Selected Friday SERMONS

By
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In the Name of Allâh,
the Most Gracious, and the Most Merciful

“And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e., of their) is on their faces (foreheads) from the traces of prostration. This is their description in the Taurât. But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise).” (48:29)

In addition, there is another Verse:

“And He has united their (i.e., believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise.” (8:63)
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Publishers Note

All praises and thanks are due to Allâh, the Lord of all that exists. May the peace and blessings of Allâh be upon Muhammad, the Messenger of Allâh, and his Family and Companions and all who follow them in righteousness until the Day of Judgement. Allâh says in the Noble Qur'ân:

"O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu‘ah prayer), come to the remembrance of Allâh [Jumu‘ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing). That is better for you if you did but know!" (63:9)

The Friday prayer is one of the outstanding symbols of Islam that distinguishes it from other religions. Allâh has blessed the Muslims by granting us this day as a day of congregational worship. One of the most important aspects of the worship performed on Jumu‘ah day is the deliverance of the Friday sermon (Khutbah). The book that is before you is being presented as a tool to assist in carrying out this most important act of worship.

This book is a translation of the Arabic work entitled Al-Khutab Al-Mukhtarah. Its translation has been completed under the supervision of Khalid bin Ibrâhim Al-Suyalm, Ifta Office in Washington, D.C. By the grace of Allâh, Maktaba Darussalam was given the task of editing, revising and printing this magnificent work. A great care has been taken to render this book into a clear and lucid style of English, while at the same time maintaining the ideas of the original sermons. In sha’ Allâh, the reader will find this book easy to read and clear in its message.

The sermons contained in this work have been compiled from sermons given by various prominent figures of Islam. They have been arranged
with the sermons of the Prophet ﷺ himself appearing first, followed by selected sermons of the rightly guided Caliphs and other great men of our pious predecessors. The sermons of some well-known scholars of our times have been included as well.

As many Imams of mosques in the English speaking world may find it difficult and somewhat time consuming to prepare good sermons every Friday for their congregations, these sermons have been gathered to assist them in this matter. The sermons have been arranged to cover a wide variety of topics, beginning with the importance of Tawhid (Islamic Monotheism), the guidance of Islam concerning the various acts of worship and Islamic principles of character and conduct. The sermons are quite educational and may also be used for personal Islamic study and enlightenment.

Each individual may differ in his style of delivering a Friday sermon, so we are not necessarily suggesting that a person must read these sermons word for word from the Minbar (lecture stand). However, the one who is preparing his sermon may at least draw very important ideas, statements and evidences from those contained in this book. Obviously, one may find the need to make additions or deletions to the sermons in this book based upon the circumstances and needs of his particular community. The use of this book should enhance the presentation of the Imam’s Friday sermon and not impede it.

We hope to Allâh that this work is acceptable to Him and beneficial to all those who use and read it. We ask Allâh to make this work a guidance and means of helping the Islamic work in the West. And our final invocation is that all praises are due to Allâh, the Lord of all that exists.

Abdul-Malik Mujahid
Preface

Al-Khutbah

Al-Khutbah pertains to speaking to an audience for the purpose of convincing them and winning their approval. Therefore, the Khutbah must contain words; otherwise, it will only be writing (Kitabah). Further, convincing the audience pertains to the speaker explaining his opinion to them and using evidence to support his views, so that the audience embrace and agree with them.

Value of the Khutbah

The Khutbah is one of the great symbols of Islam and an act of worship legislated, ordained and practiced by the Messenger of Allâh ﷺ and the Rightly Guided Caliphs after him. Ever since, the Muslim Ummah has kept this tradition seeking to raise Allâh’s remembrance high, honoring His Symbols and Limits, calling to His Path and warning against defying His Commandments.

Role of the Khutbah in Islam

In the beginning of Islam, the Khutbah flourished, especially since the Messenger’s speeches were the best school: delivering the great Message of Islam to the far corners of the earth. Furthermore, among the best speakers of that time were Abu Bakr As-Siddiq, ‘Umar Al-Faruq and ‘Ali bin Abi Talib ﷺ. Then came the Muslim commanders who brought destruction to the Cesars and kings of Persia.

During the time of the Rightly Guided Caliphs, the profession of Khitabah (speaking) reached its due level of significance and was not restricted to the Friday sermon, but also whenever necessity arose. The Friday sermon played an important role in that. It usually helped calm down disturbances, avert division, restored calmness and diverted wars which people were ready and willing to wage.

The Friday sermon was especially important to the Imam (leaders) of
the Muslims in general, prompting the Caliphs to deliver speeches themselves rather than entrust their aides or officials to deliver it. This was the practiced tradition for a long time afterwards, until the Caliphs gave up the practice of giving the Friday speech gradually after the death of Caliph Al-Ma’mun, the son of Caliph Harun Ar-Rashid. He was the last Caliph with a good standard of Khutbah, as demonstrated by the fact that the Friday sermons, he used to deliver collected in various literature books. Afterwards, the Caliphs used to appoint others to deliver the Friday sermon. Ever since, the significance of the Friday sermon decreased, so much so, that the Friday sermon no longer resurrected faith in the hearts of those listening to it. The Friday sermons no longer solidified Tauhid, or conveyed good knowledge to the believers, or reminded them of Allâh’s Days, nor elevated love for Allâh, nor intensified eagerness to meeting Him by performing Jihâd and martyred in His Cause. Hence, the audience who listened to the Friday sermon would often depart the way they entered the mosque (regarding the qualities we mentioned) and indeed, we are all for Allâh and to Him shall be our return.

Therefore, the Muslims who are entrusted with the job of giving the Khutbah, with its significance as the means to direct and teach Muslims the eternal revelation from Allâh, should be qualified for this duty by having knowledge of the pillars of the religion, as well as adhering to commandments and legislation. Otherwise, his speech to the congregation will be of no benefit to him and will not reach more than their ears. Hence, the Khatib should be determined that none of those who are listening to his Friday sermon should depart it without gaining some type of benefit. Rather, each one of them should have benefited and left with his heart full of love for Allâh, dedication to obeying Him, calling to Him and performing Jihâd in His Cause. Also each person should feel fear of Allâh and fright from committing disobedience of Him.

No one attending the Friday sermon in the mosque should depart without gaining benefits from the Khatib that will enlighten his path with regards to matters of the Hereafter and this life. The Khatib
should also recite some of the Qur'ân to heal the hearts with it. Surely, the Qur'ân is sufficient as a guide, death is sufficient as an advisor and the Messenger of Allâh is sufficient as the Warner and Bringer of glad tidings.

The Imam of prayer and Khatib (speaker) should be aware that Allâh, the Exalted and Most Honored, has warned against heedlessness regarding remembering Him and has sternly threatened those who do so, when He said:

\[
\text{And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e., this Qur'ân and worship of Allâh), We appoint for him a Shaitân (Satan/devil) to be a Qarin (a companion) to him. And verily, they (Satans/devils) hinder them from the path (of Allâh), but they think that they are guided aright!} \quad (43:36,37)
\]

Allâh has ordained obligations and orders that remind the forgetful and alert the heedless. For instance, Allâh has legislated the five daily compulsory prayers that help those who perform them to remember, thank and appreciate Him. These prayers help His servants to perform His obedience in an excellent manner and avoid forgetting His remembrance, either by night or day. Allâh has ordained establishing the Jumu'ah (Friday prayer) on the inhabitants of villages and cities so that they rush collectively to remember Allâh and, consequently, earn His generous rewards and mercy through obeying Him. They seek a certain hour in the Jumu'ah day in which Allâh does not reject the supplication to Him. They gather to listen to advice, righteousness enjoined and evil forbidden. They gather to get to know each other and cooperate in helping the weak, alerting the lazy, and making the heedless aware. This demonstrates to disbelievers the strength of the Faithful Believers and their enormous multitudes, so that the disbelievers feel weak and overpowered.
Virtue of the Day of *Jumu‘ah* (Friday)

Islam takes special care of the importance of the Day of *Jumu‘ah*. For instance, Allâh the Exalted said:

"O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu‘ah* prayer), come to the remembrance of Allâh [*Jumu‘ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!" (62:9)

Moreover, Allâh has admonished those who busy themselves from attending the *Khutbah* and prefer business transaction instead.

"And when they see some merchandise or some amusement [beating of *Tambur* (drum)] they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering *Khutbah-tul-Jumu‘ah* (religious talk)]. Say: ‘That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers.’” (62:11)

Ever since Allâh ordained the *Jumu‘ah* Prayer, the Messenger of Allâh ﷺ took special care in preserving it, reminding Muslims often of its significance and warning against taking its obligation lightly.

The day of *Jumu‘ah* is the best day of the week, for Imam Ahmad, Muslim and At-Tirmidhi narrated that the Messenger of Allâh ﷺ said:

“Friday is the best day the sun has risen on. In it Allâh has created Adam, entered him into Paradise and driven him out of it.”
Also on Friday:

"There is an hour during which Allâh accepts the invocation of those who invoke Him." ¹

Furthermore, Anas narrated:

(Angel) Jibrîl brought a white mirror that had a mark on it to the Prophet. The Messenger of Allâh asked, ‘What is this?’ Jibrîl said, ‘This is the Jumu‘ah, you and your Ummah were favored with. People of the Jews and Christians follow you (their holidays come after Friday), and in it you will earn all that is good. On Friday there is an hour during which Allâh will accept the supplication of every slave who invokes Him. It is also

¹ Sahih Al-Bukhári, Chapter on Jumu‘ah, and Sahih Muslim, Hadith No. 852
called, *Yaumul-Mazid*, among us (angels).’ The Prophet asked, ‘O Jibril! What is *Yaumul-Mazid* (literally, the Day of More)?’ Jibril replied, ‘Alláh has chosen a vast valley (in Paradise) that has a hill made of musk. When it is Friday, Alláh sends down whomever he wants of His angels. Around these angels there are platforms made of light that carry the seats of the prophets. Around these platforms there are other platforms made of gold and beautified by Yaqût and Zabarjad (precious stones), where the *Siddiqun* (truthful ones) and the martyrs sit behind the prophets on that hill. Alláh declares, ‘I am your Lord, I have fulfilled My promise to you. Therefore, ask Me and I will grant you.’ They say, ‘O our Lord! We ask for Your Pleasure.’ Alláh says, ‘I have granted you My Pleasure, and you will have whatever you wish. I also have Mazid (more, including gazing at His Face).’ They anticipate the coming of Friday in eagerness for what their Lord grants them during it of all that is good and righteous.’

*Yaumul-Jumu‘ah* (Friday) has many other virtues that cannot be duly recorded here, such as if a believer dies during its day or night, he or she will be saved from the torment in the grave and its trial. Imam Ahmad and At-Tirmidhi narrated that Abdullah bin Amr رضي الله عنه said that the Prophet said:

> ما من مسلم يموت يوم الجمعة أو ليلة الجمعة إلا وقأ الله رحمة الغيرة

“Alláh saves every Muslim who dies on Friday or during its night from the *Fînah* (trial) of the grave.”

Hence, it is befitting that every Muslim should preserve all that pertains to *Jumu‘ah* and fulfill its obligations and recommended acts.

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1 Collected by Imam Ash-Shafi‘i in his book *Al-Musnad*, p. 70, and by At-Tabarâni using a reliable chain of narrators.

2 When angels Munkar and Nakir ask every dead person about the lord, the prophet and the religion he or she followed.

3 In the Islamic Calendar, the night precedes the day.
Among the acts that Muslims were commanded on Friday are:

1. Reciting the Qur’ân, Dhikr (remembering Allâh), Duâ’ (supplication) and invoking Allâh to bestow His mercy and blessings on the Messenger ﷺ, as the Sunnah indicates the legislation of this.

2. Muslims should take a Ghusl (bath), use Siwak (an eastern tree) branch to clean the teeth and wear perfume and the best and cleanest clothes they have before departing for the Jumu‘ah Prayer.

3. It is recommended that one should clip his nails for Jumu‘ah.

4. It is recommended to recite Sûrah (chapters) As-Sajdah (32) and Al-Insân (76) during the Dawn prayer of Friday after reciting the Al-Fâtihah (1).

5. It is also recommended to go as early as possible to the mosque for Jumu‘ah.

6. Walking to the mosque for Jumu‘ah is recommended, as well as being as close to the Khatib as possible. One is required to listen

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1 Ahmad, Al-Bukhârî, Muslim, An-Nasai’î and Ibn Mâjah narrated that the Messenger of Allâh ﷺ said:

ال۱۹۱۲۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱
to the Khutbah and refrain from being busied by anything else.

7. Sitting in Al-Ihtibā' position during Jumu'ah is disliked. This is sitting on the hind end with the knees bent and held together at the stomach by one's hands or whatever he is wearing. This position might lead to one falling asleep while the Imam is giving the Khutbah.

8. It is recommended for those who feel sleepy to change places in the mosque.

9. Those attending the Jumu'ah should not step over others (in attempts to draw near the front). This is forbidden according to some of the scholars and disliked according to others. This last view is due to the numerous Ahadith reported that prohibit this act.

10. It is not proper for Muslims to attend the Jumu'ah wearing filthy clothes or having a bad odor coming from them.¹

11. It is not proper for the Muslim to attend the prayer after eating food that causes a bad odor, such as garlic, onions, radishes, and so forth.

12. One should not come between two people sitting next to each other, unless there is sufficient space between them that they did not fill.

13. It is recommended for those who attend the Jumu'ah to pray as much as they can before the Khutbah, until the Imam mounts the

¹ Imam Ahmad, Al-Bukhari, Muslim, Abu Dawud and An-Nasai'i narrated that Abu Sa'id Al-Khudri said that the Messenger of Allah ﷺ said:

"Ghusl (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty, and using Siwak and wearing perfume as much as he is able, even from his family's perfume."
Minbar.

Nafi’ narrated, “Ibn ‘Umar used to go early to the mosque on Jumu‘ah day and pray lengthy Rak‘at (voluntary prayers). When the Imam would finish with the Jumu‘ah prayer, Ibn ‘Umar would go back home and pray two Rak‘ah voluntary prayer, saying, ‘This is what the Messenger of Allâh used to do.’

14. When the Jumu‘ah is called for, (i.e., the Adhân is called) the Muslim is not allowed to busy himself with anything other than heading towards the mosque to attend prayer. Therefore, selling and buying while headed towards the mosque for Jumu‘ah (after the Adhân is called) is prohibited, according to the scholars of Islam.

As for the conditions of the Jumu‘ah prayer itself, they are many. The most important of them is the Khutbah. For this reason we have dedicated this book to this matter by explaining its rulings, mannerism and recommended acts during it, in addition to chosen sermons that we have collected herein.
Chapter 1

Some sermons of the Prophet and his Companions
Introduction of the Prophet’s Sermons

Narrated Abdullah bin Mas’ud, that the Messenger of Allâh ﷺ taught us Khutbatul-Hajjah:

﴿إِنَّ الْحَمْدَ لِلَّهِ ﻛُلْهُمْ وَتَصَدِّقُونَهُ وَتُسَفَّرُونَهُ، وَتَعْقُوبُ يَدَّهُ ﻓِي شَرْطٍ أَنْقِسَمْنَا، ﻣَنْ يَهْدِيَهُ ﻓَلاَ ﻋَفوَّاتُ لِهِ، وَمَنْ يُضْلِلَ فَلاَ ﺑَالِدِيَّ لِهِ، وَأَشْهَدُ أنَّ ﻋِلْمَانَ، إِذِ ﺍِلَّهُ وَحِدَّةٌ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أنَّ مُحَمَّدًا عَبْدًا وَرسُولًا. ﴾

“All thanks and praises are due to Allâh, Whom we thank, seek for help and invoke for forgiveness. We seek refuge with Allâh from the evils within ourselves. He whom Allâh guides will never be misled and he whom He misguides will never find one to guide him. I bear witness that there is no deity worthy of worship except Allâh and that Muhammad is His slave and Messenger.”

He would then recite three Ayât (Verses of the Qur’ân):

﴿كِتَابُهَا الْذِّينَ أَمَاتُوا أَنزَلْنَا إِلَيْهِمَا حَقًا حُقًا وَلَا مُؤَثِّرَ إِلَّا ﺑَأَيْمَانِ مُسْتَمِعِينَ ﴾

“O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always.) and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].” (3:102)

﴿يَا أَيُّها النَّاسُ إِنَّنَا نَحْزَبُكُمْ وَنَحْزَبُ الْقُرْآنَ لِمَا قَصَدْتُمْ وَأَخْطَأْنَاهَا وَرَجُحَاهَا ﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)].” (4:1)

And:

﴿يَا أَيُّهَا النَّاسُ إِنَّنَا نَحْزَبُكُمْ وَنَحْزَبُ الْقُرْآنَ لِمَا قَصَدْتُمْ وَأَخْطَأْنَاهَا وَأَخْطَأْنَاهَا ﴾

“O you who believe! Keep your duty to Allâh and fear Him, and
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speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e., he will be saved from the Hell-fire and will be admitted to Paradise).” (33:70,71)

Afterwards, he would mention whatever he wanted to speak about. ¹

The first Sermon of the Prophet ﷺ, given in Makkah when he called his people to Islam

The Prophet ﷺ started the speech by praising Allâh and thanking Him then said:

“Verily, Ar-Raid (one whom his people send to search for water and grass) does not lie to his people. By Allâh! Even if I lied to all people, I would never lie to you, and if I deceived all people, I would never deceive you. By Allâh, other than Whom there is no deity worthy of worship, I am Allâh’s Messenger ﷺ to you in particular and to all people in general. By Allâh! You will die just as easy as you sleep, and you will be resurrected just as easy you wake up from sleep. You will be recompensed on account of what you do, earning good for good and evil for evil. Verily, it is either Paradise for eternity or the Fire for eternity.”²

This speech from the Prophet ﷺ included announcing his Prophethood and calling his people to Islam, after Allâh the Exalted and Most Honored, revealed these Áyet:

“Verily, Ar-Raid (one whom his people send to search for water and grass) does not lie to his people. By Allâh! Even if I lied to all people, I would never lie to you, and if I deceived all people, I would never deceive you. By Allâh, other than Whom there is no deity worthy of worship, I am Allâh’s Messenger ﷺ to you in particular and to all people in general. By Allâh! You will die just as easy as you sleep, and you will be resurrected just as easy you wake up from sleep. You will be recompensed on account of what you do, earning good for good and evil for evil. Verily, it is either Paradise for eternity or the Fire for eternity.”²

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“Therefore proclaim openly (Allâh’s Message — Islâmic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, and disbelievers).” (15:94)

And:

"And warn your tribe (O Muhammad) of near kindred. And be kind and humble to the believers who follow you.” (26:214, 215)

This is when the Prophet mounted the Safa Mount (in Makkah) and declared with the loudest voice, Wa-sabahah, which is a cry the Arabs used to herald when an imminent danger is about to encompass their people or tribe. He started heralding next, “O Bani Fih! O Bani ‘Adi! O Bani Ka‘b!” mentioning the sub-tribes of Quraish by name. When they gathered, he said to them:

“What if I told you that there are horsemen in the valley about to attack you, would you believe me?” The said, “Yes, we only experienced truth from you.” The Prophet said, “Then I am a Warner for you of the coming of a severe Torment.”

Abu Lahab (the Prophet’s uncle) said:

“Perish you O Muhammad! Is this why you gathered us here?”

Then the Divine Inspiration came:

“Perish the hands of Abu Lahab! And perish he!”¹ (111:1)

Prophet’s sermon in which he reminded people of Allâh, the Exalted; and called to loving Him and loving each other for His Sake

Ibn Ishaq said:

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¹ Al-Bukhâri, vol. 6, p. 94 Muslim, vol. 1, p. 194
Introduction of the Prophet’s Sermons

“The Messenger of Allahﷺ gave another speech in which he said, ‘All thanks are due to Allah, I thank Him and seek His Aid. We seek refuge with Allah from the evils within ourselves and the burden of our evil deeds. He whom Allah guides will never be misled and he whom He misguides will never find one to guide him. I bear witness that there is no deity worthy of worship except Allah, Alone without partners. Verily, the best speech is the Book of Allah the Exalted. He in whose heart the Qur’an is made beautiful and on its account entered Islam after being a disbeliever, who chose the Qur’an above the speech of all people, has indeed attained success. The Qur’an is the best and most eloquent speech there is. Love those who love Allah, and love Allah from the bottom of your hearts.’”

The Prophet meant here that Allah’s love should encompass all parts of the heart, for in this case, one’s actions will start from his heart in sincerity with Allah:

“Do not get bored with Allah’s Speech or remembering Him, nor allow your hearts to grow hard towards it. Worship Allah, associate none with Him in worship and fear Him as He should be feared. Let your tongues say the truth for Allah’s Sake and love each other on guidance of Allah’s love. Verily, Allah becomes angry if His Covenant is broken. May Allah’s peace, blessings and mercy be upon you.” (Ibn Hisham collected this sermon in his book on the Seerah of the Prophet ﷺ vol. 1, p. 501 and Ibn Kathir)

A Speech that the Prophet ﷺ delivered at Mina

The Prophet ﷺ delivered a speech in Al-Khaif in Mina, an area near Makkah, as follows:

“May Allah give radiance to a slave who heard my speech, memorized it and delivered it to whoever did not hear it. Verily,
there might be one who delivers information, even though he
does not fully understand it himself. There might be one who
delivers information to one who understands it better than he
does. Three qualities will not cause the Muslim to be cheated on
their account: performing deeds in sincerity with Allâh, giving
sincere advice to Muslim Leaders and adhering by their
Jama‘ah.¹ verily, the invocation of the leaders encompasses all
those behind them.”

In another narration, the Prophet ﷺ said:

“Verily, their (the Jama‘ah) invocation is behind him the leader.”²

In another narration³ the Prophet ﷺ said:

“He whose dedication is to matters of the Hereafter, then Allâh
will gather his strength for him and make his wealth in his heart.
Hence, this life will rush to him with submission. As for he
whose concern is this life, then Allâh will dissolve his strength
and make his poverty apparent between his eyes. He will only
collect from this life what has been written for him.”

The Prophet’s speech about enjoining good and forbidding evil

Ibn ‘Umar رضى الله عنهما narrated that the Messenger of Allâh ﷺ said:

“O people! Enjoin righteousness and forbid evil before a time
comes when you invoke Allâh, but He will not accept your
invocation, and you will seek His forgiveness, but He will not
forgive you. Verily, enjoining righteousness does not shorten
life. Verily, when the Jewish rabbis and Christian monks

¹ The Jama‘ah is the Companions and all those who follow the way they
understood and implemented the religion. It also means the community of
the believers, or the Muslim State.

² This part of the speech was collected by Ahmad, Ibn Mâjah and Al-Hakim
from Jubair Ibn Mut‘im رضى الله عنه. Also Abu Dâwud and Ibn Mâjah
collected it from Zaid bin Thabit رضى الله عنه according to, Al-Fath Al-Kabir,
vol. 3, p. 262,263

³ I'jaz Al-Qur‘án, by Al-Baqillani p. 133
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abandoned enjoining righteousness and forbidding evil, Allâh cursed them by the words of their Prophets and surrounded them with affliction.”

The Prophet discourses liking this Life

The Prophet once gave a sermon in which he said after thanking Allâh and praising Him:

“O people! This life is the dwelling of crookedness not straightness, and the residence of sadness rather than happiness. Those who acquire knowledge in its true reality will not feel joy in times of ease, nor grieve in times of hardship. Verily, Allâh the Exalted has created this life as a test and the Hereafter as the dwelling of recompense. He made the test of this life a reason behind earning the reward of the Hereafter and the reward in the Hereafter as compensation for the test in this life. He takes so that He gives and tests so that He recompenses. The life of this world vanishes rapidly and changes suddenly. Therefore, beware of its sweetness so as to avoid the bitterness of its depriving, and beware of its delights so as to avoid the pains they lead to. Do not excessively build a life that Allâh has decided is bound to destruction, and do not recline to (or like) it. Verily, Allâh has ordained on you that you should avoid its danger. Otherwise, you will expose yourselves to His Anger and justifiably earn His Punishment.”

The Prophet's Khutbah on the virtue of seeking religious knowledge

Mu‘adh ibn Jabal said that the Messenger of Allâh said:

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1 Certainly, this sermon from the Prophet is so comprehensive, yet eloquent, that the Khatib could use it as the basis for an entire Khutbah about the necessity of enjoining righteousness and forbidding evil. If the Khatib does so, his speech will surely be among the most eloquent and perfect sermons. This Hadith was collected by At-Tabarani in Al-Ausat, refer to Majma' Az-Zawaid, vol. 7, p. 266
“Learn Al-Ilm (knowledge), for learning it is a type of Khashyah (Fear) of Allâh, seeking it is an act of worship, studying it is a type of Tasbih (glorification of Allâh), searching for it is a Jihâd, teaching it to those who do not know it is a charity and delivering it to those worthy of it is an act of drawing closer (to Allâh). Knowledge is the reference guide to the allowed and the disallowed, a light on the path for the people of Paradise, the companion during loneliness, the friend during estrangement, the converser during seclusion, the guide in times of ease and times of difficulty, a weapon to use against the enemies and the quality that is valued by friends. Allâh elevates some people by knowledge to the rank of leaders in righteousness who are followed, their actions imitated and their opinions referred to. The angels long to attend their gatherings (of learning knowledge) and shade them with their wings. Everything wet or dry, the fish in the sea and its creatures, beasts of prey and cattle that live on land invoke Allâh to forgive them (people of knowledge). Verily, This is because is the life of the hearts against ignorance and the lamps of the eyes against darkness. With knowledge the slave reaches the ranks of the righteous and the elevated grades in this life and the hereafter. Thinking about knowledge is equivalent to Siyam (Fasting), and studying it is equivalent to Qiyam (praying at night voluntarily). With knowledge, ties of kinship are kept and the allowed and prohibited become distinguished. It is the Imam (Leader) of all actions and all actions follow its lead. Only the happy ones are endowed with knowledge while the miserable ones are deprived of it.”

invoke for forgiveness and repent to. We seek refuge with Allâh from the evils within ourselves and from the burden of our evil deeds. He whom Allâh guides will never be misled and he whom He misguides will never find one to guide him. I bear witness that there is no deity worthy of worship except Allâh Alone, Who is without partners, and that Muhammad is His slave and Messenger. O slaves of Allâh! I recommend you to have fear from Allâh and encourage you to obey Him, starting my speech with that which is better. O people! Hear from me and I will explain to you, for I do not know if I will meet you after this year of yours and this gathering of yours (at 'Arafah).

“O people! Verily, your blood and property are sacred to one another (i.e., Muslims) until you meet your Lord, like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will ask you about your actions, and I have indeed conveyed. Therefore, anyone among you who was entrusted let him give the trust back to those who entrusted them (upon request). Verily, every transaction of Riba (usury) is annulled, but you will have only your capital. You will neither commit injustice, nor will you be wronged. Allâh has decided that there should be no more Riba, and the Riba of Al-Abbas bin Abdul Muttalib (the Prophet’s uncle) is also annulled. Verily, all blood feuds from the time of Jahiliyyah (the pre-Islamic era of ignorance and polytheism) are annulled. I start with annulling the blood feud of the son of Rabiah bin Al-Harith bin Abdul Muttalib, who was nursed in the area of the tribe of Bani Laith, and whom the tribe of Huthail killed. It is the first blood feud from the time of Jahiliyyah that I annul. Verily, the virtues prized during the Jahiliyyah all annulled, except As-Sidanah (maintaining the Ka‘bah) and As-Siqâyah (providing the pilgrims with water). Verily, intentional murder warrants the Law of Equality (execution, unless relatives of the victim accept blood money and forgive), while semi-intentional murder is that which results from being killed by a staff, or a rock and warrants a Diyyah (blood money) of a
hundred camels. He who raises this amount will be among the people of *Jahiliyyah*. O people! Satan has given up hope that he will ever be worshipped in this land of yours, so he is content that he is obeyed in whatever remains other than that, especially the evil acts that you belittle. Therefore, beware of his danger to your religion. O people:

> "The postponing is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful." (9:37)

Verily, the division of time has turned to its original form, which was current when Allāh created the Heavens and the Earth. The year to Allāh are of twelve months, out of which four months are sacred: Three are in succession Dhūl-Qaʿdah, Dhūl-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudhar which comes between Jumadi-Ath-Thaniyah and Shaban.

"O people! You have rights on your wives and they have rights on you. You have the rights that they do not allow someone you dislike to step on your mat (i.e., in your home) and that they do not commit ill-conduct. If they do, then Allāh has allowed you to refuse to share their beds, and beat them lightly (if it is useful). But, if they refrain and return to obedience, then they have the right on you to be spent on and clothed, according to what is reasonable. Treat women kindly, for they are your helpers and do not own any benefit for themselves. You took them (as wives) by Allāh’s Covenant and allowed to enjoy them sexually by Allāh’s Word. Therefore, fear Allāh regards to women and treat them kindly.

"O people! Comprehend my words, for I have indeed conveyed (the Message). I have left with you two things, and if you hold to them, you will never fall into misguidance, for they are plain
and clear: the Book of Allâh (the Qur’ân) and the Sunnah of His Prophet ﷺ.

“O people! Hear my statement and comprehend it: know that every Muslim is the brother of the Muslim and that all Muslims are brethren. No Muslim is allowed from his brother’s property except what he gives away with a good heart, so do not wrong each other. I ask you by Allâh, have I conveyed?” They said, “Yes, by Allâh!” The Messenger of Allâh ﷺ said, “O Allâh, be the Witness. Do not revert to disbelief (become infidels) after me by striking the necks (cutting the throats) of one another (killing each other).

“O people! Your Lord is One and your father is one, for all of you are from Adam and Adam was created from dust. Verily, the most honorable of you with Allâh is that (believer) who has At-Taqwâ (piety). Verily, an Arab has no virtue above a non-Arab except by the Taqwâ. Have I conveyed?” They said, “Yes.” He said, “It is incumbent upon those who are present to convey this information to those who are absent.

“O people! Allâh has appointed a designated share for each rightful inheritor, so there is no will for a rightful inheritor. None should give away more than a third of his will. The child belongs to the bed (where he was born), and for the adulterer is the stone (i.e., deprivation). Verily, he who claims a father other than his own father, or takes possession of a dependent other than his own, then on him will be the curse of Allâh, the angels, and all of mankind, and Allâh will not accept from him any prayer or fast. May Allâh’s peace and blessings be unto you.”
A Sermon by Abu Bakr As-Siddiq

on Sincerity and drawing Lessons

Abu Bakr As-Siddiq gave a speech once and started it with praising Allâh and thanking Him, then said:

"Verily, Allâh does not accept deeds except those which were performed for the Sake of His Face only. Therefore, seek Allâh's Face by your actions. Know that whatever action you do with sincerity to Allâh is an act of obedience that you performed, a good share that you earned, a duty that you fulfilled, and a reserve that you keep from perishable days to everlasting days. At that time you will be most in need and in anticipation (for these good deeds)."

O slaves of Allâh! Draw a lesson from those who died before you. Think about those who lived before you. Where were they yesterday? Where are they today? Where are the tyrants who were noted for the wars they waged and earned victories in battle? Time has eliminated them and they disintegrated to dust. The only things that remain from them are their evil statements, and verily, evil statements are for evil people and evil people are for evil statements. Where are the kings who ruled on the earth and inhabited it? They have become a thing of the past and their memory has been forgotten. They have become nothing. Yet, Allâh the Exalted and Most Honored has kept for them the evil burden of their deeds, but ended their streak of lusts. They perished, but the deeds they committed remained theirs even though the world has become for others. We were created after them, so if we draw lessons from their fate we will attain deliverance. Otherwise, if we were deceived by all of this, we will earn a fate similar to theirs.

Where are the bright faces of those who were deceived on account of their youth? They have turned into dust, but what they committed of shortcomings remained with them as cause for sorrow. Where are those who built cities, fortified them with walls and collected wonders? They left all this for those who came after them; there you see the
remains of their cities, they have not been inhabited after them. Meanwhile, they are in the darkness of graves:

"Can you find a single one of them or hear even a whisper of them?" (19:98)

Where are those whom you knew among your forefathers and brethren? Their lifetimes came to an end and they joined their deeds and actions. They are residing after they died either in the dwelling of happiness or misery.

"Verily, Allâh is One and has no partners in worship. There is no tie of kinship between Him and any of His creation that warrants granting goodness or fending off evil on account of that kinship. There is only the obedience of Allâh and abiding by His Commandments. Know that you are subservient slaves (of Allâh) and that what He has can only be earned through obeying Him. Is it not time for one of you that the Fire be taken away from him, while Paradise is not made far from his reach?"\(^1\)

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\(^1\) *Al-Bidayah wan-Nihayah*, by Al-Hafiz Ibn Kathir, and *At-Tarikh*, by At-Tabari, vol. 3, p. 311
‘Umar Al-Faruq warns against believing in soothsayers and encourages Virtues

‘Umar Al-Faruq gave this sermon once, after praising Allāh and thanking Him for His Favors. He said, “I recommend you to adhere to the Taqwa of Allāh, Who remains while everything else perishes. He honors His Auliyā’ (Loyal Friends) on account of their obedience to Him and misguides His enemies on account of their disobedience of Him. Therefore, whoever earns destruction has no excuse if he commits a misguidance that he thought was a part of guidance or abandons a truth that he thought was misguidance. Learn the Qur’ān and you will be known by this quality, and act according to it so that you become one of its people. Indeed, none has the right to be obeyed in the disobedience of Allāh.

Know that there is a barrier between the slave and his designated sustenance; if he observes patience, his sustenance will come to him, but if he tries to breach the barrier he will never attain more than his designated sustenance. Beware of imitating the traditions of Al-‘Ajām (in reference to non-Arabs, for much of their tradition was annulled by Islam) and being neighbors to tyrants. Never sit at a table where alcohol is being served, enter a public bathhouse without an Izar (robe) or submit your necks to humility. Know that cursing a Muslim is sin and fighting him is Kufr (disbelief). You are not allowed to shun your brother more than three days. Verily, he who goes to a sorcerer, Kahin, or ‘Arraf and believes in what he says will have disbeliefed in what was revealed to Muhammad ﷺ.

1 Al-‘Arraf is the soothsayer, while Al-Kahin claims to have knowledge in secrets and matters of the future. Arabs had Kahin during the time of Jahiliyyah, some who claimed that they have servants from the Jinn who conveyed news to them and some that claimed to know the unseen because of certain signs and indications they knew of. They claimed they could use these signs to find out where stolen things were, for example, or where lost animals were.
'Umar Al-Faruq warns against believing in soothsayers...

No man should have a private audience with a woman (whom he is not allowed to meet alone), for Satan will be the third party present with them. A sign of one’s being a Muslim and a believer is that he is displeased if he commits a sin and pleased if he performs a righteous action. The worst matters are innovations (in the religion), and verily, being moderate with regards to performing the Sunnah is better than striving in an innovation (Bid’ah). Hold yourselves accountable before you are held accountable, for this makes the recompense easier. Weigh yourselves before you are weighed and prepare for the Day of Grand Gathering. On that Day you shall be brought to Judgement and not a secret of yours will be hidden.

Hold to this Qur’ān, for there is light and healing in it and misery otherwise. I have indeed fulfilled my duty with regards to what Allāh has endowed me with of your leadership and given you sincere advice. I say this and seek Allāh’s forgiveness for me and you.”¹

¹ Ad-Din Al-Khalis, by Al-Hakim and Ibn ‘Asakir, vol. 4, p. 271 Also refer to Al-’Iqd Al-Farid, vol. 4, p. 130
A Sermon by the Fifth Rightly Guided Caliph, 'Umar bin Abdul Aziz

In the first sermon 'Umar bin Abdul Aziz delivered after becoming a Caliph, he praised Allâh and invoked Him for peace and blessings upon His Messenger ﷺ. Then he said:

“O people! Correct your inner selves and your outer selves will be corrected, as well. Set aright the affairs of your Hereafter and your life will be set aright for you. Verily, someone who does not have any living father between him and Adam is indeed close to death!”

The Virtue of the Statement there is Là Ilâha illallâh (No deity is worthy of worship except Allâh)

All praise is due to Allâh, Who opened the doors of knowledge to those who strived in His worship by granting them the key that is Là ilâha illallâh (there is no deity worthy of worship except Allâh). He resurrected the hearts of the knowledgeable worshippers and filled the cups of those who always remember Him from the fountain of Là ilâha illallâh. He perfected the creation, brought them into existence and sealed this perfection with Là ilâha illallâh. He Who created the fetus from a worthless fluid (semen) so that mankind may worship Him with Là ilâha illallâh. He has sent the Messengers to deliver the good news of this Word Là ilâha illallâh and warn against whatever contradicts it; they called all mankind to adhere to its implications. Là ilâha illallâh is the pillar of the religion and the Thick Rope of Allâh; those who adhere to Là ilâha illallâh will never earn failure. Verily, the minds of the ignorant ones were led astray and the hearts of the stubborn infidels have earned misguidance on account of their taking two gods, even after the full moon of Là ilâha illallâh has risen.

I thank and praise Allâh for making us among the people of Là ilâha illallâh and I bear witness that there is no deity worthy of worship except Allâh Alone Who has no partners. I bear witness that
Muhammad is Allâh’s slave and Messenger through whom Allâh has resurrected what faded away of the aspects of Lâ ilâha illallâh. Yet, Allâh said to His Prophet ﷺ:

قَالُواْ أَنَاَمُّ نَفْسَينَ لَا إِلَهَ إِلَّا أَنَاَمُّ}

“So know (O Muhammad ﷺ) that Lâ ilâha illallâh (none has the right to be worshipped but Allâh).”(47:19)

Muhammad ﷺ embraced this word and declared it, all the while using it as the basis of giving loyalty or showing enmity. He said in an authentic Hadith:

أَمْرَتُ أَنِّي أَقِمْهَا الْنَّاسَ حَتَّى يَقْوَنُوا لَا إِلَهَ إِلَّا اللَّهُ، فِإِذَا قَالُوْاْ عَصُوْا مِنْيِ

دمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا يَقْوَنُوا لَا إِلَهَ إِلَّا اللَّهُ.

“I have been ordered to fight the people till they say: ‘None has the right to be worshipped but Allâh.’ And if they say so, then their blood and property will be sacred to me, except for the right of Lâ ilâha illallâh (such as executing the murderer, stoning the adulterer, and so forth).”

The Prophet ﷺ called to Allâh in secret and public, by night and by day, until the unjust veil that shielded Lâ ilâha illallâh was removed. O Allâh! Send Your best peace and blessings on Your slave and Messenger, Muhammad ﷺ, and on his progeny and Companions who protected Lâ ilâha illallâh with their own lives.

“O people! Fear Allâh the Exalted and renew your faith by night and by day by contemplating the indications of Lâ ilâha illallâh. O you who have wisdom and fruitful efforts, seek your means of success that is only granted to the people of Lâ ilâha illallâh. Surely, Lâ ilâha illallâh is the Word of Islam and the key to the Dwelling of Peace (Paradise). Verily, the heavens and earth would never have remained, nor would performing the necessary and recommended Sunnah acts avail, nor would anyone acquire safety on the Day of Gathering except by Lâ ilâha illallâh. The swords of Jihâd would not be held, nor the
Messengers be sent to the slaves, except to teach them the meaning and practices of *Lā ilāha illallāh*. This is when humankind divided into two parts and went two separate ways: a group of them adhered to *Lā ilāha illallāh* and the other group strayed away from it. They refused it because they knew that the religion of their ancestors would be annulled if they embraced *Lā ilāha illallāh*. All praise is due to He Who made His slaves different from each other with His Wisdom and Will. Indeed, this is one of the proofs to *Lā ilāha illallāh*. Tuba (a tree in Paradise) is for those who know the meaning of this Testimonial, agree with it and practice its implication inwardly and outwardly. By doing so, they would be realizing and tasting the true essence of *Lā ilāha illallāh*. Verily, woe to those who were driven by the devil to fall into polytheism. They became filled to the top with associating others with Allāh in worship and consequently refused with arrogance to submit to *Lā ilāha illallāh*. Have you not heard Allāh’s Statement:

“And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e., believed in the Oneness of Allāh, and obeyed His Orders), and they know (the facts about the Oneness of Allāh).” (43:86)

The true essence of *Lā ilāha illallāh* entails directing all acts of worship, intentions and thoughts to Allāh Alone rather than any other worshipped object. All other objects of worship annulled and refuted by *Lā ilāha illallāh*. This is what is meant by disbelieving in Taghut and believing in Allāh Alone, and this is how the heart is purified of anything that is not for Allāh Alone, and cleansed from the intention to commit whatever Allāh has prohibited or dislike for whatever He has commanded. This is the true essence of *Lā ilāha illallāh*, contrary to the practice of those who utter this testimonial with their words, but contradict it with their actions. These people, do not benefit from
saying \( \text{La ilaha illallah} \).

Directing any act of worship to other than Allâh and associating any among the creation with Him in worship are acts of disbelief, even if one pronounced \( \text{La ilaha illallah} \) a thousand times with his tongue. It was once said to Al Hasan Al-Basri:

“Some people say that those who proclaim \( \text{La ilaha illallah} \) shall enter Paradise.” He said, “Yes. For those who proclaim this word and fulfill its implications and requirements, then saying \( \text{La ilaha illallah} \) shall enter them into Paradise.”

In addition, Wahb bin Munbih asked:

“Is not \( \text{La ilaha illallah} \) the key to Paradise?” He said, “Yes. However, every key has teeth; if you use a key that has teeth it will open for you, otherwise it will not open.”

Therefore, these types of people will not benefit from proclaiming \( \text{La ilaha illallah} \) because they do not say it from their hearts. We advise you, O Muslims, to never think that Shirk (Polytheism, which contradicts \( \text{La ilaha illallah} \)) is far away from you, because there are tremendous hindrances and lures that seek to corrupt the sincerity of your uttering \( \text{La ilaha illallah} \).

Where are those who associate none with Allâh regards to love, fear, hope and worship? Where are those who direct their humbleness, submissiveness, reverence, intention and reliance to Allâh Alone, all the while trusting in Him for each and every thing? All these qualities are parts of the meaning of \( \text{La ilaha illallah} \). O slaves of Allâh, rush to the forgiveness of your Lord and a paradise as wide as the heavens and earth prepared for the Muttaqin (the pious). They are those who fulfill the duties and responsibilities of \( \text{La ilaha illallah} \). They are those, who have not placed any other ilâh (god) along with Allâh. Verily, I am a plain warner to you from Him. Hold on to the pillars of \( \text{La ilaha illallah} \). Surely, those who reject what \( \text{La ilaha illallah} \) rejects, assert what it asserts and offer their loyalty or enmity on its account, then this word will elevate them to the highest grades the grades of \( \text{La ilaha illallah} \):
“The Day that Ar-Rūh [Jibrīl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.” (78:38)

May Allāh direct us all to the blessings of the Noble Qur‘ān and benefit us in whatever is in it of the Āyāt and Wise Dhikr. I say this and ask Allāh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Seek His forgiveness, for He is the Most Forgiving, Most Merciful.1

**A Sermon warning against Shirk and its Causes**

All thanks are due to Allāh, Who did not create Jinn and mankind except that they should worship Him Alone. He did not grant them with His Favors except that they should praise Him. He has not revealed His Books and sent His Messengers to them except that they should know Him (by His Names and Attributes). I offer thanks and praises to Allāh coming from a slave who fears Him and hopes in Him. I bear witness that there is no deity worthy of worship except Allāh Alone without partners, Who is never asked about what He does while He will ask His creation about all that they do. I bear witness that Muhammad is Allāh’s slave and Messenger who called his Ummah to Tauhid (Islamic Monotheism) and commanded them to fear Allāh and avoid His Wrath. O Allāh! Bestow Your peace and blessings on Your slave and Messenger Muhammad, his progeny and his Companions who aided and helped him.

O people! Fear Allāh the Exalted and feel His Watch over you. Obey His Commandments and never commit disobedience of Him. Know that Allāh has not created you but to worship Him, and only ordered you to abide by His Tauhid and Lordship.

**Tauhid** asserts Allāh’s Oneness in worship, and it is the religion that all

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1 One the sermon of Shikh Al-Islam Muhammad bin Abdul Wahhāb رحمه الله. *Al-Khutab Al-Minbariyyah*, p. 36
of Allâh’s Messengers were sent with to His slaves. Prophet Nûh (Noah) was the first of these Messengers, and Allâh sent him to his people after they fell into Shirk (Polytheism) and sin. They used to revere righteous people and worship them instead of Allâh, the Most Honored. The last of Allâh’s Messengers was Muhammad ﷺ, the honorable Prophet who shattered the images that were made in the shapes of worshipped righteous people. By this action falsehood vanished and the truth came forth plain and clear. Allâh sent him to a people who performed acts of worship, Hajj and charity. They mentioned Allâh often in Dhikr, as well. Yet, they elevated some of the creation to the rank of intermediaries between them and He Who has perfect knowledge of the seen and the unseen. They claimed that by doing this, they sought to draw close to Allâh by the intercession of these worshipped objects:

"And they worship besides Allâh things that harm them not, nor profit them, and they say: ‘These are our intercessors with Allâh.’ Say: ‘Do you inform Allâh of that which He knows not in the heavens and on the earth?’ Glorified and Exalted is He above all that which they associate as partners (with Him)!” (10:18)

Hence, Allâh sent Muhammad ﷺ, to renew the aspects of the religion of their father, Prophet Ibrahim عليه السلام, which had faded away. He was sent to assure them that worshipping and invoking are the exclusive rights of Allâh over all slaves. No part of worship is ever directed a prophet, angel or any other among the creation.

Therefore, O slaves of Allâh, fear Allâh and implement your faith by adhering to the implications of Lâ ilâha illallâh, before a Day when one will be confronted with all that he did. Verily, on that Day none will benefit any other, except by Allâh’s permission and pleasure.
“And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. And when the slave of Allâh (Muhammad ﷺ) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet’s recitation). Say (O Muhammad ﷺ): ‘I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him.’ Say: “It is not in my power to cause you harm, or to bring you to the Right Path.” Say (O Muhammad ﷺ): ‘None can protect me from Allâh’s punishment (if I were to disobey Him), nor can I find refuge except in Him. (Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.” (72:23)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you in whatever is in it of the Ayât and Wise Dhikr. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims for every sin, so invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.  

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1 Al-Khutab Al-Minbariyyah, One of the sermon of Shaikh Al-Islam Muhammad bin Abdul Wahhâb, p. 56
Chapter 2

The ‘Aqeedah
(Islamic Creed)
The Meaning of *Lā ilāha illallāh* and its Requirements

*Lā ilāha illallāh* asserts that none has the right to be worshipped except Allāh and that all those besides Him that are being worshipped are false deities:

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“That is because Allāh, He is the Truth, and that which they invoke besides Him is Al-Bātil (falsehood, Satan and all other false deities); and that Allāh, He is the Most High, the Most Great.” (31:30)
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Testifying that there is no deity worthy of worship except Allāh requires associating none with Allāh in worship. Declaring this Testimonial dictates disowning all worshipped objects besides Allāh and dedicating all acts of worship to Him Alone, consequently, adhering by all that He has ordained and abandoning all that He has forbidden. This is why when the Prophet ﷺ said to the pagans, “Say: *Lā ilāha illallāh,*” they understood that this Testimonial required them to worship Allāh Alone and abandon worshipping the idols. They refused to declare the *Shahadah* and rejected it outright, saying:

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“Has he made the *ālihah* (gods) (all) into One *Ilāh* (God — Allāh). Verily, this is a curious thing!” And the leaders among them went about (saying): “Go on, and remain constant to your *ālihah* (gods)! Verily, this is a thing designed (against you)! We have not heard (the like) of this in the religion of these later days (i.e., Christianity). This is nothing but an invention!”(38:5-7)
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This is the meaning of *Lā ilāha illallāh*. Muhammad ﷺ made the gods only one God, with the implication being abandoning worshipping all deities except Allāh. The *Mushriks* (Arab pagans) understood this meaning, for they were eloquent Arabs. However, those who revere graves in the present time do not understand the true essence of *Lā ilāha illallāh,* and this is why they worship the dead. Hence, the
Mushrikun of old were more knowledgeable than they in the true meaning of Lâ ilâha illallâh and its indications. These Quburiyyun (Muslims who worship graves) say Dhikr Lâ ilâha illallâh, yet invoke Ali, ‘Husain or Abdul Qadir Al-Jilani when distressed. They call on the dead and supplicate to them to send them aid and relief from disasters. They circumambulate around their graves and sacrifice in their names. What does Lâ ilâha illallâh mean to these people and what benefit does pronouncing it bring them? Verily, they are a people who understand not.

"They have forgotten Allâh, so He has forgotten them." (9:67)

And:

"The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve." (9:37)

O, slaves of Allâh! Lâ ilâha illallâh requires establishing the prayer perfectly and on time, for it is the second pillar of Islam after the Two Testimonials. Allâh the Exalted said:

"But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism], perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion."(9:11)

Also, among the implications of Lâ ilâha illallâh is that Muslims are required to pay Zakât, fast (the lunar month of) Ramadhân, perform Hajj to the House (the Ka‘bah at Makkah) for those who can afford the journey, fulfill the obligations and refrain from the prohibitions. For instance, Abu Bakr As-Siddiq رضي الله عنه and the Companions fought those who refused to pay the Zakât, even though these rebels used to say Lâ ilâha illallâh. The Companions declared that paying the Zakât is among the requirements of Lâ ilâha illallâh. It was once said to Al-Hasan Al-Basri, “Some people say that those who proclaim Lâ ilâha
"illallah shall enter Paradise." He said, "Yes, those who proclaim it and fulfill its implications and requirements, then saying Lâ ilâha illallah shall enter them into Paradise."

Also, Wahb bin Munbih was asked:

"Is not Lâ ilâha illallah the key to Paradise?" He said, "Yes. However, every key has teeth, and if you use a key that has teeth it will open for you, otherwise it will not open."

O Allâh’s slaves! Just as Shirk contradicts and annuls Lâ ilâha illallah, also all other sins less than Shirk decrease from its essence and rewards according to the sin committed by the slave. Therefore, the Muslim is required to declare that there is no deity worthy of worship except Allâh, acquire knowledge in this Testimonial’s implications and abide by it inwardly and outwardly. Allâh said:

"And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly, and they know." (43:86)

Bear witness to the truth knowingly, means, “They declared that none has the right to be worshipped except Allâh.” To continue, “...and they know” means, “Their hearts know the truth of the Testimonial that their tongues have uttered.” Therefore, fear Allâh, O Allâh’s slaves. Know the true meaning of this Testimonial and abide by it. It is not sufficient to merely declare the Shahadah without knowing its meaning and abiding by its implications:

"And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).” (21:25)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you in whatever is in it of the Ayat and Wise Dhikr.
The Meaning of *La ilâha illâllâh* and its Requirements

All the praises and thanks be to Allâh, Who has not begotten a son (or offspring), and Who has no partner in His Dominion. He does not have a Wali (helper, protector or supporter) against lowliness. I magnify Him with all magnificence [Allâhu-Akbar (Allâh is the Most Great)]. I bear witness that there is no deity worthy of worship except Allâh Alone without partners, and Allâh is glorified and praised from what the unjust infidels say about Him. I bear witness that Muhammad is Allâh’s slave and Messenger, whom Allâh has sent just before the Last Hour as the Bringer of glad tidings, a Warner, a Caller to Allâh by His permission and a light of guidance. May Allâh’s peace and blessings be on Muhammad, his progeny, his Companions and all those who follow and obey him until the Day of Resurrection.

O, slaves of Allâh! The First Pillar in Islam is *Ash-Shahadatain* (the Two Testimonials): *La ilâha illâllâh*, *Muhammadun Rasulullah* (there is no deity worthy of worship except Allâh and Muhammad is the Messenger of Allâh). This is the first and most important pillar on which the rest of Islam’s pillars are established and from which all of the religion’s rulings derived. If this base is firm and well established, the rest of the actions will be set aright and accepted by Allâh, thus earning one benefit and rewards. If this base is not established on a firm ground, all good deeds will be ruined and become like scattered, floating particles of dust, or like a mirage in a desert that the thirsty thinks is water until he comes up to it, and he finds it to be nothing. Or it is like ashes scattered on a stormy day. In this case one’s good deeds will become a burden in this life and a cause for sorrow and grief on the Day of Resurrection.

O, slaves of Allâh! The Two Testimonials have meaning and implications; those who declare them are required to acquire knowledge in their meanings and implications and to adhere by them. Otherwise, merely pronouncing the *Shahadatain* will not avail the
I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin, so invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

Implications of the Shahadah That Muhammad is the Messenger of Allâh

All thanks are due to Allâh, Who has sent His Messenger Muhammad with guidance and the religion of truth, that He may make it superior to all religions, and All-Sufficient is Allâh as a Witness. I hereby testify that there is no deity worthy of worship except Allâh Alone without partners, in submission to Islamic Monotheism. I also testify that Muhammad is Allâh’s slave and Messenger, may Allâh’s peace and blessings be on him, his progeny and companions.

O people! The Shahadah (Testimonial) “Muhammadun Rasulullah” asserts that Muhammad is a Messenger from Allâh and requires that this testimony reside in the heart. There are four implications to this Shahadah. They are obeying the Messenger in all of what he has commanded, believing in the news that he has delivered, avoiding what he has forbidden and worshipping Allâh only through what he has legislated. Testifying that Muhammad is the Messenger of Allâh requires you to obey all of what he has commanded you to do, avoid all of what he has disallowed for you, believe in all of what he has conveyed to you from Allâh (about the past and future) and draw closer to Allâh only through the acts of worship that he has legislated. You are also required to shun all types of innovations in the religion and abandon all statements or opinions that contradict the Prophet’s Sunnah, no matter how knowledgeable those who said these opinions and statements are. Each one of us will have some of what he says accepted or rejected, except for the Messenger of Allâh. Imam Malik said, “Each one of us refutes and gets refuted, except for he who is buried in this grave,” alluding to the Messenger of Allâh. Furthermore, Imam Muhammad bin Idris Ash-Shaf’i said:

“The scholars agree that whoever knows of a Sunnah from the Messenger of Allâh cannot abandon it for the saying of any other person.”

Also, Imam Ahmad bin Hanbal said, “I am amazed at some people
who know the value of authentic Isnad (chains of narration that narrate the Prophet’s statements) yet embrace the opinion of Sufyan, while Allâh the Exalted says:

"And let those who oppose the Messenger’s (Muhammad’s) commandment (i.e. his Sunnah — legal ways, orders, acts of worship, statements) beware, lest some Fitnah (trial, calamity) should befall them or a painful torment be inflicted on them.” (24:63)

Do you know the meaning of Fitnah? It means Shirk (in this Verse). For one might reject some parts of the Prophet’s Sunnah and thus misguidance resides in his heart and leads him to destruction. Allâh the Exalted said:

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)." (59:7)

O slaves of Allâh, fear Allâh the Exalted, obey Him. Know that the best Speech is Allâh’s Book (this Qur’ân) and the best guidance is the guidance of Muhammad ﷺ. The worst matters are matters of innovation. For verily, every innovation is a Bid’ah, and every Bid’ah is a sin and every sin is in Hellfire.¹

¹ Al-Khutab al-Minbariyyah, by Shaikh Salih Al-Fozan, vol. 2, p. 11
Necessity of Knowing Allâh and His *Tauhîd*

All praise is due to Allâh Who Alone is the Owner of the Attributes of Grace, Greatness, Arrogance and Perfection in all respects. He endowed His creation with the various favors and bounties. I bear witness that there is no deity worthy of worship except Allâh the All-Great, the-Irresistible, and that Muhammad is His slave and Messenger ﷺ, the best Messenger with regards to all good qualities. O Allâh, send Your best peace and blessings on Muhammad, his progeny and his Companions. O people! Fear Allâh and worship Him Alone, Allâh created you:

وَمَا خَلَقْتُ الْجِنَّ وَمَا خَلَقْتُ الْإِنْسَانَ إِلَّا لِيَعْبُدْنِي

"And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone)." (51:56)

Allâh created the jinn and mankind to worship Him Alone, repent to Him and dedicate all their actions towards Him Alone. Allâh created them so that they know Him and admit and declare that He is the Only Lord Who created all that exists. He sustains and provides them with all their needs and they all are totally reliant on Him. He created them so that they know and declare that He is the King and Owner of every thing in existence and all kingdoms. To Him belong the Decision and the Judgment in this life and the Hereafter and they all shall return to Him. To Allâh belongs the only and final decision concerning the destiny of all things. If He wills something, He merely says to it ‘Be’, and it is. Allâh created the creation so that they acquire knowledge in His Commandments, code of punishment for various crimes and the appointed destiny He decides. They all are subservient to His Will, because everything that occurs, occurs by His Leave and Decision. Nothing bad or beneficial that He wills to touch creation can ever be averted, nor could anything He averts be made possible. He is our Maula (Helper and Supporter) and on Allâh let those who believe place their utmost trust. This way, creation will declare with full submission to Allâh that He is the Lord and Master, Who arranges the affairs of all things, with Whom the Decision rests. They will also declare Muhammad ﷺ as His Prophet, Messenger, Bringer of glad tidings and Warner (of Allâh’s torment), and Islam as their religion, path
Necessity of Knowing Allâh and His Tauhid

and way. Allâh created them so that they know and assert that He is Allâh, none has the right to be worshipped except Him, Who has no partners in the worship, just as He has no partners in the Lordship and Kingship. And just as He Alone is the Creator, Sustainer and Disposer of all affairs, He is the worshipped, praised and appreciated Ilah (God). And just as all apparent and hidden bounties are a favor and kindness from Him, He Alone is worthy of all praise, love and submission. Just as He is the One Who granted creation affection, justice and perfect forms and shapes, He Alone is worthy of being their Lord and Maula (Master and Supporter). He Alone has legislated for mankind an easy religion that directs to all success, so seek and go on the Straight Path and draw closer to Him by day and night. You have no other Lord, God or Sought Deity except Allâh. There is no refuge or safety from Him, except to and with Him. There is no reliance, except on Him regarding all affairs. Therefore, fulfill the requirements of your subservience to Allâh inwardly and outwardly so that you may earn success. Seek His help and aid and trust in Him, so that you might earn His Mercy. If you ask, only ask Allâh, and if you invoke for help, invoke none except Him. Verily, all creation is poor and helpless and in desperate need of the All-Rich Lord. I invoke Allâh to provide me and you with the chance to thank and appreciate Him, worship Him with excellence, love Him, acquire knowledge in Him and obey Him perfectly. We invoke Allâh not to deprive us of His Kindness on account of our evil deeds and acts of disobedience:

"O mankind! Worship your Lord, Who created you and those who were before you so that you may become Al-Muttaqûn.” (2:21)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you in whatever is in it of the Ayat and Wise Dhikr. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims from every sin, so invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ Al-Fawakih ash-Shahiyyah, by Shaikh Abdur-Rahman Al-Sa‘di, p. 24
Necessity of Worshipping Allâh Alone, and an Explanation of its Meanings

All thanks and praises are due to Allâh, Who created the creation to worship Him Alone and ordained that He Alone be revered and obeyed. I hereby testify that there is no deity worthy of worship except Allâh, Alone without partners. I testify that Muhammad ﷺ is Allâh’s slave and Messenger, who had the most perfect slavery to Allâh and fear of Him. Muhammad called to Allâh and performed Jihad as it should be performed and stood in prayer until his feet were callous from prolonged standing in prayer. May Allâh’s peace and blessings be on Muhammad, his progeny, his Companions and all those who followed His Guidance.

O people! Fear Allâh the Exalted and contemplate the reason behind your creation and what you were ordered to do. You were created to worship Allâh Alone without partners, and this you were commanded:

وَمَا خَلَقْتُ الْجَنَّ وَالْإِنسَ إِلَّا لِلَّهِ مَّلَكَّٰعَٰنَّـٰنَّ~

“And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e., provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).” (51:56,57)

أَوْلَمْ يُنَادِيَ النَّاسَ أَمْهَدَ وَأَزْيَمَ أَلَّذَا خَلَقْتُهُمْ وَالَّذِينَ مِنْ قَبْلِهِمْ لَمْ يُزِّكُّنَّـٰنَّ

“O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious).” (2:21)

And:

وَمَا أَمَرْتُ إِلَّا لِيَعْبُدُوا الله مَّلَكَّٰعَٰنَّـٰنَّ

“And they were commanded not, but that they should worship
Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.” (98:5)

The word Ebâdah (worship) encompasses all of what Allâh likes and prefers of apparent and hidden actions and statements. Therefore, ‘Ebâdah’ entails all the slave’s actions, whether performed by the heart or body, and those pertaining to legal monetary transactions. Even matters of habit become acts of worship when preceded by a good intention. For instance, when one sleeps for the purpose of gathering his strength to fast or stand in Qiyâm (voluntary prayer) at night, sleep will become an act of worship. When one enjoys his wife sexually for the purpose of purifying himself and her from illegal sexual activities of all types, it will become an act of worship.

"When one of you has sexual intercourse with his wife, he earns a Sadaqah (charity).” They said, “O Allâh’s Messenger! We enjoy our desires and also earn a reward?” He said, “Do you believe that if one satisfies his desire illegally, he would be earning a sin? Likewise, if he satisfies his desire legally, he earns a reward.”

Muslim narrated in the Sahih that Sa’d رضي الله عنه said that the Prophet ﷺ said:

\[ إِنَّمَا أُطْعِمُتْ نَفْسَتِي فَهُوُا لَكُمْ صَدَقَةً. \]

"Your spending on your children is a Sadaqah (charity).”

Furthermore, Imam Ahmad narrated that Al-Miqdam bin Ma‘di Karib رضي الله عنه said that the Prophet ﷺ said:

\[ مَا أَطْعِمْتُ نَفْسَتِي فَهُوُا لَكُمْ صَدَقَةً. \]

"Whatever you feed yourself, it is an act of charity from you.”
Also, Muslim narrated that Jabir  said that the Prophet  said:

“And a seed which a Muslim plants, whatever of it is eaten earns him a Sadaqah, whatever is stolen from it earns him a Sadaqah, whatever beasts eat of it earns him a Sadaqah and whenever anyone takes from it, it earns him a Sadaqah.” In another narration from Jabir , the Prophet  said, “Whenever a human, animal or bird eats from it, he will earn a Sadaqah from it until the Day of Resurrection.”

O Allâh’s slaves! There are two types of ‘Ebadah: the required and the recommended. Some of the necessary acts of worship are performed daily, such as the five daily prayers. Some acts of worship are performed weekly, such as the Jumu‘ah (Friday Prayer), while some others come once a year, such as fasting (the lunar month of) Ramadhân and paying Zakât. Some acts of worship are required once in a lifetime, such as the Hajj and ‘Umrah, for those who can afford the journey. As for the recommended acts of worship, they are not required within a fixed timeframe, such as the voluntary prayers after the compulsory payers. Also included are voluntary acts of charity and fasting, except when there is a prohibition in performing any of these acts at a certain time or place. Remembering Allâh by Dhikr of the heart and tongue is among the recommended acts of worship at any time, for Allâh the Exalted said:

Verily those who believe, it is stated to them: Remember Allâh much remembrance. And glorify His Praises morning and afternoon.”

(33:41,42)
“Then when the (Jumu‘ah) Salāt (prayer) is ended, you may disperse through the land, and seek the Bounty of Allāh (by working), and remember Allāh much, that you may be successful.” (62: 10)

“Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides.” (3:190,191)

And:

“Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.” (2:152)

Therefore, the life of a Muslim rarely has a moment without an act of worship to perform or utter. Verily, those who lose these precious moments, by not performing a type of worship, will have lost these moments on the Day of Resurrection.

O Muslims! All acts of ‘Ebadah are called as such and benefit those who perform them if they are performed in sincerity to Allāh Alone without Shirk (associating others with Allāh in worship), and without Riyā’ (showing off and seeking fame). Allāh the exalted said:

“So worship Allāh (Alone) by doing religious deeds sincerely for Allāh’s sake only. Surely, the religion (i.e., the worship and the obedience) is for Allāh only.” (39:2,3)
And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform As-Salât and give Zakât, and that is the right religion.” (98:5)

“So woe unto those performers of Salât (prayers) (hypocrites). Those who delay their Salât (prayer from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Mâ‘ûn (small kindnesses like salt, sugar, water).” (107:4-7)

And:

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (18:110)

Also, the Prophet ﷺ said in a Hadith:

“Allâh the Exalted said, ‘I am the Most Rich from needing associates. Whoever performs a deed in which he associated others with Me in worship, I will discard him and his Shirk.’”

And just as sincerity is a condition in accepting any act of worship, it is also necessary to imitate the Sunnah of the Prophet ﷺ in any act of worship. The Prophet ﷺ said:

“Whoever performs an act that does not conform to our matter (the Qur’ân and Sunnah), then his act is rejected (or it is an act of reversion).”
O Muslims! Worshipping Allâh is the first necessary requirement from the slave, for it is Allâh’s right that comes before any other right. Allâh the Exalted said:

"Worship Allâh and join none with Him (in worship); and do good to parents." (4:36)

And:

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents." (17:23)

There are many other Âyât on this subject. Moreover, Mu‘adh narrated:

"The Prophet said, ‘O Mu‘adh! Do you know Allâh’s right on the slaves and the slaves’ right on Allâh?’ I said, ‘Allâh and His Messenger know best.’ He said, ‘Verily, Allâh’s right on the slaves is that they worship Him Alone and associate none with Him in worship. The right of the slaves on Allâh is that He does not torment any who associates none with Him in worship.’"

Worshipping Allâh Alone is required from all those responsible adults, from the time he or she reaches the age of adolescence, until they die. Allâh the exalted said:

"And worship your Lord until there comes unto you the certainty (i.e., death)." (15:99)

And He said about ‘Esa (Jesus), peace be upon him:
Necessity of Worshipping Allâh Alone, and an Explanation...

“And has enjoined on me Salât (prayer), and Zakât, as long as I live.” (19:31)

O slaves of Allâh! He who does not worship Allâh will become Satan’s slave, just as Allâh the exalted said:

“Did I not command you, O Children of Adam, that you should not worship Shaitân (Satan). Verily, he is a plain enemy to you. And that you should worship Me. That is the Straight Path.” (36:60, 61)

He who does not worship Allâh worships his own lusts and desires.

“Have you seen him who takes his own Just (vain desires) as his ilâh (god)? And Allâh knowing (him as such), left him astray.” (45:23)

He who does not worship Allâh, worships the life of this world:

“Miserable is the slave of the Khamisah, miserable is the slave of the Khamilah (types of clothes): If he is given, he is pleased, but if he is deprived, he is not pleased.”

Worshipping Allâh Alone without partners gains the slaves dominance on the earth and immunity from all types of fears in this life and the Hereafter.
“Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them (i.e., Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).” (24:55)

Dear Muslim, you give a promise to Allâh in every Rak‘ah in your prayer, when you read Allâh’s statement:

("You (Alone) we worship, and You (Alone) we ask for help (for each and everything).”) (1:5)

That you would worship Him Alone and seek His help Alone. Consequently:

"And fulfil the Covenant of Allâh when you have covenanted.” (16:91)

May Allâh direct us all to the blessings of the Glorious Qur’ân and benefit us in whatever is in it of the Ayat and Wise Dhikr. I say this and ask Allâh the Great and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.¹

Essence of Imán (Faith) and its Signs

All thanks are due to Allâh Who judges by Truth and Justice and guides whom He wills to the Straight Path. He decides all matters with His Wisdom and ordains the religion, and He is the All-Wise, All-Knower. He sent the Messengers as Bringers of glad tidings and as Warners, and revealed the Book to them to judge between people concerning what they differ about. That was so that they judge by fairness and give each his due right without exaggeration or shortcomings. I bear witness that there is no deity worthy of worship except Allâh Alone without partners; His is the kingdom, He is Worthy of all praise and He is Able to do all things. I bear witness that Muhammad is Allâh’s slave and Messenger, may Allâh’s peace and blessings be on him, his progeny and all those who followed him with excellence until the Day of Judgment.

O people! Fear Allâh the Exalted, offer your loyalty and support to Him and He will grant you victory; obey Him and He will compensate you.

“Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma’rûf (i.e. Islâmic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e., they make the Qur’ân and Sunnah as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).” (22:40)

O people! Imán (Faith) is not acquired by wishing and hoping. Rather, Imán is the creed that resides in the heart and is implemented by
actions that substantiate its truth and essence by performing acts of worship and avoiding sins. Each one of us is able to state that he is Muslim and even claim that he is a *Mu'min* (faithful believer). Each one of us is able to declare that there is no deity worthy of worship except Allâh and that Muhammad ﷺ is the Messenger of Allâh. Even hypocrites, who will dwell in the lowest depths of the Hellfire, mention Allâh by their words. Hypocrites used to declare to the Prophet ﷺ, “We testify that you are the Messenger of Allâh.” They also swore to the Prophet ﷺ and his Companions that they were with them, even though they were against them. However, all these testimonies and vows did not avail them in the least: here they are in the lowest bottoms of the Fire below every *Mushrik* (polytheist), atheist, Jew and Christian! This is because their vows and oaths did not come from hearts full of *Yaqin* (sincerity), *Imân*, submission or obedience.

"And of mankind, there are some who say: ‘We believe in Allâh and the Last Day,’ while in fact they believe not.” (2:8)

*Imân* requires strong and firm faith that bears the fruits of truthful statements, righteous actions, love in the Cause of Allâh, sincerity in performing *Tauhid* and obedience to His Messenger ﷺ. *Imân* requires strong resolve, liveliness, vigor, endurance and dedicating the heart to what it finds hard: the obedience of Allâh and restraining the inner self from what it covets and is a disobedience of Allâh.

There are several signs of *Imân* that Allâh has mentioned in His Book and His Messenger ﷺ detailed in his *Sunnah*, as follows. Allâh said:

"The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur’ân) are recited unto them, they (i.e., the Verses) increase their Faith; and they put their trust in their Lord (Alone); who perform *As-Salât*
(Iqámát-as-Salát) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).” (8:2-4)

Alláh also said:

“And whenever there comes down a Súrah (chapter from the Qur’án), some of them (hypocrites) say: “Which of you has had his Faith increased by it?” As for those who believe, it has increased their Faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).” (9:124-126)

Therefore, dear Muslims, who amongst us has these qualities? Who amongst us feels fear in his heart because of Alláh and Honors His remembrance when He is mentioned? Who amongst us has his faith increased and rejoices when the Áyat of his Lord are recited to him? Who feels the delight of believing in the Áyat and applying their laws? Who amongst us truly trusts in Alláh, rather than in any among the creation? Who amongst us performs the prayer as it should be performed, perfectly and on time? Who amongst us gives from what Alláh has granted him by paying the Zakát and helping the needy, the relatives and the poor?

When contemplating the condition of Muslims in the present time, we find many Muslims who do not practice Imán or Islam, except whomever Alláh wills among them to have faith. Generally, Muslims
have fallen into shortcomings, especially with regards to fulfilling Allâh’s rights, the rights towards each other and acquiring İmân and Yaqin (certainty). Many Muslims all over the Islamic World do not embrace the code of Islamic conduct or correct their actions, and many of them were affected by the ways and immoral traditions of the disbelievers. The impact of this appears on some Muslims who feel doubt and hesitation in their hearts about Allâh’s revelation, the Prophet’s prophecies, existence of angels and Jinn and about the authenticity of the Prophet’s Message in general. Some of them even doubt the existence of Allâh, the Lord and Creator! Glory be unto Allâh! Would one doubt the existence of God, yet not doubt his own existence? Who has created him then, if Allâh did not? This is the reason why we witness many Muslims today whose hearts do not move if Allâh is mentioned, as if nothing they heard should cause them humbleness. Some Muslims do not increase in faith when Allâh’s Ayat (the Qur’ân) are recited to them. Rather, they increase in wickedness and sin, mock Allâh’s Ayat and shun implementing them out of arrogance. Some Muslims in present times do not trust in Allâh, but instead trust in material possessions and this life. Thus, they do not seek wealth from lawful resources, thinking that if they do, the opportunity to amass wealth becomes less open. They strive to collect wealth from any resource, whether allowed or disallowed. Some Muslims nowadays rely on Allâh’s enemies to secure their safety and peace, leading them to obeying the disbelievers in disobedience to Allâh and His Law:

Verily, those who have turned back as disbelievers after the guidance has been manifested to them — Shaitân (Satan) has beautified for them, and (Allâh) prolonged their term. This is because they said to those who hate what Allâh has sent down:
"We will obey you in part of the matter." But Allâh knows their secrets. Then how when the angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless." (47:25-28)

We find that those Muslims who obey and follow their enemies in matters that contradict Islamic Law do so because of their weak trust in Allâh and their strong reliance on something other than Him! They are amazed at the strength of Allâh’s enemies and think that all power is in their hands. They forget that He Who has created the enemies, is indeed more powerful than they are. Had these people used their awe by dedicating their trust in Allâh Alone, and sought the means and ways of achieving triumph, such as abiding by Allâh’s religion and Law with regards to their affairs of life, they would find sufficient strength. If they did this, Allâh would be with them, and whoever has Allâh with him, will never be defeated:

"Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.” (35:44)

Nowadays, we find Muslims who neither join the prayer in congregation nor preserve its obligation. They do not attend the Jumu’ah (congregational prayer) at the Mosque and when they do pray, they do not fulfill the prayer’s pillars, conditions and Sunan (recommended acts). They do not take special care regarding purity of (prostrating) body, praying on time, completing the standing, sitting, Ruku’ (bowing) or Sujud (prostrating) calmly and with grace. Some people who say that they are Muslims do not pray at all, and some of them mock the prayer and those who pray. Some Muslims do not spend for Zakât or Sadaqah from what Allâh has granted them, nor spend on those on whom they are required to spend. Yet, such people spend lavishly on what does not benefit them and on what Allâh had disallowed for them.

Muslims in these times are in a dire situation. We complain to Allâh
from the evil that they have done and from their abandoning His set limits and commandments. We complain to Allah from their taking His Law lightly, forgetting His remembrance, feeling safe from His plan, ignoring the mission they were created to fulfill and indulging in foolhardiness instead. This explains why enemies of Muslims have power over them now and humiliate them, while controlling them politically and economically. Muslims have become just like a flock of sheep that hears nothing but calls and cries from their shepherd; they are deaf, dumb and blind, and therefore they do not understand. Indeed, we are all for Allah and to Him shall be our return.

O Allah! We invoke You while waiting to perform an act of worship that You have ordained on us as a favor from You. We invoke You by asserting that You are Allah, there is no ilah (god) deserving worship but You, the One, the Sustainer. He Who neither begets, nor was He begotten and there is none like unto Him. O You Who created the heavens and earth, Owner of Power and Grace, the Ever-Living Who never dies, Who sustains all that exists. We invoke You to make Iman dear to us, beautify it and make it firm in our hearts. We invoke You to make disbelief, sin and rebellion hated by us and to take us away from this evil path.

O Allah! We invoke You to set aright the affairs of this Ummah and provide them with righteous rulers who abide by the truth and judge by it. Grant us rulers who never fear the blame of anyone in their implementation of Allah law. Give us rulers who never favor their relatives because of their relation or the strong on account of their strength. We ask You to protect our religion and make us firm on it until the day we die. You, verily You are the Most-Kind, Most Generous. I say this and ask Allah to forgive me and you.¹

¹ Adh-Dhiyaa al-Lami’, by Shaikh Muhammad bin ‘Uthaimin, p. 352
A Summary of the Creed of the Ahlus-Sunnah wal-Jamâ‘ah

All thanks are to Allâh, the Ever Living, the Sustainer, on Whose Command and Justice the heavens and earth were established, and He is Able to do all things. I bear witness that none has the right to be worshipped except Allâh, Alone without partners in His Lordship, Godship, or Names and Attributes. None is like unto Him and He is the All-Hearer, the All-Seer. I bear witness that our Prophet Muhammad is Allâh’s slave and Messenger. He sent him to mankind and the jinn as a Bringer of glad tidings, a Warner, a Caller to Allâh by His permission, and a lamp that spreads light. O Allâh! grant Your slave and Messenger Muhammad the best peace and blessings along with his progeny, Companions and all those who followed them with excellence until the Day of Resurrection.

O Muslims! Fear Allâh, the Exalted, and obey Him and you will earn success and happiness in this life and the Hereafter. Know, may Allâh grant you His Mercy, that the greatest requirement and duty on the slave is to acquire knowledge of his Lord, religion and Prophet, Muhammad ﷺ. These are the foundations of Islam as described and affirmed by the Messenger of Allâh in the Hadith of Jibril, peace be upon him. We Muslims are required to know our creed, the creed of the righteous and saved group who follow the Qur’ân, the Sunnah and the understanding of the Companions. We should learn it and teach it to our children, relatives and the Muslim society at large. We should understand the implications of the true Islamic Creed, accept them in our hearts and believe in them, just as our Salaf (predecessors) and those who followed their righteous deeds believed in them. Allâh described the righteous and sincere way of invoking Him used by the Salaf when they said:

"Our Lord! We believe in what You have sent down, and we
follow the Messenger; so write us down among those who bear witness (to the truth, that \textit{Lā ilāha illallāh} — none has the right to be worshipped but Allāh).” (3:53)

The correct Islamic Creed requires Faith in Allāh and worshipping Him Alone in sincerity through what He legislated of acts of worship. Allāh said:

\begin{quote}
\textit{“And verily, We have sent among every }\textit{Ummah} \textit{(community, nation) a Messenger (proclaiming): “Worship Allāh (Alone), and avoid (or keep away from) }\textit{Tāghūt} \textit{(all false deities, i.e. do not worship }\textit{Tāghūt} \textit{besides Allāh.”} \textit{(16:36)}
\end{quote}

\begin{quote}
\textit{“Worship Allāh and join none with Him (in worship).”} \textit{(4:36)}
\end{quote}

Also, in the Two Sahihs it is narrated that Mu‘adh ibn Jabal رضي الله عنه said:

\begin{quote}
\textit{غُنْيُ ما حَقَّ اللَّهُ عَلَى الْعِبَادِ وَمَا حَقُّ الْيَدَ الَّيْلِ حَيَاةٌ} \textit{قَالَ: “إِنِّي مُعَادِ أَنْدَرَيَ مَا حَقَّ اللَّهُ عَلَى الْعِبَادِ وَمَا حَقُّ الْيَدَ الَّيْلِ حَيَاةٌ.”} \textit{قَالَ: “إِنِّي مُعَادِ أَنْدَرَيَ مَا حَقَّ اللَّهُ عَلَى الْعِبَادِ وَمَا حَقُّ الْيَدَ الَّيْلِ حَيَاةٌ.”}
\end{quote}

\begin{quote}
\textit{“I was riding behind the Messenger of Allāh on his donkey when he said to me, ‘O Mu‘adh! Do you know the right Allāh has on the slaves and the right the slaves have on Allāh?’ I said, ‘Allāh and His Messenger know best.’ He said, ‘Allāh’s right on the slaves, is that they worship Him Alone and associate none with Him in the worship. The slaves’ right on Allāh is that He will not punish those who associate none with Him in the worship.”}
\end{quote}

The Islamic Creed also asserts that Allāh is True, that the meeting with Him and His Promise shall certainly come to pass, His Book is true, His Messenger is true and Paradise and the Fire are true. In the Two \textit{Sahihs} it is narrated that ‘Ubadah bin As-Samit رضي الله عنه said that the
A Summary of the Creed of the Ahlus-Sunnah wal-Jamā‘ah

Messenger of Allāh ﷺ said:

"من شهيد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبد الله ورسوله،
وأن عيسى عباد الله ورسوله، وكميته ألقاه إلى مريم وروح منه، والجنة حق
والنار حق، أدخله الله الجنة علی ما كان من العملي".

"If anyone testifies that none has the right to be worshipped but Allāh Alone Who has no partners, and that Muhammad is His Slave and His Messenger, and that Jesus is Allāh’s slave and His Messenger and His Word (‘Be’ and he was) which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allāh will admit him into Paradise with the deeds which he had done even if those deeds were few."

Moreover, Muslims believe that the Last Hour is true and shall certainly come to pass and that Allāh will resurrect all those who lay in graves. The Islamic Creed also asserts that the believers shall see their Lord on the Day of Resurrection, just as they see the full moon.

This is our creed in Allāh: We believe that Allāh is the Lord Who has perfect control over the affairs of all creation. He is the One Who sustains all that exists with His apparent and hidden bounties. He gives life and takes it away. He is the Ever-Living Who never dies. In His Hands are the affairs of all things and He is Able to do whatever He wills. We also believe in Islam as the only true religion and in Muhammad ﷺ as Allāh’s Prophet and Messenger.

Muslims believe in the angels of the Most Beneficent, who are honorable slaves of Allāh, who never disobey any order that comes to them from Him and fulfil what they are commanded. We believe in all of Allāh’s Messengers عليه السلام and previous Books.

"So believe in Allāh and His Messengers. And if you believe and fear Allāh, then for you there is a great reward." (3:179)
"The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. We make no distinction between one another of His Messengers.” (2:285)

We also believe in Resurrection after death, for Allâh the Exalted said:

"That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.” (22:6,7)

And:

"The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompenised for) what you did; and that is easy for Allâh.” (64:7)

We also believe in Al-Qadar (Preordainments and Predestination), the good and the evil outcomes of it, and that everything occurs by Allâh’s Will and Permission.

"Verily, We have created all things with Qadar.” (54:49)

Therefore, everything that occurs in this world was created in due measure by Allâh and is encompassed in His Knowledge, including harm, benefit, accidents, incidents, health, sickness, fertility, drought, good, evil, happiness, misery, life and death; all occur by Allâh’s Decision and Will.
We also believe in Allāh’s Names and Attributes, just as He described Himself in His Book and by the words of His Messenger ﷺ.

"There is nothing like Him, and He is the All-Hearer, the All-Seer.” (42:11)

Surely, none is like Allāh, nor is there any equal, rival or anyone similar to Him in any respect. Allāh is never compared to His creation. He knows Himself best and has perfect knowledge of all things in existence. He says the Truth and His Speech is the best and most fruitful speech there is. He has encompassed all the most perfect and magnificent Attributes in all respects.

We believe that the Glorious Qurʾān is Allāh’s Speech in truth, not created. It started from Him and to Him it shall return in the end and He revealed it to His Prophet ﷺ.

“Allāh has sent down the Best Statement.” (39:23)

“And who is truer in statement than Allāh?” (4:87)

“Those unto whom We gave the Scripture [the Taurāt (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in Truth.” (6:114)

We believe in everything that is mentioned in the Qurʾān and Sunnah regarding what will occur after death, such as the joy or torment in the grave and on the Day of Resurrection. These are reserved for the believers, the criminal sinners and disbelievers respectively.

We believe in the Haudh (the fountain) that the Prophet ﷺ was given. We believe that his Ummah, the Ahlus-Sunnah wal-Jamāʿah from among them, will come to him at this fountain, which is whiter than milk and sweeter than honey. Whoever takes one sip of it will never
feel thirst afterwards. We also believe that the *Sirat* is the bridge over Hell that every one must pass with speeds equivalent to their good deeds. The sinners and disbelievers will fall from this bridge into Hell, where only the disbelievers will remain for eternity.

We also believe in the *Shafā‘* (intercession) of our Prophet Muhammad ﷺ in the Hereafter and that he will be the first to be given permission from Allâh to intercede.

\[
\text{"Who is he that can intercede with Him except with His Permission?" (2:255)}
\]

\[
\text{"And they cannot intercede except for him with whom He is pleased." (21:28)}
\]

On that Day, Allâh will grant His Pleasure to the people of *Tauhid* and allow them to intercede with Him (on behalf of sinners), but as for the disbelievers, no *Shafā‘* will avail them.

\[
\text{"So no intercession of intercessors will be of any use to them." (74:48)}
\]

O Allâh! Allow Your Prophet to intercede with You on our behalf and make happiness our final abode. O Allâh! make us among Your party, the successful group, Your close loyal friends who will never have fear nor ever grieve.

I invoke Allâh, the Greatest, for me, you and the rest of Muslims for His forgiveness from every type of error and sin we have committed. So seek His forgiveness. Certainly, He is the Most Forgiving, Most Merciful.
Significance of Obeying the Messenger

All thanks and praises are to Allâh, Who has prepared Paradise as a favor and honor from Him for His believing slaves, and prepared Hellfire, through His justice and wisdom, for the sinners and disbelievers. I thank and praise Him as He should be praised and ask for His forgiveness and pardon. I bear witness that there is no deity worth of worship except Allâh Alone without partners and that Muhammad is our Prophet, Allâh’s slave and Messenger. May Allâh’s best peace and blessings be on Muhammad the son of Abdullah, his progeny, Companions and his followers who convey and deliver his call until the Day of Resurrection.

Allâh, the Exalted, the Able, Owner of the Most Honorable and High Names and Attributes, said:

‘O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered.’ (8:24)

In this noble Ýayah, Allâh calls His believing slaves by the best and most honored description.

“O you who believe!”

Reminding them of their Faith and good qualities that direct them to answer and obey Allâh’s Order with full acceptance and submission, all the while feeling afraid of Him. Allâh commands them:

“Answer Allâh and (His) Messenger.”
Significance of Obeying the Messenger

Meaning, obey Allâh, remain on this straight path and be firm on what He has legislated and what His Messenger brought from Him. You are required to obey the commands of Allâh and His Messenger no matter what your circumstances or the hardness of your conditions. For Allâh and His Messenger have called you to that which will give you life.

It is *Imân* (Faith), consisting of the Qur’ân and *Summah* that we were called to accept and embrace to ensure our life. This *Âyah* contains a truthful statement and a sure promise from He Who is Able to fulfill the promise. Whoever accepts His call, then he or she will live a good life full of honor and good works. Those who accept this call will live in this life enlightened by the light of Faith that resides in the heart, as well as being remembered and praised for their righteous qualities. In the next Life they will live for eternity and enjoy the everlasting delights.

> “*Adn* (Eden) Paradise which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious).” (16:31)

Fear Allâh, dear Muslims, and follow His Messenger. Obey Allâh’s Commandments and avoid His prohibitions, whether you are feeling active, lazy, in favorable or unfavorable conditions and even if one’s rights are not being given to them in full. Obey Allâh and His Messenger and establish Allâh’s penal code.

> “And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding.” (2:179)

Establish justice on Allâh’s earth and between His slaves, each according to the responsibility that Allâh has endowed him or her.
“O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin.” (4:135)

Establishing justice requires performing Jihâd on the military and social fronts, because your enemy, O Muslims, will surely attack you on these fronts if you do not take the initiative. If the enemy invades you militarily, they will adversely affect your livelihood, while their social invasion will destroy your culture and morals. We seek refuge with Allâh from this fate. Therefore, obey Allâh and His Messenger ﷺ, for those who do not obey them will earn humiliation in this life and the Hereafter. There is no doubt that since obeying Allâh and His Messenger ﷺ is a light, its opposite is indeed, total darkness. Since obeying Allâh and His Messenger ﷺ is life, then its opposite is death. Since obeying Allâh and His Messenger ﷺ earns glory and might, then its opposite is humiliation and disgrace:

وَمَنْ يَعْبُدَ اللَّهَ وَعَلِمَ ابْتِغَ عَلَيْهِ الْعَفُوَّانِ ۚ لَنِّمَّا هُمْ تَعْلَمُونَ

“And whomsoever Allâh disgraces, none can honor him.” (22:18)

O Allâh’s slaves! The Most Just Ruler, Who is Most Compassionate with His slaves, informs us in Âyah (8:24) that we mentioned previously, that He has full control over the hearts of the slaves, and He changes them as He Wills.

وَأَعُلِّمُوا أَنَّ اللَّهَ يُحْكِمُ بَيْنَ أَلْسِنَتِهِ وَقُلُوبِهِ

“And know that Allâh comes in between a person and his heart.” (8:24)

Al-Bukhari narrated from ‘Âishah  ﻦٰ: ﷺ

كَانَتُ بِسيَّةٌ رَسُولُ اللَّهِ ﻦَٰ لَ مَنْ تَعَلَّمَ الْقُلُوبَ

“The Messenger of Allâh used to swear often by saying, ‘By He Who changes the hearts!’”

The Âyah and the Hadith indicate Allâh’s perfect ownership of our hearts. He mentioned this fact after He commanded us to obey Him.
and His Messenger ﷺ, warning us that refusal to heed by His call will prevent one from the Straight and True Path and from what the heart likes and covets.

"So when they turned away (from the path of Allâh), Allâh turned their hearts away (from the Right Path)." (61:5)

Fear Allâh, O Allâh’s slaves, and feel His perfect watch, for your final destination and return is to Him Alone. On that Day Allâh will reward the good doers with a good recompense and the evil doers with evil. It will be either a Paradise as wide as the heavens and earth prepared for those who obey, or a blazing Fire, severe torment and evil recompense for those who disobey.

Allâh said, and His Statement is the Truth:

“For those who answered their Lord’s Call (believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e., Islâmic Monotheism) is Al-Husna? (i.e., Paradise). But those who answered not His Call, if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.” (13:18)

I reiterate this and ask Allâh the Exalted to grant us obedience to Him and to His Messenger ﷺ and to make us firm on the path that pleases Him until the day we meet Him. We ask Allâh to forgive us and all the believers, male and female, for He is Oft-Forgiving, Most Merciful.1

1 Ahadith Al-Jumu’ah, by Shaikh Abdullah bin Hasan Al-Qa’ud, vol. 2, p. 127
Necessity of Loving Allâh and His Messenger more than anyone else

All thanks and praises are due to Allâh, and all aggression is against the wrongdoers. May Allâh’s peace and blessings be on the Final and Last Prophet and Messenger. I thank and praise Allâh the Exalted and bear witness that none has the right to be worshipped except Him Alone without partners and that Muhammad is His slave and Messenger. O Allâh! Bestow Your best peace and blessings on Your slave and Messenger, our Prophet Muhammad, and on his progeny and Companions until the Day of Resurrection.

Dear Muslims! It is not a secret to those who have sound comprehension that Allâh the Exalted has admonished those who dislike what He likes and like what He dislikes.

\[
\text{ذَٰلِكَ ٍيَسْتَهْرُ كَيْ هُوَ ۡأَسْلَمُ ۡأَنَّ اللَّهَ ۡفَأَحْبَطَ أَعْمَالَهُمّ)
\]

“That is because they hate that which Allâh has sent down (this Qur’ân and Islâmic laws); so He has made their deeds fruitless.” (47:9)

And:

\[
\text{ذَٰلِكَ ٍيَسْتَهْرُ ۡأَنْبُعُوُّا ۡأَسْحَّطُ اللَّهَ ۡفَأَحْبَطَ أَعْمَالَهُمّ)
\]

“That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.” (47:28)

It is required from every responsible Muslim to love what Allâh and His Messenger love and hate what Allâh and His Messenger hate, so that he or she acquires success, happiness and the greatest win – Paradise. There is no doubt that none will acquire the grade of the Faithful Believers until and unless he or she loves what Allâh and His Messenger love and hates what Allâh and His Messenger hate. None will earn Faith until he loves the Messenger of Allâh more than any other among mankind, including one’s family, offspring and all other
men and women. In the Two *Sahih* it is narrated that the Messenger of Allah ﷺ said:

"None among you shall attain Faith until I become dearer to him than his own self, his offspring, his parents and all other people."

Moreover, true love requires true following and adherence, and this is why Allah the Exalted said:

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment)." (9:24)

And:

"Say (O Muhammad ﷺ to mankind): If you (really) love Allah, then follow me (i.e., accept Islāmic Monotheism, follow the Qur’ān and the Sunnah), Allah will love you and forgive you your sins." (3:31)

The reason behind the revelation of this Noble *Ayah* is that the Prophet’s Companions said, “We love our Lord very dearly.” So Allah declared to them that there is a sign that one really loves Him, then He revealed this *Ayah* in the Qur’ān. In the Two *Sahih* it is narrated that the Messenger of Allah ﷺ said:
Whoever possesses the following three qualities will taste the sweetness (delight) of faith: the one to whom Allah and His Messenger become dearer than anything else, the one who loves a person and he loves him only for Allah’s sake, and whoever hates to revert to disbelief, after Allah has saved him from it, as he hates to be thrown into the Fire.”

Therefore, whoever loves Allah and His Messenger truly from his heart, this love will earn him or her the quality of loving what Allah and His Messenger love and hating what Allah and His Messenger hate and dislike. This love or hatred requires one to adhere by its practical implications. Also, if one does anything with his limbs that contradicts the implications of love for Allah and His Messenger, it will be a sign that one did not yet acquire the standard of love and hatred obliged on him or her. In this case, one should seek Allah’s forgiveness and repent to Him by avoiding the sin and striving to perfect the required love of Allah and His Messenger in heart and action.

O Allah’s slaves! Know that all types of sins result from preferring the lusts and desires of the innerself to the love of Allah and His Messenger. The same is true about all Bid’ah (innovations in the religion), which are started because of succumbing to lusts and preferring them to Allah’s religion. Such is the case with sins, which occur because of preferring desires to loving and obeying Allah and His Messenger. Surely, he whose love, hatred, giving and taking are only for satisfying his desires and lusts, then this indicates a shortcoming in his Faith concerning its necessary obligations. In this case, one must repent from this path, revert to the Messenger’s Sunnah, prefer his love for Allah and His Messenger over his heart’s lusts and desires and do whatever earns him Allah’s pleasure.

Hence, it is necessary for every Muslim who has true Iman to love Allah and love whomever and whatever He loves, such as His angels, Messengers, Prophets, truthful believers, martyrs and all
believers in general. Furthermore, it is a fact that one tastes the delight of Faith when he loves a person for Allâh’s sake only. For this reason it has been reported (from the Prophet ﷺ) that from the signs of the sweetness of Imân is to love someone only for Allâh. Also, whoever loves for Allâh, hates for Allâh, gives for Allâh and, withholds for Allâh, then verily he has completed his Faith.

أَمَامُّمُ نَفَسٍ عَنْ أَحَدٍ اِنَّ الْجَنَّةَ هِيَ الْمَأْوَىُ

“But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.” (79:40,41)

I invoke Allâh to forgive me, you and all Muslims, male and female, for every error and sin. So seek His forgiveness, for certainly, He is Oft-Forgiving, Most Merciful.¹

¹ Khutbatul-Jumu‘ah, by Shaikh Abdullah Al-Khulaifi, p. 5
Necessity of Referring to the Sunnah for Judgment

All thanks are to Allâh Who sent the Messengers with His Âyat. He makes clear the allowed and disallowed in detail. He has favored His slaves with tremendous bounties, allowed the good and pure things for them and disallowed all impure things by the words of His Honorable Prophets and Messengers. I thank and praise Him for the great bounties that He bestowed on us, and I bear witness that none has the right to be worshipped except Allâh Alone, Owner and King of all things in existence, the Holy, Owner of Peace. I bear witness that Muhammad is Allâh’s slave and Messenger, the most honored among mankind who prayed, fasted, performed Tawaf (circumambulating) around the Ancient House (the Ka‘bah) and stood at Al-Mash‘ar Al-Haram (the sacred sanctuary). May Allâh’s peace and blessings be on Muhammad, his progeny and honorable Companions as long as the days keep dissipating the darkness of the nights.

Slaves of Allâh! Know, may Allâh grant us all His Mercy, that the religion is for Allâh Alone, and He decides whatever He wills and guides whom He wills. Allâh sent Muhammad and made him the greatest Imam and leader, and He does not accept Imân from anyone until, and unless, they refer every matter of the religion to the Prophet’s judgment and decision.

فَلاَ وَرَّبِّكَ لَا بِمَنْ يَعْشَى حَتَّى يُحَكِّمُواُ فِي مَا ضَجَّكِيرُ بِنَفْسِهِمْ ثُمَّ لاَ يُجَادَلُواَ فِيهِ

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (4:65)

Allâh has declared and swore in His Glorious Book that whoever does not seek the Prophet’s judgment in all disputes will never attain Faith, until they offer the disputes to his Sunnah and find no
displeasure or hesitation in their hearts regarding his decisions and accept them fully. Allāh stated that no believer should ever choose his own decision for himself after Allāh’s Messenger ﷺ has issued his decision. Allāh, Who Alone created creation and decides regarding it, ordained that when the Messenger ﷺ decides, his decision requires implementation.

“And your Lord creates whatsoever He wills and chooses.”
(28:68)

Whatever Allāh decides is the Tayyib (good and pure), but not all His creation are good and pure, and this is the distinction between those slaves who are happy and those who are miserable. Surely, the good and pure person only deserves and is worthy of the good and pure statements, actions and creeds. The good and pure believer worships Allāh Alone without partners in worship and prefers His pleasure to his own lusts and desires. He is kind to Allāh’s creation, as much as he is able, and treats them the way he likes them to treat him. He has collected the best of all types of good conduct, such as forbearance, grace, mercy, patience, truthfulness, easiness and honesty. His heart is free from such ills as outrage, deceit and enviousness. He is modest and kind with the faithful believers, but stern and harsh with Allāh’s enemies. He chooses the best types of food that Allāh has allowed, and these foods are good and nourish the body and soul. He only chooses the Tayyib (good and pure) people as friends and his dwelling is always Tayyib. He is among those whom Allāh has described in this Āyah:

“Those whose lives the angels take while they are in a pious state (i.e., pure from all evil, and worshipping none but Allāh Alone) saying (to them): Salāmum ‘Alaikum (peace be on you) enter into Paradise, because of that (the good) which you used to do (in the world).” (16:32)

Allāh has decided that the Khabith (impure) is worthy of the Khabith,
while the *Tayyib* (pure) is worthy of the *Tayyib*. Therefore, the *Tayyib* statements, actions and women are worthy of the *Tayyib* statements, actions and men. In contrast, the *Khabith* statements, actions and women are suitable and worthy of the *Khabith* statements, actions and men. Allâh has made the dwelling of all the *Khabith* in Hellfire, and made Paradise the dwelling of all the *Tayyib*. Allâh decided that there are three types of dwellings, one dwelling is exclusively for the *Tayyib* and is never allowed for other than the *Tayyib* to dwell in it, and it is Paradise. There is another dwelling prepared for the *Khabith* men and women and none except them enters it, and it is the Fire. There is a third dwelling in which the *Tayyib* and *Khabith* dwells, and it is this life of the world which is the place of tests and trials. Allâh has decided all this with His Wisdom. On the Day of Judgment Allâh will separate the *Tayyib* men and women from all others and gather the *Khabith* and its people away from all others. Thus, the three dwellings will become two: Paradise, the dwelling of *Tayyib*, and the Fire, the dwelling of the *Khabith*.

One of Allâh’s amazing decisions is that He has created for each group their likes: the delight and pleasure of the *Tayyib* is in the *Tayyib* statements, actions and behavior that they indulge in. From these *Tayyib* things, Allâh has created for the *Tayyib* people the best and most perfect ways and means of delight and happiness. As for the *Khabith*, their pain and sorrow will come from the very *Khabith* statements, actions and ill conduct they indulge in. Allâh has created from these types of *Khabith* the worst kinds of torment, misery and pains. Therefore, Allâh has made signs and indications of happiness and misery. For instance, the *Khabith* is full of evil and impurity in heart, words and actions. In contrast, goodness flows from the heart, words and actions of the *Tayyib*. Some people have a mixture of *Tayyib* and *Khabith* in them, and whichever is stronger than the other will designate the person as one of its people. If Allâh decides that a certain slave earns all that is good for him, He will purify him from the *Khabith* part before death comes, so that he returns to Allâh on the Day of Resurrection pure and clean. In this case, they will not require cleansing of their impure parts in the Fire of *Jahannam* on the Day of
Necessity of Referring to the Sunnah for Judgment

Judgment. Instead, Allâh directs this type of slave to rid their self of impurity by repenting, performing the good deeds, as well as tasting various afflictions and hardships he is tested with in this life, until he meets Allâh without a sin in his record. As for the Khabith type (who is not a disbeliever), Allâh withholds from him the means and ways to acquire purity so that he meets Allâh with parts of Tayyib and parts of Khabith. Allâh has decided that none should reside in the Dwelling of His Pleasure who has any part of Khabith in him or her. Therefore, Allâh sends them to the Fire to eliminate the Khabith from them. Therefore, O Allâh’s slaves, hold to the guidance of your Prophet and make him your Imam and leader in all that you do, say and believe in. Do not follow the lusts and desires of your inner selves, nor obey the devil, for you are in the dwelling of test and trials. Know that obeying the Messenger is obedience to Allâh Himself, and that the Messenger only explains to us what Allâh has allowed and disallowed. The Prophet forbids for us deviation, wickedness, following misguidance and evil.

وَمَا ماتَنَّكُمْ الرَّسُولُ مَعْلُوْدًا وَمَا نَهْنَا عَنْهُ فَأَنْهَوْا وَأَنْفَقُوا اللَّهُ إِنَّ اللَّهَ شَيْرٌ

“And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.” (59:7)

May Allâh direct us and you to the blessings of the Noble Qur’ân and benefit us and you with whatever is in it of the Ayat and Wise Dhikr. I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.\(^1\)

\(^1\) \textit{Al-Khutabtul-Minbariyyah}, by Shaikh Ibrahim Al-Yusuf, p. 230
The Five Pillars of Islam

All thanks and praises are due to Allâh, Who sustains all creation with His favor. He is the only deity worthy of worship. O Allâh! We only worship You, seek and invoke You for help for each and everything, and appreciate and praise You for Your bounties. I hereby testify that none has the right to be worshipped except Allâh Alone, without partners and that Muhammad is His slave and Messenger whom He sent as mercy for mankind and the jinn. O Allâh! Send Your mercy and blessings to Muhammad, his progeny, Companions and people of knowledge and correct guidance.

Allâh the Exalted said:

"O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful." (22:77)

In this Ayah Allâh commands His believing slaves to worship Him by bowing down in Ruku' and prostrating in Sujud for Him Alone. He also commands them to do good things so that they might acquire guidance. Doing good entails enjoining righteousness and forbidding evil, It also entails worshipping Allâh in Tauhid with sincerity, being kind and compassionate, offering sincere advice to all people and direct them to what ensures their happiness and correctness. All this Allâh commands us to do, prefers for us and rewards us if we implement and adhere by it.

O Allâh’s slaves! Islam is built on five pillars. Believing in them makes a person Muslim, provided he or she abides by these pillars and implements them sincerely and faithfully. These pillars are: testifying that none has the right to be worshipped except Allâh and that Muhammad is His slave and Messenger, performing prayer, paying what is due of Zakât, fasting the lunar month of Ramadhân, and
performing *Hajj* to the Sacred House of Allâh for those who can afford the journey.

‘*Lâ ilâha illallâh*’ means, ‘None has the right or is worthy of being worshipped except Allâh.’ This Testimonial requires performing all acts of worship for Allâh Alone, including invoking, supplicating and feeling humbleness and fright from Him Alone and none else. Furthermore, only Allâh should be feared and he should be the sole source of hope and aid. None of these acts can or should be directed towards anything or anyone other than Allâh. Otherwise, one’s testimony that ‘none has the right to be worshipped except Allâh’ becomes useless.

Testifying that Muhammad ﷺ is the Messenger of Allâh requires adhering by the Prophet’s command and refraining from whatever he forbids. This Testimonial also requires referring to the Sunnah of the Prophet ﷺ for judgment and accepting his decisions with full submission.

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (4:65)

There are five compulsory daily prayers, and they constitute the second pillar of Islam after the Two Testimonials. One of the conditions of having prayer accepted and not rejected is that it is performed in total sincerity to Allâh, with faith and humbleness. The prayers do, (and should) forbid those who perform them from committing sins and evil acts, as long as they are performed properly and on time.

"As-Salât (the prayer) prevents from Al-Fahshâ’ and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed).” (29:45)
The third pillar of Islam is the *Zakát*, especially if it was given away with a sincere good heart. The *Zakát* cleanses and purifies the heart and increases one’s wealth. Paying it takes the Muslim away from the evil characteristics of miserliness. Also, the *Zakát* is the right that the poor and needy Muslims have on one’s wealth and its amount is not substantial. When *Zakát* is paid with a good heart, Faith, sincerity and given to poor and needy Muslims who deserve it to comfort them, then this act of charity will purify the heart of its giver and cleanse his money. This is a primary wisdom behind the ordainment of *Zakát*. We should also assert that *Zakát* entails one’s good use of his position and social status that Allâh had given him to intercede for good causes:

> “Whosoever intercedes for a good cause will have the reward thereof.” (4:85)

Also, the Messenger of Allâhﷺ said:

> “Intercede for a good cause and you will have a reward thereof.”

Therefore, O slaves of Allâh! Fear Allâh and purify your hearts and intentions for Him Alone in all of your actions.

Fasting the lunar month of Ramadhân is an obligation required by Allâh and has such a unique status that all the actions of mankind are theirs except the Fast, for it is for Allâh and He rewards for it. Allâh accepts the Fast from His believing slaves, rewards them for it, and indeed, He has the best rewards. During the Fast, one abandons his food, drink and satisfying his lusts as an act of drawing closer to His Lord, obeying His orders and seeking His mercy, pardon and kindness. The Fast requires one to restrain his senses from committing evil. For instance, the hand fasts by restraining it from committing harm and being used to consume unlawful things, while the leg fasts when it is restrained from walking to evil and any act that might bring Allâh’s Anger. The tongue fasts when it is restrained from uttering evil, foolishness, lying and backbiting. The ear fasts by not listening to
words of calumny, lies, backbiting, musical instruments and songs. The eye fasts by not looking at unlawful things, especially women whom one is not allowed to look at. Also, the eyes should be restrained from peeking at other people’s secrets and private affairs. The Messenger of Allâh ﷺ included all these meanings in his comprehensive statement:

"Verily, the Fast is Junnah (a shield or protection). Therefore, when it is a day when one of you is fasting, let him not commit Rafath (sexual intercourse with the wife), or dispute foolishly and unjustly.”

Allâh endowed Ramadhân, the Month of the Fast, with goodness, blessing and kindness, in addition to the revelation of the Qur’ân as guidance and mercy for mankind. Allâh ordained the Fast during Ramadhân and His Messenger established the Sunnah of Qiyam (voluntary prayer) during its nights. The Messenger of Allâh ﷺ said:

"Whoever establishes prayers during the nights of Ramadhân faithfully, out of sincere faith and hoping to attain Allâh’s rewards (not for showing off), all his past sins will be forgiven.”

Allâh’s slaves! Perform acts of righteousness and good deeds so that you earn Allâh’s generous rewards. Invoke Allâh to forgive you your sins and to guide and direct you to success. Beg Allâh to save your Islam, to allow it to prevail above all other religions and to protect and aid its people and defenders. O Allâh! Make us among those who earn Your forgiveness and acquire safety from the Fire.¹

¹ Ahadith Al-Minbar, by Shaikh Abdul Aziz bin Abdullah bin Hasan Al-Shaikh, p. 109
Islam provides ultimate Safety

All praises are due to Allâh, Who is Most Wise and Able to do all things. He sent down the Book to His slave so that mankind may contemplate its Āyat. I hereby testify that there is no deity worthy of worship except Allâh, Alone without partners, and that Muhammad is His slave and Messenger.

Allâh the Exalted sent His Messenger Muhammad ﷺ with guidance and the religion of truth to all mankind as a Bringer of glad tidings, Warner, Caller to Allâh by His Permission and a Lamp that spreads light. Before Allâh sent Muhammad ﷺ, the son of Abdullah, as His Honorable Prophet and as the awaited leader, reformer and savior by Allâh’s permission, mankind was engulfed in Kufr (disbelief) and misguidance. They lived in ignorance and darkness, with confusion and disorder being so rampant and prevalent that truth was not established. There was no guidance being followed or implemented. There was no righteous leader to follow nor a reformer to call and impress the people with his call and cause. Allâh said:

“It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).” (9:33)

Muhammad ﷺ was the awaited savior and the longed for reformer who, by Allâh’s Leave, guided mankind away from misguidance, saved them from ignorance and called them to Faith, brotherhood and worshipping the One True Lord of all that exists. The Prophet’s Message was, still is and will always be full of truth, guidance, reform, reconstruction and true freedom. He was sent at a time when the hearts were thirsty for the truth, longing for a way out of darkness
to light, so as to remove the thick veil of misguidance that had engulfed them. When Muhammad was sent, there came the awaited reformer who brought peace and tranquillity with Allâh’s Help. Hence, people rushed to embrace the Faith, enter the garden of Islam and accept Allâh’s religion in great numbers.

The hearts of so many people were opened and felt comfortable when there came to them pure guidance from Allâh and the truth that cannot be corrupted or spoiled by evil. They adhered to the Message that came to them and followed the Prophet whom Allâh sent to deliver them to safety; they loved and helped him as much as they could and were his aids in Jihâd and while calling to his Message. On their shoulders the battles and conquests of Islam were waged against the party of infidels, the group of misguidance and the helpers of the devil.

They gave up their lives in the Cause of Allâh, Whom they believed in His Oneness, followed the light that He revealed to them and the Prophet whom He sent.

إِنَّا أُسْتَنَبْنَا شَهِيدًا وَمُبَيِّنًا وَمَدَّتُهُ وَأَمْرُهُ وَخُضُرُّهُ مِثْلَ مَيْسِرٍ أُخْبَرَ بِيَسَارٍ وَرَسُولٍ يَسِيرٍ وَصَبَّرُهُ وَتَوَقَّفَ وَتَسَفَّرُ وَعَلَى فُلُولٍ وَآمِلٍ

“Verily, We have sent you (O Muhammad) as a witness, as a bearer of glad tidings, and as a warner. In order that you (O mankind) may believe in Allâh and His Messenger ( ), and that you assist and honor him ( ), and (that you) glorify (Allâh’s) praises morning and afternoon.” (48:8)

Dear Muslims! Islam is Allâh’s light that dissipated the darkness of this life and rose over the horizons of this world. It is the right religion that filled empty hearts with Faith and brought life to them with certainty and sincerity. It is the eternal call that carries the Message of reform, emancipation and vitality in all places and time frames.

Islam is the eternal Message because it is Allâh’s religion and way that He ordained. Islam is Allâh’s revelation and wisdom.
“[Our Sibghah (religion) is] the Sibghah (religion) of Allāh (Islām) and which Sibghah (religion) can be better than Allāh’s? And we are His worshippers.” (2:138)

And:

“Verily, this Qur’ān guides to that which is most just and right.” (17:9)

“And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.” (6:153)

And:

“And who is better in speech than he who invites (men) to Allāh’s (Islāmic Monotheism), and does righteous deeds, and says: I am one of the Muslims.” (41:33)

Know that Allāh has sent down Islam to be the perfect healer for all
Islam provides ultimate Safety

ills of this life and the cure that endows mankind with immunity from wickedness, trials in life and religion and sin. Islam is still carrying its reforming mission of guidance until the present time, delivering a call that is unsurpassed or rivaled. Islam dissipates disarray, injustice and mischief and establishes guidance, justice, peace, stability, brotherhood, coherence and unity.

Muslims, in the present times, are in desperate need of adhering to Islam’s call and holding to the guidance of the Qur’ân. They have fallen prey to feebleness, weaknesses, confusion, misguidance, sin and following lusts and desires. Their only safety and immunity is through the Islam that came to them with Muhammad ﷺ.

How can Muslims fall into misguidance when they have Allâh’s Book of which they recite its Ayat, and the Sunnah of their Messenger ﷺ, which explains Allâh’s Ayat to them? How can Muslims even complain that their situation is unbearable and their livelihood is full of confusion and troubles, when they have the healer before their hands containing the wisdom of the All-Knower, Well-Acquainted with all things? In it, they will find all that they need to correct their life and Hereafter affairs, as well as earning might, a good life and tranquillity.

I hereby declare with sincerity to Allâh’s Face, and to fulfill the mission and duty that I have towards delivering the Prophet’s Message: that Allâh’s Book and the Sunnah of His Messenger ﷺ are the plain truth that never contains or leads to misguidance. The Qur’ân and Sunnah are the certainty that is never mixed with doubt, the light that eradicates darkness and the correct guidance that repels misguidance and prevents loss and failure for all of mankind.

Muslims will never earn what is good for them, acquire Allâh’s help and victory, or live a good, tranquil life until, and unless, they revert to Islam and adhere by Allâh’s Book and the Sunnah of His Messenger ﷺ. The Prophet ﷺ has said the truth when he declared:

قال ﷺ: "تركتُكمُ فِي كُلِّ مَا إِنْ تَسْتَعْلِمُونَهُ بِهِ لَنْ يُصِلُّوا بَعْدِي أُبَدًا: كَتَابُ اللَّهِ"
"I have left with you what will save you from misguidance, as long as you adhere to them: the Book of Allâh and my Sunnah. Have I conveyed (the Message)? O Allâh, be my Witness."

I ask Allâh to make the Noble Qur'ân a blessing for us. I say this and ask Allâh to forgive me, you and the rest of the Muslims from every error. Invoke Him for forgiveness, for He is Oft-Forgiving, Most Merciful.
Tawakkul (Trusting) in Allāh

All praises and thanks are due to Allāh, the Omnipotent, Most Powerful, and I bear witness that there is no deity worthy of worship except Allāh Alone without partners, Whom we worship and invoke for help. I bear witness that Muhammad is Allāh’s slave and Messenger, the best Prophet and the Leader of all those who fear Allāh. O Allāh! Grant Your best blessings and mercy on Muhammad, his progeny, his Companions and all those who followed them with excellence until the Day of Judgment.

O people! Fear Allāh and adhere by His Rope, this Qur’ān, and rely on Him for all of your affairs. Allāh said:

"And in Allāh let the believers put their trust.” (58:10)

"So worship Him and put your trust in Him.” (11:123)

“And hold fast to Allāh [i.e., have confidence in Allāh, and depend upon Him in all your affairs]. He is your Maula? (Patron, Lord), what an Excellent Maulā (Patron, Lord) and what an Excellent Helper!” (22:78)

“And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent.” (11:88)

And:

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” (1:5)
Further, Allâh’s Messenger ﷺ said:

"When you ask, ask Allâh, and when you seek help, seek it from Allâh."

Therefore, *Tawakkul* (Trust) and *Isti’anah* (Seeking Help) are two of the greatest obligations and implications of *Imân* (Faith). They are also among the best good deeds that draw one closer to the Most Beneficent. Surely, all matters occur and are led to success by Allâh’s help Alone and the slave has no choice or recourse, except by trusting and relying on Him. Certainly, whatever Allâh wills occurs and whatever He does not will never occurs. The slaves cannot change their condition from one stage to another, except by Allâh’s Will. The slaves have no power or strength to worship Allâh except through His help, nor can they resist evil and sin except when Allâh grants them immunity. All types and parts of sustenance and provisions can be earned and perfected by trusting in Allâh Alone, just as the Messenger of Allâh ﷺ said:

"If you truly trust in Allâh as you should trust in Him, He will provide you with sustenance, just as He does to birds: they go out in the morning with empty stomachs and come back in the evening with full stomachs."

The Messenger of Allâh ﷺ described those who trust in Allâh as having two qualities: they seek means and ways of earning their livelihood and have great trust in He Who has full control of all means and ways of provision. Those who possess only one or none of these qualities will acquire failure and utter loss. In contrast, those who seek the legal and lawful ways of earning their sustenance, trust in Allâh and appreciate His bounties whenever they earn them, all the while observing patience during times of hardship and distress, will acquire success and win what they need and covet. How can those who
Tawakkul (trusting) in Allâh

acknowledge that they are in need of their Lord in all conditions and situations, not trust in Him? How can those who acknowledge that they are helpless and feeble without the help of their Lord, ever stop seeking His help or invoking Him for relief? How can those who are certain that ownership of all affairs rests in Allâh’s Hands, not ask Him for their various needs? How can those who have knowledge of Allâh’s Richness and Most Generous Essence, refrain from seeking His Kindness in all of their matters? How can those who are certain of Allâh’s Mercy, that He is more merciful with His slaves than the mother with her own child, not trust His Judgment? How can those who know that Allâh is Most Wise in all decisions, not feel assured and pleased with all that He decides and destines for them?

O slave of Allâh, who seeks the ways and means of goodness, you will only earn all that is good and righteous by trusting in Allâh and relying on Him for every need. O you who strives hard against his own self to resist the lures of sin and disobedience, know that you will repel sin only through your trust and reliance on He Who has perfect knowledge of the Unseen. Surely, he who relies on Allâh, He will suffice for him. He who asks Allâh for help and adheres to His obedience, He will correct the affairs of his life and religion for him. As for he who likes himself and lets his heart abandon the Lord, the Most Honored, he will only acquire failure and lose this life and the Hereafter.

How many are they, who seem weak and unable to earn their benefit, but are in fact strong on account of their trust and reliance on Allâh, and so Allâh helps them acquire their needs? How many are they, who seem strong and rely on this fact alone, but their strength deceived and departed them when they most needed it? Surely, the help and success that Allâh grants is the only reserve and resource of supply for the faithful believers. There is no success, or happiness, except by worshipping Allâh, seeking His help and trusting in Him. Verily, Allâh is the only deity worthy of worship and how excellent He is as a Helper:

محمد ﷺ
“Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.” (60:4)

And:

وَسَكَانُونَ مِن ذَٰلِكَ لَا يَحْمَلُونَ رَزْقَهُمَا اللَّهُ بِرَزْقِهِمَا وَأَيَاكُمُ ٓوَهُوَ الْمُتَّقِينُ العَلِيمُ

“And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.” (29:60)

May Allâh direct us all to the blessings of the Glorious Qur’ân and benefit us all in whatever is in it of the Ayat and Wise Dhikr. I say this and ask Allâh the Great, the Most Honored for forgiveness for me, you and all Muslims for every sin, so invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ Al-Fawakih Ash-Shahiyyah, by Shaikh Abdur-Rahman Al-Sa’di, p. 21
The Necessity of *Ikhlas* (Sincerity) in Deeds

All praises and thanks are due to Allâh, Lord of all that exists. I bear witness that none except Him has the right to be worshipped, Alone with sincerity in the religion. I bear witness that Muhammad is Allâh’s slave and Messenger and His truthful and trustworthy Messenger. May Allâh’s peace and blessings be on Muhammad, his progeny, his Companions and all those who followed them perfectly until the Day of Resurrection.

O Muslims! Fear Allâh the Exalted and hold to *Ikhlas* (sincerity) for Allâh’s Face in your actions and statements. Al-Buhâri and Muslim narrated that ‘Umar رضي الله عنه said, “I heard the Messenger of Allâh ﷺ say:

> إِنَّمَا الأَعْمَالُ بِالْنِيَّاتِ، وَإِنَّمَا لِكُلٍّ امْرَأَةٌ مَا تَوَكَّى.
>
> “Verily, the reward of deeds depends upon the *Niyah* (intentions) and every person will get the reward according to what he has intended.”

Therefore, every action that was not performed for Allâh’s Sake only, is annulled and fruitless in this life and the Hereafter.

There are two implications for the word *Niyah* according to the scholars. One of them pertains to distinguishing acts of worship from acts of habit. For instance, there is a difference between taking a bath to remove impurity and taking a bath to cool off or to clean the body. Further, there is a different *Niyah* for *Zhur* prayer than *Asr* prayer and fasting during Ramadhan in contrast to fasting in other months.

The second meaning for *Niyah* pertains to distinguishing between the intention behind the act, if it is directed to Allâh Alone or to Allâh and others. This meaning carries with it happiness or misery and reward or punishment. Two different persons might perform the same act, paying equal effort to it. Yet, one of them earns a reward while the other earns no reward, or even punishment, because the intentions were different in each case. Allâh the Exalted said:
The Necessity of Ikhlâs (Sincerity) in Deeds

"Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allâh’s Mercy). And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh’s obedience) while he is a believer (in the Oneness of Allâh — Islâmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh)."

(17:18, 19)

Some scholars said that this is why people vary in grades; it is in accordance to the intentions behind their actions, not because of merely fasting and praying. For instance, Hijrah (migration) from the area of Kufr (disbelief) to the area of Islam is one of the best righteous deeds there are. But it will truly be a Hijrah by having the intention in the heart to do so (in Allâh’s Cause), not just because one departs from one area to another for worldly purpose or for no particular reason. The Messenger of Allâh ﷺ said:

"So whoever emigrated to Allâh and His Messenger, then his migration was to Allâh and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his migration was for what he emigrated for."

In this Hadîth, the Prophet ﷺ states that Hijrah depends on the intention and Niyyah behind it. Therefore, whoever emigrated to the land of Islam on account of his love for Allâh and His Messenger ﷺ, to
learn Islam and be able to practice it in public, since he was unable to do so in the land of *Shirk*, then he truthfully emigrated to Allâh and His Messenger ﷺ. Allâh has promised great rewards from Him for this righteous act.

As for he who emigrates from the land of *Shirk* to the land of Islam seeking worldly benefits or for the purpose of marrying a certain woman, then he did not emigrate for Allâh and His Messenger. Rather, he is a merchant or seeker of marriage. When the Prophet ﷺ was asked about the different intentions behind fighting, such as showing off and being courageous to defend one’s tribe, and so forth, he gave this answer:

"He who fights so that Allâh’s Word is the highest, then he is fighting in the Cause of Allâh."

Further, *An-Nasai* narrated from Abu Umamah رضى الله عنه, that a man came to the Prophet ﷺ and asked him, “What about a man who joined *Jihâd* to earn reward, as well as fame? What will he earn?” The Messenger of Allâh ﷺ said, “Nothing.” He (ﷺ) then said:

"Verily, Allâh only accepts what was performed in sincerity to Him seeking His Face."

There is no doubt that dying as a martyr in Allâh’s Cause, learning beneficial knowledge and teaching it and spending money in Allâh’s Cause are some of the best righteous deeds there are and the hardest to perform. When one’s intention behind performing any of these acts is corrupt, he will earn the Fire! Muslim narrated that Abu Hurairah رضى الله عنه said that he heard the Prophet ﷺ say:
"The first person who a sentence passed against him will be found guilty on the Day of Resurrection, is a man who died as a Shahid (martyr). He will be summoned, and Allah will remind him of His bounties on him, and he will attest to them. Allah will ask him, ‘What have you done in return?’ The man will say, ‘I fought for Your Sake, until I died as a Shahid.’ Allah will say, ‘You have said a lie! You only fought so that it will be said, ‘He is brave,’ and it was said (meaning, you have received your payment)’. Then, he will be sentenced to be dragged on his face until he is thrown in the Fire. Also, a man who learned knowledge and taught it, and who also read the Qur'an, will be summoned, and Allah will remind him of His bounties on him, and he will attest to them. Allah will ask him, ‘What have you done as regards them?’ He will say, ‘I have learned knowledge and taught it, and I also read the Qur'an for Your sake.’ Allah will reply, ‘You have said a lie! You only learned (the knowledge) so that it will be said, ‘Aalim (a scholar)’, and you have read the Qur'an so that it will be said, ‘Qarii (a reader of the Qur'an).’ And it was said!’ He will be sentenced to be dragged on his face until he is thrown in the Fire. And a man whom Allah has given abundance (in wealth and provisions) and
different types of possessions will be summoned and Allâh will remind him of His bounties on him and he will attest to them. Allâh will ask him, 'What have you done as regards them?' He will reply, 'I left no path that You like spending on, but I spent on it for Your sake.' Allâh will reply, 'You have said a lie! You only spent so it will be said, 'He is generous,' and it was said.' Then he will dragged on his face until he is thrown in the Fire.'

When Mu‘awiyah bin Abu Sufyan, رضي الله عنه, heard this Hadith, he cried and said, “Allâh and His Messenger ﷺ have said the truth.”

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire.” (11:15,16)

Imam Ibn Rajab said:

"Know that performing deeds for other than Allâh is of different types. Sometimes, this action might be to show off in its entirety, and thus, one seeks to be seen by the creation for a worldly gain. For example, this is the state that the hypocrites pray in.”

Just as Allâh described them:

"And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men.” (4:142)

Further, Allâh described the acts of the disbelievers as being all for showing off, when He said:

“And be not like those who come out of their homes boastfully and to be seen of men.” (8:47)
The boasting and showing off described here rarely appears in the prayer and fasting performed by a believer. Yet, showing off might appear in their acts of charity and *Hajj*, because these latter acts are carried out in public and bring benefit to people, making it hard to observe perfect sincerity while performing them. However, if showing off appears in these acts, it will annul them and earn one Allāh’s anger and torment, as is known to Muslims. Sometimes, the act might be for Allāh and is mixed with showing off. In this case, there are authentic texts asserting that if the intention of showing off was present at the time one intended to perform a righteous act, the act itself will be annulled and fruitless. But when the act was started to gain Allāh’s reward alone, but changed later on to include an intention to partially show off, then it will not annul the act, provided one repels such thoughts.

Therefore, O slaves of Allāh! Worship Allāh Alone in sincerity and stay away from *Riyā’* (showing off) and evil intentions. Allāh does not look at your shapes and wealth, but rather at your hearts and actions.

Know that the slave will be helped towards *Ikhlās* (sincerity) when he performs a righteous deed in confidence between him and his Lord. This way, the act will be easily steered away from *Riyā’* (showing off). The Prophet ﷺ said in an authentic *Hadīth*, that among the seven whom Allāh shades under His Shade, on a Day when there will be only His Shade:

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\text{الجَمِيعُ مِنَ الْجَمِيعِ} \quad \text{“...A man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).”} \]

In addition, Allāh said:

\[
\text{إنَّكُمْ كَأَنْ تَحْفَوْاْ وَتَبْتُكُمْ مِمَّا تُحْفَاْ لَكُمْ} \quad \text{"If you disclose your } Sadaqāt \text{ (almsgiving), it is well: but if you conceal them and give them to the poor, that is better for you."
} \]
(Allâh) will expiate you some of your sins.” (2:271)

When a believer gives away charity for a good cause, he should not agree that his name be announced to the public, such as in newspapers, unless the purpose is to encourage others to pay for this and other charitable causes, or if his name is announced without his knowledge. Further, when some people build a mosque, they have a statement written on its door declaring that so-and-so ‘generous person’ built this mosque from his money. This is not proper conduct and might spoil one’s good deed, especially if he or she sought to preserve the memory of his or her generosity!

So, fear Allâh, O Allâh’s slaves, and perform all good deeds for His Sake alone:

"Say (O Muhammad ﷺ): “I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (18:110)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you with whatever is in it of the Âyât and Wise Dhikr. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.”

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1 Al-Khutabul-Minbariyyah, by Shaikh Salih Al-Fozan, vol. 2, p. 273
Seeking the Lawful Means of Approach to Allâh

All praises and thanks are due to Allâh, the Greatest, Most Compassionate, Most Merciful, Owner and Bestower of the great favor and tremendous bounties. I bear witness that none has the right to be worshipped except Allâh, Alone without partners, and unto Him belongs the Most Noble Sovereignty. I bear witness that Muhammad ﷺ is His slave and Messenger whom Allâh described:

وَإِنَّكَ لَعَلَّيْنَ عَظِيمًا

“And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character.” (68:4)

O Allâh! Bestow Your mercy, forgiveness and blessings on Muhammad, his progeny, his Companions and all those who followed their guidance.

O people, fear Allâh the Exalted:

بَشَّرُواَ الْمُتَّقِينَ بِالْحَمْدِ وَأَنْعِمُواَ الْمَلَأَ مِنْهُمُّ إِلَيْهِ الْوُسِيلَةَ وَجَهَدُواَ فِي سَبِيلِهِ

“O you who believe! Do your duty to Allâh and fear Him. And seek the Wasilah (means of approach) to Him, and strive hard in His Cause (as much as you can), so that you may be successful.” (5:35)

‘Fear Allâh’ in this Āyah pertains to avoiding Kufr (disbelief), sin and disobedience. As for Jihâd in Allâh’s Cause, it pertains to striving hard against the people of misguidance, disbelief and atheism. ‘Seek the Wasilah to Him’, pertains to drawing close to Allâh by adhering to the pillars of Faith, the laws of Islam and acts of Ihsan (excellence in the religion).

He who worships Allâh and invokes Him by His Names and Attributes, has sought the best means of approach to Him. He who invokes Allâh on account of His favors, bounties, generosity and kindness, will have sought the path of the chosen righteous believers.
He who seeks the means of approach to Allâh by avoiding what He has
disallowed and working for His pleasure, will no doubt earn all that is
good and righteous. He, who seeks the means of approach to Allâh by
mentioning his need and meekness to Him, will have used the best way
of drawing closer to Him.

As for he who seeks the means of approach to Allâh by mentioning the
grade and status that some of His creation have with Him, he is an
innovator in the religion and an unjust person. He who invokes the
creation for help and relief, claiming that he is seeking a means of
approach to Allâh through them, then he is a Mushrik (polytheist) and
a disbeliever.

Therefore, invoke your Lord by praying often, reciting His Speech
with humbleness and humility and being kind to His creation, for He
likes the good-doers. Seek the means of approach to Allâh by being
dutiful to parents and keeping relations with kith and kin, for Allâh
keeps relations with those who do so and severs relations with those
who shun their relatives. Seek the Wasilah to Allâh by fearing Him and
hoping and trusting in Him, for Allâh loves those who trust in Him.
Remember Allâh always by your words and seek His forgiveness, for
truly, those who remember Allâh in Dhikr will acquire ultimate
happiness. Seek the means of approach to Allâh by loving your
Prophet and reciting the Salât (blessings upon him) for his benefit.
Surely, he who often recites the Salât on the Prophet, then Allâh will
suffice for him concerning all his needs. When one says Salât once on
the Prophet ﷺ, Allâh will give him ten times that Salât, and he will
earn the Prophet’s love and Shafâ’ (right to intercede with Allâh on his
behalf on the Day of Judgement) by Allâh’s Leave. Seek Allâh’s
pleasure by being kind to the orphans, the weak and even with animals.
Surely, Allâh gives mercy to those among His slaves who are merciful.
Seek Allâh by ridding your hearts from all types of sin, envy and rage
on Muslims, and by offering sincere advice and being compassionate
with all creation. Seek the Wasilah to Allâh by abandoning whatever
the evil inner self commands one to do and satisfy of sin, lusts and
desires; protect your sight from illegal things, preserve your tongue
from uttering evil and stay away from all types of beliefs, actions and
statements that Allâh has disallowed. Seek the Wasilah to Allâh by having perfect sincerity and obeying the Messengers. Allâh willing, if you do this, you will earn all that you seek, that is good and beneficial. May Allâh direct us to the blessings of the Glorious Qur’ân and benefit us with whatever is in it of the Âyat and Wise Dhikr. I say this and ask Allâh the Great, the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ Al-Fawakih Ash-Shahiyyah, by Shaikh Abdul Rahman Al-Sa‘di, p. 36
Warning Against *Nifaq* (Hypocrisy)

All thanks and praises are due to Allâh Who warned against *Nifaq* and ordained the best types of conduct. I bear witness that none has the right to be worshipped except Allâh; a Testimonial that saves whoever says it and adhered by its implications from the evil of the Day of Gathering (Day of Judgment). I testify that Muhammad ﷺ is the slave and Messenger of Allâh whom He sent to perfect the best types of conduct and behavior. May Allâh’s peace and blessings be on Muhammad, his progeny and Companions.

O Muslims! Fear Allâh and obey Him. The Prophet ﷺ said:

> يُقُولُ النَّبِيُّ صلى الله عليه وسلم: "أَرْبَعٌ مِّنْ كُلٍّ فِيهِ كَانَ مُتَافِقًا خَالِصًا، وَمَنْ كَانَ فِيهِ حَصْلَةُ مِّنْ التَّفَاقِيْحِ حَتَّى يَذَّهَّبَهَا: إِذَا حَذَّدَ كَذَّبَ،
> وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَّمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَّرَ".

“Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of them will have one characteristic of hypocrisy unless, and until, he gives it up. They are, whenever he speaks, he tells a lie; whenever he gives a promise, he breaks it; whenever he quarrels, he behaves in a very imprudent and mean manner, and whenever he makes a covenant, he proves treacherous.” (*Al-Bukhâri* and *Muslim*)

*An-Nifaq* (hypocrisy) is a very dangerous illness and sickness, which attacks the heart and warrants Allâh’s anger and torment. Every Muslim is, therefore, required to weigh himself using this *Hadith* as the scale with which he finds out if he is safe from this disease. *Nifaq* is defined as to announcing goodness and hiding evil and has two types. First, there is a *Nifaq Akbar* (biggest hypocrisy), which is hypocrisy in the creed, when a person pretends to believe in Allâh, His angels, Books, Messengers and the Hereafter. However, this person really hides disbelief in all or some of these aspects of Faith. This is the *Nifaq* that the Qur’ân admonished, considered a type of *Kufr* and
warned its people that they will be in the lowest bottoms of the Fire. Allâh described this type of hypocrite with the worst descriptions and characteristics of Kufr (disbelief) and mocking the religion and its people. This type of hypocrite feels inclined towards the enemies of the Islam and seeks to kindle enmity between Muslims. Among their evil characteristics is that they are misers and fools. Their outer appearance is appealing: they wear good clothes and use good words, but their inner self is wicked, full of arrogance, envy, Riyâ’ (showing off) and various ills of the heart:

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وإذا رأيتهم تعبثوا أحسامهم وإن يقولوا ينممون لقولهم كأنهم حسب مسندة

ّبصرون كل صيحة عليهم هر المخدور فأخذهم من لهم الله أن يؤمنوا
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“And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?” (63:4)

Allâh has exposed the secrets of the hypocrites and defamed them in Surat At-Tauba (chapter 9) and other parts of the Qur’ân, so that Muslims are aware of their reality and thus avoid them, as well as strive against them as they do against Mushrik (polytheists) and Kuffar (disbelievers):

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نابثاً النبي جهاد الحرام والمنفيين وعلىهم ومؤمنهم جهاداً وريس

المصير
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“O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.” (9:73)

O Allâh’s slaves! This is the first type of Nifaq and these are the characteristics of its people.

The second type of Nifaq is An-Nifaq Al-‘Amali (practical hypocrisy) that involves showing goodness and hiding treachery and betrayal. This is the type described in the Hadith we mentioned. Even though
this type of hypocrisy does not annul the religion, it is still a path that
directs to the greater hypocrisy, Kufr and all types of evil. The essence
of this type is described in the Prophet’s Hadith. For instance, the
Prophet ﷺ said that when people of this type speak, they lie and invent
false statements. They sometime relate whatever falsehood they invent
to Allâh and His Messenger ﷺ.

"And who does more wrong than the one who invents a lie
against Allâh.” (61:7)

Also the Prophet ﷺ said:

"Whoever lies on me intentionally, let him take his seat in the
Fire.”

Inventing a lie against Allâh and His Messenger ﷺ pertains to claiming
that a certain matter is allowed or disallowed, without evidence from
Allâh and His Messenger ﷺ that supports this claim. This type includes
inventing stories and relating them to Allâh. Those who do this will
degrad their level from the grade of truthful ones to the low ranks of
liars. Persisting in lying will lead to sin, and sin leads to the Fire.
Therefore, do not belittle the danger of lying, O Muslims, for minute
lying leads to taking the habit of lying often. Those who lie often will
be known to people by this characteristic! Hold to the truth, for those
who do so will save themselves, just as Allâh said:

"O you who believe! Be afraid of Allâh, and be with those who
are true (in words and deeds).” (9:119)

And:

"This is a Day (i.e., Day of Resurrection) on which the truthful
will profit from their truth.” (5:119)
The second characteristic of practical hypocrisy described in the Hadith is that when this person is entrusted, they often breach the trust. If he is entrusted with money, secrets or any other rights of other people, he will not protect these rights or secrets. They either ignore taking care of these rights, or devour them and deny they ever had possession of them. They also expose the secrets they were entrusted with, and if they were entrusted with a job, they would take bribes and dimer and favors in return for doing the job they were entrusted to do and fulfill!

The third type of practical hypocrisy entails betraying the covenants they conduct between them and Allâh, and between them and other people. Therefore, they do not preserve the terms of treaties and covenants, in contradiction to what Allâh has ordained when He said:

\[
آوّلُوا بالعهده CDN/9A كالتَّمّمَلا
\]

"And fulfill (every) covenant. Verily, the covenant will be questioned about." (17:34)

And:

\[
آوّلُوا بالعهده CDN/9A إِذَا عَهدَتُمُ
\]

"And fulfil the Covenant of Allâh when you have covenanted." (16:91)

Betraying covenants is disallowed even if they were conducted with disbelievers. Allâh has ordained that covenants be kept even with the Kuffar, as long as the Kuffar do not break the terms of their treaties with Muslims. So what about one's treaties and covenants with Muslims, such as their pledge of allegiance to Muslim leaders? Such is the case with all transactions and contracts between Muslims. The Prophet ﷺ said:

قَالَ النَّبِيُّ ﷺ: "لِكُلِّ عَادِ یوْمَ الیوْمَ الیوْمِ الیوْمِ هَذِهِ عَدْرَةُ فِلَانِ".

"A flag will be raised for every betraying person on the Day of Resurrection, and it will be declared, 'This is the betrayal of so-and-so.'"
Warning Against Nifaq (Hypocrisy)

Among the characteristics of hypocrites is that when a dispute arises between them and other Muslims, they go to extremes and do not hesitate to illegally acquire other people's rights and property. They become the most quarrelsome of people and revert to wicked ways and means to consume other people's rights, including forging documents, vowing while lying and using false testimony (including buying witnesses). If this person is influential, he will use his influence to defend falsehood, so that people will think it is true, and portray truth as being false. This, indeed, is one of the worst types of evil actions and the meanest of the characteristics of hypocrites.

Allâh's slaves! Those who acquire all these evil characteristics: lying in the speech, breaching trusts, betraying covenants and treaties and being imprudent and quarrelsome when disputes arise, will not have much reserve of Imân left with them. In this case, one will become a pure hypocrite, who has succumbed to dangerous illnesses that, if gather in a body, will bring it utter destruction and demise. Whoever has one or more of these characteristics will have mixed qualities of Faith with some characteristics of hypocrisy. If these evil manners remain with the believer, they might destroy whatever is left of his or her Imân. This is because the ills of hypocrisy are just like the dangerous diseases that attack the body and should be treated and repelled at once. Otherwise, the disease will lead the body to its demise. But if one repents to Allâh and abandons the evil characteristic of hypocrisy he has acquired, replacing it with the qualities of Faith of the opposite kind, he or she will be cured from this illness, and his Faith will almost reach the level of perfection. This is, and should be the quality of the Muslims.

This Hadith encourages Muslims to repent from Nifaq (hypocrisy) and from the characteristics of Nifaq, all the while adhering by and acquiring the qualities of truthful believers. The outward appearance of the faithful believer is required to conform with his or her inwardness. Muslims are required to be sincere and truthful in statement and action, in all conditions and under all circumstances. This way, they will become a good example for the believer who values his Faith, protects
his religion by saying the truth, preserves the trust, fulfills his covenants, keeps his promise and is fair even when he disputes with others.

O Allāh’s slaves! An-Nifaq Al-Akbar, (major hypocrisy) flourishes when Muslims are strong because hypocrites fear declaring their true beliefs in this case. Yet, they wish to live with Muslims and seek protection for their life and property. They thus declare that they are Muslims outwardly, even though their hearts conceal Kufr. They also await any chance to hurt Muslims and conspire against them. This type of hypocrisy cannot and does not occur by Muslims.

As for An-Nifaq Al-Asghar (minor hypocrisy), it might occur by Muslims who have weak faith. The Companions feared this type of hypocrisy for themselves, to the extent that ‘Umar used to ask Hudaifah bin Al-Yaman whether he was among the hypocrites the Prophet mentioned to Hudaifah. Al-Bukhāri narrated in the Sahih that Ibn Abi Mulaika said:

“I lived during the time of thirty Companions of the Prophet, and they all feared hypocrisy for themselves.”

Al-Bukhāri also narrated that Al-Hasan said about Nifaq:

“None except a faithful believer fears it for himself, and none except a hypocrite feels safe from it.”

O, Allāh’s slaves! This is how our Salaf (righteous predecessors) feared minor hypocrisy for themselves because it directs to major hypocrisy. And just as Kufr starts by amassing and persisting in sin, those who persist in the characteristics of hypocrisy might lose their Faith altogether, thus becoming pure hypocrites. Therefore, fear Allāh in all conditions and under all circumstances, and be truthful always:

"Surely, Allāh is Ever an All-Watcher over you.” (4:1)

Allāh the Exalted said:
It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqámat-as-Salât*), and gives the *Zakát*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn*.” (2:177)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you with whatever is in it of the *Áyat* and Wise *Dhikr*. I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

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¹ *Al-Khutab Al-Minbariyah*, by Shaikh Salih Al-Fozan, vol 1, p. 292
What Negates Islam

All thanks and praises are due to Allâh, Who accepted Islam for us as our religion, made us among the best Nation ever to be sent to mankind, ordered us to adhere to this religion and be firm on it and warned us against abandoning it.

And whatsoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.” (2:217)

I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, and that Muhammad is Allâh’s slave and Messenger. May Allâh’s peace and blessings be on Muhammad and his progeny, Companions and all those who followed them until the Day of Judgment.

O people! Fear Allâh and know that Allâh’s religion is one and its path is clear and straight. Know that misguidance has many paths and ways, just as Allâh said:

“And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become Al-Muttaqûn (the pious).” (6:153)

On every path that leads to misguidance there is a devil calling to it. Therefore, those who want to go on the path of truth will experience many lures and hindrances that try to prevent them from going on that path, to the path of misguidance. These hindrances sometimes use encouragement and at other times threats. Hence, it is necessary for
one to acquire knowledge of the one straight path and of the many paths of deviation. One also needs to observe patience and firmness on the true straight path.

O Muslims! Reverting from Islam to *Kufr* takes many forms, such as embracing another religion instead of Islam. Or, one might commit an act that nullifies Islam, even though in this case he or she would still be called Muslim. A person might perform the apparent acts of worship as Muslims do, even though he or she is not truly from them. This is a serious matter that requires wisdom and sufficient knowledge with which one needs to differentiate between truth and falsehood, guidance and misguidance. This subject escapes the knowledge of many Muslims and this is why they fall into serious misgivings and confusion regarding what negates Islam. They think that all those who perform the Islamic acts of worship are Muslims, even if they commit something that negates Islam. This misguided opinion is the result of ignorance of the true essence of our religion and what negates it. Yet sadly this has become prevalent in present times. There are many Muslims nowadays who do not distinguish between truth and falsehood, guidance and misguidance. They refer to those who might commit a thousand negations of Islam as ‘Muslims’, just because they perform the apparent acts of worship. They do not know that if one claims that he is a Muslim and performs Islamic acts, yet commits errors that nullify Islam, then he is just like he who performs *Wudu* (Ablution) and passes gas right afterwards. Would *Wudu* have any trace left of it when this happens?

Being a follower of Islam is not a claim without a substance nor is it a collection of contradictions. Islam is the religion of truth and sincerity. Islam requires full submission to Allâh’s Islamic Monotheism and ordains obeying Him and eradicating *Shirk*. Islam is one whole, consisting of many inseparable parts. Muslims must perform Islam’s acts of worship, duties and responsibilities and avoid what negates it. Islam is religion, state, acts of worship, law, deeds, *Da’wah* (calling to Allâh) and *Jihad*. It controls and legislates all aspects of life, thoughts and actions for its followers.
One does not become a Muslim just because he is called ‘Muslim’, if he commits acts that negate his Islam. It is not enough to praise the religion of Islam and declare allegiance to it, without adhering by its commandments and implementing its law. There are many people who are called Muslims in present times, but few of them befit this description. Many among them praise Islam, but if you analyze the substance of their acts and implementation of Islam, you will find great shortcomings. There, is a great difference between true Islam and the ‘Islam’ of many of those who declare preference to it. Therefore, it is a great injustice and plain misguidance that we describe those who commit various nullifications of Islam as Muslims, just because they pray, fast or perform other obligations of Islam. We asserted that this stance is indicative of ignorance and following lusts and desires.

There are many actions that negate and nullify Islam, and many reasons why some people commit reversion from it. In this Khutbah, Allâh willing, we will mention some of the negations of Islam that occur often in Muslim societies in present times, so that Muslims are aware of their danger.

**Shirk (Ascribing Partners to Allâh) in Worship**

There are many types and forms of *Shirk*. One example is what occurs in the present time near gravesites, of invoking the dead and seeking the means of approach to them. Vows are being made to the dead and sacrifices are slaughtered in their name. Some people sacrifice for, and in the name of the jinn for the purpose of being healed. This evil practice has become widespread in these times, where people go to sorcerers and witches who command them to sacrifice for the jinn and they thought easily do so. They do this, even though sacrificing for other than Allâh is a type of major *Shirk*.

Mocking and jesting about any part of the religion of the Prophet ﷺ, such as mocking growing the beard, using *Siwak* (a tree branch to clean the teeth), enjoining righteousness, forbidding evil, *Jihâd*, and so forth, constitutes reversion from Islam. Allâh said:


gl Açâbh Wâmaînîb Wîsâlîb Ksûm Tsâbhirîb bûs Ksîz bûs 0 La tâsâbîrîb 0 Ksîz bûs bûs bûs


“Say: “Was it at Allâh (ﷺ), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?” Make no excuse; you disbelieved after you had believed.” (9:65-66)

Referring to other than what Allâh has revealed for judgment constitutes reversion from Islam, if one believes that his own judgment or rule is better than the judgment of Allâh and His Messenger (ﷺ) and better for the people. This type also pertains to one believing that he has the choice not to refer to what Allâh has revealed and refers instead to man-made laws. This type of person is indeed a disbeliever who has reverted from the religion, just as Allâh said:

> "And whosoever does not judge by what Allâh has revealed, such are the Káfirún (disbelievers).” (5:44).

We should also assert that whether one refers to man-made laws partially or totally, he would still be a Kafîr, provided he believes that other than Allâh’s Law is better for Muslims or that he is allowed not to refer to it for judgment. This type is a Kafîr even if they pray and fast and claim to be Muslim. Such is the case with those who willingly seek judgment from other than what Allâh has revealed, as indicated by the following Ayât:

> “Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghút (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.”
Until:

 فلا وَرَبِّكَ لَا يُؤْمِنُونَ حَتّى يُنْهَكُكَُ مَّنْ يَعْرِفُ هُمْ مَنْ لَا يُجَادِلُوا فِيهِ

أَنْفَسُهُمْ حَرِّجًا وَمَا فَضَّلْتَ وَمَا سَلَّمَ أَسْلَمُوا

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (4:60-65)

This practice carries grave danger for Muslims in these times, when many rulers have abandoned Allâh’s Book and referred instead to man-made laws that they imported from the West and judged between their people by them. Muslims must know Allâh’s judgment in these people and reject these evil practices.

Refraining from praying, while rejecting the necessity of praying in Islam, is also among the acts that negate Islam, according to the consensus of Muslims. As for whoever refrains from praying due to laziness, even though he admits that Allâh has commanded Muslims to pray, he is also a "Kafir if he insists on refraining from praying. Allâh said:

"But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salât (Iqámät-as-Salât), and give Zakât, then leave their way free.” (9:5)

And:

"But if they repent, perform As-Salât (Iqámät-as-Salât) and give Zakât, then they are your brethren in religion.” (9:11)

These two Ayat state that those who do not establish the prayer will not be set free but, instead, will be killed, because they are not among our brethren in religion. Allâh said that the dwellers of the Fire will be asked:
"What has caused you to enter Hell? They will say: We were not of those who used to offer the Salât (prayers)."

Until:

"So no intercession of intercessors will be of any use to them."

(74:42-48)

Allāh states in this Āyah that among the reasons that caused them to enter the Fire was that they did not pray. Allāh states next that they will not benefit from the intercession of anyone on their behalf, and this indicates that they are not Muslims, since Muslims will benefit from the Shafā’ (intercession), by Allāh’s Leave. Also, the Prophet ﷺ said:

"The prayer is the pledge (or connection) that separates us from them (disbelievers)."

This Hadith indicates that the prayer is the sign or distinction between the Kuffar and Muslims, meaning that those who do not pray are not Muslims. Also, the Messenger of Allāh ﷺ said:

"Between the slave and Kufr—or Shirk—is abandoning the prayer."

These Texts, from the Book of Allāh and the Sunnah of His Messenger, indicate the Kufr and reversion from the religion of those who abandon prayer, even though they call themselves Muslims and live in the area of Islam. In the present time, a large crowd of Muslims have abandoned the prayer and belittled its significance, even though they know that those who do not pray will not have a share in Islam and will be required (by Muslim Authorities) to repent and pray. Otherwise, they will be executed as Kuffar and will not be buried in
Muslim graveyards. In this case, their rightful Muslim inheritors would not inherit anything from them, for their wealth would be confiscated and given to the Muslim Treasury. Those who do not pray must be made to divorce their wives also, because a *Kafir* cannot marry a Muslim woman, just as Allâh said:

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لا هِيَ نِسَاءٌ ذُنُوبٌ ولا حُرُمٌ يَرْجِيُونَ فِي هَذِهِ
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"They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them." (60:10)

Therefore, those who do not pray are not allowed to marry a Muslim woman, nor will their Muslim wives be allowed to remain with them. Had Allâh’s Law been applied to these criminals, Muslim areas and homes would get rid of their filth, and their fate would deter others from committing this crime. However, when Muslims shied away from these criminals and allowed them to share their homes and marry their daughters or sisters, their crime became common practice that is not considered with surprise or admonishment any more! There is no power or strength except from Allâh, the Greatest.

O Muslims! Even though embracing un-Islamic ideologies, such as communism, socialism and nationalism, negates Islam, yet, this practice has become common occurrence nowadays in Muslim societies. Indeed, any Muslim who embraces such creeds, defends them or helps their people against Muslims, will have committed an act of reversion from Islam and become a *Kafir*. Let us be aware of our religion and seek our benefit. Let us know the true essence of Islam and acquire knowledge in all acts and creeds that negate it, so that we are aware of them and avoid them, as well as, those who propagate or practice them.

O Allâh! Grant us more knowledge of Islam and make us firm on its path until the Day we meet You as Muslims who did not deviate or change Your religion. O Lord of all that exists! O Allâh! Show us the truth as such, and grant us the quality of following and embracing it. Show falsehood to us as such, and grant us the quality of avoiding it.
Verily, those who have turned back (have apostatized) as disbelievers after the guidance has been manifested to them — Shaitân (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age). This is because they said to those who hate what Allâh has sent down: ‘We will obey you in part of the matter.’ But Allâh knows their secrets. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.” (47:25-28)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you in whatever is in it of the Ayat and Wise Dhikr. I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is Oft-Forgiving, Most Merciful.¹

¹ Al-Khutab Al-Minbariyyah, by Shaikh Salih Al-Fazan, vol. 1, p. 21
Invoking Allāh for Muslim Leaders

All praises and thanks are due to Allāh, the Most Gracious, Most Merciful, Owner of the Day of Resurrection. All praise and thanks are due to Allāh, Who created creation so that they worship Him. He made His Signs clear and plain to them, so that they know Him, and He made the path to Him easy, so that they reach Him.

I bear witness that none has the right to be worshipped except Allāh Alone without partners. His is the kingdom and He is Worthy of all praise, and He is Able to do all things. I testify that our Prophet, Imam and example, Muhammad, is Allāh’s slave and Messenger. Allāh has sent Muhammad with the guidance and the religion of truth to be a Warner for mankind and the jinn. May Allāh’s peace and blessings be on the Prophet and on his progeny, Companions and those who followed him with excellence.

Dear Muslims! Remember Allāh always and praise Him in the morning and evening. Know, may Allāh grant you His Mercy, that Dhikr (Allāh’s remembrance) is the best speech to Allāh. Abu Dhar narrated a Hadith in which he said that the Messenger of Allāh said to him:

"Should I tell you about the most beloved speech to Allāh? The most beloved speech to Allāh is, ‘Subhan allāhi wa bi-Hamdahi.’ (I exalt Allāh above all unsuitable things ascribed to Him, and all the praises are for Him)."

Muslim collected this Hadith. Dhikr (remembering Allāh) brings life to the hearts, enlightens and purifies them and fills them with happiness. Therefore, remember Allāh always, humble yourselves before Him and invoke Him in Du'ā, for

الْدُّعَاءُ هُوَ العِبَادَةُ.
“Du‘ā (invocation) is the Ebadah (worship),” where Ebadah pertains to acts of worship. Invoke Allāh for all your needs, minor and major, the necessary ones and those you can wait to attain. Await Allāh’s relief (and it will surely come). Allāh said:

آَذَعْنَا رَبَّنَا نُضَرًا وَخَفْيَةً

“Invoke your Lord with humility and in secret.” (7:55)

Know, dear Muslims, that when a Muslim says Du‘ā for the benefit of his Muslim brother or sister, he or she earns Allāh’s rewards. Allāh said:

والذين جاءو من بعدهم يقولون ربي نغفر لكما وإن خومنا أذيعت سبقونا

And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith.” (59:10)

Further, Abu Ad-Dardā’ and ‘Uwaimir bin Zaid said that they heard the Messenger of Allāh say:

ما من عبد مسلم يدعو لأخيه يظهر الغريب إلا قال الملك: أمين وليك

“Every Muslim slave who invokes Allāh for the benefit of his absent brother (in Islam), then the angel will reply, ‘Amin, and for you the same.’”

This Hadith was collected by Muslim. Abu Ad-Dardā’ also narrated that the Messenger of Allāh said:

دُعْوَةُ المُسْلِمِ لأخيه يظهر الغريب مُستجابه، عند رأسه ملك موكَّل.

كُلُّما دَاعَ لأخيه يحَرَّر قَالَ الملك الموكل به: أمين وليك يميثلي.

“The invocation of Allāh by a Muslim person for the benefit of his absent brother (in Islam) is accepted. There will be an angel right next to his head who is entrusted with the job of replying, ‘Amin, and for you the same,’ every time he invokes Allāh for his brother to earn all that is good and righteous.’’
Also, Muslim collected this Hadith. It was reported that Abu Ad-Dardá' رضى الله عنه used to invoke Allâh for seventy of his companions by name when they were not present with him, thus testifying that his heart was pure towards his brethren.

Therefore, since invoking Allâh for other Muslims carries a reward for the Muslim, then there is no doubt that invoking Allâh for Muslim Leaders to lead Muslims righteously and honestly carries greater reward and bounties from Allâh. Also, invoking Allâh for other Muslims is a part of the sincere advice that Muslims must deliver to their brethren. Tamim bin Aus Ad-Darri رضى الله عنه narrated:

"The Prophet ﷺ said, 'The religion is sincerity.' We said, 'To whom?' He said, 'To Allâh, His Book, His Messenger and to Muslim Leaders and their common folk.'"

Invoking Allâh for Muslim Leaders becomes more important if they refer to what Allâh has revealed for judgment, call to His Path and warn against defying Him. Therefore, the believing slave should draw closer to Allâh by invoking Him for Muslim Leaders, because when they are righteous, the Ummah (Muslim Nation) in general benefits from their righteousness, and the vice versa. We should warn against the practice of those who do not have knowledge and whose habit is to defame their leaders and curse them, thus earning sin because of their ill-mannerism. There is a big difference between advising, and cursing and defaming. Muslims should offer sincere advice to their leaders, but should refrain from cursing them for fear that this might shatter the unity of the Ummah, causing a larger evil than the one they seek to remove. This, if it happens, will only please the enemies of Islam and bring comfort to their hearts.

Know that when Muslim Leaders are righteous, the Muslim Nation will benefit as a whole. Abu Umamah رضى الله عنها narrated that the Prophet ﷺ said:
Do not curse your leaders and invoke Allâh to make them righteous, for their righteousness brings about your well-being as well.

This Hadith asserts the requirement from Muslims to advise their leaders and invoke Allâh to make them righteous and fair. Also, implementing this Hadith serves to unite the Ummah, just as the Prophet ﷺ commanded.

Umm Al-Husain Al-Ahmasiyyah said that she heard the Messenger of Allâh ﷺ say in a Khutbah he delivered at Arafat:

"وَلَوْ أَسْتَعَمِلْ عَلَيْكُمْ عَبْدٌ يَفْعَدُكُمْ بِيَدِّي فَأَسْأَلَْتُهُ فَأَسْأَلَْهُ لَهُ وَأَطْبَعَهُ".

“Even if a slave is appointed your commander, leading you according to Allâh’s Book, then hear him and obey.”

Abdullah, son of Imam Ahmad, commented:

“I heard my father say, ‘I believe that the Leader has the right on me that I hear and obey him in times of ease and times of hardship, whether I feel vitality or relaxation.’” (Muslim, Ahmad and Ibn Mâjah collected this Hadith).

Imam Ahmad bin Hanbal, who is known as the Imam of the Ahlus-Sunnah wal-Jama‘ah, used to say:

“If I have an accepted supplication, I will invoke Allâh on behalf of the Muslim Leader.”

This statement from Imam Ahmad indicates his knowledge and understanding in the religion. If the Muslim Leader is righteous and just, the entire country will benefit, righteousness will flourish, Allâh’s blessings will descend on them, the righteous believers will become dominant and the evil ones will be humiliated. Invoking Allâh for

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1 Al-Haithami said, “This Hadith was collected by At-Tabarani in his books, Al-Ausat and Al-Kabir, from his teacher, whom I did not recognize. The rest of his chain of narration is reliable.”
Muslim Leaders is a way of helping one another in righteousness and fear from Allâh it unites the word of the Ummah, brings their hearts together and makes their Leader feel kind towards his nation.

Imam Ahmad and Muslim narrated that ‘Auf bin Malik Al-Ashja‘i said:

"I heard the Messenger of Allâh say, ‘The best of your Imams (Leaders) are those who you love and they love you, for whom you invoke Allâh for mercy and blessings and they invoke Allâh for you for mercy and blessings. The worst of your Imams are those whom you hate and they hate you, whom you curse and they curse you.’ We asked, ‘O Allâh’s Messenger! Should we fight them in the latter case?’ He said, ‘No, as long as they establish the prayer for you. Verily, if a commander is appointed over one of you and he witnessed his commander committing Allâh’s disobedience, let him hate the disobedience of Allâh that he is committing, but refrain from rising against him.’"

Therefore, O Allâh’s slaves, fear Allâh and feel His Watch as if He is right in front of your eyes. Invoke Allâh to grant righteousness to us all, and our leaders, and to make our Leaders among those who fear Him, seek refuge with Him, follow His Commandments and seek His Pleasure.

وَيَسْتَغْفِرُ لَهُمْ وَيُؤْمِنُوا بِاللَّهِ وَسَلَّمُوا وَيُؤْمِنُوا لَهُمْ أَنَّهُمْ أَمَّمٌ عَدِيدٌ مِّنْ قَوْمٍ طَيِّبٍ
“O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e., he will be saved from the Hell-fire and will be admitted to Paradise).” (33:70,71)
Rights and Duties of Muslim Leaders

All praises and thanks are due to Allâh Whose Favor directed the believers to guidance, and because of His justice, the wicked were misguided. He is never asked about what He does, while they all will be asked. I thank and praise Him and testify that there is no deity worthy of worship except Allâh Alone, without partners, and that Muhammad ﷺ is His slave and Messenger. May Allâh’s peace and blessings be on Muhammad, his progeny, Companions and all those who followed him.

O Allâh’s slaves! Islam came to honor mankind and as a mercy for them. Islam came to organize mankind’s affairs in life, whether material or spiritual, and establish them on firm grounds of reform and on strong foundations. Islam came to explain to people the causes of wickedness and evil, so that they avoid them and the causes of safety, so that they embrace them.

Among the aspects that Islam explained, is one’s relationship with his Lord, Prophet, Leaders and Commanders. Allâh said:

\[ \text{"O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority."} \ (4:59) \]

Those in authority, is in reference to those who are responsible for public duty, whether a Grand Imam, scholar of the religion, commander, president of the people and so forth.

Allâh, Owner of the Mighty Power, has ordained great rights for those Muslims who are in authority, in this Āyah. Fulfilling these rights ensures tranquillity, peace and harmony for the Muslim Ummah (Nation). Allâh, Who has ordained these rights, is the All-Knower of the secrets of this universe and the nature of mankind, that require the presence of leaders and the absence of disputes and uprisings. Tranquillity ensures a stable social life and protects the nation from
Rights and Duties of Muslim Leaders

disarray that is stirred by the ignorant and the foolishness of the wicked. Allâh ordained these rights for Muslim Leaders and made them a part of His worship that should be fulfilled in times of hardship and times of ease, in times of activity and times of relaxation, and even under the rule of tyranny. This is always the case, unless one is ordered to do what he cannot bear or to disobey Allâh, in which case, there is no hearing or obedience in the disobedience of Allâh. The Messenger of Allâh ﷺ said:

وَعَلَى الْمُرْمَٰءِ الْمُسْلِيمِ السَّمِعَ وَالطَّاعَةَ فِي مَا أُحَبَّ وَكَرِهَ، إِلاَّ إِذَا أُمِرَ بِمَعْصِيَةَ فَلَا سَمِعَ وَلَا طَأَعَّ

“A Muslim person is required to hear and obey with regards to what he likes or dislikes, unless he is ordered to commit Allâh’s disobedience, then there is no hearing or obeying.”

A decision that Allâh has ordained and from which He brings great benefits in this life and tremendous rewards in the Hereafter is worthy for the Muslim to embrace and adhere by.

Referring to what Allâh has revealed for judgment, establishing Allâh’s Law, directing people to worship Allâh Alone and abandoning all other deities are some of the best and most significant duties, ordained on Muslim Leaders. Fulfilling these duties will bring about all that is good and righteous, so that Allâh’s blessings will descend on the Muslim Ummah at large.

Fear Allâh, O Allâh’s slaves, and seek the means of approach to Him by fulfilling His Commandments. Obey your Muslim Leaders, invoke Allâh for them, help them in Birr (righteousness) and Taqwa (piety) and practice patience with them, as long as they obey Allâh and His Messenger and establish Allâh’s religion. Know that whenever an uprising against leaders starts, the devil shakes the hand that started it, and thus, that person will be exposed to various trials and lures in life and religion. In this case, one will die in a state of Jahiliyyah (the term that described the pre-Islamic era of ignorance). In contrast, wise persons are aware of the danger of disobeying Muslim Leaders and the
mischief caused by rising and rebelling against them. Only Allâh knows the extent of evil that uprisings cause, and this is why the Prophet, who was sent as a guide for mankind, said the following Hadith, so that Muslims avoid this evil and protect themselves against it.

"Whoever reneges regarding obedience (to Muslim Leaders) and abandons the Jama'ah (the community of the believers) then died, then his death is one of Jahiliyyah (ignorance)."

In addition, the Prophet ﷺ said:

"Hear and obey, even if an Ethiopian slave whose face looks like a raisin was appointed your commander."

Further, Al-Bukhârî and Muslim narrated that ʿUbadah bin As-Samit said:

"We gave our pledge of allegiance to the Messenger of Allâh to hear and obey in times of vitality and times of relaxation, times of hardship and times of ease, even if we were not preferred with things as others are, and to refrain from disputing with lawful leaders." The Messenger of Allâh continued, "Unless you witness clear, unequivocal Kufr (from the leader) for which you have evidence from Allâh."

O Allâh’s slaves, those who have any type of authority or responsibility! Know that Allâh, the Just Ruler of all that exists, has ordained for you rights on those under your responsibility and commanded that these rights be respected. Likewise, Allâh has ordained duties on you for those who are under your authority and
responsibility. Allâh has made you aware of the seriousness and importance of your job by the words of His Messenger ﷺ:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مُسَئِّلٌ عَنْ رَعْيَتِي.

"Each one of you is responsible and each will be asked about his (or her) responsibility."

Fear Allâh with regards to the responsibility that Allâh has entrusted you. Fulfill your duties towards your subjects and those whom Allâh allowed you to be responsible for. This way, you will be among the best Imam (Leaders), just as Allâh’s Messenger ﷺ said:

إِنَّ خَيْرَ أَيْمَامِكُمْ الَّذِينَ يُحْبِبُونَهُمْ وَيُحْبِبُونَهُمْ وَتَصُلُّونَ عَلَيْهِمْ وَيَصُلُّونَ عَلَيْكُمْ.

"Your best Imams are those whom you love and they love you, for whom you invoke Allâh (for mercy and pardon), and they invoke Allâh for you (for mercy and pardon)."

Also, this way you will avoid those, whom the Prophet ﷺ described in his statement:

وَشَرَّ أَيْمَامِكُمْ الَّذِينَ يُبِعْضُونَهُمْ وَيُبِعْضُونَهُمْ وَيَلْعَنُونَهُمْ وَيَلْعَنُونَهُمْ.

"The worst of your Imams are those whom you hate and they hate you and you curse them and they curse you.”

Know that ruling Muslims with justice and being compassionate and lenient with them, are among the duties Muslim Leaders have towards their subjects. Allâh the Exalted said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْتُوا الْأَمَانِثَ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْمَعْدُودِ.

“Verily, Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice.” (4:58)
“Verily, Allâh enjoins Al-‘Adl (i.e., justice and worshipping none but Allâh Alone — Islâmic Monotheism) and Al-Ihsân [i.e., to be patient in performing your duties to Allâh, totally for Allâh’s sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner].” (16:90)

And:

“...”

“...”

“Aimed be kind and humble to the believers who follow you.” (26:215)

Know that those whom you are responsible for also have the right on you to be sincere with them, to advise them with their benefits and to fend off harm from them. Beware of all actions and statements that might enrage the subjects or cause division and enviousness between them, including preferring yourselves with the delights of ruling, while treating them with harshness and heavy-handedness. Do not require them to perform what is beyond their capabilities and what they cannot bear, for all this will lead them to dislike your rule and dispute with you in this life, thus exposing themselves to painful torment in the Hereafter. The Prophet ﷺ said:

“Any slave whom Allâh has entrusted with responsibility and authority and dies, when it is time for him to die, while deceiving his subjects, then Allâh will forbid Paradise for him.”

In another narration, the Prophet ﷺ said:

“Every Amir (Leader, Commander) who is entrusted with authority over Muslims and refrains from giving them his best
efforts and from being honest with them, will not enter Paradise with them.”

It was reported that ‘Á’idh bin ‘Amr, رضي الله عنه, went to ‘Ubaidullah bin Ziyad and said to him, “Son! I heard Allâh’s Messenger ﷺ say:

"The worst leaders are the harsh, hardhearted. Do not be among them!”

This type of leaders, who are hard and lack compassion and kindness, should be aware that he whose supplication to Allâh is accepted said:

“O Allâh! He who assumes a type of leadership over my Ummah (Muslims) and becomes hard with them, then be hard with him. He who assumes a type of leadership over my Ummah and is kind with them, then be kind with him.”

I say these words and ask Allâh to direct Muslim Leaders, who are supposed to be protectors of Islam and Muslims, to succeed in bringing about their own religious benefit, as well as the religious benefit of their subjects. Verily, He is the best of those who are sought, Oft-Forgiving, the Most Merciful.¹

¹ Ahadith Al-Jumu’ah, p. 39-41
The Danger Disunity Poses to Muslims

All thanks are due to Allâh Lord of the Worlds. We thank and praise Him for guiding us to the religion of Islam, and we would not have been directed to it if Allâh did not guide us. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, Worthy of all praise in the Hereafter and this life. His is the Decision and to Him shall be our return.

I bear witness that our master and Prophet Muhammad is Allâh’s slave and Messenger whom He sent as a mercy to the Worlds:

\[
\text{"As a witness, as a bearer of glad tidings, and as a warner." (48:8)}
\]

\[
\text{"And as one who invites to Allâh [Islamic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur’án and the Sunnah — the legal ways of the Prophet ද)." (33:46)}
\]

May Allâh’s peace and blessings be on Muhammad, his progeny, Companions and all those who followed his guidance and spread his call (of Islamic Monotheism).

Allâh the Exalted created mankind and endowed them with the ability to comprehend and distinguish between things. Allâh gave mankind the power of mind and understanding, so that they know what benefits them and what harms them, what is good and pure and what is evil and impure, and which path to take. Meanwhile, Allâh’s path is straight, plainly clear and filled with light, leading to the Lord of all that exists. Other than this Straight Path, there are wicked and crooked ways that lead to various paths, all of which are paths of misguidance and loss. Everyone among mankind chooses the path that he or she wants to go on in this life and they will all end up doing what Allâh has decided they would be doing.
The Danger Disunity Poses to Muslims

"Work, for each one will be helped to acquire what he (or she) was created for." 1

Therefore, mankind has only two paths to take: the path of goodness and righteousness, which is Straight, or the path of evil, which is crooked and has many parts and ways all leading astray and to misguidance. Mankind is able to distinguish between these conflicting paths, especially if they analyze various statements and acts to help them identify various creeds and methodologies.

There is a very active, yet secretive international movement in the present time, started and steered by Jews and communists, who are working tirelessly to destroy religions and morals, especially and foremost, *Tauhid*. It is the secular movement called, *Almaniyyah*, in Arabic. This movement instigates trouble, disputes and disunity between Muslims, in particular, and between father and son, families, and employees and employers. They stir disputes regarding dealings, acts of worship, creeds, traditions and trends. They seek to deviate Muslim governments and peoples from Allâh’s Straight Path to the various sects and methodologies of misguidance, so that the Muslim Nation’s strength departs them and their unity shatters. If and when this occurs and the secularists succeed (Allâh forbids), Muslims will no longer be able to defend themselves against their enemies. For their strength will be spent in disputing with each other, with all the evil consequences such disputes bring forth.

When troubles are addressed at the onset, it will be easier to solve them before they become rooted in the ground and have many branches. Otherwise, they will become much harder to deal with. It is a blessing from Allâh that He grants the Muslims unity and purifies their *'Aqeedah* (beliefs) with the help of righteous rulers. The result of this is that the Muslims will live in case, safety, tranquillity and security.

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1 *Al-Bukhâri*, H.7551 and *Fath Al-Bari Sharh Sahih Al-Bukhâri*, vol. 13, p. 521 and *Muslim* 6, 7, and 8
The Muslim nation will be blessed with solidarity, honor and might. Worship will be directed towards Allâh Alone, and the Sunnah of our Prophet Muhammad ﷺ will be followed in the manner in which he brought it. This is a blessing upon the Muslim nation that the enemies of Islam envy. We long to enjoy this peace, tranquillity and unity around Imân, the Islamic Creed and the Sunnah of our Prophet ﷺ. We ask Allâh to make this peace and unity prevalent in all Muslim areas. Because of this prevalent tranquillity, the enemies of Islam work hard and use various deviant and wicked methods to stir disputes between Muslims and resurrect old conflicts so that secularists, masons, Jews and communists are able to assume the leadership of the Muslim Nation at large. It is a sad fact that Muslim nations do not refer to Allâh’s Law and the Sunnah of His Messenger ﷺ for judgment. Let all Muslim Leaders be certain that the only One Able to grant them victory is Allâh. They will regain their might only through Allâh’s help and aid. Let them know that only Muslims will support them, those who follow their Faith and practice their religion.

Another aspect of the war against Islam, is that there are elements living among Muslims and enjoying the peace and tranquillity that the Muslim Society offers them. Yet, because they follow various misguided sects and groups, they try their best to resurrect the methods of their groups that cause division and shake the foundation of the society that offered them safe refuge. They try to discredit the correct faith and annul the true belief in Allâh and in the Messenger of Mercy and Guidance, Muhammad ﷺ. Consequently, it is incumbent on all Muslims, especially the scholars and those in authority among them, to protect the fabric of the Muslim Society and its faith, which is the resource that provides it with victory and dominance by Allâh’s help.

Fear Allâh O Muslims, O Muslim Leaders, O defenders of Islam!

We ask Allâh to give triumph to His religion and raise high His Word and the flag of the Islamic Faith, and make it mighty, victorious and apparent over the whole world. We invoke Allâh to protect our area and the entire Muslim Nation, as well as its creed, from the evil plots of the envious enemies of Islam. We invoke Allâh to protect for us our
progeny and those who followed them with excellence until the Day of Resurrection. O Allâh! Grant us Your pleasure, with Your Compassion and Kindness, O You Who is the Most Merciful among those who have mercy.

O Allâh! Give victory and aid to Islam and Muslims. Unite their word, gather their ranks, guide them to the ways of peace and take them out of darkness to the brightness of light. O Allâh! Grant triumph to the Muslim armies. Make their feet firm, their hearts strong and aid them against the disbelieving people.

O Allâh! Humiliate *Shirk* and its people and destroy the enemies of Islam. O Allâh! Make the efforts of the Jews and all those who help them fruitless. O Allâh! Send fear to their hearts, dissipate their ranks, disunite their gatherings and make them taste the evil end, as well as defeat. Verily, You are the Most Powerful, Able to do all things.

O Allâh! Forgive all Muslims, male and female, those among them who died and those who are still alive. O Allâh! Remove the sadness of the depressed and send relief to the distressed. O Allâh! Help those indebted to repay their debts and heal Muslims who are ill. O slaves of Allâh, always be in remembrance of Allâh and thank Him for His graces and Favors:

> إنَّ اللَّهِ يَأْمُرُ بِالْإِتِّيْمَرِ وَالْإِحسَانِ وَبِبَيْعَةٍ ذِي الْفَرْجِ وَبِيَتَيْنِ عَيْنِ الْفَحْشَاءِ، وَالْمُحْسِنِينَ وَالْمُتَّقِينَ يُظْهِرُهُمْ ﷺ نَذَّرُوبُهُمْ

“Verily, Allâh enjoins *Al-‘Adl* and *Al-Ihsân*, and giving (help) to kith and kin, and forbids *Al-Fahshâ’*, and *Al-Munkar*, and *Al-Baghy*. He admonishes you, that you may take heed.” (16:90)

> وَلَيَذْكُرُ اللَّهُ أَسْأَلَعُبِّرُواَ بَارًا وَلَيَذْكُرُ ﷺ مَا تَصَصَّعْنُونَ

“And the remembering (praising) of Allâh is greater indeed. And Allâh knows what you do.” (29:45)<sup>1</sup>

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<sup>1</sup> *Kitab Al-Jumu’ati wal-A’yad*, by Shaikh Abdullah bin Zahim, p. 355-360
Enjoining Righteousness and Forbidding Evil

All thanks are to Allâh, Who directed His Auliyâ’ (loyal friends) to perform the actions that He likes and prefers. His just destiny delivered to the people of disobedience their just fate He gives aid and support to those who obey and fear Him, and feel anger for His Anger and pleasure for His Pleasure. I thank and praise Him for the tremendous bounties and guidance He granted His slaves and for His favors, kindness and compassion. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, a testimony from he who knows Allâh and serves none else. I also bear witness that Muhammad is Allâh’s slave and Messenger, whom He has chosen, sent as a Messenger and ordered to obey and fear Him and shun the obedience of the disbelievers and hypocrites. O Allâh! grant Your best blessings and mercy on Your slave and Messenger, Muhammad, and on his progeny, Companions and all those who followed him and dedicated their support and loyalty to him.

O people! Fear Allâh and know that He keeps perfect watch over you. Revere His commands and never disobey Him. Know that enjoining good and forbidding evil is one of the greatest duties and tasks entrusted to Muslims. Why is it that we witness a general trend of ignoring and abandoning the duty of enjoining righteousness and forbidding evil, which Allâh has ordained and commanded? Why do so many Muslims ignore this duty and abandon it? Is it because of their feebleness and weakness, or because they dare disobey Allâh? Is it because they feel safe from Allâh’s plan, torment, anger and painful punishment? Do they not know that fulfilling the honorable duty of enjoining good and forbidding evil ensures their happiness and safety and earns them immunity from Allâh’s punishment and torment? Hence, what is the reason behind this laziness and ignoring of this duty, while satisfying lusts and desires, and thus, daring to commit what angers the Creator of the heavens and earth? Know that this evil
behavior warrants removing Allâh’s blessings and receiving torments and disasters. Have they not heard Allâh’s statement:

Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and ‘Esâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their Auliyâ’ (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh’s Wrath fell upon them, and in torment they will abide.” (5:78-80)

The Prophet ﷺ said:

“By He in Whose Hand is Muhammad’s life! You will enjoin righteousness, forbid evil, restrain the hands of the fools and compel them to adhere by the truth, or Allâh will divide your hearts from each other and then curse you as He cursed them (Jews and Christians).”

In addition, the Prophet ﷺ said:
Enjoining Righteousness and Forbidding Evil

"O people! Verily, Allâh the Exalted said, ‘Enjoin righteousness and forbid evil, before a time comes when you will invoke Me, but I will not respond to your invocation, seek My help, but I will not help you, and ask Me, but I will not give you.’"

In another Hadith, the Prophet ﷺ said:

"No people abandoned enjoining good and forbidding evil, except that their (good) deeds will not be ascended (to Allâh) and their supplications will not be accepted (by Him)."

In a Mursal Hadith from Al-Hasan Al-Basri, where the name of the Companion is missing, it was reported that the Prophet ﷺ said:¹

“This Ummah (Muslim nation) will be included in Allâh’s mercy and care, until, and unless, its Qurrâ (readers of the Qur’ân and scholars) compromise (in religion) with its leaders, its righteous recommend its evil doers, and its evil members humiliate its righteous members. When they do this, Allâh’s

¹ Editor Note: A Mursal Hadith is actually considered an unauthentic Hadith that is not confirmed to be a statement of the Prophet by itself. This is because the narrator of the Hadith (in this case Al-Hasan) never met the Prophet and therefore could not have related anything directly from him. Scholars use these narrations to support their arguments if there are similar authentic narrations with the same meaning. However, the Mursal narrations, in general, are not to be considered prophetic statements.
Hand will no longer bestow His care on them, He will allow the tyrants to inflict them with severe torment and He will encompass them all with poverty and meekness.”

In another Mursal Hadith from Al-Hasan, the Prophet ﷺ was reported to have said:

إِذَا أُظْهِرَ النَّاسُ الْعَلَمَ وَضَيْغُوا الْعَمَلَ وَنُحِبُّوا بِالْأَلْسُنِّ وَتُبَاعَضُوا بِالْقُلُوبِ وَنَقَاطَعُوا الأَرْحَامَ وَتَرَكُّوا الْأَمْرَ بِالْمُعْرُوفِ وَتَنْهَيُّ عَنِ الْمَنْكَرِ لَعِنُّهُمُ اللَّهُ عِنْدَ ذَلِكَ فَأَصْمَمُهُمْ وَأَعْمَىُ أَبْصَارُهُمْ.

“If people declare their knowledge (to show off), abandon performing good deeds, love each other by words but hate each other in heart, sever their ties of kinship and abandon enjoining righteousness and forbidding evil, then Allâh will curse them and bring deafness to their ears and blindness to their eyes.”

Ibn Mas‘ud رضي الله عنهما narrated that the Prophet ﷺ said:

بَيِّنَّ الْقُوْمَ قُوْمًا لَا يَأْمُرُونَ بِالْمُعْرُوفِ وَلَا يَنْهَوْنَ عَنِ الْمَنْكَرِ، وَبَيِّنَّ الْقُوْمَ قُوْمًا يُبْجِنُونَ مِنْ يَأْمُرُ بِالْمُعْرُوفِ وَيَنْهَيُّ عَنِ الْمَنْكَرِ، وَبَيِّنَّ الْقُوْمَ قُوْمًا لَا يَقْمُونُ بِالْفِسْطَاطِ، وَبَيِّنَّ الْقُوْمَ قُوْمًا يَسِيرُ المُؤْمِنُ فِيهِمْ بِالْقَنْصَلِ وَالْكَهْنَمَانِ.

“Worst are they the people who do not enjoin righteousness and forbid evil. Worst are they, the people who shun those who enjoin righteousness and forbid evil. Worst are they the people who do not establish justice. Worst are they the people with whom the believer fears danger from them and has to hide his Faith.”

Fear Allâh, O Allâh’s slaves. Those who are heedless should wake up from their sleep and heedlessness. Mend the shortcoming you fell into and your ignoring Allâh’s command. Establish Allâh’s Law in action, statements and knowledge. Fulfill what you were commanded to do and refrain from all that you were prohibited. Do not fear any blame when you do this. Be sincere and purify your hearts. Beware of the evil
ways that direct to other than the good conduct I am advising you to adhere by. Otherwise, you will succumb to the evil plots of Satan, his whispers and deceit, and you will say, what you do not do. Fill the rest of your life with seeking Allāh’s forgiveness, repenting and going back to Him. Feel sorrow and grief and refrain from your errors. Dedicate your energy and vitality to obeying the King, the All-Knower of all that exists, before a time comes when a terrible fate might befall you, that will be beyond your ability to withstand. Surely, you will remember and be reminded of what I am now saying to you, and I relate all of my affairs to Allāh, and He has full knowledge of the slaves:

وَلَوْ أَنَّ أُمَّةِ الْمَرْ厌َاتِ مَعَاهُوَانْفَقُوا لِفَنْدَحَةِ عَلَيْهِمْ بَكْرَتًۡا مِّنَ الْأَضْحَثِ وَالأَغْضَبِ وَلَيَكُنَّ لَهُمْ كَذَٰلِكَ أَفُكُّوا يُكَسِّبُونَ أَفَأَيْنَ أُمَّةِ الْمَرْ厌َاتِ أَن يَأْتِيَهُمْ بَاسِطَةً بَيْنَا يَسَعُونَ وَهُمْ تَلَامِيذُۡتُمَّ أَوْ أَيْنَ أُمَّةِ الْمَرْ厌َاتِ أَن يَأْتِيَهُمْ بَاسِطَةً وَهُمْ يَلْهَبُونَ أَفَأَيْنَ أُمَّةِ مَعْصِرُ اللَّهِ فَلاَ يُعْصِرُ اللَّهُ إِلَّا الْقَوْمُ الْخَسَرُونَ

“And if the people of the towns had believed and had the Taqwā (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied. So We took them (with punishment) for what they used to earn. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the Plan of Allāh? None feels secure from the Plan of Allāh except the people who are the losers.” (7:96-99)

May Allāh direct all of us to the blessings of the Glorious Qur’ān and benefit us all, with whatever is in it of the Āyat and Wise Dhikr. I say this and ask Allāh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.\(^1\)

\(^1\) Al-Khutab Al-Minbariyyah, Shaikh Muhammad bin Abdul-Latif Al-Shaikh, p. 51
Warning Against *Bid'ah*
(Innovation in the Religion)

All praises and thanks are due to Allâh, Who ordered us to follow the revelation and avoid innovating in the religion. I bear witness that there is no deity worthy of worship except Allâh Alone without partners in the worship, just as He has no partners in creating the creation. I also bear witness that Muhammad is Allâh’s slave and Messenger, whom He sent to be followed and obeyed. May Allâh’s peace and blessings be on Muhammad, his progeny and Companions and all those who followed him with excellence.

O people! Fear Allâh and know that He has completed this religion for us and commanded us to follow and hold to it. Allâh said:

> "And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path." (6:153)

Therefore, every act of worship that does not have a basis in the religion and has no proof to support it, specifically in the Qur’ân and Sunnah, is indeed an act invented by the wicked and a part of the ‘other paths’ that deviate away from Allâh’s Straight Path. The Prophet ﷺ said:

> "Whoever performs a deed that does not conform to our matter (religion), then it is rejected."

In another narration, the Prophet ﷺ said:

> "Whoever invents in our matter (religion) what is not a part of it, then it (the innovation) is rejected."

O Allâh’s slaves! Know that *Bidah* (innovation in the religion)
Warning Against Bid‘ah (Innovation in the Religion)

destroys the true religion and takes the place of the Sunnah. Imam Ahmad narrated that the Prophet ﷺ said:

"Whenever people invent a Bid‘ah, Allāh removes from them a Sunnah in its place."

There are many evil consequences for inventing a Bid‘ah, such as replacing the Sunnah as we stated. For every time a Bid‘ah is invented, it replaces a Sunnah, until the religion fades away completely. This is why we find the innovators dedicating more effort to their Bid‘ah than they dedicate their effort to the Sunnah, since the devil makes the path of Bid‘ah seem appealing in their eyes and hearts.

Furthermore, the innovator invents Bid‘ah because he thinks that the religion is incomplete and thus seeks to complete it with his innovation! Otherwise, if he thought that the religion was complete, why would he invent any Bid‘ah at all? Also, the innovators in the religion shy away from the Sunnah and do not feel the strength to practice it, even though they are active in practicing the Bid‘ah. They might spend their wealth and energy and waste their time resurrecting all types of Bid‘ah. Moreover, innovating in the religion resurrects the practices of Jahiliyyah (the pre-Islamic era of ignorance) in people’s lives and surely directs to division and disputes. Each group feels that what they have is better than what the others have, just as Allāh described them.

"Each group rejoicing in what is with it (as its beliefs).” (23:53)

“And follow not (other) paths, for they will separate you away from His path.” (6:153)

The Sunnah, in contrast, unites people, gathers their hearts and makes them brethren who love each other, follow one path and embrace one
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Moreover, among the evil consequences of Bid'ah is that it directs to denying the truth, especially when the innovator is called to it. When called to the truth, he would insist on the Bid'ah and even defend it! Further, Bid'ah spoils the correct religion, just as the devils among mankind and jinn wish and hope for, especially the disbelievers and hypocrites. Enemies of Islam try their best to corrupt it using all means at their disposal, especially and foremost the weapon of Bid'ah and superstitious beliefs. They do this in order to distort the image of Islam and cover the true essence of the correct religion. By doing so, those who do not have knowledge of the true essence of Islam will think that it is a collection of superstitious, empty practices and thus shy away from embracing it. Adding to this evil, is the fact that those who propagate Bid'ah earn material benefits or acquire fame because of their Bid'ah. This is how they satisfy their lusts and desires and collect the enormous wealth that is paid for these Bid'ah. Sometimes, illegal sexual activities occur in the process of practicing Bid'ah, as well as, shameless mingling between men and women.

There is no doubt that various media outlets, such as the newspapers, radio, TV, and so forth, play a primary role in spreading all types of Bid'ah and transmitting them to various parts of the world. Those who read, hear of or watch such evil broadcasts think that these Bid'ah are a part of Islam. Moreover, we should not forget the role that wicked scholars play in resurrecting Bid'ah, propagating them and portraying them in the shape of legal Islamic practices. Consequently, all Muslims, especially scholars and those who deliver Jumu'ah speeches, are required to warn people against the evils of Bid'ah.

O Allâh’s slaves! Celebrating the Prophet’s birthday, the night of Isrâ’ and other ‘religious’ celebrations are also a type of invented Bid’ah in the religion. The Messenger of Allâh ﷺ, his Companions and the best generations of Islam did not celebrate these occasions—even though...
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they knew about them! Rather, these celebrations were invented in the latter, less righteous generations as an act of imitating the Christians in contradiction to the Prophet’s guidance. This is exactly what the Prophet ﷺ foretold would happen, when he said:

"You will follow the practices of those who were before you (Jews and Christians), step by step, that even if they enter a lizard’s den, you will enter it after them!"

It is amazing to witness the energy and dedication of those who resurrect the Bid'ah of celebrating the night of Isrâ’ and Mi'raj (when the Prophet ﷺ was transferred from Makkah to Jerusalem and then to heaven, then back to Makah, overnight). Yet, they do not show much dedication to the five compulsory daily prayers during that very night, for they do not attend it in Jama'ah (congregation), if they pray that is! The devil beautifies this Bid'ah in their eyes and makes the Sunnah hateful to them. It is therefore not strange to realize that the innovators are not religious in general, since the religion that they know is the one that they invented for themselves.

O Allâh’s slaves! The Prophet ﷺ warned against the Bid'ah and used to say these words in his Khutbah:

"Amma Ba’du (Then)! The best speech is Allâh’s Book, the best guidance is that sent with Muhammad ﷺ, the worst matters are matters of innovation, and every Bid’ah is a heresy."

The Prophet’s Companions were firm in their rejection of all types of Bid’ah and warned sternly against them. For instance, Ibn Mas’ud رضي الله عنه was told that Amr bin ‘Utbah and his friends had built a mosque on the outskirts of Kufah (in Iraq). Therefore, Ibn Mas’ud رضي الله عنه commanded that it be torn down. Then he (Ibn Mas’ud رضي الله عنه) was told that a group of people were gathering in a corner in the mosque at
Kufah around Amr bin ‘Utbah and were praising Allâh together and mentioning His Oneness.1 Ibn Mas‘ud wore a veil over his face and went to that group, sat with them and made sure they were doing what he was told they did. He then unveiled his face and said, “I am Abu Abdur-Rahman (and he was the commander of Kufah during that time).” He then said, “You either have acquired more knowledge than the Companions of Muhammad ﷺ, or have invented a Bid‘ah in injustice and transgression.” Amr bin ‘Utbah replied, “We seek forgiveness from Allâh,” thrice. A man from Bani Tamim said, “By Allâh! We neither collected better knowledge than the Companions of Muhammad ﷺ, nor did we invent a Bid‘ah in transgression. Rather, we are a people who were remembering Allâh.” Ibn Mas‘ud replied, “Rather (you have invented a Bid‘ah). By He in Whose Hand is Ibn Mas‘ud’s life! If you follow the practices of the people (Muhammad ﷺ and his Companions), you will indeed achieve a great achievement. Otherwise, if you deviate to the right and left, you will be led astray in a tremendous way.”

O Allâh! Show us the truth as such and grant us the favor of following it, and expose to us evil as such and grant us the favor of avoiding it.

أَنْ كُنْ أَصِيبُوا لَنَّ تَحِبَّكَ اللَّهُ فَأَنْتُمْ تَحْبُّونَهُمْ وَيَطْمِئُنَّكُمْ ۖ أَنْ تَصَبَّحْنَ أَنْ يَعْفَوَ عَنْكُمْ رَحْمَتُهُۖ إِنَّ اللَّهَ رَحِيمٌ غَفُورٌ ۖ

“Say (O Muhammad ﷺ): ‘If you love Allâh, then follow me, Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.’ Say: ‘Obey Allâh and the Messenger.’ But if they turn away, then Allâh does not like the disbelievers.” (3:31,32)²

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1 They collected small rocks and one of them would say, “Praise Allâh a hundred times,” and they would do that, and so forth.

2 *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Foazan, vol. 1, p. 171
Necessity of Obeying the Messenger ﷺ and Adhering to the Qur’ân

All thanks and praises are due to Allâh, Who grants refuge, but none grants refuge from Him. He Alone governs all affairs and none is like or similar to Him. I thank and praise Him, just as a slave who admits his slavery and submissiveness would praise his Lord. I bear witness that none has the right to be worshipped except Allâh Alone without partners, just as a slave would testify while admitting to Allâh’s Oneness and Richness. I bear witness that Muhammad is Allâh’s slave and Messenger whom He sent with guidance and the religion of truth to prevail above all other religions. Certainly, the Prophet ﷺ conveyed the Message and delivered what he was entrusted with until he fulfilled all of what he was commanded to fulfill. O Allâh! Grant Your best blessings and mercy on our Prophet Muhammad, Your slave and Messenger, and on his Companions and family members who adhered by his guidance until they died.

O Muslims! Fear Allâh as He should be feared and hold on to Islam by its firm handholds. Thank and praise your Lord Who bestowed on you this honorable, compassionate, merciful Messenger.

"Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur’ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ân) and Al-Hikmah, while before that they had been in manifest error.” (3:164)

In this Ayah, Allâh states that He has granted a tremendous favor on the believers when He sent to them a Messenger from among themselves, revealed to him a clear Book and ordered them to follow
Necessity of Obeying the Messenger ☪ & Adhering to the Qur’ān

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him and obey his Sunnah.

“And whatsoever the Messenger (Muhammad ☪) gives you, take it; and whatsoever he forbids you, abstain (from it).” (59:7)

Also, the Prophet ☪ said:

“I have left you on the white (clear) path, its night is as bright as its day. None except the destroyed one will deviate away from it.”

He was reported to have said, “I have left with you what, if you adhere by, you will never be led astray: the Book of Allāh. In it, there is the news of those who were before you and the news of those who will come after you. It is Allāh’s Thick Rope, the wonders of which never cease to come, nor does it become old, no matter how repeatedly it is recited. He who uses it in his speech will have said the truth, he who adheres by it will attain guidance, he who judges by it will be just and he who holds to it will be directed to the Straight Path.”

O Allāh’s slaves! Know, may Allāh grant you His Mercy, that obeying the Messenger ☪ is an obligation on every Muslim, while contradicting him might cause one’s Islam to vanish. The Messenger of Allāh ☪ was reported to have said:

“One of you will not attain Faith until his desire conforms to what I was sent with.”

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1 Editor’s Note: This is taken from a lengthy Hadith reported by At-Tirmidhi in his Sunan, chapter: The Virtues of the Noble Qur’ān, 2908. However, this narration is not authentic (Da‘eej).

2 Editor’s Note: This Hadith has been graded unauthentic (Da‘eej) by Shaikh Muhammad Nasir ud-Deen Al-Albaani, Shaikh Muqbil bin Haadi Al-Waadi‘î, ‘Ali Al-Halabi and Al-Hafiz Ibn Rajab Al-Hanbali, of our Salaf.
“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he ﷺ is) full of pity, kind, and merciful.” (9:128)

\[1\] Editor's Note: This Hadith was graded weak (Da'eeef) by Shaikh Al-Albaani in Silsilah Ad-Da’eeefah, and Da’eef ul-Jami’
Indeed, the Prophet ﷺ was kind and easy going with people, accepted invitations from them, helped those who sought him for help, was kind with those who asked him anything and never returned any request away empty handed. He used to accept the good deeds from those who did good and forget and forgive those who did wrong. His tremendous and exalted standard of character cannot be duly explained here, so may Allâh’s peace and blessings be on Him. The Prophet ﷺ has directed us all to what benefits us, when he said:

"Three qualities will not cause the heart of a Muslim to be deceived: having sincerity with Allâh in actions, being sincere and advising to Muslim Leaders and adhering by their Jama'ah (i.e., Jama'atul Muslimin) for their supplication benefits all those who are with them."

Therefore, those who perform good deeds with sincerity to Allâh, are honest with Allâh’s slaves, hold to the Jama'ah by avoiding division and adhering by unity, and whose hearts are purified and cleansed, then each one of them becomes a Wali (a loyal friend) of Allâh. Contradicting these good qualities will fill one’s heart with every type of evil and wickedness.

Therefore, O Muhammad’s Nation! Fear Allâh, follow in the footsteps of your Prophet ﷺ, obey the orders of your Lord, remove all types of division and hatred from amongst yourselves and never be deceived by this life and its delights. O, Allâh’s slaves! Allâh has bestowed on us many great favors that can only be counted and appreciated fully by Him, and none can duly thank Allâh for them: peace and tranquility, health, wealth and many other bounties and favors from the Most Beneficent.

"If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you
are thankless (i.e., disbelievers), verily, My punishment is indeed severe.” (14:7)

Repent to Allāh, all of you, O believers, so that you might attain success. Know, O Allāh’s slaves, that each one of us shall meet his actions and will not leave this life until, and unless, he sees the goodness or evilness of what he has done. Verily, the actions are connected to the goodness or evil of the last among them (just before death), while the day and the night are the vessels in which one spends this life. Therefore, travel well in these two vessels to the Last Life and beware of delaying and having prolonged hope.

Surely, death comes all of a sudden, and this is why none of you should ever be deceived by Allāh’s patience with him or her. The Fire and Paradise are closer to one of you than the top of his own slippers. Know that your Prophet said to ‘Āishah, that whenever Allāh knows of a slave’s sorrow in his heart for a sin, He forgives him for it, even before he seeks His forgiveness for it.

Allāh said:

“Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.” (49:15)

May Allāh direct all of us, and you, to the blessings of the Glorious Qur’ân and benefit us and you in whatever it contains of the Āyat and Wise Dhikr. I say this and ask Allāh the Great, Most Honored for forgiveness for me, you and all Muslims for every sin, so invoke Him for forgiveness, for He is Oft-Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Ibrahim Al-Yusuf, p. 197
Legal Manners of Visiting Graves

All praises and thanks are due to Allâh, the All-Rich, Worthy of all praise. He starts the creation and resurrects them. He is the Owner of the Glorious Throne, Who does what He wills, Whose knowledge encompasses all things and He is the Witness over all things. I thank, praise and invoke Him for more of His bounties and favors. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, rivals or equals. I bear witness that our Prophet Muhammad ﷺ is His slave, Messenger and intimate friend, and the best caller to Imân and Tauhid. May Allâh’s peace and blessings be on Muhammad, his progeny, Companions and all those who followed them with excellence until the Day of Judgment.

Allâh the Exalted and Most Honored said:

"Say (O Muhammad ﷺ to mankind): "If you (really) love Allâh, then follow me (i.e., accept Islâmic Monotheism, follow the Qur’ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.” (3:31)

Also, Abdullah bin Mas‘ud رضي الله عنه narrated that the Messenger of Allâh ﷺ said:

"I had disallowed you from visiting graves. Now, visit graves, for they discourage you from (excessively) indulging in this life and remind of the Hereafter.”

Dear Muslims! The Messenger of Allâh ﷺ had disallowed men and women from visiting graves in the beginning of Islam, because they were not far away from the time of Shirk, during which they used to revere graves and the dead buried in them. During the time of Jahiliyyah, the Arabs used to revere stones, trees, the graves of
Prophets and righteous people, and so forth. Those who were new to Islam and not far from the time of *Shirk* with all its evil practices that resided in their hearts and that they were raised performing, feared that a residue of the practices of *Jahiliyyah* might have remained in their hearts. It was proper then that enough time was given so that *Imán* and *Tauhid* became firmly established in their hearts and the time and practices of *Shirk* faded away gradually. To support this, we should state that some new Muslims, who were not far from the time of *Shirk*, requested the Prophet ﷺ to appoint a tree for them to revere and hang their weapons on for blessings, just because they saw some *Mushrik* do so. They thought that this practice was allowed in Islam and that it would benefit them and bring them closer to Allāh. Truth and falsehood were confused for them because practices of *Jahiliyyah* were still fresh in their minds.

The Messenger ﷺ was most eager to dissipate the remains of *Shirk*, rid the hearts of its practices and close all doors that lead to it. He forbade visiting graves in the beginning of Islam for fear of *Fitnah* for new Muslims (subjecting them to trials in religion and life) and to draw them away from *Shirk* and its practices. When Islam became prominent and *Tauhid* firmly resided in their hearts, he allowed visiting graves because there are various benefits from visiting them. For instance, among the wisdom of visiting graves, is that the Prophet ﷺ said:

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کُنِّتُ تَهْيَكُمُ عَنْ زِيَارَةِ الْقُبُورِ، فَثُورُوا الْقُبُورَ، فَإِنَّهَا تُرَهَّدُ فِي الدُّنْيَا،
وَتَذَكُّرُ الآخِرَةَ»
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“I had disallowed you from visiting graves. Now, visit graves, for they discourage you from (excessively) indulging in this life and remind of the Hereafter.”

Therefore, visiting graves reminds one of death and the Hereafter, belittles the significance of this life and entails invoking Allāh for forgiveness and mercy for the dead. The Messenger ﷺ used to visit graves, invoke Allāh for the benefit of dead Muslims and greet them with the *Salam* (greeting of peace). He would cry and causing those
around him to cry. He also taught us how we should visit the graves of our Muslim brethren and what to say when we do. For instance, he used to recite this *Du‘ā’* when he visited graves:

«السَّلاَمُ عَلَيْكُمْ أَهْلَ الْبَيْتِ مِنَ الْمُؤْمِنِينَ الْمُسْلِمِينَ، وَإِنَّا إِن شَآءَ اللَّهُ يُكَمِّنُ
لاِحْقُونَ، نَسَأَ اللَّهُ لَنَا وَلَكُمْ الْعَفَايَةَ».

“Peace be upon you, O believing and Muslim residents of these graves., We, Allâh willing, will soon follow you. We ask Allâh for the well-being of us and you.”

The Prophet ﷺ did not travel for the purpose of visiting graves, nor did he allow us to do so. Instead, he disallowed this practice when he said:

«لاَ نُشَدُّ الرَّحَالَا إِلَّا إِلَى سَبعةٍ مَّسَاجِدٍ: الْمَسْجِدِ الْحَرَامِ، وَالْمَسْجِدِ الْإِسْبَدِ،
والْمَسْجِدِ الأَقْصَى».

“Travelling is only allowed for three Mosques: Al-Masjid Al-Haram (at Makkah), this Mosque of mine (in Al-Madinah) and Al-Masjod Al-Aqsa (in Jerusalem).”

Hence, those who wish to visit the Prophet’s mosque in Al-Madinah should intend to visit the mosque and not the grave, so that this act is acceptable with Allâh and Islamically legislated. When one visits the Prophet’s mosque, he could visit the Prophet’s grave, greet him with the *Salam* and observe respect, quiet and good manners during this visit. He should then greet his two Companions in this life and the Hereafter: Abu Bakr As-Siddiq and ‘Umar Al-Faruq, رضي الله عنهما. One should then depart from the Prophet’s gravesite.

There are no preferred times, days or months to visit graves or any of the three Mosques. Rather, Muslims are allowed to visit them any time they wish, for this is the guidance of the Messenger of Allâh ﷺ and this is the *Sunnah* he taught us. Yet, ignorance and abandoning the *Sunnah* have become so rampant, that many people fall into misguidance regarding visiting graves of righteous people. They turn visiting graves into sessions of invoking the dead and seeking their help! They do not distinguish between what the Prophet ﷺ allowed for his *Ummah* and
what he disallowed for them. But, Allâh has ordained on us to obey His Prophet ﷺ and follow his Sunnah. The Prophet ﷺ showed us, in statement and practice, the manners of visiting graves and explained the wisdom behind legislating it. Therefore, let our visiting graves be what it should be: a reminder and good advice for us. Let us invoke Allâh for forgiveness and mercy for our deceased Muslim brothers and sisters, for surely, the grave is where they will be needing Du'â' to Allâh from us, for their benefit. In the grave, one’s chances to collect more good deeds will come to an abrupt end, and they will be in dire need for the Du'â' of their living brethren to Allâh to grant them His Pardon and Mercy.

As for women, they are not allowed to visit graves or follow funeral processions. The Prophet ﷺ emphasized this ruling when he cursed those women, whose habit was to visit graves,

»لَعْنَ اللَّهُ رَأِيَارِاتَ الْقُبُورِ، وَالْمُفْلِحِينَ عَلَيْهِا الْمُسَاحِدَةَ وَالسَّعْرُ.«

“May Allâh curse those (women) who visit graves and those who build Mosques and erect lamps (lights) around them.”

The Prophet ﷺ disallowed women from visiting graves because of their emotional weakness and impatience. He did this fearing Fitnah (trials in religion) for them and because they panic easily. In these respects, they are surely weaker than men. The Prophet ﷺ said to some women whom he saw going to visit graves:

»قَالَ لَنْسَوْنَ رَأِيَاتَ الْذَّاهِبَاتِ إِلَى الْمَقَابِرِ: ۗ ارْجِعِنَ مَا أُرُوْزِعَتْ عَيْنَ مَأْجُورَاتِ، فَإِنَّكُمْ تَعْمَنُّ الْحَيَاةَ، وَتُؤْذِينَ الْمُتِّبِعَّا.«

“Go back, earning a sin rather than a reward, for verily, you cause Fitnah to the living and bother the dead.”

It was also reported that he ﷺ said to his daughter Fatimah ⁴ رضي الله عنها:

»إِنَّكَ لَوْوُلْتَ مَعَهُمَا الْجَنَّةَ - أَيَ المَبْرَرَةَ - لَمْ تَدْخُلْيَ الْجَنَّةَ.«

“If you reached with them the graveyard, you would not enter Paradise.”
Therefore, fear Allâh, O Allâh's slaves, follow the guidance of His Messenger ﷺ and obey Him and His Messenger so that you earn His Mercy. May Allâh direct us all, and you, to the blessings of the Glorious Qur'ân and benefit us all, and you, in whatever is in it of the Āyat and Wise Dhikr. I say this and ask Allâh the Great, the Most Honored for forgiveness for me, you and all Muslims for every sin, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.¹

¹ *Ahadith Al-Minbar*, by Shaikh Abdul-Aziz bin Abdullah bin Hasan Al-Shaikh, p. 161
Celebrating the Prophet’s Birthday is a Despicable Bid‘ah (Innovation in the Religion)

All praises and thanks are due to Allâh, Who granted His Favor to the believers by sending to them a Messenger from among them, reciting to them His Âyat, purifying them and teaching them the Book and Al-Hikmah (his Sunnah), even though they were in manifest error beforehand. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners in the worship, just as He has no partners in His creation and Kingship. Allâh is Free from all that they ascribe to Him of partners and Shirk. I bear witness that Muhammad is Allâh’s slave and Messenger, who was entrusted to deliver His revelation, and he is the best of Allâh’s creation. He was sent with the right religion as a mercy to all mankind, as a leader for the righteous and as a proof against mankind and the jinn. May Allâh’s peace and blessings be on Muhammad, his progeny, his Companions and all those who followed them with excellence until the Day of Resurrection.

Dear Muslims! Fear Allâh and know that the best of His bounties on you and the people of the earth is that He sent to them Muhammad as the Last and Final Prophet and Messenger, after a prolonged time in which He did not send a Prophet. Allâh guided mankind by His sending Muhammad with the straight path and the clearest way and required them to follow and obey him. The Prophet was the fruit of the supplication that Prophet Ibrahim invoked Allâh with, when he said:

"Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your Verses and instruct them in the Book (this Qur’ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and
Celebrating the Prophet’s Birthday is a Despicable...

purify them. Verily, You are the All-Mighty, the All-Wise.”
(2:129)

Muhammad ﷺ was also the glad tidings that Jesus, son of Mary, delivered:

“O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.” (61:6)

And when the Prophet’s mother was pregnant with him, she saw a vision in which a light started out of her and lighted the palaces of Syria.¹

These three qualities came true in the Messenger of Allâh ﷺ, for he was the fruit of Prophet Ibrahim’s supplication, the glad tidings that Jesus foretold and delivered and the true explanation of his mother’s vision. Allâh has made Muhammad ﷺ the light that enlightened the entire earth, after it had been engulfed with darkness, and a guide for mankind, after they fell prey to utter confusion. He is the great bounty and the tremendous gift that Allâh has granted to His creation. He was born in the sacred city of Makkah on the Year of the Elephant -570 CE- in the lunar month of Rabi’ Al-Awal. It was the year that the king of Abyssinia (Abrahah) attacked Makkah with his army (and several elephants) seeking to demolish the Ka’bah. Allâh repelled this attack and sent down a great punishment on Abrahah and his army, just as He mentioned in His Glorious Book (chapter 105). Allâh protected the Sacred House in Makkah in preparation for sending Muhammad ﷺ.

¹ Editors Note: Differing statements have been issued by Hadith scholars concerning the authenticity of this narration. It is recorded in Ibn Sa‘d’s Tabaqat, Ahmad’s Musnad and the Sunan of Ad-Darmi. Yet its veracity is questionable.
Celebrating the Prophet’s Birthday is a Despicable Bid’ah

The Prophetﷺ was reared to have the best types of conduct and behavior. Later on, when he reached forty years of age, Allâh sent him His Messages. The Prophetﷺ indeed conveyed the Message, fulfilled the trust, gave sincere advice to the Ummah and performed true Jihâd in Allâh’s Cause, until Allâh sent down this Áyah to him:

الَّذِينَ آمَنُواْ مِنْكُمْ وَآمَنَّىٓ عَلَيْكُمْ رَسُولُ اللَّهِ وَأَنَسَبْنَىْ عَلَيْكُمْ يَتَبَيَّنَتْ لَكُمْ وَأَنَبَيْنَىْ لَكُمْ الْإِسْلَّامَ وَرَضِيَ اللَّهُ رَسُولَهُ وَرَضِيَ رَسُولُ اللَّهِ عَلَيْهِمْ ﷺ

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion.” (5:3)

Also, the Prophetﷺ said:

ترَكْنِيْكُمْ عَلَىّ المََّهْجَعِ الْبَيْضَاءِ

“I have left you on the clear path…”

The Prophetﷺ brought back the purity and magnificence of the easy Hanifiyyah (to worship none except Allâh), the religion of Prophet Ibrahim عليه السلام. He cleansed Al-Hanifiyyah from all practices of Jahiliyyah, and its deviant practices, that were added to it. Allâh gathered this Ummah around him after it was utterly divided, and when he finished his mission, Allâh joined him with the utmost company (in heaven).

O Allâh’s slaves! We are required to appreciate Allâh for this tremendous bounty by striving hard to protect and preserve it. This can only be performed by obeying the Messenger of Allâh and imitating His Sunnah, while adhering to what he has commanded and refraining from what he has forbidden. We are required to love Muhammadﷺ more than we love our own selves, children, fathers and mothers. Indeed, all that is good and righteous is earned through obeying the Prophetﷺ and imitating him. Allâh said:

من يطيع الرسول فَقَدْ أتَابَ عَلَيْهِ اللَّهُ

“He who obeys the Messenger (Muhammadﷺ), has indeed obeyed Allâh.” (4:80)

قَلْ إِنِّي كَانَ كَظِنَّ الْآدَمَنَّ اللَّهَ فَأَتَيْهَا عَيْنَاً يَعْيَشُونَ اللَّهُ وَيَفْقُرُ لَكُمْ ذَوْيَتُكُمْ

قل إن كَانَ كَظِنَّ اللَّهَ فَأَتَيْهَا عَيْنَاً يَعْيَشُونَ اللَّهُ وَيَفْقُرُ لَكُمْ ذَوْيَتُكُمْ
Celebrating the Prophet’s Birthday is a Despicable...

“Say (O Muhammad ﷺ to mankind): “If you (really) love Allâh, then follow me (i.e., accept Islâmic Monotheism, follow the Qur’ân and the Sunnah), Allâh will love you and forgive you your sins.” (3:31)

And:

"If you (really) love Allâh, then follow me (Le., accept Islâmic Monotheism, follow the Qur’ân and the Sunnah), Allâh will love you and forgive you your sins.” (3:31)

“But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh?” (28:50)

Loving the Prophet ﷺ requires obeying him, following in his footsteps and avoiding what he has forbidden. Therefore, every act of worship must and should conform to the guidance that this Messenger ﷺ has legislated. Moreover, every act of worship that does not conform to the Prophet’s legislation is a rejected Bid’ah, just as the Prophet ﷺ said:

"Whoever performs an act that does not conform to our matter (religion) then it is rejected.”

And:

"Beware of matters of innovation, for every Bid’ah is a heresy.”

O Allâh’s slaves! There are numerous Bid’ah that the ignorant and deviant persons have invented. One of these Bid’ah is repeated every year, in the lunar month of Rabi‘ Al-Awwal, when the Prophet’s birthday is celebrated. We should assert that celebrating Al-Maulid, or the Prophet’s birthday, is an evil Bid’ah that Allâh neither allowed nor legislated; those who invented it did so following their whims and desires. It is a Bid’ah because the Prophet ﷺ did not practice it in his Sunnah, nor did the Companions celebrate it, even though they are the best generation of this Muslim Ummah who sought all that is good and
beneficial. To the contrary, the *Bid'ah* of *Al-Maulid* was started in the sixth century after the *Hijrah* to imitate the Christians who used to celebrate Jesus’ claimed birthday. The Prophet *ﷺ* sternly prohibited us from imitating the Christians in specific, when he said:

لا تُطْرُشْنِي كَمَا أطْرِشَ النَّصَارَى إِبْنِ مَرْيَمَ.

“Do not unduly praise me like the Christians unduly praised Jesus.”

In addition to the *Maulid* being a *Bid'ah*, there are many evil practices that occur during these celebration, such as invoking the Prophet *ﷺ* for help, for various needs and to relieve hardships and calamities. Many poems that contain *Shirk* are being recited during *Al-Maulid*, as well as objectionable mingling between men and women, which lures them into committing illegal sexual activities.

Another aspect of celebrating *Al-Maulid* is the extravagance in spending on its activities, paid by some people who might not pay the due *Zakât* on their wealth, even though paying the *Zakât* is a pillar of *Islam*. It is amazing that those who celebrate the *Maulid* do not practice the *Sunnah* of the Prophet *ﷺ*, nor refer to his law for judgment. They might not even pray, even though praying is the biggest practical pillar of *Islam*.

O Allâh’s slaves! Allâh did not mention the Prophet’s birthday in the *Qur’ân*, but mentioned sending him as a Prophet *ﷺ*, when He said:

أَنْعَدَّ مِنَ اللَّهِ عَلَى الْمُؤْمِنِينَ إِذَأَبَّعَتْ فِيهِمْ رَسُولًا مِنْ أَنفُسِهِمْ

“Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (*Muhammad *ﷺ*) from among themselves.” (3:164)

And:

هُوَ الَّذِي بَعِثَ فِي الْأَوَّلِيَّةِ رَسُولًا مِنْ أَنفُسِهِمْ

“He it is Who sent among the unlettered ones a Messenger (*Muhammad *ﷺ*) from among themselves.” (62:2)
Celebrating the Prophet's Birthday is a Despicable...

This is because through Muhammad’s Prophethood, Allâh’s favor became apparent and complete. Ever since then, from the time Muhammad was sent until he died, every minute of his life was a blessing for mankind. After his Prophethood started, the Prophet’s entire life was spent in Jihâd, worshipping Allâh and benefiting Muslims. These blessings encompassed all his time as a Prophet, not on any particular day or stance. Muslims should therefore imitate the Prophet and implement his law on all days, hours and minutes of their life, not just in one day that falls in a certain month!

If the reason behind celebrating the Maulid was to resurrect the Prophet’s guidance, commemorate his honor and qualities and recite his life story, as some people claim, then let them know that this is legislated all year long, but according to what Allâh has allowed. For instance, Allâh has legislated mentioning His Prophet during certain acts of worship that are repeated every night and day, such as the Adhan (call to prayer), the Iqamah and during Friday speeches. Whenever one mentions Allâh during these acts of worship, he also mentions His Prophet afterwards. These acts are practiced throughout one’s lifetime, not only one day a year. We should also assert that the prayer does not become complete and accepted, except by invoking Allâh for His blessing and Mercy for the Prophet during the Tashahud. These are but a few of the instance during which Allâh has legislated mentioning the Prophet, and this is the Sunnah that we should resurrect and implement, while shunning whatever Bid’ah people invent.

O Allâh’s slaves! We have exposed the Bid’ah of celebrating the Maulid, in particular, so that we emphasize its evilness and invalidity. Also, it is a fact that the Maulid is celebrated in many countries and is usually mentioned in newspapers and other mass media outlets. This fact lures some ignorant Muslims towards liking and preferring this Bid’ah and encourages them to try to participate in it.

Let all Muslims know that celebrating the Maulid is an evil Bid’ah, even though many people practice and propagate it, so do not be deceived by their large numbers. We ask Allâh to guide us to adhere to
Allâh’s Book and the *Sunnah* of His Prophet ﷺ, even if most people abandon this better path:

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

1 *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 1, p. 124
Disallowing Celebrating the Prophet’s Hijrah

All thanks are to Allâh, Lord of all that exists, Who legislated Hijrah (migration from the land of disbelief to the land of Islam) and promised those who perform it with great rewards:

“And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.” (4:100)

I bear witness that none has the right to be worshipped except Allâh Alone without partners and that Muhammad ﷺ is His slave and Messenger, who said:

“Performing Hijrah will not end until the chance to repent ends, and the chance to repent will not end until the sun rises from where it sets.”

May Allâh’s peace and blessings be on Muhammad, his progeny and Companions.

“...who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help.” (8:72)

O people! Fear Allâh the Exalted and study the life story of your Prophet ﷺ so that you imitate him, just as Allâh commanded you in His statement:
“Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow for him who hopes for Allāh and the Last Day, and remembers Allāh much.” (33:21)

The Hijrah (of the Prophet ﷺ from Makkah to Al-Madinah around 623 CE) is certainly among the greatest incidents that occurred in the Prophet’s lifetime. When the Mushrikeen of Makkah increased their opposition and harm to the Messenger ﷺ, he started calling the various tribes, during Hajj season, to protect and aid him until he delivered the Message of his Lord. The Prophet ﷺ did not receive a positive response, until some people from the tribe of Khazraj went to Hajj from Al-Madinah. The Jews of Al-Madinah used to relate to its Arab residents that a new Messenger was about to be sent. The Jews threatened them that they would follow that Prophet ﷺ and fight them under his leadership, just as Allāh described of them:

“And when there came to them (the Jews), a Book (this Qur’ān) from Allāh confirming what is with them, although aforetime they had invoked Allāh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allāh be on the disbelievers.” (2:89)

Hence, before the Prophet ﷺ was sent, the Jews used to invoke Allāh for his coming so that they gain victory against their enemies, saying:

“O Allāh! Aid us with the Prophet who will be sent just before the end of time and whose description we find in the Torah.”

When the Prophet ﷺ came to the camp area of the various tribes, as he usually did during the Hajj season, he met some pilgrims from the tribe of Khazraj, who were delighted and said that this is the Prophet ﷺ
whom the Jews threatened them with. Therefore, they said, “Do not allow the Jews to follow him before you.” They believed in the Prophet ﷺ, gave their pledge of allegiance to him, then went back to their people in Al-Madinah and conveyed the good news to them. Many people in Al-Madinah believed in the Prophet ﷺ and came the following year during the *Hajj* season, gave their pledge of allegiance, in Al-‘Aqabah area, to believe in him and support him if he emigrates to them in Al-Madinah. The Prophet ﷺ gave permission to his Companions to start emigrating to Al-Madinah. When he intended to emigrate himself, *Mushrik* feared that he might become more powerful and that his religion might gain strength and thus be difficult to defeat. They gathered and plotted against the Prophet ﷺ, deciding to assassinate him and waited by his door, so that they would kill him when he left his house. Allâh told His Prophet ﷺ about their plot and he commanded Ali to sleep in his bed that night. Meanwhile, the Prophet ﷺ left his house, walking between the people who were waiting to kill him, but they did not see him departing!

The Prophet ﷺ then headed towards Abu Bakr’s house and found that he had prepared two camels to travel on and hired a guide to show them the way. They left Makkah unnoticed and went to Thaur Cave, where they hid, giving the two camels to the guide so that he brings them at a certain time later on. When the *Mushrikeen* realized that the Messenger ﷺ had left Makkah, they became furious and gathered their forces to search for the Prophet ﷺ, offering a hefty reward for those who captured him. Allâh said:

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وَإِذْ يَسْمَعُكُ الْكُفَّارُ أَنَّكَ تَسْتَوِي لِقُلُوبِكَ وَيُكَثِّرُونَ وَيُسْتَلُوكُ أَوْ يُصْرِفُونَ وَيُسْكِرُونَ وَيُسَيِّرُونَ الْبَعْضَ عَلَى الْبَعْضِ وَيَقْضُونَ الْحَالَةَ وَيَجُنُّونَ النَّفْسَاءَ وَيَحْرِقُونَ الْأَحْلَامَ وَيَخْتَطُونَ وَيَفْتَرُونَ وَيَهْمُونَ الْأَمْلَاءَ
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“And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e., Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.” (8:30)

When the *Mushrikeen* arrived at the cave’s entrance, Abu Bakr ﷺ said:
“O Allah’s Messenger ﷺ! If any of them looked down at his feet, he would see us.” The Prophet ﷺ replied, “O Abu Bakr! What do you think about two persons, who have Allah as their third?” Allah said about this incident:

﴿إِلا نَصْرُكُمْ فَقَامَتْ نَصْرَةُ اللَّهِ إِذْ أَخْرَجُوا أَلَّلَهَنَّ سُكْرُواٰ ثُلْثًا أَنْصَرُواٰ إِذْ هُمْ ﴾

“If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they were in the cave, he (ﷺ) said to his Companion: “Be not sad, surely, Allah is with us.” (9:40)

By the leave of Allah the Mushrik did not notice them and they went back with failure and humiliation. The Prophet ﷺ and Abu Bakr ﷺ remained in the cave for a few days, while Abdullah bin Abu Bakr ﷺ brought them the news of the Mushrik from Makkah. Meanwhile, ‘Amir bin Fahirah, Abu Bakr’s servant, used to tend a flock of sheep and pass by them so they could drink from the sheep’s milk. Asma bint Abu Bakr ﷺ used to bring food to them during the night. They remained in the cave for three days, until the Mushrikeen were no longer looking for them. Then, the guide brought back the two camels as they agreed before, and the Prophet ﷺ and Abu Bakr ﷺ rode the camels headed towards Al-Madinah.

In Al-Madinah, the Muhajirin (Migrants) and Ansar (residents of Al-Madinah who aided the Prophet ﷺ) were impatiently awaiting the Prophet’s arrival every day, until Allah brought the Prophet ﷺ and his Companion safely to them. Ever since then, the Islamic State was established and soon after, Allah ordained Jihâd on His Prophet ﷺ to raise Allah’s Word high and to make His religion prominent. The Messenger ﷺ performed continuous Jihâd, and Allah aided him with victory and made his religion dominant, until he entered Makkah victorious surrounded by the Muhajirin and Ansar. The Prophet ﷺ smashed all the idols in and around the Ka‘bah, entered it and pronounced Allah’s Greatness in it. He then went out to the Qurasih pagans who were gathered around Al-Mosque Al-Haram awaiting their
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just punishment. He asked them, “O people of Quraish! What do you think I will do to you?” They said, “Only that which is good, for verily, you are an honorable brother and an honorable nephew.” He replied, “I say to you what (Prophet) Joseph said to his brothers:

الله لا يرثب عليكم اليوم بغضرة الله لكم وهو أرحم الرحمنين

“No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy!” (12:92)

Go you way, for you are At-Tulaqaq, meaning, ‘Those set free.’

This is how the Prophet migrated for the purpose of raising Allah’s religion and His Word high. It was not meant for comfort and luxury of the body. This is how Hijrah will remain until the sun rises from where it sets. It is for those who are unable to practice Islam in the area of Kufir, including the ability to call to Islam and explaining the error of the disbelieving religions. It is not enough (not to perform Hijrah) to just be able to pray and fast while refraining calling to Allah and criticizing and admonishing Shirk and Kufir. Otherwise, the Prophet would have remained in Makkah, since the Mushrik did not prevent him from praying and worshipping his Lord. However, they prevented him from calling to Allah and exposing the evil beliefs that the pagans and disbelievers had.

O Allah’s slaves, some people in the present time do not have the least knowledge about the Prophet’s Hijrah, except that it is an anniversary that comes every year and for which lectures and celebrations are conducted for days. Then, this occasion passes by and its memory does not show any effect on people’s conduct and behavior. This is why so many among them do not migrate from the area of Kufir to the area of Islam, as the Prophet did. Rather, they migrate from Muslim areas to Kufir countries to live free.

The Hijrah should be always in the thoughts of Muslims all year long, not only for a few days every year. Surely, it is a Bid’ah to designate certain days to celebrate the Hijrah:

وَكُلُّ بَدْعَةٌ ضَلَالٌ
"...And every Bid'ah is a heresy."

The Prophet ﷺ, his Companions after him and the best generations of Islam never celebrated this occasion. Rather, the Salaf, (our righteous predecessors) and those who followed their righteous lead, studied the Prophet’s life story, so that they imitated his practices all year long.

Know that there are two types of Hijrah. One is performed by the heart to Allâh by worshipping Him Alone without partners, and to His Messenger ﷺ by obeying him, fulfilling his orders and avoiding his prohibitions. The Prophet ﷺ said:

وَالْمُهَاجِرُ مِنْ هَجَرَ مَا نَهِيَ اللهُ عَنْهُ

“The Muhajir is he who performs Hijrah from what Allâh has prohibited.”

This Hijrah is required from every Muslim throughout his or her life and none among them can or is allowed to abandon it.

The second type of Hijrah pertains to migrating from the area of Shirk to the area of Islam, when necessity arises and when Muslims are unable to announce Islam in Kafir dominated areas.

Fear Allâh, O Allâh’s slaves, and study the Sunnah of your Prophet ﷺ, so that you earn benefit from it.

وَأَطِيعُوا اللهَ وَالرَّسُولَ لَمْ تُصَلَّمْ رَحْمَتُهُمْ لَيْسَ الْهَمَسُ

“And obey Allâh and the Messenger (Muhammad ﷺ) that you may obtain mercy.” (3:132)

May Allâh direct us all to the blessings of the Glorious Qur’ân and benefit us all in whatever is in it of the Ayat and Wise Dhikr. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims for every. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 1, p. 268
Forbidding the Various Bid‘ah during the month of Rajab

All praises and thanks are due to Allâh, Who commanded that His Messenger ﷺ be followed and obeyed and forbade us from innovating (adding to or deleting from) his religion, when He said:

“Follow what has been sent down unto you from your Lord (the Qur’ân and Prophet Muhammad’s Sunnah), and follow not any Auliyâ’ (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh).” (7:3)

I bear witness that there is no deity worthy of worship except Allâh Alone, Who only accepts the good deeds that conform to what He has legislated and that were performed in sincerity for His Face. I bear witness that Muhammad ﷺ is Allâh’s slave and Messenger who warned against all Bid‘ah, when he said,

“Beware of matters of innovation, for every Bid‘ah is a heresy.”

May Allâh’s peace and blessings be on Muhammad, his progeny, companions and all those who adhere to his Sunnah and do not invent in the religion what is not a part of it.

O Muslims, fear Allâh and know that innovating in the religion is the source of all kinds of trials and Fitnah. The devil strives hard to hinder people from embracing the correct Faith. When he finds some of them who are disinterested in the religion, he encourages this attitude and lures them to satisfy their lusts and desires. As for those who are interested in the religion, Satan lures them to commit various types of Bid‘ah, so that he spoils their religion.

Therefore, dear Muslims, beware of this danger and know that the religion is complete and does not need or accept any addition or deletion. Allâh said:
Forbidding the Various Bid’ah during the month of Rajab

“This day, I have perfected your religion for you.” (5:3)

Therefore, there is no place in the religion for Bid’ah, just as Imam Malik asserted when he said, “Whoever invents a Bid’ah in Islam, thinking that it is a ‘good Bid’ah’, will have accused Muhammad ﷺ of not delivering the Message faithfully, because Allâh said:

“This day, I have perfected your religion for you.” (5:3)

Surely, what was not a part of the religion then (in Muhammad’s) time, when this Ayah was revealed, is not a part of the religion today!

The Mubtadi’, who invents in the religion, contradicts Allâh since He Alone decides the ways and means to acquire goodness. The Mubtadi’ seeks to deduct from or add to Allâh’s religion, thus elevating himself to the rank of partner with Allâh in legislating in the religion, and sufficient is this as an evil and misguidance. Allâh ordained that what He legislated be obeyed and implemented, but the Mubtadi’ refuses and follows his lusts without guidance from Allâh!

O Allâh’s slaves! In this part of the world, Arabia, we were immune from many types of Bid’ah by Allâh’s help. However, through the availability of mass media, some Bid’ah was able to enter our land by those who were raised to love and invent Bid’ah and who practice it while living among us. This might lure many common Muslims to follow suit, compelling us to warn Muslims in this area and the rest of the world against Bid’ah, especially during the times and occasions that these Bid’ah are practiced. We must do this so that Muslim are able to protect their religion. For instance, there are several Bid’ah that are practiced during the lunar month of Rajab by those who claim that this month has special not found in than other months.

First, we should assert that Rajab is one of the sacred months. The Prophet ﷺ was reported to have recited this supplication with regards to Rajab:
"O Allâh! Bless for us the months of Rajab and Sha‘ban, and allow us to live until Ramadhân."

Other than this Hadith that was reported from the Prophet ﷺ, there is not a Hadith about Rajab in specific. Rather, the various Ahadith that people mention about the special qualities of Rajab are lies and fake, just as Shaikh Al-Islam Ibn Taymiyyah asserted. People have invented many types of Bid‘ah for this month that neither Allâh, nor His Messenger ﷺ legislated. For instance, people honor the first Thursday in Rajab and the night that proceeds the first Friday. This practice was invented after the year four hundred of Hijrah calendar. The Hadith, mentioned by people about this special quality, is fabricated, according to the consensus of the scholars. Therefore, Muslims are not allowed to honor this particular day or night in Rajab, because they are just like any other day or night of the year. Al-Hafiz bin Rajab said, “Pertaining to praying, there is no special type of prayer legislated in the month of Rajab. Further, the Ahadith that were reported about the benefit of the type of prayer called, Ar-Raghaib, during the night that precedes the first Friday in the month of Rajab are all lies and invalid. This particular type of prayer is a Bid‘ah according to the majority of scholars. As for fasting, there are no authentic statements from the Prophet ﷺ or his Companions about the special quality of fasting during Rajab.”

It was reported that ‘Umar رضى الله عنه used to force the hands of some men who fasted during Rajab to be placed on food and to eat, saying, “What is it about Rajab? Rajab was revered by the people of Jahiliyyah, but when Islam came this practice was annulled.” In another narration, ‘Umar رضى الله عنه disliked that one takes the habit of fasting in Rajab, so that it would not become a Sunnah. As for performing Umrah during Rajab, it was not reported that the Prophet ﷺ ever performed Umrah during this month. Therefore, Umrah in Rajab is not particularly better than Umrah in other months of the year.
Celebrating the Night of \textit{Al-Isrâ’ wal-Mi‘raj}
\textit{(the Prophet’s overnight Journey from Makkah to Jerusalem, then to Heaven then back to Makkah)}

Celebrating the night of \textit{Isrâ’} or \textit{Mi‘raj} on the twenty-seventh night of Rajab is yet another \textit{Bid`ah} that pertains to this month. They designate special acts of worship during that night and recite specific types of \textit{Du‘ā‘}, remembering of Allâh and prayer. All these acts are being practiced without authority from Allâh.

There are several reasons why it is \textit{Bid`ah} to designate the twenty-seventh night of Rajab to celebrate the night of \textit{Isrâ’} or \textit{Mi‘raj}.

1. There is no proof that \textit{Isrâ’} occurred in the month of Rajab or the twenty-seventh night of that month, for the scholars have conflicting opinions regarding when it actually occurred. Therefore, designating a specific night to celebrate \textit{Al-Isrâ’ wal-Mi‘raj} does not rely on valid evidence.

2. Even if the night of \textit{Isrâ’} was known using valid evidence, we are not allowed to invent an act of worship that Allâh and His Messenger \textregistered{} did not allow. The Prophet \textregistered{} was not reported to have ever celebrated the night of \textit{Isrâ’} or designated certain acts of worship during it, nor did the Rightly Guided Caliphs, the rest of the Companions or those who followed their way and path celebrate it. Therefore, no one who came after them is allowed to invent an act of worship that they did not practice.

3. There are many types of evil that are being practiced during the night of \textit{Isrâ’}, as evident by the following part of a book about the harmful effects of \textit{Bid`ah}. The author of \textit{Al-Ibdâ’ for Madharri Al-Ibtida’} wrote, “People have become creative in the types of evils and \textit{Bid’ah} that they practice during the celebration of the night of \textit{Isrâ’}. They have invented many acts of worship such as gathering
Celebrating the Night of Al-Isrá’ wal-Mi’raj ...

in the mosques, lighting candles and lamps in them and around the minarets and spending in extravagance on these festivities.” He next wrote, “How good it is the way and method that the Righteous Salaf practiced, for they were active and energetic concerning imitating the Sunnah of the Messenger of Allâh  ﷺ and refraining from the smallest contradiction of his practices. They believed that contradicting the Prophet’s Sunnah was a heresy; this better way (against Bid‘ah) was especially prevalent during the time of the Companions and those who came after them among the first three generations whose righteousness was asserted (by the Messenger), may Allâh be pleased with them all.”

It is amazing to see those who might not perform the five daily prayers attend the celebration for the night of Isrá’, or if they pray, they do not attend the prayer in congregation in the mosque. They are active when the Bid‘ah is practiced and lazy when it is time to perform the obligations and Sunnah!

O Allâh’s slaves! Bid‘ah is to invent novelties in the religion and constitutes a modification that adds to it regulations and restraints on which time, effort and great wealth are being spent. However, all that the Bid‘ah does, is bring one closer to the Fire and far from Paradise, in addition to earning him or her Allâh’s anger and punishment. Yet, people of ignorance and misguidance do not seem to understand, for they are still wandering blindly in their misguidance. Their efforts only take them farther from Allâh and their striving (in resurrecting Bid‘ah) brings them more of His Anger.

“Some faces, that Day will be humiliated (in the Hell-fire). Laboring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace). They will enter in the hot blazing Fire. They will be given to drink from a boiling spring. No food will there be for them but a poisonous thorny plant. Which will neither nourish
nor avail against hunger.” (88:2-7)

May Allâh direct us all to the blessings of the Glorious Qur‘ân and benefit us all in whatever is in it of the Ayat and Wise Dhikr. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ Al-Khutab Al-Minbariyyah, by Shaikh Salih Al-Fozan, vol. 2, p. 62
Encouraging Visiting the Prophet’s Mosque in Al-Madinah

All thanks are to Allâh, Who created the heavens and earth. I thank and praise Him, as He is Worthy of all praise, and He is Able to do all things. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, and that Muhammad ﷺ is His slave and Messenger whom Allâh sent with truth as Bringer of glad tidings and Warner. O Allâh! Send Your best mercy and blessings on Your slave and Messenger Muhammad and on his progeny and Companions.

Many pilgrims feel eager to travel to Al-Madinah for the purpose of visiting the Prophet’s Mosque, encouraged by the Prophet’s statement:

صلّت في مسجدِي هذَا، خُبَرُ مِنْ أَلْفِ صَلاةٍ فِي مَا سَوَاهُ، إِلاّ الْمُسْجِدِ الخَرَامِ

“One prayer in this mosque of mine is better than a thousand prayers in any other mosque, except for Al-Masjid Al-Haram (in Makkah).”

Therefore, visiting the Prophet’s Mosque to pray in it is encouraged and legislated. We should assert that it is allowed to travel to visit the Prophet’s Mosque in Al-Madinah for the purpose of praying in it, but not for the purpose of visiting the Prophet’s grave. The Prophet ﷺ forbade us from travelling to visit any grave, just as he forbade us from making his grave a place for celebrations (i.e., visiting it at special designated times). The Prophet ﷺ said:

لا تُشْدِّ الْرَّحَالُ إِلاّ إِلَى ثَلَاثَةٍ مَسَاجِدٍ: الْمُسْجِدِ الْخَرَامِ، وَالمُسْجِدِ هَذَا، وَالمُسْجِدِ الأَقْصَى.

“Travelling is not allowed to other than the three Mosques: Al-Masjid Al-Haram (in Makkah), this Mosque of mine and Al-Masjid Al-Aqsa (in Jerusalem).”

Further, ʿAli bin Al-Husain رضي الله عنه saw a man go towards a small opening in the room where the Prophet ﷺ was buried, try to enter it and
supplicate to Allâh next to the Prophet’s grave. ‘Ali ﷺ discouraged him saying, “I will narrate to you a Hadith that my father narrated from my grandfather (‘Ali ﷺ) from the Messenger of Allâh ﷺ that he said:

لا تَتَخْذُوا فَطَرًا عُيُودًا، وَلا بَيْوَاتًا فِيَرًا، وَصَلِّوا عَلَيّ، فَإِنَّ صَلَاتَكُمُ تَبَلَّغُني حَيْثُ كُنتُمُّ.

“Do not make my gravesite a place of celebration, nor turn your homes into graves (by not performing voluntary prayers in them) and recite the Salât (prayer for Allâh blessings) on me. Verily, your reciting Salât on me is conveyed to me no matter where you.”

In this Hadith, the Prophet ﷺ forbade us from turning his gravesite into a holiday Festival by visiting it in certain times, such as during Rajab. Also, Allâh has granted a special quality for saying the Salât on His Prophet ﷺ, for He will deliver the Salât to him no matter where the one who said it is, whether close to his grave or in his own area:

وَصَلِّوا عَلَيّ، فَإِنَّ صَلَاتَكُمُ تَبَلَّغُني حَيْثُ كُنتُمُّ.

“. . .and recite the Salât on me. Verily, your saying Salât on me is conveyed to me no matter where you are.”

Visiting the Prophet’s grave is not a necessary act of worship, nor a pillar or an obligatory act of Hajj as some people think. Furthermore, we should assert that there are many Ahadith that were invented about the virtue of visiting the Prophet’s grave, and these Ahadith have become common knowledge to many people! Some of them heard these Ahadith so often that they began to think that they are authentic, when in fact they are fake and utter lies. This is why many people endure hardships to visit the Prophet’s grave and also think that visiting Al-Madinah is a requirement of Hajj. For instance, among the fake Ahadith that are falsely attributed to the Prophet ﷺ is that they claim that he said, “Whoever visits me (my grave) after I die, will be as if he visited me in my life. Whoever visits my grave earns my Shifâ’ah. And whoever performs Hajj, but does not visit me (my
Encouraging Visiting the Prophet's Mosque in Al-Madinah

Ahadith that are plain lies, according to the scholars of Islam.

Whoever intended to visit the Prophet’s mosque should do so and try to perform as many prayers in the mosque as Allah allows him. Then, one is allowed to visit the Prophet’s grave and recite the Salâm (salutation of peace) on him, observing quietness and extreme politeness, for raising one’s voice is not good behavior in the presence of the Prophet. One then recites the Salam on the Prophet’s two Companions buried next to him, Abu Bakr and ‘Umar. One should then leave the gravesite and should not supplicate to Allah while facing the grave. Those who could not visit the Prophet’s mosque, even during their Hajj, then their Hajj is complete and there is no sin on them. In this case, one’s Hajj is adequate and he or she should feel assured that they have fulfilled the duties of Hajj, for Allah and His Messenger only required Hajj to Al-Masjid Al-Haram in Makkah.

Whoever visits Al-Madinah and prays at the mosque of the Messenger of Allah is recommended to pray at Mosque Qubâ’ and visit the graveyard of Al-Baqi’. However, it is not from the Sunnah to visit all the Mosques in that area. ‘Umar once saw some people head towards a certain area and he asked, “Where are these people headed to?” They said, “To a place where they say the Messenger of Allah prayed at.” ‘Umar said,

“Even if it was a place where the Messenger of Allah prayed at! Do you want to make the footsteps of your Prophets as places of worship? Indeed, this is how earlier nations were destroyed.”

I invoke Allah to direct us all to perform righteous good deeds and to make all our actions beneficial and accepted. I say this and seek Allah’s forgiveness for me, you and all other Muslims from every error and sin. Seek His forgiveness, for He is the All Forgiving, Most Merciful.

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1 Ahadith Al-Minbar, by Shaikh Abdul-Aziz bin Abdullah bin Hasan Al-Shaikh, p. 167
Seeking the Shifâ‘ah (Intercession)

All praises and thanks are to Allâh, Who Alone created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. I thank and praise Him. None can count His blessings except Him, the One Worthy of all praise, just as He praised Himself. I bear witness that there is no deity worthy of worship except Allâh Alone without partners, the Lord of those in the heavens and those on the earth. I bear witness that Muhammad ﷺ is Allâh’s slave and Messenger and the best of mankind. O Allâh! Bestow Your best blessings and peace on Your slave and Messenger Muhammad and on his progeny and Companions.

Each one of us seeks what benefits him or her and likes to perform righteous deeds, so that he or she collects Allâh’s rewards and favors:

\[
\text{فَمَن يَعْمَلُ مَنْفَعًا لِسَبِيلِهِ يُحْمَدُ}
\]

“So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.” (99:7,8)

Yet, all statements and actions will neither avail one, nor bear their intended fruits, unless they were performed in sincerity to Allâh Alone and following the Sunnah of the Messenger of Allâh ﷺ.

O Muslims! Who among us does not believe in or like to earn the Prophet’s Shifâ‘ah on the Day of Resurrection, when Allâh will grant him this right, as well as bestow on him the Al-Maqam Al-Mahmud, the praised position that will be celebrated by the earlier and latter generations of mankind. On that Day, our Prophet ﷺ will be granted the Grand Shifâ‘ah (on behalf of creation) that even the mighty Prophets عليه السلام will decline to seek and assume. But when creation comes to our Prophet ﷺ, he will declare, “I am worthy of seeking it.”

On that Day, the creations will seek the Shifâ‘ah of the Prophets عليه السلام
with Allâh on their behalf, so that He relieves them from the hardships of the Day of Gathering. However, the mighty Messengers will decline to take up that job, as we stated, and this is when they will come to the best and most honorable of creation to Allâh, Muhammad ﷺ. The Prophet ﷺ will go to his Lord and prostrate before Him first, before asking for the right to conduct the Shifâ‘ah. Then he will be commanded, “Raise your head and speak, for you will be heard, ask and you will be given, and seek the right of the Shifâ‘ah and it will be granted to you.” This Shifâ‘ah, the Grand Shifâ‘ah, is exclusively for the Messenger of Allâh and none else shall share it with him.

The Prophet ﷺ has many other types of Shifâ‘ah, all of which will occur on the Day of Resurrection and only by Allâh’s Permission. Allâh only grants Shifâ‘ah to those whom He is pleased with on behalf of those whom He is pleased with, exclusively from among the followers of Tauhid and sincerity.

“Say: ‘To Allâh belongs all intercession.’” (39:44)

“Who is he that can intercede with Him except with His Permission?” (2:255)

“On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him.” (20:109)

And:

“And they cannot intercede except for him with whom He is pleased.” (21:28)

Allâh is pleased only with Tauhid and only accepts the statements and actions performed inwardly and outwardly for His sake Alone. Since
the *Shifā‘ah* is in Allāh’s Hands Alone and He grants it exclusively to sincere believers, only with His Leave and Permission, then it is not allowed for anyone to seek the *Shifā‘ah*, except from Allāh, Owner of all *Shifā‘ah*. On the Day of Judgment, Allāh will grant permission for the *Shifā‘ah* (by the Prophet ﷺ and righteous people) for those who worshipped Him in *Tauhid*, performed righteous deeds in sincerity with Him, followed the *Sunnah* of Allāh’s Messenger ﷺ and died while on this righteous path. It is for those whom the *Shifā‘ah* of the Prophet ﷺ will be granted, and it is they who are worthy of receiving it.

Abu Huraira ﷺ asked the Messenger of Allāh ﷺ:

سَأَلَ أَبُو حُرَيْرَةَ رَسُولَ اللَّهِ ﻋِلَمَ ﻓَقَالَ: مَا أَسْأَلْتُ الْفَتَّانِ بِشَفَاعَتِكَ يَا رَسُولَ اللَّهِ

اللَّهَ؟ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ»

“O Allāh’s Messenger! Who will be the happiest person, who will gain your intercession on the Day of Resurrection?”

Allāh’s Messenger ﷺ said, “The one who said sincerely from the bottom of his heart ‘None has the right to be worshipped but Allāh.’”

Hence, Allāh only grants the people of sincerity His Favors and forgives them through the supplication of those whom He allows to intercede on their behalf with Him.

As we stated, there are two conditions regarding earning the *Shifā‘ah*: when Allāh is pleased with the person on whose behalf the *Shifā‘ah* is conducted and when He allows the person who is taking the task of *Shifā‘ah*, to do so. Allāh will only grant this permission when He intends to grant His mercy to His slave who sinned, but was upon *Tauhid*. He thus allows some of the sincere believers to interceded with Him on his behalf. Again, the Prophet ﷺ clearly stated that the reasons behind earning the *Shifā‘ah* are: *Tauhid*, sincerity in worship and avoiding major and minor *Shirk* (Polytheism).

The Prophet ﷺ said:
"Every Prophet ﷺ has an accepted **Du‘ā** (encompassing supplication), and every Prophet ﷺ has used his **Du‘ā** in this life. I kept my **Du‘ā** as **Shifā‘ah** for my **Ummah** (Muslim nation) on the Day of Resurrection. Allāh willing, it will reach those who die while associating none with Allāh in worship."

Therefore, dear Muslims, perform righteous deeds, obey Allāh and His Messenger ﷺ, fulfill Allāh’s Commandments, avoid what He has prohibited and shun all ways and means of **Shirk**, so that you earn the Prophet’s **Shifā‘ah** on your behalf. Only seek the **Shifā‘ah** from Allāh and invoke Him to allow your Prophet to offer **Shifā‘ah** with Him for you.

O Allāh! We invoke you to allow Your Prophet Muhammad ﷺ to intercede with You for us and never deprive us of his **Shifā‘ah**. I say these words and seek Allāh’s forgiveness from every error for you, me and all Muslims. Seek Allāh’s forgiveness, for verily, He is Oft-Forgiving, the Most Merciful.
Contradicting Disbelievers is a Requirement of Islam

All thanks to Allâh, Who ordered us to imitate the master and chief of all righteous people, Muhammad, and forbade us from imitating Mushrik (polytheists) and Kuffar (disbelievers, non-Muslims). I thank and praise Him for the bounties He bestowed on us and for the evils he saved us from. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, and that Muhammad is His slave and Messenger. May Allâh’s peace and blessings be on Muhammad, his progeny and his Companions.

O people! Fear Allâh and feel pride in your religion. O Allâh’s slaves! Allâh the Exalted has enriched Muslims and favored them with a perfect religion that is suitable for every religious and material benefit. Allâh has connected happiness in this life and the Hereafter to adhering to this religion and holding to it firmly.

"Then whoever follows My Guidance he shall neither go astray, nor shall be distressed." (20:123)

And:

"And whoever follows My Guidance, there shall be no fear on them, nor shall they grieve." (2:38)

Islam is the Straight Path taken by the Prophets, Siddiqun (truthful ones), martyrs and righteous believers; whatever contradicts this Straight Path, is on the path of those who earned Allâh’s anger and are led astray: the Jews, Christians and Mushrik.

Dear Muslims! Whenever you recite Surat Al-Fâtihah in the prayer, which is a pillar in every Rak‘ah, you invoke Allâh to guide you to the Straight Path and to steer you away from the path of those who
incurred His anger and those who were led astray. Contemplate this Du’ā you are making and the fruits it will bear for you. The first meaning that this Du’ā delivers, is that you are required to imitate the Sunnah and Law of the Prophet ﷺ and the way he conducted the acts of worship, dealings, public and private conduct, and so forth. Another meaning is that you are required to defy and contradict the disbelievers in whatever acts of worship, dealings, traditions and behavior that they engage in. Since imitating the disbelievers leads to loving them, then the Book of Allāh and the Sunnah of His Messenger ﷺ have ordained defying them and forbade imitating them in any way or form, so as to save Muslims from what might bring them harm (and ultimately Allāh’s Anger). Surely, all the efforts and deeds of the disbelievers are in vain, and this is why any act they indulge in is never free from useless parts. Allāh said:

"And those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.” (24:39)

And:

"The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day.” (14:18)

O Muslims! Even though Allāh has ordained on us to defy the disbelievers, He has decided with His Perfect Knowledge and revealed this knowledge to His Prophet ﷺ that some Muslims would imitate disbelievers. The Prophet ﷺ said in a Hadith that Al-Bukhārī and Muslim collected from Abu Sa‘id Al-Khudri رضي الله عنه.

«لا يبِينُ النَّصَارَايِينَ مِنْ كَانَ قَبْلَهُمْ حَذُو الْقُدُّةِ بِالْقُدُّةِ حَتَّىَ لَوْ دَخَلُوا جَحْرَ ضَبْبٍ»
“You will follow the traditions of those who were before you, step by step, even if they enter a Dhab (lizard) den, you will enter it as well.” They said, “O Allâh’s Messenger, the Jews and Christians?” He said, “Who else?”

Further, Al-Bukhâri narrated in the Sahih from Abu Huraira that the Prophet ﷺ said:

“The Hour will not start until my Ummah imitates the earlier nations, a hand-span for a hand-span and a yard for a yard.” He was asked, “Like Persia and Rome, O Allâh’s Messenger ﷺ?” He said, “And who are the people other than they?”

Therefore, the Prophet ﷺ stated that some members of his Ummah will imitate the traditions and ways of the Jews and Christians, Persia and Rome (or Byzantine), whom he used to prohibit imitating in particular. We should assert that when the Prophet ﷺ said this, he did not state that all of his Ummah would fall into imitating disbelievers. Rather, a Mutawatir Hadith (which is collected from numerous authentic chains of narration) stated that the Prophet ﷺ said:

“There will always be a group of my Ummah that will be manifestly on the truth until the Last Hour starts.”

Also, the Prophet ﷺ stated that Allâh will never allow all Muslims to agree to evil, for He will always plant seeds in this Ummah, whom He will direct to His obedience. It is a fact, therefore, that some members of the Muslim Ummah will always adhere by the Prophet’s guidance, which is pure Islam. Furthermore, there will always be those who
Contradicting Disbelievers is a Requirement of Islam

deviate from this religion, to a path contained by the Jewish or Christian religions. This type of deviation will be made tempting by the devil, and this is why the slave is required to invoke Allâh often to guide him or her to the correct path containing no part of the deviations of Judaism or Christianity.

There is wisdom behind forbidding imitating the disbelievers and requiring Muslims to contradict them. It is that imitating disbelievers outwardly leads to imitating them inwardly, with the result being agreeing with their traditions and deeds. In contrast, contradicting the disbelievers outwardly leads to contradicting them inwardly. Consequently, Muslims will in the latter case stay away from all means and ways that might earn them Allâh’s anger or being led astray, all the while being directed to the path of people of the right religion and Allâh’s Pleasure.

Many Muslims in the present times imitate disbelievers in the way they speak, dress and behave. This evil has become manifested in so many aspects that cannot be counted in this short speech. For instance, large crowds of Muslim men shave their beards and grow their mustaches and hair to imitate the latest models and actors put forth by the disbelievers. In contrast, the Prophet ﷺ commanded trimming the mustache, growing the beard and contradicting the disbelievers, who shave their beards and sometimes grow the mustache!

Trimming the mustache and growing the beard are acts and traditions of the Fitrah (natural way that Allâh created) and a part of the guidance of the Prophets that contradicts the enemies of Allâh and His Messengers. Also, these acts are beneficial, for trimming the mustache ensures the mouth is clean from whatever falls from the nose. This insures that the mustache hairs do not mix with whatever food or drink one is taking. Also, refraining from trimming the mustache does not add beauty to the face, but rather the opposite. This is true, even though some people, whose opinions are unimportant to us Muslims, might think otherwise. As for the beard, it adds grace and beauty to a man’s face, especially in old age. Those who disobey the Prophet ﷺ and shave their beard lose the beauty and charm the beard adds to their
faces. But, this is the result of foolishly imitating the traditions of non-Muslims, thus preferring what is ugly in essence and disliking what is beautiful in essence. All that we can say to such people is that we invoke Allâh to guide us, and them to the Straight Path. We advise them to repent from this error and revert to correctness, for reconciling truth is surely better than persisting in evil. The Sunnah of the Messenger of Allâh has been explained to you, and you are commanded to follow him and imitate his practices, no matter how many are those who defy him:

"Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow.” (33:21)

Another example of imitating disbelievers is that Muslims speak to each other in other languages without necessity, even Arabs who live in Arabia! The more a Muslim speaks the languages of the disbelievers, his Arabic will become weaker, even though Arabic is the symbol and language of Islam. It is a fact that language is one of the greatest symbols that distinguish a nation from other nations. This is why scholars of Islam disliked that Allâh is called in Du‘â in the prayer using any other language than Arabic.

Allâh has chosen Arabic to be the language of His Book and to be the mother tongue of the Last and Final Prophet and Messenger. Speaking often in a language other than Arabic, which as we stated is the symbol of Islam and the language of the Qur‘ân, directs to imitating non-Muslims and ignoring Arabic. We should also assert that learning Arabic is required in our religion, since it is the language of the Qur‘ân and Sunnah. Proper understanding of these resources of Islam requires knowledge in Arabic, for the means and ways to perform an obligation in the religion are obligations themselves.

Furthermore, Muslims can speak languages other than Arabic when there is a need to do so. Otherwise, they should converse with each other using the language of the Qur‘ân. It is a cause for sadness and sorrow that in many lands and official departments in the Muslim
world, you would find the official language used to be other than Arabic, as if you were living in Europe!

Another example is that Muslims imitate some acts of worship of disbelievers that contain *Shirk*, such as erecting monuments on graves and building around them. The Messenger of Allâh ﷺ said:

«لَعْبَةَ اللَّهِ عَلَى الْيَهُودِ وَالَّذِينَ كَفَارَةً أَتَحْذَرُونَ أَنْ تَبِّيَّنُوا مَسَاجِدَ»

“May Allâh’s curse descend on the Jews and Christians, they turned the gravesites of their Prophets to mosques (places of worship).”

The Prophet ﷺ stated that whenever righteous men died, they used to build places of worship around their graves and made pictures in their images. He stated that they are the worst among Allâh’s creation! Yet, this particular type of *Shirk* has occurred in this *Ummah*, because of going to the extreme regarding graves and the dead; an evil that has become so widespread and a common practice, because of imitating Jews and Christians.

Another example occurs when Muslims imitate the evil religious practices of non-Muslims, such as the acts of *Shirk* and innovation that occur while celebrating the Prophet’s birthday and the birthdays of leaders and noted chiefs. These celebrations or ‘holidays’ include National Days, Mother’s Day, Cleanliness Week, and so forth among the holidays and anniversaries that Muslims imported from disbelievers. In Islam we have only two holidays, ‘*Eidul-Fitr*’ and ‘*Eidul Adhha*’. Celebrating on other than these two days, is an innovation and an act of imitating disbelievers.

Therefore, Muslims ought to be aware of these facts and not be deceived by the large number of Muslims who are truly ignorant in Islam and thus fall into these and other evil acts due to their heedlessness and foolishness. Or they might not be ignorant, but still intend to commit these acts knowingly, thus making the disaster even more enormous.
“Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.” (33:21)\(^1\)

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\(^1\) *Al-Khutab al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 1, p. 128
Lawful Healing Methods as Compared to False Superstition

All the praises and thanks are for Allah, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. I thank and praise Him, for He is Worthy of all praise, and He is Able to do all things. I bear witness that there is no deity worthy of worship except Allah Alone, without partners, and that Muhammad is His slave and Messenger. O Allah! Bestow Your best blessings and mercy on Your Prophet Muhammad, his progeny and Companions.

Allah the Exalted said:

"And if Allah touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful." (10:107)

O Allah’s slaves! Bringing harm or benefit is only in the Hands of Allah and therefore, none among the creation can avert any type of harm that Allah has intended for him or her. This, and all other matters are Allah’s Domain Alone. Consequently, there is neither need, nor justification for anyone to seek anything other than Allah to remove an affliction, avert it before it strikes, or bring a type of good or cause it to continue. Allah Alone has power over such aspects, and thus, none else is worthy of being invoked or sought for help in this regard, or begged to remove hardships, or asked to repel afflictions.

O Muslims! Mankind is prone to fall ill, and in this case, Allah has commanded them to seek healing for illnesses that might touch them, using only the lawful means and ways to remove the disease or relieve
its severity. We were forbidden to use unlawful means and ways that Allâh has disallowed for us; such unlawful ways will never avail, but instead bring harm.

For instance, hanging lucky charms and beads around the necks of children or animals, for the claimed purpose of repelling the evil eye or to fend off an illness, are acts of *Shirk* (Polytheism) and reliance on others beside Allâh. The Messenger ﷺ forbade these superstitious acts and stated that lucky charms and like methods, will only intensify the disease and magnify the presence of evil!

What benefit would tying knots, collecting beads on a string, wearing an iron ring on the hand or foot, magic spells or writing unintelligible words bring? None. Rather, they will only bring harm, misguidance and spoil the minds and pure nature:

> قال الّّدُسُولُ رَبِّي - وَقَدْ رَأَى رَجُلًا فِي يَدِهِ حَلَقَةَ مِنْ صَعْرٍ - «ما هَذَا؟»
> قال: مِنَ الْوَاهِيَةِ - مَرَضٌ مَّعُوحٌ عَنْ نَّعْدِ الْعُرْبِ - قال ﷺ: «بِكَمَّ غَثَّهَا فَإِنَّهَا لَا تَزِيدُكَ إِلاَّ وَحَنًا، فَإِنَّكَ لَوْ مَتَّ وَهُبْ عَلَيْكَ، مَا أُفْلِحْتَ أَبَدًا».

“The Messenger of Allâh ﷺ once saw a man wearing an iron ring around his hand and asked him, “What is this?” The man said, “To repel Al-Wahinah,” which was a common disease among Arabs during that time. The Prophet ﷺ said, “Take it off of your hand, for verily, it will only increase your weakness! If you die while wearing it, you will never attain success.”

The Messenger of Allâh ﷺ stated in this Hadith that wearing a ring or a lucky charm will not prevent illness. On the contrary, it will intensify the disease along with the weakness it brings to the body. He also told that man that if he died while wearing that ring, he would never attain success.

The Prophet ﷺ also said:

> ﻣِنْ ﻋَلُّقِ ﻦَصِبَةَ - فَلاَ أُمَّنَ اللّهُ ﱡ، ﻣِنْ ﻋَلُّقِ وَدْعَةَ - فَلاَ وَدْعَ اللّهُ ﱡ.»
“Whoever hangs a Tamimah (lucky charm), then may Allâh never complete his aim, and whoever wears a Wada’ah (beads), then may Allâh never allow him to rest.”

In another narration the Prophet Ṣaid:

"Mân tâllâm tu’ssimâqu fâdâd âsh’râk."

"Whoever wears a Tamimah, will have committed Shirk."

In these Ahadith, the Prophet Ṣaid invoked Allâh against those who wear beads and lucky charms for the purpose of bringing benefit or averting harm. Therefore, they will never attain success in their aims, nor acquire what they wished, nor taste calmness or comfort, but will instead suffer from worry and depression, because they rely on other than Allâh and defy the Messenger’s command and way.

Once, a group of people came to the Messenger Ṣaid to swear their allegiance to embrace Islam and he accepted their Bai’ah (oath of allegiance) except for one man. When they asked the Messenger of Allâh why he accepted the Bai’ah from them all except that man, he said that he did so because that man was wearing a Tamimah (lucky charm). So the man inserted his hand inside his clothing, took the lucky charm and tore it off. The Messenger accepted the Bai’ah from him, saying, “Whoever wears a Tamimah will have committed Shirk.”

Further, when Hudhaifah visited an ill person and touched his arm, he found a knot tied around it. He asked him, “What is this?” The ill man said, “A Ruqyah (healer, or lucky charm) that was prescribed to me.” Hudhaifah tore the knot and said to him, “If you died while wearing this, I would not have prayed the funeral prayer for you.”

Hudhaifah admonished that ill man because he tied a piece of rope around his arm believing that it is a cause and a method to repel the illness, not that it actually heals just by wearing it. What about those who wear lucky charms and beads believing that they themselves avail?
As, Muslims, we are required to rely on Allâh Alone and before anything else, then seek the lawful means and ways to repel harm or heal illnesses. Every action, statement and creed that was not allowed for us to indulge in, we are required to abandon and shun it. We are required to raise our children to be righteous and to steer them away from all types of superstitions and whims. We are required to rear them to rely only on Allâh Alone and to nurture the pure nature that Allâh created in them. This way, they will trust in Allâh Alone for each and every thing, invoke Him Alone in times of affliction and hardship and stay away from liars and sorcerers. If we apply this good method, we will dissipate all types of evil creeds and statements and erase them from our society, while preserving our good nature from misguidance and superstitious whims.

We should also assert that wearing a Tamimah that neither contains a part of the Qur’ân, nor mentions Allâh’s Name, is an act of Shirk. Wearing a lucky charm that contains the Qur’ân or Allâh’s Names, is a disallowed act because the Prophet ﷺ forbade wearing the Tamimah, regardless of what is written inside it. Moreover, the habit of wearing the latter type of Tamimah might direct to Shirk and writing something other than the Qur’ân in it later on. Also, when the Qur’ân is hung around one’s neck, it will be taken into the bathroom and dirty places, along with the person who is wearing it.

Surely, the Qur’ân was not revealed for the purpose of being hung around one’s neck, but as a healer for the ills of the hearts. The Qur’ân was not revealed so that one makes Tamimah out of it, or sell Tamimah that contains parts of it for money, thus acquiring a little miserable sum for selling Allâh’s Words.

I say this and invoke Allâh to forgive us all. Seek His forgiveness, for verily, He is Oft-Forgiving, the Most Merciful.\footnote{Ahadith Al-Minbar, by Shaikh Abdul-Aziz bin Abdullah bin Hasan Al-Shaikh, p. 59}
Chapter 3

The Acts of Worship
religion that ensures immunity from error, our life, in which is our livelihood, and matters of our Hereafter, to which is our final return. Verily, Allāh is Most Generous, Most Compassionate. Seek His help, O believers, and invoke Him for His forgiveness, for He is the Most Forgiving, the Most Merciful.
The Importance of the Prayer and the reasoning behind its Legislation

All praise is for Allâh who prescribed the prayers for his slaves with great wisdom and solemn secrets. Furthermore, he made them be amends for the minor sins that are committed in between them. I bear witness that there is no God worthy of worship save Allâh Alone, having no partners and endowed with greatness, might, and power. I also bear witness that Muhammad is His slave and Messenger, the leader of the pure and pious, may peace and prayer be upon him, his family, and his Companions.

O people! I exhort you to fear Allâh and to learn about His great wisdom behind the commandments by which He prescribed these forms of worship and prohibited you from drawing close to the causes of sin and wrongdoing. Allâh did not command you to worship Him because He needed you. He does not stand in need of anything in existence. He commanded you to do so because you need Him! Your life’s affairs will not be straight, nor will your earthly and spiritual matters, without relying on Him. Furthermore, the forms of worship that Allâh prescribed for you will make your bodies become healthier and your hearts and souls to become more righteous. These prayers benefit the individuals as well as the groups and nations. As the hearts and souls become righteous, the bodies shall grow healthy and good. In this regard the Prophet said:

"Indeed in the body, there is an organ; if it is well, the whole body shall be well. Yet if it is diseased, the whole body shall be diseased. Verily, it is the heart."

O people! You certainly are in need of your Lord, and are compelled to be near to him! You cannot possibly do without Him! You could never manage your life without Him, even for as short a time as the
The importance of the Prayer and the reasoning behind it

In a blink of the eye. So worship Him, thank Him and keep mention of Him. He prescribed the forms of worship that would protect you and draw you closer and closer to Him and for which you would deserve the reward. He made the five prayers incumbent upon you in order to purify and cleanse your heart from all wrongdoings. These prayers are the links between the person and his Creator. They are also the cleansing and purification of the person inwardly and outwardly.

When a person intends to pray, he purifies himself inwardly and outwardly and stands in front of his Lord with peace and humility. He shall not turn his head or his face away. His heart shall be connected with Allâh and he shall be facing the house of Allâh. Thus, he is directed towards his Lord physically and spiritually. At the same time, he is reciting with contemplation what his Lord says of commandments and prohibitions, as well as the best of stories that carry within them lessons and admonishment. Should a verse of mercy be recited, he would look forward to the favors and rewards of Allâh. This would lead him to ask Him to bestow His mercy and favors upon him. If then a verse of warning is recited, he becomes fearful of torture and seeks refuge with His Lord from punishment. After that he bows, bending his back and lowering his head in glorification for Allâh. He says and again repeats Subhana Rabbiyal Azeem: Far is my Lord, the Almighty, from all imperfection. He says so while contemplating the might of the one against which no difficulty can stand, the one to whose glory all the foreheads are bowing and submitting. Thus, in the process of prayer, the person glorifies Allâh in his heart, with his tongue and in the movements of his body. He glorifies his Lord with his body and soul, adhering to His commandments and the commandments of His Messenger.

“O you who have believed! Bow down, and prostrate yourselves.” (22:77)

And after this Ayah:
“So glorify the Name of your Lord, the Most Great.” (69:52)

The Messenger of Allâh ﷺ said:

«اجْعَلْهَا فِي رَكْوَتِكَمْ.»

“Say it in your Ruku’ (while in the position of bowing).”

The worshiper then rises and stands erect. While standing, he praises Allâh ﷺ and thanks him for His abundant favors and magnificent attributes. Allâh ﷺ is indeed praiseworthy for every state man is in, whether good or bad. Every creature in every tongue praises Allâh ﷺ. Thereafter, the worshiper prostrates putting his highest and most regarded part of his body, his forehead, on the ground. His limbs, hands, feet, and knees are all at one level on the ground—none is higher than the other. Only then does he remember and think of the one who is always high and who is far away from being low, Allâh ﷺ. He shall then call upon the name of Al-’Alaa (the Most High). Allâh ﷺ is the Most High in Himself and in His attributes. Allâh ﷺ is above everything, His attributes are above all attributes; they are the most perfect. For this, and for being so humble in front of Allâh ﷺ, the person shall be the closest to his Lord while prostrating. Therefore, it is advised that he ask Allâh ﷺ for anything he wants. Explaining this, the Prophet ﷺ said:

وَأَنَا الْمُجَّدُ فَأَكَثَرُوا فِيهِ مِنَ الدُّعَاءِ فَقِيمُنَّ - أي حَرَّيْتُ - أن يُسْتَجِبَ لَكُمْ

“In your sujud (while prostrating), increase your invocation to Allâh, as it is worthy to be answered.”

After this prostration and what it implicates of humility in front of Allâh ﷺ, the worshiper sits in a submissive manner, puts his palms on his legs, and asks his Lord for forgiveness, mercy and health. The worshiper then continues to do the same deeds in his prayer, moving from one position to another in a systemic manner until the end of the prayer, thereupon he concludes his prayer by praising and glorifying Allâh ﷺ with what befits him saying: “Greetings, prayers and purity are all for Allâh.” Then he offers Salam (peace) to the Prophet of
Allâh and himself as well as to every pious slave of Allâh ﷺ who ever existed in Heaven and Earth. After this, he recites the prayers and blessings upon the Messenger of Allâh ﷺ and towards the end he asks Allâh to give him refuge from harm in this world and in the hereafter. He says: “I seek refuge with Allâh from the punishment of Hell, the torture of the grave, the temptation of this world, the trial of death and the temptation and trial of the False Messiah.” Thereafter, he is free to ask Allâh ﷺ for anything he wishes.

When a Muslim prays, he travels through the gardens of worship. He moves along from one position to another, be it standing, bowing, sitting, or prostrating and says his prayers in these different positions. He recites the word of Allâh ﷺ keeps mention of his names and asks Him for everything he needs and wishes. Throughout all of this, his heart is connected with his Lord. What could possibly be better than this bounty? What state of being could be more solemn and pleasant? For this, the prayer has become a joy for all of the believers and their meadow of delight. For those who constantly keep remembrance of their Lord, the prayer keeps their hearts alive! The prayer is thus fruitful, for the great influence it has on the life of a Muslim. Thus, the person will come out with a different heart from that which he entered the prayer with. His heart will be full of light and happiness, delighted and full of joy. His heart will also be open to Islam and inclined to the good and, on the other hand, despising the evil. In this regard, Allâh ﷺ says:

"Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed).” (29:45)

With such consequences and deeds of this kind, worship is worth making great efforts to accomplish, and should become the aim of our sight and the issue of our thoughts.

We ask Allâh ﷺ to help us all keep remembering Him, praising Him,
and worshipping Him correctly, and to give us refuge from the devil's whisperings and to help us reject him. We finally ask Him to make us fulfill the meaning of this verse:

Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e., the best prayer - 'Asr).” (2:238)
Humility in the Prayer

All praise is for Allâh ﷻ, the Lord of all worlds. Peace and blessing of Allâh be on the Finality of the Prophets, his family, his Companions and those who followed in their footsteps until the Day of Recompense. I bear witness that there is no God worthy of worship save Allâh ﷻ Alone, having no partners. I also bear witness that Muhammad is His slave and Messenger, the Imam of all the Messengers, the Seal of the Prophets, and the leader of the humble ones. May peace and prayers be upon him, his family, Companions, and those who follow his message and call to it until the Day of Recompense.

Oh believers! Many people inquire about humility in the prayer and how to achieve it. On this I will relate to you one of the saying of some early Muslim scholars. Anyone who contemplates it, and tries to practice it will, Allâh willing, be among those who attain humility and peace in prayer.

Ibn Al-Qayyim 1 رحمه الله had said:

The pleasure which a person whose heart is filled with love for Allâh ﷻ, fear from Him, and glorification of Him, can feel in his prayer, is certainly not like that which a person whose heart is empty and ruined feels. When the first person stands in the prayer, he does so with a tranquil and humble heart, an intact heart that is free of the evil’s discrepancies. He will witness with every part of his body the awe of the situation as the light of faith penetrates him, which will remove the barriers of his soul and the smoke of his whims. This will prepare him to enjoy the meanings of the Qur’ân. His heart will be mingled with the happiness caused by the belief in the facts of Allâh’s ﷻ beautiful names and attribute. His heart will feel their sublimity, perfection, beauty and greatness and the faith in Allâh ﷻ who with his perfect attributes, is unrivaled. This person gathered all of his thoughts and

1 Kitab us-Salah, by Ibn Al-Qayyim.
attention to only think of Allāh ﷻ, thereby he felt the pleasure of being close to Him. Such nearness shall have no equal; the heart entirely resorts to Him. The Lord ﷻ has drawn close to His servant at first, upon which the servant is pulled with his heart to his Lord. Then the Lord ﷻ again draws nearer and nearer which makes his servant feel the completeness of his happiness.

Here we point out a marvel of Allāh’s beautiful Names and Attributes that only occurs to the one whose heart is indulged in understanding and thus experiencing the meanings of the Qur’ān. This marvel is for the heart that is mingled with the belief in these names and attributes. The heart shall then observe a position for those names and attributes in the prayer, when standing in front of Allāh ﷻ. The heart shall observe Allāh’s eternity and when saying “Allāhu Akbar” (Allāh is the Greatest) the heart shall witness Allāh’s Majesty.

When he says: “You are Glorified, O Allāh, and praised; Your Name is blessed; Your Majesty is exalted, and none has the right to be worshipped save You”, he witnesses with his heart that his Lord ﷻ is free of deficiency, intact of all imperfection and praised with every praise. Praising Him includes ascribing for Him all perfection and also entails His being free of imperfection. His Name is blessed, so the mention thereof makes the small amount increase, the good increase and be blessed, the harm shrink and vanish, Satan be an outcast and humiliated. The perfection of the name stems from the perfection of the named. Moreover, if the name is so perfect that when mentioned by anyone, nothing on earth or in the heavens can harm him, what about the one who has that name?

“Your Majesty is exalted” is the literal meaning of Ta’ala Jadduka. Allāh’s Majesty is exalted. His Greatness and Stature are high above all powers and statures. His Sovereignty overpowered all other sovereignties. His Majesty is Exalted, so He shall have no partners to share with Him in His domination, Lordship, Godship, actions, or attributes. In this regard, Allāh ﷻ says (relating what a believer from the jinn said):

وَأَنَا خَيْرٌ مَا أُخْطَطْتُ صَحِيحَةً وَلَا وَلَدًا ﴿10﴾

*Humility in the Prayer*
“And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).” (72:3)

How effective these words are on the heart of the one who understands them, and never denies their reality and truth regarding Allâh’s Names and attributes.

When a worshipper says: “I seek refuge with Allâh from Satan the outcast”, he resorts to Allâh, seeking His protection and fortified shield against the enemy whose sole goal is to sever his bond with Allâh and keep him away from his Lord’s path. His enemy wants him to end up in the worst position he could ever be.

When a worshipper recites:

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الحمد لله رب العالمين
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“All the praises and thanks be to Allâh, the Lord of the ‘Aalamin (mankind, jinn and all that exists).” (1:2)

He shall pause for a moment. Then Allâh says:

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حمدتني عبدي
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“My slave has praised Me.”

When the worshipper recites:

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الرحمن الرحيم
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“The Most Gracious, the Most Merciful.” (1:3)

Allâh replies:

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أنتي علي العبد
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“My slave commended Me.”

When he recites:

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ملك يوم القيامة
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“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection).” (1:4)
Allâh says:

"My slave has glorified and exalted Me."

What a pleasure of the heart, delight of the eye and joy of the soul to know that Allâh calls you “my slave” three times. By Allâh! If the hearts were not covered with the smoke of desires, they would be carried away with joy when they realize that Allâh answers the prayer of every man directly saying: “My slave has praised Me”, “My slave has commended me” and “My slave has glorified Me”.

Thus the heart will witness within the impact of these three Names of Allâh: Allâh, Ar-Rab (The Lord), and Ar-Rahman (The Gracious). The heart shall witness the truth about the God who is the only one that deserves to be worshipped, feared and adored. All creatures have submitted and surrendered to Him. All of them have worshipped Him with humility in every tongue and language. All the seven heavens and earth along with everything they carry within and in between glorifies Allâh and praises Him. In this regard Allâh says:

"To Him belongs whatever is in the heavens and the earth. All are obedient to Him.” (30:26)

Allâh created the heavens and earth as well as everything in existence between them. He created man, jinn, the birds, the animals, Paradise and Hellfire. He sent the Messengers and revealed the books down to the Messengers. Hence, He established the religion and the laws of this life. He further made it obligatory upon His servants to abide by His commandments and keep away from His prohibitions.

The worshipper shall realize the meaning of Allâh’s beautiful Name, Al-Qayyoum the Eternal and the Self-Existent, when he mentions the Name of Allâh, Rabbil-‘Alamin (The Lord of man, jinn, and the whole universe). Man should realize and witness through his heart that Allâh was the only one in existence before anything had ever been created. He looks after every creature and soul regardless of being good or
wicked. Allâh Alone *Istawa* (raised) over the Throne, manages the affairs of the whole universe and more. He decrees what happens in this world and in other worlds. He decides whom to give and whom to deprive, whom to elevate and whom to put down, whom to give life to and whom to take life from, whom to accept and whom to expel, whom to relieve and whom to afflict. Moreover He is the One that answers the prayer and cry of the afflicted, and accepts the penance of the penitent. He decrees all of that and the angels execute.

> Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honor or disgrace to some, life or death to some.” (55:29)

None can prevent what he has willed to bestow and none can bestow what he has willed to prevent. None can follow up on His Judgement, none can hinder His Decree and none can change His Words. The angels along with the Archangel, Jibreel, rise to Him submitting the deeds of His servants in the morning and the evening. Thus he sets the pre-ordainments and the times thereof, then matches those pre-ordainments with their times. He manages all these matters and safeguards them as well.

Upon mentioning the Name of Allâh ﷺ, *Ar-Rahman*, the worshipper bears witness that Allâh [*Ar-Rahman*] is the Gracious Lord, who is benevolent with His creatures man, jinn, and others. He ﷺ is the Compassionate, Whose Mercy and Knowledge comprehend everything. His favors and bounties reach every living creature. His Mercy and Compassion reach as far as His Knowledge does. With mercy and compassion, Allâh created the creation, revealed down His Books, sent His Messengers, established His laws and rules and created Paradise. Even the Fire of Hell was created upon Allâh’s Mercy and Compassion. It is His lash by which He drives His servants amongst the believers to Paradise, cleanses His servants amongst the wrongdoers from their filthy sins and in it He imprisons His enemies who defy Him.
One must contemplate the encompassing mercy and perfect favor contained in Allâh's commandments, prohibitions, ordainment and advice. Mercy is the bond that originates from Allâh and reaches His slaves, while slavery originates from them and reaches Allâh. Therefore, from them originates slavery and from Him originates mercy.

I seek refuge with Allâh from Satan, the outcast. Allâh says:

"Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?" (47:24)

May Allâh bless us all with His Book and benefit us with its Ayat and wisdom. By this, I conclude my speech and ask Allâh to forgive all of our wrongdoing. Seek His forgiveness as He is the All-Forgiving, Most Merciful.
Issues and Rulings Related to the Prayer

All praise is for Allâh  who promised those who are steadfast in their prayers a great reward, and prepared for them the gardens of Paradise—an everlasting bounty.

I bear witness that there is no God worthy of worship save Allâh  alone, having no partners. So praise your Lord, the Most Generous, the Most Merciful. I also testify that Muhammad  is the Messenger and servant of Allâh  and the best man that ever prayed, and he is the leader of all the righteous ones.

O people! Fear Allâh  and be steadfast in your prayers, observe them on Fridays and in congregation. Do not abandon or neglect them. If you do, you will be exposing yourselves to destruction. Allâh  says:

"Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell.” (19:59)

Whoever abandons the prayer and does not repent will be thrown into Ghâii in this life and the Hereafter. Ghâii is the plain loss. Ibn Masud  further explained the meaning of Ghâii by saying:

"Al-Ghâii is a very deep valley in Hell that has an offensive taste.”

Whoever is steadfast in the prayer shall thank Allâh  for this favor and ask Him to keep him firm on it. On the other hand, those who are negligent of their prayers should repent immediately and return to Allâh  before it is too late. That is when their hearts are misguided and are leading them to their destruction.

You keep the prayer by rightly fulfilling its prerequisites, establishing its pillars, and performing both the obligatory and optional actions.
When one intends to pray, one must perform the *Wudu* (ablution) correctly and face the *Qibla* (the direction of the Ka‘bah). Facing the *Qibla* is mandatory. Allâh said:

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\text{وَمِمَّنَّاَ بَدَأَنَّهُ تَحْسَبُونَ فَهَلْ أَلَّا يُحَلَّ بِهِمُ اللَّهُ نَجْعَلَنَّهُمُّ الْكَافِرِينَ}
\]

“And from wherever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harâm (at Makkah), and wherever you are, turn your faces towards it (when you pray).” (2:150)

In a standing position, the worshiper starts the prayer by saying: *Allâhu Akbar* (Allâh is Greatest). Then he recites the opening supplication, which could be any one of a few narrations that were authentically transmitted from the Prophet ﷺ. Thereafter, he recites *Al-Fatiha* (the first chapter of the Qur’ân.) Reciting *Al-Fatiha* is also mandatory; without it the prayer is invalid. It is obligatory upon the *Imam* (the leader of the people in prayer) and upon the persons who follow him, as well as anyone praying alone. The *Hadith* that was narrated regarding this has a general meaning to the effect that reciting *Al-Fatiha* (The Opening Chapter) is obligatory upon every person whether the *Imam*, the follower, or when praying alone. Other *Ahadith* (recorded traditions or sayings of the Prophet ﷺ) that exclude the followers from the obligation were narrated, but were proven to be unauthentic. The *Imam* should, therefore, pay attention to this and recite *Al-Fâtihah* slowly so that the followers may be able to recite it after them.

After reciting *Al-Fâtihah*, the Muslim may recite some verses of the Qur’ân. For instance, he may read from the short detailed chapters at the evening prayer (*Maghrib*), though he may also read other than the short chapters sometimes. It was reported that the Prophet ﷺ had read *Al-Araf, Muhammad, Al-Toor, and Al-Mursalaat* at the evening prayer. The *Imam* leading the prayers must not deliberately intend to make the prayer difficult on his followers by making it long. At the morning (*Fajr*) prayer, the *Imam* may read from long detailed chapters. At the
noon prayer and the afternoon prayer, and the night prayers he may read medium chapters; however, the noon prayer could be a little longer than the afternoon prayer. After the recitation, he bows and while in this position he says: “Subhāna Rabbīyal Aʿẓīm” (far is our Almighty Lord from imperfection.) He should say this once, but it is better to repeat it at least three times. Thereafter, he rises while saying: “Sāmīʿ Allāhu Liman Hamidah” (Allāh listens to those who praise him.) At the standing position, both the Imam and his followers say: “Rabbānā wa Lakal-Hamd” (O our Lord! For You is all praise.) The follower shall not repeat Sāmīʿ Allāhu Liman Hamidah as the Prophet ﷺ said:


“...and when he (i.e., the Imam) says: “Sāmīʿ Allāhu Liman Hamidah,” you say: “Rabbānā wa Lakal-Hamd.”

After that, the worshiper prostrates laying seven of his body parts and limbs on the ground: the forehead and the nose together, the palms, the knees, and the toes. He should not lift his feet from the ground, nor his nose, nor any other body part. Moreover, he should not lay his forehead on his palm on the ground. However, it is permissible to have a rug or a cloth between the forehead and the ground, so long as such is not connected to him, such as, for example, his garment or scarf. This is not preferred or allowed except if necessary. In the prostration position, he should say: “Subhāna Rabbīyal Al-Aʿlā (far is our Lord the Most High from any imperfection.) He should not recite Qur’ān while bowing or prostrating, as Ibn Abbas رضي الله عنهم said:

قَالَ ابْنُ عُبَيْسِ: "رَضِيَ اللَّهُ عَنْهُمْ - كَفَّفَ النَّبيُّ حَلَفَهُ أَبِي بِكُلِّ فَقْالَ: "لِلَّهِ هُنَّ بَلَغَتُ - قَلَاتُ مَرَاتٍ - إِنَّ لَمْ تَنْفِقَ مِن مَّسَاءَتِ النُّورِ إِلَّا الرُّؤْيا الصَّالِحَةُ.

"The Prophet ﷺ had lifted the curtain and his head was wrapped
during the sickness he died from, while the people were standing in rows behind Abu Bakr. Thereupon he said: ‘O Allâh, have I conveyed (the message)?’ He repeated this three times and then said: ‘Verily, nothing of the prophecy has remained but a good dream seen by a Muslim or seen about him. Verily, I have been forbidden to recite Qur’ân while bowing or prostrating.’ ”

‘Ali also said:

“The Messenger of Allâh has forbidden me to recite Qur’ân while bowing or prostrating.”

However, if he reads a Verse of the Qur’ân that is also a supplication in his prostration as a Duâ’, but not for the purpose of reciting Qur’ân, then this will be permitted. For instance one may read:


“Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.”

This can be recited as an invocation but not as if he is reciting Qur’ân. After prostration he sits and says: “Oh Allâh, forgive me, have mercy on me, guide me, give me health and provide for me.” Then he prostrates again and does all that throughout his prayer.

There is also another very important aspect of the prayer; that is tranquility. A Muslim must perform all the acts, movements, and sayings of the prayer with the feeling of tranquility and peace at every position. The prayer is invalid if performed quickly without peace and tranquility.

I seek refuge with Allâh from Satan, the outcast:


“And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad) that you may receive

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1 Ad-Diya Al-Lami, by Shaikh Muhammad Al-Uthaymin, p. 141
mercy (from Allâh ﷻ).” (24:56)

May Allâh give us blessing in the great Qur'ân and benefit us with its verses and wisdom. With this I conclude my speech and ask Allâh to forgive you, all the Muslims, and me for our sins. Ask Him for forgiveness, for He is indeed the All-Forgiving and All-Merciful.
The Prostration of Forgetfulness

All praise is for Allâh; we praise Him, seek His help, ask for His forgiveness and repent to Him. We also seek refuge with Him from the wickedness of ourselves and the evil of our actions and deeds. Whomsoever Allâh guides, none can mislead and whomsoever Allâh misguides, none can guide.

I testify that there is no God worthy of worship save Allâh Alone, having no partners. I also testify that Muhammad is His Messenger and slave. May peace and prayers be upon Him, his family, his Companions and those who follow his guidance. I proceed, O people:

Fear Allâh, the Most High, and learn your religion! Know the boundaries of what Allâh has revealed to His Messenger! As the Messenger of Allâh said:

"...When Allâh wishes good for anyone, He instructs him in the understanding of religion."

You must know that some of the most important things to learn are the issues and rulings related to the prayer, the second pillar of Islam and the core of the religion. Many Muslims know little about *Sujud as-Sahw* (the prostration for forgetfulness) so they tend to make too many errors in their prayers in this regard. There are cases and certain non-deliberate errors in the prayer that call for the prostration for forgetfulness. These can be categorized in three situations: adding something to the prayer, subtracting something from it, or having doubt regarding a part of the prayer. When a Muslim adds to any of the positions of the prayer, be it bowing, prostrating, standing, or even a whole *Rak'ah* (unit of prayer), then it becomes incumbent upon him to perform the prostration for forgetfulness after the *Salam* (completion of the prayer); one is to prostrate twice after the *Salam*. This occurred at the time of the Prophet as Ibn Masood narrated:

"Qâl Abîn Mâṣûmûd RasûlAllah ﷺ: "Sâlih al-nabî u% al-'a% al-'asâ hamsa fâqirî lîh. "Azîdî"

“The Messenger of Allâh ﷺ [once] prayed the Noon prayer five [Rak‘ât]. Upon that he was asked whether another Rak‘ah was added to the prayer. The Prophet replied: “What happened?” They said: “You have prayed five Rak‘ât.” Then the Prophet prostrated twice after the Salâm.”

It is important to note that when a Muslim realizes that he has added a Rak‘ah to the prayer forgetfully while he is still praying, he must stop and return back to his last position before this addition. He must still perform Sujud as-Sahw [prostration for forgetfulness].

If the Musalli (the Muslim who is praying) performs Salâm unintentionally and forgetfully before the prayer is completed and after a short time he remembers what he did wrong, then it will be incumbent upon him to complete his prayer and perform Sujud as-Sahw after Salâm. Abu Hurraira ﺑдержива that:

أَنَّ النَّبِيَّ ﷺ صَلَّىُ بِهِمُ الْجَهَرِ أوَّلَ الرَّجُلَ تُكْتَمِلُ تَسْلَمُهُ، فَأَخْرَجَهُ بِالْبَيْنِ نِسَاً، فَقَُدْمَدَ وَصَلَّىُ مَا يَقَدِّمُ مِنْ صَلَائِهِ تُسْلَمُهُ ثُمَّ سِجَدُ سِجَدَتَيْنِ ثُمَّ سِلَمُهُ.

“The Prophet ﷺ had prayed the Noon prayer, or the Afternoon prayer, two Rak‘ât then performed Salâm. The people then informed him, upon which he proceeded and completed his prayer and then prostrated twice after Salâm. He also said Salam after completing the two prostrations.”

However, if a long time has passed, or the person has lost his purity (meaning he needs another ablution) before remembering what he did wrong, then he will have to repeat his prayer as if he did not pray. This is because he should not base the last part of the prayer on the first part being separated by a long time or by nullification of purity.

As for the lacking of a part of the prayer, the Musalli must make up for that part by performing Sujud as-Sahw before he ends it. If he forgets the first Tashahhud (the sitting position after the completion of the second Rak‘ah), and stands up after completing the second Rak‘ah, he must proceed in his prayer then perform Sujud as-Sahw before Salâm.
"Abdullah bin Buheinah narrated that the Messenger of Allah [once] rose up standing after the second Rak'ah without sitting for the recitation of the Tashahhud. The people tried to call his attention by saying (Subhán Allâh), yet he proceeded in his prayer, and prostrated twice before concluding the prayer with Salám.” (Agreed upon)

The same may be applied if a person forgets to say ‘Subhâna Rabbiya al- 'Azeem’ while bowing, ‘Subhâna Rabiyyal-A'la’ while prostrating, or any of the Takbir (saying Allâhu Akbar) save the opening Takbir.

If a person doubts how many Rak'ât he has completed—three or four—and cannot determine the correct number, he must consider the lesser number and complete his prayer accordingly. Then perform the prostration for forgetfulness before ending his prayer. The Prophet said:

"If one of you becomes uncertain while praying as to how many [Rak'ât] he has completed, three or four, he should cast aside his doubt and base his prayer on what he is certain of, then perform two Sajdah [for forgetfulness] before he concludes his prayer with Salâm. If he has prayed five Rak'ât, this will complete his prayer, and if he has prayed exactly four, it will be humiliation for the devil.”

However, if he positively determines the correct number, he may complete his prayer according to this decision and then perform Sujud.
The Prostration of Forgetfulness

*as-Sahw* after the *Salâm*. Ibn Masood narrated that the Prophet said:

«إِذَا سَلَّمْ أَحَدُكُمْ فِي صَالِحِهِ فَلْيَبْخَرَ الصَّوْابَ فَلْيُبْكِثَ عَلَيْهِ ثُمَّ بِسَلَّمَهُ ثُمَّ يَسْجَدُ»

"If anyone of you is uncertain about his prayer (how much he has prayed), he should strive to achieve certainty, then complete his prayer accordingly and prostrate twice after *Salam.*"

By this, we may conclude that *Sujud as-Sahw* can be performed before the end of the prayer or after. There are three cases for which *Sujud as-Sahw* is done after the *Salam*.

The first, is when something is added to the prayer;

The second, is when a person ends the prayer before it is completed, which may also be considered an addition; and the third is when a person has doubt about how much has been completed of the prayer. In all other cases, *Sujud as-Sahw* must be done before ending the prayer.

Unfortunately, many people disapprove performing *Sujud as-Sahw* after *Saláms* and consider it weird, because they are not acquainted with the correct teachings about it. Some scholars regard both practices to be mandatory where one cannot substitute for the other. The responsibility lies with the *Imams* to teach the people the true teachings of Islam and the *Sunnah* of the Prophet. It would be more pathetic if the *Imams* themselves know nothing about this ruling, thinking that all forms and cases of forgetfulness can be amended by performing the *Sujud as-Sahw* before *Salam*. To our surprise, some *Imams* know the ruling and the correct teaching in this regard, but they choose not to apply such because they do not want to cause confusion amongst their followers, so they say. This is not a genuine excuse for which one abandons a prophetic order and decree. The right thing to do here is to teach and practice the *Sunnah* of the Prophet, which in this case, implies performing *Sujud as-Sahw* after the *Salám* if the case calls for it, so that people may have the opportunity to learn the *Sunnah* and understand its application. This will definitely remove all kinds of
confusion and cause the people to be rewarded for practicing the
*Sunnah*.

"Allâh wishes to make clear (what is lawful and what is
unlawful) to you, and to show you the ways of those before you,
and accept your repentance and Allâh is All-Knower, All-Wise.
Allâh wishes to accept your repentance, but those who follow
their lusts, wish that you (believers) should deviate
tremendously away (from the Right Path). Allâh wishes to
lighten (the burden) for you; and man was created weak (cannot
be patient to leave sexual intercourse with woman).” (4:26-28)

O Allâh! Gather the hearts of the Muslims and cause them to cling to
Your Book and the *Sunnah* of Your Prophet ﷺ! Unite them in
obedience to You! Give them the blessing of Your Book and the
understanding of Your Prophet’s *Sunnah*. Verily You are Most capable
to do whatever You will.

Allâh commands justice, the doing of good, and giving to kith and kin,
and He forbids all indecent behavior, evil and aggression. He instructs
you, so that you may be admonished. So keep remembrance of Allâh
the Almighty, the Most High and Exalted, and He shall remember you.
Thank Him for His endless favors and He shall provide you with more.
Verily, remembering Him is the greatest (thing) Allâh ﷺ is well
acquainted with all that you do.
Friday Prayer: The Wisdom behind it and the exhortation for the people to Attend it

All praise is due to Allâh ᴡ ᴭ Who has guided us to Islam. Had He not guided us, we would never have been guided. I praise Him thank Him ᴡ for His sweet favors and hard afflictions. I further repent to Him and seek His forgiveness. I bear witness that there is no god worthy of worship except Allâh Alone having no partners. I also bear witness that Muhammad ᴡ is His servant and Messenger, may the peace and blessings, of Allâh ᴡ be upon him, his family, his Companions, and everyone that follows His guidance until the Day of Reckoning.

O servants of Allâh! Fear Allâh ᴡ and be aware of the fact that Islam has clarified and explained every matter in this life and the Hereafter by showing us their basics and details. One of the many advantages of Islam is that it made the Friday congregational prayer obligatory upon every Muslim except women, children, slaves, travelers, and sick people. This noble day and solemn occasion is said to be the best day of the week. Adam ᴡ was created, placed in Paradise, and expelled from Paradise on a Friday. Judgement Day will begin on a Friday as well. Also, on Friday there is an hour during which if any Muslim asks Allâh ᴡ for something while praying, his prayer will be answered. The nations before us were given the chance to choose this day as their sacred day — yet the Muslims were guided to choose it. So praise your Lord and fulfill on that Day what He has commanded you to fulfill. In regard to this, Allâh ᴡ says:

"Come to the remembrance of Allâh [Jumu’ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing)." (62:9)

The meaning of aspiring for the remembrance of Allâh ᴡ here is to be concerned about the Friday prayer and what it entails as well as to approach it with humility and tranquillity. Do not ignore it or be lazy
in performing it lest it cause your hearts to be sealed after which you will never be happy. In this regard, the Prophet ﷺ said:

«ليَبَشَّرَنَّ أَفُوَامَ يَا أَيُّهَا الْمُؤَمِّنُّونَ لَا تَدُؤُوْهُمُ الْجَمَاعَةَ أَوْ لَيْخَيْمَنَّ الْلَّهُ عَلَىْ قُلُوبِهِمْ; ثُمَّ لَا يَكُونُنَّ مِنَ الْغَافِلِينَ.»

“Some people should stop neglecting Friday prayers, or Allâh will seal their hearts, and they will thus be among the heedless ones.”

He ﷺ also warned:

«مَنْ تَرَكَ ثَلَاثَ جُمَعٍ مَّنْ هَاوَاتَا طَبَّاً اللَّهُ عَلَىْ قَلْبِهِ»

“Allâh will seal the heart of the man, who does not pray three Friday prayers out of negligence.”

O servants of Allâh! On this blessed day, Allâh ﷺ has prescribed forms of worship that train and purify the soul, refine the faith, erase the sins, and strengthen the ties amongst you. The Messenger of Allâh ﷺ said:

«لا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمَاعَةِ وَيُطَهِّرُ مَا أسْتَطَاعَ مِنْ طُهْرٍ، وَيَدْهِرُ اوْ يَمْسِكُ مِنْ طَيْبِ بَيْنِهِ، ثُمَّ يَخْرُجُ فَلا يَفْرَقُ بَيْنَ الْمَثَنِّينَ إِلَّا بِإِذْنِهِمَا، ثُمَّ يُصْلُىَ مَا كَبِيبُ لَهُ، ثُمَّ يَنْصَبُ إِذَا نَكَلَّمَ الْإِمَامَ إِلَّا غَفِيرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجَمَاعَةِ الْأُخْرَى.»

“If a person takes a bath on Friday, purifies himself completely, applies oil or puts perfume if available at his home, and sets out for the Mosque, refrains from separating between two persons without their permission, prays what is prescribed for him and listens to the Imam attentively, his sins between that time and the next Friday will be forgiven.” (Al-Bukhârî) A different narration states: “and also for three more days.”

The Messenger of Allâh ﷺ also said:

«عَسَلُ الْجُمَاعَةِ عَلَىْ كُلِّ مَخْتَلِفٍ وَسَوَاءً، وَيَمْسِكُ مِنْ الطَّيِّبِ مَا قَدَرَ عَلَيْهِ»

“Taking a bath on Friday is mandatory upon every adult Muslim, so is using the Siwak (tooth stick). As for perfume, he
puts it on if available.”

During the speech do not let anything divert your attention. Do not spoil the opportunity to learn something that will benefit you. Part of the benefit is that the Muslims are maintaining the practice of reminding and thus correcting one another so as to achieve the happiness of this life and the Hereafter. So listen carefully with your ears and hearts. Beware of talking while the Imam is delivering his speech.

The Prophet ﷺ said:

"Whoever talks or plays with rocks on Friday while the Imam is delivering his speech has played frivolously and whoever plays frivolously shall have no Friday prayer.”

This, of course, nullifies the reward but not the action. The Prophet ﷺ also said:

"Whoever speaks while the Imam is delivering his speech is like a donkey carrying books, and whoever tells him to listen, shall have no Friday prayer.”

Beware of forcing your way between two people, as when the Prophet ﷺ saw some one doing so he told him:

"Sit down! You have come late and also harmed others.”

The harm stated in the Hadith is the violation of the Muslims’ dignity by forcing one’s way through the crowd and stepping over the shoulders of the Muslims. Allāh ﷻ says:
“O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Jumu‘ah (the Friday prayer), come to the remembrance of Allâh [Jumu‘ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know! Then when the (Jumu‘ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much, that you may be successful.” (62:9,10)

With this I conclude my speech and ask the Almighty Allâh ﷻ to forgive all of our sins. So ask Him for forgiveness. Verily, He is the All-Forgiving, the All-Merciful.
The month of Ramadhân, obligation and comfort

All praise is due to Allâh (ﷻ) who prescribed fasting for the believers in a certain noble month, therein He designated a night that is better than a thousand months. I bear witness that there is no god worthy of worship except Allâh (ﷻ) Alone, having no partners. All praise is for Him and the dominion belongs to Him. To Him belong the creation, the Commandment, the might and the power. I bear witness that Muhammad (ﷺ) is His slave and Messenger. Allâh (ﷻ) says:

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (pious, god fearing). Observing Saum (fasts) is for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days.” (2:183,184)

O servants of Allâh! Fasting for the sake of Allâh (ﷻ) is such a virtuous form of worship. No one but Allâh (ﷻ) wholly realizes its reward. Fasting the month of Ramadhân is one of the pillars of Islam. Allâh (ﷻ) has prescribed it for the believers to become a shield, mercy, benevolence and a cause of good health for them. It is to be performed in a manner that shall revive and awaken the feeling of Taqwa (fearing Allâh (ﷻ)) in their hearts and repress the fervor of their lusts and whims. Consequently, they shall attain the benefits and advantages of this spiritual experience in all fields: social, moral and health. For this reason Allâh (theid) concluded the aforementioned verse with:

"...So that you may have Taqwa.” (2:183)

Allâh (ﷻ) being the All-Merciful, All-Kind, has made it easy for the
Muslims to fast the month of Ramadhan. Firstly, He pointed out that fasting, being a form of worship, was not decreed as an obligatory duty upon man for the first time; Allah had prescribed it before for other nations. In regard to this Allah said:

"... as it was prescribed for those before you, that you may become Al-Muttaqûn." (2:183)

Having known that, the Muslim shall feel more comfortable in accepting this obligation and be encouraged and strive to practice fasting at its best. Secondly, Allah referred to the month of Ramadhan as

"a fixed number of days." (2:184)

That are fasted consecutively and finish quickly. Think about this month that a Muslim only fasts its days compared to the whole year with its days and nights spent through indulging in the permissible desires and joys which are granted to us by Allah, the All Generous, the All-Merciful. What shall the ratio be? Thirdly, Allah has made it permissible for old people who are unable to fast to break their fast and feed a needy person in atonement for each day, that is if they find a needy person. Allah says:

"And as for those who can fast with difficulty (e.g. an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)." (2:184)

Ibn Abbas commented on this verse saying:

"It (i.e. the verse) is not abrogated; it is for the old who cannot fast." (Al-Bukhâri)

The same is applied to the terminally ill people. The pregnant and nursing women, if they fear that harm will befall the baby or fetus
when they fast, or, if they are afraid for themselves, they may break their fast and make up for the days they miss later.

Fourthly, Allâh ﷺ has made the month of Ramadhân a month of worship in which all forms of worship are being practiced. It is then a time for the believer to increase his reward by doing every form of worship permissible such as recitation of Qur’ân, Dhiker (supplication, making mention of Allâh), prayer, Duâ (invocation to the Lord), and so forth. All Muslims worldwide, from many different origins, nationalities, poor and rich, come together to worship Allâh ﷺ intensively in this month. In the villages, in the cities, in the country, in every house and every tent, Ramadhân is being lived. There shall be no differences, no chaos and no pride in one’s opinion. Everyone is fasting in this month of Ramadhân, in which the sacred book of Allâh ﷺ (Al-Qur’ân) was revealed to the Messenger Muhammad ﷺ. Fifthly, Allâh ﷺ has made it permissible for husbands and wives to resume their sexual life after sunset, as well as to eat and drink. People can still enjoy their food and their spouses whether they have slept before that or not. In the beginning, people were not allowed to eat, drink, or have sexual intercourse if they had slept before breaking fast after sunset. This caused a lot of hardship for some of them, so Allâh ﷺ made it easier for them and allowed them to satisfy their hunger thirst and desire throughout the whole night in Ramadhân. Allâh ﷺ said:

"It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libâs [i.e. body-cover, or screen, or Sakan (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) Tafsir At-Tabari] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your
The month of Ramadhân, obligation and comfort

repenance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.” (2:187)

This and other issues demonstrate that Allâh ☀️ has made this obligation easy to fulfill. Allâh ☀️ said:

“Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar: Allâh is the Most Great)] for having guided you so that you may be grateful to Him.” (2:185)

Fasting is to abstain from eating, drinking, sexual intercourse, and whatever they entail, with a pure intention for the sake of Allâh ☀️ from the break of the dawn until sunset. Moreover, fasting becomes more perfect and complete if the prohibitions in general and sins are also averted. In this regard the Prophet ☪️ said:

“Allâh does not need someone to abstain from eating and drinking while, at the same time, he is involved in lying and carrying out falsehood.”

Fasting was first decreed as a mandatory form of worship in the second year of the Hijra. When the Prophet ☪️ passed away, he had fasted nine months of Ramadhân. The beginning of Ramadhân can be observed with two things:

The sighting of the crescent of the month of Ramadhân. Allâh ☀️ says:
“So whoever of you sights (the crescent on the first night of) the month (of Ramadhán i.e., is present at his home), he must observe Saum (fasts) that month.” (2:185)

The completion of 30 days of the previous month of Sha‘ban which is the eighth month in the Hijri calendar. In this regard the Prophet said:

«فَإِنَّ عَمِّيَ عَلَيْكُمْ فَأَكْمَلُوا عُدَّةَ شَعْبَانَ ثَلَاثِينَ يَوْمًا»

“... If the weather is cloudy [i.e., as you try to sight the moon], then complete the month of Sha‘ban at thirty days.”

In this respect, the phases of the moon, its height, or the crescent size shall not be considered in the beginning of the month or its end. The occident and the onsets of the moon alternate and both depend on the planets travelling in the galaxy. It is noteworthy to say that the Prophet never relied on the phases of the moon or the size of the crescent in his ruling regarding starting or ending Ramadhán. He did not even consider them in this issue. He, instead, focused on sighting the crescent. He said:

«صُوْمُوا لِرُؤْوَيْتِهِمْ وَأَفْطَرُوا لِرُؤْوَيْتِهِمْ، فَإِنَّ عَمِّيَ عَلَيْكُمْ فَأَكْمَلُوا عُدَّةَ شَعْبَانَ ثَلَاثِينَ يَوْمًا»

“Observe fast on sighting the moon [of Ramadhân] and terminate it on sighting the moon [of Shawwal]. However, if it is cloudy then complete the month of Sha‘ban at thirty days.”

The Muslim must receive this great month happily and gratefully, while praising and thanking Allâh and with full readiness and a pure intention to practice all forms of worship in this month. He must look forward to spending the days of this month fasting and reciting Qur‘án and the nights praying, supplicating, and invoking Allâh. The Prophet used to give the great tidings of the advent of Ramadhân to his Companions saying:

“The month of Ramadhân has come about. It is a month of blessings that Allâh has decreed to be mandatory upon you to
fast its days. In it, the gates of Heavens are opened, the gates of Hell are closed; and the devils are chained. In it, there is a night that is better than a thousand months. Whoever is deprived from its goodness is indisputably deprived.”

We ask Allâh ﷻ not to deprive us from this goodness and to bestow upon us the virtues of this blessed night.

With this I conclude my speech and ask Allâh ﷻ, the Almighty, to forgive all of our sins. So seek His forgiveness, for He is the All-Forgiving, the All-Merciful.
The Virtues of *Lailat-ul-Qadr* (the night of decree) and the night prayer

All praise is for Allâh who granted His servants these seasons of favors and bounties. He guided whomever He willed to avail themselves of these opportunities to increase their good deeds and actions. Yet, He forsakes others who turn away from taking advantage of these seasons and lose the goodness thereof. I bear witness that there is no god worthy of worship except Allâh Alone, having no partners, the Lord of the earth and the heavens. I also bear witness that Muhammad is His Messenger and slave, the best man ever created. May the peace and blessings of Allâh be upon him, his family, his Companions and those who rightly followed their guidance throughout the passage of time.

O people! Fear Allâh and take advantage of the seasons of goodness and Allâh’s favors by building up what draws you nearer to your Lord, and beware of wasting and giving up these opportunities. If you do so, you will regret every moment you waste.

O brothers! If you do not profit in this great month, then when do you plan to profit? If one does not revert to his Lord in this month, when does he intend to revert? He who is still inactive in gaining the favors and goodness of this month, when does he think he will be righteous and successful?

My brothers! Take advantage of the opportunities in this month before it is too late! Keep your souls away from its destruction and ruin. Your great month has started to diminish. The count down has begun on its precious nights and days. So make up for what you have missed and take advantage of what is left before it is too late. Hurry to Allâh, the Almighty! Repent for your sins, and know that actions are but by conclusion, so conclude your actions with good deeds. Two thirds of this great month have passed. What is left of it, is only one-third, but it is the last ten days of Ramadhân, [which are the most virtuous and precious days]. Avail yourselves of these days with honest intentions,
doing all what is righteous and being benevolent. Take advantage of these very last nights by praying to Allâh with submission and humility and with hope for his favors and benevolence. While praying to Him in these nights, seek His refuge from His tortures and punishments. Verily, He is the All Generous and the All Merciful. He is the One Who says:

وَإِذَا سَأَلَّكَ عَزِيزٌ عَلَىٰ قَلَبٍ فَأَجْبِيْهِ دَعَوَةَ الدُّعَاءِ إِذَا دَعاً

"And when My slaves ask you (O Muhammad) concerning Me, then answer them, I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.” (2:186)

Allâh descends to the first heaven in the last third of every night to offer His generosity and forgiveness to His servants saying:

مِنْ يَذُوقُونَيْ فَأَسْتَجِيبُ لَهُ، مِنْ يَسَأَلُونَيْ فَأَعْطَيْهُ، مِنْ يُسَتَّعْفِيْنَ فَأُعْفَرَ لَهُ.

"Who is saying a prayer to Me? So I shall answer it. Who is asking for something from Me? So I shall give it to him. Who asks Me for forgiveness? So I shall forgive him.”

One of these last ten blessed nights is *Lailatul-Qadr* (The Night of Decree) in which is decreed every matter of ordainment as well as everything to take place within the next year upon Allâh’s Will. In this night, the angels descend from the heavens, the bounties, the goodness, and the benefits increase. Whoever spends this night praying and worshipping Allâh with pure intentions shall have all of his sins forgiven, yet whoever wastes and neglects it shall be truly deprived and shall only have himself to blame. Allâh has made this night unknown to the people. They only know that it is one of the last ten nights of Ramadhan every year. This is to promote them to increase their worship throughout the whole ten days, so they may pray more,
The Virtues of Lailat-ul-Qadr...

recite more of the Qur’ân and be kinder and more helpful to the people during that period. It is then a test, thereupon the striving and active Muslim is distinguished from the lazy one. Had the exact date of Lailatul-Qadr been revealed, this test would have been of no tangible avail and the Muslim would not have striven to reach the utmost of nearness to Allâh ﷺ. May Allâh ﷺ have mercy on you! Pursue this nearness with eagerness and sincerity! Ask Allâh in this night to let you gain more of goodness and bounties in this life and the Hereafter. Then ask Him to protect you from being among the losers. While you pray or recite the Qur’ân. Be sure to pray to Allâh ﷺ, to have mercy on you, and provide for you when you come across a verse of mercy, and to protect you from his chastisement when you come across a verse of torture and punishment. In your bowing, glorify your Lord, The Almighty and in your prostration, be eager in your mentioning of His Great and Beautiful Names and be importunate in asking Him for what you like and wish for. A worshipper is nearest to Allâh when he is in the position of prostration in the prayer, so your prayer is worthy to be answered while in Sujud.

The person may make Duâ’ for himself, his parents, his children, his relatives and any Muslim he wishes. It is preferable to make the pillars and positions of the prayer have the same amount of time. The position of standing after bowing should be as long as that of the bowing itself and the sitting position between the two Sajdah should also be as long as the Sujud itself.

The standing position after the bowing should be dedicated for praising Allâh ﷺ, so praise Him lengthily (using what was authentically transmitted from the Prophet ﷺ). On the other hand, the sitting position between the two Sajdah is designated for begging Allâh ﷺ for forgiveness, so one should ask Allâh ﷺ for his mercy and forgiveness while in that position.

One must begin his Tahajjud (night prayer) with two short Rak’ât because Satan ties three knots on the backside of a person’s neck during the night. When he wakes up, one knot will be untied only if he mentions Allâh ﷺ. Another will be untied when he performs Wudu
(ablution); and the third will be untied when he prays. However, if a person enters the mosque while the *Imam* is praying, he should join him even though he has not prayed the two short *Rak‘āt*, because it is more important to follow the *Imam* than to pray these two *Rak‘āt* alone. I seek refuge with Allâh ﷻ from Satan, the outcast. *Bismillahir-Rahmânir-Rahim...*

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إِنَّا أُنْتِلَّهُ ﴿۱﴾ ۱۰ وَمَا أَدْرَاكَ مَا نَيَّةُ الْقَدْرِ۴۹ أَيَّةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ۴۵
۰ نَزُّلَ الْمَلَائِكَةُ وَالْأَرْوَاحُ فِيهَا يَأْتُونَ رُهْبِهِمْ مِنْ كُلِّ آمَنٍ۴۶ سَلَامٌ هُمْ حَتَّى مَطْلَعُ الْفَجْرِ۴۷
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“Verily, We have sent it (this Qur’ân) down in the Night of *Al-Qadr* (Decree). And what will make you know what the Night of *Al-Qadr* (Decree) is? The Night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh’s Permission with all Decrees, all that night, there is peace (and goodness from Allâh to His believing slaves) until the appearance of dawn.” (97:1-5)

May Allâh ﷻ bestow upon us the blessings of the Noble Qur’ân, and guide you and me to (understand and practice) its verses and wisdom. With this I conclude my speech and ask Allâh to forgive all of our sins. Seek Allâh’s forgiveness, for verily He is All-Forgiving, and All-Merciful.
Alms giving and its Status

All praise is for Allāh. We praise Allāh in the way He deserves to be praised and thanked. May the peace and prayer of Allāh be upon the Prophet after whom there will come no other prophets, and upon his family, his Companions and every one that follows in their footsteps until the Day of Resurrection.

O servants of Allāh! Fear Allāh and know that one cannot be a true believer until he submits to the commandments of Allāh. Allāh has prescribed for you certain duties and made them mandatory; the implementation thereof is your source of happiness. One of these duties is Zakāt (alms giving) or charity. Every Muslim possessing the liable amount of money or property must pay an annual percentage of that amount as charity.

This charity has great and obvious advantages in the Islamic society. It makes the rich reconcile with the poor. It fulfils some of the poor people’s needs and alleviates some of their suffering. It protects the needy from going astray in terms of criminal behavior such as: robbery, violating other people’s property, and even committing suicide.

Zakāt is purification. It purifies both the wealth and the wealthy. It also purifies the needy that receive it, and the whole society in which the wealthy look after the needy by giving them the dues of their money.

How does it purify the wealth, the wealthy, and the needy? Zakāt makes the money increase both in purity and blessing. It purifies the wealthy and those who give their dues to the needy from stinginess. It further prevents them from adoring their money which is a form of Shirk (taking partners with Allāh). Zakāt purifies the soul of the needy from envy, hatred and animosity. Moreover, it cleanses them from coveting other people’s money and property and prevents them from falling prey to the plots of Satan who will attempt to corrupt them and incite them to commit crimes. At the end, it is the purification for the whole society.
To those who have money, we say: “Do not be stingy, for He who granted you this money, if He wills, is able to take it away from you. Allâh, who is the Rich, free of all needs, and worthy of all praise has bestowed His blessings upon you and made your hand the upper one and another hand the lower one. Be grateful to Him and appreciate His favors upon you, so that this wealth of yours may last and your hand may remain higher! Spend your money for the sake of Allâh! Do not be afraid that the Lord of the Throne will make you lose; Allâh has promised the charity giver to increase his wealth. Allâh’s promises shall never be reneged on.”

Besides, wealth is Allâh’s favor upon you. If you appreciate it gratefully, it will increase and if you are ungrateful, it will perish and vanish. Allâh’s mercy is near to those who are benevolent, so safeguard your wealth by giving the needy their right to some of it. The needy, if deprived from his rights, will rush to do evil. The society that is corrupted, crime infested, and insecure shall have no opportunity for the wealth to grow, provision to increase, or a decent life to be established. This same society will be moving from one misery to another.”

Allâh has established a methodology in dealing with people regarding this very issue. That is when they give to the poor, He gives them more. But when they abstain and refuse to give their dues, He punishes them by withholding the rain and increasing the prices of their life’s needs. You who are wealthy, ask Allâh to bestow His mercy upon His servants and to give them rain by your being generous and giving charity. Allâh is indeed the All-Generous and loves those who are generous.

The Sunnah of the Prophet warns those who do not pay their Zakât from Allâh’s excruciating punishment and chastisement. For instance, the Prophet said:

\[\text{"ما تَلَفَ مَالٌ فِي بَرَّٰٓ أَوْ بَحْرٍ إِلَّا يَكْبِسُ الزَّكَاةً"} \]

“Wealth shall not be destroyed whether on land or sea except by withholding the Zakât dues.”
Those who do not give their Zakât dues shall be in the Fire of Hell in the Hereafter. They will be tortured with the very money whose dues they withheld. Al-Bukhari and Muslim narrated that the Messenger of Allâh ﷺ had said:

"By Him in Whose Hand is my soul! No one dies and leaves sheep, camels, and cattle behind without paying their Zakât dues, but that they will come on the Day of Resurrection in the best state of health they had ever been in before, and would tread him with their feet, and butt him with their horns until Allâh ﷺ judges among the people. [They would continue doing that taking turns on him]. When the last of them gets tired the first will take the turn again."

The one who withholds the Zakât due on his wealth will be shown his wealth as a huge snake, which will encircle him as said in a Hadith:

"The one that refuses to pay his Zakât dues on his wealth will have it come to him as a huge snake on the Day of Judgement, which will wrap around his neck."

Allâh ﷺ said:

"And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is
Alms giving and its Status

...good for them (and so they do not pay the obligatory Zakât). Nay, it will be worse for them; the things that they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.” (3:180)

Those who do not pay their Zakât that is due on their wealth shall have their money changed into heated plates of metal on the Day of Resurrection with which they will be burned. Allâh says:

“...And those who hoard up gold and silver (Al-Kanz: the money, the Zakât of which has not been paid) and spend them not in the way of Allâh, announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold and silver, the Zakât of which has not been paid) will be heated in the fire of Hell and with it will be branded on their foreheads, their flanks, and their backs, “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.” (9:34-35)

He who does not pay his Zakât dues shall be amongst the hypocrites. Al-Bazzar reported:

“The prayer was clear and manifest (performed openly) for them so they accepted it. The Zakât was made hidden for them (not a deed performed openly) so they ate it. Those are the hypocrites indeed.”

He is cursed who does not pay his Zakât dues for what Al-Asbahani...
Alms giving and its Status reported:

“The Messenger of Allâh ﷺ has cursed the Riba eater (the one who deals with usury), the witness of [a usury contract] and its writer, the woman who performs tattoos as well as the one who demands it, and the one who withholds charity…”

He who withholds his Zakât money is not a true Muslim, meaning that he does not fulfil what Allâh ﷺ requires him to do, even if he claims to be a Muslim. Imam Muslim reported in his book:

“He who observes the prayer, but does not pay his Zakât dues is not a Muslim that is benefited with his deeds.”

He who withholds his Zakât dues should be afraid of being amongst the disbelievers and being afflicted with what they are. Allâh ﷺ said:

“And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allâh). Those who give not the Zakât and they are disbelievers in the Hereafter.” (41:6,7)

On Judgement Day, the Prophet Muhammad ﷺ will not intercede for him who does not pay his Zakât dues, for what Al-Bukhâri and Muslim reported in their books. In this regard the Prophet ﷺ said:

“I do not want anyone of you to come to me on the Day of Resurrection carrying over his neck a camel that is growling, (calling upon me to intercede for him) saying, ‘O Messenger of Allâh help me!’ I will then say to him: ‘I cannot help you with
Alms giving and its Status

anything (now), for I did convey the Message to you.”

Allâh ﷺ says:

“As for him who gives (in charity) and keeps his duty to Allâh
and fears Him. And believes in Al-Husnâ. We will make smooth
for him the path of ease (goodness). But he who is greedy miser
and thinks himself self-sufficient. And belies Al-Husnâ. We will
make smooth for him the path for evil. And what will his wealth
avail him when he goes down (in destruction?). Truly, on Us is
(to give) guidance. And truly, unto Us (belong) the last
(Hereafter) and the first (this world). Therefore I have warned
you of a blazing Fire (Hell). None shall enter it save the most
wretched. Who denies and turns away. And Al-Muttaqûn (the
pious) will be far removed from it (Hell). He who spends his
wealth for increase in self-purification. And who has (in mind)
no favor from anyone to be paid back. Except to seek the Face
of his Lord, the Most High. He surely, will be pleased (when he
will enter Paradise).” (92:5-21)

“What has caused you to enter Hell? They will say: ‘We were
not of those who used to offer the Salât (prayers). Nor we used
to feed Al-Miskîn (the poor); and we used to talk falsehood (all
that which Allâh hated) with vain talkers. And we used to belie
the Day of Recompense, until there came to us (the death) that is
certain. So no intercession of intercessors will be of any use to them.” (74:42-48)

With this I conclude my speech and ask Allâh ﷻ to forgive all of our sins. Seek His forgiveness for He is the All-Forgiving, the Most Merciful.
Pilgrimage – *Hajj*

All praise is for Allāh ☀️ who completed for this nation the laws and rulings of Islam, and made it obligatory upon those who are able financially and physically to perform *Hajj* (pilgrimage), for which He prescribed a high reward. He promised the Muslim who performs *Hajj* without erring or violating to have all of his past sins erased so that he becomes as innocent as a newborn baby. That is *Al-Hajj Al-Mabrur* (the Pilgrimage that is accepted by the grace of Allāh ☀️) for which Allāh ☀️ rewards the garden.

I praise Allāh ☀️ and thank Him and bear witness that there is no god worthy of worship except Allāh ☀️, *Al-Malik* (The King), *Al-Quddus* (The Holy) and *As-Salám* (The Peace). I also bear witness that Muhammad is His slave and Messenger, the best man that ever prayed, fasted, performed *Hajj*, and paid *Zakát*. May the peace and blessings of Allāh ☀️ be upon him, his family, his benevolent Companions and those who follow their guidance throughout the passage of time.

O believers! Fear Allāh ☀️ and praise Him for perfecting your religion and completing his favors upon you. One of these favors is that He ordered you to perform *Hajj* and also made it easy for you to do.

In the early ages, pilgrimage was a hard obligation to fulfill in terms of difficulties and cost, which few people would be able to afford. The person would be encountering many dangers during this journey. Whereas in these days, many things have changed and Allāh ☀️ has made it easier for us to perform this form of worship. It has become an easy matter and a pleasant journey in terms of travelling. One can choose any means of transportation to take; an airplane, a bus, a car, or even an ocean liner, whatever is more convenient for us. All of these means are part of Allāh’s favors on the people. So they should to be grateful for this and much more. While it is easy for them to take this journey, they should take advantage of the opportunity to increase their obedience and worship and to gain more *Taqwa* and piety.

Pilgrimage is obligatory upon every Muslim who has fulfilled the
following prerequisites:

1. Puberty
2. Sanity
3. Physical and financial ability

_Hajj_ is not required from a child who has not yet reached puberty, a mentally insane person, or a physically or financially incapable person. Allâh ﷺ said:

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وَلَيْسَ عَلَى الْأُمَامِ حَجُّ الْسَّيْيَةَ مِنْ أَسْتَطَاعَ إِلَّاَيْنِ سَيْبَالٌ
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"_Hajj_ (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence)." (3:180)

The one who is in debt and does not have money should pay his debts first, then perform _Hajj_ because to be acquitted first from these responsibilities is more important. If a person becomes weak to the point that he cannot travel but has money, he may send someone to perform _Hajj_ on his behalf. The sick person whose sickness is terminal may also perform _Hajj_ through proxy (i.e. to send someone to do it on his behalf.) This also applies to old people who are so weak that they become unable to travel. For women another requirement may be added. That is every woman should have a _Mahram_ (a male relative who is Islamically forbidden from ever marrying her) to accompany her on her journey until she returns to her home. In this regard, the Prophet ﷺ said:

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لا يَخْلَعُ رَجُلٌ بَيْنَاءَ اِلَّا وَمَعَهَا دُوُّ مَحْرُومٍ، وَلا تُسَافِرُ السَّيْرَةَ إِلَّا مَعَ ذَي مَحْرُومٍ، فَقَامَ رَجُلٌ فَقَالَ: يَارَسُولُ اللَّهِ إِنِّي امْرَأَتِي حَرَجَتْ حَاجَةً، وَإِنَّي أَكْتَبَتُ فِي غَرْوَةٍ كَذَٰلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: الْطَٰلِبُ فَحَجَّ مَعَ امْرَأَتِكَ
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"A man shall not be alone with a woman in private without her _Mahram_. A woman shall not travel without a _Mahram_ [accompanying her.]”. Upon this, a man stood up and said: “O
Messenger of Allāh, my wife set out for Hajj, and I am here preparing for Jihād." The Prophet ﷺ said: "Go and perform Hajj with your wife.

A Mahram is any man that a woman is Islamically forbidden to ever marry due to family, nursing, or marriage relationships, such as a father, son, grandfather, brother, uncle, or nephew (in the family or from nursing relationship). A Mahram may also be the father-in-law, the stepson, the son-in-law, and the step-father (from the marriage relationships). All of the aforementioned are qualified to be Mahram for the woman. Of course, there is reasoning behind this ruling. It is to protect, safeguard and look after the woman while she is travelling. However, whoever cannot find a Mahram is excluded from the obligation due to inability to fulfill the prerequisites.

As for the performance of Hajj and Umrah, a Muslim must learn how to do that, so as to be able to perform them correctly. The first thing for a Muslim to know is that he is about to do one of the main obligations and pillars of Islam. He must abstain from indulging in any prohibited matter or sin. He must purify his heart as well as his body. The money he intends to use for this journey must come from a lawful, Halaal (Islamically permissible) and pure source that has not mixed with Haram (Islamically impermissible matters). He should further pay special care to his prayers by performing them as perfectly as possible, in congregation and in the mosques if available. In addition to that, he must behave with good qualities such as generosity, cheerfulness, and patience upon suffering the pains and hardships of the journey and should not harm anyone.

When one reaches his prescribed Migat (a place designated for people to assume Ihram based on their originating city) one should take Ghusl (a ritual purifying bath in which the whole body is washed), use perfume on his body, hair, and beard, then perform the act of Ihram (puts on the two-piece traditional garment and utters the intention to perform Umrah) He then sets out for Makkah pronouncing the Talbiya (saying aloud these words):

الله ىَلَهَّمَّ لَبَيْكَ، لَبَيْكَ لَكَ لَبَيْكَ، إِنَّ الحَمْدَ وَالْفَوْقَةَ لَكَ
“Here I am at Your service, O Lord, Here I am! Here I am. No partner do You have. Here I am! All praise be to You, and all favors and bounties are due to You. No partner do You have.”

When he reaches Al-Bayt Al-Haram (the House of Allâh), he circumambulates the Ka‘bah seven times as part of the Umrah. He can do so regardless of his distance from the Ka‘bah, within the mosque, yet to be closer is more preferable if this does not cause any harm to anyone, including himself. After completing this Tawaf (circumambulating the Ka‘bah), he goes behind Maqam Ibrahim (the station of Ibrahim) and prays two Rak‘ât if possible, otherwise he may pray at any place within the sacred Mosque. After that, he heads towards the two hills to perform As-Sa‘î (walking and hurrying between the two hills of As-Safa and Marwa starting from As-Safa), seven times. After he completes these seven turns, he should cut his hair equally. Cutting only part of the hair is not acceptable. Even though many people do so, it is not correct.

A person performing Hajj shall keep his heart, limbs and thoughts from all sins or violations that might cause a defect in his Hajj. On the eighth of Dhul-Hijja, he prepares himself for Hajj by taking a Ghusl, using perfume and wearing Ihram. He shall do such at the place he is staying at in Makkah. He shall then head for Mina. He prays the noon prayer, the afternoon prayer, the evening prayer, the night prayer and the next morning prayer at Mina shortened but not combined. This is because the Prophet ﷺ prayed these prayers at Mina and in all the areas of Makkah shortening the prayers but not combining them.

On the night of Dhul Hijja (the Day of ‘Arafa), he sets out for Mount ‘Arafa immediately after sunrise, uttering his Talbiya and humbling himself to his Lord. On this day he prays the noon prayer and the afternoon prayer shortened and combined in the time of the noon prayer so as to dedicate the rest of the day for supplication and Du‘a’. He must keep his Wudu (status of purity) and face the Qiblah (the direction of the Ka‘bah) with the hill at his back, as this is the Sunnah of the Prophet ﷺ. He must further stay within the boundaries of ‘Arafa
and its signs. Unfortunately, many people stand far beyond these boundaries or even farther away not knowing that standing beyond these boundaries definitely nullifies the *Hajj* entirely, as the Prophet ﷺ said:

الْحَجُّ عَرَفَةُ

"*Hajj* [Pilgrimage] is (mainly) ‘Arafa (i.e. standing at ‘Arafa)."

Once you are at ‘Arafa, you may stand anywhere you want within the boundaries. The bottom of the valley, which is called *Urana* Valley is not a part of ‘Arafa. The Prophet ﷺ said:

وْقَلَتْ هَا هُنَا وَعَرَفَةُ كُلُّهَا مَوْقِفٌ

“I stood over here and the entirety of ‘Arafa is acceptable to stand on."

After a Muslim has confirmed that the sun has set, he may proceed to *Muzdalifah* in a peaceful and dignified manner, humbling himself while reciting his *Talbiyyah*, as was advised by the Messenger of Allâh ﷺ when He said:

أَيُّهَا النَّاسُ السَّكِينَةُ السَّكِينَةُ

"O people: Peace, Peace!"

When he arrives at *Muzdalifah*, he has to pray the evening prayer and the nighttime prayer in combination, shortening the nighttime prayer to two *Rak‘at*. Thereafter he shall stay at *Muzdalifah* until dawn.

The Prophet ﷺ had permitted only the weak people to depart *Muzdalifah* any time after midnight and before dawn. Having prayed in *Muzdalifah*, a *Haji* (a person who is performing *Hajj*) is advised to face the *Ka‘bah* and say *Takbeer* and *Tahmeed* (exalting Allâh ﷺ by saying *Allâhu Akbar*, and praising Him by saying *Al-Hamdulillah*) as well as saying the supplications and prayers. He shall do so until the brightness of the morning is widespread. Before sunrise, he should proceed for *Mina* and on the way he should pick up seven pebbles. He should then go towards the stone pillar of *‘Aqabah*, which is the last one next to Makkah. Upon arriving there and after sunrise, he should
throw the pebbles towards the stone pillar of ‘Aqaba one after the other while saying Allâhu Akbar with each throw. This whole practice must be done with humility and submission, because the purpose behind it is to glorify Allâh and make mention of Him. Each pebble must be thrown towards the ‘Aqaba pillar, yet throwing the pebbles at the post erected in the middle is not required. After completing this deed, he may slaughter his sacrificial animal if it is required from him. The animal must fulfill the requirements needed in a sacrificial animal. It is permissible to appoint a proxy to do the slaughter. After that, a Haji is allowed to shave his entire head or shorten his hair equally. He is not allowed to cut or shave part of it and leave part. As for women, they are required to cut a fingertip-long length of their hair. With this, a Haji is free of most prohibitions of Ihram except having sexual intercourse with his/her spouse. That is called the first Tahallul (i.e., returning to one’s normal state.) A Haji may therefore put on his clothes, clip his nails and wear perfume, but shall not have relations with his wife.

When a Haji proceeds to Makkah before noon, he shall perform Tawaf al-Ifadah (being an essential part of Hajj), perform Sa’i (walking between the two aforementioned hills seven turns) and return to Mina. Having done all that, he is in the state of complete and final Tahallul when every Hajj prohibition is lifted including having intercourse with one’s spouse.

O servants of Allâh, on Eid (the tenth of Dhul-Hijja), a Haji performs four of the Hajj practices: throwing at the stone pillar, slaughtering the sacrificial animal, shaving then Tawaf and Sa’i. This is the correct order; however doing these actions in a different order from this shall not constitute a defect in the Hajj. For example: shaving before slaughter, doing Tawaf and Sa’i after proceeding from Mina, or slaughtering the animal on the 13th will not do any harm especially when such is being done to the advantage of the Haji. A Haji is required to stay the night of the 11th of Dhul Hijja at Mina. Immediately after noon a Haji should throw at the three stone pillars with seven pebbles every day for three days in a row starting with the
first pillar, then the middle, then the last. He shall always remember to say Takbir with every pebble he throws.

The time of throwing the pebbles on the day of Eid is after sunrise until sunset for the healthy and strong people and after midnight for the weak ones. After the day of Eid the time of throwing the pebbles starts after noon but not before, though some scholars deemed such to be permissible. It is also permissible to throw the pebbles at night if the place is very crowded during the day. If one is not able to perform this act by himself because of sickness, old age, or because very young, one can appoint a proxy to do it for him. A proxy can throw the pebbles of the one he represents after he has thrown his own. There is no need to go and come back again. Once a Haji completes the Jamarat (the throwing of the pebbles at the pillars), he is free to leave, or stay for the night of the 13th. It is advised that the performance of throwing the pebbles be after the noon prayer as it was reported that the Prophet had done so.

When a Haji thereafter intends to depart Makkah, he shall have to do the Tawaf Al-Wida’ (the farewell circumambulation). No one shall be pardoned from this practice except the women who are menstruating or in the period of discharge following childbirth. These women should not even come close to the mosque’s gates or stand by them.

This is the description of the performance of the Pilgrimage. So fear Allâh the best you can and obey His commandments. Allâh said:

وَأَذِنِ فِي النَّاسِ بِالْحَجِّ بَيْنَ النَّاسِ وَأَذِنِ فِي النَّاسِ بِالْتَّوَافِ عَلَى الْقُبُورِ مِن كُلِّ قَبْرٍ

"And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to
perform Hajj. That they may witness things that are of benefit to them (i.e., reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e., 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (Bismillâh, Wallâhu-Akbar, Allâhumma Minka wa Ilai)]]. Then eat thereof and feed therewith the poor having a hard time. Then let them complete their prescribed duties (Manâsik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka‘bah at Makkah).” (22:27-29)

May Allâh bless you and me with the verses of the Noble Qur’ân, and benefit us with its signs, proofs and wisdom.
Bidding Farewell to the Year

All praise is for Allah who made the sun a shining glory and the moon as a light and measured out for it stages that you might know the number of years and the count of time. All praise is for Allah who made the day and the night alternate in succession for any one that wishes to remember or presents his gratitude. I bear witness that there is no god worthy of worship except Allah Alone having no partner. To Him belongs the dominion of the universe. From Him was the beginning and to Him will be the end and return. I bear witness that Muhammad is His slave and Messenger, who was the best man to worship Allah and surrender to Him. May the peace, and blessings of Allah be upon him, his family, his Companions and upon any one that follows in their footsteps until the Day of Recompense.

O servants of Allah, fear Allah and contemplate these days and nights, for they are but phases (of time) that you pass through to the life of the Hereafter until you reach your 'final destination'. Every passing day draws you closer to the Hereafter and away from this life. He who takes advantage of the opportunities of these days and nights avails by doing what gets him closer to his Lord and he will be successful. Blessed is he who is preoccupied in these days obeying his Lord and avoiding sins. Blessed is he who learns from their lessons and the changes that occur on their passage. Blessed is he who realizes the effects of Allah’s Might in causing the alterations of life and what they entail of wisdom and secrets. Allah says:

“Allah causes the night and the day to succeed each other (i.e., if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.” (24:44)

O my brothers, have you not observed the sun rising every morning in the East and setting every evening in the West? Have you not contemplated this phenomenon? How the days are fluctuating between
sunrise and sunset until the end when everything vanishes. Have you not noticed the phases of the moon throughout the month? The moon first appears at the beginning of the lunar month as a tiny crescent and it starts growing like bodies do until it reaches a stage in which it becomes a full moon. Then it starts shrinking and diminishing. Likewise, is the human life. So be admonished, if you have reasoning.

Have you not witnessed these years, renewing year after year? Once a new year starts, man would perceive the end of the year as being far away. Then the days proceed rapidly, one after another until the year ends as quickly as a blink of the eye. Likewise, one may perceive human life as long whereas in reality it passes quickly and death comes and takes the soul by surprise:

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\text{"And the stupor of death will come in truth. This is what you have been avoiding." (50:19)}
\]

Man would perhaps hope for a long life and comfort himself with such hopes. But the reality is different when these hopes mean nothing and what man has based on them will be destroyed.

O people, in these days you are bidding farewell to a year that has passed and is kept as witness of everything you have done. You are also receiving a new year. If only I could know what you have deposited in this last year and how you may receive this New Year. For this, one should hold himself accountable for everything he has done and thus inspect his actions. If he finds that he has neglected his duties, he shall have to repent to Allâh and make amends. But if he finds that he has been a sinner and that he has wronged himself, he must then stop sinning and violating the prohibitions immediately before his set term is due or then it will be too late. If he finds that he has been a well-doer and a righteous person, then he ought to praise Allâh, his Lord, and ask Him to keep him firm on the straight path until his death, for Allâh is the one who bestowed His mercy upon him.

My brothers! Faith is not by wishes or beautification. Repentance is
not only by words without being translated into action, which should entail quitting the sin repented for. Faith is the belief in the heart, which should also translate into actions. Repentance is the feeling of regret for what was committed of wrongdoings and sins. It is further to return to Allāh and to correct the deeds as well as to fear Him and realize that He is watching you whenever you do any deed. Thus, you achieve true Iman and penance before it is too late, when you become helpless and unable to do anything in this regard.

The Prophet admonished a man and advised him this important advice:

“Take advantage of five (i.e., by doing good deeds and making amends for the bad ones) before another five befall you. Take advantage of your youth before you grow old, your health before you become ill, your wealth before you become poor, your free time before you become busy, and your life before it is time for you to die.”

Young people have more power and strength than old people. When man grows weaker his strength will deteriorate. When man is healthy he is active and capable of doing many things. However, when he is sick he becomes weak and incapable of doing what he used to do when healthy. A rich person has the luxury of doing things, travelling and achieving many of his goals. Yet when he becomes poor, he becomes busy with trying to provide sustenance for himself, his children and his family. In life, man has the opportunity to do a lot of good deeds. The doors of repentance and accomplishments are wide open, but only for as long as he is alive. However, when he dies he is no longer able to make amends and do more good deeds. A dead person is a helpless person compared to the one who still has the chance in this life.
O servants of Allâh! Take the benefits of this admonishment and do not waste what is left of your life as you have done up until now. Death is inevitable, everyone of us shall taste its bitterness. All of us are departing this life for the hereafter. Yet, are we going to learn this lesson and make up for what we have lost by making amends and doing the good deeds before it is too late? It is a matter of appreciating the moments that we live. Allâh ﷺ says:

"Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne (in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who
have knowledge. Verily, in the alternation of the night and the
day and in all that Allâh has created in the heavens and the earth
are Âyât (proofs, evidences, verses, lessons, signs, revelations,
etc.) for those people who keep their duty to Allâh, and fear Him
much.” (10:3-6)

May Allâh ﷻ bless us all with His Book and benefit us with its Âyat
and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive
all our wrongdoings. Seek His forgiveness as He is the All Forgiving,
Most Merciful.
Chapter 4

Behavior and Good Manners
Countering bad deeds with good deeds and love among the Muslims

All praise is for Allâh who promised a great reward for those who return bad behavior with goodness. I praise and thank Him for the good days and for the bad days. I testify that there is no god worthy of worship except Allâh Alone, having no partners and I testify that Muhammad is His slave and Messenger, the finality of all the Messengers and the best of all of the Prophets. May the peace and blessings of Allâh be upon him, his family and Companions.

I thus proceed: O servants of Allâh! Good conduct has a very important role in countering the influence and outcome of misconduct. It erases its bad impact and heals every wound and hard feeling it may have spawned. For this reason Allâh directs His servants to return every bad deed with a good one. He says:

"Repel evil with that which is better." (23:96)

He also says:

"Repel (the evil) with that which is better (i.e., Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend." (41:34)

The interpretation of this Ayah suggests that when you extend a hand of good gesture to the person who has wronged and insulted you, this attitude will push him to reconcile and thus build an awe of respect and passion in his heart towards you. Then he may become a close friend that cares about you and sympathizes with you. Requiting misconduct with good conduct, or action, is a great virtue that only special people can attain. They are the true servants of Allâh who took upon
themselves to control their ego and thus their anger. It takes a lot of self-constraint for a person to force himself to not retaliate and take revenge for himself. Consequently, this exertion of such an attitude will lead the person to a life of happiness, satisfaction, piety and felicity in this life and the Hereafter. This will lead to the establishment of a pious and healthy society.

The desire for revenge is naturally instilled in mankind. However, if man goes against this instinct and desire and follows the commandments of his Lord by repaying a bad deed or conduct with a good one, he shall be among those whom Allâh raises in status. In this regard, Allâh says praising and hailing them:

\[\text{وَمَا يَلْقَبُهَا إِلَّا أَلَّا أَلْتَيْنَ صَبِرُوا} \]

"But none is granted it (the above quality) except those who are patient." (41:35)

No one shall achieve this high status except those who persevere in dealing with ill-mannered people and in withstanding their mischief. Allâh says:

\[\text{وَمَا يَلْقَبُهَا إِلَّا دُوْلُ حَظُّ عَظِيمٍ} \]

"And none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world." (41:35)

Their happiness in this life will be the love, consideration, and attention they get from people. You could hardly find an enemy conspiring against them. This happiness is truly the dream of every living creature on the face of the planet throughout his or its course of life.

As for happiness in the Hereafter, some of the Salaf (our pious predecessors) interpreted the meaning of حَزْن أَزِيم Hazin Azeem (The Great Fortune) as Paradise. Then the meaning of the aforementioned verse will be that no one shall rise to the level of this great virtue except he who deserves to be in Paradise in the Hereafter.
Countering bad deeds with good deeds and love...

O servants of Allāh! Paradise is sufficient to be your ultimate goal and happiness. Allāh described it after listing the qualities of the benevolent believers and their great virtues. He says:

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أولئك جزاؤم مغفرة من ذنوبهم وحمصاً جنوباً من تنحية آلهم حملت يداً فيها.

ويعم أجور الصلحاء.
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“For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh’s Orders).” (3:136)

On the contrary, the obscene and indecent person whom people avoid because of his obscenity, lack of restraint in his language, slanderous and repugnant behavior shall have nothing of the matters of his life straight. He deserves no passion and no one shall love him, look after him, defend him, or pay attention to his interests. Consequently, he will be among the losers, being ostracized and alienated in the society, besides his loss in the Hereafter.

This type of person is the one referred to in the great warning given by the Prophet in a Hadith that says:

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إن من شرارة الفاحشة منزلة يوم القيامة من ترك التاسع انتقاء فخشيه.
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“Verily, of the worst positions on Judgement Day are those designated for the ones whom people avoid because of their obscenity (or wickedness).”

The warning in the Hadith applies to this person regardless of his position in this life, whether he is an important person or otherwise. He will still be avoided for his obscenity. Another narration says:

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أَتْفَأْيَا شَرَّهُ.
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“...to protect themselves from his evil.”

In another Hadith it states:

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إِنَّ الله يُبِينُ التَّفَاحِشُ النَّبِيِّ الَّذِي يَنْتَكِلُهُ بالفَحْشَ.
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“Verily Allāh detests the person who is vulgar and obscene, and
who speaks with obscenity.”

In another Hadith, the Messenger of Allâh ﷺ explains the situation of Al-Muflis saying:

«المفليس من أشيى من يومن القيامة يصلي وركاة ويأتي قد سلم هذا وقذف هذا وأكل المال هذا وسئف دم هذا وضرب هذا، يعطيه هذا من حسابه وهذا من حسابه، فإن يثبت حسابه قبل أن يقضى ما عليه أحد من خطاياهم فثيرحوت عليه ثم طرح في النار»

“The bankrupted person of my nation is he who comes on Judgement Day with prayer and charity. But he also comes, after having cursed this person accused this person falsely, usurped the property of this person, shed the blood of this person and assaulted this person. Then this person will be given from his good deeds and that person will also be given from his good deeds, until he has no more good deeds in his book (so as to pay back all his debtors). He will then be given from their sins, and finally will be thrown into the Fire of Hell.”

O servant of Allâh! It is a sufficient loss that will not be atoned for. So fear Allâh ﷺ and never accuse or slander anyone in any way or method, for it will indeed lead you to the ruin of your life on this earth and the Hereafter. Return every bad deed or insult with a good one looking forward to achieving the virtue of such an attitude, which Allâh ﷺ prompts us to have and attain. He, the Most High, says:

وَلَمْ يَنْصَرْنَّهُمْ وَلَمْ يَعْفَضُوا إِنَّ ذَٰلِكَ لِنَزْلَةٌ عَزِيزَ اللَّهِ الْعَظِيمِ

“And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.” (42:43)

May Allâh ﷺ benefit you and me with the guidance of His Book. By this I conclude my speech and ask Allâh ﷺ to forgive me, you and all Muslims. So seek His forgiveness, He is the All-Forgiving, the All-Merciful.
All praise is for Allâh ™ who put the Trust in the hearts of men after the heavens, earth and mountains had declined to bear it. He put the trust in the hearts of the children of Adam, males and females because he had created within them intellects and reasoning, with which they understood, and hearts and souls, with which they were guided. For this they endured the trust with all the risks it entailed. They did so to attain the level of the righteous believers as they safeguard and convey this trust. Yet, if they waste it and neglect it, they shall fall to the lowest of the low.

I bear witness that there is no god worthy of worship except Allâh ™ Alone, having no partners. He the God of the first of the people and the last of the people. He created and perfected His creation. Verily, He is the Judge and the All-Wise. I bear witness that Muhammad is His slave and Messenger who conveyed the message, fulfilled his trust in the most perfect manner, and worshipped his Lord until the time of his death. May the peace and blessings of Allâh ™ be upon him, his family, his Companions and every one who follows on their footsteps until the Day of Recompense.

O servants of Allâh! Fear Allâh, the Most High, and fulfill the trust you were entrusted with. Allâh ™ had offered the Amanah (the trust) to the heavens, the earth, and the mountains, but they declined to bear it and were afraid of it. Yet, man agreed to bear it; he was indeed unjust and ignorant.

O servants of Allâh! Fulfill the trust that you agreed to bear by doing what Allâh ™ ordered you to do. Worship Him and fulfill His rights over you. Do not betray Allâh ™ and His Messenger, nor betray knowingly the trusts that were entrusted to you. Exceeding the proper bounds of this trust, as well as neglecting it, lead to betraying it. Betrayal of trust is a defect in the faith and a cause for loss and deprivation. The Prophet ™ said:

ّلا إيمانًا ليسَ لأَمانةٍ لَهَـٰ"
"He has no faith who cannot keep a trust."

He also said:

آية المُنافِقِيْنَ ثالثٌ: إذا حَدَّثَ كَذَّبَ، وإذا وَعَداً أَنْخَفَفَ، وإذا أَوَّلَينَ خانَ،
وَإِنْ صَلَّى وَصَامَ وَزَجَّعَ آلَهَ مُسْلِمَ.

"The signs of a hypocrite are three: when he speaks, he lies; when he promises, he reneges; and when he is entrusted (with something), he betrays (it). Even if he prays, fasts, and claims to be a Muslim (he still is a hypocrite)."

The Prophet also said:

إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالآخِرِينَ يَوْمَ الْقِيَامَةِ يُرْقَعُ لِكُلِّ غَادِرٍ لِوَاءً يُقَالُ:
هذِهِ عَذَةٌ فَلَان.

"When Allâh gathers the first of the people and the last of the people on the Day of Resurrection, he will raise a flag for every betrayer; then it will be said: this is the betrayal of such and such a person."

To his regret and disgrace, this flag will be raised for the betrayer to expose him in front of all the people.

O Muslims, trust is in worship, transactions and behavior. Keeping the trust in worship is by obeying Allâh with pure intention, following His Messenger, abiding by His orders, avoiding His prohibitions, and fearing Him openly and secretly. You should fear Allâh regardless of whether people can see you or not. So do not be one of those who fear Him in the open, but when you are alone you disobey Him. That is indeed Ar-Riyâ' (being dishonest in your intention by showing off). Do you not know that Allâh knows the fraud of the eyes and all that the breasts conceal? Do you not know that Allâh disapproved of those who behave that way? He says:

إِنِّي أَمُّسِيْنَ أَنَا لَا يَسْمَعُ بِرُسُلِي مِنْهُمْ وَلَا وَسْلَتْهُمْ لَهُمْ بَكْرَبَيْنَ

"Or do they think that We hear not their secrets and their private counsel? Yes, and Our messengers are by them, to record." (43:80)
“Know they (Jews) not that Allâh knows what they conceal and what they reveal?” (2:77)

“They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.” (4:108)

In behavior, to keep the trust is to treat people the way you like them to treat you, being sincere to you, as you would do. It is also to safeguard their rights, whether related to money or other things, which you are being entrusted with. Between a husband and a wife, keeping the trust is that each one of them should safeguard the other’s property and secrets. Every husband and every wife must keep what occurs between them in terms of the intimate relations secret. No one else should know about it. In an authentic Hadith, the Prophet ﷺ was reported saying:

“One of the worst people on the Day of Judgement is the man who would have intimate relations with his wife and she would have the same with him, then both of them or one of them would disclose the secrets of his partner. (Meaning: what had occurred between them).”

The husband and wife would trust one another not to disclose their private and intimate relationship between them, yet one of them would betray this trust. Or one of the two would confide something that he or she would not like anyone else to know, to the other, however the other spouse would disclose it to other people. This is not only applied to couples, it also applies to friends in terms of one confiding something to another. In this regard, a narration states that:
“If a man tells another something and turns his (face) around, then (this thing) is a trust.”

As he would not turn his face around if this talk was not a secret that he wanted no one to hear.

Trust is also involved in transactions and commercial exchange, which include buying, selling and renting. The seller should not betray the buyer in terms of increasing the price, covering the defects of the commodity, cheating on describing the commodity or reducing the weight or measure. On the other hand the buyer must not betray the seller by taking some of the price off, defaulting on the debt, or procrastinating in paying his dues while he is able to pay. The renter must not betray the rentor by taking away some of the utilities or facilities that were agreed on to be provided in the rent contract. Likewise, the tenant should not cheat the renter by reducing the rent amount, declining to pay it or destroying something in the rented item whether a house, a shop, a machine, or a vehicle.

In proxies, the trustee must keep the trust by taking on all the responsibilities involved in this proxy. He should do everything that benefits his client. For instance, a trustee should not sell the commodity (the object of the proxy) for a lower price than its real value for the purpose of pleasing the buyer. If the proxy involves buying something, the trustee must not buy it for a price that is higher than its real value just to please the seller. Every person in charge of any department or holding any responsibility is a trustee. He, therefore; must safeguard this trust. A judge is a trustee, a governor is a trustee, the directors and managers of any departments are also trustees. They all must take on the responsibilities that are involved in these trusts and manage them in a manner that will benefit and safeguard these trusts all according to their utmost abilities. The guardians of orphans, the trustees of Waqf (administrators of Islamic endowments), and the legal guardians that implement the wills are all trustees who must attend to the responsibilities of their trusts to the best of their abilities.
Trust is also involved in the education process at schools. Those who are in charge, whether they are directors, supervisors, or principals, should keep in mind the issue of fulfilling their trusts and duties. This may be done by selecting useful textbooks and hiring the pious and righteous teachers who care about teaching the students every useful material, be it religious studies, science, and other subjects and looking after them in terms of behavior, discipline, conduct and Islamic duties.

Another trust should also be kept in this regard; that is how to protect the school exams from being tampered with and to insure the fair preparation of these exams. For example, the level of understanding and learning of the students must be taken into consideration by those who prepare the exams, so that the exams will suit the students' intellectual and learning abilities. Two kinds of exams might harm and cause more detriment than good. First, the exam that is beyond the students' level of learning and understanding and second is the exam, which is less than their level. The first may make many students fail and thus waste a whole year and the second may hurt the general level of education for the whole country. During the exam, the supervisors must be alert regarding any attempt at cheating among the students.

Keeping the trust in education also means that no student shall receive preferential treatment for any reason, because if this happens, the student himself will be the one getting hurt. All of the students in the exam hall are the responsibility and the trust of the supervisor. According to him, all the students are equal. No special attention should be given to any of them on the expense of the other students.

In the process of correcting these exams, the correctors must be accurate and the correcting process must be done according to the standards of the system, so that no one will be oppressed or mistreated at the expense of others. By this each student will get the result he earned.

If we keep this trust at all three of its levels, this will benefit the whole nation. This will also benefit every person involved in the process: the supervisors in charge as they fulfill their duties and the students who will thereby reach the high level of education and knowledge and not
just receive a certificate or a title. Keeping the trust in the end will benefit the knowledge itself in that it will be strengthened and increased.

The number of students who pass the exams shall not be that important because the main concern should be quality not quantity. If there are fewer students that pass this year, next year there will be more, because the students will take the matter more seriously.

May Allah guide us to fulfill the trust and successfully bear the responsibility we have upon us. May He prevent us from falling into betraying the trust or neglecting it. With this, I conclude and ask Allah to forgive our sins. Seek his forgiveness, for He is the All-Forgiving, the All-Merciful.
Modesty (1)

All praise is for Allâh who adored his Awliyâ’ (friends) with Taqwa and granted them the best of qualities and virtues. Allâh had disciplined the Prophet and made him the most modest and humble of all people. I bear witness that there is no god worthy of worship save Allâh Alone, having no partners, and that Muhammad is His slave and Messenger. May peace and blessings be upon him, his family, his Companions and those who follow on their footsteps until Day of Recompense.

O servants of Allâh! Islam is a religion of superb morality, which calls to the virtuous manners and instills in the soul the values of modesty and virtue. The Prophet made it clear to everyone that he was sent to complete the virtuous manners when he said:

إِنِّيْ بَعْثْتُ لَأَنتَمُّ مِكَانِمَ الْأَخْلَاقِ

“I was sent for the sole purpose of completing the virtuous manners.”

Islam has come to fight vice and all reprehensible actions, prohibiting all sins inwardly and outwardly. The purpose of Islam is to establish a clean and virtuous society in which sin, crime and motives for obscenity and evil do not exist. The society that is based on the Islamic teachings shall be a clean society that is free of lewdness, rudeness and immorality. Islam has long struggled to establish such a clean society, which is based on modesty being its core quality and virtue. Modesty is at the head of all virtuous manners and at the core of the branches of faith. With modesty, religion is complete, life is appropriate, virtue is dominant and vice is abolished.

Al-Haya’ (modesty) is the title of Islam, the proof for the faith, and the guide for man to attain goodness and guidance. The Prophet said:

الْحَيَاةُ لَا يَأْتِي إِلَّا مَنِ يَحْتَىْ

“Modesty brings nothing but good.”
He also said:

"Modesty is a branch of Faith. He who has no modesty, has no Faith."

If a person is endowed with modesty, it will be a sign of his good conduct and behavior, his righteousness, the purity of his intuition and the completeness of his faith. On the other hand, when a person lacks modesty, he is indeed deprived of a lot of good and is suffering a great loss.

Modesty is the feeling of rejection for every disgraceful matter. It is a quality instilled in man to deter him from indulging in everything his soul desires, so as not to become like an animal. Therefore, modesty is a deterrent from committing sinful deeds. It prevents man from doing anything disgraceful no matter how minor it is. It is the base for every virtue and goodness. It is also immunity against every vice and evil. Referring to this, the Prophet ﷺ said:

"Verily, every religion has a nature and the nature of Islam is modesty."

It was narrated on the authority of Qurrah bin Iyas  that he said: "We were with the Prophet ﷺ when he mentioned Al-Haya’." The Companions said, 'O Messenger of Allâh ﷺ is modesty a part of religion?' The Prophet ﷺ replied: "Rather, it is the whole religion."

Modesty is the whole religion because it leads to the perfect morals and to the virtuous deeds. The Prophet ﷺ used to be more shy than a virgin in her private rooms. He was so shy that one could tell if the Prophet ﷺ had seen something that he hated from the look on his face. He had the most sensitive nature of all people, the noblest life and the
deepest feelings of responsibility. He was also the farthest from all vices and disgraceful matters. This sensitivity is illustrated in the following Hadith:

«أخبرني جبريل - علیه السلام - أن الله يشذحب من عبد يشذحب في الإسلام.
أن يشذحب أفعال يستذحب العبد أن يذنب وقذ شاب في الإسلام».

“It was narrated on the authority of Ibn ‘Umar ﷺ that he called on the Prophet ﷺ and found him crying. He asked him: “Why are you crying, O Messenger of Allâh?” The Prophet ﷺ said: “I was told by Jibreel that Allâh feels shy to punish a slave (a Muslim) whose hair turned white while in Islam; so shouldn’t this (person) feel shy to sin after his hair turned white while in Islam?”

Unfortunately, this Hadith applies to many of those whose hair has turned gray and are at the brink of their graves. Yet they are still heedless. They still look forward to this life and to collecting as much money as they can. They still do not pray, do not give their Zakât dues, do not perform Hajj, or even remember Allâh ﷺ. Moreover, they do not try to avoid sinning. How disgraceful, arrogant and heedless can they be?

O servants of Allâh! If we look around us these days, we could notice that modesty does not exist in this world except with those upon whom Allâh ﷺ has bestowed His mercy. The impact of modesty has been taken away from the faces of men and women altogether. Hence, the earth is filled with evil, vice, sins and immorality. Disgraceful acts are being committed without restraint and without any feeling of shyness or fear from Allâh ﷺ.

One sees women going out of their homes half-naked everyday, leaving no satanic method of seduction and temptation except that they follow it. They have rushed to the streets, the public gatherings and parties as if they were brides on their wedding night.

As for those who claim to be men, they have reached the highest levels of immorality, rudeness, dishonor, and lack of jealousy so much so that they have become like the worst kinds of animals. There is no
doubt that their hearts and souls have been transformed into monkeys' and pigs', even though they appear as humans.

If modesty goes, the whole religion will follow. And if both go, people will burst out like wild and lost animals, not caring about anything but their lusts and desires. For the sake of their desires and whims they would regard as permissible every prohibition. Without restraint, they would indulge in fulfilling their lusts by any means without considering any virtue, ethics, principles, or religion. It was narrated that Ibn Masud said: The Messenger of Allâh came out one day, and said:

“Be shy from Allâh as you should be!” We said: “O Messenger of Allâh! We all are shy from Allâh, praise be to Him.” The Messenger said: “That is not what I meant. Being shy from Allâh is to preserve the head and what it contains, the stomach and what it contains, and to remember death and disintegration. Whoever looks forward to the Hereafter shall abandon the garnish of this life, and he who does that is shy from Allâh in its proper manner.”

With this I conclude and ask Allâh to forgive all of our sins. Therefore, seek His forgiveness, for He is the All Forgiving, the All Merciful.
Modesty in the Islamic Society (II)

All praise is for Allâh ﷻ, the Lord of the worlds, and peace and blessings be upon the most honored of the Prophets and Messengers. I testify that there is no god worthy of worship except Allâh ﷻ. Alone having no partners and that Muhammad is His slave and Messenger.

O servants of Allâh! The Messenger of Allâh ﷻ said:

"Verily, every religion has a nature and the nature of Islam is Modesty.”

Islam is a religion based on ethics, virtues and modesty. It calls for purity, chastity, and to raise oneself from obscenity and lewdness. Modesty is a branch of faith and he who has no modesty, has no religion.

In order to make modesty the nature of every Muslim man and woman, and make purity and chastity the qualities of every believing man and woman, Islam has exhorted the Muslims to be endowed with virtuous and good manners and to cease indulging in sins and vices. Moreover, Islam has forbidden women to be uncovered or indecent and has protested all forms of lewdness, evil, and immorality in order to make the Islamic society become an example for cleanliness, chastity, modesty, virtue, honor and purity of the heart and soul.

O Muslims! To build its social life on the bases of modesty, virtue, purity, and chastity, Islam has made it impermissible for women to unveil or go out indecently. Furthermore, it shielded them with modesty and honor to avert temptation, corruption, and to cut off all causes of immorality, lewdness and deviation. Allâh ﷻ said:

"وقُلِّي بِرَيْبَكَةِ وَلَا تَبِينَ بِأَفْتَارِكَ الصُّدُورِ وَأُخِذْ ضَرْعَةَ وَأَطْعِمْنَكَ وَأُولِي أَمْرِكَ ﻟَهُمْ ﺇِنَّ هَذَا قُرْآنٌ يَكْشُفُ الأُمُورَ ﻓِي نَفْسِكَ"
"And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger." (33:33)

This is Allâh’s commandment regarding women. They should stay in their homes and never allow a non-Mahram man (a stranger, not elated to her) to see their bodies, or their adornments. If a woman has to go out to the marketplace, she must appear modest, decent and with reverence. In her home, a woman does her housework, fulfills her marriage obligations, and religious obligations such as her prayers, paying her Zakât and obeying Allâh and His Messenger. Islam realizes the great corruption that stems from men and women mixing. Therefore, it forbade it and further prohibited men and women from meeting or speaking without a screen or curtain between them. In this regard, Allâh said:

وإذا سألتموهن من وراء جناح ذلك مأشهر للغريبكم

"And when you ask them (Prophet’s wives, ladies) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts." (33:53)

Moreover, Islam made obligatory upon women to wear Hijab (Islamic clothing for women) and to cover their faces because the face is the most beautiful part of a woman. Hence, it is a source of Fitna (temptation) and seduction. Allâh says:

يا أبا أيها النبي قل لأراك مك ونساء المؤمنين يدننن عنهم من جيسيهم

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e., screen themselves completely except the eyes or one eye to see the way).” (33:59)
"And to draw their veils all over Juyûbihinna (i.e., their bodies, faces, necks and bosoms)." (24:31)

In view of the above, one may wonder about the situation of the Islamic society today. Anywhere a person goes, he will see women unveiling and women dressed in a way as if they were undressed except those upon whom Allâh bestowed His mercy. He will see women displaying themselves for the purpose of temptation and for showing off their beauty and charms. Such exposure of any woman proves her lack of religion and modesty. It corrupts her, and thereby the whole generation becomes corrupted and eventually the whole nation. This problem has brought us disgrace, crime, tragedy and great calamity, so much so that our life has turned into misery, suffering, inferiority and lowness.

Cursed be a life in which honor is demeaned, jealousy and manhood are abolished, and dignity and chastity are annihilated. Where is honor in such a life? Where is virtue? Where is modesty? Where is the dignity of Muslim men and the integrity of the Muslims? Where are jealousy and anger for the sake of Allâh? It is a great disgrace to see a Muslim man in public with his wife or sister unveiled, displaying her chest and neck and permitting other men (who are sick of heart) to enjoy her beauty and ornaments.

Abu Usaid Al-Ansari said that he heard the Messenger of Allâh (ﷺ) say when he was coming out of the mosque, and men and women were mingling in the street:

"Withdraw, for you (women) must not walk in the middle of the road (with the men). Keep to the sides of the road."

Then after that, the women used to keep so close to the wall that their garments were ribbing against it. (Abu Dawud)

O Allâh, we pray to You to keep us firm upon Your religion, thankful for Your bounties and righteous worshippers of You. O Allâh, keep us away from sins, evil and disgraceful manners. O Allâh, guide our
youth and make good our conclusion in all matters of this life. Protect us from the disgrace of this life and the chastisement of the Hereafter. 

Amin!

O servants of Allâh! Allâh commands justice, the doing of good, and giving to kith and kin, and He forbids all indecent behavior, and evil and aggression. He instructs you, so that you may be admonished. So keep remembrance of Allâh the Almighty, the Most High and Exalted, and He will remember you. Thank Him for His endless favors and He will provide you with more. Verily, remembering Him is the greatest (thing). Allâh is well acquainted with all that you do.
Mercy

All praise is for Allâh ﷻ, the Lord of the worlds, the Most Gracious, and the Most Merciful. I bear witness that there is no god worthy of worship except Allâh Alone having no partners, and I bear witness that Muhammad is His slave and Messenger who was sent as a mercy for mankind and jinn. May the peace and blessings of Allâh be upon him, his family, his Companions, and those who follow his Sunnah, and call for his Shariah and who are merciful among each other until the Day of Recompense.

O servants of Allâh! One of the virtues that the Messenger of Allâh ﷺ was endowed with and that Islam called for is the virtue of mercy. Mercy is a gentle feeling in the heart of man that translates into kindness in his behavior. It is a superb quality and nature that prompts the emotion of man to be good and benevolent. Allâh ﷻ praised the Messenger ﷺ who was sent with the virtuous manners, for having this quality. He says:

فيما رحمتم من الله لذكَّرتتهми ولَّو كنتم فقرا على القلّب لانتفضوا من حولك

“And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.” (3:159)

So he was the one who was sent as a mercy to all the worlds; he was sorry and sad to see anyone deprived of the light of Islam and the tranquillity of faith. Allâh ﷻ said:

لقد جاءحكم رسلوك من أنفسكم غيّر علّمه ما عيَّنتمر حريص

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in
order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he ﷽ is) full of pity, kind, and merciful.” (9:128)

The comprehensive and complete mercy is the mercy of Allâh, the Most Merciful, and the All-Mighty. His mercy has encompassed all creatures. Nothing exists except due to the mercy of Allâh ﷽. Allâh ﷽ says:

وَرَحْمَتِ وَسَيَاطِئَ كُلِّ شَيْءٍ

“And My Mercy embraces all things.” (7:156)

He also says:

رَبِّ أَنْتَ أَعْلَمُ جَزَائِرَ الْمُتَّلَكِمِينَ وَرَحْمَتُ وَسَيَاطِئَ

“Our Lord! You encompass all things in mercy and knowledge.” (40:7)

Allâh ﷽ created us from no existence and made it easy for us to live in this life, on His earth and under His heavens. He caused the rivers to flow, the plants and trees to grow and give fruits, and he caused day and night to alternate. He furthermore provided us with ample favors and bounties of which if one intends to count, he will attempt to do so in vain because Allâh’s favors and bounties are countless. Allâh ﷽ says:

فَأَنْظُرْ إِلَى مَآ أَنْتَ رَحِيمُ الْأَرْضِ حِكْمَةَ يَدهُ الْأَرْضُ بَعْدَ مُوْتِهِ إِنَّ ذَلِكَ لَمَّا يُنْجِي السُّوْفِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Look then at the effects (results) of Allâh’s Mercy, how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.” (30:50)
“It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e., during the night) and that you may seek of His Bounty (i.e., during the day) — and in order that you may be grateful.” (28:73)

“And your Lord is Rich (Free of all needs), full of mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.” (6:133)

The Messenger of Allâh ﷺ carried the torches of guidance and the light of faith. He showed the people the way of life and the methodology by which they would have a righteous life and by which their hopes would come true. It is the methodology that would make them successful and happy in the Hereafter and ensure their future in it. This guidance was but another favor of Allâh’s many favors upon them. It was also a mercy that would protect them from being ruined and misguided. In an address to Maryam عليه السلام regarding her son Isa عليه السلام, Allâh ﷺ said:

“He said: ‘So (it will be), your Lord said: That is easy for Me (Allâh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed (by Allâh).’” (19:21)

When Allâh ﷺ decided to conclude and seal His messages to mankind, perfect His religion for them, and complete His favor upon them; He sent the seal of the Messengers, Muhammad ﷺ, who is the Imam of the guided ones. He was sent as mercy for those who were guided, and for all mankind. Allâh ﷺ said:

"وَمَا أَرْسَلْنَاكِ إِلَّا رَحۡمَةً لِّلْعَالَمۡيِنَ"
"And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamín (mankind, jinn and all that exists)." (21:107)

Likewise, the Noble Qur'ân, which is Allâh’s great sign, and Islam’s eternal miracle, came as cure, guidance and mercy for what is in the heart. In this regard, Allâh ﷻ says:

وَرَزَقَنَا عَلَيْكُمْ الْكِتَابَ وَتَبَيَّنْنَا لَكُمُّ شَيْءًا مِّنَ الْمُلْكِ وَرَحْمَةً وَبُشْرًا لِّلْمُسْلِمِينَ

"And We have sent down to you the Book (the Qur’ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims)." (16:89)

The mission of the callers to Allâh ﷻ, though it is a dangerous mission, requires an ample reserve of mercy, kindness, and patience. For this reason, the master of the callers to Allâh ﷻ, Muhammad was characterized with a heart full of mercy and affection. He was a Messenger who had wished guidance and goodness for all humanity. He treated mercifully every human being, whether a child, an old man, a believer, or even a disbeliever. His life story carried within its days, nights, and moments great examples of good conduct, kind behavior, gentleness and passion towards everyone who happened to see him.

There was a story about a nomad who called on the Prophet ﷺ and said: “O Muhammad, give me a camel load of what Allâh ﷻ has given you, as indeed you do not give me of your own money, or your father’s money.” Upon this, he pulled the Prophet ﷺ by his clothes so hard that it left a mark on the Prophet’s neck. The Prophet ﷺ said:

«الْمَالُ مَالُ اللَّهِ، وَأَنَا عِبَادُهُ، وَلَكِنْ ۡيُقَادُ مِنكَ بِأَمْرِيِّي»

“The wealth is Allâh’s wealth, and I am His slave. However, you will be charged, o nomad!”

The man replied: “You will not do that.” The Prophet ﷺ asked: “Why?” He said: “Because you do not return a bad deed with another, but you return a bad deed with a good one.” Upon this, the Prophet ﷺ pardoned him and ordered him to be given what he wanted.
The Messenger of Allâh ﷺ also treated the youngsters and children with mercy and kindness. He often played with them and put them near to him. Imam Ahmad narrated on the authority of Yousef bin Abdullah bin Sallam that he said:

“The Messenger of Allâh ﷺ named me Yousef, and seated me on his lap, then wiped over my head...”

With his opponents and enemies, the Prophet ﷺ was also patient. He often tolerated their harm against him. He hoped and strove for their guidance and righteousness, while he was always able to invoke Allâh ﷺ against them, which would result in their ruin and destruction. Yet, when they became harsher and more hostile towards him, he would only say:

“Allâh, guide my people, for they do not know.”

Islam has called upon its followers to be endowed with this noble virtue in order for people to be stable in their life, and for every member of the society to find his appropriate position in life and thus his dignity. At-Tabarani narrated that the Prophet ﷺ said:

“Verily you will not believe until you have mercy among you.”

They said: “O Messenger of Allâh! We all are merciful.” He replied:

“It is not your mercy upon one of your friends, but it is the mercy upon the whole populace.”

Islam also stresses upon extending the concept of mercy to include animals. Animals should not be harmed, beaten, or left hungry or thirsty. Abu Dawud narrated on the authority of Abdur-Rahman bin Abdullah, that he reported that his father said:

“We were travelling with the Prophet ﷺ, when he proceeded away for some private affair (to answer the call of nature);
meanwhile we saw a *Humara* (a bird) with two of her baby birds, so we took them from her, upon which she started flapping her wings. The Prophet ﷺ came and said: “Who did this with her baby bird? Give her baby back to her.” He then saw an anthill, which we had burned down and asked: “Who burned this?” We answered: “We did.” Then he said: “No one shall torture with fire except the Lord of the Fire (meaning Allâh).”

*Al-Bukhâri* and *Muslim* reported on the authority of Ibn ‘Umar ﷺ, that the Messenger of Allâh ﷺ had said:

> أُذَنَّبَتْ امرأةٌ في حِرَّة مَسْجِنَتِها حَتَّى مَاتَتْ جُوعًا، فَدَخَلتْ فيها النار، لَهِيَ أطْعُمَتْهَا وَسَقَطْتُهَا إِذْ هِيَ حَبَسَتِها، وَلَا هِيَ تُرَكْنَتْها نَأْكُلُ مِنْ حُشْاشِ الأَرْضِ.

“A woman was tortured for a cat that she confined until it died from hunger. She therefore entered Hellfire for what she did to the cat. She did not feed it or let it drink, nor did she set the cat free to eat the small animals (bugs, rodents, etc.) of the earth.”

O servants of Allâh! Allâh ﷻ says:

> إِنَّ رَحْمَةَ اللَّهِ قَرِيبَ بَيْنَ الْمُحْسِنِينَ

> “Surely, Allâh’s Mercy is (ever) near unto the good-doers.”

(7:56)

As was also stated in an authentic *Hadith*:

> مَنْ لَا يَرْحَمُ النَّاسَ لَا رَحْمَةُ اللَّهِ

> “May Allâh have no mercy on him who has no mercy on people.”

The cruelty of the heart and the coldness of the emotions are considered some of the causes for the misery of this life and the Hereafter. As was narrated by Abu Hurairah ﷺ that the Prophet ﷺ said:

> لَا تَنْبِعَ الرَّحْمَةُ إِلَّا مِنْ شَقِيقٍ

> “Mercy is not taken away except from a wretched person.”
We are thus obligated to take the example of the Messenger of Allâh ﷺ and hold onto the teachings of our religion. Every Muslim must have mercy on himself by not exposing himself to the wrath of Allâh ﷺ or involving himself in disobeying Him.

O brother in Islam! Would not you like it when Allâh greets you with *Salam* (peace) through His Messenger ﷺ, the best man ever created and treats you with His mercy and favors in this life and the Hereafter? Allâh ﷺ says:

> “When those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: ‘Salâmun ‘Alaikum’ (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.” (6:54)

He ﷺ says, describing the believers who treat one another with mercy and kindness and whose hearts are filled with faith in Allâh ﷺ and His Messenger ﷺ:

> “The believers, men and women, are *Auliyâ’* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma’rûf* (i.e., Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform *As-Salât* (*Iqámat-as-Salât*), and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have
His Mercy on them. Surely, Allâh is All-Mighty, All-Wise.”
(9:71)

O Allâh! Help us repent and surrender to You! Answer our prayers! O Allâh! Make us feel the coolness of Your pardon, and the sweetness of Your forgiveness! Save our hearts from being attached to other than You! Join us to those whom You love and who love You! Protect us in this life and the Hereafter from all tribulations and temptations! Make us pious inwardly and outwardly and make us amongst the righteous ones! O Allâh! Have mercy on all Muslims! O Allâh! Answer our prayer!

With this I conclude my speech and ask Allâh ﷺ to forgive all of our sins and wrongdoings. So seek His forgiveness; verily He is Oft-Forgiving All-Merciful.
Honoring the ties of Kinship

All praise is for Allâh who created man from water (meaning the sperm mixed in semen), and from man emerged the blood and marriage relationships. Allâh ﷺ, thus, made honoring the ties of kinship obligatory and prescribed a great reward for those who fulfill this obligation.

I bear witness that there is no god worthy of worship except Allâh ﷺ Alone having no partners. This is a testimony that I save for Judgement Day. I also bear witness that Muhammad ﷺ is Allâh’s Messenger and slave, who of all people attained the greatest reverence and the most superb reputation. May the peace and of Allâh be upon him, his family, his Companions who undertook righteousness as their way of life and those who follow on their footsteps.

O people, fear Allâh ﷺ and safeguard what He ordered you to safeguard. Keep and safeguard His rights and the rights of His people and creations. Keep and honor the ties of kinship (Arhaam). Some people understand the meaning of Arhaam incorrectly. Arhaam are the people related to you through blood bond. They are also called Al-Ansaab. So they are not the relatives of the husband or wife, as some people understand mistakenly. The husband or wife’s relatives are called Al-Ashár, who are the people related to you by bond of marriage.

Ar-Rahm (blood relatives) and Al-Ansaab are the parents, children and every one related to the person through them by blood bond (e.g. the grandfather, the grandmother, the uncle, the aunt, and the grandchildren).

A Muslim ought to keep contact with his Arhaam by visiting them, offering them gifts and money if they need it, being compassionate with them and showing them cheerfulness and the respect that they deserve. In brief, a Muslim must offer them anything recognized as a way of keeping ties with them. By doing so, a Muslim shall gain a good reputation and achieve a great reward. It is his way to heaven and
to qualify for Allâh’s attention in this life and the Hereafter. Allâh ﷻ said:

في إما يذكرُ أنْ أوُلَى الْأَوْلِيَّةِ أَلَّلَّهُ يَوْقُونُ يَوْهُبُهُمُ الْحَيَاةَ الْزَّاهِرَةَ وَالْجَعْلِ يُصَلِّونَ مَا
أَمَرَ اللَّهُ بِهِ أَنْ يَوْقُونُ وَيَتَطَهَّرُوٓنْ رُءْسَهُمْ وَيَقُولُوٓنَ سَوْىٓ الْحَبَاسُ أَلَّلَّهُ يَأْصَلُوٓنَ أَبْنَأَهُمْ وَعَمَّهُمْ
وَيَأْصَلُوٓنَ أَسْمَاتُهُمْ وَأَنْفَقُوٓنْ بِمَا رَقَّبَهُمْ سَبَأَ وَشَيْئًا وَيَدْرَوُنَّ وَيَفْسَدُوٓنَ وَيَفْسَدُوٓنَ الْسَّيِّئَةَ أَوَّلَيْكُم
فَلَمْ عَفَّيْنَا الدَّارَ

“But it is only the men of understanding that pay heed. Those who fulfill the Covenant of Allâh and break not the Mithâq (bond, treaty, covenant). And those who join that which Allâh has commanded to be joined (i.e., they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). And those who remain patient, seeking their Lord’s Countenance, perform As-Salât (Iqâmât-as-Salât), and spend out of that which We have bestowed upon them, secretly and openly, and defend evil with good, for such there is a good end.” (13:19-22)

Al-Bukhârî and Muslim narrated on the authority of Abu Ayub Al-Ansari ﷺ that he reported that a man had asked the Messenger ﷺ saying: “O Messenger of Allâh ﷺ! Tell me about what (qualifies me to) enter Paradise and draws me away from Hellfire.” The Prophet ﷺ replied:

لَعْدَ وَوَفَقْ أَوَّلَ أَنْ قَالَ: "لَعْدَ وَهُدِيَ كَيْفَ قُلْتَ" فَأَعَادَ الرَجُلُ فِكَاهُ النَّبِيُّ ﷺ
"تَعْبُدُ اللَّهِ وَلَا نَشْرُكُ بِهِ شَيْئًا وَتَقْيِمُ الصَّلَاةَ وَتَؤْتِيُ الرُّكَاةَ وَتَصِلُّ دَا رَحِمَكَ
فَلَمَّا أَدْبَرَ قَالَ النَّبِيُّ ﷺ: "إِنْ تَمَسَّكَ بِمَا أَمَرْتُهُ بِدَخَلِ الْجَنَّةَ".

“He has been granted success”, or he ﷺ said: “He has been guided.” Then he asked the man: “what did you say?” The man then repeated his question. Thereupon the Prophet ﷺ answered: “You worship Allâh without taking partners with Him, establish the prayer, pay your Zakât dues, and keep the ties of your
Honoring the ties of Kinship

"After that the man left. Then the Prophet said: "If he holds fast to what I commanded him, he will enter Paradise." (Al-Bukhārī)

Keeping ties with one’s relatives is a cause for lengthening his lifetime and increasing his provision. The Prophet said:

"He who desires to be granted more provision and that his lifetime to be prolonged, should treat his kith and kin well." (Agreed upon)

The Messenger of Allāh also said:

"Allāh, the Most High, created the creation. After He finished that, Ar-Rahm (the ties of kinship) rose up and said: ‘At this place I seek refuge with You from all those who sever me.’ Allāh said: ‘Yes. Are you not satisfied that I keep the ties with him who keeps you and sever the ties with him who severs you.’ Ar-Rahm then said: ‘I am satisfied.’ Allāh said: ‘You are to be given what you asked for.’"

The Messenger of Allāh also said:

"Ar-Rahm (the ties of kinship) is holding onto the Throne and saying: He who keeps me, may Allāh keep ties with him, yet whosoever severs me, may Allāh sever the ties with him." (Agreed upon)

The Messenger of Allāh had showed that taking care of Ar-Rahm and keeping ties with them is to be more rewarded than the freeing of
slaves. *Al-Bukhári* and *Muslim* narrated on the authority of Maymounah, the Mother of the believers that she said:

{[الرسولُ اللهُ رَحْمَةُ اللهِ عَلَيْهِ وُلِيُّ الْمَلَأِ، قالَ: «أَوْ فَعَلْتَ؟» قالَتْ: «سَمِعْتَ»}.

“O Messenger of Alláh! Have you noticed that I freed my slave-girl?” He said: “You did?” she said: “Yes” He said: “If you had given her to your maternal uncles, it would have been of a greater reward for you.”

O people, some people do not visit their relatives or keep contact with them except when the relatives visit first. This is not how a Muslim should keep the ties of kinship. This is rather called; returning a visit; since it is normal for an intact human nature to give rewards for good behavior and benevolence whether they were done by a relative or otherwise. The Prophet { said:

{ليس الواسِل بالعَلَاما، ولكن الواسِل إذا قطعت رجَعت وصلتُا

“He who rewards for a good deed being done to him by a relative (mainly by returning a visit), is not the one who upholds the ties of relationships. It is he who keeps the ties with those relatives even when they sever the ties of kinship with him.” (*Al-Bukhári*)

I exhort you to keep this tie with your relatives uncut, even if they boycott and abandon you. The great reward will certainly be yours, not theirs.

{جاء رجل إلى النبي ﷺ، فقال: يا رسول الله إن لي قرابة أصلههم ويطغون عليه، أحسن إليهم ويسفون إلى، وأفحمل عليهم ويرجعون عليهم، فقال: «إذا كنت كما قلت فكأتما تسفون العمل، أي الامانة الخير، ولا يزال معلَ من الله طهير عليهم، أي سعيد عليهم، ما دمت على ذلك.»

A man called on the Prophet ﷺ and said: “O Messenger of Alláh, I have relatives with whom I keep ties with, but they sever relations with me. I treat them kindly, yet they are bad towards me, and I am patient with them, whereas they treat me badly and roughly.” Upon hearing that the Prophet ﷺ said: “If
you are as you say, it is as if you are applying hot ashes to them and you will always have a supporter from Allâh against them so long as you keep doing what you are doing.”

O believers, beware of abandoning your relatives (especially your female relatives), as it is a reason for Allâh’s curse and punishment. Allâh ﷺ says:

“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.” (47:22,23)

Allâh ﷺ also says:

“And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e., Hell).” (13:25)

Allâh ﷺ has insured Ar-Rahm (the ties of kinship) to sever and abandon everyone that severs and abandons them. Allâh ﷺ has insured Ar-Rahm to withhold his favors from him who severs their ties, Ar-Rahm becomes contented announcing while holding onto the Throne: “He who severs my ties shall be severed.”

Jubayer bin Mut‘im ﷺ narrated that The Prophet ﷺ had said:

“La yidkhul al-jâniya qaṭūً”

“He who severs the tie of kinship, shall not enter Paradise.”

(Agreed upon)

The worst severance of ties is when one severs the ties with one’s
parents. Then comes the severance of ties with the closest relatives.
For this, the Prophet ﷺ said:

"Should I not tell you the greatest of the major sins?" repeating
three times; the Companions said: "Yes, indeed O Messenger of
Allâh." He said: "Taking partners with Allâh ﷺ and being
defiant and ungrateful towards your parents."

It is such a great sin that it is ranked next to *Shirk* (taking partners with
Allâh in worship). You are ungrateful to your parents when you cease
to treat them kindly or honor them. Worse than that is when you do not
only stop being kind and benevolent with them, but also become
rebellious towards them. You moreover, become aggressive and
oppressive with them whether directly or indirectly. Both *Al-Bukhâri*
and *Muslim* narrated on the authority of Abdullah bin amar ﷺ that the
Prophet ﷺ said:

"It is from the major sins when one curses his parents." The
Companions said: "Is it possible that a man curses his parents?"
He ﷺ answered, "Yes, it is. A man curses another man’s father,
so the latter curses the first man’s father and mother."

The Companions could not fathom the possibility of someone cursing
his parents directly. It is indeed unfathomable because it goes against
all the norms of decency. Therefore, the Prophet ﷺ explained that this
might occur directly or indirectly when someone causes another to
curse his parents, simply by cursing their parents. ‘Ali ﷺ narrated that
the Prophet ﷺ had taught him four words (statements):

"Allâh curses him who slaughters (cattle, sheep, livestock) in the
name of something other than Allâh. Allâh curses him who curses his parents. Allâh curses him who gives sanctuary and shelter for an innovator in Islam (the one who starts a *Bid'ah*). Allâh curses him who changes the ownership of land (tyrannically)."

O servants of Allâh! You, who believe in Allâh and His Messenger, examine your situation! Have you done what is required of you regarding your relatives? Are you honoring the ties of kinship? Are you kind to them? Do you smile at them? Do you show them the best of you when you meet them? Do you pay them what they deserve from you in love, reverence and honor? Do you visit them when they are healthy or ill to show them that you care? Do you help them financially when they are in need?

Some people do not perceive their parents who reared them and took care of them except disrespectfully. Some would honor their wives and dishonor their mothers, be close to their friends and far from their fathers. When they have to visit their parents, they feel like they are sitting on live coals. They will feel so uncomfortable and their stay there will seem to last forever. The moment will be like a whole hour or even longer. If he has to talk to them, he will do so but forcibly. He would never confide to them any secret or even speak to them about any important matter. By doing so, those people deprive themselves of the pleasure and reward they could have attained had they been benevolent and righteous children for their parents.

Furthermore, some people do not see their relatives as relatives and do not treat them the way they deserve to be treated. They would start a fight with them over any little thing and fall out with them over trivial matters. As for fulfilling their commitments towards their relatives, this may never happen which means they would never keep the ties of kinship with them, never speak to them, and definitely never help them financially when they need it. Even if these people were wealthy and their relatives were poor and unable to help themselves. The scholars say that if a person can inherit from a relative of his, then he is obligated to help his relative if he is in need. Concerning this, Allâh says:
"And on the (father’s) heir is incumbent the like of that (which was incumbent on the father)." (2:233)

This means a share similar to the father’s obligation regarding spending on the needy dependant. If, after that the person becomes stingy and does not fulfill his obligation, he will regret it on the Day of Judgement whether the dependant asks for his right or feels shy to do so.

O servants of Allâh! Fear Allâh and preserve your ties with your relatives! Do not terminate your relationships with them and always remember what Allâh has prepared for those who strive to keep the ties of kinship! Likewise, remember what Allâh has also prepared for those who sever these ties.

With this, I conclude my speech and ask Allâh to forgive all of our sins. Seek His forgiveness for He is the All-Forgiving, the Most Merciful.
The Neighbor’s Rights

All praise is for Allâh Who ordered us to keep the ties of kinship intact and forbade us from being ungrateful. He further confirmed the right of a Muslim over another Muslim. The neighbor has a right over his neighbor even if he is not a Muslim or is a sinner.

We praise Allâh and put our trust in Him. I bear witness that there is no god worthy of worship except Allâh Alone having no partners with Him. He is the Creator who created everything other than Himself.

May peace and prayers be upon our Master Muhammad who spoke the best of speech. May peace and blessings be upon him, his family, his Companions who fulfilled all of the people’s rights required from them and upon every one that follows their guidance.

O servants of Allâh, the neighbor’s right is proven in many Verses of the Qur’ân and Ahadith. It was even said that the angel Jibreel kept emphasizing upon Muhammad the importance of the neighbor’s rights until the Prophet developed an impression that Jibreel was going to prescribe a share in the inheritance for the neighbor. No one harms his neighbor except an ill-mannered person who is wicked and evil. The Prophet said:

وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، قَالَ: يَارَسُولُ اللَّهُ لَقَدْ خَابَ وَخَسَرَ، مَنْ هُوَ؟ قَالَ: مَنْ لَا يَأْسَرُ جَارَهُ بَوَايَقَهُ قَالُوا: وَمَا بَوَايَقَهُ؟ قَالَ: شَهَّةُ.

"By Allâh, he does not believe. By Allâh, he does not believe. By Allâh, he does not believe." It was said: "O Messenger of Allâh! Verily, he lost and failed. Who is he?" He said: "It is he whose neighbor does not feel safe from his Bawaaqiq." They asked: "What is his Bawaaqiq?" He said: "His evil." (Agreed upon)

The Arabs before and after Islam were proud of being kind to their neighbors. They even priced their houses according to how valuable their neighbor was. Furthermore, Islam has made it incumbent upon
Muslims to be kind and benevolent to their neighbors regardless of their neighbors' religion. It was even ruled that the wicked person is he whom people avoid for his ill-manners, terrible behavior and his harmful actions. The most disgusting and revolting neighbors are those who search for people's (and also their neighbor's) faults and deficiencies. They would not mind looking into people's privacy. Thus they cannot be entrusted with people's lives, religion, money, or property. The Messenger of Allahﷺ said:

> "He who believes in Allah and the Last Day should show hospitality to his neighbor; he who believes in Allah and the Last Day should show hospitality to his guest; and he who believes in Allah and the Last Day should speak good or remain silent." (Agreed upon)

> "The believer is he who the people feel safe with. The Muslim is he who the Muslims are protected from his tongue and hand. The Emigrant is he who abandons evil. By Him in Whose Hand is my soul, he will not enter Paradise whose neighbor is not secure from his evil."

O Muslims, it is really shameful to go to sleep with a full stomach while your neighbor is hungry. It is shameful to always wear new clothes, yet be so stingy that you would not even give your neighbor your used clothes to cover his nudity. It is shameful to enjoy all the good things you have — food, clothes, perfume, and much more — while your neighbors long for bones and dry bread. Are you aware of what the Prophet ﷺ said regarding giving things away to your neighbors even if it were a little thing? Heﷺ said:
"Certainly, a woman should not belittle what her neighbor gives her, even if it is a sheep’s intestines."

He addressed Abu Dhar, saying:

"O Abu Dhar! When you cook, add more water (i.e., to make enough soup) and take care of our neighbors (by sending them some of it)."

O brothers in Islam, your neighbor has rights upon you, which you must fulfill! These rights are easy to fulfill; I shall mention them as a reminder. When you meet with him or run into him accidentally, you should greet him by saying Salâm (Assalamo Alaikum). When he falls sick, you should visit him. When he dies, you should attend his funeral and look after his children after his death as if it were their father looking after them. You must stand by him in happiness, grief, hardship and ease. The Prophet said:

"The best of companions with Allâh is the one who is good to his companion, and the best of neighbors with Allâh is the one who is good to his neighbor."

O Muslims! It is prohibited for you to peek into your neighbor’s house, especially while he is not paying attention. It is prohibited for you to cheat him (by having relations) with his wife. You should know that he, who looks into his neighbor’s house without his permission, would have his eyes filled from Hellfire. It is forbidden upon you to try to listen to what your neighbor says in his house like spies do, which would make him insecure with you being his neighbor and never trust you with what he says or does.

If you are not able to be good and kind with your neighbor or acknowledge his favor upon you, then do not harm him and keep your
evil away from him. Let him relax in his home and visit him when he invites you. When he consults you, advise him. If he is oppressed, give him your help, support and defense. Yet if he is the oppressor, help him by stopping him from oppression. If he does well, hail and compliment him and if he does wrong, pardon him. If he corrupts, do not approve of his corruption and remember that on Judgement Day many will be grabbing their neighbors, each one saying: “O Lord! This is my neighbor who closed his door in my face and deprived me of his good advice while witnessing my evil.”

قَالَ رَجُلٌ: يَارَسُولُ اللَّهُ! إِنَّ فَلَانَةَ تُذَكَّرُ مِنْ كَثْرَةِ صَلَائِهَا وَصِيَامِهَا، غَيْرَ أَنَا
تُؤْذِيِّهَا جَبِرَانُهَا، قَالَ: هَيْيَ في النَّارِ. قَالَ: يَارَسُولُ اللَّهُ إِنَّ فَلَانَةَ تُذَكَّرُ مِنْ
قَلَائِلِ صَلَائِهَا وَصِيَامِهَا، وَإِنَّهَا تَتَصَدَّقُ بِالْأَنْثوْرِ مِنَ الأَقْفَطِ وَلَا تُؤْذِيِّهَا جَبِرَانُهَا
قَالَ: هَيْيَ فِي الْجَحَّةِ.

“A man asked the Prophet ﷺ about a woman who made many prayers and fasted much. Yet she would hurt her neighbors. The Prophet ﷺ answered: ‘She is in the fire of Hell.’ The man asked again about another woman who only did her obligations in terms of praying and fasting, yet she gave charity with big pieces of Aqit (yogurt or cheese) and never harmed her neighbors. The Prophet ﷺ said: ‘She is in Paradise.’”

The Prophet ﷺ said:

أَرَبَعُ مِنَ السَّعَادَةِ: الْمُرَأَةُ الصَّالِحَةُ، وَالْمَسْكِنُ الْوَاسِعُ، وَالْجَارُ الْصَّالِحُ،
وَالْمُركَبُ الْهَيْبُ، وأَرَبَعُ مِنَ الشَّقَاةِ: الْجَارُ السَّوَءُ، وَالْمُرَأَةُ السَّوَاءُ
وَالْمُركَبُ السَّوَاءُ، وَالْمَسْكِنُ الضَّيْقُ.

“Four are from happiness: a good wife, a spacious residence, a good neighbor and a comfortable vehicle. And four are from misery: a bad neighbor, a bad wife, a bad vehicle, and a small (stifling) residence.”

Allah ﷻ likes the neighbor who is patient upon his neighbor’s harms until one day Allah ﷻ will help him, either by moving him away from that neighbor or by that neighbor’s death. It is idiocy and stupidity for
people to file complaints with the authorities against their neighbors for the bickering and quarrels that occur among the women or children. The Prophet also forbade building walls or raising the houses so high that such would cause harm for the neighbor and might block the wind from reaching the neighbor’s property or expose of the neighbor’s privacy. The Prophet used to say:

اللهُمَّ إِنِّي أَعْوذُ بِكَ مِنِّ السَّؤُلِ فِي دَارِ المُقَامِ، فَإِنَّ جَارَ البَائِدَةِ يَتَحْوَلُ.

“O Allâh, I seek refuge with you from the bad neighbor in a permanent residence, as the neighbor in the nomadic residence is always moving (i.e., he does not stay in one place).”

The Prophet said:

اتَّقِ الْمَخَارِجِ نُكْنُ أَعْبَدُ النَّاسِ، وَأَرْضِ اِمْسَأَمَّةَ لَكَ نُكْنُ أُغْنِيّ النَّاسِ، وَأَخْسِسْ إِلَى جَارِكَ نُكْنُ مُؤْمِنًا، وَأَحْبَبْ لِلنَّاسِ مَا تُحْبَبْ لِنَفْسِكَ نُكْنُ مَسْلِمًا، وَلَا تَكُنِّ الصُّحَّكَ فَإِنَّ كُرْهَةَ الصُّحَّكَ تُثْبِتُ القَلْبَ”.

“Beware of the prohibitions then you are the best of worshippers. Be satisfied with which Allâh has given you, then you are the richest of people. Be kind to your neighbor, then you are a believer. Love for the people what you love for yourself, then you are a Muslim. And do not laugh too much, for laughing too much kills the heart.”

Some people do not care about others if they themselves are comfortable. They would not mind if all the people were annoyed by them and angry with them. They would not mind even if their reputation was hurt so long as they satisfy their lusts and joys. Their lusts and desires are fulfilled and their needs are met, so it does not matter if all these were satisfied at the expense of their honor, dignity, or reputation. For that reason, these people are despised by others, hated by their neighbors and have a disgusting reputation among their peers. The Prophet said:

إِذَا لَمْ تَسْتَحِقَّ فَاصْبِحْ مَا شَيْتَ.”
"If you feel no shame, then do whatever you wish."

He also said:

أَنَّ اللَّهَ قَسَّمَ بَيْنَكُمُ أَخْلَاكَ مَعْقُولًا وَإِنَّ اللَّهَ تَعَالَى يُعْطِي الْذُّنُبَاء مِنْ يَبْحَرْ وَمَنْ لا يَبْحَرْ، وَلَا يَعْطِي الْذِّينَ إِلَّا مِنْ أَحْبَبِ، فَمِنْ أَعْطَا الْذِّينَ فَقَدْ أَحْبَبْهُ، وَالَّذِي تَفْسِيْبُ بِيْدِهِ! لا يُسَلِّمُ عَبْدٌ حَتَّى يُسَلِّمَ قَلْبُهُ، وَلِسَبِيلُهُ وَلَا يُؤْمِنُ حَتَّى يُؤْمِنَ جَارُهُ بَوَائِفُهُ.

"Allāh has divided your manners among you as He has divided your provisions. Verily Allāh gives (the pleasures of this) life to whom He loves and whom He does not. Yet, He does not give the faith except to whom He loves. He who is given the faith, verily Allāh has loved him. By Him in Whose Hand is my soul, a person does not become a Muslim until his heart and tongue submit and surrender (to Allāh), and does not believe until his neighbor is safe from his evil."

May Allāh make you and me among the best of His creatures, and may He bless us all with the good favors and provisions that He bestows upon us. May He protect you and me from harming the neighbor and from ignoring his rights upon us.

Allāh says:

وَأَعْبَدُوا اللَّهَ وَلَا تُشَارَكُوا مَثَالًا بَالْوَلَيدِينِ إِلَيْهِ النَّبِيِّ وَبِدِيِّ الْقُرْآنِ وَالْبَيِّنَاتِ وَالْمُسْكِينِ وَالْمِّلَّادُ زِينُ الْأَسْرَى وَالْمَعْلُوْفِ الْغُرُبِ وَالْمُصَاحِبِ بِالْجَبِّينِ وَأَنَّ الْكَبِيرِ وَمَا مَلَكَتْ عَسْكُمْ إِنَّ اللَّهَ لا يُحِبُّ مِنْ صَٰحِبِهِمُ النَّفْسِ أَفْخَوَا

"Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masākin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful." (4:36)
The danger of false Testimony

All praise is for Allâh, the Omnipotent Who is well acquainted with everything; nothing shall be hidden or concealed from Him. He even knows what one might think to himself, what may be whispered within his soul, what he conceals and what he utters.

I praise Allâh. He commanded us to keep our tongues away from giving false testimony or speaking vulgarities. I ask Him to guide us to always speak the truth in ease and difficulty. I bear witness that there is no god worthy of worship except Allâh Alone, having no partners. I also bear witness that Muhammad ﷺ is His slave and Messenger, who gave the truthful ones the great tiding of the Gardens that under which rivers flow and warned the liars of a gloomy destructive destination—the Fire. May peace, and blessings of Allâh be upon Him, his family, and Companions who were truthful in speech and action and in staying away from deviation and going astray.

O Muslims, fear Allâh ﷺ and listen carefully to His Words, with hearts that are open to receive the truth and righteousness and hence follow them. Allâh ﷺ says:

> "O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you)." (4:135)

O servants of Allâh, Allâh ﷺ commands you to adhere to Al-Qist (justice) and that your testimony should be in favor of the truth and justice whether for a person or against him. Your testimony should be offered for the sake of Allâh ﷺ who wants you to testify according to the truth without altering or tampering with it. May Allâh ﷺ have mercy on you. In your testimony as well as in your sayings, seek the
truth—the pure truth. If you do so, you cement the foundation of security. Do not make yourselves vulnerable to emotions; do not make your testimony be affected by your awe towards your family relations. Do not be biased towards a rich person for his wealth or a needy one because you sympathize with him. You must know that Allâh is more entitled in looking after His servants than you are. Don’t you ever think that a truthful testimony leads to mischief. No, it is always a blessing even though it may appear otherwise.

O servants of Allâh, a truthful testimony in not offered except by those who are highly honored, endowed with dignity and faithfulness that makes them refrain from testifying for the purpose of gaining an interest in this Dunya (life or vanities of this world) which will eventually vanish. Those are the honored ones who look forward to Paradise, to the sealed nectar whose seal is musk. For this, may Allâh have mercy on you, you must endure any difficulty you may encounter when offering your testimony regardless of what difficulty it may be, such as when you have to wait in the court room or when you make someone angry with you. You must also know that failing to offer this testimony when you can offer it truthfully is a great sin (which Allâh described as a sin of the heart). Allâh says:

وَلاَ تَكْتُمُواْ الْغَيْبَةَ وَمَا يَسِيرُهَا فَإِنَّ هَذَا فِي الْقُرْآنِ

“And conceal not the evidence, for he who hides it, surely, his heart is sinful.” (2:283)

O servants of Allâh! The heart is the source of piety or corruption. Thus if the heart is sinful, what is left of man to be righteous? So do not conceal the testimony because concealing the testimony and the evidence it entails will bring about evil to all mankind, whom you are obligated to bring goodness for and protect from evil.

O servants of Allâh! If ceasing to offer the truthful testimony is deemed harmful for the humanity and destructive to its balance, there is something that may be considered even more harmful and destructive. Do you know what that is? It is a terrible crime and a great catastrophe! It is the false testimony, which is almost tantamount to
Shirk (taking partners with Allâh ﷺ). It is the false testimony that is a threat to our wealth, security and well-being. It indeed destroys homes, kills dear and innocent ones and violates obvious rights. Once it spreads within a nation, it spreads chaos and causes people’s whims to control their lives. This and many other dangers are the outcome of the false testimony. The Messenger of Allâh ﷺ has warned us of it when he said:

"Shall I not tell of the most major sins? Taking partners with Allâh, being rebellious towards your parents, and murder." The narrator of the Hadith said: 'The Prophet ﷺ was reclining, but he sat up and said: “Indeed, the false testimony, verily the false testimony.” The narrator proceeded saying the Prophet ﷺ kept repeating the last statement until they (i.e., the Companions) wished he would stop."

So I warn you O Muslims! I warn you against the giving of false testimony! It is an insult for the Muslim judges because it deceives them and keeps them away from finding the truth. It is also a leading astray for the one who is favored in this testimony because it will help him pursue sinning and aggression. It is an oppression against the one who is a victim of this testimony, because he has lost his right by being cheated by the one who falsely testified against him when he was badly in need of his support.

We admonish the witnesses who testify falsely to fear Allâh ﷺ and to repent for their wrong doings and turn to Allâh ﷺ for forgiveness. They should realize that they would be brought to stand before Allâh ﷺ, the Most Just. Allâh will even return the right of the victimized sheep from the aggressor one. They should repent to Allâh ﷺ before they are dragged into Hellfire along with the other criminals. I swear by Allâh that if they had known what Allâh had prepared for them in the Hellfire of torture and disgrace, they would have wished that their
tongues had been cut out before they ever spoke a word of their false testimony. So fear Allâh ﷺ, O Muslims!

“And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh).” (17:36)

May Allâh ﷺ benefit all of us with the guidance of His Book. With this I conclude my speech and ask Allâh ﷺ to forgive all of our sins. Seek His forgiveness, for verily, He is the All-Forgiving and the All-Merciful.
Bribery

All praise is for Allāh. We praise Him, seek His aid and forgiveness. We further repent to Him and seek refuge with Him from the evil of ourselves and from our wrongdoings. Whomever Allāh guides none can lead astray, and whoever Allāh misguides none can guide him. I bear witness that there is no god worthy of worship except Allāh Alone, having no partner with him. I also bear witness that Muhammad ﷺ is His slave and Messenger. May the blessing and peace of Allāh be upon him, his family, his Companions and any one that follows in their footsteps until Judgement Day.

O people, fear Allāh and fulfill what he entrusted you with in all matters. Carry out these trusts with a pure intention and sincerity for Allāh ﷺ, submitting to Him and following His Commandments, and intending to remit yourselves from responsibility and correct your society. Allāh ﷺ says:

"O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your Amānāt (things entrusted to you, and all the duties which Allāh has ordained for you). And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward." (8:27,28)

O you who believe! The trust you are entrusted with is not an easy matter. It is the religion, the responsibility of safeguarding it, the methodology and the way. It is a heavy burden and a great responsibility. It was offered to the heavens, the earth and the mountains, yet, despite their high strength and durability, they declined to bear it and were afraid of its consequences. Instead you, man, have bore it for the reasoning and understanding that Allāh ﷺ has created in you, and the knowledge, revelation and guidance He has made available to you. With the reasoning and understanding you may
recognize things and with the revelation and knowledge you may be
guided and shown the right way. For this you were qualified to endure
and fulfill the responsibilities of this trust. Therefore you must attend
to the responsibilities of the ‘trust’ you bore completely and perfectly,
so as to please your Lord and achieve the piety of your society.
However, if you fail to keep it, the whole society shall suffer a great
destruction in its body and disintegration in its ties.

O Muslims! In order to protect and safeguard this trust, Allâh ﷺ has
prohibited every cause leading to its ruin or even its partial loss. He
therefore, prohibited the practice of bribery, which is to give money to
someone or forgive him from his dues for the purpose of accomplishing an unlawful gain. Allâh ﷺ says:

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\text{وَلَا تَأْكُلُوا أَمَوَاتَكُمُ الْيَدَّ مِنَ الْيَدِينَ وَنَذَّرُكُم بِاللّهِ إِنَّكُمّا فِي مُقَامَةٍ ثُمَّ أَصْلَحَتْكُمْ فِي مَّيْثَارٍ ثُمَّ أَصْلَحَتْكُمْ فِي مَّيْثَارٍ ثُمَّ أَصْلَحَتْكُمْ فِي مَّيْثَارٍ ثُمَّ أَصْلَحَتْكُمْ فِي مَّيْثَارٍ}
\]

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

Condemning the Jews, Allâh ﷺ says:

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\text{سَتَتَعْوَى لِلْكُذِّبِ أَصْلَحَتْكُمْ لِلسُّبُحَانُ}
\]

“(They like to) listen to falsehood, to devour anything
forbidden.” (5:42)

Bribery is a form of *Suhut* (possessing something by a forbidden way)
as was explained by Ibn Masud ﷺ and others. Ibn Umar ﷺ
narrated that the Messenger of Allâh ﷺ had cursed the briber and the
one bribed. In different wording the Hadith says that the Messenger of
Allâh ﷺ said:

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	ext{"لَعَنَّهُ اللّهُ عَلَى الرَّاجِيِّينَ وَالْمُرْتَشِيِّينَ بِالْبَيْنَةَ}
\]

“The curse of Allâh shall be upon briber and the bribed.”
This Hadith could be a statement by the Prophet ﷺ (as stated directly in this translation) or an invocation against them to be expelled from the mercy of Allâh ﷺ as Satan was cursed, hence expelled from the mercy of Allâh ﷺ. (To convey this meaning, the translation may be changed into: “May Allâh curse the briber and the bribed.”)

O Muslims! The curse of Allâh and His Messenger is only deserved for doing a great evil and a detestable matter. Certainly bribery is one of the most corrupting practices on earth, for it is a form of changing Allâh’s verdict, neglecting people’s rights, establishing fraud and ruining what is right. Bribery is a great cause of corruption in the society and a betrayal of the ‘trust’. By practicing bribery, the briber wrongs himself, for he spends his money to gain an illegal achievement. On the other hand, the bribed wrongs himself by yielding to injustice and oppression against the commandments of Allâh ﷺ. Both of them usurp other people’s rights and take the possession of prohibited property. This shall not benefit them; it shall rather harm them and thus ruin their wealth or the blessing therein.

Judges and rulers can be the target of bribery, when they tend to favor the briber in their judgement and decisions against the truth. They do so at the expense of other people’s rights, for the sake of benefiting themselves through bribes. The executive officials may also be targets for bribery, when they neglect carrying out orders, or even worse than that, when they deliberately cease to execute verdicts, especially a court verdict against a criminal, all because of being bribed.

In employment, bribery has an impact in hiring someone at the expense of another who may be more entitled. For being bribed, the one in charge may pass the answers of the test, by which the employer decides who is to be hired, to the person who is only favored by bribery. A Hadith states something to that effect as the Messenger of Allâh ﷺ said:

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من استعمل رجلا من عصاباته أي طائفه و فيهم من هو أرضي الله فقد خان الله و رسوله المؤمنين
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“He who gives authority to a man from amongst a group, while
another from the same group is more pleasing to Allâh, has indeed betrayed Allâh, His Messenger and the believers.”
(Narrated by Al Hakim with a sound chain of narrators)

Bribery can also be involved in implementing projects. In this regard, a tender for a project is published, and one of the bidders may bribe the ones in charge, so he takes the project, despite that other bidders may be more honest and more proficient. Bribery can also be influential during conducting criminal investigations, as the investigators can be bribed to be lenient or even negligent in their investigations in favor of the culprits.

The Messenger of Allâh ﷺ said:

Whoever amongst you is appointed by us to a position of authority for a certain salary, anything he takes beyond that shall be deemed misappropriation.” (Abu Dâwud)

Al-Ghalul (misappropriation, stealing through abuse of authority) is a great sin. A man came to the Prophet ﷺ to tell him that someone had died a martyr, but the Prophet ﷺ said: “Nay! He is being dragged into the Fire for a garment he stole from the spoils of war.”(Ahmed, with a sound chain of narrators)

It is worth a moment of thinking to fathom how bribery can effect the decisions of the people in charge of educating our children. With bribery, a lazy student may be given or hinted the answers for the finals, or be allowed to cheat during the exam, then pass and take the place of another student who may be better and hardworking. This occurs because the people in charge are vulnerable to the temptation of the bribe.

O servants of Allâh! You now know the punishment of the briber and the bribed in the Hereafter, which is to be ousted from the mercy of Allâh, the Merciful. You also learned how corrupting bribery can be in the society. Should not this be a deterrent to every God-fearing and faithful believer who is also fearful of Allâh’s punishment and caring
about his religion and society, to not practice this evil? How could a
man with reason strive to destroy and ruin his society? O Muslims!
Actions can easily be taught and passed on from one group to another.
If bribery spreads in one area of this society, it will spread quickly to
all the other areas, and the one starting it will be the example for every
one until the Day of Resurrection.

Fear Allâh, O servants of Allâh, and safeguard your religion and the
trust you are shouldering the responsibility thereof. Think for a
moment of which is better for you: to please Allâh by establishing His
justice and protecting yourselves from falling in the mud of your lusts,
or to be oppressors reclining to the deception of this earthly life and
subsequently being subjected to the wrath of Allâh.

I seek refuge with Allâh from Satan, the outcast.

"O you who believe! Keep your duty to Allâh and fear Him, and
speak (always) the truth. He will direct you to do righteous good
deeds and will forgive you your sins. And whosoever obeys
Allâh and His Messenger (ﷺ), he has indeed achieved a great
achievement (i.e., he will be saved from the Hell-fire and will be
admitted to Paradise). Truly, We did offer Al-Amânah (the trust
or moral responsibility or honesty and all the duties which Allâh
has ordained) to the heavens and the earth, and the mountains,
but they declined to bear it and were afraid of it (i.e. afraid of
Allâh’s Torment). But man bore it. Verily, he was unjust (to
himself) and ignorant (of its results). So that Allâh will punish
the hypocrites, men and women, and the men and women who
are *Al-Mushrikūn* (polytheists, idolaters, pagans, disbelievers, in the Oneness of Allāh, and His Messenger Muhammad ﷺ). And Allāh will pardon (accept the repentance of) the true believers of the Islāmic Monotheism, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.” (33:70-73)

O Allāh! Guide us and protect us from the causes of ignorance and destruction! Save us from the defects of ourselves! Cause the last of our deeds to be the best and most righteous! And forgive all of us.

With this I conclude my speech and ask Allāh, the Almighty and the Sublime, to forgive all of our sins. So seek his forgiveness. He is All Forgiving Most Merciful.
The Detriments of Khamr (Intoxicants)

We praise Allâh that made permissible for his servants all the good and pure things, and impermissible all impure and harmful things. I bear witness that there is no god worthy of worship except Allâh Alone, having no partner with Him. He has bestowed his great favors and comprehensive bounties on His creatures. I bear witness that Muhammad ﷺ is Allâh’s slave and elected and noble Messenger. May the peace and blessings of Allâh be upon him, his family, his Companions and everyone following in their footsteps.

O people! Fear Allâh and take delight in the good and pure things that Allâh has made permissible for you. Thank Him for this by fulfilling His rights upon you. With gratitude these bounties and favors shall continue and increase. Beware of what Allâh has prohibited you to eat or drink, for if they were any good for you, He would not prohibit them. He only prohibits what is harmful for you in your life and religion to have mercy on you, as He is the Generous One, the Merciful and the Compassionate. For this Allâh ﷺ had prohibited all the alcoholic and intoxicating beverages. This prohibition was relayed to us through the Book (the Qur’ân), the Messenger and the consensus of the Muslim Nation at large. The Messenger of Allâh ﷺ called these beverages the mother of all vices. He said:

"It is the key for all evil."

Allâh ﷺ says:

"An abomination of Shaitân’s (Satan’s) handiwork.” (5:90)

Furthermore, many Ahadith have been narrated stating the prohibition of all alcoholic drinks and warning of their dangers. These narrations also threaten those who drink them. One of these Ahadith is what Anas Ibn Malik ﷺ narrated saying:
The Messenger of Allâh ﷺ had cursed ten people who have contact with Khamr (Intoxicants). He cursed the one who extracts it, the one for whom it is extracted, the one who drinks it, the one who carries it, the one to whom it is served, the butler, its seller, the one who benefits from its proceeds, its purchaser, and the one for whom it is purchased.”

All these people are cursed by the Prophet ﷺ, who also said:

لا يشرب الخمر حين يشربها وهم مؤمنون.

“He who drinks alcohol is not a believer at the time of drinking it.”

It was also reported that the Messenger of Allâh ﷺ had said:

مذمون الخمر إن مات ليقي الله كعايد وثاني.

“He who dies addicted to the intoxicants will meet Allâh (i.e. on Judgement Day) as an idol worshipper.”

He will also be forbidden from drinking the Khamr of the Hereafter as reported in a Hadith:

من شرب الخمر في الدنيا ثم لم يشرب منها خربها في الآخرة.

“He who drinks the intoxicants in this life will be deprived from drinking the Khamr of the Hereafter.”

The Alcoholic will not enter Paradise, as reported in another Hadith saying:

لا يدخل الجنة مذمون خمر.

“He who is addicted to the intoxicants shall not enter Paradise.”

The Messenger of Allâh ﷺ also said:

إن عند الله عهدًا لم يشرب المسكر أن يسيقيه من طينيتة الخبال قبئ وفاء طينيتة الخبال؟ قال: عرفأهل النار أو عصارة أهل النار الفيح والدم، ومن...
"Allâh has vowed to make the drinker of intoxicants drink from Tinat al Khabaal." It was asked: "what is Tinat al Khabaal?" He said: "It is the sweat of the dwellers of the Fire or their puss mixed with blood. He who drinks the intoxicants will have his prayer rejected for forty days."

Khamr is a name for every thing that intoxicates and dulls or excites the mind and faculties of man, regardless of its type or given name. The scholars of Shari'a, the physicians, the psychologists, and the scientists attributed many disadvantages, harms and detriments to drinking intoxicants. The first and most important one is that it averts man from remembering Allâh and performing his prayers. Being addictive, it makes man cling to it and not do anything else except that. Even when he is not drinking at that moment, yet his heart is attached and occupied by its awe. The second harmful matter attributed to intoxicants is the harsh punishment and warning that Allâh has threatened the drinker with. Medically, a lot of harmful things could happen to drinkers, such as stomach problems, fitness problems-especially when they develop metabolic problems that are related to the body’s chemistry. That is why you see a lot of the drinkers with big stomachs. Many drinkers get old early and some of them develop cirrhosis and intestinal ulcers. Moreover, some of them become sterile. These are some of the physical harms that may occur to those who indulge in intoxicants. As for the psychological adverse effects of drinking, they can be summed up in the following: weakening of the intellectual ability, depression and terrible thoughts, insanity, paranoia and the desire for committing suicide. Drinkers do not behave normally amongst each other. They often fight and sometimes become dangerous psychopaths with the urge to hurt others regardless of their situation, whether they are under the influence or sober. Many of them fall into sinning easily, which means that drinking makes them lose their morality and self-control. That is why many of them have fallen into all kinds of sinning such as: fornication, sodomy and other major sins. Prophet who called the intoxicants the mother of all sins, and
“the key of all evil.” Intoxicants hurt the drinker financially as well as because he spends every penny he earns on nurturing this detrimental habit. Thus, when he runs out of money, he becomes willing to do anything and sell any of his possessions, even his honor if he must, just to quench his thirst for this poison. The modern non-Islamic countries realized the dangers of the intoxicants and raged a war against them. They have established many special agencies to enlighten their people about the dangers of drinking and indulging in any intoxicating materials and then impress upon them to quit and keep away from these substances for the harmful moral, social and financial effects they have. However, Islam has warned against these substances for a long time. It even prescribed certain punishment in this life and the Hereafter for indulging in them. All Muslims are now aware of this punishment as stated in a Hadith that the Prophet ﷺ had said:

إِذَا سَكَرَ فَاجْلِدْهُ،ْ ثُمَّ إِنَّ سَكَرَ فَاجْلِدْهُ،ْ ثُمَّ إِنَّ سَكَرَ فَاجْلِدْهُ،ْ فَإِنَّ عَدَّ عَدَّاءًا فَأَقْتُلْهُوَاء

“If he gets drunk, lash him; if he gets drunk again, lash him; and if he gets drunk (a third time), lash him. Then if he gets drunk a fourth time, kill him.”

When the intoxicants were first forbidden, the Messenger of Allâh ﷺ ordered all the containers and barrels of wine to be broken and poured on the streets of Al-Medina. ‘Umar ﷺ also burned the house of a man whose name was Ruwayshid (little pious one), who used to sell wine from his home. ‘Umar ﷺ called him and said to him: “You are not Ruwayshid. Rather you are Fuwaysiq (little criminal) Hashish is one of the intoxicants. It is even worse in terms of adulterating the intellect, and the morality of the abuser. He will display signs of femininity and lack of jealousy. Thus a man, who is addicted to hashish, loses his masculinity, jealousy and even his sexual prowess. May Allâh save us all from perversion in our behavior and ethics, and from the wickedness of our deeds and desires. May Allâh protect us from the defects and diseases of our hearts. O Allâh! Guide us all to repent and regret our sins, and to return to You!
"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân’s (Satan’s) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain? And obey Allâh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm) and fear Allâh. Then if you turn away, you should know that it is Our Messenger’s duty to convey (the Message) in the clearest way.” (5:90-92)

May Allâh ﷻ bless us all with His Book and benefit us with its Ayat and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all our wrongdoings. So seek His forgiveness as He is the All Forgiving Most Merciful.
The Punishment for Fornication and Sodomy

All praise is due to Allāh ﷻ for prescribing punishments for the sinners and aggressors, so as to be a deterrent to other sinners and aggressors. I testify that there is no god worthy of worship except Allāh Alone, having no partner with Him. Verily, He is the King, and the Absolute Truth. I also testify that Muhammad ﷺ is His slave and Messenger. Verily, he is the best of prophets and the leader of reformers. May the peace and blessings of Allāh be upon him, his family, his Companions and every one that follows in their footsteps until the Day of Recompense.

O people! Fear Allāh, the Most High, and acknowledge Allāh’s favor upon you when He chose for you this great religion that combines mercy with wisdom. The mercy is in rectifying people and the wisdom is in following the straight path that leads to the solemn goal.

O people! It is human nature to have tendencies and inclinations that differ from one person to another. Some would have inclination to goodness and righteousness, and some to evil and falsehood. In this regard.

Allāh says:

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إِنَّ سَمِعَةً لَّدَيْنَا
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“Certainly, your efforts and deeds are diverse (different in aims and purposes).” (92:4)

In order to curb the wickedness of the soul, its perverted propensities, and the evil actions that result therefrom, Allāh ﷻ, the Judge, the Merciful, the All-Acquainted and the Compassionate has prescribed several punishments as penalties for committing certain crimes. These penalties deter the aggressors, rectify the corrupted and straighten up the crooked. They are also prescribed to make amends for the crimes and the sins committed, as Allāh ﷻ does not gather two punishments against a sinner. His punishment in this life will make amends for the
The punishment for fornication and sodomy is connected to the limbs that are mostly used in the crime. In the case of the highway robbers, the feet and hands are the most used in the crime so the punishment involves their amputation. The penalty for slander and accusing someone in his honor is eighty lashes, so that the accuser will be deterred and the honor of people will be kept intact. The punishment for drinking wine (Khamr) that The Messenger of Allâh ﷺ described as “the mother of all sins” and “the key of all evil,” shall be a great deterrent to the drinker that he wants to drink it. The two gruesome crimes that are destructive to the morality, hence to the society itself, are fornication and sodomy. Being very revolting and ugly, Allâh ﷺ has prescribed great penalties for both. The penalty for fornication is stoning to death if the perpetrator is Muhsan. A Muhsan is a man or a woman who is married by a legal marriage contract and has already had a sexual intercourse through that marriage. After being stoned to death, the Muslim perpetrator is to be given a complete Islamic burial. On the other hand, a non-muhsan (who was not married at the time of the crime), should be lashed a hundred lashes and expelled out of the country for a whole year.

The above mentioned penalty is for fornication that involves penetration of the man’s member into the woman’s vagina. However, there are other types of fornication or adultery that is sinful and punishable in the Hereafter. Those types may also lead to the major one. They are the adultery of the limbs, and organs. That was indicated in a Hadith in which the Messenger of Allâh ﷺ says:

«الْعَيْبَانِ زَناهُمَا الْبُطُشُ، وَالْأَذْيَانِ زَناهُمَا الإِسْتِيْمَاعُ، وَالْلَّسْنَانِ زَناهُمَا الْكُلَّامُ، وَالْيَلُِدَ زَناهُمَا الْحُطَبُ، وَالْجُلُهُ زَناهُمَا الْعُلَّمُ، وَالْقَلْبُ يَهْوَى وَيَتَعَسُّقُ.»
“The adultery of the eyes is to look (at what is forbidden). The adultery of the ears is the listening. The adultery of the tongue is the speech. The adultery of the hand is the striking. The adultery of the foot is the walking and the heart desires and wishes.”

Sodomy is the anal intercourse between two males. It is an obscene, disgusting and detested crime. It is destructive to both morality and manhood. It corrupts the society and kills its morale. It is the cause for the demise of goodness and blessings on the one hand. On the other hand it brings about evil, calamities and catastrophes. It is the tool with which destruction, ruin, disgrace, and humiliation are being cemented. The reason rejects it. The intact human nature despises it. The laws of the heavenly religions prohibit it and warn against it. Sodomy is indeed a great detriment and oppression against the two parties of this crime and against the society itself. It is oppression against the dominant party, who is taking the masculine role, for the disgrace he brought to himself, and that led to his death and ruin. It is oppression against the inferior party, who is taking the feminine role, as he degraded himself and consented to put himself down and destroy his honor by ruining his manhood. He agreed to be perceived as a woman amongst men, so he has been and will be humiliated and disgraced until the day he dies. It is again oppression against the society at large, for the catastrophes and calamities this ugly crime brings to it. Allâh ﷺ mentioned what happened to the people of Lut in the Qur’ân. Their torment was sent down to them from the sky, as Allâh ﷺ turned their town upside down and rained on them stones of baked clay, thereafter, He said (referring to their torment, and how it is not far from befalling any people that do what they did):


“...and they are not ever far from the aggressors (and the wrongdoers).” (11:83)

O Muslims! When the society in which sodomy has spread goes unpunished, it means that Allâh ﷺ is preparing a greater punishment than just being destroyed and demolished. This new punishment involves the deterioration of the hearts, the blindness of the insights,
The Punishment for Fornication and Sodomy

and the adulteration of the intellects, thereafter, each member of the society will see evil and obscenity as good and purity, and vice versa. However, if Allâh appoints strong, trustworthy, and just governors and rulers for this society, they shall say the truth and abide by it; they shall also practice what Allâh has entrusted them with, without fearing any power or giving in to any special interest groups. Only then will the society be pious and well guided.

O Muslims! As sodomy is one of the most gruesome and detested crimes, the punishment for doing it, is also one of the harshest penalties; it is the capital punishment. The Messenger of Allâh said:

"If you ever see anyone doing what the People of Lut used to do, then kill the two parties of sodomy."

The companions of the Prophet had unanimously agreed on implementing this Hadith, as the scholar of Islam, Ibn Taymiyyah, had reported. He said that the Companions of the Messenger of Allâh had never differed with each other on the ruling about the sodomites, which is to kill both parties. However, they only differed on how to kill them. Some of them said the two must be stoned with rocks, others said the two must be taken to the highest place in town and thrown down from there, or to be burnt to death. Nonetheless, both of them are to be executed if they did what they did willingly, regardless of being Muhsan (married) or not. The punishment is obviously hard, but the crime is of a harder effect on the society if the culprits are let go unpunished. They should not be let live in the society, for the epidemic they could spread is overwhelming. Imagine a society with a bunch of homosexuals and sodomites living in it. It will be a society without chastity, morality, or virtue, because these values will be executed and killed. Certainly, executing those sick and dangerous sodomites is much better and safer for the society than executing morality, chastity and virtue.

O Muslims! As members of an Islamic society, which is based on religious and moral values (Praise be to Allâh), we must strive to hold
fast to our religion and to be endowed with the virtuous morals. All of us, whether citizens, authorities, or rulers, must strive to stop the corrupted people to safeguard the society from their corruption. We must take all precautions and purge the society from the places of corruption, where the corrupted meet and pollute. Every parent should watch out for his/her children, where they go and spend their time, and who their friends are. Every head of a family must prevent the women of his household from going out in indecent or ornamented clothes, or with perfume on, which attracts people to look at them. He should look after the members of his household not to socialize with people who have bad reputation regarding their behavior, for they might be influenced by it. Every neighborhood should make sure not to let any corrupted people live in it, and frequently check for the sources of corruption. All citizens must cooperate in preventing obscenity and corruption from dwelling in their society. Once every father safeguards his household, every neighborhood watches out to prevent corruption in it, every governor protects his country, then when all of this cooperation takes place, goodness and righteousness will prevail and happiness will settle. Yet, if they all neglect their duties and their trust, they will lack happiness and goodness as much as they neglect their duties. Allâh ﷺ says:

وَأَيُّهَا الْيَتِمَّينِ لَا تَكُونُوا مِمَّا كَتَبَ الْقُرْآنُ إِلَّآ إِحْتِيَالًا لِّلْمُتَّقِينَ

“And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salât (Iqâmat-as-Salât), certainly We shall never waste the reward of those who do righteous deeds.”(7:170)

May Allâh ﷺ bless us all with His Book and benefit us with its Āyat and wisdom. By this, I conclude my speech and ask Allâh ﷺ to forgive all of our wrongdoings. So seek His forgiveness, as He is the All-Forgiving, Most Merciful.
The Danger of Backbiting and Slander

All praise is for Allâh, the All-Acquainted of what we conceal and what we reveal. Nothing on the earth or in the heaven is concealed from Allâh. I praise Allâh the way the one whose defects preoccupy him so much so that he can not look at other people’s defects. I thank Him and seek his forgiveness. I testify that there is no God worthy of worship save Allâh alone having no partner with Him, and I testify that Muhammad is His slave and Messenger. May the peace and blessings be upon him, his family and his Companions, who listened to the lessons and admonishment and followed the best of them. If they passed by some evil talk, they passed by with dignity. May the same blessings be upon anyone following on their footsteps, who keeps his soul and tongue away from harming any Muslim.

O Muslims! Fear Allâh and do not throw yourselves into backbiting and slander. These two qualities are so dangerous that they destroy the brotherly relationships and the Islamic bonds among Muslims. It only takes one of the two qualities to divide a nation, separate between the hearts of its people, and disclose its weakness to its enemy so that it becomes vulnerable to any of the enemy’s attacks. Al-Namimah is to tell someone what another has said about him for the sake of setting the two of them against each other. This gossip has brought misfortune to humanity, and been the cause of too many disasters. How many a time did gossip sow dissention between the man and his brother, the man and his wife and the man and his friend? Upon which, love turns to hatred and serenity turns to distress. Knowing that gossip is the enemy of peace, harmony, and agreement, and the cause for hatred and feud, how could someone not imagine what it does among friends, brothers and family members? Many scholars have considered it from the types of magic. Ibn Abdul-Barr reported from Yahya Bin Kathir that he said: “The slanderer and liar ruin in one hour what a magician can not ruin in a whole year.” So you who possess superb souls, save your souls from falling into these low manners. Slander and gossip are two of the lowest and most repulsive behaviors. They are indeed the
qualities of the mean and contemptible people, who violate other people’s privacy and spread their secrets. Too many intact houses were destroyed, too many families were disunited, and too many innocent souls were dissipated, all because of gossip and slander.

For this people must verify any information and allegations that come across, especially when the transmitter is one of those talebearers. In this regard Allâh says:

“O you who believe! If a Fâsiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.” (49:6)

So do not be deceived by informants and talebearers, for if they are telling you about someone, next time they will tell about you. A talebearer is also a traitor even when honest. He is negligent of all the divine teachings, which condemned his behavior, and threatened those who slander and walk about with calumnies. He does not fear being prevented from entering Paradise. The Messenger of Allâh said:

“He who spreads calumnies shall not enter Paradise.”

He also said:

“Shall I not tell you who the most evil among you are? Those who walk about with calumnies.” (Ahmed)

Backbiting is your mentioning of your Muslim brother behind his back something that he hates, whether this thing is related to his appearance or behavior, and whether it is true or a lie. The Messenger of Allâh was once asked about backbiting, upon which he replied:
The danger of Backbiting and Slander

“...It is your mentioning your brother with what he hates.” A man then asked: “What about if what I said about him is true?”

The Prophet said: “If he is like what you said, then you have backbitten him. Yet, if he is not, then you have slandered him.”

Fear Allâh! O servants of Allâh! Do not stain your manners and behavior with backbiting, for Allâh has indeed forbidden you to do so as He said:

“...And do not backbite one another.” (49:12)

He then depicted the backbiter in a very ugly scene that provokes disgust: a man eating from the flesh of his dead brother. Allâh said:

“Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).” (49:12)

O servants of Allâh! Can a normal person who has dignity and faith tolerate eating from meat that is a human’s flesh which belongs to a dead person and this person is his brother? (That is precisely how ugly the depiction of backbiting is.)

O Muslims! Stay away from all these vices. Purify your speech from saying anything that may be classified as slander or backbiting, regardless of how trivial it may sound. The Prophet once heard ‘Âishah say something about Safia. She said: “It is sufficient for you that she is such and such (meaning short).” Upon that the Prophet said:

“You said a word that if were mixed with the sea water, it would spoil it.”

O Muslims! Fear the torture of the grave and be aware that slander and backbiting are some of the sins that lead to the torture of the grave. Do
The danger of Backbiting and Slander

not perform the actions that may lead to the torment of Hellfire. In this respect the Prophet ﷺ said:

«لَمَّا عَرَجَيْنِي إِلَى السَّمَاوَاتِ مَرَّتُ بِيْنَ يَقُومُ لَهُمْ أَطْفَالُ مِنُّ النَّاسِ يَحْمِسُونَ وَجَوَاهُمْ وَمُسَلَّخُهُمْ، فَقَالَ لِجِبَرِيلَ مِنْ هُؤُلَاءِ فِي إِعْرَاضِهِمْ».

"When I ascended up through the heavens, on the way I passed by some people who had nails from copper scratching their own faces and chests. I asked Jibreel: 'who are these people?' He answered: "They are those who eat the flesh of people and hurt their honor."

O Muslims! Fear Allâh ﷺ and have great regard for your brothers’ honor, as it is indeed regarded and preserved according to the teachings of Islam. The Messenger of Allâh ﷺ had called for prohibiting the degradation of the honor of any Muslim. He said:

«إِنَّ ذَٰلِكَ مَنْ أَمَارَ الْكَفُّ، وَأَعْمَلَ الْكَفُّ، وَأَعْمَلَ عَلَيْكُمْ حَرَامَ كَحُرَامِ الْحَجِّ».

"It is prohibited upon you to shed the blood of one another, to claim (unlawfully) the property of one another, to degrade the honor of one another. They are as prohibited as this day, in a place like this sacred place, in a month like this Haram (sacred) month."

These are the teachings of Islam that state clearly the terrible fate of slanderers and backbiters for the disgraces they spread, and the shortcomings, defects and errors of the people that they pursue. Their example in that is like the example of the fly that does not land except on foul-smelling trash. They further state the adverse effects of backbiting and slander on the society. Islam has prohibited its followers from pursuing the defects and errors of one another, as the Prophet ﷺ said:

«مِنْ تَتَبَيَّنُ عُورَاتُ الْمُسْلِمِينَ تَتَبَيَّنُ اللَّهُ عُورَتَهُ حَتَّى يُفَضَّحَ هَذَا أَمِنَّكُمْ فِي جَوَابِ بُنيَّهُ».
"Allâh pursues the errors of him, who pursues the errors of the Muslims, until he is exposed even in the very middle of his home."

Allâh ﷺ says:

اَلَّذِينَ يُحِبُّونَ أَنْ يَكُونَ عَبْدُ آدَمَ عَذَابًا أَهِيمًا فِي الدُّنْيَا وَالَّذِينَ يُحِبُّونَ أَنْ يَكُونَ عَذَابًا أَهِيمًا فِي الأَلَٰلَةِ

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.” (24:19)

May Allâh ﷺ bless us all with His Book and benefit us with its Áyat and wisdom. By this, I conclude my speech and ask Allâh ﷺ to forgive all of our wrongdoings. So seek His forgiveness, as He is the All-Forgiving, Most Merciful.
Repentance

All praise is for Allāh, the Bestower, the Most Merciful and the Acceptor of Repentance. Who created man from dirt and equipped him with the ability to fulfill his obligations, by providing him with the necessary intellectual abilities. I testify with no doubt whatsoever, that there is no god worthy of worship except Allāh Alone, having no partner with Him. I testify that Muhammad is His slave and Messenger to whom the Book of Allāh was revealed as a guide and reminder for those who have reasoning. May peace and blessings be upon him, his family, his Companions and everyone that follows their guidance and in their footsteps until the Day of Returning.

O people, fear Allāh ~ and repent to Him, for He indeed loves those who repent. Seek His forgiveness for your sins, as He is the Oft-Forgiving. Do so with pure intentions, stopping your sins immediately, regretting them, and determining to never go back to them again. This is the penance that Allāh ~ ordered you to perform; He said:

“O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise).”

(66:8)

Thus, repentance is not one’s saying: “I repent to Allāh,” or “O Allāh ~, forgive me!” while at the same time one insists on sinning, being careless about the sin he has committed or intends again to go against Allāh’s commandments.

O people, repent to Allāh before it is too late-when the doors of Repentance are shut before you. Allāh keeps the doors of repentance open for man until the time of his death when his soul reaches his throat (upon separation from the body), after which his penance will not be accepted. Allāh ~ says:
“Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: ‘Now I repent;’ nor of those who die while they are disbelievers. For them We have prepared a painful torment.” (4:17,18)

O Muslims! Rush to repentance, for you do not know when you will be surprised by death or the chastisement of Almighty Allâh! Allâh says:

“Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.” (7:97-99)

O servants of Allâh! Do you feel that you can escape the Plan of Allâh? While He bestows his favors upon you, you continue to be rebellious and disobedient. Do you not notice the world around you and what happened to those who kept sinning until Allâh afflicted them with hardship and tribulations in their life. Many parts of the world have been afflicted with famine, floods, and lack of crops and
rain; yet the thinkers and intellectuals of the world are trying to study the options of food provision for the world’s population. Does this not deter you? Certainly Allâh ﷻ respites the oppressor until, when it is time, He seizes him with a firm grip. Allâh says:

"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe." (11:102)

The worst punishment in this life is hardness of the heart. Many people have hard hearts these days. They hear the admonishing advice and read the admonishing and impressive Ayat from the Book of Allâh ﷻ and the Sunnah of the Prophet ﷺ, yet they do not listen and their hearts are not even touched. The best among them would only be touched just at the moment of listening and understanding such admonishment, but after a while the impact recedes, and heedlessness prevails again. Then they are back again to business as usual. For instance, they hear the warning regarding those who do not pray or if they pray, they are careless about their prayers. Allâh ﷻ says:

"Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e., made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. Except those who repent." (19:59,60)

Yet they do not repent, just as they had never heard anything to that effect. They would hear the Ayat warning those who fail to pay their Zakât dues or if they do pay it, they pay with the worst of their money. They hear about their punishment, but even then, they do not respond. Allâh ﷻ says:
“And woe to Al-Mushrikūn (the polytheists, idolaters, disbelievers in the Oneness of Allāh). Those who give not the Zakāt.” (41:6,7)

They do not perform the Zakāt of the soul which is intended to purify it from Shirk (taking partners with Allāh in worship). They also do not perform the Zakāt of the wealth and they follow their whims instead of obeying Allāh in giving away charity from the part of their wealth that is dear to them. Allāh ﷺ says:

وَلَا تَتَّمُّمواَ الْحَبَّاتَ وَالْمُنْفَقَاتَ وَلْتَسْتَهْلَكُواْ إِلَّا أَنْ تَصْنِيعَواْ فِيهِ وَأَعْلَمُواْ أَنَّ اللَّهَ رَءِيْضٌ خَيْبَةٌ

“...and do not aim at that which is bad to spend from, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allāh is Rich (Free of all needs), and Worthy of all praise.” (2:267)

They hear all that and yet they insist on not paying their Zakāt dues. By this, they deprive themselves from the blessings of their wealth and save it for others (i.e., their heirs). One Hadith states that when people spread sins and corruption in their society, they will be afflicted with diseases and illnesses, which were unknown to their predecessors. When they tamper with the scale used in weighing goods for people, they will be subjected to famine, loss of provisions and the oppression of their rulers. When they cease to pay their Zakāt dues they will be afflicted with lack of rain, and if it were not for the sake of the animals, they would never receive any rain. When they breach their pledges to Allāh and His Messenger, Allāh will cause an enemy that is not from them to overpower them and take some of what is in their possession. When their rulers and Imam cease to govern by the Book of Allāh ﷺ, He will cause them to use their strength against each other. Yes, although they hear the commandment of Allāh regarding the False Testimony, they still practice it as if they had not heard or understood what Allāh ruled concerning it. In this regard, Allāh ﷺ says:

يَا يَتَابِعَهَا الْدُّنْيَا مَآ أَجِدَتْهَا وَايْلَمَّا أَجِدَتْهَا وَالْمَآءُ مَا أَلْقَيْتُهُ وَلَا تُخَوَّلَ عَنْهَا وَايْلَمَّا أَلْقَيْتُهُ
“O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e., Messenger Muhammad ﷺ) while you are hearing.” (8:20)

O people, there shall be no penance accepted if the one repenting still insists on doing the same sins. How could someone repent for cheating in his business transactions, when he is at the same time willing to cheat again? How could someone repent for backbiting while still involved in it and willing to do it every chance he or she has? How could he repent for usurping people’s money and property while at the same time still doing so; either by claiming what is not his, denying people’s rights to their own property, lying in his bargains with them, staying on someone’s property without his consent, or by using Ribâ (usury) in his dealing with the people? In regard to this, the Prophet ﷺ said:

«مَنْ كَانَ لَأَخِيهِ عَنْدَهُ مَظْلَمَةٌ مِنْ مَالٍ أَوْ عَرْضٍ، فَلَيُسْتَحْلِلِّهُ الْيَوْمَ أَيْلَاءْنَآ أَلَّا يُكْنَى دِينَارٌ أَوْ دِرْهَمٌ إِلَّا الْحَسَنَاتِ وَالْسَيِّئَاتِ».

“He who owes his brother something or has wronged him should reconcile with him and pay his debt today, before there is no Dirham or Dinar (on the Day of Judgement). Paying will only be with the good deeds and taking the bad deeds.”

O Muslims, as repentance entails renouncing and regretting the sin and determining to never come back to it again, it also entails intending to do the obligations as much as possible. By this, the person becomes truly penitent and deserving of the love of Allâh ﷻ, for He says:

“Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).” (2:222)

O Muslims, repent to Allâh ﷻ, and beg Him to forgive you by seeking His forgiveness with your speech as well as from your hearts. Allâh, the Most High says:
“And all of you beg Allâh to forgive you all, O believers, that you may be successful.” (24:31)

Rush to repentance before you reach your set time to die. Thereafter, you will never be given another chance to repent, and you will therefore die as a sinner. Some people are deceived by their hopes or by Satan and hence keep putting off repentance until their hearts become hard as rocks because of the sins they insist on, until the doors of repentance are no longer open, or until death surprises them. Then it will be too late to repent or make amends.

O Allâh, make it easy for us to always hurry and repent for our sins and go back to what pleases you. O Allâh! Cleanse our hearts from hatred, hypocrisy, seeking status by our actions and Riyâ’ (doing a good deed for showing off). O Allâh! Keep our Muslim brethren and us away from lying, cheating and giving false testimony! Help us to be honest and sincere in our dealings with people. Keep us away from all the forbidden things and from all sins. O Allâh, answer our prayer, Amen! And praise be to Allâh, the Lord of all creation.
Fearing Allâh’s Punishment

All praise is for Allâh Who has mercy on whomever He wishes, and punishes whomever He wishes, and to Him you will return. I bear witness that there is no god worthy of worship except Allâh and I bear witness that Muhammad is the slave and Messenger of Allâh Who sent him with the guidance and true religion; may peace and blessings be upon him, his family and Companions. Allâh, the Most High, said:

فَإِذَا بَطَنَ رَبُّكَ لَسَيْدِيدًا

“Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful.” (85:12)

And said:

وَكَذَلِكَ أُحْدِثُكَ إِذَا أُحْدِثَ الْفَسَادُ وَهُوَ ذِي طَلَبَةٍ إِنْ أُحْدِثْتُ أَلْسِنَةَ شَيْدِيدُ إِنَّ فِي ذَلِكَ لَا نَيَةَ لِيْمَنْ حَافِظٌ عَذَابُ الْأَخْرَجِ ذَلِكَ يَوْمُ جَمْعَةٍ لِلَّهِ النَّاسَ وَذَلِكَ يَوْمٌ مَّسْهُودٌ وَمَا تُؤْجَرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ يَوْمٌ يَأْتِي لَا تَحَكَّمُ نَفْسُ إِلَّا بِإِذْنِ رَبِّهِ ﷺ فِي نَهَيْمٍ مُّسْهِيٍّ وَسَيْبِيدُ

“Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His (Allâh’s) Leave. Some among them will be wretched and (others) blessed.” (11:102-105)

Anas ﷺ narrated that the Messenger of Allâh ﷺ had delivered a speech to them in which he said:

"لَوْ تَعَلَّمُونَ مَا أَعْلَمُ لَضَحِكَتُمُ فَقِيلًا وَلْبِكُمُ كَبِيرًا"
"If you only knew what I know, you would laugh little, yet weep a lot."

Thereupon, the Companions of the Prophet ﷺ covered their faces and a sound of sobbing was heard. *(Agreed upon)*

Another narration states that the Messenger of Allāh ﷺ was told something about his Companions upon which he delivered a speech and said:

«عَرَضَتْ عَلَى الْجَنَّةَ وَالْجَاهِلِيَّةَ فَلَمْ أرَ كَالِبَةٍ فِي الْحَبِّيْرِ وَالْخَشْيَةِ، لَوْ تَعَلَّمُونَ مَا أَعْلَمُ لَصَحِحَّ كُلَّ نَسْلٍ وَلَكِنَّهُ كَبِيرٌ»

"I was shown the Heavens and the Fire of Hell, thus I have not seen a day like this day in evil and in good. If you only knew what I know, you would laugh a little and weep a lot"

There had not been a day harder on the Companions of the Prophet ﷺ than that day. They then covered their heads and a sound of *Khaneen* (the sound of catching the breath while sobbing) was heard from them.

Al-Miqdad ﷺ narrated that he heard the Messenger of Allāh ﷺ say:

نُذِّنَى الشَّمْسُ يوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونُ مَنْ تَكُونُ إِنْ لَمْ تَكُونُ مَا رَأَيْتُ إِلَّا مَيْلٌ - قَالَ
سَلَامُ بِنَ عَامِرُ الرَّاَوِيُّ عَنِ المِّقْدَادِ: فَوَلَا حَشْرُ عَلَى الْجَلْبُ مَسَافَةَ الْأَرْضِ أَمْ الْجَبَلِ الَّذِي يَجْلَبُ بِهِ الْعَيْنِ، فِيُكُونُ النَّاسُ عَلَى فِيْرَةٍ أَعْمَالِهِمْ فِي الْغَرَقِ فَيَكُونُونُ مَنْ يَكُونُ إِلَى كَعْبِيْهِ مَنْ يَكُونُ إِلَى رَكْبَيْهِ وَمَنْ يَكُونُ إِلَى يَدَيْهِ مَنْ يَكُونُ إِلَى كَعْبِيْهِ وَبَعْضَيْهِ مَنْ يَكُونُ إِلَى رَكْبَيْهِ وَبَعْضَيْهِ مَنْ يَكُونُ إِلَى يَدَيْهِ مَنْ يَكُونُ إِلَى كَعْبِيْهِ وَبَعْضَيْهِ مَنْ يَكُونُ إِلَى رَكْبَيْهِ وَبَعْضَيْهِ مَنْ يَكُونُ إِلَى يَدَيْهِ مَنْ يَكُونُ إِلَى كَعْبِيْهِ وَبَعْضَيْهِ مَنْ يَكُونُ إِلَى رَكْبَيْهِ وَبَعْضَيْهِ مَنْ يَكُونُ إِلَى يَدَيْهِ

"On the Day of Resurrection, the sun draws so near to the creatures (including people) that there would be left only a distance of a mile." Suleim bin Aamir, the one who transmitted this *Hadith* from Al-Miqdad, said: "Well, I do not know what was meant by *Al-meel*; whether it was the mile of distance on land, or the small stick women use to apply kohl on their eyelids." The Prophet continued, "...thus people will be covered
with their sweat according to their actions: some will be covered in sweat until their ankles; some will be covered up until their knees; some will be covered up to their waists; and some will be bridled with their sweat.” Then The Messenger of Allâhﷺ pointed at his mouth. *(Muslim)*

Abu Hureirahornado narrated that the Messenger of Allâhﷺ had said:

> “إِنْ أَرَى مَا لَا تَرَونَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ أَطْلُبُ السُّمَاءَ وَحُقُّ لَهَا أن تَطُوِّبْ، مَا فِيهَا مَوْضِعُ أَرْبَعَ أَصَابِعٍ إِلَّا وَمَلِكٌ وَاضِعٌ جَبَهَتُهُ سَاجِدًا لِلَّهِ تَعَالَى، وَاللَّهُ لَوْ تَأْتِمُونَ مَا أَعْلَمُ لَضَحِكْتُمُ قَلِيلًا وَلَكِنْهُمْ كَبِيرًا وَلَمْ يَنْذِرُنَّهُمْ بِالْبَصَائِرِ عَلَى الْمُرْشِدِ، وَلَمْ يَحْجُجُنَّ إِلَى الصُّعُداتِ بَنَجَارَونَ إِلَى اللَّهِ سَبَحاً وَتَعَالَى.”

“Verily, I see what you do not see. The heaven moaned (from being so loaded with angels), and it has the right to moan; there is not in it as much as the space of four-finger span but there is an angel prostrating before Allâhﷺ. By Allâh if you only knew what I know, you would laugh little, yet cry a lot; you would never enjoy your wives in bed; and you would go out to the open roads eagerly asking Allâhﷺ to help you.” *(At-Tirmidhi)*

Abu Baraza Fadhlah Bin Ubeid Al-Aslamiorno said that the Messenger of Allâhﷺ had said:

> «لَا تَزْوَّلُ قَدْماً عَنْ بُيُوتِ الْقِيَامَةِ حَتَّى يُسَأَلَ عَنْ عُمُرهُ فِيهَا أَفْتَاحَةً، وَعَنْ عُلُومِهِ فِيهَا فَعَلَّ فِيهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَقَبْلَ أَفْتَاحَةً، وَعَنْ جَسَدِهِ فِيمَا أَبْلَاهُ.»

“A person (slave of Allâh) will remain standing on the Day of Resurrection until he is questioned about his lifetime and how he passed it, his knowledge and what he did with it, his wealth and how he acquired it and in what way he spent it, and his body and how he wore it out.” *(At-Tirmidhi)*

‘Âishahرض عنها said she heard the Messenger of Allâhﷺ say:

> ﴿يُبْخَسُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَآةَ عَرَاةَ غَرًُّا﴾ فَلَنَّ أَسْوَلُ اللَّهِ الرَّجُلَ حُفَآةً;}
Fearing Allāh’s Punishment

“The people would be gathered on the Day of Resurrection barefooted, nude, and uncircumcised.” I said: “O Allāh’s Messenger! Will the men and women be looking at one another?” Thereupon, the Messenger of Allāh ﷺ said: “O ‘Āishah! The matter would then be too serious for them to look at one another.” (Agreed upon)

Abu Hurairah ﷺ narrated that the Messenger of Allāh ﷺ had said:

“‘He who is afraid (of the enemy) shall set out in the early part of the night, and he who sets out early arrives at his destination. Verily, Allāh’s commodity (reward) is precious. Verily, Allāh’s commodity is Paradise.”

Abu Hurairah ﷺ also narrated that the Messenger of Allāh ﷺ recited:

“That Day it (the earth) will declare its information (about all that happened over it of good or evil).” (99:4)

And then said:

“Do you know what its news is?” They said: “Allāh and His Messenger know best.” He said: “(Its news is that it shall testify against every man and woman regarding that which they did on its back, saying: You did this and this on such and such day. That will be its information.” (At-Tirmidhi)
Fearing Allâh’s Punishment

Adi bin Hatim Ṣ reported that the Messenger of Allâhﺍ ﷺ said:

"None of you will be resurrected but that his Lord will speak to him without an interpreter between them. He would look at his right and see nothing but the deeds he had set forward. He would look at his left and see nothing but again the deeds he had set forward. He would further look in front of him, yet see nothing but the Fire of Hell in his face. So protect yourselves from the Fire, even by (giving in charity) half a date." (Agreed upon)

Samurah bin Jundub Ṣ said that the Messenger of Allâhﺍ ﷺ had said:

"There will be some to whose ankle the fire will reach, some to whose knees it will reach, some to whose waist the fire will reach, and some to whose collarbone the fire will reach."

Nu‘man bin Bashir Ṣ reported that the Messenger of Allâhﺍ ﷺ said:

"The inhabitant of Hell who will have the lightest punishment will be he who has two sandal straps of fire from which his brain will bubble like a pot, and he will think that no one is having a more severe punishment than he, although his is the lightest punishment." (Agreed upon)

Ibn Umar Ṣ reported that the Messenger of Allâhﺍ ﷺ had said:
"The people would stand before Allâh, the Lord of the worlds, while each of them would be submerged in his sweat up to the middle of his ears."

Allâh says:

"Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmic Monotheism) to be affected by Allâh’s Reminder (this Qur’an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh)." (57:16)

May Allâh bless us all with His Book and benefit us with its Ayat and wisdom. By this, I conclude my speech and ask Allâh to forgive all of our wrongdoing. So seek His forgiveness as He is the All-Forgiving Most Merciful.
The Signs of the Hour

All praise is for Allâh Alone, and may peace and prayer be upon the Finality of the Messengers. I bear witness that there is no god worthy of worship except Allâh Alone, having no partners. I also bear witness that Muhammad is His slave and Messenger.

O Muslims! The Hour has preludes and signs. Some of the signs are what the Messenger of Allâh mentioned:

«إِنَّ مَنْ أنَّىٰهَا السَّاعَةِ، أَنْ يَزَّقَ الْعِلْمَ وَيُبَثَّ الْجَهَلَ وَيُشَربِ الْخَمْرَ»

“Verily it is from the signs of the Hour that knowledge will be lifted, ignorance will settle, Khamr (intoxicating beverages) will be drunk and Zina (fornication: to have sex out of wedlock) will spread.”

The aforementioned Hadith states four signs of the Hour, which are deemed as some of the Hour’s most important and apparent signs. These signs are the prelude to the ruin of the world, the end of this life and the demise of all living things. The Hour shall not emerge except after the earth is overwhelmed with evil and disbelief. There shall be no good left on it. Ignorance, misery, evil and infidelity will again prevail. People will no longer believe in the messages sent by Allâh to them, so complete aberration shall rule over their life. The Messenger of Allâh said:

«لَا تَقُومُ السَّاعَةُ وَعَلَىٰ رَأْسِ الأَرْضِ مَنْ يُقُولُ اللَّهُ»

“The Hour will emerge while there is no one on earth saying Allâh, Allâh.”

The Hour has minor signs that have already appeared and other major signs that have yet to appear. These major signs will begin with the appearance of Al-Mahdi, who will fill the land with justice as it had been filled with injustice and oppression before. After that the Dajjal (false messiah) will appear, then follows the descent of Isa. The
emergence of Gog and Magog people will come after the descent of Isa ﷺ, then the rest of the major signs shall follow.

The minor signs that have already appeared are many. You may learn about most of them by observing what the Muslims do and have these days; like; obscenity, lack of modesty and disobeying Allâh in public, refusing to pay the Zakât dues, betraying the trust and competing in committing sins. The minor signs of the Hour also include affluence and materialistic life, such as the life of the barefooted, and naked ones who once before were herdsmen and dwelled in the desolate desert and that are now competing in constructing high and lofty buildings, and bouncing from one luxury to another. Thus they have mansions, luxury vehicles, furniture, furs and feathers.

The four signs mentioned earlier in the Hadith constitute the most obvious signs in this category. The first and the second signs are stated in the part saying: “knowledge will be lifted and ignorance will settle,” so what does that mean? Allâh ﷻ does not lift knowledge by removing it from the hearts of the scholars or tearing it out of their hearts, but by their death, thereupon, their knowledge dies with them. The Messenger of Allâh ﷺ said:

العلماء بعلمهم، فتبقي أئمة جهان يستمعون فيصلون ورضلون.

“Allâh does not take away the knowledge by taking it from (the hearts of) the scholars, but takes it away by the death of the scholars until when none of them remains, people will rely on ignorant leaders who when consulted will give their verdict without knowledge. So they will go astray and will lead others astray.” (Al-Bukhâri)

The scholars are the light of this life, the torches of righteousness and the lanterns of guidance. Thus when they die and leave no one to take their place and fill the void they have left behind, the light will diminish, and life will turn dark, ignorance will prevail and people will go astray in the midst of darkness. The Messenger of Allâh ﷺ said:

العالماء في الأرض كنجم في السماء، يُهدِّدي يَها في
The example of the scholars is like the stars in the sky, by which people are shown their way in the darkness of land and sea. Yet when the stars fade they will probably go astray.

The Messenger of Allâh ﷺ also said:

\[\text{"Follow the scholars. Verily they are the lights of this life and the lanterns of the Hereafter."}\]

We watch eminent and noble scholars die, yet there is no one to succeed them in their knowledge and favors. Their lights die down with them, yet no one lights them afterward. If this is to continue that often, we shall not wait long before we go out searching for a scholar or even a seeker of knowledge or a student of a scholar, but to no avail. Thereafter, ignorance in the religion will prevail so much so that we will never understand its truth and guidance.

I see the people of knowledge passing away one after the other, leaving us with a tremendous void, yet no one can truly fill it. Their successors are far less in knowledge than they, though no one can take their place except their students. It is true that we began to suffer from the lack of scholars, because the Muslims had turned away from the religion and the Muslim educated youth had abstained from learning the knowledge of the religion, perceiving it as the cause for humiliation and inferiority. Thus, the Muslim countries are badly lacking the Islamic schools that teach this knowledge (the Shariah knowledge). So what are the consequences of these dangerous developments? Ignorance, ignorance and ignorance are the consequences. Ignorance will settle and prevail and the ignorant people will be the imams and leaders, which must definitely lead to manifest aberration. What is really heart breaking is that the general population of Muslims has become so ignorant in their religion, that they fail to distinguish between good and bad, righteousness and evil, or the permissible and the impermissible. This, of course, has led them to indulge in sinning. The Messenger of Allâh ﷺ said:
Seeking knowledge is an obligation upon every Muslim.

What have the Muslims done regarding this obligation? They have suspended it and become content with being ignorant. Moreover, they yielded to ignorance and turned away from knowledge. They have forsaken learning their religion, surrendered to their lusts and yielded to their whims. For that reason, they have become lost and astray.

O Muslims, the third and fourth signs mentioned in the same Hadith are drinking Khamr (intoxicating beverages), the mother of all sins, and fornication, the head of vice, which shall not spread in a nation, except when this nation have reached the utmost of corruption and vice.

The Messenger of Allah ﷺ said:

"Al-Khamr (intoxicating beverages) is the mother of all sins. The most major sin is that a man drinks Khamr, does not pray, and rapes his (paternal) mother, his aunt, and his mother’s sister."

The Messenger of Allah ﷺ also said:

"Fornication and usury would never appear in a nation, except that it will be exposed to Allâh’s chastisement."

"My nation shall still be well and adhering to its command (Islam) up until the illegitimate children become widespread within its people."

There is no doubt that the Hour will come, and that Allâh ﷺ will resurrect the dwellers of the graves. When the world is coming to an end and the signs of the Hour have started to appear one after the other, we must keep remembering that terrifying day and prepare ourselves
for death and whatever comes after it. Moreover, we must strive to depart this life with pure souls that have not been stained with sins and wrongdoings, and with intact hearts that have not been overwhelmed with the love for this world. Allâh ﷺ says:

"What do you know? It may be that the Hour is near!" (33:63)

O Allâh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire! O Allâh! Better our conclusions in all matters, and save us from the torment of Fire and disgrace on Judgement Day! O Allâh! Fill us with patience and make us die as Muslims! All praise is for Allâh the Lord of all worlds.

I seek refuge with Allâh from Satan the outcast. Allâh ﷺ says:

"Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?" (47:18)

May Allâh ﷺ bless us all with His Book and benefit us with its Āyat and wisdom. By this, I conclude my speech and ask Allâh ﷺ to forgive all of our wrongdoings. Seek His forgiveness, as He is the All Forgiving, Most Merciful.
Patience

All praise is for Allāh. He is the Lord, the Merciful and the Judge. We praise Him for what He decrees in every age. He is the Gracious and Kind to His slaves, especially when they are inflicted with grief and worries. He has promised those who are patient to receive their full reward without reckoning. I testify that there is no god worthy of worship except Allāh Alone, having no partners. I testify that Muhammad is His slave and Messenger, the one who was patient with what Allāh had afflicted him with, on obeying Allāh’s commandments, and on the harassment by the people. May the peace and blessings of Allāh be upon him, his family, his Companions and any one who follows in their footsteps until the Day of Judgement.

O people! Fear Allāh, the Most High, and know that the status of patience compared to the religion is like the head to the body. He who has no patience has no faith, and he who tries to be patient, Allāh will help him to be patient. No one has been given a grace better than the grace of patience. Patience is the quality by which one can distinguish between strong and courageous people and weak and cowardly people. It is the quality of all the Messengers, and the ornament of the pious and righteous people. Describing the slaves of the Most Gracious, Allāh said:

"Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.” (25:75)

About the dwellers of Paradise, He said:

"And angels shall enter unto them from every gate (saying): "Salāmun ‘Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!” (13:23,24)

Patience is of three types. The first is patience under adversity
Patience encountered when obeying the commandments of Allâh ﷻ. The second is patience upon resisting the temptation of succumbing to the forbidden deeds, and the third is patience with the afflictions that Allâh ﷻ tests His servants with, whether by their being harassed by people or being exposed to pain and sicknesses.

A man is patient upon obeying Allâh’s commandments when he devotes himself entirely to worship Allâh ﷻ in the exact way the Messenger of Allâh ﷻ instructed to follow, without complaining, neglecting or failing to do any of the worship practices. Ceasing to do so will lead to his ruin and misery. On the other hand, once he realizes the great reward he can have for worshipping Allâh ﷻ sincerely, all the practices of worship will become easy to perform even with pleasure. If he does one good deed in good faith and out of pure intention, he shall be rewarded as if he has done ten good deeds. That will also multiply to seven hundred times as many, and to even a multitude of times as many. Allâh ﷻ multiplies the reward for whomever He wills, and His favors and graces have no limits.

Patience upon resisting the temptation of sin is refraining from falling into doing what Allâh ﷻ has prohibited, whether it is related to Allâh’s rights or to people’s rights. However, once the Muslim realizes the punishment in this life and the Hereafter for disobeying Allâh ﷻ and defying his orders and prohibitions, he will refrain from being defiant and sinning, and will be willing to be patient and resist the temptation. A Muslim should also realize that some of the punishments in this world do not only befall the sinner himself, they may also be collective punishments that befall the entire society, like catastrophes. Therefore, the sinners may be few, but the consequences of their sins may encompass the whole community. Yet, when they all die in a collective punishment, each one of them will be resurrected and dealt with according to his intention.

Patience upon the afflictions that Allâh ﷻ has decreed upon a Muslim is to surrender to these afflictions whether they are sicknesses, grief, or any other tribulations, without displaying discontent, anger, or any of the practices of Jahiliyya (the pre-Islamic ignorance). Furthermore, a
Patience

Muslim should know that there is wisdom behind such tribulations, which only Allâh ﷺ knows. A Muslim must learn that there is one way out of these afflictions, and that is to resort to Allâh praying to him, in total submission and humility, to alleviate these pains and tribulations. Allâh decrees these afflictions upon his servants to elevate their position in the Hereafter, if they are patient, to erase their sins and disobedient behavior off of their records, and finally to induce them to return to Him in submission and content. We should say: “O Allâh! We have no objection to your decrees. We acknowledge that You do with Your creatures whatever You will. To You belongs all the dominion and for You shall be all praise. You are the Creator, and up to You are all the matters. In Your hand is all good, and You are able to do all things.”

Allâh ﷺ says:

َوَمَا أَصَابَ مِنْكُمُ الْقَيْسَةَ وَمَا كَسَبَتْ أَدْبٍ كُرُورٍ وَيَعْمَعُواْ عَنْ كُثْرٍ

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.” (42:30)

He also says:

َمَا أَصَابَ مِنْكُمُ الْقَيْسَةَ إِلاَّ يَاذَنُ أَنَّهُ وَمَنْ يُؤُمَّنُ إِلَيْهِ يَهِدْهُ فَلَبِئْسَ خَيْرٌ مِّنْ أَنْ يُؤُمَّنَ إِلَيْهِ وَاللَّهُ يَكْبِرُ ۖ وَاللَّهُ عَلِيمٌ

“No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)]. And Allâh is the All-Knower of everything.” (64:11).

Man could be afflicted in himself, in his family, in his friends, or in other related departments of life. Yet, if he responds to these afflictions with patience, while waiting for Allâh’s mercy for his relief, these afflictions will become a means of atonement for his sins, thus an elevation of his position in the Hereafter. Many verses from the Qur’ân and Hadîth have stressed this fact. Allâh ﷺ says:
“But give glad tidings to As-Sâbirûn (the patient). Who, when afflicted with calamity, say: ‘Truly, to Allâh we belong and truly, to Him we shall return.’ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.” (2:155-157)

The Messenger of Allâh ﷺ said:

“Maa min Muslimeen yusibeh aadhi min marzii fama sawaha ila khatul Allah min syitanih kama Tunisat al-‘imra wa zarha.”

“Allâh drops the sins and bad deeds of the Muslim that is afflicted with pain of sickness, or any other calamity, like the tree dropping its leaves.”

The Prophet ﷺ also addressed one of the women from the Companions saying:

“Abshri Fana marz Min Muslimeen ya’hibb Allah bi hindiyyatuh kama tadheeb al-nar habt al-‘imid wa al-fut.”

“Receive the great tiding! Allâh removes the sins of a Muslim who is sick, like the fire that removes the impurities from the iron and silver.”

“Maa min Muslimeen yusakhsakib shakaka fama bawqathaa ila khitab hu banih darajat wa mubhituhun bana hathitya.”

“Whenever a Muslim is pricked by a thorn or anything bigger, Allâh will forgive some of his sins and elevate his status.”

“Sudda’ al-mouminin wa shura yusakha’uhu ahu shi’eh yu’dhihi yurfu’uhu Allah hu banih dhajah al-isma.”

“A headache that a believer may get, a thorn that may prick him, or any other thing that may harm him, will be a cause for
Allah to raise his status on the Day of Judgement and remove some of his sins.”

Allah said, if I afflict one of my servants with the loss of his two dearest friends (his eyes) and he is patient with that, I shall compensate him with Paradise.”

"Allah would prepare a certain status for a man and yet that man would not be able to reach that status with only his deeds. So Allah would afflict him with what he hates in order to enable him to achieve that status.”

“Allah would prepare a certain status for a man and yet that man would not be able to reach that status with only his deeds. So Allah would afflict him with what he hates in order to enable him to achieve that status.”

"If a Muslim dies and leaves three children behind that had not reached puberty, Allah will let him enter Paradise for being merciful to his children.”

“Any woman that loses three children, will have them as a shield for her from the Hellfire.” A woman said: “How about two.” And He answered: “And two.”

All the aforementioned Hadith give the great tidings of great rewards to the believer who is patient on handling the afflictions that befall him as being a test from Allah, looking forward to the rewards he will have. Moreover, while being afflicted, a believer must realize that he is only afflicted for what he has done or erred in, as stated in the following Verse:
"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." (42:30)

O Allâh! Help us be patient when afflicted, be grateful when favored, and seek Your forgiveness when sinful. Forgive our sins and wrongdoings and have mercy on us. You are indeed the Merciful and the Oft-Forgiving. With this I conclude my speech and ask Allâh to forgive my errors.
The Advantages of Taqwa

All praise is to Allâh. He cherishes those who obey Him and fear Him, and degrades and humiliates those who defy His orders, and disobey Him. I praise Him and thank Him for both His favors and afflictions. I bear witness that there is no god worthy of worship save Allâh Alone, having no partners. I also bear witness that Muhammad is His slave and Messenger. Verily, he is the best of the Prophets and the most noble of those who fear Allâh. May the peace and blessings of Allâh be upon him and upon every one who fears Allâh righteously.

O servants of Allâh! Fear Allâh and have Taqwa, as you were created for it. All the favors and bounties that Allâh has granted you and done for you are to help you achieve Taqwa. Taqwa is to train yourselves to stay away from everything that may lead you to Allâh’s wrath, and hence His torment. This is to be achieved by abiding by Allâh’s commandments, and staying away from His prohibitions. You must prepare yourselves to only do what Allâh likes you to do. It was reported that Ali Bin Abi Talib said: “Taqwa is to fear Allâh, the Magnificent, to abide by the revelation, to be content with the little (of provision), and to be ready for the departure (death).”

O Muslims! We really need Taqwa more than we need water and air, even if all what it brings for us is the love of Allâh, it will certainly be sufficient. He who has gained the love of the Allâh has indeed gained the love of people. Allâh says:

\[
\begin{align*}
\text{(19:96)} & \\
\text{Verily, those who believe [in the Oneness of Allâh and in His} & \\
\text{Messenger (Muhammad) and work deeds of righteousness,} & \\
\text{the Most Gracious (Allâh) will bestow love for them (in the} & \\
\text{hearts of the believers).} & \\
\end{align*}
\]

Also He says:
"Verily, Allâh loves Al-Muttaqîn (those who have Taqwa)."
(9:7)

There is a Hadith that states when Allâh ﷺ loves someone, He will set acceptance for him on earth. So fear Allâh, O people, and be aware that Allâh and His Messenger have recommended that all the people fear Him. A Muslim must cling to His Lord’s advice and recommendation. Allâh ﷺ says:

"And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh.” (4:131)

The Messenger of Allâh ﷺ said:

"Fear Allâh wherever you are.”

By fearing Allâh ﷺ, man is protected from troubles, impediments are removed from his way, and doubts are no longer lingering in his heart. By Taqwa, Allâh turns man’s grief and hardship into happiness and comfort, and will help him find a way out of his misery and destitution. Allâh will further provide for him from sources that he could never have considered or imagined. In this regard Allâh ﷺ says:

"And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.” (65:2,3)

"And whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.” (65:4)

By fearing Allâh ﷺ, man matures intellectually and becomes more brilliant. He gains the ability to distinguish between truth and
falsehood, both the beneficial matters and the harmful ones. By fearing Allah, man’s sins and wrongdoings are expiated and hence forgiven. Allah says:

\[
\text{"O you who believe! If you obey and fear Allah, He will grant you Furqan [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you." (8:29)}
\]

By fearing Allah, man shall be secure and protected, while other people are frightened. He will be happy while all others are sad, and optimistic while others are pessimistic.

\[
\text{"No doubt! Verily, the Auliyá’ of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah — Islāmic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter." (10:62-64)}
\]
The Advantages of Taqwa

By fearing Allāh ﷺ, man becomes nearer to his Lord, thereupon he gains happiness and felicity in this life and the Hereafter:

وَيَدْعُوهُمُ الْمُتَّقِينُ ﻟِتَفْلِحُواُ

"O you who believe! Do your duty to Allāh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.” (5:35)

By fearing Allāh ﷺ, man shall have the peace of mind that his children, especially the weak ones, will be looked after and taken care of. Allāh ﷺ says:

وَلَيَخَذَّلَ الْمُتَّقِينَ ﻟَوْ تَرْكُواَ مِنْ كُلِّ مَا تُّقَدِّمُواَ ضَعُفَاءَ مِنْ اسْلَأَامِهِمْ ﻟِيُسَقِّفُواَا أَجْهَزُواَا ﻋَلَىْهِمْ ﻟِيُسَقِّفُواَا ﻋَلَىْهِمْ ﻟِيُسَقِّفُواَا ﻋَلَىْهِمْ 

“And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allāh and speak right words.” (4:9)

O servants of Allāh! You are definitely departing this life. The travelers take provision to sustain their journey. Your journey to the Hereafter needs only one kind of provision. That is the fear from Allāh, Taqwa. It is the provision that guarantees for you eternal happiness, tranquillity, and a joyful life in the Garden of Paradise that is as wide as the heavens and earth together. These Gardens were made for those who fear Allāh ﷺ. For this and for other reasons, man knows that he cannot succeed without fearing Allāh ﷺ. Taqwa is his way out of the troubles in this life and the Hereafter, particularly when he is to pass over the Fire at one of the stages of the Day of Judgement. Only those who fear Allāh ﷺ can pass that stage intact. With Taqwa Allāh ﷺ will be with you, helping you, and Allāh only honors you if you have Taqwa. Allāh ﷺ says:

إِنَّ أَسْبَعَ مَكْرَكَ ﻋَنْ نَكِئِكَ

“Verily, the most honourable of you with Allāh is that (believer)
who has At-Taqwá [i.e., he is one of the Muttaqûn (the pious)].”
(49:13)

The Messenger of Allâh ﷺ said:

"لَا فَضْلًا لِْإِخْرَاجِ عَلَى عَمَّاجِي إِلَّا بِالْإِنْقَالِ"

“There is no preference of an Arab over a non-Arab except by virtues of Taqwa.”

Some of the early people said: “If a man gets out of the humiliation of wrongdoing to the honor of Taqwa, Allâh ﷺ will make him rich without wealth, strong and dignified without a tribe, and entertained without company.”

Fear Allâh, O servants of Allâh! Fearing Him is a cure from all your illnesses. Be certain to always remain in a state of Taqwa, for no one will be happy except those who keep themselves in that state. All others shall be sad and miserable. Fear Allâh ﷺ! Taqwa, is what you equip yourselves with to encounter your enemy, and thereby defeat him.

Fear Allâh ﷺ with yourselves, your families and wealth. Fear Allâh upon dealing with children, your Arham (relatives), your dependants and upon fulfilling trusts that Allâh has entrusted you with. In other words you should keep Taqwa before your eyes in every aspect of your life.

May Allâh ﷺ bless us all with His Book and benefit us with its Āyat and wisdom. By this, I conclude my speech and ask Allâh ﷺ to forgive all of our wrongdoings. Seek His forgiveness, as He is the All-Forgiving, Most Merciful.
The Virtue of Remembrance of Allâh ﷻ

All praise is for Allâh ﷻ Whose Name is mentioned by every tongue, and remembered by every creature. He is the One praised for every bounty and favor. He created man to worship Him. He showed His signs and proofs so that man may know Him. He has facilitated for man the way to reach Him, so that he may follow it. He is indeed the Bestower of great bounties and goodness. I bear witness that there is no god worthy of worship except Allâh Alone having no partners, and I bear witness that Muhammad ﷺ is His slave and Messenger. May the peace and blessings of Allâh be upon him, his family, his Companions and anyone that follows in their footsteps until the Day of Recompense.

O servants of Allâh ﷻ! Remember Allâh with much remembrance, and glorify Him morning and evening. Be among those people of understanding who remember Allâh ﷻ at every state of being and in every position: standing, sitting or lying down on their sides. Be among those who believe and whose hearts find satisfaction in the remembrance of Allâh ﷻ. In the remembrance of Allâh hearts find satisfaction and agonies are driven away. With the remembrance of Allâh, victory is achieved and Allâh strengthens the hearts of the believers upon encountering fear. For this, Allâh ﷻ commanded the believers to remember His Name when they confront their enemy at war. He ﷻ said:

"O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.”
(8:45)

Remembering Allâh ﷻ fills the heart with pleasure and happiness and makes the face look brighter. Allâh ﷻ remembers those who remember Him. He says:
"Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me." (2:152)

"The Messenger of Allâh ﷺ said that Allâh ﷻ said: ‘I am as My servant thinks of Me. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in a gathering, I make mention of him in a better gathering than his.”

The Messenger of Allâh ﷺ said:

"The Al-Mufarridûn have preceded.” They said: “Who are Al-Mufarridûn, O Messenger of Allâh?” He said: “(They are) those men and women who make mention of Allâh a lot.”

He ﷺ also said:

“The example of the one who remembers Allâh and the one who does not, is like that of the living and the dead.”

The Messenger of Allâh ﷺ was once asked: “Who will be the happiest to qualify for your Shifâ’ah (intercession), O Messenger of Allâh?” He said: “It is he who says Lâ ilâha illallâh (there is no god worthy of worship but Allâh) with pure faith (meaning it) from his heart.” The Messenger of Allâh ﷺ also said:

"Mîn kàna’ âhû kâlámûhî lâ ilâha illallâh! EÎîÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ ÎÎÎÎ î

"He whose last words (before he died) were Lâ ilâha illallâh will enter Paradise.”

Man should remember to say the testimony Lâ ilâha illallâh when he constantly keeps mention of it throughout his life. It will then become a habit to keep saying the testimony. In this regard the Messenger of
Allāh ﷺ said:

«أَكُلُوا مِنْ شِهادةٍ أنَّ لا إِلَهَ إِلَّا اللَّهُ وَلَا شَرِيكَ لِهُ، لَهُ الْمَلَّكُ وَلَهَّ الْحَمْدُ، وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرُ عَلَى وَسُلُوقٍ كَانَ كَمْ أَعْمَنَ أَرْبَعَةً أَنْفُسِي مِنْ وَلَدِ إِسْمَعِيلِ.»

"Keep saying the testimony that there is no god worthy of worship except Allāh, Lā ilāha illāllāh before you are prevented from saying it (i.e., before the time of death)."

The Messenger of Allāh ﷺ also said:

«مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ وَحَدَّهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلَّكُ وَلَهَّ الْحَمْدُ، وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرُ عَلَى وَسُلُوقٍ كَانَ كَمْ أَعْمَنَ أَرْبَعَةً أَنْفُسِي مِنْ وَلَدِ إِسْمَعِيلِ.

"He who says: ‘there is no god worthy of worship except Allāh Alone having no partner with Him, His is the Sovereignty, all praise is for Him, and He has power over everything’ ten times will be like the one who frees four slaves from the progeny of Ismail."

He ﷺ also said:

«مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ وَحَدَّهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلَّكُ وَلَهَّ الْحَمْدُ، وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرُ عَلَى وَسُلُوقٍ كَانَ كَمْ أَعْمَنَ أَرْبَعَةً أَنْفُسِي مِنْ وَلَدِ إِسْمَعِيلِ.

"He who says: ‘there is no god worthy of worship except Allāh alone having no partner with Him, His is the Sovereignty, all praise is for Him, and He has power over everything’ will be rewarded as if he freed ten slaves, a hundred good deeds will be registered for him, a hundred wrongdoings will be removed from his record, and it will be a protection for him from the devil throughout the day until the evening. None would have done better than he has except one who said the same and more.”
The Messenger of Allâh ﷺ also said:

«كِلَّمَتَانِ خَفِيفَتَانِ عَلَى اللُّسُنِّ تَقَيِّمَتَانِ فِي الْبَيْتِ، خَفِيفَتَانِ إِلَى الرَّحْمَنِ:
سُبُحَانَ اللَّهِ وَبِحمْدِهِ سُبُحَانَ اللَّهِ الْعَظِيمِ.»

“Two words are light for the tongue but heavy in the scale and are dear to the Ar-Rahman (The Gracious), Glorified and Praised be Allâh, Glorified be Allâh, The All-Mighty.”

«مَنْ قَالَ سُبُحَانَ اللَّهِ وَبِحْمَدِهِ فِي يَوْمٍ مَّانِعَ مَرَّةً غَفُرَتْ لِهِ ذُنُوبُهُ وَإِنَّ كَانَ مِثْلُ زَبِيدَ الْبَحْرِ.»

“He who says ‘Glorified and Praised be Allâh’ a hundred times in one day, he will be forgiven all of his sins even if they were as much as the foam of the sea.”

The Prophet ﷺ also said:

«لَا تَأْخُذْ أَحَدُكُمْ مِنَ الْكُرْسَىَّ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَيهِ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ أَحْبَبْ إِلَيْهِ مَمَّا طَلَعَ عَلَيْهِ الشَّمْسُ.»

“Verily, that I say: ‘Glorified be Allâh, all praise is for Allâh, there is no god worthy of worship except Allâh and Allâh is the Greatest’ is dearer to me than all what the sun rises upon.”

He ﷺ said:

«أَيُّحِجْرُ أَحَدُكُمْ أَنْ يَكُسِبَ كُلَّ يَوْمٍ آَلِفَ حَسَنَةً؟» فَسَأَلَهُ سَائِلٌ مِّنْ جَلَّالَتِهِ:
كَيْفَ يَكُسِبُ أَحَدُكُمْ آَلِفَ حَسَنَةً؟ قَالَ: «يُسْبِحُ اللَّهُ مَائَةَ تَسْبِيحٍ لَا تَكُنْ بَعْدَهُ آَلِفُ حَسَنَةٌ.»

“Are any of you capable of gaining a thousand good deeds everyday?” Upon this one of the attendants asked: “How can one of us gain a thousand good deeds?” He ﷺ said: “If one glorifies Allâh a hundred times (saying Subhan Allâh), then one thousand good deeds will be registered for him.”

O servants of Allâh! Fear Allâh and increase your good deeds, you will thereby increase your gains and benefits in the Hereafter. Remember
Allâh much and constantly in your hearts and make mention of Him with your tongues. Let the remembrance of Allâh ☪ settle in your hearts and while standing, sitting, or lying down on your side. Keep remembering Allâh’s Might, Glory, Majesty, Perfect Names, Attributes, and Actions. Everything around you reminds you of His Might, Greatness, and Perfect Attributes. Moreover, everything stands in proof of His Oneness, Greatness and Power. The impact of His Mercy and Wisdom is clear and manifest in every aspect of the universe. Mention Allâh with your tongues by uttering the Shahadah, (testimony) Tasbeeh, Tahmeed, and Takbeer (saying Subhan Allâh, Alhamdulillah, Allâhu Akbar). Furthermore, every good thing you say for the sake of Allâh ☪ is a part of the remembrance of Allâh. In your actions, you remember Allâh ☪ by obeying his commandments, and abstaining from committing the prohibitions. Every action you do or do not do in compliance to Allâh’s commandments shall be deemed as part of the remembrance of Allâh. Keep remembering Allâh ☪ and do not be among those whose hearts were made heedless of the remembrance of Allâh and who follow their own desires. They are the ones whose affairs and purpose in life have been lost. Make mention of Allâh ☪ frequently before the time of death is due, because then you will never be able to do so. Remember Allâh before you become incapable of it for some other reason, or as punishment for being heedless. Do not let any of life’s matters and businesses take you away or avert your attention from the remembrance of Allâh. Allâh ☪ said:

اَلْمَالُ وَالْأَنْثَىٰ وَالْحَيَاتِ الْدُنيَا وَالْمَغْنُوتُ عِنْدَ رَبِّكَ تُوَايَىٰ وَحَيْرٌ

"Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope.” (18:46)

O servants of Allâh! Remembrance of Allâh ☪ is a cause for profit and for real benefit and success. Heedlessness, on the other hand, is a mere loss. Abu Hurairah ☪ narrated that the Prophet ☪ said:

مَا جَلَسَ قَوْمٌ مَّجِلَّسًا لَا مَّذَكَّرَةً لَهُمْ وَلَا مَلَأُهُمْ عَلَىَّ بَيْنَهُمْ إِلَّا كَانُوا
"Whenever some people sit in a gathering in which they fail to remember Allâh and say the prayer upon the Prophet ﷺ, they incur a loss upon themselves. It is then up to Allâh to punish them or forgive them."

O Allâh! Help us to make mention of You, thank You, and worship You in the best manner.

O Allâh! Make us, men and women, amongst those who make mention of You much and all the time.

O Allâh! Make us be amongst those who spend their time in mentioning Your Names.

O Allâh! Save us from being heedless of your remembrance and from being preoccupied with what does not draw us closer to You.

O Allâh! Let not our hearts deviate after You have guided us and grant us mercy from You. Verily, You are the Bestower.

O Allâh! Forgive us and have mercy on us. Verily, You are the Oft-Forgiving the All Merciful.
The Qualities of the Messenger of Allâh ﷺ

All praise is for Allâh who clothed the righteous Muslims in the robes of Taqwa, and decorated them with the adornment of the faith. Allâh said:

“Indeed, Allâh conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur’ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet ﷺ (i.e., his legal ways, statements and acts of worship)], while before that they had been in manifest error.” (3:164)

My brothers in Islam, the Book of Allâh ﷺ is the most authentic and reliable book ever. It recorded the history of the nations that came before it and told us of the people in the era preceding the message of Muhammad ﷺ who were living in the darkness of ignorance and following terrible traditions. They buried many of their daughters alive, ate the flesh of dead animals (that didn’t die by slaughtering), worshipped idols, and severed the ties of kinship. They often fought each other in tribal disputes and often usurped each other’s property. This led them to shed each other’s blood unjustly. Prior to the message of Muhammad, when there was no Messenger receiving revelation from Allâh ﷺ, people lived a life of darkness upon darkness. However, there were some pious men who were waiting for this situation of total misery to change to a better situation. Therefore, Allâh ﷺ responded to their plight and sent to them His Messenger, a Messenger of peace, the best of men among all people, Muhammad ﷺ. This Messenger used every effort to bring guidance to his people and to save them from
going astray. He led them with knowledge from darkness to light and taught them to work and earn their money rather than steal other people's property through their usual incursions. He exhorted them to uphold virtuous morals, so as to live a noble and worthwhile life. Allâh says:

وَيَسْتَفْلَىُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنَّ كَانُواْ مِنْ قَبْلٍ لِيُهْدُواْ سَلَّمًا

“And (the Prophet is) instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet ] (i.e., his legal ways, statements and acts of worship)], while before that they had been in manifest error.” (3:164)

Allâh also said:

لَا تَرْهَبُواْ بِمَا كَرَجَ مِنْ أَنْفُسِكُمْ عَلَيْهِ مَا عَمِّيتُمْ حَرَّمًا

“Verily, there has come unto you a Messenger (Muhammad ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he is) full of pity, kind, and merciful.” (9:128)

قَدْ جَاءَتِكُمْ نَبِيٌّ مُّنْهَا جَعَلَ اللَّهُ نُورًا وَحِكْمَةً لِتُمَهِّدَهَا إِلَيْهِ وَمَكَّنَهُ مُنْهَا أَشْهَرَ عَلَى الْأَرْضِ مَنْ اتَّبَعَهُ إِلَى الْأَلَّهِ وَهُدِيَهُ إِلَى صَرِطٍ مَّسْتَقِيمٍ

“O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e., leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad ) and a plain Book (this Qur'ân). Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them
out of darkness by His Will unto light and guides them to the Straight Way (Islamic Monotheism).” (5:15,16)

"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: ‘There came unto us no bringer of glad tidings and no warner.’ But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.” (5:19)

Many verses in the Qur’ân have focused on the Messenger’s elevated status. Therefore, we, as Muslims should appreciate this status rightly by doing the following:

1. Learning about his sublime qualities and great deeds and actions.

2. Obeying his teachings, following his guidance, and his commandments—particularly the ones regarding abiding by the qualities of good conduct.

We must adhere to his teachings and obey his commandments if we claim to be believers and to love him. By doing so, we prove our love to him, since there is no value for a love that isn’t reflected in action. Thereby the goal for which he was sent is achieved.

I, therefore, find myself obligated to mention some of the Messenger’s manners and qualities. He certainly is the perfect example for mankind in terms of behavior and good conduct. Al-Tirmidhi narrated in his book Al-Shma’il Al-Muhmmadiyya (The Muhammadan characteristics) on the authority of Al-Hassan bin ‘Ali رضى الله عنهما that Al-Hussein ﷺ had said that his my father was asked about the way Muhammad ﷺ behaved with his Companions and those who sat with him, so he said, “The Messenger of Allâh ﷺ had always been cheerful, easy-going and docile. He was never rough, harsh, or blatant and never used obscene language. He never was a faultfinder and never argued (for the sake of arguing). He never paid attention to anything that was not his concern.
He never disappointed anyone that sought his help and never dismissed anyone that wanted anything from him empty-handed. He abstained from three things: arguing, being extravagant, and anything that did not concern him. He further refrained from doing three things towards people: he never belittled anyone, never criticized anyone and never searched for anyone's faults. He never spoke except when he anticipated a benefit from speaking. When he spoke, his Companions listened attentively. They talked only when he finished talking, and they would not talk over him or argue in his presence. They listened to anyone speaking in his presence until they finished. Their talk with him is only one, and that is the talk of the first one starting (the discussion). He would laugh about what they laughed about, and wonder about what they wondered about. He was always patient with the strangers that approached with roughness. Therefore, his Companions would bring the strangers to his presence so as to benefit from his answers to their questions. He instructed his Companions that if they ever saw a needy person, they were to bring him to the Prophet ; he would never accept compliments except from someone who was returning a favor done by the Prophet [(i.e., by saying Jazak Allâhu khayran (may Allâh reward you with good)]. He would never be interrupted while talking. His Companions would wait until he had finished or rose to leave.”

Furthermore, the Messenger of Allâh was the most knowledgeable, the most pious, the most abstinent (from worldly luxuries), the most just, the most tolerant and the chestiest of all people. He never touched the hand of a woman that did not belong to his household (i.e., one of his wives or slave-girls), or who was not one of his Mahram (those who are relatives that cannot be married) women. He never addressed any one with a bad thing. Whenever he wanted to admonish or remind the Muslims regarding something wrong they did or one of them did, he would not mention anyone in specific. Instead, his address would be delivered in general terms. He had approached every one of his Companions so dearly, that every one of them would think the Prophet liked him the most.

He was the most modest of all people and never stared at anyone. He
answered the invitation of the free man as well as the slave, and accepted any gift offered to him, even if it were a sip of milk or a thigh of a rabbit. Moreover, he would pray for the one who gave the gift and would eat from it. However, he never accepted charity and would not eat from charity. He always visited the sick, particularly the sick among the poor people whom nobody would look after or pay attention to. He was always polite with his Companions and always missed the ones that had been absent for a while. How many a time would he tell a person: “You may have found something with us you do not like” (so forgive us)? He always loved good fragrances and always despised offensive odors. He honored the well doers among the people and always treated the people of honor with kindness. He always looked after his relatives and Arhaam (kinfolk), without giving them any preferential treatment over anyone who might have been considered better. He never shunned anyone regardless of what he had done. He had slaves and maids, yet never gave himself any preferences over them in terms of food or clothes. He never passed time for other than the sake of Allâh, or for some important personal matters. He was the last person to get angry and the quickest to be pleasant and forgiving. He was the kindest, gentlest and most beneficial of the people for the people. This should be sufficient for anyone who wants to take the Messenger of Allâh as his example and role model. His morals are more than what one can mention in one speech. Only Allâh can list this honorable Prophet’s virtuous characteristics. Allâh says:

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وَأَنَّكَ أَعْلَمُ حَقًّا عَظِيمًا
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“And verily, you (O Muhammad) are on an exalted (standard of) character.” (68:4)

Finally I exhort you, my brothers in Islam to take the Messenger of Allâh as our example and as a role model in all aspects of life. With this I conclude my speech and ask Allâh to forgive all of our sins. So seek his forgiveness. for verily Allâh is the Oft-Forgiving, the Most Merciful.
The Virtues of the Companions of the Prophet

All praise is for Allâh, and may peace and blessings be upon the Messenger of Allâh, the Finality of the Prophets, and upon his family, Companions and anyone that follows in their footsteps until the Day of Judgement. My brothers in Islam, Allâh ﷺ says:

“And the foremost to embrace Islam of the Muhâjirûn (those who migrated from Makkah to Al-Madînah) and the Ansâr (the citizens of Al-Madînah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him.” (9:100)

“Muhammad ﷺ is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among
them who believe (i.e., all those who follow Islámic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise).” (48:29)

These verses and many others have one common theme. That is the excellence of the Companions of the Messenger of Alláh ﷺ. The Companions of the Prophet ﷺ were the first people that carried the Message of Islam to the world. They were the defenders of Islam. They were the ones that fought and struggled for the sake of raising the Word of Alláh ﷺ and propagating His Message. Through them, Alláh ﷺ delivered His religion and made it victorious. Therefore, they were the group who if Alláh ﷺ had not made them victorious at that time of history, He would never have been worshipped again. At that time the Prophet ﷺ looked at them and rose his hands praying to Alláh ﷺ saying:

اللَّهُمَّ إِنَّكَ تَهْلِكُ هَذِهِ الْعُصْبَةَ، فَلَنْ تُعْبَدُ

“O Alláh! Should this group be defeated (on this day) you will no longer be worshipped.”

Many verses and Ahadith focus on the excellence of the Companions. They were the ones that believed in Alláh ﷺ and His Messenger ﷺ. They supported the Messenger ﷺ, protected him and followed the guidance he brought. They certainly were the best people and the most honored by Alláh ﷺ after the Prophets. The Book of Alláh ﷺ and the Sunnah of the Messenger ﷺ have emphasized their piety, honesty, credibility and devotion to Qur’án and Sunnah. For this the Messenger of Alláh ﷺ pointed out their excellence and warned us against denying them their proper status which they deserve, or even forgetting this status with the passage of time. He further recommended that they be considered and regarded as long as life goes on just like his own family. He said:

اللَّهُ الَّذِي في أَصْحَابِي، لَوْ أَنْفَقَ أَحْدَكُمْ مِثَالَ أَحْدِ يَدَّهَا، مَا بَلَغَ مِنَ أَحْدِهِمْ

وَلَا نَصْيِقَهُمْ.
"Fear Allâh in anything regarding my Companions. If any one of you offered as much as (mount) Uhud in charity, he would not achieve the reward equal to a (Mudd) half bushel weight of theirs, nor half of that."

Furthermore, the Messenger of Allâh  advised that they be loved, revered and perceived respectfully. One day, the Messenger of Allâh  heard Khalid bin Al-Waleed  bickering with Abdur-Rahman Bin Awf . You all know that Khalid was one of the Companions, but he was one of the late ones, whereas Abdur-Rahman was one of the early Companions of the Messenger of Allâh . When the Messenger of Allâh  heard Khalid raising his voice over Abdur-Rahman’s voice he said:

"Would you not leave my Companions (alone)? Do not insult them. By Allâh if you offered as much charity as [mount] Uhud, it would not be equal to a (Mudd) half bushel weight of theirs, nor half of that."

Thus a Companion of the later days did not have the same excellence that an early Companion had. A behavior like raising the voice was considered an insult to the early Companion. If this behavior coming from a late Companion like Khalid  deserved the anger of Allâh  and His Messenger , what would you say about those who criticize, accuse and even slander the Companions of the Prophet ? Don’t they realize that by doing so they hurt the Messenger himself?

The Companions of the Prophet relayed the book of Allâh to the people. They also conveyed the path and Sunnah of Muhammad . Therefore, if anyone discredits them or accuses them of being such and such; he not only denies their excellence over and favor upon all the people after the Prophet , but also challenges the authenticity of the message conveyed. It is therefore, a challenge to the origin of Islam. In other words, by discrediting and putting down the Companions of
Muhammad ﷺ, one is questioning the credibility of the Messenger of Allah ﷺ, and turning away from the Book of Allah and the Sunnah of the Prophet ﷺ. Discrediting the Companions is discrediting the trustworthy narrators that transmitted the Book of Allah ﷺ to us and the Sunnah of the Messenger ﷺ. This will lead those who accuse the Companions and discredit them to doubt the authenticity of the Qur’ân and Sunnah, which inevitably will lead them to reject the Message itself, which is Islam.

To acknowledge the trustworthiness of all the Companions and abstain from cursing them, criticizing them, or disparaging them, are parts of safeguarding the Book of Allah ﷺ and the Sunnah of the Messenger ﷺ, as well as Islam itself. On the other hand, Committing any of the above, or getting oneself involved in any of the Companions’ disputes among each other, or putting some of them down in order to honor others, shall only lead to disqualifying Islam and its bearers. The trustworthiness of the Companions of the Prophet ﷺ was established by the Qur’ân and confirmed by the Messenger of Allah ﷺ. The accusations made by some people against the Companions, will eventually reach the Messenger of Allah ﷺ whether they know it or not. It is also a fact that whenever someone assails the companions of the Prophet of Allah ﷺ, he starts trespassing the limits that Allah ﷺ has set, against which no one should trespass. By doing so, he will eventually start rejecting the teachings of Islam.

My brothers in Islam, preserve the reverence for the Messenger ﷺ, his Companions and his family in your heart and demonstrate it by your actions. Allah ﷺ and His Messenger ﷺ loved the Companions. For that reason, we should also love them. Refrain from involvement in anything that might lead to questioning them or belittling their achievements. Beware of the people who discredit them, object to their opinions or mock their achievements. Those sick-hearted people’s only intention is to doubt the authenticity of the Qur’ân and the Sunnah of the Prophet ﷺ. Beware of them if you want to protect your faith and safeguard the Message of your Prophet ﷺ. They are cursed ones for whom Allah ﷺ has prepared a great torment for their attacks on the integrity of the Messenger of Allah ﷺ and the doubts they raised against Islam. By this, I conclude my speech and therefore ask Allah ﷺ for forgiveness.
The Virtue of *Jihâd* in the Path of Allâh

All praise is for Allâh, Who ordered the Muslims to perform *Jihâd* (fighting for the sake of Allâh) to purge the earth of infidelity, disbelief, and aberration. I bear witness that there is no god worthy of worship save Allâh Alone having no partners, and that Muhammad is His slave and Messenger, who fought and struggled rightly and piously with all means of struggle. He performed *Jihâd* at every level throughout his life and called the people to Islam using the signs and proofs given to him by Allâh ﷺ. He further fought, abiding by the commandments of Allâh ﷺ, to establish the religion of Islam on earth. His entire life was dedicated to that cause. His days, hours, and minutes were committed to achieving that goal. May peace and prayers be upon him, his family and his Companions who dedicated their lives and their wealth for *Jihâd* in the path of Allâh ﷺ in order to please Allâh ﷺ and be rewarded by Him.

O servants of Allâh! Fear Allâh and be aware of the fact that Allâh ﷺ with His great wisdom tests the believers. He tests them with the existence of the disbelievers and hypocrites. The truthfulness of the believers is tested in this way and they thereby earn their rank and status in the Hereafter. Indeed Allâh ﷺ is able to ruin and destroy the disbelievers completely, but He wants to test the believers through their confrontation with them. Allâh ﷺ says:

"But if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e., they will know their
The Virtue of Jihad in the Path of Allâh

places in Paradise better than they used to know their homes in
the world). O you who believe! If you help (in the cause of)
Allâh, He will help you, and make your foothold firm. But those
who disbelieve (in the Oneness of Allâh — Islâmic
Monotheism), for them is destruction, and (Allâh) will make
their deeds vain.” (47:4-8)

O believers! Jihad is the peak of Islam, and those who perform Jihad
occupy the highest ranks in Paradise as well as in this life. Allâh said:

“Allâh has preferred in grades those who
strive hard and fight with their wealth and their lives above
those who sit (at home). Unto each, Allâh has promised good
(Paradise), but Allâh has preferred those who strive hard and
fight, above those who sit (at home) by a huge reward. Degrees
of (higher) grades from Him, and forgiveness and mercy. And
Allâh is Ever Oft-Forgiving, Most Merciful.” (4:95,96)

Allâh ordered the believers to perform Jihad against the
disbelievers and hypocrites. This is to be accomplished in four ways:
with the heart, with the spoken word, with money and with their
bodies. Fighting the disbelievers is to be accomplished with money and
weapons, whereas performing Jihad against the hypocrites is to be
accomplished with proofs and reasoning. Allâh has decreed Jihad to
make Allâh’s word superior and to establish the worship of Allâh alone, without partners. In this regard Allâh says:
“And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone [in the whole of the world].” (8:39)

Allâh has further decreed this obligation to defeat the disbelievers and the Mushrikeen (those who take partners with Allâh) to protect the believers from their harm. Allâh said:

"أَنَّ الَّذِينَ مَاتَوْا يَزِيدُونَ فِي سَيِّئِ الْأَمْوَالِ وَالَّذِينَ كَفَرُوا يَزِيدُونَ فِي سَيِّئِ الطَّغُوْنِ فَقَدْ أَهْلَكَاهُمُ الْأَمْوَالُ أَوْلِيَاءُ الْكَوْفِيَّةِ إِنَّ كُلًا مَّسَىَّ إِنَّهُ مَسُىَّ كَانَ ضَيْعًا"

"Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of Tâghût (Satan). So fight you against the friends of Shaitân (Satan); ever feeble indeed is the plot of Shaitân (Satan).” (4:76)

Ibn Al-Qayyim said: “The fact of the matter is that Jihâd in general is an obligation upon every Muslim. It can be established at different levels by different means. These means are the heart, the speech, the wealth and the body. It is incumbent upon every Muslim to establish Jihâd by one of these means.” Imam Ahmad narrated a Hadith in which a man asked the Prophet to advise him, upon which he said: “I advise you to fear Allâh, for fearing Allâh is everything. Establish Jihâd, for it is the monasticism of Islam. Keep mentioning Allâh and reciting the Qur’ân for they are your soul in the heavens and your fame on earth.” In this regard the Prophet said:

"ذِرَّةُ سَنَامِ الإِسْلَامِ الدِّينُ "

"Jihâd is the utmost part of Islam.”

"ثَلَاثَةَ حَقَّ عَلَى اللَّهِ عَنْهُمْ: الْمُجَاهِدُ فِي سَيِّئِ اللَّهِ وَالْمُكَافَِّّ يُدْ يُ وَالْعَفَاَءُ أَكَادَ وَالنَّافِحُ الْأَنَّى بَيْدُ".

“Allâh vowed to help three persons: the one who fights in the path of Allâh, the slave who wants to pay for his freedom, and
the man who wants to get married to keep himself away from the temptation of women."

"He who dies without having fought for the sake of Allâh or having intended to do so, will die with one of the characteristics of hypocris[y]."

"He who neither takes part in fighting, nor equips a fighter, nor looks after a fighter’s family will be afflicted by severe disaster before the Day of Resurrection."

He also said:

"If people become stingy in giving charity, deal with Ina (a form of business based on usury), follow the tails of cows (to resort totally to life activities like farming), and cease to establish Jihâd in the cause of Allâh, soon Allâh will afflict them with a great tribulation which will never be alleviated until they return to their religion."

Ibn Mâjah narrated that the Messenger of Allâh said:

"He who meets Allâh without having showed a sign that he fought on the path of Allâh will meet Him with a deficiency."

O servants of Allâh, Jihâd in the cause of Allâh can be fighting in the path of Allâh or offering money in support of those who fight. However, establishing Jihâd through offering money has been mentioned in the Qur’ân before establishing Jihâd physically, as Allâh
said:

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew." (9:41)

Furthermore, Allâh made forgiveness, deliverance from the torment of the Fire and entering Paradise conditional upon performing Jihad physically and financially. In this regard Allâh ﷺ said:

"O you who believe! Shall I guide you to a trade that will save you from a painful torment?. That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.” (61:10-12)

Allâh ﷺ also said that He bought from the believers their souls and money in return for Paradise. The Messenger of Allâh ﷺ said:

“He who spends a pair of things out of the things in the way of Allâh, will be called from the gates of Paradise: O servant of Allâh! This gate is better for you.”
"He who makes a contribution (from his surplus wealth) for the sake of Allâh, will have his reward multiplied seven hundred times."

"He who contributes from his wealth for the sake of Allâh, and stays at his home will have the reward of seven hundred dirhams for each dirham he spends."

"He who helps a Mujahid in the path of Allâh, helps pay the debts of someone in debt, or contributes to the freedom of a slave, will be in the shade of Allâh at the time when there is no shade except the Shade of Allâh."

O servants of Allâh, establishing Jihad by offering money is to provide the Mujahidoon with the money they need for their own expenses during their incursions for the sake of Allâh, and for their family's living expenses, and for buying weapons. For that reason, Allâh mentioned participating in Jihad with money prior to participating in it physically. This is a vital reason to have all the Muslims integrated like one body so that if one organ suffers the whole body will empathize with this organ by means of fever and lack of sleep.

"And fight in the way of Allâh and know that Allâh is All-Hearer, All-Knower. Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is
Allâh that decreases or increases (your provisions), and unto Him you shall return.” (2:244,245)

By this I conclude my speech and ask Allâh ﷺ to forgive all of our sins and wrongdoings.
The Battle of Badr

All praise is for Allâh ﷻ, the Most Strong, the Most Able, the Almighty, and the Judge. I praise Him, thank Him, repent to Him and seek His forgiveness. I bear witness that there is no god worthy of worship except Allâh Alone, having no partners with Him. He grants the believers victory, He supports them and sends His angels to fight beside them provided that they established the religion and purified their intentions. I bear witness that Muhammad is His slave and Messenger, the leader of the courageous Mujahideen. May the peace and blessings of Allâh be upon Him, his family, his Companions who sacrificed their souls and wealth for the sake of pleasing Allâh, defending his religion, and supporting the message.

“And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful. (Remember) when you (Muhammad ﷺ) said to the believers, ‘Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?’ ‘Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).’ Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.” (3:123-126)

O Muslims, the great Battle of Badr was the first major battle the
Muslims fought under the command of the Messenger of Allâh صلی اللہ علیه وسلم. Other minor incursions and military operations had preceded this battle of which the objective was to train the Companions, examine their reactions and investigate the situation in different places in the Arabian peninsula, particularly around Al-Madinah. However, the Battle of Badr was the actual beginning of \textit{Jihâd} in the form of war that involved confrontation between the Muslims and the enemies of Islam. In this speech I will not relate to you the events of this battle, as you know them in general. Some of you are even aware of some of the details, as it was an important part of the great history of Islam and its faith.

The story of this battle is too lengthy to be narrated in one speech. However, what we are concerned about here are the important parts of this great event. These are the milestones and lessons of the struggle that we must understand, and learn and plan our future by. The first lesson we must learn can be contemplated in the meaning of the following \textit{Áyah}:

\begin{quote}
"And Allâh has already made you victorious at Badr, when you were a weak little force." (3:123)
\end{quote}

Allâh is reminding the Prophet and his Companions of His favor upon them. They were weak and were not ready for this encounter, yet Allâh bestowed His Mercy upon them and granted them victory over their enemy. Many of them did not wish to go to war with the enemy. Some even hated to go! All that they wanted was to capture the caravan. After all, that was their objective in the first place when they left Al-Madinah. This was clearly stated in the following \textit{Áyat}:

\begin{quote}
\textit{Al-hijj bi-dhul-qarnayn, inna fahma ma' in al-mu'minin, akhlan khowiyyin.}
\end{quote}
"As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e., in the battle of Badr). That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimûn (disbelievers, polytheists, sinners, criminals) hate it." (8:5-8)

The situation of the Muslims before the battle was that they were not prepared to fight. Their hearts were not united on one goal. Their intentions were not clear about fighting the enemy at this point. Moreover, they were not appropriately equipped for a confrontation with the enemy. The weapons they had were only sufficient for a little incursion in order to capture a caravan. Now they found themselves compelled to fight a well-equipped army that greatly outnumbered them! In other words, the Muslims were weak and anxious.

Thus the situation became very grave when they realized that the caravan they wanted to capture was no longer within reach. Instead, they were to fight a war with their historical and strategic enemy. They had in mind the benefits of the caravan, but instead they were now called upon to sacrifice.

The situation was again a difficult one when they saw their enemy's army well equipped and triple their number. All the constituents of victory were with their enemy. This would have been true if we overlooked the decisive element of victory — the true faith. On the other hand, the Muslim army had the least material preparation that could qualify it for victory.

This situation compelled the commander of the Muslim army, the Prophet ﷺ, to tackle the weaknesses in his soldiers individually, and in
the army at large before the battle broke out. The first task he faced in addressing the weaknesses of his soldiers was to change the objective of their mission from attacking a caravan for financial and material benefits, to fighting the inescapable war ahead. The commander did not face any difficulty in changing the objective. Both the Muhajirin and the Ansar (the Immigrants and the Helpers) responded to the Messenger’s appeal positively and submitted to his command. The epic of their readiness to surrender to the Messenger’s commandment was greatly manifested by Saad bin Mu‘adh’s reply to the Prophet ﷺ. He said:

“We believe in you and we bear witness that what you have been sent with is the truth. We have further given you our pledges of obedience and sacrifice. So do what you are commanded (by Allâh to do). You have gone out for one mission, yet perhaps Allâh wants you to do another. So go ahead, tie the links you want, and sever the links you want! Be in peace with whomever you want and be in war with whomever you want! Take from us the money you like and whatever you take is dearer to us than that which you leave. By Allâh, Who has sent you with the truth, if you were to ask us to plunge into the sea, we would do that and none of us would stay behind. We do not despise the idea that we will encounter our enemy tomorrow. We have experience in war upon which we are patient and we are reliable in combat. We hope Allâh will show you through us that which will please your eyes. So lead us and may Allâh bless us all.”

With these decisive words, Saad bin Mu‘adh put the souls of his fellow Ansar (the Helpers) in the hands of the commander, who mustered the soldiers, enabled them to concentrate on one goal and strengthened their front. Allâh guaranteed support to these believers after they demonstrated their honest intention to fight His enemies. Consequently, every factor of weakness and humiliation became a source of strength and victory. As regards the number of soldiers, Allâh ﷺ chose to support the few against the many and to put down the bigger army. When confrontation became inevitable, Allâh caused the Makkans to
perceive the Muslims as few, so they belittled them and that was the first cause of the Makkans' defeat. On the other hand, the Muslims, although they knew that the Makkans outnumbered them, were made to perceive them as unimportant, weak and trivial. It is the implementation of what Allâh stated in the Qur’ân, that twenty persevering men from the believers can overpower two hundred men of the disbelievers, and a hundred persevering men of the believers can overpower a thousand men from the disbelievers. Thus did the Qur’ân point out the solution for the problem of the big difference in number between the two armies. Allâh ﷺ says:

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وَرَأَيْتُمْ مِن فِي عَمَّامِكُمْ مِنْ يَوْمِيْنَ وَقِيلَتْ لَكُمْ فِي أَعْيُنَهُمْ يُضُيِّقُونَ آمَنُوا مَعَ مُعَلِّمِهِمْ لَيْتَيْنَ آمَنُوا
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“And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge).” (8:44)

As for the problem of the huge difference between the two armies regarding equipment, weapons and logistic facilities, it was even easier to handle than the problem of number. It all depended on the genuine intention of the believer to encounter and defeat the enemy of Allâh only to please Allâh ﷺ, and not caring about his own life. He (the believer) was willing to sacrifice his life for this sublime goal. He knew what to expect of war, martyrdom or triumph. Thus the believers’ decisive weapon was their faith and aspiration to please Allâh and gain victory or die trying. This aspiration was indeed the most vital factor for victory that overpowered any strength on earth. For that reason, Allâh reinforced the believers with His undefeated soldiers, the angels.

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بِنَبِيْنِ تَصْبِرُوا وَصَلِّوا وَرَبِّكُمْ مُنْ فَوْرُكُمْ هَذَا لَمَّا يَنَادُكُمْ رَبِّكُمْ بَحْسَةً مَّا أَذَّنَّ إِلَّا مَعَ مَجِلَّةٍ أَفْلَامٍ مَّا جَعَلَ اللَّهُ إِلَّا بَشَرًى لَّكُمْ وَيَطَّمِّظُ فِي نَفْسِكُمْ وَمَا أَنْتُمْ إِلَّآ مِنْ عِيْنِ اللَّهِ الْعَزِيزِ الْعَلِيمِ
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“Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.” (3:125,126)

Perhaps we can learn and understand more about the condition of the believers at that time by learning how the Messenger of Allâh approached his Lord in prayer. He said:

الّهَمَّ إِنَّ تَهْيَكَ هَذِهِ الْعِصَابَةَ لَا تَعْيَدُ بِعَدْهَا فِي الأَرْضِ، اللّهَمَّ أَنْجِزُ مَا وَعَدْتَ، اللّهَمَّ إِنَّهُمُ حَفَّةُ فَاحْيَالُهُمْ، وَعَرَأَةُ فَاكْسِحُهُمْ، وَجِبَاعُ فَاشْعَعُهُمْ، وَعَالَةُ فَاخْتَيِهِمْ مِنْ فَضْلِكَ.

“O Allâh! Should this group be defeated (on this day), You will no longer be worshipped on earth. O Allâh! Fulfill what you promised! O Allâh! They are barefooted, so carry them! They are undressed, so clothe them! They are hungry, so feed them! They are needy, so suffice them with your favors.”

All the Muslims at that time were praying to Allâh, with humility and submission, asking Him for aid and support. This was the condition of the Prophet and his army. They all surrendered to the plan of Allâh in the hope that He would help them defeat the enemy of Islam in its first genuine confrontation. The response came more swiftly than they ever expected. It was the Words of Allâh in which He stated their prayer and His answer:

إِذِ اسْتَجَابَهُمُ الَّذِينَ رَبَّكَمُ رَبُّكَمُ فَأَسْتَبْعَبَ لَهُمْ

“(Remember) when you sought help of your Lord and He answered you.” (8:9)

Upon that, the whole situation changed. The believers strengthened their intent to fulfill Allâh’s plan, holding fast to the genuine goal and insisting on sacrificing their lives for the sake of pleasing Allâh and defending The Message. On the other hand, the disbelievers relaxed in
achieving their objective when they underestimated the believers. Their arrogance and pride had not instilled in them but weakness. In this regard Allâh says:

“And (remember) when Shaitân (Satan) made their (evil) deeds seem fair to them and said: “No one of mankind can overcome you this day (of the battle of Badr)” (8:48)

The Makkans were filled with arrogance, which was nothing but a certain prelude to their defeat by the hands of the humble ones — the believers. The Muslims defeated their enemy after they had caused them many casualties. Many disbelievers were killed, many were captured and all of them tasted the bitterness of defeat and humiliation. The believers, on the other hand, tasted the sweetness of victory and experienced first hand the practical outcome of their faithfulness and trust in Allâh and His Messenger.

The second lesson we must contemplate is that the Battle of Badr had brought belief and disbelief face to face. The believers realized that the matter could not sustain any more procrastination or bargaining. They also realized that there would be no peace or coexistence between Iman and Kufr in the Arabian Peninsula. It was time for Iman to encounter its first practical test to prove its genuineness and authenticity. Prior to Badr, the believers’ faith was just a theoretical conviction. They believed in the meanings and values of the unseen and then came Badr to prove the facts of the unseen to them. They witnessed the impact of the unseen on their lives, when they experienced what the angels, the soldiers of Allâh, did first hand. The unseen was no longer a secret or something you only surrender to as a belief. It became a phenomenal reality, angels sent down to earth to help and support the believers, and a victory that was not accomplished solely by earthly efforts. Their victory was manipulated through the plan of Allâh, which involved the unseen, that all the believers believe in. Now, we have come to understand why Allâh addressed the Messenger and his army with the following Âyah after
He had proven to them their weakness:

"You killed them not, but Allâh killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers." (8:17,18)

May Allâh ﷻ bless us all with His Book and benefit us with its Ayat and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all of our wrongdoings. Therefore, seek His forgiveness as He is the All Forgiving, Most Merciful.