

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا تَدْوِينُ رَبِّنَا مَا كُنَّا لَمَشْكُرِيْنَ

# خطب جمعة مختارة

مجموعة رقم (1)

## Selected Friday Sermons

Collection No. (1)

*By:*

*Yahya Mohammad Al-Hussein*

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## Preface

The idea of compiling some of the *Jumu'ah Khutbas* delivered at Dublin Mosque, South Circular Road, Dublin 8, Ireland in this booklet, came in response to a request by Dr. Abdel Hafiz Mohamed, a friend of mine who works in one of the Dublin hospitals.

As Friday is a working day in this part of the world, there are small prayer rooms in a number of hospitals across the country where Muslim doctors and others perform the *Jumu'ah* prayer.

Usually one or more of the doctors is chosen to lead the *Jumu'ah* prayers. With the busy schedule of doctors it is often the case that the Imam would not find time to prepare the *Khutba*. In some situations the person who is appointed to lead the prayer on a specific Friday might be held up and delayed. A member of the congregation would then have to deliver the *Khutba* and lead the prayer. The idea of this booklet is to help people who have little time to prepare a *Khutba* or those who might find themselves suddenly being asked to give a Friday *Khutba*. Other Imams in small Muslim communities in the country might also find this booklet useful.

The original Arabic *Khutbas* are translated, edited and abridged for the sake of brevity.

I would like to apologise for any shortcomings or any deficiency that does not concur with the expectations of the readers, and I welcome comments from them.

Wassalamu alaykum.

Imam Yahya Mohammad Al-Hussein  
Dublin, 08/04/2010.



## (1) Conditions of *La ilaha illa Allah* (Part 1)

### شروط لا إله إلا الله (1)

The famous Follower *Wahb ibn Munabbih* (التابعي وهب بن منبه) was once asked: Isn't the statement of "*La ilaha illa Allah*" the key to Paradise? He answered: "Yes, but every key has ridges. If you come with the key that has the right ridges the door will open for you."

Some people have the tendency to take one *Hadith* or one Qur'anic verse, and then based on that text, they will make some conclusion that, for example, whoever simply says "*La ilaha illa Allah*" will enter Paradise. We should all realise that all of the Qur'an and *Sunnah* complement each other and explain one another. To find the correct opinion on any one question, one must bring together all of the related verses and *Hadith* and see what is the Islamic position on that question.

When we study the Qur'an and the *Sunnah* of the Prophet ﷺ, we will find that there are certain conditions of "*La ilaha illa Allah.*" It is important that all of us make sure that we meet these conditions in our lives, so that, by Allah's mercy, the doors of Paradise will be opened for us by our key of "*La ilaha illa Allah.*"

1) Knowledge: The first of these conditions is Knowledge. One must understand what the *Shahadah* is denying, and what it is affirming. One must know the false gods whom one is rejecting, and at the same time, one must have the right knowledge about Allah. One cannot make a testimony about something that one does not have knowledge about. How do we know about Allah? By considering His creation and

through what He has told us about Himself and what His prophet ﷺ told us.

Today there are many Muslims who think that there is nothing wrong with secularism! Many of these Muslims utter the *Shahadah* repeatedly and pray five times a day. Yet, they see nothing wrong with accepting a law-giver other than Allah. What kind of *Shahadah* are these people making?

2) Certainty: The second condition of the *Shahadah* is: Certainty, or *al-Yaqeen*. This is the opposite of doubt. We must, in our hearts, be absolutely certain of the truth of the *Shahadah*. Our hearts must not be wavering in any way after we have testified to the truth. Allah describes the believers in the Qur'an as those who have belief in Allah and then their hearts waver not.

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

"The (true) believers are those who believe in Allah and His Messenger and afterward doubt not, but strive with their wealth and their lives in the cause of Allah. Such are the sincere." (*al-Hujurat* 15.)

Similarly, the Messenger of Allah said: "No one meets Allah with the testimony that there is none worthy of worship but Allah and I am the Messenger of Allah, and he has no doubt about that statement, except that he will enter paradise."

Many scholars have stated that the diseases of the hearts, the doubts and suspicions that one allows into one's heart, are more dangerous for a person's faith than lusts and desires. Lusts and desires may be satisfied at some time, yet, the person still knows them to be wrong,

and he may repent and give up that bad deed. On the other hand, doubts and suspicions may linger in the heart with no cure until the person finally leaves Islam entirely or continues to practise Islam while, in fact, in his heart he does not have the true faith.

The greatest counterforce that can defeat doubts, after the bounty and guidance of Allah is sound knowledge and understanding of the religion. It is through the sound knowledge of the Qur'an and *Sunnah* that most of these doubts will be removed. And as one studies and learns more, his certainty will be firmer and firmer.

Allah says in the Qur'an: ﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

"It is only those who have knowledge among His slaves that fear Allah..." (Fatir 28)

Every Muslim should do his best to safeguard himself from doubts and remain away from their sources, especially if a person does not have the knowledge to refute such doubts and misconceptions. Hence, if a person has an associate or a friend, even if he be a Muslim friend, who is always making him doubt Allah or the religion, then he should remain away from that person in order to safeguard his own religion.

Sometime we might read or listen to some criticism of Islam written or said by someone who is an enemy of Islam, and if we do not know our *Deen* well we might be affected by such misconceptions and start to have doubts.

When one realises how doubts can affect people badly, especially those who do not have the knowledge and those who are weak in

*Iman*, one understands why Islam has decreed such a severe punishment for apostasy, especially when publicised.

One is excused for evil thoughts of the heart as long as they do not take a firm root. *Abu Hurairah* (r.A.a.) related that: Some people from amongst the companions of the Prophet ﷺ came to him and said: 'We perceive in our minds that which everyone of us considers too great to express. He said: "Have you perceived it?" They said: 'Yes.' He said: "That is manifest faith." (Muslim)

The fact that they perceived the stir of the evil and realised its gravity to the extent that they were afraid to speak about it, bears testimony to their deep-rooted faith.

In another Hadith the Messenger of Allah ﷺ said: "*Shaytan* comes to one of you and says: Who created the heaven? Who created the earth? Till he questions: Who created your Lord? He who finds himself in such a situation should say: (آمنت بالله) I affirm my faith in Allah."

In another version of the Hadith: *Shaytan* comes to one of you and says: Who created this and that? Till he questions: Who created your Lord? When he reaches that, one should seek refuge in Allah and drive away such thoughts.

(End of part one - To be continued..)

## (2) Conditions of *La ilaha illa Allah* (Part 2)

### شروط لا إله إلا الله (2)

(Reference to previous talk on the same subject e.g. “I have started to talk about the conditions of *La ilaha illa Allah* etc....today I will continue)

3) Acceptance: The third condition of *La ilaha illa Allah* is: Acceptance. After a person has the knowledge of and certainty in the *Shahadah*, then this must be followed by acceptance, with the tongue and heart, of whatever the *Shahadah* implies. Whoever refuses to accept the *Shahadah* and its implications, then he is a disbeliever. One must believe in whatever is stated by Allah in the Qur’an and whatever stated by the prophet ﷺ without any right to choose what one wants to believe and what one wants to reject. Allah says in the Qur’an

﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ﴾ (سُورَةُ الْبَقَرَةِ 85).

“Do you believe in part of the Book and reject part of it? And what is the reward of those who do so but disgrace in the life of the world, and on the Day of Judgement they will be consigned to the most grievous punishment.”

Some Muslims, if they do not like what is stated in a verse of the Qur’an, they reinterpret it to their liking. If they do not like what is stated in a Hadith, they simply say that that Hadith must not be authentic although they are not scholars. This behaviour is contrary to the behaviour of the true Muslim. It is dangerous, although it is not necessarily the same as the complete refusal to accept the truth.

4) Submission and compliance: The fourth condition of the *Shahadah* is submission and compliance. This means fulfilling the requirements of

the *Shahadah* with our actions. Allah (*subhanahu wa ta'ala*) has clearly made it a condition of faith that one submits to the judgment of Allah and that of His Messenger in one's life.

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (سُورَةُ النَّسَاءِ 65)

(But nay, by your Lord, they will not truly believe until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission.”

Our *Shahadah* must be realised and implemented in our hearts, tongues and actions. In our hearts we must have love for Allah, fear of Allah and hope in Him. With our tongues we must testify to the *Shahadah* and use our tongues in saying and spreading good and forbidding evil. With our actions, we must implement what the testimony of faith requires from us.

What is the minimum of submission and compliance that is required from a person beyond which there can be no claim to faith? It is the five daily prayers. Whoever does not perform, at least, the five daily prayers has gone beyond the limit that is acceptable.

5) Sincerity and truthfulness: The fifth condition of “*La ilaha illa Allah*” is sincerity and truthfulness. This means that when one says the *Shahadah*, one must do so solely for the sake of Allah. One must not do it for any other reason. One must not do it for anyone else's sake. This is something that we should all think about especially those who grew up in Muslim families and were born Muslims. We should make it very clear to ourselves that we are Muslims only for the sake of Allah. We are not Muslims for the sake of our parents, friends or community.

There are some who say the testimony of faith, yet, they are not saying it honestly. They do not believe in it, but they are simply saying it in order to protect themselves or to get some gain from doing so. These are the hypocrites. The Prophet said: “No one bears testimony that there is none worthy of worship save Allah, sincerely from his heart, except that Allah makes the Hell-fire forbidden for him.”

6) The sixth condition of the *Shahadah* is love for Allah (*subhanahu wa ta'ala*) and love for His Messenger ﷺ. In Islam, love of Allah, is expressed by total obedience to Him. The true believer, the one who meets the conditions of the *Shahadah*, puts no one whatsoever as an equal to Allah in his love. Allah says :

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾ (البقرة 165)

(There are among men those who take others besides Allah as equal to Him. They love them as they should only love Allah. But those who believe have a much greater love of Allah.” (al-Baqarah 165)

The Prophet ﷺ said: “Whoever has three characteristics has tasted the sweetness of faith. (The first of these) is that he loves Allah and His Messenger more than he loves anyone else.....)

He ﷺ also said: “None of you is a true believer until I become more beloved to him than his child, his father and the whole of mankind.”

Love of the Prophet ﷺ, like that of Allah is also expressed by obedience to his command. If one allows the love of anything or anyone to come between himself and Allah then he has worshipped that thing. In this way money can become one’s god or even one’s desires could become a god.

### (3) Conditions of *La ilaha illa Allah* (Part 3)

#### شروط لا إله إلا الله (3)

(Reference to previous talk on the same subject e.g. “I have started to talk about the conditions of *La ilaha illa Allah* etc....today I will continue.)

7) The seventh condition of the *Shahadah* is denying every other object of worship. In *surah al-Baqarah* (the Cow), Allah clearly reminds us of this important aspect of the *Shahadah*.

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا﴾

“And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break.....” (al-Baqarah 256)

Although this condition should be obvious for everyone who says the words of the *Shahadah*, you can still find Muslims who say the testimony and then make acts of worship for beings or things other than Allah. For example, you will find some who go to the graves and perform acts of worship to those who are in the graves.

8) The eighth condition of the *Shahadah* is: one’s adherence to the *Shahadah* until one’s death. This is a must if the *Shahadah* is to mean anything for you in the Hereafter.

The Prophet ﷺ said: “By Allah whom there is no god other than him, one of you continues to do the actions of the people of Paradise until there is between him and it a cubit and then what has been decreed for him will come to pass and he will do the actions of the people of the Fire and so enter it.....”

This *Hadith* confirms that the state of man is changeable and a person will be judged according to the actions and beliefs that he/she has at the end of his/her life.

All of us must be aware of this aspect of our lives. Although we may be practising Islam today, we have to be very careful not to allow ourselves to be taken away from Islam in the future. We must be aware of those things which may deviate us from the straight path. Some of these are:

- Power, honor and social status
- Wealth, whims and desires.
- Association with evil friends.
- Evil spouses and children.

Some means which help a Muslim to stay on the straight path are:

- *Muhasabah*, constant checking of oneself and one's actions.
- *Mujahadah*, striving to improve oneself.
- Completely boycotting places of corruption.
- Keeping good company.
- Remembrance of Allah. (reciting the Qur'an and other dhikr.)
- Du'a, asking Allah continuously to protect us from evil men and evil Jinn. The Messenger of Allah ﷺ taught us to supplicate:

**"يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ"**

(O turner of the hearts! Make my heart firm in your religion)

It is important that we fulfill and meet these requirements of the Shahadah in our lives not just enumerate and quote them. When we fulfill them, then, by the Grace of Allah, we can look forward to meeting Allah in the Hereafter while He is pleased with us.

#### (4) Introducing Good Practices

روى الإمام مسلم عن جرير بن عبد الله رضي الله عنه قال: كنا عند رسول الله صلى الله عليه وسلم في صدر النهار فجاءه قوم حفاة عراة مجتابي النمار أو العباء متقلدي السيوف عامتهم من مضر بل كلهم من مضر فتمعر وجه رسول الله صلى الله عليه وسلم لما رأى بهم من الفاقة. فدخل ثم خرج . فأمر بلالاً فأذن وأقام، فصلى ثم خطب فقال : "يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة.." إلى آخر الآية: "إن الله كان عليكم رقيباً.." والآية التي في الحشر: "اتقوا الله ولتنظر نفس ما قدمت لغد واتقوا الله .. تصدق رجل من ديناره ، من درهمه ، من ثوبه ، من صاع بره ، من صاع تمره ( حتى قال ) ولو بشق تمره " قال: فجاء رجل من الأنصار بصرة كادت كفه تعجز عنها بل قد عجزت. قال: ثم تتابع الناس حتى رأيت كومين من طعام وثياب حتى رأيت وجه رسول الله صلى الله عليه وسلم يتهلل كأنه مذهبة. فقال رسول الله صلى الله عليه وسلم: " من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل بها بعده من غير أن ينقص من أجورهم شيء، ومن سن في الإسلام سنة سيئة ، كان عليه وزرها ووزر من عمل بها من بعده . من غير أن ينقص من أوزارهم شيء "

○(Summary of the *Hadith*)

Imam Muslim reported the *Hadith* from *Jareer Ibn Abdullah* that once some desert Arabs dressed in woolen clothes came to the Prophet ﷺ. He saw their poor condition as they were obviously hard pressed and in need. The Prophet ﷺ urged his companions to give *Sadaqah* and help. A man from the *Ansar* came forward with a purse of silver then another, and slowly many more moved forward until I saw two lots of food and clothes and until signs of happiness could be seen on the face of the Prophet ﷺ. Thereupon the Messenger of Allah ﷺ said: "whoever introduces a good practice in Islam which is followed by others, he will receive a reward equal to the rewards of all the people who follow him, without decreasing their reward. And whoever introduces a bad practice in Islam which is followed by others, he will be required to bear the guilt of all those who follow him without decreasing their guilt".

In this *Hadith* the Prophet ﷺ urges the Muslims to aspire to good actions which benefit the *Ummah* and humanity in general. These good practices are not limited to a specific field but encompass all the areas of human life.

The Prophet ﷺ used to educate his followers in a balanced way, which encouraged them to act righteously and to be positive and effective. He used to do that as he would warn them against evil. It is simply not enough that one should stop doing evil. It is also necessary to do the good.

As far as we are concerned, when we become religious we tend to be negative emphasizing the refraining from evil but mostly fail to aspire to the positive aspects of doing good.

In the aforementioned *Hadith* text the Prophet ﷺ called to the introduction of good practices, then he warned sternly against introducing bad practices. The religion which the Prophet ﷺ established is an effective Islam which calls for effective actions, not a negative version which turns Islam into a list of prohibitions, and causes the people to forget their duty to do the good.

Had these meanings of courage and boldness been in the hearts of the Muslims in the last centuries and in this century, then our economic, social, scientific, and political situations would have been different. We have more reason to be more successful than other nations in these fields but the West has superseded us.

We should have been the ones who invented the modern means of communication because as Muslims our *Deen* orders us to unite and to have strong links with each other, and how can the Muslims in the different parts of the world have links without the modern means of communication!

The reward which Allah has promised for introducing a good practice is a great reward, which continues until the day of Judgement as the Prophet ﷺ explained. So, we should be eager to have this reward and there are many ways to earn it if we but dare to think and act as Muslims should.

## (5) Being easy going and well behaved

عن جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " قَالَ رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى." (رواه البخاري.)

*Imam Al Bukahari, Imam Al-Tirmidhi and Imam Ibn Majah* reported the *Hadith* in which the Prophet ﷺ said: " May Allah have mercy upon a person who is easy and well behaved when he buys and sells, and when he asks for the payment of what is due to him."

In another narration it added: " And when he pays his due."

In this *Hadith* the Prophet ﷺ informs us about the basic rules of good dealings between people. When these rules are followed, they will eliminate or at least reduce disagreements, disputes and hatred. This will achieve much good for all sides.

I wanted to talk about this subject because I believe there are many disputes over financial dealings between people nowadays.

Given the fact that such disputes and disagreements in financial dealings are very common, the Prophet ﷺ urged us to be easy and well behaved in four specific areas; when buying; when selling; when asking for what is due to us, and when repaying what is due to others.

Easiness in selling includes not being greedy in demanding too high a price and thus making excessive profit. It also includes that the seller should not deceive in any way, and if there is any defect in the goods, he should not hide it from the buyer. The seller should not swear by Allah when selling his goods, nor should he be harsh with the buyers, but be patient and kind.

Being easy and well behaved when buying means that the buyer should not bargain too much, especially when the goods offered for sale are of good quality and reasonably priced, or when the buyer is wealthy and the seller is a poor person. The buyer should not criticise the goods or under-value them, nor should he waste the time of the seller or damage the goods by repeatedly handling them.

To be easy and well behaved when asking payment of what is due to one, means that one should ask for his right in a good way without rudeness or harshness towards the debtor. If the debtor is in difficulty, and is unable to pay, the creditor should wait until such time as the debtor is able to pay.

Allah (*subhanahu wa ta'ala*) has commanded the creditor to give time to the debtor who is in genuine difficulty, until he is able to pay, and He recommended that the one who is owed the money should forgive the debt or part of it. Allah (*subhanahu wa ta'ala*) says: " If the debtor is in a difficulty, grant him time until it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew ".

There are many *Hadith* which have elaborated on this subject. One of these *Hadith* was recorded by Imam Muslim in which Abu *Masud Al-Badri* (r.A a.) reported that the Messenger of Allah ﷺ said : " A man, who was from a nation before you, was called upon after his death to give account, but there was nothing good in his account. The only thing which was found was that he had financial dealings with people. He was rich himself, and he used to instruct his servants that they should forgive in the case of those who happened to be in difficult financial

circumstance. Allah the Mighty and Majestic said: " I am more worthy of this quality than this man, and He (Allah) ordered the angels to forgive him ".

As the creditor is required to be easy in asking for payment of his due, likewise the debtor is asked to repay in the best way. The debtor should repay all that he owes in full and without delay at the appointed time.

*Abu Hurairah* (r.A.a.) said: "A man came to the Prophet ﷺ demanding the return of his loan of a camel which the holy Prophet ﷺ had borrowed from him. The man was rude and harsh with the Messenger of Allah ﷺ, and the *Sahabah* wanted to catch hold of the man and rebuke him. The Prophet ﷺ said: 'Leave him alone, because a person having a right is entitled to speak and demand his right, give him a camel of the same age as his camel. The Prophet ﷺ was told that only a better camel than the one belonging to the man was available. The Prophet ﷺ said: ' Let him have the better one, for the best of you are those who repay their debt in a better way. "

That was the way of the Prophet ﷺ and how he taught his companions about good conduct and dealing with others. The fact that the man was rude and harsh did not prevent the Prophet ﷺ from giving him his right and more. Surely this guidance is for the whole Muslim *Ummah*, Indeed we have the most excellent example to follow from the teachings of *Rasulullah* ﷺ .

The Messenger of Allah ﷺ considered that to delay or avoid repaying debts when one is able to pay, is an injustice and an oppression - which is *Haram* in Islam. So whoever of you owes something to another let him pay it immediately if he can afford to do so, otherwise he should make arrangements to pay it as soon as possible.

The Messenger of Allah ﷺ warned severely against not paying the debts to the extent that he would not perform *Janazah* (funeral) prayer on a debtor until that debt was repaid. He once told the *Sahabah* that something very heavy had been revealed to him. When they asked him about it he told them it is to do with debt, and he said: " By the one in whose hand is my soul, if a person is killed in the way of Allah, and then brought to life, and was then killed again in the way of Allah, and was then brought to life, and then killed in the way of Allah - he will not enter paradise until he repays his debt.

Whoever of you hires anybody, whether he is Muslim or not, let him pay him in full immediately. The prophet ﷺ said in a *Hadith*: "Give the one you hire his wage before his sweat dries out".

This is an indication of the importance of promptness in payment, which contributes to the creation of an atmosphere of mutual trust and thus removing disputes, hatred and evil from society.

There is no doubt that when people act according to these rules then that will create good feeling and people would live in peace and tranquility.

## (6) Concealing the faults of Muslims

في الحديث عن رسول الله ﷺ قال: "من ستر مسلماً ستره الله يوم القيامة." (رواه البخاري ومسلم . وفي الحديث الآخر: "من ستر مسلماً ستره الله في الدنيا والآخرة."

قال الحافظ ابن حجر رحمه الله: قوله ﷺ "ومن ستر مسلماً" أي رآه على قبيح فلم يظهره ، أي للناس ، وليس في هذا ما يقتضي ترك الإنكار عليه فيما بينه وبينه.

*Rasulullah* ﷺ said in a Hadith: "Whoever conceals the faults of a Muslim Allah will conceal his faults in this life and the Hereafter."

*Al-Hafiz ibn Hajar* said: This means that when a Muslim sees another Muslim doing something wrong, he should not disclose to other people. This does not mean that he does not reject what that Muslim did, but he keeps it between him and the wrong-doer.

When a Muslim observes or discover a mistake or a fault in his Muslim brother, he or she should conceal it and not publish it. If necessary, he/she should advise him/her secretly and avoid disgracing him publicly.

From the *Hadith*, we understand that whoever discloses the faults and mistakes of other Muslims, Allah will disclose his mistakes.

Talking about other people's short comings and mistakes and disclosing their faults is one of the qualities of a hypocrite, who is not a true believer.

So every Muslim should try to avoid this evil habit.

The Muslim scholars said that the worst type of storytelling is to go to a *Sultan* (governor) and to people in authority in general, and report the faults of people to them with the intention of harming them by turning

the authority against them.

As there is a greater harm in this action compared to the story-telling which takes place between ordinary people, then the sin of this type of story-telling is multiplied.

A Muslim must avoid harming other Muslims. Allah (*Subhanahu wa ta'la*) said in the Qur'an: "And those who annoy the believing men and the believing women undeservedly, they bear a guilt and a manifest sin."

Rasulullah ﷺ said in a *Hadith*: "A true Muslim is one from whose tongue and hand other Muslims are safe."

Harming people could take place through the hand and through the tongue. Harming other people with one's tongue includes: backbiting, storytelling, abuse etc.

A Muslim's good deeds will not benefit him so long as he continues to harm other people. It was mentioned to *Rasulullah* ﷺ that a woman prays at night frequently and fasts during the day, but she harms her neighbours with her tongue. He (Rasulullah ﷺ) said: "There is no good in her. She will be in the Hell fire."

So her prayer and her fasting did not benefit her because of her harming people.

Those who harm people with their hands and tongues, they are the real bankrupt, according to the Prophet ﷺ. He ﷺ once said to his companions: "Do you know who is a bankrupt?" They answered: 'A

bankrupt among us is one who has no money or property.” He (ﷺ) said: “A bankrupt from amongst my community is one who come on the Day of Judgement with prayer, fasting, Zakat but he had abused this person, slandered this person, taken the property of this person, and had spilled the blood of this person, and had beaten this person. This person whom he had offended will be given some of the *Hasanat* (marks) of his good deeds, and this person will be given some of the marks of his good deeds and so on. When all his good marks have finished and has no more to pay his debt, some of the bad deeds of the people whom he had wronged will be thrown on him, and he will be thrown into the Hell fire.”

## (7) Dangers of the Tongue

Since man is a social being, then he has a great need for expression. So, for this, Allah (*subhanahu wa ta'ala*) has given him the gift of speech, one of the greatest blessings of Allah.

Allah (*subhanahu wa ta'ala*) says in the Qur'an: "Ar-Rahman (the Merciful) has taught the Qur'an. He created man, and He taught him speech."

However, this magnificent blessing can turn into a misfortune if man does not use it well. A terrible harm can then occur to man both in this life and in the next- life.

The Messenger of Allah ﷺ has explained the tremendously dangerous nature of the tongue in many of his *Hadith* (sayings). He said: "The faith of a servant of Allah will not be straight (correct) until his heart is straight; and his heart will not be straight until his tongue is straight (correct)."

He also said: "Most of the mistakes of the son of Adam are from his tongue."

He said to معاذ Muadh when he asked him: "Shall we be taken to account for what we talk about? He replied: "Does anything cause people to be thrown on their faces into Hell-fire more than the harvest of their tongues".

These strong warnings regarding the dangers of the tongue were due to the fact that the tongue has so many possible flaws. These flaws include: lying, back-biting, story-telling, abuse, cursing, indecent talk, argumentation, useless talk, talking about things of no concern to one,

disclosing secrets etc. Some scholars counted the sins which one can commit by his tongue to be eighty sins.

Today, I will talk about three of these shortcomings (negative aspects) namely abuse, cursing and indecent talk.

The example and model for Muslims is The Messenger of Allah ﷺ, who throughout his whole life had never uttered an unpleasant word which would harm the listener or violate the rules of decency.

*Anas*, the companion of the Prophet ﷺ who used to serve him said: "*Rasulullah* ﷺ was neither a *Sabbab* (one who abuses others), nor a *fahish* (one who speaks bad words) nor one who curses others. When he wanted to criticise or blame someone, he would say: 'what is wrong with him; may his forehead be covered with dust.'

As for his instructions ﷺ in prohibiting abuse, there is his saying: "Abusing a Muslim is transgression, and murder of a Muslim is disbelief."

*Iyad ibn Juman* said: I said to the Messenger ﷺ: 'O Prophet of Allah, if a person who is less than me in status abuses me, is it wrong if I take revenge?' He said: "The two persons who exchange abuse are two devils who are lying and talking falsely."

This is as far as abusing is concerned, as for cursing; again our example is the Messenger of Allah ﷺ, who purified his tongue from cursing anyone or anything at all, not even the unbelievers who harmed him. It was said to him: 'O Messenger of Allah, supplicate against the idolaters.' He replied: "I have not been sent as a curser but as a mercy."

Cursing means to ask Allah to deprive a person or a thing and to expel him/her/it from the mercy of Allah. It is not right to curse a named person even if he is an unbeliever. However, it is permissible to curse certain qualities and bad traits which Allah or his Messenger ﷺ have cursed- by way of warning against them. Allah) says in the Qur'an: "Verily Allah has cursed the *Kuffar* (unbelievers) and prepared for them a blazing fire."

The Messenger of Allah ﷺ cursed the one who pays for a bribe, the one who takes it and the middleman. He also cursed the one who pays *riba* (interest) and the one who takes it.

He also cursed ten people in alcohol including the one who drinks it, sells it, carries it, produces it etc.

He cursed the women who imitate men and the men who imitate women.

As for his instructions against cursing, there is the *Hadith*: "It does not benefit a *Sideeq* (a faithful) that s/he should opt to cursing."

He also said: "Those persons who are addicted to cursing will neither be intercessors nor witnesses on the Day of Judgment."

In a third *Hadith*: "When a person curses something (or someone) the curse ascends towards heaven, then all the gates of heaven are closed against it, therefore it descends to earth and the gates of earth are closed against it. After this it turns towards the right and the left, and when it finds no way there too, it turns to the person or thing which has been cursed and gets attached to him or to it if the same may deserve it; otherwise it turns to the one who utters it."

As for indecency in speech, it is known that Rasulallah ﷺ was not indecent in his speech as *Anas* said. As for his warning against indecent and bad language, I will quote one *Hadiths*:

"A believer is neither a scorner, nor a curser, nor an obscene nor an abuser."

We notice that some Muslims who mix with people who use bad language, they pick this habit from them. This is *Haram*, and it also sets a very bad example for children. The Muslim should remember that whatever words he speaks is recorded either in his favour or against him.

Allah says in the Qur'an: "Truly there are over you generous recording guardians (angels) who know what you do."

He also says: "He (man) utters no word, but there is with him a ready observer."

*Rasulullah* ﷺ said: "A man speaks a word that is pleasing to Allah which he (man) does not think will reach as far as it does, but for which Allah writes His pleasure for him until the day he meets Him. And a man speaks a word displeasing to Allah, not thinking it will reach as far as it does, and for which Allah *ta'ala* writes against him His displeasure until the day when he meets Him."

Finally, I want to say that talking about the negative aspects of the tongue does not negate the fact that expression or speech is indeed one of the greatest blessings of Allah, if it is used in ways of good, Good ways include enjoining what is right and forbidding what is evil, saying good things, *dhikr* (remembrance of Allah) etc.

(Friday 11/6/1999)

## (8) A strong believer is better and more beloved to Allah

في الحديث عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: "المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير. احرص على ما ينفعك واستعن بالله ولا تعجز. وإن أصابك شيء فلا تقل: لو أني فعلت كان كذا وكذا ولكن قل: قدر الله وما شاء فعل. فإن لو تفتح عمل الشيطان." (رواه مسلم.)

*Abu Hurairah* رضي الله عنه reported that the *Hadith* in which *Rasulallah* صلى الله عليه وسلم said: "A strong believer is better and more beloved to Allah than a weak believer, but there is good in both of them. Seek that which benefits you and do not loose heart. And if anything (in the form of misfortune) happens to you, do not say had I done so or so, so and so would not have happened, but say Allah has decreed, and whatever He wishes He does for "it" (Had I done so and so ..... ) opens the gate for *Shaytan*."

*Iman* has its fruits which benefit the believer in this life and in the hereafter. It gives the lives of mankind a sense of purpose. It saves the individuals who are lost and confused and makes them satisfied and content.

One of the most valuable gifts of *Iman* is the moral strength which it provides, and which the believers need for critical situations.

If we consider the example of the *Sahabah* (r.a.a) in their bravery and greatness we will find that deep *Iman* which *Rasulullah* صلى الله عليه وسلم planted into their hearts, was behind all of that. That deep *Iman* removed all the obstacles in front of them and made achievements which seemed impossible, possible for them.

Those who followed the *Sahabah* in their strong *Iman* throughout the centuries and until recent time had the same quality of the moral

strength. This strength could be realised now and in every age whenever people have the strong and deep *Iman*.

In the *Hadith*:

Allah loves the strong believer and there is much good in him. But a weak believer is not completely devoid of goodness; otherwise he wouldn't be a believer. So there is good in him but a strong believer is better in the sight of Allah.

What is the strength which *Rasulullah* ﷺ meant in his *Hadith*? Is it the physical strength? No, it is not the physical strength, it rather refers to the personality being coherent, firm and solid.

1) One of the manifestations of this strength is self control. *Rasulullah* ﷺ said: "He is not strong who throws people down, but he is strong who controls himself while in anger."

Once *Rasulullah* ﷺ walked by some people who were wrestling. The people told him how one of them was so strong because he had thrown down every other person. The prophet ﷺ told them that he will tell them about someone who is stronger than him who had thrown everyone down. He said it is the person to whom another said something which angered him but he controlled his fury and so beat him, beat his own *Shaytan* and the *Shaytan* of the other man."

2) Another aspect of this strength in addition to self-control is proclaiming the truth despite the fact that the truth might cause trouble for the one who proclaimed it. The *Sahabah* (r.A.a.) pledged allegiance to *Rasulullah* ﷺ to proclaim the truth wherever they might be without being afraid of blame or criticism. They proclaimed the truth in the face

of the oppressive rulers and as a result some of them were subjected to torture and jail etc.

3) A third manifestation of this moral strength: is constancy or steadiness and perseverance i.e. being firm in what you believe and continuing on the straight path through easy and difficult times.

The problem with some people who adhere to Islam is the short breath. They stop half way or deviate to the left or to the right, after it has become difficult for them to continue on the straight path.

Others continue to journey on the right path as long as things are easy and there are no sacrifices to be made. When the time of difficulty comes, they become weak.

The problem with others is their weakness in front of temptations, desires and worldly comforts. So if there is a financial gain, position or even lust, they lose their balance and abandon their *Deen* for a passing comfort.

## (9) *Ibadah* – worship of Allah

The purpose of human kind creation on earth is in order that people should know their Lord and worship him as he should be worshipped.

Allah (*Subhanahu wa ta'ala*) says in the Qur'an: "I have only created Jinn and man that they may serve me."

The prime purpose of all forms of *ibadah*, worship of Allah such as *Salah*, fasting, *Zakat*, *Hajj*, dhikr, or recitation of the Qur'an is to express servitude, Obedience and submission to Allah.

As for the benefits which one gets from *ibadah* such as self reform, discipline and so on, these are the results and fruits of *ibadah*, but they are not the prime objective.

*Imam Al-Shatibi* says: "*Ibadah* has a primary objective and other objective which follow the primary, in other words secondary objectives. The primary object is to serve Allah obey and submit to him. As for the objectives which follow they include self reform, righteousness and so on."

He continues to say: the prayer, for example is initially to submit and humble yourself before Allah, by bowing and prostrating, and to remember him.

Allah (*Subhanahu wa ta'ala*) says in the Qur'an: "Establish prayer for my remembrance"

And He also says: "Prayer restrains from indecent and evil deeds, but verily remembrance of Allah is more important."

Which means that: the fact that the prayer reminds a Muslim of his Lord is more significant than any other benefit, because the remembrance of Allah is the primary purpose of prayer.

Then, of course, there are other objectives which follow such as:

1. It restrains from indecent and evil deeds
2. It is a source of comfort and relief for the believer
3. It is a means to realise worldly needs such as in *Salat Al-istikharah* and *Salat al-Hajah* (need.)
4. It is a source of protection such as that mentioned in the *Hadith*:  
“Whoever prayed *Fajr* (the morning prayer) with the *Jama’at*, he is under the protection of Allah.”

Likewise other forms of *Ibadah* they have benefit in the *Aakhirah* such as entering paradise and salvation from Fire and worldly benefits. But all those benefits come next to the primary objective i.e. submission to Allah (*Subhanahu wa ta’ala*) and obedience to Him.

One of the acts of worship in which the primary objective of *Ibadah* is most clear is the Hajj. This is because the Hajj includes acts which are not possible to realise their entire meaning with our intellect such as: *Tawaf* around the *Ka’bah*, kissing or touching the Blackstone, Sai’ between the two hills of *Safa* and *Marwa*, standing at *Arafaat*, throwing the stones, shaving, slaughtering and so on.

Nevertheless, the Hajj has many benefits worldly, and in the *Aakhirah* which Allah has indicated in the Qur’an in his words:

“And proclaim the Hajj among mankind, they will come to thee on foot and mounted on every lean camel. That they will witness the benefits provided for them.”

When a person realises with his intellect the meaning behind an action, then that will make it easy for him to do; however, there is a danger here that one might miss the real sense of worship, which is submission and obedience.

Of course there is no harm for one to know the wisdom and benefits of the acts of worship as long as one is not doing these acts only to satisfy his reason or to realise the benefits, and he does not forget the primary objective of *Ibadah*.

It is the wisdom of Allah that acts of *Ibadah* are varied so that they can serve different purposes. May be they have been designed in this way to remind us of the primary objective of *Ibadah* and to serve these objectives.

## (10) Knowledge, practice and good behaviour

### العلم والعمل والسلوك الحسن

Many Muslims have poor manners, yet that is inconsistent with Islamic belief. According to the *Hadith* of the Prophet ﷺ “The best believers are those with the best moral qualities.” " **إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ أَخْلَاقًا** "

Thus poor manners is a sign of weak Iman.

We should not underestimate the seriousness of loose morals. Lack of honesty, integrity, hard working, credibility, sense of responsibility, respect for others, respect for authority and law are among the main causes of our decline as a Muslim nation.

We are supposed to be the ideal *Ummah*, setting the examples for others. However, upon examining the conditions of Muslims today, one gets an impression of lazy people, who are often dishonest, wasteful, uncaring and irresponsible- who blame every misfortune on an outside factor rather than themselves. This picture is completely contrary to the teachings of the Qur'an and *Sunnah*.

Of course this is not the state of the whole *Ummah*. There are those who steadfastly hold upon their religion. This picture must change otherwise there will be no success in this life or the Hereafter.

The understanding of Islam has changed in the minds of many Muslims. Most Muslim today consider that being a Muslim entails pronouncing the *Shahadah*, performing prayer, fasting, *Hajj*, but otherwise, they are free to do as they please.

Dear Muslims: We are a people who are contented with wishful thinking. We think that since we are believers, then we are all right and nothing can harm us. We abandon right action, follow our desires and hope that Allah will correct our state in this world and in the next-life.

When I talk about our shortcomings with respect to action, I mean the Muslims who hold tightly to their Deen, who believe deeply in it and who have chosen it as a way of life. These ones fall short in their actions just as other Muslims do. May be they think that the mere acceptance of Islam in its totality and a theoretical contentment with it is enough even if there is no concern for observing the rules of good conduct and the basic principles for courtesy and correct behaviour.

This attitude is wide spread among those who are committed to Islam as well as others. It is as if they think that as long as they pray, fast, frequent the mosques, remember Allah – nothing will harm them even if they do nothing. However, there is great harm in this attitude for Muslims, their land and the *deen* so much so that the image of the Muslims and their countries has assumed in other people's minds a very negative form.

Let me conclude my talk today by mentioning a good example from our right-acting predecessors, the *Sahabah*, companions of the Prophet ﷺ. As for as the *Sahabah* were concerned, knowledge was closely connected with action. They used to learn the Qur'an bit by bit, not exceeding ten verses, which they would understand and apply before they would attempt to learn another ten verses. When the *Sahabah* knew about any religious commandment, they rush to act according to

it without any hesitation. History has kept a number of examples regarding their attitude in this respect for us. For example, when the verse concerning the prohibition of alcohol was revealed and was read to the *Sahabah* in their meeting places, they rushed to destroy the cups which were in their hands. They destroyed the vessels of alcohol until there were streams of alcohol in the streets of Madinah.

If you look at the Muslim *Ummah* in general, you will find the majority of the Muslims speaking about the merits and perfection of Islam. They dream that a day will come when they will predominate with Islam and have the upper hand over others and become leaders of humanity but they do not act to realize Islam in their lives. They do not embody its rules and teachings.

On the other hand there are many Muslims who are deceived by wishful thinking. They delay repentance and good action to the end of their lives. Nobody knows if he is going to live for long or not. He also does not know if he will succeed to act correctly or not. If one were informed by his doctor that he had only six months left to live, then how would he behave? Without doubt he would hasten to right action. He would increase in acts of obedience and avoid disobedience. He would make use of almost every moment of his time in acts which would benefit him in the hereafter. That would be his state which would be very obvious and understandable by everyone. We must ask ourselves, Can anyone of us guarantee that he will live for six months or can anyone guarantee even less than that?" If that is the case then why should we not prepare and get ready for death."

The Messenger of Allah ﷺ said: "Hasten to do good acts before you are overtaken by one of the seven afflictions. Are you waiting for such poverty as will make you unmindful of devotion or such prosperity as will make you corrupt or such disease as will disable you or such senility as will make you mentally unstable or death to finish you off or the *Dajjal* who is the worst absent thing which is awaited or the Hour and the Hour will be most grievous and bitter."

﴿بادروا بالأعمال سبعاً هل تنتظرون إلا فقراً منسياً، أو غنى مطغياً، أو مرضاً مفسداً، أو هرماً مفنداً، أو موتاً مجهزاً، أو الدجال فشر غائب ينتظر، أو الساعة فالساعة أدهى وأمر...﴾  
(مجموع فتاوى ابن باز: اسناده حسن.)

## (11) The blessing of marriage and how we undermine it

Among the blessings of Allah upon the children of Adam is that He has legislated marriage for them and made it a means for achieving many religious and worldly benefits.

Unfortunately, many people do not appreciate this important relationship, and do not value it as it should be valued. Undermining the institution of marriage takes different forms including:

1- Not being careful when choosing one's spouse. In this way one acts against the directions of the *Shari'ah* which are aimed at ensuring that marriage achieves its hoped for objectives of being a source of peace and tranquility for both husband and wife and a means to obey Allah (*subhanahu wa taa'la.*)

2- Undermining the relationship of marriage includes lack of knowledge and practice with regard to the rights, which are due to each partner. This is one of the main reasons that cause problems between spouses. Islam has stated very clearly these rights and obliged both partners to fulfill them.

Allah says in the Qur'an: "And they (women) have rights (over their husbands) similar to those of their husbands over them to what is reasonable, but men have a degree of responsibility over them." This verse indicates that for every right that one partner has; there is a corresponding duty, which the other partner must fulfill. In this way balance is achieved in the relationship.

Among the rights which are due to both husband and wife are:

a) Both spouses should turn a blind eye to the minor faults and mistakes of the other partner, especially words and deeds by which

nothing bad was intended. None of them should count the other's mistakes or follow every matter big or small.

b) Both husband and wife must be patient and put up with one another, for everyone has his/her slips. Neither party should resort to tit-for-tat response. If one spouse sees that the other is angry, he or she should restrain his or her own anger and not respond immediately.

*Abu ad-Darda*, the companion of the Prophet ﷺ, said to his wife: "If you see me angry calm me down, and if I see you angry, I will calm you down, otherwise we would not be able to live together."

c) The husband must know that his responsibility in keeping the family together is greater because he is the one who is in charge of the family. So, he must be patient and tolerate the natural weakness in his woman.

d) The husband should not hate his wife if he dislikes one of her characteristics, because if he dislikes something in her he will like another. The Prophet ﷺ said: "No believing man should hate a believing woman, if he dislikes one of her characteristics, he will be pleased with another."

e) One of the things, which worsen the relationship between husband and wife, and may lead eventually to the breakage of marriage, is the husband's resort to beating his wife, using his physical strength. Some husbands might argue that they have a right to beat their wives because Allah has permitted them to do so. However, these husbands do not realise that this is was only permitted as a measure of reform in the case of a wife's *Nushooz* (ill-conduct) - when she rebels against her husband and becomes completely disobedient to him. In this case the husband has the right to discipline her as prescribed by the *Shari'ah*.

According to the Qur'an, this discipline must take a step-by-step approach which may reach the level of hitting, with certain conditions. So, this discipline was legislated as the last cure for the corruption in the relationship between husband and wife. No husband may resort to it in ordinary disputes in order to subdue his wife. Allah says in the Qur'an: "...As to those women on whose part you see ill-conduct admonish them, (next) refuse to share their beds, then beat them (lightly.)" According to this verse, Allah has made this discipline in stages as follows:

- i) Admonishing the wife gently and reminding her of her duty to be a good companion and treat her husband properly. If kind admonishing works, then that is good. If it does not work, then the discipline is taken to the next stage.
- ii) Forsaking her, by turning his back on her in bed or sleeping in a separate bed.
- iii) Hitting her in a manner that is not painful.

The Muslim must know that those who hit their wives are not among the good Muslims. *Rasulullah* ﷺ: "Do not hit the female-servants of Allah." *Umar* came to him and said: 'Women have rebelled against their husbands.' So, the Prophet ﷺ permitted the men to discipline their wives. Then many women came to the Prophet ﷺ complaining against their husbands. Thereupon, the Prophet ﷺ said: "Many women came to house of Muhammad complaining about their husbands. Those of you who hit their wives are not the best of you."

3) Another example of undermining the blessing of marriage is the misuse of divorce. This is a very common problem. There is evidence

that many people who were having disputes with wives and during their anger they divorce their wives. Later they become regretful for what they did. This is something which is repeatedly done quite often by some hasty Muslim husbands who are ignorant of the rules of divorce in Islam.

Divorce is very undesirable in Islam due to the problems it causes. It should be looked at as the last treatment for a chronic problem which no other treatment succeeded to resolve. If this is the case, and it has become impossible for the husband and wife to live together, and the husband has decided finally to divorce, he should not do it in a rush but carefully in accordance with the rules of the *Shari'ah*. These rules require that the following must be observed in divorce:

- i) Divorce must be done when the wife is *Tahir* or pure (i.e. not during her monthly period or post-natal period.) If the husband has slept with his wife during her *pure* period, he must wait until her period comes and she becomes pure again before he can divorce.
- ii) He should divorce her once i.e. not three times in one go or three times in the same meeting.
- iii) The divorce should be witnessed by two people.

The purpose of these conditions is to ensure that divorce is carried out after careful consideration of the matter, not hastily in a moment of anger. It is forbidden to do the divorce otherwise, not observing these conditions.

There are also some husbands who use the word of divorce as an oath, and so one of them would say to his wife if you do not do so and so, then you are divorced. This is completely forbidden in the *Shari'ah*.

## (12) Prohibition of excessive consumption

### النهي عن الإستهلاك الترفي

يقول تعالى في سورة الأعراف: ﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ {31} قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ {32}

Allah *ta'ala*, says: "O children of Adam, take your adornment at every time and place of prayer and eat and drink and do not be extravagant, truly He (Allah) does not like the extravagant. Say, 'Who has forbidden the ornamentation of Allah which He has produced for His slaves and the wholesome things of provision?' Say, 'They are exclusively on the Day of Resurrection for those who believed during worldly life....'"

Allah *ta'ala* orders His slaves not to forbid themselves from those nice and wholesome foods and drinks which Allah has permitted them and He calls upon them to take their adornment of their clothing and to enjoy themselves with the wholesome things of food and drink but without being extravagant.

So, as it is forbidden to prohibit what Allah has made lawful it is also forbidden to be excessive.

It should be noted, in this respect, that the average consumption of the Muslims here and in the Muslim lands is increasing dangerously. It means that our resources are flowing out of our Muslim countries to finance the purchase of consumer goods in such a way that it weakens the process of growth and leads to an increase of economic problems.

It is more fitting for Muslims not to blindly imitate others in their luxurious consumption. We should return to the teachings of our *Deen*

as they give guidance in the area of consumption and consumerism just as they give us guidance on every matter. They forbid the Muslim a life of luxury and extravagance, waste and squandering and order him to live moderately in his expenditures.

Allah forbids luxurious consumption in all its various forms. For example eating and drinking in gold and silver vessels whether they are plates, cups or spoons are all forbidden. The Messenger of Allah ﷺ said, "Do not drink from vessels of gold and silver and do not eat from plates made from them for they are for them (*the kuffar*) in the world and for us in the hereafter."

In Islam it is also forbidden for men to wear silk and gold and it is permitted for women. The Messenger of Allah ﷺ said, "Gold and silk are *Halal* for the women of my community and they are forbidden for its men."

روى الإمام مسلم عن ابن عباس رضي الله عنهما أن رسول الله ﷺ رأى خاتما من ذهب في يد رجل فنزعه فطرحه وقال: "يعمد أحدكم إلى جمرة من نار فيجعلها في يده." فقيل للرجل، بعدما ذهب رسول الله صلى الله عليه وسلم: خذ خاتمك انتفع به. قال: لا. والله! لا أخذه أبدا. وقد طرحه رسول الله ﷺ.

*Imam Muslim* narrated the Hadith from *Ibn Abbas*, may Allah be pleased with both of them, that the Prophet, ﷺ saw a gold ring on a man's finger so he removed it, threw it away and said, "One of you takes a burning coal from the fire and puts it on his hand." People said to the man after the Messenger of Allah ﷺ went, "Take your ring and make some use out of it." So he said, "By Allah I will not take it when the Messenger of Allah, ﷺ threw it away."

So, according to this *Hadith*, it is strictly *Haram* for Muslim men to wear gold.

The Messenger of Allah ﷺ forbade covering and decorating walls with expensive cloths and decorations.

*Imam Muslim* related that *Aishah*, may Allah be pleased with her, decorated the walls of her house with curtains and when he ﷺ saw it he pulled it down and said, "O *Aishah*, truly Allah, exalted is He, did not order us, with respect to that which He provided us with, that we should clothe stones and clay."

The Messenger of Allah ﷺ, called the houses of the luxurious "the houses of the devils" because luxury is a source of corruption.

في الحديث الذي رواه أبو داود: "تكون إبل للشياطين وبيوت للشياطين، فأما إبل الشياطين، فقد رأيتها يخرج أحدكم بنجيبات معه قد أسمنها فلا يعلو بعيرا منها و يمر بأخيه قد انقطع به فلا يحمه . وأما بيوت الشياطين فلم أرها. "

وكان سعيد يقول: " لا أراها إلا هذه الأنفاس التي تستر الناس بالديباج. "

*Imam Abu Dawud* narrated from the Messenger of Allah ﷺ that he said, "There are camels for the devils and houses for the devils. As for the devils' camels I have seen them. One of you goes out with his female camels which he has fattened and he does not mount any of them and he passes by his brother who has come to a halt and he does not mount him on one. As for the houses of the devils I have not seen them."

Saeed used to say: I think that they are these cages which hide people by means of silk."

Islam makes war on luxury because it ruins one's natural disposition and it is a source of corruption and evil as it leads to deviance, self-

indulgence and luxurious people even reach the stage where they refuse the truth.

The harms of luxury are not confined only to luxurious people but they affect the society which permits their existence among it. He says, *ta'ala*, "And when We wish to destroy a township we order its luxurious ones, so they become deviant in it and then the decree is realised of it and then We destroy it utterly."

The *Ayah* confirms a *Sunnah* of Allah. When Allah has decided that a city shall perish because it has chosen the path which leads to destruction and there are a lot of luxurious ones in it. The community becomes silent about them and avoids doing anything about removing the causes of this indulgence. People leave the luxurious ones to work corruption, then Allah gives them authority and they become deviant and then the *Sunnah* of Allah is decreed and they are destroyed.

### (13) The responsibility for correcting the faults and mistakes

#### مسئولية المجتمع في معالجة الأخطاء

Acts of disobedience to Allah and wrong actions are like infectious diseases because their harm is not confined to the one who does them. If wrong actions are left untreated they are the cause of everybody's destruction, both the corrupt and the good.

Naturally some people will make mistakes which will lower the level of their *Iman*. The final result is lowering the level of *Iman* in the whole society because the society is one body. Therefore, the society has to deal with these mistakes and remove them.

If there was a contagious disease in a land then people would make a serious effort to treat the sick and protect the healthy from the harms of the epidemic.

Similarly the Muslims should guard the health and safety of their societies and protect them from those individuals who could possibly lower the level of faith in the society. We find this collective responsibility which the society has towards mistakes and the necessity for the society to remove them stated very clearly in Qur'an.

When an individual or a small group made a mistake the Qur'an did not address them alone but rather all of the believers. Allah ta'ala, says about the battle of *Uhud*, "Until, when your courage failed you and you disagreed and disobeyed (the Prophet's command) after He (Allah) had shown you what you love (victory)."

And He says, *ta'ala*, about the expedition to Tabuk, "O you who believe! What is the matter with you that when it is said to you: Go

forth in the way of Allah, you cling heavily to the earth?"

The ones who lost courage and quarrelled were a small group of those at Uhud. The ones who were weighed down to the earth with heaviness were a very small number not all of the believers. Nevertheless, Allah addressed all of the believers to draw their attention to these failures.

So if the entire society is responsible for the mistakes of a few individuals what means can we use to prevent them?

One way is to remind people, advise them and draw their attention to their mistakes and not be silent about them. It is narrated in a tradition that "The one who is silent about the truth is a dumb *Shaytan*."

Even a simple reminder may be enough to awaken somebody who is acting incorrectly out of negligence and bring him back to the right way.

Another means is teaching and learning. People should teach one another and people who do not have knowledge should be eager to acquire knowledge. It is narrated in a Hadith of the Messenger of Allah ﷺ that he said: "What is the matter with some people? They do not teach their neighbours, do not exhort them, do not command them (to do good) nor prohibit them (from doing wrong)? And what is the matter with some people? They do not learn from their neighbours and do not take warning (from them)? By Allah, people must teach their neighbours, exhort them, command them to do good and prohibit them from doing wrong and people must also learn from their neighbours and take warning (from them) or punishment will be hastened for them."

In this *Hadith* there are important points which we should draw attention to. The Messenger of Allah ﷺ did not accept the existence of ignorant people beside knowledgeable people. He counted ignorant people remaining in ignorance without making an effort to learn, and the failure of knowledgeable people to teach them as disobedience to the commands of Allah and to the *Shari'ah*. It is a highly disapproved matter which necessitates a punishment in the hereafter.

One of the means to prevent disobedience and wrong actions is by setting a good example for other people because the presence of individuals in society whose hearts are filled with strong *Iman* creates an atmosphere full of faith and then the waves of *Iman* will cover all of the individuals in the society. The weak will be encouraged and their ambition raised towards good and towards higher matters.

Another means is by commanding people to do good and forbidding them from doing evil. I already mentioned that some of its branches are:- to draw people's attention to their mistakes, to remind them, to advise and teach them. All of that is commanding the good and forbidding the evil.

I will summarise by saying that it is inevitable that there will be individuals who make mistakes, so the Muslims' duty is to be positive and strive to treat and prevent these wrongs. This is the right attitude which Muslims should do rather than taking negative position such as back-biting and fault-finding which only make the situation worse then more damage will result.

## (14) Weakness of *Iman*: Symptoms and Causes

*Iman* is the most important of all the affairs of a Muslim. *Al-Salaf Al-salih* (the right-acting predecessors of Muslims i.e. The *Sahaba* and those who came after them) were very concerned with their *Iman*, and they cared for it.

They knew the things that increase and strengthen *Iman* and those which decrease and weaken *Iman*. So, they exerted their effort in doing those things which increase and strengthen *Iman* and avoided anything that decreases and weakens *Iman*. Every Muslim who is keen to save himself and gain happiness should do the same, and care for his *Iman* more than anything else.

Some of the symptoms of the weakness of *Iman* include:

1. Frequent falling into wrong actions, until sinning becomes a habit and a natural occurrence for one.
2. Laziness in performing acts of worship such as not performing *Salat* on time, not attending *Salat Al-Jama'ah* in the mosque without an excuse, delaying Hajj when one is financially capable and not caring for missing the opportunity of the seasons of good such as in Ramadan and so on.
3. Not performing acts of worship properly e.g. lack of *Khushu'* (humility) and lack of presence of the heart in *Salat*, not observing the *Aadaab* of fasting, Hajj etc.
4. Easily becoming angry, annoyed and unforgiving as well as continuously complaining about other people's behaviour.
5. Greed and miserliness. *Rasulullah* ﷺ said: "Greed and *Iman* never coexist in a person's heart."

6. To say that which you do not do. Continuous breach of promises is a sign of hypocrisy which contradicts *Iman*. Allah ﷻ says in the Qur'an: "O you who believe! Why do you say that which you do not do? Grievously hateful is it in the sight of Allah that you say that which you do not do."

7. To be indifferent and unconcerned about the affairs of Muslims - and not to respond to their need by *du'a*, *Sadaqah* etc.

8. To rejoice in other Muslims' misfortunes i.e. to become happy when a Muslim experiences some failure or loss.

9. Fear and panic when a disaster befalls one or when some problem arises.

These are some of the obvious symptoms of weakness of *Iman*. It is important that we know them and try to remove their causes.

To complete this subject I will talk about the causes of the weakness of *Iman*.

As you can see, some of the aforementioned symptoms of the weakness of *Iman* are at the same time causes of the weakness of *Iman*. For example, committing sins continuously is a symptom of the weakness of *Iman* and at the same time leads to further weakness of *Iman*. Similarly, laziness in performing acts of worship, not performing acts of worship properly, greed and miserliness and saying that which you do not do- are symptoms and causes of the weakness of *Iman*.

Other factors, which cause the weakness of *Iman*, include:

1) Staying away from the environment which enhances *Iman*. An obvious example is a person who stays away from the Mosque and does not attend *Jumu'ah* or *Jama'at* or a person who keeps away from other Muslims who remind him about Allah (*Subhanahu wa ta'la*) and

his *Deen*. Such a person may keep away from such good environment because he is busy with work or study or because he thinks that in keeping away there is less trouble. Such loneliness may lead to one's heart becoming hard. Usually the relapse and retreat which happens to some people and makes them return to a life of corruption starts when they withdraw themselves from the atmosphere of *Iman*.

2) Presence in an environment which is full of sins. This also includes watching indecent films and T.V. programmes at home. Such an environment weakens *Iman* and hardens the heart. This does not mean that Islam is against any form of entertainment. There is no harm in having some relaxation for the *Nafs* provided that the means of entertainment is *Halal* and that one does not waste one's time.

3) Being excessively busy with the life of this world spending tremendous effort and time in pursuing it at the expense of one's *Deen* and *Iman*. This includes being busy with one's property, wife and children. One should not be busy with these things to an extent that one forgets one's duty towards Allah. There is no harm in loving these things moderately within the limits of the *Shari'ah*.

4) Overeating, oversleeping and being talkative. As for overeating it causes numbness in the mind and heaviness in the body to perform acts of worship and gives added access to *Shaytan* to the heart. *Rasulullah* ﷺ said in a *Hadith*: "*Shaytan* flows in the son of Adam like the blood flows so tighten his channels with hunger."

Being talkative will cause the hardness of the heart. *Rasulullah* ﷺ said: "Do not indulge in long talks without remembering Allah, for much talk without remembrance of Allah hardens the heart. The person farthest from Allah is the one who has a hard heart."

## (15) The importance of salat al-Juma'ah

Salat al-Jama'ah (congregational prayer) is one of the established *Sunnah* (customary practices) in our *deen*.

*Rasulullah* ﷺ has strongly urged Muslims to establish *salat al-Jama'ah*.

He said: "صلاة الجماعة أفضل من صلاة الفرد بسبع وعشرين درجة"

"*Salat al-Jama'ah* is twenty seven degrees more excellent than the prayer of a person on his own."

He also said: "He who purifies himself (makes *Wudu*) at home, and then goes to one of the houses of Allah to perform one of the obligatory prayers, both his steps will be significant as one of them wipes out a sin and the other raises his status.

He ﷺ threatened very severely those who abandon *salat al-Jama'ah*.

He said:

"ما من ثلاثة في قرية ولا بدو لا تقام فيهم الصلاة إلا قد استحوذ عليهم الشيطان فعليك بالجماعة فإنما يأكل الذئب القاصية."

"If there are three persons in a town or a village, and they do not establish *salat al-Jama'ah* amongst themselves, then *Shaytan* has overcome and gained mastery over them. Adhere to the *Jama'ah*, for the wolf only eats from the sheep the one which is lonely and far from the flock."

وقال ﷺ: "والذي نفسي بيده ، لقد هممت أن أمر بحطب فيحطب ، ثم أمر بالصلاة فيؤذن لها ، ثم أمر رجلا فيؤم الناس ، ثم أخالف إلى رجال فأحرق عليهم بيوتهم."

He ﷺ also said: "By the one in whose hand my soul is! I was about to order fire-wood to be collected, and have it lit, then order the prayer to be called, then ask someone to lead people in prayer, and go myself to

some men (who do not attend the prayer in *Jama'ah*) and burn their houses down about them.

Among the benefits of *salat al-Jama'ah* (in addition to the aforementioned reward) is that: it guarantees that one performs prayer on time. According to the Hadith of *Rasulullah ﷺ* performing prayer on time is the best of all the deeds of a Muslim. If a person prays on his own, there is no guarantee that he would not delay prayer (may be until its times passes e.g. if a person does not wake up to pray *Faj'r* prayer with the *Jama'at* in the mosque, he may sleep until after sunrise.)

For these reasons and others, the Muslim should observe *salat al-Jama'ah* carefully for all the prayers and especially for *Fajr*, *Asr* and *'Isha* prayers. *Rasulullah ﷺ* said:

"يتعاقبون فيكم ملائكة بالليل وملائكة بالنهار . ويجتمعون في صلاة العصر وصلاة الفجر . ثم يعرج الذين باتوا فيكم ، فيسألهم ، وهو أعلم بكم ، فيقول : كيف تركتم عبادي ؟ فيقولون : تركناهم وهم يصلون ، وأتيناهم وهم يصلون.."

"Angels come to you in succession by night and day and all of them get together at the time of *Asr* and *Fajr* prayers. Those who spent the night with you ascend to heaven, and He (Allah) asks them, though he knows everything: In what state did you leave my servants? The angels reply: When we left them they were praying and when we came to them they were praying."

*Uthman ibn Affan*, may Allah be pleased with him, said:

"سمعت رسول الله صلى الله عليه وسلم يقول: من صلى العشاء في جماعة فكأنما قام نصف الليل . ومن صلى الصبح في جماعة فكأنما صلى الليل كله..."

I heard the Prophet *ﷺ* say: "A person who offers *'Isha* prayer in *Jama'ah* is like one who spent half of the night in prayer, and a person

who offers *Fajr* prayer in *Jama'ah* is like one who spent the whole night in prayer."

*Rasulullah* ﷺ also said:

”من صلى صلاة الصبح فهو في ذمة الله . فلا يطلبكم الله من ذمته بشيء . فإنه من يطلبه من ذمته بشيء يدركه . ثم يكبه على وجهه في نار جهنم...”

"A person who performs Subh (Fajr) prayer in congregation comes under the protection of Allah; therefore, take care lest Allah may call you to account for anything concerning His undertaking.

It has been reported that one of the Muslim governors, though he was tyrannical and known to violate the limits of Allah, would not punish any of his opponents before he asked each one of them if he had prayed *Fajr* in *Jama'at*. If the answer was in the affirmative, then he would not touch him out of fear from the above Hadith.

It is clear from the aforementioned Hadith and others that there is special virtue for the *Fajr* prayer in *Jama'at* over other prayers. Since performing *Fajr* in *Jama'at* is harder, then observing it regularly is a sign of strong *Iman* and a proof that one is free from *Nifaq* (hypocrisy.) Whoever observes it regularly, then no doubt, he would observe other prayers.

The *Sahaba* companions of *Rasulullah* ﷺ used to consider attending *Fajr* in *Jama'at* as the measure for people's worth. Whoever attended it, they used to have a good opinion about him, and whoever missed it, they used to have a bad opinion about him.

## (16) Smoking is a dangerous disease

Praise be to Allah who permitted things that are good and wholesome and prohibited things that are bad and harmful. Our talk today is about an epidemic, which has spread all over the world. It is about smoking, which no nation is safe from its harms including the nation of Islam.

Tobacco was discovered by the Spanish sailors on the American shores at about 1500 CE (900 After Hijra.) Since its discovery, the epidemic of smoking has continued to spread all over the world. Smoking was introduced to the Muslim world by the Europeans around 1000 A.H.

It is unfortunate that some Muslims when reminded of their mistake of smoking, they respond by providing weak excuses to justify it saying that there is no clear text prohibiting smoking. Therefore, they conclude, smoking is not prohibited, but is only *makruh*.

### **Evidence for the Prohibition of Smoking**

Smoking includes lighting cigarette, a pipe, a cigar and water pipe. Smoking is *Haram* because it is basically harmful to the *deen*, health, wealth and property, family, society and environment.

### **Harmful to the Deen:**

Smoking affects a person's acts of worship negatively and reduces the reward for these actions. Take the example of the prayer, which is the most important act of worship. When a person goes to the mosque for prayer he is required to purify and clean himself so that he does not harm other worshippers with any bad smell. The Messenger of Allah ﷺ

said: “Whoever eats garlic or onion let him avoid us and our *masjid*. The angels are surely hurt by things that hurt the human beings.”

The smell coming out from the mouth of a smoker is worse and fouler than that from the mouth of one who ate garlic or onion. Thus, a smoker is between two options, either to harm the praying people and the angels with his foul smell, or miss the prayer in *Jama'ah*.

Smoking also affects fasting. Fasting is very hard for the smoker. As soon as the day is over, he hastens to break his fast on an evil cigarette instead on sweet dates or pure water. Even if he fasts through the month of Ramadan, a smoker is reluctant to fast on other days as it is too hard for him. Thus he loses the great reward of those who perform voluntary fasting.

### **Harmful to the human body**

No one can deny the harm of smoking to the human body. The medical evidence for this is well established and overwhelming. Smoking contains poisonous materials, such as nicotine, tar, carbon monoxide and others that the smoker swallows in small proportions. Their harm accumulates with time to result in a gradual destruction of the human tissues and organs. The hazards of smoking to the health are too many to enumerate. Cancer, tuberculosis, heart problems, asthma, coughing, premature birth, infertility, mouth and teeth diseases, are among the many health hazards that have been strongly linked to smoking.

These diseases may not appear all at once, however a smoker is most likely to suffer from some of them, and his suffering increases as he grows older. In a report by a research centre in America it says: smoking leads to the highest level of deaths, more than war, famines,

and terrorist acts. Every year 2.5 million people die as a result of smoking-related diseases. This is equal to 5% of those who die every year.

What I have mentioned is sufficient to prohibit smoking. Islam prohibits any action that causes harm to oneself or to other people. Allah (*subhanahu wa ta'ala*) says: "Do not kill yourselves, Allah is indeed merciful to you." He also says: (Do not cast yourselves, with your own hands, into destruction.)

#### **Waste of wealth:**

Smoking, in addition to the above, is a waste of money on that which harms and has no benefit. Wealth belongs to Allah, so how would one dare to waste it in disobedience to Him? Allah says: (*subhanahu wa ta'ala*) "Do not waste (your resources) extravagantly. Indeed the squanderers are the brethren of the devil"

Furthermore, there are numerous cases of burnt carpets, furniture, and even complete houses and establishments that have resulted from smoking.

#### **Harmful to the mind:**

Smoking is harmful to the human mind. An obvious demonstration of this is that one who is addicted to it passes through periods of severe craving, making it hard for him to think, concentrate, solve a problem, or do any important matter, until he smokes.

#### **Harmful to the environment**

A smoker emits his poisons in the faces of his companions, wife/husband, children, and the environment. It is well established that second-hand (passive) smoking is almost as dangerous as active smoking. A smoker whether he likes it or not, makes of himself a bad

example for his children and others to follow. He leads them to commit this evil.

**Evil substance:**

Smoking involves the consumption of an evil substance (*khabeeth*). It has a foul smell, foul taste, and is harmful to the body. This is a further evidence to prohibit it, because Allah (*subhanahu wa ta'ala*) says about the Prophet ﷺ "He enjoins upon what is right, forbids them what is wrong, makes lawful to them the good things of life, prohibits for them the evil things, and lifts from them their burdens and the shackles that were (previously) upon them."

Tobacco is not one of the *Tayibat* (wholesome), but one of the *Khabeeth* (foul) substances.

**Scholars' verdict:**

Based on the above, all of the great scholars of Islam agree to the prohibition of smoking. This is something, which is very clear for anyone who has a sound fitra (nature.) It is better for one who smokes to admit his/her guilt and strive to get rid of it instead of arguing falsely. It is very strange that the whole world have realised the dangers of smoking and is seeking to eradicate it, and yet, there some Muslim who are reluctant to count it among the prohibited things based on its harmful effects to the *deen*, health and money.

Note:

The prohibition of smoking is not restricted to consuming it, but applies as well to offering it to people or selling it. All of this involves helping people commit sins, which is prohibited, as Allah (*subhanahu wa ta'ala*): "Help one another in righteousness and piety, and do not help one another in sinning and transgression."

Also, Allah's Messenger said: ﷺ "Indeed when Allah prohibits something, he prohibits eating its price."

### **Treating the disease of smoking:**

1) Turning towards Allah (*subhanahu wa ta'ala*) sincerely, and resolving to stop smoking immediately with strong determination not to return to it , in compliance with Allah's command. We have a good example in the companions of the prophet ﷺ who when the verse of the Qur'an concerning the prohibition of alcohol was revealed, and they heard it read for the first time, they threw the cups of wine from their hands, destroyed all the vessels of alcohol until the streets of Madina were full with wine. They did this despite the fact that alcohol has a similar or greater addictive power over those who drink it. So it is a matter of /man (faith.)

2) Avoid the bad company of smokers and smoking environments that are full with the smell of smoke.

3) Change the food diet by abstaining from foods and drinks that would entice the craving to smoking such as spices, meat, tea, and coffee; and eating a lot of vegetables and fruits instead.

4) Use medically tested and established procedures to help stop smoking, as directed by physicians, such as nicotine patches, nicotine gum, etc.

5) Seeking refuge with Allah from the secret whispers of *Shaytan* (Satan) who continuously dictates to the human being that he is weak and incable of refraining from sinning.

## (17) Being certain before accepting accusations

In Islam there is a special concern for strengthening the bonds of brotherhood and the dominance of love and affection between the members of the Muslim society.

In Islam, the believers are brothers. In their mutual love and affection, they are like one body whenever a part of it complains, the rest of the body falls into fever and sleeplessness.

In order to preserve this brotherhood, Allah may He be glorified and exalted orders the Muslims not to accept any accusation or claim against another Muslim or a group of Muslims without careful examination and verification of these accusations and claims.

Allah may He be glorified and exalted say in chapter *Al-Hujurat* (The Apartments): "O you who believe if an evil person comes to you with any news, verify it, lest you harm people in ignorance, And afterwards become full of regret for what you have done." (49:6).

This verse lays the foundation for one of the important Islamic principles. Whenever one hears an accusation or claim, he must not haste and accept it, especially if the accused person is one who is known for piety and righteousness. In this case and generally one must look for the proof. Furthermore, the credibility of the source from which the accusation came should be considered. It could be that the accusing person is making a false claim because he does not like the accused or to get some benefit or for any other reason.

Ibn Abass reported Allah's messenger ﷺ as saying : " If people were given according to their claims, they would claim the lives of other persons and their properties..."

*Omar ibn Abdu-Aziz* said: "If there was a dispute between two persons and one of the opponents comes to you while one of his eyes is damaged , do not pass a judgement in his favour until you see the other opponent, may be his two eyes were damaged".

Imam Al-Shaafe'i said: " I attended a meeting in Egypt, the speaker was considering the credibility of one person (whether or not knowledge can be taken from him). The speaker declared that man to be unreliable. When he was asked why? and people insisted, he said : I saw him urinating while he was standing. They said: And so what", meaning it is not a big thing. He said:" urine will splash on his clothing and then he goes and prays in them. He was asked:" Have you seen that happening and he went for prayer without washing his clothing?" He replied: " No, but that is what is going to happen."

So he was passing a judgement based on an assumption.

As a general rule accusations must not be accepted without a clear proof, especially if it appears to you that there is a hidden motive behind the accusation, such as hatred, envy etc.

News from the media should be treated in the same way. We should not believe everything we hear. The reporters are not always reliable since, most of the time, they follow their own whims and desires.

## (18) Receiving Ramadan **إستقبال رمضان**

After (a day or two) (a few days) the blessed month of fasting will be upon us and so it is a fitting occasion for all of us to rejoice in the approach of Ramadan because it is one of the greatest blessings of Allah to His slaves and it is repeated every year so that He might forgive us our wrong actions and raise us up in ranks.

As we receive Ramadan I invite you to consider the meanings and wisdom of this act of worship so that we may all discharge it in the way which will realise its hoped-for goals.

In order for us to arrive at some of these wisdom we propose the following questions: What is the purpose of fasting? Is it purely to refrain from eating, drinking and sexual intercourse?

Our noble Messenger ﷺ said, "How many a fasting persons who have nothing from their fast but hunger and thirst."

In other words, there are a lot of people who do not benefit from their fasting because they don't know its reality. So they waste its moral and spiritual benefits because of their behaviour which contradicts the spirit and purpose of fasting.

The purpose of the fast of Ramadan is for us to achieve *Taqwa* as Allah *ta'ala* said: "O you who believe, fasting has been made obligatory for you as it was obligatory for those before you in order that you might have *Taqwa*."

In the fast one must restrain the limbs from wrong actions so the Muslim refrains from every forbidden word and deed. He keeps his

tongue from lying, backbiting, story-telling, abusing and disputing. He lowers his eyes from forbidden glances and his ears from things which are not allowed to hear and he does not resolve in his heart upon any wrong action.

Since the aim of the obligation of fasting is to achieve *Taqwa* and Ramadan creates a good atmosphere for exertion in acts of obedience, so we must, in this month, attempt to increase in recitation and study of Qur'an, remembrance of Allah, *Salat* in *Jama'ah*, *Taraweeh*, *Itikaf* and spending in the way of Allah etc.

We must also adorn ourselves with the noble qualities of character, particularly patience because Ramadan is the month of patience. Patience is one half of *Iman* and its reward is the Garden. We must train ourselves in patience during the month until it is habitual to us outside of Ramadan.

One of the clearest manifestations of patience is not to return wrong with wrong, but rather with pardon, saying, "I am fasting, I am fasting."

It is narrated in a Hadith of the Messenger of Allah ﷺ "When it is the day for one of you to fast let him not be indecent, nor shout and if anyone abuses or fights him then let him say, 'I am fasting.'"

Ramadan has many merits:

- Firstly that Allah multiplies the rewards for actions in order to raise His slaves up in rank. It has been narrated in an authentic hadith, "Whoever draws closer during it with good actions is as one who performed an obligatory act at any other time. Whoever

performed an obligatory act is as one who performed seventy obligatory acts at any other time."

- Secondly, that the gates of the Garden are opened and the gates of the Fire are closed during it and the Shayateen are chained, meaning that the paths which lead to the Garden are opened and those leading to the Fire are blocked.
- Thirdly, Allah ta'ala frees millions of souls from the Fire. In a Hadith of the Messenger of Allah, *salla'llahu alaihi wa sallama*, "Truly the beginning of Ramadan is a mercy, its middle is forgiveness and its end is freedom from the Fire."

Finally, we have a duty towards our Muslim brethren who neglect the rights of Allah. We must invite them to fast and turn in repentance to Allah and explain to them that the greatest loss is for a Muslim to break his fast in Ramadan even for one day without excuse.

Ramadan is the month of turning in repentance to Allah and there is a great opportunity in it to forsake the life of disobedient and to return to Allah.

## (19) Ramadan has come upon us **وأقبل رمضان**

A great and blessed month has come upon us; the month of Ramadan. It is the month during which the Qur'an was revealed as guidance for humankind.

It is the month of *Siyam*, *Qiyam* (standing in prayer), giving in *Sadaqah*, generosity, good deeds and *Ihsan*.

It is the month which our Prophet Muhammad ﷺ described as **أَوَّلُهُ رَحْمَةٌ** the first part of it is mercy **وَأَوْسَطُهُ مَغْفِرَةٌ** and the middle part of it is forgiveness, **وَأَخْرُهُ عُنُقٌ مِنَ النَّارِ** and the last part of it is freedom from the Hell-fire.

It is the month about which our Prophet Muhammad ﷺ said: "When Ramadan comes, the gates of Paradise are opened, the gates of Hell-fire are closed and the *Shayateen* are chained up."

This means that:

- i) Good acts which lead to Paradise become much easier.
- ii) Evil acts which lead to Hell-fire are not so easy, unless a person is really a miserable person. It is for this reason that the Prophet ﷺ described Ramadan as a shield because it protects from Hell-fire.

For these and other virtues of Ramadan, the Prophet Muhammad ﷺ used to remind his companion with the merits of Ramadan upon its arrival by saying:

**قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمًا وَقَدْ حَضَرَ رَمَضَانَ: «أَتَاكُمْ رَمَضَانُ، شَهْرُ بَرَكَةٍ، يَغْشَاكُمْ اللَّهُ فِيهِ، فَيَنْزِلُ الرَّحْمَةَ، وَيَحِطُّ الْخَطِيئَاتِ، وَيَسْتَجِيبُ الدُّعَاءَ، يَنْظُرُ اللَّهُ تَعَالَى إِلَى تَنَافُسِكُمْ فِيهِ، وَيُبَاهِي بِكُمْ مَلَائِكَتَهُ، فَأَرَوْا اللَّهَ مِنْ أَنْفُسِكُمْ خَيْرًا، فَإِنَّ الشَّقِيَّ مِنْ حَرَمَ فِيهِ رَحْمَةَ اللَّهِ عَزَّ وَجَلَّ»**

"Ramadan has come to you; a month of *Barakah* (blessings); Allah sends down His mercy upon you, forgive your sins, and accepts your *du'a*. Allah looks at your competition in it (in good deeds.), and He

boasts about you among His angels. So; show Allah that you are good. A really deprived and miserable person is one who is deprived from the mercy of Allah in it.”

Ramadan is a great blessing from Allah to His believing servants. Through fasting, He wants to forgive their sins and raise them in ranks. I would like to call upon my Muslim brothers and sisters draw the maximum benefit from it.

### **How can we draw the maximum benefit from this month?**

1- By taking this opportunity to make a sincere *Tuba* (repentance) from all wrong actions; major and minor. Repentance is not only required from sinners and transgressors but from every Muslim, even the good believers. Every individual has his weaknesses and mistakes. Allah says in the Qur'an: ”**وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ**”

*"And O You believers! Turn to Allah in repentance that you may prosper."*

2- By having a good intention of fasting; with *Iman* (sincerity), and *Ihtisab* (anticipating its reward from Allah.) We must ensure that our fast does not become a tradition or a habit. There is a danger here, because Ramadan is very famous in Muslim societies. We must not fast just to follow the rest of the society, or for health or financial reasons. The Messenger of Allah ﷺ stipulated for the acceptance of the fast that it should be done with *Iman* (sincerity) and with *Ihtisab* (anticipation of reward from Allah.) So one should be careful and purify one's *niyyah* (intention) and avoid acts which indicate the lack of *Iman* and *Ihtisab* in one's fasting. Some of the signs of these are:

- i) To fast but abandon prayer, to fast and pray during Ramadan but intend to abandon prayer after Ramadan, or to fast and pray Friday prayer only.
- ii) To fast but feel uneasy about the fasting and to be annoyed and discontented instead of being happy and pleased.
- iii) One has no intention of continuing on the path of righteousness after Ramadan; rather one intends to return to his/her wrong doing after Ramadan.
- iv) One does not observe the *aadab* i.e. the courtesies and spiritual meanings of fasting, and so one spends one's day of fasting arguing, abusing, fighting, backbiting others, lying and doing wrong things.

3- We should draw the maximum benefit from Ramadan by increasing in acts of worship and obedience to Allah such as performing the *Taraweeh* prayers in the mosque at night, reciting the Qur'an, giving in charity, *Dhikr* remembrance of Allah, standing in prayer at night in the last ten days of Ramadan etc.

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Brothers and sister:

The month of Ramadan is a month of gains and profits. Therefore, every Muslim should make use of its opportunity and increase in good deeds and acts of obedience in it.

One should especially guard and carefully observe the five daily prayers, the most important act after the *Kalimah*. Every Muslim man or woman must perform them on time, perfect their *Wudu*, standing, *ruku'*, *sujud* and *khushu..*

The second most important obligation after *Salat* is *Zakat*. According to the book of Allah whoever Allah has given money, and does not pay *Zakat*, then that money will be a cause of punishment for that person. So, you should count your money and if it reaches the Nisab of 200 Euro, and you have that money for one lunar year, then you should pay 2.5% of that money. Some people like to pay *Zakat* during Ramadan, which is good, as the reward for actions are multiplied in it.

Every Muslim should guard his fasting by avoiding any *Haram* actions or sayings.

Fasting involves complete abstinence from food, drink, marital relations or smoking throughout the day. However; fasting is not just about abstaining from these lawful necessities. Fasting in Islam entails much more on the behavioural level- abstinence from falsehood, speaking ill of others, quarreling, idle talk etc.

Though, wrong behaviour is abhorrent at all times, the emphasis is greater in Ramadan. There is no point in a Muslim abandoning in his fast the lawful things such as food and drink and then falls into the unlawful such as backbiting, slander, argument etc.

## (20) Fasting- A Supreme Discipline

Fasting is a practice common to many religions. Fasting in Islam, however, is a unique moral and spiritual discipline. Unlike fasting in other religions, the fasting of Ramadan involves total abstinence from food, drink, marital relations or smoking throughout the daylight hours. However, the fast must be broken at sunset each day, and it is recommended to have a pre-dawn meal before resuming the fast on the following day.

In addition to refraining from these ordinarily lawful necessities, fasting in Islam entails much more on the behavioural level: abstinence from falsehood, speaking ill of others, quarreling, harsh talk, discussion of disreputable matters, idle talk - in fact wrong behaviour of any sort are all reprehensible. Though offensive behaviour is generally abhorred in Islam, the emphasis is even greater in Ramadan.

Some people may abstain from food and drink but are not affected by the true meaning of fasting. They abstain from eating the lawful during the day but care not about the unlawful during the fast. This type of fast is described in a *Hadith* of Rasulullah ﷺ: "There are many people who gain nothing from their fast except hunger and thirst."

### The Ethics of Fasting:

Fasting is aimed at elevating the personality as well as freeing the humankind from his/her baser instinct. To fast is to be consciously aware of the need to protect the senses and organs, which have developed reflex mechanisms.

- Emphasis should be placed on the need to control the tongue from uttering falsehood or abuse. In Ramadan, the tongue should be trained to recite Qur'an and *Hadith* and engage in *Dhikr* - remembrance of Allah.
- To protect the eyes from unlawful glances.
- To keep the ears from listening to slander or idle talk.
- To prevent the hands and feet from being used in aggression.

### **Recommended practices for the fasting person:**

#### **1. Suhoor (pre-dawn Meal):**

*Anas* (may Allah be pleased with him) related that *Rasulullah ﷺ* said: "Eat *Suhoor* for there are blessings in it."

It is considered best to delay the *Suhoor* (i.e. as close to dawn as possible.) *Zayd ibn Thabit* narrated: "We ate the *Suhoor* meal with *Rasulullah ﷺ* and then we got up for the prayer (Fajr.) He was asked what was the length of time between the two? He replied: The time it would take to recite fifty verses."

#### **2. Hastening the breaking of the fast:**

It is preferred for the fasting person to hasten in breaking the fast when the sun has set. *Sahl ibn Saa'd* (may Allah be pleased with him) narrated the *Hadith*: "The people will continue to be on the right path as long as they hasten in breaking the fast."

#### **3. Supplicating while breaking the fast:**

*Abdullah ibn Amr* (may Allah be pleased with him and his father) related that *Rasulullah ﷺ* said: "A fasting person, upon breaking his fast, has a supplication that will not be rejected."

*Rasulullah* ﷺ when breaking his fast, would say: "The thirst has gone, the veins have become wetted, and the reward has become sure, *insha' Allah*."

**4. Striving to do as many acts of worship as possible** especially during the last ten days of Ramadan.

**5. Refraining from useless talk**, fighting with others, and acts of disobedience in general, because such acts waste the reward of the fast.

**6. Performing *Qiyam* and *Taraweeh*** prayers during Ramadan.

**7. Seeking the night of Qadr** in the last ten days of Ramadan and striving to do as many acts of worship as possible in it.

**8. Performing *I'tikaf*** (retiring to the Mosque for worship.) *Rasulullah* ﷺ used to perform *I'tikaf* for ten days every year in the month of Ramadan, but in the last year of his life he performed it for twenty days.

## (21) The Last ten days of Ramadan – *Lailat-al-Qadr*

It is desirable for the Muslim to exert himself/herself in the acts of worships in the last ten days of Ramadan because *Lailat-al-Qadr* (Night of Majesty and Power) is hoped for in them.

The Prophet ﷺ used to mix sleep and standing in prayer in the first twenty days of Ramadan, but when the last ten days came, he would stay awake the whole night and wake up his family, and exert himself in worship.

*A'isha* (may Allah be pleased with her) related: “The Prophet ﷺ when the ten came (the last ten days of Ramadan) used to tighten his belt (i.e. prepare and rally all his force for *Ibadah* - worship), stay awake for the whole night and wake up his family.”

The Messenger of Allah ﷺ used to spend the last ten days of Ramadan in '*Itikaf* (retreat.) It is related from *A'isha* (may Allah be pleased with her) that the Prophet ﷺ used to spend the last ten days of Ramadan in '*Itikaf* until Allah took his soul, then his wives used to do '*Itikaf* after him.”

'*Itikaf* is clinging to the mosque for worship, as a means of bringing yourself closer to Allah. '*Itikaf* is *Sunnah* because the Messenger of Allah ﷺ did it and he persisted in it until Allah took him. If one is unable to perform '*Itikaf* for the whole ten days of Ramadan, one can spend any time in '*Itikaf* even one day.

There is a Qur'anic description of *Lailat-al-Qadr* mentioned in *Surah Al-Qadr*, this short *Surah* which we recite all through the year. Allah *ta'ala*

says: “We sent it down (meaning the Qur’an) on *Lailat-al-Qadr*. And what will make you grasp what the *Lailat-al-Qadr* is? *Lailat-al-Qadr* is better than a thousand months. The Angels and the *Ruh* descend by the permission of their Lord with every matter. Peace it is until the coming of the Dawn.”

Now the time for this *surah* has come to put it into practice.

Allah *Ta’ala* informs us that He revealed the Qur’an on the *Lailat-al-Qadr* in Ramadan, meaning that He, *ta’ala* began its revelation on this night or that He sent it down all at once from *al-Lawh al-Mahfoudh* (the Preserved Table) to the House of Power and Might which is in the lowest heaven, and then it descended after that in distinct parts according to the events and the situations.

Then He, *ta’ala* said, by way of showing the greatness of the matter of this night,”And what will make you grasp what the *Lailat-al-Qadr* is? *Lailat-al-Qadr* is better than a thousands months.” Because it is a special night actions and worship in it have become equal to actions and worship of a thousand months, as a special grace to this *Ummah*-nation of Muslims. The Messenger of Allah, ﷺ was shown the actions of the people before us, and considered the lifespan of his *Ummah* were short in comparison, so that they could not manage to make the actions which others had done in their long lives. So, Allah gave him *Lailat-al-Qadr* which is better than a thousand months.

Then He *ta’ala* says, “The angels descend and the *Ruh* in it by the permission of their Lord with every matter. Peace it is until the coming of Dawn”

Meaning that the descent of the angels is very numerous in this night, and that the *Ruh*, who is Jibril comes down and all of this is good, and its time extends from the setting of the sun until the coming of the Dawn.

There are many statements about when *Lailat-al-Qadr* might be, but the best known and the most famous is that it would be one of the uneven nights from out of the last ten nights of Ramadan because of the *Hadith* of *A'ishah* (r.a.) that the Messenger of Allah ﷺ said "Seek the *Lailat-al-Qadr* in the last ten nights of Ramadan."

Whoever prayed the prayers of *Isha* and *Fajr* or dawn in *Jama'ah* in the Mosque has taken a great part of it, and whoever prays *Taraweeh* then it is better, and whoever completed the whole night and didn't sleep then that is the best.

It is desirable that one should repeat this Du'a **اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي** "O Allah, You are pardoning, You love Pardon so pardon me" because of the *Hadith* of *A'ishah* (r.A.a) that she said, "O Messenger of Allah, if I managed to come across *Lailat-al-Qadr* what *Du'a* should I make?" and he ﷺ said: "Say, O Allah You are pardoning You love pardon so pardon me."

There are is a rite which is closely connected to Ramadan. It is *Zakat al-Fitr* which is obligatory on every individual Muslim young or old, male or female. It is related from *Ibn Umar*, that he said, "The Messenger of Allah ﷺ made the *Zakat al-Fitr* of Ramadan an obligation, as **صَاعٌ** a Sa'

of dates or Sa' of barley upon the slave and the free person the male and the female the young and old of the Muslims.”

Its wisdom is the purification for the fasting person, from those things that might have occurred in the fast of indecent or useless speech, and it is also assistance for the poor on the day of *Eid*.

It is related from *Ibn Abbas* that the Messenger of Allah ﷺ made the *Zakat al-Fitr* an obligation as purification for the fasting person from indecent and useless talk, and in order to feed the poor. Whoever discharged it and paid it after the Salat then it is an acceptable *Zakat*, and whoever paid it after the Salat then it is just a *Sadaqah*.”

*Zakat al-Fitr* is an obligation on the Muslim who owns a Sa' of food above what he needs for himself and his family for one day and one night. It is an obligation on him and on whoever he must support such as his wife and his children.

The measure of the *Sadaqat al-Fitr* by weight is equal to three and a half pounds of rice and its value is 7 Euro per person.

It is an obligation from the time of the setting of the sun on the last day of Ramadan until just before the prayer of the *Eid*, and it's acceptable to pay it one or two days before the *Eid*.

The *Sadaqat al-Fitr* if it is delayed does not become any less necessary but it becomes a debt which will cling to the person until he pays it off, even if it is at the end of his life.

## (22) What is after Ramadan?

Acts of worship in Islam are like stations in which the Muslim takes provision of *Imani* energies, which strengthen in him the impulses of good and weaken or remove evil impulses.

Prayer, for example restrains from shameful and evil deeds, Zakat is a protection from the impulse of greed and training in generosity. Fasting helps one to control one's appetites and to strengthen one's willpower etc.

A true and complete act of worship is that which leaves an effect upon the Muslim, and which transfers him/her from a state to a better one. If this (transfer) does not happen, then the act of worship has not realised its purpose, and has not produced its fruit. Whoever's prayer does not prevent him from indecent and disapproved actions, then this prayer has not realised its hoped for goals.

Few days ago, we said farewell to a generous guest i.e. the month of Ramadan. We ask Allah (*subhanahu wa ta'la*) that it bears witness in our favour on the Day of Judgement, and that it intercedes on our behalf on that day. The Messenger of Allah ﷺ told: "Fasting and the Qur'an intercede on behalf of a servant of Allah on the Day of Judgement. Fasting would say: 'O my Lord! I prevented him food, drink and his desires during the day hours, so let me intercede on his behalf. The Qur'an would say: I prevented him sleep during the night, so let me intercede on his behalf. Their intercession would be accepted, and so he (the slave) is admitted to Paradise."

Ramadan was like a training school in which the Muslim received various lessons in *Khair* (good) for one month. At the end of the training period the Muslim becomes used to performing righteous deeds and staying away from evil.

Brother and sisters: After a trading season, the trader who bought and sold during that season would stop and assess his performance to see whether he has made a profit or loss. This is an essential practice in business. Ramadan was a season of trade for those who seek profit in the *Aakhira*. Let us take ourselves to account for what we have done in Ramadan to see what profit have we made in it, and what benefit have we gained?

There are certain signs, which help one to know if he had profited or lost during Ramadan. Everyone would feel these signs in him/herself. Whoever finds himself after Ramadan in a state of righteousness better than his state before the beginning of Ramadan, and has more desire to do good deeds and stay away from evil, then this is a sign that one has benefited from Ramadan. Whoever finds himself in a bad state like his state before Ramadan or even worse; committing acts of disobedience to Allah, neglecting his prayers, cheating in his dealings etc., then this is a sign that he has lost in Ramadan.

Servants of Allah: You should guard and protect the profit and the achievement, which you have realised during Ramadan. Your resolve to continue on the same path of good should not become any weaker. Whoever is contented with what he has done in Ramadan is like someone who cuts short his journey before reaching his destination. Worse than that is for the Muslim to turn away from the guidance and

return to a life of disobedience and error, after a period of purity and correctness in Ramadan.

Brothers and sisters: When the Muslim's intelligence opens up to understand the reason for his existence in this life, he finds that he was not created in vain. He was created for the noblest purpose: for the worship of Allah. Worship is not just for a specific period of time, but it is for all time as Allah (*subhanahu wa ta'la*) says: "And worship your Lord until the certain (death) comes to you."

For that reason the opportunities for worship and acts of obedience follow one upon another in Islam. When Ramadan has come to an end, fasting immediately after it was legislated for us. *Rasulullah* ﷺ said: "Whoever fasts Ramadan and then follows it up with six days of *Shawwal* (the month following Ramadan) then it is like fasting the whole year."

Also when Ramadan has come to an end it is followed by the months of Hajj i.e. the months of *Shawwal*, *Dhul-Qa'idah* and *Dhul-Hijjah*. I would like here to remind that if the pre-conditions of capability (financial, physical and others) are met, then the Muslim, male and female, must hurry to perform the Hajj. The Messenger of Allah ﷺ said: "Whoever of you wants to perform the Hajj, then let him hurry up."

However, some people consider this obligation very lightly, even when they are able to go. This is a very serious mistake, as man does not know what awaits him tomorrow. He might die or lose his capability to perform Hajj. Perhaps in the presence of a Muslim in this country there is a good opportunity for him/her to perform Hajj as there are no restrictions on the numbers of those going on Hajj.

## (23) Leaving alone that which does not concern one

من حسن إسلام المرء تركه ما لا يعنيه

A true Muslim society, which is established on the ideological and moral teachings of Islam, is a righteous society. In this society, every Muslim loves for his brother what he loves for himself and dislikes for his brother what he dislikes for himself. In this righteous society each individual's honour is safe, as his blood and property are safe. According to the teachings of Islam these three i.e. blood (life), property and honour are equally sacred.

This was clear from the famous *khutbah* of Rasulullah ﷺ *Haj-jat-Al-Wada'* (farewell pilgrimage) in which he said: "Your blood, your property and your honour are inviolable and sacred like the sacredness of this day of yours and this month of yours."

The sacredness of blood and property is very obvious for everyone - meaning that most people would respect these two. However, the sacredness of honour is not as clear as the sacredness of these two - meaning that most people, even good Muslims who would be careful not to spill the blood of a Muslim or take his property without right, are not so careful when it comes to the honour of another Muslim.

As I have explained earlier and quoted the *Hadith* of Rasulullah ﷺ there is no difference between the three. Accordingly, one of the basic characteristics of a Muslim Society is security of oneself, one's property and one's honour.

The question, which must be asked, is: how could these societies reach this level of the righteous society we are talking about?

There is no way other than adopting the Islamic moral qualities. It is not enough just to know these qualities and to say how good they are! We must adhere to them and implement them in our daily life. One of the ways to know these good moral qualities is to disclose those negative qualities which oppose and negate them. One of these negative aspects is indulging in things that do not concern one.

Imam *Tirmidhi* reported the *Hadith* in which *Abu Huraira (ra-dhiya Allahu 'anhu)* said: Rasulullah ﷺ said: "Part of the goodness of a person's Islam is his leaving alone that which does not concern him."

Imam Muhammad Ibn Zayd, the leading Imam of the *Maliki Madhhab* during his time, said: 'All the aspects of morality and good conduct are derived from four *Hadith*: His words ﷺ "Whoever believes in Allah and the last day, let him say something good or keep silent.' And his words: 'Part of the goodness of a person's Islam is his leaving alone those things, which do not concern him'. And his advice ﷺ to the one who asked him for advice: 'Do not lose your temper' And his words ﷺ: 'None of you shall believe until he loves for his brother what he loves for himself.'

In the *Hadith*, which is the main subject of our talk today: who determines the things, which concern one and the things, which do not concern one? Is it our whims and desires, which determine them? The answer is of course no. It is the *Shari'ah*, which decides. The obvious example is in the case of *al-'Amr bil-Marouf wan-Nahiy 'ani- al-Munkr* (enjoining what is good and forbidding what is evil.) People have gone astray regarding this matter as we see that clearly in western societies. According to the *Shari'ah al-'Amr bil-Marouf wan-Nahiy 'an al-Munkr* is

part of what concerns a Muslim, and should be carried out if its preconditions are fulfilled.

What is meant by leaving alone that which does not concern one is guarding one's tongue and avoiding useless talk. Allah (*Subhanahu wa ta'ala*) described avoiding useless talk as one of the qualities of the believers and as one of the pillars of success. Allah joined it with prayer and Zakat in the Qur'an: He says: "Successful indeed are the believers. Those who humble themselves in their prayers, who avoid useless talk and who are active in giving Zakat."

*Umar ibn Abd Al-Aziz (radhiya Allahu 'anhu)* said: "Whoever is certain about the *Aakhirah*, he will be contented with little in this *Dunya*. And whosoever counts his word as being part of his action then he will speak little except about those things, which concern him.'

*Marouf* said: ' A sign of Allah's dislike of a person is to see that person busy with things that do not concern him. For whoever keeps himself busy with things which do not concern him, then he will miss things which concern him and will not be able to do anything about them.'

Some people are of the habit of looking and searching for other people's mistakes. If they do not find an obvious fault, they use magnifying lenses to look for minute mistakes. It would have been better for these people to look for their own mistakes and rectify them. Indeed, had everyone concentrated on his own faults and mistakes then he would have no time to look after other people's mistakes. But what happens is that those who are deceived forget their own mistakes and start looking after other people's faults.

## (24) Responsibility of upbringing of children

Islam charges parents with the greatest responsibility for the upbringing of their children and for preparing them for life.

Allah ﷻ says: “O you who believe! Protect yourselves and your families from a fire whose fuel is people and stones.”

The Prophet ﷺ said in the *Hadith*: “And a man is a shepherd in his own house and he is responsible for his flock and the woman is a shepherd in her husband’s house and responsible for her flock.”

Every child when he comes to this world, he/she comes in a pure and clean form; in a natural state of goodness as *Rasulullah* ﷺ said in a *Hadith*.

When he/she finds a good upbringing at the home and a sound and correct atmosphere in the society, he will grow in complete *Iman* and good character.

It is true that the environment has its effects on the child, but the child should be brought up by the house i.e. his parents before the school and the society. The parents are directly responsible for his deviation if he deviates.

The Messenger of Islam ﷺ stated this fact more than fourteen hundred years ago when he said: “Every child is born in a natural state of goodness. It is his parents who make him a Jew, a Christian or a Magus.”

We believe that every child is born pure and without sin and in a state of Islam unlike the Christians for example who believe that the child is born with sin and needs to be christened or baptised.

The good upbringing of children requires that parents be close to their children and watch over them, not just to provide them with food and drink and fulfill their material needs.

In the early stage of childhood the child needs love, affection and compassion from his parents.

*Imam Al-Bukhari* reported a *Hadith* in which *Abi Qatada* said: “*Rasulullah ﷺ* came to us once with *Umamah Bint Abi Al-As* on his shoulder. He prayed with the child on his shoulder, when he bowed he put her down and when he raised his head from *ruku* he carried her again.”

*Imam Al Bukhari* also reported the *Hadith* in which a man saw the prophet ﷺ kissing Al-Hassan so he said: “I have ten children and I have never kissed any of them.” The prophet ﷺ said: “He who does not treat others mercifully will not be treated mercifully.”

In another narration he said: “there is nothing I can do for you if Allah has taken away mercy from your heart.”

When the child reaches the age of discretion his parents should treat him gently and try to know everything about him in a clever manner. They should know his friends because bad company is very dangerous because a child can easily learn the worst behaviour and ugliest habits from his evil friends.

This watching over ones children becomes especially important when the son or daughter reaches the age of puberty. The father must know those with whom his son or daughter keeps company, what they do and the places they go.

The parents have to direct their children to choose good friends.

One of the most important things which a child needs at an early age is a good example.

One of the things which makes parents a bad example for their children instead of being a good example is when their actions contradicts their words, when they say something but do not do it or do something opposite.

One of the finest prophetic guidance on this point is the *Hadith* reported by Abu Dawud and Imam Ahmed: Abdullah ibn Aamir said the messenger of Allah ﷺ came to us when I was a child I wanted to go out and play, my mother said: "O Abdullah! Come here and I will give you something." Rasulallah ﷺ said: "What do you want to give him?" She said "A date" He said "If you don't do it, it would be written against you as a lie."

## (25) Importance of right action – respect for law and order

### أهمية العمل الصالح – إحترام القانون وقواعد النظام

It is impossible to establish a right-acting successful Muslim society if the followers of Islam are content solely with belief in the unseen things and the performance of some of the rites of worship and without translating our Iman into right actions.

It is a great tragedy that we Muslims have failed in the arenas of life, not only in the field of technology and material advancement but also in the social and moral domain and in almost everything.

We think that as long as we are believers then we will be alright. It is as if we had been given permission to do what we like after having believed or not do anything without being harmed by that.

It is well known that right action is a fundamental pillar of Islam. It is the second pillar after the *Shahadah*. It is narrated in the Hadith of the Messenger of Allah, ﷺ that: "Islam is that you should bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah that you should establish the prayer, pay the Zakat, fast Ramadan and perform the Hajj to the house of Allah if you are able to take a way to it."

These are the most important acts of a Muslims and example of what to follow. Iman is important and its relationship with right action is that is like the foundation upon which the structure of right action stands. The Qur'an always joins between *Iman* and right action. There is no use in an idle, inactive *Iman* which does not act. Nor is there any benefit in action divorced from *Iman*.

When I talk about our shortcomings with respect to action I mean the Muslims who hold on tightly to their *deen*, who believe deeply in it and have chosen it as a way of life. These ones fall short in their action just as others do. They think that the mere act of accepting Islam in its totality and a theoretical contentment with it is enough even if there is no concern for observing the rules of good conduct and respect for law and order. This attitude is widespread among those committed to Islam as well as others. It is as if they thought that nothing would harm them as long as they continued to pray, frequent the Mosques, remember Allah and avoid the major wrong actions.

However there is great harm in that for people, Muslim countries and for the *deen* so much so that the image of the Muslims and their lands has assumed in people's minds a very negative form. All of the lands of Islam is part of the 'third world.' It is a land in which ignorance leads and chaos, carelessness and neglect are widespread. The Muslim is ignorant, incapable, loves chaos and hates organisation.

Can we be pleased with this ugly picture which is painted of us?

It is not possible to deny these accusations completely for much, if not all, is correct. It is true that we think little of the basic principles of courtesy, behaviour and transactions so much so that westerners and others are more careful of these principles even though they are the backbone of our *deen*. I do not mean to say that out of admiration for western civilisation. It is not the most ideal model which we must aim at and it does have a lot of dangerous flaws. However, we cannot deny that it has a lot of virtues all of which have their source in our *deen*, and which we have abandoned to others.

For example we ignore the teachings of our *deen* with respect to the manners and rights of the roadway. We do not park our car properly when we come to the Mosque and so every *Jumu'ah* we cause a problem.

Roadways have their rights in Islam whether a person is travelling on them or just standing or parking his car. Among their rights are refraining from causing harm, helping people in trouble, assisting anyone who is carrying something, ordering the right and forbidding the wrong. We know from the *Hadith* of the Messenger of Allah, ﷺ that removal of harm from the road is an act of charity.

If the traffic laws here and elsewhere forbid obstructing the pathways and they guard people's lives then Islam welcomes them and commitment to them is to be desired from the *Shari'ah* point of view.

Brothers and sisters! Our *deen* is one of *Ihsan* or doing things well. The Messenger of Allah, ﷺ said, "Truly Allah decreed for everything that it should be done well. So if you kill then do the killing well and let one of you sharpen his knife and make it easy for his slaughtered animal."

While we prepare ourselves to return to our *deen*, we have to think about our shortcomings and that we have accepted Islam with our mouths without following our *Iman* with action and that our actions contradict in many ways the *Iman* we claim with our tongues.

## (26) The Virtues of the Ten days of Dhul-Hijjah

Allah chooses for His bounty whomever He wishes, and so He prefers one person over another and one place over another and one time over another.

Among the special days which Allah has preferred are the first ten days of the month of *Dhul-Hijjah*.

*Ibn 'Abbaas* (may Allah be pleased with him and his father) reported that the Prophet ﷺ said: "There are no days in which righteous deeds are more beloved to Allah than these ten days (of *Dhul-Hijjah*.) The people asked: Not even *jihad* for the sake of Allah? He said: "Not even *jihad* for the sake of Allah, except in the case of a person who goes out to fight giving himself and his wealth up for the cause, and comes back with nothing of that."

This *Hadith* indicates that these ten days are better than all the other days of the year, with no exceptions, not even the last ten days of Ramadan. However, the last ten nights of Ramadan are better, because they include *Laylat al-Qadr*, which is better than a thousand months. Thus the various reports may be reconciled.

The virtue of these ten days is based on many things:

- 1) Allah made an oath by them in the Qur'an, and swearing an oath by something is indicative of its importance and great benefit. Allah says "By the dawn; by the ten nights" (*al-Fajr* 89:1-2)
- 2) The Prophet ﷺ testified that these are the best days of the year, as we have already quoted above.

3) The Prophet ﷺ encouraged people to do righteous deeds in these days. He ﷺ commanded us to recite a lot of *tasbih* (*Subhan-Allaah*), *tahmeed* (*Al-hamdu Lillaah*) and *takbeer* (*Allahu akbar*) during this time.

4) These ten days include *Yawm 'Arafaat* (the Day of 'Arafaat), on which Allah had completed and perfected His *deen*.

5) These days also include *Yawm al-Nahr* (the Day of Sacrifice), the greatest day of the entire year and the greatest day of Hajj. The acts of worship done on this day are more than on any other day.

What must the Muslim avoid during these ten days if he intends to offer a sacrifice?

The *Sunnah* indicates that the one who wants to offer a sacrifice must stop cutting his hair and nails, from the beginning of the ten days until after he has offered his sacrifice, because the Prophet ﷺ said: "When you see the new moon of *Dhul-Hijjah*, if any one of you wants to offer a sacrifice, then he should stop cutting his hair and nails until he offers his sacrifice."

The wisdom behind this prohibition of the one who wants to offer a sacrifice from cutting his hair etc., is so that he may resemble those in *Ihraam* in some aspects of the rites.

This prohibition applies only to the one who is offering the sacrifice, not to his wife and children, unless any of them is offering a sacrifice in his or her own right.

### **Good deeds during these days:**

Among the good deeds which the Muslim should strive to do during the first ten days of Dhu'l-Hijjah are:

1) Fasting. It is *Sunnah* to fast on the ninth day of *Dhu'l-Hijjah*. It has been reported in a sound *Hadith* that the Prophet ﷺ said regarding the fasting of this day: "I anticipate from Allah that the fasting of the day Arafat wipes out the sins of the previous year and the remaining year."

2) *Takbeer*. It is *Sunnah* to say *takbeer* (*Allahu akbar*), *tahmeed* (*Al-hamdu Lillah*), *tahleel* (*La ilaha illa-Allah*) and *tasbih* (*Subhaan Allah*) during the first ten days of *Dhu'l-Hijjah*, and to say it loudly in the mosque, the home, the street etc.

3) Performing Hajj and *'Umrah*.

4) Doing more good deeds in general, because good deeds are beloved to Allah in these days as mentioned before. Whoever is not able to go on Hajj should occupy him/herself at this blessed time by praying (*salaf*), reading Qur'an, remembering Allah, making supplication (*du'a*), giving charity, honouring his parents, upholding the ties of kinship, enjoining what is good and forbidding what is evil, and other good deeds and acts of worship.

5) Sacrifice. One of the good deeds during these ten days is offering a *Qurbani* to commemorate the incident of sacrifice and to follow the *Sunnah* of Prophet *Ibrahim* and Prophet Muhammad ﷺ.

6) Sincere repentance. One of the most important things to do during these ten days is to repent sincerely to Allah and to give up all kinds of disobedience and sin.

There is much to be gained, so make the most of the opportunity afforded by these invaluable and irreplaceable ten days. Hasten to do good work, before death strikes, before one can regret One's negligence and failure to act.

## خطبة عيد الأضحى المبارك (27) Khutba of Eid Al-Adhd

الله أكبر ، الله أكبر ، لا إله إلا الله ، والله أكبر ، الله أكبر ، والله الحمد .  
الحمد لله حمداً كثيراً طيباً مباركاً فيه، كما ينبغي لجلال وجهه وعظيم سلطانه، لا نحصي ثناءً عليه كما أثنى على نفسه، ونشهد أن لا إله إلا الله وحده لا شريك له ، غافر الذنب وقابل التوب شديد العقاب ذي الطول ، لا إله إلا هو إليه المصير . ونشهد أن محمداً عبده ورسوله ، صلى الله عليه وعلى آله وصحبه وسلّم وبعد:

فهذا يوم من أيام الله المباركة يرتبط بالعديد من شعائر العبادة لله تعالى .  
فهو يوم الحج الأكبر ، فيه يؤدي حجاج بيت الله معظم شعائر الحج . ففي صباح هذا اليوم وقف الحجاج عند المشعر الحرام ، وقبل شروق الشمس دفعوا إلى منى ، وفي هذا اليوم يرمون الجمرة الكبرى ، وينحرون هداياهم ، ويحلقون رؤوسهم أو يقصرون ، ويطوفون بالبيت ويسعون بين الصفا والمروة .

ويومكم هذا هو يوم الأضحى والنحر ، فيه يذبح المسلم أضحيته تقرباً إلى الله تعالى ، وحياءً لحادثة الفداء .

وهكذا عباد الله: يوافقكم عيدكم في هذا الصباح المبارك ليحمل إليكم هذه الذكريات الجليلة وليجدد هذه المعاني العظيمة التي ترتبط به ، ومن هذه المعاني:

**(1)** معنى الفرح والسعادة بأداء الواجب وبطاعة الله تعالى . فيوم عيدكم هذا يأتي في أعقاب أداء فريضة الحج ، كما أن عيد الفطر يأتي في أعقاب الفراغ من أداء فريضة الصيام . وهكذا يكون يومُ اكمال العبادة والفراغ منها يومَ عيد للمسلمين يفرحون فيه ويتهجون ويهنأون بعضهم البعض على ذلك . وهذه هي سنة الله في أعياد المسلمين . وهذا هو السبب الذي يجعل أعياد المسلمين لها مغزى خاص ، وفيها سعادة حقيقية . لا تجدها في غيرها من الأعياد الوطنية والمناسبات السطحية .

2) أما المعنى الثاني في هذا العيد: فهو معنى الطاعة لله والاستسلام لأمره والتضحية في سبيله ، بكل غال ورخيص ، وتقديم طاعة الله وحبه على حب أي شيء آخر حتى حب فلذات الأكباد.

أ) وهذا هو المعنى الذي تمثله حادثة الفداء ، التي نحيى ذكرها في هذه الأيام. عندما أمر الله إبراهيم أن يذبح ابنه ، فامتلأ إبراهيم للأمر وسارع إلى طاعة الله تعالى ، وعزم على ذبح ابنه.

ثم كان ما كان من فداء اسماعيل بكبش ذبحه إبراهيم مكانه ، ومن ثم أصبح الذبح سنة في عقبه الذين يرثون ملته.

ب) ومعنى الطاعة والتضحية هو الذي تمثله رحلة الحج حيث يترك المسلم ماله وولده وأهله ، بل والدنيا جميعاً وراءه ويهاجر إلى الله تعالى استجابة لأمره وطلباً لمغفرته ورضوانه.

3) من المعاني التي يذكرنا بها هذا العيد معنى وحدة الأمة الإسلامية ، فإن هذا العيد وشعيرة الحج التي ترتبط به مظهر من مظاهر وحدة الأمة الإسلامية ومناسبة لتذكير الأمة بوحدة ففي هذه الأيام يجتمع الحجاج من كل بقاع الأرض حول بيت واحد ويهتفون بنداء واحد ، ليك اللهم ليك ، وقد زالت بينهم الفوارق في وحدة لا مثيل لها. وفي هذه الأيام يحتفل المسلمون في مشارق الأرض ومغاربها . من غير الحجيج . بهذا العيد وبأحياء ذكرى حادثة الفداء حيث يعيشون في أجوائها الممتلئة بالايان والطاعة لأمر الله تعالى .

عباد الله: تأملوا هذه المعاني الكريمة في أعيادكم وتعلموا منها:

1) أن يكون سروركم وسعادتكم مرتبطين بما تقدمون من طاعة وخير، فهذه هي الدواعي الحقيقية للفرح والسعادة. "قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما يجمعون."

2) وتعلموا منها أيضاً الاقبال على الله تعالى ، وأن لا تشغلكم أمور الدنيا من زوجة وولد ومال وتجارة ووظيفة عن القيام بواجبكم نحوه أن تقبلوا على الله

3) وتعلموا منها أن تكونوا مستعدين للتضحية بكل غال ورخيص في سبيل الله.

عباد الله:

إن أمتكم الإسلامية تمر بوضع حرج وظروف صعبة للغاية ، وكلكم يعلم الأزمات التي تمر بها الأمة ونحن التي يتعرض لها أبنائها في بقاع شتى من الأرض ، بعد أن تداعت عليها الأمم، كما تتداعى الأكلة إلى قصعتها، كما تنبأ رسولكم الكريم بذلك ، صلواته الله وسلامه عليه، وأخبر أن ذلك يكون بسبب ضعف الأمة ، وهو ضعفٌ ليس بسبب قلة العدد، ولكنه بسبب حبهم للدنيا ، وتركهم لدينهم وراءهم ظهرياً.

ونحن نرى مظاهر هذا الضعف في هذه الأيام في صور الضعف السياسي والمادي للأمة والتبعية والإستسلام للأعداء. ولئن كنا نرى هذا فإننا نرى أيضاً صور عودة الوعي وصور الصحوة الإسلامية من جانب آخر. وواجب المسلم أن يكون في صف أمته، وأن يقف الموقف الشريف الذي تمليه عليه عقيدته وضميره ، لا أن يقف في صف الأعداء والخائنين ، ولا في صف الخائرين المستسلمين ، وأن يصبر ويصابر وأن لا يهن ولا يحزن.

وإن هذه الأزمات إلى زوال بإذن الله ونحن موعدون بالنصر كما أخبر بذلك رب العالمين: ((هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله))، وكما بشر رسوله الكريم.

والله أسأل أن يوفق المسلمين ويهديهم إلى سواء السبيل وأن يبرم لهم أمر رشد يعز فيه أولياؤه ويذل فيه أعداؤه ويؤمر فيه بطاعته وينهى فيه عن معصيته.

في هذا اليوم يقدم المسلم أضحيته لله تعالى. وهذه الأضحى هي سنة أبيكم ابراهيم ونيكم محمد صلى الله عليه وسلم. وذبحها أفضل من الصدقة بثمنها لما فيه من احياء السنة ، فضحوا أيها المسلمون عن أنفسكم وأهليكم متقربين بذلك إلى ربكم ، متبعين لسنة نبيكم صلى الله عليه وسلم ، ويكره لمن يقدر عليها أن لا يذبح ، ومن كان لا يقدر فلا حرج عليه.

ومن شروط الأضحية المقبولة:

- 1) السلامة من العيوب ، فلا تجزيء العرجاء البين عرجها ، ولا العوراء البين عورها ، ولا المريضة ، ولا العجفاء (أي النحيفة)
- 2) ومن الشروط: السن المعتبرة ، وهي في الضأن ستة أشهر فما فوق ، وفي المعز سنة ، وفي البقر سنتان، وفي الإبل خمس سنوات.
- 3) ومنها : أن يقع الذبح في الوقت المحدد له شرعاً ، ويبدأ من بعد صلاة العيد. فلا يجوز الذبح قبل صلاة العيد فعن رسول الله صلى الله عليه وسلم قال: "من ذبح قبل الصلاة فليعد" وقال: "من ذبح قبل الصلاة فإنما هو لحم قدمه لأهله، ليس من النسك في شيء." ويستمر الذبح حتى قبل غروب شمس اليوم الثالث بعد يوم العيد.
- ويجب أن يسمي عليها ويكبر قائلاً : بسم الله والله أكبر ، اللهم هذا منك وإليك ، هذا عن فلان وآله. ويستحب أن تقسم الأضحية ثلاثاً : يأكل أهل الميت ثلثاً ، ويتصدقون بثلث ، ويهدون الثلث.
- عباد الله : إن الله قد جعل المؤمنين إخوة ، يتعاونون فيما بينهم على البر والتقوى ويحترم كل واحد منهم الآخر في نفسه وماله وعرضه. وتذكروا أن نبيكم وقف في حجة الوداع معلناً تحريم دماء السلمين وأموالهم وأعراضهم ، تحريماً مؤبداً إلى يوم القيامة. فاحذروا أيها المسلمون من تعدي حدود الله في الأعراض كما تحذرون من سفك دماء المسلمين ومن أكل أموالهم بالباطل ، فإن حرمة عرض المسلم كحرمة دمه وماله. واجتنبوا غيبة الأفراد والجماعات واجتنبوا سماعها فإنه كبيرة أيضاً .
- وثقوا روابط الأخوة والمحبة بينكم فدينكم يأمركم بذلك ، و احذروا من فساد ذات البين ، فإن فساد ذات البين هي الحالقة التي لا تحلق الشعر ولكن تحلق الدين ، كما أخبر رسولكم بذلك. فأصلحوا ذات بينكم ، والعيد مناسبة طيبة لذلك.
- أقيموا الصلوات الخمس وإياكم أن تمملوها ، فإن ترك الصلاة شعبة من كفر. وبعض الناس لا يصلي إلا الجمعة وهذا خطأ شنيع ، وبعضهم لا يصلي إلا صلاة العيد ، ومن كان هذا شأنه فهو في خطر عظيم.

أكثرنا من ذكر الله في يوم العيد والأيام الثلاثة التي تليه . و في كل حين . ولكن للذكر هذه الأيام فضل خاص . "أيام التشريق أيام أكل وشرب وذكر لله تعالى"  
وهي أيام يحرم الصيام فيها.

اللهم إنا نسألك أن تعيد هذا العيد على الأمة الإسلامية وقد توحدت كلمتها وانتصرت على أعدائها.

اللهم إنا نسألك أن تنصر المجاهدين في كل مكان.

سبحان ربك رب العزة عما يصفون ، وسلام على المرسلين ، والحمد لله رب العالمين.

### Khutbah of Eid Al-Adha

Praise be to Allah, as is fitting to the majesty of His faith and the vastness of His authority. We cannot praise Him enough as He has praised Himself.

- We thank Him for the festivals of good which He has given us.
- We bear witness that there is no god but Allah and that Muhammad is His servant and Messenger.
- This is one of the blessed days of Allah which is associated with many acts of worship of Allah ﷻ. It is the greatest day of Hajj on which the pilgrims of the House of Allah perform most of the rites of Hajj. And it is the day of sacrifice on which the Muslim slaughters his Qurbani with the intention of drawing himself closer to Allah and to commemorate and revive the incident of sacrifice.
- This Eid comes and brings with it glorious memories and deep meanings.

It is significant that the Islamic Eids are associated with the obedience of Allah ﷻ. and that the two Eids mark the completion and fulfillment

of two important acts of worship, pilgrimage in this case and fasting in the case of Eid Al-Fitr. This means that real joy and happiness lie in obeying Allah ﷻ and in fulfilling one's duties towards Him.

Another moral which we learn from this Eid is that we should always be willing to obey Allah ﷻ, to submit to Him and to sacrifice everything for His sake. Our love for Him should come first before the love of anything else, wife children or money. Submission and sacrifice are the meanings which the incident of Sacrifice symbolises. When Ibrahim ؑ was ordered by his Lord to sacrifice his son. And so he decided to slaughter his son. Before carrying out this mission, Ibrahim thought to discuss the matter with his son, so that it would be easier for him to accept it. Ibrahim found his son to be most obedient to his father, most submissive to Allah.

In the words of the Qur'an: (( ..He said: I have seen in a dream that I offer you in sacrifice; what is your view? He said: O may father! Do as you are commanded. You will find me, Insha Allah, one of the steadfast.))

Then after that Allah ransomed Ismael with a ram, which Ibrahim slaughtered in the place of Ismail. From then on sacrifice became a sunnah for the followers of Ibrahim who inherit his way.

Submission and sacrifice are also represented in the journey of Hajj, during which the pilgrim leaves behind his family, home, property, business and travels towards Allah, to seek his forgiveness and pleasure.

Servants of Allah:

You should reflect upon these glorious meanings in your Eids and try to embody them in your life.

1) You should learn to turn towards Allah ﷻ and not let the things of the worlds distract you from fulfilling your duties towards Him.

2) You should learn to sacrifice everything for His sake.

Servants of Allah:

Your Muslim Ummah is passing through a very critical and difficult situation as you well know. This situation affirms the Hadith of Rasulallah ﷺ in which he said that: nations will call each others against you as the eaters will invite each other to eat from a large eating dish. The reason lies, as Rasulallah ﷺ explained, in the weakness of the Ummah. This weakness is not because they are small in number, but because of their love of the world and their abandonment of their religion.

We can clearly see the manifestations of this weakness in terms of the political and material weakness and in surrender to the enemies. But we can also see the resurgence and revival of Islam on the other side. It is a duty upon every Muslim to stand on the side of his Ummah and not on the side of the enemies or those who surrender.

These difficulties will pass and the victory of the *deen* of Allah, which Allah has promised, will surely come true.

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On this day the Muslim slaughters his sacrifice with the intention of drawing closer to Allah and to follow the *Sunnah* of Ibrahim ؑ and Muhammad ﷺ. It is disliked for someone to leave it (sacrifice) who is

able to do it. It is better to slaughter than to pay the equivalent of its price in *Sadaqah*. And whoever cannot afford to do it, there will be nothing against him.

There are certain conditions which must be fulfilled in the animal to be sacrificed.

1) The age: For the sheep: six months or more, for the goats: one year, for the cows: two years; for the camels: five years.

2) freedom from defects: The lame, the sick, the one-eyed and the thin are not acceptable.

3) The right time for slaughtering: which starts after the Eid prayer and continues until before the sun set on the third day after the Eid.

- Rasulullah ﷺ ordered the one who slaughtered before the prayer to repeat the sacrifice.

- The one who slaughters must mention the name of Allah saying: Bismillah; Allahu Akbar. This is on behalf of so and so and his family.

## (28) Seeking Refuge with Allah from the *Fitan* (Turmoil)

Servants of Allah! Have *Taqwa* of Allah and beware of the *Fitan* (afflictions); the apparent ones and the hidden. Avoid anything that distracts and turns you away from your *deen*. Do not let your children and your property make you disobey Allah (*Subhanahu wa t'ala*) or neglect your obligations towards Him -and thus be a source of *Fitna* for you. For these two (children and property) could be a source of *Fitna* for one as Allah (*Subhanahu wa t'ala.*) warned in the Qur'an: "Your riches and your children may be but a trail."

*Rasulullah* ﷺ informed his *Ummah* about the *Fitan* (turmoil) that will take place until the Day of Judgement -so that they may know and avoid them. He told them ﷺ about the *Fitna* of ignorance- when religious knowledge will be taken away, the *Fitna* of greed and that of excessive killings. He said ﷺ: "Time will pass rapidly, 'religious' knowledge will be removed, miserliness will be thrown (into the hearts of people) and the *Harj* will increase. They asked what is *Harj* and he replied: Killing!"

True knowledge is that which benefits its bearer and makes him a righteous person, who is a good example for others. This sort of knowledge has been gradually disappearing and such types of *Ulema* have become rare.

Greed and miserliness have been thrown into the hearts of people so much so that some people have refused to pay *Zakat*. Others looked at

it as a loss. People took that which they have no right to take and so on.

There is so much killing that we have almost reached the stage which *Rasulullah* ﷺ described in one of his *Hadith* by saying. 'By the one in whose hand my soul is! A time will come when a murderer would not know why he killed, and the murdered person would not know why he was murdered.'

Unfortunately, this is the case even now not only in non-Muslim countries-but in Muslim countries as well.

*Rasulullah* ﷺ informed us about the *Fitna* of *Amanah* -honesty or trust- and that it will be removed till one cannot find an honest person. He ﷺ said: 'Man will go to sleep during which honesty will be taken away from his heart. People will be carrying out their trade but there would hardly be a trustworthy person. It will be said: in such and such tribe there is an honest person. It will be said about a person: how wise, polite strong he is, though he will not, have faith in his heart-equal even to a mustard seed.'

What the Prophet ﷺ told us has come to be true so much so that one would hardly trust another person in business or trade nowadays, and that honest people could be counted on fingers.

*Rasulullah* ﷺ also informed us about *Fitnat Al-Mal* -Money and wealth. He said: 'Soon time will come when people would not care about how they earn money- through *Halal* or *Haram* means.'

This is something, which we all see today. Many people earn money through deception, lying, bribe, *riba*, false claims and denial of debt that they owe to others.

So, be careful servants of Allah and avoid these *Fitan* which Allah and his Messenger ﷺ warned you against.

These *Fitan* of wealth, children, ignorance, murder, greed and dishonesty are but small part of the *Fitan* that will appear towards the end of time. There are many others, which ﷺ informed us about.

Despite these *Fitan*, the *Deen* (religion) will still remain clear and uncorrupted as the Prophet ﷺ had told us: 'I have left you on the clear middle way. No one will go astray except a miserable and wretched person. Whoever lives after me will see different and strange things. So follow my *Sunnah* and that of *Al-khulafa Al-Rashideen* (Right Acting Caliphs.) Hold fast to it. Obey your Muslim leader, even if he was a slave. The believer is like a good-natured camel - which wherever is led follow (led in truth and justice)

Learning the knowledge of the *Shari'ah* is one of the most important means to protect oneself from *Fitan*. It has been narrated in a tradition: 'A *Fitna* would come which destroys people and only a person of knowledge would be saved from it by his knowledge.

Other means to avoid the *Fitan* include running away from them, *Sabr* (Patience) and *Du'a* (supplication.)

Rasulullah ﷺ ordered his *Ummah* to seek refuge with Allah (*Subhanahu wa ta'la*) from the *Fitan* in every *Salat*. He said ﷺ: 'When one of you reads *Tashah-hud* (*At-tahiyat* - in prayer before *Salam*) let him/her seek refuge with Allah from four things. He should say 'O Allah 1 seek refuge with you from the torment of the Hell, from the torment of the grave, from the trial of life and death, and from the trial of *Al-Masih Al-Dajjal*.'

*Ibn Abbas*, may Allah be pleased with him and his father, said that *Rasulullah* ﷺ used to teach them this *Du'a* as he would teach them a *Surah* from the *Qur'an*.'

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ  
جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ  
الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ  
الْمَسِيحِ الدَّجَالِ.

## (29) Not to be deceived by one's actions

It is quite obvious from the evidences of the *Shari'ah* that the right actions leads to Paradise and the wrong actions lead to the Hell- fire.

In many verses of the Qur'an Allah (*subhanahu wa ta'ala*) promised His believing servants, who do the right actions, the gardens of bliss and He warns the disbelievers against the fire. He says (*subhanahu wa ta'ala*):

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ (34) أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (35) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (36) (القلم)  
"Verily for the righteous are gardens of bliss with their Lord. Shall We then treat those who have surrendered as we treat the guilty. What is the matter with you, how do you judge."

He also says (*subhanahu wa ta'ala*):

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (13) وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ (14) يَصْلَوْنَهَا يَوْمَ الدِّينِ (15) وَمَا هُمْ عَنْهَا بِغَائِبِينَ (16)  
(الإنفطار)

"As for the righteous verily they will be in delight. And the wicked verily will be in hell. They will burn therein on the day of Judgement. And will not be absent thence."

In these verses and the likes of them there is a clear proof that man himself determines his destiny in the hereafter and that he builds his own way either to Paradise or to the hell fire.

But we must not overestimate our right actions and think that to worship Allah for a number of years is the real price for an ever-lasting life in Paradise. We must not be deceived also, and think that these acts of obedience which we perform are perfect and free from defects.

These acts of obedience which we do are not equal to the blessings which Allah (*subhanahu wa ta'ala*) has showered upon us in this life let alone the delights in the hereafter. In fact if we weigh (compare) all our right actions with one blessing in this world, then this blessing will outweigh them.

What happens is that Allah (*subhanahu wa ta'ala*) looks into the hearts and intentions of the people of *Iman* and out of His Mercy: He wipes out many of their wrong actions and passes over many of their wrong actions and multiplies the actions which they do as He multiplies the produce for the farmer compared to the seeds which the farmer puts into the soil.

The Messenger of Allah may Allah bless him and grant him peace said: "Do good deeds, properly and sincerely and receive good news because one's good deeds will not make him enter paradise. They asked even you o Messenger of Allah. He said: even I, unless Allah bestows His Mercy upon me.

Al-Hassan Al-Basri said: "Being deceived by one's actions is a guilt which renders the actions void. When the Muslim offers his good action to Allah, he must remember his shortcomings. He must also remember that the rights due to Allah are more than he can fulfill. Allah (*subhanahu wa ta'ala*) says describing the attitude of true believers:

إِنَّ الَّذِينَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُونَ (57) وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ (58) وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ (59) وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ (60) أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ (61) (المؤمنون)

"Verily those who live in awe for fear of their Lord. Those who believe in the revelation of their Lord. Those who ascribe no partners with their

Lord. And those who give whatever they give while their hearts full of fear, because they will return to their Lord. It is these who hasten in every good work. And these are foremost in them.

These believers believe in the verses of their Lord. They take no partner with Him. They discharge their duties and do the acts of obedience as much as they can. After all they do they are still afraid because they feel that they have many shortcomings.

Some people mistakenly understood from this *Hadith* that the right action has no value at all. They claimed it does not lead to Paradise. According to them paradise is a gift from Allah which He gives to any one even if has not done any good. This is not true because Allah (*subhanahu wa ta'ala*) says to the believers on the day of Judgement: "That is paradise which you shall inherit by virtue of your past deeds."

### (30) The evil end and how to avoid it **سُوءُ الْخَاتِمَةِ**

في الحديث قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ".....فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ يَعْمَلُ أَهْلَ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ يَعْمَلُ أَهْلَ النَّارِ فَيَدْخُلُهَا، وَإِنْ أَحَدَكُمْ لَيَعْمَلُ يَعْمَلُ أَهْلَ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ يَعْمَلُ أَهْلَ الْجَنَّةِ فَيَدْخُلُهَا." (رواه مسلم.)

*Rasulullah ﷺ* said in a *Hadith*: "By Allah! Whom there is no god other than Him, one of you will do the actions of the people of Paradise until there is between him and it a cubit (arm length); then what has been decreed for him will come to pass and he will do the deeds of the people of the Fire and so enter it. And one of you will do the deeds of the people of the Fire until there is between him and it a cubit; then what has been decreed for him will come to pass and he will do the deeds of the people of Paradise and so enter it."

This *Hadith* confirms two things:

1. The state of man may change from good to evil or from evil to good.
2. Actions depend on their conclusions and that a person will be raised on the Day of Judgement according to the state in which he/she died.

The scholars said: **سُوءُ الْخَاتِمَةِ** An evil end – may Allah save us from it will not happen to a person who is outwardly doing what he/she should do and his inner-self is sound and correct. An evil end will be the share of:

1. a person who has some hidden defect –which is not noticeable to people, or
2. a person who insists on some major wrong action, and he dies before *Tuba* (repentance.) or,

3. a person who was on the straight path, but he changed and went astray.

As to this change from good to evil referred to in (3), it does not usually happen suddenly, but gradually. It might start with one abandoning the *Jumu'ah* and *Jama'at* prayers, then one isolates himself away from the Muslim society and finally abandons the prayer and indulges into acts of disobedience.

In order that the Muslim may save himself /herself from this evil fate, he/she should adhere to *Jama'at Al-Muslimeen* (the Muslim community) and attend their *Jumu'ah* and *Jama'at* prayers. *Rasulullah* ﷺ counseled the Muslims to do so. He said ﷺ: "Whoever wants to enjoy the ease and comfort of the life of Paradise let him adhere to the *Jama'at*. *Shaytan* is the companion of a person who is on his own. He – *Shaytan* – is further away from two persons. He also said ﷺ: "Stick to the *Jama'at*. The wolf only eats the lone sheep from among the flock."

To avoid the evil end, one should be careful not to fall in any of the things which invalidate one's deeds such as *Shirk*, *riya* (showing off), disobedience of parents, consumption of what is *Haram* etc.

One should not insist on any of the *Kaba'ir* (major wrong actions) such as drinking alcohol, consumption of *Riba* (usury), *Zina* (adultery or fornication), drug abuse etc. One should repent immediately from any such wrong action.

One should ask Allah (*subhanahu wa ta'ala*) repeatedly to keep him on the straight path and not to make his heart change or swerve from the

truth. One should ask Allah (*subhanahu wa ta'ala*) as *Rasulullah* ﷺ used to ask Allah continuously: “O Turner of the hearts! Make my heart firm in your *Deen*.”

” يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.”

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163, South Circular Road, Dublin 8, Ireland.

Tel. 003531 4533242. Fax. 003531 4532785.

E-mail: [ifi@indigo.ie](mailto:ifi@indigo.ie)

Website: [www.islaminireland.com](http://www.islaminireland.com)