

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Friday Khutbah – 04/02/2014

Having bad opinion about Allah is one of the qualities of the hypocrites

To Allah (*Subhanahu wa ta'ala*) belong the qualities of perfection. Owing to His perfection, He (*Subhanahu wa ta'ala*) does not do anything but there is a wisdom behind it. Belief in the perfection of Allah (*Subhanahu wa ta'ala*) requires that we must always have a good opinion of Him, and that we never think a bad thought of him. However, the *Munafiqoon* and the *Mushrikoon* think evil thoughts about Allah.

Having an evil opinion about Allah is the result of a corrupt heart which is ignorant about Allah and His qualities and thus void of His exaltation and glorification. This was the state of affairs of the hypocrites who lived during the time of Rasulallah (*salla allahu alaihi wasalla.*) They continually kept having evil thoughts during the battle of *Uhud*, *al-Ahzab*, *al-Hudaybiah* and at other times. Allah (*subhanahu wa ta'ala*) said regarding them when they abandoned Rasulallah (*salla allahu alaihi wasallam*) and his companions during the battle of *Uhud* and returned back home: “Another group were worrying about their own selves, harbouring wrong thoughts of Allah - thoughts of ignorance.”

During the raid of *al-Khundaq* (also called *al-Ahzab* or the combined parties) the hypocrites thought that Muhammad and his companions will be eliminated by the combined forces and the call of Islam will be finished. They doubted the promise of Allah (*subhanahu wa ta'ala*) and His Messenger (*salla Allahu alaihi wasallam*) that Islam will eventually be victorious. Some of them said: “Muhammad promises us to capture the treasures of *Kisra* and *Qaisar* and one of us cannot even go out to relieve himself (by answering the call of nature!) Allah (*subhanahu wa ta'ala*) said describing the sate of the believers during that difficult time and the suspicions of the hypocrites: “When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were thinking about Allah all sorts of thoughts. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!"

Allah (*subhanahu wa ta'ala*) caused their thoughts to fail. He saved the believers and the combined forces of the *Kuffar* returned back without achieving their goal.

During the raid of *al-Hudaybiah* the hypocrites did not join the Prophet (*salla Allahu alaihi wasallam*) and the believers. They thought that Allah will not give victory to His Messenger (*salla Allahu alaihi wasallam*) because his followers were few in number while the enemies were strong. They went with their evil thoughts as far as thinking that the Prophet would not come back home safe- as Allah (*subhanahu wa ta'ala*) says in the Qur'an: “But you thought that the Messenger and the believers would never return to their families; and that was made fair-seeming in your hearts, and you did think an evil thought and you became a worthless folk.” (Al-Fath 12)

However, once again Allah (*subhanahu wa ta'ala*) caused their thoughts to fail and the Prophet (*salla Allahu alaihi wasallam*) returned from *al-Hudaybiah* safe and

victorious, and the hypocrites missed the honour of accompanying him and the honour of attending the pledge of *ar-Ridhwan*.

From that time and until our present day, the hypocrites continued to adopt the same wrong attitude. They always have evil opinions of Allah (*subhanahu wa ta'ala*) and His promises. It is due to their evil thoughts about Allah that they always associate themselves with anything that seeks to undermine the truth or weaken it in the hope that this truth - which they do not like- will be extinguished.

It is unfortunate that many Muslims unknowingly fall into the trap of evil thoughts—something which is a quality of the hypocrites. Some look at the state of the Muslim *Ummah* today and its weakness and give up any hope that things will be better for Muslims. Consequently, they sit back and do not take part in the efforts of *'Ilam, Da'wah* and reform.

On the other hand they see the state of the *Kuffar* and the forces under their disposal; advanced technology and industry, weapons and finances and compare that with the state of Muslims. *Shaytan* might throw in their minds evil thoughts and they start doubting the truth that Muslims have.

These doubts are assisted by the repeated media emphasis of the superiority of the *Kuffar* and the inferiority of Muslims. This doubting is on the increase day after day with the result of causing Muslims to have doubts about their belief or at least result in them having bad thoughts of Allah (*subhanahu wa ta'ala*)- something which is a gateway leading to *Kufr* and *Nifaq*.

However, a true Muslim has firm belief in his *Deen* and is certain of his Lord and His promise. He does not care about what the *Munifiqoon* say.

If one considers the state of people he will find that most of them think that they have been wronged and they deserve more than that which Allah has given them. It is as if one of them is saying (though he does not pronounce it): My Lord has wronged me. This indeed of the forms of having bad thoughts about Allah (*subhanahu wa ta'ala*.)

Another form of evil thoughts about Allah is for the slave of Allah to think that if he supplicates Allah (*subhanahu wa ta'ala*) and asks Him something, He will not give him what he asked for. Many people perhaps have this feeling – though they do not say it.

Also whoever thinks that if he leaves something for the sake of Allah (*subhanahu wa ta'ala*), Allah will not compensate him - he has thought a wrong thought.

Also if one thinks that Allah will waste his righteous deeds - he has thought a wrong thought about Allah.

So, have *Taqwa* of Allah, avoid the ways and attitudes of the hypocrites and avoid having bad opinions about Allah (*subhanahu wa ta'ala*). Instead have a good opinion of him because he will treat you according to what you think of Him. If you think good, you will find it and if you think evil, you will find it.

Second Khutba:

It is a duty upon a Muslim to have a good opinion about Allah (*subhanahu wa ta'ala*) and to believe that whatever Allah does in this universe is meaningful and has a wisdom – which we might or might not grasp it with our limited intellects.

Having a good opinion about Allah (*subhanahu wa ta'ala*) has a positive effect on the life of the believer in this world and after death. During one's life, having a good opinion about Allah (*subhanahu wa ta'ala*) puts one's heart in peace and one lives in tranquillity; content with what Allah (*subhanahu wa ta'ala*) has decreed for one and always expecting the best of the situation in thick and thin; in ease and in difficulty.

After death, having a good opinion about Allah is a cause for the acceptance of *Tawba* and forgiveness of sins. It is for this reason that the Prophet (*salla allahu alaihi wasallam*) advised that one should have it before one's death. He said (*salla allahu alaihi wasalla*): "None of you should die without having a good opinion about Allah." It was for this reason also that *as-Salaf* were keen to have this quality. Ibn Masoud (*radhiya Allahu 'anhu*) said: "By the One whom there is no god other than Him no believing servant has been given something better than having a good opinion about Allah. By the One whom there is no god other than Him no slave thinks good about Allah but Allah will give him what he has thought of. That is because good is in the hands of Allah."

Dear Muslim! You should always have the best opinion about Allah (*subhanahu wa ta'ala*) provided that you have a reason for this positive thinking – this reason being that you worship Allah (*subhanahu wa ta'ala*) sincerely in accordance with His *Shari'ah* and do good deeds. Where a person is neglectful of discharging the obligations and is committing the prohibitions and yet thinks that Allah will make everything fine for him – this is wishful thinking – for Allah does not set right the work of the evil-doers. This person is in fact having a bad thought of Allah rather than a good one – for such thinking is against the wisdom of Allah.

al-Hassan al-Basri said: "The believer adopted a good opinion of Allah and thus acted correctly while the corrupt adopted an evil opinion of Allah and thus acted wrongly."

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