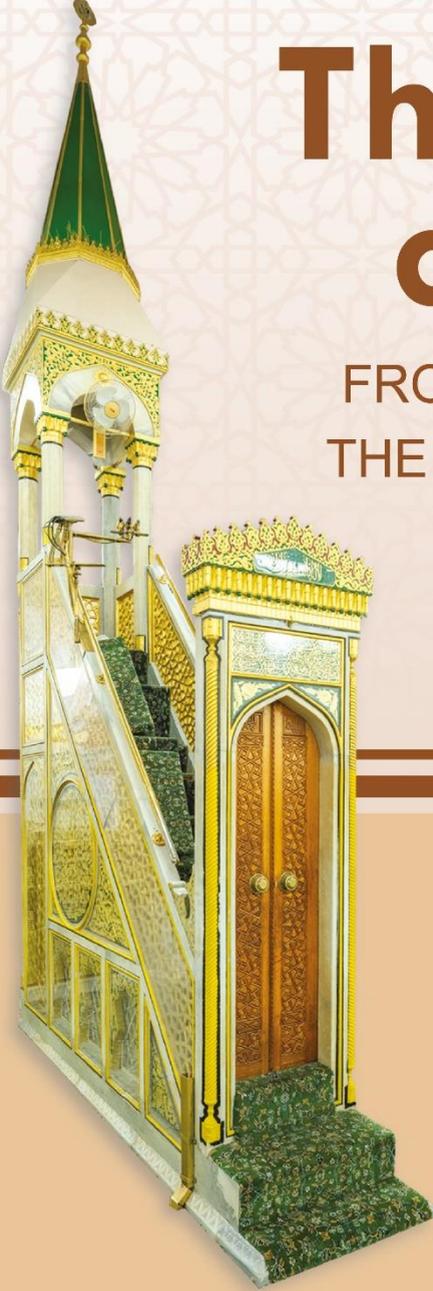


# The Pillars of Iman

FROM THE SERMONS OF  
THE PROPHETIC MOSQUE



**AUTHORED BY**

DR. ABDUL MUHSIN MUHAMMAD AL-QASIM  
IMAM AND PREACHER OF THE PROPHETIC MOSQUE

مترجم بالإنجليزية

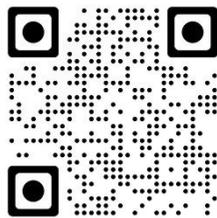


# **The Pillars of Iman**

A collection of sermons  
from Al-Masjid An-Nabawi



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# **The Pillars of Iman**

A collection of sermons from Al-Masjid An-Nabawi

Authored by:

**Shaykh Dr AbdulMuhsin Ibn  
Muhammad Al-Qasim**

Imam and Khatib of The Noble Al-Masjid An-Nabawi





## Preface

**Verily, all praise is for Allah, the Lord of the Worlds. May peace and blessings be upon our Prophet Muhammad, his family and his companions.**

**Amma ba'd:**<sup>[1]</sup>:

Iman (faith) has six pillars that it comprises of. A person cannot be a Muslim without believing in them all, and he exits the religion if he stops believing in any one of them.

The reality of Iman is affirmation of the heart, utterance of the tongue, and acting with the limbs. It increases with Allah's obedience, and decreases by disobeying Him.

Performing that which has been commanded – including wajib (obligatory) and mustahab (voluntary) acts, as well as leaving off that which is prohibited – including what is makruh (disliked) and muharram (forbidden) both enter into Iman.

Due to the importance of the pillars of Iman, I delivered sermons about each of them in Al-Masjid An-Nabawi. Thereafter, I gathered and organised them in this book; and they reached a total of seventeen sermons. I titled this book, "**The Pillars of Iman – a collection of sermons from Al-Masjid An-Nabawi**".

I ask Allah to make it beneficial and sincere for His noble face.

**May Allah's peace and blessings be upon our Prophet Muhammad, and all his family and companions.**

Dr AbdulMuhsin Ibn<sup>[2]</sup> Muhammad Al-Qasim.

Imam and Khatib of The Noble Prophetic Mosque (Al-Masjid An-Nabawi Ash-Sharif).

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[<sup>1</sup> Translator's note: "Amma ba'd": a phrase used to separate between the introduction and the topic of the sermon. It can be translated as: "to proceed".]

[<sup>2</sup> Translator's note: "Ibn" i.e. "the son of".]

# **Belief in Allah**

## The Slave's Knowledge Of His Lord<sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared, for bliss lies in following Allah's guidance, and misery lies in following one's desires.

### Ayyuh al-Muslimun:<sup>[2]</sup>

Allah created that which exists so that obedience and submission would be for Him. Complete happiness is in knowing Allah and believing in Him, and the slave's knowledge of his Lord is the first fundamental that a person must know; and it is the first thing a slave will be asked about in his grave. Allah brought about the created beings after they did not exist. He showered them with blessings and guaranteed provision for them.

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

{There is no moving creature on earth whose provision is not guaranteed by Allah.} [Hud: 6]

Allah created the various worlds after they were nothing.

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾

{Has there [not] come upon man a period of time when he was not a thing [even] mentioned?} [Al-Insan: 1]

He is the Lord, alone in creating, providing and controlling [the whole universe].

﴿إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 15<sup>th</sup> of Safar 1426AH (after the Hijrah).

<sup>[2]</sup> Translator's note: "Ayyuhal-Muslimun" is an address meaning: "O Muslims".]

{The creation and the command belong to Him [alone]. Blessed is Allah, Lord of all worlds!} [Al-Araf: 54]

He is unique in his oneness, and has the characteristics of greatness and might. The keys to everything are in His hands. He is strong and reigns supreme above His slaves. He is not pleased with worship being diverted to anyone other than Him.

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

{If you disbelieve, then [know that] Allah is truly not in need of you, nor does He approve of disbelief from His slaves. But if you become grateful [through faith], He will appreciate that from you.} [Az-Zumar: 7]

He placed a sign for His oneness in every created being, so its heart would increase in its attachment to its Lord. The night that covers [the Earth with its darkness] and the day that shines are two signs that pass by us in succession reminding us of Allah's oneness. Each one of them chases the other swiftly.

﴿يُعِشِي الْأَيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا﴾

{He makes the day and night overlap in rapid succession} [Al-Araf: 54]

The sun and moon follow an intricate orbit that amazes the intellectuals. The sun rises and shines when the moon goes away in an orderly course that neither advances nor becomes delayed.

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

{It is not for the sun to overtake the moon, nor does the night outrun the day. Each is travelling in an orbit of their own.} [Yasin: 40]

We cannot do without the earth that carries us, nor the sky that shades us. [All of this is] a perfect creation, and planning from One that creates without any prior example.

﴿هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ﴾

{This is Allah's creation. Now show Me what those other than Him have created.} [Luqman: 11]

The Muslim is proud to be a slave to the controller of this great universe.

﴿قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

{Say, [O Prophet,] "Surely my Lord has guided me to the Straight Path.}  
[Al-Anam: 161]

He does not worship anyone but the Lord of this universe (may He be glorified and exalted) and he does not devote any kind of worship to anyone else. He resorts to Him at times of calamity, and is fearful of Him in open and in secret.

﴿وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ﴾

{If Allah touches you with harm, none can remove it except Him.}  
[Al-Anam: 17]

He is not afraid of any dead person harming him, nor does he hope any benefit from him.

Taking refuge with Him alone is necessitated by sound intellect, safety for the heart and tranquillity for the soul. Whoever fears his Lord is not frightened by anyone. Rather, he is steadfast in his heart and tranquil in his limbs. How happy is the soul that does not find peace except with Allah!

﴿فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ﴾

{So do not fear them, but fear Me, if you are [indeed] believers.}  
[Aal-Imran: 175]

Abu Sulayman Ad-Darani (may Allah have mercy on him) said, "Fear does not leave a heart except that it becomes destroyed".

The closest slaves to Allah are the ones who fear Him the most. The Prophet (may Allah's peace and blessings be upon him) said, "**Verily, I am the most knowledge and fearful of Allah amongst them**". (Agreed upon). And fearing Allah is from the necessities of Iman, and whoever fears his Lord alone, will have the gates of Paradise opened for him. Allah (may He be exalted) said:

﴿وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ﴾

{And whoever fears the standing before their Lord will have two Gardens} [Ar-Rahman: 46]

The people of knowledge say, "Allah will not combine two fears for his slave. Therefore, whoever fears Him in this world will be reassured on the

Day of Resurrection. As for the one who does not fear Him and feels safe from Him in this world, Allah will make him fearful in the Hereafter". Thus, be conscious of your Lord and be fearful of your creator, and Allah will make you the happiest of His creation.

Do not hope from other than Allah for the fulfilment of what is desired or for safety from what is feared, such as: removal of a defect; cure from an illness; seeking provision or the bringing about of strength and wellness. The creation has been created weak, unable to bring benefit and repelling harm from their selves, and they are even more incapable of doing so for others. A person does not hope for something from a created being except that he is let down, so do not attach your hopes and wants to other than Allah; for by doing so you will reap nothing of value along with the humiliation of begging. Hope for Allah's generous and giving, and His abundant bounties; because hoping for what is with Allah is worship, and humiliating the heart for Allah is an honour for the soul, and raises one's ranks and fulfils their hopes.

The soul's peace is in entrusting its affairs for its creator, and its attachment to Him strengthens when it remembers that Ar-Rabb (The Lord) is knowing of its condition, merciful to it, and able to remove the harm which comes upon it. And why would anyone depend on a created being that is incapable of removing harm and stingy in giving, whilst your Lord suffices you in all your affairs? If you entrust your needs and affairs to Him, he will take care of them.

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

{And whoever puts their trust in Allah, then He is sufficient for them.}  
[At-Talaq: 3]

The truly happy person is the one who desires Allah's mercy, fears His punishment, and is humble in his worship of His master and protector. These praiseworthy characteristics could be found in the households of the Prophets. Allah (may He be glorified) said about Zakariyya (peace be upon him) and his family:

﴿إِنَّهُمْ كَانُوا يُسْأَلُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَعَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾

{Indeed, they used to race in doing good, and call upon Us with hope and fear, and they were humble before Us.} [Al-Anbiya: 90]

And the Messengers are the forerunners in desiring what is with Allah. Allah (may He be glorified) said to His prophet Muhammad (may Allah's peace and blessings be upon him):

﴿وَالِي رِيكَ فَأَرْغَبْ﴾

{And to your Lord direct [your] longing.} [Ash-Sharh: 8]

And this desire for what is with Allah diminishes from the slave according to the extent of his sins, and increases with the strengthening of his Iman. Ibn Al-Qayyim (may Allah have mercy on him) said, "When Allah wants good for His slave, He allows him to devote himself to hoping in Allah and fearing Him. This is because these two matters are the ingredients to success. Thus, the slave achieves success according to the level of these two things in their heart."

Fear of created beings is lowliness and degradation. Whoever fears his Creator lives honourably and happily, and will be blessed with insight that allows him to ponder and remember [that which benefits him].

﴿سَيَذَكَّرُ مَنْ يَخْشَى﴾

{He who fears [Allah] will be reminded.} [Al-Ala: 10]

He will take benefit from admonishments and lessons. Allah (may He be glorified and exalted) said:

﴿إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى﴾

{Indeed in that is a lesson for whoever would fear [Allah].} [An-Naziat: 26]

The book of Allah will be a source of happiness and a reminder for him.

﴿مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى \* إِلَّا تَذَكَّرَةً لِمَنْ يَخْشَى﴾

{We have not revealed the Quran to you [O Prophet] to cause you distress, but as a reminder for those who fear [Allah].} [Taha: 2-3]

It is a means of attaining Allah's mercy and his immense favour.

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

{Indeed, those who fear their Lord unseen will have forgiveness and great reward.} [Al-Mulk: 12]

Therefore, place your Lord between your eyes, and do not feel safe from His plan and the descent of His punishment. Do not fear other than Allah with regards to your provision being deprived, or a cure being delayed, or a hardship descending. Allah (may He be exalted) said:

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَإِنَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾

{Do not fear them; fear Me, so that I may complete My favour upon you.} [Al-Baqarah: 150]

The slave is weak by himself, in need of the aid of His Lord Al-Qawiy (The Powerful). Through seeking the aid of Allah (may He be glorified and exalted), he suffices from seeking help from the creation. Whoever strives in fulfilling his goals without seeking Allah's aid or showing his need for Him in attaining it will have the paths closed in his face, and attaining what is beneficial for him will become difficult. The Prophet (may Allah's peace and blessings be upon him) said to Ibn Abbas, "**O young man! Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. When you ask, ask Allah; and when you seek help, seek help from Allah.**" (may Allah be pleased with them both): (Narrated by At-Tirmidhi).

The religion revolves around seeking Allah's aid.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{You [alone] we worship and You [alone] we ask for help.} [Al-Fatihah: 5]

The Prophet's enjoined it upon their nations.

﴿قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَاعِبُوا بِاللَّهِ وَأَصْبِرُوا﴾

{Musa said to his people, "Seek Allah's help and be patient."} [Al-Araf: 128]

Shaykh Al-Islam [Ibn Taymiyyah] (may Allah have mercy on him) said, "The religion is for Allah to be worshipped alone, and for help to be sought from Him alone".

The perfection of the richness lies in his attachment to his Lord, and from Allah's bounty upon His slaves is that he aids those who cling to him. Provision is facilitated by obedience and seeking Allah's help, and it increases with relying upon Allah and humbleness. Allah (may He be exalted) said:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا \* وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

{And whoever is mindful of Allah, He will make a way out for them, and provide for them from where he does not expect.} [At-Talaq: 2-3]

Life is full of difficulties. Allah (may He be exalted) said:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

{Indeed, We have created humankind in [constant] struggle.} [Al-Balad: 4]

Every created being has enemies from both the Jinn and Mankind. At the forefront of them is Iblis – may Allah curse him. Allah (may He be exalted) said:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾

{Surely Satan is an enemy to you, so take him as an enemy.} [Fatir: 6]

The slave cannot do without seeking refuge in Allah alone, and clinging to His protection from all evils. Ar-Rabb (The Lord) has the characteristics of might and honour. Thus, whoever holds on to Him will not be harmed by anyone. The harm will miss him, even with the presence of its cause. The Prophet (peace and blessings be upon him) said, "**Whoever stops at a place, then says: 'A'udhu bi-kalimatillah at-tammat min sharri ma khalaq (I seek refuge in the perfect words of Allah from the evil of that which He has created)', nothing will harm him until he moves from that place.**" (Narrated by Muslim). Al-Qurtubi (may Allah have mercy on him) said, "I acted by this narration since I heard it, and therefore nothing harmed me. Until [one time] I had left it, so a scorpion stung me at night in al-mahdiyyah. I thought to myself, and then I realised that I had forgotten to seek refuge in Allah with those words."

The creation is always exposed to harm, and his life will not be peaceful without holding firmly to Allah and seeking refuge in Him. Harm and benefit are all in Allah's hands. Whoever seeks to harm you will not be able to do so, as long as Allah does not will for that to occur. The Prophet (may Allah's peace and blessings be upon him) said, "**Know that if the nation were to come together to harm you with something, they would not harm you except with something that Allah has already decreed for you.**" (Narrated by At-Tirmidhi). And Allah commanded with Prophet (may Allah's peace and blessings be upon him) to seek refuge in the Creator of the daybreak from the evil of all created beings, as well as the evil of the dark night, and the envier. The one that is able to raise this darkness from the world, is able to

remove from the one that seeks refuge what he fears and is afraid of. And the one that clings to Allah and seeks refuge in Him in every matter is in a strong fortress against the people of evil and the plotters.

We have no refuge at times of adversity other than our Lord, and we have no refuge from Him except with Him. The one who calls for Allah's aid and protection makes the most special type of supplication. Calling for help from Allah was the sanctuary of the Prophets and the righteous at times of difficulty. Allah (may He be exalted) said:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّينَ﴾

{[Remember] when you were asking help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."} [Al-Anfal: 9]

And Allah (may He be exalted) said:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ﴾

{[Is He [not best] who responds to the desperate one when he calls upon Him?} [An-Naml: 62].

As for the one who calls upon and supplicates the dead, then this call will not be heard; and his needs will not be fulfilled. Allah (may He be exalted) said:

﴿وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ \*  
إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ﴾

{And those whom you invoke other than Him do not possess even the skin of a date stone. If you call upon them, they cannot hear your calls. And if they were to hear, they could not respond to you.} [Al-Fatir: 13-14]

Therefore, when troubles befall you and intensify, seek help from Allam Al-Ghuyub (The Knower of the Unseen).

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

{His command is only when He intends a thing that He says to it, "Be," and it is.} [Yasin: 82]

Singling out Allah with the worship of the slaves is purify in belief, happiness that pervades society, and tranquillity in the souls.

### A'udhu billahi min ash-shaytanir-rajim.<sup>1</sup>

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ \*  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا  
لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

{O mankind, worship your Lord, who created you and those before you, that you may become righteous. [He is the One] Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah [in worship].} [Al-Baqarah: 21-22]

May Allah bless me and you by The Great Quran.

[<sup>1</sup> Translator's note: This phrase means: "I seek refuge in Allah from the accursed Shaytan".]

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd, Ayyuh al-Muslimun:**

The doors of happiness and good are opened through the heart's attachment to Allah. The doors of evil are shut through tawbah (repentance) and istigfar (seeking forgiveness). The well-being of the heart lies in abandoning sins, and the bliss of this world lies in the heart being attached to Allah, out of love and fear for Him, as well as hoping for His bounty. Fear distances you from Allah's disobedience, and hope pushes you towards obeying Him. Therefore, make all your actions sincere for Allah, and perform them in the most complete manner, inwardly and outwardly. And have certainty that Allah is aware of that which is secret as well as all motives, and He is seeking and knowing of that which is hidden.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## The Fear Of Allah<sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, and hold firmly to Islam with the strongest handhold.

### **Ayyuh al-Muslimun:**

Desires push towards negligence and disobedience, and Shaytan incites man towards committing and the worship of idols. The soul is attracted to relaxation and enjoyment, and its reins can only be held by fear of Allah (may He be exalted) and His punishment.

Fearing Allah (may He be glorified) is the greatest pillar of worship, without which the religion cannot be made sincere for Him. It is obligatory upon every accountable person, and from the greatest internal acts of worship. Allah said to His Prophet Muhammad (may Allah's peace and blessings be upon him):

﴿قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾

{Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."} [Al-Anam: 15, Az-Zumar: 13]

And the angels are fearful of their Lord.

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ \*  
يَخَافُونَ رَبَّهُمْ مِنْ تَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 21<sup>st</sup> of Rabi Al-Akhir 1427AH.

{And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant. They fear their Lord above them, and do whatever they are commanded.} [An-Nahl: 49-50]

The Prophets feared Allah's punishment for their nations. Nuh (peace be upon him) said:

﴿إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

{Indeed, I fear for you the punishment of a tremendous Day} [Al-Araf: 59]

And Shuayb (peace be upon him) said:

﴿إِنِّي أَرَىٰكُمْ بِحَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ﴾

{I do see you in prosperity now, but I truly fear for you the torment of an overwhelming Day.} [Hud: 84]

And Hud (peace be upon him) said:

﴿إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

{Indeed, I fear for you the punishment of a tremendous Day} [Ash-Shuara: 135]

And Ibrahim (peace be upon him) said:

﴿يَتَأْتِيَّ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا﴾

{O dear father! I truly fear that you will be touched by a torment from the Ar-Rahman (The Most Merciful), and become Shaytan's companion [in Hell].} [Maryam: 45]

The righteous fear the descent of the punishment upon their nations in this world.

﴿وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْأَحْرَابِ﴾

{And the man who believed cautioned, "O my people! I truly fear for you the doom of [earlier] enemy forces} [Ghafir: 40]

And they also fear the punishment of the Hereafter for them.

﴿وَيَقَوْمٍ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ﴾

{O my people! I truly fear for you the Day all will be crying out [to each other]} [Ghafir: 32]

None take heed from the warners except the one that Allah has given life to his heart, by instilling the fear of Him inside it.

﴿وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ﴾

{And We left therein a sign for those who fear the painful punishment.} [Adh-Dhariyat: 37]

The one who fears his Lord is granted insight into Allah's signs and the ability to reflect.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن كَانَ حَافِئًا إِلَىٰ الْآخِرَةِ﴾

{Surely in this is a sign for those who fear the torment of the Hereafter.} [Hud: 103]

He benefits from the admonishments and reminders of the Quran.

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

{But remind by the Quran whoever fears My threat.} [Qaf: 45]

Allah sends warners and signs, so that the hearts flee towards him.

﴿وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

{And We send not the signs except as a warning, and to make them afraid (of destruction).} [Al-Isra: 59]

The tests in whatever Allah tasks us with is to make the level of a person's fear of Allah apparent.

﴿يَتْلُوهَا الَّذِينَ ءَامَنُوا لِيَلْتَنظَرَهُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَازَلَهُ إِيْدِيكُمْ وَرِمَاحِكُمْ﴾

﴿لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ﴾

{O believers! Allah will surely test you with game within the reach of your hands and spears to distinguish those who fear Him in secret.} [Al-Maidah: 94]

It is from the best attributes a slave can have, and a means to attaining uprightness in one's statements and actions.

﴿قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنَّ اللَّهَ عَلَيْهِمَا أُدْخِلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ﴾

{Two men of those who feared (Allah and) upon whom Allah had bestowed favour, "Enter upon them through the gate, for when you have entered it, you will certainly prevail.} [Al-Maidah: 23]

And the disbelievers were censured for not having this characteristic.

﴿كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ﴾

{But no! In fact, they do not fear the Hereafter.} [Al-Muddathir: 53]

Whoever fears his Lord will be safe at the time of death.

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا﴾

{Surely those who say, "Our Lord is Allah," and then remain steadfast, the angels descend upon them,<sup>1</sup> [saying,] "Do not fear, nor grieve."} [Al-Fussilat: 30]

And he will be protected from the calamity of the gathering [on the Day of Resurrection].

﴿إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا \* فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَضْرَةً وَسُرُورًا﴾

{"Indeed, We fear from our Lord a Day austere and distressful." So Allah will protect them from the evil of that Day and give them radiance and happiness.} [Al-Insan: 10-11].

And Paradise will be his accommodation.

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ﴾

{And whoever fears the standing before their Lord will have two Gardens.} [Ar-Rahman: 46]

A person's fear of Allah is according to his level of knowledge about Allah. The Prophet (peace and blessings be upon him) said, "**Verily, I am the most knowledge and fearful of Allah amongst them**". (Agreed upon). When the Prophet (peace and blessings be upon him) noticed a cloud or wind, his colour would change. He would become worried and frantic, fearing that it was a punishment.

When the fear of Allah fills the heart, it prevents a person from sins.

﴿لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾

{If you raise your hand to kill me, I will not raise mine to kill you, because I fear Allah, the Lord of all worlds.} [Al-Maidah: 28]

The Fear of Allah is a high and lofty station, and it is from the solid foundations of the religion. It makes the Muslim steadfast, not overturned by whims and not altered by greed. He crosses Allah's path in compliance with the command of the Prophet (may Allah's peace and blessings be upon him), "**Fear Allah wherever you are**". (Narrated by Tirmidhi). Some people do not have this quality, and thus they were deprived of the sweetness of worship, and their way of life is precarious. Allah (may He be glorified) said about them:

﴿مُذَبَذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ﴾

{Torn between belief and disbelief—belonging neither to these [believers] nor those [disbelievers].} [An-Nisa: 143]

The disappearance of Allah's fear from a person corrupts his situation and makes him miserable. It leads to a darkness for the heart which is surrounded by doubts and desires. Abu Sulayman Ad-Darani (may Allah have mercy on him) said, "The fear of Allah never left a person's heart, except that it became ruined". The turning away of the disbelievers is only because of the removal of Allah's fear from their chests. Allah (may He be exalted) said:

﴿كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ﴾

{But no! In fact, they do not fear the Hereafter.} [Al-Muddathir: 53]

And the hypocrite's mockery of Allah's religion and rulings is only because the lack of consciousness of Allah in their hearts.

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ﴾

{When they meet the believers they say, "We believe." But when alone with their evil associates they say, "We are definitely with you; we were only mocking."} [Al-Baqarah: 14]

And there is no wrongdoing from the people of disobedience except as a result of their negligence in this matter. And the righteous do not prevent their souls from what they desire of forbidden matters except from the fear of Allah that encompasses their hearts.

﴿الَّذِي يَرِيكَ حِينَ تَقُومُ \* وَتَقَلُّبِكَ فِي السُّجُودِ﴾

{Who sees you when you rise [for prayer at night], as well as your movements [in prayer] along with [fellow] worshippers.} [Ash-Shuara: 218-219]

Whoever fears Allah in seclusion will be rewarded with being shaded under His throne [on the Day of Resurrection. The Prophet (may Allah's peace and blessings be upon him) mentioned from those that will be shaded under Allah's throne on that day,] **"A man who is called [towards immorality] by a woman of rank and beauty, and he says, 'I fear Allah'".** (Agreed upon).

The worshipper who is fearful in seclusion and sheds tears with sincerity is also promised with something similar. The one who performs voluntary prayers in the darkness of the night was awakened by the fear of Allah, so Allah compensated for that by giving him what he sought.

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ \* فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

{They abandon their beds, invoking their Lord with hope and fear, and spend from what We have provided for them. No soul can imagine what delights are kept in store for them as a reward for what they used to do.} [As-Sajdah: 16-17]

The believer combines excellence and fear of Allah within himself, and the hypocrite combines wrongdoing and feeling a false sense of security.

#### **Ayyuh al-Muslimun:**

Allah's punishment is severe, and His threat is genuine. And feeling safe from Allah's punishment and not being conscious of Him leads to the misery of communities and individuals. Nations turned away from the fear of Allah, leading them to persist in disobedience. Thus, Allah sent down his punishment over them. He destroyed Nuh's people by drowning them, and Thamud with a thunderbolt. Similarly, He destroyed Ad with a violent wind, and the People of Shuayb with an earthquake, a mighty blast, and a deadly cloud. He raised the villages of Lut's people along with those in them with the tip of an angel's wing, then he dropped them to the ground. He raised a mountain over the heads of Bani Israil; punished them with the flood; sent over them locusts, lice and blood; and transformed people from amongst

them into monkeys and pigs because of their sins. He burned a huge garden along with its fruits – as is mentioned in Surah Al-Qalam – because of the sins of the owners.

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾

{Such is the [crushing] grip of your Lord when He seizes the societies entrenched in wrongdoing. Indeed, His grip is [terribly] painful and severe.} [Hud: 102]

Throughout the ages, Allah (may He be glorified) has threatened various peoples that felt secure from Allah with a humiliating punishment.

﴿أَفَأَمِّنَ أَهْلُ الْقَرْيَ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ \*  
أَوْ أَمِّنَ أَهْلُ الْقَرْيَ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ﴾

{Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep? Or did they feel secure that Our punishment would not come upon them by day while they were at play? } [Al-Araf: 97-98]

He sent down His punishment upon individuals who did not fear him. Therefore, He turned the arrogant tyrant Firawn into a lifeless corpse among the waves. And He caused the ground to swallow up the wealthy tyrannical Qarun along with his house. He did similar to a man who dragged his garment out of pride, and [He punishment] Amr Ibn Luhay by making him drag his intestines in the Hellfire.

Allah grants respite to the disobedient one, but He does not leave him entirely. When He seizes him, He does not allow him to escape.

﴿وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ﴾

{And Allah warns you of Himself.} [Al Imran: 28]

He called His slaves towards obeying Him, and warned them against His vengeance and disobeying Him. For he is severe in punishment, and is not pleased with disbelief for His slaves.

﴿إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ﴾

{If you disbelieve, then [know that] Allah is truly not in need of you, nor does He approve of disbelief from His slaves.} [Az-Zumar: 7]

He threatened those who abandon the prayer with Hellfire.

﴿مَا سَلَكَكُمْ فِي سَقَرٍ \* قَالُوا لَمْ نَكُ مِنَ الْمَصَلِينَ﴾

{ "What has landed you in Hell?" They will reply, "We were not of those who prayed". } [Al-Muddathir: 42-43]

He has surrounded the one who is undutiful to his parents with misery.

﴿وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا﴾

{And [Allah made me] dutiful to my mother, and He has not made me tyrannical and wretched.} [Maryam: 32]

He almost punishes the whole nation when they leave off enjoining good and forbidding evil. He (may He be glorified) feels jealous when that which is sacred and the honours of people are violated. "**No one is more jealous than Allah of His male or female slave committing adultery or fornication**". (Agreed upon).

Consuming forbidden wealth leads to the rejection of actions. "**Verily, Allah is pure and does not accept anything but that which is pure**". He punishes the slave for looking freely at forbidden things by depriving him of the purify of his soul.

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ﴾

{[O Prophet!] Tell the believing men to lower their gaze and guard their chastity. That is purer for them.} [An-Nur: 30]

He warned against the minor sins. The Prophet (may Allah's peace and blessings be upon him) said, "**O Aishah! Beware of the small sins, for verily Allah (may He be exalted) has appointed an angel to record them.**" (Narrated by Ahmad).

From the signs of the slave truly fearing Allah is that he is the same in open and in secret. Thus, he does not commit sins in private when hidden from the eyes of the people.

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

{And He is with you wherever you are [By His knowledge]. And Allah is All-Seeing of what you do.} [Al-Hadid: 4]

And beware of the secret sins, for they are extremely deadly. Anas (may Allah be pleased with him) said, "Verily, you perform actions which you see to be more insignificant than a single hair; whilst we would consider them at the time of Allah's messenger (may Allah's peace and blessings be upon him) to be from the destructive sins." (Narrated by Al-Bukhari).

The one who feels safe and secure from Allah's punishment is the true loser.

﴿أَفَأَمِنُوا مَكَرَ اللَّهِ فَلَا يَأْمَنُ مَكَرَ اللَّهِ إِلَّا الْفَاقِرُونَ﴾

{Did they feel secure against Allah's planning? None would feel secure from Allah's planning except the losers.} [Al-Araf: 99]

The continuity of blessings upon a slave – despite his persistence upon sins – is Allah gradually leading him further towards destruction; so let him beware of Allah's punishment.

Whoever does not leave sins is not considered to be a person that fears Allah. And everyone that disobeys Allah is ignorant of Him, whilst everyone that is fearful of him is knowledgeable about Him. The more the slave knows about Allah, the more he will fear Him. Ibn Masud (may Allah be pleased with him) said, "The fear of Allah is sufficient as knowledge, and being deceived concerning Allah is sufficient as ignorance." A lack of fear is only due to a lack of the slave knowing his Lord. And being conscious of the consequences increases a person's consciousness of what is feared.

From Allah's mercy is that He does not combine two fears for His slave. Whoever is fearful in this world will be safe in the Hereafter, and whoever feels secure from His plan in this world will be frightened by Him in the Hereafter. Whoever fears his lord will live honourably in his life, and amongst the creation. And the fear of a creation being from another created being is lowliness and humiliation. Allah (may He be exalted) said:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ﴾

{So do not fear them, but fear Me, if you are [indeed] believers.} [Al Imran: 175]

### **A'udhu billahi min ash-shaytanir-rajim.**

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ \*  
وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ﴾

{Turn to your Lord [in repentance], and [fully] submit to Him before the punishment reaches you, [for] then you will not be helped. Follow [the Quran,] the best of what has been revealed to you from your Lord, before the punishment takes you by surprise while you are unaware.} [Az-Zumar: 54-55]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions.

### **Amma ba'd, Ayyuh al-Muslimun:**

The best way to observe Allah's limits and prohibitions and become close to Him is through fear, hope and love. When the heart is void of these three things, it becomes corrupt. When any of them become weak in a person's heart, their Iman weakens accordingly. The heart in its journey towards Allah is like a bird. Love is like its head, whilst fear and hope are its two wings.

Fear necessitates awe, which in turn necessitates obedience. Hope encourages a slave in his journey towards Allah, makes it pleasant for him, and helps him to be consistent. Allah will make revered in the hearts of the creation the one who glorifies Him in his heart, so they will never disgrace him. Al-Fudayl (may Allah have mercy on him) said, "Whoever fears Allah will never be harmed by anyone. And whoever fears other than Allah will not be benefitted by anyone."

Submitting to Allah and entrusting one's affairs to him the fear of people from the heart. Whoever fears his Lord will not be frightened by anyone. Rather, he will be tranquil in his heart and limbs. Therefore, adhere to the fear of Allah and revere Him and he deserves; you will attain happiness in this world and the Hereafter.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

# **Belief In The Angels**

## Belief In The Angels<sup>1</sup>

Verily, all praise is for Allah, the One Who created all beings, knows all that is hidden, and is aware of [what is in the people's] hearts and their intentions. I praise him (may He be exalted) for His constant blessings.

I testify that there is none worthy of worship except for Allah alone, having no partner. He is the Lord of the Earth and the Heavens.

And I testify that our Prophet Muhammad is His slave and messenger, the one who guides to the straight path and the upright religion. May Allah send peace upon him, as well as his family and companions and those who adhere to his way until the Day of Recompense.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, for the fear of Allah is the basis of all good, and the foundation of all virtues. Adhere to it in open and in secret, so that you are successful on the Day of Presenting [of actions] and Recompense.

### **Ayyuh al-Muslimun:**

Belief in the angels is one of the foundations of Islamic creed, and a person's Iman is incomplete without it. They are a creation from the unseen that must be believed in, and this requires believing in them generally, and in detail, respective to what has come about them in the texts of the great Book [i.e. the Quran] and the pure Sunnah of Prophet Muhammad (may Allah's peace and blessings be upon him).

Allah (may He be exalted) created them from light, in an excellent form, and gave them the ability to take multiple different forms. They do not eat or drink. Their morals and actions are completely pure, and Allah make shyness from their nature. The Prophet (may Allah's peace and blessings be upon him) said about Uthman (may Allah be pleased with him), "**Should I not be shy of a man that the angels are shy of?**" (Narrated by Muslim).

Their ranks are organised in front of their Lord. They are from Allah's great creations. The Prophet (may Allah's peace and blessings be upon him) said, "**I have been given permission to speak of one of the angels of Allah**

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 13<sup>th</sup> of Safar 1420AH.

**(may He be exalted), from the bearers of the Throne. The distance between his earlobe and his shoulder is like the distance of seven hundred years."**

(Narrated by Abu Dawud).

The best of them is Jibril (peace be upon him). He has six hundred wings. The distance between each two wings is like the distance between the East and the West. Every single one of them covered the horizon. The Prophet (may Allah's peace and blessings be upon him) said, "**I saw Jibril near Sidrat Al-Muntaha. He had six hundred wings from which embellishments, pearls and precious stones scattered.**" (Narrated by Ahmad). Allah said about Jibreel:

﴿عَلَّمَهُ شَدِيدُ الْقُوَى \* ذُو مِرَّةٍ فَاسْتَوَى﴾

{He has been taught by [The angel Jibril], one of mighty power and great perfection, who once rose to [his] true form.} [An-Najm: 5-6]

He is of excellent stature, splendour and beauty. And he is extremely powerful. He has a high status with Allah. He would descent upon the Messenger with the truthful reports and the just laws. He fought alongside the Prophet (peace and blessings be upon him) in the Battles of Badr and Al-Khandaq, and accompanied him during Al-Isra (the Night Journey). When Allah loves a slave, He calls Jibreel saying, "**Verily, I love so-and-so, so love him. Therefore, Jibril loves him. Then he calls out in the sky, 'Verily Allah loves so-and-so, so love him'. Thus, the people of the sky love him. Thereafter, acceptance is spread for him on the Earth.**" (Agreed upon).

They are constantly engaged in various types of worship. From them are those that are forever standing, bowing, or prostrating for Allah's sake. And there are those from them who are engaged in other acts of obedience that Allah is aware of.

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

{[The angels say,] "There is not one of us without an assigned station [of worship]."} [As-Saffat: 164]

The Prophet (peace and blessings be upon him) said, "**The heavens creaked and had a right to do so. There is no spot, the size of four fingers in them, except that there is an angel in it prostrating [to Allah].**" (Narrated by Ahmad).

### Ayyuh al-Muslimun:

Indeed, Allah has protected and honoured mankind, and he entrusted that duty to the best of His creation: angels that follow one another in guarding them day and night. They protect them by Allah's command from Allah's command. There are another group of angels that succeed one another, who record one's actions. Man does not utter a single word except there is someone observing it, ready to write it down. He does leave a single word or movement except that he records it. Thus, a person is between four angels during the day, and another four during the night. Likewise, there is also the angel responsible for blowing the soul into the foetus, the companion that guides a person towards good, and the Angel of Death that extracts a person's soul. They are, in that regard, closer to a person than his own jugular vein by the ability that Allah has granted them in being as such.

As for their number, then they are a vast creation; and not can enumerate them besides their Creator. Allah (may He be exalted) said:

﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾

{And none knows the soldiers of your Lord except He.} [Al-Muddathir: 31]

And the Prophet (may Allah's peace and blessings be upon him) said about Al-Bayt Al-Mamoor which is in the seventh heaven, "**Every day, seventy thousand angels enter it. There never return to it again.**" (Agreed upon).

Allah has chosen from them those that carry His throne, and some to be close to Them. Also from them are those that fill the seven heavens with their constant worship. The best of them are those of them that witnessed the Battle of Badr.

### Ayyuh al-Muslimun:

The angels love the righteous and their actions. They seek forgiveness from Allah for the person that teaches good to mankind, as well as the first row in the prayer. They encourage the slaves to perform good actions. "**There is no day on which the people get up but two angels come down and one of them says, 'O Allah, give compensation to the one who spends (in charity),' and the other says, 'O Allah, give destruction to the one who withholds.'**" They pray and seek forgiveness for the believers. Rather, the Bearers of the Throne and those that surround it specifically seek forgiveness for the repentant believer, and they supplicate for him to be

saved from Hellfire and entered into Paradise, and that he is protected from sins. They say "Ameen (O Allah, accept)" to the supplication of the believer for his brother in his absence, and they say "**May you have similar to that**" [to the one who supplicates].

They descend alongside blessings and mercy. They descend in Laylat Al-Qadr, and when the Quran is recited. They encompass the gatherings of dhikr (Allah's remembrance), and they cover them with their wings all the way to the lowest heaven. They lower their wings for the student of knowledge, out of humbleness and pleasure for what he does.

Their closeness to us is a means of good and power. Indeed, the Messenger of Allah (may Allah's peace and blessings be upon him) was the most generous of people, and he was most generous in Ramadan when Jibreel would meet him. At the moment when the righteous are about to die, they make them firm, give them glad tidings of Paradise, and extract their souls gently. The angels will enter upon them from every gate, congratulating them for entering Paradise, and they will come in envoys giving greetings of peace and glad tidings for what they have received from Allah of closeness, blessings and residence in Dar-As-Salam (The Abode of Peace) in the company of the noble Prophets and Messengers.

In addition to their love for the righteous, they also hate the disobedient person and disdain sins. Thus, they do not enter a house in which there is a picture, dog, or statue. They are harmed by the bad smells that the Children of Adam are harmed by, and they curse the disbelievers. Allah (may He be exalted) said:

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَرَاءُ أَزَلْتِكُمْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ﴾

{Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and of humanity.} [Al-Baqarah: 161]

When the disbeliever's death comes close, the angels inform them of what awaits them of severe punishment, and the Hellfire and its boiling water. Their souls will scatter inside their bodies and refuse to exit, so the angels will hit their faces and backs, and say to them:

﴿أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ بُحْزُونَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ  
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ﴾

{Give up your souls! Today you will be rewarded with the torment of disgrace for telling lies about Allah and for being arrogant towards His revelations} [Al-Anam: 93]

### Ayyuh al-Muslimun:

The angels are honoured slaves, in a ranks and stations. They are extremely obedient to their Lord in statements and actions.

﴿لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾

{They cannot precede Him in word, and they act by His command.} [Al-Anbiya: 27]

They do not precede Him in any matter, nor do they oppose Him in that which he has commanded. They are not too proud or arrogant to worship Allah, nor do they tire of it.

﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾

{They glorify [Him] day and night, never wavering.} [Al-Anbiya: 20]

Constantly engaged in actions day and night, obedient in their intent and actions. And "**when Allah decrees a matter in the heavens, the angels beat their wings in submission to His words, making a sound like a chain striking a rock. That decree penetrates their hearts.**" And "**when Allah (may He be exalted) wishes to reveal something, He speaks out the revelation and the heavens begin to shake (or he said: thunder heavily) due to fear of Allah. When the inhabitants of the heavens hear that, they lose consciousness and fall down in prostration to Allah, Jibril is the first to raise his head; then Allah speaks to him and gives him the revelation according to His will**". Allah mentioned what they say:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ \* وَإِنَّا لَتَحُنُّ الصَّائِفُونَ \* وَإِنَّا لَتَحُنُّ الْمُسَبِّحُونَ﴾

{[The angels say,] "There is not one of us without an assigned station [of worship]. And indeed, we are those who line up [for prayer]. And indeed, we are those who exalt Allah."} [As-Saffat: 164-166]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd, Ayyuh al-Muslimun:**

Despite their great creation, their status does not go beyond them being humble slaves in front of Allah. They are not partners in His dominion, nor do they have any control in the universe; and Allah has threatened those from them that claim divinity alongside him with Hellfire. He (may He be exalted) said:

﴿وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكُمُ الَّذِي كَفَرْتُمْ بِمَا تُشْرِكُونَ وَالَّذِينَ أُظْلِمُوا فِي سُلُوكِهِمْ يَرْجُونَ﴾

{Whoever of them were to say, "I am a god besides Him," they would be rewarded with Hell by Us. This is how We reward the wrongdoers.} [Al-Anbiya: 29]

And if the angels – despite their strength – tremble and faint when hearing Allah's speech, out of fear and awe; then how could it be that any of them are called upon besides Allah?! Furthermore, those other than them that have no ability to do anything such as the dead and the idols are even less worthy of being called upon and worshipped. Everything is in the hands of Al-Wahid (the One) Al-Qahhar (the Supreme). Everyone besides him is created and sustained, they do not possess the ability to benefit nor harm.

This being said, indeed there are some people who did not realise the wisdom behind their creation, and the worth of their souls. They did not take heed of how Allah honoured him by choosing the best of His creation to guard and aid them. Therefore, they requited that with disbelief, disobedience, and denial. Whoever is too arrogant to worship his Lord, and he insists on Shirk (polytheism) and disobedience; [let him know] that those that are with your Lord glorify Him by night and day, and they never get bored. And Allah is not in need of the creation, he is not benefitted by a person's obedience; nor is he harmed by their sins.

Therefore, strive – O slaves of Allah – in the obedience of your Lord and believe in His angels. Remember that there are slaves from them that protect you, and record your actions and statements in your scrolls of deeds that you will be given on the Day of Resurrection. Allah (may He be exalted) said:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ \* فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا \* وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا \*  
وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ \* فَسَوْفَ يَدْعُوا ثُبُورًا \* وَيَصَّالَىٰ سَعِيرًا﴾

{As for those who are given their record in their right hand, they will have an easy reckoning, and will return to their people joyfully. But as for those who are given their record behind his back, they will cry for destruction, and burn in a blazing Fire.} [Al-Inshiqaq: 7-12]

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

**Belief In the Bo**

## The Great Quran<sup>1</sup>

All praise is for Allah. He honours the one who obeys and fears Him, and disgraces the one who neglects His command and disobeys Him. I praise him with a praise that is abundant, pure and blessed, in the way that our Lord loves and is pleased with.

I testify that there is none worthy of worship except for Allah alone, having no partner. We have no lord besides Him, and we worship Him alone.

And I testify that our Prophet Muhammad is His slave and messenger, the most truthful caller towards Allah, and the most sincere of Allah's creation to His slaves. O Allah! Send peace and blessings upon him, as well as his family and companions and those who tread his path and follow his guidance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared. Be sincere to Him inwardly and outwardly. Hasten towards the pleasure of your Lord, and benefit from your virtuous month.

### **Ayyuh al-Muslimun:**

Allah sent His Prophet Muhammad (may Allah's peace and blessings be upon him) with the clear Arabic Quran. It amazed the minds of the eloquent Arabs, and established the proof upon them. They confessed to its excellence in clearness, and the beauty of its speech. Al-Walid Ibn Al-Mugirah said, "I swear by Allah! It has a sweetness, and an elegance to it. It is abundant in its excellence, and no man could say this."

Allah made it a radiant light in the darkness, and a sign.

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ﴾

{Through it, Allah guides those who seek His pleasure to the ways of peace} [Al-Maidah: 16]

It is extremely comprehensive as a cure for the souls, and rectifying circumstances and awakening the hearts. It is the firm rope of Allah, and a clear light. It is safety for the one who adheres to it, and salvation for the

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 16<sup>th</sup> of Ramadan 1420AH.

one who follows it. Whoever speaks by it is truthful, whoever rules by it is just, and whoever acts by it is rewarded. The Jinn were amazed by its wonders:

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا \*  
يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۗ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾

{Say, [O Prophet,] "It has been revealed to me that a group of jinn listened [to the Quran,] and said [to their fellow jinn]: 'Indeed, we have heard a wondrous recitation. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.}' [Al-Jinn: 1-2]

### Ayyuh al-Muslimun:

A person's status is raised by him reciting the Quran and acting by it. Abu Dharr (may Allah be pleased with him) said, "I said, 'O Messenger of Allah! Advise me! He said, '**Upon you is the recitation of the Quran and Allah's remembrance, for verily it is a light for you in the Earth and a reward stored for you in the Heavens.**'" (Narrated by Ibn Hibban). The best of people are those who learn and teach it. Abu Abdir-Rahman As-Sulami (may Allah have mercy on him) spend forty years teaching the Book of Allah, seeking Allah's reward.

Tranquillity descends, mercy encompasses and the angels cover [the sitting] when it is studied and recited. The one who is skilled in reciting the Quran will be with the noble, obedient scribes. Its recitation is from the best acts of worship that bring people close to Allah. Every letter carries with it a multiplied reward. The status of its reciter in the Hereafter is at the last verse that he recited in the world. Learning it is better than gathering wealth and the vanities of this world. The Prophet (may Allah's peace and blessings be upon him) said, "**Which of you would like to go out every morning to Buthan or al-Aqiq and bring two large-humped she-camels without being guilty of sin or without severing the ties of kinship?**" We [the Companions] said, "Messenger of Allah, we would like this". Upon this he said, "**For one of you go out in the morning to the mosque and learn or recite two verses from the Book of Allah (may He be exalted) is better for him than two she-camels, and three verses are better than three (she-camels). and four verses are better for him than four, and so on.**" (Narrated by Muslim).

### Ayyuh al-Muslimun:

The Quran has reached the pinnacle of eloquence. The articulate people are amazed by it, and it is understood by the layman. Which book can accommodate the understandings of all mankind in various ages, regardless of their understandings, locations, languages, and the diversity of their knowledge?! When Uqbah Ibn Rabiah heard it, he said, "I swear by Allah, I have never heard anything like it. I swear by Allah, it is not poetry, nor the words of a soothsayer." When the polytheists demanded physical miracles from the Messenger of Allah (may Allah's peace and blessings be upon him), such as causing rivers to flow abundantly and causing the sky to fall, the following revelation came to them:

﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ﴾

{Is it not enough for them that We have sent down to you the Book, [which is] recited to them?} [Al-Ankabut: 51]

It is an easy and facilitated book.

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

{And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?} [Al-Qamar: 17]

Despite this, if it descended on the mountains, it would cause them to crack; or if it descended on the Earth, it would cause tear it apart.

Its recitation is a cure for the souls from desires, and a medicine for the hearts to treat desires and doubts. It is a treatment for the bodies against illnesses and harms.

﴿وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

{And We send down of the Qur'an that which is healing and mercy for the believers.} [Al-Isra: 82]

### Ayyuh al-Muslimun:

The best speech is the Book of Allah. And certainly, the person whose Allah adorns with the Quran is successful. Al-Fudayl Ibn Iyad (may Allah have mercy on him) said, "The carrier of the Quran carries the flag of Islam. It is not befitting for him to play, or talk nonsense or be unmindful alongside

those that do these things." The reciter of the Quran has a duty to adopt the characteristics of truthfulness, sincerely and performing the night prayer; as part of his religion, and fulfilling the trust of that which is in between his two sides.

You will not taste happiness until you are upon the obedience of your Lord, constantly reciting His book. Treat the illness of sins with repentance, and the illness of heedlessness with turning back to Allah. Hold firm to the rope of the Quran in difficulties, for every rope besides it is worthless. Have a portion of the Quran that you recite in your homes. The Prophet (may Allah's peace and blessings be upon him) said, "The similitude of the house in which Allah is remembered, and the house in which He is not remembered, is like that of the living and the dead." (Narrated by Muslim).

Perfume your tongue with its recitation and pondering over its meanings. Hold firm to its guidance and rulings, and you will attain the glad tidings of this world and the Hereafter.

#### **A'udhu billahi min ash-shaytanir-rajim.**

﴿كُتِبَٰهُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ ۖ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾

{[This is] a blessed Book which We have revealed to you [O Prophet] so that they may contemplate its verses, and people of reason may be mindful.} [Sad: 29]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions.

### **Amma ba'd, Ayyuh al-Muslimun:**

Verily, the Book of Allah unites various nations and tribes under the banner of Islam and the correct belief. It ties between them with the connection of Iman and bond of the religion. It makes them all one nation coherent in strength, united from all sides and in all their ranks.

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

{The believers are but brothers } [Al-Hujurat: 10]

When the Muslims are negligent in acting by the Book of their Lord, they become weak and humiliated. They become surrounded by tribulations and they fall under the control of their enemies. They fail to fulfil Al-Wala Wal-Bara (loyalty and disavowal), and they believe in conjecture and soothsayers. They listen to those that claim knowledge of the unseen, and the calamities that [supposedly occur] at the end of the centuries. They become attached to the means, and become forget about the believe that Allah is Al-Muhaymin (the Watcher over His creatures), and nothing occurs in his dominion except that which is wishes. So the Muslim must be proud of his religion, and he must adhere to the book of his Lord. He must not compromise in Allah's religion, and he does not pay attention to the holidays and special seasons of the disbelievers; for verily they are the people of a false religion, and they are in clear misguidance. It is mandatory for the Muslim to denounce what they consider to their festivals with his heart and tongue.

Beware of being pleased with their festivals and the actions therein, or looking at them attentively; for [seeking to] see the evils of their religions is a deficiency in one's belief, a misguidance for the souls, and casting doubts upon the hearts. Allah said:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ  
أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ﴾

{Many among the People of the Book wish they could turn you [believers] back to disbelief because of their envy, after the truth has been made clear to them.} [Al-Baqarah: 109]

So praise Allah – O Muslim – for the blessing of Islam, for it is the greatest blessing, and the most impactful [in a person's life]. Make your Iman a bright light that illuminates your paths in life. Do not be negligent in your religion, and do not imitate your enemy. The Messenger (may Allah's peace and blessings be upon him) said, "**I have left amongst you two things. You will never go astray so long as you adhere to them: the Book of Allah, and the Sunnah of His Prophet.**" (Narrated by Malik).

The Muslims have the book of their Lord which is preserved from all distortion and brings together the good of this world and the Hereafter. It contains light and guidance, and saves a person from trials and tribulations. Allah (may He be glorified) said:

﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرْحَمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ﴾

{Is it not enough for them that We have sent down to you the Book, [which is] recited to them? Surely in this [Quran] is a mercy and reminder for people who believe.} [Al-Ankabut: 51]

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon the one He bestowed to mankind as a mercy and a blessing, Muhammad Ibn Abdullah...

## The Greatness Of The Quran<sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, and be conscious of Him in secret and in open.

### **Ayyuh al-Muslimun:**

Our Lord (may He be glorified) is perfect in His essence, names and attributes. There is none equal or similar to him. His attributes are the best and complete attributes, and from His attributes (may He be glorified) is His speech. He speaks whenever He wishes, if He wishes, with whatever He wishes. There is no end to His words:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

{Say, [O Prophet,] "If the ocean were ink for [writing] the Words of my Lord, it would certainly run out before the Words of my Lord were finished, even if We refilled it with its equal."} [Al-Kahf: 109]

His speech is the best of speech, and its superiority over the speech of the creation is like the superiority of Al-Khaliq (The Creator) over the creation. His blessings (may He be glorified) to His slaves are innumerable.

Out of Allah's wisdom and mercy to His creation, He send amongst them messengers and revealed unto them His books. He revealed the Tawrah, Injil, Zabur, the Scrolls of Ibrahim and Musa, and He concluded them with the Great Quran: the most virtuous and noble of them all. He praised himself (may He be glorified) for revealing the Quran. He said:

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 14<sup>th</sup> of Rabi Al-Awwal 1437AH.

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا﴾

{All praise is for Allah Who has revealed the Book to His servant [Muhammad (may Allah's peace and blessings be upon him)], allowing no crookedness in it, } [Al-Kahf: 1]

And He magnified His glorified self for its revelation. He said:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

{Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.} [Al-Furqan: 1]

He took an oath by the Quran. He said:

﴿يَس \* وَالْقُرْآنِ الْحَكِيمِ﴾

{Ya-Sin. By the wise Qur'an, } [Yasin: 1-2]

And the Quran is from the things He took an oath for.

﴿فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ \* وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ \* إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾

{I swear by the setting of the stars. And this, if only you knew, is indeed a great oath. Verily, this is truly a noble Quran.} [Al-Waqiah: 75-77]

It confirms that which preceded it from the earlier scriptures, and is a criterion over them. It abrogates what was in them, and is entrusted [with judging the correctness] of what they contain.

The Prophets gave glad tidings of it before it was revealed.

﴿وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ﴾

{And indeed, it is [mentioned] in the scriptures of former peoples.} [Ash-Shuara: 196]

Ibn Kathir (may Allah have mercy on him) said, "The mention of this Quran and referencing it can be found in the earlier books that were transmitted from their Prophets". Ibrahim and Ismail (peace be upon them both) supplicated for Allah to send a prophet that would recite and teach it. They said:

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

{Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom.} [Al-Baqarah: 129]

The Quran is the speech of the Lord of the Worlds. He spoke it literally with letters and sound that were audible. From Him it began, and it will return to Him in the end times. Jibril (peace be upon him) – the best of the angels – heard it from Allah, and descended with it to the best of the Messengers, bringing it to the most noble part of the body: the heart.

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ \* عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ﴾

{The Trustworthy Spirit [i.e., Jibril] has brought it down. Upon your heart, [O Prophet] - that you may be of the warners -} [Ash-Shuara: 193-194]

This was in the most noble place, and the best of months and nights – Laylat Al-Qadr, for the best nation, in the best and most comprehensive language.

It is a book like no other:

﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ﴾

{Is it not enough for them that We have sent down to you the Book, [which is] recited to them?} [Al-Ankabut: 51]

Allah (may He be glorified) conferred it upon this nation as a great favour. He said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

{Indeed, Allah has done the believers a [great] favour by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom.} [Al Imran: 164]

It is a glory for the Prophet (may Allah's peace and blessings be upon him) and his nation.

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾

{Surely this [Quran] is a glory for you and your people.} [Az-Zukhruf: 44]

It is the spirit of life, for true life is dependent on it. When a person becomes far from it, he is alive without having actual life. Allah (may He be glorified) said:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا﴾

{And so We have sent to you [O Prophet] a revelation by Our command} [Ash-Shura: 52]

If Allah had revealed it unto a mountain, it would have humbled itself and torn apart out of obedience to Allah and humiliation in front of Him.

The slave's Iman is not correct until he believes in it in general and in detail. Allah (may He be glorified) said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَالْكِتَابِ الّذِي نَزَّلَ عَلَيَّ رَسُولِهِ﴾

{O believers! Believe in Allah, His Messenger and the Book He has revealed to His Messenger} [An-Nisa: 136]

And it is in the sky:

﴿فِي صُحُفٍ مُّكْرَمَةٍ \* مَرْفُوعَةٍ مُّطَهَّرَةٍ \* بِأَيْدِي سَفَرَةٍ \* كِرَامٍ بَرَرَةٍ﴾

{[recorded] in honoured sheets, exalted and purified, [carried] by the hands of messenger-angels, honourable and dutiful.} [Abasa: 13-16]

Allah protected and preserved in before its revelation. He said:

﴿بَلْ هُوَ قُرْءَانٌ فَرِيدٌ \* فِي لَوْحٍ مَّحْفُوظٍ﴾

{But this is an honoured Qur'an [inscribed] in a Preserved Slate.} [Al-Buruj: 21-22]

And He protected it from the devils whilst it was being revealed:

﴿وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ \* وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَظِيلُونَ﴾

{It was not the devils who brought this [Quran] down, it is not for them [to do so], nor would they be able.} [Ash-Shuara: 210-211]

And He guaranteed to protect it after its revelation:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

{It is certainly We Who have revealed the Reminder [i.e. the Quran], and it is certainly We Who will preserve it.} [Al-Hijr: 9]

Allah mentioned it before many of His blessings, He said:

﴿الرَّحْمَنُ \* عَلَّمَ الْقُرْآنَ﴾

{Ar-Rahman (The Most Merciful). He taught the Quran.} [Ar-Rahman: 1-2]

Allah taught his slaves the Quran, and facilitated for them to recite and memorise it, as well as acting by it. It is memorised by the Arab and the non-Arab, the young and old, the man and women, and the rich and poor.

Its names are many, and its characteristics are numerous. Allah made it a guidance and reminder for the worlds. It is for all of humankind, just like the message of our prophet Muhammad (may Allah's peace and blessings be upon him). It is not specific to any one nation over the others. It resembles and confirms itself:

﴿كِتَابًا مُّتَشَابِهًا مَّثَانِي﴾

{A Book of perfect consistency and repeated lessons} [Az-Zumar: 23]

It is upright, and Allah did not make it at all crooked. There is no inconsistency or contradiction within it.

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

{Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies.} [An-Nisa: 82]

It is the best and most virtuous speech:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ﴾

{Allah has sent down the best statement} [Az-Zumar: 23]

An-Nawawi (may Allah have mercy on him) said, "This indicates that it is better than all other speeches, including that which was revealed from Allah and that which was not."

Allah described it as being great.

﴿وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِنْ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمِ﴾

{And We have certainly given you, [O Prophet] the seven often-repeated verses [Surah Al-Fatihah], and the great Quran.} [Al-Hijr: 87]

Allah decreed highness for it in its essence and its status. He said:

﴿وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ﴾

{And indeed it is, in the Mother of the Book [i.e., the Preserved Slate (Al-Lawh Al-Mahfuz)] with Us, exalted and full of wisdom.} [Az-Zukhruf: 4]

It is clear in its wording and meaning, and clarifies matters completely, even if they are clear. Allah (may He be glorified) said:

﴿هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ﴾

{This [Qur'an] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah.} [Al Imran: 138]

Ibn Masud (may Allah be pleased with him) said, "Allah clarified for us in the Quran every knowledge, and all things."

It is wise, containing wisdom, and from it wisdom is extracted.

﴿الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ﴾

{Alif-Lam-Ra. These are the verses of the wise Book.} [Yunus: 1]

It is honoured with Allah. Through it, the slave is magnified in the sight of Allah as well as His creation. Allah (may He be exalted) said:

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾

{Indeed, it is a noble Qur'an.} [Al-Waqiah: 77]

It contains guidance for the creation, as well as mercy alongside it:

﴿هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

{A guidance and mercy to a people who believe.} [Al-Araf: 52]

It is a protection from misguidance for those who adhere to it. The Prophet (may Allah's peace and blessings be upon him) said, "**I have left amongst you that which if you hold onto, you will never go astray: the Book of Allah.**" (Narrated by Muslim).

It is glorious, and has reached the peak of nobility. Allah (may He be exalted) said:

﴿ق وَالْقُرْآنِ الْمَجِيدِ﴾

{Qāf. By the glorious Quran!} [Qaf: 1]

It is mighty, and nothing compares to it in might. Whoever comes close to it is bestowed might.

﴿وَإِنَّهُ لَكِتَابٌ عَزِيزٌ﴾

{And indeed, it is a mighty Book.} [Fussilat: 41]

It is esteemed and unmatched. It is abundant in good and blessings, and the ways in which it brings about blessings are many. Allah (may He be glorified) said:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ﴾

{And this is a Book which We have sent down, blessed.} [Al-Anam: 92]

Whoever recites it, acts by it and spreads it in the horizons will be honoured. He is bestowed with safety and prosperity. Ibn Kathir (may Allah have mercy on him) said, "During the caliphate of Uthman Ibn Affan (may Allah be pleased with him), the Islamic empire extended to the far East and West of the Earth. This is due to the blessings of his recitation and study of the Quran, and him uniting the ummah upon its preservation."

The Book of Allah is a light in life that allows a person to see the light of this world and the Hereafter. Allah (may He be glorified) said:

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾

{There certainly has come to you from Allah a light and a clear Book.} [Al-Maidah: 15]

Through it, souls become alive. Thus, it is a source of [spiritual] life for those who answer its call.

﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

{Respond to Allah and His Messenger when he calls you to that which gives you life.} [Al-Anfal: 24]

In addition to it bringing life to the souls, it is a cure for the illnesses of the body. "A man was stung by a scorpion at the time of the Prophet (may Allah's peace and blessings be upon him). Surah Al-Fatihah was recited upon him, and he was cured. (Agreed upon). It is an admonishment and strengthening for the hearts at times of trials, calamities and difficulties.

﴿كَذَٰلِكَ إِنَّمَا بُرِّئْتُ بِهٖ فُؤَادَكَ ۗ﴾

{[We have sent it] as such [in stages] so We may reassure your heart with it.} [Al-Furqan: 32]

Through the Quran, the ummah is united and their differences fade.

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ﴾

{And hold firmly to the rope of Allah and do not be divided.} [Al Imran: 103]

Ibn Kathir (may Allah have mercy on him) said, "It is perfect in form and meaning". Its verses are perfect and precise in their wording, and detailed in their meaning.

﴿كُتِبَ أَحْكَمَتْ أَيْتُهُ وَتُرِفُصِلَتْ مِنْ لَدُنِّ حَكِيمٍ خَيْرٍ ۗ﴾

{[This is] a Book whose verses are well perfected and then fully explained. [It is] from the One [Who is] All-Wise, All-Aware.} [Hud: 1]

Allah challenged the first and the last [of the creation], the men and the jinn amongst them by saying:

﴿قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ ۗ﴾

﴿وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۗ﴾

{Say, [O Prophet,] "If [all] humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other."} [Al-Isra: 88]

A person of sound mind does not hear it except that he testifies that it is true. The Jinn heard it, so they said to each other, "Be silent", and then they returned to their people saying:

﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۗ﴾

{Indeed, we have heard a wondrous recitation.} [Al-Jinn: 1]

It is the best and most virtuous form of remembrance. Its recitation increases a person's Iman.

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا ۗ﴾

{The [true] believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them.} [Al-Anfal: 2]

Its verses caused greatest of people to cry. Ibn Masud (may Allah be pleased with him) recited from Surah An-Nisa to the Messenger of Allah (may Allah's peace and blessings be upon him). When he said Allah's statement:

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

{So how will it be when We bring a witness from every faith-community and bring you [O Prophet] as a witness against yours?} [An-Nisa: 41]

The Messenger of Allah (may Allah's peace and blessings be upon him) said to him, "**That is enough**". Ibn Masud said, "I turned towards him, and his eyes were shedding tears." (Agreed upon). When Abu Bakr (may Allah be pleased with him) recited the Quran, he would barely be able to make those behind him hear, due to his weeping. Jafar At-Tayyar (may Allah be pleased with him) recited the beginning of Surah Maryam to An-Najashi, so he cried until his beard became wet. His bishops also cried until their scrolls became well. Allah commanded to grant protection to the disbeliever who seeks it so that he may hear the Quran. Allah (may He be glorified) said:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ﴾

{And if anyone from the polytheists asks for your protection [O Prophet], grant it to them so they may hear the Word of Allah} [At-Tawbah: 6]

It contains the most comprehensive sciences and the most useful knowledge. Its people who know its meanings are the true scholars. Allah (may He be glorified) said:

﴿بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ﴾

{But this [Quran] is [a set of] clear revelations [preserved] in the hearts of those gifted with knowledge.} [Al-Ankabut: 49]

The teacher and student of the Quran are the best of people. The Prophet (may Allah's peace and blessings be upon him) said, "**The best of you is he who learns the Quran and teaches it.**" (Narrated by Al-Bukhari).

It comprises of the most truthful information, the clearest signs and evidences, the best stories, most emphatic wisdoms, and the most beautiful of rhetoric and eloquence. Shaykh Al-Islam (may Allah have mercy on him) said, "The composition of the Quran and its style is amazing and beautiful. It is unlike the well-known styles of speech, and none has come with anything similar to its style. It is not like poetry, or a speech or a letter. Nor it is composition anything like that of the speech of man – Arabs and non-Arabs included. The miracle in its meaning is greater and more than the miracle in its wording."

It is comprehensive in its rulings, just in its judgement, and wise in its commands and prohibitions. It has awe, majesty, power, effect and beauty. It is miraculous even in the least of its words, and guides with the simplest of its proofs. It is an amazing sign, and a clear miracle. Whoever acts by it is rewarding. Whoever rules by it is just. Whoever adheres to it is protected. Whoever follows it receives mercy.

﴿فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

{So follow it and be mindful [of Allah], so you may be shown mercy.} [Al-Anam: 155]

It is the most beneficial and comprehensive form of Allah's remembrance. Allah praised those who recite it, as well as those who act by it. He promised them that He will fulfil [their reward] and increase it. He said:

﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ \* لِيُؤْتِيَهُمُ أَجْرَهُم وَيزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ﴾

{Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect hope for an exchange that will never fail, so that He will reward them in full and increase them out of His grace. He is truly All-Forgiving, Most Appreciative.} [Fatir: 29-30]

It is the profitable trade that multiplies manyfold. Whoever recites a single letter from it will have a good deed, and whoever comes with a good deed will be rewarded tenfold. Learning it is better than the wealth of this world. The Prophet (may Allah's peace and blessings be upon him) said, "**For one of you go out in the morning to the mosque and learn or recite two verses from the Book of Allah (may He be exalted) is better for him than**

**two she-camels, and three verses are better than three (she-camels). and four verses are better for him than four, and so on.**" (Narrated by Muslim). And he said, **"The one who is skilled in reciting the Quran will be with the noble, obedient scribes."** (Agreed upon).

Mercy and tranquillity are expected to descent upon the students and teachers in the gatherings of Quran and the places where it is learnt. The Prophet (peace and blessings be upon him), **"No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, but tranquillity descends upon them, mercy overshadows them, the angels gather around them, and Allah mentions them to those who are with Him."** (Narrated by Muslim). Mercy is attained by listening to it attentively. Allah (may He be glorified) said:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

{When the Quran is recited, listen to it attentively and be silent, so you may be shown mercy.} [Al-Araf: 204]

Adhering to it and reciting it is the commandment of the Prophet (may Allah's peace and blessings be upon him) to his ummah. Abdullah Ibn Abi Awfa (may Allah be pleased with them both) was asked about the command of Allah's Messenger (may Allah's peace and blessings be upon him). He replied, "He instructed us with the Book of Allah." (Agreed upon). Ibn Hajar (may Allah have mercy on him) said, "The meaning of instructing with the Book of Allah is the command to preserve it tangibly and its meanings. It is to be honoured and protected. What it contains is to be followed. It is to be constantly recited, learned and taught."

The carrier of the Quran is honoured whilst alive and after his death. Whilst alive: "The people should be led in prayer by the one who has most knowledge of the Book of Allah", (Narrated by Muslim). And he is even honoured after his death. "The Prophet would place two of the martyrs of Uhud in one shroud. Then he would ask, **"Which of them knew more of the Quran?"** When one of them was pointed out to him, he would put him in the grave first. The people of the Quran are the best companions for a person. "The prominent reciters [of the Quran] would attend Umar's gatherings, and they were his advisors." (Narrated by Al-Bukhari).

It is a proof for its people on the Day of Recompense. It will intercede, and its intercession will be accepted by Rabb Al-Alamin (The Lord of the Worlds). The Prophet (may Allah's peace and blessings be upon him) said,

"Recite the Quran, for verily it will come on the Day of Resurrection as an intercessor for its companions." (Narrated by Muslim). And the companion of the Quran will be in the highest ranks of bliss. "It will be said to the companion of the Quran: 'Read, and ascend, and recite as you used to recite in the [previous] world, for your status will be according to the last verse that you recite.'" (Narrated by Abu Dawud).

### **Wa Ba'd<sup>[1]</sup>, Ayyuh al-Muslimun:**

Being happy with the Great Quran and with teaching it is from the highest ranks of Iman. No one can do without Allah's book. Our Prophet Muhammad (may Allah's peace and blessings be upon him) was the most intellectual of people, yet his complete intellect is not what guided him to the right path; rather he was only guided by the Quran. Allah (may He be glorified) said:

﴿قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحَىٰ إِلَيَّ رَبِّي﴾

{Say, "If I am astray, the loss is only mine. And if I am guided, it is [only] because of what my Lord reveals to me.} [Saba: 50]

The happiest of people are those that are the closest to Allah's book. It is the honour and power of the Muslims. And the source of progress and pride for the generations [of this ummah]. It is a source of safety for the society, and a blessing upon it. In it there is a warmth, and elevation, as well as the pleasure of Rabb Al-Alamin (The Lord of the Worlds).

### **A'udhu billahi min ash-shaytanir-rajim**

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْوِينُ مَوْعِظَةٍ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

{O mankind! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers.} [Yunus: 57]

May Allah bless me and you by The Great Quran.

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<sup>[1]</sup> Translator's note: When coming at the end of a sermon, this phrase can be understood to mean: 'To conclude'.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### Ayyuh al-Muslimun:

Whoever follows the Quran gains guidance from it, and whoever turns away from it goes astray and falls into ruin. Allah (may He be glorified) said:

﴿فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

{Whoever follows My guidance will neither go astray [in this life] nor suffer [in the next].} [Taha: 123]

There is no path to guidance other than it.

Whoever's heart is blocked from benefitting by it will not be guided by anything else. Allah (may He be glorified) said:

﴿فَبِأَيِّ حَدِيثٍ بَعَدَ اللَّهُ وَآيَاتِهِ يُوَفِّسُونَ﴾

{So what message will they believe in after [denying] Allah and His signs?} [Al-Jathiya: 6]

Just as the Quran elevates its companion, it also lowers and disgraces those who are hostile towards it. The Prophet (may Allah's peace and blessings be upon him) said, "**Verily, Allah will elevate some people by this book, and degrade others by it.**" (Narrated by Muslim).

The speech of Allah is mighty and great. Whoever denies a single letter from it or mocks it has disbelieved. Allah (may He be glorified) said:

﴿قُلْ أَيْدِي اللَّهِ وَأَيْتِهِ وَرَسُولِهِ كُنْتُمْ نَسْتَهْزِئُونَ \* لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

{Say, "Was it Allah, His verses, and His Messenger that you ridiculed?" Make no excuse; you have disbelieved after you had believed.} [At-Tawbah: 65-66]

No one mocked Allah's book or its people, or its teaching except that Allah humiliated him. The Muslim is obligated to aid the Book of his Lord, and find honour in it; such that he may attain the highest ranks.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

# **Belief In The Messengers**

## The Prophets And Messengers<sup>1</sup>

All praise is for Allah, the One that is alone in complete greatness and glory, described with the characteristics of perfection, and is exalted from having anyone similar to Him or having any resemblance to Him. I praise Him – may He be glorified – and thank Him with gratitude that increases blessings and protects them from disappearing.

I testify that there is no deity worthy of worship besides Allah alone, having no partner. He is Al-Kabir (the Most Great) Al-Muta'al (the Most High).

And I testify that our prophet Muhammad is His slave and messengers, who was noble in his characteristics. May Allah send blessings upon Him, and his family and companions – who were the best of family and companions – as well as those who follow them in excellence until the Day of Return [to Allah].

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, for whoever fears his Lord, Allah will protect him. Whoever turns towards Him, He will aid and guide him. Whoever is grateful to Him, He increases and pleases him.

### **Ayyuh al-Muslimun:**

Allah sent the Messengers when each people relied upon their unjust views and their misguided falsehood that they were upon. Thus, Allah guided the creation, and clarified the correct path through them. There is no path to happiness and success except at their hands, and Allah's pleasure cannot be attained except by following them.

Believing in them is one of the fundamentals of Iman. We believe in them in general and in detail [according to what has been mentioned about them in the texts].

They carried the scales of justice. Allah mentioned twenty-five of them – prophets and messengers – in His Book. Abu Dharr (may Allah be pleased with him) said, "I said: O Messenger of Allah, how many messengers were

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 17<sup>th</sup> of Rabi Al-Akhir 1420AH.

there? He said: '**Between three hundred and thirteen to three hundred and nineteen, a good number**'. " (Narrated by Ahmad).

They were a procession that was continuous in delivering guidance and light. The former of them would give glad tidings of the latter, and the latter would confirm that which the former came them. They adorned themselves with the eloquence of their language and the loftiness of their expressions, as well as their complete compassion, kindness and mercy for their nations. They were of noble lineage. Allah created them upon perfection and beauty.

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

{Allah knows best where to place His message.} [Al-Anam: 124]

### **Ayyuh al-Muslimun:**

Making actions sincere for Allah and purifying intentions and making them correct is the basis of worship being accepted. The Messengers were the most eager in striving to fulfil sincerely for Allah.

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

{"Our Lord! Accept [this] from us. You are indeed As-Sami (All-Hearing), Al-Alim (All-Knowing)."} [Al-Baqarah: 127]

Earning lawful provision for the caller to Allah and being distant from doubtful and forbidden matters makes him more acceptance and impactful in the hearts. For this reason, the Prophets strove in having pure earnings. [Prophet] Dawud would not eat except from what he earned with his own hands. [Prophet] Zakariyya was a carpenter. And all of the Prophets herded sheep.

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾

{O messengers! Eat from what is good and lawful, and act righteously} [Al-Muminun: 51]

### **Ayyuh al-Muslimun:**

Their way was being pure and good in actions, statements and character. What they legislated is the scale by which character and actions are judged. They were most righteous of people at heart, the deepest in knowledge, and the most forbearing. Their characteristics are praiseworthy and their character was magnificent. They were dutiful to their parents. Allah (may He be exalted) said about Yahya (peace be upon him):

﴿وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا﴾

{And he was kind to his parents. He was neither arrogant nor disobedient.} [Maryam: 14]

They were true to their promise:

﴿وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا﴾

{And mention in the Book [O Prophet, the story of] Ishmael. He was true to his promise, and was a messenger and a prophet.} [Maryam: 54]

They were forbearing and patient.

﴿إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ﴾

{Truly, Ibrahim was forbearing, tender-hearted, and ever turning [to his Lord].} [Hud: 75]

In addition to this, they were noble and generous. Ibrahim went to his family and came with a fat roasted calf to present to three guests. A man asked the Messenger of Allah (may Allah's peace and blessings be upon him) for wealth, so he gave him a flock of sheep that was between two mountains. They were chaste and refrained from dishonourable actions:

﴿وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ فَوَسْوَسَ ۖ﴾

{And I certainly sought to seduce him, but he firmly refused.} [Yusuf: 32]

They would not forget the good treatment of others, and would return their favours with goodness:

﴿مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ﴾

{Allah is my refuge! It is [not right to betray] my master, who has taken good care of me.} [Yusuf: 23]

They would pardon the wrong-doers, and overlook the mistakes of those that transgressed:

﴿لَا تَثْرِبَ عَلَيْكُمْ أَيُّومَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

{There is no blame on you today. May Allah forgive you; and He is the most merciful of the merciful.} [Yusuf: 92]

And the Messenger of Allah (may Allah's peace and blessings be upon him) said to the leaders of Quraysh when he conquered Makkah, "**Go, for you are free**". Allah distinguished them with complete intellects, high levels of understanding and immense knowledge.

﴿فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا﴾

{And We gave understanding of it to Sulayman, and to each [of them] We gave judgement and knowledge.} [Al-Anbiya: 79]

They were extremely humble. The best of them – [Prophet Muhammad] (may Allah's peace and blessings be upon him) – would his own sheep, carry out his own tasks and mend his own sandals.

#### **Ayyuh al-Muslimun:**

Paradise is not attained except through patience.

﴿وَمَا يُقْتَنَىٰ إِلَّا الَّذِينَ صَبَرُوا﴾

{But this cannot be attained except by those who are patient} [Fussilat: 35]

When adversities collide and the situation becomes difficult, men are distinguished and Iman shines brightly. The Prophets faced much persecution and many horrors from their adversaries. They belittled the Prophets, threatened them, and harmed them immensely.

The time and argumentation between Nuh and his people continued for nine hundred and fifty years. Lut was sent to a people that would obstruct the road for travellers, be treacherous towards their companions, commit evil in their gatherings, whilst not being ashamed of those with them. And Ayub who was an example in his level of patience. He was tested in his body with various trials, and his illness lasted until his companion would detest him, and his close friend became distant from him. He only increased in patience, praise [of Allah], gratitude and hoping for Allah's reward. In the Battle of Uhud, they made the Prophet (may Allah's peace and blessings be upon him) bleed and broke his tooth. Six of his children died in his lifetime. His heart was saddened and his eyes shed tears. Some of the Prophets were killed. Allah said:

﴿وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ﴾

{They killed the prophets unjustly.} [Al Imran: 112]

The Prophets are tested the most severely from all mankind, and they are the greatest of them in patience. The Prophet (peace and blessings be upon him) said, "**Those most severely afflicted from mankind are the Prophets, then then the next best and the next best [of them].**" (Narrated by An-Nasai).

### **Ayyuh al-Muslimun:**

When the slaves properly places his trust in Allah, entrusts his affairs to Him, whilst also not falling short in taking the means; relief comes to him from the heavens. [Ibrahim] Al-Khalil (peace be upon him) was placed in a catapult – tied-up and chained, then he was flung into the fire. He did not say anything besides:

﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

{Allah [alone] is sufficient [as an aid] for us and [He] is the best Disposer of affairs} [Al Imran: 173]

Thus Allah made the fire cool and safe for him. They tried to intimidate the Messenger (may Allah's peace and blessings be upon him) by mentioning the number of the enemies and their gathering, to which he said, "**Allah [alone] is sufficient [as an aid] for us and [He] is the best Disposer of affairs**", and Allah scattered their army, and foiled their plan.

Through supplication, the weak is strengthened, the sad one becomes happy and relief is sought. Ayyub (peace be upon him) called upon his Lord saying:

﴿أَيُّ مَسْنَى الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ﴾

{I have been touched with adversity, and You are the most merciful of the merciful.} [Al-Anbiya: 83]

Thus, his Lord answered him and removed the harm which had afflicted him, and gave him back his family, and along with them the like thereof. Zakariyya called upon his Lord – after his bones had weakened and his death became close – saying:

﴿رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾

{My Lord, do not leave me childless, while You are the best of inheritors.} [Al-Anbiya: 89]

Therefore, Allah answered him and granted him Yahya, and cured his wife.

### **Ayyuh al-Muslimun:**

True and complete happiness comes with the uprightness of one's children; they are your successors in lineage, and a person's second life. Despite what Allah's messengers faced of difficulties and bad character from their people, they were not distracted by that from focusing on rectifying their families. Ibrahim called his son Ismail to raise the foundations of the House [i.e. The Kabah] alongside him. Ismail would enjoin prayer and zakat upon his family. Zakariyya and his household would call upon their Lord out of hope and fear, and they were humble towards Him.

### **O Slaves of Allah:**

Abundant worship is a sign of truly turning towards Allah. Ibrahim (peace be upon him) was devoutly obedient towards Allah. Dawud (peace be upon him) would fast every other day. And our Messenger (may Allah's peace and blessings be upon him) would stand the night in prayer until his feet would crack.

It is the Muslim's duty to follow their way, take an example from their patience and to adopt their noble characteristics; so that he can be connected to them.

﴿أُولَئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدَاهُمُ اقْتَدِهٖ﴾

{Those are the ones whom Allah has guided, so from their guidance take an example.} [Al-Anam: 90]

### **A'udhu billahi min ash-shaytanir-rajim**

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾

{And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous. And how excellent these companions are!} [An-Nisa: 69]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah, however our Lord loves to be praised and is pleased with.

I testify that there is no deity worthy of worship besides Allah alone, having no partner. All praise belongs to Him in the beginning and the end.

And I testify that our Prophet Muhammad is his slave and messenger, sent with mercy and guidance. May Allah send blessings upon him, his family and his companions, as well as those who follow their path.

### Amma ba'd, Ayyuh al-Muslimun:

The summary of heavenly messages is calling to the worship of Allah alone without any partners, and rejecting everything which is worshipped besides Him. Allah (may He be glorified) said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

{We never sent a messenger before you [O Prophet] without revealing to him: "There is no god [worthy of worship] except Me, so worship Me [alone]."} [Al-Anbiya: 25]

The Prophets are not to be raised above their status, nor are they to be lowered from them. They are Allah's messengers and slaves. They are not to be denied. Nor is any form of worship to be directed towards them. Therefore, they are not called upon besides Allah, nor is help sought from them. Nor are vows to be taken, or animals sacrificed for them. They are not to be sworn by, and a cure [from illnesses] is not sought from them.

They are afflicted by what humans are afflicted by. Ibrahim feared his guests when they refrained from eating his food. "**One of the Prophets stopped at a tree, and he was bitten by an ant.**" (Agreed upon) The Prophet (may Allah's peace and blessings be upon him) forgot in his prayer, and he said, "**I am only a man. I forget just like you, so remind me if I forget.**" (Agreed upon). The Prophets eat, drink and get hungry. They grieve, cry, become ill and die. The Father of the Prophets [Ibrahim] (peace be upon him) said:

﴿وَالَّذِي هُوَ يُطْعَمُنِي وَيَسْقِينِ \* وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ \* وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ﴾

{And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me. And who will cause me to die and then bring me to life }  
[Ash-Shuara: 79-81]

And our Prophet Muhammad (may Allah's peace and blessings be upon him) said to his daughter, "**O Fatimah Bint Muhammad. Ask me for what you wish of my wealth, but I cannot save you from Allah.**" (Narrated by Al-Bukhari).

Allah (may He be glorified) is the one that benefits and allows for harm to befall. The command is His alone. He gives and prevents, and gives life and death. Allah said:

﴿وَإِن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ  
يُصِيبُ بِهِ مَن يَشَاءُ مَن عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

{and 'If Allah touches you with harm, none can undo it except Him. And if He intends good for you, none can withhold His bounty. He grants it to whoever He wills of His servants. And He is Al-Ghafur (All-Forgiving), Ar-Rahim (The Merciful).'} [Yunus: 107]

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## The Rights Of The Prophet ﷺ <sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, for bliss lies in following Allah's guidance, and misery lies in obeying one's desires.

### **Ayyuh al-Muslimun:**

Allah's favours and blessings upon His slaves are extremely great, and from the greatest of His blessings was sending messengers to them, informing them about Himself and calling them to His oneness. They are the intermediaries between Allah and His creation in knowing His commands and prohibitions, and they were the ambassadors between Him and His slaves. Allah (may He be glorified) said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

{And We certainly sent a messenger to every nation, [saying], "Worship Allah and avoid false deities."} [An-Nahl: 36]

There is no way to reaching happiness in this world and the Hereafter except at their hands. Nor is there a path to comprehensively knowing good from evil except through them. Allah's pleasure will never be attained except through their path. Shaykh Al-Islam (may Allah have mercy on him) said, "The prophethood is a necessity for the slaves that they cannot do without. Their need for it is greater than their need for anything else. The prophethood is the world's soul, light and life. The people of the world will

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 3<sup>rd</sup> of Rabi Al-Akhir 1436AH.

only remain as long as the remnants of the Messengers are amongst them. When they completely disappear, Allah will destroy the upper and lower worlds, and establish the Day of Resurrection".

The best of the Messengers was our prophet Muhammad (may Allah's peace and blessings be upon him). The honour of this ummah and its high status is because of him. Ibn Kathir (may Allah have mercy on him) said, "This ummah is only at the forefront of all good because of their Prophet Muhammad (may Allah's peace and blessings be upon him)". Because of his excellence, his Companions were the best of the companions any prophet had. His generation was the best of all generations, and they were not favoured [with this] except because of him. And due to Allah's favour over him, He will be the messenger with the most followers of the Day of Resurrection.

Allah selected him from amongst the people, and thus he is the leader of Adam's children. And Allah chose him above all the creation, and thus he is the best of them. He (may Allah's peace and blessings be upon him) said, "**Verily, Allah chose Kinanah from the children of Ismail. And he chose Quraysh from Kinanah. And he chose Banu Hashim from Quraysh. And he chose me from Banu Hashim.**" (Narrated by Muslim).

Allah magnified him. He took an oath by his life. In His book, He did not call him with just his name as [He did] the other Prophets, rather He did not call him except with the title of prophethood or messengership. Allah expanded his chest, forgave his sins and elevated his mention. He took a covenant from the other Prophets to believe in him. He said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا ۖ﴾

{And [remember], when Allah took the covenant of the prophets, [saying], "Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what is with you, you must believe in him and support him." [Allah] said, "Do you affirm this covenant and accept this commitment?" They said, "We have acknowledged it."} [Al Imran: 81]

Ibn Kathir (may Allah have mercy on him) said, "He is the greatest Imam (leader). If he existed in any era, it would be obligatory to obey him. He is given precedence over all the Prophets, and for this reason he was their Imam [in prayer] on the night of al-Isra [i.e. the Night Journey] when they gathered in Al-Bayt Al-Maqdis."

Allah sealed the Prophets and Messengers with him.

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

{Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and seal of the prophets [i.e. the last of them].} [Al-Ahzab: 40]

And Allah completed the religion through him.

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

{This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as [your] religion.} [Al-Maidah: 3]

Allah aided him with signs, revealed to him the best book, protected his religion, and promised to aid him and grant him victory.

Believing in him (may Allah's peace and blessings be upon him), loving him and accepting [that which he came with] are from the foundations of the religion. Testifying to his prophethood has been coupled with testifying to Allah's oneness. Allah sent him to the Arabs and non-Arabs, as well as to Mankind and the Jinn [alike]. He (may He be glorified) said:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

{Say, [O Prophet Muhammad], "O mankind! Indeed I am the Messenger of Allah to you all"} [Al-A'raf: 158]

Allah sent him as a mercy to the World, so they gained benefit from his message. He was especially merciful to the believers. He (may He be glorified) said:

﴿وَرَحْمَةً لِّلَّذِينَ ءَامَنُوا مِنكُمْ﴾

{And [he is] a mercy to those who believe among you} [At-Tawbah: 61]

He did not leave any good except that he guided his ummah towards it, and no evil except that he warned them against it. He (may Allah's peace and blessings be upon him) said, "**Whatever I have of good I will never withhold from you.**" (Agreed upon).

Allah has threatened anyone that does not believe or follow the Prophet (may Allah's peace and blessings be upon him) with the Hellfire. Allah (may He be exalted) said:

﴿وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا﴾

{And whoever does not believe in Allah and His Messenger, then We surely have prepared for the disbelievers a blazing Fire.} [Al-Fath: 13]

It is obligatory for the People of the Book - [i.e. the Jews and Christians] – to believe in him and follow him. He (may Allah's peace and blessings be upon him) said, "**By the One in Whose hand is Muhammad's soul. No one of this nation, Jew or Christian, hears of me then dies without having believed in that with which I was sent, except he will be one from the people of the Hellfire.**" (Narrated by Muslim).

Mankind cannot do without belief in the Prophet (may Allah's peace and blessings be upon him), and obeying him in every time and place – night and day, in travel and residence, in open and in secret, in groups and as individuals. Shaykh al-Islam (may Allah have mercy on him) said, "They are more in need of this than [their need for] food and drink. Rather, [their need for this is even greater than their need for] breathing! For verily, if they leave this [they are subject to the punishment of the] Hellfire; for that is the recompense of those who deny the Messenger (may Allah's peace and blessings be upon him) and turn away from his obedience."

Allah purified us through His Prophet, and taught us that which we did not know. Allah (may He be exalted) said:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

{It is He who has sent among the unlettered [people] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e. the Quran] and wisdom [i.e. the Sunnah] - although they were before in clear error.} [Al-Jumu'ah: 2]

Ash-Shafi'i (may Allah have mercy on him) said, "There is no worldly or religious blessing that we have – apparent or hidden, nor is anything disliked in them repelled except that Muhammad (may Allah's peace and blessings be upon him) was the reason for that. [He is] The leader towards good and guidance."

The slave's belief in the Prophet (may Allah's peace and blessings be upon him) is not proper except with obedience to him.

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

{Whoever obeys the Messenger has truly obeyed Allah.} [An-Nisa: 80]

Allah commanded to obey him in more than thirty places in the Quran. He coupled His obedience with obedience to the Prophet (may Allah's peace and blessings be upon him), and [similarly] coupled opposing Him to opposing the Prophet (may Allah's peace and blessings be upon him). Whoever obeys him has become successful.

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

{And whoever obeys Allah and His Messenger, has truly achieved a great success.} [Al-Ahzab: 71]

The greatest characteristic of piety, and the most emphasised of them, and the foundation of all of them is to single out Allah in worship, and single out the Messenger (may Allah's peace and blessings be upon him) in following. Allah (may He be exalted) said:

﴿وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

{Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it.} [Al-Hashr: 7]

A person's [true] life and their happiness lie in this.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

{O you who have believed, respond to Allah and His Messenger when he calls you to that which gives you life.} [Al-Anfal: 24]

On the other hand, trials and tribulations lie in opposing him. Allah (may He be exalted) said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

{So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them.} [An-Nur: 63]

Allah will humiliate whoever opposes the Messenger [(may Allah's peace and blessings be upon him)]. Allah (may He be exalted) said:

﴿إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ﴾

{Indeed, the ones who oppose Allah and His Messenger - those will be among the most humiliated.} [Al-Mujadilah: 20]

Whoever turns away from his way has been threatened with the Prophet (may Allah's peace and blessings be upon him) disassociating from him. He (may Allah's peace and blessings be upon him) said, "**Whoever turns away from my way is not from me.**" (Agreed upon).

From the rights of the Prophet (may Allah's peace and blessings be upon him) is that we only worship Allah in the way He legislated, not by means of whims and innovations. And no one has [the right to] an opinion in front of the way of Allah's Messenger (may Allah's peace and blessings be upon him). He (may Allah's peace and blessings be upon him) said, "**Whoever does any action that is not in accordance with this matter of ours, will have it rejected.**" (Narrated by Muslim).

Loving him is one of the greatest obligations in the religion. It is not sufficient to just have a basic love [for him], but rather it is obligatory that this love for him be greater than any love for the rest of the creation, even one's own self. He (may Allah's peace and blessings be upon him) said, "**None of you [truly] believes until I am dearer to him than his father, his son, and all mankind.**" (Agreed upon). The slave will not attain the sweetness of faith except through this. He (may Allah's peace and blessings be upon him) said, "**There are three qualities, whoever possesses them will find the sweetness of faith: when Allah and His Messenger are dearer to him than anyone else; when he loves a person and only loves him for the sake of Allah; and when he would hate to go back to disbelief as he would hate to be thrown into the fire.**" (Agreed upon).

True love [for him] becomes apparent in following [him]. Allah (may He be exalted) said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

{Say, [O Prophet Muhammad (may Allah's peace and blessings be upon him)], "If you [really] love Allah, then follow me; Allah will love you and forgive your sins.} [Al Imran: 31]

And the one who has true love for him will be resurrected with him in the Hereafter. A man came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said, "O Messenger of Allah! What do you say regarding a man that loved a people, but did not match them [in their righteousness and actions]?" The Messenger (may Allah's peace and

blessings be upon him) replied by saying, "**A person will be with whom he loves.**" (Agreed upon).

Part of loving him is to sincerely fulfil his rights by believing in him and that which he came with, along with holding firmly to his obedience, choosing his way [above all other ways], spreading his knowledge, venerating his commands, loving his allies and having enmity towards his enemies. He (may Allah's peace and blessings be upon him) said, "**The religion is sincerity.**" The companions asked, "To whom?" He said, "**To Allah, to His Book, to His Messenger, and to the leaders of the Muslims and their common folk.**" (Narrated by Muslim).

Venerating and honouring him is one of the foundations of the religion, and one of the wisdoms of his mission. Allah (may He be exalted) said:

﴿ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا \*  
لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴾

{Indeed, We have sent you [O Prophet Muhammad] as a witness, a bearer of good news, and a warner, so that you [people] may believe in Allah and His Messenger, support and honour him, and glorify Allah morning and evening} [Al-Fath: 8-9]

Al-Halimi (may Allah have mercy on him) said, "The rights of the Messenger of Allah (may Allah's peace and blessings be upon him) are greater, more honourable, and more binding upon us than the rights of the masters over their slaves, and fathers over their children. This is because through him, Allah (may He be exalted) saved us from the Hellfire. And through him, Allah protected for us our souls, bodies, honour, wealth, families and children in this world. [In summary,] it was through him that Allah guided us to that which will lead us to Paradise if we obey him regarding it."

The greatest of those who know his station were his Companions (may Allah be pleased with him). Urwah Ibn Masud (may Allah be pleased with him) said, "By Allah, I have been to the kings and to Kisra, Qaysar and An-Najashee. Yet, I swear by Allah, that I have never seen any of them respected by his companions as much as Muhammad (may Allah's peace and blessings be upon him) is respected by his companions. When he spoke, they would lower their voices, And they would not glance at him sharply, out of respect for him." (Narrated by Al-Bukhari).

From amongst all people, they were the ones that loved him the most. Amr Ibn Al-As (may Allah be pleased with him) said, "There was no one more beloved to me than the Messenger of Allah (may Allah's peace and blessings be upon him). And none was more respectable than him in my eyes. I was unable to look at him fully out of veneration for him. So if I was asked to describe him, I would not be able to; because I could not bring my self to look at him fully." (Narrated by Muslim).

Whoever knows his way, or hears of it and is just with himself, cannot help but to respect him. The Christian Kings heard of him, so they venerated him. Hiraql said, "And if I were with him, I would have washed his feet [out of reverence for him]." (Agreed upon). Ibn Hajar (may Allah have mercy on him) said, "Specifically mentioning washing the feet is an indicates that if he reached him safely, he would not seek power nor rank from him. Rather, all he would seek is that which would bring blessings."

The peak of [good] etiquette with the Messenger (may Allah's peace and blessings be upon him) is to completely submit to his commands, and to receive that which he informed of with accepting and believing [in it]. From proper etiquette with the Prophet (may Allah's peace and blessings be upon him) is to not consider his statements as being problematic. Rather, people's opinions are to be considered problematic by his statements. His statements are not to be opposed with analogy, and accepting what he came with does not require anyone's agreement." Ibn Al-Qayyim (may Allah have mercy on him) said, "The [relationship] between the intellect and the revelation is like that of the lay-person who follows, with the scholar that issues verdicts. Rather, it is less that that by a countless number of ranks." [i.e. the intellect is even more worthy of submitting to and following the revelation, than the lay person is of following the scholar.]

From the greatest of his rights is to place him in the station that his Lord (may He be exalted) placed him in, i.e. servitude and prophethood. Therefore, he is not raised to the level of lordship such that he is called upon besides Allah. Nor is he degraded such that he is not followed.

### **Wa Ba'd, Ayyuh al-Muslimun:**

Our Prophet Muhammad (may Allah's peace and blessings be upon him) truly is the Messenger of Allah (may Allah's peace and blessings be upon him). Allah loves him and He commanded [us] to love him. Allah sent him and ordered us to believe in him. Allah aided him with signs, and commanded us to adhere to his law. And Allah honoured him, and

commanded us to defend him. No one will enter Paradise except by believing in him, and following his tracks.

### A'udhu billahi min ash-shaytanir-rajim

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

{There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and kind and merciful to the believers.} [At-Tawbah: 128]

May Allah bless me and you by the Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Ayyuh al-Muslimun:**

The prophethood is necessary for the slave's betterment in his [worldly] life and his Hereafter. Just as there is no good for him in his Hereafter except by following the message [of Prophet Muhammad (may Allah's peace and blessings be upon him)], similarly there is no good for him in his worldly life except by following his message. Honour and glory lie in obedience to Allah and his Messenger (may Allah's peace and blessings be upon him), and the more a person follows the Prophet (may Allah's peace and blessings be upon him), the higher his rank will be.

Whoever hates the Prophet (may Allah's peace and blessings be upon him) or his way will be disgraced by Allah and humiliated by Allah. He (may He be glorified) said:

﴿إِنَّ شَانِكَ هُوَ الْأَبْتَرُ﴾

{Indeed, the one who hates you is the one who is truly cut off [from all goodness]} [Al-Kawthar: 3]

Every nation venerates their prophet and his companions, and the greatest honour for this nation is the glorification of its Prophet and love of his Companions. Through this, it has its high standing, happiness, and precedence over [all other] nations.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## Answering Allah And His Messenger ﷺ <sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, for the best provision is that which is accompanied by the fear of Allah; and the best action is that which is accompanied by sincerity for Al-Mawla (The Protector).

### **Ayyuh al-Muslimun:**

Allah created Mankind and the Jinn for His worship. He ordered them to obey His commands, and decreed happiness for those who obey Him. Worshipping Him (may He be glorified) is the fortress which anyone who enters is safe. Whoever performs His worship will be from those that achieve salvation. His worship is purely good, and entails no harm whatsoever. Allah (may He be exalted) said:

﴿وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَانْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ﴾

{What harm would have come to them if they had believed in Allah and the Last Day and spent from what Allah has provided for them?}  
[An-Nisa: 39]

All good on Earth is due to obedience to Allah and His Messenger. On the other hand, the evil, pain and distress that afflicts a slave in himself is only due to opposing the Messenger (may Allah's peace and blessings be upon him). Ibn Al-Qayyim (may Allah have mercy on him) said, "Whoever

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 23<sup>rd</sup> of Rabi Al-Awwal 1435AH.

ponders over [the state of] the World, and the evil which takes place in it will come to know that the reason behind all this evil is opposing the Messenger (may Allah's peace and blessings be upon him) and leaving off his obedience."

From Allah's mercy to his slaves is that He ordered them to respond to Him, so they can attain good. Allah said:

﴿أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ﴾

{Respond to your Lord before the coming of a Day from Allah that cannot be averted} [Ash-Shura: 47]

Therefore, the Believers answered their Lord and became successful.

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

{The only response of the [true] believers, when they are called to Allah and His Messenger so he may judge between them, is to say, "We hear and obey." It is they who will be the [truly] successful.} [An-Nur: 51]

And because of this Allah gave life to their hearts and their rank was elevated.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

{O you who have believed, respond to Allah and His Messenger when he calls you to that which gives you life.} [Al-Anfaal: 24]

Whoever hastens to obey his Lord, Allah will increase him with guidance to [the] guidance [he already has]. Allah (may He be glorified) said:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ﴾

{As for those who are [rightly] guided, He increases them in guidance and blesses them with righteousness.} [Muhammad: 17]

Shaykh Al-Islam (may Allah have mercy on him) said: The more a person follows our Prophet Muhammad (may Allah's peace and blessings be upon him), the greater he will be in fulfilling Allah's oneness, and making the religion sincere for Him. Whereas, if he is far from following the Prophet (may Allah's peace and blessings be upon him), his [level] of religiosity will decrease according to how far he is from it."

Whoever responds to his Lord, will have his supplication answered. Allah (may He be exalted) said:

﴿وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

{And He answers [the supplication of] those who have believed and done righteous deeds} [Ash-Shura: 26]

﴿وَيَزِيدُهُمْ مِنْ فَضْلِهِ﴾

{And He increases [for] them from His bounty} [Ash-Shura: 26]

Rather, Allah will love him, have mercy on him, and enter him into Paradise. Allah (may He be exalted) said:

﴿لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى﴾

{For those who have responded to their Lord is the best [reward, i.e. Paradise]} [Ar-Rad: 18]

The Messengers hastened to obedience and submission [to Allah]. Allah said to His close friend Ibrahim (peace be upon him):

﴿أَسْلَمَ قَالَ أَتَسَلَّمَ لِرَبِّ الْعَالَمِينَ﴾

{When his Lord said to him, "Submit", he said, "I have submitted to the Lord of the worlds."} [Al-Baqarah: 131]

He ordered him to slaughter his only son with his own hand, so he laid him down on his forehead, and his son Ismail said to him:

﴿يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾

{He replied, "O my dear father! Do as you are commanded. Allah willing, you will find me steadfast".} [As-Saffat: 102]

Musa (peace be upon him) hastened to please his Lord, and he said to Him:

﴿وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَى﴾

{And I have hastened to You, my Lord, so You will be pleased} [Taha: 84]

And Allah took a covenant from the prophets that if He sent our Prophet Muhammad (may Allah's peace and blessings be upon him) amongst them; they would believe in him and support him, and they said:

﴿أَقْرَبْنَا﴾

{We have affirmed [this covenant]} [Al Imran: 81]

Allah said to our Prophet Muhammad (may Allah's peace and blessings be upon him):

﴿فُؤَانِذِرْ﴾

{Arise and warn.} [Al-Muddathir: 2]

Therefore, he went out to the people calling towards the oneness of Allah. And Allah said to him:

﴿فُؤِ اللَّيْلِ إِلَّا قَلِيلًا﴾

{Arise [to pray] the night, except for a little} [Al-Muzzammil: 2]

And so he stood [in prayer] until his feet cracked.

The disciples of Isa (peace be upon him) complied with his request. Isa said to them:

﴿مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَأَمَنَّا بِاللَّهِ﴾

{"Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have b-elieved in Allah"} [Al Imran: 52]

The Jinn encouraged one other to answer Allah's call, [Allah mentioned in the Quraan that they said]:

﴿يَلْقَوْنَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَأْمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ أَلِيمٍ﴾

{O our people! Respond to the caller of Allah and believe in him, He will forgive your sins and protect you from a painful punishment.} [Al-Ahqaaf: 31]

The Companions (may Allah be pleased with them) attained [Allah's] grace, by means of their companionship [to the Messenger (may Allah's peace and blessings be upon him)], as well as their sincerity and precedence in responding to Allah and His Messenger. Therefore, their station was elevated in the sight of Allah.

They were commanded to face the Ka'bah, so as soon as they heard this command they changed direction from Bayt Al-Maqdis towards it, whilst still in prayer. They did not delay fulfilling this command until the prayer after it. The Prophet (may Allah's peace and blessings be upon him) called for charity, so they gave generously from their precious wealth. Umar Ibn

Al-Khattab (may Allah be pleased with him) gave half his wealth, and Abu Bakr (may Allah be pleased with him) gave all of this, and the Messenger (may Allah's peace and blessings be upon him) said, "**Whoever prepares 'the Army of Difficulty'**<sup>1</sup> [by providing them with supplies] will have Jannah," so Uthman Ibn Affan (may Allah be pleased with him) did so. (Narrated by Al-Bukhari).

Allah revealed his statement:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

{You will never achieve righteousness until you spend [in the way of Allah] from that which you love} [Al Imran: 92]

So Abu Talhah (may Allah be pleased with him) stood to the Prophet (may Allah's peace and blessings be upon him) and said, "O Messenger of Allah! The most beloved of my wealth to me is [the garden of] Bayruha, and verily it is [now] charity for the sake of Allah." (Narrated by Al-Bukhari).

The young Companions would worship Allah in the night prayer because of the indication of the Prophet (may Allah's peace and blessings be upon him) towards its virtue. He (may Allah's peace and blessings be upon him) said to Abdullah Ibn Umar (may Allah be pleased with them both) whilst he was small, "**What an excellent man is Abdullah, if only he was to perform [voluntary] prayer at night!**" After this, Abdullah Ibn Umar would only sleep a small amount at night. (Agreed upon).

They came to the Prophet (may Allah's peace and blessings be upon him) with their souls, out of obedience to Allah. Al-Miqdad Ibn Al-Aswad (may Allah be pleased with him) came to the Prophet (may Allah's peace and blessings be upon him) whilst he was supplicating against the disbelievers, and he said, "We do not say as the People of Musa said:

﴿فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

{So go, you and your Lord, and fight. Indeed, we are remaining right here} [Al-Maidah: 24]

Rather we will fight alongside you from all directions." Ibn Masud (may Allah be pleased with him) said, "[Upon hearing this] I saw the Prophet (may

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<sup>1</sup> [Translator's note: this refers to the army that was prepared to fight against the Romans in the expedition of Tabuk in 9AH. It was named as such as this was a time of difficulty for the Muslims.]

Allah's peace and blessings be upon him) light up, and he was delighted by Al-Miqdaad's statement."

The Companions abstained from statements and actions when they heard the Prophet (may Allah's peace and blessings be upon him) prohibit them, and they never when to them reviewing or discussing these prohibitions. They did this answering Allah [in his commands and prohibitions]. In the time of Al-Jahiliyyah [i.e. before Islam], they would take oaths by their fathers and this was something they had very much become used to. But the Prophet (may Allah's peace and blessings be upon him) said, "**Indeed, Allah prohibits you from taking oaths by your fathers**". Umar (may Allah be pleased with him) said, "I swear by Allah! I did not take such an oath since I heard the Prophet (may Allah's peace and blessings be upon him) prohibit from doing so. Not on my own accord, and not even when quoting someone else." (Agreed upon).

In a day of famine, they had cooked some food. But they left it because of the prohibition of the Prophet (may Allah's peace and blessings be upon him). On the Day of Khaybar, domestic donkeys were permissible, so they cooked them. But then the caller of the Allah's Messenger (may Allah's peace and blessings be upon him) called out, "Verily, Allah and his Messenger forbid you from the meat of donkeys, for it is from the handiwork of Shaytaan." Anas (may Allah be pleased with him) said, "The pots – along with was inside them – were overturned, and the meat was boiling in them." (Agreed upon).

Alcohol was permissible in the beginning of Islaam. When they heard of its prohibition from a man walking in the streets, they poured it out. An-Numan (may Allah be pleased with him) said, "I was serving the people drink in the home of Abu Talhah. Then the prohibition of alcohol was revealed. [The Prophet (may Allah's peace and blessings be upon him)] commanded someone to announce [this prohibition], and he did so. Abu Talhah said, 'Go outside, and see what this sound is.' After going [and finding out, I returned] and said, 'This is a person announcing that alcohol has been prohibited.' So Abu Talhah said to me, 'Go and pour it out.' Then, the [alcohol] was flowing in the streets of Madinah." (Agreed upon). In another narration, "They did not ask about it, nor return to it after that man's announcement." (Narrated by Muslim).

They (may Allah be pleased with them) would imitate the Prophet (may Allah's peace and blessings be upon him) in what he would wear, without him even saying anything. Ibn Umar (may Allah be pleased with him)

said, "The Prophet (may Allah's peace and blessings be upon him) acquired a ring of gold and he wore it with the stone turned towards his palm. Then the people acquired rings of gold, so he ascended the minbar and praised and glorified Allah, then he said, '**I used to wear this ring, placing the stone inside [towards the palm]**'. Then he threw it away and said, '**By Allah! I will not wear it [anymore]**', so the people threw their rings away." (Agreed upon).

Abdullah Ibn Umar (may Allah be pleased with them both) wrote his will when he heard the statement of the Prophet (may Allah's peace and blessings be upon him), "**It is not right for a Muslim man who has anything that he wants to bequeath, to stay for more than two nights without having his will written with him.**" Abdullah Ibn Umar (may Allah be pleased with them both) said, "A night did not pass by me since I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say that, except that I had my will [written] by my side." (Agreed upon).

They (may Allah be pleased with them) hastened to protect their tongues from everything which was unbecoming, following the advice of the Prophet (may Allah's peace and blessings be upon him). Jabir Ibn Sulaym (may Allah be pleased with him) said, "I came to the Prophet (may Allah's peace and blessings be upon him) and said, 'O Messenger of Allah! I am from the people of the desert, and from my characteristics is their roughness; so advise me. He said, '**Do not insult anyone**'. I did not insult anyone after [hearing] the statement of Allah's Messenger (may Allah's peace and blessings be upon him), not even a sheep or a camel." (Narrated by Ahmad).

They submitted to the commands of the Prophet (may Allah's peace and blessings be upon him) pertaining to them moving and being still. On the Day of Khaybar, the Prophet (may Allah's peace and blessings be upon him) gave the flag to Ali (may Allah be pleased with him) and said to him, "**Proceed on and do not turn around until Allah grants you victory.**" Ali walked for a bit and then stood but did not turn around. He said loudly, "O Messenger of Allah! On what should I fight the people about?" (Narrated by Muslim). So he raised his voice because he was far away from the Prophet (may Allah's peace and blessings be upon him), but he did not turn around; out of obedience of the statement of the Prophet (may Allah's peace and blessings be upon him).

They distanced themselves from whatever he prohibited, even it doing it had an apparent benefit for the Muslims. The Prophet (may Allah's peace

and blessings be upon him) said to Hudhayfah on the Day of Al-Ahzab, **"Stand up O Hudhayfah! Come to me with the news of the [enemy] people, but do not alarm them."** [i.e. do not let them notice you, let them turn and march towards us]. When he reached them, he saw Abu Sufyan – who was the leader of the polytheists at that time – close to them, warming his back against a fire. Hudhayfah said, "I placed an arrow in my bow, and wanted to shoot it at him, but then I recalled the statement of Allah's Messenger (may Allah's peace and blessings be upon him): **"Do not alarm them"**. Had I shot at him, I would have hit him." (Narrated by Muslim).

Their following of the Prophet (may Allah's peace and blessings be upon him) in [his] commands and prohibitions was based on belief and certainty. Rafi' Ibn Khadij (may Allah be pleased with him) said, "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade us from matters which are beneficial to us. However, obedience to Allah and His Messenger are [far] more beneficial for us." (Narrated by Muslim).

The believing women rushed to answering [Allah's command], in fulfilling obedience towards Him. Hajar (peace be upon her) depended on her Lord, and was obedient to her husband when they inhabited a valley which had no vegetation or water. There was no one in Makkah at that time. The situation – from its apparent – seemed to be [certain] death for her and her son. He said to her husband Ibrahim (peace be upon him), **"Is Allah the one that ordered you to do this? He said, 'Yes'. She said, 'Then He will not neglect us.'"** (Narrated by Al-Bukhari).

When the obligation of Hijab (veiling) was revealed upon the female Companions, they did not have [extra] cloth with them at that time to use as a covering. So they rushed to rip part of their clothes, and covered their faces with that, in fulfilment of Allah's command. Aishah (may Allah be pleased with her) said, "May Allah have mercy on the first Muhajir<sup>[1]</sup> women. When Allah revealed [the words]:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

{Let them draw their veils over their chests} [An-Noor: 31]

They tore the excess part of their lower garments, and used them as a veil." (Narrated by Al-Bukhari).

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<sup>[1]</sup> Translator's note: the "Muhajirun" refers to the Muslims who emigrated from Makkah and settled in Madinah for the cause of Islam.

### **Wa Ba'd, Ayyuh al-Muslimun:**

Obedience to Allah and His Messenger are a fulfilment of the two testimonies of faith, and a completeness in servitude [towards Allah]. If you hear of an order [from them], then hasten to fulfil it; whilst joyful and happy in worshipping your Lord. And if it is a prohibition, then avoid it and be far from it, whilst certain of its harm and seeking the pleasure of your Creator.

### **A'udhu billahi min ash-shaytanir-rajim**

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ﴾

{And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the [truly] successful.} [An-Noor: 52]

May Allah bless me and you by the Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### Amma ba'd, Ayyuh al-Muslimun:

The most complete people in life are the ones who are the most complete in responding [to Allah and his Messenger (may Allah's peace and blessings be upon him)]. Whoever misses out on doing so partially, misses out on a part of life. And whoever does not respond to Allah [at all], will respond to created beings instead, and Allah will humiliate him.

Allah warned of disobeying the Prophet (may Allah's peace and blessings be upon him). He said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

{So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them.} [An-Noor: 63]

Abu Bakr (may Allah be pleased with him) said, "I do not leave off anything that the Messenger of Allah (may Allah's peace and blessings be upon him) used to do. I fear that I would become deviated if I left off any of his commands." (Agreed upon).

Hesitation or laziness in performing acts of obedience contradicts carrying them out in the most complete manner. Whoever gives precedence to any statement over the statement of the Prophet (may Allah's peace and blessings be upon him) will not be counted from those that answered him. In the Hereafter, all of the ummah of Muhammad (may Allah's peace and blessings be upon him) **"will enter Paradise except those who refuse."** They said, "O Messenger of Allah, who would refuse?" He said, **"Whoever obeys me will enter Paradise and whoever disobeys me has refused."** (Narrated by Al-Bukhari).

The one who turns away will wish to return to this world so that he could obey Allah and His Messenger. He will want to ransom himself with

everything in the world twice over, in order to be saved from the punishment.

﴿وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ﴾

{As for those who do not respond to Him, even if they were to possess everything in the world twice over, they would certainly offer it to ransom themselves.} [Ar-Rad: 18]

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

# **Belief in the Last Day**

## The Signs Of The Hour<sup>1</sup>

All praise is for Allah, the One who honours whoever obeys and fears Him, and humiliates the one who neglects His command and disobeys Him. I praise Him for His immense generosity and thank Him for His numerous blessings.

I testify that there is no deity worthy of worship except for Allah alone, having no partner. We have no lord besides Him, and we worship none but Him.

And I testify that our Prophet Muhammad is His slave and Messenger – the best slave and messenger that was chosen. O Allah, send peace and blessings upon him, and his family and companions, as well as those whose inclinations are in line with his guidance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, hold firm to Islam with the strongest handhold, and know that your bodies cannot bear the Hellfire.

### **Ayyuh al-Muslimun:**

Belief in the Last Day and its reward and punishment is one of the pillars and great foundations of Islam. Allah has made signs that will come before the Hour indicating its closeness. Allah (may He be exalted) said:

﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا فَأَلَّيْ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ﴾

{Are they only waiting for the Hour to take them by surprise? Yet [some of] its signs have already come. Once it actually befalls them, will it not be too late to be mindful? } [Muhammad: 18]

Indeed, the Prophet (may Allah's peace and blessings be upon him) would magnify the matter of the Hour. When he mentioned it, his cheeks would turn red, his voice rose and his anger intensified. He would explain its matter and repeatedly do so.

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 3<sup>rd</sup> of Dhul-Qadah 1419AH.

The Companions (may Allah be pleased with them) would discuss the matter of the Hour between themselves. Hudhayfah (may Allah be pleased with him) said, "The Prophet (may Allah's peace and blessings be upon him) came out to us whilst we were discussing. He said, '**What are you discussing?**' They said, 'We are talking about the Hour'."

When the Prophet (may Allah's peace and blessings be upon him) would mention it frequently and the signs indicating its closeness became many, the Companions became fearful of it taking place in their presence.

Moreover, many of its signs have become manifest and what the Chosen One (may Allah's peace and blessings be upon him) informed of has taken place. Every day, the believers increase in their faith and belief in him. This is because the evidences of his prophethood and signs of his truthfulness become apparent, obliging the Muslims to adhere to this monotheistic religion and prepare to travel [to the Hereafter]. For indeed, the Hour has drawn near and its signs have appeared. Allah (may He be exalted) said:

﴿أَقْرَبَتِ السَّاعَةُ وَالنَّشَقَ الْقَمَرُ﴾

{The Hour has come near, and the moon was split [in two].} [Al-Qamar: 1]

When its major signs become manifest, they will follow in succession just like beads falling from a broken necklace. Allah (may He be exalted) said:

﴿وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ  
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

{To Allah [alone] belongs [the knowledge of] the unseen in the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Surely Allah is over all things competent.} [An-Nahl: 77]

The Prophet (may Allah's peace and blessings be upon him) said, "**Whichever of the two [the rising of the sun from the west, and the emergence of the beast] happens first, the second one would follow immediately after that.**" (Narrated by Muslim). In Al-Musnad, "**The signs are beads arranged in a thread. If the thread is cut, the beads follow one another.**"

### **Ayyuh al-Muslimun:**

From the signs of the hour is the sending of the Chosen One (may Allah's peace and blessings be upon him). It is authentically narrated from him that he said, "**I have been sent alongside the Hour. It almost precedes me.**" (Narrated by Ahmad).

Also from them: the death of the Prophet (may Allah's peace and blessings be upon him). And verily, the world became dark in the eyes of the Companions (may Allah's peace and blessings be upon him) after his death.

Also from its signs is the appearance of great trials in which truth will be unclear from the falsehood and Iman will be shaken. A man will pass by another man's grave and roll around near it – because of the changes in the circumstances and in the shariah – and he will say, "I wish that I were in the place of the inhabitant of this grave" because of the calamities that have befallen him. Ibn Masud (may Allah be pleased with him) said, "A time will come in which a person would buy death if he were to find it being sold." And the Prophet (may Allah's peace and blessings be upon him) said, "**Verily, there will be trials before the Hour like a part of the dark night. A man would be a believer in the morning and enter the evening as a disbeliever, or he would be a believer in the evening and enter the morning as a disbeliever.**" (Narrated by Ahmad).

The last of this ummah will be afflicted with trials. The Prophet (may Allah's peace and blessings be upon him) said, "**The time of peace and security for this ummah has been made in its first era, and its last era will be afflicted with trials and things that you will be confused about. Fitnah (tribulation) will come in waves, one after another. A fitnah will come and the believer will say, 'This is going to cause my doom.' Then when it ends, another fitnah will come, and the believer will say, 'This is the one.' Whoever would like to be saved from Hellfire and enter Paradise, let him die believing in Allah and the Last Day, and let him treat people as he would like to be treated.**" (Narrated by Muslim).

### **Ayyuh al-Muslimun:**

From the sign of the Hour is the occurrence of many earthquakes. There will be a sinking of the earth in the East, in the West and in the Arabian Peninsula. Beasts of prey will speak to men, and a man will be spoken to by the tip of his whip and the strap of his sandal. His thigh will inform him of what his family did after him. A beast will emerge to the people in the

morning time, and address the people saying, "The people were not certain about the signs of their Lord."

Time will pass quickly. The year will be like a month, the month will be like a week, and the week like a day, and the day like an hour, and the hour will be like the length of time it takes for a palm tree to burn. The women will be many, and the men will be few; until fifty women will be under the care of one man. Yajuj and Majuj will emerge. It is narrated in the Sahihayn from Zaynab Bint Jahsh (may Allah be pleased with her) that the Prophet (may Allah's peace and blessings be upon him) entered upon her frightened and said, "**There is no deity worthy of worship besides Allah. Woe to the Arabs from an evil that has drawn near! Today a (hole) like this was opened in the wall of Yajuj and Majuj,**" and he made a circle with his thumb and forefinger. (Agreed upon).

Knowledge will become scarce and ignorance will become widespread, to the point that people will not know the obligations of Islam. The Prophet (may Allah's peace and blessings be upon him) said, "**Islam will wear out as colour on a garment wears out, until no one will know what fasting, charity and Hajj are. The Book of Allah will be taken away at night, and not one verse of it will be left on earth. And there will be some people left, old men and old women, who will say, 'We saw our fathers saying these words, Laa ilaaha ill-Allah, so we say them too'.**" (Narrated by Al-Hakim).

Prohibitions and forbidden matters will be taken lightly. Intoxicants will be consumed, zina will become widespread, stinginess will be thrown into the hearts, and killing will become common. "**To the point where a day will come upon the people in which the killer will not know what he killed for, nor will the killed person know why he was killed.**" It was said, "How will that be?" The Prophet (may Allah's peace and blessings be upon him) said, "**It will be because of trials leading to general massacre and bloodshed. The slaughterer and the slain will be in the Hellfire.**" (Narrated by Muslim).

The human beings will be drawn towards the world, so they will compete in building tall buildings and turn away from Allah's religion. Shirk will occur in this nation, and some tribes from it will join the polytheists. The Prophet (may Allah's peace and blessings be upon him) said, "**The Hour will not begin until some tribes of my ummah join the polytheists, and some tribes of my ummah worship idols.**" (Narrated by Ahmad).

When the ummah turns away from its religion and loses it, and becomes estranged from its law; it will become misguided and seek guidance from places other than the revelation which came to it [from Allah]. The Prophet (may Allah's peace and blessings be upon him) said, "**The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit.**" (Narrated by Al-Bukhari).

Deceit and lying will become widespread amongst it, and close to thirty lying deceivers will be sent, each one of them claiming to be a prophet.

People will be stripped of praiseworthy characteristics. Trusts will almost not be fulfilled. "**It will be said, 'in such-and-such tribe there is an honest man,' and it will be said about some man, 'What a wise, and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart.**" (Agreed upon). And entrusting matters to someone unqualified for them is from not fulfilling trust.

And "**The Hour will not begin until Madinah is cleansed of its evil people like the bellows cleanses iron of dross**", and Madinah will be left "**in spite of its good state, and none except the wild birds and the beasts of prey will live in it. Then two shepherds from the tribe of Muzaynah will go out towards Madinah, tending their of sheep, but will find nobody in it, and when they reach the valley of Thaniyat-al-Wada, they will fall down on their faces.**" (Agreed upon).

#### **Ayyuh al-Muslimun:**

There is no creation, between the creation of Adam and the advent of the Hour, a creation more wicked and more turbulent than the Ad-Dajjal. There is no prophet but he warned his nation about him, and the Prophet (may Allah's peace and blessings be upon him) sought refuge from him in every prayer, and he frequently mentioned him to his companions. An-Nawwas Ibn Saman (may Allah be pleased with him) said, "until we thought that he was in the cluster of date-palm trees. When we went to him in the evening, he recognised our fear, so he asked, '**What is the matter with you?**' We said, 'O Messenger of Allah! You mentioned the Dajjal in the morning, and you sometimes described him to be insignificant and sometimes described (his turmoil) as incredibly significant, until we thought that he was in the cluster of date-palm trees.' The Prophet (may Allah's peace and blessings be upon him) said, "**There are other things which I fear more for you than the Dajjal. If he emerges whilst I am among you, then I**

**will suffice you against him. Otherwise each man should take care of himself, and Allah is the ally and protector of every Muslim.**" (Narrated by Muslim).

At a time when the practise of the religion is weak and knowledge is little, the Messiah of Misguidance will emerge from the East. People will flee from him to the mountains. He will travel through the earth, and he will not leave a single land except that he will enter it; besides Makkah and Madinah. For indeed, Allah has prohibited him from being able to do so. Every time he tries to enter them, he will be faced by an angel with a sword drawn in his hand who will turn him away. There will be angels guarding every one of their entrances. Madinah will tremble thrice, causing every hypocrite and disbeliever to emerge from it. He will settle in the sabakhah (an area that does not produce vegetation, because of the saltiness of its earth) of Al-Juruf (a place in Madinah west of Mount Uhud). Most of those who go out to him will be women, to the point that a man will come to his female relatives and tie them up, out of fear that they may go out to the Dajjal.

#### **Ayyuh al-Muslimun:**

The Dajjal will have bring with him a great trial. He will have two flowing rivers with him. One will look like clear water and the other will look like a blazing fire. The Prophet (may Allah's peace and blessings be upon him) said, **"If any one of you sees that, let him come to the river which looks like fire and close his eyes. Then he should lower his head and drink from it, for verily it will be cool water."** (Narrated by Muslim). Moreover, the river that people see to be water will actually be a burning fire.

Allah will test His slaves through the Dajjal, by means of the miracles that will accompany him and be witnessed in his time. Allah will give him the ability to perform certain actions which are from Allah's powers, such as resurrecting a dead man that he himself killed, the appearance of the world's beauty, and the abundance which he will have with him, his paradise, fire and two rivers, the treasures of the Earth following him and his command to the sky to rain, and to the earth to produce vegetation causing both these matters to occur. Whoever does not answer his call and rejects him will be afflicted with drought, famine, scarcity, death of cattle, and loss of property, life, and crops. This will all happen by Allah's power and will. Thereafter, Allah (may He be exalted) will make the Dajjal incapable; so he will not be able to again kill the man he resurrected after killing him, nor anyone else.

Ar-Rabb (the Lord) will test His slaves through the Dajjal in the end times. He will misguide many, and guide many others through him. The doubtful will disbelieve, and those who believed will increase in their faith. His stay in the Earth will last for a period of forty days. One day like a year, another like a month, another like a week, and the rest of them like normal days. The speed of his travel in the land will be like the speed of the clouds when driven by the wind.

As for his description, then he is a large young man with of ruddy complexion. His forehead will be distinct, his neck will be wide, and have a curved stature. The hair of his head will be curly, and he will have a lot of hair. He will be one-eyed, as if his eye is like a protruding grape. He will not have any progeny. Tamim Ad-Dari (may Allah be pleased with him) said whilst describing him, "He is the hugest man we had ever seen, and he was bound strongly in chains." The Prophet (may Allah's peace and blessings be upon him) said whilst describing him, **"Between his eyes will be written: 'kafir' (disbeliever), which every believer will read, whether he is literate or illiterate."** (Narrated by Muslim).

Imam As-Saffarini (may Allah have mercy on him) said, "It is a duty upon every scholar to spread the ahadith pertaining to the Dajjal to men, women and children. Especially in this time of ours when trials and tribulations have become widespread."

Safety from the Dajjal is attained by adhering to Islam, arming oneself with faith, and knowing Allah's names and beautiful attributes in light of what has come in the Book of Allah and the Sunnah of His Messenger (may Allah's peace and blessings be upon him).

Al-Masih Ad-Dajjal is a human being. He eats and drinks whilst Allah is exalted above doing so. The Dajjal is one-eyed, and our Lord is not one-eyed. Allah will not be seen by anybody before their death, whereas the Dajjal will be seen by people – believers and disbelievers. Therefore, frequently seek refuge in Allah from the Dajjal's trial. Whoever amongst you comes upon him should recite the opening verses of Surah Al-Kahf over him. The Prophet (may Allah's peace and blessings be upon him) said, **"Whoever memorises ten verses from the beginning of Surah Al-Kahf, will be protected from the Dajjal."** (Narrated by Muslim). In another narration: **"From the end of Surah Al-Kahf."** (Narrated by Abu Dawud). If you hear of the Dajjal, then distance yourself from him and do not approach him; for indeed a man will come to him – considering himself to be a believer, and he will end up following him because of the doubts the Dajjal produces.

**A'udhu billahi min ash-shaytanir-rajim**

﴿أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾

{[The time of] people's judgment has drawn near, yet they are heedlessly turning away.} [Al-Anbiya: 1]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah, the One who mentions those who remember Him, increases those who are grateful to Him, accepts the repentance of those who repent to Him and seek forgiveness, and punishes those who reject and disbelieve in Him. I praise Him for His abundant blessings and ask Him for more of His bounty.

I testify that there is none worthy of worship except for Allah alone, having no partner. He commanded the believers to fear Him.

And I testify that our prophet Muhammad is His slave and messenger, the best of those that remember Allah and the example for the grateful. May Allah's peace and blessings be upon him, and his family and companions, as well as their follows.

### **Amma ba'd, Ayyuh al-Muslimun:**

When the Dajjal emerges at the end times, his followers will be many and his tribulation will become widespread. None will be saved from him except a small number of the believers. At that time, Isa Ibn Maryam (peace be upon him) will descend in the east of Damascus, near the White Minaret. He will meet Allah's believing slaves there, and march with them towards the Messiah of Misguidance. When Isa descends, the Dajjal will be going towards Bayt Al-Maqdis and Isa will reach him near the Gate of Ludd in Palestine. When he sees Isa, the Dajjal will dissolve just like salt dissolves in water. Isa will say to him, "Verily, I have a strike for you that you will not escape from". Thus, Isa will reach him and kill him with his spear. The Dajjal's followers will be defeated, and his great tribulation will be ended by his slaughter. And the command belongs to Allah before and after.

### **O Slaves of Allah:**

The time of Isa – after the Dajjal's death – will be one of safety, and comfortable living. Allah will send rain which will not be kept out by any house of clay or hair. It will be said to the earth: Bring forth your fruits and restore your blessing. On that day a group of people will eat from a pomegranate and shelter beneath its skin. Milk will be blessed until a milch-camel will be sufficient for a crowd of people, and a milch-cow will be sufficient for a tribe of people, and a milch-sheep will be sufficient for a family of people. There will be safety on the Earth, to the point that the lions

will graze with the camels, the tigers with the cows, the wolves with the sheep, and children will play with snakes and they will not harm them.

After Isa (peace be upon him) stays in the Earth for seven years, Allah will send a cool breeze from Ash-Sham, and no one who has a mustard seed of faith in his heart will remain of the faith of the Earth; rather it will cause them to die.

The Hour will be established, and there will be anyone on Earth saying: 'Allah Allah', and the sun will rise from the west. When it rises, all of mankind will see it and believe, however **"that is when:**

﴿لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ﴾

**{Belief will not benefit those who did not believe earlier or those who did no good through their faith.}**" [Al-Anam: 158]

The hearts will be sealed along with what they contain, and actions will not be sought from the people.

The last major sign of the Hour – and the first of the signs indicating its establishment – will be a huge fire that emerges from Yemen. It will drive people to their gathering place. It will follow them around throughout the whole day.

#### **Wa Ba'd, Ayyuh al-Muslimun:**

Allah's promise is true, and the Hour is approaching, there is no doubt about it. This world has announced its departure, and turned away to meet its end swiftly. The Approaching Day has drawn near. Whoever is heedless of himself, his days will pass and then his regret over that will be severe. Hopes as well as the lives are coming to pass. Whoever has false hopes forgets about performing good actions and becomes heedless of death.

Thus, strive hard in worship, weep over your sins and flee from the punishment. The successful one is he who diverts his hope towards that which remains and cuts it off from that which will perish. When death approached Muhammad Ibn Sirin, he wept. He was asked, "What is it that makes you weep?" He replied, "I am weeping because of my negligence in the past days, and my little actions for the high ranks in Paradise".

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon the bearer of glad tidings [to those who obey Allah], and the warner [to those who disobey Him], and the beacon of light: [Prophet Muhammad (may Allah's peace and blessings be upon him)]

## Al-Masih Ad-Dajjal<sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared, for He guides those who fear Him, and protects those who seek refuge in Him.

### Ayyuh al-Muslimun:

Allah made this nation the last nation. The signs of the Hour will become apparent amongst it, and upon it the Day of Resurrection will be established. Allah (may He be exalted) mentioned the closeness of this matter by saying:

﴿أَقْرَبَتِ السَّاعَةُ وَالشَّقَّ الْقَمَرُ﴾

{The Hour has come near, and the moon was split [in two].} [Al-Qamar: 1]

And "when the Prophet (may Allah's peace and blessings be upon him) would mention the Hour, his eyes would become red, his voice would be raised, and his anger would become severe; as if he was warning of an army about to attack in the day or night". (Narrated by Muslim). The polytheists asked the Prophet (may Allah's peace and blessings be upon him) when it would be established multiple times, so his Lord said to him:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفِيهَا إِلَّا هُوَ﴾

{They ask you [O Prophet] regarding the Hour, "When will it be?" Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes.} [Al-Araf: 187]

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 12<sup>th</sup> of Muharram 1435AH.

From the mercy of Allah (may He be exalted) to His slaves is that he appointed for the Hour signs before its establishment, so that the people would return to their Lord. Allah (may He be glorified) said – whilst mentioning the signs that indicate its closeness:

﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا﴾

{Are they only waiting for the Hour to take them by surprise? Yet [some of] its signs have already come.} [Muhammad: 18]

When the major signs of the Hour become manifest, they will follow one another in quick succession.

There is a grave matter which Allah made from the signs of the Hour. There was not a single prophet, except that he warned his nation about it. The Prophet (peace and blessings be upon him) said, "**There was no Prophet except that he warned his people. Nuh and the prophets after him warned against him.**" (Narrated by Al-Bukhari). And the Prophet (may Allah's peace and blessings be upon him) warned his ummah of him. He said, "**Verily, I warn you of him.**" (Narrated by Al-Bukhari). The Prophet (peace and blessings be upon him) would refuge from his tribulation in his prayer, and he would teach his companions to seek refuge from him, just as he would teach them a surah of the Quran. He would admonish his companions and inform them of the closeness of this matter appearing. An-Nawwas Ibn Saman (may Allah be pleased with him) said, "Until we thought that he was in the cluster of date-palm trees (that was close by)" (Narrated by Muslim).

The predecessors would enjoin that he be reminded about time after time. As-Saffarini (may Allah have mercy on him) said, "It is a duty upon every scholar to spread the ahadith pertaining to the Dajjal to men, women and children. Especially in this time of ours when trials and tribulations have become widespread, and the symbols of the Sunnah have become extinct."

The Dajjal is currently alive in an island on the sea, bound strongly in chains. His hands are tied to his neck, and the area between his knees and ankles is shackled with iron. The time for his emergence has come close. He stated about himself, "Soon I will be given permission to emerge." (Narrated by Muslim).

From the signs of his emergence is that the palm-trees of Baysan (a city between Hauran and Palestine) will stop bearing fruit. Yaqut Al-Hamawi (may Allah have mercy on him) said, "I have seen it many times. I only saw two fruit-less trees."

Also from the signs is the disappearance of the water from The Sea of Galilee. Its water is now scarce, and it is decreasing.

And from the signs is the disappearance of the water from The Spring of Zughar (a city in Ash-Sham), and its people will not grow crops with its water.

He will first come out in an area called 'Yahudiyyah' in the city of Asbahan in Khurasan. He will emerge, and there will be seventy thousand Jews from that place alongside him. He will have guards and helpers.

He is a young man with ruddy complexion and a huge body. There will be some crookedness in his stature. He has a lot of hair and it is curly. His eye is like a protruding grape. Tamim Ad-Dari (may Allah be pleased with him) said whilst describing him, "He is the hugest man we had ever seen." He is the greatest creation [in terms of its tribulation] in this world. The Prophet (peace and blessings be upon him) said, "**From the time of the Adam's creation until the Hour establishes, there will never be a creation greater [in terms of the trial that comes with it] than the Dajjal.**" Narrated by Muslim.

The Prophet (may Allah's peace and blessings be upon him) clarified his characteristics so that the people would recognise him when he emerges, and so that they know that he is the Dajjal and not the Lord of the Worlds as he will claim. Because the Dajjal will emerge in the time of this nation, the Prophet (may Allah's peace and blessings be upon him) informed us of a characteristic of the Dajjal that none of the previous prophets mentioned. He (peace and blessings be upon him) said, "**I will say something to you about him that no other prophet mentioned to his people. Know that he is one-eyed, and that Allah is not one-eyed.**" (Narrated by Al-Bukhari).

He will emerge at a time when the practise of the religion is weak and knowledge is little, so that the believer is differentiated from the disbeliever, and the Muslim from the doubtful one. He will claim that he is the Lord of the Worlds, and the slaves will be tested through him by what the miracles that Allah will produce at the hands of the Dajjal.

From his trial is that he will kill a man and then bring him back to life by the permission of Allah. He will strike another with a sword, and sever him into two pieces. Then he will call him after killing him, and that man will come forth with his face shining. He will saw a man into two, and walk between his two parts. Then he will say to him, "Stand", and the man will stand up straight. He will take a man by his hands and legs and throw him

into the fire which is with them. It will be assumed that the Dajjal threw him into the Hellfire, but in reality he was thrown into Paradise; for his paradise in a fire, and his fire is a paradise.

There will be two flowing rivers alongside him. One will look like clear water and the other will look like a blazing fire. The Prophet (peace and blessings be upon him) said, "**If any one of you sees that, let him come to the river which looks like fire and close his eyes. Then he should lower his head and drink from it, for verily it will be cool water.**" (Narrated by Muslim).

He will command the sky to rain and the earth to produce vegetation, and both of these things will occur. He will pass by a barren-land and say to it, "Produce your treasures", and the treasures will follow him. Ibn Al-Arabi (may Allah have mercy on him) said, "These are all terrifying matters."

His travel throughout the Earth will be fast. The Prophet (may Allah's peace and blessings be upon him) described it by saying, "**Like the clouds when driven by the wind.**" (Narrated by Muslim).

His stay in the Earth will last for a period of forty days. One day like a year, another like a month, another like a week, and the rest of them like normal days. He will not leave a single land except that he will enter it; besides Makkah and Madinah. For indeed, there are angels guarding every one of their entrances. Every time he tries to enter them, he will be faced by an angel with a sword drawn in his hand who will turn him away.

All the cities will be frightened by the Dajjal besides Madinah, the fear of Dajjal will not enter it.

From being grateful to Allah for His blessing upon the people of Makkah and Madinah is that they fill it with Allah's obedience, as Allah has specifically chosen it to be protected from the Dajjal. When the Dajjal is prevented from entering Madinah, he will settle in in the sabakhah (an area that does not produce vegetation, because of the saltiness of its earth) of Al-Juruf (an area west of Mount Uhud). There he will erect his banner. Most of those who go out to him will be women. Madinah will tremble thrice, causing every hypocrite and disbeliever to emerge from it.

The best of people in every time and place is he who forbids an evil when he sees it. Allah (may He be exalted) said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

{You are the best community ever raised for humanity—you enjoin good and forbid evil.} [Al Imran: 110]

Whilst he is staying around Madinah, a young man will go out to him rejecting his claim of lordship and his deceit. The Prophet (peace and blessings be upon him) said, "**On that day, a man that is the best of the people – or: from the best of the people – will come out and say to him, 'I testify that you are indeed the Dajjal of whom the Messenger of Allah (may Allah's peace and blessings be upon him) informed us.'**" (Agreed upon).

The loss of the Muslims by the death of the Prophet (may Allah's peace and blessings be upon him) is extremely great. If he was alive, he would have sufficed us against the Dajjal. He (peace and blessings be upon him) said, "**If he emerges whilst I am among you, then I will suffice you against him.**" (Narrated by Muslim). After the death of the Prophet (may Allah's peace and blessings be upon him), every Muslim has to protect himself against the Dajjal. The Prophet (may Allah's peace and blessings be upon him) said, "**If he emerges and I am not with you, each man should take care of himself, and Allah is the ally and protector of every Muslim.**" (Narrated by Muslim).

From the means of being saved from him is the knowledge of Allah's names and attributes. The Dajjal is one-eyed, and our Lord (may He be exalted) is not one-eyed. Allah will not be seen by anybody in this world, whereas the Dajjal will be seen by the people. The Dajjal will have written between his eyes: 'kafir' (disbeliever), which everyone will read, whether literate or illiterate. Shaykh Al-Islam (may Allah have mercy on him) said, "It is made clear to the believer what is not made clear to other than him, especially in times of tribulation".

Fleeing from trials and being far from them is a means of safety from them by Allah's permission. The Prophet (peace and blessings be upon him) said, "**If you hear of the Dajjal, then distance yourself from him; for indeed a man will come to him – considering himself to be a believer, and he will end up following him because of the doubts the Dajjal produces.**" (Narrated by Abu Dawud).

Adhering to the religion is a means of salvation from the Dajjal, for verily his followers are non-believers. Likewise, abundant supplication to Allah seeking from the Dajjal is a sanctuary and safety from him. The Prophet (peace and blessings be upon him) said, "**When one of you has said the tashahhud (in the prayer), he should refuge in Allah from four things. He should say: O Allah, I seek refuge in you from the punishment of Hellfire,**

**the punishment of the grave, the trials of life and death, and the trial of Al-Masih Ad-Dajjal.**" (Narrated by Muslim). Tawus (may Allah have mercy on him) would command his son to repeat the prayer if he did not make this supplication inside of it.

The Noble Quran is the foundation of safety from every tribulation. Whoever hears of Dajjal's emergence, and he has memorised the first ten verses of Surah Al-Kahf, will be protected from him by Allah's permission. Whoever sees him should recite the opening verses of Surah Al-Kahf over him. The Prophet (peace and blessings be upon him) said, "Whoever amongst you comes upon him should recite the opening verses of Surah Al-Kahf over him." (Narrated by Muslim).

Once his followers become many in number, and his tribulation spreads far and wide, Isa (peace be upon him) will descend near the Eastern Minaret in Damascus, and Allah's slaves will gather around him. Isa (peace be upon him) will reach the Dajjal when he is going towards Bayt Al-Maqdis. He will find him near the Gate of Ludd in Palestine. When the Dajjal sees Isa, he will dissolve like salt; and Isa (peace be upon him) will get to him and kill him with a spear.

#### **Wa Ba'd, Ayyuh al-Muslimun:**

Allah's promise is true, and the Hour is approaching – there is no doubt about it. Its establishment will be fast. The Prophet (peace and blessings be upon him) said, "**The Hour will come (so suddenly) that a person would be milking his animal and the vessel would not reach his mouth (for him to drink from it) before it is established. Two persons would be engaged in buying and selling of the clothes and their trade would not finish before it is established. And someone would be setting his tank in order and he will not finish before it is established.**" (Narrated by Muslim).

The Muslim rushes towards performing righteous actions at all times. He is even more eager to do so at times when the religion becomes estranged and tribulations are many. The Prophet (peace and blessings be upon him) said, "**Hasten to do good deeds before six things come to pass: the rising of the sun from the west, the smoke, the Dajjal, the Beast, and that which will come to each one of you alone, and that which will affect everyone.**" (Narrated by Muslim).

Obedience to the Prophet (may Allah's peace and blessings be upon him) is a protection for the slave at times of ease and difficulty. The Dajjal asked Tamim Ad-Dari (may Allah be pleased with him) – and those of the

Companions that were with him when they saw him – about our Prophet (may Allah's peace and blessings be upon him). He said, "What has he done?" They said, "He has left Makkah and has settled in Yathrib (Madinah)." He said, "Do the Arabs fight against him?" They said, "Yes." He said, "How did he deal with them?" They informed him that he had prevailed over the Arabs in his vicinity and they had shown obedience to him. He said to us, "Has this really happened?" They said, "Yes." He said, "If it is so, then that is better for them that they show obedience to him." (Narrated by Muslim)

### **A'udhu billahi min ash-shaytanir-rajim**

﴿اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾

{[The time of] people's judgment has drawn near, yet they are heedlessly turning away.} [Al-Anbiya: 1]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Ayyuh al-Muslimun:**

If the matter of the Dajjal is a grave matter, then verily showing off with righteous deeds was more feared by the Prophet (may Allah's peace and blessings be upon him) for his nation than the Dajjal. The Prophet (peace and blessings be upon him) said, "**Should I not inform you of that which I fear for you more than Al-Masih Ad-Dajjal?**" They said, "Of course". He said, "**The hidden shirk, which is for a man to stand in prayer; and beautify it because he thinks that others are looking at him.**" (Narrated by Ahmad). It states in Taysir Al-Aziz Al-Hamid, "Riya is considered to be like this due to his hidden nature, the strong motive for it, and the difficulty of avoiding it; because the Shaytan and the soul that commands evil adorn it in the heart of the one who does it." The believer makes his actions correct and upright by making them in accordance with the way of the Prophet (may Allah's peace and blessings be upon him) and making his intention in performing them for Allah's sake alone.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## The Last Day: The Day Of Recompense<sup>1</sup>

All praise is for Allah, by whose blessing the rightly guided were guided, and by His justice the misguided went astray. He is not asked about what He does, but rather they are asked. I praise Him (may He be exalted) as a slave who exalts his Lord above what the wrongdoers say.

I testify that there is none worthy of worship except for Allah alone, having no partner; a testimony that the righteous are pleased with.

And I testify that our prophet Muhammad is His slave and messenger – the truthful and trustworthy. May Allah's blessings be upon him, and his family and companions, as well as those who adhere to his guidance and follow his path.

### **Amma ba'd:**

I advise myself and you to fear Allah, for that will bring safety in the Hereafter, and happiness for eternity.

### **Ayyuh al-Muslimun:**

Believing in the Last Day is from the foundations of Iman that the Messengers call towards. The Prophets informed their nations of the Promised Day, and gave them glad tidings of Paradise, and warned them of Hellfire. The first characteristic of the righteous mentioned in Allah's book is belief in the unseen:

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ \* الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

{This is the Book about which there is no doubt, a guidance for those conscious of Allah, who believe in the unseen.} [Al-Baqarah: 2-3]

When Adam descended to earth, Allah said to him:

﴿فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ﴾

{Therein you will live, and therein you will die, and from it you will be brought forth.} [Al-Araf: 25]

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 21<sup>st</sup> of Muharram 1420AH.

Nuh (peace be upon him) warned his people of the Day of Recompense, and gave examples to them that indicate its occurrence. He said:

﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا \* ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾

{And Allah has caused you to grow from the earth. Then He will return you to it, and then bring you forth [again].} [Nuh: 17-18]

And Shuayb (peace be upon him) said to his people:

﴿اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْأَخْرَ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ﴾

{Worship Allah, and hope for [the reward of] the Last Day. And do not go about spreading corruption in the land.} [Al-Ankabut: 36]

A person's time in this life is short, and his days in this temporary world are limited. His needs on the earth are endless, yet he has huge hopes. He will leave this world, whilst having needs from this world in his heart, and whilst leaving behind his hopes on this earth that he travelled from. A day will come in which life and the living will cease. Allah (may He be glorified) said:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

{Everything will be destroyed except His Face [i.e. except Himself].} [Al-Qasas: 88]

Then a time will come in which Allah will resurrect the slaves. He will gather them to stand in front of Him, and account them for the actions they send forth. On that day, the slaves will encounter great terrors that none will be saved from except those that prepared sufficiently for that day with faith and righteous actions. After this, the slaves will be driven to their everlasting abodes, either Paradise or Hellfire.

This day is the Day of Resurrection. A day that strikes the hearts and knocks the hearing [of the creations] until it almost deafens the ears. A day of calamity that will engulf every frightening matter, and overwhelm the people with their fears.

﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾

{Has the news of the Overwhelming Event reached you [O Prophet]?} [Al-Ghashiyah: 1]

On that day, the slaves will be regretful:

﴿وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾

{And warn them [O Prophet] of the Day of Regret, when all matters will be settled, while they are [engrossed] in heedlessness and disbelief.} [Maryam: 39]

A soul will say:

﴿يَحْسَرَتُنِي عَلَى مَا قَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ﴾

{"Oh, [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."} [Az-Zumar: 56]

Regret will reach its peak for the disbelievers when the masters and followers disavow from those they followed:

﴿وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾

{The [misled] followers will cry, "If only we could have a second chance, we would disown them as they disowned us." And so Allah will make them remorseful of their misdeeds. And they will never [be able to] leave the Fire.} [Al-Baqarah: 167]

There will be a lot of calling out on that day. Every person will be called by his name for the reckoning and recompense. The people of Paradise and Hellfire will call out to each other. And the people of the Araf will call out to both groups.

﴿ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ﴾

That will be the Day of mutual loss and gain, the people of Paradise will gain from the people of Hellfire; because when the inhabitants of Paradise enter it, they will inherit the disbeliever's portion of Paradise. On that day, the promise and warning will be fulfilled, and all matters along with what was hidden in the hearts will become clear. It is a day in which the contents of the graves will be scattered, and the secrets of the hearts will be laid bare. A difficult day for the disbelievers. Man will be informed on that day of what he sent forth and what he left behind.

### Ayyuh al-Muslimun:

Whilst the people are engaged with their wealth and livelihood, arguing and quarrelling, the Horn will be blown. No one on the earth will hear it "**except that he will bend his neck to one side and raise it from the other side**" to listen to this sound from the sky. He will not be able to write his will or return to his family. Allah (may He be glorified) said:

﴿مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ \*  
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ﴾

{They must be awaiting a single blast, which will seize them while they are [entrenched] in [worldly] disputes. Then they will not be able to make a [last] will, nor can they return to their own people.} [Yasin: 49-50]

**"The first one who will hear it will be a man who is busy fixing the cistern meant for supplying water to the camels. He will swoon as will the other people."** In a hadith it is mentioned, **"And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."** (Narrated by Al-Bukhari).

### O Slaves of Allah:

'The Sur' is a horn that will be blown into. It's companion has been ready to do so since Allah created him. He looks towards the Throne fearing that he will be commanded before the blink of his eye. The Prophet (may Allah's peace and blessings be upon him) said, **"How can I be at ease when the one who blows the trumpet has put it to his mouth, bent his forehead and is listening attentively, waiting to see when he will be ordered to blow it?"** The Muslims said, "What should we say, O Messenger of Allah?" He said, **"Say: Allah is sufficient for us and He is the best Disposer of affairs. We have placed our trust in Allah, our Lord."**

### Ayyuh al-Muslimun:

The Hour will be established on the day of Friday. Every Friday, all the creatures besides Mankind and the Jinn are filled with fear from the break

of dawn until the sun rises. They fear that the Hour will be established. When Allah wills to resurrect the slaves, He will give the command to Israfil, who will blow into the Horn. Thus, the souls will be returned to the bodies and mankind will stand before Rabb Al-Alamin (the Lord of the Worlds).

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ﴾

{The Trumpet will be blown [a second time], then behold! They will rush from the graves to their Lord.} [Yasin: 51]

The first person to awaken and have the split open for him will be our prophet Muhammad (may Allah's peace and blessings be upon him).

After the blow which causes the creation to lose consciousness, Allah will send down water from the sky; causing the slaves' bodies to grow like plants grow. There will be nothing that remained from a person's body without disintegrating, besides the tailbone. From it, his creation will be formed on the Day of Resurrection.

#### **A'udhu billahi min ash-shaytanir-rajim**

﴿وَأَنْذَرَهُمْ يَوْمَ الْأَازِفَةِ إِذِ الْقُلُوبُ لَدَىٰ الْحَنَاجِرِ كَظْمِينٌ ۗ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾

{Warn them [O Prophet] of the approaching Day when the hearts will jump into the throats, suppressing distress. The wrongdoers will have neither a close friend nor intercessor to be obeyed.} [Ghafir: 18]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

Amma ba'd, Ayyuh al-Muslimun:

On the Day of Recompense, Allah will gather all the slaves. In this gathering, the former and latter peoples will all be the same.

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ \* لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ﴾

{Say, [O Prophet,] " Indeed, the former and later peoples will surely be gathered [together] for the appointed Day."} [Al-Waqiah: 49-50]

Regardless of how the slaves died – whether that was in the darkness of the oceans, in the bellies of predatory animals, or the depths of the earth – Allah is surely able to bring them forth.

﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

{Wherever you are, Allah will bring you all together [for judgment]. Indeed, Allah is over all things competent.} [Al-Baqarah: 148]

The knowledge of Allah (may He be exalted) encompasses them, regardless of where they died. None will be left behind from this gathering, and not even a single man will miss this standing. Allah (may He be exalted) said:

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

{And We will gather all [humankind], leaving none behind } [Al-Kahf: 47]

And Allah (may He be glorified) said:

﴿إِنَّ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا \* لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا﴾

{There is none in the heavens or the earth who will not return to

Ar-Rahman (the Most Merciful) in full submission. Indeed, He fully knows them and has counted them precisely.) [Maryam: 93-94]

Therefore, fear Allah and place the Last Day in your mind, and its mention on your tongue. Prepare for it with faith and righteous actions. Live for as long as you wish, but surely you will die. Love whoever you wish, but surely you will be separated from them. Do whatever you wish, for verily you will be recompensed for it. Take the fear of Allah as a provision, for indeed the journey is far, and lighten your burden [i.e. sins], for indeed the obstacle is too great to overcome. Yahya Ibn Muadh (may Allah have mercy on him) said, "Glad tidings for the one who left off this world before it left it, and built his grave before he enters it, and he pleases his Lord before he meets him."

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## The Terrors Of The Day Of Resurrection<sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, and be conscious of Him in secret and in open.

### **Ayyuh al-Muslimun:**

People are in a state of heedlessness in this life, and they have high hopes in it. It is incumbent to restrain the soul by reminding it of its destination, so that it uses this world to prepare for the Hereafter, and utilises the present to prepare for the future. Allah has made certainty in the Last Day from the pillars of Iman. The day in which the creation will perish will come, affirming His statement:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

{Every being on earth is bound to perish.} [Ar-Rahman: 26]

Then, a day will come in which Allah will re-create the slaves and resurrect them for their graves.

The first to be resurrected and have the earth split open for him will be our Prophet Muhammad (may Allah's peace and blessings be upon him). The slaves will be gathered barefoot, naked and uncircumcised.

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾

{Just as We produced the first creation, [so] shall We reproduce it} [Al-Anbiya: 104]

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 30<sup>th</sup> of Rajab 1421AH.

The slaves will then be clothed, and the first to be clothed will be Ibrahim (peace be upon him). The righteous will be given clothes of honour. And the wicked will be clothed with garments of liquid copper and chemises of scabs. The creation will be gathered on a land other than this. Aishah (may Allah be pleased with her) said, "Where will the people be, O Messenger of Allah?" He said, "**Upon the Bridge.**" (Narrated by Muslim). In another wording, "**They will be in darkness near the Bridge.**"

The land in which the creation will be gathered is a reddish white land. It will have no landmarks for anyone (to make use of). No blood that has sanctity has been spilt on it, nor has a sin been committed upon it. The caller will be able to make them all hear his voice and the watcher will be able to see them all. A horribly distressful Day. The disbelievers will say about it:

﴿هَذَا يَوْمٌ عَسِيرٌ﴾

{This is a difficult Day!} [Al-Qamar: 8]

The slaves will not encounter a day anything like it. Allah described it as being heavy and difficult. On that day, the young boy's hair will turn grey.

﴿فَذَلِكَ يَوْمًا يَومِيذٍ يَوْمٌ عَسِيرٌ﴾

{That Day will be a difficult day } [Al-Muddathir: 9]

The nursing mother will forget about her child, and the pregnant woman will have a miscarriage.

A day in which the intellects will be baffled, and the minds will become absent. A man will flee from the people he loves – his mother, father, brother, wife and children, and the disobedient person would like to ransom himself with the most precious of people to him, so that he can be saved from the Hellfire.

﴿يَبْصُرُونَ نُهُمُ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ \* وَصَحْبَتِهِ وَأَخِيهِ \* وَفَصِيلَتِهِ الَّتِي تُؤَيِّدُ \*

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ﴾

{They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children. And his wife and his brother. And his nearest kindred who shelter him. And everyone on earth altogether, just to save himself.} [Al-Ma'arij: 11-14]

The earth will be violently shaken, and crushed with one blow. The earth will be stretched like leather. It will become a single plain, completely level with no elevation or hills. Allah will grip it and hold it with a single finger.

The mountains will be driven and crumbled, then turned into heaps of sand, and they will be like carded wool. They will be made to seem in the eye on the onlooker that they are something, but in reality they are just a mirage:

﴿وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا﴾

{And the mountains will be blown away, becoming [like] a mirage.} [An-Naba: 20]

The mountains will be removed from their places. The earth will be completely levelled, no parts of it will be elevated or lowered.

﴿لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا﴾

{You will not see therein a depression or an elevation.} [Taha: 107]

The seas will burst forth and be set on fire.

The heavens will be split open, and shaken violently; causing it to become weak and frail. It will start to change colour:

﴿فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ﴾

{And when the heaven is split open and becomes rose-coloured like oil } [Ar-Rahman: 37]

It will be removed, so their will be no covering or concealment on that day. Our Lord will fold it in his right hand like a scroll rolled up for books, and He will hold it with a single finger.

The sun will be wrapped up gathered, and its light will disappear. The moon will be dimmed:

﴿فَإِذَا بَرِقَ الْبَصَرُ \* وَخَسَفَ الْقَمَرُ \* وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾

{But when the sight is stunned, and the moon is dimmed, and the sun and the moon are brought together.} [Al-Qiyamah: 7-9]

The radiant stars will fall out of their places and scatter. The earth will darken because of the extinguishing of its lamp and the disappearance of its lights.

The pregnant she-camels will be neglected, and the wild beasts will be gathered together. The creation will be surging over each other. Anyone that was to see the people on that day would think them to be drunk, however they are not drunk. Rather, the punishment of Allah is severe.

The eyes will stare in horror, and the hearts will reach the throats and be fearful. The angels will arrange their rows surrounding the creation. A grave matter, and a frightening calamity. The Prophet (may Allah's peace and blessings be upon him) said, "**I seek refuge with Allah from the difficulty of standing on the Day of Resurrection.**" (Narrated by An-Nasai).

On that Day each soul will know what deeds it has brought along. A person will stand in a state of regret after it is too late. That which was hidden in the hearts will be taken forcefully and laid bare, so there will be nothing that was hidden in them except that it will be apparent and open. There will be a frightening silence. It will not be interrupted by any speech or excuses.

﴿هَذَا يَوْمٌ لَا يَنْطِقُونَ \* وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ﴾

{On that Day they will not speak, nor will they be permitted to offer excuses.} [Al-Mursalat: 35-36]

Some faces will be brightened and rejoicing, laughing and illuminated. And other faces will be darkened and gloomy, covered in dust. The righteous will be gathered before their Lord as an honoured delegation. And the criminals will be driven to Hell like a thirsty herd.

The sun will be brought close to the heads of the creation, until there is only the distance of a mile between them. No one will have any shade besides the shade of the Throne of Ar-Rahman (The Most Merciful). People will either be shaded under the shade of the throne or exposed to the sun's rays. The nations will crowd one another and mix with one another, and necks will be broken. Sweat will flow seventy cubits deep into the earth. It will submerge the face of the earth, and then the copies according to their ranks. For some, it will reach their ankles. Distress will encompass the creation and breathing will become difficult. The nations will fall on their knees because of the horror, and you will see every nation on its knees. The Prophet (may Allah's peace and blessings be upon him) said, "**People will**

**suffer such distress and trouble that they will not be able to bear it or stand it.**" (Agreed upon).

The sinners will regret their negligence in obedience. Due to the severity of their regret, they will bite on their hands. Allah (may He be glorified) said:

﴿وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَيْلًا﴾

{And [remember] the Day the wrongdoer will bite his nails [in regret] and say, "Oh! I wish I had followed the Way along with the Messenger!} [Al-Furqan: 27]

The sinner will hate himself as well as loved ones and friends. Every love which was not founded on the religion will change into enmity. A person will argue with their own limbs. The arrogant will be gathered like little ants that people will tread on with their feet, in belittlement of them. On that day, Allah will not speak to the one who dragged his garment below his ankles, and He will not look at him or purify him, and he will have a painful punishment.

The treacherous person will have a flag placed in his backside, and it will be said: This is the treachery of so-and-so, son of so-and-so. And whoever took anything from the land wrongfully will be swallowed up on the Day of Resurrection seven earths deep. On the Day of Resurrection, the injustice of this world will be multiplied. **"Injustice is darkness on the Day of Resurrection."** People's rights will not be left without accounting, rather the right of the oppressed is taken from the oppressor; and retaliation will even take place between the animals.

The worst person on that day will be **"the two-faced individual, who shows one face to some, and another face to others"**. And **"whoever relieves a believer of some distress in this world, Allah will relieve him of some distress on the Day of Resurrection. Whoever is easy-going with a debtor who is facing hardship, Allah will make it easy for him in this world and in the Hereafter. And whoever conceals a Muslim's faults, Allah will conceal his faults in this world and the Hereafter."**

The just people will be on minarets of light on the right of Ar-Rahman (The Most Merciful). Every slave will be resurrected how he died. Whoever died in a state of Ihram will be resurrected saying the tabliyah. Whoever is wounded in Allah's path will come with blood that has the colour of blood but the fragrance of musk. Those that gave the call to prayer will have the

longest necks, and everything which his voice reached will testify for him on the Day of Resurrection. Whoever grew a grey hair in Islam, it will be for him a light. And every person will be in the shade of his charity until the people are separated.

The Bridge will be extremely slippery. Some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hellfire.

The scale will just, and not have any imbalance. The reckoning will be with the weights of small ants.

﴿مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ \* وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

{So whosoever does good equal to the weight of a small ant shall see it. And whosoever does evil equal to the weight of a small ant shall see it.} [Az-Zalzalah: 7-8]

The statement 'Alhamdulillah' fills it up, and the statement 'SubhanAllah Wa Bihamdihi, SubhanAllah Al-Azim' will be heavy on it. And "the Prophet (may Allah's peace and blessings be upon him) was asked about that for which people are admitted into Paradise the most, so he said, '**The Fear of Allah and good character**'. (Narrated by At-Tirmidhi).

The scrolls will be spread. How many calamities did you forget?! How many sins did you hide?! The book will be read, the limbs will speak, the angels will be present, and Allah is a witness over all actions. Allah (may He be exalted) said:

﴿وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾

{You do not do any deed except that We are a witness over you when you are involved in it.} [Yunus: 61]

After Allah completes judging between the animals, He will begin to judge between the slaves. The first nation to be judged between will be this nation, and they will also be the first to cross the bridge and the first to enter Paradise. The Prophet (may Allah's peace and blessings be upon him) said, "**We are the last (of the nations) but (we will be) the foremost on the Day of Resurrection.**" (Agreed upon). In another narration: "**and we will be judged with before all others.**" (Narrated by Muslim)

Allah will honour His slave Muhammad (may Allah's peace and blessings be upon him) in that great setting by giving him a huge cistern. Its

length is the distance of a month. Its water is whiter than milk, sweeter than honey, and more fragrant than musk. Its jugs which are made from gold and silver will be like the number of stars in the sky. Whoever drinks from it will never be thirsty again. Some of his nation will come to it, but then be prevented from it. The Prophet (peace and blessings be upon him) said, "**I will say: 'They are of me,' but it will be said: 'You do not know what they introduced after you were gone.' So I will say: 'Away, away with those who changed (the religion) after I was gone.'**" (Agreed upon).

Verily, salvation from those terrors is only attained by Allah's mercy and then by righteous actions. The one who falls short will be regretful on a day in which excuses will be of no avail, and nothing will be hoped for except for forgiveness. Regardless of whether your life is long or short, your destination is either Paradise or the Fire.

### A'udhu billahi min ash-shaytanir-rajim

﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمُ بِاللَّهِ الْغُرُورُ﴾

{O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver [i.e., Satan].}  
[Fatir: 5]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions.

### **Amma ba'd, Ayyuh al-Muslimun:**

The bankrupt person on the Day of Resurrection is he who comes with prayer, fasting and zakat; however, he also comes whilst having insulted someone, slandering someone else, unlawfully consuming the wealth of another, spilling the blood and hitting others. Thus, these people will be given from his good deeds. If they run out before they have been repaid, their sins will be taken and thrown onto him, and he will be flung into the Hellfire.

Salih Al-Murri (may Allah have mercy on him) said, "I entered the graveyard at midday. I looked at the graves and its as if they were a group of silent people. I said: Exalted is the one who will resurrect you after being decomposed for a long period of time. Someone from those holes called out to me saying, 'O Salih!

﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ﴾

{And of His signs is that the heaven and earth stand [i.e., remain] by His command. Then when He calls you with a [single] call from the earth, you will instantly come forth.}' [Ar-Rum: 25] , Salih Al-Murri said: So I fainted.

Al-Hasan Al-Basri (may Allah have mercy on him) said, "There are two days and two nights of which the creation has never heard the likes of. The night which you spent with the inhabitants of the graves for the first time, and the night preceding the Day of Resurrection. As well as the day in which the bearer of tidings will come to you from Allah informing you of your place in either Paradise or Hellfire, and the day in which you are given your book either in your right hand or your left."

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

# **Belief in Al-Qada and Al-Qadar (Divine Decree)**

## **Tawakkul (Reliance Upon Allah)<sup>1</sup>**

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, for whosoever fears his Lord will be elevated, and whosoever turns away from him will have a miserable and difficult life.

### **Ayyuh al-Muslimun:**

The happiest of the creation are those greatest in their servitude towards Allah. The more humble and needy a slave is towards Allah, he becomes closer to Him and greater in His eyes and the eyes of the creation. The slave is incapable of independently attaining what benefits him and repelling what harms him. Allah (may He be exalted) is As-Samad (The Self-Sufficient Master, Whom all creatures need) Al-Ghani (The Rich and Free of all needs). He is not in need of anyone, and everyone is in need of Him. The slaves' sins are many, and they do not have any salvation except through Allah's aid and pardoning. A slave may fall into many of the internal major sins – such as: showing off, arrogance, envy, and tawakkul – without even realising. He may avoid some of the open minor sins, yet he is heedless of these major ones.

The means by themselves forsake a person and leave him unable to achieve his goals. He may knock on a door thinking that there is benefit in it, but it is nothing but harm. Nothing saves a person from that except for tawakkul upon Al-Aziz (The Mighty) Ar-Rahim (The Merciful). For this reason, Allah magnified the matter of Tawakkul and made it from the ranks of this religion. He coupled it with worship in His statement:

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 10<sup>th</sup> of Jumada Al-Akhirah 1424AH.

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

{So worship Him and put your trust in Him.} [Hud: 123]

He made it a means to attaining His love in his statement:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

{Surely Allah loves those who trust in Him.} [Al Imran: 159]

And He made it a condition for having believe in Him by saying:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

{Put your trust in Allah if you are [truly] believers.} [Al-Maidah: 23]

It is a station of great worth and impact, an obligation from Rabb Al-Alamin (The Lord of the Worlds), through it the pleasure of Ar-Rahman (The Most Merciful) is attained, and a protection from the Shaytan. Its status is the most expansive and comprehensive status, and it is the strongest and most beloved path to Allah. Allah commanded His Messenger (may Allah's peace and blessings be upon him) with it in His statement:

﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا﴾

{And rely upon Allah; and sufficient is Allah as a disposer of affairs.} [Al-Ahzab: 3]

The Messengers are the leaders and the example for those that rely upon Allah. Allah said about Nuh (peace be upon him) that he said to his people:

﴿إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكَّرِي بِآيَاتِ اللَّهِ فَلَعَلَّ اللَّهَ تَوَكَّلْتُ﴾

{O my People! If my presence and my reminders to you of Allah's signs are unbearable to you, then [know that] I have put my trust in Allah.} [Yunus: 71]

And Ibrahim Al-Khalil (peace be upon him) said:

﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ﴾

{Our Lord! In You we trust. And to You we [always] turn. And to You is the final return.} [Al-Mumtahinah: 4]

And Hud (peace be upon him) said:

﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا﴾

{I have put my trust in Allah—my Lord and your Lord. There is no living creature that is not completely under His control.} [Hud: 56]

And Yaqub (peace be upon him) said:

﴿إِن الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

{It is only Allah Who decides. In Him I put my trust. And in Him let the faithful put their trust.} [Yusuf: 67]

And Shuayb (peace be upon him) said:

﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

{My success comes only through Allah. In Him I trust and to Him I turn.} [Hud: 88]

And Allah's messengers said to their peoples:

﴿وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلْيَصِبرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

{Why should we not put our trust in Allah, when He has truly guided us to [the very best of] ways? Indeed, we will patiently endure whatever harm you may cause us. And in Allah let the faithful put their trust.} [Ibrahim: 12]

And the believer from the family of Firawn said:

﴿وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾

{I entrust my affairs to Allah. Surely Allah is All-Seeing of all [His] slaves.} [Ghafir: 44]

In the beginning of the prophethood and revelation, there is a command for tawakkul and a mentioning of how it opens that which is closed.

﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾

{Read! And your Lord is Al-Akram (the Most Generous)} [Al-Alaq: 3]

Allah made it a quality of the believers, by which they are differentiated from other than them:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

{The [true] believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord.} [Al-Anfal: 2]

The Shaytan has no authority over the slaves of Allah who have tawakkul. Allah (may He be glorified) said:

﴿إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

{He certainly has no authority over those who believe and put their trust in their Lord.} [An-Nahl: 99]

Tawakkul prevents Allah's punishment, as He (may He be glorified) said:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكِنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ \* قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ﴾

{Say, [O Prophet,] "Have you considered: whether Allah causes me and those with me to die or shows us mercy, who will save the disbelievers from a painful punishment?" Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."} [Al-Mulk: 28-29]

It necessitates admittance to Paradise. Allah (may He be glorified) said:

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ مِنَ الْجَنَّةِ عُرُفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَعَمَ أَجْرُ الْعَامِلِينَ \* الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

{[As for] those who believe and do good, We will certainly house them in [elevated] mansions in Paradise, under which rivers flow, to stay there forever. How excellent is the reward for those who work [righteousness]! Those who patiently endure, and put their trust in their Lord!} [Al-Ankabut: 58-59]

Rather, those who truly practice tawakkul will enter the Paradise of their Lord without any reckoning, just as their prophet (may Allah's peace and blessings be upon him) mentioned about them in his statement, **"They are the ones who do not seek ruqya, do not believe in bad omens and do not use branding; they put their trust in their Lord."** (Agreed upon).

The Prophet (may Allah's peace and blessings be upon him) advised Ibn Abbas (may Allah be pleased with them both) to have tawakkul whilst he was a young boy, so that this belief would be firm within him from his early life. He said, **"O young man! Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. If you ask then ask of Allah, and if you seek help then seek help from Allah."** (Narrated by At-Tirmidhi). Ibn Al-Qayyim (may Allah have mercy on him) said, "Tawakkul is a foundation for all the stations of Iman and Ishan, and all the actions of Islam. Its importance to them is like that of the head to the body."

In tawakkul, there is peace of mind, stability in your situation, and warding off the plots of the wicked people. It is one of the strongest means by which the slave repels what he cannot bear from the harm and oppression of the creation. It also cuts off the desire for what others possess. Imam Ahmad (may Allah have mercy on him) was asked about tawakkul. He replied, "It is to cut off looking [at what others possess], by giving up hope in receiving anything from the people".

Tawakkul upon other than Allah is humiliation and debasement for the soul. A created being asking another created being is in reality a poor person asking another poor person. The Prophet (peace and blessings be upon him) said, **"Know that if the nation were to gather together to benefit you in some way, they would not benefit you except in something that Allah has decreed for you, and if they were to gather together to harm you in some way, they would not harm you except in something that Allah has decreed for you."** (Narrated by At-Tirmidhi).

Whenever the heart turns towards other than Allah, He entrusts it to whatever it turned towards and it becomes forsaken. The Prophet (peace and blessings be upon him) said, **"Whoever hangs up anything will be entrusted to its care."** (Narrated by At-Tirmidhi) Shaykh Al-Islam (may Allah have mercy on him) said, "No one puts his hopes or trust in a created being except that he is disappointed. Everyone who loves something for other than Allah, will inevitably be harmed by it. And this is something known by pondering and investigating thoroughly." Do not let the lack of hope in the created beings make you harsh towards people, or leave off excellence

towards them, or not bear their harm. Rather be excellent towards them for the sake of Allah, not for anything you hope from them. Just as you do not fear them, do not place your hope in them. Place your hope in Allah for their good, and do not place your hope in people [wanting closeness to] Allah.

### Ayyuh al-Muslimun:

Sustenance is in the hands of Al-Khallaq (The Creator), so whatever of it is for you will come to you despite your weakness, and you cannot attain with your strength whatever is for someone else. Allah's provision is not driven to you by a person's eagerness, nor is it turned away by their dislike.

Provision is portioned and distributed for everyone – be they righteous or wicked, a believer or a disbeliever. Allah (may He be glorified) said:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

{There is no moving creature on earth whose provision is not guaranteed by Allah.} [Hud: 6]

Provision is driven to creatures despite the weakness of many of them and their inability to strive in seeking it. Allah (may He be glorified) said:

﴿وَكَيْفَ أَتَيْنَ مِنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِنَّهَا لَوَئِيَّاكُمُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

{How many are the creatures that cannot secure their provisions! [It is] Allah [Who] provides for them and you [as well]. He is indeed (As-Sami) All-Hearing, (Al-Alim) All-Knowing.} [Al-Ankabut: 60]

Allah may facilitate it for you through earning or without it. People are given even with their little fulfilment of tawakkul, and their dependency with their hearts on the apparent means. If they fulfilled tawakkul upon Allah with their hearts properly, Allah would have driven their provision towards them with the slightest taking of the means. This is just as He drives to the birds their provisions only through their going out from their nests. This is a type of seeking and striving, however a small striving. The Prophet (peace and blessings be upon him) said, "**If you were to put your trust in Allah as you should, you would be given provision like the birds: they go out hungry in the morning and come back with full bellies in the evening.**" (Narrated by Ahmad). Therefore, do not waste your time worrying about the provision which has been guaranteed for you. As long as you remain alive, provision will come to you. Al-Hasan Al-Basri (may Allah have mercy on him) said, "When I came to know that my provision would not be consumed by anyone else, my heart became tranquil."

Allah has determined the fate of all matters, and prepared means to objectives. Something from the matters of this world and its adornment may be attained by the person who slacks, yet missed out on my the perseverant one. The incapable one obtains that which misses the resolute. Depending on the means is a deficiency in tawheed, and dismissing the means as being so is a deficiency in intellect. Turning away from the means that have been commanded with is a vilification of the religion. It is incumbent upon the slave for his heart to depend upon Allah, rather than the means. Our prophet Muhammad (may Allah's peace and blessings be upon him) was the most complete of those with tawakkul, but he did not leave off taking the means. We wore two coats of armour on the day of the Battle of Uhud, and he hired a guide to show him the road whilst migrating [from Makkah to Madinah], and he dug the trench on the day of the Battle of Al-Ahzab.

The reality of tawakkul is to take the means and relying upon Allah with the heart, and believing that the means are in His hand. If He wills, He prevents what the means would normally lead to from occurring. and if He wills. He causes them to have an opposite effect. If He wills, He places preventative factors that opposite them and repel their outcome. The one who worships Allah alone does not rely upon the means or place his hope in them, just as he does not neglect or nullify them. Rather, he carries them out whilst looking towards Allah (may He be glorified), the One who causes them to have an effect.

When the slave's tawakkul is strong, and his hope is great; Allah gives him relief. Ibrahim Al-Khalil left his wife Hajar and their son Ismail whilst he was a nursing baby in a silent valley where there was no one to comfort them, nor any vegetation or animals. He did this with tawakkul upon Allah and obeying His command. Thus, Allah encompassed them with His care. When the baby became a prophet, Allah described him as having forbearance and patience, fulfilling promises, as well as preserving the prayer and commanding others with it. In addition to this, the blessed Zamzam water is a fruit of Ibrahim Al-Khalil's tawakkul.

When the calamity became severe upon Bani Israil, and Firawn and his soldiers had followed and surrounded them, and the sea was in front of them:

﴿قَالَ أَصْحَابُ مُوسَىٰ إِنَّآ لَمُدْرَكُونَ﴾

{The companions of Musa cried out, "We are overtaken for sure."}  
[Ash-Shuara: 61]

The Prophet of Allah Musa (peace be upon him) who trusted in Allah's aid said:

﴿قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ﴾

{Musa reassured [them], "Absolutely not! My Lord is certainly with me, He will guide me."} [Ash-Shuara: 62]

Thus, Allah commanded him to hit the sea, causing it to part and become a dry path for them, each part was like a huge mountain.

Yunus (peace be upon him) was swallowed by the fish, in the depths of the sea and its darkness. He sought refuge with his Protector, and presented his needs to Him:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

{There is no god [worthy of worship] except You. Glory be to You! Indeed, I have been of the wrongdoers.} [Al-Anbiya: 87]

So he was cast onto the open shore worn out and weak, And he did not die alone in that empty space.

The mother of Musa placed her son Musa in the river trusting in Allah and obeying His command. Thus, he became a Messenger from the Messengers of Firm Resolve that were brought close to Allah.

It was said to Yaqub (peace be upon him) that verily your son has been eaten by a wolf. Thus, he entrusted his affair to Allah and supplicated to Him, and Allah returned Yusuf along with his brother to Yaqub after a long period of worry and separation.

When the situation become difficult and confined for Maryam and she was unable to converse, her reliance upon the Possessor of Greatness and Majesty became great, and there was nothing left for her to do except have sincerity and depend upon Allah. She pointed to her son, indicating that they should address him.

﴿قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾

{They exclaimed, "How can we talk to someone who is an infant in the cradle?"} [Maryam: 29]

When Allah made him speak:

﴿قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا﴾

{He said, "I am truly a slave of Allah. He has destined me to be given the Scripture and to be a prophet.} [Maryam: 30]

Our Prophet Muhammad (may Allah's peace and blessings be upon him) was hiding with his companion from his people in a barren mountain, in a deserted and scary cave. Fear overtook his companion, who said, "O Messenger of Allah! If one of them looked at his feet, he would see us." So he replied – while trusting in his Lord – by saying, "**What do you think, O Abu Bakr, of two the third of whom is Allah?**" (Agreed upon). Then Allah sent down his help and victory, and aided him with soldiers that are not seen; so the fear disappeared, they became safe, the migration was completed, and the message travelled [far and wide].

When the days become difficult for you to bear and afflictions surround you, do not place your hope in anyone else besides Allah. Raise your palms in supplication, and place yourself in front of Al-Khallaq (The Creator), and put your hope in Him. Entrust your affairs to Ar-Rahim (The Merciful), and sever the attachment from the creations. Call upon Al-Azim (The Great), and seek the times with supplication is likely to be answered, such as: when prostrating and the last part of the night. When tawakkul and hope are strong, and the heart is gathered in supplication, the call is not rejected.

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾

{Is He [not best] who responds to the desperate one when he calls upon Him and removes evil?} [An-Naml: 62]

Therefore, entrust the affair to its master and owner.

Allah is great. He does not humiliate or neglect those who seek refuge in Him. The dispelling of calamities comes when they are at their end, and ease comes with difficulty. Know your Lord at times of ease, and He will know you in times of difficulty. And the two close friends of Allah both said in times of affliction, "**Allah is sufficient for us and He is the best Disposer of affairs.**"

Whoever is true in his tawakkul upon Allah in attaining something, he will be able to do so. And who entrusts his affair to Him, Allah will suffice him of his worry. Whoever fulfils his tawakkul upon Allah, He will not leave him for anyone else, rather He will take care of him Himself.

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

{And whoever puts their trust in Allah, then He [alone] is sufficient for them.} [At-Talaq: 3]

Your level of tawakkul upon your Lord will be according to the level of your good thoughts and your hope in Him. Make your Lord the only one you complain to. Al-Fudayl (may Allah have mercy on him) said, "I swear by Allah, if you were to give up hope in the creation to the point where you do not want anything from them, your Protector would give you everything you want."

And He (may He be exalted) is competent over all things. A seed does not move without His permission, and no event occurs without except by His will. Not even a leaf falls without His knowledge.

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ \* الَّذِي يَرِيكَ حِينَ تَقُومُ \* وَتَقَبَّلُكَ فِي السَّجْدَيْنِ﴾

{Put your trust in Al-Aziz (The Mighty), Ar-Rahim (The Merciful). Who sees you when you rise [for prayer at night], as well as your movements [in prayer] along with [fellow] worshippers.} [Ash-Shuara: 217-219]

Ibrahim Al-Khawwas (may Allah have mercy on him) said, "After this verse, it is not befitting for a slave to seek refuge in anyone besides Allah."

Whoever clings to other than Allah, or trusts in his knowledge or intellect, or his medicine and amulets, and he relies on his own power and strength; Allah entrusts him to these things and abandons him. It states in Taysir Al-Aziz Al-Hamid, "This is known through the texts and through experience."

The best profit is having trust in Allah's sufficiency [for His slaves] and thinking good thoughts of Him. Whoever thinks that he will obtain what is with Allah by disobeying Him and opposing Him just as it is gained though obeying Him and seeking closeness to Him; or he thinks that if he leaves something for His sake, Allah will not compensate him with something better than it; or he thinks that whoever does something for His sake, Allah will not give him better than it, or he thinks that if he is truthful in his tawakkul upon Him, Allah will let him down and not give him what he asked for: he has indeed thought bad of Allah. No one is safe from this except those who know Allah, and His names and attributes, as well as the necessity of His Wisdom and Praise. Ibn Al-Qayyim (may Allah have mercy on him) said, "Most of the creation – rather all of them, except those whom Allah wills – assume untrue and bad assumptions of Allah. This is because most people believe that they deserve more than what Allah has willed for them. Whoever looks deeply

into himself will see this hidden inside him. Let the intelligent adviser to himself take note of this, and let him repent to Allah and beg His forgiveness at all times for having harboured bad thoughts about his Lord. Let him think bad of himself."

### **A'udhu billahi min ash-shaytanir-rajim**

﴿وَأَذْكُرُ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا \* رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

{And remember the name of your Lord and devote yourself to Him wholeheartedly. [He is the] Lord of the east and the west. There is no god [worthy of worship] except Him, so take Him as a disposer of [your] affairs.} [Al-Muzzammil: 8-9]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd, Ayyuh al-Muslimun:**

The slave's tawakkul will not be upright until this tawheed is correct. The correctness of this tawakkul will be according to the level of purity in his tawheed. When the slave turns to other than Allah, this seizes a part of his heart; thus causing a reduction in his tawakkul depending on how much his heart is diverted.

Whoever is struck by poverty and he goes around telling people about it (and complaining about it in the hope of receiving help), then his calamity will not be relieved. Whoever wants to be the strongest of people, let him depend upon Allah. And whoever wants to be the richest of people, let him have more trust in what is in Allah's hand than what is in his own hand.

Being content and having tawakkul surround whatever is decreed. Tawakkul comes before its occurrence and being content comes after, and contentment is a fruit of tawakkul. The essence of tawakkul is to entrust all of your matters to Allah. Dawud Ibn Sulayman (may Allah have mercy on him) said, "Three things indicate the piety of a believer: proper tawakkul for what he has not attained, proper contentment for what he has gained, and proper patience for what has missed him."

The more knowledge the slave has about Allah, the stronger his tawakkul upon Him will be. And the strength or weakness of tawakkul depends on the strength and weakness of Iman.

Whoever depends upon Allah should not be hasty for relief, for Allah has mentioned that He suffices the one who depends upon Him. Perhaps, this may bring about the thought that his sufficing will be hastened at the time of tawakkul. Allah had appointed a decree and a time for everything. Therefore, the person who has tawakkul should not be hasty and say, "I had tawakkul and supplicated, but I did not see anything." For certainly, Allah achieves His will and he has appointed for everything its decree.

Allah is alone in choosing and managing all affairs. His management for His slave is better than the slave's management for himself, and He is more merciful to His slave than the slave to himself.

Thereafter, know that Allah has commanded you with a matter which He began with Himself...

## Thinking Good Thoughts Of Allah<sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, and adhere to Islam with the strongest handhold.

### **Ayyuh al-Muslimun:**

Tawheed is Allah's right upon His slave. It is what Allah sent His messengers and revealed His books with. Its reality is to single out Allah in ibadah (worship). And ibadah is a comprehensive term for everything which Allah loves and is pleased with – including statements and actions, outward and inward. Thus, the heart has a servitude which is specific to it. Its servitude is greater, more frequent and more continuous than the servitude of the limbs. The actions of the heart are more rightful to enter into Iman than the actions of the limbs. The faith that is established in the heart – in knowledge and manifests in his condition – is the foundation which is intended. The outward actions complete it, and are a result of it. Iman is not correct and accepted except through the actions of the heart, for they are the essence and core of servitude. When the outward actions are void of them, they become like a lifeless corpse without a soul. Through the uprightness of the heart, the whole body becomes upright. The Prophet (may Allah's peace and blessings be upon him) said, "**Indeed, in the body there is a piece of flesh which, if it is sound, the entire body will be sound, and if it is corrupt, the entire body will be corrupt. It is the heart.**" (Agreed upon).

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 18<sup>th</sup> of Rabi Al-Akhir 1439AH.

The slaves differ in their ranks and their actions according to the difference between what is in their hearts, and that is the place which Allah looks to in His slaves. The Prophet (may Allah's peace and blessings be upon him) said, "**Verily, Allah does not look at your bodies or your outward appearances. Rather, He looks at your hearts and your actions.**" (Narrated by Muslim).

From the most emphasised actions of the heart is having good thoughts of Allah. It is from the obligations of Islam, and one of the rights and obligations of tawheed. It can comprehensively be defined as: every thought which is befitting for Allah's perfect essence, names and attributes. It is a branch of having knowledge about Allah. It is built upon knowing the vastness of Allah's mercy, glory, excellence, power, knowledge and good selection. When knowledge of this becomes complete, it inevitably produces good thoughts about Allah in the slave, and it is also produced by observing some of Allah's names and attributes.

Whoever's heart has the reality of the meanings of Allah's names and attributes established in them, he will also have good thoughts of Allah in a way which suits every name and attribute. For indeed, every attribute of Allah has its own servitude and good thought [from the slave].

Allah's perfection, glory, beauty, and generosity to His creation necessitates having good thoughts of Him (may He be exalted and glorified). And He commanded His slaves with this in His statement:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

{And do good, for Allah certainly loves the good-doers.} [Al-Baqarah: 195]

Sufyan At-Thawri (may Allah have mercy on him) said, "Have good thoughts of Allah." The Prophet (may Allah's peace and blessings be upon him) emphasised this before his death because of its importance. Jabir (may Allah be pleased with him) said, "I heard the Messenger of Allah (may Allah's peace and blessings be upon him) three days before his death as saying, '**None of you should die except whilst he has good thoughts of Allah (may He be glorified and exalted).**'" (Narrated by Muslim).

Allah praised His humble slaves for having good thoughts of Him. And He made the ease of worship and it being an aid for them from a hastened good news. Allah (may He be exalted) said:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ \*  
الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ﴾

{And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allah]. (They are those) who are certain that they will meet their Lord and that they will return to Him.} [Al-Baqarah: 45-46]

The Messengers (peace be upon them) attained a high rank in their knowledge of Allah. Thus, they entrusted their affairs to Him; thinking good thoughts of their Lord. Ibrahim (peace be upon him) left Hajar and their son Ismail near the House, and at that time there was no person or water in Makkah. Then Ibrahim turned away and started to leave and Hajar followed him and said, "O Ibrahim! Where are you going, leaving us in this valley where there is no person, nor is there anything?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do this?" He said, "Yes." She said, "Then He will not neglect us." (Narrated by Al-Bukhari). Therefore, there were many positive consequences as a result of her good thought of Allah. The water of Zamzam sprung, and the House was filled [with worship]. She will be remembered for eternity. Ismail became a prophet, and from his progeny came the seal of the Prophets and the leader of the Messengers.

Yaquub (peace be upon him) lost two of his sons. Yet, he was patient and entrusted his affair to Allah. And he said:

﴿إِنَّمَا أَشْكُوا بَنِي وَحُرِّيَّ إِلَى اللَّهِ﴾

{I only complain of my suffering and my grief to Allah} [Yusuf: 86]

His heart remained full of good thoughts about Allah and that He is the best of protectors, and he said:

﴿عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾

{Perhaps Allah will bring them to me all together. Indeed, it is He who is Al-Alim (All-Knowing), Al-Hakim (All-Wise)} [Yusuf: 83]

And he (peace be upon him) also enjoined his sons with that. He said:

﴿يَبْنَیْ أَدْهَبُوا فَتَحَسَّبُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رَّوْحِ اللَّهِ  
إِنَّهُ لَا يَأْتِسُ مِنْ رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

{O my sons! Go and search [diligently] for Joseph and his brother. And do not lose hope in the mercy of Allah, for no one loses hope in Allah's mercy except the disbelieving people.} [Yusuf: 87]

Bani Israil were afflicted with a level of harm that they could not bear. And despite the greatness of a calamity, there is still room for having good thoughts of Allah, and it provides hope and a way out. Thus, Musa (peace be upon him) said to his people:

﴿اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

{Seek Allah's help and be patient. Indeed, the earth belongs to Allah [alone]. He grants it to whoever He chooses of His slaves. The ultimate outcome belongs [only] to the righteous.} [Al-Araf: 128]

The situation of Musa (peace be upon him) and those with him became dire. The sea was in front of them, and Firawn and his soldiers were behind them. At this point:

﴿قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ﴾

{The companions of Musa cried out, "We are overtaken for sure."} [Ash-Shuara: 61]

The answer from the Prophet who was directly spoken to by Allah was a witness to his great level of trust in Allah and his good thought of Ar-Rabb (The Lord) Al-Qadir (The Most Capable):

﴿قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ﴾

{Musa reassured [them], "Absolutely not! My Lord is certainly with me, He will guide me."} [Ash-Shuara: 62]

Then, the divine revelation came with something which would never come to mind:

﴿فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اصْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ \* وَأَزَلْنَا تَمَّةَ الْأَخْرِبِينَ \* وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ \* ثُمَّ أَعْرَفْنَا الْأَخْرِبِينَ﴾

{So We inspired Moses: "Strike the sea with your staff," and the sea was split, each part was like a huge mountain. We drew the pursuers to that place, and We saved Musa and those with him, all together. Then We drowned the others.} [Ash-Shuara: 63-66]

The greatest of the creation in servitude to Allah and having good thoughts of Him is our prophet Muhammad (may Allah's peace and blessings be upon him). His people harmed him, yet he still trusted the promise of Allah and His aid for His religion. The Angel of the Mountain said to him, "**If you want, I can crush them between the two mountains.**" So the Messenger of Allah (may Allah's peace and blessings be upon him) said, "**Rather, I hope that Allah will bring forth from their progeny people who will worship Allah alone and not associate any partner with Him.**" (Agreed upon). Even in the most difficult and darkness of situations, our Prophet (may Allah's peace and blessings be upon him) continued to have good thoughts of his Lord. When He was exiled from Makkah, and sought refuge in a cave on the road, the disbelievers reached him. When they suddenly came close to him, he said to his companion consolidating him:

﴿لَا تَخْرَنَ إِنَّ اللَّهَ مَعَنَا﴾

{When those who disbelieved had driven him out [of Makkah] as one of two.} [At-Tawbah: 40]

Abu Bakr (may Allah be pleased with him) said, "I said to the Prophet (may Allah's peace and blessings be upon him) whilst we were in the cave: If one of them looked to his feet, he would see us there. So he said, '**O Abu Bakr! What do you think of two, the third of whom is Allah?**'" (Agreed upon).

Despite what he faced of harm, difficulties and fighting from every corner, he still trusted that this religion would spread to the horizons with the passing of generations. He would say, "**This matter (i.e. Islam) will certainly reach everywhere that night and day reach, and Allah will not leave any house made of mud or wool, but Allah will cause this religion to enter it, and some people will be honoured because of it [by converting] and others will be humiliated because of it [for refusing to embrace it].**" (Narrated by Ahmad). The Bedouin drew a sword over the Prophet (may Allah's peace and blessings be upon him) whilst he was asleep. He (may peace and blessings be upon him) said, "**I woke up to see that the sword was unsheathed in his hand.**" The Prophet (may Allah's peace and blessings be upon him) said, "Allah". He said this three times, and he did not punishment the man and he sat down. (Agreed upon). In the narration of Ahmad: "The sword fell from his hand."

The Companions are the strongest of creation after the Prophets in the certainty of their good thoughts of Allah. Allah (may He be glorified) said:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَآخِشُوهُمْ فَرَادَهُمْ إِيمَانًا  
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

{Those who were warned, "Your enemies have mobilized their forces against you, so fear them," the warning only made them grow stronger in faith and they replied, "Allah [alone] is sufficient [as an aid] for us and [He] is the best Protector."} [Al Imran: 173]

Ibn Ad-Daghinnah came to Abu Bakr (may Allah be pleased with him) to request that he either pray and recite the Quran quietly, or that he revokes his pledge of protection. Abu Bakr (may Allah be pleased with him) said, "I revoke your pledge of protection and am satisfied with Allah's protection" (Narrated by Al-Bukhari). Umar (may Allah be pleased with him) said, "The Messenger of Allah (may Allah's peace and blessings be upon him) commanded us one day to give sadaqah. At that time I had some property. I said, 'Today I shall surpass Abu Bakr if I surpass him any day.' I, therefore, brought half my property. The Messenger of Allah (may Allah's peace and blessings be upon him) asked, '**What did you leave for your family?**' I replied, 'The same amount.' Abu Bakr brought all that he had with him. The Messenger of Allah (may Allah's peace and blessings be upon him) asked him, '**What did you leave for your family?**' He replied. 'I left Allah and His Messenger for them.'" (Narrated by Abu Dawud).

The Prophet (may Allah's peace and blessings be upon him) came to Khadijah – the master of the all the women in the world – at the time when revelation first started and he said, "**Verily, I feared for myself.**" She said to him in response, "Never! Be cheerful, for by Allah, Allah will never disgrace you. Indeed, you uphold the ties of kinship, speak truthfully, help the poor and destitute, serve your guests generously and assist those who are stricken by calamity. (Agreed upon).

The predecessors of this nation continued upon this. Sufyan (may Allah have mercy on him) said, "I would not want my recompense for my good and bad deeds to be in the hands of my parents [rather than Allah]. My Lord is better for me than my parents." Said Ibn Jubair (may Allah have mercy on him) would supplicate with the following, "O Allah, I ask you for true tawakkul upon You, and good thoughts of You."

Amongst the Jinn, there are those that are righteous. They have good thoughts of Allah, and they are certain of His power and the vastness of His knowledge. Thus, from their statements was the following:

﴿وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِرَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا﴾

{And we have become certain that we will never cause failure to Allah upon earth, nor can we escape Him by flight.} [Al-Jinn: 12]

Verily, there are those from Allah's slaves that if they took an oath by Allah, He would fulfil it for them. They only did this thinking good thoughts of Him (may He be glorified). From the affair of the believer is that he always has good thoughts of his Lord, at every time and upon all circumstances. And the most befitting time for him to be like this is when he supplicates and calls upon Him, certain of His closeness, and that He will answer those supplicate Him and not fail those who hope in Him.

From the means of repentance being accepted is for a person to have good thoughts of his Lord. The Prophet (may Allah's peace and blessings be upon him) said in that which he narrated from his Lord, "**My slave has committed a sin, but he knew that he has a Lord Who forgives sins and punishes for sin. Do what you wish, for I have forgiven you.**" (Agreed upon).

In times of difficulty and affliction, good thoughts become evident and bad thoughts become clear. In Uhud, firmness was the situation of the believers, whilst other than them thought of Allah other than the truth - the thought of pre-Islamic ignorance. In Al-Ahzab, the thoughts of Allah were varied. Allah said about one group:

﴿هَنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا \*  
وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾

{Then and there the believers were put to the test, and were violently shaken. And [remember] when the hypocrites and those with sickness in their hearts said, "Allah and His Messenger have promised us nothing but delusion!"} [Al-Ahzab: 11-12]

As for the Companions (may Allah be pleased with them), they were certain that calamities were a test from Allah which are followed by victory and relief. Allah (may He be exalted) said about them:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ \*  
وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

{When the believers saw the enemy alliance, they said, "This is what Allah and His Messenger had promised us. The promise of Allah and His

Messenger has come true." And this only increased them in faith and submission.} [Al-Ahzab: 22]

The way out at times of constraint, affliction and worry is having good thoughts of Allah. Nothing relieved the three that remained behind [from the Battle of Tabuk] of the calamity that befell them other than their good thought of Allah. Allah (may He be glorified) said:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾

{And [Allah has also turned in mercy to] the three who had remained behind, [whose guilt distressed them] until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish. They knew there was no refuge from Allah except in Him. Then He turned to them in mercy so that they might repent. Surely Allah [alone] is the At-Tawwab (The Acceptor of Repentance), Ar-Rahim (Most Merciful).} [At-Tawbah: 118]

Allah is powerful and able. His aid for His slaves and allies cannot be overcome by anyone. And from the certainty [that the slave should have] is trusting in Allah's aid. Allah (may He be glorified) said:

﴿إِن يَصْرِكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذِلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ﴾

{If Allah helps you, none can defeat you. But if He denies you help, then who else can help you?} [Al Imran: 160]

Allah (may He be exalted) is extremely merciful. Whoever believes in Him, performs righteous deeds and hopes to attain Allah's mercy will attain it. The Prophet (may Allah's peace and blessings be upon him) said, "**When Allah created the universe, he wrote in His Book, which is with Him above the Throne: 'My mercy prevails over My wrath.'**" (Agreed upon).

Whoever's life becomes constricted, his good thoughts of Allah become comfort and relief for him. The Prophet (may Allah's peace and blessings be upon him) said, "**Whoever is struck by poverty and he goes around telling people about it (and complaining about it in the hope of receiving help), then his calamity will not be relieved. Whoever is struck by poverty and he complains to Allah about it, Allah will grant him relief sooner or later.**" (Narrated by At-Tirmidhi). Az-Zubair Ibn Al-Awwam said to his son Abdullah (may Allah be pleased with them both), "O my son! If you are unable to pay part of my debts, appeal to my Master to help you." He

said, "By Allah! I could not understand what he meant till I asked, 'O father! Who is your Master?' He replied, 'Allah (is my Master)'. By Allah, whenever I had any difficulty regarding his debts, I would say, 'Master of Az-Zubair! Pay his debts on his behalf.' And Allah would (help me to) pay it. (Narrated by Al-Bukhari).

Allah (may He be exalted) is vast in forgiveness and giving. Whoever thinks good of Him – in His richness and forgiveness – He will grant him what he asks for. He (may He be exalted) descends to the lowest heaven in the last third of every night and says, "**Who calls upon me, so I can answer him? Who asks of me, so I can give him? Who seeks my forgiveness, so I can forgive him?**" (Agreed upon). Both His hands (may He be exalted) are full. "**They are not reduced by giving. They are constantly giving day and night.**"

Allah accepts the repentance of His slaves and is pleased with it. He stretches His hand at night, so the sinner by day would repent; and He stretches His hand at daytime, so the sinner by night would repent. From the completeness of His characteristics (may He be exalted) is that He does not reject the one who turns to Him. The slave is most in need of having good thoughts of Allah when his death comes close, and he is bidding farewell to this world, and going to his Lord. The Prophet (may Allah's peace and blessings be upon him) said, "**None of you should die except whilst he has good thoughts of Allah (may He be glorified and exalted).**" (Narrated by Muslim)."

In this worship, there is a fulfilment of Allah's command and servitude. And the slave will have from his Lord what he thinks of Him. The Prophet (may Allah's peace and blessings be upon him) said, "**Allah (may He be exalted) says, 'I am as My slave thinks I am. I am with him when he makes mention of Me.'**" (Agreed upon). Ibn Masud (may Allah be pleased with him) said, "A slave does not think good thoughts of Allah except that Allah gives Him what he hoped for. That is because all good is in His hands (may He be exalted)."

When the slave is granted good thoughts of his Lord, Allah has opened a great good to good in his religion. Ibn Masud (may Allah be pleased with him) said, "I swear by Allah, the One whom there is no deity worthy of worship besides Him! A believing slave is not given anything better than having good thoughts of Allah."

The people's actions are according to their thoughts of Allah. As for the believer, he has good thoughts of Allah and thus he performs good actions.

As for the disbeliever, he has evil thoughts of Allah so he performs evil Allah. This act of worship is the perfection of Islam and completion of Iman. It is the path to Paradise for the one who performs it. It is an internal act of worship that leads to depending upon Allah and trusting Him. Ibn Al-Qayyim (may Allah have mercy on him) said, "The level of your tawakkul will be according to the level of your good thoughts of Allah and your hope in Him. This is why some defined tawakkul as having good thoughts of Allah. And preciseness in this matter would be to say: good thoughts of Allah leads to having tawakkul upon Him. This is because it is inconceivable for a person to have tawakkul upon someone he thinks bad of or someone he does not have hope in."

From the effects of this worship is the tranquillity of the heart, turning towards Allah, and repenting to Him. After Iman, there is nothing that expands the chest more than trusting Allah and placing hopes in Him. It calls a person towards optimism. The Prophet (may Allah's peace and blessings be upon him) said, "**There is no adwa (transmission of infectious disease without the permission of Allah) and no tiyarah (superstitious belief in bird omens), but I like optimism.**" (Agreed upon). Al-Halimi (may Allah have mercy on him) said, "Belief in bad omens is having bad thoughts of Allah. And optimism is having good thoughts of Allah."

It helps a person to be generous and brave, and gives him strength. Abu Abdillah As-Saji (may Allah have mercy on him) said, "Whoever trusts in Allah has attained his sustenance. It is the best provision, and an amazing preparation." It was said to Salamah Ibn Dinar (may Allah have mercy on him), "O Abu Hazim! What does your wealth comprise of?" He said, "Trust in Allah, and not hoping for what is in the hands of the people."

Whoever thinks good thoughts of his Lord will be generous and gracious with wealth, whilst certain in Allah's statement:

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ﴾

{And whatever you spend in charity, He will compensate [you] for it.}  
[Saba: 39]

Sulayman Ad-Darani (may Allah have mercy on him) said, "Whoever trusts Allah regarding his provision will increase in his good character, attain forbearance, be generous in spending, and have little whisperings in his prayer."

It pushes towards hoping for that which is with Allah, trusting in His promise, and performing good hoping for His bounty – as has been mentioned in His statement:

﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ﴾

{They will never be denied the reward for any good they have done.}  
[Al Imran: 115]

Allah treats His slaves according to their thoughts of Him. The reward is according to the action. Whoever thinks good will have it, and whoever thinks other than it has surely lost. The Prophet (may Allah's peace and blessings be upon him) said, "Allah (may He be glorified and exalted), says, 'I am as My slave thinks I am. If he thinks positively of Me, that will be good for him, and if he thinks negatively of Me, that will be bad for him.'" (Narrated by Ahmad). If the slave has good thoughts of Allah, surely Allah will never let him down. On the Day of Resurrection, the one who had good thoughts of his Lord will say:

﴿فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَيَمِينِهِ فَيَقُولُ هَذَا مَا أقرءُوا كِتَابِيَةَ \* إِيَّيْ ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ \*  
فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ \* فِي جَنَّةٍ عَالِيَةٍ﴾

{As for those given their records in their right hand, they will cry [happily], "Here [everyone]! Read my record! I surely knew I would face my reckoning." So he will be in a pleasant life, in an elevated garden.}  
[Al-Haqqah: 19-22]

### **Wa Ba'd, Ayyuh al-Muslimun:**

Allah is generous, great, powerful and mighty. If he wills for something to happen, he says to it 'be' and it is. He promised to preserve His book, and aid His religion, and He made the ultimate outcome for the pious. He provides for whom He wills without restriction, and he dispels the calamities of those who seek refuge in Him.

Whoever increases in knowledge about Allah, also increases in certainty about Him. Whoever has bad thoughts of Allah, that is because of his ignorance about the perfection of Allah's names and attributes. That is from the characteristics of the people of pre-Islamic ignorance. Allah (may He be exalted) said:

﴿يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ﴾

{They thought evil thoughts about Allah—the thoughts of [pre-Islamic] ignorance } [Al Imran: 154]

From the fruits of believing in Allah's names and attributes is having good thoughts of Him, depending on Him, and entrusting one's affairs unto Him.

### **A'udhu billahi min ash-shaytanir-rajim**

﴿فَمَا ظَنُّكَ بِرَبِّ الْعَالَمِينَ﴾

{Then what is your thought about the Lord of the worlds?"}  
[As-Saffat: 87]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Ayyuh al-Muslimun:**

Thinking good thoughts of Allah in the correct manner is manifest in good actions. It is only beneficial for a person when coupled with excellence. Those who think best of their Lord are the most obedient to Him. The more the slave thinks good of his Lord, the more his actions will improve without a doubt. Whoever performs bad actions, then his thoughts are also bad. Whenever good thoughts of Allah are coupled with performing sins, this is in reality feeling secure from Allah's plan. Good thoughts of Allah only benefits if it pushes a person towards His obedience. If it is reduced in a person's heart, then sins become manifest upon his limbs.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## That Which Is Best Lies In What Allah Has Decreed<sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared; for the fear of Allah is the most beautiful of what you display, and the best of what you conceal.

### **Ayyuh al-Muslimun:**

Allah named Himself with beautiful names, and he is characterised with the most complete characteristics. He creation the universe and perfected it. He owns and organises His dominion in an excellent way. Nothing moves or stays still except with His knowledge and will. He decides and none can reverse His decision. He judges and none can reject with judgement. He is not opposed in His actions. His is mighty and great. He is not asked about what He does and the creation are asked. He (may He be exalted) in addition to that is merciful. The creation is tossed and turned in the effects of His mercy. He is more merciful than the mother to her child. He is grateful. Whoever leaves something for His sake, He will increase him. He is kind to His slaves. He drives blessings towards them whilst they do not realise. He is the judge and sustainer for his creation. He opens doors of provision from the heavens and the earth for His slaves:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ﴾

{Ask [them, O Prophet], "Who provides for you from the heavens and the earth?" Say, "Allah!"} [Saba: 24]

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 12<sup>th</sup> of Rabi Al-Akhir 1429AH.

He is generous. He gives copiously, and there is no barrier between Him and His creation.

The slave is weak, poor and hasty. He is covered up with ignorance. He does not know what will happen tomorrow, or where he will day.

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ  
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

{And Allah brought you out of the wombs of your mothers while you knew nothing, and gave you hearing, sight, and intellect so perhaps you would be thankful.} [An-Nahl: 78]

He (may He be exalted) is merciful and kind to His slaves. He commanded them to entrust their affairs to Him depend upon Him, and to be pleased with what He has distributed to them.

Believing in Al-Qada and Al-Qadar is one of the pillars of Iman. The Prophet (may Allah's peace and blessings be upon him) would teach his companions the means to attaining Iman and contentment with what Allah has chosen for them. Jabir (may Allah be pleased with him) said, "The Messenger of Allah (may Allah's peace and blessings be upon him) would teach us istikharah in all matters, just as he would teach us a chapter of the Quran." (Narrated by Al-Bukhari). What Allah decrees for the slave is better than what the slave seeks for himself, for surely He is more merciful to him than the slave is to himself. Whatever Allah keeps away from the slave whilst preventing him from what he loves is good for him, even if he soul wanted the opposite of that. The Prophet (may Allah's peace and blessings be upon him) said, "**How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is thankful for it and that is good for him. If something bad happens to him, he bears it with patience and that is good for him.**" (Narrated by Muslim).

Allah only tests the Muslim with whatever he is afflicted with of calamities and worries in order to purify him, and examine him to give him more, and to prevent him from some things to raise his ranks. Something which is disliked may come alongside something which is liked, and the opposite also holds true.

﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

{Allah knows and you do not know.} [Al-Baqarah: 216]

How many ranks and gifts has Allah decreed for His slave as a result of afflictions, whilst he does not know?! Ibrahim (peace be upon him) was given Ibrahim in his old age and he loved him. Allah commanded him to slaughter Ismail as a test for him. Ibrahim Al-Khalil obeyed Allah's command to slaughter him, and this was best for him. Allah saved Ibrahim's son from being slaughtered, and Ismail built the Kabah with Ibrahim. He gave him Ishaq alongside Ismail, and after him Yaqub. And no prophet came [after that] except from the progeny of Ibrahim Al-Khalil (peace be upon him).

Hajar – the mother of Ismail (peace be upon them both) was left by her husband Ibrahim (peace be upon him) with her nursing baby in Makkah, in an empty silent valley where there was no one to comfort them. This was by Allah's command. She was close to death. There was no water nor place of refuge. She ran between two mountains to see if she could find anyone, but she did not. And that which was best lied in what Allah close. Jibreel descended and hit the earth with his wing. Zamzam sprang forth as a flowing spring. Those who made hajj and umrah, as well as others drank from it. This was all from the blessings of Hajar's dependency and trust upon Allah. And the pilgrims also run between As-Safa and Al-Marwa just as she ran.

Yusuf (peace be upon him) lived under the protection of his merciful, affectionate father. He would fear for him to go out and play with his brother.

﴿أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ﴾

{Send him out with us tomorrow so that he may enjoy himself and play. And we will really watch over him.} [Yusuf: 12]

Then he was snatched from this care and affection, and lost the kindness of his father and the company that brotherhood provides. He was thrown into the well alone. Allah had granted Him high lineage, handsomeness and youth. After exiting the well, the woman tried to seduce him. Despite the presence of many encouraging factors [to commit immorality], he said:

﴿مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ﴾

{Allah is my refuge! It is [not right to betray] my master, who has taken good care of me.} [Yusuf: 23]

Thus Allah gave him praise, and made him an example for chastity in the youth and fearing Allah in secret. Allah granted him prophethood after

exiting the well. He placed the treasures of the land in his hand. And a surah was revealed with his name that will be recited until the Day of Resurrection.

Ayyub (peace be upon him) was tested with illness. His companions would hide away from him. Whilst he was in this state, some of his children died. However Allah had stored away for him a cure and blessings by His mercy. He was healed of his calamity, and Allah provided him with children like them in number. And Allah made him an example for the patient.

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ ۗ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ۖ فَاسْتَجَبْنَا لَهُ ۖ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ﴾

{And [remember] when Ayyub cried out to his Lord, "I have been touched with adversity, and You are the most merciful of the merciful." So We answered his prayer and removed his adversity, and gave him back his family, twice as many, as a mercy from Us and a lesson for the [devoted] worshippers.} [Al-Anbiya: 83-84]

Yunus (peace be upon him) was thrown from the ship into the depths of the sea, and the whale swallowed him. However, Allah saved him from death and took care of him with His protection. The whale threw him out on the shore after he had spent a number of days in its belly. Allah caused a squash plant to grow over him. And He sent him to [his people of] a hundred thousand or even more, who then believed [in him], so He gave them enjoyment for a while. Thus, his affliction was good for him and his people, as well as all the afflicted people after him. For there is none that supplicate with his supplication except that Allah rescues them from their affliction. Allah (may He be exalted) said:

﴿وَذَا النُّونِ إِذ ذَّهَبَ مُغْرَضًا فَظَنَّ أَن لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا ۗ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۖ فَاسْتَجَبْنَا لَهُ ۖ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۖ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ﴾

{And [remember] when the Man of the Whale [Prophet Yunus (peace be upon him)] stormed off [from his city] in a rage, thinking We would not restrain him. Then in the [veils of] darkness he cried out, "There is no god [worthy of worship] except You. Glory be to You! Indeed, I have been of the wrongdoers." So We responded to him and saved him from the distress. And thus do We save the believers.} [Al-Anbiya: 87-88]

The Prophet (peace and blessings be upon him) said, "**The prayer of Dhun-Nun (Yunus) which he said when he was in the belly of the whale:**

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

**{There is no god [worthy of worship] except You. Glory be to You! Indeed, I have been of the wrongdoers.} [Al-Anbiya: 87]**

**No Muslim recites this supplication concerning any matter but Allah will answer him." (Narrated by At-Tirmidhi)**

Zakariyya (peace be upon him) was deprived of children for a long time. His bones became weak and his hair became grey, and he resorted to Allah with supplication. Thus, the consequence of this delay was the angels called out to him with the news that Allah gives him glad tidings of a boy. And the One who named his boy was Allah Himself, and He named him with a name that none had been given before him.

﴿يُنزِكُ رِيًّا إِنَّا نَبَشِّرُكَ بِغُلَامٍ أُسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا﴾

{[The angels announced,] "O Zakariyya! Indeed, We give you the good news of [the birth of] a son, whose name will be Yahya—a name We have not given to anyone before."} [Maryam: 7]

Before his mother became pregnant with him, Allah had revealed to his father what his son would become in this life, such that his soul would be at rest and not worried about his guidance:

﴿مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ﴾

{[He will] confirm the Word of Allah and will be a great leader, chaste, and a prophet among the righteous } [Al Imran: 39]

Musa's mother was commanded by Allah to throw her son Musa in the river, whilst he was a baby. This seemed like death for her son, however Allah protected him and prevented him from being nursed any other woman. He returned him to his mother, so that she could nurse him and take payment for nursing him.

Then Musa (peace be upon him) lived with Firawn in a life of comfort and ease. But he was tested with another affliction. The chiefs were conspiring against him to put him to death, so he left Egypt in a state of fear and caution. He travelled in the open desert and reached Madyan – a land which he did not so. He raised his gaze to the sky and said:

﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

{My Lord! I am truly in [desperate] need of whatever good You may have in store for me.} [Al-Qasas: 24]

Therefore, Allah granted him – after this hardship and affliction – prophethood, and He spoke to him directly with no intermediary, and chose him to be of Those of Firm Resolve.

The mother of Maryam hoped for a son, but Allah gave her a daughter. However, the end result was a great deal of good, as that daughter gave birth to a prophet and messenger.

Maryam (peace be upon her) protected her chastity, so Allah breathed into her [womb] through His angel [Gabriel]. Thus, she became pregnant by Allah's command without a husband. Because of the fright of her calamity, she said:

﴿يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا﴾

{Oh, I wish I had died before this and was a thing long forgotten!} [Maryam: 23]

However, Allah is wise and knowing. He made this baby a sign for the people. He conceived him without a husband, and this baby would be born to become a prophet. And Allah would make the mention of her and her son eternal in the Quran:

﴿وَجَعَلْنَاهَا وَأَبْنَاهَا آيَةً لِلْعَالَمِينَ﴾

{And We made her and her son a sign for the worlds.} [Al-Anbiya: 91]

Our Prophet Muhammad (may Allah's peace and blessings be upon him) grew up orphaned of both parents, and did he not have any siblings that he could accompany. Thus, Allah was the One who gave him refuge:

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى﴾

{Did He not find you an orphan and give [you] refuge?} [Al-Duha: 6]

He ascended to the heavens in the company of Jibril, and Allah prepared for him the best accommodation in the highest of Paradise. Allah said to him:

﴿وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى﴾

{And the Hereafter is better for you than the life of this world.}  
[Al-Duha: 4]

The Companions (may Allah be pleased with them) migrated from Makkah to Madinah. They left their homeland and their families for a different land, and a different people. Thus, Allah made them the bearers of the religion and from the people of Paradise:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا﴾

{Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, wherein they will abide forever.} [At-Tawbah: 100]

In the sixth year after the migration, the Prophet (may Allah's peace and blessings be upon him) came to Hudaibiyah with his Companions whilst enroute to Makkah. They numbered one thousand four hundred. The polytheists prevented them from entering and they agreed that they would come in the following year instead. The Companions were hurt by this, as they had been prevented from the House and commanded to return after coming close to it. They obeyed the command of Allah's Messenger (may Allah's peace and blessings be upon him) by returning and not entering this year, and they returned in the following year. Allah gave them an umrah in place of the umrah they had not performed last year, as well as power and might. They had become ten thousand in number. They entered Makkah without any fighting in the Year of the Conquest, and people entered into Allah's religion in groups. The Prophet (may Allah's peace and blessings be upon him) broke the idols around the Kabah, whilst reciting:

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾

{And say, "The truth has come and falsehood has vanished".} [Al-Isra: 81]

And the religion spread throughout the horizons.

Whoever grows up upon Allah's obedience in his youth, and prevents himself from the forbidden matters and following his desires; Allah will shade him under the shade of His throne on the day that there is no shade except for it.

Whoever is called by his soul towards a woman that is forbidden for him, yet he leaves her fearing Allah; Allah will gather him under the shade of

His throne with the best of His slaves. Qatadah (may Allah have mercy on him) said, "A person does not have the ability to do something forbidden, and then he leaves it only out of the fear of Allah; except that Allah replaces it for him in this world with something better than it, before the Hereafter."

Whoever loses his eyesight and is patient, Allah will replace it for him in the Hereafter with what no eye has ever seen. The Prophet (peace and blessings be upon him) said, "**Allah (may He be exalted and glorified) says: 'If I test My slave with [the loss of] his two dear ones [meaning his eyes], and he bears that with patience, I will compensate him for them with Paradise.'**" (Narrated by Ahmad).

Whoever is certain of Allah's choice for His slaves being good, calamities become light and difficulties become easy for him. He stores away the reward of what he has been afflicted with [for the Hereafter], trusting in Allah's kindness, generosity and the excellence of what He chooses.

#### A'udhu billahi min ash-shaytanir-rajim

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ﴾

{Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.} [Al-Baqarah: 216]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Ayyuh al-Muslimun:**

Allah ordains high ranks for some of His slaves, but their actions fall short in attaining them. Therefore, Allah tests them with various calamities; so that they can earn the reward which allows them to reach those high ranks and stations. Allah will grant contentment and certainty to those who are patient upon that which afflicts them and entrust their affairs to Allah, and He will make their outcome praiseworthy. If the desire for something that Allah has prohibited is strong and the soul desires to do it, yet the slave abstains from it; his reward for leaving it increases. It will be multiplied, because of him striving against his soul in abstaining from this matter, and he will be given something better in its place.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## Patience Upon Calamities<sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd:**

O Slaves of Allah! Fear Allah as He deserves to be feared, for the fear of Allah leads to an increase in blessings and the diversion of punishment.

### **Ayyuh al-Muslimun:**

Allah has decreed the destiny and lifespan of all the creatures, and He has written their actions and their tracks. He distributed their livelihood and wealth between them. He created life and death to test which of them would be best in actions. Belief in Al-Qada and Al-Qadar is one of the pillars of Iman. There is nothing on earth that moves or stays still except by Allah's will. There is nothing in existence except by Allah's decree and creation. The world is overflowing with hardships, and is a place of difficulties and terrors by its very nature. The obstacles and calamities in it are inevitable for the slave, just like hot and cold.

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ﴾

{We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to the patient.} [Al-Baqarah: 155]

And decisive trials are tribulations by which the truthful is distinguished from the liar:

﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ﴾

{Do people think once they say, "We believe," that they will be left without being put to the test? } [Al-Ankabut: 2]

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 5<sup>th</sup> of Muharram 1422AH.

And the soul does not purify itself except through scrutiny, and afflictions bring out men. Ibn Al-Jawzi (may Allah have mercy on him) said, "Whoever wants safety and wellness to last for him without affliction does not know the obligation, and he did not understand submission." Pain will inevitably be faced by every soul, whether it believes or disbelieves, and life is based on hardships and facing dangers, and no one expects that he will be completely free from distress and pain.

A person moves between blessings and facing adversity. The angels prostrated to Adam (peace be upon him), then soon after he was expelled from Paradise. Affliction is only the opposite of what a person intends and hopes for. And everyone will inevitably taste its bitterness, however some more than others. The believer is tested for him to be purified rather than punished. [He is tested with] trials in good times, and adversities at difficult times:

﴿وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

{And We tested them with good [times] and bad that perhaps they would return [to obedience].} [Al-Araf: 168]

Something which is disliked may come alongside something which is liked, and the opposite also holds true. So do not feel secure that you feel face harm from something which brought you happiness, and do not despair of receiving happiness from something you thought to be harmful. Allah (may He be glorified) said:

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ﴾

{Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.} [Al-Baqarah: 216]

Prepare yourself for calamities before they occur so that they can be easy for you to face. Do not despair because of a calamity, for they only last for a limited time in Allah's knowledge. And do not show pleasure with your statements, for perhaps a word that was spoken by the tongue will destroy a person.

The resolute believer stands firm against distressing situations. His heart does not change, nor does his tongue utter a complaint. Make the

afflictions easy by reminding yourself of the promised reward and easy of the matter [that is to come], so that the adversity can pass without having complained. The wise people have always shown fortitude at times of adversity. This is so they do not bear the rejoicing of their enemies, on top of their difficulties. If a calamity becomes apparent to the enemy, they are pleased by it and rejoice. Concealing calamities and pain is from the characteristics of the noble. Thus, be patient for the heart of the calamity, so it is very quick to pass. At most, all it requires is a few days of patients. The people that were destroyed were only destroyed because of the exhaustion of their firmness. And the patient are recompensed with the best reward:

﴿وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

{And We will surely give those who were patient their reward according to the best of what they used to do.} [An-Nahl: 96]

Their reward is multiplied:

﴿أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا﴾

{Those will be given their reward twice for what they patiently endured } [Al-Qasas: 54]

Rather, their reward is multiplied without limit. And Allah is with them. Victory and ease are attached to their patience.

Your Lord only prevented you – O afflicted one – so that you could be given, and He only afflicted you for you to be strengthened, and He only examined you for you to be purified. He afflicts with blessings, and blessings with affliction; so do not waste your time worrying about the sustenance which you have been guaranteed. So long as you remain alive, your sustenance will come to you. Allah (may He be glorified) said:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

{There is no moving creature on earth whose provision is not guaranteed by Allah.} [Hud: 6]

If He closes one of His paths for you by His wisdom, He opens a path more beneficial for you by His mercy.

Through affliction, the status of the great people is raised, and the reward of the righteous is increased. Sad Ibn Abi Waqqas (may Allah be

pleased with him) said, "I said: 'O Messenger of Allah, which of the people are most severely tested?' He said: '**The Prophets, then the righteous, then next best and the next best from the people. A man will be tested in accordance with his level of religious commitment. If his religious commitment is strong, he will be tested more severely, and if his religious commitment is weak, he will be tested in accordance with his religious commitment. Calamity will keep befalling a person until he walks on the earth with no sin on him.**'" (Narrated by Ahmad).

The path of affliction is an arduous passage. Adam was worn out in it, Ibrahim Al-Khalil was thrown into the fire, Ismail was laid down to be slaughtered, Yunus was thrown into the belly of the whale, Ayyub suffered sickness, Yusuf was sold for a cheap price, and unjustly thrown into a well and then jailed. And our prophet Muhammad (may Allah's peace and blessings be upon him) dealt with various types of harm.

You are following the path of affliction, and this world has not been free of it for everyone; even if he gained from it what he hoped to gain. The Prophet (may Allah's peace and blessings be upon him) said, "**When Allah wills good for a person, He afflicts him (with calamity so that he may earn reward by bearing it with patience).**" (Narrated by Al-Bukhari). Some of the scholars said, "Difficulties will continue to come to the one whom Allah created for Paradise."

The true calamity is that which affects a person's religion. All other calamities are in reality well-being [for a person], as through them his ranks are raised and his sins are expiated. Every blessing that does not bring a person closer to Allah is a calamity, and the truly afflicted one is he who is deprived of reward. So do not grieve over what you missed from this world, as its calamities are nothing but worries. People are punished in it according to their level of concern for it. Finding joy in it is exactly what is worried over, as its pains come from its pleasures, and its sadness from its happiness. Abu Ad-Darda (may Allah be pleased with him) said, "From the lowliness of this world to Allah is that He is only disobeyed in it, and what is with Him is not attained except by abandoning it."

Occupy yourself with what is more beneficial for you than attaining what you have missed, by rectifying your mistakes, seeking forgiveness for sins, and standing at the door of the Lord of everyone.

Think about the swiftness of your affliction ending and it will become easy. Were it not for the difficult calamities, the times of rest would not be

hoped for. Give up hope for what the people possess, and you will be the richest of them. Do not despair, causing you to become forsaken. Remember the abundance of Allah's blessings upon you, and repel sorrow with contentment in the inevitable decree. For the daybreak will still come, even if the night is long. The end of distress is the beginning of relief. A long period of time does not remain on the same state. Rather, every matter is followed by another. There is no difficulty except that it will become easy. Do not despair – even if the afflictions seem to close in on you – for a difficulty will not overcome two easings. Beseech Allah, and relief will come in your direction. No one who held firm to Allah has patience except that the way out comes his way. When Yaqub (peace be upon him) lost a son, he did not despair even after a long time had passed. When his other son was taken away, he did not lose hope in Al-Wahid Al-Ahad (The One). Rather, he proclaimed:

﴿فَصَبِّرْ جَمِيلًا عَسَىٰ اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا﴾

{So patience is most fitting. Perhaps Allah will bring them to me all together.} [Yusuf: 83]

Praise is for our Lord alone, and He is the receiver of complaints. If the days become difficult for you, and paths are closed in your face; do not hope in anyone besides Allah to lift your calamity and ward off your affliction. In the depths of the night, turn your face towards the sky and raise your palms and call upon Al-Karim (The Generous) to relieve your anguish and ease your affairs. If your hope is strong, and the heart is focused upon the supplication, the call is not rejected.

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾

{Is He [not best] who responds to the desperate one when he calls upon Him and removes evil?} [An-Naml: 62]

Put your trust in Al-Qadir (The All-Capable), and turn to Him with a submissive humble heart; the doors will be opened for you. Al-Fudayl Ibn Iyad (may Allah have mercy on him) said, "If you were to not hope for anything from the creation, your Lord would have given you everything you wanted."

Ibrahim (peace be upon him) left Hajar and his son Ismail in a valley where there was no vegetation or water. Then Ismail became a prophet commanding his people with prayer and charity. Yunus (peace be upon him)

did not die on the shore whilst bare. Whoever entrusts his affair to his Lord attains what he hoped for. Frequently use the supplication of Dhun-Nun (Yunus):

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

{There is no god [worthy of worship] except You. Glory be to You! Indeed, I have been of the wrongdoers.} [Al-Anbiya: 87]

The scholars stated, "an afflicted person does not supplicate using it, except that Allah grants him relief from his affliction." Ibn Al-Qayyim (may Allah have mercy on him) said, "It has been tried and tested that whoever says: 'O Lord! I have been touched with adversity, and You are the most merciful of the merciful' seven times, Allah will alleviate him of his adversity."

So put yourself in front of Allah, and place your hope in Him. Entrust matters to Ar-Rahim (The Merciful). Ask Him for relief, and sever your hope from the created beings. Search for the times when supplication is accepted, such as during prostration and in the last part of the night. Beware of considering the length of an affliction to be long, and becoming bored of frequent supplication; for you are afflicted with a calamity and the worship sought from you [in this situation] is patience and supplication. And do not lose hope in the mercy of Allah, even if the affliction is prolonged; for relief is close. Ask the opener of doors, for He is Al-Karim (The Generous):

﴿وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ﴾

{If Allah touches you with harm, none can remove it except Him.} [Al-Anam: 17, Yunus: 107]

He does what He wants. Zakariyya (peace be upon him) reached an extremely old age, then he was blessed with [a son] that was a noble and virtuous person, and from the Prophets. Ibrahim (peace be upon him) was given the glad tidings of a child, and his wife said after having given up hope in her condition:

﴿هَآءِ آيَاتُ رَبِّي وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا﴾

{How can I have a child in this old age, and my husband here is an old man? } [Hud: 72]

If you feel your sustenance to be delayed, increase in your repentance and seeking of forgiveness; for sins necessitate punishment. If you do not

see any sign of acceptance, then investigate into your own affair. Perhaps you were not truthful in your repentance. Thus, correct it, then turn towards supplication. For there is none greater in generosity than Al-Jawad (The Generous). Search for those stricken with poverty, for charity lifts and repels affliction.

When a calamity has been lifted from you, praise Allah abundantly. Know that being deceived by safety is a great trial, for surely the punishment may be delayed, and the smart person is he who is aware of the consequences.

Always be certain of Allah's of Allah's decree, creation and control. Be patient upon His afflictions and judgement, and submit to His command.

### **A'udhu billahi min ash-shaytanir-rajim**

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَتَوَكَّلِ الْمُؤْمِنُونَ﴾

{Say, "Nothing will ever befall us except what Allah has destined for us. He is our Protector." So in Allah let the believers put their trust.} [At-Tawbah: 51]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Amma ba'd, Ayyuh al-Muslimun:**

Circumstances do not stay the same, and the happy person is he who adheres to fearing Allah. If he is wealthy, it adorns him, and if he is needy it enriches him, and if he is afflicted it beautifies him. Therefore, adhere to the fear of Allah in every situation, for then you will only see ease in times of difficulty, strength in times of illness, and richness in times of poverty.

Nothing can repel what has been decreed. And there is no way to attain what has not been decreed. Contentment and depending upon Allah surround the decree, for Allah alone chooses and controls. His management for His slave is better than the slave's management for himself, and He is more merciful to His slave than the slave to himself. Dawud Ibn Sulayman (may Allah have mercy on him) said, "Three things indicate the piety of a believer: proper tawakkul for what he has not attained, proper contentment for what he has gained, and proper patience for what has missed him."

Whoever is pleased with Allah's choice, the decree will strike him whilst is praiseworthy, thanked, and he will be dealt with kindly. On the other hand, the opposite also holds true. In addition to this, there is no escaping what has been decreed for you. A wise person was asked, "What is richness?" He answered, "Not wishing for much, and being pleased with what suffices you." Shurayh (may Allah have mercy on him) said, "A slave has three blessings in every calamity that he is afflicted with: that it was not in his religion, that it was not greater than it is, and that Allah bestowed patience upon him when he is patient."

Thereafter, send peace and blessings – O Slaves of Allah – upon the best of Allah's creation: Muhammad Ibn Abdullah; for indeed Allah has commanded use you to invoke His peace and blessings upon His Prophet...

## Firmness During Calamities<sup>1</sup>

Verily, all praise is for Allah. We praise Him, seek His aid and His forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared, and be conscious of Him in secret and in open.

### Ayyuh al-Muslimun:

Allah has decreed the destiny and lifespan of all the creatures, and He has written their actions and their tracks. He created the heavens, earth, life and death to test them.

﴿وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ  
أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

{He is the One Who created the heavens and the earth in six Days—and His Throne was upon the waters—in order to test which of you is best in deeds.} [Hud: 7]

The world is a place of difficulties and terrors by its very nature. One person is afflicted with hunger, another with fear, another with loss of lives, and others with loss of wealth.

Calamities do not recognise a place or time, nor do they recognise age or gender. Allah (may He be exalted and glorified) said:

﴿وَنَبْلُوكُمُ بِالْأَشْرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾

{And We test you with evil and with good as trial; and to Us you will be returned.} [Al-Anbiya: 35]

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<sup>1</sup> This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 26<sup>th</sup> of Muharram 1430AH.

Belief in the divine decree – the good and bad of it – is one of the pillars of Iman. The believer is firm at times of difficulty. He is unshaken by adversity and afflictions. He goes with the divine decree regardless of how it is, believing in it, delegating his affairs to Allah and trusting in Him.

Facing calamities is the path of the great people. The Prophet (may Allah's peace and blessings be upon him) was asked, "O Messenger of Allah, which of the people are most severely tested?" He said, "**The Prophets, then the righteous, then next best and the next best from the people. A man will be tested in accordance with his level of religious commitment. If his religious commitment is strong, he will be tested more severely, and if his religious commitment is weak, he will be tested in accordance with his religious commitment.**" A believer is only tested with calamities for his reward to be increased and his rank to be raised. The Prophet (may Allah's peace and blessings be upon him) said, "**Calamity will keep befalling a person until he walks on the earth with no sin on him.**" (Narrated by Ahmad). Ibn Rajab (may Allah have mercy on him) said, "The level of affliction will only be known when the cover is raised on the Day of Resurrection."

The Muslim is strong and mighty. He does not break down in front of calamities. The Prophet (may Allah's peace and blessings be upon him) said, "**The example of a believer is that of a fresh tender plant, which the wind bends sometimes and some other time it makes it straight** (i.e. the believer is tested, then he returns back to his strength). **And the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly** (i.e. it looks strong but it is actually weak, and is suddenly uprooted in one go." (Agreed upon).

The way of the Prophets (peace be upon them) was to be strong and firm upon the religion at times of calamity. The Prophet (may Allah's peace and blessings be upon him) would supplicate with the following words, "**O Allah, I ask you for steadfastness in this matter, and I ask You for the resolve to adhere to the path of guidance.**" (Narrated by An-Nasai).

Ibrahim Al-Khalil (peace be upon him) broke the idols, and his enemies said:

﴿فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ﴾

{Bring him before the eyes of the people} [Al-Anbiya: 61]

I.e. so they can see how we punish him. He did not fear them. Rather, he said:

﴿أُقِ لَكُمْ وَلَمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾

{Shame on you and whatever you worship instead of Allah!}  
[Al-Anbiya: 67]

They threatened to burn him with fire, and that only increased with level of hope in Allah. He said:

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

{My Lord! Bless me with righteous offspring.} [As-Saffat: 100]

So Allah gave him glad tidings of a forbearing son. When Ibrahim's father said to him:

﴿يَا إِبْرَاهِيمُ لِمَ تَتَنَزَّهُ لَأَرْجُمَنَّكَ﴾

{O Abraham! If you do not desist, I will certainly stone you [to death]} [Maryam: 46]

He did not become weak in his calling to Allah. He said:

﴿سَلِّمْ عَلَيَّ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا﴾

{Abraham responded, "Peace be upon you! I will pray to my Lord for your forgiveness. Indeed, He is ever gracious to me.} [Maryam: 47]

When Yusuf (peace be upon him) was in prison, sadness did not hold him back from calling towards Allah's oneness:

﴿يَا صَاحِبِي السِّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

{O my fellow-prisoners! Which is far better: many different lords or Allah, the One, the Supreme?} [Yusuf: 39]

The people of Lut (peace be upon him) said to him:

﴿لَيْنَ لِمَ تَنْتَه يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ﴾

{They threatened, "If you do not desist, O Lut, you will surely be expelled."} [Ash-Shuara: 167]

He said to them with honour:

﴿إِنِّي لَعَمَلِكُمْ مِنَ الْقَالِينَ﴾

{Lut responded, "I am truly one of those who despise your [shameful] practice.} [Ash-Shuara: 168]

Shuayb (peace be upon him) was threatened by his people of being exiled if he did not follow their religion, so he said to them:

﴿قَدْ أَفْرَبْنَا عَلَى اللَّهِ كَذِبًا إِنَّ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّنا اللَّهُ مِنْهَا﴾

{We would surely be fabricating a lie against Allah if we were to return to your faith after Allah has saved us from it.} [Al-Araf: 89]

Yunus (peace be upon him) was not weakened by his worries from clinging to his Lord whilst in the belly of the whale. Rather, he would call upon his Lord with monotheism [saying]:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

{There is no god [worthy of worship] except You. Glory be to You! Indeed, I have been of the wrongdoers.} [Al-Anbiya: 87]

Firawn accused Musa of being insane, and said:

﴿إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ﴾

{Firawn said [mockingly], "Your messenger, who has been sent to you, must be insane."} [Ash-Shuara: 27]

Musa did not pay attention to his statement. Rather, he called him towards Allah's oneness.

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ﴾

{Musa responded: "[He is] the Lord of the east and west, and everything in between, if only you had any sense."} [Ash-Shuara: 28]

When Firawn gathered his sorcerers to scare Musa:

﴿قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْتَةِ﴾

{[Musa] said, "Your appointment is on the day of the festival } [Taha: 59]

I.e. so that all the people would see us. This happened in a scary situation. Musa – trusting in Allah's aid and certain of their defeat – proclaimed:

﴿الْقُوا مَا أَنْتُمْ مُلقُونَ﴾

{Throw down whatever you will throw.} [Yunus: 80]

When Banu Israil abandoned Musa and were to arrogant to fight, and they said:

﴿فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَقَتِيلًا إِنَّا هَاهُنَا قَاعِدُونَ﴾

{So go, you and your Lord, and fight. Indeed, we are remaining right here } [Al-Maidah: 24]

Musa did not become weak in fulfilling his Lord's command. Rather, he fought; as did his followers alongside him, and Allah aided them. When he left Egypt, Firawn followed him. The sea was in front of him, and Firawn was behind him.

﴿قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ﴾

{The companions of Musa cried out, "We are overtaken for sure."} [Ash-Shuara: 61]

So Musa – with firm faith and trusting in Allah – proclaimed:

﴿كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ﴾

{"Absolutely not! My Lord is certainly with me, He will guide me."} [Ash-Shuara: 62]

Our prophet Muhammad (may Allah's peace and blessings be upon him) was boycotted for three years in one of Makkah's valleys. However, he did not stop calling to Allah. They mocked him and said that he is a sorcerer, a liar, and a madman; so he turned away from them. They exiled him from his homeland Makkah:

﴿إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ﴾

{When those who disbelieved had driven him out [of Makkah] as one of two.} [At-Tawbah: 40]

So he completed conveying the message of his Lord in another land.

In Badr, he saw the huge number of polytheists; yet he stated that he had been shown the falling places of the people. The Muslims had suffered in Uhud. He marched to Khaybar in order to fight. The confederates gathered against him in the Battle of Al-Khandaq. Then, he marched towards Makkah to conquer it. He stated after the Battle of Al-Khandaq, "**From now onwards we will go to attack them, and they will not come to attack us.**" (Narrated

by Al-Bukhari). The Muslims suffered in Hunayn, then he marched towards the Romans in Tabuk.

His tooth was broken. His head was wounded. Blood flowed on his face. The Jews bewitched him. He was poisoned. He tied a stone to his belly because of severe hunger. His household was slandered. Six of his children died [during his lifetime], and none of them remained besides Fatimah (may Allah be pleased with her). None of this diverted him from benefitting the people with knowledge and light.

Allah praised the Messengers for their patience and firm resolve in his statement:

﴿وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِعَايِنَتِنَا يُوقِنُونَ﴾

{And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.} [As-Sajdah: 24]

When the Companions were exiled from their homes, they did not weaken in their efforts to aid the religion. Thus, Allah placed the treasures of Kisra and Qaysar under their hands. In the Battle of Al-Khandaq, they were affected by the severe cold, hunger, and the hearts had reached the throats out of fear; but they were patient upon that in order to convey Allah's religion.

The Companions were afflicted with a momentous calamity: the death of the Prophet (may Allah's peace and blessings be upon him). However, their sadness due to his death did not stand as an obstacle against them continuing in calling towards Allah and striving in His path. They continued upon the path that the Prophet (may Allah's peace and blessings be upon him) was upon in his lifetime. Abu Bakr (may Allah be pleased with him) sent out the army of Usamah, and fought the apostates as well as those who refused to pay zakah. Thus, Allah aided Islam; and made it prevail over all religions.

#### **Wa Ba'd, Ayyuh al-Muslimun:**

Allah's religion is strong. Allah will aid it as well as its followers. He (may He be exalted) said:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي﴾

{Allah has decreed, "I and My messengers will certainly prevail."} [Al-Mujadilah: 21]

Even if the Muslims are weak at a particular time, Allah will aid them if they return to the religion:

﴿إِن تَصُرُوا اللَّهَ يَصُرْكُمْ﴾

{If you stand up for Allah, He will help you } [Muhammad: 7]

If the Muslims are defeated in a particular situation, they are in reality the victors; even if they are defeated. The believer's calamity is light and temporary, whereas the disbeliever's calamity is severe and continuous. Allah (may He be exalted and glorified) said:

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِن كُنْتُمْ مُؤْمِنِينَ﴾

{Do not falter or grieve, for you will have the upper hand, if you are [true] believers.} [Al Imran: 139]

The joy of the disbelievers in being victorious over the weak is humiliation for them. Allah (may He be exalted and glorified) said:

﴿إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ﴾

{Indeed, the ones who oppose Allah and His Messenger - those will be among the most humiliated.} [Al-Mujaadilah: 20]

Ibn Al-Qayyim (may Allah have mercy on him) said, "The honour and victory attained by the disbeliever is much less than that of the believer. Rather, it is actually humiliation, weakness and lowliness [for them]; even if it appears to be otherwise."

Allah's grants respite to the disbelievers – despite their oppression – for them to increase in sin and punishment.

### A'udhu billahi min ash-shaytanir-rajim

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ نِعْمَ لَهُمْ حَيْرٌ لِّأَنْفُسِهِمْ إِنَّمَا نُمَلِّ لَهُمْ لِيَّزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ﴾

{Those who disbelieve should not think that living longer is good for them. They are only given more time to increase in sin, and they will suffer a humiliating punishment.} [Al Imran: 178]

May Allah bless me and you by The Great Quran.

## The Second Sermon

All praise is to Allah for His excellence and kindness, and gratitude is due to Him for His guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners, glorifying Him; and I testify that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, as well as his family and companions in abundance.

### **Ayyuh al-Muslimun:**

Being afflicted with enemies leads to Iman being purified, rewards being increased, the expiation of sins, Allah choosing martyrs from the Muslims, victory for the religion, the Muslims returning to Allah, and the plots of the enemies of the religion being exposed.

Whatever afflicts the Muslims is in reality a wake-up call for them, and a motive to hold themselves accountable, return to Allah, carry out His commands, leave of the causes of weakness and disunity, and to seek victory from Allah.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

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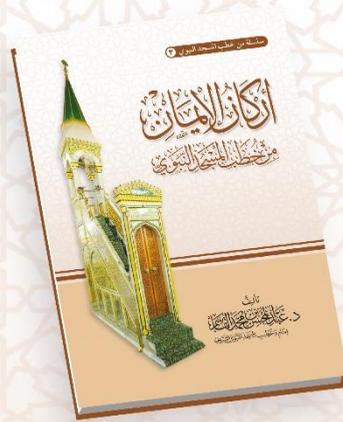
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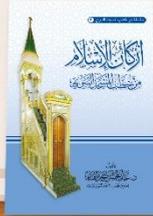






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