our parents and all the people. May the blessings and peace of Allah be upon him and his Family and Companions and those who adhere to his Sunnah and follow his path, and the Taabi'een and those who follow them in truth until the Day of Judgement.



Who will Stand Up for the Prophet's Sunnah Today?

To proceed:

hen tribulations increase in the *Ummah* and calamities in their societies grow intense and actions that are contrary to the *Sharee'ah* become widespread, the truth becomes confused with falsehood, the *Sunnah* becomes unclear to many people, and guidance is mixed with misguidance. Then the fear of Allah is illuminates the path of guidance and its light dispels the darkness of ignorance and misguidance. Whoever is given *Taqwa* (piety, awareness of Allah) will be guided to distinguish between the close friends of ar-Rahmaan and the close friends of the *Shaytaan*.

Allah 😹 says:

المَا يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا إِن تَنْقُوا ٱللَهَ يَجْعَل لَكُمْ فُرْقَانًا وَيُكَفِرُ عَنكُمْ سَيِّتَاتِكُمْ وَيَغْفِر لَكُمْ وَٱللَهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴾

"O you who believe! If you obey and fear Allah, He will grant you *Furqaan* (a criterion to judge between right and wrong), or *Makhraj* (i.e. making a way for you to get out from every difficulty), and will explate for you your sins, and forgive you, and Allah is the Owner of the Great Bounty" [al-Anfaal 8:29].

The one to whom Allah gives *Taqwa* has been given light by which to walk on the road of salvation, protected from bad influences on his '*Aqeedah* and methodology. He will live away from any contamination that could affect the purity of his way and his following (Islam).



﴿ يَتَأَيَّهُا ٱلَّذِينَ ءَامَنُوا ٱتَقُوا ٱللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفَلَيْنِ مِن تَحْيَدِهِ وَبَعَمَل لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَنْفِرْ لَكُمُ وَٱللَّهُ غَفُورٌ تَحِيمٌ ﴾

"O you who believe! Fear Allah, and believe too in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allah is Oft-Forgiving, Most Merciful" [al-Hadeed 57:28].

How great is the need of this *Ummah* to have the hearts of the Muslims filled with awareness of Allah (*Taqwa*) so that Allah's promise will be fulfilled for them! Allah Says:

﴿ وَعَدَ ٱللَّهِ لَا يُخْلِفُ ٱللَّهُ وَعَدَهُ، وَلَئِكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴾

"(It is) a Promise of Allah, and Allah fails not in His Promise, but most of men know not" [*ar-Room* 30:6].

Obrothers in Islam, the glory of the *Ummah*, its soundness and guidance, its well-being, its success and leadership – all of this is connected to its adherence to the Book of its Lord and the *Sunnah* of its Prophet **%**. The evidence for this in *Shar'i* texts and historical events is quite clear. At times when the *Ummah* adhered to true Islam and was guided by the light of the two revelations (i.e., Qur'aan and *Sunnah*), following in the footsteps of the Prophet **%**, the East and West were subjugated to it, it was united and its banner flew high, and innovations, whims and desires had no way of infiltrating Muslim societies.

O brothers in faith, centuries passed and as the years went by, this *Ummah* began to suffer from division and differences in religious matters.

When the followers of truth, the guardians of Islam

Who will Stand Up for the Prophet's Sunnah Today?



and the followers of the *Sunnah* were distracted by other things, all kinds of deviant beliefs and corrupt ways crept in, causing confusion to the *Ummah* with regard to its most precious assets: its '*Aqeedah*, adherence to the *Sunnah* and love for its Messenger **#**. Thus, the *Ummah* was divided into groups and factions, whims and desires pulled people

in different directions and there developed many different ways of thinking under a variety of banners; people began to follow different ways and developed different goals and aims. Turmoil and troubles became widespread and the *Ummah* wandered in the wilderness of dissent and disunity for a very long time. Loyalty and commitment to its 'Aqeedah grew weak and the *Ummah* became inclined to follow in the footsteps of its

O you who believe! Fear Allah, and believe too in His Messenger Muhammad ﷺ





enemies.

Things got even worse in modern times, as tribulations increased in severity, calamities came one after another and disasters never ceased. Ideologies clashed and mingled at a time when attacks were launched against the religion and 'Aaeedah of this Ummah; there were strong and powerful calls to misguidance, and concerted campaigns against the Sunnah of our beloved Prophet 1/2. This places the responsibility squarely on the shoulders of the guardians of the Sunnah, the guardians of Islam, so that they might awaken from their slumber, shake off their apathy, stop being distracted by minor issues and defend the Sunnah of their Beloved ﷺ. They must learn it, act upon it, teach it and call others to it on the basis of knowledge and understanding, striving to explain it and bearing patiently the harm that might befall them. They must defend it and explain everything that is contrary to it, highlighting the falseness thereof and exposing its faults, so that issues will become clear to people. This, by Allah, is one of the greatest means of drawing closer to Allah.

Imam Muhyiy ibn Yahya al-Neesapoori, the *Shaykh* of al-Bukhaari and Muslim (may Allah have mercy on them all) said:

«اَلَذَّبُّ عَنِ السُّنَّةِ أَفْضَلُ مِنَ الْجِهَادِ»

"Defending the Sunnah is better than going out for (physical) Jihad."¹

Abu 'Ubayd al-Qaasim ibn Sallaam (may Allah have mercy on him) said:

¹ Quoted by ath-Thahabi in Siyar A'laam an-Nubala', 10/518



«اَلْمُتَّبِعُ لِلسُّنَّةِ كَالْقَابِضِ عَلَى الْجَمْرِ، وَهُوَالْيَوْمَ عِنْدِي أَفْضَلُ مِنَ الضَّرْبِ بِالسُّيُوفِ فِي سَبِيلِ اللَّهِ»

"The one who adheres to the Sunnah is like the one who holds on to a burning coal; today in my opinion that is better than striking with the sword (in Jihad) for the sake of Allah."¹

O bearers of the *Sunnah*, the weakness that has affected many societies and the misunderstanding of Islamic concepts that has arisen in many people's minds has caused a great deal of confusion and led to flawed standards. Good may be regarded as evil, evil as good, *bid'ah* (innovation) as *Sunnah* and *Sunnah* as innovation – except for the one on whom Allah has mercy. Thus, it has become necessary for the followers of Islam, those who adhere to the correct methodology, *Ahl as-Sunnah wa'l-Jamaa'ah*, the followers of the early generations of this *Ummah*, to take action. This can be done by clarifying issues in a straightforward manner,

Narrated by al-Khateeb in Tareekh Baghdad, 12/410 and by ath-Thahabi in Siyar A'laam an-Nubala', 10/499



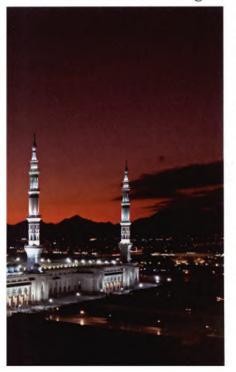
highlighting facts without beating about the bush, and pointing out what is alien to Islam and what is originally part of the *Deen* (religion), what is true and serious as opposed to what is false and trivial. It is essential to focus on matters of '*Aqeedah* and *Sunnah*, and adherence thereto, and prove the falseness of everything that contradicts that of opinions, specious arguments, methodologies and slogans. It is time to unmask the enemies of the *Ummah* whether they are individuals, groups or organisations. The truth is more deserving of being followed.

How long will the *Ummah* remain lost and confused, unable to distinguish between friend and foe? Where are the intensive efforts to serve and defend the *Sunnah*? Where is the role of the scholars in explaining the *Sunnah* to the Muslim masses, watching out for any mistakes in implementing it and explaining and teaching it to the new generation so that there will be no extremism or negligence?



Where is the care for the *Sunnah* in *Da'wah* and the efforts of the *Daa'iyahs*? Do intellectual, cultural and modern issues take precedence over discussing the fundamentals of Islam and setting out the methodology for understanding the Qur'aan and *Sunnah*? Why are we not focusing on *Shar'i* knowledge – especially knowledge of the Prophet's *Sunnah*, in the fields of narration, understanding, application and behaviour? To what extent is there focus on the *Sunnah* in educational curricula? It is essential for students to fill their minds with the most important branches of knowledge and those which are most deserving of attention, instead of crowding their minds with other branches of knowledge.

Where is the care for the *Sunnah* in the media in Muslim lands or, at the very least, stopping everything that is contrary to it? Where is the application of the *Sunnah* in the home, with the family, and on the street and in society? What does the *Ummah* gain when it neglects – or virtually



neglects – the *Sunnah* of the Prophet Muhammad #? Upon him be the best of blessings and the purest of greetings. The result (of this neglect) is that the *Ummah* is content with outward appearances and slogans rather than adherence to the *Sunnah* in the true sense of the word. The *Ummah* has been content to devote only some of its nights and days



to studying the *Sunnah*, reviving it and expressing love for the Prophet [#]. Yes indeed, they have been content to talk about it for just one night of the year, and to examine its lessons for just one day, but do not ask what happens after that! To Allah we complain and there is no power and no strength except with Allah. He is the One Whom we ask for help in dealing with what we see and hear.

Even worse than this behaviour, which is not in accordance with sound Islamic teachings or even common sense, we see strange attempts to justify this behaviour on the basis of religion and claims that it brings one closer to Allah. Such things only come about when the religion becomes a stranger, which is a great calamity.

﴿ وَذَرِ ٱلَّذِينَ أَنَّحْكُوا دِينَهُمْ لَعِبًا وَلَهُوا وَغَرَّتْهُمُ ٱلْحَيَوْةُ ٱلدُّنْيَأَ ﴾

"And leave alone those who take their religion as play and amusement, and are deceived by the life of this world" [*al-An'aam* 6:70].

O Ummah of Islam, it is the duty of all of us to show the utmost concern to reviving the Sunnah. All Muslims must work together to achieve that. Don't we all want to travel the path that leads to Paradise? Is there any other way than the way of the Prophet ﷺ and his Companions, and the early generations of this Ummah (may Allah be pleased with them) – the best generations?

O you who seek salvation: adhere to the *Sunnah* and follow the Prophet **ﷺ**. Beware lest you be deceived by the huge numbers of those who follow other paths; truth is not connected to large numbers. Allah **ﷺ** says:

Who will Stand Up for the Prophet's Sunnah Today?

﴿ وَإِن تُطِعْ أَحْتُرَ مَن فِ ٱلْأَرْضِ يُضِلُوكَ عَن سَبِيلِ ٱللَّهِ إِن يَتَبَعُونَ إِلَّا ٱلظَّنَ وَإِنْ هُمَ إِلَّا يَخُوصُونَ ﴾

"And if you obey most of those on earth, they will mislead you far away from Allah's Path" [*al-An 'am* 6:116].

Rather you should follow sound proof and evidence.

The bearers of the Sunnah must be united and come together, and beware of any internal friction or letting minor differences create division among them. Blind following of slogans and groups and narrow-minded partisanship have nothing to do with the religion of Allah. Truth is not a monopoly owned by one individual or group to the exclusion of others. So long as they are all following the way of the Prophet 鑑, especially with regard to 'Ageedah, even if mistakes are made - which is possible - what is prescribed is to offer sincere advice. Dismissing the opinions of others and hurting the feelings of one's brothers is not allowed. Indulging in open arguments and being distracted by infighting among the followers of one methodology gives our enemies an opportunity to widen the gap between people who love one another, so beware.

How great is the need for the bearers of the *Sunnah* to coordinate their efforts and unite with their rulers and scholars to ward off the danger that surrounds them.

O *Ummah* of Islam, O bearers of the *Sunnah*, O lovers of the Prophet **%**, is it not time for us to recognise the danger that surrounds us and threatens our spiritual and worldly interests? Is it not time for us to give up senseless battles and minor differences, and instead focus our efforts on defending and propagating the *Sunnah*, and to unite with



our rulers and scholars so that we may all walk together on the path of truth and guidance?

Who will do that, O *Ummah* of Islam? Who will stand up for the pure *Sunnah*, adhere to it, call others to it, rally the Muslims behind it, strive for its sake and defend it – after Allah – except you, O Muslims? So be as Allah wants you to be and He will fulfil His promise to you. And help and guidance come only from Him.

May Allah benefit me and you with the guidance of His Book and the *Sunnah* of His Prophet **%**. I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft-Forgiving, Most Merciful.



Who will Stand Up for the Prophet's Sunnah Today?

«ٱلْحَمْدُ لِلَٰهِ الَّذِي أَبَانَ الطَّرِيقَ، وَأَوْضَحَ الْمَحَجَّةَ، وَ أَرْسَلَ رُسُلَهُ مُبَشِّرِينَ وَ مُنْذِرِينَ، لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللهِ حُجَّةٌ، وَ أَشْهَدُ أَنْ لَاً إِلٰهَ إِلَّا اللهُ وَحْدَةً لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ نَبِيَّنَا وَ

حَبِيبَنَا مُحَمَّدًا عَبْدُ اللَّهِ وَ رَسُولُهُ كَسَاهُ مِنْ حُلَلِ النُّبُوَّةِ مَا زَادَهُ مَهَابَةً وَ بَهْجَةً ، صَلَّى اللَّهُ وَ سَلَّمَ وَ بَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَ أَصْحَابِهِ ، الَّذِينَ فَدَوْهُ بِكُلِّ نَفْسٍ وَمُهْجَةٍ ، وَالتَّابِعِينَ وَ مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ» أُمَّا بَعُلُ

Praise be to Allah Who has shown the way and made the path clear, Who sent His Messengers with glad tidings and warnings so that humankind should have no plea against Allah after the Messengers (cf. 4:165). I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate, and I bear witness that our beloved Prophet Muhammad is the Slave of Allah and His Messenger. He clothed him in a garment of Prophethood, which increased him in honour and dignity. May Allah send blessings and peace upon him and his Family and Companions, who offered their souls and everything precious that they owned to protect him, and upon the Taabi'een (generation following the Companions) and those who followed them in truth until the Day of Judgement.



To proceed:

ear Allah, O slaves of Allah, and adhere to the *Sunnah* of your Messenger ﷺ. Understand that the best of speech is the Book of Allah and the best guidance is the guidance of Muhammad ﷺ; the worst of matters are those which are newly invented; every newly invented matter is an innovation, and every innovation is a going astray.

O slaves of Allah, by Allah's mercy towards His slaves, He has prepared for His Book and the *Sunnah* of His Prophet ﷺ, in every era and time, men who are qualified to protect the religion of Allah from the distortions of extremists, the fabrications of liars and the misinterpretations of ignorant people. So

«لَا تَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَّنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ عَلَى ذٰلِكَ»

"a group among this Ummah will continue to support the truth and prevail, and they will not be harmed by those who forsake them or oppose them, until the decree of Allah comes to pass,"

as it is narrated from him # in the *Hadeeth* in *as*-*Saheehayn*.¹

¹ Saheeh al-Bukhaari, 3641; Saheeh Muslim, 1037/174, Kitaab al-Imaarah, from the Hadeeth of Mu'aawiyah 🐗 and others.

Throughout the ages, generation after generation, the *Sunnah* of the Prophet $\frac{1}{8}$ has remained clear with its banner flying high; Allah has prepared for it leaders of guidance so that they might be like bright suns lighting the way for everyone who seeks goodness and guidance. All that the Muslim has to do is follow the path of truth and refrain from following blindly; he should ask people of knowledge about anything that is not clear to him.

Today, the *Ummah* is in greater need than at any other time in the past of uniting on the methodology of the Qur'aan and *Sunnah*, so that all efforts may be focused on one aim, and the same goal that every Muslim is striving for. This is so that the ship of the *Ummah* may be guided to the shore of safety and faith, far away from anything that could form obstacles in its way. Every Muslim is guarding a border of Islam in the service of his religion, '*Aqeedah* and the *Sunnah* of his Messenger **%**, according to his position and level of responsibility.

So show Allah, O Muslims, your righteous deeds and good conduct; proceed in a balanced manner in the light of *Shar'i* knowledge, through which practical awareness may be built and so that your *Ummah* may resume its leading position at the head of the caravan and once again lead humanity to the heights of honour and glory. And for Allah that is not hard or difficult (cf. 14:20).

Finally, send blessings and peace – may Allah have mercy on you – upon the Beloved. Send blessings upon him as one who follows him, loves him, walks in his footsteps and adheres to his *Sunnah*, as your Lord **#** has



commanded you:

﴿ إِنَّ ٱللَّهَ وَمَلَتَبِكَنَهُ بُصَلُونَ عَلَى ٱلنَّبِيِّ يَتَأَبُّهُا ٱلَّذِينَ ءَامَنُوا صَلُوا عَلَيْهِ وَسَلِمُوا نَسْلِدِهَا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad , may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].







The Covenant that Differentiates between Us and Them is



none trette la RAM



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«ٱلْحَمْدَ لِلَّهِ جَعَلَ الصَّلَاةَ عِمَادَ الدِّينِ، وَ عِصَامَ الْيَقِينِ، وَ شَأْمَةَ الْقُرْبَاتِ، وَ غُرَّةَ الطَّاعَاتِ، وَ أَشْهَدُ أَنُ لَّا الله إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّهِ وَ رَسُولُهُ، وَ مُصْطَفَاهُ وَ حَلِيلُهُ، أَفْضَلُ الْبَرِيَّةِ، وَ سَيِّدُ الْبَشَرِيَّةِ، الْقَائِلُ فِيمَا صَحَّ عَنْهُ: «وَ جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ». اَللَّهُمَّ صَلِّ وَ فِيمَا صَحَّ عَنْهُ: «وَ جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ». اَلَهُهُمَ صَلِّ وَ مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ، وَ عَلَى الْبُو مَعْذَاقٍ، وَ النَّعْمَةِ الْمُعْدَاةِ، نَا يَعَائِلُ مُحَمَّدِ ابْنِ عَبْدِ اللهِ، وَ عَلَى الْوَ حُمَةِ الْمُهْدَاةِ، وَ النَّعْمَةِ الْمُعْدَاةِ، وَ التَعْمَةِ الْمُعْدَاةِ، نَبِيَّنَا مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ، وَ عَلَى الرَّحْمَةِ الْمُهْدَاةِ، وَ النَّعْمَةِ الْمُسْدَاةِ، نَبِيَّنَا مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ، وَ عَلَى آلِهِ وَأَصْحَابِهِ وَ أَزُواجِهِ وَ مَنْ دَعَا إِحَمَوَتِهِ وَ النَّعْمَةِ وَ الْحَمَّذَاةِ، وَ عَلَى الْعَمَةِ الْمُعْدَاةِ وَ النَّعْمَةِ الْمُعْدَاةِ وَ مَنْ دَعَا مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ، وَ عَلَى آلِهِ وَأَصْحَابِهِ وَ أَزُواجِهِ وَ مَنْ دَعَا الْعَرِيهُ فَا عَلَيْهُ هُمَا مَا بَعْمَةِ الْمُعْدَاةِ مَعْدَاة مَعْدَاةِ مَوْ بَعْمَةِ الْمُعْمَةِ الْمُعْدَاةِ وَ عَلْيُ الْبُعَمَةِ الْمُعْدَاةِ مَعْدَاةً مَ

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Praise be to Allah Who has made prayer the foundation of Islam, the means of attaining certainty of faith, one of the most prominent acts of worship and one of the best acts of obedience. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate. And I bear witness that our Prophet Muhammad is His Slave and His Messenger, His chosen one and close friend, the best of creation and the leader of mankind, who said in a Saheeh Hadeeth (authentic narration): "My delight and comfort has been made in the prayer."¹ O Allah, send blessings and peace upon the one who was sent as a benevolent mercy and great blessing, our Prophet Muhammad ibn 'Abdullah, and upon his Family and Companions and wives and those who call to his path of guidance.

Narrated by Ahmad, 3/128; an-Nasaa'i, 7/61, 62, from the Hadeeth of Anas 4.



To proceed:

brothers in Islam, I say – after advising you to fear Allah – that in the midst of this materialistic life and the psychological problems and tension it generates, man is in the utmost need of that which brings him emotional relief, consolation for his problems and troubles, reassurance and comfort, and removes his anxieties and depression. There is no way man can find that except in the shade of Islam and its great acts of worship, which represent an effective spiritual remedy that has no parallel in physical and chemical medicine.

> Indeed the act of worship that has the greatest impact

in that regard is the prayer, both obligatory and voluntary. Allah ﷺ says:

أَسْتَعِينُوا بِٱلصَّبْرِ وَٱلصَّلَوْةِ ﴾

"O you who believe! Seek help in patience and As-Salaat (the prayer)" [al-Baqarah 2:153].

﴿ وَأَقِمِ ٱلصَّكَانَةُ إِنَّ ٱلصَّكَلَةَ تَنْعَىٰ عَنِ ٱلْفَحْسَاءِ وَٱلْمُنكَرُّ ﴾

"and perform As-Salaat (Iqaamat-as-Salaat). Verily, As-Salaat (the prayer) prevents from Al-Fahsha (i.e. great sins of every kind) and Al-Munkar (i.e. disbelief, polytheism, etc.)" [al-'Ankaboot 29:45].

The Prophet ﷺ used to say to Bilaal 4.

«قُمْ يَا بِلَالُ! فَأَرِحْنَا بِالصَّلَاةِ»

"Get up, O Bilaal, and comfort us with the prayer."¹

If the Prophet 紫 was anxious or distressed about something, he would

O slaves of Allah, this is because prayer is a connection between a person and his Lord. Standing before Allah **ﷺ** in prayer is very effective in reforming the human soul and, indeed, all human societies.

However, O slaves of Allah, what type of prayer is it that strengthens the connection between man and his Creator? What kind



Chutbah.

¹ Narrated by Ahmad, 5/371; Abu Dawood, 4986, from the Hadeeth of a man among the Ansaar 4.



of prayer is it that has a huge impact on the soul of the worshipper, keeps him from shameful and unjust deeds, helps him with his religious and worldly affairs with regard to carrying out his duties and permissible actions, far away from things that are *Haraam* (unlawful) and *Makrooh* (disliked)? Is it prayer that consists of physical movements without any spirit or presence of mind, movements without any focus or humility, prayer that is a habit and not worship, an empty performance uttering words and phrases without pondering the meanings? No, not at all! Rather it is the prescribed prayer as performed by the Prophet $\frac{14}{50}$, based on the teachings of the Holy Qur'aan and his *Sunnah*.

The prayer that Islam wants us to offer is that which represents a spiritual ascent for the believer, in the sense that his soul ascends with him every time he stands before Allah to pray, whether it is an obligatory prayer or a voluntary one. It elevates him from the material world to the sublime and pure world, and that is a source of happiness, joy, reassurance and comfort.

O brothers in Islam, no Muslim can be unaware of the status of prayer in the religion of Allah, for it is the foundation of the faith and it is what differentiates between disbelief and faith. Its status in Islam is like that of the head to the body. Just as there is no life for the one who has no head, there is no religion for the one who does not pray – and Allah's refuge is sought. There are many Islamic texts, which support this meaning, praise be to Allah. If the matter is of such great importance and seriousness, what hurts us and pains us is knowing that there are still some people who claim to be Muslims, but prayer does not mean anything to them! What is wrong with people who live among the Muslims but prayer has no place in their daily lives; rather the matter may be even worse than that; there is no power and no strength except with Allah.

Will these people mend their ways before the wrath of Allah befalls them or they are enveloped by His punishment, and before death catches them unawares whilst they are in this bad state?

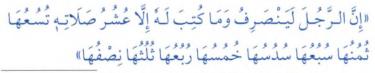
O fellow worshippers, congratulations on keeping up with the prayer; glad tidings to you, for Allah has endeared to you this great obligation. Congratulations to you for the reward and blessings of Allah, in this world and in the Hereafter, for carrying out this great duty.

Nevertheless, you should know that for prayer to be accepted, there are conditions, essentials, duties and etiquette that deserve attention. There are also important issues and widespread mistakes concerning this duty that worshippers need to be aware of so that they may act accordingly. It is narrated in the *Musnad* of Ahmad (may Allah have mercy on him) that

«أَسْوَأُ النَّاسِ سَرِقَةً الَّذِي يَسْرِقُ مِنْ صَلَاتِهِ»

"The worst of people in stealing is the one who steals from his prayer"¹,

which means not bowing and prostrating properly and not having full presence of mind (*Khushoo*⁺, i.e., solemnity and full submissiveness). It was also narrated that



¹ al-Musnad, 5/310, from the Hadeeth of Abu Qataadah 🞄

Khutbah.5



"A worshipper may finish his prayer and have nothing recorded of its reward except one quarter or one fifth or as little as one tenth."¹

This motivates the Muslim to pay attention to his prayer so that he does not miss out on the reward or incur punishment.

I shall mention in brief some issues that are worth pointing out in the context of this topic:

1-Purification, both inward and outward.

Purification is an important condition of prayer, without which prayer is not acceptable. It is the duty of the worshipper

to take care to purify himself and do *Wudhoo'* (ablution) properly. He should not take the matter lightly and at the same time, he should not exaggerate about it to the point of *Waswasah* (whispers of Satan). Unfortunately, some of the common folk do not pay due attention to *Wudhoo'* and purification; rather some of them do *Tayammum* (dry ablution) even when water is close at hand or is in a place where they can obtain it. This is clear negligence.

2-Facing the Qiblah.

This is also an important condition of prayer. The person who is in al-Masjid al-Haraam

¹ Narrated by Ahmad, 4/321 and Abu Dawood, 796, from the *Hadeeth* of 'Ammaar 4





"The Covenant that Differentiates between Us and Them is the Prayer"

must face the Ka'bah in the correct manner, but some worshippers – may Allah guide them – are unaware of that or they take it lightly.

3-Covering the 'Awrah.

This is another important condition. Some worshippers fall short with regard to this matter – by wearing see-through clothes or short pants through which the colour of the skin and the shape of the legs may be seen – which is something that must be paid attention to.

When a woman prays, she must cover all of her body apart from her face, unless she is among men who are not her *Mahrams* (non-marriageable relatives) or she is in the



mosque where men can see her. In that case, she should also cover her face, wear modest, non-attractive clothing, and not wear any perfume, so that she may go back with reward, not sin.





4-Paying attention to straightening the rows.

It is proven that the Prophet [#]/₈ used to straighten the rows himself, and he would be strict with the one who did not pay any attention to that. He [#]/₈ would say, according to the *Saheeh Hadeeth*:

«لَتُسَوَّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ»

"O slaves of Allah, you should certainly straighten your rows or Allah will create division among you."¹

This is a responsibility in which the *Imam* and the people praying behind him should work together by encouraging and advising one another, but they must be careful to avoid causing annoyance or hardship. This is something the worshipper should understand and handle wisely.

Narrated by al-Bukhaari, 717; Muslim, 436, from the Hadeeth of an-Nu'maan ibn Basheer 45



"The Covenant that Differentiates between Us and Them is the Prayer"

Chutbah.5

5-The heart and essence of the prayer, namely proper solemnity and full submissiveness (*Khushoo'*).

Allah 😹 says:

﴿ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ () ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِعُونَ ﴾

"Successful indeed are the believers. Those who offer their *Salaat* (prayers) with all solemnity and full submissiveness" [*al-Mu*'minoon 23:1-2].

Where is the solemnity and full submissiveness in those who feel too lazy to pray and find it burdensome, those who feel distressed and consider it an imposition, those who want to get it over and done with, so they can be relieved of it? Where is the solemnity and full submissiveness of those who are easily distracted whilst praying? Their prayer is all fidgeting and movement, turning their heads and pecking quickly, with their thoughts wandering all over the place.





Such a prayer is incomplete.

What the worshipper must do is to have solemnity and full submissiveness throughout the prayer; he should take measures to help him do that and he should beware of distractions.

Deliberation in movement is one of the essential parts of the prayer, without which prayer is not valid. Many people have this problem because of weakness of faith and lack of understanding, because worldly matters are their main concern. Thus, they take this matter lightly – Allah's refuge is sought! The Prophet # said to one who prayed badly – because he was too quick and was not deliberate in his movements:

«اِرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»

"Go back and pray, for you have not prayed."1

6- Another matter to which attention should be paid is the obligation to follow the *Imam*.

The Prophet 紫 said:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ»

"The imam is only appointed to be followed."2

Therefore, it is not right to do something before him or to race with him; rather that may be a cause of the prayer being rejected and becoming invalid. There is a stern warning addressed to the one who is like this. According to a *Hadeeth* narrated by Abu Hurayrah, the soundness of

¹ Narrated by al-Bukhaari, 793; Muslim, 397, from the *Hadeeth* of Abu Hurayrah .

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which is agreed upon, the Prophet 3 said:

«أَمَا يَخْشَى أَحَدُكُمْ، أَوْلَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يَجْعَلَ اللّٰهُ رَأْسَهُ رَأْسَ حِمَارٍ؟ أَوْيَجْعَلَ اللّٰهُ صُورَتَهُ، صُورَةَ حِمَارٍ؟»

"Does the one who raises his head before the imam not fear that Allah may turn his head into the head of a donkey or turn his image into the image of a donkey?"¹

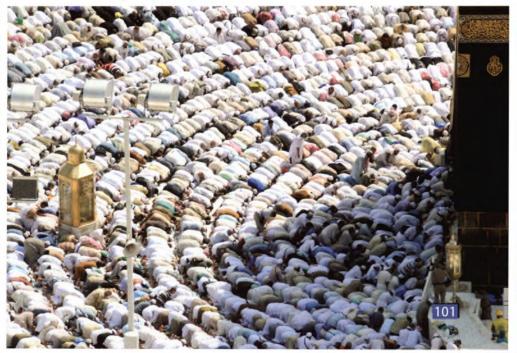
Imam Ahmad (may Allah have mercy on him) said:

«لَيْسَ لِمَنْ سَبَقَ الْإِمَامَ صَلَاةٌ»

"There is no prayer for the one who precedes the Imam (in a movement of the prayer)."²

The matter is very serious and the punishment for it is

- 1 Narrated by al-Bukhaari, 691; Muslim, 427
- 2 See al-Mughui by Ibn Qudaamah, 2/209





severe, so the worshipper should pay attention to it, and not let the *Shaytaan*, from whom we seek refuge with Allah, gain control over him, as the *Shaytaan* wants to spoil his prayer. The state of many people when they are standing behind the *Imam* is regrettable. And it is Allah Whose help we seek.

Let us fear Allah, O slaves of Allah, with regard to all our affairs and with regard to prayer in particular, for a person's level of commitment to Islam is commensurate with his level of commitment to the prayer. Let us think about our own condition: what happened to us because of taking all the practices of Islam lightly, especially prayer. A nation whose individuals do not stand before Allah in prayer, seeking His blessing and bounty, makes no progress and fails in the areas of goodness, unity, victory and strength, because all of these come from Allah alone. However, if we set matters straight amongst ourselves and with Allah, Allah will set matters straight between us and other people.

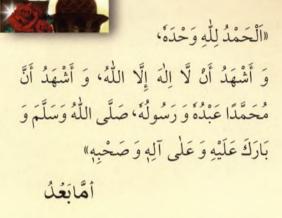
The factors that led to the decline of Muslims in many fields, in different parts of the Muslim world, arose because Muslims have fallen into sin and are not performing the most important obligatory duty, namely establishing prayer.

We ask Allah to set straight the affairs of the Muslims in all places, to bestow upon them proper understanding of His religion and enable them to focus on adhering to the obligatory duties of their religion, showing great respect to them and committing themselves to the pillar of the faith (i.e., prayer) and performing it in the best manner.

I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft Forgiving, Most Merciful. "The Covenant that Differentiates between Us and Them is the Prayer"

Rhutbah.5

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Praise be to Allah alone. I bear witness that there is no god worthy of worship but Allah, and I bear witness that Muhammad is His Slave and His Messenger, may the blessings and peace of Allah be upon him and his Family and Companions.





To proceed:



ear Allah, O slaves of Allah, and strive to establish your prayer, for it is a light for you on earth and a reward stored up for you in heaven. The one who ponders the verses of the Qur'aan will find the command to pray is always expressed in terms of establishing it. This means more than simply performing the prayer, because establishing means that it is to be done in a careful manner with a great deal of focus and attention.

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The worshippers bear a great deal of responsibility concerning the prayer. With regard to themselves, they must adhere to the prayer and pay a great deal of attention to it; and with regard to others – namely friends, relatives, children and neighbours – they must enjoin them to pray and advise them concerning this important matter. The *Imams* of the mosques also have a great role to play because theirs is a great mission; they should carry out their mission and pay a great deal of attention to teaching the rulings on prayer and the wisdom behind it, in accordance with the words of the Prophet *****:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

"Pray as you have seen me praying."1

It is essential to bring about cooperation between *Imams* and those who pray behind them, so that each of them can carry out his mission and contribute to bringing about the hoped-for result.

There remains one important point concerning this topic, which is with regard to matters that are broad in scope, about which the scholars have different opinions, especially when it comes to what is *Sunnah* (Prophetic tradition) and *mustahabb* (recommended). These matters should never be the cause of division, dispute and breaking ties between Muslims. It is also not appropriate to be harsh in denunciation; that is not contrary to the principle of

¹ Narrated by al-Bukhaari, 631, from the Hadeeth of Maalik ibn Huwayrith 4%



caring for the Sunnah.

So fear Allah, O slaves of Allah, and learn about the rulings of your religion.

Send blessings and peace – may Allah have mercy on you – on the best one to establish prayer, the master of the station of praise and glory (on the Day of Resurrection) and of the *Hawdh* (Cistern) to which all will come, as Allah has enjoined you to send blessings and peace upon him in the words:

﴿ إِنَّ ٱللَّهَ وَمَلَتَبِكَنَهُ بُصَلُونَ عَلَى ٱلنِّبِيِّ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا صَلُوا عَلَيْهِ وَسَلِّعُوا تَسْلِيـهَا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad , may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].



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Zakaah

Consolation and Growth, not an Imposition or Burden

Rhutbah 6.



«إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ، وَ نَسْتَعِينُهُ، وَ نَسْتَهْدِيهِ، وَ نَسْتَغْفِرُهُ، وَ نَتُوبُ إِلَيْهِ، وَ نَعُوذُ بِاللَّهِ مِنْ شُرُور أَنْفُسِنَا، وَ مِنْ سَيِّآتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَ مَنْ يُّضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَّا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فَرَضَ الزَّكَاةَ عَلَى عِبَادِهِ تَزْكِيَةً لِّلنُّفُوس، وَ تَطْهِيْرًا لِّلْقُلُوب، وَ تَنْمِيَةً لِّلْأَمْوَالِ، وَ سَدًّا لِّعَوَزِ الْمُحْتَاجِينَ، وَ تَحْقِيقًالِّرُوح الْمَوَدَّةِ وَ الْإِخَاءِ، وَ الرَّأْفَةِ وَ الرَّحْمَةِ وَ الصَّفَاءِ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، وَمُصْطَفَاهُ وَ خَلِيلُهُ، وَ مُجْتَبَاهُ وَ حَبِيبُهُ، صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ صَحْبِهِ وَ التَّابِعِينَ ، وَمَنْ تَبِعَهُمْ بِإِحْسَانِ إِلَى يَوْم الدِّينِ، وَ سَلَّمَ تَسْلِيمًا كَثِيرًا»

أَمَّا بَعُلُ

Zakaah

Consolation and Growth, not an Imposition or Burden

Verily all praise is due to Allah; we praise Him and seek His help and guidance; we ask Him for forgiveness and we repent to Him. We seek refuge with Allah from the evils of our own selves and from our bad deeds. Whoever Allah guides none can lead astray, and whomever Allah sends astray, none can guide. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate. He enjoined Zakaah upon His slaves to purify their souls and their hearts, to cause wealth to grow, to meet the needs of the desperate, to bring about a spirit of love, brotherhood, kindness, compassion and reconciliation. And I hear witness that Muhammad is His Slave and His Messenger, His chosen one and close friend, His beloved. May Allah send abundant blessings and peace upon him and upon his Family and Companions, and the Taabi'een and those who follow them in truth until the Day of Resurrection.



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To proceed:

Muslims, fear Allah **ﷺ** and understand that the religion of Islam with which Allah has blessed you and is pleased with for you, and has honoured you by making you adhere to it,

is based on strong, consolidated foundations; if any of them are undermined, the others will be weakened. Al-Bukhaari and Muslim (may Allah have mercy upon them) narrated from Ibn 'Umar & that the Messenger of Allah % said:

«بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنُ لَّا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْم رَمَضَانَ» "Islam is built on five (pillars): the testimony that there is no god worthy of worship except Allah and that Muhammad is His Slave and Messenger, establishing regular prayer, paying Zakaah (obligatory charity), pilgrimage to the House and fasting Ramadhaan."¹

One of these great pillars is a pillar that people no longer pay much attention to and are heedless concerning it because of weak faith and preferring this materialistic world with its adornments to the eternal Hereafter. This pillar is *Zakaah*.

Zakaah, O people of Islam, is the third pillar of this great religion. Whoever denies that it is obligatory becomes a *Kaafir* (unbeliever) and whoever withholds it is to be fought. Allah says:

﴿ فَإِن تَابُوا وَأَقَامُوا ٱلضَمَلُوةَ وَءَاتَوْا ٱلزَّكَوَةَ فَإِخْوَنُكُمْ فِي ٱلَّذِينُّ ﴾

"But if they repent, perform *As-Salaat* (*Iqaamat-as-Salaat*) and give *Zakaat*, then they are your brethren in religion" [*at-Tawbah* 9:11].

In *as-Saheehayn* it is narrated that Ibn 'Umar & said: The Messenger of Allah % said:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّهُ وَأَنَّ مُحَمَّدًا رَّسُولُ اللهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذٰلِكَ عَصَمُوا مِنِّي دِمَاءَ هُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللهِ»

"I have been commanded to fight the people until they bear witness that there is no god worthy of worship except Khutbah.6

¹ Saheeh al-Bukhaari, 8; Saheeh Muslim, 16



Allah, and that Muhammad is the Messenger of Allah $\underset{m}{\cong}$, and they establish regular prayer and pay Zakaah. If they do that, then their blood and wealth are protected from me [except in cases dictated by Islamic law], and their reckoning will be with Allah."¹

Allah mentions Zakaah in His Book coupled with prayer, to highlight its importance, encourage people to give it and warn against neglecting it and taking it lightly. Allah ****** says:

﴿ وَأَقِيمُوا ٱلصَّلَوْةَ وَءَاتُوا ٱلزَّكُوةَ ﴾

"And perform As-Salaat (Iqaamat-as-Salaat), and give Zakaat, and Irka' (i.e. bow down or submit yourselves with obedience to Allah) along with Ar-Raaki'oon" [al-Baqarah 2:43].

Hence, Abu Bakr as-Siddeeq 🐗 said:

«وَاللَّهِ! لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ »

"By Allah, I shall certainly fight whoever separates prayer and Zakaah."²

Ibn 'Abbaas 🐗 said:

«ثَلَاثُ آيَاتٍ نَزَلَتْ مَقْرُونَةً بِثَلَاثٍ، لَّا تُقْبَلُ مِنْهَا وَاحِدَةٌ بِغَيْرِ قَرِينَتِهَا.»

Three verses were revealed that mentioned three things together; one of them will not be accepted without the other.

And he mentioned among them the verse in which Allah **# says**:

¹ Saheeh al-Bukhaari, 25; Saheeh Muslim, 22

² Narrated by al-Bukhaari, 1400; Muslim, 20

﴿ وَأَقِيمُوا ٱلصَّلَوْةَ وَءَاتُوا ٱلزَّكُوةَ ﴾

"And perform As-Salaat (Iqaamat-as-Salaat), and give Zakaat, and Irka' (i.e. bow down or submit yourselves with obedience to Allah)" [al-Baqarah 2:43].

And he said:

«مَنْ صَلَّى وَلَمْ يُزَكِّ، لَمْ يُقْبَلْ مِنْهُ»

Whoever prays and does not give Zakaah, it will not be accepted from him.

O *Ummah* of Islam, there is great wisdom behind *Zakaah* and it has been prescribed to bring a great deal of benefit to individuals and to society. Allah says:

﴿ خُذْ مِنْ أَمْوَالِمِمْ صَدَقَةً تُطَعِّرُهُمْ وَتُزَكِّبِم بَهَا ﴾

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it" [at-Tawbah 9:103].

Therefore, *Zakaah* purifies souls from miserliness and stinginess and adorns them with generosity, nobleness and magnanimity. So it is a means of bringing about growth, increase, blessings, prosperity, purity, compensation, reward,



preservation of wealth and warding off evil and problems from it, by Allah's leave. It also helps to strengthen love, friendship, mutual support and brotherhood between rich and poor, so that the poor man in Muslim society will feel that he is living in an atmosphere of co-operation not Khutbah.6



conflict, selflessness not selfishness, equity not compulsion, brotherhood not oppression, domination or apathy. He will feel that he is surrounded by gentle and compassionate souls in an atmosphere of dignity and mercy, not those who are merciless and hard-hearted.

Zakaah is not to be regarded as an imposition or tax that is taken from reluctant people; rather it is a means of instilling compassion and mercy. It is a means of strengthening the bonds of brotherhood and harmony, whereby society may rise to the highest level and pursue the noblest aims. Thus, this obligation highlights the beauty of this religion, its compassion towards its followers and its superiority over other ideologies such as communism, capitalism and so on, whose supporters claim – falsely – that they are

"Zakaah purifies souls from miserliness and stinginess and adorns them with generosity, nobleness and magnanimity." guaranteeing people's rights and spreading justice and fairness among nations. Can oppressing people be called justice?! Undermining people's rights, cancelling out private ownership and spreading the class system among them – is this fairness? Can exploiting the resources of other nations be called guaranteeing the rights of others? Rather, this has led to the spread of injustice, lack of security and the spread of theft and fraud, and an increase in crime as poor people resort to all kinds of tricks to make ends meet, because of the pain of their suffering from poverty, want and need.

Brothers in faith, there is a stern, alarming and definite warning concerning the one who does not pay *Zakaah* and the one who falls short in paying it and is careless about it. It is a warning that leaves no excuse, in terms that make one shiver and causes the heart to tremble with fear; if this warning were addressed to deaf mountains, they would crumble and fall.

Allah ﷺ says:

﴿ وَوَيْلُ لِلْمُشْرِكِينَ () ٱلَّذِينَ لا يُؤَفُونَ ٱلزَّكَوةَ وَهُم بِٱلْآخِرَةِ هُمْ كَفِرُونَ ﴾

"And woe to *Al-Mushrikoon* (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc). Those who give not the *Zakaat*" [*Fussilat* 41:6-7].

﴿ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَىةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمِ ۞ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتْكُوْنَ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظْهُورُهُمٌّ هَنَذَا مَا كَنَرْتُمْ لِأَنفُسِكُرُ فَلُوقُواْ مَا كُنُمُ تَكْبِرُونَتَ ﴾

"And those who hoard up gold and silver (Al-Kanz: the

Whutbah.0



money, the Zakaat of which has not been paid), and spend it not in the Way of Allah, -announce unto them a painful torment. On the Day when that (*Al-Kanz*: money, gold and silver, etc., the Zakaat of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them):- 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard''' [at-Tawbah 9:34-35].

﴿ وَلَا يَحْسَبَنَ ٱلَّذِينَ يَبْخَلُونَ بِمَا ءَاتَنَهُمُ ٱللَّهُ مِن فَضْلِهِ مُوَخَيْراً لَمَّمْ بَلْ هُوَ شَرُّ لَمَّمْ سَيْطَوَقُونَ مَا بَخِلُوا بِهِ يَوْمَ ٱلْقِيَدَ مَةُ ﴾

"And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *Zakaat*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection" [*Aal* 'Imraan 3:180].



The Prophet 紫 said, explaining this verse:

«مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَان يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ ثُمَّ يَقُولُ: أَنَا مَالُكَ أَنَا كَنْزُكَ»

"If Allah gives a person wealth and he does not pay Zakaah on it, his wealth will appear to him on the Day of Resurrection in the form of a bald-headed venomous snake with two fangs in its mouth, which will encircle him on the Day of Resurrection, then it will hold him with its jaws and will say: 'I am your wealth, I am your treasure.'""

It was narrated that Abu Hurayrah said that the Messenger of Allah ﷺ said:

"There is no owner of wealth who does not pay Zakaah on it, but his wealth will be heated for him in the Fire of Hell and made into plates, with which his sides and forehead will be branded, until Allah passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of camels who does not pay Zakaah on them, but a vast plain will be spread out for them and the whole herd will be gathered, and they will be made to walk over him. Every time the last of them has passed, the first of them will come, until Allah passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of sheep who does not pay Zakaah on them, but a vast plain will be spread Chutbah.0

¹ Narrated by Ahmad, 2/355; al-Bukhaari, 1403, from the *Hadeeth* of Abu Hurayrah 46



out for them and the whole herd will be gathered. They will trample him with their hooves and gore him with their horns, and there will be none among them with twisted horns or missing horns. Every time the last of them has passed, the first of them will come, until Allah passes judgement among His slaves, on a Day the length of which will be fifty thousand years by your reckoning. Then he will be shown his path, either to Paradise or to Hell."¹

Let those who have thousands and millions pay heed, those who have savings in bank accounts, who own property and businesses, those who have farms and livestock, let them imagine this frightening scenario before Allah **#**. For, by Allah, they will not be heated in fire like the fire of this world – despite its terrifying intensity; rather they will be heated in the fire of Hell that cannot be imagined and cannot be described in words. When they are heated, he will not be branded with them on just one side of his body; rather all of his body will be branded on all sides, front and back, flanks and forehead. Every time they cool down, they will be reheated and this punishment will not be for just one day or month or year; rather it will be for a Day the length of which is like fifty thousand years.

Tell me – I urge you by Allah – who could bear this great horror? We ask You for Your mercy, O Lord!

﴿ إِنَّ فِي ذَلِكَ لَذِحْتَرَىٰ لِمَنَكَانَ لَهُ, قَلْبُ أَوْ أَلْفَى ٱلسَّمْعَ وَهُوَ شَهِمِدٌ ﴾

"Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful" [*Qaaf* 50:37].

Fear Allah, O brothers in Islam, and give the *Zakaah* on your wealth willingly, for Allah has given you a great deal

¹ Narrated by Ahmad, 2/262; al-Bukhaari, 1402; Muslim, 987

Zakaah Consolation and Growth, not an Imposition or Burden

and He has bestowed upon you abundant wealth, and He asks you for little. If the rich Muslims today undertook this duty and performed it properly, and spent the Zakaah as prescribed in the Sharee'ah, there would be in the world begging no because of want and no beseeching for help because of desperate



need; crime, robbery, fraud and stealing would disappear. We ask Allah to open the hearts of the Muslims and make them brothers who cooperate and support one another, whose elders show compassion to their younger ones, whose rich give to their poor, so that they might all prosper and pay attention to the dues of Allah's slaves.

وَمَا ذَالِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴾

"And for Allah that is not hard or difficult" [*Ibraaheem* 14:20; Faatir 35:17].

May Allah make the Qur'aan a blessing for me and you, and benefit me and you with the guidance of the leader of the Messengers. I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft-Forgiving, Most Merciful.





«ٱلْحَمْدُ لِلَّهِ عَلَى إحْسَانِهِ، وَالشُّكْرُ لَهُ عَلَى تَوْفِيقِهِ وَامْتِنَانِهِ، وَأَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ وَسَلَّمَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ»

أُمَّا بَعُلُ

Praise be to Allah for His kindness and thanks be to Him for His guidance and blessings. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His Slave and His Messenger; may the blessings and peace of Allah be upon him and his Family, Companions and followers.



To proceed:

slaves of Allah, fear Allah **ﷺ** and give what Allah has enjoined upon you of *Zakaah*. Give it sincerely for the sake of Allah and willingly and make the most of the opportunity to give it before you are penalised for neglecting it. Beware of showing off and seeking a good reputation when giving it, and of annoying its recipients with reminders (of your charity). For *Zakaah* is the right of Allah. It is not permissible to show favouritism by giving it to one who is not entitled to it, or to use it to bring benefit to oneself or ward off harm from oneself, or to protect one's wealth or to ward off criticism from oneself.

Let both the giver and the taker fear Allah. It is not permissible for one who is not entitled to it to take anything of it. The rich man and the healthy and strong man who could earn a living have no share of it, as is indicated by the report narrated from the leader of humankind **#**.¹

Understand – may Allah have mercy on you – that *Zakaah* is of no use and one cannot discharge one's duties concerning it, unless it is given to one of the eight categories designated by Allah **#** in the verse:

﴿ ﴿ إِنَّمَا ٱلْصَدَقَتُ لِلْقُعَرَاءَ وَٱلْمَسَكِينِ وَٱلْعَنِمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ فُلُوبُهُمْ وَفِي

ٱلرِّقَابِ وَٱلْغَنْرِمِينَ وَفِ سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِّ فَرِيضَتَةً مِنَ ٱللَّهِ وَٱللَّهُ عَلِيحٌ

¹ Narrated by at-Tayaalisi, 2358; Ahmad, 1/164, 377; Abu Dawood, 1633; at-Tirmidhi, 652; an-Nasaa'i, 5/99, 100 – from the *Hadeeth* of Abu Hurayrah, 'Abdullah ibn 'Amr and others (may Allah be pleased with them all).



"As-Sadaqaat (here it means Zakaat) are only for the *Fuqara* (poor), and *Al-Masaakin* (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for *Mujahidoon* - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything)" [at-Tawbah 9:60].

And He concluded this verse with the words:

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَّلَا لِذِي مِرَّةٍ سَوِيٍّ»

"a duty imposed by Allah. And Allah is All-Knower, All-Wise."

This is not the place to explain the rulings of *Zakaah* in detail. They can be found in the appropriate books and sources, and whoever wants to may refer to those reference books. For whoever is not able to do that, Allah ****** says:

﴿ فَسْتَلُوا أَهْلَ ٱلَّذِكْرِ إِن كُنْتُمْ لَا تَعْلَمُونَ ﴾

"So ask of those who know the Scripture, if you know not" [an-Nahl 16:43].

Finally, send blessings and peace – may Allah have mercy on you – upon the Guide of humankind, the Lamp spreading light, as the Lord, the Kind, the Merciful, has instructed you.









Ramadan

Season of virtuous deeds

Forman from the HARAM



«إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَهْدِيهِ وَنَسْتَغْفِرُهُ وَ نَتُوبُ إِلَيْهِ وَنُوْمِنُ بِه وَنَتَوَكَّلُ عَلَيْهِ وَنُشْنِي عَلَيْهِ الْخَيْرَ كُلَّهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّآتِ أَعْمَالِنَا، مَنْ يَّهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ»

«وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ مَنَّ عَلَى عِبَادِم بِمَوَاسِمِ الرَّحْمَةِ وَالْمَغْفِرَةِ، وَجَادَ عَلَيْهِمْ بِأَوْقَاتِ الْبِرِّ وَالْإِحْسَانِ، وَأَزْمَانِ الْخَيْرِ وَ الْفَضْلِ وَالإُمْتِنَانِ، وَأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، خَيْرُ مَنْ صَلّى وَصَامَ، وَأَفْضَلُ مَنْ تَهَجَّدَ وَقَامَ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَىٰ آلِهِ وَاَصْحَابِهِ

أَمَّا بَعُدُ



Verily all praise is due to Allah; we praise Him and seek His help and guidance; we ask Him for forgiveness and we repent to Him. We believe in Him and put our trust in Him, and we praise Him by attributing all good to Him. We seek refuge with Allah from the evils of our own selves and from our bad deeds. Whoever Allah guides none can lead astray, and whoever Allah sends astray, none can guide. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate. He has blessed His slaves with seasons of mercy and forgiveness, and He has generously bestowed upon them times when they may increase in righteousness and good deeds, times of goodness, bounty and blessings. And I bear witness that our Prophet Muhammad is His Slave and His Messenger, the best one who ever prayed and fasted, the best one who ever prayed Tahajjud and Qiyaam. May Allah send blessings and peace upon him and upon his Family and Companions and those who follow him in truth.





To proceed:

Muslims, fear Allah **#** and gives thanks to Him for His abundant blessings and favours. One of the greatest blessings that Allah has bestowed upon His slaves is the great acts of worship and

noble seasons that He has prescribed for them, through which their souls may be purified and filled with goodness, righteousness, blessings and abundance of rewards, and that they may be filled with light and radiate the brightness of purity. What the Muslim *Ummah* is seeing during this glorious month, with its beautiful days and blessed nights, is one of the greatest spiritual opportunities that is irreplaceable and beyond price. How could it be otherwise, when during this month the Muslims are living with the Qur'aan, seeking Allah's mercy, forgiveness and pleasure? How could it be otherwise when they are supplicating to attain Paradise and ransom from the Fire, and are exposed to the mercy of the Sovereign, the Judge? Truly, this blessed month is an arena of goodness, piety, righteousness and guidance, in which the believers race and compete to make the most of its virtues.

However, do the Muslims truly understand the great blessings of this noble month? Do they know the wisdom

behind it, its opportunities and impact? Do they comply with its teachings and etiquette? Will they implement and act upon what fasting was prescribed for, or are many of them are unaware of the wisdom behind prescribing it and have overlooked its blessed results and etiquette, and only with content are depriving themselves of food and drink and refraining from physical actions that break the fast?

"Ramadan is a school in which people can learn goodness, righteousness, forbearance and patience"

O fellow believers, the Muslim *Ummah* is in urgent need of its members taking stock of themselves, pondering, evaluating and thinking, and this month represents the best opportunity for learning. It is a school in which people can learn goodness, righteousness, forbearance and patience. It is a beacon of faith and *Taqwa*, a fortress against turmoil and trouble, nourishment for the soul, a means of



healing wounds, a restraint for desires and urges, a source of motivation, a cleansing for the heart and mind, a means of bringing about harmony, mutual compassion and cooperation in the *Ummah*. It is indeed a great opportunity for righteous believers, and for sinners too. In this month, the Muslim *Ummah* remembers its eternal glory, its brilliant past and its great victories, which strengthens its resolve and stirs its feelings, so that every Muslim will adopt a serious attitude and take stock of himself: will he, in this blessed month, recover from his negligence and wake up from his slumber? Or is his attitude during this month the same as at other times, controlled by sins, distracted by whims and desires and hopes for a long life?

O fasting brothers, there are widespread mistakes among those who fast that need to be addressed; the cause of all of them is lack of understanding of the religion of Allah and its rulings. Every person who fasts, and hopes that his fast will be accepted, must hasten to understand this great act of worship in the light of the *Sharee'ah* and in accordance with the *Sunnah*. The lack of understanding on the part of some Muslims concerning this great act of worship has led to these phenomena becoming widespread in the lives of the Muslims. However, if a person does not benefit from his fast in terms of learning lessons from it and attaining *Hasanaat* (rewards) and knowledge, when will he benefit? If a person does not straighten up in Ramadhaan, when will he straighten up?

If the Muslim *Ummah* does not go back to the rule of *Sharee'ah* and turn to its Book during this blessed season, when will it do so? If its scholars, reformers, *Daa'iyahs* and thinkers do not get motivated to carry out their duties – of



teaching, enjoining good, forbidding evil, correcting others and seeking to bring people closer to Allah – when will they be motivated? If the Muslims do not overcome their differences and unite – when they are brought together by these activities, fasting, worship and praying *Qiyaam* – when will they unite and their hearts be purified from negative feelings, grudges, hatred, envy and resentment? If their tongues do not refrain from lying, backbiting, gossiping and fabrications during this month, when will they refrain? If they do not liberate themselves from whims and desires and come back to the path of guidance and follow the *Sunnah* of the Prophet [#], when will they do that?

If the one who has been distracted from his religion by his worldly affairs does not turn to Allah, when will he turn to Him? If the Muslim youth do not benefit from this great season – by reforming themselves and helping others to reform – when will they benefit? If Muslim women do not return to an atmosphere of faith, chastity, modesty and *Hijaab*, when will they return? If the rich do not spend and become generous with the wealth of Allah with which He is testing them, when will they be generous?

O Ummah of Islam, this blessed month, in which the





Muslims find an opportunity to worship Allah ******, should be a starting point for turning back to Him sincerely and without wavering. It should not be a temporary change for a few days. How blessed are those who fast and what glad tidings there are, by Allah, for those who pray *Qiyaam* out of faith and in the hope of reward, without any reluctance or boredom, and without finding it burdensome.

O fasting brother, the Muslim should not feel that his worship – his fasting, *Qiyaam*, charity, *I'tikaaf*, reading Qur'aan and making supplications – is too much for his Lord]. All his deeds – no matter how many – are little in comparison to the blessings that Allah **#** has bestowed upon him. It is a great loss and deprivation to let the days and nights of this blessed month go by without any effort being made on the part of the Muslims, to make the most of this time, instead of spending the days sleeping and lazing about, and the nights staying up to indulge in idle entertainment and *Haraam* activities, going to extremes in fulfilling physical desires and giving free rein to one's physical senses, listening to, watching and saying things that Allah **#** has forbidden.

Do these people not remember how quickly this month passes? Shouldn't they observe proper etiquette towards the blessed month of Allah? Where are those who take stock of themselves? The first ten days of this blessed month have passed like the blink of an eye; indeed half the month has already passed, and many of the Muslims are still heedless and distracted. Haven't we learned a lesson from those who were with us last Ramadhaan, but death prevented them from being with us this year, for Ramadhaan has come when they are already beneath the

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ground and decay has already started taking its toll? We do not know, will we be able to complete this month or will we also be prevented from doing so by the destroyer of pleasures, that which breaks up groups (i.e., death)? And Allah is the One Whose help we seek.

Now half of the month has passed; it seems like only vesterday when we were looking forward to its arrival and longing for its return, and soon it will end like all other months. This is the way of Allah, may He be glorified. So shouldn't we pause, O slaves of Allah, and take stock of ourselves, and start a new page of righteous deeds, especially as we are in the middle ten days of Ramadhaan, the ten days of forgiveness? Is there anyone who wants to expose himself to the mercy of the Lord, hoping that he will attain these great blessings? We are now approaching the last ten days of Ramadhaan, in which is Laylat al-Qadr. Is there anyone who is preparing to strive hard in worship of Allah and seeking His forgiveness? Isn't it about time for heedless hearts and drifting minds to turn to Allah before it is too late and before life comes to an end? All of us, no doubt, are hoping for a rise in status and expiation of bad deeds, and hope to attain Paradise. Then this is the season of making good bargains with the Lord of the heavens and earth. So let the one who wants to do good strive hard and let the one who wants to do evil refrain.

O brothers in Islam, O *Ummah* of fasting and prayer, in these blessed ten (middle) days an important event in the history of the *Ummah* took place. It was a great victory, an event that changed the course of history and one that is a source of pride for the Muslim *Ummah*, past and present. It has also provided an important lesson for this *Ummah*





throughout the ages, so that they might be certain that they have no glory and no power except by adhering to their religion and turning to their Lord, Who is the source of victory and power. Do you know what this event is? It is a day on which Allah caused Islam and its people to prevail, and He humiliated *Shirk* and its people. It is the day of the decisive battle on which Allah distinguished between truth and falsehood, the day of the great battle of Badr, when the Muslims were victorious, even though they were few in number and lacking in military equipment, against a large army of disbelievers and the adherents of *Shirk*. That only came about because they supported the religion of Allah, so Allah supported them and fulfilled His promise to them.

﴿ وَلَيَنصُرُبُ ٱللَّهُ مَن يَنصُرُقُ إِنَّ ٱللَّهَ لَقُوِئٌ عَزِيزٌ ﴾

"Verily, Allah will help those who help His (Cause)" [al-Hajj 22:40].



﴿ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴾

"and (as for) the believers it was incumbent upon Us to help (them)" [*ar-Room* 30:47].

It is expected of the *Ummah* of Islam today, when it is surrounded with tribulations and afflicted with so much turmoil, and all nations have come together against it, to learn from its glorious past. A nation that has no past has no present or future, but we are an *Ummah* that has a civilisation, roots and history; we have a great past, a promising present and a bright future – by Allah's leave. Nothing is good for the later generations of this *Ummah* except to adhere to what was good for its earlier generations.

The Muslims must know that the month of Ramadhaan is a month of striving hard, a month of strength and Jihad, a month of great victories and dazzling conquests. Every time the darkness grows intense and the clouds of calamity and disaster spread throughout the lands of Islam, optimism and hope are always present and the signs of victory are there, praise be to Allah. All of this is embodied in the great international Islamic revival that is encompassing all parts of the world by the grace of Allah. In the blessed land of al-Masjid al-Aqsa, we see what gives us hope of Allah's support for the *lihad* of our brothers there, the Muslims in Palestine. This should motivate all Muslims in all places to rise up - on the basis of knowledge, reason and wisdom - against every kind of alien thought and inauthentic methodology, against all behaviour and conduct that is contrary to the teachings of our great religion. The same may be said of many places throughout the world which will rejoice over the victory of Allah which we hope will



come soon, by Allah's leave.

﴿ وَمَا ذَالِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴾

"And for Allah that is not hard or difficult"[*Ibraaheem* 14:20].

Are we going to restore Ramadan, O brothers in Islam, to its position of having a reviving impact on our *Ummah*? Will we continue the life of worship, righteousness and upholding ties with others (as we did in Ramadhaan)? Can we attain *Tawheed*, unity, mutual compassion, kindness, empathy and solidarity? This is what we hope and wish for, and we are seeing its signs with Allah's help, praise be to Him.

We hope, if Allah wills, to have the joy of seeing the condition of Muslims in all places improve in the best of ways. May Allah grant that soon, for He is the Most Kind, Most Generous.

May Allah bless me and you with the Holy Qur'aan, and with the guidance of the best of the Messengers. I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft-Forgiving, Most Merciful.



134

Ramadan Season of virtuous deeds



«ٱلْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الصِّيَامَ جُنَّةً، وَ وَسِيلَةً مُّوصِلَةً إِلَى التَّقْوٰى وَالْجَنَّةِ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّه إِلَّا اللَّهُ، الَّذِي شَرَعَ



لَنَا الصِّيَامَ تَفَضُّلًا مِّنْهُ وَمِنَّةً، وَأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، الدَّاعِي إِلَى خَيْرِ مِلَّةٍ وَّأَقْوَمِ سُنَّةٍ، صَلَّى اللهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ» أَمَّا بَعُلُ

Praise be to Allah Who has made fasting a shield and a means of attaining piety and Paradise. I bear witness that there is no god worthy of worship but Allah, Who prescribed fasting for us as a blessing and bounty from Him. And I bear witness that our Prophet Muhammad is His Slave and His Messenger, who called people to the best religion and the straightest path. May Allah send blessings and peace upon him and upon his Family and Companions.





To proceed:



ear Allah, O slaves of Allah, and respect His sacred limits and the practices that He has prescribed. Appreciate the value of this month and invest in its hours, days and nights. Guard your fast against everything that may nullify it or detract from it, and beware lest you be among those whose only gain from the fast is hunger and thirst, and whose only gain from praying *Qiyaam* is exhaustion and tiredness. We seek refuge with Allah from such deprivation.

Take your Prophet ﷺ as a good example, for he was the most generous of people and he was at his most generous during Ramadhaan. He was like the fast-blowing wind in his hastening to do good and racing to do acts of kindness and righteousness. If this is the effort and action of the one for whom Allah had forgiven all his earlier and

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later sins¹, then how about us weak people? And Allah is the One Whose help we seek.

O brothers in Islam, I remind you who turn to Allah in your prayer, *Thikr*, recitation and Du'aa', that Allah has enjoined upon you the *Zakaah* of your wealth, and has made it the third pillar of Islam. So strive to give it willingly and give generously from that which Allah has bestowed upon you, for helping the poor and needy Muslims, the *Mujaahideen* and those who are going through calamity in all places. Do not forget your brothers and your fellow Muslims in your sincere Du'aa's during the blessed month. Allah knows, O brothers in faith, how often the weapon of Du'aa' has been the cause of bringing relief from many calamities and removing many obstacles. Allah, may He be exalted, says:

﴿ وَإِذَا سَأَلَكَ عِبَادِى عَنِي فَإِنِّي قَرِيبٌ أَجِيبُ دَعُوَةَ ٱلدَّاعِ إِذَا دَعَانٌ ﴾

"And when My slaves ask you (O Muhammad, may peace and blessings of Allah be upon him) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me" [al-Baqarah 2:186].

O slaves of Allah, make a pledge that you will adhere to the path of righteousness and repentance, turning to Allah in all of your affairs, so that you may attain mercy and forgiveness, and ransom from the Fire in this blessed month.

Finally, send blessings and peace - may Allah have

As it says in the Qur'aan: "That Allah may forgive you your sins of the past and the future..." [al-Fath 48:2].



mercy on you – upon the Prophet of mercy and guidance, the best of those who fast and the noblest of those who pray *Qiyaam*, as Allah has enjoined you to send blessings and peace upon him in His Book, in which He says:

﴿ إِنَّ اللَّهَ وَمَلَتَبٍ كَتَهُ، يُصَلُّونَ عَلَى ٱلنَّبِيَّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad ,may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. *As-Salaamu Alaikum*)" [al-Ahzaab 33:56].





Rhutbah 8.

Advice for



to the Ancient House



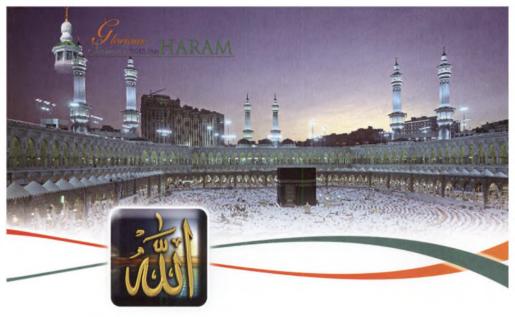
«ٱلْحَمْدُ لِلَٰهِ الَّذِي جَعَلَ بَيْتَهُ الْحَرَامَ لِلنَّاسِ أَمْنَا وَّمَثَابَةً، وَّزَادَهُ سُبْحَانَهُ تَعْظِيمًا وَّتَشْرِيفًا وَّتَكْرِيمًا وَمَثَابَةً، أَحْمَدُهُ تَعَالى وَأَشْكُرُهُ، وَأَسْأَلُهُ التَّوْفِيقَ وَالتَّوْبَةَ وَالْإِنَابَةَ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّه اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأَشْهَدُ أَنْ نَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّه وَرَسُولُهُ، وَمُصْطَفَاهُ وَخَلِيلُهُ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أُولِى الْفَضْلِ وَالْإِصَابَةِ، وَالنَّخْوَةِ وَالنَّجَابَةِ، وَمَنْ تَبِعَهُمْ

~3.5.50 () 2003 () ~

أًمَّا بَعُلُ



Praise be to Allah Who has made His Sacred House a place of assembly for men and a place of safety (cf. 2:125), and has increased it in magnificence, eminence, honour and awe. I praise Him, may He be exalted, and I give thanks to Him, and I ask Him to help me to repent and turn to Him. And I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate, and I bear witness that our Prophet Muhammad is His Slave and His Messenger, His Chosen one and His Close Friend, may Allah send blessings and peace upon him and upon his Family and Companions, the virtuous and righteous, and upon those who follow them in truth until the Day of Resurrection.



To proceed:



Muslims, fear Allah, may He be blessed and exalted, for whoever fears Allah, He will protect him, and whoever puts his trust in Him, He will suffice him.

O slaves of Allah, during these days every year, the Muslim *Ummah* approaches a great occasion; people look forward to it and their hearts long for it, and the Muslims rejoice in it. That occasion is, O slaves of Allah, the pilgrimage to the sacred House of Allah, where you find the holy places, the place where the Revelation descended and the Prophet's mission began, the place from which the light of faith shone forth for all of humankind. It is this place where tears are shed, mercy descends, relief is granted, status is raised, sins are expiated and the Lord of mercy bestows kindness and generosity. As it says in *as-Saheehayn*, in a *Marfoo' Hadeeth* narrated from Abu

Hurayrah : «وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ»

"An accepted Hajj brings no less a reward than Paradise."1

And it is also narrated from Abu Huravrah dig that the Messenger of Allah ﷺ said:

«مَنْحَجَّ هٰذَا الْبَيْتَ فَلَمْ يَرْفُتْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْم وَلَدَتْهُ أُمُّهُ»

"Whoever performs Hajj and does not utter any obscene speech or do any evil deed will go back as his mother bore him."2

O pilgrims to the Sacred House of Allah, in order to gain the benefits of Hajj and attain the blessings and reward decreed for the pilgrims from Allah, everyone who heads towards this Ancient House must adhere to the Shar'i way and the guidance of the Prophet 3% in the manner in which he performs this great obligation. There are conditions and essential parts of Hajj, actions that are obligatory and Mustahabb (recommended), guidelines and etiquette to be observed - and attention must be paid to all of that.

O slaves of Allah, O pilgrims to the House of Allah, O you who have come from far away, crossing wilderness and desert, travelling by air and by sea, going through all this hardship and putting up with all these difficulties, leaving behind your wealth, your children and your homelands -I give this brief and comprehensive advice to you, and a few helpful words, as you prepare to perform this great act of worship.



Saheeh al-Bukhaari, 1773; Saheeh Muslim, 1349 1

Saheeh al-Bukhaari, 1819; Saheeh Muslim, 1350 2



1 Indeed, the basic principle on which all acts of worship • are based, *Hajj* and others, is *Tawheed*, affirming the Oneness of Allah and worshipping Him alone, and no other. Allah says:

﴿ قُلْ إِنَّ صَلاتِي وَنُشْكِي وَتُحَيَّاى وَمَمَاتِ لِنَّهِ رَبِّ ٱلْعَلَمِينَ (٢) لَا شَرِيكَ لَهُ ﴾

"Say (O Muhammad ,may peace and blessings of Allah be upon him): Verily, my *Salaat* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the *Aalameen* (mankind, jinns and all that exists).He has no partner" [*al-An'aam* 6:162-163].

The greatest aim and benefit of *Hajj* is to proclaim the Oneness of Allah and avoid associating others with Him in any way.

Allah says:

﴿ وَإِذْ بَوَّأْنَا لِإِبْرَهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَا تُشْرِلْفَ بِي شَيْنًا ﴾

"And (remember) when We showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): 'Associate not anything (in worship) with Me"" [*al-Hajj* 22:26].

Thus, it is not permissible to turn to any other entity for the purpose of meeting their needs, relieving their hardship and healing their sick, except to the One in Whose hands alone is control over all things, the power to ward off evil and the alternation of days. There is no God but He and none has the right to be worshipped except He. Glorified and exalted be He far above all that the *Mushrikeen* associate with Him.

2. Sincerity towards Allah alone.

Allah says:

﴿ أَلَا يَهُو ٱلَّذِينُ ٱلْخَالِصُ ﴾

"Surely, the religion (i.e. the worship and the obedience) is for Allah only" [*az-Zumar* 39:3].

So there should be no showing off, no seeking fame and enhancing one's reputation, no turning away from Allah and towards anyone or anything else –whether it be individuals, slogans, methodologies or principles that are contrary to this principle and which only nullify it or detract from it.





3. Following in the footsteps of the Beloved Prophet *****, as Allah has commanded, and adhering to his *Sunnah*, and learning from him, for he said, according to the report narrated by Muslim from the *Hadeeth* of 'Aa'ishah *****:

«مَنْ عَمِلَ عَمَلًا لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever does an action that is not part of this matter of ours will have it rejected."

Moreover, he ﷺ said concerning the Hajj:

«خُذُوا عَنِّي مَنَاسِكَكُمْ»

"Learn from me your rituals (of Hajj)."1

Fearing Allah ******, striving to obey Him and draw closer • to Him by doing righteous deeds, especially when the virtue of both time and place come together.

﴿ وَتَكْزَوَّدُوا فَإِنَّ خَيْرَ ٱلزَّادِ ٱلْتَقْوَى ﴾

"And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness, etc.)" [*al-Baqarah* 2:197].

... and also *Thikr* (words of remembrance of Allah, the Almighty), *Du'aa'* (supplication), reading Qur'aan, *Tawaaf* (circumambulation), reciting the *Talbiyah*, prayer and acts of kindness.

5. Bringing to mind the importance of this obligatory duty, which is not just a trip or holiday. It is not to be undertaken as a habit or custom, or to copy someone else. Rather it is a spiritual journey, the atmosphere of which is filled with sublime meanings, noble aims and great opportunities to repent and turn to Allah and to adhere

Narrated by Muslim, 1297; al-Bayhaqi, 5/125, from the Hadeeth of Jaabir ♣



to His straight path, far removed from misconceptions in 'Aqeedah and thought, and wrong behaviour and attitudes.

6. Bringing to mind the high esteem in which this Ancient House is held, the holiness of these blessed places and the reverence and awe that surrounds them. No blood is to be shed here, no tree is to be cut, no game is to be disturbed and

no lost property is to be picked up except by the one who will announce it, as it says in *al-Saheehayn*, in the report from Ibn 'Abbaas . The trees, game, people and animals are all safe from fear and harm.

﴿ وَمَن دَخَلَهُ كَانَ ءَامِنًا ﴾

"Whoever enters it, he attains security" [*Aal 'Imraan* 3:97].

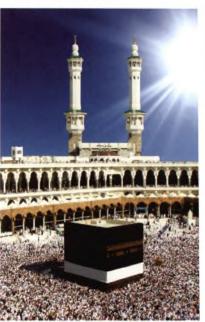
It is not at all permissible to turn this place into something that contradicts the aims of *Sharee'ah* and the teachings of Islam. There should be no call in this place except the call to Allah alone; there should be no slogan except the slogan of *Tawheed*. It is not permissible

for the one who believes in Allah and the Last Day to disturb the Muslims in this place or to terrify the people who are secure in the Haram, or to use the *Hajj* for any purpose that is contrary to the *Sunnah* of the leader of the Messengers 纖.

Allah 🕷 says:

﴿ وَمَن يُرِدْ فِيهِ بِإِلْحَكَامِ بِظُلْمِ نَّذِقْهُ مِنْ عَذَابٍ ٱلِيعِ ﴾

"And whoever inclines to evil actions therein or to







do wrong (i.e. practise polytheism and leave Islamic Monotheism), him We shall cause to taste a painful torment" [al-Hajj 22:25].

7. Preparing for *Hajj* by acquiring practical knowledge, learning about the rulings and rituals of *Hajj*, and asking people of knowledge about anything you do not understand. It is not permissible to worship Allah on the basis of ignorance or to perform the rituals without knowledge – every pilgrim should pay a great deal of attention to this matter.

8. Avoiding sins and *Haraam* actions, as Allah **#** says:

﴿ ٱلْحَجُّ أَشْهُرٌ مَعْلُومَكَ ۖ فَمَن فَرَضَ فِيهِ َ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا حِـدَالَ فِي ٱلْحَجّ ﴾

"Let there be no obscenity, nor wickedness, nor wrangling in the *Hajj*." [*al-Baqarah* 2:197].

Thus, a person should compel himself to do acts of worship and keep away from sins, whatever they are.

9. Striving to make sure that one's *Hajj* will be accepted and doing everything that could increase the *Hasanaat* (good deeds) of the pilgrim and perfecting the rituals, with the help of Allah. Part of this depends on choosing good travelling companions. It also includes acquiring *Halaal* (lawful) earnings, because that is one of the means of acceptance, by Allah's leave.

10. Striving to act in accordance with sublime Islamic principles and noble *Shar'i* etiquette, and keeping away from anything that is contrary to good etiquette and good manners with Allah or with His slaves. Beware



Rhutbah.8

of offending fellow Muslims in word or deed, for *Hajj*, O slaves of Allah, is a school in which one learns to acquire a noble attitude, praiseworthy characteristics, good qualities and sublime principles such as patience, forbearance, cooperation and selflessness, far removed from violence, harshness, pushing and shoving, and annoying others.

O *Ummah* of Islam, this is how the pilgrims should understand this great obligation. They should take this advice to heart and make it a practical reality in their actions and behaviour. Today, the Muslim *Ummah* is in the greatest need of understanding and learning unity, faith, patience, perseverance, cooperation, brotherhood, community spirit and strength. All of these are the fruits and effects of this great obligation which Allah has summed up in the words:

﴿ لِيَشْهَدُوا مَنْغِعَ لَهُمْ ﴾

"That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade, etc.)" [*al-Hajj* 22:28].

I ask Allah by His beautiful Names and His sublime Attributes to accept the efforts of the pilgrims who have come to His Sacred House, and to render their *Hajj* accepted, their efforts appreciated and their sins forgiven. May He make it easy for them to perform their rituals and help them to fulfill them properly. May He gave us and them a good end, and help us and accept our good deeds, for He is the Most Generous, Most Kind.

I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft-Forgiving, Most Merciful.



«أَلْحَمْدُ لِلْهِ الْقَائِلِ:

﴿ وَلِحُلِّ أُمَةٍ جَعَلْنَا مَنْسَكًا ﴾

(الحج 2:22)



أَحْمَدُهُ تَعَالَىٰ وَأَشْكُرُهُ وَأَسْأَلُهُ أَنْ يَّجْعَلَ لَنَا إِلَى دَرْبِ الْحَقِّ طَرِيقًا وَّمَسْلَكًا ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَىٰ آلِهِ وَصَحْبِهِ وَمَنِ اقْتَفَى»

Praise be to Allah, Who said: "And for every nation We have appointed religious ceremonies" [al-Hajj 22:34]. I praise Him and give thanks to Him, and I ask Him to guide us to the path of truth. I bear witness that there is no god worthy of worship but Allah and I bear witness that Muhammad is His Slave and Messenger; may Allah send blessings and peace upon him and upon his Family and Companions and those who follow him. Advice for Pilgrims to the Ancient House

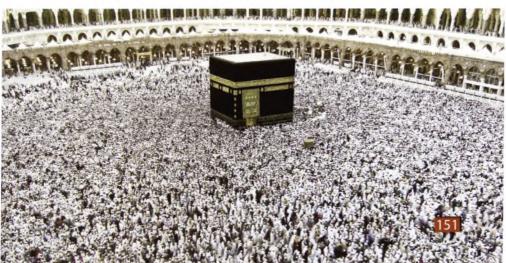
Schutbah.8

To proceed:

F

ear Allah, O pilgrims to the House of Allah, and give thanks to Him for the great spiritual ambience He has prepared for you, and the abundant favours, many blessings, security and faith, safety in your homelands, physical health that He has bestowed upon you, and all the other blessings, tangible and intangible, that you enjoy morning and evening. To Allah be praise and thanks, first and last, inwardly and outwardly.

O guests of the Most Merciful, delegates of the All-Knowing Sovereign, you have come to these holy lands, so give thanks to Allah, may He be glorified, and focus on worship and obedience. A lot of resources and services have been made available to you, first and foremost by Allah's grace, and then thanks to the actions of those who are responsible for pilgrim services – may Allah reward them and place that in the balance of their good deeds for





their great efforts in taking good care of the pilgrims,.

Fear Allah, O slaves of Allah, and adhere to the commands of Allah and follow the system of rules and regulations (for pilgrims). Beware of pushing and shoving at doorways, on the street and in the holy places. Having performed this obligatory duty, return with great benefits and blessed effects, and you will succeed and prosper in this world and the Hereafter.

Finally, send the blessings and peace – may Allah have mercy on you – upon the best one who ever prayed, fasted, performed *Hajj* and prayed *Qiyaam*, your Prophet Muhammad ibn 'Abdullah, the best of humankind, as the All-Knowing Sovereign has commanded you, when He said:

﴿ إِنَّ اللَّهَ وَمَلَتَهِكَتَهُ, يُصَلُّونَ عَلَى النَّبِيَّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. *As-Salaamu Alaikum*)" [al-Ahzaab 33:56].



With the *Hisbah*

(guarding against infringements) We Were the Best of Nations





«ٱلْحَمْدُ لِلّٰهِ الَّذِي شَرَّفَ هٰذِهِ الْأُمَّةَ، فَجَعَلَهَا خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ، تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهٰى عَنِ الْمُنْكَرِ، وَتُؤْمِنُ بِاللَّهِ، أَحْمَدُهَ تَعَالَى وَأَشْكُرُهَ عَلَى مَا أَوْلَاهُ ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّهَ اللَّهُ ، كَتَبَ الْخَيْرِيَّةَ وَالْفَلَاحَ لِدُعَاةِ الْخَيْرِ وَالإِصْلَاحِ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، حَامِلُ لِوَاءِ الدَّعْوَةِ وَالْجِهَادِ وَالْكِفَاحِ ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ، وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ سَارُوا عَلَى نَهْجِه وَتَرَسَّمُوا خُطَاهُ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ، مَّا تَعَاقَبَ الْمَسَاءُ وَالصَّبَاحُ» With the Hisbah (guarding against infringements) We Were the Best of Nations



Praise be to Allah, Who honoured this Ummah and made it the best nation evolved for humankind, enjoining what is right, forbidding what is wrong, and believing in Allah. I praise Him, may He be exalted, and thank Him for His bountiful blessings. I bear witness that there is no god but Allah, Who decreed superiority and prosperity for those who call to good and righteousness. And I bear witness that Muhammad is His Slave and His Messenger, the standardbearer of Da'wah, Jihad and striving. May Allah send blessings and peace upon him and upon his Family and Companions who followed his way and walked in his footsteps, and those who follow them in truth so long as morning and evening alternate.





With the

Hisbah

(guarding against infringements) We Were the Best of Nations

To proceed:



Muslims, belief in Allah ﷺ, calling others to Him, being sincere, cooperating in righteousness and piety, advising one another to adhere to the truth and patience, spreading goodness and virtue among people, combating evil, immorality and corruption, and eradicating them from society are among the most important characteristics of the *Ummah* (nation) – the *Ummah* of Muhammad ﷺ – by means of which it attained superiority over all other nations.

Allah, may He be glorified and exalted, says:

﴿ كُنْتُمْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنْكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ﴾

"You (true believers in Islamic Monotheism, and real



With the Hisbah (guarding against infringements) We Were the Best of Nations

followers of Prophet Muhammad, may peace and blessings of Allah be upon him and his *Sunnah* (legal ways, etc.)) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'roof* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah" [*Aal 'Imraan* 3:110].

Hence, enjoining what is good and forbidding what is evil is the mainstay of this religion, the greatest mission of the Prophets and Messengers and of the righteous. Some scholars go so far as to describe it as the sixth pillar of Islam. This is because this principle encompasses the great benefits, virtues and the interests that are served by it both in this world and in the Hereafter, and neglecting it may result in becoming entrenched in falsehood, the spread of corruption and prevalence of sin, which is what incurs the wrath of Allah and hastens the punishment for individuals and nations.

O Muslim *Ummah*, enjoining what is good and forbidding what is evil is a sign of faith, and abandoning it is a sign of hypocrisy.







﴿ ٱلْمُنْفِقُونَ وَٱلْمُنْفِقَاتُ بَعْضُهُم مِّنْ بَعْضٍ يَأْمُرُونَ بِٱلْمُنصَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ ﴾

"The hypocrites, men and women, are from one another, they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from *Al-Ma'roof* (i.e. Islamic Monotheism and all that Islam orders one to do)"[*at-Tawbah* 9:67]

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَنَتُ بَعْضُهُمْ أَوْلِيَآَهُ بَعْضٍ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ﴾

"The believers, men and women, are Awliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'roof (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden)" [at-Tawbah 9:71].

They are among the greatest means of victory against the enemy and of gaining power and strength in the land.

Allah 🕷 says:

﴿ وَلَيَسْصُرَبَ ٱللَّهُ مَن يَنصُرُهُۥ إِنَ اللَّهَ لَقَوِتٌ عَنِيزُ ۞ ٱلَّذِينَ إِن مَكَّنَهُمْ فِي ٱلْأَرْضِ أَقَـامُوا ٱلصَلَوْةَ وَمَاتَوُا ٱلزَّكَوَةَ وَأَسَرُوا بِٱلْمَعْرُوفِ وَنَهَوْا عَنِ ٱلْمُنكَرُ وَيَتَو عَنِبَةُ ٱلْأُمُورِ ﴾

"Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.Those (Muslim rulers) who, if We give them power in the land, (they) order for *lqaamat-as-Salaat*. (i.e. to perform the five compulsory congregational *Salaat* (prayers) (the males in mosques)), to pay the *Zakaat* and they enjoin *Al-Ma'roof* (i.e. Islamic



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Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islam has forbidden)" [*al-Hajj* 22:40,41].

They are the means of salvation and the guarantee of prosperity.

Allah ﷺ says:

﴿ فَلَمَّا نَسُوا مَا ذُكِرُوا بِدِ آنَجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوَءِ وَآخَذَنَا الَّذِينَ ظَلَمُوا بِعَدَابٍ بَيْدِسٍ بِمَا كَانُوا يَفْسُقُونَ ﴾

"So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allah)"[al-A'raaf 7:165].

To sum up, they are among the best of righteous deeds, the most important of obligatory duties, and the most binding of responsibilities. This is supported by the texts of the Book of Allah and the *Sunnah* of His Messenger.

Allah 🗱 says:

﴿ وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْحَيْرِ وَيَأْمَرُونَ بِٱلْغَرُونِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرُّ وَأُوْلَتِهِكَ هُمُ ٱلْمُفْلِحُونَ ﴾

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'roof* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden)" [*Aal 'Imraan* 3:104].

Imam Muslim narrated that Abu Sa'eed al-Khudri said: I heard the Messenger of Allah % say:



«مَنْ رَّأَى مِنْكُمْ مُّنْكَرًا فَلْيُغَيِّرْهُ بِيَدِه، فَإِنْ لَّمْ يَسْتَطِعْ فَبِلِسَانِه، فَإِنْ لَّمْ يَسْتَطِعْ فَبِقَلْبِه، وَذٰلِكَ أَضْعَفُ الْإِيمَانِ»

"Whoever among you sees an evil action, then let him change it with his hand [by taking action]; if he cannot, then with his tongue [by speaking out]; and if he cannot, then with his heart – and that is the weakest of faith." According to another version: "Beyond that there is not even faith the size of a mustard seed."¹

At-Tirmidhi and others narrated from Hudhayfah ibn al-Yamaan 48 that the Prophet % said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ ، أَوْلَيُوشِكَنَّ اللَّهُ أَنُ يَّبْعَثَ عَلَيْكُمْ عِقَابًا مِّنْهُ ثُمَّ تَدْعُونَهُ فَلَا يَسْتَجِيبُ لَكُمْ»

"By the One in Whose hand is my soul, you shall certainly enjoin what is good and forbid what is evil, or soon Allah will send against you a punishment from Him, then you will call upon Him and He will not respond to you."²

It was narrated that Ibn Mas'ood 🐗 said that the Messenger of Allah 😤 said:

«إِنَّ أَوَّلَ مَادَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ: يَاهٰذَا! إِتَّقِ اللَّهَ وَدَعْ مَاتَصْنَعُ، فَإِنَّهُ لَا يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْغَدِ فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَّكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذٰلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضِ.....

² Narrated by Ahmad, 5/388; at-Tirmidhi, 2169



¹ Saheeh Muslim, 49

"The first signs of decline that appeared among the Children of Israel was when one man would meet another and say: 'O So and so, fear Allaah and give up what you are doing, for it is not permissible for you.' Then he would meet him the following day and that did not prevent him from eating with him, drinking with him and sitting with him. When they did that, Allah hardened their hearts equally."

Then he said:

﴿ لُعِنَ ٱلَّذِينَ حَفَرُوا مِنْ بَنِي إِسْرَةَ بِلَ عَلَى لِلَكَانِ دَاوُدَ وَعِيسَى ٱبْنِ مَرْيَعَ ذَلِكَ بِمَا عَصَوا وَحَانُوا يَعْتَدُونَ ۞ حَانُوا لَا يَتَنَاهُونَ عَن مُنصَحَرٍ فَعَلُوهُ لَبِنْسَ مَا حَانُوا يَعْتَدُونَ ۞ حَانُوا لَا يَتَنَاهُونَ عَنْ مُنصَحَرٍ فَعَلُوهُ لَبِنْسَ مَا حَانُوا يَعْتَدُونَ ۞ تَرَى حَرْياً مَنْ مُعَدٍ يَتَوَلَوْنَ ٱلَذِينَ حَفَرُوا لَبِنْسَ مَا قَدَمَتَ لَمُع أَنفُسُهُمْ أَن سَخِطَ اللَهُ عَلَيْهِ رَفِي ٱلْعَذَابِ هُمْ خَلِدُونَ ۞ وَلَوْ حَانُوا يُؤْمِنُونَ بِاللَهِ وَٱلْبَعِي وَمَا أُنزِلَ إِلَيْهِ مَا أَغَنَدُوهُمْ أَوْلِيَةَ وَلَكِنَ حَيْبُوا يَعْمِنُونَ فَلَيهُمْ فَلَيقُونَ ﴾

"Those among the Children of Israel who disbelieved were cursed by the tongue of Dawood (David) and 'Eesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their Awliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide. And had they believed in Allah, and in the Prophet (Muhammad, may peace and blessings of Allah be upon him) and in





what has been revealed to him, never would they have taken them (the disbelievers) as *Awliya'* (protectors and helpers), but many of them are the *Faasiqoon* (rebellious, disobedient to Allah)" [*al-Maa'idah* 5:78-81].

Then he said:

«كَلَّا، وَاللَٰهِ! لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، وَلَتَأْخُذُنَّ عَلَى يَدَي الظَّالِمِ، وَلَتَأْطِرُنَّهُ عَلَى الْحَقِّ أَطْرًا، وَّلَتَقْصُرُنَّهُ عَلَى الْحَقِّ قَصْرًا» «أَوْلَيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ، ثُمَّ لَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ»

"No, by Allaah, you must enjoin what is good and forbid what is evil, and stop the evildoer, and compel him to conform with what is right and restrict him to what is right, otherwise Allah will harden your hearts equally then He will curse you as He cursed them."¹

O brothers in faith, what do you think if the one who is afflicted with a chronic disease in part of his body were to neglect it? Wouldn't the disease spread to the rest of his body? Then it would be difficult to treat it and it would be unlikely to heal. The same applies to evil, O slaves of Allah. If it appears and is left alone and not changed, then soon people get used to it and find it unobjectionable, at which point it becomes difficult to change it and remove it. Then the evils and immorality become widespread and the ship of the *Ummah* will sink.

The Messenger of Allah ﷺ gave an eloquent likeness of this when he said:

¹ Narrated by Ahmad, 1/391; Abu Dawood, 4336; at-Tirmidhi, 3047

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«مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمِ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَّهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ

"The one who adheres to the limits of Allah and the one who transgresses them are like people who drew lots for their berths on a ship. Some of them got berths in the upper part of it and some of them in the lower part. When those who were in the lower part wanted water, they would pass by those who were above them. So they said: If we make a hole in our part of the ship, then we will not have to disturb those who are above us. If they left them to do what they wanted, all of them would be doomed, but if they took measures to stop them, all of them would be saved."¹

O Muslims, the scholars of Islam have discussed the importance of this great Islamic principle.

Al-Ghazaali (may Allah have mercy on him) said:

"Enjoining what is good and forbidding what is evil is the mainstay of this religion, and it is the mission with which Allah sent all the Prophets. If it is neglected and ignored, and it is not learned and put into practice, then the teachings of Prophethood would no longer be followed and religious teachings would be diminished; people would begin to drift Chutbah.

¹ Narrated by Ahmad, 4/268; al-Bukhaari, 2493; from the Hadeeth of an-Nu'maan ibn Basheer 45



away and misguidance, ignorance and corruption would become widespread. The hole would grow bigger, the country would be ruined and the people would be doomed, and no one would realise the extent of that doom except on the Day of Judgement."¹

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

"Enjoining what is good and forbidding what is evil is that with which Allah sent down His Book, the message with which He sent His Messengers; it is part of the religion."²

Imam an-Nawawi (may Allah have mercy on him) said:

"It is an important principle without which the affairs of the *Ummah* cannot be sound. [...] The one who seeks the Hereafter and strives to attain the pleasure of Allah ****** must pay attention to it, for its benefits are great."³

O brothers in Islam, *al-Ma'roof* (what is good) is that which Islam enjoins. This includes everything enjoined by Allah and His Messenger of beliefs, words and actions, such as faith, Islamic teachings and practice, righteous deeds, virtuous attitudes and so on. *Al-Munkar* (what is bad) is everything that Allah and His Messenger have forbidden, the most abhorrent and serious of which are objectionable beliefs, matters that have been introduced into the religion (innovation), and major sins. May Allah protect us and you from them.

O *Ummah* of Islam, O best of nations ever raised up for humankind, the duty to enjoin what is good and forbid what is bad is not limited to one particular individual or

³ Sharh Saheeh Muslim by an-Nawawi, 2/24



¹ Ihya' 'Uloom ad-Deen, 2/306

² Majmoo' al-Fataawa, 28/121

organisation. Rather, it is the duty of every Muslim, which each one should do according to his ability, position and status. However, the burden upon the decision-makers people in authority, scholars, prominent people, specialists and Daa'iyahs (callers to Islam) - is not like the burden of others. The father is responsible for his family and children; the teacher is responsible in his field; the employee is responsible in his department; the businessman is responsible in his marketplace, and so on. Each is standing at a border, guarding Islam; each shepherd is responsible for his flock. The true Muslim, wherever he goes, benefits others because he is a member of the body of this Ummah; he has his position and his duties towards it. He is required to interact with his community, feeling its pain and being active in its environment to spread good and righteousness, and to ward off evil and corruption.

O *Ummah* of Muhammad, O best of nations ever raised up for humankind, there is no way to stand up to these challenges and resist conspiracies except by adhering strongly to the immutable truths, principles and foundations to which the glory of this *Ummah*, and its happiness in this world and after death, are connected. In addition to that, there must also be proper handling of new developments and changes. The core of all these fixed principles is adhering to this important duty, which is the most fundamental and strongest foundation which, if the *Ummah* adheres to it, it will gain power and prevail, and it will be victorious.

It is the essence of this religion, by means of which the *Ummah* attained a position of superiority over all others.

What the Muslims must do is enjoin what is good and forbid what is evil. However, it is essential that the people

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Khutbah.9



who do this should be people who possess gentleness, knowledge, forbearance, mercy and wisdom, so that their efforts will have a positive impact, far removed from harsh rebukes.

As a matter of fact, those who have undertaken the role of *Hisbah* (guarding against infringements) – may Allah guide and support them – are striving their utmost. They should be commended and encouraged with financial and moral support, and people should stop exaggerating about their mistakes.

Those who work in this field are among the best of this *Ummah* – that is what we think, but we cannot confirm that someone is good, and Allah knows best. The field of al-*Hisbah* (guarding against infringements) is the crowning honour of this *Ummah* and the most important element of its mission, one of the main features of its civilisation. It is a safety valve, by Allah's leave, that protects it from ideological misconceptions and moral deviance. The Islamic state cannot do without it.



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الَّذِينَ إِن مَّكَنَّنُهُمْ فِ ٱلأَرْضِ أَقَامُوا ٱلصَّلَوْةَ وَءَاتَوْا ٱلزَّكَوْةَ وَأَسَرُوا بِٱلْمَعْرُوفِ وَنَهَوْا عَنِ ٱلْمُنكَرِ ﴾

"Those (Muslim rulers) who, if We give them power in the land, (they) order for *lqaamat-as-Salaat*. (i.e. to perform the five compulsory congregational *Salaat* (prayers) (the males in mosques)), to pay the *Zakaat* and they enjoin *Al-Ma'roof* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islam has forbidden) (i.e. they make the Qur'aan as the law of their country in all the spheres of life). And with Allah rests the end of (all) matters (of creatures)"[*al-Hajj* 22:41].

Enjoining good and forbidding evil is the lifebelt of the *Ummah*. Those who undertake this role – may Allah bless them and protect them – are men who care deeply for the *Ummah* and are disturbed by the presence of evils in their communities. They are enthusiastically and conscientiously striving hard to remove those evils, so as to protect the morality of the *Ummah* and preserve its wellbeing in terms of beliefs, thought and behaviour, so that the elements of its power will remain.

They are beacons of guidance and lamps of light who are striving with wisdom and enthusiasm to put right what people have corrupted. They are callers to the religion of Allah and guardians of the faith. How much trouble and difficulties they go through to carry out this tough mission! It is no wonder some insignificant people try to create trouble for them, because they stand up to their whims and desires and seek to put a halt to temptation and immorality. It is faith and a sense of concern (*Gheerah*) that motivate them. By Allah, what great men they are! May Allah bless





their deeds and efforts, and multiply their rewards.

Allah, besides Whom there is no other god, is our witness that we love them and pray for them, because of the heavy burden they are carrying as they strive to block the sources of evil in the *Ummah*. They guard the weak points in society lest crime and immorality sneak in under cover of "personal freedom" or false "progress" or rotten "civilization".

It is the duty of the entire *Ummah* to support the idea of Hisbah (guarding against infringements), for the weakening or disappearance of this concept, and the neglect of learning it and acting upon it, are a warning sign of serious trouble and grave harm for the entire Ummah. The one who examines the state of the Muslim world today will realize what a blessing Allah has bestowed upon the land of the Two Holy Sanctuaries - may Allah protect it - and how much attention they have paid to this important matter. Taking care of the matter of Hisbah is a crowning achievement for this nation, which set up an independent department and leadership to take care of it. These efforts are worthy of praise and commendation, something which no fair-minded person can deny. This is something that should be highlighted and not overlooked. We hope that the Muslims will cooperate in this matter and that there will be more support from the righteous people within the *Ummah*, for there is a great deal of evil and the efforts of those who seek to sabotage the Ummah are ongoing; there is no let up in the introduction of evils into our society. And Allah

إَن الله لا يُغَيَرُ مَا بِقَوْمٍ حَتَى يُغَيِّرُوا مَا بِأَنفُسِمٍ *

"Allah does not change a people's lot unless they change what is in their hearts" [*ar-Ra 'd* 13:11].



With the Hisbah (guarding against infringements) We Were the Best of Nations



Let us fear Allah, O slaves of Allah, and let each of us carry out this duty himself, to enjoin what is good and forbid what is evil. Let us cooperate to fulfil this great principle; let us unite against those who want to create rifts in our *Ummah* by spreading evil and corruption. Let us base our actions on sincerity, wisdom, compassion, kindness, deliberation and mercy; these are the most prominent characteristics that the one who wants to undertake this mission must acquire, because they are callers to goodness, mercy, care and compassion towards their Muslim brothers, and they are motivated by concern for the religion of Allah. Whoever is like that deserves to be encouraged, helped, honoured and given financial and moral support.

O best of nations ever raised up for humankind, if this principle is neglected and its carpet rolled up, if its supporters become few and its banner is lowered, if it is no longer learned and acted upon, then this guidance and ignorance will become widespread, the country will become corrupted and the people will be doomed. Anyone





who looks at what has happened to contemporary societies will be deeply saddened by the spread of haraam actions and indescribable evils that have impacted many fields, including beliefs, laws, morality and academia. All of this has led to a weakening of protective zeal for women and honour being transgressed. Destructive and deviant principles have become widespread and corrupt men and women have gained influence. Do not even ask about that which is broadcast on satellite channels and the Internet. It begs the question:

Where is Islamic pride and honour? Where is religious zeal? Indeed, where is sound human nature, chivalry and true manhood? Have they been taken away from our hearts and diminished in our souls? If evil becomes overwhelming and corruption becomes widespread, and is not changed, then the punishment will reach the righteous and the evildoer alike. It was narrated that Jaabir & said that the Messenger of Allah said:

«أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى جِبْرَائِيلَ أَنِ اقْلِبْ مَدِينَةَ كَذَا وَكَذَا بِأَهْلِهَا، قَالَ: يَا رَبِّ إِنَّ فِيهِ عَبْدَكَ فُلَانًا لَّمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ: اِقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَإِنَّ وَجْهَةُ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ»

"Allah is inspired Jibreel (as) to turn such and such a city upside down with its people. He said: 'O Lord, among them is Your slave So-and-so, who never disobeyed You for an instant.' He said: 'Turn it upside down with him and with them, for the colour of his face did not change at all for My sake at any time [i.e., he was not dismayed by evil].'"¹

Narrated by at-Tabaraani in *al-Awsat*, 7661; al-Bayhaqi in *Shu'ab al-Eemaan*, 7595 (7189 Indian edition).



It was narrated that the Mother of the Believers, Zaynab bint Jahsh & said: I said: 'O Messenger of Allah, would we be destroyed when there are righteous people among us?' He said:

«نَعَمْ إِذَا كَثُرَ الْخَبَثُ»

"Yes, if evil becomes prevalent." Agreed upon.¹

Despite all this, there are still on this earth those who guard the limits set by Allah and openly call people to adhere to them. We should not despair of the mercy of Allah; rather we should be optimistic, *In Sha' Allah*. Nevertheless, the matter requires more collaboration among the Muslims in order to revive this important principle and spread it in the Muslim world so that good will prevail and spread, and evil will diminish and be defeated.

َوَمَا ذَلِكَ عَلَى ٱللَّهِ بِعَزِيزِ ﴾ "And for Allah that is not hard or difficult" [*Ibraaheem* 14:20; *Faatir* 35:17].

May Allah bless me and you and cause us to benefit from the Holy Qur'aan. May Allah benefit me and you with the *Sunnah* of the leader of the Messengers. May Allah guide us to His straight path, protect us by His grace from the painful torment, and accept the repentance of us all, for He is the Acceptor of repentance, the Most Merciful.



¹ Saheeh al-Bukhaari, 7059; Muslim, 2880

nons from the HARAM

«ٱلْحَمْدُ لِلَّهِ رَبِّ الْأَرْبَابِ، وَ مُسَبِّبِ الْأَسْبَابِ، وَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّهَ إِلَّا اللَّهُ الْعَزِيزُ الْوَهَابُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، أَفْضَلُ مَنْ قَامَ بِالدَّعْوَةِ وَالْإِحْتِسَاب، صَلَّى

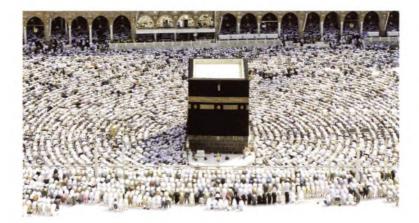


اللَّهُ وَ سَلَّمَ وَ بَارَكَ عَلَيْهِ وَ عَلَى آلِهِ وَ صَحْبِهِ أُولِي الْبَصَائِرِ وَ الْأَلْبَابِ، وَ التَّابِعِينَ وَ مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَومِ الدِّينِ» أَمَّا بَعُلُ

Praise be to Allah, Lord of Lords and Creator of the means. I bear witness that there is no god worthy of worship but Allah, the Almighty, the Giver, and I bear witness that Muhammad is His Slave and His Messenger, the best of those who undertook the mission of calling people to Allah and guarding against infringements. May Allah send blessings and peace upon him and upon his Family and Companions, who were men of insight and wisdom, and upon the Taabi'een (generation following the Companions) and those

who follow them in guidance until the Day of Judgement.





To proceed:

F

ear Allah, O slaves of Allah, and do what Allah has commanded you of enjoining what is good and forbidding what is evil, for you know of its importance in this religion, the evidence for it, and the stern warning against abandoning or neglecting it. You know to what extent the situation of the *Ummah* has deteriorated, and the reasons for that, the bad consequences thereof are clear to you, and you have learned how to deal with this problem and the characteristics of those who undertake this task.

Nothing remains now but sincere efforts based on sound principles and wise guidelines, giving up procrastination, fatalism and blaming one another or outsiders for what has happened. If each one of us were to undertake his duties, learn his role and his mission, and cooperate with his brothers, there would be no way that falsehood could





spread and corruption would not be so prevalent. However, it is the way of Allah with His creation to test them, in order to show who will strive and work hard, and who will be neglectful and apathetic. You have a good example in the Messenger of Allah ﷺ, who was most concerned lest the limits set by Allah be transgressed, and was very keen to convey the message of Allah, and who was the most angry if the sacred limits of Allah were transgressed. So follow his example and you will succeed and prosper.

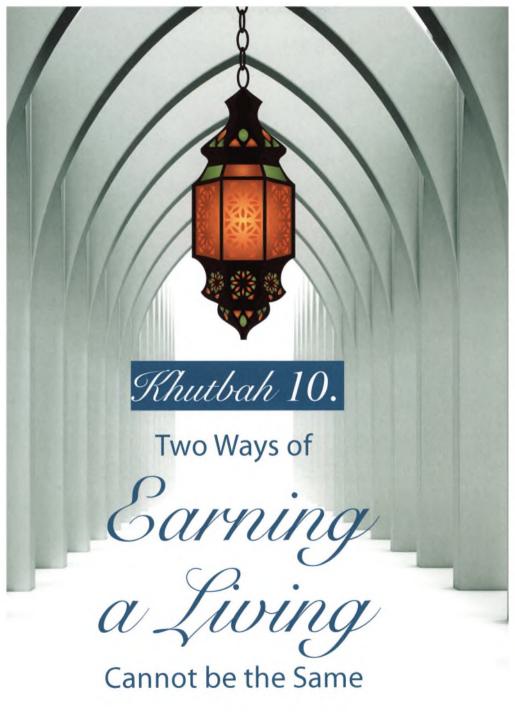
And send blessings and peace – may Allah have mercy on you – upon the guide and the bringer of glad tidings, the lamp bringing light, as the Lord, the Most Kind, the All-Knowing, enjoined you when He said:

﴿ إِنَّ اللَّهَ وَمَلَيَّهِكَمَهُ، يُصَلُّونَ عَلَى ٱلنَّبِيِّ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا صَلُوا عَلَيْهِ وَسَلِمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].









«اَلْحَمْدُ لِلَّهِ الَّذِي أَحَلَّ لَنَا الطَّيِّبَاتِ، وَ حَرَّمَ عَلَيْنَا الْخَبَائِثَ، أَحْمَدُهُ تَعَالَى حَمْدَ مُعْتَرِفٍ بِنِعَمِهِ، وَ أَشْكُرُهُ جَلَّ وَ عَلَا شُكْرَ مُقِرٍّ بِمِنَنِهِ، وَ أُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ، فَهُوَ أَهْلُ الثَّنَاءِ وَ الْمَجْدِ، وَ مُسْتَحِقٌ الشُّكْر وَ الْحَمْدِ، وَ أَشْهَدُ أَنْ لَّا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، جَعَلَ لَنَا فِي الْحَلَالِ غُنْيَةً عَن الْحَرَامِ، وَ أَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ خَيْرُ الْأَنَامِ، صَلَّى اللَّهُ وَ سَلَّمَ وَ بَارَكَ عَلَيْهِ وَ عَلَى آلِهِ الْبَرَرَةِ الْكِرَامِ، وَأَصْحَابِهِ وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ بإحْسَان»

أُمَّا بَعُلُ





Praise be to Allah Who has permitted to us at-Tayyibaat (that which is Halaal i.e., lawful and good) and has forbidden to us al-Khabaa'ith (that which is Haraam i.e., unlawful and bad). I praise Him, may He be exalted, as one who acknowledges His blessings; I give thanks to Him, may He be glorified and exalted, as one who acknowledges His bounty. I praise Him as he deserves to be praised, for He is the Most Praiseworthy and Most Glorious, deserving of all thanks and praise. I bear witness that there is no god worthy of worship except Allah alone, with no partner or associate. In what He has permitted to us, He has caused us to have no need of that which is forbidden. And I bear witness that our Prophet Muhammad is His Slave and His Messenger, the best of humankind; may Allah send blessings and peace upon him and his noble Family and Companions, and the Taabi'een (generation following the Companions) and those who follow them in truth.





To proceed:



ear Allah, O slaves of Allah, and give thanks to Him for having guided you to Islam and having sufficed you with that which is permitted so that you have no need of that which is forbidden.

O brothers in Islam, Islam brought a comprehensive system that provides guidelines for all aspects of life and shows how people's needs are to be dealt with in all their affairs, at both the individual and communal level, in the best manner. It has set up a system by means of which people establish their relationship with Allah and their dealings with His slaves. All this is within the limits of what is *Halaal* and good, and within the framework of what is permitted and prescribed – a sound framework that sets out guidelines concerning people's rights and dues, protects their interests, wards off harm and bad things from them, and guards their lives, honour and wealth, on the basis of justice, light and guidance.

Islam has also prescribed sound beliefs and sublime acts of worship that establish a connection between the individual and his Lord, and all of that is based on the Qur'aan and *Sunnah*. Moreover, Islam has drawn up guidelines for people in the field of interactions with one another, within the just and sound framework that is controlled by *Shar'i* guidelines, conditions and etiquette that must be taken into consideration and adhered to, and all interactions should be undertaken within these limits and guidelines. Therefore, there should be no chaos, wrongdoing, transgression, robbery, deceit, delays in payment, ambiguity in buying, fraud or betrayal. Rather, there should be fairness, respect, justice, sincerity, clarity and paying attention to the rights of others.

Allah ﷺ says:

﴿ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمُوَلَكُم بَيْنَكُم بَيْنَكُم بِالْبَطِلِ إِلَّا أَنَ تَكُونَ بِجَكَرَةً عَن تَرَاضٍ مِنكُمٌ وَلَا نَقْتُلُوا أَنفُسَكُمٌ إِنَّ ٱللَّه كَانَ بِكُمْ رَحِيمًا () وَمَن يَفْعَلْ ذَلِكَ عُدُوَنَ وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى ٱللَّهِ بَسِيرًا ﴾

"O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah." [an-Nisa' 4:29-30]



﴿ وَلَا تَأْكُلُوا أَمَوَلَكُمُ بَيْنَكُم بِٱلْبَطِلِ وَتُدْلُوا بِهَآ إِلَى ٱلْحُصَّامِ لِتَأْصُلُوا فَرِيقًا مِنْ أَمَوَلِ ٱلنَّاسِ بِٱلْإِثْمِ وَٱنْتُمْ تَعْلَمُونَ ﴾

"And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully" [al-Baqarah 2:188].



The Prophet ^{see} said in the great *Khutbah* that he delivered on the Day of 'Arafah:

«إِنَّ دِمَاءَ كُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا»

"Your blood, your wealth and your honour are sacred to you, as sacred as this day of yours, in this month of yours, in this land of yours.



Imam Ahmad (may Allah have mercy upon him) and others narrated that the Messenger of Allah ﷺ said:

«لَا يَحِلُّ مَالُ امْرِيًّ إِلَّا بِطِيبِ نَفْسٍ مِّنْهُ»

"It is not permissible to take the wealth of a Muslim unless he gives it willingly."¹

Imam Muslim (may Allah have mercy upon him) narrated from Abu Hurayrah 45 that the Messenger of Allah 55 said:

«إِنَّ اللَّهَ طَيِّبٌ، لَّا يَقْبَلُ إِلَّا طَيِّبًا، وَّإِنَّ اللَّهَ تَعَالَى أَمَرَ الْمُؤْمِنِيْنَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ ، فَقَالَ:»

"Allaah is Good and does not accept anything but that which is good. Allaah has enjoined upon the believers that which He has enjoined upon the Messengers.

He says:

﴿ يَتَأَيُّهُا ٱلرُّسُلُ كُلُوا مِنَ ٱلظَّيِّبَنَتِ وَٱعْمَلُوا صَلِيحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴾

'O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl (lawful) foods which Allaah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)] and do righteous deeds. Verily, I am Well-Acquainted with what you do'[al-Mu'minoon 23:51], and He says:

﴿ يَتَأَيُّهُا ٱلَّذِينَ ، امْنُوا حُلُوا مِن طَيِّبَتِ مَا رَزَقْنَكُمْ ﴾

'O you who believe (in the Oneness of Allaah — Islamic Monotheism)! Eat of the lawful things that We have provided you with' [*al-Baqarah 2:172*].

Schutbah. 10

¹ Narrated by Ahmad, 5/72; Abu Ya'la, 1570, from the *Hadceth* of the paternal uncle of Abu Hurrah ar-Riqaashi



«الرَّجُلُ يُطِيلُ السَّفَرَ، أَشْعَتَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ! يَارَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَّمَشْرَبُهُ حَرَامٌ، وَّمَلْبَسُهُ حَرَامٌ، وَّغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذٰلِكَ؟»

Then he mentioned a man who undertakes a lengthy journey and is dishevelled and dusty, raising his hands towards heaven and saying, 'O Lord, O Lord!' but his food is Haraam, his drink is Haraam, his clothing is Haraam. he is nourished with Haraam so how can he receive a response?1

O Muslims, the Muslim is required to conduct his business transactions - buying and selling, renting, lending and borrowing, pledging, trading and other types of business dealings - in accordance with the perfect law of Allah. Some people whose understanding of religion is limited have gone astray, as they have restricted religion to acts of worship. Out of ignorance or carelessness, they have separated religion from daily life with all that it includes of rules and interactions, and they have indulged in handling the wealth of Allah in unlawful ways; they do not care whether what they have accumulated is from Halaal or Haraam sources. For them, what is "Halaal" is whatever comes into their hands, no matter what its source. They would not refrain from Haraam transactions, using various kinds of prohibited tricks to acquire wealth by any means. Love of this world has had a huge impact and their hearts are controlled by the glamour of wealth. They have been dazzled by love of money and have become obsessed with materialistic gain. They are prepared even to sell their religion for a little worldly gain for themselves or for others - Allah's refuge is sought! Riba is their means

Saheeh Muslim, 1015 1

Two Ways of Earning a Living Cannot be the Same

of doing business and cheating is second nature to them. Treachery is their banner and deceit is their habit. Swearing false oaths is their means of getting something; robbing others and forgery are usual practices among them; lying and deceit are the methods they use for the sake of worldly gain; they strive hard to make worldly gains and they are prepared to sacrifice everything for that. They do not think of the consequences and they do not worry that they will have to answer for all of that. They do not take stock of themselves and they do not learn anything from death. They have no thought of the Hereafter or the Reckoning.

﴿ وَسَيَعْلَمُ ٱلَّذِينَ طَلَعُوا أَتَى مُنقَلَبٍ يَنقَلِبُونَ ﴾

"And those who do wrong will come to know by what overturning they will be overturned" [ash-Shu'ara' 26:227].

O Ummah of Islam, the Islamic Sharee'ah (legislation) has paid a great deal of attention to these business transactions, which are the focus of a large portion of Islamic Fiqh (jurisprudence) because they are directly connected to people's lives and how they interact with one another. Great importance has been given to business transactions because of the ignorance that prevails among many people due to



the lack of knowledge of the rulings on these transactions. As we are living in a time when materialism has become prevalent and there is little concern about falling into *Haraam* and ambiguous matters, when acquisition of money has become the ultimate goal of so many people, to such a point that some have become corrupted for the sake of accumulation, and the religious and moral deterrents have become weak – for all these reasons it is very important to remind people and talk about this topic. How could we not do so when the way people interact has such a far-reaching effect, whether negative or positive, on the individual, the family and society?

O Muslims, good, *Halaal* earnings have a huge impact on the individual's behaviour and attitude, spiritual welfare, conscience, deep insight, the good state of his family, and the acceptance of his Du'aa' (supplication). It also has an impact on the welfare of society, the soundness of its affairs and the righteousness of its individuals.

Evil and *Haraam* transactions have a negative impact and spell bad news for the individual and for society. As it is narrated:

«إِنَّهُ لَا يَرْبُو لَحْمٌ نَّبَتَ مِنْ سُحْتٍ إِلَّا كَانَتِ النَّارُ أَوْلَى بِهِ»

"Any flesh that grew from Haraam, the Fire is more befitting for it."¹

It was narrated by Imam Ahmad, and by al-Bayhaqi in *Shu'ab al-Eemaan*, with a *hasan isnaad* from Ibn Mas'ood that the Prophet **#** said:

¹ Narrated by Ahmad, 3/321; at-Tirmidhi, 614; Ibn Hibbaan, 1723; at-Tabaraani in al-Mu'jam al-Kabeer, 19/136, from the hadeeth of Jaabir ibn 'Abdullah and Ka'b ibn 'Ujrah (may Allah be pleased with them both).

Two Ways of Earning a Living Cannot be the Same

«وَلَا يَكْسِبُ عَبْدٌ مَّالًا مِّنْ حَرَامٍ فَيُنْفِقُ مِنْهُ فَيُبَارَكُ لَهَ فِيهِ، وَلَا يَتَصَدَّقُ بِهِ فَيُقْبَلُ مِنْهُ، وَلَا يَتُرُكُّهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّه عَزَّوَجَلَّ لَا يَمْحُو السَّيِّيَ بِالسَّيِّيَ وَلَكِنْ يَّمْحُو السَّيِّيَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو الْخَبِيثَ»

"No one ever acquires wealth from a Haraam source then spends from it and it is blessed for him, or gives it in charity and it is accepted from him, and if he leaves it behind it will be his means to the Fire. Allah **s** does not erase one bad deed by another; rather He erases bad deeds by good deeds. Evil cannot erase evil."¹

Thus, you realize, O brothers in Islam, that *Haraam* earnings and transactions are evil, a calamity and trial in this world and punishment and Fire in the Hereafter – Allah's refuge is sought. How can it befit a Muslim to hear this warning and see all the dangers, in this world and in Hereafter, posed by this type of interaction, and then not care about how he earns a living? As well as being indicative of a lack of religious commitment, this is also indicative of a problem in understanding and thinking, and shows that he is giving precedence to the transient over that which is eternal.

Al-Bukhaari (may Allaah have mercy upon him) narrated in his *Saheeh* from Abu Hurayrah shat the Messenger of Allah said:

«يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ: أَمِنَ الْحَلَالِ أَمْ مِّنْ حَرَامٍ»

1 Al-Musnad, 1/387; Shu'ab al-Eemaan, 5524

Chutbah. 1



"There will come a time when a man would not care about what he earns, whether it is from a Halaal source or a Haraam one."¹

Brothers in faith, today we are living in a time when this problem is prevalent. There are a lot of *Haraam* business transactions and evil earnings have become widespread. Many Muslims – may Allah guide them – are acquiring wealth by means of cheating and deceit in transactions, and by betrayal with regard to the work and responsibilities that are assigned to them.

The government employee who is negligent in doing his work and does not handle the Muslims' requests properly is cheating in his work and exposing himself to guilt of consuming *Haraam* by taking his salary whilst neglecting his work and not paying attention to it. Some of them do not refrain from taking bribes to carry out some requests for the Muslims. Doing this is cheating the Muslims and betraying people in authority.

There are businessmen and traders who deal with *Riba* and *Haraam* loans, and conceal faults that may be present in products, and cheat the buyer with regard to the price, and cheat in weights and measures, or deal in *Haraam* things such as musical instruments and the like. Moreover, there are companies, institutions, and contractors whose people do not refrain from cheating and betraying the Muslims.

The same applies to those who treat workers and employees unfairly, delaying payment of their dues and refusing to pay them their salaries. In addition, there are those who deal with bribery and fraud, or steal from the public wealth of the Muslims, or use for personal benefit

¹ Saheeh al-Bukhaari, 2059

things that belong to the public.

There are those who deal in gambling, lotteries and *Haraam* types of insurance, or who engage in taking things by force and transgression, or artificially inflating prices; and those whose dealings are based on ambiguity and lies, whether they are dealing with individuals or official departments.

All of these people are dealing in *Haraam* and all of those transactions are crimes and shameful acts which render one ashamed and speechless before Allah and before the people. However, it is an obligation to point out all the problems that exist in Muslim society, so that people may avoid them and keep away from them. It is enough for the sensible man to visit some markets and other places of buying and selling, or food and clothing stores, or car showrooms, or the offices of real estate agents and so on, to





find out some of the things that some companies, trading establishments and so on are doing, and to see with his own eyes the huge contrast between what is required in Islam and what actually happens in real life.

Do not ask about what happens in the courts and rights tribunals of disputes and conflicts over material matters having to do with money, real estate, pieces of land, farms, roads and so on. What lies behind all of that is greed, wrongdoing and transgression against the rights of the Muslims. And Allah is the One Whose help we seek.

O Muslims, fear Allah concerning yourselves and your earnings. Look at what is going into your savings of money and what is going into your stomachs of food.

O traders and businessmen, be honest and sincere with Allah and with His slaves. Beware of wronging or cheating people. Glad tidings to the one whose earnings are *Halaal*, and how doomed is the one whose flesh has grown from *Haraam* things! The one who cares about his salvation should settle matters and give people their dues before death comes unexpectedly and he regrets his transgressions. The Prophet $\frac{1}{2}$ said:

«مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِآَخِيْهِ مِنْ عِرْضِهِ أَوْشَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَّلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِه، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّآتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ»

"Whoever has wronged his brother with regard to his wealth or honour, let him ask him to forgive him before it is taken from him when there are no dinars or dirhams, and if he has any hasanaat, some will be taken and given to his brother, otherwise some of his brother's sayyi'aat will be taken and put on him."¹

Remember, O you who have wealth, that Allah will ask you about all of your wealth, great or small, on a tremendous Day when every nursing mother will forget her nursling, and every pregnant one will drop her load (cf. 22:2). This is the Day when a person will not move on (on the Day of Judgement) until he has been asked about four things, including his wealth, from where he acquired it and on what he spent it, as it says in a Saheeh report from the master of humankind 3%, as was narrated by at-Tirmidhi and others from the Hadeeth of Abu Barzah 48.2 So prepare an answer to this question, and make sure you will be able to give the right answer. How many are those who will be silenced and unable to answer because of the wealth they acquired by Haraam means - we seek Allah's refuge. We ask Allah to suffice us by means of that which He has permitted so that we have no need of that which He has forbidden, and to suffice us by His grace so that we have no need of anyone other than Him, for He is Most Generous, Most Kind.

I say these words of mine and I ask Allah to forgive me and you and all the Muslims, so ask Him for forgiveness, for He is the Oft Forgiving, Most Merciful.



Narrated by al-Bukhaari, 2449, 6534; at-Tabaraani in Musnad al-Shaamiyyeen, 1326, from the Hadeeth of Abu Hurayrah 45

² Narrated by ad-Daarimi, 554; at-Tirmidhi, 2417; Abu Ya'la, 7434





«ٱلْحَمْدُ لِلَٰهِ حَمْدًا كَثِيرًا طَيِّبًا مُّبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّه اللَّهُ وَحْدَهُ لَا شَرِيَكَ لَهُ، شَهَادَةً نَّرْجُو بِهَا النَّجَاةَ يَوْمَ يُبْعَثُ مَا فِي الْقُبُورِ، وَيُحَصَّلُ مَا فِي الصُّدُورِ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُاللَّهِ وَرَسُولُهُ، وَحَبِيْبُهُ وَخَلِيْلُهُ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِه وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ» أَمَّا بَعُلُ

Praise be to Allah, much good and blessed praise, as much as our Lord loves and is pleased with. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate, the testimony by means of which we hope for salvation on the day when the contents of the graves are brought out and poured forth (i.e., when all humankind is resurrected). That is the Day when all that is in the hearts (of men) shall be made known (cf. 100:9-10). And I bear witness that Muhammad is the Slave of Allah and His Messenger, His beloved and His close friend. May Allah send blessings and peace upon him and upon his Family and Companions, and those who follow them in truth until the Day of Judgement.



To proceed:

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ear Allah, O slaves of Allah, and strive hard to ensure that your earnings are *Halaal* and blessed, no matter what they are, for Allah will never accept anything but that which is good (i.e., from a *Halaal* source). You should make

sure that you understand clearly matters of *Halaal* and *Haraam*, and ask about anything you do not understand with regard to business transactions and dealings. Beware of grey areas and unclear matters, for whoever falls into them may then be led into things that are *Haraam*. The Prophet said: "That which is *Halaal* is clear and that which is *Haraam* is clear, and between them are doubtful matters which many people do not understand. Whoever guards against the doubtful matters will protect his religious commitment (from shortcomings) and will protect his honour (from slander), but whoever falls into that which is *Haraam*."¹

Adhere to honesty and sincerity when carrying out your work as employees or as businessmen. Be sincere towards Allah and towards people authority who entrusted you with this work, by paying attention to what is in the best interests of the Muslims so that there

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Narrated by al-Bukhaari, 52; Muslim, 1599, from the *Hadeeth* of an-Nu 'maan ibn Basheer 45



will be an atmosphere of co-operation and love between the members of Muslim society. You should understand that what is *Halaal* is a blessing and mercy for you and your family and children and all of society. Remember that at the Reckoning you will be asked about every penny you earned and how you spent it. Whoever takes any salary or wages, Allah will ask him about the work he did. So be sincere and honest, O Muslims, in your dealings with others and in all your affairs, and you will be blessed and will prosper in this world and the Hereafter.

Send blessings and peace – may Allah have mercy on you – upon the one who was sent as a mercy and a blessing, your Prophet Muhammad ibn 'Abdullah, as Allah has enjoined you to send blessings and peace upon him when He said:

﴿ إِنَّ اللَّهَ وَمَلَتِهِكَتَهُ, يُصَلُّونَ عَلَى ٱلنَّبِيُّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].







"The Believers are Nothing Else than

rothers"

(al-Hujuraat 49:10)

«إِنَّ الْحَمْدَ لِلْهِ، نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَهْدِيهِ، وَ نَسْتَغْفِرُهُ وَ نَتُوبُ إِلَيْهِ، وَ نَعُوذُ بِاللَّهِ مِنْ شُرُورِ الْأَنْفُسِ وَ نَزَغَاتِ الشَّيْطَانِ وَ سَيِّاتِ الْأَعْمَالِ، مَنْ يَّهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ، وَمَنْ يُضْلِلْ فَلَنْ تَجِدَلَهُ وَلِيًّا مُّوْشِدًا.

وَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، جَعَلَ التَّآخِيَ سِمَةً مِّنْ سِمَاتِ أَهْلِ الإِسْلَامِ، وَ لَازِمًا مِّنْ لَوَازِم صِحَّةِ الإِيمَانِ، وَ صَيَّرَ عِبَادَهُ بَعْدَ الْفُرْقَةِ كَأَشَدً وَ أَقُوٰى بُنْيَانٍ، وَ أَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُاللَّهِ وَ رَسُولُهُ، وَ خَيْرَتُهُ مِنْ خَلْقِه، وَ صَفْوَتُهُ مِنْ رُسُلِه، آخى بَيْنَ الْمُؤْمِنِينَ، مِنْ خَلْقِه، وَ صَفْوَتُهُ مِنْ رُسُلِه، آخى بَيْنَ الْمُؤْمِنِينَ، مِنْ خَلْقِه، وَ صَفْوَتُهُ مِنْ رُسُلِه، آخى بَيْنَ الْمُؤْمِنِينَ، مَنْ خَلْقِه، وَ صَفْوَتُهُ مِنْ رُسُلِه، آخى بَيْنَ الْمُؤْمِنِينَ، مَعْدَ الْفُرْقَةِ، وَ أَعْنَى بِهِ بَعْدَ الْعَيْلَةِ، وَ أَعَزَّ بِهِ بَعْدَ اللَّهُ بِه وَصَحْبِهِ اللَّهُ وَ تَسْلِيمَاتُهُ عَلَيْهِ وَ عَلَى آلِهِ اللَّامِينَ وَصَحْبِهِ الْأَحْيَارِ، الْمُهَاجِرِينَ مِنْهُمْ وَ الْأَنْصَارِ، وَ التَّابِعِينَ وَصَحْبِهِ الْأَحْيَارِ، الْمُهَاجِرِينَ مِنْهُمْ وَ الْكَانِهِ بَعْدَ اللَّهُ الْعَارِ، وَصَحْبِهِ الْأَحْيَارِ، اللَّهُ وَ تَسْلِيمَاتُهُ عَلَيْهِ وَ عَلَى آلِهِ اللَّاعِينَ

أَمَّا بَعُدُ

Praise be to Allah; we praise Him and seek His help and guidance, we seek His forgiveness and repent to Him. We seek refuge with Allah from our evil inclinations and the whispers of the Shaytaan and our evil deeds. Whomsoever Allah guides is truly guided and whomsoever He sends astray, you will never find for him a helper or guide.

I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate. He has made brotherhood one of the characteristics of the people of Islam and one of the prerequisites for soundness of faith. He has made His slaves, after they were divided, come together as if they were a strong structure. And I bear witness that our Prophet Muhammad ibn 'Abdullah is His Messenger, His chosen one from among His creation and the best of His Messengers. He established brotherhood among the believers and strove to bring the Muslims' hearts together. Through him, Allah brought people together after they had been divided, through him He brought independence of means after they had been poor, through him He brought honour after they had been humiliated. May Allah send blessings and peace upon him and upon his pure family and the noble companions, both Muhaajireen and Ansaar, and the Taabi'een (generation following the Companions) and those who follow them in truth so long as night and day alternate.



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To proceed:

Fear Allah, O slaves of Allah,

﴿ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنتُم مُؤْمِنِينَ ﴾

"and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad, may peace and blessings of Allah be upon him), if you are believers" [*al-Anfaal* 8:1].

O slaves of Allah, one of the greatest principles, the foundation of which was laid down firmly by our religion, is the principle of brotherhood among the believers. "The believers are nothing else than brothers" [al-Hujuraat 49:10]. Although the nature of brotherhood among people may differ according to different backgrounds and inclinations, the strongest and most lasting bond is that of brotherhood based on religion, which cannot be undone; it does not change with the passage of time and does not differ among people from one place to another. Rather, it brings the people of Islam together despite far distances, remoteness from one another and differences in their lands and countries. It is the brotherhood that is based on 'Ageedah and faith, founded on pure submission to Allah. This is the secret of its strength, its deep-rootedness and its bringing together the followers of Islam in the east and the west, transforming them into one Ummah, with strong foundations and bonds that cannot be affected by violent storms, like a firm

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structure and a single body.

Al-Bukhaari and Muslim (may Allah have mercy upon them) narrated in their *Saheehs* that Abu Moosa al-Ash'ari & said that the Messenger of Allah % said:

«إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ

كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

"The bond between believers is like a structure, parts of which support other parts." And he \leq interlaced his fingers.¹

And they narrated that an-Nu'maan ibn Basheer 🐗 said that the Messenger of Allah 🗱 said:

«مَثَلُ الْمُؤْمِنِيْنَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكى مِنْهُ عُضْوٌ،تَدَاعى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى»

"The likeness of the believers in their mutual love, mercy and compassion is that of the body; when one part of it is

1 Saheeh al-Bukhaari, 481; Saheeh Muslim, 2585



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in pain, the rest of the body joins it in restlessness and fever." $^{\prime\prime\prime}$

O brothers, the brotherhood of Islam is the essence of strong faith and the basis of powerful and sensitive emotions that the Muslim has in his heart towards his brothers in faith. This is so that he lives by means of them, among them and with them, as if they are all branches stemming from one great tree, emerging from a single root through which all barriers of race and colour diminish, racial discrimination disappears and nationalistic fervour dies away. Thus, there remains the basis on which the global Islamic community is built, which is united by a special bond and shaded by one banner and no more; it is the banner of faith and the bond of brotherhood in Islam. Allah **# says:**

﴿ يَتَأَيَّهُا ٱلنَّاسُ إِنَّا خَلَقْنَكُمْ مِن ذَكَرٍ وَأَنثَىٰ وَجَعَلْنَكُمْ شُعُوبًا وَقَبَآبِلَ لِتَعَارَفُوْأَ إِنَّ آَكْرَمَكُمْ عِندَاللَهِ أَنْقَنَكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴾

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has *At-Taqwa* (i.e. one of the *Muttaqoon* (pious). Verily, Allah is All-Knowing, All-Aware" [al-Hujuraat 49:13].

O brothers in Islam, in the Muslim society that is based on 'Aqeedah and faith and is united in the teachings of Islam, the brotherhood of faith takes the place of brotherhood through blood. In such a society, the bond of faith takes the place of materialistic bonds, personal interests and selfishness, whereby the Muslim loves for his Muslim

¹ Saheeh al-Bukhaari, 6011; Saheeh Muslim, 2586

brothers what he loves for himself. Thus, he feels sad when they are sad and feels happy where they are happy; he shares their joys and sorrows and feels their pain. In this way, Islam put an end to all traces of selfishness that lead to wrongdoing, because selfishness is a hateful characteristic and a serious problem. Islam fought against it and brought in its place brotherhood and love.

The one who studies the history of this *Ummah* will realise that the Muslim *Ummah* could not have come together and united, achieved anything or raised the banner of victory or established a state or caused its enemy to fear except through brotherhood among its followers. This brotherhood is a mighty brotherhood that is unparalleled in the history of nations, a brotherhood that represents strong power on which the foundation of this glorious, persevering, strong and victorious *Ummah* was laid. Thus, it was able to ward off overwhelming attacks, enemy campaigns and unjust transgressions, and after each conflict with its opponents, it could hold its head high, powerful and strong.

O *Ummah* of unity and brotherhood, in our Muslim history we see great and unique examples of the strength of the bond of brotherhood among Muslims. The most famous example is the brotherhood that the Prophet **#** established between the *Muhaajireen* (Emigrants) and *Ansaar* (Helpers) (may Allah be pleased with them all).¹ Each *Ansaari* was given a brother from among the *Muhaajireen*, and an *Ansaari* would take his *Muhaajir* brother with him to his house and offer to share with him everything in his house of wealth

Schutbah. 1

¹ For information on the brotherhood established by the Prophet between the *Muluajireen* and *Ansaar*, see *as-Seerah an-Nabawiyyah* by Ibn Hishaam, 2/504. [In English, see A. Gillaume's translation of the Seerah, entitled *The Life of Muhammad*, p. 234]



or property, and to share his life with him in good times and bad. What kind of brotherhood in this world is equal to this Islamic brotherhood? Allah **#** says:

﴿ وَٱلَّذِينَ تَبَوَّهُو ٱلدَّارَ وَٱلْإِيمَنَ مِن قَبَلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيَهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَحَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِمِمْ وَلَوْ كَانَ بِبِمْ خَصَاصَةً وَمَن يُوقَ شُحَ نَفْسِهِ، فَأُوْلَبَهِكَ هُمُ ٱلْمُفْلِحُونَ ﴾

"And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their hearts for that which they have been given (from the booty of Banee An-Nadheer), and give them (Emigrants) preference over themselves, even though they were in need of that" [*al-Hashr* 59:9].

What happened, O Muslims, after materialism gained control over the hearts of many Muslims and false modernity overshadowed many parts of the Muslim world, and love of this world settled deep in people's hearts? This coincided with weakness of faith, a decline in ethics and etiquette, and the increased pursuit of physical pleasures and material gains. People lost the ability to resist influences and challenges, as a result of which tension appeared in social relationships – for the most trivial of reasons – among many people, even among close relatives, in-laws and neighbours. Disputes became prevalent and quarrels became common; people severed ties with one another and there was no longer any love and sincerity. This led to division and court cases, and selfishness and love of self became widespread.

Some manifestations of that – and how strange they are – are different ways of interacting that have become

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common in the social arena, which may be regarded as a result of weakness of brotherhood among Muslims and even among the members of a single family. For example, a brother may have a minor dispute with his brother – the son of his mother and father – over some trivial worldly matter, then the issue becomes complicated and the problem becomes huge, and people who try to bring about reconciliation fail in their efforts. Each party insists on taking the matter to court or to the police, to take revenge on his brother for the sake of a handful of money or a few inches of land. It may even go so far that one does not greet the other for months or years. *Subhaan Allah*!

Why is all this happening? Why does one brother bring a complaint against another?

Another man may have refrained from visiting his paternal or maternal uncles, or his cousins, or even from picking up the phone and calling them for a number of years, because of an exchange of words.

You may have a close and dear friend whom you have known for many years with no problem at all, then a small mistake or slip creates division and the bond of friendship is suddenly undone and turned into grudges, resentment and ill feeling.

You may have a next-door neighbour with whom you share a wall, and you get along well with him and visit one another, then the children have a quarrel – which is something ordinary – and the mothers get angry and start shouting and screaming. Then the fathers try to intervene and a heated battle ensues, with foul language and fisticuffs. Then the authorities intervene and the result of all of that is a permanent severing of ties, turning away Khutbah.



from one another, trying to speak ill of one another in gatherings and it may even make one of the parties move away or seek revenge.

Allah is the One Whose help we seek. Is this one *Ummah*? Is this the teachings of sincere Islamic brotherhood? Enough, O slaves of Allah! We must stop bearing grudges and shunning one another. Beware lest the *Shaytaan* succeed in stirring up trouble among you. Those who are involved in disputes should seek to bring about reconciliation, those who have broken ties with one another should resume contact, for the consequences of fighting and severing ties are serious in this world and in the Hereafter. Have you not heard what the Prophet $\frac{4}{5}$ said:

«لَا يَحِلُّ لِرَجُلِ أَنْ يَّهْجُ رَأَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَّلْتَقِيَانِ فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ»

"It is not permissible for a Muslim to forsake his brother for more than three days, each of them turning away from the other when they meet. The better of them is the first to greet the other with Salaam"? This was narrated by al-Bukhaari and Muslim from the Hadeeth of Abu Ayyoob ⁽⁴⁾.¹

And the Prophet ^{see} said, according to a *Hadeeth* narrated by al-Bukhaari from Anas ^{see}:

«أُنْصُرْ أَخَاكَ ظَالِمًا أَوْمَظْلُومًا»

"Support your brother whether he is a wrongdoer or is being wronged."²

And he said:

¹ Saheeh al-Bukhaari, 6077; Saheeh Muslim, 2560

² Saheeh al-Bukhaari, 2443

"The Believers are Nothing Else than Brothers"

«تُعْرَضُ الْأَعْمَالُ فِي كُلِّ اثْنَيْنِ وَخَمِيْسٍ، فَيَغْفِرُ اللَّهُ عَزَّوَجَلَّ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِهِ شَيْئًا إِلَّا الْمُتَشَاحِنَيْنِ، يَقُوْلُ اللَّهُ لِلْمَلَائِكَةِ: ذَرُوهُمَا حَتَّى يَصْطَلِحَا»

"The gates of Paradise are opened on Mondays and Thursdays, and forgiveness is granted to everyone who does not associate anything with Allah, except a man between whom and his brother is some grudge. It is said: Wait for these two until they reconcile." Narrated by Muslim and others from Abu Hurayrah \ll .¹

On the other hand, what have the Muslims done to bring about Islamic brotherhood? In other words, who among us has checked on his brothers or neighbours to find out how they are, especially those who are poor and needy, or weak and incapable? Whoever has surplus money, food or clothing should look for his needy brothers – and how many of them there are! – for that will achieve solidarity and instil love, and it will bring a great deal of reward with Allah *****. As for those who are enjoying the abundance with which Allah has blessed them when a few metres away their brothers in Islam are starving, they have not followed this great principle.

O *Ummah* of Islam, when we remind ourselves of the duty of Islamic brotherhood, we should not forget our brothers in faith in many places throughout the Muslim world. We owe them our support, *Du'aa'*, generosity and help. Foremost among them are the peoples who have been waging *Jihad* patiently and oppressed Muslim minorities everywhere.

I say to those who are reluctant to give and who have

hutbah.

¹ Narrated by at-Tayaalisi, 2525; Ahmad, 2/268; Muslim, 2565



stopped offering Du'aa' for their brothers: do not do that, for your brothers are in the utmost need of your support, generosity and Du'aa'. You should not think of anything you give as too little.

With regard to our brothers in the holy land – may Allah bring peace to the blessed land of the *Mi'raaj* (Ascension) – they are showing persistent heroism and striving hard in *Jihad*, despite their meagre resources. They are looking for the support of their Muslim brothers and their prayers for them, that Allah might rid the blessed land of al-Aqsa of the occupation of the usurpers and wrongdoers.

﴿ وَمَا ذَلِكَ عَلَى ٱللهِ بِعَزِيزٍ ﴾

"And for Allah that is not hard or difficult" [*Ibraaheem* 14:20; *Faatir* 35:17].

A'oodhu billaahi min ash-Shaytaan ir-rajeem

(I seek refuge with Allah from the accursed Shaytaan):

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخُوَةٌ فَأَصْلِحُوا بَيْنَ أَخَرَيْكُمْ وَأَنَّقُوا ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." [*al-Hujuraat* 49:10]

May Allah bless me and you and cause us to benefit from the Holy Qur'aan. May Allah benefit me and you with the *Sunnah* of the leader of the Messengers. May Allah guide us to His straight path, protect us by His grace from the painful torment, and accept the repentance of us all, for He is the Acceptor of repentance, the Most Merciful.





«ٱلْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِهِ وَ لِعَظِيمِ سُلْطَانِهِ، أَحْمَدُهَ تَعَالٰى عَلٰى عَظِيمٍ فَضْلِهِ وَ أَشْكُرُهُ عَلٰى جَزِيلِ إِحْسَانِهِ، وَ أَشْهَدُ أَنُ لَا إِلٰهَ إِلَّه

الله وَحْدَة لَا شَرِيكَ لَهُ تَعْظِيمًا لِّشَأْنِهِ، وَ أَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الدَّاعِي إِلَى مَغْفِرَتِهِ وَ رِضْوَانِهِ، اَللَّهُمَّ صَلِّ وَ سَلِّمْ وَ بَارِكْ عَلَيْهِ وَ عَلَى آلِهِ وَ أَصْحَابِهِ وَ أَرْوَاجِهِ وَ أَتْبَاعِهِ وَ إِخْوَانِهِ» آَ**مَّابَعُ**لُ

Praise be to Allah as befits the Majesty of His Countenance and the greatness of His authority. I praise Him, may He be exalted, for His great bounty and I give thanks to Him for His immense kindness. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate, may He be glorified. And I bear witness that our Prophet Muhammad is His Slave and his Messenger, the one who calls to His forgiveness and pleasure. O Allah, send blessings and peace upon him and upon his Family, Companions, wives, followers and brothers.





To proceed:

F

ear Allah, O slaves of Allah, and know that one of the prerequisites of true *Taqwa* (piety) is to fulfil the duties dictated by brotherhood in Islam, and to train yourselves to love for your fellow Muslims what you love for yourselves.

Yahya ar-Raazi said: "Let the least kindness that a believer could get from you be in three ways: if you cannot benefit him, then do not harm him; if you cannot make him happy, then do not make him sad; and if you cannot praise him, then do not criticise him."¹

You should realise – may Allah have mercy on you – that letting down or forsaking a Muslim is a serious matter; it leads to breaking the bonds of brotherhood and could bring disgrace and humiliation to all. The Muslims never got into this sorry state except when the bonds of

1 Jaami' al-'Uloom wa'l-Hukam by Ibn Rajab, p. 294

Khutbah.2

brotherhood among them became weak, and brother began to turn away from brother, at the time when the enemies of Islam joined forces against the Muslims.

﴿ وَٱلَّذِينَ كَفَرُوا بَعْضُهُمْ أَوَلِيمَاهُ بَعَضٍ إِلَا تَغْعَلُوهُ تَكُن فِتُنَةٌ فِ ٱلأَرْضِ وَفَسَادٌ حَبِيرٌ ﴾

"And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one *Khalifah* - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be *Fitnah* (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism)." [al-Anfaal 8:73].

Repent, repent, O Muslims, from the disease of forsaking one another, fighting one another, bearing grudges against one another and turning away from one another. Come back, all of you, to the shade of love, peace, cooperation, brotherhood and harmony so that you will be able to achieve what you are aspiring for of guidance and goodness both in this world and in the Hereafter. Perhaps I may remind you that the fruit of these words in practical terms means that those who have disputes should hasten to forgive one another, reconcile with one another and visit one another as soon as they hear these words. They should remember that the better of them before Allah and the further removed from the *Shaytaan* is the one who is first to get in touch with or greet the other.¹

How short is the life of this world, O slaves of Allah!

¹ As is mentioned in the Hadeeth from as-Saheehayn quoted above



﴿ وَمَا عِندَ ٱللهِ خَيْرٌ وَأَبْقَى أَفَلا تَعْقِلُونَ ﴾

"and that (Hereafter) which is with Allah is better and will remain forever" [al-Qasas 28:60].

Finally, send blessings and peace – may Allah have mercy on you – upon the Prophet of mercy and guidance, as your Lord ﷺ has enjoined you when He said:

﴿ إِنَّ اللَّهَ وَمَلَتَبِكَنَهُ بُصَلُونَ عَلَى ٱلنَّبِيِّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا صَلُوا عَلَيْهِ وَسَلِمُوا تَسْلِيحًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].



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Backbiting

Fatal disease of society



المحتقد بقد دَبِ المستقدين () التحقين التجير () منابع يود الدير) أَحْمَدُهُ تَعَالَى وَ أَشْكُرُهُ، أَلَّفَ بَيْنَ قُلُوبِ الْمُؤْمِنِينَ، وَ جَعَلَهُمْ إِخْوَةً مُّتَحَابِّينَ مُتَرَاحِمِينَ، عَلَى الْخَيْر مُتَعَاوِنِينَ، وَفِي سَبِيلِ الْفَضَائِلِ مُتَكَاتِفِينَ، لِأَلْسِنَتِهِمْ وَ جَوَارِحِهِمْ حَافِظِينَ، وَعَن الْغِيبَةِ وَالْبُهْتَانِ مُبْتَعِدِينَ، وَ لِلْفُحْش وَالزُّورِ مُجْتَنِبِينَ، وَعَنْ أَعْرَاضٍ إِخْوَانِهِمْ ذَابِّينَ وَمُدَافِعِينَ. أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللَّهُ وَحْدَةً لَا شَرِيكَ لَهُ، ٱلْمَلِكُ الْحَقُّ الْمُبِينُ، هُوَ الْمَرْجُوُّ سُبْحَانَةُ لِصَلَاحٍ أُمُورِ الدُّنْيَا وَ الدِّينِ، وَ أَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الصَّادِقُ الْأَمِينُ، خَاتَمُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ، وَ إِمَامُ الْمُتَّقِينَ، وَ سَيِّدُ وَلَدِ آدَمَ أَجْمَعِينَ ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ الطَّاهِرِينَ الطَّيِّبِينَ، وَصَحْبِهِ الْغُرِّ الْمَيَامِينَ، وَمَنِ اقْتَفَى أَثَرَهُ، وَدَعَا بِدَعْوَتِهِ إِلَى يَوْمِ الدِّينَ» أُمَّا بَعُلُ

المحمد يَدون المعتقدين () التحمن التجمير () ملك يور الدين)

"All the praises and thanks be to Allah, the Lord of the 'Aalameen (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)" [al-Faatihah].

I praise Him, may He be exalted, and I give thanks to Him. He has brought the hearts of the believers together and made them brothers, loving one another, showing compassion to one another, cooperating in doing good and supporting one another in pursuit of virtue, guarding their tongues and physical faculties, keeping away from backbiting and telling lies, avoiding foul speech and false talk, defending and protecting the honour of their brothers.

I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate, the Sovereign, the Truth, the Almighty. He, may He be glorified, is the One from Whom we hope for well-being in worldly and spiritual affairs. And I bear witness that our Prophet Muhammad is His Slave and His Messenger, the truthful and trustworthy one, the Seal of the Prophets and Messengers, the leader of the pious, the master of all the sons of Adam. May Allah send blessings and peace upon him and his pure and good family and his virtuous and righteous companions, and those who follow in his footsteps and call to his way until the Day of Judgement.



Stop Harming People's Honour



slaves of Allah, fear Allah your Lord, and let your piety be manifested in your behaviour and in your daily lives; it should have a practical application in all your affairs, motivating you to love good and spread virtue and to ward off evil and keep away from immorality.

O Muslims, one of the distinguishing characteristics of the Muslim community is that it is a community that is based on mutual compassion and support, solidarity, love and harmony. It is based on a foundation of cooperation and mutual respect. It is built on a footing of mutual love and kindness, with no room for hateful selfishness or overweening individualism. The hearts of its members

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Rhutbah.12

are filled with love for their brothers, mention of their good qualities and virtues are always on their lips, and they avoid slandering their honour or undermining their dignity. They do not bear deep-seated grudges against them or spread lies about them. They are as Allah described them:

﴿ وَٱلَّذِينَ مَعَهُ أَشِدًا * عَلَى ٱلْكُفَّارِ رُحَمَّا * يَنتُهُمْ ﴾

"severe against disbelievers, and merciful among themselves" [al-Fath 48:29],

﴿ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَفِرِينَ ﴾

"humble towards the believers, stern towards the disbelievers" [al-Maa'idah 5:54].

O brothers in faith, Islam has surrounded the Muslim society with a protective fence from the inside, to shield it lest cracks develop in its structure and shake its pillars. It has established protective measures and precautions to prevent its collapse and ruin, lest it be destroyed from within by stealth and polarisation. Islam requires the Muslims to pay attention to the rights of faith and brotherhood, to reconcile amongst themselves and to guard their tongues against impugning the honour of the believers. This forms strong barriers against destructive crimes and fatal social ills that may cause the social structure to crumble from its foundations and turn it into a society of ongoing conflict, disintegration, never-ending grudges and conflicting factions. Woe to the community at that time, when its enemies are watching from afar and it becomes easy prey for them.

O Muslims, there is a serious and chronic problem that is



widespread among the people; hardly any gathering be safe from it and it is rare that any community is able to rid itself of it. It is extremely common in gatherings and meetings, except in the case of those on whom Allah has mercy. It casts its heavy shadow over them, with the great danger it poses to faith and morals and the great impact it has on individuals, families and communities. This problem is the disease of backbiting, and what a bad characteristic it is! It is indicative of weak faith, a foul mouth and an evil nature. The one who engages in it is characterised by meanness,

cruelty, weak morals, lack of religious deterrent and a base nature.

Backbiting is a calamity for society, and what a calamity it is! It has a remarkably great effect on hearts and minds, and a dangerous impact on families and communities. It does to them what fire does to a pile of straw. It separates brothers, alienates



loved ones, spoils relationships between colleagues and undermines relationships with friends. How often it has caused division between a man and his wife, a father and his son, a man and his brother ? How often has it destroyed ties and stirred up trouble among people? How often has it stirred up hatred and created grudges and ill feeling? How much great evil and danger it has brought; it may even have led to intense war between groups and states –

and Allah's refuge is sought.

The one who engages in backbiting is a toxic member of

Backbiting Fatal disease of society

society, one who offends Allah and His Messenger and the believers, and creates mischief among the Muslims. And Allah does not love the mischief-makers.

Hence – O slaves of Allah – Islam definitively forbids backbiting. Al-Qurtubi (may Allah have mercy on him) narrated that there is scholarly consensus that backbiting is a major sin¹, on a par with murder, *Riba*, *Zina* and all other major sins. Ibn Hajar (may Allah have mercy on him) said:

«ٱلْغِيبَةُ: هِيَ الدَّاءُ الْعُضَالُ وَالسُّمُ الَّذِي فِي الْأَلْسُنِ أَحْلَى مِنَ الزُّلَالِ»

Backbiting is a chronic disease, a poison that tastes sweeter on the tongue than fresh water.

The one who was given the power of concise speech – the Prophet [#]_# – regarded it as equivalent to killing a soul and plundering wealth. According to a report narrated by Muslim from the *Hadeeth* of Abu Hurayrah [#]_#, the Prophet [#] said:

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ»

"The whole of a Muslim is sacred to another Muslim, his blood, his wealth and his honour."²

Al-Hasan al-Basri (may Allah have mercy on him) said:

«وَاللهِ، لَلْغِيبَةُ أَسْرَعُ فِي دِينِ الْمُؤْمِنِ مِنَ الأَكِلَةِ فِي جَسَدِمٍ»

By Allah, backbiting damages a person's religious commitment more quickly than gangrene damages his body.³

Even more serious than that is what our Lord, may He be glorified and exalted, says in the following verse:

¹ al-Jaami' li Ahkaam al-Qur'aan, al-Qurtubi, 16/337

² Saheeh Muslim, 2564

³ Narrated by Ibn Abi'd-Dunya in as-Samt, p. 192



﴿ وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيْحِبُ أَحَدُكُم أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ﴾

"...neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)" [al-Hujuraat 49:12].

Think, my Muslim brother – may Allah have mercy on you – about this eloquence in which the prohibition is accompanied by a likeness that further emphasises the meaning and makes the deed even more ugly and abhorrent "Would one of you like to eat the flesh of his dead brother? You would hate it."

If eating the flesh of another person is naturally repugnant and abhorrent, even if that person is a disbeliever, then how about if he is a brother in faith? The repugnance is greater; so how about if he were dead? *Subhaan Allah*, how serious is the issue of backbiting and how abhorrent a crime! *Subhaan Allah*, how great is people's heedlessness regarding this matter today, as if it is a form of entertainment in their gatherings! And Allah is the One Whose help we seek.

O Muslims, with regard to the meaning of backbiting, the Prophet ﷺ said, according to a report narrated by Muslim, Abu Dawood and others from Abu Hurayrah ﷺ:

«أَتَدْرُونَ مَا الْغِيبَةُ؟»

"Do you know what backbiting is?"

We said: "Allaah and His Messenger know best." He said:

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

"When you say about your brother something that he dislikes." It was said: "What if what I say about my brother is true?" He said:

Khutbah.12

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ وَإِنْ لَّمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ»

"If it is true then you have backbitten about him and if it is not true then you have told a grave lie about him."¹

To those who engage in backbiting we will quote this stern warning that was issued to those who persist in this objectionable behaviour. The Prophet ﷺ said, according to a report narrated by Ahmad and Abu Dawood:

«يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَبَع اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ»

"O you who have believed with your tongues but faith has not entered your hearts, do not backbite about the Muslims or seek their faults, for whoever seeks their faults, Allaah will seek his faults, and if Allaah seeks a person's faults He will expose him (even) in his house."²

O brothers in Islam, do you know what is the punishment of those who backbite? Listen, O you who think that the matter is not serious. Abu Dawood narrated that Anas & said that the Messenger of Allah $\frac{1}{2}$ said:

«لَمَّا عُرِجَ بِي، مَرَرْتُ بِقَوْمٍ لَّهُمْ أَظْفَارٌ مِّنْ نُّحَاسٍ، يَّخْمِشُونَ وُجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هٰؤُلَاءِ يَاجِبْرِيلُ؟ قَالَ: هٰؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي أَعْرَاضِهِمْ»

"When I was taken up (into heaven, during the Mi'raaj), I passed by some people who had nails of copper with

¹ Narrated by Muslim, 2589; Abu Dawood, 4874; at-Tirmidhi, 1934

² Narrated by Ahmad, 4/420; Abu Dawood, 4880, from the *Hadeeth* of Abu Barzah al-Aslami 🎄



which they were scratching their faces and chests. I said: 'Who are these people, O Jibreel?' He said: 'They are the ones who consumed the people's flesh and impugned their honour.'"¹

When 'Aa'ishah said to the Prophet s, It is enough for you that Safiyyah is such and such – meaning that she was short – he said:

«لَقَدْ قُلْتِ كَلِمَةً لَّوْ مُزِ جَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ»

"You have spoken a word that if the sea were to be mixed with it, it would change it"

i.e., would make it bitter and change its smell.

Listen, O you who impugn the honour of the slaves of Allah by speaking of their mistakes, criticising them, belittling them and presenting a bad image of them - there are some people who set themselves up as judges over the people in a gathering, or even in one moment, issuing verdicts that this one is mistaken, that one is stupid, this one is ignorant, that one is misguided... Backbiting is easier for such people than drinking water. Where is the fear of Allah? Where is the feeling that Allah is always watching? Where is the respect for the sanctity of people's rights? The matter has reached its peak and has gone as far as it can. It is a very serious matter, O Muslims, and it is not appropriate to keep quiet about it and accept it. Many gatherings, big and small, have turned into marketplaces where the honour of the Muslims is exposed and their flesh is offered on platters that will incur torment. They joke about people's deeds and behaviour in their gatherings as entertainment, but it is torment, and Allah's refuge is sought.

Among the people in this society is a group of idle people

¹ Sunan Abi Dawood, 4878

Backbiting Fatal disease of society

who come under the heading of masked unemployment; they prefer talk to action, and negligence and laziness have made them lethargic and unable to catch up with those who are hard working. Thus, they take them as targets to talk about and criticise; all they have to offer is criticism and slander. They are preoccupied with seeking out the mistakes of others and pointing them out, implicitly or explicitly. They hold gatherings and meetings, all for the purpose of this bad deed.

That is something that is very regrettable and causes one to break out in a sweat. It is contrary to dignity and virtue. The *Shaytaan* has made bad deeds fair-seeming to them.

Ibn al-Qayyim (may Allah have mercy on him) said: "It is remarkable that man finds it very easy to keep away from many haraam things but it is very difficult for him to control the movement of his tongue. You may see a man who is famous for his religious commitment, asceticism and worship, but he says words that may incur the wrath of Allah without paying any attention to it; by means of one such word he may slip a distance further than that between the east and the west."¹

Al-Hasan (may Allah have mercy on him) said:

«إِذَا رَأَيْتَ الرَّجُلَ يَشْتَغِلُ بِعُيُوبِ غَيْرِم، وَيَتْرُكُ عُيُوبَ نَفْسِه، فَاعْلَمْ أَنَّهُ قَدْ مُكِرَبِهِ»

"If you see that a man is preoccupied with finding the faults of others whilst forgetting his own faults, then know that he is doomed."²

1 ad-Da' wa'd-Dawa', p. 244

Chutbah. 12

² See as-Samt by Ibn Abi'd-Dunya, p. 198



According to the Hadeeth, the Prophet 1 said:

«أَتَدْرُونَ مَا أَرْبَى الرِّبَا عِنْدَ اللَّهِ؟»

"Do you know what is the worst Riba before Allah?"

They said: "Allah and His Messenger know best." He said:

«فَإِنَّ أَرْبَى الرِّبَاعِنْدَ اللهِ اسْتِحْلَالُ عِرْضِ امْرِيَّ مُّسْلِمٍ»

"The worst Riba before Allah is regarding it as permissible to impugn the honour of a Muslim."

Then he 觜 recited:

﴿ وَٱلَّذِينَ يُؤَدُّونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَنَتِ بِغَيْرِ مَا ٱصْتَسَبُواْ فَقَدِ ٱحْتَمَلُواْ بُهْتَنَا وَإِنْمَا تُبِينَا ﴾

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin" [*al-Ahzaab* 33:58].¹

O *Ummah* of Islam, the Messenger ﷺ taught his Companions sublime etiquette when he said:

«لَا يُبَلِّغُنِي أَحَدٌ مِّنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا، فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ»

"No one should tell me anything about any of my Companions, for I like to come out to them with no ill feelings in my heart."²

Allahu Akbar! Where are those whose main focus is seeking out people's faults and highlighting their

² Narrated by Abu Dawood, 4860; at-Tirmidhi, 3896, from the Hadeeth of Ibn Mas'ood 4.



¹ Narrated by Abu Ya'la, 4689; al-Bayhaqi in Shu'ab al-Eemaan, 6711, from the Hadeeth of 'Aa'ishah 4.

Rhutbah.12

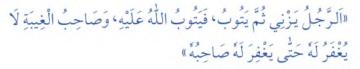
mistakes? They exaggerate, create scandal among people and make mountains out of molehills; they think badly of their brothers and spread rumours for ulterior motives. There may be a word that has no consequences and the matter goes no further than that, or there may be a word that is like a spark and is followed by a blazing fire that wreaks havoc. You find these people who are overly fond of telling scandalous stories, announcing people's evil deeds, exposing their faults, and disclosing the secrets of individuals, communities, states, governments, institutions and organisations, of scholars and common folk, young and old, men and women, etc.

The way of the *Salaf* (may Allah have mercy on them) is offering gentle advice to one another, not exposing the faults of one another. 'Umar & said:

«عَلَيْكُمْ بِذِكْرِ اللهِ، فَإِنَّهُ شِفَاءٌ، وَّإِيَّاكُمْ وَذِكْرَ النَّاسِ فَإِنَّهُ دَاءٌ»

"You must mention Allah (Thikr), for it is healing; and you must beware of mentioning people, for it is a disease."¹

One of the *Salaf* said: "Backbiting is worse than *Zina.*" He was asked: "How come?" He said:



"A man may commit Zina then repent, and Allah will accept his repentance, but for the one who backbites there is no forgiveness unless his victim forgives him."²

Qataadah said:

¹ Narrated by Ibn Abi'd-Dunya in Kitaab as-Samt, p. 204

² Kitaab as-Samt by Ibn Abi'd-Dunya, p. 164. See also Kanz al-'Ummaal, 3/589



«ذُكِرَ لَنَا أَنَّ عَذَابَ الْقَبْرِ مِنْ ثَلَاثَةِ أَثْلَاثٍ: ثُلُثٌ مِّنَ الْغِيبَةِ، وَثُلُثٌ مِّنَ الْبَوْل، وَثُلُثٌ مِّنَ النَّمِيمَةِ»

We were told that the torment of the grave is because of three thirds: one third because of backbiting, one third because of urine and one third because of malicious gossip."¹ A man spoke maliciously about another in the presence of one of the salaf; he rebuked him and said: "Beware of indulging in backbiting."²

O Muslims, one of the worst and most harmful forms of backbiting is impugning the honour of those who are in positions of authority over the Muslims. Rather, what one should do is pray for them, highlight their good qualities and offer them sincere advice in private, so as not to create resentment in the hearts of the common folk or incite the masses. The same applies to the scholars, *Daa'iyahs* and reformers. Gossiping and backbiting about them is toxic

¹ Narrated by Ibn Abi'd-Dunya in Kitaab as-Samt, p. 190

² See: Kitaab as-Samt by Ibn Abi'd-Dunya, p. 299

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and blameworthy. If anyone impugns them and criticizes them, Allah will punish him before he dies by rendering him spiritually dead – we seek refuge in Allah. As al-Haafiz Ibn 'Asaakir (may Allah have mercy on him) said:

> مَنْ ذَالَّذِي مَا سَاءَ قَطُّ وَمَنْ لَهُ الْحُسْنَى فَقَطْ؟!

"Perfection belongs only to Allah."1

Fear Allah, O Muslim men; fear Allah, O Muslim women, for backbiting in women's gatherings, and talk about "what he did and what she did" is astonishingly common. The Messenger of Allah $\frac{3}{2}$, may peace and blessings of Allah be upon him that you are most of the people of Hell, as it says in *as-Saheehayn*, in the *Hadeeth* of Ibn 'Abbaas $\frac{3}{2}$.

Fear Allah, O you who hold positions of authority among the Muslims; do not make those who backbite welcome and beware of believing what they say about anyone, except after verifying what they say.

﴿ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوَا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُواْ أَن تُصِيبُوا قَوْمًا مِجَهَ لَمَةٍ فَتُصِيحُوا عَلَى مَا فَعَلَتُمْ نَدِمِينَ ﴾

"O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done." [al-Hujuraat 49:6].

Fear Allah, O you who write reports on people and who act as advisers and consultants. Beware of saying bad things about innocent people, and beware of thinking

¹ Tabyeen Kadhb al-Muftari by Ibn 'Asaakir, p. 307

² Saheeh al-Bukhaari, 29; Saheeh Muslim, 2737



negatively of the Muslims.

Fear Allah, O scholars and *Daa'iyahs*, and avoid impugning the honour of your brothers; think positively of them, even if they differ with you. Beware lest the *Shaytaan* create division and friction between you, for he has despaired of those who pray ever worshipping him, so now he focuses on creating troubles between them. Do not let simpleminded people, those who make false claims, the ignorant or the foolish create troubles among you.

Fear Allah, O Muslim youth, and be united in seeking good and righteousness. Be united and stay close to your devoted scholars and those who are in charge of your affairs. Be united against your enemies who lie in wait. Allah ﷺ says:

﴿ فَاتَّقُوا ٱللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا ٱللَّهَ وَرَسُولَهُ إِن كُنتُم تُؤْمِنِينَ ﴾

"So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad, may peace and blessings of Allah be upon him), if you are believers." [*al-Anfaal* 8:1].

May Allah cause me and you to benefit from the Holy Qur'aan and the guidance of the Leader of the Messengers. May He help me and you to avoid the way of those who are heedless and who engage in backbiting. May He make us brothers who love one another, for He is the Most Generous, Most Kind.

I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft-Forgiving, Most Merciful.

* * *



«اَلْحَمْدُ لِلَٰهِ، قَوْلُهُ الْحَقَّ، وَوَعْدُهُ الصِّدْقَ، وَأَمْرُهُ الْإِحْسَانُ وَالرِّفْقُ، نَحْمَدُهُ تَعَالٰى وَنَشْكُرُهُ بِالْعَمَلِ وَ النُّطْقِ، وَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهٌ لَا شَرِيكَ لَهُ فِي الْعِبَادَةِ



وَالتَّدْبِيرِ وَ الرِّزْقِ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهَ وَ رَسُولُهُ إِلَى كَافَّةِ الْخَلْقِ، صَلَّى اللَّهُ وَ سَلَّمَ وَ بَارَكَ عَلَيْهِ وَ عَلَى آلِهِ وَ أَصْحَابِهِ وَ الَّتابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ»

Praise be to Allah, Whose word is the truth, Whose promise is true and Whose instruction is to be kind and gentle. We praise Him, may He be exalted, and we express our gratitude to Him in word and deed. I bear witness that there is no god worthy of worship except Allah alone, with no partner or associate in worship, control and provision. I bear witness that Muhammad is His Slave and His Messenger to all of mankind. May Allah send blessings and peace upon him and upon his family and companions, and the Taabi'een (generation following the Companions) and those who follow them in truth until the Day of Judgement.



To proceed:

ear Allah, O slaves of Allah, and strive to bring people's hearts together. Remember that your Lord, the Knower of the unseen, is always watching you, and keep away from gatherings

where backbiting takes place, for the evil consequences will affect the one who speaks, the one who listens and the one who approves of it. Do not be tempted by the fact that those who engage in backbiting are many.

O Muslims, we all understand the seriousness and ugliness of backbiting and that backbiting may be committed when one mentions the least thing about a Muslim that he would dislike, whether it is about his physical appearance or his character and so on. The wisdom of Islam became clear with regard to this prohibition to protect the dignity of the Muslims, confirm their sanctity, and shield society from the hammers of destruction that shake its foundations from within.

My beloved for the sake of Allah, if we look for the causes and motives of this serious disease, we will find that they are nothing more than weakness of faith, lack of religious deterrents and failure to fear Allah, in addition to *schadenfreude* (delight in another's misfortune), resentment, getting carried away with the evil desires of the *Nafs* (self) that is inclined towards evil, trying to elevate oneself above one's station and undermining the status of others. The one who backbites about people is implicitly saying: "I am perfect and people are wrong! I am in the right and the people are in the wrong!" That is sufficient sign of baseness and meanness. We may also add to that that backbiting

Rhutbah.12

exacerbates destructive envy, grudges, hatred and resentment in people's hearts and leads to getting carried away in gossiping with others, without any restraints.

The scholars – may Allah have mercy on them – such as al-Ghazaali, an-Nawawi and others¹ – have outlined six exceptions in which it is permissible to speak about others in their absence on the basis of necessity. They are: making a complaint about wrongdoing, seeking a *Fatwa*, seeking help in changing an evil action, warning the Muslims of evil and advising them, exposing the evildoer or one who commits sin openly, and to identify a man if it is not possible to identify him except by referring to some characteristic that distinguishes him from others.

O brothers in Islam, the remedy to this serious disease is to repent to Allah by giving up this grave sin, offering many prayers for forgiveness, avoiding gatherings in which backbiting takes place, keeping away from bad people, offering Du'aa' for the one about whom you backbit, and mentioning his good qualities, speaking of his virtues in the place where you backbit about him. Asking for his forgiveness, always offering the Du'aa' that expiates sins committed in a gathering, ending gatherings with prayers for forgiveness and repentance, accustoming oneself to thinking positively of people, making excuses for others, keeping away from rumours based on ulterior motives, avoiding suspicion and remembering death and the Hereafter are all actions that can prevent this.

It is narrated that Ma'roof al-Karkhi (may Allah have mercy on him), if someone engaged in backbiting in his presence, would say: "O So and so, remember the shroud

See: Ihya' 'Uloom ad-Deen, 3/152-153; Riyadh as-Saaliheen, p. 450, 451; al-Adhkaar, p. 540-543; az-Zawaajir by Ibn Hajar al-Haytami, 2/29-31; Subul as-Salaam, 8/310, 311. See also the essay by al-'Allaamah ash-Shawkaani, Raf' ar-Reebah 'ammaa yajooz wa la yajooz min al-Gheebah.



and the cotton and the embalming perfume when they are placed on you."¹

What consolation there is for those about whom people backbite, for they will benefit from their *Hasanaat* (good deeds). It is narrated that when al-Hasan al-Basri heard about a man who backbit about him, he sent him a plate of fresh dates and said to him: "I heard that you gave me some of your *Hasanaat* – i.e. by your backbiting about me – and I wanted to return the favour. Please accept my apologies for not being able to reward you properly."²

Fear Allah, O Muslims, and repent to your Lord from all sins and acts of disobedience; you will be blessed and you will prosper in this world and in the Hereafter. May Allah enable us all to repent sincerely, by His grace.

Finally, send blessings and peace – may Allah have mercy on you – upon the one whom Allah sent as a mercy to the worlds, as the God of the first and the last, the Sustainer of heavens and earth, instructed you:

﴿ إِنَّ أَنَّهَ وَمَلَتَهِكَتُهُ يُصَلُونَ عَلَى ٱلنَّبِيِّ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا صَلُوا عَلَيْهِ وَسَلِمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. *As-Salaamu Alaikum*)" [al-Ahzaab 33:56].

¹ See Hilyat al-Awliya', 8/364; Siyar A'laam an-Nubala', 9/341

² See Ilnya' 'Uloom ad-Deen, 3/164



Marriage

is a Protection and a Joy

«إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَهْدِيهِ، وَنَتُوبُ إِلَيْهِ وَ نَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُور أَنْفُسِنَا، وَمِنْ سَيِّآتِ أَعْمَالِنَا، مَنْ يُطِع اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَّعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ غَوٰى، وَأَشْهَدُ أَنْ لَّا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، خَلَقَنَا مِنْ نَّفْسٍ وَّاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّ نِسَاءً، وَأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، النَّبِيُّ الْقُدْوَةُ، وَالْمُرَبِّي الْأُسْوَةُ، صَلَّى اللُّه عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَان مِّنَ الرِّجَالِ وَالنِّسْوَةِ، وَسَلَّمَ تَسْلِيمًا كَثِيراً»

أَمَّا بَعُلُ



Marriage

is a Protection and a Joy

Praise be to Allah; we praise Him and we seek His help and guidance; we repent to Him and seek His forgiveness. We seek refuge with Allah from the evils of our own selves and from our evil deeds. Whoever obeys Allah and His Messenger has been guided and whoever disobeys Allah and His Messenger has gone astray. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate. He created us from one soul, from which He created its mate, and He created from them many men and women. And I bear witness that our Prophet Muhammad is the Slave of Allah and His Messenger, the Prophet, leader and educator. May Allah send blessings and peace upon him and upon his Family and Companions and those who follow them in truth, both men and women.

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To proceed:

Muslim brothers, fear Allah, may He be blessed and exalted, and obey Him; remember that He is always watching and do not disobey Him.

O slaves of Allah, one of the social issues that Islam paid a great deal of attention to, and that is encouraged in the Book of Allah and the *Sunnah* of His Messenger **%** is the issue of marriage, because of the spiritual and worldly interests that it serves, the wisdom behind it, and the many benefits and sublime feelings it brings. It is a social necessity that is required for the continuation of life, the formation of families, the establishment of morality, lowering the gaze, protection of chastity, increasing the number of offspring and perpetuating the human race. Moreover, it is endeared to human souls: it is dictated by sound human nature, encouraged by Islam, sought by those with sound reasoning and is in harmony with sound nature. Through it tribes bond with one another, peoples are formed and

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nations increase. It brings psychological well-being, peace of mind, enjoyment of life's blessings and cooperation in sharing the burden of social life. It is sufficient to note that it is one of the signs of Allah that are indicative of His wisdom and that call one to ponder the greatness of His creation and the beauty of His handiwork.

﴿ وَمِنْ ءَايَنِيهِ أَنْ خَلَقَ لَكُم مِنْ أَنفُ سِكُم أَزْوَجًا لِتَسْكُنُوا إِلَيْهَا وَحَعَلَ بَيْنَكُم مَوَدَةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَنَتِ لِقَوْمِ يَنفكَرُونَ ﴾

"And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect" [ar-Room 31:21].

O brothers in Islam, the issue of marriage has changed from being a Shar'i issue, a human necessity and a great act of worship if it is done with sincere intention, and has become a serious social problem. This is not because of its inherent nature; rather it is because of what people have introduced to it that is not connected to it in any way and that has nothing to do with it from the point of view of the Sharee'ah (Islamic legislation) and sound reasoning. However, these matters have become - because of what people have introduced to the issue of marriage - things that are regarded as essential, without which marriage is not complete, as if this is what marriage is all about. This is the result of adhering to silly customs and Jaahili traditions, and of blindly following worthless aims, and seeking to show off and boasting at the expense of Islamic teaching, sound reasoning and common sense.

O Muslims, there has been a great deal of talk about



obstacles to marriage; many articles have been written and people have heard a great deal about this matter that has preoccupied them and filled their time. This has brought about some good things for some individuals and families, but it has undermined and broken up other families. The voices of those who are concerned about their society have become hoarse from warning against what may accompany many marriages of problems and complications, and even *haraam* and evil actions, traditions and un-Islamic practices, such as alterations, focusing on superficial issues, boasting, showing off and other non-essential matters.

O Ummah of Islam, our religion has laid down clear guidelines concerning this important matter. Islam encourages making marriage easily accessible and urges us to be economical with regard to spending for that purpose. Imam Ahmad and al-Bayhaqi narrated from 'Aa'ishah & that the Messenger of Allah $\frac{4}{3}$ said:

«إِنَّ أَعْظَمَ النِّسَاءِ بَرَكَةً أَيْسَرُهُنَّ مَؤُونَةً»

"The most blessed of women is the one who is most affordable (in terms of the dowry and other expenses)."¹

Those who go against these guidelines by delaying, procrastinating and making things complicated are going against the laws of Allah and the *Sunnah* of His Messenger **%** in both word and deed. The true Muslim would never want that for himself.

O brothers in faith, it is worth pointing out some of the problems and obstacles to marriage, whilst noting the bad consequences they have on both the individual and society. I shall explain the proper guidelines and beneficial

¹ al-Musnad, 6/145; Sunan al-Bayhaqi, 7/235

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remedy for each of these problems, in the hope that these words will find attentive ears and open hearts, and will be put into practice.

The first of these problems is: when the young people of both genders have lost interest in the idea of early marriage, and they have flimsy excuses for that, some of which are because of society as a whole and some of them because of the young people themselves. That is because they are too attached to unrealistic hopes and dreams and unfounded illusions, which in fact are inspiration from the *Shaytaan*.

Some of them cling to the excuse of finishing their studies, claiming that marriage will prevent them from continuing their education. This is a flimsy excuse and a flawed argument. Since when did marriage form a barrier to academic achievement? Rather it has been proven by experience that a successful marriage helps to one focus the mind, think clearly and feel at ease.

Moreover, I tell you honestly, what benefit is it to a woman in particular to have a degree if she remains single and misses the chance to get married, and she ends up an old spinster, never blessed with a husband and children to bring her joy and security in this life and benefit her after death?

My advice to the youth, both male and female, is to think seriously about the matter of marriage whenever it becomes easy for them, and not to cling to idealistic notions – as they claim – that could form an obstacle between them and what they hope for of happiness and what they are aiming for of well-being. They should not use as an excuse what they call "securing one's future", because the future is in the hand of Allah **ﷺ** and He alone knows what will



happen.

Similarly, they should not use as an excuse the issue of resources and income, or the lack thereof. Provision comes from Allah **ﷺ**, although it is important to take the necessary measures to earn a living. Allah **ﷺ** says:

﴿إِن يَكُونُوا فَقَرَاءَ يُغْنِبِهِمُ ٱللَّهُ مِن فَضْلِهِ، وَٱللَّهُ وَسِعُ عَلِيمٌ ﴾

"If they be poor, Allah will enrich them out of His Bounty" [an-Noor 24:32].

Abu Bakr as-Siddeeq 🐗 said:

«أَطِيعُوا اللَّهَ فِيمَا أَمَرَ كُمْ مِّنَ النِّكَاحِ، يُنْجِزْ لَكُمْ مَّا وَعَدَكُمْ مِّنَ الْغِنى»

"Obey Allah with regard to what He has enjoined upon you of marriage, and He will grant you what He has promised you of independence of means."¹

And Ibn Mas'ood 🐇 said:

«اِلْتَمِسُوا الْغِنى فِي النِّكَاح»

"Seek independence of means through marriage."2

Lack of interest in marriage on the part of the youth, both male and female, is very harmful and leads to negative consequences and a destructive outcome that will affect the *Ummah* in its entirety, especially nowadays when there are many causes of *Fitnah* (trial) and an abundance of deviant means of fulfilling one's desires. There is nothing to protect the individual from slipping into immoral ways and corruption except by turning to marriage as prescribed

² Narrated by Ibn Jareer in his Tafseer, 9/311



¹ Narrated by Ibn Abi Haatim in his Tafseer, 8/2582

Khutbah.13

in sharee'ah.

Unfortunately, some young people reach the age of thirty or more without having yet thought of marriage. The gate to moral corruption is only open when obstacles are placed in the way of those who want to get married. Indeed, indecency, fornication, homosexuality, masturbation, sexual harassment, flirting, suspicious relationships and travelling to immoral environments never became widespread except when marriage became so complicated, especially when that which undermines virtue and destroys chastity and modesty is so widespread, in terms of things that are seen, read and listened to of all types of indecency. This has come about as a result of that which evil modernity has thrown at us and that which was produced by this false modernisation, namely that which is broadcast by many media outlets and satellite channels, and that which is found on the Internet and information networks, which has an impact on virtue and is thoroughly shameful. Allah is the One Whose help we seek.

O *Ummah* of Islam, there is another problem that poses a great obstacle. This is the issue of preventing women from marrying compatible suitors. The Messenger ﷺ said:

«إِذَا أَتَاكُمْ مَّنْ تَرْضَوْنَ خُلُقَةً وَ دِينَةً فَزَوِّجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِيضٌ»

"If there comes to you one whose religious commitment and attitude pleases you, then marry [your female relative who is under your care] to him, for if you do not do that, there will be tribulation on earth and much corruption."

This Hadeeth was narrated by at-Tirmidhi, Ibn Maajah





and al-Haakim, with a Saheeh Isnaad.1

There are some guardians – may Allah guide them – who have betrayed the trust that was placed on their shoulders with regard to their daughters and female relatives. They prevent them from getting married to men who are compatible in terms of religious commitment, character and trustworthiness. A suitor may propose to them who is compatible in terms of religious commitment, trustworthiness and character, and they will never find anyone else equal to him, but they put him off. They make weak excuses to him and focus on superficial matters, nonessentials and secondary considerations; they ask about his wealth, his job and his status, and they fail to ask about his religious commitment, character and trustworthiness.

Indeed, in some cases greed and avarice have led some guardians to present their daughters like merchandise be sold to the highest bidder – Allah's refuge is sought! And these poor men do not realise that this is a form of

Jaami' at-Tirmidhi, 1084, 1085; Sunan Ibn Maajah, 1967; al-Mustadrak, 2/165, 166. Narrated from the hadeeth of Abu Hurayrah and Abu Haatim al-Muzani 46



Khutbah.13

dishonesty, that leads to blocking marriage¹ and betrayal.

Where is the compassion in these guardians? How can they not think of the consequences and terrible outcomes? Would it please them to hear terrifying news and disturbing stories about their daughters that would be a shock to any person of virtue and modesty? How about if they themselves were prevented from marrying when they were longing for it? What their reaction be?

O guardians, fear Allah with regard to the girls under your care and hasten to arrange their marriages as soon as a proposal comes from a suitor who is compatible in terms of religious commitment and character, for if you do not do that there will be a great deal of turmoil and corruption in the land. Preventing women from marrying and turning away compatible suitors is a crime against oneself, against one's daughter, against the suitor, against the entire society and the *Ummah* as a whole.

O Muslims, one of the chronic problems and serious obstacles that we face is the problem of high dowries and going to extremes in that regard. It has reached such an extent that for some people marriage is very difficult, if not impossible. In some regions, the dowry has reached such an unrealistic level that no one who can afford it except by incurring debt that weighs heavily upon the husband. It would distress every Muslim to learn that the greed of some guardians has led to them asking for a dowry of more than one or two hundred thousand riyals, from men of modest means, whose status is known to Allah alone. If

Blocking marriage means preventing women from getting married, unfairly and unjustly. Allah is says: "do not prevent them from marrying their (former) husbands" [al-Baqarah 2:232]. See *Tafseer Ibn Katheer*, 1/631-632



they were to spend half their lives working to accumulate so much money they would not be able to. *Subhaan Allah*! Has greed and love of worldly gain reached such a level among some people? How can a free, dignified woman be regarded as goods for sale and profit?

The dowry in marriage is intended as a means and not as an end; it is symbolic and is not to be used for profiteering. Going to extremes in this matter has negative consequences for both individuals and society, as is obvious to anyone who possesses any understanding, such as preventing marriages from taking place, and seeking wives from other societies that are different from conservative societies.

Greed on the part of some guardians does not stop there; rather in some cases, it has gone further to the point of stipulating conditions that are not to be found in the Book of Allah or in the *Sunnah* of the Messenger of Allah *****. These conditions include stipulating that the suitor should give money to the father, and to the mother; that he should help the relatives; offer gifts to friends of the family, and so on. These conditions are contrary to the way of the righteous *Salaf* (may Allah have mercy on them). 'Umar al-Farooq ***** said: "Do not go to extremes with regard to women's dowries, for if that was a sign of honour and dignity in this world and of piety before Allah, then Muhammad ***** would have been more deserving of it than you."¹ The Prophet ***** said to a man:

«أَعْطِهَا وَلَوْ خَاتَماً مِّنْ حَدِيْدٍ»

"Look for something, even if it is a ring of iron."

And when he could not find anything, the Prophet **%** said:

¹ Narrated by at-Tayaalisi, 64; Ahmad, 1/41; Ibn Maajah, 1887

Rhutbah.1

«فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآن؟»'

"I give her to you in marriage in return for what you know of the Qur'aan."¹

'Abd ar-Rahmaan ibn 'Awf a got married with a dowry of gold equal to the weight of a date stone.²

The Prophet ﷺ denounced going to extremes with regard to the dowry. A man came to him and said: "O Messenger of Allah, I have married a woman with a dowry of four *Uqiyahs* of silver (i.e., one hundred and sixty dirhams)." The Prophet ﷺ said:

«عَلَى أَرْبَعِ أَوَاقٍ؟ كَأَنَّمَا تَنْحِتُونَ الْفِضَّةَ مِنْ عُرْضِ هٰذَا الْجَبَلِ! مَاعِنْدَنَا مَانُعْطِيكَ»

"For a dowry of four Uqiyahs?! It is as if you are digging silver out from the side of this mountain; we have nothing to give you."³

Allah is the One Whose help we seek. How about those men who go to extremes today? They should be stopped and efforts should be made to educate them and make them see reason. May Allah help those with limited incomes!

O *Ummah* of Islam, the greatest problem with regard to marriage are the huge expenses and social customs that people have imposed on themselves, copying others and boasting, spending extravagantly on things such as jewellery and fancy furniture, and renting the most

¹ Narrated by al-Bukhaari, 5029; Muslim, 1425, from the Hadeeth of Sahl ibn Sa'd 4

² Narrated by al-Bukhaari, 5155; Muslim, 1427, from the Hadeeth of Anas 🚓

³ Narrated by Muslim, 1424; Ibn Hibbaan, 4094, from the *Hadeeth* of Abu Hurayrah &



luxurious hotels, the largest palaces or the most beautiful banquet halls. And there are many other costs that are hidden and not visible.

Why all this, O *Ummah* of Islam? How can the Muslim expose himself to the wrath of Allah **s** and be among the brothers of the *Shaytaan* because of extravagance and wasting money in ways that are not prescribed in the *Sharee'ah*? Allah **s** says:

﴿ إِنَّ ٱلْمُبَذِينَ كَانُوا إِخْوَنَ ٱلشَّيَطِينِ وَكَانَ ﴾

"Verily, spendthrifts are brothers of the Shayateen (devils)" [al-Isra' 17:27].

It makes one break out in a sweat to think of all this huge amount of money, which is enough to meet the needs of several villages, being spent on a single occasion, and for what purpose? Are you getting carried away because you have plenty of money in your hands? Don't you think

Chutbah.]

of the situation of your brothers in faith who cannot even find the minimum of food they need or water to quench their thirst or something with which to cover their '*Awrah* (private parts)?

We seek refuge with Allah from ingratitude for His blessings and we ask Him not to hold us responsible for what the fools among us have done. By Allah, we fear the punishment of Allah in this world before the Hereafter. How often we have seen dozens of slaughtered animals and piles of food being treated with disrespect and thrown in the trash – Allah's refuge is sought!

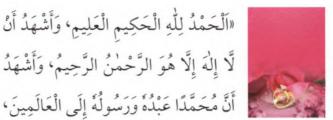
Fear Allah, O slaves of Allah; and advise one another and be reasonable concerning the issue of marriage. Do not leave the matter in the hands of others, such as fools and immature women. I urge those who are working in the field of *Da'wah*, as well as prominent people, scholars, wealthy people and people of authority in the *Ummah* to set an example for others in this regard, because the people will follow their example.

Allah is the One Whom we ask to help us all to do that which He loves and which pleases Him, for He is Most Generous, Most Kind.

"I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent." [*Hood* 11:88].

I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft-Forgiving, Most Merciful.

lorious HARAM



صَلَّى اللهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبهِ أَجْمَعِينَ، وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْم الدِّين»

«ٱلْحَمْدُ لِلَّهِ الْحَكِيمِ الْعَلِيمِ، وَأَشْهَدُ أَنْ

أَمَّابَعُلُ:

Praise be to Allah Who decreed rulings suited to human nature and needs, and Who based His laws and decrees on kindness and mercy. Glory be to Him; He permitted marriage and forbade immorality. I bear witness that there is no god worthy of worship but Allah alone with no partner or associate; (He is the) Cleaver of the daybreak (6:96). And I bear witness that our Prophet and example, Muhammad, is His Slave and His Messenger. May Allah send blessings and peace upon him and upon his Family and Companions, and those who follow them in truth, so long as morning and evening alternate.



Rhutbah.13

To proceed:

ear Allah, O Muslims, and give thanks to Him for His blessings both hidden and obvious. Follow the teachings of Islam in all your affairs and beware of going against them, lest that may lead to turmoil and incur painful punishment.

O beloved brothers in Islam, among the things that people have introduced into wedding parties are matters that are objectionable in terms of the *Sharee'ah*. In addition to extravagance, excess and showing off, there are other matters in which some people have gone to extremes as a result of weakness of faith, lack of knowledge and too much indulgence in material matters.

For example, some people make wedding parties an occasion for mixing between men and women in which the husband appears with his wife in front of those present with full adornment and *Haraam* pictures are taken of them. This leads to temptation and corruption the extent of which no one knows except Allah.

Some of them make these parties an occasion for staying up late, engaging in idle talk and *Haraam* entertainment until late into the night. Others lose all shame before Allah and His slaves. They take the wedding party as an opportunity for dubious relationships and *Haraam* liaisons. Some of them annoy their neighbours and Muslim brothers with loud *Haraam* music, honking their car horns and so on. Others take it as an opportunity to listen to *Haraam* songs with indecent and objectionable lyrics that inflame desires and prevent people from remembering Allah **%**, which may be a road to corruption, Allah forbid.



All of these and other matters are things that need to be re-examined. We should all start to put into practice the proper understanding of the concept of being easy-going with regard to marriage and follow the Islamic teachings and the *Sunnah* of the Prophet $\frac{4}{3}$ with regard to this and other important matters.

I should not forget here to praise some of our Muslim brothers who have set a good example for which they deserve to be thanked, with regard to being economical and wise in spending and following the moderate approach with regard to matters of marriage. This initiative is not strange to our societies, praise be to Allah, and we hope that it will soon spread to all the Muslims, *In Sha' Allah*. That will be achieved when awareness increases and when sincere advice and cooperation between the Muslims prevails.

Finally, send blessings and peace – may Allah have mercy on you – upon the chosen Prophet, as your Lord, the Almighty, the Oft-Forgiving, has commanded you:

﴿ إِنَّ اللَّهَ وَمَلْتَهِكَتُهُ. يُصَلُّونَ عَلَى ٱلنَّبِيَّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].

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Rhutbah 14.



to the

OtherHalf



«اَلْحَمْدُ لِلَّهِ، أَحْمَدُهُ وَ أَسْتَعِينُهُ وَ أَتُوبُ إِلَيْهِ وَ أَسْتَغْفِرُهُ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةً لَا شَرِيكَ لَهُ، خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَ الْأُنْثَى، وَ جَعَلَ لِكُلِّ دَوْرَهُ فِي الْحَيَاةِ الدُّنْيَا، وَ أَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الَّذِي أَوْصَى أُمَّتَهُ بِالنِّسَاءِ خَيْرًا، صَلَّى اللهُ عَلَيْهِ وَ عَلَى آلِهِ وَ أَصْحَابِهِ وَ أَتْبَاعِهِ مَا صُبْحٌ بَدَا، وَ مَا لَيْلٌ سَجَا، وَسَلَّمَ تَسْلِيمًا سَرْمَدِيًّا أَبَدًا» أَمَّا بَعُلُ



A Gentle call to the Other Half



A Gentle call

to the Other Half

Praise be to Allah, I praise Him and seek His help, I repent to Him and seek His forgiveness. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate; He created the pairs, male and female, and gave each of them his or her role in this life. And I bear witness that our Prophet Muhammad is His Slave and Messenger, who instructed his Ummah to treat women well. May Allah send blessings and peace upon him and his Family, Companions and followers, as long as day breaks and night falls.



To proceed:

Muslims, men and women, fear Allah, may He be blessed and exalted. And give thanks to Him, all of you, for having guided you to Islam and having bestowed upon you mercy and blessings.

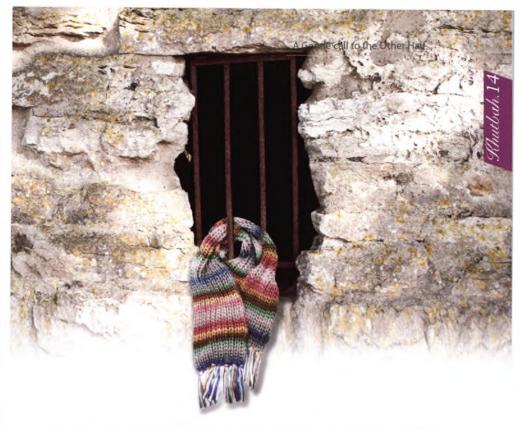
O slaves of Allah, one of the beauties and distinguishing features of our Islamic religion is that it is comprehensive and complete. It did not leave out any aspect of life but it set out guidelines to organise it in the best and most perfect manner. For Allah is perfect wisdom in what He creates and chooses.

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴾

"Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything)." [*al-Mulk* 67:14].

O Muslims, one of the important areas that Islam pays attention to, and has surrounded with a strong fence for protection, and has drawn up for it the best set of guidelines because of its great importance is the area of women and their affairs, their responsibility in the *Ummah*, their status in society and their rights and duties. That is only because the woman is the cornerstone and the foundation on which the pillar of the family, and hence of the *Ummah* and its civilization, is built. That is because she is the loving and compassionate mother, the dignified educator, the loving wife, the dear sister, the gentle and dutiful daughter; indeed,

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she is the true school that prepares the new generation and shapes men.

O brothers in faith, before the advent of Islam, women's rights had been undermined; women were robbed of dignity, humiliated, despised, regarded as unlucky, treated badly, regarded as a cheap commodity to be bought and sold, given away or rented out. They did not own anything or inherit anything; rather they were killed and buried alive for no sin on their part. When Islam came, with its wisdom and justice, it raised the status of women and restored their dignity, brought them justice and granted them their rights, and abolished all practices from *Jaahiliyyah* (pre-Islamic era of ignorance) concerning women; it regarded woman as



man's partner and other half in life.

In His noble Book, Allah mentions women alongside men in more than one place. Allah ***** says:

﴿ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَى ﴾

"So their Lord accepted of them (their supplication and answered them), 'Never will I allow to be lost the work of any of you, be he male or female." [Aal 'Imraan 3:195]

﴿ مَنْ عَمِلَ صَلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنُ فَلَنُحْيِبَنَهُ. حَيَوَةً طَيِّـبَةً وَلَنَجْنِيَنَهُمْ أَجْرَهُم بِأَحْسَنِ مَاكَانُوْأَيَعْمَلُونَ ﴾

"Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." [an-Nahl 16:97]

﴿ يَتَأَيُّهُا ٱلنَّاسُ إِنَّا خَلَقْنَكُمْ مِّن ذَكُرٍ وَأُنثَىٰ ﴾

"O mankind! We have created you from a male and a female" [al-Hujuraat 49:13].

The Prophet ﷺ enjoined kind treatment of women. In al-Bukhaari and Muslim it is narrated that Abu Hurayrah said that the Messenger of Allah ﷺ said:

"I urge you to treat women kindly."

Ahmad, Abu Dawood and at-Tirmidhi narrated that Abu Hurayrah & said that the Messenger of Allah # said:

«أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَاءِ هِمْ»

"The most perfect believers in faith are those who are the

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best in attitude, and the best of you is the one who is best to his womenfolk."

Islam guarantees the dignity and humanity of women, and freedom within Shar'i (legislative) guidelines. It allows women to work in fields that are in harmony with their nature and femininity, in that which is not contrary to any text of the Qur'aan or Sunnah, and does not contradict any Islamic principle or undermine any of the aims of the Sharee'ah, in a safe, women-only environment. Islam also treats women equally with men in a number of fields, but this equality is based on Shar'i standards, sound texts and solid reasoning. Allah has given both man and woman his or her own distinct qualities, characteristics and strong points that have not been given to the other. He has equipped each of them for the duties that they will carry out in this life. He has given men physical strength in order to strive and work hard, and He has given women compassion and love, to raise children, prepare the next generation, and build a Muslim family.

Gerious Service on the HARAM

O Ummah of Islam, what more could a woman want after all this honour? What could the daughters of Hawwa' aspire to after all this protection and care? Would they replace the good that they have with something that is not good? Do they prefer a life of wanton display, uncovering, immorality and free mixing to a life of purity, chastity and modesty? Do they want to cast aside the texts of the Qur'aan and Sunnah that enjoin Hijaab and chastity, and be deceived by those who present arguments in the media and try to deceive them with misleading calls and honeyed words that we hear every now and then? Would they give up following the example of the dignified Mothers of the Believers and prominent righteous women such as 'Aa'ishah, Khadeejah, Faatimah, Sumayyah and Nusaybah, and prefer to imitate immoral and promiscuous women -Allah's refuge is sought?

My sister in Islam, you will never be able to attain the level of perfection you aspire for or restore your lost glory or rise to an elevated status except by following the teachings of Islam and adhering to the limits of the *Sharee'ah*. That is the only way to guarantee the establishment of the love of virtue and rising above indecency in your heart. Stay where you are and by Allah, you will be praised. Stay in your home and you will be happy. Adhere to *Hijaab* and you will be in a good state of affairs. Maintain chastity and you will give others peace of mind and have peace of mind yourself.

Allah 🕷 says:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْ تَبَجْ ٱلْجَاهِلِيَّةِ ٱلْأُولَى ﴾

"And stay in your houses, and do not display yourselves like that of the times of ignorance" [al-Ahzaab 33:33]



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﴿ يَتَأَيُّهُا ٱلنَّبِيُّ قُلُ لِأَزْوَجِكَ وَبَنَانِكَ وَنِسَاءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَيْدِيهِنَّ ﴾

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies" [al-Ahzaab 33:59].

In Islam, you are a protected pearl, a hidden gem. Without Islam you are a toy in the hand of every evildoer, a product to be used for trade, with which the wolves of humankind will play and destroy her chastity and dignity, then they will cast her aside like a date stone and brush her off like dirt. When a woman goes against the teachings of Islam and neglects *Hijaab*, appearing before men and rubbing shoulders with them, wearing perfume, she loses her modesty and dignity, and she causes a great deal of *Fitnah* because of which there will be widespread evil and trouble.

O Muslim woman, who has been honoured by Islam;



mons from the HARAM

O free, chaste and dignified woman, you are the best successor to the best predecessor, when you adhere to the Book of Allah and the *Sunnah* of His Messenger *****. Beware of *Fitnah* from treacherous hands and treacherous eyes, and evil souls that want to bring you down from your high position of dignity and bring you out of the circle of your happiness. Beware of being deceived and defeated in this all-out war between *Hijaab* and uncovering, between chastity and permissiveness, especially when it has been proven – beyond any shadow of a doubt – that wanton display and uncovering are means that lead to corruption and evil.

The enemies of Islam are dismayed and distressed because of the protection and dignity the Muslim woman enjoys. They want to put her in the spotlight and set traps for her; they are targeting her with their poisoned arrows. What is very strange is that they get help to achieve their goals and support to spread their ideas from some of our own people who speak our language. Thus, you see them waging an all-out intellectual war against our Muslim sisters who are our honour, using deceitful slogans and eloquent articles here and there. They call - falsely - for the "liberation" of women; they demand that women should work and leave the home; they spread rumours intended to serve ulterior motives and specious arguments about Muslim women. They say about conservative Muslim society that "half of it is idle, and it is breathing with only one lung; how can women remain detained at home, prisoners in the house?" and other false ideas and misleading phrases. What do these people want? What are they aiming at? Yes, they are aiming to "liberate" women from morality and manners; they want them to shed their

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ideals, values and principles, and make them fall into evil and corruption. They want women to be fashion models and products for naïve and simpleminded people. Then who will take care of the house, bring happiness to the family and raise the children?

Tell me, by Allah, what Fitnah will occur and what calamity will happen if the Hijaab is taken off, the Jilbaab put aside, and women are targeted by "wolves" as a result of uncovering and free mixing in government departments, offices, schools and marketplaces? Isn't there a sufficient deterrent and sufficient lesson in what has happened in societies that went against Islamic teachings, of falling into the swamps of immorality, evil and corruption when the issue of women was neglected. This happened to such an extent that calls have gone out repeatedly from people who went through these experiences, calling upon women to return to their safe havens, i.e., their homes. Would one who has the slightest concern and manhood be content to see his wife and daughter open to the view of evildoers and exposed to treacherous eyes, like an open buffet or a tasty morsel in front of those who have no dignity and are of weak character?

The status quo proves that when women come out of the home, it is a sign of destruction and ruin, a sign of loss and corruption, that will lead to cutting off ties of harmony, love and virtue, and spreading mischief and immorality in society.

To our Muslim sisters in the Muslim world, the second half of the *Ummah*, this compassionate call is addressed from this holy place: Adhere sincerely to the Book of Allah and hold firm to the *Sunnah* of His Prophet **%**; follow the teachings and manners of Islam.



To women's organisations everywhere, we address the warning of the consequences of women's going against Islam and chasing after brilliant slogans and toxic misleading propaganda that is contrary to the proper morals, ideals and values of women.

To those who are in charge of Muslim girls and providing their education and care, we say that they must fear Allah and fulfil their duties towards these girls whilst focusing on and paying attention to their spiritual, educational and moral well-being. It is essential to set clearly defined limits and take preventative measures in the face of the onslaught of indecency in movies and pictures that destroys protective jealousy and morality, and promotes cuckoldry and obscenity.

To those who are in charge of women's affairs, husbands and fathers, we remind them of the duty of taking good care of the women, in obedience to the words of Allah **#**:

﴿ ٱلرِّجَالُ قَوْمُونَ عَلَى ٱلنِّسَاءِ ﴾

"Men are the protectors and maintainers of women" [an-Nisa' 4:34].

They have to fear Allah **ﷺ** and protect themselves, their womenfolk and their children from the punishment of Allah **ﷺ**, by raising them properly and compelling them to adhere to the teachings of Islam. Besides, they must beware of getting carried away in neglecting their duties and giving their families free rein. We urge them to have protective zeal towards their womenfolk and we address them as men of dignity, religious commitment and morals, urging them to defend their honour.

O people of wisdom and understanding, pay heed and





beware, and do not let yourselves be deceived. The blessed one is the one who learns from the experience of others. You should understand that the calamity of the *Ummah* today in its communities and its failure to adhere to proper moral conduct did not come about except after it had suffered a calamity that impacted its family system and after it failed to educate its women properly. The Prophet ﷺ said:

«مَا تَرَكْتُ بَعْدِي فِتْنَةً هِيَ أَضَرُّ عَلَى الرِّجَالِ مِنَ النِّسَاَءِ»

"I have not left behind me any Fitnah (trial) that is more harmful to men than women."¹

And he ﷺ said:

«فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

"Beware of (the temptation of) this world and beware of (the temptation of) women, for the first Fitnah (trial) that affected the Children of Israel had to do with women."²

¹ Narrated by al-Bukhaari, 5096; Muslim, 2740, from the *Hadeeth* of Usaamah ibn Zayd 4.

² Narrated by Muslim, 2742, from the Hadeeth of Abu Sa'eed 🚓



A'oodhu billaahi min ash-shaytaan ir-rajeem (I seek refuge with Allah from the accursed *Shaytaan*):

إِنَّا يَتَمَا ٱلَّذِينَ مَا مَنُوا قُوْا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَتَحِكَةً غِلَاظٌ شِدَادٌ لَا يَعْصُونَ ٱللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾



"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded" [at-Tahreem 66:6].

May Allah cause me and you to benefit from the Holy Qur'aan and from the *Sunnah* of the Leader of the Messengers.

I say these words of mine and I ask Allah to forgive us and you and all the Muslims,

so ask Him for forgiveness, for He is the Oft Forgiving, Most Merciful.



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«ٱلْحَمْدُ لِلَّهِ الْحَكِيمِ الْعَلِيمِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيمُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَى الْعَالَمِينَ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ»

Praise be to Allah, the Most Wise, the All-Knowing. I bear witness that there is no god worthy of worship but He, the Most Gracious, the Most Merciful. And I bear witness that Muhammad is His Slave and His Messenger to the worlds. May Allah send blessings and peace upon him and upon his Family and all his Companions, and the Taabi'een and those who followed them in truth until the Day of Judgement.



To proceed:



ear Allah, O slaves of Allah, both men and women. And adhere, all of you, to the Book of Allah and the *Sunnah* of His Messenger ﷺ, for the best guidance is the guidance of Muhammad ﷺ, and the worst matters are those which are newly invented.

O brothers and sisters in Islam, the issue of women is of the utmost importance and needs to be discussed again in a very concise manner, because this issue has been taken as a means and as a target by the enemies of Islam, through which they spread their specious arguments, false notions and toxic ideas at a time when the Muslims are unaware of their tricks. In order to protect the masses from being deceived, the Muslims – each in his own field – need to pay attention to this matter and explain the proper Islamic approach to it. This would prove to the entire world that we – praise be to Allah – are fully alert with regard



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to issues that have to do with our religion, and that our dignified women are proud of their Islam and are firmly adhering to their religion. The words of those who say things without understanding, the enemies of sublime values and principles, will not deceive Muslim women. This is especially important since we are living in the land of the two Holy Sanctuaries– may Allah protect it – where women are still adhering to the sound Islamic path, to such an extent that they have become unique among others at a time when women are tossed about amid waves of *Fitnah*. That is only because this country's leaders – may Allah protect them – are adhering to the teachings of Islam and insist on preventing anything that is contrary to that such as wanton display, immodesty, free mixing and so on. To Allah be praise and thanks.

It is worth pointing out an important matter here, which is that when a Muslim woman visits the houses of Allah – especially in the two Holy Sanctuaries – she should be an example of modesty, dignity, covering, decency and proper *Shar'i Hijaab*. She must cover her face and all of her body, in accordance with the clear, sound texts of the Qur'aan and *Sunnah*. She must also stay away from jostling with men, disturbing them with her perfume, and adorning herself with beautiful clothes and fancy jewellery, so that the reward will be recorded for her, in sha Allah.

Will these words find any receptive ears and open hearts? That is what I hope for.

﴿إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَحَ مَا ٱسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا إِلَيَّهِ عَلَيْهِ تَوْكَلْتُ وَإِلَيهِ أَنِيبُ ﴾



"I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent" [*Hood* 11:88].

Send blessings and peace – may Allah have mercy on you – upon the Chosen one, as the Almighty, the Oft-Forgiving, has commanded you when He said:

﴿ إِنَّ اللَّهَ وَمَلَتَبِكَنَهُ، يُصَلُّونَ عَلَى ٱلنَّبِيِّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].



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«إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ وَنَسْتَهْدِيهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُور أَنْفُسِنَا وَمِنْ سَيِّآتِ أَعْمَالِنَا، مَنْ يَّهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُّضْلِلْ فَلَا هَادِي لَهُ، وَأَشْهَدُ أَنْ لَّا إِلَٰهَ إِلَّا اللَّهُ وَحْدَةً لَا شَرِيكَ لَهُ، شَهَادَةً أَدَّخِرُهَا لِيَوْم كَانَ شَرُّهُ مُسْتَطِيرًا، وَّأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، بَعَثَهُ بَيْنَ يَدَى السَّاعَةِ هَادِيًا وَّمُبَشِّرًا وَّنَذِيرًا، وَّدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ، وَجَزَاهُ عَنْ أُمَّتِهِ وَدَعْوَتِهِ جَزَاءً وَّفِيرًا»

أَمَّا بَعُلُ

Praise be to Allah; we praise Him and seek His help; we seek His forgiveness and His guidance. We seek refuge with Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides, none can lead astray, and whomsoever He sends astray, none can guide. I bear witness that there is no god worthy of worship except Allah alone, with no partner or associate, a testimony that I hope will be stored up for me against a Day of widespread woes. I bear witness that our Prophet Muhammad is the Slave of Allah and His Messenger; He sent him ahead of the Hour as a guide, a bringer of glad tidings, a warner, a caller to Allah by His leave, and a lamp spreading light. May Allah send blessings and peace upon him and upon his Family and Companions, and reward him abundantly on behalf of his Ummah.







To proceed:



brothers in Islam, I advise you and myself to fear Allah **36**. You must fear Allah – may Allah have mercy on you; fear Him with regard to your own souls and your families. Fear Him with regard to your children and those under your care. Fear Him and He will protect you, make you independent of means and guide you.

O slaves of Allah, how is advancement and progress measured for individuals and societies? By what standard is a people's or community's level of refinement evaluated? On what basis is glory built and civilisation set up? None of this can be achieved except by focusing with great care on a topic of immense importance, a topic that is the concern of scholars and educators, the main issue focused on by *Daa'iyahs* (callers to Islam) and reformers, the main worry of thinkers and concerned people. However, over



and above all this, it is the hope and wish of fathers and mothers, the main objective that teachers and educators, both male and female, seek to achieve. Moreover, it is an urgent objective for states and governments. How much time has been spent on it, how many resources have been allocated to it, how much effort has been devoted to it and how much money has been spent on it, without limit. This is not too much for the sake of a matter, which, once it is achieved in the *Ummah*, will raise it to a position of pride and dominance where it will prosper and lead others. However, if it is neglected then corruption and ruin will prevail, and in that case you can say goodbye to the *Ummah* that can be considered a hopeless case and you can write messages of condolence to it.

Do you know, O slaves of Allah, what is that important topic? It is the issue of education and upbringing, and what a great mission, what a great trust and responsibility it is!

O Muslims, the responsibility of raising the new generation and shaping them into righteous women and men is great indeed. The issue of caring for the apples of our eyes, our beloved youth and children, is a very serious matter that Muslims should devote all their attention to, because it is a prerequisite of, and is connected to, their happiness at the individual and communal level. Hence, we must prepare for this responsibility in the best manner when drawing up curricula, setting out plans, and appointing qualified people. In doing so, we can ensure that the educational process will be safe from stumbling blocks, far removed from contradictions and dualism, and that it will be able to avoid imitating and blindly following others while simultaneously confirming our pride in hutbah 15



our Islamic identity and in our Islamic ways, following

the teachings of the Holy Qur'aan and the path of the Prophet's Sunnah.

O brothers in Islam, our need for Islamic education and upbringing is of the highest priority. What is the point of pursuing physical well-being without values or beliefs, and without reason or spirit? Is there any good in physical well-being when one is corrupted spiritually? Physical existence is common to all created beings; searching for food and drink is something common to both men and animals. The need for food and air is something shared by both believers and disbelievers, righteous and evildoers, good and bad. However, by means of principles, values, education, teaching, belief and faith, the people of Islam will be distinct from others.

O brothers in faith, how much human societies are suffering nowadays of calamities and problems. How great is the painful distress and woes they have gone through! Why have crime rates risen to astounding levels? That could not have happened except when the issue of education is neglected. Wrongdoing, oppression and corruption only became widespread when standards of upbringing and education deteriorated, morality declined, and behaviour and conduct took the direction of doom and loss.

Generation after generation have been characterised by a distorted nature, lacking a proper upbringing, not knowing the rights of Allah or the rights of other people, devoid of any mission or aims in life, not enjoining any good or denouncing any evil. Their lives are wasted on idle entertainment and their time is spent in evil and corruption, Towards an Ideal Upbringing in the Age of Satellite Channels

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sinking in a mire of immoral activities, far removed from any virtues. There is nothing good in them for the country or the people. What greater crime against society can there be than this?

The existence of generations that are deprived of proper upbringing is a crime against society and an offence against the entire *Ummah*. How much are societies suffering because of the deviation of the youth? How many parents are complaining about their children's rebellious attitudes, disobedience and neglect of duty towards them? They forget that the cause of all these problems is a bad upbringing.

Hence, it is the duty of all Muslims to shoulder their responsibilities and tackle this problem with all the resources they have been given; they need to put together all their efforts in all fields: homes and families; parents and relatives; schools and universities; mosques and social gatherings, all the groups in society and the media of various types – all need to strive hard to help raise and educate children, and instil values and morals in girls and boys, so as to bring forth an ideal generation of men and women.

O *Ummah* of Islam, our Islamic religion has paid a great deal of attention to the issue of upbringing and education; no other society, past or present, can match it in this regard. It is unequalled by any education system in the east or in





the west. It is far removed from complicated philosophies and contaminated ideas. Islam came up with the most brilliant system whilst the efforts of those infatuated with its enemies' ideas failed. The light of guidance is shining on humanity, whilst the life of those who turned away from the path of guidance has grown dark, regardless of their fancy titles and their deception of simpleminded people with sweet words and calls for renewal and modernity. In fact, all educational theories are far removed from the guidance of the Qur'aan and *Sunnah*; they are utterly bankrupt and have nothing to offer. What have they brought to mankind except loss and destruction, when they made people jump out of the frying pan into the fire?!

There is nothing that could save the new generations of the world except an upbringing on the basis of Islamic teachings, in which there is a sublime goal, which is attaining true servitude (*'Uboodiyyah*) to Allah, the One, the Subduer, and subjugating all resources to achieve that fundamental principle. It is also essential to raise the new generation on the basis that they are to be the bearers of *'Aqeedah*, people with a sublime aim and goal, people of faith and moral standards; and all of this should be manifested in their conduct and behaviour.

O brothers in faith, when we pause to examine the main factors that contribute to raising and educating the new generation, we see that the home is the primary foundation for upbringing and the family is the primary core of the educational process. That starts with choosing a righteous wife who comes from a good background and is good-natured, so that she will be prepared to become a good mother and first teacher. These preparations will continue until the child opens his eyes in his parents' laps. Intangible, psychological care and an upbringing based on faith come before physical care, based on what Islam has made obligatory in that regard. Allah, may He be exalted, says:

﴿ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا قُوَّا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded" [at-Tahreem 66:6].

The scholars said: This means: Teach them, train them and discipline them in that which will protect them from the punishment of Allah.¹ That is a great responsibility; woe to anyone who betrays it! The Prophet ﷺ said, according to a report narrated by al-Bukhaari and Muslim from Ibn 'Umar ﷺ:

«كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَّسْئُولٌ عَنْ رَّعِيَّتِهِ»

"Each of you is a shepherd and each of you is responsible for his flock."

At home, the child learns his parents' ways when he is still very small; they are an example for him and he follows their actions and imitates what they say and do. Hence, the parents' responsibility for guiding their children is great indeed. The Prophet **%** said, describing the extent of the parents' influence on the child: Schutbah.15

¹ See: Zaad al-Maseer by Ibn al-Jawzi, 8/312; Tafseer Ibn Katheer, 8/167



«كُلُّ مَوْلُودٍ يُّولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْيُنَصِّرَانِهِ اوْ بُمَجْسَانِهِ »

"There is no child who is not born in a state of Fitrah (sound innate disposition), then his parents make him a Jew or a Christian or a Magian."¹

At-Tirmidhi and others narrated that the Prophet 3 said:

«مَانَحَلَ وَالِدٌ وَّلَدَهُ مِنْ نَّحْلِ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ»

"No parent gives his child a better gift than good manners."²

And he ﷺ said:

«مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِسِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ»

"Instruct your children to pray when they are seven years old, and smack them if they do not do it when they are ten, and separate them in their beds."³

These are educational guidelines for the Muslim home, so that the new generation will be brought up with sound belief and virtues, just as they are also nourished with food and drink. Rather, it is more important than that, hence many fathers and mothers make mistakes when they limit childrearing to giving the child what he wants and focusing on materialistic matters.

³ Narrated by Ahmad, 2/180; Abu Dawood, 495; al-Haakim, 1/197, from the *Hadeeth* of Ibn 'Amr &



Narrated by al-Bukhaari, 1385; Muslim, 2658, from the Hadeeth of Abu Hurayrah 4.

² Narrated by Ahmad, 3/412; at-Tirmidhi, 1952; al-Haakim, 4/263

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O fathers and mothers, fear Allah with regard to your children. Be a good example for them and raise them to pay attention to the Book of Allah and the *Sunnah* of the Messenger of Allah *****. Follow the way of Islam in raising them; be kind in your dealing with them, be firm if they repeat mistakes, and beware lest you behave inappropriately in front of them. Get them used to doing good deeds to others and having the best attitude; train them to guard their tongues and keep away from slander, swearing, lying, rudeness and so on. Beware of letting the children know about any dispute between you, because of the psychological harm that it may do, as it may lead to them developing complexes and destroying their morale.

Be extremely cautious about delegating childrearing tasks to the servants, for that is harmful to the family as they usually bring in ideas, attitudes and habits that have been proven to be dangerous. It has been proven to everyone who cares that these habits and practices on are





evil and harmful.

Keep the children away from bad company; check on them to make sure that they are praying regularly. Check on what they do in private and who they are hanging out with – who are their friends? What are they reading? What are they listening to? What are they watching? Keep a close eye on them, but accompany this with love, compassion and kindness. The astute shepherd does not neglect his flock in a land filled with savage animals.

Beware of letting different kinds of intellectual and moral propaganda sneak into the family, with or without permission, lest it destroy what you have built and weaken what you have set up. Raise your children with good virtues and keep them away from immorality.

As the poet said:

The child grows up with what his father made him accustomed to.

Always pray to Allah to guide them and keep them on the straight path,

as the Prophets of Allah (blessings and peace be upon them) used to do.

Ibraaheem al-Khaleel (as) used to say:

ذَبِ هَبْ لِى مِنَ ٱلصَّلِحِينَ

"My Lord! Grant me (offspring) from the righteous." [as-Saaffaat 100]

﴿ وَإِذْ قَالَ إِبْرَهِيمُ رَبِّ أَجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَأَجْنُبْنِي وَبَيْنَ أَن نَعْبُدَ ٱلْأَصْنَامَ ﴾

"And (remember) when Ibrahim (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security,



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and keep me and my sons away from worshipping idols" [*Ibraaheem* 14:35]

﴿ رَبِّ ٱجْعَلْنِي مُقِيمَ ٱلصَّلَوْةِ وَمِن ذُرِّيَّتِي ﴾

"OmyLord!Makemeonewhoperforms*As-Salaat(Iqamat-as-Salaat)*, and (also) from my offspring"[*Ibraaheem* 14:40].

Zakariya (as) said:

﴿ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّتَيَّةً طَيِّبَةً ﴾

"O my Lord! Grant me from You, a good offspring" [Aal 'Imraan 3:38].

What is the value of children if they are not good, Allah forbid?

We see Luqmaan the Wise giving his famous advice to his son, as narrated in *Soorat Luqmaan.*¹

Your Prophet and role-model, Muhammad ﷺ, also gave advice and education to the youth in word and deed.

Teach them the etiquette of eating, drinking and sleeping, of mixing with people and going to the mosque.

Fear Allah, O fathers and mothers, and check on your children, for they are a trust and responsibility that has been placed on your shoulders. Beware of giving them free rein.

My dear Muslim brother, if you ask about the second factor in raising the new generation in an Islamic manner, you will find that it is the school, which has a major impact on the child's upbringing. What do you think of the place



Rhutbah.15

¹ See verses 13 to 19 of Soorat Luqmaan



where the child spends half his day, in which he does all kinds of activities? There can be no doubt that the school is an important frontier and fortress, and those who are in charge of it must do their duty properly, educating and guiding the youth.

O teachers, fear Allah with regard to the task you have been entrusted with of educating the Muslim children. Be a good example to them; teach them to aspire to develop the best character and attain the best education, and give equal importance to both. Be bridges between the school and the home, to guarantee the well-being of the children, by Allah's leave. Beware of contradicting what you say by your behaviour and actions. Do not let the students see you doing anything *Haraam*, for by Allah knowledge is of no benefit without the proper manners, attitude and behaviour.

The role of the mosque comes next. O slaves of Allah, we find that it is an oasis of safety, security, tranquillity and peace, where the people learn how to read Qur'aan, pray and recite *Thikr* and *Du'aa'*. No doubt, the mosques and schools play a large role in raising the next generation. They are strong fortresses and an important frontier, as they spread right and guidance throughout the entire society.

With regard to the media, this responsibility is one of the greatest, especially in the present time, which is the era of media first and foremost. What is needed is investment of the media in raising and educating the new Muslim generation, because the media has entered every home and reached every city and village. Investing it in good purposes to spread virtues is absolutely essential. I do not think that



those who are in charge of it are unaware of that. There is much that could be said about what the satellite channels and Internet websites are filled with, which undermines good upbringing and requires deep awareness and great caution.

We ask Allah to help us all to raise our sons and daughters in a manner that He loves and is pleased with.

﴿ رَبُّنَا هَبْ لَنَا مِنْ أَزْوَلِجِنَا وَذُيْتِلْنِنَا قُرَةَ أَعْبُنِ ﴾

"Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes" [al-Furgaan 25:74].

Our Lord, bestow on us from our children those who will be righteous and guided, and will guide others to the path of righteousness, O Hearer of supplications!

I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness and turn to Him in repentance, for He is the Oft Forgiving, Most Merciful.





utbah.1

Glorious Sermons from the HARAM



«ٱلْحَمْدُ لِلَّهِ ذِي الْمِنَنِ وَالَالَاءِ وَالْعِزِّ وَالْعَظَمَةِ وَالْكِبْرِيَاءِ، ٱلْمُسْتَحِقِّ لِأَعْظَمِ الشُّكْرِ، وَأَجْزَلِ الثَّنَاءِ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّهَ اللَّهُ وَحْدَهَ لَا شَرِيكَ لَهُ الْمُنَزَّهُ عَنِ الْأَنْدَادِ وَالنُّظَرَاءِ، وَالْأَمْثَالِ وَالشُّرَكَاءِ، أَوْجَبَ

عَلَى الْأُمَّهَاتِ وَالْآبَآءِ، حُسْنَ تَرْبِيَةِ الْبَنَاتِ وَالْأَبْنَاءِ، وَأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِمَامُ الْحُنَفَآءِ، وَقَائِدُ الْأَصْفِيَاءِ، وَأَفْضَلُ مَنْ قَامَ بِالتَّرْبِيَةِ وَالإِصْلَاحِ وَالْبِنَاءِ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ الْأَوْفِيَاءِ، وَصَحْبِهِ الْأَتْقِيَاءِ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ، مَّا دَامَتِ الْأَرْضُ وَالسَّمَآءُ» أَهَا بَعُلُ

Praise be to Allah Who bestows favours and blessings, the One Who possesses pride and glory, Who is deserving of the utmost gratitude and praise. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate; He is far above having any rival, equal, peer or partner. He enjoined mothers and fathers to give their sons and daughters a good upbringing. And I bear witness that our Prophet Muhammad is His Slave and His Messenger, the leader of the monotheists and of the chosen, the best of those who ever undertook the mission of education, reform and development. May Allah send blessings and peace upon him and upon his noble Family and pious Companions, and those who follow them in truth, so long as earth and heaven endure.



To proceed:



ear Allah, O slaves of Allah, and do what Allah has enjoined upon you with regard to disciplining and educating yourself and your children and those under your care, as now you all know the importance of this matter, especially in these modern times.

By Allah, besides Whom there is no other God, if we paid attention to this issue we would not complain about

problems or suffer from crimes and deviant acts, and all aspects of promiscuity would disappear and all causes of troubles would diminish.

However, O slaves of Allah, there is a related issue of particular importance within this general issue of education and upbringing. This issue is paying attention to the education and training of females: as daughters, sisters and wives, especially raising them from an early age with modesty and chastity. How eloquent is the one who said:







ــدْرَسَةٌ إِذَا أَعْـــدَدْ ٱلْأُمَّ رَوْضٌ إِنْ تَسِعَهَّ Lol _رِّيٍّ أَوْرَقَ أَيَّــمَـ اَلْأُمُّ أُسْتَاذُ الْاسَاتِذَةِ الْأَلْـي تْ مَا ثِرُهُمْ مَدَى الْآفَاق

Who could guarantee for me the proper upbringing of women, for in the east the lack thereof is the cause of our decline?

Raise your daughters to be chaste, for in this world they are the best guarantee of the Ummah's well-being.

The mother is a school; if you prepare her well, you will prepare a nation with great qualities.

The mother is like a garden; if it is regularly watered by rain, it will flourish in the best manner.

*The mother is the teacher of the most prominent scholars whose legacy people still discuss and read.*¹

Society has never suffered from the immoral behaviour and provocative sights such as those witnessed nowadays, except when the education of women is neglected. The turmoil caused by decadence, wanton display, immodesty, uncovering and free mixing never becomes widespread except when the education of women is neglected. Let those who are in charge of women – namely husbands

These lines are from a *Qaseedah* (ode) by the poet Haafiz Ibraaheem. See his *Diwaan*, 1/230





and fathers – fear Allah, teach them good manners, and discipline them. They should compel their womenfolk to stay home and to observe proper *Shar'i Hijaab*, so that they will not cause temptation or be tempted, because that would lead to destroying the foundations of the next generation's upbringing and education.

It is an extremely serious mistake and a betrayal of trust to neglect women and go along with their demands without questioning whether it is *Halaal* or *Haraam*, and without watching or checking the way they dress and other interests of theirs. It has reached such a level among some people that they will bring indecent pictures, *Haraam* and provocative media, and leave them where their sons and daughters have easy access to them.

(As the poet said:)

أَنْقَاهُ فِي الْيَمِّ مَكْتُوفًا وَّقَالَ لَهُ إِيَّاكَ إِيَّاكَ أَنْ تَبْتَلَّ بِالْمَاءِ!





Then he threw him into the sea, tied up, and said: Beware lest the water make you wet!

Let us all fear Allah with regard to that what we have been entrusted with; let us all do our duty with regard to raising and educating the new generation, each in his field, so that things will get better and society will improve, by Allah's leave.

Finally, send blessings and peace – may Allah have mercy on you – upon the teacher of humankind and leader of humanity, as Allah has instructed you to send blessings and peace upon him:

﴿ إِنَّ ٱللَّهَ وَمَلَتَبِكَتُهُ, يُصَلُّونَ عَلَى ٱلنَّبِيَّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. *As-Salaamu Alaikum*)" [al-Ahzaab 33:56].



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«اَلْحَمْدُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ، الْعَزِيز الْغَفَّارِ، أَحْمَدُهُ تَعَالَى عَلَى نِعَمِهِ الْغِزَارِ، وَأَشْكُرُهُ سُبْحَانَهُ عَلَى فَضْلِهِ الْمِدْرَارِ، وَأَشْهَدُ أَنْ لَّا إِلَهُ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْمَلِكُ الْجَبَّارُ، لَهُ الْخَلْقُ كُلُّهُ، وَلَهُ الْأَمْرُ كُلُّهُ، وَكُلُّ شَيْءٍ عِنْدَةُ بِمِقْدَارٍ، وَّأَشْهَدُ أَنَّ نَبِيَّنَا وَحَبِيبَنَا مُحَمَّدًا عَبْدُاللَّهِ وَرَسُولُهُ الْمُصْطَفَى الْمُخْتَارُ، فَهُوَ خِيَارٌ مِّنْ خِيَارٍ مِّنْ خِيَارٍ عَلَى آلِهِ وَصَحْبِهِ الْأَبْرَارِ، ٱلْمُهَاجِرِينَ مِنْهُمْ وَالْأَنْصَارِ، وَالتَّابِعِينَ الْأَخْيَارِ، ٱلَّذِينَ لَزِمُوا السُّنَّةَ وَالْآثَارَ، صَلَاةً وَّسَلَامًا تَامَّيْن كَامِلَيْن مُتَعَاقِبَيْن مَا تَعَاقَبَ اللَّيْلُ وَالنَّهَارُ، وَنَسْأَلُ اللَّهَ أَنْ نَّكُونَ مِمَّنْ تَبِعَهُمْ بإحْسَان، فَرَضِيَ اللَّهَ عَنْهُمْ، وَرَضُوا عَنْهُ، وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ» أَمَّا بَعُلُ

Praise be to Allah, the One, the Subduer, the Almighty, the Oft-Forgiving. I praise Him, may He be exalted, for His abundant blessings, and I thank Him for His ongoing bounty. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate, the Sovereign, the Compeller. His is the creation and the command entirely, and everything with Him is in (due) proportion (cf. 13:8). And I bear witness that our Prophet and Beloved, Muhammad, is the Slave of Allah and His Chosen Messenger, the elite of the elite of the elite. May Allah send blessings and peace upon him and upon his Family and righteous Companions, both the Muhaajireen and Ansaar, and the Taabi'een (generation following the Companions) who adhered to the Saheeh Sunnah and reports, blessings and peace, perfect and complete, one after another so long as night and day alternate. I ask Allah to make us among those who follow them in truth. Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise) (cf. 9:100).





ear Allah, O slaves of Allah, for fear of Allah is the secret to success, the means of attaining prosperity and the way to goodness.

O brothers in faith, Allah sent His Prophet Muhammad ﷺ with guidance and the true religion.

He brought glad tidings and warnings, he called people to Allah and sought to guide them; he conveyed the message, fulfilled the trust, advised the *Ummah*, and guided the people – by their Lord's leave – to the path of the Almighty, the Praiseworthy. Through him, the earth was filled with light after it had endured darkness, and the *Ummah* was united after having been in a state of division.

Allah chose supporters for him, namely the noble



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Companions (may Allah be pleased with them all), the best of all generations and the best of the Ummah after its Messenger, according to scholarly consensus; the most pure of heart, the deepest in knowledge and the most straightforward. When they prevailed, they were kind and generous; when they gained authority, they were the best rulers and governors. How could it be otherwise when Allah had chosen them to accompany His Prophet # and become the bearers of His religion? After the Messenger of Allah ﷺ passed away, they carried the banner of *Da'wah* and Jihad. They conquered lands, brought blessing to people and led them to the best way with regard to their worldly affairs and the Hereafter. They spread Islam east and west, raising the banner of monotheism, destroying the thrones of idolatry and defeating the troops of ignorance. They took up positions of prominence and leadership among humanity. The Ummah that used to tend sheep became leaders of peoples and in charge of nations, bringing about goodness and happiness. They became leaders and pioneers, occupying the highest positions. They filled the earth with fairness and justice, and they filled hearts with faith, fear of Allah and knowledge. History had never witnessed the like of them and the world had never seen anything like what they achieved.

O *Ummah* of Islam, no sooner had the first three generations passed away that turmoil emerged and calamities and trials became widespread. Generations came after them who followed different ways; they turned away from the way of the Messengers and were misguided by their whims and desires. Various views took hold of them, many ideas and opinions developed among them, and different inclinations and trends emerged.

Chutbah.16



المُكُلُ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾

"But they (men) have broken their religion among them into sects, each group rejoicing in its belief" [al-Mu'minoon 23:53].

There were many differences among them; they were destroyed by selfishness and strove hard to achieve personal gain and prove themselves. The *Ummah* fell into a state of confusion for a long time. They neglected the command of Allah, so they became divided and grew weak. They ended up vulnerable to the enemies of Allah, who strove and are still striving to extinguish the light of Allah.

﴿ وَيَأْبَ ٱللَّهُ إِلَّا أَن يُتِعَدّ نُوَرَهُ، وَلَوَ حَرِهَ ٱلْكَنفِرُونَ ﴾

"but Allah will not allow except that His Light should be perfected even though the *Kafiroon* (disbelievers) hate (it)" [*at-Tawbah* 9:32].

As a result of this turning away from the fundamentals of faith, the enemies of Islam gained power over the *Ummah*, both territorially and intellectually, seizing its resources and attacking that which it holds sacred. The *Ummah* was beset by storms of division and widespread ignorance and wrongdoing. The main beneficiaries of that are the enemies of Islam, who continue to seek ways of subjecting the Muslims to different types of challenges, launching various kinds of attacks against them and planning innumerable plots and conspiracies against them under different banners and slogans. As a result of this, generations of the *Ummah* lurched from one crisis to another. Lands were occupied, ideas were altered, sanctities were tampered with and violated, and honour, wealth and resources were regarded as easy prey. Lands and territories that had been



ruled by Islam for many centuries were lost.

This war of aggression against Islam is still clearly going on. The issues of our Ummah and the calamities of our societies are ongoing, and our brothers' wounds are still bleeding. In an era when proper standards have been lost, balances have been turned upside down, those who were wronged have become wrongdoers, those who were pursued have become pursuers. International organisations turn a blind eye (to atrocities) and fail to defend the rights of Muslims, news of what is happening to Muslims is being covered up, and people have become confused and dumbfounded. No sooner does a person who is following the current affairs of the Ummah and news of his brothers' calamities begin to raise his hopes, he is soon struck down by frustration and pain when he sees and hears of Muslims' issues becoming even more complicated. No sooner is one problem overcome that the Ummah goes back to even more and steadily increasing conflict, crushing wars, bloody clashes, mass killings and expulsions. What is even stranger than that is that sometimes these things take place between brothers and loved ones, when a man turns his weapon on his brother.

This is a heartbreaking and terrible situation. To Allah we complain and He is the One Whose help we seek. There is no power and no strength except with Allah.

O Muslim *Ummah*, the main Islamic issue that we must not forget in the light of new conflicts and issues, is the issue of the first *Qiblah*, and the third holiest site in Islam after the two Holy Mosques. The issue of al-Aqsa should be the concern of every Muslim; no compromise should ever be accepted. What the global Zionists have done Churbah. 16



throughout history is not unknown to the Muslims; rather it is recorded on dark pages about people who are liars and traitors and who are known throughout history for breaking covenants and promises, and showing blatant disrespect to the feelings of the Muslims and what they hold sacred.

The ongoing assault of the oppressive Serbs against the Muslims of Bosnia and Herzegovina is something that pains the heart and gives one sleepless nights.

May the peace of Allah be upon Sarajevo, which is being showered with missiles of spite and hatred by the worshippers of the cross, whose evil extends to the shelling of mosques, schools and homes.

With regard to Somalia, what is taking place there? What are the latest developments among the different Somali groups and militias? What is being done to bring security to the country and safety for its people?

What is happening in Afghanistan is very serious; it is a huge calamity, which confuses the wisest of men. What are the true dimensions of the ongoing conflicts in the land of the Afghans? Who is benefiting from what is going on there? It is to Allah that we complain. The situation in Afghanistan has become unacceptable to those who are wise, the people of dignity and honesty. Can a man be more hostile to his own brother than to a blatant enemy? I wonder what the secret is and what is really happening. The Afghans liberated their land from the Soviets in the most amazing way that became a source of pride for the Muslim *Ummah*. The entire *Ummah* offered its souls and its sons, sending money and offering prayers to support the *Jihad* in that land. So how come the splendour of *Jihad* was



tarnished and the heroes ended up fighting one another?

O Afghan leaders, fear Allah with regard to yourselves, your land and your people! It is better for you to turn to the laws of Allah for judgement and resolve your disputes in a peaceful manner; do not forget the hopes that the Ummah pinned on you; do not renew their distress and pain with your disputes. Why do you give hidden hands the opportunity to tamper with your country and stir up trouble among you? Listen to the voice of reason and protect the land and its people from ruin and destruction. We are worried lest these calls fall on deaf ears and the efforts to bring about reconciliation and agreement not bear fruit. Nevertheless. hope remains and we are still optimistic that the shedding of Muslim blood will cease there, and that the Afghan leaders will respond to the reconciliation efforts and will be united in faith and belief in Tawheed. They should beware of their whims and desires; what a bad thing it is to be swayed by greed and personal interests, when they pose an obstacle to the best interests of the Ummah and the safety of society. Away with greed and seeking positions of power, if that could bring lands and people to a state of turmoil and corruption!

Map of Afghanistan

Gerious Sermions from the HARAM

O brothers in Islam, the other tragedies of the *Ummah* are numerous and its wounds are many; news of Muslim minorities is not hidden. The state of the *Ummah* has become like that described by the poets who eulogized the loss of Andalusia.

O Muslim leaders to whom Allah has granted power and authority to establish justice and alleviate injustice: fear Allah and support the religion of Allah; be a help to



your people by ruling in accordance with the laws of Allah and supporting Muslim causes.

O scholars of Islam, O you who are entrusted with the legacy of Prophethood, O you from whom was taken the covenant and solemn pledge to explain that Prophetic legacy to the people and not to conceal it, fulfil your responsibility of teaching and guiding; do not neglect



carrying out your duties. Be sincere towards Allah and to His Book, His Messenger **%**, and the leaders of the Muslims and the common folk.

O Daa'iyahs who call people to Islam, let your hearts be united in following the way of the righteous early generations - may Allah have mercy on them. Give up narrow-minded partisan attitudes and personal interests. Help the rulers in achieving goodness for the entire Ummah, for cooperation between the people and the rulers is in the best interests of the Ummah, whereas showing rebellion and disobedience, spreading the seeds of division and splitting from the main body of Muslims brings about a great deal of evil and causes great harm to the Ummah. By the grace of Allah towards this blessed land, it opened its heart and reached out its hand - both leaders and scholars - and made taking care of the Muslims' affairs its main concern, and it sought to bring about reconciliation among them. This is not out of character, for this land is the focal point of the Muslims to which their hearts turn. So let the Ummah reach out to it to achieve what is in the best interests of the Muslims and to ward off evil and corruption from them.

The *Ummah* is looking for a tangible plan of action; it is not enough just to talk and analyse. The responsibility for setting the affairs of the *Ummah* straight and bringing it out of its troubles is to be borne by all of the Muslims within the framework of sound 'Aqeedah, knowledge, reason and wisdom, so that the *Ummah* may attain what has been promised by Allah, Who does not break His promise. We hope that the calamities of the *Ummah* will be like a summer cloud and will soon disappear, and the victory will be for Islam and its people. Let the Muslims be assured of that, Churtbah. 10



for it is from Allah alone that we seek support and victory.

A'oothu billaahi min ash-shaytaan ir-rajeem (I seek refuge with Allah from the accursed *Shaytaan*):

﴿ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُرْ وَعَكِلُواْ ٱلصَّدْلِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي ٱلْأَرْضِ حَمَا ٱسْتَخْلَفَ ٱلَذِينَ مِن قَبْلِهِمْ وَلَيْمَكِنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِي ٱرْتَعْنَى لَهُمْ وَلَيُبَدِّلَتُهُم مِنْ بَعَدِ خَوْفِهِمْ أَمَنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ فِي شَيْعًا وَمَن حَفَر بَعْدَ ذَلِكَ فَأُوْلَتِكَ هُمُ ٱلْفَلِسِقُونَ ﴾

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fasiqoon* (rebellious, disobedient to Allah)" [an-Noor 24:55].

I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft Forgiving, Most Merciful.



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«ٱلْحَمْدُ لِلَّهِ، بَارَكَ حَوْلَ الْمَسْجِدِ الْأَقْصَى، وَأَقْصَى مَنْ أَعْرَضَ عَنْ عِبَادَتِهِ وَاسْتَقْصَى، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَمَرَنَا بِالتَّمَسُّكِ بِالدِّين وَأَوْصَى، وَأَشْهَدُ أَنَ



نَبِيَّنَا مُحَمَّدًا عَبْدُاللَّهِ وَرَسُولُهُ، بَلَّغَ رِسَالَةَ رَبِّهٖ فَمَا ضَلَّ وَلَا اسْتَعْصى، صَلَّى اللَّهُ وَبَارَكَ عَلَيْهِ وَعَلَى مَنْ تَبِعَ مِلَّتَهُ وَتَمَسَّكَ بِسُنَّتِهِ وَاسْتَوْصَى، وَسَلَّمَ تَسْلِيمًا كَثِيرًا».

أُمَّا بَعُلُ

Praise be to Allah Who has blessed the precincts of al-Masjid al-Aqsa and Who cast away all those who turn away from worshipping Him. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate; He has commanded us to adhere to the faith. And I bear witness that our Prophet Muhammad is the Slave of Allah and His Messenger; he conveyed the message of his Lord, never falling short or sparing any effort. May Allah send blessings and peace upon him and those who follow his path and adhere to his Sunnah, and urge others to do likewise.





To proceed:

F

ear Allah, O slaves of Allah, and know that the truest of speech is the Book of Allah, and the best guidance is the guidance of Muhammad %. The worst matters are those which are newly invented; every newly invented matter is an innovation, and every innovation is a going astray.

O brothers in Islam, one of the established facts that are not subject to debate is that the issue of al-Aqsa is a fundamentally Islamic issue and will remain so - by Allah's leave - until Allah inherits the earth and everyone on it. There can be no compromise on that which we hold sacred and there can be no yielding of our principles under any circumstances. The issue of al-Aqsa is a most important Islamic issue. It is the first of the two Qiblahs (direction of prayer) and the third holiest site after the two Holy Mosques, and it is the place to which the master of the two races (of jinn and men), the Prophet 業, was taken on his Night Journey (Al-Isra'). Its high status is deeply rooted in history. Today it is going through a heartbreaking tragedy, a calamity caused by thuggish misfits who came from all over the world - upon them be ongoing curses from Allah until the Day of Resurrection. They seek to destroy it, change its features and build their so-called Temple on its ruins. May Allah never enable them to achieve it! O slaves of Allah, you have brothers in faith living in the blessed





land of Palestine, who have engaged in a courageous Islamic uprising (*Intifada*) to defend al-Aqsa and the holy land. It is the duty of the Muslims to support them and stand with them in unity against Zionist aggression, until Allah brings the comfort of victory and prevailing,

﴿ وَمَا ذَلِكَ عَلَى ٱللهِ بِعَزِيزٍ ﴾

"And that is not hard for Allah" [Ibraaheem 14:20; Faatir 35:17].



Finally, send blessings and peace – may Allah have mercy on you – upon the one who was taken by night from al-Masjid al-Haraam to al-Masjid al-Aqsa, as the Lord, may He be glorified and exalted, has instructed you to do when He said:

﴿ إِنَّ اللَّهَ وَمَلَتَهِكَتَهُ, يُصَلُّونَ عَلَى ٱلنَّبِيِّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].



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An attractive way of *Salvation*

Repentance

Until When will this Heedlessness Continue, O Slaves of Allah?



«ٱلْحَمْدُ لِلَّهِ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِمٍ وَيَعْفُو عَنِ السَّيِّآتِ، نَحْمَدُهُ تَعَالَى وَنَشْكُرُهُ، وَنَتُوبُ إِلَيْهِ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنَ الشُّرُورِ وَالْخَطِيئَاتِ، وَأَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللَّهُ وَحْدَةً لَا شَرِيكَ لَهُ، غَفَّارُ الذُّنُوب، وَسَتَّارُ الْعُيُوبِ، وَقَابِلُ التَّوْبَةِ مِمَّنْ يَّتُوبُ، فَسُبْحَانَهُ مِنْ إِلٰهٍ كَرِيم تَوَّابٍ، يُحِبُّ مِنْ عِبَادِهِ كُلٌّ مُتَطَهِّرٍ أَوَّابٍ، وَّأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُاللَّهِ وَرَسُولُهُ، وَمُصْطَفَاهُ وَخَلِيلُهُ، سَيِّدُ الْمُسْتَغْفِرِينَ وَالتَّائِبِينَ، وَخَاتَمُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، ٱللَّهُمَّ صَلِّ وَسَلَّمْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ الطَّيْبِينَ الطَّاهِرِينَ، وَعَلَى أَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ، وَعَلَى التَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانِ إِلَى يَوْمِ الدِّينِ» أَهَّا بَعُلُ

Praise be to Allah Who accepts repentance from His slaves and forgives sins. We praise Him, may He be exalted, and we give thanks to Him. We turn in repentance to Him and we ask Him for forgiveness. We seek refuge with Him from evils and sins. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate, the Forgiver of sins, the Concealer of faults, the Acceptor of repentance from those who repent. Glory be to Him, how generous and forgiving He is.

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴾

"Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves" [al-Baqarah 2:222].

And I bear witness that our Prophet Muhammad is the Slave of Allah and His Messenger, His chosen one and His close friend, the leader of those who seek forgiveness and those who repent, the Seal of the Prophets and Messengers. O Allah, send blessings and peace upon him and his Family and Companions, the good and pure, and upon his wives, the Mothers of the Believers, and upon the Taabi'een (generation following the Companions) and those who follow them in truth until the Day of Judgement.



To proceed:

Muslims, fear your Lord and obey Him; remember He is watching and do not disobey Him; repent to Him and seek His forgiveness.

O slaves of Allah, the worst thing people are suffering from is heedlessness. The worst thing that can befall people's hearts is hardness. Undoubtedly, these problems have many causes and they all stem from committing sins. Sins are the main barriers that keep us away from Allah, the Beloved. No doubt turning away from that which could keep you away from the Beloved is essential. It is well-known that man by nature is weak and prone to shortcomings. All the sons of Adam are prone to committing sins and they have enemies within and without who cause them to go along with whims and desires and commit sin, because of which



they are constantly exposed to danger. Allah **#** – who is Most Merciful to His slaves and Most Kind to His creation – has given them a fortified stronghold against sin and a strong barrier to shield them from error, which is: turning to Him and seeking His forgiveness.

O brothers in Islam, the fact that many people are getting carried away in committing sin and are getting used to it and revelling in it is a serious matter; it is bad territory to graze in and is very dangerous for individuals, communities, nations and peoples. For every calamity, turmoil, disaster and trial that befalls an individual or community, the root cause is sin and disobedience of Allah.

Allah 😹 says:

﴿ وَمَا أَصْبَكُم مِّن مُّصِيبَ وَفَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَن كَثِيرٍ ﴾

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much" [ash-Shoora 42:30].

It is essential for every Muslim to start reforming himself seriously and change the course of his life and the life of his family from bad to good, from disobedience to obedience, from heedlessness, negligence and apathy to repentance, turning to Allah and obedience to Him. That is if we want to set our affairs straight, seek stability and bring about security. Allah **#** says:

إَن الله لا يُغَيَرُ مَا بِقَوْمٍ حَتَى يُغَيَرُوا مَا بِأَنفُسِمٍ ﴾

"Allah does not change a people's lot unless they change what is in their hearts" [ar-Ra'd 13:11]. Rhutbah.1



If a person does not know when his life may suddenly end, and he does not know when death may strike, the sensible and blessed one is the one who is guided to the way of repentance, righteousness and piety, so that he may attain good, prosperity, health and success in this world and in the Hereafter.

Obrothers in faith and belief, a man's need for repentance is an urgent need at every stage of his life, because it is the way of salvation and the means of success. The Lord # highlighted that, as He said, commanding His slaves to repent and explaining the consequences thereof:

﴿ وَتُوْبُوا إِلَى اللهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

"And all of you beg Allah to forgive you all, O believers, that you may be successful" [an-Noor 24:31].

Allah described as wrongdoers those who turn away from repentance because of their ignorance of the rights of their Lord and their blindness to their own faults and the bad consequences of their deeds. Allah **#** says:

﴿ وَمَن لَّمْ يَثُبَ فَأُوْلَتِيكَ ثُمُ ٱلظَّالِمُونَ ﴾

"And whosoever does not repent, then such are indeed Zalimoon (wrong-doers)" [al-Hujuraat 49:11].

O believers, your Lord **#** is calling you and describing you as believers, so that you will come to repentance and seek the victory of turning to Allah, far away from the misfortune of sin and disobedience, and so that you will attain expiation for your bad deeds and admittance to Paradise:

﴿ يَتَأَيَّهُا ٱلَّذِينَ ءَامَنُوا تُوبُوا إِلَى ٱللَّهِ تَوْبَةً نَصُوطًا عَسَىٰ رَبُّكُمْ أَن بُكَفِرَ عَنكُمْ سَيِّنَاتِكُمْ وَيُدْخِلَكُمْ جَنَّنِ تَجْرِى مِن تَعْنِهَا ٱلْأَنْهَارُ ﴾

"O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise)" [at-Tahreem 66:8].

As you ponder the meaning you may notice – may Allah bless you – that Allah **ﷺ** stipulated for the repentance by means of which admittance to Paradise may be attained, by His mercy, that it should be sincere repentance. Let us listen to what the scholars (may Allah have mercy on them) said when explaining this important concept.

'Umar ibn al-Khattaab and Ubayy ibn Ka'b (may Allah be pleased with them both) said:

لنصوح «اَلتَّوْبَةُ النصوح: أَنْ يَتُوبَ مِنَ الذَّنْبِ ثُمَّ لَا يَعُودَ إِلَيْهِ كَمَا لَا يَعُودُ اللَّبَنُ فِي الضَّرْعِ»

"Sincere repentance means repenting from the sin then not going back to it, just as milk does not go back into the udder."¹

Al-Hasan al-Basri (may Allah have mercy on him) said:

«هِيَ أَنُّ يَّكُونَ الْعَبْدُ نَادِمًا عَلَى مَا مَضٰى، مُجْمِعًا عَلَى أَنُ لَا يَعُودَ إِلَيْهِ»

"It means that the individual regrets what he did in the past and resolves not to go back to it."²

Al-Kalbi said:

Khutbah.1

Tafseer at-Tabari, 12/158; Madaarij as-Saalikeen by Ibn al-Qayyim, 1/309

² Madaarij as-Saalikeen, 1/309



«أَنْ تَسْتَغْفِرَ بِاللِّسَانِ، وَتَنْدَمَ بِالْقَلْبِ، وَتُمْسِكَ بِالْبَدَنِ»

"It means to seek forgiveness verbally, to feel regret in the heart and to refrain from the act."¹

Muhammad ibn Ka'b said:

«يَجْمَعُهَا أَيْ: التَّوْبَةُ أَرْبَعَةُ أَشْيَاءَ: الإِسْتِغْفَارُ بِاللِّسَانِ، وَالإِنْقِطَاعُ بِالأَبْدَانِ، وَإِضْمَارُ تَرْكِ الْعَوْدِ بِالْجَنَانِ، وُمُهَاجَرَةُ سَيِّ ءِ الْإِخْوَانِ»

"It – i.e., repentance – comprises four things: seeking forgiveness verbally, giving it up physically, forming the intention in the heart not to go back to it, and forsaking bad friends."²

Al-Haafidh Ibn Katheer said in his comments on the verse in *Soorat at-Tahreem* (quoted above): "...i.e., sincere, determined and definite repentance that erases the bad

2 Madaarij as-Saalikeen, 1/310



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¹ Madaarij as-Saalikeen, 1/309

deeds that came before it and puts the affairs (of the penitent individual) in order, making him more serious and focused, and also making him give up what he was doing of bad things."¹

Al-'Allaamah Ibn al-Qayyim (may Allah have mercy on him) said: "Sincerity in repentance requires three things: firstly, it must include all sins; secondly, there should be resolve and determination to adhere to the repentance; thirdly, there should be elimination of all that may undermine the sincerity of repentance."²

Thus, the conditions of repentance become clear to you, O slaves of Allah. It is very important and it is not just the matter of words and phrases that one may utter regularly without understanding them or complying with and acting upon their implications. Rather, it is essential to fulfil its conditions and remove all impediments to doing so.

O brothers in Islam, repentance is obligatory with immediate effect, because of the texts of the Qur'aan and *Sunnah* which indicate that, and because sins are a cause of doom and keep one away from Allah. Thus, it is essential to flee from them and beware of them, whether they have to do with the rights of Allah or the rights of people. If a person has fallen short with regard to an act of worship, he should make it up; if his sin has to do with wrongdoing against another person, he should rectify it. If he has engaged in backbiting about a brother, he should seek forgiveness from his brother for it; if he usurped someone's wealth or property, he should return it to them. Al-Bukhaari narrated in his *Saheeh* from the *Hadeeth* of Abu Huravrah \ll that the Prophet \cong said:

Rhutbah.17

¹ Tafseer al-Qur'aan al-'Azeem by Ibn Katheer, 8/168

² Madaarij as-Saalikeen, 1/310



«مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِّأَخِيهِ مِنْ عِرْضِهِ أَوْشَيْءٍ فَلْيَتَحَلَّلُهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَآيَكُونَ دِينَارٌ وَّلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَّمْ يَكُنْ لَهَ حَسَنَاتٌ أُخِذَ مِنْ سَيِّآتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ»

"Whoever has wronged his brother with regard to his wealth or honour, let him come to him and settle the matter with him and ask for his forgiveness before it is settled with him at a time when there will be no Dinars or Dirhams (i.e., on the Day of Resurrection), then if he has any Hasanaat (good deeds) to his credit, some of his good deed will be taken and given to his companion; otherwise some of his companion's Sayi'aat (bad deeds) will be taken and added to his burden."

O brothers in Islam, Allah, by His grace, has left the gate of repentance open for His slaves, no matter how numerous their bad deeds or how great their sins, even if they committed serious wrongs, immoral actions and sins. Nothing is more serious than disbelief in Allah, yet despite that the Oft-Forgiving, the Acceptor of repentance says:

﴿ قُل لِلَّذِينَ كَفَرُوٓا إِن يَنتَهُوا يُغْفَر لَهُم مَّاقَدْ سَلَفَ ﴾

"Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven" [*al-Anfaal* 8:38].

Allah says, after mentioning the punishments for a number of major sins, such as *Shirk*, murder and *Zina*:

إِلَّا مَن تَابَ وَءَامَنِ وَعَمِلَ عَمَلًا صَلِحًا فَأُوْلَتِهِكَ يُبَدِّلُ أَلَمَّهُ سَبِّعَاتِهِمْ حَسَنَنتِ وَكَانَ أَلَمَّهُ عَفُولاً تَحِيمًا ﴾



"Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful" [al-Furgaan 25:70].

Allah offered the opportunity to repent to those Trinitarians who disbelieved in the Messengers of Allah, who said:

الله تَالِثُ ثَلَامَة مَالِثُ ثَلَامَة فَال

" 'Allah is the third of the three'" [al-Maa'idah 5:73].

Although they said that, He called them to repent, and said:

﴿ أَفَلَا يَتُونُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَكُم وَٱللَّهُ عَقُورٌ زَحِيكُ ﴾

"Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful." [*al-Maa'idah* 5:74].

How great is the patience of Allah towards His slaves; how immense is His grace and kindness! That is confirmed in the verses in which He says:

﴿ وَإِنِّي لَغَفَّارٌ لِمَن تَابَ وَءَامَنَ وَعَمِلَ صَلِحًا ثُمَّ آهْتَدَى ﴾

"And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death)" [*Ta-Ha* 20:82].

﴿ وَالَذِيبَ إِذَا فَعَلُوا فَحِشَةً أَوْ طَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَأَسْتَغْفَرُوالِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُنُوبِ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ٢٠٠ أَوْلَتَهِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِن زَيْهِمْ وَجَنَّتُ تَجْرِى مِن تَحْتِهَا ٱلأَنْهَدُ خَالِدِينَ فِيها وَنِعْمَ أَجُرُ الْعَنهِلِينَ ﴾ Rhutbah.1



"And those who, when they have committed Faahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders)" [Aal 'Imraan 3:135, 136]

﴿ وَمَن يَعْمَلْ سُوَءًا أَوْ يَظْلِمْ نَفْسَهُ دَثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ ٱللَّهَ حَفُورًا زَجِيمًا ﴾

"And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful" [*an-Nisa*' 4:110].

Congratulations, O believers; what glad tidings there are for those who repent! If you do well, you will be rewarded, and if you do wrong but seek forgiveness, Allah will forgive you; if you sin then repent, Allah will accept your repentance. He has opened a gate for you that is open night and day. In the *Hadeeth* it is narrated that Allah *****

«إِنَّ اللَّهَ عَزَّوَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ الَّلَيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَّغْرِبِهَا»

"holds out His hand at night to accept the repentance of those who have sinned during the day, and He holds out His hand by day to accept the repentance of those who have sinned at night – until the sun rises from its place of setting."¹

¹ Narrated by Muslim, 2759 from the *Hadeeth* of Abu Moosa al-Ash'ari

hutbah.

When Allah descends to the lowest heaven, during the last third of every night, He calls upon His slaves to avail themselves of His generosity and enjoy His grace and mercy. So He, may He be exalted, says:

«يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ يَقُولُ: مَنْ يَّدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَلَهُ؟»

"Is there anyone who will ask for forgiveness, so that I might forgive him? Is there anyone who will repent, so that I might accept his repentance?"¹

Can you imagine, O slaves of Allah, the joy of a man who lost his mount in a barren desert, who lost his camel in a desolate and deadly land? His camel got away from him, and it was carrying his food and drink. He searched long and hard for it, until he despaired of ever finding it. He grew so hungry, thirsty and exhausted that he was about to die, then whilst he was in that state, he found it standing in front of him. Can you imagine his joy at finding his mount? Yet Allah, may He be glorified and exalted, rejoices more at the repentance of His slave than this man at finding his mount, as it says in *as-Saheehayn*, in the *Hadeeth* of Anas *4*.²

O Ummah of Islam, no matter how great sins are, the forgiveness of the Most Merciful of those who show mercy is greater. The one who thinks that his sins are too great to be forgiven and cannot be encompassed by Allah's pardon, mercy and forgiveness, is thinking negatively of Allah. There was a man among the Children of Israel who killed

¹ Narrated by Ahmad, 2/344; al-Bukhaari, 1145; Muslim, 758, from the *Hadeeth* of Abu Hurayrah 45

² Saheeh al-Bukhaari, 6309; Saheeh Muslim, 2747



ninety-nine souls, then he completed one hundred with the murder of a pious man, but when he came repenting, Allah accepted his repentance and encompassed him with His mercy, as the story is narrated in *as-Saheehayn* from the *Hadeeth* of Abu Sa'eed #.¹

However, this does not mean that people should think only of the texts that speak of glad tidings, or let hope of mercy outweigh fear of Allah, or rely on the vastness of Allah's forgiveness, arguing that He forgives sins, whilst getting carried away in disobedience, forgetting about His punishment and hoping to live a long life. This is a kind of feeling secure against the plan of Allah², Allah's refuge is sought!

What we must do is hasten to repent and stop procrastinating, for delaying repentance – in and of itself – is a sin from which one should repent. How could it be otherwise when the believer fears lest something prevents him from repenting without him realising it, and thus he will miss out on the opportunity to repent and regret it at the time when regret will be to no avail? The Lord, may He be blessed and exalted, warned us against that as He said:

﴿ إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَذِينَ يَعْمَلُونَ ٱلسُّوَءَ بِجَهَلَةِ ثُمَّ يَتُوْبُونَ مِن قَرِيبِ فَأُوْلَتِهِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمٌ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا () وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيَتِعَاتِ حَتَّى إِذَا حَضَرَ آحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِي تُبْتُ ٱلْتَنَ وَلَا ٱلَذِينَ يَمُونُونَ وَهُمْ كُفَأَرُ أُوْلَتِهِكَ أَعْتَدْنَا هُمْ عَذَابًا أَلِيمًا ﴾

"Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards;

² This is a reference to the verse: "Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are the losers" [al-A 'raaf 7:99].



¹ Saheeh al-Bukhaari, 3470; Saheeh Muslim, 2766

Rhutbah.1

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it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'Now I repent;' nor of those who die while they are disbelievers. For them We have prepared a painful torment." [an-Nisa' 4:17-18].

How long will this heedlessness go on, O slaves of Allah?

﴿ * أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوَأَأَن تَخْشَعَ قُلُوبُهُمْ لِنِحْرِ ٱللهِ ﴾

"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an)" [al-Hadeed 57:16].

O you who fail to do what Allah has enjoined of prayer, giving Zakaah and upholding ties of kinship; who commit what Allah has forbidden of *Shirk*, abandoning or being careless with regard to prayer, or harming any Muslim with regard to his blood, honour or wealth, or consuming intoxicants and taking drugs, or severing ties of kinship and disobeying parents, or being bad-mannered, or spending time in idle entertainment and foolish talk – hasten to repent before you are buried and become nothing more than a rotting corpse. At that time none of your deeds will benefit you unless they were crowned with sincere repentance and turning to Allah.

A'oothu billahi min ash-shaytaan ir-rajeem

(I seek refuge with Allah from the accursed Shaytaan):

﴿ قُلْ يَعِبَادِى ٱلَّذِينَ أَسَرَقُوا عَلَى أَنْفُسِهِمْ لا نَقْـنَظُوا مِن رَّحْمَةِ اللَّهُ إِنَّ اللَّهُ
يَغْفِرُ ٱلذَّنُوبَ جَمِيعًا إِنَهُ هُوَ ٱلْغَقُورُ الرَّحِيمُ

Slorious crimions from the HARAM

لَهُ مِن قَبْلِ أَن يَأْتِيكُمُ ٱلْعَذَابُ ثُمَّ لَا نُصَرُونَ (*) وَأَنَّبِعُوَا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُم مِن زَيِّكُم مِن قَبَّلِ أَن يَأْنِيَكُمُ ٱلْعَذَابُ بَعْتَةً وَأَنتُمْ لَا تَشْعُرُونَ (*) أَن تَقُولَ نَفْشُ بَحَسَرَتَى عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّنِخِينَ (*) أَوْ تَقُولَ نَفْشُ بَحَسَرَقَ عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوَ أَنَ اللَّهُ هَدَينِي لَكُنتُ مِنَ ٱلْمُعْمِينِينَ (*) أَوْ قَدْ جَآءَتُكَ ءَابَنِي فَكَذَبْتَ بِهَا وَٱسْتَكْثَرَتَ وَكُنتَ مِنَ ٱلْمُحْسِنِينَ (*) عَلَى قَدْ جَآءَتُكَ عَايَتِ فَكَذَبْتَ بِهَا وَٱسْتَكْثَرَتَ وَكُنتَ مِنَ ٱلْمُحْسِنِينَ أَ

"Say: 'O 'Ibadee (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped.'And follow the best of that which is sent down to you from your Lord (i.e. this Qur'aan, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!'Lest a person should say: 'Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allah has ordered me to do), and I was indeed among those who mocked (at the truth! i.e. La ilaaha ill-Allah (none has the right to be worshipped but Allah), the Qur'aan, and Muhammad, may peace and blessings of Allah be upon him and at the faithful believers, etc.)"[az-Zumar 39:53-56].

O Allah, enable us to repent sincerely, protect us from heedlessness and protect us from sins, O Ever-Living, O Eternal One.

I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness, for He is the Oft-Forgiving, Most Merciful.

tbah.



«ٱلْحَمْدُ لِلَّهِ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا

إِلَٰهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ، لَا نِدَّلَهُ سُبْحَانَهُ وَلَا شَبِيهَ، وَلَا مَثِيلَ وَلَا نَظِيرَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ الْبَشِيرُ النَّذِيرُ، وَالسِّرَاجُ الْمُنِيرُ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ، وَكُلِّ تَابِعِ مُّسْتَنِيرِ»

Praise be to Allah, "The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours), La ilaha illa Huwa (none has the right to be worshipped but He), to Him is the final return" [Ghaafir 40:3]. I bear witness that there is no god worthy of worship but Allah, Who has no rival, may He be glorified, and there is nothing like unto Him. And I bear witness that Muhammad is His Slave and His Messenger, the bringer of glad tidings and the warner, the lamp spreading light; may Allah send blessings and peace upon him and upon his family and Companions, and everyone who follows him in guidance.



To proceed:

ear Allah, O slaves of Allah, and seek the forgiveness of your Lord and repent to Him. Beware of minor sins, for they lead to major sins. Beware of sins that you regard as insignificant, for they may accumulate until they cause a person's doom, as it says in the *Saheeh* report

from the leader of mankind [#].¹ Let there be an example for you to follow, O slaves of Allah, in your Prophet [#], the chosen one. He was the one whose past and future sins were forgiven by Allah, but he was also the one who feared Allah the most among His creation and was the dearest of Allah's slaves to Allah. His Companions would count him saying one hundred times in a single sitting,

«رَبِّ اغْفِرْلِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ»

"Lord forgive me and accept my repentance, for You are the Acceptor of repentance, the Most Merciful,"

as it says in the *Hadeeth* of Ibn 'Umar , which was narrated by Imam Ahmad (may Allah have mercy upon him) and others.² And it was narrated in the *Saheeh Hadeeth* that he <u>#</u> said:

«وَاللهِ ! إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

"I ask my Lord for forgiveness and I repent to Him more than seventy times a day."

² Narrated by at-Tayaalisi, 2050; Ahmad, 2/21; Abu Dawood, 1516; at-Tirmidhi, 3434



¹ Narrated by at-Tayaalisi (400), and from him by Ahmad, 1/402-403, from the *Hadeeth* of Ibn Mas' ood 45.



This was narrated in al-Bukhaari (may Allah have mercy on him) from the *Hadeeth* of Abu Hurayrah 4.¹

Allahu Akbar! If this is how the Prophet $\frac{1}{2}$ feared Allah, then what about us? Why do we not fear Allah even though we are heavily burdened with sin? Let us fear Allah, O slaves of Allah, and turn over a new leaf in our lives. Let us make a pledge, here in Allah's sanctuary (the Haram), that we will repent to Allah, may He be glorified, from all our sins.

O *Ummah* of Islam, during these days the *Ummah* is looking forward to a blessed month and great occasion, the blessed month of Ramadhaan. What we have said about repentance – from sins that have to do with the rights of Allah and sins that have to do with the rights of the slaves of Allah – is the correct way to welcome this blessed month. This is especially true at a time when many Muslims – may Allah guide them – are unaware of the proper *Shar'i* way to welcome this blessed month, and they have turned it into a different way of welcome that is superficial and

1 Saheeh al-Bukhaari, 6307



materialistic. In other words, this is what we see of the situation of many people nowadays, crowding into the marketplaces in preparation for Ramadhaan – or so they claim. This is not the way to bring the camels to the waterhole, O Muslims! Whoever wants to be guided in how to fast and pray *Qiyaam* properly must take the appropriate measures, by repenting, asking for forgiveness and turning to Allah **18**, so that he may attain forgiveness, mercy and ransom from the Fire during the days and nights of this blessed month, which we regard as a noble visitor. Look – may Allah have mercy on you –what you have prepared for it of good deeds and repentance?

Finally, send blessings and peace – may Allah have mercy on you – upon the leader of the first and the last, as the Lord of the Worlds has enjoined you when He said:

﴿ إِنَّ اللَّهَ وَمَلْتَبِكَنَهُ, يُصَلُونَ عَلَى ٱلنَّبِيِّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ صَلُواْ عَلَيْهِ وَسَلِمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu Alaikum)" [al-Ahzaab 33:56].



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and the second

Rhutbah 18.



«إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَهْدِيه وَنَسْتَغْفِرُهُ ، وَنَتُوبُ إِلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُور أَنْفُسِنَا، وَسَيِّآتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُّضْلِلْ فَلَا هَادِيَ لَهُ ، وَأَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللَّهُ وَحْدَةً لَاشَرِيكَ لَهُ، قَضى بِالْخَيْرِ وَالْعِزِّ لِأَهْلِ الطَّاعَةِ وَالْإِيمَان، وَبِالذُّلِّ وَالْهَوَانِ لِأَهْلِ الشَّرِّ وَالْعِصْيَانِ، وَأَشْهَدُ أَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَصَفِيَّةُ وَخَلِيلُهُ وَأَمِينُهُ عَلَى وَحْيِهِ بَشَّرَ وَأَنْذَرَ، وَبَلَّغَ وَجَاهَدَ فِي اللهِ حَقَّ جِهَادِهِ، فَلَمْ يَتْرُكْ خَيْرًا إِلَّا دَلَّ أُمَّتَهُ عَلَيْهِ، وَلَا شَرًّا إِلَّا حَذَّرَهَا مِنْهُ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ سَارُوا عَلَى هَدْيِهِ، وَالْتَزَمُوا شَرِيعَتَهُ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْم الدِّين» أَمَّا بَعُلُ



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Praise be to Allah, we praise Him and seek His help, guidance and forgiveness, and we repent to Him. We seek refuge with Allah from the evils of our own selves and our evil deeds. Whomsoever Allah guides, none can lead astray, and whomsoever He sends astray, none can guide. I bear witness that there is no god worthy of worship except Allah alone, with no partner or associate. He decreed that those who obey and believe should attain good and honour, and that those who do evil and disobey should be brought low and humiliated. And I bear witness that our Prophet Muhammad is His Slave and His Messenger, His chosen one and close friend, the one whom He entrusted with His Revelation. He brought glad tidings and warnings; he conveyed the message and strove his utmost in Jihad for the sake of Allah. He did not leave anything good but he told his Ummah about it, and he did not leave anything bad but he warned them against it. May Allah sent blessings and peace upon him and upon his Family and Companions who followed his guidance and adhered to his way, and those who follow them in truth until the Day of Judgement.



To proceed:



Muslims, fear Allah your Lord and obey Him; remember that He is always watching and do not disobey Him.

O slaves of Allah, Allah has blessed this Ummah and made it an Ummah of guidance and leadership. Allah chose it to convey the noblest of His messages. He sent to it the best of His Messengers, and sent down to it the greatest of His Books. He promised to support it if it supports His religion, and He promised it dignity and honour if it adheres to the Book of Allah and the Sunnah of His Prophet #. This Ummah had the honour of leading the world for many centuries, then its position of leadership was taken from it, and it lost its power and authority; its enemies called one another to attack it and calamities, disasters and turmoil came one after another. This is a bad state of affairs, and the deterioration of the Ummah has become a concern for those who care among the Muslims, those who are looking forward to a bright future and a better tomorrow for the Ummah. In Sha' Allah.

The question is: what happened to us, O Muslims? What befell our *Ummah* so that it sank to this level of humiliation? What are the factors that caused it to reach rock bottom after it had been at the highest peak? What caused this steep decline to the depths of calamity?

The answer, on which no two people disagree, is that the cause of this decline is falling into sin and disobeying

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Allah. One thing that no one can deny is that Allah 3% has natural laws in this universe that do not change, laws that have to do with the universe and creation and never alter, laws that govern the lives of individuals, nations and peoples, and never change. The Ummah that adheres to the laws of Allah and follows the example of the Messenger of Allah 3% will reach its goals and attain its aspirations. Allah ﷺ, by His grace and favour, guides it, supports it and looks after it. However, there is no bond of kinship or the like between Allah and any of His creation. If the Ummah forsakes the command of its Lord and goes against the Sunnah of its Messenger ﷺ, Allah will lead it to the way of misery and hardship until it comes back to its religion. How insignificant creation is before Allah, if they neglect His commands, openly commit sin and fall short in following the rulings of His religion! Was any nation, past or present, ever punished except because of its sins?

إَن ٱلله لا يُغَبِّرُ مَا بِقَوْمٍ حَتَّى يُغَبِّرُوا مَا بِأَنفُسِمٍ *

"Allah does not change a people's lot unless they change what is in their hearts" [ar-Ra 'd 13:11]

﴿ وَمَا أَصَبَكُم مِّن مُّصِيبَ وَفَبِمَا كَسَبَتْ أَيْدِيكُمُ وَيَعْفُوا عَن كَثِيرٍ ﴾

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much" [ash-Shoora 42:30].

According to a *Hadeeth* the soundness of which is agreed upon, it was narrated from Abu Hurayrah 45 that the Prophet # said:

«إِنَّ اللَّهَ يَغَارُ ، وَغَيْرَةُ اللَّهِ أَنْ يَّأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللَّهُ»

"Allah has a sense of protective jealousy, and the protective



jealousy of Allaah is provoked when the believer does something that is forbidden to him."¹

رَأَيْتُ الذُّنُوبَ تُمِيتُ الْقُلُوبَ وَقَــدْ يُــورثُ الــذُّلَّ إدْمَـــانُهَـ وَتَـ (ْكُ الـذُّنُوبِ حَيَـاةُ الْقُلُوبِ وَخُبٌ لِّنَفْسِكَ عَصْبَه

I saw that sins deaden the heart and persisting in sin leads to humiliation.

But forsaking sin gives life to the heart and the best thing for the nafs is to disobey it.²

O *Ummah* of Islam, sins have a far-reaching effect, both physically and spiritually, and they lead to bad consequences in the lives of nations and people.

The great scholar Imam Ibn Qayyim al-Jawziyyah (may Allah have mercy on him) summed this up when he said: "One of the matters that should be known is that sins cause harm; there is no doubt that their harmful effect on spiritual wellbeing is like the effect of poison on physical wellbeing. Is there any problem or disease in this world or the Hereafter except because of sins?"

What was it that brought our parents out of Paradise? What was it that caused Iblees to be ejected from the kingdom of heaven, and caused him to be expelled and cursed, and deformed him both physically and spiritually, and replaced his closeness to Allah with being cast far away,

¹ Saheeh al-Bukhaari, 5223; Saheeh Muslim, 2761

² Lines of poetry by 'Abdullah ibn al-Mubaarak. See: al-Jawaab al-Kaafi by Ibn al-Qayyim, p. 84; Sharh al-'Aqeedah at-Tahhaawiyyah, p. 235

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and replaced mercy with curses, beauty with ugliness, and the garden of Paradise with the raging fire of Hell?

What is it that caused all the people of earth to be drowned, until the water covered the mountain tops? What is it that caused the barren wind (51:41) to be sent against the people of 'Aad until it threw them dead on the face of the earth, as if they were hollow trunks of date-palms (69:7), and destroyed everything they had – houses, farmland, crops and livestock – until they became a lesson for all nations until the Day of Resurrection?

What was it that sent the mighty blast upon Thamood, which cut their hearts inside their bodies and they all died, to the last man. What is it that lifted up the cities of Loot (as) then turned them upside down until they were all destroyed, then that was followed by stones of baked clay raining down on them, and they are not ever far from the *Zalimoon* (wrongdoers) (cf. 11:83)? What is it that caused the clouds of punishment to be sent upon the people of Shu'ayb (as) like canopies, and when they appeared above their heads, blazing fire rained down upon them.

What was it that caused Pharaoh and his people to be drowned in the sea, then their souls were transferred to Hell, so their bodies were drowned and their souls were burned?





What was it that caused Qaroon to be swallowed up by the earth along with his house and his wealth and his family? What was it that destroyed the generations who came after Noah (as) with various kinds of punishments and ruin?

What was it that caused people to be sent against the Children of Israel,

﴿ فَإِذَا جَآءَ وَعْدُ أُولَنَهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَآ أُوْلِي بَأْسِ شَدِيدٍ فَجَاسُواْ خِلَنَلَ ٱلدِيارِ وَكَانَ وَعْدَا مَفْعُولًا ﴾

"...We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled" [*al-lsra*' 17:5]

and they killed the men, enslaved the women and children, burned the houses and plundered the wealth? Then what caused them to be sent against them a second time and they destroyed whatever they were able to.

﴿ وَلِيسْتَبْرُوا مَاعَلُوا تَنْبِيرًا ﴾

"...and to destroy with utter destruction all that fell in their hands" [al-Isra' 17:7]?

What was it that caused various kinds of torment and punishment to overwhelm them, sometimes by killing, enslaving and destruction of their land, and sometimes by the persecution of kings, and sometimes by transformation into monkeys and pigs? Allah, may He be blessed and exalted, promised them further punishment when He said:

﴿ وَإِذْ تَأَذَّتَ رَبُّهُ لَيَبَعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ ٱلْقِيْمَةِ مَن يَسُومُهُمْ سُوَّءَ ٱلْعَذَابُ ﴾

"And (remember) when your Lord declared that He would

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certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment" [*al-A*'raaf 7:167].

And he (Ibn al-Qayyim) went on to list punishments for sin and disobedience and their spiritual and physical impact in this world and in the Hereafter, quoting texts of the Qur'aan and *Sunnah*, referring to historical events and the history of the stubborn, arrogant disbelievers.

One of the punishments of sin is being deprived of knowledge and provision, alienation, hardship, confusion, being in a bad state both spiritually and physically, being deprived of doing acts of worship, the loss of *Barakah* (blessing), and becoming insignificant before Allah.

﴿ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُ, مِن مُكْرِمٍ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَاءُ ﴾

"And whomsoever Allah disgraces, none can honour him. Verily! Allah does what He wills" [al-Hajj 22:18].

Other punishments include being unable to think properly, low resolve, sealing of the heart, apathy, loss of shame, loss of blessings, going through troubles, fear, panic, anxiety, loss of intuition, withholding of rain, and bringing about different kinds of punishments, calamities, vengeance and misery in this world, in the grave and on the Day of Resurrection.

To sum up, everything that goes wrong in water and in the air, that affects grains, crops, buildings, people, countries, land and air and sea, in this world and in the Hereafter, the cause of all of that is sin and disobedience. The Book of Allah confirms this law of cause and effect, especially when it tells the stories of the disbelievers among previous nations, to serve as a lesson and a reminder.



﴿ إِنَّ فِي ذَلِكَ لَذِحْرَىٰ لِمَنَكَانَ لَهُ, قَلْبُ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِـيدٌ ﴾

"Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful" [*Qaaf* 50:37]

﴿ فَكُلًا أَخَذْنَا بِذَنْبِهِ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَنَهُ الصَّيْحَةُ وَمِنْهُم مَنْ خَسَفْنَا بِهِ ٱلأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا وَمَا كَانَ اللهُ لِنَظْلِمَهُمْ وَلَئِكِن كَانُوًا أَنْفُسَهُمْ يَظْلِمُونَ ﴾

"So We punished each (of them) for his sins, of them were some on whom We sent Hasiban (a violent wind with shower of stones) (as the people of Lout (Lot)), and of them were some who were overtaken by *As-Saihah* (torment awful cry, etc. (as Thamood or Shu'aib's people)), and of them were some whom We caused the earth to swallow (as Qaroon (Korah)), and of them were some whom We drowned (as the people of Nooh (Noah), or Fir'aun (Pharaoh) and his people). It was not Allah Who wronged them, but they wronged themselves." [al-'Ankaboot 29:40].

If you are enjoying some blessing, take care of it, for sins take away blessings.

Persist in thanking Allah for it, for thanking Allah takes away hardships.

Ibn 'Abbaas a said: Good deeds bring brightness to the face, light to the heart, abundance in provision, physical strength and love in people's hearts. Bad deeds bring gloom to the face, darkness in the grave and in the heart, physical weakness, shortage of provision and resentment in people's hearts.¹ Al-Hasan al-Basri (may Allah have mercy on him) said, speaking of those who commit sin: <u>"No matter how much pride and honour they think they</u>

¹ See: al-Jawaab al-Kaafi, p. 78

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have and no matter how much they prance like fancy horses, the humiliation of sin does not depart from their hearts; Allah insists that those who disobey Him should be humiliated."¹

O brothers in faith, hasn't the time come for the Muslim *Ummah* to realise that what has befallen it in these times – of weakness, disputes, division, the prevailing of its enemies over it – has only come about because of its people's falling into sin and disobeying Allah? Isn't it more befitting for the *Ummah* – when it is going through all kinds of suffering in both spiritual and worldly terms, tangibly and intangibly, that is caused by indulging in *Haraam* things – to reconcile with its true religion? Isn't it time to realise that the chaotic situation the world is going through in all aspects of life, and what many regions are suffering from – such as crushing wars that wreak utter destruction, fatal diseases, horrific famines, destructive floods, earthquakes, volcanoes and other terrifying events – all this is only because of people's sins and turning away from their Lord.

﴿ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ - يَسْلُكُهُ عَذَابًا صَعَدًا ﴾

"And whosoever turns away from the Reminder of his Lord (i.e. this Qur'aan, and practice not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell)" [*al-Jinn* 72:17]

﴿ أَفَأَمِنَ ٱلَّذِينَ مَكْرُوا ٱلسَّيِّنَاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلأَرْضَ أَوْ يَأْلِيَهُمُ ٱلْحَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ (٢) أَوْ يَأْخُذَهُمْ فِي تَقَلَّبِهِمْ فَمَا هُم بِمُعْجِزِينَ (٢) أَوْ يَأْخُذَهُرُ عَلَى تَخَوُّفِ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ تَرْحِمُ ﴾

"Do then those who devise evil plots feel secure that Allah

¹ See: al-Jawaab al-Kaafi, p. 84, 229



will not sink them into the earth, or that the torment will not seize them from directions they perceive not?Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allah's Punishment)? Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?" [al-Nahl 16:45-47].

Don't you see, O Muslims, the pain and suffering befalling nations and peoples around you? Was it caused by anything but sin and disobedience towards Allah? Sins destroy and devastate everything. Many societies are drowning in a life of *Jaahiliyyah* (pre-Islamic era of Ignorance) that affects their beliefs and ideas, and the attitude of their boys and girls. Association of others with Allah has become widespread, as has going against the *Sunnah* of the Messenger of Allah $\frac{4}{5}$ by committing acts of innovation (*Bid'ah*). The sacred limits of Allah are transgressed, major sins that incur the wrath of Allah are committed; immorality and corruption are widespread in homes, streets and marketplaces. All of that is happening with no objections or attempts to change it.

The fact that these satellite channels spew forth all kinds of indecency and permissiveness is not hidden to anyone who cares. And Allah is the One Whose help we seek! Indeed, nowadays some sins have become something to boast about among some people. There is no power and no strength except with Allah. Indeed the Muslims today are living in an era in which Islam is a stranger amidst callers to Hell – Allah's refuge is sought! How great is Allah's

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patience towards His slaves. Are these warnings not sufficient for you, O slaves of Allah? Have you not learned lessons from the past and present?

﴿ إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ﴾

"Verily, your Lord is Ever Watchful (over them" [al-Fajr 89:14].

This serious matter should be studied by the Muslims today at the level of leaders, scholars, thinkers, *Daa'iyahs* and reformers, so as to put a stop to this overwhelming onslaught that is exposing the entire *Ummah* to the wrath of Allah in this world before the Hereafter.

Those who care are pinning great hopes on this new Islamic revival, this resurgence of sound faith, and this praiseworthy awakening that is spreading throughout the Muslim world – praise be to Allah – to bring the Muslims and their youth back to the source of glory and happiness in this world and the Hereafter.

﴿ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴾

"And for Allah that is not hard or difficult" [*Ibraaheem* 14:20; *Faatir* 35:17].

May Allah bless me and you with the Holy Qur'aan, and with the guidance of the best of the Messengers. I say these words of mine and I ask Allah to forgive us and you and all the Muslims, so ask Him for forgiveness and He will forgive you, for He is the best of those who forgive.



«ٱلْحَمْدُ لِلَّهِ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ، لَا إِلَهَ إِلَّه هُوَ، إِلَيْهِ الْمَصِيرُ، وَأَشْهَدُ أَنُ لَا إِلٰهَ إِلَه إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُه وَرَسُولُهُ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ، وَمَنْ تَبِعَهُمْ بِإِحْسَانِ إِلَى يَوْمِ الدِّينِ» أَهًا بَعُلُ

Praise be to Allah, "The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours), La ilaaha illa Huwa (none has the right to be worshipped but He), to Him is the final return." [Ghaafir 40:3]. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His Slave and His Messenger. May Allah send blessings and peace upon him and upon his family and companions, and those who follow them in truth until the Day of Judgement.

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To proceed:



ear Allah, O slaves of Allah, and know that sins never reach a land but they cause its ruin; they never reach a heart but they make it blind (to the truth) or a body but they cause pain to it. They never reach a nation but they humiliate it; they never reach a soul but they corrupt it; and they never reach a society but they destroy it.

O brothers in Islam, the responsibility of warding off sins and their bad consequences from individuals and societies rests on the shoulders of every Muslim. The Prophet $\frac{8}{5}$ said:

«كُلُّكُمْ رَاعٍ، وَّكُلُّكُمْ مَّسْئُولٌ عَنْ رَّعِيَّتِهِ»

"Each of you is a shepherd and each of you is responsible for his flock."

So each one should strive to correct himself, take care of his family, and raise his children to love good and shun evil. Each one should strive as much as he can to purify his society and environment of the dross of sin, for Allah will ask each shepherd about the flock He put him in charge of: did he fulfil his duty towards it or neglect it?" Grant us Your mercy, O Lord, grant us Your mercy!

Know - may Allah have mercy on you - that

"No calamity befalls anyone except because of sin and it cannot be removed except by repentance."

Let your tongues utter prayers for forgiveness and constant, sincere repentance which fulfils the necessary



conditions, with all impediments removed, so that Allah might forgive and accept repentance and grant pardon, for He has promised that to His slaves, as He said:

الله قُلْ يَعِبَادِيَ اللَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا نَقْ خَطُوا مِن رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ اللَّذِينَ جَمِيعًا إِنَّهُ اللَّهُ إِنَّ اللَّهَ يَغْفِرُ اللَّحِيمُ ﴾

"Say: O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily, Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful" [az-Zumar 39:53].

Finally, send blessings and peace – may Allah have mercy on you – upon the best of shepherds, as your Lord # has enjoined you in the verse:

إِنَّ اللَّهَ وَمَلَتِهِكَتَهُ, يُصَلُونَ عَلَى النَّبِيِّ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا صَلُوا عَلَيْهِ وَسَلِمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. *As-Salaamu Alaikum*)" [al-Ahzaab 33:56].





Our Muslim Ummah and the

Challenges of







«إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ وَنَتُوبُ إِلَيْهِ، ٱللَّهُمَّ لَكَ الْحَمْدُ كُلُّهَ، وَلَكَ الشُّكْرُ كُلُّهُ، وَإِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ، عَلَانِيَتُهُ وَسِرُّهُ، لَكَ الْحَمْدُ حَتَّى تَرْضَى، وَلَكَ الْحَمْدُ إِذَا رَضِيتَ، وَلَكَ الْحَمْدُ بَعْدَ الرِّضَا، وَلَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ، وَنَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ الضَّلَالِ، وَأَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، ٱلْكَبِيرُ الْمُتَعَالُ، وَأَشْهَدُ أَنَّ نَبِيَّنَا وَسَيِّدَنَا مُحَمَّدًا عَبْدُ اللهِ وَرَسُولُهُ كَرِيمُ السَّجَايَا وَشَرِيفُ الْخِصَال، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ خَيْر صَحْبٍ وَّأَفْضَل آلٍ، وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْم الْمَآلِ، وَسَلَّمَ تَسْلِيمًا كَثِيرًا» أَمَّا بَعُلُ

Praise be to Allah; we praise Him and seek His help; we ask Him for forgiveness and we repent to Him. O Allah, to You be all praise, to You be all thanks; all affairs return to You, both visible and invisible. To You be praise until You are pleased; to You be praise when You are pleased; to You be praise after You are pleased; to You be praise in all circumstances. We seek refuge with Allah from following the path of the misguided. I bear witness that there is no god worthy of worship but Allah alone, with no partner or associate, the Most Great, the Exalted. I bear witness that our Prophet and leader Muhammad is the slave of Allah and His noble Messenger. May Allah send abundant blessings and peace upon him and his Family and Companions, the best companions and the best family, and upon the Taabi'een and those who follow them in truth until the Day of Judgement.





To proceed:

slaves of Allah, I urge you and myself to fear Allah, for this is His command to the first and last; by means of it hearts are purified and softened, and acts of worship are accepted. It is the true provision in this world and in the depths of the grave, and it is a means of salvation on the Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth) (cf. 86:9).

O Muslims, when darkness befalls and overwhelms the *Ummah*, then it needs someone to illuminate the way for it. When the ship of society is tossed about by waves coming in different directions and floods of challenges, then there is an urgent need for a skilled captain and righteous leader of reform who will steer this ship to the shore of safety.

O brothers in Islam, the conflict between the forces of good and evil is something natural and is ongoing, as confirmed by the testimony of both history and reality. But the ultimate outcome – in confirmation of the promise of Allah Whose promise never alters and Whose ways never change – is that He will cause the truth to triumph and bring falsehood to nothing, even though the Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.) hate it (cf. 8:8).

﴿ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَكَةً وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَعْكُمُ فِي ٱلأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ ٱلأَمْنَالَ ﴾

"Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth" [ar-Ra'd 13:17]. By Allah's grace, kindness and mercy to His slaves, He has decreed that there should be for this *Ummah* in every time and place those who will light the way for it and will – by Allah's leave – face up to calamities, resist the overwhelming waves, fight the strong currents and renew for this *Ummah* its commitment to its religion.

وَيَأْتِ اللهُ إِلاَ أَن يُتِعَ نُوْرَهُ وَلَوْ حَرِهَ ٱلْكَنْفِرُونَ ﴾

"but Allah will not allow except that His Light should be perfected even though the *Kafiroon* (disbelievers) hate (it)" [*at-Tawbah* 9:32].

When the waves of the first *Jaahiliyyah* and the flood of *Shirk* and idolatry became overwhelming, Allah blessed this *Ummah* by sending the Chosen Prophet, the Beloved, the Messenger, Muhammad **%**.

O *Ummah* of Islam, after the Prophet **%** passed away, the banner of this call was taken up by his great and noble Companions. Centuries went by and the state of the Muslim *Ummah* waxed and waned but there were still, in all times and eras – praise be to Allah – those who

Rhutbah.19



continued to call people to Allah on the basis of sound evidence and defending His religion. Today the ship of the *Ummah* is moored at the shore of the modern world, and the flood of infatuation with Western civilisation and the materialistic life has become overwhelming. Many of our own people, who speak our own language, have become dazzled with the way these people appear

> to be; many thinkers, educators, writers and media figures have been affected by intellectual, behavioural and cultural defeatism, and have in turn affected the masses. They have deceived the ordinary people with their eloquence, their superficial, so-called advancement, and their false civility.

After a few years of conflict between Islamic civilisation and materialistic civilisation, people became certain that materialistic

civilisation has become bankrupt. The false slogans became known for what they were and the hollow ideas and theories were proven to be flawed. The people of the world – especially the fair-minded ones among them – became aware of the need for a true religion that would discipline souls and purify hearts, and that would provide guidelines for morality and behaviour. There developed – praise be to Allah – global Islamic trends which will, by Allah's leave, restore the *Ummah*'s lost glory and pride, and help it to attain what it is striving for. Islamic centres and academic institutes have become numerous and widespread, and they are regarded as fortresses of goodness and guidance, strongholds of light and reform, bridges of communication between Islamic civilisation and others. The houses of Allah have become widespread throughout the earth of Allah, set up by righteous people in the lands of materialistic civilisation.

Despite this good news, there are people who want to keep the minds of this *Ummah* in the dark, so that those who falsely claim to promote civilisation will be able to sneak in under cover of night. This will enable those who are infatuated with this rottenness will be able to raise their voices in defence of it and in promotion of their false claims, with eloquent words and an attractive approach, which appears outwardly to be kind but inwardly causes nothing but pain and suffering. Their means of achieving this is the use of the latest fashions and weird trends that reflect a shallow morality and naive way of thinking. It is essential to lift the cover from their aims and show them as they really are, to shed light in the darkness so that people will know what is really going on and will see the facts clearly.

﴿ وَيَأْبَ ٱللَّهُ إِلَّا أَن يُتِعَرَ نُوَرَهُ، وَلَوْ حَرِهَ ٱلْكَنْفِرُونَ ﴾

"but Allah will not allow except that His Light should be perfected even though the *Kafiroon* (disbelievers) hate (it)" [*at-Tawbah* 9:32].

O Muslims, no sooner had the first and best generations of this *Ummah* passed away and its golden age had come to an end, that the *Ummah* began to decline and implementation of Islam began to recede. Deviations increased, and division and differences took hold. The *Ummah*'s strength was replaced with weakness, and its pride with humiliation Rhutbah.19





and begging from others. The enemies of the Ummah raided many of its lands, usurped its resources, tampered with its life and exploited its wealth. They "called one another to attack it like people around a platter calling one another to come and eat." Crusader campaigns and Tatar attacks came one after another. Islamic civilisation in Andalusia collapsed after eight centuries. The enemies shared out the legacy of the ailing nation and tampered with what the Ummah holds sacred. Muslim states fell into the hands of colonialists, and campaigns of Westernisation and attacks against the sources of good in the Ummah began. In many Muslim lands, the Islamic identity was distorted and slogans of nationalism and sectarianism grew loud, which was followed by the setting of geographical borders and division into regions. Moreover, many of those who claimed to be Muslim sought to become friends of the enemies of Islam.

Islam was fought with strange terminology, the most famous of which at present is that which is known as "globalisation." Globalisation is no more than a dark Our Muslim Ummah and the Challenges of Globalization

jungle filled with vicious beasts, and this slogan is aimed at turning the world into a single village, but now it is stirring up foul storms and spitting out lethal poisons in the form of destructive practices and calamities. It is leading to Western domination over the Muslim *Ummah*, and it is very clear that the dominant nation is trying to impose its beliefs, culture and interests on the subjugated nations. It does not want just to transfer information and technology; rather it wants to sew the seeds of bitter fruit to be harvested by the *Ummah*, a bitter fruit that chokes the throat.

What is truly strange is the fact that the leaders of globalisation contradict themselves by setting up policies that are more exclusionary and more discriminatory, and that reject the true concept of globalisation, whenever they feel that their way of life is under threat. However, it is the Muslims who are the people of true globalisation, which would fill the world with mercy, justice and peace.

﴿ وَمَا أَرْسَلْنَكَ إِلَّا رَحْمَةُ لِلْعَنَلَمِينَ ﴾

"And We have sent you (O Muhammad, may peace and blessings of Allah be upon him) not but as a mercy for the 'Aalameen (mankind, jinns and all that exists)" [al-Anbiya' 21:107].

Moreover, the Muslims have the right to wonder why those who promote globalisation regard Islam as a bitter enemy and try to distort its image and conceal its principles, wrongfully and arrogantly, and they seek to drag Muslim countries into an intrusive form of globalisation. Perhaps the worst, most dangerous and most harmful in impact is cultural and media globalisation that wages war on Chutbah. 19



Muslim beliefs, values and enlightened thought, and propagates toxic ideas and poses a threat of further misery to humanity. I wonder whether the Muslims will realise and pay heed to what is being plotted and planned against them?

This new terminology of globalisation poses a great challenge that requires all those who care about their *Ummah* to keep an eye on it and confront it from a *Shar'i* standpoint. It is an issue that needs to be examined thoroughly, to explore the possibility of benefiting from its positive aspects that do not conflict with the interests of our Muslim *Ummah* and its Islamic beliefs and principles.

In the midst of all these calls and new terminologies, one given fact remains, like a bright light at the end of a tunnel of challenges filled with plots and conspiracies. This fact is that theses new terminologies will never defeat the faith that is deeply rooted in the souls of the Muslims, praise be to Allah. It is not possible for the Muslims to confront these challenges except by uniting and coordinating their efforts so that they become suited to dealing with a world in which waves of changes come one after another, threatening the foundations of its stability.

Let the proponents of globalisation in the Muslim world realise that our Muslim *Ummah*, as history proves, will never compromise on any of its principles and it will never make any deal to give up any of its unique characteristics, no matter what they do to undermine its infrastructure – both cultural and moral – in many societies. We will never, *In Sha' Allah*, accept different patterns of customs and fashion that are alien to our values and principles.

Some of those who felt inferior to Western civilisation

and succumbed to cultural invasion imagined that the reason for what befell our *Ummah* of weakness and backwardness was the inevitable consequence of its adhering to its religion. *Subhaan Allah*! And Allah is the One Whose help we seek.

O slaves of Allah, how come groups of the Ummah were deceived and relegated to such a low level of bitter existence? Palestine, the land of Jihad, was occupied and what we hold sacred was violated; blessed land was tampered with and the law of Allah (Sharee'ah) was cast aside in many countries. In fact, barriers were set up against it by means of generations whose identity was taken away and who were brought up with the ideas of their enemies. Many educational curricula were poisoned, as was the media, in many Muslim lands. This led to the emerging of generations who turned away from their religion and shunned its values. Thus, they began to mimic strange calls and embrace deviant ideas, and they, may peace and blessings of Allah be upon him religion as something backward. It is to Allah we complain; there is no power and no strength except with Allah.

Has not the time come, O *Ummah* of Islam, for the *Ummah* to understand its mission and recognise the great flaws in the civilisation of its enemies? O people of Islam, whom Allah honoured with this religion and this trust when the heavens and the earth and the mountains were unable to carry it, you have a great responsibility towards the religion of Allah: to learn it and teach, to call and reform. Islam is going to prevail again, praise be to Allah, and it is essential that the *Ummah* become certain, with the utmost certainty, that nothing can save the world



today – from its overwhelming crises and deteriorating situation – except true Islam, based on pure belief in *Tawheed*, correctly following the sound way, the Qur'aan and *Sunnah*, according to the understanding of the early generations of this *Ummah*.

Any concerned Muslim would feel deep sorrow for the *Ummah* neglecting and wasting many opportunities to call people to its religion and to make the best use of modern means, such as satellite channels, the Internet and other means of conveying information. Where are those who will strive hard for Islam? Here is the world, opening its heart to Islam; where are the sincere workers with a solid foundation and a sound approach? How much of their time and efforts are Muslims spending to promote their religion?

O *Ummah* of Islam, we have the glad tidings that contemporary civilisation is declaring its bankruptcy and breathing its last. That is because it neglected the greatest means of survival when it cast aside human values and refused to let religion have any authority in life. It is from this weak point that all its troubles, problems and causes of failure stemmed. Even though it achieved material progress, it neglected the aspects of humanity and the Hereafter.

﴿ وَعْدَ ٱللَّهِ لَا يُعْلِفُ ٱللَّهُ وَعْدَهُ, وَلَكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ أَلَّ يَعْلَمُونَ ظَنِهِرًا مِنْ الْحَيْوَةِ ٱلدَّنيَا وَهُمْ عَنِ ٱلْأَخِرَةِ هُرْعَنِفِلُونَ ﴾

"... but most of men know not. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood), and they are heedless of the Hereafter" [*ar-Room* 30:6-7].

It neglected man; it ignored his soul, his conscience,



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his reason and his heart. It was not in harmony with the sound human nature with which Allah created man; rather it offered him animalistic whims and desires on the basis of so-called personal freedom, and made of him a mere machine and millstone, devoid of spirituality and high values. Hence, loud warnings came from here and there, speaking of the bad fate that awaits mankind in the shade of this materialistic civilisation that is devoid of spiritual values and faith. Soon it will start its descent towards rock bottom.

Fair-minded people shout warnings of danger, stating that there is no civilisation except on the basis of Islamic teachings.

Allah caused this *Ummah* to prevail by means of Islam: the forces of idolatry were defeated and the fortresses of ignorance were demolished; Caesar and Chosroes were brought low and the Tatars and Crusaders were defeated with the slogan "*Allahu Akbar*". The Prophet **#** prevailed and 'Umar, Sa'd, Khaalid, Taariq and Salaah ad-Deen gained the upper hand by raising the banner of

Laa illaaha ill-Allah Muhammad Rasool Allah.





The *Ummah* became strong and was feared thanks to Islam and nothing else. And the contemporary *Ummah* will prevail through Islam– by Allah's leave– because it is the religion of the natural state of man.

﴿ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴾

"the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation" [ar-Room 30:30].

Yet despite all that, it is still essential that the Muslims strive for their religion, correct themselves, deal with their internal problems and block every gap through which the enemy could penetrate. They must unite on the two great sources, the Qur'aan and *Sunnah*, and cast aside all other trends, ideologies, parties and patterns of thought that are contrary to Islamic teachings. They must instil – in themselves and in the new generation – beneficial Islamic knowledge and a sound way of raising future generations.

O brothers in faith, the Muslim should be very optimistic and have faith that the future belongs to the religion of Allah, as He says:

﴿ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴾

"To help believers is ever incumbent upon Us" [ar-Room 30:47].

The Prophet ﷺ gave us the glad tidings:

«لَيَبْلُغَنَّ هٰذَا الدِّينُ مَابَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدَرٍ وَّلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللَّهُ هٰذَا الدِّينَ، بِعِزِّ عَزِيرٍ أَوْ بِذُلِّ ذَلِيلٍ، عِزَّا يُعِزُّ اللَّهُ بِهِ الإِسْلَامَ وَذُلَّلا يُّذِلُّ بِهِ الْكُفْرَ» "This religion will certainly reach everywhere night and day reach. Allah will not leave any house of mud or hair (i.e., town dwelling or desert tent) but He will cause this religion to enter it, honouring those who embrace it and causing humiliation to those who refuse, an honour that Allah has granted to Islam and humiliation that He has decreed for disbelief."¹

This is not a matter of mere dreams or illusions – not at all! Rather it is a true promise and true prophecy. However, what the Muslim *Ummah* has to do is to show more interest in it and put more effort into serving the call of Islam. We turn to the Muslim leaders and remind them of the great duty of supporting the religion of Allah, ruling in accordance with the law of Allah and supporting the close friends of Allah.

All Muslims must strive for the sake of their religion, because the people are thirsty for spiritual nourishment after having grown tired of going to extremes in materialistic pursuits, especially in the Western world. The scholars and those who call to Allah, those who seek to spread goodness and have academic qualifications and the proper approach must contribute to raising the level of Da'wah and preaching, because that will have a great impact on an international level in correcting concepts and strengthening bonds. It will encourage the Muslims in all places, make them realise their unique status and make them aware of the role of Muslim countries, so that they will feel that the Muslim countries care about them, are looking after their affairs and share their pains and hopes. Thus, the way will be blocked to everyone who wants to fish in dirty water among the proponents of deviant trends, misguided ways and suspicious ideas.

utbah. 19

¹ Narrated by Ahmad, 4/103; al-Haakim, 4/430; al-Bayhaqi, 9/181, from the Hadeeth of Tameem ad-Daari 45

Gerious Sermions from the HARAM

> Moreover, we renew the call, with great urgency in the present time, to work to create Islamic media that will focus on calling people to Allah and highlighting the beauties of Islam in various languages, because the media today – throughout the world – is playing a major role in influencing all groups in society. This requires those who care about Muslim affairs – especially those who are wealthy, businessmen and those with financial ability – to do their part in filling this gap and fulfilling their duty towards their religion and their societies.

> Our Ummah, praise be to Allah, is an Ummah that is filled with qualified people, rich in human resources and abounding in capable people in all specialties who are qualified to achieve great work. Is it beyond the Ummah, with all these resources and manpower, to produce people who will take this role upon themselves and establish Islamic media that is able to keep up to date with modern developments and convey the message of true Islam? This should be our priority after we have seen the satellite channels do their worst to suppress decency and raise the banner of immorality, nonsense and decadence that are an affront to morals and values. What makes us feel even sadder is the fact that most of these channels are owned by our own people who speak our own language. Where is the love of religion? Where is their Arab chivalry and their pride in Islam? We seek refuge with Allah from misguidance after guidance.

> > ﴿ وَٱلَّذِينَ جَهَدُوا فِينَا لَنَهْدِيَتَهُمْ سُبُلَنَّا وَإِنَّ اللَّهُ لَمَعَ ٱلْمُحْسِنِينَ ﴾

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allahs Religion

- Islamic Monotheism). And verily, Allah is with the *Muhsinoon* (good doers)" [al-'Ankaboot 29:69].

May Allah support those who strive hard for His sake, and bless the efforts of those who are concerned, those who seek to support their religion and serve their *Ummah* and their nation. May He make their deeds sincerely for His sake alone, for He is the best to be asked and the best in Whom to put our hopes.

I say these words of mine and I ask Allah, the Almighty, the Majestic, to forgive me and you and all the Muslims, so ask Him for forgiveness and repent to Him.

How blessed are those who turn to Allah in repentance and what glad tidings there are for those who seek forgiveness!





Rhutbah.19

«ٱلْحَمْدُ لِلَٰهِ الَّذِي جَعَلَنَا مِنْ خَيْرِ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ، وَمَنَّ عَلَيْنَا بِلِبَاسِ الإِيمَانِ خَيْرِ لِبَاسِ، أَحْمَدُهُ تَعَالَى وَأَشْكُرُهُ عَلَى مَا هَدَانَا لِلإِسْلَام، وَجَعَلَنَا مِنْ أُمَّةِ سَيِّدِ الْأَنَام، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَلِيُّ الْفَضْلِ وَالإِنْعَام، وَأَشْهَدُ أَنَّ نَبِيَّنَا

one from the HARAM



مُحَمَّدًا عَبْدُاللَّهِ وَرَسُولُهُ، بَدَّرُ التَّمَامِ، وَمِسَكُ أَلْخِتَام، وَخَيْرُ مَنْ عَمِلَ بِالدِّينِ وَقَامَ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ الْبَرَرَةِ الْكِرَام، وَصَحَابَتِهِ الْأَئِمَّةِ الْأَعْلَامِ، وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ»

Praise be to Allah Who has made us among the best Ummah brought forth for mankind, and has blessed us with faith. I praise Him, may He be exalted, and I give thanks to Him for having guided us to Islam and made us among the Ummah of the leader of humankind. I bear witness that there is no god worthy of worship but Allah, the Bestower of blessings and grace, and I bear witness that our Prophet Muhammad $\frac{1}{26}$ is the Slave of Allah and His Messenger, the best of humankind and the Seal of the Prophets, the best one who strove for the sake of religion. May Allah send blessings and peace upon him and upon his noble, righteous Family and his Companions, and the Taabi'een (generation following the Companions) and those who follow them in truth until the Day of Judgement.



To proceed:



ear Allah, O slaves of Allah, and know that the best of speech is the Book of Allah, the best guidance is the guidance of Muhammad and the worst matters are those that are newly invented. Every newly invented matter is an innovation and every innovation is a going astray.

O brothers in Islam, the religion of Islam to which Allah has guided us – and we would not be guided had not Allah guided us – is the greatest blessing that we could ask Allah to inspire us to thank Him for in word and deed, outwardly and inwardly. It is the religion of goodness, justice, peace, mercy, love and harmony. Today humanity is seeking the shade of this true religion, which should prompt us to strive hard in the field of Islamic activities, so as to raise the level of *Da'wah* and coordinate efforts among workers. We must beware of disputes and divisions from which no one will benefit except the enemy who lies in wait.

O brothers in Islam, there are great opportunities and it saddens everyone who is concerned for his *Ummah* to see that the Muslims are failing to make the most of them. The land is fertile and opportunities are available; today, all that is needed is for the *Ummah* is to work on the basis of a sound plan and carefully drawn up strategy that will train *Daa'iyahs* who will understand the reality of the world they are living in. They can work to prove to the world the



sincerity of our intentions, the soundness of our aims and the sublimity of our goals, after Islam has been distorted by secularist elements who are deviant in their ideas and attitudes, as well as by ignorant extremist elements who do not believe in anything but shedding blood and tearing limbs apart. However, Islam is the middle way between those who go to extremes in religion and those who turn away from it.

By way of counting the blessings of Allah, we should mention those efforts that deserve to be commended and should not be overlooked or ignored by fair-minded people; efforts that have been made by unknown people of good motives who seek to call to Allah and set things straight, who have given precedence to that which is with Allah. In addition, we should not forget the effective role that should be highlighted and not hidden, the role played by the land of the Two Holy Sanctuaries - may Allah safeguard it - in the field of Da'wah and Islamic activities in many countries in the world. This is nothing strange, because it is part of the country's fundamental aims and goals to build Islamic centres, and set up charitable organisations and cultural institutions. May Allah make all these efforts sincerely for His sake alone, multiply the reward thereof and increase it in goodness, guidance and blessings.

Finally, you should know – may Allah have mercy on you – that one of the best of your deeds, that is most appreciated by your Sovereign and which will raise you most in status, is sending a great deal of blessings and peace upon the guide, the bringer of glad tidings, the lamp shedding light, as the All-Knowing Lord has enjoined when He **#** said: Our Muslim Ummah and the Challenges of Globalization

﴿ إِنَّ ٱللَّهَ وَمَلَتِهِكَنَهُ, يُصَلُّونَ عَلَى ٱلنَّبِيَّ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Allah sends His Salaat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad, may peace and blessings of Allah be upon him) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salaat on (ask Allah to bless) him (Muhammad, may peace and blessings of Allah be upon him), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. *As-Salaamu Alaikum*)" [al-Ahzaab 33:56].



Thurbah. 19