

Morals

From the khutbahs of
Al-Masjid An-Nabawi



By

Dr. Abdul Muhsin bin Muhammad Al-Qasim
Imam and Khatib of Al-Masjid An-Nabawi and Chief
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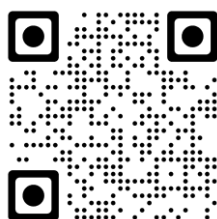
مترجم بالإنجليزية

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In the name of Allah, The Entirely Merciful, The Especially Merciful

The Introduction

All praise be to Allah, and may peace and blessings be upon our prophet Muhammad, and his family and companions.

To proceed:

From the grace of Allah upon His servants is that he made righteous actions of different types, so they may acquire the highest levels of Paradise through them.

Among these acts of worship are those actions which are between the slave and his Lord, such as reverence and subservience to Him, worshipping Him alone, and affirming absolute perfection to Him by affirming His names and attributes.

Also from these acts of worship are those actions which are between the slave and the creation, and they can be summarised in the following: good character, being kind and avoiding harming others, and having a cheerful face.

In order to clarify the importance and status of this worship – i.e. good character, I delivered a number of khutbahs regarding it in the Prophet's mosque. Afterwards, I gathered and organised them in this book, and they came to a total of thirteen khutbahs. I have named this book «**Morals – From the khutbahs of Al-Masjid An-Nabawi**».

I ask Allah to make it beneficial and sincere for His Noble Face.

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

Dr. Abdul Muhsin bin Muhammad Al-Qasim

Imam and Khatib of Al-Masjid An-Nabawi and Chief Justice at the Court of Appeals in Al-Madinah

A decorative border with intricate black floral and scrollwork patterns, framing the central text. The border is symmetrical and features a central floral motif at the top and bottom, with scrolling vines and leaves connecting the corners.

Praiseworthy morals

Guarding the Tongue ⁽¹⁾

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

Amma ba'd:^[2]

O Slaves of Allah! Fear Allah as He deserves to be feared, for whoever fears his Lord is saved, and whoever turns away from His remembrance is destroyed.

Ayyuhal-Muslimoon:^[3]

Allah's favours upon His slaves cannot be enumerated.

﴿وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْعَرُونَ﴾

{Whatever blessings you have are from Allah.} [Al-Nahl: 53]

The tongue is a great blessing and an intricate part of Allah's amazing creation. He blessed mankind with the tongue. He said:

﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ * وَلِسَانًا وَشَفَتَيْنِ﴾

{Have We not made for him two eyes? And a tongue and two lips?} [Al-Balad: 8-9]

Within it is knowledge, eloquence, and the honour of the descendants of Adam, Allah the Exalted says:

﴿الرَّحْمَنُ * عَلَّمَ الْقُرْآنَ * خَلَقَ الْإِنْسَانَ * عَلَّمَهُ الْبَيَانَ﴾

(2) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 4th of Rajab 1441AH.

[3] Translator's note: "Amma ba'd" is a phrase used to separate between the introduction and the topic of the sermon. It can be translated as: "To proceed".

[1] Translator's note: "Ayyuhal-Muslimoon" is an address meaning: "O Muslims".

{The Most Merciful. He taught the Quran. He created man. He taught him eloquent speech.} [Al-Rahman: 1-4]

All that the servant says is recorded in his scrolls, and He will meet his Lord with it on the Day of Resurrection. Allah the Exalted says:

﴿مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

{He utters no word except that there is a watcher by him ready (to record it).} [Qaf: 18]

Because of this, Allah has commanded His servants to speak in an upright manner. He said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

{O you who have believed, fear Allah and speak (always) the truth.} [Al-Ahzab: 70]

Similarly, He commanded them to speak with the kindest and best of speech:

﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ﴾

{And tell My servants to say that which is best.} [Al-Isra: 53]

From the obligations of faith is guarding the tongue except from good. The Prophet Muhammad (peace and blessings be upon him) said: «**Whoever believes in Allah and the Last Day, let him speak good or remain silent**» (Reported by Bukhari and Muslim). Furthermore, Allah praises His believing slaves for turning away from idle speech and actions, as He says:

﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾

{And they who turn away from actions and speech that have no benefit in them.} [Al-Muminun: 3]

The Muslim is the one who guards his tongue, and the slaves differ in their levels regarding guarding the tongue. A man asked the Prophet, «Which of the Muslims is best? He replied: **He from whose tongue and hand the Muslims are safe**» (Reported by Bukhari and Muslim). Paradise is the reward for the one who guards his tongue, the Prophet Muhammad (peace and blessings be upon him) said: «**Whoever can guarantee for me what is between his two jawbones – meaning his tongue – and what is between**

his two legs – meaning his private part – **I guarantee Paradise for him**» (Reported by Bukhari).

The tongue is a small in size, and hugely beneficial. However, it may also be extremely harmful. It is for this reason that the Prophet Muhammad (peace and blessings be upon him) sought refuge from its evil. He said: «**O Allah! I seek refuge in You from the evils of my tongue**» (Reported by Abu Dawood). The Prophet Muhammad (peace be upon him) feared the consequences of the tongue for his companions and his nation. Sufyan ibn Abdullah Ath-Thaqafi said: «O Messenger of Allah! What do you fear most for me? So he took hold of his tongue and said: **This**» (Reported by At-Tirmidhi).

The companions (may Allah be pleased with them) were also fearful of their tongues. Abu Bakr showed his tongue, and said: «This has brought me to dangerous places». Ibn Abbas (may Allah be pleased with them both) took a hold of his tongue and said: «Wo be to you! Say that which is good, you will profit; or remain silent from evil, and you will be safe. If you do not, then know that you will be regretful».

The danger of the tongue is severe in this world and the hereafter. How many lives have been destroyed because of a single word!? Ibn Masud (may Allah be pleased with him) said: «There is nothing more deserving of a lengthy imprisonment than a tongue». It is possible that a person's speech destroys them, to the extent that he meets Allah bankrupt. The Messenger of Allah (may Allah's peace and blessings be upon him) said: «**Do you know who the bankrupt one is?** They said: O Messenger of Allah, the bankrupt one among us is the one who has no Dirham nor property. The Messenger of Allah (may Allah's peace and blessings be upon him) said: **The bankrupt in my Ummah is the one who comes with prayer and fasting and charity on the Day of Resurrection, but he comes having abused this one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. Thus, this one is given from his good deeds, as is the other person [that he wronged]. If his good deeds are depleted before he is able to pay what is upon him, then some of their sins will be taken and cast upon him, then he will be cast into the Fire**» (Reported by Muslim). The Messenger (may Allah's peace and blessings be upon him) was «asked about that for which people are admitted into the Fire the most, and he said: **The mouth and the private parts**» (Reported by At-Tirmidhi). Furthermore, «**Verily the slave utters a word that he does not**

affirm its outcomes, but he sinks down in Hell-Fire farther than the distance between the east and the west» (Reported by Bukhari and Muslim).

The greatest evil of the tongue is invoking other than Allah, and making rivals with Him, Exalted is He. Allah says:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ﴾

And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection and they, of their invocation, are unaware [Al-Ahqaf: 5]

«And Whoever dies while invoking other than Allah as a rival, will enter Hell-Fire» (Reported by Bukhari).

And Allah is the One Who bestows blessings alone, and attributing His favours to other than Him is shirk. The Messenger (may Allah's peace and blessings be upon him) said: **«Allah said – in the Hadith Qudsi: This morning there were among my servants one who believes in me and one who disbelieves. The one who said: We have been given rain by Allah's grace and mercy; is the one who believes in me and disbelieves in the star. As for the one who said: We have been given rain by such and such star, then he is the one who disbelieves in me and believes in the star»** (Reported by Bukhari and Muslim).

Seeking refuge in other than Allah does not increase a person except fear and weakness. Allah – the Most High – says:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

{And there were men from mankind who sought refuge in men from the jinn, so they increased them in burden} [Al-Jinn: 6]

Swearing by other than Allah is from associating partners with Allah in statements. The Messenger of Allah may (may Allah's peace and blessings be upon him) said: **«Whoever swears by other than Allah has committed disbelief or polytheism»** (Reported by Ahmed), **«Whoever takes an oath to follow a religion other than Islam, telling a deliberate lie, he will be as he said»** (Reported by Bukhari and Muslim). **«Whoever swears by honesty is not from among us»** (Reported by Abu Dawood).

To Allah – the Exalted – belongs absolute perfection, and whoever names himself by names specific to Allah will be humiliated by Him. the Messenger of Allah (may Allah’s peace and blessings be upon him) says: «**The most lowly name in Allah's sight is: “the King of Kings”, there is no King except Allah**» (Reported by Bukhari and Muslim).

The decree belongs to Allah alone, the will of others is not to be equated with the will of the Exalted, whether in speech or meaning. The Messenger of Allah (may Allah’s peace and blessings be upon him) said: «**Do not say: What Allah wills and whatever so and so wills, but say: What Allah wills, and afterwards whatever so and so wills**» (Reported by Ahmed).

Qadr is the power of Allah, and believing in it is from the pillars of faith, so it is not to be said: «**If I had done such and such, such and such would have happened.... Verily, ‘if’ provides an opening for the deeds of the devil**» (Reported by Muslim). And expressing displeasure at the decree through speech are from the affairs of pre-Islamic ignorance. «**If the wailing-woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of liquid copper – meaning burnt garments – and a chemise of mangle**» (Reported by Muslim).

Allah manages the night and day and controls them. Cursing time opposes faith or weakens it. The Prophet Muhammad (may Allah’s peace and blessings be upon him) said: «**Allah Exalted is He says: The son of Adam bothers me by abusing time, whereas I am time. I alternate night and day**» (Reported by Bukhari and Muslim).

Whoever has bad thoughts regarding Allah and causes the creation to despair from the mercy of Allah has exposed himself to the threat of Allah. A devout worshipper from the Children of Israel said to a sinner among them, «**I swear by Allah that Allah will not forgive so and so! Whereupon Allah – the Most High – said: Who is this who swears that I will not forgive so and so? For I have forgiven so and so and have nullified your deeds**» (Reported by Muslim). Abu Hurairah said: He uttered a statement that destroyed his worldly life and hereafter. «**When you hear a man say: “The people are doomed”, he himself is the most doomed of them all**» (Reported by Muslim).

Knowledge of the unseen is strictly for Allah, Exalted is He. He – the Most High – says:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

{None in the heavens and earth knows the unseen except Allah}
[Al-Nahl: 65]

«**Whoever visits a soothsayer and asks him about anything, his prayers will not be accepted for forty nights**» (Reported by Muslim).
«**Whoever visits a soothsayer and believes in what he says, he has disbelieved in what has been sent down to Muhammad**» Reported by Ahmed).

From the greatest of prohibitions is speaking about Allah without knowledge.

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۚ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْمُونَ﴾

{Say, 'My Lord has only forbidden immoralities-what is apparent of them and what is concealed-and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.} [Al-A'raf: 33]

Mocking the religion removes a person from it, The Exalted says:

﴿قُلْ أَيُّ اللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

{Say, Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after your belief.} [Tawbah: 65]

Lying is from the ugliest of sins and immoral faults. It is the root of all evil, and it is a sign of hypocrisy. «**Verily lying leads to wickedness and wickedness leads to Hell, and if a man continues to lie and devotes to lying until he is recorded by Allah as a liar**» (Reported by Bukhari and Muslim). The ugliest of lies is lying about Allah and his messenger. The Exalted says:

﴿وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾

And on the Day of Resurrection you will see those who lied about Allah their faces blackened. Is there not in Hell a residence for the arrogant?
[Az-Zumar: 60]

The Prophet Muhammad (may Allah's peace and blessings be upon him) said: «**Whoever tells lies about me deliberately, let him take his place**

in Hell» (Reported by Bukhari and Muslim).

Whoever intentionally lies in an oath about a matter in the past, his false oath leads to him being thrown into the Hellfire, and «**He who took an oath on the property of a Muslim without legitimate right would meet Allah and He would be angry with him**» (Reported by Bukhari and Muslim).

Another form of lying is making false claims regarding lineage, the Prophet (may Allah's peace and blessings be upon him) said: «**If somebody claims to be the son of other than his real father knowingly, he disbelieves. And if somebody claims to belong to some folk to whom he does not – i.e. in lineage, let such a person take his place in Hell-Fire**» (Reported by Bukhari and Muslim).

And from the major sins is bearing a false testimony. The Prophet (may Allah's peace and blessings be upon him) said: «**Should I inform you of the greatest of the major sins?** He asked this three times. They said: Yes, O Allah's Messenger! He said: **To join others in worship with Allah and to be undutiful to one's parents**, the Prophet then sat up after he had been reclining and said: **And I warn you against giving a false witness** and he kept on repeating this until we hoped he would stop» (Reported by Bukhari and Muslim).

«**Every Muslim's blood, property and honour are unlawful to be violated by another Muslim**» (Reported by Muslim). And «**It is among the greatest of sins that a man curses his parents** They said: O Messenger of Allah! Does a man curse his parents? He said: **Yes. He verbally abuses the father of a man, who in turn, verbally abuses his father, and he curses his mother, so he curses his mother**» (Reported by Bukhari and Muslim).

From the destructive sins is to falsely accuse chaste, unaware, believing women. The Almighty says:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

{Indeed, those who accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.} [Al-Noor: 23]

Slander is to falsely accuse an innocent person with something. Allah, Exalted is He, says:

﴿وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا﴾

{But whoever earns an offense or a sin and then blames it on an innocent has taken upon himself a slander and manifest sin.} [Al-Nisa: 112]

Backbiting is to «**mention your brother in a manner which he does not like**» (Reported by Muslim). It is from the greatest of sins. Allah, Exalted is He, says:

﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا﴾

{And do not backbite each other. Would one of you like to eat the flesh of his brother when dead?} [Al-Hujurat: 12]

Ibn Abbas said: «Allah has made backbiting forbidden the way He has made eating dead animals that have not been slaughtered properly forbidden».

From the evils of the tongue is striving in tale-bearing between the creation.

﴿وَلَا تَطْعَمْ كُلَّ حَلَّافٍ مَّهِينٍ * هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ﴾

{And do not obey every worthless habitual swearer. [And] scorners, going about with malicious gossip.} [Al-Qalam: 10-11]

Allah's Messenger said: «**The tale-bearer shall not enter Paradise**» (Reported by Bukhari and Muslim). Yahya ibn Abi Kathir (may Allah have mercy on him) said: «The talebearer corrupts in an hour to which a sorcerer does not corrupt in a year».

«**Reviling a Muslim is corruption**» (Reported by Bukhari and Muslim). «**If a man accuses another man of deviance or accuses him of disbelief, that accusation will come back on him if his companion is not as he said**» (Reported by Bukhari).

«**Cursing a believer is like murdering him**» (Reported by Bukhari and Muslim). Whoever curses something unjustly, the curse is returned on him, «**The believer is not a slanderer, nor does he curse others**» (Ahmed). The Messenger of Allah (may Allah's peace and blessings be upon him) says «**Those who curse will be neither witnesses nor intercede on the Day of Resurrection**» (Reported by Muslim).

The ridicule of the creation is from arrogance, and «**it is enough evil for a Muslim to look down upon his Muslim brother**». (Reported by Muslim). Allah, Exalted is He, says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْحَرُونَهُمْ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّنْ نِّسَاءِ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَأْمُرُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمَاءُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

{O you who have believed, let not a people ridicule people; perhaps they may be better than them; nor let women ridicule women; perhaps they may be better than them. And do not insult one another and do not call each other by nicknames. Wretched is the name of disobedience after faith. And whoever does not repent-then it is those who are the wrongdoers.} [Al-Hujurat: 11]

«**From the matters of pre-Islamic era is boasting of high rank, slandering family lineage**» (Reported by At-Tabarani).

Just as Islam has forbade cursing the living, it is also forbidden to curse the deceased. The Messenger said: «**Do not curse the dead, for they have gone forth to the actions they put forward**» (Reported by Bukhari). Islam even has prohibited cursing the wind, as well as the fever, and animals.

Whoever performs evil publicly has exposed himself to Allah's veil being lifted from him. The Prophet (may Allah's peace and blessings be upon him) said: «**All of my Ummah will be pardoned for their sins except those who publicise them**» (Reported by Bukhari and Muslim).

The Muslim seeks the sake of Allah through his charity and spending. Reminding a person about the charity they have given to them invalidates it, and the one who boasts of his favours upon others, Allah does not speak to him, nor does He look at him, nor will He purify him on The Day of Resurrection.

Asking the creation is forbidden. The Messenger of Allah (may Allah's peace and blessings be upon him) says, «**One of you keeps on begging, until He meets Allah with not a bit of flesh on his face**» (Reported by Bukhari and Muslim).

The one who argues in falsehood is hated by Allah. The Messenger of Allah (may Allah's peace and blessings be upon him) said: «**The man who is most hateful to Allah is the one who quarrels and disputes**» (Reported by Muslim).

The integrity of the houses is in preserving its secrets. The Messenger of Allah (may Allah's peace and blessings be upon him) said: «**The most**

wicked among the people in the sight of Allah on the Day of Resurrection is the man who goes to his wife, and she comes to him, and then he divulges her secret» (Reported by Muslim).

Excess speech is a slippery slope, and Allah dislikes for us, **«It was said, and he said»** (Reported by Bukhari and Muslim). **«Part of the excellence of a man's Islam is that he leaves what does not concern him»** (Reported by Ahmed). Sahl Ibn Abdullah (may Allah have mercy on him) said: «Whoever speaks about that which does not concern him, is deprived of truthfulness». An-Nawawi (may Allah have mercy on him) said: «Every accountable individual should guard his tongue from all speech, except speech which has a clear benefit».

Wa Ba'd^[1], Ayyuhal-Muslimoon

Restraining and controlling the tongue is the root of all good. Whoever controls his tongue has control over his affairs and perfects them. And **«whoever is silent, he is saved»** (Reported by Ahmed). The slave continues to be safe as long as he is silent, for if he speaks it is either written for or against him. Whoever considers his speech to be from his actions will speak little about matters which do not concern him.

A'udhu billahi minash-shaytanir-rajim^[2]

﴿لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

{There is no good in most of their secret talks – except those encouraging charity, kindness, or reconciliation between people. And whoever does this seeking Allah's pleasure, We will grant them a great reward.} [Al-Nisa: 114]

May Allah bless me and you by the Great Quran...

[2] Translator's note: When coming at the end of a sermon, this phrase can be understood to mean: "To conclude".

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

The Second Sermon

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

Ayyuhal-Muslimoon:

The doors of good are many, and whoever controls his tongue has possessed them all. The Prophet (may Allah's peace and blessings be upon him) said to Mu'adh (may Allah be pleased with him): «**Shall I not tell you the basis of all that?** I said: Yes. He took hold of his tongue then said: **Restrain this.** I said: O Prophet of Allah, will we be brought to account for what we say? He said: **May your mother lose you, O Mu'adh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?**» (Reported by Ahmed).

And a person is judged by his heart and tongue. According to their uprightness or corruption, you will find that a person is either upright or corrupt. The faith of the slave is not upright until his heart is upright, and his heart is not upright until his tongue is upright.

Hearts are like pots. It boils with what is in it, and its tongues are its ladle, and if a person speaks, his tongue will reveal for you what is in his heart. Therefore, conceal righteousness; so that your tongue will bring out good.

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

Truthfulness ⁽¹⁾

Praise be to Allah, who created man from clay, and placed him with His power in a secure place. I praise Him – the Most High – with praise of the grateful.

And I bear witness that there is no deity worthy of worship except Allah alone, having no partner, Al-Malik (the King), Al-Haqq Al-Mubin (the Manifest Truth).

And I bear witness that our Prophet Muhammad is His servant and Messenger, the truthful and trustworthy, the most truthful of people in speech, the most sincere in action, and the best in fulfilling covenants. May Allah confer blessings be upon him and his companions, the lamps of guidance and the flags of the religion.

Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared, for verily the strongest bond is the fear of Allah; and it is Allah's commandment to the first and the last, and the way to achieving salvation on the Day of Judgment.

Ayyuhal-Muslimoon:

Verily, Allah created man from weakness, and created him from nothingness. He taught him after ignorance, and honoured him among the creatures. He specified him with speech and eloquence. With the word, a person expresses his desire, and expresses the secrets of his heart, and through it appears the elevation, and lowliness, whoever speaks with truth he is raised and saved, and whoever speaks in vain will be destroyed and in a state of distress.

Furthermore, verily one of the most noble human traits and the greatest moral virtues is being truthful in speech. It is the basis of an honourable life, and the most important foundation for nation-building and the happiness of society.

Allah commanded that we adorn ourselves with it, and made it a trait of those who carried His revelation and conveyed His messages. The

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 16th of Rabi Al-Awwal 1419AH.

Almighty says about His close friend Ibraheem (peace be upon him):

﴿وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾

{And mention in the Book the story of Abraham. Indeed, he was a man of truth and a prophet.} [Maryam: 41]

And he says about Ismail (peace be upon him):

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

{And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.} [Maryam: 54]

The exemplary men adorn themselves with truthfulness, and it is characterised by the loyal believers whose souls are purified from distress, and their hearts are purified from filth, and their souls are above every despicable vile thing.

It is a sign of the happiness of the nation and its purity, and it is the source of its righteousness. The Prophet (may Allah's peace and blessings be upon him) says: «**It is obligatory upon you to tell the truth, for truth leads to righteousness and righteousness leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah**» (Reported by Bukhari and Muslim).

It is the arbiter if the opponents become fierce, and the witness if rights are lost, and the lamp of guidance if the engagements are adverse and what is correct becomes difficult to ascertain.

Ayyuhal-Muslimoon:

The Prophet (may Allah's peace and blessings be upon him) encouraged truthfulness, because it is the beginning of good character, and the caller towards it. It is a sign of the loftiness of those who are characterised by it, and through it the servant reaches the status of the righteous. Through it, salvation is attained from all evils, and blessings are accompanied by it. The Prophet (may Allah's peace and blessings be upon him) says: «**Both parties in a business transaction have a right of option to annul it so long as they are not separated; and if they tell the truth and make everything clear, they will be blessed in their transaction, but if they conceal anything and lie, the blessing in their transaction will be lost**» (Reported by Bukhari and Muslim). For this reason, you will not find the

truthful man in his transactions except that his sustenance is plentiful, his life is good, and he ascends to the upper ranks of nobility and highness.

The word of the truthful person gives assurance to the foe and the friend. He is entrusted with money, rights, and secrets, and when a setback or stumble occurs to him, his truthfulness is an accepted intercessor. A liar is not believed in the smallest matter, even if he is truthful at times; he is not listened to! Do you not see the word of Allah the Exalted regarding Yusuf's brothers when they told their father:

﴿أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا
لِلْغَيْبِ حَافِظِينَ * وَسئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ * قَالَ بَل
سَوَّاتِ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا﴾

{Return to your father and say, O our father, indeed your son has stolen, and we did not testify except to what we knew and we were not witnesses of the unseen. And ask the city in which we came and indeed, we are truthful. He said: Rather your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together.) [Yusuf: 81-83]

For their truthfulness regarding this has been invalidated by their former lies when they said about Yusuf:

﴿فَأَكَلَهُ الذِّئْبُ﴾

{A wolf ate him.} [Yusuf: 17]

The Muslim must feel his rank in existence, and realise his status in the world, and adopt the morals of the greats. He must be truthful if he speaks, and sincere if he deals, he must fulfil if he is entrusted, and he accomplishes if he promises.

Verily when truthfulness is decreased and deception is increased it is disastrous. If it spreads in society, it undermines the pillars of its safety, and destroys the foundation of its stability, and replaces the tranquillity of its members with anxiety and their happiness with misery.

Life in a society whose members practice lies is miserable.

Verily the progress of the Muslim community, its well-being, and the safety and assurance of its members; all of that depends on the prevalence

of truthfulness among its members.

Dark materialism has overwhelmed some Muslims today, so they are ignorant of their place in this life and distanced themselves from the wisdom for which they were created, and they refuse but to be accustomed to bad character, and to be imprinted with reprehensible manners; for hopes that are delusional and false.

The Great Quran has rebuked nations that run behind doubts that filled their minds with superstitions, and corrupted their present and their future with lies. The Almighty said:

﴿وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾

{And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.} [Al-Najm: 28]

Verily, the truthful, his testimony is righteous, his judgment is just, and his treatment is beneficial, whoever is truthful in his actions is far from showing off. His prayers, zakat, fasting, pilgrimage, knowledge and his supplication is to Allah alone, without any partners. He does not intend to cheat or deceive through his excellence, nor does he seek recompense or gratitude from any of the creation. His truthfulness in his words and actions is the conformity of his outer appearance to his inside, and the affirmation of his actions to his statements.

Ayyuhal-Muslimoon:

Allah has commanded all segments of society to be truthful despite their different knowledge and sciences. The scholars – the inheritors of the Prophets in conveying the religion – are a good example in their pursuit of truthfulness in their words and actions. They act upon what they carry of knowledge and what they convey of the religion.

﴿وَالَكِنْ كُؤُوا رَبِّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾

{But be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.} [Al-Imran: 79]

It is obligatory upon the merchant that is hopeful of a blessed profit in his trade that he seeks truthfulness. He should not promote his items with lies and false oaths; for that leads to his livelihood being lost, as well as the

loss of blessings. The Prophet (may Allah's peace and blessings be upon him) says: «**Indeed the merchants will be resurrected on the Day of judgment with the wicked, except the one who is fearful of Allah, righteous and truthful**» (Reported by Ibn Majah). Their immorality stems from the repetition of lies, «**for falsehood leads to wickedness and wickedness leads to Hell**» (Reported by Bukhari and Muslim).

As for the workers of different ranks, jobs and positions; It is obligatory upon them that they seek truthfulness, so that they do not make an allegation that is denied by reality, and is not affirmed by facts. As a person's aspirations increase, their influence is expanded, and their responsibilities are multiplied; truthfulness becomes even more emphasised. «**Each of you is a shepherd and each of you is responsible for his flock**» (Reported by Bukhara and Muslim).

Adhering to truthfulness and seeking it in every matter, and following it in every judgment; a powerful pillar in the character of a Muslim. For faith is founded on truthfulness, and hypocrisy is founded on lying. Allah Exalted is He has informed that on the Day of Resurrection that nothing will benefit a servant, and nothing will save him from his punishment except his truthfulness. The Almighty said:

﴿هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ﴾

{This is the Day when the truthful will benefit from their truthfulness.} [Al-Maidah: 119]

This refers to truthfulness in speech, truthfulness in will and intention, truthfulness in actions, and truthfulness in dealings.

Ayyuhal-Muslimoon:

Allah has commanded His Messenger (may Allah's peace and blessings be upon him) to ask him to make his entrance and exit with truthfulness;

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا﴾

{And say "My Lord, cause me to enter a truthful entrance and to exit a truthful exit and grant me from Yourself a supporting authority.} [Isra: 80]

And He informed us about His friend Ibraheem (peace be upon him) that he said:

﴿وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ﴾

{And grant me a reputation of truth among later generations.}
[Al-Shuara: 84]

And He gave glad tidings to His servants by saying:

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ﴾

{Give good tidings to those who believe that they will have a firm precedence of truth with their Lord.} [Yunus: 2]

And Allah – Exalted is He – said:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ * فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ﴾

{Indeed, the righteous will be among gardens and rivers * In a seat of truth near a Sovereign, Perfect in Ability.} [Al-Qamar: 54-55]

For these are five matters: the entrance, the exit, the tongue, the precedence, and the seat of truthfulness. The reality of all of these is the steadfastness/firm truth related to Allah, which leads to Allah, which is what is for Allah of speech and actions.

And upon this upright example, the first generation and the righteous predecessors (may Allah be pleased with them all) followed. They illuminated injustice with their truthfulness, and they were beacons for the nations. Verily, Ka'b bin Malik (may Allah be pleased with him) was truthful about his staying behind during the expedition of Tabuk, and he was among the three whose cases were deferred, to the point that the earth closed in on them in spite of its vastness and their souls were torn in anguish. Thus, the Messenger of Allah (may Allah's peace and blessings be upon him) said to him: «**Receive glad tidings – O Ka'b bin Malik – of the best day you have seen since your mother bore you!** Ka'b said: I said: O Prophet of Allah! Is this from Allah or from you?' He said: **No, rather it is from Allah.** He said: I said: O messenger of Allah! Verily Allah has only saved me because of my truthfulness, and part of my repentance is that I will only speak the truth for as long as I live. Ka'b (may Allah be pleased with him) said: By Allah! I did not intend a lie since I said that to the Messenger of Allah (may Allah's peace and blessings be upon him) to this day, and I beg Allah to protect me for what remains of my life» (Reported by Bukhari and Muslim).

A'udhu billahi minash-shaytanir-rajim

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۝﴾

O you who have believed, fear Allah and be with those who are truthful [Al-Tawbah: 119]

May Allah bless me and you by the Great Quran...

The Second Sermon

Praise be to Allah, the Lord of creation, the Knower of the concealed, the All-Knowing of consciences and intentions, and I praise the Exalted on what He has specified for us from great blessings and thank the Most High for what he has granted us of generosity.

And I bear witness that there is no god worthy of worship except Allah alone, without partner, Al-Malik (the King), Al-Quddus (the Pure), As-Salam (the One Free from all defects).

And I bear witness that our Prophet Muhammad is His servant and Messenger, the best messenger and the most perfect leader. May Allah's peace and blessings be upon him and his family and companions forever in abundance.

Amma ba'd:

O servants of Allah! Fear Allah, and know that the best of speech is the word of Allah, and the best of guidance is the guidance of the Messenger of Allah (may Allah's peace and blessings be upon him) and beware of the innovation of matters. For every newly invented matter is an innovation, and every innovation is a misguidance, and every misguidance is in the Fire, and upon you is to be with the Muslim community; for verily the Hand of Allah is with the Muslim community, and whoever deviates from them will be isolated in the Fire.

O slaves of Allah!

Alongside the virtues and praiseworthy characteristics that Islam plants in the souls with righteousness and reform, are shortcomings and vices that Islam fought against. This is because they are a slippery slope, and factors for the decline of the soul's morals, and its outer surface is lying; for it is one of the ugliest shortcomings and the worst of vices:

﴿إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِعَايَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَذِبُونَ﴾

{They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.} [Al-Nahl 105]

Allah has mentioned lying alongside worshipping idols. He said:

﴿فَلَجَّتْ نِبُوَ الرَّجَسِ مِنَ الْأَوْثَانِ وَاجْتَبَوْا قَوْلَ الزُّورِ﴾

{So avoid the uncleanness of idols and avoid false speech.}
[Al-Hajj: 30]

A group of people believes that lying is part of cleverness, intelligence, and good conduct. Rather, from the characteristics of a capable personality. How can that be?! It is a pure vice! Its foundation is sins and it is the origin of evils. It indicates the penetration of corruption in the soul of the liar. It is one of the signs of cowardice and weakness, and one of the signs of hypocrisy. The Prophet (may Allah's peace and blessings be upon him) said, «**Whoever has the following four characteristics will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up: Whenever he is entrusted, he betrays, Whenever he speaks, he tells a lie, Whenever he makes a covenant, he proves treacherous, Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner**» (Reported by Bukhari and Muslim). Muslim added, «**Even if he fasts, prays, and claims that he is a Muslim**».

Allah is the greatest! How many rights have been lost by lying, and the sanctities have been violated?! And how often is it a reason for severing ties and provoking hostilities?! Verily, the liar breaks up society with his lies, and divides society with what he fabricates for the sake of illusory matters and false assumptions.

Lying is a major cause of the failure of actions and loss of rights. It humiliates human dignity, and takes away the honour of men, and it is among the ugliest of sins and most obscene flaws. It is lowliness, bad character, and weakness in religion. If that is the case, how can one who lies be described as clever?!

His right is disobeyed if he commands and he is opposed if he forbids. The Almighty said:

﴿فَلَا تُطِعِ الْمُكَذِّبِينَ﴾

{Then do not obey the deniers.} [Al-Qalam: 8]

He is turned away from if he approaches, and he is warned from if he is far away. His soul is poisoned, and his heart is sick. And whoever turns away from truthfulness falls victim to lying and misguidance.

So fear Allah – O servants of Allah! Adhere to truthfulness in words and deeds; You will win the good of this world and the Hereafter.

Then know that Allah has commanded you to send blessings and peace upon His Prophet ...

Gratefulness ⁽¹⁾

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

Amma ba'd:

O slaves of Allah! Fear Allah as He should be feared, for the fear of Allah is light within the heart, and a treasure for the Hereafter.

Ayyuhal-Muslimoon:

Allah has given abundantly to His servants from his great blessings, and he is bestowed upon them from his generous favours. «**The Right Hand of Allah is full, and Its fullness is not affected by the continuous spending night and day**» (Reported by Bukhari and Muslim). He divides the provision, and He bestows blessings, and He gives provision to whom He wills without account, He tests his servants with provision just as He tests them with calamities:

﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾

{And We test you with evil and with good as trial; and to Us you will be returned.} [Al-Anbiya: 35]

And Allah is the One Who bestows all of this. The trial of prosperity is greater than the trial of affliction, and a person in this trial is in need of patience and being grateful. Both the state of poverty and wealth are mounts of trials and temptations, and being patient and grateful are both needed for the servant in the commands of the Lord and what He forbids, and His divine decree. Having fear of Allah is built upon them, and Allah has mentioned being grateful to Him alongside having faith in Him:

﴿مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 23rd of Shawwal 1423AH.

{What would Allah do with your punishment if you are grateful and believe?} [Al-Nisa: 147]

And Allah – Exalted is He – has informed us that being grateful is the purpose of His creation and His command, for He said:

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

{And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts that perhaps you would be grateful.} [Al-Nahl: 78]

And The Exalted has made being grateful to Him a means of attaining His pleasure.

﴿وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

{And if you are grateful, He is pleased with it for you.} [Az-Zumar: 7]

And Allah has created night and day, for pondering and being grateful.

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ سُكُورًا﴾

{And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.} [Al-Furqan: 62]

And Allah has divided his creation into those that are grateful, and those that are ungrateful:

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴾

{Indeed, We guided him to the way, be he grateful or be he ungrateful.} [Al-Insan: 3]

And Allah – the Exalted – has informed that those who truly worship Him, are only the ones who are grateful to Him, for whoever is not grateful to Him, is not from the people who worship Him. Allah praised the first messenger who He sent to the people of earth for being grateful. He said:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

{O descendants of those We carried with Noah. Indeed, he was a

grateful servant.} [Al-Isra: 3]

And He has commanded His servant Musa (peace be upon him), to receive the blessings that Allah had given to him of prophethood, the message, and speaking directly to him with gratefulness. Allah (Exalted is He) said:

﴿قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَىٰ فَخُذْ مَا آتَيْنَاكَ
وَكُن مِّنَ الشَّاكِرِينَ﴾

{Allah said, O Moses, I have chosen you over the people with My messages and My words so take what I have given you and be among the grateful.} [Al-A'raf: 144]

And He praised His friend Ibraheem (peace be upon him) for being grateful for His blessings. He said:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ *
شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

{Indeed, Abraham was a leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah. He was grateful for His blessings.} [Al-Nahl: 120-121]

And Allah has commanded the family of Dawud (peace be upon him) to be grateful. He said:

﴿اعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ﴾

{Work, O family of David, in gratitude.} [Saba: 13]

And Sulayman (peace be upon him) supplicated to his Lord to be among the grateful:

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ﴾

{My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents.} [Al-Naml: 19]

And Allah has commanded His prophet Muhammad (may Allah's peace and blessings be upon him) to be grateful:

﴿بَلِ اللَّهِ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ﴾

{Rather, worship only Allah and be among the grateful.} [Az-Zumar: 66]

And Allah has commanded Luqman to be grateful. He said:

﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ﴾

{And We had certainly given Luqman wisdom [and said:] Be grateful to Allah.} [Luqman: 12]

And the first commandment Allah commands onto man is being grateful to Him and to the parents, for He said,

﴿أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ﴾

{Be grateful to Me and to your parents; to Me is the destination.} [Luqman: 14]

The prophets have ordered their nations to be grateful. Ibraheem (peace be upon) said to his people:

﴿فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ﴾

{So seek from Allah provision and worship Him and be grateful to Him grateful.} [Ankabut: 17]

And only the grateful person takes admonishment from the signs and lessons. Allah – Exalted is He – said:

﴿كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ﴾

{Thus do We diversify the signs for a people who are grateful.} [Al-A'raf: 58]

Allah has bestowed upon us blessings so that we may praise Him for them. Allah (The Majestic and High) said:

﴿وَرَزَقْنَاكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ﴾

{And He has provided you with good things - that you might be grateful.} [Al-Anfal: 26]

And it is the instruction of the Prophet Muhammad (may Allah's peace and blessings be upon him) to his companions. He said: «**By Allah, I love you, O Muadh! I advise you to never leave to recite this supplication after every prayer: O Allah, help me to remember You, be grateful to You, and**

worshipping You well» (Reported by Abu Dawood).

And the supplication of the servant to his Lord to help him reciprocate the favours of Allah with gratefulness is from the best of supplications. Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: «I pondered the best of supplication, and found that it is: **O Allah, help me to remember You, be grateful to You, and worshipping You well**». The people of gratefulness are the ones who are specified in favour from among His servants, and they are the ones who are unshaken during the time of tribulation:

﴿وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنُيَضِرَنَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

{And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.} [Al-Imran: 144]

And when the enemy of Allah Iblees knew the elevated station of gratefulness, and that it is from the best and highest acts of worship; he made his goal to strive in cutting the people off from it. He said:

﴿ثُمَّ لَأَتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

{Then I will come to them from before them, and from behind them and on their right and on their left, and You will not find most of them grateful.} [Al-A'raf: 17]

And our prophet Muhammad (may Allah's peace and blessings be upon him) is the most grateful servant to his Lord. He left this worldly life, and he had never filled his belly from the bread of barely. He wrapped around his stomach a stone out of hunger. His past and future sins had been forgiven. Yet, he stood the night in prayer until his feet would crack and he would say: «**Should I not be a grateful servant?!**» (Reported by Bukhari and Muslim).

And Dawood (peace be upon him) «**would sleep half the night, get up to pray for a third of it, then sleep the remaining sixth; and he would fast on alternate days**» (Reported by Bukhari and Muslim); And Allah (Exalted is He) said to him:

﴿اعْمَلُوا ءَالَ دَاوُدَ شُكْرًا﴾

{Work, O family of David, in gratitude.} [Saba: 13]

And gratitude is a means of safety from the punishment. Allah (The Mighty and Majestic) said:

﴿مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَعَامَنْتُمْ وَكَانَ﴾

{What would Allah do with your punishment if you are grateful and believe?} [Al-Nisa: 47]

And Allah saved Lut (peace be upon him) from the punishment because of his gratefulness:

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ * نِعْمَةٌ مِّنْ عِنْدِنَا كَذَلِكَ نُجْزِي مَنْ شَكَرَ﴾

{Indeed, We sent upon them a storm of stones, except the family of Lot We saved them before dawn as a favour from Us. Thus do We reward he who is grateful.} [Al-Qamar: 34-35]

And when the nation of Saba rejected and denied the blessings of Allah, and they responded to these blessings with disobedience, He took them away from them, and made them feel different types of punishment. Allah said in their regard:

﴿فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ * ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجْزِي إِلَّا الْكَفُورَ﴾

{But they turned away refusing, so We sent upon them the flood of the dam and We replaced their two fields of gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees. By that We repaid them because they disbelieved. And Thus do We repay except the ungrateful?} [Saba: 16-17]

And the people of the garden – in Surah Al-Qalam – received Allah's blessing with denial, and depriving the poor. Thus, there came upon the garden an affliction, so what they had sowed became dust like the dark night. Al-Fudhayl Ibn Iyadh (may Allah have mercy on him) said: «It is obligatory upon you to adhere to gratefulness upon blessings, for rarely is a blessing taken away from a people and then returned to them».

The ones who are grateful for the blessings of Allah are few amongst the creation. Allah (Exalted is He) said:

﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ﴾

{And few of My servants are grateful.} [Saba: 13]

And every blessing that does not bring the servant closer to Allah closer is a punishment. And gratefulness protects the blessings already present, and brings about other blessings as well. Ali Ibn Abi Talib (may Allah be pleased with him) said: «Blessings continue through gratefulness, and gratefulness is connected to an increase, and the increase is not cut off from Allah until gratefulness is cut off».

If the slave has a rank with Allah, and he preserves it, and maintains himself upon it, then he thanks Allah for what He has given him, Allah will give him a position more honourable than it. If he neglects gratefulness, Allah will lead him into destruction. Al-Hasan Al-Basri (may Allah have mercy on him): «Verily, Allah permits the enjoyment of blessings to which He wills, but if gratitude is not shown for them, He changes them into punishment». if you see that your Lord continues to bless you, and you disobey Him; then beware of Him. Allah (the Exalted) says:

﴿سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ﴾

{We will progressively lead them to destruction from where they do not know.} [Al-A'raf: 182]

Sufyan (may Allah have mercy on him) said: «He bestows blessings upon them and prevents them from gratefulness».

Whoever is given gratefulness is given an increase:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

{And when your Lord proclaimed, 'If you are grateful, I will surely increase you in favour; but if you deny, indeed, My punishment is severe.} [Ibraheem: 7]

Abu Qilabah (may Allah have mercy on him) him: «No harm from the worldly life will come to you if you are grateful»

Certainly, Allah (the Exalted) has disparaged the ungrateful one from His servants i.e. the one who is not grateful for His blessings. He said:

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ﴾

{Indeed mankind, to his Lord, is ungrateful.} [Al-Adiyat: 6]

Ayyuhal-Muslimoon:

Gratefulness to Allah and obedience to Him open the doors of the

worldly life and the Hereafter for the slave. Allah (Exalted is He) said:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾

{And if only the people of the cities had believed and feared Allah, We would have bestowed upon them blessings from the heaven and the earth.} [Al-A'raf: 96]

And gratefulness to Allah is through the heart, the tongue, and the limbs. It is fulfilled by the heart through attributing blessings to Allah. He (the Exalted) said:

﴿وَمَا يَكُرُّ مِنْ نِّعْمَةٍ فَمِنَ اللَّهِ﴾

{And whatever you have of favour - it is from Allah.} [Nahl: 53]

And it is shown with the tongue by abundantly praising the One Who granted the blessings. The Prophet (may Allah's peace and blessings be upon him) said: «**Alhamdulillah (All praise is for Allah) fills the scale**» (Reported by Muslim). For the praise of Allah is the pinnacle of gratefulness and its beginning, and it is the first verse in the glorious book of Allah:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

{All praise is due to Allah, Lord of the worlds.} [Fatiha: 2]

And Allah has commanded His prophet (may Allah's peace and blessings be upon him) to speak about the favours of Allah. Allah (the Most High) said:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

{And proclaim the blessings of your Lord.} [Ad-Dhuha: 11]

And gratefulness with the limbs is to use them in earning the pleasure of Allah, and not using them in what angers Allah and in disobedience to Him. The gratefulness of the eye is to avoid looking at which Allah has made forbidden, so he should not gaze at that which Allah forbade. The gratefulness of the tongue is to only use it in speaking the truth. The gratefulness of the ears to not listen with them to backbiting and slander than is forbidden.

And Allah has commanded that we are grateful to our parents by His words:

﴿أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ﴾

{Be grateful to Me and to your parents.} [Luqman: 14]

Part of being grateful to them is to be dutiful to them, treating them excellently, supplicating for them, being courteous and tender towards them to make them happy, and lowering the wing of humility to them. From disobedience towards them is to be undutiful to them, to show displeasure at their commands and deny them, and to be slow in obeying them. The happiest of people are those who made their blessings a means to reaching Allah and the Hereafter, and the most miserable among them are those who use their blessings to attain their desires and pleasures.

A'udhu billahi minash-shaytanir-rajim

﴿إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

{Allah is the possessor of bounty for the people, but most of the people do not show gratitude.} [Al-Baqarah: 243]

May Allah bless me and you by the Great Quran...

The Second Sermon

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

Amma ba'd, Ayyuhal-Muslimoon:

Our Lord is described with gratefulness, and the dearest of creation to Him are those who have the attribute of gratefulness. Similarly, the most hated of His creation to Him is the one who is ungrateful and possesses the opposite trait. Thus, Allah (the Exalted) is extremely grateful and He loves the ones who are grateful. Part of gratitude towards Allah is to show gratitude to the one who has been kind to you from His creation. The Prophet (may Allah's peace and blessings be upon him) said: «**He who does not thank the people is not grateful to Allah**» (Reported by Ahmed).

And if you are kind to anyone, do not expect thanks from him. Seek the reward from Allah, and be content with what Allah has provided you, and you will be from the most grateful of people. Praise Allah abundantly, for that is one of the best forms of worship. The Prophet (may Allah's peace and blessings be upon him) said: «**The one who eats and is grateful is like the one who fasts and shows patience**» (Reported by Al-Hakim). Whoever is not grateful for little blessings will not be grateful for big blessings. When it was said to Abu Al-Mughirah (may Allah have mercy on him): how did you enter the morning? He said: «We entered the morning drowning in blessings, incapable of gratitude».

﴿وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

{And if you should count the favour of Allah, you could not enumerate them.} [Ibraheem: 34]

All people are either tested, either with wellbeing – so that their gratitude can be tested; or with a misfortune – so that their patience may be tested.

Thus, it is obligatory upon you – O servants of Allah – to combine patience and gratefulness with the fear of Allah, to be the best of Allah's worshippers from the people.

Then know that Allah has commanded you to send blessings and peace upon His Prophet...

Good Character ⁽¹⁾

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

Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared, and grasp onto the most trustworthy handhold from the religion of Islam.

Ayyuhal-Muslimoon:

Allah has ordained for His servants a variety of good deeds and acts of worship. He commanded us and the nations before us with an act of worship which brings the servant near to his Lord, and makes his scales heavy on the Day of Resurrection. The Prophet (may Allah's peace and blessing be upon him) said: «**Nothing is heavier on the believer's scale on the Day of Judgment than good character**» (Reported by At-Tirmidhi). It raises his rank and it increases his good deeds, the Prophet (may Allah's peace and blessings be upon him) said: «**Verily, a man attains the same rank as someone who fasts and prays through his good character**» (Reported by Ahmed). Its reward multiplies even if it is something small. The Prophet (may Allah's peace and blessings be upon him) said: «**Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face**» (Reported by Muslim).

And the best of creation is the believer who has good character. The Prophet (may Allah's peace and blessings be upon him) said: «**Verily, from the best amongst you are those who have the best character**» (Reported by Bukhari and Muslim). It is the most common reason for people entering Paradise. «The Messenger of Allah (may Allah's peace and blessings be upon him) was asked the deed which most commonly leads people to Jannah. He

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 13th of Jumada Al-Ula 1430AH.

replied, **Fear of Allah and good character**» (Reported by At-Tirmidhi). Through it, the faith of the believer is completed. The Prophet (may Allah's peace and blessings be upon him) said: «**The most perfect believer in faith is the best of them in character**» (Reported by Ahmed). The highest levels in the Hereafter are for those with good character. The Prophet (may Allah's peace and blessings be upon him) said: «**I guarantee a house in the highest of Paradise for those who had made their character good**» (Reported by Abu Dawood). Ibn Al-Qayyim (may Allah have mercy on him) said: «the religion is good character, for whoever surpasses you in good character; has surpassed you in religion». The Prophet (may Allah's peace and blessings be upon him) used to supplicate to his Lord in his prayers to attain it, for he used to say: «**Guide me to the best of character for no one can guide to the best of it, except You. Protect me from bad character for no one can protect against it except You**» (Reported by Muslim). And he (may Allah's peace and blessings be upon him) would say: «**O Allah you have perfected my creation, so perfect my character**» (Reported by Ahmed). Ibn Rajab (may Allah have mercy on him) said: «The fear of Allah is not completed except through good character».

And the closest people to the Messengers on the Day of Resurrection are the best of them in character. The Prophet (may Allah's peace and blessings be upon him) said: «**Indeed the most beloved among you to me, and the nearest to me on the Day of Judgment are the best of you in character**» (Reported by At-Tirmidhi). The Prophet (may Allah's peace and blessings be upon him) used to instruct his companions to have good character. He said to Muadh (may Allah be pleased with him): «**Fear Allah wherever you are, and follow a sin with a good deed to wipe it out, and treat the people with good character**» (Reported by At-Tirmidhi). It saves a person by Allah's mercy from the Fire. The Prophet (may Allah's peace and blessings be upon him) said: «**Protect yourself from the Fire even with half of a date. If you are unable to, then by a pleasant word**» (Reported by Bukhari and Muslim).

And Allah has sent His prophet Muhammad (may Allah's peace and blessings be upon him) for call towards righteous character. The Prophet (may Allah's peace and blessings be upon him) said: «**Verily, I was sent to perfect righteous character**» (Reported by Ahmed). The messengers (peace be upon them) had the best and highest character. Nuh (peace be upon him), called his people patiently for nine hundred and fifty years. Ibraheem (peace be upon him) was generous. Two guests came to him, so he went to his

family and came with a fat roasted calf. Ismail (peace be upon him) was true to his promise, and Yusuf (peace be upon him) said to those people who were the reason for him having to leave his homeland and his imprisonment:

﴿لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ﴾

{No blame will there be upon you today.} [Yusuf: 92]

Musa (may Allah's peace and blessings be upon him): «**was a shy and modest man, who would never show anything of his skin out of modesty**» (Reported by Bukhari and Muslim). Isa (may Allah's peace and blessings be upon him) was dutiful to his mother.

And our prophet Muhammad was the most complete of people in character. Allah described him by saying:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

{And indeed you are of great moral character.} [Al-Qalam: 4]

He grew up and lived whilst adhering to every noble characteristic, far from every blameworthy quality. A man called out to him saying: «O best of creation! Thereupon Allah's Messenger said: **That is Ibraheem (peace be upon him)**» (Reported by Muslim).

And he was the most generous of people. He never rejected the beggar. He had the most cheerful face. Jarir (may Allah be pleased with him) said: «The Messenger of Allah (may Allah's peace and blessings be upon him) would not see me except he would smile to my face» (Reported by Bukhari and Muslim). He was the most loyal of people. If one of his companions became sick, he visited him; and if he did not see him, he would ask about him. He was the most merciful of people. He would shorten his prayers if he heard the crying of a child out of fear that he would cause distress to his mother. He was the most tender of people. If he entered his house, he worked in the pursuit of his family. He was the greatest among them in patience. He would leave his home with a stone tied to his stomach out of hunger, and yet he did not complain. He was the most forgiving of people. His enemies fought against him and they caused him to bleed, and when he conquered Makkah, he told them «**Go, for you are the free**» (Reported by Al-Bayhaqi). He was the most forbearing of people. His nation harmed him, so the angel of the mountain asked to crush them between the mountains, but he refused. He also said to Aisha (may Allah be pleased with her): «**Upon**

you is to be gentle. Beware of harshness and coarseness» (Bukhari and Muslim). And he «never struck anything with his hand, neither a woman, nor a servant» (Reported by Muslim).

And upon this upright way – belief in Allah, and good character, the Companions (may Allah be pleased with them) continued to tread. They had immensely great character with the Prophet (may Allah’s peace and blessings be upon him). Urwa Ibn Masood (may Allah be pleased with him) said describing their condition: «And when he ordered them they would obey his orders immediately; and when he spoke, they would lower their voices, and they would not gaze at him sharply out of respect to him» (Reported by Bukhari). Amr Ibn Al-Aas (may Allah be pleased with him) said, «No one was more dear to me than the Messenger of Allah (may Allah’s peace and blessings be upon him), and none was more magnificent in my eyes than he, never could I stand to catch a full glimpse of his face out of respect for him. If I am asked to describe his features, I cannot do that; because I have not looked at him fully» (Reported by Muslim).

And the companions were exemplary in respecting one another. Umar (may Allah be pleased with him) said: «Abu Bakr was more forbearing and more dignified than me», and Ali (may Allah be pleased with him): «Abu Bakr was at the forefront in all good», and the angels were shy of Uthman (may Allah be pleased with him) because of his modesty.

Wa Ba’d, Ayyuhal-Muslimoon:

The servant does not honour himself by the likes of faith in Allah and gentle character, and the root of good character is Tawheed (monotheism). Whoever lacks Tawheed will not be benefited by anything else. Aishah (may Allah be pleased with her) said to the Prophet (may Allah’s peace and blessings be upon him): «O Messenger of Allah! Ibn Jud’an – one of heads of Quraysh – used to uphold the ties of kinship, and feed the poor during the times of ignorance. Would that be of any benefit to him? He said: **It will not benefit him, as he never said: O my Lord, forgive my sins on the Day of Judgement»** (Reported by Muslim).

When the Muslims adorn themselves with the character of the Quran, society would be reconciled, and they would be righteous conveyors to the religion by being excellent examples and people of praiseworthy actions.

A’udhu billahi minash-shaytanir-rajim

﴿حُذِّ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

{Take what is given freely, enjoin what is good, and turn away from the ignorant.} [Al-A'raf: 199]

May Allah bless me and you by the Great Quran...

The Second Sermon

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

Ayyuhal-Muslimoon:

The character of the believer is to be steadfast in the religion, joyful in gentleness, and pardoning with goodness, and generous in giving, and content in his needs, relieving distress, speaking good words, spreading greetings of peace, being dutiful to the parents, and kind to our neighbours. Ibn Al-Mubarak said (may Allah have mercy on him): «Good character is a smiling face, being kind to others, and refraining from harming them».

And Allah has distributed good character amongst the creation just as He distributed their provision. And the Quran gathers the noble characteristics, and the best of actions. Aishah (may Allah be pleased with her) was asked about the character of the Prophet (may Allah's peace and blessings be upon him) and she said: «His character was the Quran» (Reported by Ahmed).

So emulate your prophet by adopting the character of the Quran, and tread upon the way of the noble companions. Be an example to others by following them in their good character, and you will attain happiness in this life and the next.

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

Forbearance and Deliberateness ⁽¹⁾

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

Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared, and grasp onto the most trustworthy handhold from the religion of Islam.

Ayyuhal-Muslimoon:

A man is raised by faith and good character, and his rank increases in front of Allah when he combines them both. The Prophet (may Allah's peace and blessings be upon him) said: « **I guarantee a house in the highest of Paradise for those who had made their character good**» (Reported by Abu Dawood).

Forbearance is the foundation of character, as well as proof of a person's complete intellect and self-control. The one who possesses it is a great individual of high status. He will have a good outcome, and praiseworthy actions. Sheikh Al-Islam (may Allah have mercy on him) said: «Forbearance and patience over harm, and pardoning oppression are the best characters for the people of the worldly life and the Hereafter. Though them, a person attains ranks which they could not achieve through fasting and praying».

And it is from the qualities that Allah loves for His servants, and He promises those who believe and have this quality that they will attain forgiveness and paradise. Allah (Exalted is He) said:

﴿وَالَّذِينَ إِظْمَأْنَ الْعَيْظَ﴾

{And who refrain anger.} [Al-Imran: 134]

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 24th of Safar 1432AH.

Ibn Kathir (may Allah have mercy on him) said: «This means that they do not act out of anger with people, rather they avert their evils from them, and they hope for the reward of this with Allah».

The ones who possess this characteristic most are the Messengers. Al-Fudhayl said: «From the characters of the Prophets is forbearance, deliberateness, and performing the night prayer». Allah praised Ibraheem (peace be upon him) for his forbearance. He said:

﴿إِنَّ إِبْرَاهِيمَ حَلِيمٌ أَوَّاهٌ مُنِيبٌ﴾

{Indeed, Ibraheem was forbearing, grieving and returning to Allah.}
[Hud: 75]

And he was given good tidings of a boy who possessed forbearance.

﴿فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ﴾

{So we gave him good tidings of a forbearing boy.} [Al-Saffat: 101]

And Nuh (peace be upon him) called his people to the worship of Allah; but they put their fingers in their ears out of arrogance, and they said about him:

﴿مَجْنُونٌ وَارِدُجِرٍ﴾

{A mad man and he was repelled.} [Al-Qamar: 9]

So he was forbearing with them for nine hundred and fifty years. Musa (peace be upon him) was accused by his people of being insane, and they challenged him with magic, and they plotted to kill him. However, he was forbearing with them:

﴿فَرَأَاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا﴾

{Then Allah cleared him, of what they said. And he, in the sight of Allah, was distinguished.} [Al-Ahzab: 69]

And the Prophet (may Allah's peace and blessing be upon him) spoke about one of the prophets who was attacked by his people and they made him bleed. But he wiped the blood from his face, and said: «**My Lord forgive my people for they do not know**» (Reported by Bukhari and Muslim).

And our Prophet Muhammad (may Allah's peace and blessings be upon him) met abuse and ridicule from his people, and he used to say to

Aisha (may Allah be pleased with her): «**Verily I faced from your people what I faced** (i.e. a lot of harm and difficulty)» (Reported by Bukhari and Muslim). The angel of the mountains came to him saying to him: «If you want, I will bring together the two mountains to crush them in between, but the Prophet (may Allah's peace and blessings be upon him) said: **I rather hope that Allah will produce from their descendants people who will worship Allah alone, and will not associate any partners to Him**» (Reported by Bukhari and Muslim). A Bedouin saw the Prophet (may Allah's peace and blessings be upon him) and pulled his garment violently which left an imprint on his neck, and he said: «O Muhammad! Give me some of Allah's property which you have. The Prophet (may Allah's peace and blessings be upon him) turned towards him, smiled and ordered that he be given something» (Reported by Bukhari and Muslim). His forbearance extended even towards servants. Anas (may Allah be pleased with him) said about him: «I served the Messenger of Allah for ten years, by Allah and he never said 'Uff' to me» (Reported by Bukhari and Muslim).

The Prophet (may Allah's peace and blessings be upon him) praised those companions who possessed the quality of forbearance. He said to Ashajj Abdul-Qays «**Indeed within you are two qualities which Allah loves: forbearance and deliberateness**» (Reported by Muslim). Abu Bakr (may Allah be pleased with him) surpassed others in faith, complete companionship to the Prophet (may Allah's peace and blessings be upon him), and the noble attributes he had adorned himself with. The companions testified to that. Umar (may Allah's peace and blessings be upon him) said about him «Abu Bakr is more forbearing than me and more dignified».

And bravery is in the strength of the heart and its steadfastness. It does not become unsettled by the speech of the ignorant nor the action of the foolish, and the strong person is the one who controls himself at the time of anger. Thus, he does what rectifies his situation. As for the one who is overcome at the time of his anger, then he is weak. The Prophet (may Allah's peace and blessings be upon him) praised the one who controls himself at the time of anger. He said: «**The strong person is not the one who can wrestle and overcome others, rather the truly strong person is the one who controls himself at the time of anger**» (Reported by Bukhari and Muslim).

Tolerating the fool and overlooking the ignorant is better than imitating them. Whoever is silent in response to the ignorant has given him a broadened response and a painful punishment. A man said to Dhirar Ibn

Al-Qa'qa' (may Allah be pleased with him): «By Allah! if you said to me one curse word, you would hear from me ten. So Dhirar said to him: If you said ten of them to me, you would not hear from me a single one». And a man insulted Ash-Sha'bi (may Allah be pleased with him), so he responded: «If I am as you say, may Allah forgive me. And if I am not as you say may Allah forgive you».

And whoever pardons the creation; Allah pardons him. Ibn Al-Qayyim (may Allah have mercy on him) said: «The slave is treated in his sins just as he treats the people in their sins..., and the reward is similar to the action. Whoever pardons, Allah pardons him; and whoever forgives his brother in his bad treatment to him, Allah forgives his bad actions; and whoever disregards and overlooks, Allah overlooks his mistakes; and whoever examines others thoroughly, Allah will treat him similarly».

Anger corrupts a person's character, actions, mind, and chivalry. It was said to Ibn Al-Mubarak (may Allah have mercy on him): «Summarise good character for us in one word. he said: Leaving anger».

And leaving anger is the advice of the Prophet (may Allah's peace and blessings be upon him). A man came to the Prophet (may Allah's peace and blessings be upon him) and he said: «Instruct me, he said: **Do not get angry**. The man repeated his request multiple times, and the response was: **Do not get angry**» (Reported by Bukhari). The man said: «I thought about what the Messenger of Allah (may Allah's peace and blessings be upon him) said, and I found that anger gathers all evil» (Reported by Ahmed).

The intellect weakens at times of anger; which leads to false speech and concealing the truth. From the supplication of the Prophet (may Allah's peace and blessings be upon him) was to say: «**And I ask you [to make me utter] the word of truth during contentment and anger**» (Reported by Nasa'i). Anger prevents justice between people. The Prophet (may Allah's peace and blessings be upon him) said: «**No judge must give judgment between two people when he is angry**» (Reported by Bukhari and Muslim).

And a man may lose something from his wealth because of anger. Jabir (may Allah be pleased with him) said: «We travelled with the Messenger of Allah (may Allah's peace and blessings be upon him) on the campaign to Batn Buwat..., the camel of a man from the Ansar turned as He made it kneel and mounted it, then he tried to make it stand up, but it would not stand. He rebuked it and said, May Allah curse you. The Messenger of Allah (may Allah's peace and blessings be upon him) said: **Who is cursing his camel?** He

said: It is me, O Messenger of Allah. He said: **Get down from it, for no cursed thing should accompany us. Do not supplicate against yourselves, do not supplicate against your children, and do not supplicate against your wealth, lest that coincide with an hour when Allah is asked and He responds to your prayers**» (Reported by Muslim). Ibn Rajab (may Allah have mercy on him) said: «This all indicates that the supplication of the angry person may be responded to if it coincides the hour of acceptance, and it is prohibited to supplicate against oneself, and his family, and his wealth while angry».

And if man becomes angry he says that which he doesn't know, and regrets what he may do, such as; disobedience to his parents, or cutting off ties of kinship, or separating himself from his wife, or leaving companions of his, or abusing others, or saying forbidden words including: slander, curses, and immorality, and other forms of oppression and aggression. This gives rise to worry, sadness, and loneliness, and he may be punished from what resulted from him in anger by a legal penalty, or a punishment in the Hereafter.

The Prophet (may Allah's peace and blessings be upon him) used to command whoever becomes angry to take the means to repel anger. He commanded to seek refuge from the devil; for he is the reason for anger and aggression. The Prophet (may Allah's peace and blessings be upon him) saw a man so angry that his face became red, and he said: «**Verily I know a word if he said it, it would disperse from him what is within him. If he had said: 'I seek refuge from the devil'; it will remove what is within him**» (Reported by Bukhari and Muslim). He also prohibited the angry person from speech besides seeking refuge. The Prophet (may Allah's peace and blessings be upon him) said: «**If one of you becomes angry, he should be silent**» (Reported by Ahmed). If that person is close to water he should perform wudhu (ablution). The Prophet (may Allah's peace and blessings be upon him) said: «**Indeed, anger is from the devil, and indeed the devil has been created from fire, and verily fire is put out by water. Therefore, if you becomes angry he should perform ablution**» (Reported by Ahmed). He commanded to change the position which one is in. The Prophet (may Allah's peace and blessings be upon him) said: «**If anyone of you becomes angry and he is standing, he should sit down. If the anger does not go, he should lie down**» (Reported by Abu Dawood).

From a person's self worth and high aspiration is to be above cursing.

Turning away from the ignorant is protection one's honour and religion, and from the attributes of the believers is as Allah said:

﴿وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

{And when the ignorant address them they say peace.} [Furqan: 63]

Whoever becomes angry should remember the forbearance of Allah with him, and fear His punishment; for Allah's power and ability over you is greater than your ability over the creation. He should remember what results from anger of sorrow and regret, and be cautious of the result of enmity and retribution and the malicious joy of enemies in what has inflicted him. The believer should feel the reward of pardoning and graciously forgiving, and he should remember that the worldly life is less than for one to be angry for it.

And whoever is not forbearing should push himself towards forbearance. Al-Ahnaf said; «I am not a forbearing person but I strive hard to have forbearance». If an individual infringes upon what his anger commands him and strives within himself upon that; the evils of anger move away from him.

A'udhu billahi minash-shaytanir-rajim

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

{Take what is given freely, enjoin what is good and turn away from the ignorant.} [Al-A'raf: 199]

May Allah bless me and you by this Noble Quran...

The Second Sermon

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

Ayyuhal-Muslimoon:

Whoever plants forbearance; picks the fruits of peace. Forbearance is seen at the time of anger. The best of people are those slow in anger and fast in calming down from it, and the worst of them are the ones who are fast in anger and slow in calming down from it.

Part of complete intellect is that a person does not allow his anger to push him to falsehood. Nor does he allow his pleasure to push him away from the truth.

And beware of haste; for if you are hasty you will miss out on your portion. Be soft and easy-going to the near and far.

And the wise person repels the anger of others from himself. So he does not ridicule, mock or belittle them. Nor does he harm their wealth, or attack their honour by backbiting, slander, or making up lies.

Then know that Allah has commanded you to send blessings and peace upon His Prophet ...

Generosity ⁽¹⁾

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

Amma ba'd:

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

Ayyuhal-Muslimoon:

Allah (Exalted is He) is not in need of others. He is absolutely perfect in His essence, attributes, and actions. His beautiful names are at the highest level of goodness and beauty, and his high attributes are at the highest level in highness and majesty.

And from His names (Exalted is He) is Al-Karim (The Generous). He gave us what we asked for, and has blessed us with what we have not asked for. If the servant raises his hands to Him, He is shy to return them empty and disappointed.

His door is open to whoever supplicates to Him, and His provisions and treasures encircles his servants they do not decrease from giving. The Prophet (may Allah's peace and blessings be upon him) said, «**Allah's hand is full. It is not decreased by spending; it is bountiful through night and day.** And he said: **Have you seen what He has expended since He created the heaven and the earth? Verily, what His hand holds has not decreased**» (Reported by Bukhari and Muslim).

And He is generous and close to those who ask of Him. There is not a veil between Him and His servants who ask for their needs:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 20th of AH.

{And when my servants ask you, concerning me- Indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.} [Al-Baqarah: 186]

And He gives to his servants more than what they wish, and in the Hadith Qudsi: «**I have prepared for My pious servants that which no eye has ever seen, and which no ear has ever heard, and which has not even been thought of in the heart of man**» (Reported by Bukhari and Muslim).

And He has forbade His servant to only ask little of Him. Rather, he should ask Allah as much as he wants, for Allah's giving is bountiful; so bring your needs to Him. The Prophet (may Allah's peace and blessings be upon him): «**If anyone supplicates, he should not say: 'O Allah! forgive me if You will; O Allah bestow mercy on me if You will.' Let him be definite in his asking, and have high hopes; for nothing is too great for Him to give**» (Reported by Bukhari and Muslim).

And His book, (Exalted is He) is noble.

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾

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

Whoever recites and acts by it, Allah is generous with him.

And Allah gives a great reward for small righteous actions.

﴿مَنْ جَاءَ بِأَحْسَنَةٍ فَلَهُ عَشْرُ أَثْمَالِهَا﴾

{Whoever comes with a good deed will have ten times like it.} [Al-Anam: 160]

And he multiplies them even more than that for whoever He will. «**He who intended to do good, but did not do it, one good deed would be recorded for him**» (Reported by Bukhari and Muslim). He rewards whoever obeys Him in the years of his short life, with everlasting bliss in the hereafter, and He bestows His favour upon them by allowing them to see His face, (Exalted is He).

Generosity is a commendable attribute in a man, and a sign of the pureness of his heart and inside. Sheikh Al-Islam said: «The mother of all virtues are knowledge, religion, generosity, and courage». It is from the good attributes; it is not found within a believer except that Allah raises him through it. When the Prophet (may Allah's peace and blessings be upon him)

first arrived in Madinah, he encouraged the people saying: «**O people, exchange greetings of peace, feed the people, and pray when others are asleep, you will enter Jannah in peace**» (Reported by At-Tirmidhi).

And it is an act of worship. The heaviest thing on the scales is good character. Al-Hasan Al-Basri (may Allah have mercy on him) said: «Good character is generosity and kindness». Every morning, two angels descend and «**one of them says: O Allah, give increase to the one who spends; and the other says: O Allah, bring destruction to one who withholds**» (Reported by Bukhari and Muslim). The Muslim should wish to perform this act of worship. The Prophet (may Allah's peace and blessings be upon him) said: «**There is no envy except in two matters: a man to whom Allah has given property, empowering him to dispose of it on what is right; and a man to whom Allah has given wisdom who acts according to it and teaches it**» (Reported by Bukhari and Muslim).

And Allah (Exalted is He), is the All-Knowing and He loves the scholars. He is generous and He loves the generous. He is excellent and He loves those who are excellent. Generosity is from the characteristics of good men and from the qualities of the righteous. The most generous among the people are the prophets of Allah. Messengers from Allah came to Ibrahim (peace be upon him) in the form of humans with glad tidings. He was unaware that they were angels. Therefore, he honoured them. He slaughtered a fat calf for them, and he roasted it on hot rocks, and he did not delay in bringing it to them:

﴿فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ﴾

{And did not delay in bringing them a roasted calf.} [Hud: 69]

And Musa (may Allah's peace and blessings be upon him) was described by Allah that he was generous

﴿وَلَقَدْ فَتَنَّا فِرْعَانَ فَأَنزَلْنَاهُ فِجْأَةً وَمِثْلَهُ مَثَلًا لِّقَوْمٍ فَتِنًا فَبَاهُتُمْ فَوَرَّكَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ﴾

{And we had already tried before them the people of Pharaoh, and there came to them a generous messenger.} [Al-Dukhan: 17]

And the Prophet (may Allah's peace and blessings be upon him) said about Yusuf (may Allah's peace and blessings be upon him),

«**The honourable, the son of the honourable, the son of the honourable, the son of the honourable**» (Reported by Bukhari).

And our prophet Muhammad (may Allah's peace and blessings be upon him) was the most generous of people and the best in giving. His soul was generous, and his hand was open. It never happened that Allah's Messenger (may Allah's peace and blessings be upon him) was asked anything for the sake of Islam and he did not give that. There came to him a person and he gave him a large flock of sheep and goats and he went back to his people and said: My people, embrace Islam, for Muhammad gives so much charity as if he has no fear of poverty» (Reported by Muslim). He wore a cloak, and a man told him: «Give me the cloak as a gift, it is incredibly beautiful! So he gave it to him» (Reported by Bukhari). Wealth would come to him and he would distribute it among the people. In Hunain, he gave Safwan ibn Umayyah a hundred camels. Then he gave him another hundred, followed by another hundred, Safwan said: «By Allah, Allah's Messenger (may Allah's peace and blessings be upon him) has given me what he has given me and he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me» (Reported by Muslim). There came to him great wealth from Bahrain, and that was the most wealth that had come to the Messenger of Allah (may Allah's peace and blessings be upon him); and he said: «**Distribute it in the mosque**. Al-Abbas went to him, and said: O Allah's Messenger! Give me something, because I gave ransom for myself and Aqeel. He replied to him: **Take**, so he filled his garment with it and tried to carry it away but he failed to do so. Then he left some of it, and lifted it on his shoulders» (Reported by Bukhari).

And if he had more than that, he would have spent it to attain the pleasure of Allah. The Messenger of Allah (may Allah's peace and blessings be upon him) said: «**If I had gold similar to Uhud, I would not like to keep any of it more than three days, except what I put aside to pay a debt**» (Reported by Bukhari and Muslim). Rather, from his generosity is that he would promise the people wealth before it would reach him. He said to Jabir: «**If the wealth of Bahrain comes, I will give you such-and-such**» (Reported by Bukhari and Muslim). Ibn Rajab (may Allah have mercy on him) said: the Prophet (may Allah's peace and blessings be upon him) used to give gifts that failed to be given by the kings; like: Kisra and Ceaser».

And the most generous of people after our prophet Muhammad (may Allah's peace and blessings be upon him) are the unique companions. The Prophet (may Allah's peace and blessings be upon him) commanded charity to be given; so Umar came with half of his wealth, and Abu Bakr came with

all of his wealth. Uthman had prepared the Army of Difficulty; and the prophet peace and blessing be upon him said praising him: «**Whatever Uthman does after today will not harm him**» (Reported by At-Tirmidhi), Abu Talhah (may Allah be pleased with him) hosted a man, and his wife said to him: «We have got nothing except the meals of my children. He said, Prepare your meal, light your lamp and put your children to sleep if they ask for dinner. So she prepared her meal, lit her lamp and made her children sleep. Then she stood up pretending to mend her lamp, but she turned it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning, they went to Allah's Messenger (may Allah's peace and blessings be upon him) who said: **Allah laughed -or: wondered- at what you did last night**» (Reported by Bukhari and Muslim). «And Ibn Umar did not eat until a poor person came to eat with him» (Reported by Bukhari).

Generosity has a number of paths. Spending on oneself is excellence. The Prophet (may Allah's peace and blessings be upon him) said: «**When Allah give any of you some good, he should spend first on himself and his family**» (Reported by Muslim). Spending on one's wife and children to take care of their needs is from the greatest of acts. «**Of the dinar you spend as a contribution in Allah's path, or to set free a slave, or as charity given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family**» (Reported by Muslim). «**Verily, when a Muslim spends on his family seeking reward for it from Allah, it counts for him as charity**» (Reported by Bukhari and Muslim).

Also, part of generosity is loyalty. Honouring the friends of your parents, and generosity towards the neighbour is part of faith. The Messenger of Allah (may Allah's peace and blessings be upon him) said: «**He who believes in Allah and the last day should honour his neighbour**» (Reported by Bukhari and Muslim). Part of being good to your neighbour is sending food to them, and sharing with them whatever one's own family eats. The Messenger of Allah says: «**Whenever you prepare a broth, put plenty of water in it, and share some of it with your neighbours**» (Reported by Muslim). Hosting guests is from the noble qualities and generous character; the Prophet (may Allah's peace and blessings be upon him) said: «**He who believes in Allah and the last day should honour his guest**» (Reported by Bukhari and Muslim).

And whoever has no money, let his words be pleasant, for the pleasant word is a form of giving. The Prophet (may Allah's peace and blessings be upon him) said: «**Fear The Fire even if it were half of a date. If you are**

unable to, then by a pleasant word» (Reported by Bukhari and Muslim). Also, being good to others by alleviating distress and worry is from generosity and giving. The Prophet (may Allah's peace and blessings be upon him) said: «**Every act of kindness is charity**» (Bukhari and Muslim). Ali (may Allah be pleased with him) said: «Do not be shy in giving the little, for not giving at all is less than that, and do not be cowardly upon the plenty for you are more than that».

And the most generous of actions are the ones by which the Face of Allah is intended, and the most generous of people are those most obedient to Allah. Allah (Exalted is He) said:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَوُّكُمْ﴾

{Indeed, the most noble of you in the sight of Allah is the most righteous of you.} [Al-Hujurat: 13]

The Prophet (may Allah's peace and blessings be upon him) was asked: «Who is the most noble of all people? He said: **The most noble person is the one who is most pious.**» (Reported by Bukhari and Muslim).

So adorn yourself with being generous with your wealth. Be generous within yourself and rank and wealth, and strive to obey and worship your Lord, and you will be from the happy people.

A'udhu billahi minash-shaytanir-rajim

﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾

{And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.} [Al-Baqarah: 272]

May Allah bless me and you by the great Quran...

The Second Sermon

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

Ayyuhal-Muslimoon:

Generosity covers a person's faults. It is from the excellent qualities of the religion, and an evidence of a person's good thoughts of Allah. It is a moderate quality between spending excessively, and being stingy. Allah (The Mighty and Majestic) said:

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

{And those who, when they spend, do not do so excessively or sparingly but are ever, between that, moderate.} [Al-Furqan: 67]

And the honourable person is the one who Allah has honoured with His obedience even if he is poor, and the humiliated person is the one who Allah humiliates with His disobedience even if he is rich. So strive to be generous and adorn yourselves with it; you will succeed, and attain good from your Lord.

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

Loyalty and Fulfilling Promises⁽¹⁾

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

Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared, and grasp onto the most trustworthy handhold from the religion of Islam.

Ayyuhal-Muslimoon:

The human soul is completed through the servitude to Allah and good dealings with the creation. Allah has ordained for His servants to adopt excellency in their matters, and He has forbidden them from lowliness in them. Loyalty is from the foundation in building a society and the upright livelihood. It is from generous character, and a trait of the noble souls. It is returning kindness to whoever has performed a favour for you, or extended to you a hand.

And the greatest covenant that must be fulfilled is loyalty with Allah, to worship him alone and to not associate anything with him. He (Exalted is He) said:

﴿وَأَوْفُوا بَعَهْدِي أَوْفِ بَعَهْدِكُمْ﴾

{Fulfil my covenant that I will fulfil your covenant.} [Al-Baqarah: 40]

And the most loyal of creation in this covenant are the Prophets. Allah (Exalted is He) said:

﴿وَأَبْرَاهِيمَ الَّذِي وَفَّى﴾

{And Ibraheem, who fulfilled.} [Al-Najm: 37]

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 25th of Al-Muharram 1433AH.

Ibn Kathir (may Allah have mercy on him) said: «He fulfilled everything that had been ordained to him. He acted upon it all, may Allah’s blessings be upon him».

And from the greatest loyalty is loyalty towards the Prophet (may Allah’s peace and blessings be upon him) by obeying him, and following his guidance, and treading in his footsteps. Allah (Exalted is He) said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

{And whatever the messenger has given you take and what he has forbidden you refrain from.} [Al-Hashr: 7]

Loyalty is from the nature of noble men, and it is a sign of the honourable soul and good character. The most loyal of people are the messengers of Allah. Musa knew the right of his brother Harun (peace be upon them both), so he asked his Lord to make him an associate with him in delivering His message:

﴿وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي * هَارُونَ أَخِي * اشْدُدْ بِهِ أَزْرِي * وَأَشْرِكْهُ فِي أَمْرِي﴾

{And appoint for me a minister from my family. Harun my brother. Increase through him my strength. And let him share in my task.} [Taha: 29-32]

And our prophet Muhammad (may Allah’s peace and blessings be upon him) was loyal to those who aided him in conveying the message of his Lord. Al-Mut’im bin Adi did not allow the polytheists to abuse the Messenger of Allah (may Allah’s peace and blessings be upon him) before the migration, and he remembered this favour and said about the captives of Badr: «**If Al-Mut’im Ibn Adi had been alive and spoken to me about those filthy ones, I would have freed them for him**» (Reported by Al-Bukhari).

The Prophet Muhammad (may Allah’s peace and blessings be upon him) was loyal to his companions. Abu Bakr (may Allah be pleased with him) was the best of companions. He aided the Prophet (may Allah’s peace and blessings be upon him) with his wealth and soul, and he was the best of them in companionship to him. The Prophet (may Allah’s peace and blessings be upon him) said: «**If I were to take a close friend from my nation, I would have chosen Abu Bakr, but he is my brother and my companion**» (Reported by Bukhari and Muslim).

The Prophet (may Allah’s peace and blessings be upon him) sent

Uthman Ibn Affan (may Allah be pleased with him) to Quraish in Makkah on the day of Hdaybiyah, but he was delayed in returning; so the Messenger of Allah (may Allah's peace and blessings be upon him) commanded his companions to pledge allegiance. The people all pledged their allegiance and then he said - fulfilling the right of Uthman for his service of Islam -: «**Indeed Uthman is busy with the affair of Allah and the affair of His Messenger**, then he put one of his hands on the other. He said: This is on behalf of Uthman. And the hand of the Messenger (may Allah's peace and blessings be upon him) for Uthman better than their own hands for themselves» (Reported by At-Tirmidhi). And he prayed for the martyrs of Uhud after eight years of their martyrdom, as if he were bidding them farewell (Reported by Bukhari and Muslim). He prayed over the grave of the black slave girl who used to sweep the masjid. When he Ansar aided the migrants, the Prophet (may Allah's peace and blessings be upon him) supplicated for them and their offspring, for he said: «**O Allah, forgive the Ansar, the offspring of the Ansar, and the offspring of the offspring of the Ansar**» (Reported by Muslim).

And none of the companions did a favour for the Prophet (may Allah's peace and blessings be upon him), except that he paid them back. The Prophet (may Allah's peace and blessings be upon him) said: «**There is no favour due upon us from anyone, except that we have repaid him, with the exception of Abu Bakr. Verily upon us, there is a favour due to him, which Allah will repay him on the Day of Judgement**» (Reported by At-Tirmidhi). He has commanded that his companions be loved even after his death. He said : «**Do not curse my companions, do not curse my companions. By Him in Whose Hand is my life, if one amongst you spent as much gold as Uhud, it would not amount to as much as one Mudd on behalf of one of them or half of it**» (Reported by Muslim). His loyalty has extended to his nation, and that is in most severe situation. He said: «**Every prophet has a supplication which receives an answer. Every prophet made his supplication in this world, I have kept mine till the day of resurrection to be used in intercession for my people, and if Allah wills, it will reach those of my people who have died without associating anything with Allah**» (Reported by Bukhari and Muslim).

The Companions (may Allah be pleased with them) also followed in this great character of loyalty. When the Prophet (may Allah's peace and blessings be upon him) passed away, Abu Bakr said to the companions: «Whoever had a promise from the Prophet (may Allah's peace and blessings

be upon him) or was owed any debt should come to me. Jabir said: Allah's Prophet (may Allah's peace and blessings be upon him) had said to me: **In case there comes to us the wealth of Bahrain I shall give you such-and-such.** Abu Bakr took a handful and gave that to me, and asked me to count them. I counted them as five hundred dinars and he said: Take double of this» (Reported by Bukhari and Muslim).

Abu Bakr (may Allah be pleased with him) sent out the army of Usamah Ibn Zaid because of its extreme need after the death of Prophet Muhammad (may Allah's peace and blessings be upon him), and he used to say: «I shall not leave a matter that I had seen the Prophet (may Allah's peace and blessings be upon him) do, except that I did it».

And the Companions (may Allah be pleased with them) preserved for Abu Bakr his position and his preceding in Islam. They agreed to pledge to him as the Caliph after the Prophet (may Allah's peace and blessings be upon him). Abu Bakr knew the position of Umar in the eyes of the Prophet (may Allah's peace and blessings be upon him), as the Prophet (may Allah's peace and blessings be upon him) used to often say: «**I came with Abu Bakr and Umar; I entered with Abu Bakr and Umar; I went out with Abu Bakr and Umar**». Therefore, Abu Bakr passed the caliphate after him to Umar.

And loyalty is greatly important with one's parents. They endured hardship for your ease, and stayed awake for your sleep. The father toiled for your livelihood, and your mother carried you in hardship and delivered you in hardship. The first obligation Allah had imposed from the rights of the creation is to be dutiful to your parents. Allah (Exalted is He) says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

{And your Lord has decreed that you worship not except Him, and to your parents good treatment.} [Al-Isra: 23]

And from loyalty towards them is to supplication for them:

﴿وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

{And say My Lord, have mercy upon them as they brought me up when I was small.} [Al-Isra: 24]

Furthermore, to be obedient to them except in Allah's disobedience, and treating them kindly and making them happy. Also, part of being dutiful towards them is to allow them to see the fruits of their efforts upon their

children, in them being on a path of uprightness and righteousness. And part of loyalty towards them is to be generous to their friends after their death.

A Bedouin passed by Ibn Umar (may Allah be pleased with them both) and Ibn Umar said to him: «Aren't you so and so? He said: Yes, so he gave him his donkey and turban and said: Mount the donkey and tie the turban round your head. Some of his companions said: May Allah pardon you, you gave to this Bedouin the donkey on which you ride and the turban which you tied round your head. Thereupon he said: Verily I heard Allah's Messenger (may Allah's peace and blessings be upon him) as saying: **Verily, from the best acts of dutifulness is the kind treatment of a person to the loved ones of his father after his death**, and the father of this person was a friend of Umar» (Reported by Muslim).

Part of loyalty is the loyalty between spouses. They have been put together by a great covenant. Allah (Exalted is He) said:

﴿وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾

{And they have taken from you a solemn covenant?} [Al-Nisa: 21]

And Khadijah Bint Khuwaylid (may Allah be pleased with her) aided the Prophet (may Allah's peace and blessings be upon him) with her wealth, and was loyal to him. He has given children through her. She was the first believer in him from the women, and she was helped him to be firm when the revelation descended upon him. She was the best wife to her husband in her life. Ibn Hajar (may Allah have mercy on him) said: «She was keen to his made him happy with everything she could, and she never did anything to anger him ever».

So the Prophet (may Allah's peace and blessings be upon him) returned her loyalty with loyalty greater than it. He was grateful for her kindness, and he continued to remember her after her death. He would say about her: «**Indeed I was bestowed her love**» (Reported by Muslim). «Whenever he slaughtered a sheep, he would cut it into pieces and then send them to the friends of Khadija. He would say, **Khadija was such-and-such, and from her I was given children**» (Reported by Bukhari), An-Nawawi (may Allah have mercy on him) said: «This is all an evidence encouraging loyalty and preserving love, and protecting the sacredness of the companion and associate in his life and after his death, and being generous to the family of that companion».

Also from loyalty is loving the scholars, as well as revering and honouring them; for they are the carriers of religion and the inheritors of the Messengers. At-Tahawi (may Allah be pleased with him) said: «And the scholars of the predecessors, the ones who came before and after, from the followers of the people of narrations, and the people of jurisprudence, should not be mentioned except in goodness». Imam Ahmed (may Allah have mercy on him) said: «I have not slept since thirty years; except that I supplicate for Ash-Shafi'i and I seek forgiveness for him».

And the companion deserves loyalty, which is shown through gratitude for the actions, guarding his secret, remembering his kindness, praising him, protecting him from harm, and to be generous to him and his children. Whoever has been kind to you, try to compensate him for it. If you cannot, then supplicate for him; as that is a part of loyalty.

A'udhu billahi minash-shaytanir-rajim

﴿هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ﴾

{Is the reward for good anything but good?} [Al-Rahman: 60]

May Allah bless me and you by the Great Quran...

The Second Sermon

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

Ayyuhal-Muslimoon:

Loyalty is the truth of the tongue and acting accordingly as well, and loyalty gives a person a level of bliss and happiness that cannot be described. It also gives the receiver of loyalty the desire to be dutiful and reciprocate. Whoever denies a favour is a person who has low aspirations in being loyal.

Let actions such as giving and other than it be sincere for the Face of Allah. Therefore, if anyone rejects to return the favour you did this should not sadden you; for you are seeking the reward for the favour from Allah and not from the human, in compliance to the word of Allah:

﴿ إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴾

{We feed you only for the face of Allah. We do not want any reward or gratitude from you.} [Al-Insan: 9]

So strive to be loyalty; for it is a means to the soundness of the heart and growth. Try to adorn yourself with every noble etiquette, and praiseworthy attribute, for that is the sign of triumph and success.

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

Mercy ⁽¹⁾

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

Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared, for Allah does not accept other than the fear of Him, and He does have mercy except upon its people.

Ayyuhal-Muslimoon:

The religion is founded upon fulfilling the rights of Allah and the rights of his creation. The right of Allah is to worship Him and to not associate alongside him any entity, and the rights of the creation is to treat them well and to have good character with them.

There is a great quality that Allah has placed between His creation. The Prophet (may Allah's peace and blessings be upon him) said about it: «**Allah created one hundred parts of mercy and He distributed one amongst His creation and kept the other ninety-nine parts with Himself for the Day of Resurrection**» (Reported by Bukhari and Muslim). Allah mentioned it before mentioning the blessing of knowledge:

﴿فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا﴾

{And they found a servant from among Our servants to whom We had given mercy from Us and had taught him from Us a certain knowledge.}
[Al-Kahf: 65]

And Allah loves who have this attribute, and He praised His servants who encourage one another to have it:

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 29th of Jumada Al-Ula 1436AH.

﴿ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَصَّوْا بِالصَّبْرِ وَتَوَصَّوْا بِالْمَرْحَمَةِ﴾

{And then being among those who believed and advised one another to patience and advised one another to compassion.} [Al-Balad: 17]

The structural foundation of fulfilling the obligatory rights of the slaves depends on it (such as zakat), as well as that which is recommended (such as forgiveness and voluntary charity). Sheikh Al-Islam (may Allah have mercy on him) said: «Man should intend to aid the creation and to be good to them, and this is the mercy that Muhammad (may Allah's peace and blessings be upon him) was sent with».

And it is a blessing from Allah which He gives to whom He wills from His servants. The Prophet (may Allah's peace and blessings be upon him) said to a Bedouin man who was not merciful towards his children: «**What can I do if Allah has deprived you of mercy?!**» (Reported by Bukhari and Muslim). And whenever Allah intends good for His slave, He places mercy in his heart:

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ﴾

{It is He who sent down tranquillity.} [Al-Fath: 4]

Ibn Abbas (may Allah be pleased with them both) said: «This refers to mercy».

﴿فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

{Into the hearts of the believers that they would increase in faith along with their faith.} [Al-Fath: 4]

The slave's portion of it is dependent upon his portion of guidance. The most complete of believers in faith are the greatest of them in mercy. Allah (Exalted is He) said:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءَ بَيْنَهُمْ﴾

{Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves.} [Al-Fath: 29]

And Allah has described the believers with His statement:

﴿أَذِلَّةً عَلَى الْمُؤْمِنِينَ﴾

{Humble towards the believers.} [Al-Maidah: 54]

Ibn Abbas (may Allah be pleased with them both) said: «humbleness here refers to mercy». The heart being full of mercy is a sign of happiness, and it is a means of receiving Allah's mercy. The Prophet (may Allah's peace and blessings be upon him) said: «**The merciful are shown mercy by The Most Merciful. Be merciful on the earth, and you will be shown mercy from Who is above the heavens**» (Reported by Abu Dawood). From those who will enter paradise are people whose hearts were filled with mercy and softness alongside faith. The Prophet (may Allah's peace and blessings be upon him) said: «**The people of Paradise are three: A just successful ruler, the person who is merciful and kind-hearted towards his relatives and to every Muslim, and the pious person who has a large family and refrains from begging**» (Reported by Muslim).

And the hardening of hearts is caused by them being void of it. Allah dispraised nations by saying:

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ﴾

{Then your hearts became hardened after that.} [Al-Baqarah: 74]

Al-Baghawi (may Allah have mercy on him) said: «They dried up, and the dryness of the heart is the removal of mercy and softness from it». That is the sign of wretchedness. The Prophet (may Allah's peace and blessings be upon him) said: «**Mercy is only removed from the wretched individual**» (Reported by Abu Dawood).

He who does not have mercy upon the creation will not be treated mercifully by Allah. The Prophet (may Allah's peace and blessings be upon him) said: «**He who is not merciful to others, will not be treated mercifully by Allah**» (Reported by Bukhari and Muslim). And the Prophet renounced the one who disdained the effects of mercy. Allah's Messenger (may Allah's peace and blessings be upon him) kissed Al-Hasan Ibn Ali (may Allah be pleased with them both) while Al-Aqra ibn Habis At-Tamimi (may Allah be pleased with him) was sitting besides him. Al-Aqra said, «I have ten children and I have never kissed anyone of them. Allah's Messenger (may Allah's peace and blessings be upon him) said, **Whoever is not merciful to others will not be treated mercifully**» (Reported by Bukhari and Muslim). Ibn Battal (may Allah have mercy on him) said: «Having mercy on the young children, embracing them, kissing them, and being affectionate to them are all actions which Allah is pleased with and He rewards a person for. Kissing a young child, carrying him and being affectionate with him bring about the mercy of Allah».

And the most deserving people of one's mercy are the parents. Allah (Exalted is He) said:

﴿وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ﴾

{And lower to them the wing of humility out of mercy.} [Al-Isra: 24]

And the best of children are those who are most merciful to their parents:

﴿فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا﴾

{So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.} [Al-Kahf: 81]

And the mercy of the believers with one other makes them like one body. The Prophet (may Allah's peace and blessings be upon him) said: «**You see the believers in their mercy among themselves and showing love among themselves and being kind, resembling one body, if any part of the body is not well then the whole body remains sleepless and affected by fever alongside it**» (Reported by Bukhari and Muslim). The law of Islam has also encouraged treated animals mercifully. The Prophet (may Allah's peace and blessings be upon him) said: «**And the sheep, if you have mercy for it, Allah will have mercy for you**» (Reported by Ahmed).

And the believer has mercy for the nonbeliever for his lack of guidance; and he hates him, for his lack of faith. Whoever's foot slips into disobedience is deserving of mercy through advice, and supplication for his guidance. When a man who had drunk wine was brought to the Prophet of Allah (may Allah's peace and blessings be upon him) he said: «**Beat him**. Abu Hurairah said: Some of us struck him with their hands, some with their sandals and some with their garments. When he left, some of the people said: May Allah disgrace you! He told them: **Do not say that and help the devil in overpowering him, but to say: May Allah have mercy on you**» (Reported by Ahmed).

And the greatest of creation in mercy are the prophets of Allah. They strived to guide the creation and they called to their people in every way to save them from destruction. They were patient upon their harm, and they did not rush in seeking their punishment. Adam (may Allah's peace and blessings be upon him) weeps when he sees the people of the fire from his descendants. The Prophet (may Allah's peace and blessings be upon him)

said in the story of the Night Journey and the Ascension: «**I asked Jibril: who is this? He replied: This is Adam, and these groups on his right and on his left are the souls of his descendants. Those on his right are the people of Paradise and the groups on his left side are the inmates of Hell. When he looks towards his right side, he laughs; and when he looks towards his left side, he weeps**» (Reported by Bukhari and Muslim)

Ibrahim (peace be upon him) was compassionate to his nation. He said to his Lord:

﴿فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ﴾

{So whoever follows me then he is of me and whoever disobeys me Indeed you are forgiving and merciful.} [Ibraheem: 36]

And from the softness of his heart, he argued with the angels to not destroy the nation of Lut; out of hope that they may believe.

And Musa (peace be upon him) had mercy upon the two women. He gave water to their flocks for them, and he was from those of determination. His mercy (peace be upon him) extended to this nation; for he encouraged our prophet Muhammad (may Allah's peace and blessings be upon him) to return to his Lord to lessen the number of obligatory prayers upon his nation. Thus, Ar-Rabb (the Lord) – Mighty and Majestic – lessened them from fifty obligatory prayers to five prayers. Allah also made Yahya (peace be upon him) a kind and affectionate person. Allah (Exalted is He) said:

﴿وَحَنَانًا مِن لَّدُنَّا وَرُكُونًا ۖ وَكَانَ تَقِيًّا﴾

{And [We gave him] affection from us and purity and he was fearing of Allah.} [Maryam: 13]

Ibn Kathir (may Allah have mercy on him) said: «The meaning of the verse is: We gave mercy from Us and affection upon the servants; so that he can call them to the obedience of their Lord, and perform righteous actions with sincerity».

And Isa (peace be upon him), had been made by Allah to be dutiful to his mother and he was not a wretched tyrant lacking in mercy.

﴿وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا﴾

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

And there was a prophet who was attacked by his people until they caused him to bleed. He wiped the blood from his face, and said: «**My Lord forgive my people, for they do not know**». (Agreed upon).

And our prophet Muhammad (may Allah's peace and blessings be upon him) was the most merciful of creation of Allah. From among his names is «**The Prophet of Mercy**» (Reported by An-Nasai). When it was said to him: «Supplicate against the polytheists, he said: **I have not been sent as the invoker of curse, but I have been sent as mercy**» (Reported by Muslim). When his people harmed him, the angel of the mountains called out to him, greeted him, and said: «O Muhammad! If you want, I will bring together the two mountains to crush them in between. However, the Messenger of Allah (may Allah's peace and blessings be upon him) said to him: **Rather, I hope that Allah will produce from their descendants people who will worship Allah alone, without associating any partners with Him**» (Reported by Bukhari and Muslim).

Allah has sent him as a mercy to the creation in general. He said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

{And we have not sent you except as a mercy to the worlds.} [Al-Anbiya: 107]

Whoever accepted this mercy, and was grateful for this blessing will be happy in this world and the Hereafter. On the other hand, whoever rejects it and denies it; loses this world and the next. Allah has also sent him as a special mercy for the believers. Allah (Exalted is He) said:

﴿وَرَحْمَةً لِّلَّذِينَ ءَامَنُوا مِنكُمْ﴾

{A mercy to those who believe among you.} [Al-Tawbah: 61]

He cared for his nation; «The Prophet (may Allah's peace and blessings be upon him) recited the Words of Allah (the Exalted and the Glorious) about Ibraheem (peace blessings be upon him) who said:

﴿رَبِّ إِنَّهُنَّ أَضَلَّنَّ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

{O my Lord! They have led astray many among mankind. But whosoever follows me, he verily, is of me. And whoever disobeys me, then

then surely You are Forgiving and Merciful} [Ibrahim: 36].

And 'Isa (peace blessings be upon him) said:

﴿إِن تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

{If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise} [Al-Maidah: 118].

Then he raised up his hands and said, **O Allah! My nation, my nation**, and wept; Allah, the Exalted, said: **O Jibril! Go to Muhammad – and your Lord is most knowledgeable, and ask him: 'What makes you weep?** So Jibril (peace be upon him) came to him and asked him, and the Messenger of Allah (may Allah's peace and blessings be upon him) informed him what he had said – and Allah most knowing. Upon this Allah said: **O Jibril! Go to Muhammad and say: 'Verily, We will please you with regard to your Ummah and will never displease you»** (Reported by Muslim). An-Nawawi (may Allah have mercy on him) said: «This is one of the hadeeths which gives this nation hope, or it is the hadith that gives them the most hope».

He was merciful with his companions, «Sa`d ibn Ubada became ill, so the Prophet (may Allah's peace and blessings be upon him) went to visit him with some of his Companions (may Allah be pleased with them). When he came to him, he found him surrounded by his household, and he asked: **Has he died?** They said, No, O Messenger of Allah! The Prophet (may Allah's peace and blessings be upon him) wept and, when the people saw the weeping of the Prophet (may Allah's peace and blessings be upon him) they all wept» (Reported by Bukhari and Muslim). And a child who was breathing heavily and struggling to breath was brought to the Prophet (may Allah's peace and blessings be upon him), causing him to shed tears. Thereupon, Sa`d said to him, O Allah's Messenger! What is this? The Prophet (may Allah's peace and blessings be upon him) said: **This is mercy which Allah has put in the heart of His slaves»** (Reported by Bukhari and Muslim).

And the Prophet (may Allah's peace and blessings be upon him) was merciful to the youth; Malik Ibn Al-Huwayrith said: «We came to the Messenger of Allah (may Allah's peace and blessings be upon him) and we were a few young men of approximately equal age and stayed with him for twenty nights, then he thought that we missed our families, and he asked us whom we had left behind to look after our families, and we told him. He was kind-hearted and merciful. He said, **Return to your families and teach them and order them to do good deeds and offer your prayers in the way you**

saw me offering my prayers, and when the time for the prayer comes, then one of you should pronounce its call, and the eldest of you should lead you in prayer» (Reported by Bukhari and Muslim).

And he was merciful with women, he would shorten the prayer so that he does not distress the mother and her child. The Prophet (may Allah's peace and blessings be upon him) said: **«When I begin the prayer. I intend to make it long, but I hear a boy crying and shorten my prayer, being aware of his mother's emotion because of his crying»** (Reported by Bukhari and Muslim).

And he was merciful with children. Anas Ibn Malik (may Allah be pleased with him) said about the prophet: «I have never seen anyone more merciful to the kids than Allah's Messenger (may Allah's peace and blessings be upon him)» (Reported by Muslim). And «he (may Allah's peace and blessings be upon him) was delivering a Khutbah, when Al-Hasan and Al-Husayn came, walking and falling over, so the Messenger of Allah Messenger (may Allah's peace and blessings be upon him) descended from the pulpit and carried them, and placed them in between his hands, then he said: **Allah and his prophet spoke the Truth:**

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾﴾

{Indeed, your wealth and your children are a trial.} [At-Taghabun: 15]

I looked at these two children walking and falling down, and I could not bear patiently anymore until I interrupted my speech and picked them up» (Reported by Ahmed), Ibn Al-Qayyim (may Allah have mercy on him) said: «This is from his immense mercy and kindness with the young, and his affection towards them. It is a lesson from him to the nation show mercy, kindness and softness towards the young».

The most merciful of this ummah were the companions of the Prophet (may Allah's peace and blessings be upon him). Allah (Exalted is He) said:

﴿أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴿٢٩﴾﴾

{Forceful against the disbelievers, merciful among themselves.}
[Al-Fath: 29]

The most merciful among them is Abu Bakr As-Siddiq (may Allah be pleased with him). Allah combined for him vast knowledge with mercy. Ibn Al-Qayyim (may Allah have mercy on him) said: «And likewise, the more a

man's knowledge increases, his mercy also increases». The people of knowledge and righteousness are merciful. They strive upon goodness and guiding the people, and they do not oppress or wrong the one who opposes them.

Wa Ba'd, Ayyuhal-Muslimoon:

The Islamic law encompasses with its mercy and justice the foe and the friend, and the reward is similar to the action. Whoever aspires for the mercy of Allah should have mercy upon the creation. The Prophet (may Allah's peace and blessings be upon him) said: «**Allah is merciful only to those of His slaves who are merciful**» (Reported by Bukhari and Muslim). Whoever Allah has mercy upon will be submerged in happiness, and he attains the best outcome in this worldly life and the Hereafter.

A'udhu billahi minash-shaytanir-rajim

﴿هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَانُ﴾

{Is the reward for good but good?} [Al-Rahman: 60]

May Allah bless me and you by the Great Quran...

The Second Sermon

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

Ayyuhal-Muslimoon:

The heart is purified from arrogance and belittling people by having mercy. It is the middle ground between harshness and weakness. Compassion and mercy are both loved by Allah as long as it is not negligent of the religion of Allah, like the claim of "leaving the prescribed legal punishments out mercy for the servants". If a servant is saved from the trials of doubts and desires, he finds guidance and mercy. Allah says about the People of the Cave:

﴿فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

{They said Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance.} [Al-Kahf: 10]

And from the means of attaining mercy is being dutiful to one's parents, preserving the ties of kinship, charity, being good to the distressed and the sick, visiting the graveyards for men, and reciting the Great Quran remembering Allah in abundance.

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

Shyness is All Good ⁽¹⁾

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

Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared, and grasp onto the most trustworthy handhold from the religion of Islam.

Ayyuhal-Muslimoon:

The key to servitude towards Allah and its secret is knowledge of the names and attributes of Allah, for His names are the best and his attributes are the most high. Every name and attribute of his has its own specific form of worship and servitude which is a result of having knowledge about it. Allah loves His names and attributes, and He loves their effects to be apparent in His creation. He ordered his servants to invoke Him by them. He said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

{And to Allah belong the best names, so invoke Him by them.}
[Al-A'raf: 180]

And the most loved creation to Allah are those who possess those attributes that He loves which are not specific only to Allah, and whoever worships Allah by His attributes becomes closer to Allah's mercy.

And whoever enumerates His names enters His paradise, and from the names of Allah is Al-Hayiy (The Modest), and from His attributes is modesty and shyness. Allah has described himself with this attribute. He said:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي ۚ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا﴾

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 7th of Jumada Al-Akhirah 1439AH.

{Indeed, Allah is not modest to present an example that of a mosquito or what is smaller than it.} [Al-Baqarah: 26]

And the Messenger of Allah (may Allah's peace and blessings be upon him) mentioned this name of His. He said: «**Allah Almighty is Hayiy (Modest) and Sittir (Concealing), He loves modesty and concealing**» (Reported by Abu Dawood), and He is shy (Exalted is He) to turn away whoever asks him for anything. The Prophet (may Allah's peace and blessings be upon him) said: «**Your Lord (The Blessed and Most High) is Hayiy (Modest) and Karim (Generous). He is shy to turn away the hands of a servant when he raises them to Him empty**» (Reported by Abu Dawood). Ibn Al-Qayyim (may Allah have mercy on him) said: «The shyness of Allah (Exalted is He), from His servant cannot be comprehended or understood by the intellect, for it is a type of shyness accompanied by nobility, kindness, generosity and magnificence».

And the pinnacle of the noble quality in the creation, the best and greatest in value and most beneficial of them is modesty and shyness. It is a character trait that encourages leaving obscenity, and it prevents negligence in fulfilling the rights of others. It is derived from life (i.e. the Arabic word for shyness – Haya – is derived from the same root as the Arabic word for life: Hayat). The level of modesty in a heart will be in accordance with the level of the heart's life. The more alive the heart is, the stronger shyness and modesty in it will be. Shyness has always been like this, and having it is an obligation since the earlier times of prophethood. There has been no prophet except that he encouraged his nation to have it, and was sent with it. It has not been abrogated or changed from the previous laws. That is because it is a matter that is known to be correct, and its virtue is clear. The minds have agreed upon its goodness. Thus, something which is like this is not to be abrogated or replaced. The Prophet (may Allah's peace and blessings be upon him) said: «**One of the things people have learned from the words of the earliest prophethood is: if you do not feel any shame, do whatever you like**» (Reported by Al-Bukhari).

Shyness is a quality of the best of creation. Allah praised those who possess it. The angels are described with it. The prophet (may Allah's peace and blessings be upon him) said regarding Uthman (may Allah be pleased with him): «**Should I not be shy of one whom even the angels are shy of?**» (Reported by Muslim). And the prophets were known by their nations for shyness. «**The creation seek intercession on the day of resurrection from**

Adam and Nuh and Moses may peace be upon the; they will each remember their sins and become shy» (Reported by Bukhari and Muslim). And Musa (peace be upon him) was shy. The Prophet (may Allah's peace and blessings be upon him): **«Indeed, Musa was a shy person and used to cover his body completely because of his extensive shyness»** (Reported by Bukhari).

And our prophet Muhammad (may Allah's peace and blessings be upon him) was the most modest and shy, and this could be seen in his face; Abu Said Al-Khudri (may Allah be pleased with him): said: «The Prophet (may Allah's peace and blessings be upon him) had more modesty than a than a virgin in her concealed room, and when he disliked something, we could recognise that in his face» (Reported by Bukhari and Muslim). And the Prophet (may Allah's peace and blessings be upon him) went back and forth in the ascension of the Night Journey between Musa (peace be upon him) and his Lord, asking his Lord to reduce the obligatory prayers until he said: **«I became shy from my Lord»** (Reported by Bukhari and Muslim). «When the prophet married Zaynab daughter of Jahsh; he invited the people, they ate and left, until three people were left conversing in the house. However, the Prophet (may Allah's peace and blessings be upon him) was shy to say anything to them, so he exited leaving them to converse in the house. As a result, Allah (the Mighty and Majestic) revealed the following verse:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ
وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِمِينَ لِحَدِيثٍ إِنَّ ذَالِكُمْ كَانَ يُؤْذَى
الَّتِي قَبَسْتَحَى مِنْكُمْ وَاللَّهُ لَا يَسْتَحَى مِنَ الْحَقِّ﴾

{O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behaviour] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth.} [Al-Ahzab: 53] (Reported by Bukhari and Muslim).

And Uthman (may Allah be pleased with him) is the example of modesty among the companions. One day he entered upon the Prophet (may Allah's peace and blessings be upon him), so the Prophet (may Allah's peace and blessings be upon him) sat and adjusted his clothes, he was asked about this; he said: **«Verily Uthman is a person who is very modest and I was afraid that if I permitted him to enter in this state he would not inform**

me of his need» (Reported by Muslim).

And the woman has created upon modesty. It is her adornment and beauty, as well as her protection and safety. Aisha (may Allah be pleased with her) said: «It was said: O Messenger of Allah! A virgin may be too shy to speak. He said: **Her consent** meaning: in marriage – **is her silence**» (Reported by Bukhari). The daughter of the man from Madyan came walking and the garment of shyness was covering her, and she concealed her face with her hands and dress. Allah (Exalted is He) said:

﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ﴾

{Then one of the two women came to him walking in shyness. She said Indeed my father invites you that he may reward you for having watered for us.} [Al-Qasas: 25]

And Aishah, the Mother of the Believers, (may Allah be pleased with her), was so modest and shy that she would cover herself in her own chamber; out of shyness from Umar (may Allah be pleased with him) after his burial there. She said (may Allah be pleased with her): «I used to enter my house in which Allah's messenger (may Allah's peace and blessings be upon him) was buried alongside my father, I would remove my garment, saying that it is only my husband and my father who are here, but when Umar was buried along with them, I swear by Allah! I did not enter it except having my clothes wrapped around me; out of shyness from Umar» (Reported by Ahmed).

And a woman was patient upon hardship and she did accept leaving her modesty. For that she was given paradise. Ibn Abbas (may Allah be pleased with them both) told Ata ibn Abi Rabah (may Allah have mercy on him): «May I show you a woman of Paradise? I said: Yes. He said: This black woman. She came to Allah's Messenger (may Allah's peace and blessings be upon him) and said: I am subject to seizures and become uncovered, so make supplication to Allah for me. He replied: **If you wish you may endure it and be rewarded with paradise, but if you wish I shall make supplication to Allah to cure you.** She said: I shall endure it. Then she added: But since I become uncovered, make supplication to Allah that that may not happen. He then supplicated for her» (Reported by Bukhari and Muslim).

It is from the noble characteristics which the people of ignorance remained upon; Abu Sufyan (may Allah be pleased with him) said – when

Heraclius asked him about the Prophet (may Allah's peace and blessings be upon him), and he was during that time upon disbelief: «By Allah! If it were not for shyness on that day that my companions would narrate a lie from me, I would have lied to him when he asked me about him, but I was ashamed that they my companions would narrate lies from me, so I told him the truth» (Reported by Bukhari and Muslim).

Through shyness, happiness and its means are attained. And it is all good. The Prophet (may Allah's peace and blessings be upon him) said: «**Shyness is all good** - or he said: **Shyness does not bring anything except goodness**» (Reported by Muslim). Ibn Al-Qayyim (may Allah have mercy on him) said: «Modesty is the source of the heart's life, and it is the root of all goodness, and its departure is the departure of all goodness».

And from the best of its goodness is that it conditions the soul upon praiseworthy qualities, and avoiding blameworthy attributes. If a person's shyness is of a high level; he preserves his honour, and he repels his defects, and he spreads high moral qualities.

And from the beliefs of Ahl As-Sunnah Wa Al-Jama'ah is that faith comprises of statements, belief and actions, and that shyness is a branch of faith. The Messenger (may Allah's peace and blessings be upon him) said: «**Faith has seventy-odd – or: sixty-odd branches, and modesty is a branch from faith**» (Reported by Bukhari and Muslim). Ibn Hibban (may Allah have mercy on him) said: «Modesty is from faith, and the believer in paradise, and modesty is not removed from anyone except through the removal of his faith». «The Prophet (may Allah's peace and blessings be upon him) passed by a man of the Ansar when he was scorning his brother about modesty: saying: Verily you are too shy, as if he was saying: You are harmed by it. The Messenger of Allah (may Allah's peace and blessings be upon him) said: **Leave him alone, for modesty is a part of faith**» (Reported by Bukhari and Muslim). And Allah does not punish a heart with anything more than removing shyness from it. Ibn Umar said (may Allah be pleased with them both); «Modesty and faith are coupled together. If one of them is removed, the other is removed».

And modesty is an act of worship which encourages other acts of worship. It leads a person to piety. Whoever is deficient in it will do the opposite of that. From the biggest factors which prevent a person from committing sins is shyness. The shy person abstains from sins out of shyness and faith. If shyness is taken away from the slave; nothing remains to prevent him from committing obscenity and blameworthy character. The

Messenger (may Allah's peace and blessings be upon him) said: «**If you are not shy; then do what you wish**» (Reported by Bukhari), Ibn Abd Al-Barr (may Allah have mercy on him): «Whoever does not have shyness that restrains him from that which Allah forbids, then committing small and big sins are the same for him. This hadith also contains a warning and a threat of punishment for having little shyness».

And sins weaken modesty from the servant until it may be extracted from him completely, for he is not concerned with the knowledge of the people or their seeing of his state. Rather he may inform them about his state and the obscenity of his actions.

Shyness is an adornment and beauty for its possessor. The Prophet (may Allah's peace and blessings be upon him) said: «**There is never any obscenity in a thing, but it ruins it, and there is never any modesty and shyness in a thing, but it adorns it**» (Reported by At-Tirmidhi). It calls one towards respecting and protecting oneself. Therefore, he does not ask the people for anything, even if he is in need for it. The Prophet (may Allah's peace and blessings be upon him) said: «**The poor person is not the one who asks a morsel or two of meals from the others, but the poor is the one who has nothing and is shy to seek from others, or he does not beg people persistently**» (Reported by Bukhari and Muslim).

And modesty pushes a person towards good manners. The Prophet (may Allah's peace and blessings be upon him) asked about a tree which resembles a Muslim. Ibn Umar (may Allah be pleased with them both) said: «It came to my mind that such a tree must be the date palm, but upon seeing Abu Bakr and Umar not saying anything, I disliked to speak» and in another narration: «I became shy» (Reported by Bukhari and Muslim).

And the reward is similar to the action. From the fruits of modesty and the best of its reward is that Allah is shy of the people of shyness. The Prophet (may Allah's peace and blessings be upon him) said: «**But as for the other person, he felt shy and Allah (the Mighty and Majestic) felt shy of him**» (Reported by Bukhari and Muslim). And the pinnacle of shyness is being shy of Allah, that He should not see you in that which he forbade you, and that He does not miss you in that which He ordered you, for Allah is more deserving to be shy from. The Messenger (may Allah's peace and blessings be upon him) said: «**Show due shyness towards Allah**» (Reported by At-Tirmidhi). Shyness from Allah is a light that is placed in the heart. This light shows him that he is standing before his Lord (Exalted is He). This, he is

shy from Allah in his private and in open. Shyness from Allah is achieved by pondering over His great blessings, whilst thinking about one's own faults and shortcomings, and that Allah is aware of the secret and what it hidden.

And if the servant knows that Allah (Exalted is He) sees him, and that he is seen and heard by Him, and the slave is shy; he will feel too shy to expose himself to His anger. A person is accompanied by angels that do not leave him, and from honouring them is being shy from them. Allah (Exalted is He) said:

﴿وَأَنَّ عَلَيْكُمْ لِحَافِظِينَ * كَرَامًا كَاتِبِينَ * يَعْمُونَ مَا تَفْعَلُونَ﴾

{And Indeed over you are keepers. Noble and recording. They know whatever you do.} [Al-Infitar: 10-12]

Ibn Al-Qayyim (may Allah have mercy on him) said: «i.e. be shy from these noble keepers, and honour them and do not let them see from you that which you will be shy to be seen by someone who is like you».

And modesty from the people leads to virtue. If the Muslim is not affected from the righteous companion except that his shyness from him prevents him from disobedience, that is enough. That is the best help to his companion to be shy from Allah. Whoever is not shy of people, will not be shy of Allah. whoever sits with the people of shyness; his shyness is renewed, and the most deserving of honouring a person is his own self. Whomever does in secret actions that he is shy from performing in public, does not have any self-worth. Whoever is shy from the people and is not shy from himself considers himself to be less than others. Whoever is shy from the people and himself and is not shy from Allah has not known his Lord. Whoever wears modesty as a garment; the people do not see his faults.

Wa ba'd, Ayyuhal-Muslimoon:

Islam is the religion of praiseworthy and honourable characters. It gathers the best of character, and the highest of qualities. There is not any good except that it commands it, and there is no evil except that it warns against it, and it obligatory to hold firmly to it, and to be honoured by it, and to call the people to it. Adhering to shyness from Allah is obligatory upon us, by acting upon His orders and avoiding disobedience to Him.

A'udhu billahi minash-shaytanir-rajim

﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ
إِبْرَاهِيمَ خَلِيلًا﴾

{And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibraheem.}
[Al-Nisa: 125]

May Allah bless me and you by the great Quran...

The Second Sermon

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

Ayyuhal-Muslimoon:

The shyness praised by the Prophet (may Allah's peace and blessings be upon him) is that which encourages a person to do good and leave obscenity. As for weakness and helplessness which leads to shortcomings in the rights of Allah or the rights of the servants; then that is not from shyness. If shyness prevents a person from good; it is not praiseworthy. Aishah (may Allah be pleased with her) said: «How excellent are the women of the Ansar! Modesty would not prevent them from inquiring about the religion and acquiring a deep understanding in it» (Reported by Muslim). And there is no shyness in learning the religion, and whoever leaves knowledge out of shyness, he remains forever in his ignorance, deprived. Mujahid (may Allah have mercy on him) said: «Neither a shy nor arrogant person will be able to learn knowledge».

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



Blameworthy morals

Blameworthy Characteristics Arrogance ⁽¹⁾

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

Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared. The fear of Allah is in opposing one's desire, and misery lies in opposing guidance.

Ayyuhal-Muslimoon:

The righteousness of the son of Adam lies in faith and performing righteous action. Striving to rectify the heart is better than performing supererogatory acts of worships. The actions of the hearts are like the actions of the limbs in reward and punishment. Loyalty and hatred for Allah's sake, trust in Him, being pleased, and determination upon obedience are all rewarded for. On the other hand, arrogance, envy and self-admiration, and showing off are all actions for which a person is punished. The more a servant increases in humility and servitude to Allah; he becomes increasingly close to Allah and elevated.

And the root of all blameworthy characteristics is arrogance and haughtiness. Iblees was described by it, he envied Adam and became arrogant and he was prevented from obeying to the command of his Lord:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا﴾

{And mention when We said to the angels Prostrate before Adam so they prostrated, except Iblees. He became of the disbelievers.} [Al-Isra: 61]

Because of it, the Jews who have seen the Prophet (may Allah's peace and blessings be upon him) did not believe. They knew the truth of his prophethood. And it is what prevented Ibn Abi Salool from sincerely submitting. Because of it, Abu Jahl did not accept Islam, and Quraysh

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 1st of Rajab 1424AH.

preferred blindness over guidance. Allah (Exalted is He) said:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾

{Indeed they, when it was said to them There is no deity except Allah were arrogant.} [Al-Qasas: 35]

And Sulayman (may Allah's peace and blessings be upon him) called Bilqees and her nation to the not be haughty, and to comply:

﴿أَلَا تَعْلَمُونَ عَلَيَّ وَأَتُونِي مُسْلِمِينَ﴾

{Be not haughty with me but come to me in submission as Muslims.} [Al-Naml: 31]

And it is a reason for the division, conflict, disagreement and hatred. Allah (Exalted is He) said about Bani Israil:

﴿فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ﴾

{And they did not differ except after knowledge had come to them-out of jealous animosity between them.} [Al-Jathiyah: 17]

And because of it, Bani Israel performed various heinous actions with their prophets including rejecting them and killing them:

﴿أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

{But is it not that every time a messenger came to you, with what your souls did not desire, you were arrogant? And a party of messengers you denied and another party you killed.} [Al-Baqarah: 87]

And it is from the descriptions of the people of hypocrisy:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأُ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ﴾

{And when it is said to them, Come the Messenger of Allah will ask for forgiveness for you, they turn their heads aside and you see them evading while they are arrogant.} [Al-Munafiqun: 5]

And the previous nations were punished because of this trait. Allah (Exalted is He) said:

﴿وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا﴾

{They covered themselves with their garments, persisted, and were arrogant with great arrogance.} [Nuh: 7]

And He said about Pharaoh and his people:

﴿وَأَسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ﴾

{And he was arrogant, he and his soldiers in the land without right and they thought they would not be returned to Us.} [Al-Qasas: 39]

And he said about the people of Hud:

﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ * فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنَدِّقَهُمْ
عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُبْصِرُونَ﴾

{As for 'Aad, they were arrogant upon the earth without right and said, Who is greater than us in strength? Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs. So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.} [Fussilat: 15-16]

The arrogant ones are the enemies of the prophets and their followers:

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا﴾

{The eminent ones who were arrogant among his people said: We will surely evict you, O Shuayb, and those who have believed with you from our city, or you must return to our religion.} [Al-A'raf: 88]

And Musa (peace be upon him) sought refuge in Allah from them. Allah (Exalted is He) said:

﴿وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ﴾

{But Moses said, Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.} [Ghafir: 27]

The arrogant person follows his desires. He looks at himself to be perfect and sees others to have faults. his heart has been sealed. He does not accept except that which he desires:

﴿كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ﴾

{Thus does Allah seal over every heart an arrogant tyrant.} [Ghafir: 35]

And Allah (Exalted is He) hates him:

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

{Indeed, Allah does not like everyone self-deluded and boastful.} [Luqman: 18]

And the one who is arrogance is turned away from pondering and being admonished by admonitions and signs:

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

{I will turn away from my signs those who are arrogant upon the earth without right.} [Al-A'raf: 146]

And the one who is arrogant against the truth is tested with following falsehood, and the punishment of the worldly life may be hastened for him. A man's hand had been paralyzed during the time of prophethood because of arrogance. Salamah ibn Al-Akwa' (may Allah be pleased with him) said: «Verily, a man ate in the presence of Messenger of Allah (may Allah's peace and blessings be upon him) with his left hand. He said: **Eat with your right hand.** He replied: I cannot do that. Thereupon he said: **May you never be able to do that.** It was arrogance that prevented him from doing so. The narrator said: He could not raise the right hand up to his mouth afterwards» (Reported by Muslim). And the earth had certainly swallowed an arrogant person. The Prophet (may Allah's peace and blessings be upon him) said: «**Whilst a man was walking, dragging his garment with pride, with his hair nicely combed, Allah caused the earth to swallow him and he will go on sinking in it until the Day of Resurrection**» (Reported by Bukhari and Muslim).

And in the Hereafter he is treated contrary to his intentions; for whoever is arrogant above the creation in the worldly life will be trampled by them in the Hereafter. the Chosen One (may Allah's peace and blessings be upon him) said: «**Allah will resurrection some people on the Day of**

Resurrection in the image of ants, and people will trample them with their feet. It will be said: Who are these in the images of ants? It is replied: These are the arrogant ones in the worldly life» (Reported by Al-Bazzar). The author of Nawadir Al-Usool «The more arrogant a person is, the smaller he will be on the Day of Resurrection. Similarly, whoever is more humble for the sake of Allah, will be in an honourable stature among the creation», Whoever carries arrogance in his heart – even if it is a small amount – will be forbidden from entering paradise. The Prophet (may Allah’s peace and blessings be upon him): **«He who has in his heart the weight of a mustard seed of pride shall not enter Paradise»** (Reported by Muslim). And Hell is an abode for them:

﴿الْبَيْتَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾

{Is there not in Hell a residence for the arrogant?} [Az-Zumar: 60]

And the Prophet (may Allah’s peace and blessings be upon him) said: **«Shall I not tell you about the people of Hell? Every cruel, harsh and arrogant»** (Reported by Bukhari and Muslim). And the Prophet (may Allah’s peace and blessings be upon him) said: **«There was a dispute between Hell and Paradise. Hell said: The tyrants and proud will enter me. Paradise said: The weak and poor will enter me»** (Reported by Muslim).

Ayyuhal-Muslimoon:

Pride is from the attributes of the Lordship that cannot be contended with, and whoever is characterised with it from the creation will be punished by Allah. The Prophet (may Allah’s peace and blessings be upon him) said in the Hadith Qudsi: **«Allah (the Almighty and Majestic) says: Might is My garment and pride is My cloak. I will punish anyone who contends with Me over either of them»** (Reported by Muslim). And Allah Majestic and Exalted is He is Al-Mutakabbir (the Supreme). Allah (Exalted is He) said regarding Himself:

﴿الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ﴾

{The Exalted in Might, The Compeller, The Superior.} [Al-Hashr: 23]

And Islam protects the threshold of pride and high esteem for Allah. All means of contending with the Lord in pride have been made forbidden. It has been prohibited to wear gold and silk for men, because they can call to pride and arrogance; and the one who drags his garment has been threatened with punishment. The Prophet (may Allah’s peace and blessings

be upon him) said: «**There are three to whom Allah will not speak to on the Day of Resurrection, and He will not look at them, and He will not purify them, and they will have a painful punishment**, He said: the Messenger of Allah said this three times. Abu Dharr said: They failed and lost. Who are they, Messenger of Allah? He replied, **The one who drags his garment, the one who takes account of what he gives and reminds people of it, and the one who sells a commodity by a false oath**» (Reported by Muslim). And it has been prohibited to turn away from others in contempt, and it is not permitted to walk arrogantly and haughtily, except in the case of war. Allah (the Mighty and Majestic) said:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

{And do not turn your cheek in contempt toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.} [Luqman: 18]

And it has been made prohibited the rambling in speech pridefully; The Messenger of Allah (may Allah's peace and blessings be upon him) said, «**The most abhorrent among you to me and the farthest of you from me on the Day of Resurrection are the one who speaks excessively, and the one who is arrogant in his speech, and the one who exaggerates in his speech**» (Reported by At-Tirmidhi).

So remove from yourself the garment of pride and high esteem; for they are not for you; rather they are for the Creator, and wear the garment of humility. For arrogance has never entered the heart of a person; except that it reduced from his intellect according to the amount of arrogance that has entered from it or more. The origin of this is from ignorance of the servant about his Lord and his ignorance about himself. This is because if he has known his Lord and His attributions of perfection and majesty, and he knows himself with his shortcomings; he would not be arrogant. Sufyan Ibn Uyaynah (may Allah have mercy on him) said: «Fear for the person who's sin is arrogance, for Iblees disobeyed arrogantly; and thus he was cursed».

And punishment occurs upon the one in whose heart arrogance enters. Its severity depends on the severity of his arrogance. Whoever opens it upon himself; he opens upon himself many doors of evil. Whoever closes it upon himself, the wide doors of goodness open for him – by Allah's permission. Arrogance which negates faith does not allow his owner to enter paradise; just as Allah (Exalted is He) said:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

{Indeed, those who disdain My worship will enter Hell rendered contemptible.} [Ghafir: 60]

From arrogance is that which opposes the obligatory level of faith. His arrogance leads him to rejecting the truth and belittling the creation. The Prophet (may Allah's peace and blessings be upon him) said: «**He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.**» A person said: Verily a person loves that his dress should be fine, and his shoes should be fine. He remarked: **Verily, Allah is beautiful and He loves beauty. Arrogance is disdain of the truth and belittling people**» (Reported by Muslim). And do not be boastful above anyone, for your worldly life is fading. The Prophet (may Allah's peace and blessings be upon him) said: «**It is a right upon Allah that there is nothing that raises itself in this world except that He lowers it**» (Reported by Bukhari).

Ayyuhal-Muslimoon:

Humbleness leads to being raised in the worldly life and the Hereafter. The Prophet (may Allah's peace and blessings be upon him) said: «**No one humbles himself for the sake of Allah except that Allah raises his status**» (Reported by Muslim). And it is from the character of the Prophets and the traits of the noble. Musa (peace be upon him) raised the boulder for two women whose father was an old man, and Dawood (peace be upon him) used to eat from the earnings of his own hand, and Zakariyyah (peace be upon him) was a carpenter. Isa (peace be upon him) said:

﴿وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا﴾

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

And «**Allah has not sent a prophet who did not work as a shepherd**». Our Prophet (may Allah's peace and blessings be upon him) was tender in heart, merciful and humble to the believers and gentle with them. He supported the weak, gave to the needy, and helped those stricken by calamities. He rode a donkey, and he let others ride behind him. He would greet children, and be the first to extend greetings to whoever he met. He would answer the invitation of whoever invites him even if it were for the shoulder or the foot of a sheep. When Aisha (may Allah be pleased with her) was asked: «What would the Prophet (may Allah's peace and blessings be

upon him) do when he entered his house? She said: He would serve his family, and when the time for prayer came, he would go out to pray» (Reported by Bukhari).

Humbleness leads to justice, closeness and love in society. The Prophet (may Allah's peace and blessings be upon him) said: «**Verily Allah has revealed to me that you must be humble, so that no one boasts over another and transgresses over another**» (Reported by Muslim). And the person who is humble in front of Allah, as well as humble and merciful to His servants does not see for himself a right upon anyone. Rather, he sees the favours of people upon him, and this is a characteristic that Allah only gives to whom He loves, brings near, and honours.

Wa Ba'd, Ayyuhal-Muslimoon:

The most honourable humility after the right of Allah is humility with one's parents; by being dutiful and honouring them, obeying them except in Allah's disobedience, being affectionate to them, being happy around them, being gentle in speech with them, respecting them and supplicating for them in abundance – whilst they are alive and after their deaths. Allah (Exalted is He) said:

﴿وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

{And lower to them the wing of humility out of mercy and say, My Lord, have mercy upon them as they brought me up when I was small.} [Al-Isra: 24]

Disobeying their commands, behaving arrogantly with them, and getting annoyed with taking care of their needs are all forms of arrogance and being undutiful to them. The person who does this has been threatened with entering the Hellfire.

Be humble with the religion. Do not oppose it with an opinions or desires. Do not turn away from learning the religion and acting upon it. Whoever extends to you some advice; accept it and thank the advisor, and whoever enjoins you by what is right and forbids you what is wrong; then comply to his guidance; for goodness lies in being humble towards performing acts of obedience. Al-Fudhayl (may Allah have mercy on him) said: «Humility is that you are humble yourself to the truth and comply with it». a man said to Malik Ibn Mighwal: «Fear Allah! So he placed his cheek on the ground».

And the teacher and the student are humble with each other whilst the teacher is to be respected. The Shaykh of the scholars of hadith Abu Musa Al-Madini (may Allah have mercy on him) used to listen to the children recite Quran written on boards despite his high and elevated rank. Be humble to the sick by visiting them in their clinics, supporting them, solving their problems, and reminding them of the reward and to be content and patience upon the decree. Be gentle with the poor and needy, and search for the faces of the poor and needy and those who restrain to ask and those who are humble in asking, and console them from your wealth. Be humble to them with your status. Bashar Ibn Al-Harith (may Allah have mercy on him) said: «I have not seen better than a wealthy man sitting among the poor».

A'udhu billahi minash-shaytanir-rajim

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

{That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the best outcome is for the righteous.} [Al-Qasas: 83]

May Allah bless me and you by the Great Quran...

The Second Sermon

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

Amma Ba'd, Ayyuhal-Muslimoon:

Allah loves when the servant complies to the command of his lord, and avoids what Allah has forbidden with humbleness. Honour is attained through submission and obedience to Allah, humility to the Muslims, and being gentle with them, and bearing their harm and being patient with them. Allah (Exalted is He) said:

﴿وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

{And lower your wing to the believers.} [Al-Hijr: 88]

All this alongside engaging in the recitation of the book of Allah, and reading the hadeeths, with good character and extending favours and restraining from abuse, and leaving slandering and tale-bearing, and treating the people selflessly, not accounting for the favours he performs.

And the humble one is the one who sees others and says: he is better than me. Ash-Shafi'i (may Allah have mercy on him) said: «The highest of people in value are those who do not see their value, and the biggest of people in virtue; are those who do not see their virtue». If Allah bestows a favour upon you by blessing you with something, accept it with gratitude and humbleness. Abdullah Ibn Al-Mubarak (may Allah have mercy on him) said: «The pinnacle of humility is to place yourself with whom hasn't been given the provision of this worldly life as you have, and you show him that despite having more worldly possessions than him; you have no virtue over him».

Then know Allah has ordered you to send blessings and peace upon His prophet...

Envy ⁽¹⁾

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

Amma ba'd:

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

Ayyuhal-Muslimoon:

The righteousness of the limbs is through the righteousness of the heart, and the actions of the hearts have rewards and punishments just as the actions of the limbs do. Loyalty and enmity for Allah's sake are rewarded, whilst envy, pride, and showing off actions will lead to punishment.

And making the heart righteous is better than supererogatory acts of worship, and the Muslim does not reach completeness except by removing what is within his heart of envy and malice. The soundness of heart is from the characteristics of the Prophets. Allah said whilst praising His friend (peace be upon him):

﴿إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ﴾

{When he came to his Lord with a sound heart.} [Al-Saffat: 84]

And the Prophet (may Allah's peace and blessings be upon him) had his chest opened twice, once when he was a child and a blood clot was removed, and it was opened another time before the Night Journey, and his heart was washed in a golden basin with Zam Zam water.

And from the supplication of the Prophet (may Allah's peace and blessings be upon him) which he made in order to teach his nation: «**and**

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 25th of Safar 1434AH.

guide my heart, make true my tongue and, draw out malice from my heart»

(Reported by Abu Dawood).

And Allah has praised the Ansar for the soundness of their hearts.

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ
وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا﴾

{And those who were settled in the Home and adopted the faith before them. They love those who emigrated to them and find not any want in their breasts of what they were given...} [Al-Hashr: 9]

I.e. the virtue which has been given to their brothers who have emigrated. He said about the righteous people that would come after them:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي
قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا﴾

{And those who come after them saying Our Lord forgive us and our brothers who preceded us in faith and put not in our hearts any resentment towards those who have believed.} [Al-Hashr: 10]

And it is from the reasons of entering paradise. The Prophet (may Allah's peace and blessings be upon him) said to the Companions (may Allah be pleased with them): «**There will appear before you now, a man who is from the people of paradise.** A man from the Ansar appeared, so they asked him about his actions. He replied: I do not find that I cheat anyone from the Muslims, nor do I envy anyone who has been given goodness by Allah» (Reported by Ahmed).

The Salaf strove to make their hearts sound, and therefore, they were described by that. Ibn Kathir said describing his companion Ibn Al-Qayyim (may Allah have mercy on them both): «He was good in his reading and his character. He was extremely affectionate. He does not envy or harm anyone, nor does he look for their faults. Nor does he hold a grudge against anyone».

And nothing will benefit on the Day of Resurrection except the soundness of the heart alongside faith. Allah (Exalted is He) said:

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

{The Day when there will not benefit anyone wealth or children.

But only who comes to Allah with a sound heart.} [Al-Shuara: 88-89]

And Allah (Exalted is He) has favoured some of His servants over others in His giving; out of justice and grace. This is so that He may reveal their gratitude and their patience. Allah (Exalted is He) said:

﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ﴾

{And Allah has favoured some of you over others in provision.} [Al-Nahl: 71]

And envy is a blameworthy characteristic and a despicable characteristic, the envier directs it towards those who have provisions and blessings. Iblees was envious, thus he refused to prostrate to Adam out of envy towards him:

﴿قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ﴾

{He said I am better than him. You created me from fire and created him from clay.} [Al-A'raf: 12]

Therefore, envy was the first sin of disobedience to Allah in the heavens. It is from the descriptions of the Jews and Christians. Allah (Exalted is He) said:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

{Or do they envy people for what Allah has given them of His bounty?} [Al-Nisa: 54]

And it is from the speech of those with illness in their hearts. Allah (Exalted is He) said:

﴿فَسَيَقُولُونَ بَلْ نَحْسُدُونَنَا﴾

{They will say: Rather, you envy us.} [Al-Fath: 15]

And it may lead its person to the disbelief in Allah. Allah (Exalted is He) said:

﴿إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

{Except for Iblees He refused and was arrogant and became from the disbelievers.} [Al-Baqarah: 34]

And the non-Muslims wish they can turn back the people of Islam from their religion out of envy. Allah (Exalted is He) said:

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

{Many of the people of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves.} [Al-Baqarah: 109]

And it prevents a person from accepting Islam. Al-Miswar Ibn Makhramah said to Abu Jahl: «Did you used to accuse Muhammad in lying before he said what he said? He replied: By Allah! Muhammad was among us and he was called “the trustworthy one” throughout his youth. We never found him to lie. He responded: Why is it then that you do not follow him? He replied: We disputed with the sons of Hashim in honour. They fed people as did we, and they gave people water, and we did too. They granted people asylum and we granted people asylum. Until we got on our knees and were neck to neck, and it is said: Among us is a prophet. How could we ever accept such a thing? By Allah! We do not have faith in him, nor will we ever believe in him».

And the envier the one he envies. Allah (Exalted is He) said:

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ
 قَالَ لَأَقْتُلَنَّكَ﴾

{And recite to them the story of Adam’s two sons in truth when they both made an offering to Allah, and it was accepted from one of them but was not accepted from the other. The latter said I will surely kill you.} [Al-Maidah: 27]

And it is a trial for the hearts of the people. (Exalted is He) said:

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِن بَيْنِنَا﴾

{And thus have We tried some of them through others that they might say Is these whom Allah has favoured among us?} [Al-Anam: 53]

Ibn Rajab (may Allah have mercy on him) said: «Envy is part of human nature, and the happy is the one who expels it from himself».

And it is contradictory to the completeness of faith. The Prophet (may Allah’s peace and blessings be upon him) said: «**Two will never be gathered**

in the heart of a slave: faith and envy» (Reported by An-Nasai). The Prophet (may Allah's peace and blessings be upon him) warned his nation from this illness, for he said: «**Do not envy one another, do not hate one another and do not boycott one another**» (Reported by Bukhari and Muslim).

And envy is the source of evils, and it causes oppression, and the cutting of the ties of kinship. Ibn Aqeel (may Allah have mercy on him) said: «I pondered over various character traits and found envy to be the most severe in evil consequences».

And the envious person is weak in soul. He regards every blessing upon other than him to be great. He hates to see the blessings of Allah upon his servants. He finds pain in seeing virtues appear in others, or good traits that gratitude is shown for. If he sees the favour of Allah upon His creation he becomes distressed, and if he sees the blessings go he becomes happy. There is no comfort for the envious one. He becomes happy because of the sadness of people, and he becomes sad because of their happiness. He does not see that the decree of Allah is fair, nor does he see the people that Allah has blessed to be deserving. His tongue reveals the darkness of his heart. Allah (Exalted is He) said:

﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَصْغَانَهُمْ﴾

{Or do those in whose hearts is disease think that Allah would never expose their feelings of hatred?} [Muhammad: 29]

Muawiyah (may Allah be pleased with him) said: «Beware of envy! For it becomes clear within you before it is clear in your enemy». It brings a person down and pushes him towards humiliation and lowliness, just as it occurred to the brothers of Yusuf when they asked their brother whom they envied to be charitable to them. They said:

﴿يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَّا الْفُسْرُ وَجِئْنَا بِبِضْعَةٍ مُرَجَلَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَصَدِّقْ عَلَيْنَا﴾

{O Azeez, adversity has touched us and our family and we have come with goods poor in quality, but give us full measure and be charitable to us.} [Yusuf: 88]

There is no evil attribute that is equal to envy. The envier takes revenge on himself through his own hands before it reaches the envied, and whoever sees the condition of the envier in his worry, sorrow, and grief; he will pity him. The envier is busy with that which does not concern him, and therefore he neglects what concerns him.

Envy is an elevation for the envied; as the souls do not envy except the great, and how many from hidden blessings were revealed by the envier, and how many servants were praised after he was envied. Habeel Ibn Adam was envied, and therefore his mention remained in the Book of Allah.

And according to the virtue of a person, and the appearance of Allah's blessing upon him, people will be envious towards him. The greatest blessing that a person is envied upon is the blessing of Islam. Allah (Exalted is He) said:

﴿وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً﴾

{They wish you would disbelieve as they disbelieved so you would be alike.} [Al-Nisa: 89]

And the Prophet (may Allah's peace and blessings be upon him) was envied for the Quran:

﴿وَقَالُوا لَوْلَا نُنزِلَ هَذَا الْفُرْقَانُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

{And they said: Why was this Quran not sent down upon a great man from one of the two cities?} [Az-Zukhruf: 31]

And the person who is envied has been oppressed and is commanded to be patient and fearful of Allah, and to pardon and turn away. Allah (Exalted is He) said:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ
أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ﴾

{Many of the people of the scriptures wish they could turn you back to disbelief after you have believed, out of envy from themselves after the truth has become clear to them. So pardon and overlook until Allah delivers His command.} [Al-Baqarah: 109]

And Yusuf (peace be upon him) said to his brothers:

﴿لَا تَرْتَابَ عَلَيْكُمْ الْيَوْمَ﴾

{No blame will there be upon you today.} [Yusuf: 92]

And the fire of the envious person is extinguished by being good to him. When the evil of the envier increases; increase in goodness, advice, and

kindness towards him. Envy prevents the completion of faith. The Prophet (may Allah's peace and blessings be upon him) said: «**None of you has believed until he loves for his brother what he loves for himself**» (Reported by Muslim and Bukhari).

And envy is a sin and it is obligatory upon every Muslim to repent from it, accept the judgement of Allah, and submit to His decree. He should not and oppose the command of Allah. He should be happy with Allah's generosity to His servants. He should look at those beneath him, and remember the blessings of Allah upon him. He should be content with what Allah has given him. Every envious person is envied. He should seek refuge in Allah from envy, and to hasten to supplicate for the envied. He should wish for an increase of good for his Muslim brother.

The One Who gives others a blessing is able to give you something similar, or even more:

﴿وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

{And Allah is the possessor of great bounty.} [Al-Imran: 174]

A person should only want what others are given of the high ranks in the Hereafter.

A'udhu billahi minash-shaytanir-rajim

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ﴾

{And do not wish for that which Allah has made some of you exceed others.} [Al-Nisa: 32]

May Allah bless me and you by the Great Quran...

The Second Sermon

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

Ayyuhal-Muslimoon:

The most beloved hearts to Allah are the softest and purest of them. There is no life happier than that of a believer with a sound heart. When he sees a blessing which Allah gives to his brother, he becomes happy, and sees the favour of Allah within it, and the need of His servants to the blessing. None ever displayed hostility to a Muslims and succeeded. The soundness of the hearts lies in being pleased with what Allah has distributed amongst His slaves. The more a slave is pleased, the more sound his heart will be.

And man should conquer his soul from the blameworthy characteristics, and to restrain it from lowly nature. The paths which the heart must be protected from can be summarised into the following things: eagerness, desires, anger, and envy.

And whoever loves that Allah should bestow His favour upon him should not look into the condition of the people. He should make his chest sound. Whoever looks at his sins sees the blessings he has to be many. A slave does not preserve Allah's blessings upon him with anything like being grateful for it, and he does not expose it to disappearing with anything like using it in Allah's disobedience.

So rush to show gratitude for His blessings upon you, He will increase you from His bounty, and He will bestow upon you from goodness which will make you happy in the worldly life and the Hereafter.

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

Oppression ⁽¹⁾

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

Amma ba'd:

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

Ayyuhal-Muslimoon:

Allah created man and He placed praiseworthy characteristics inclinations within him, and He commanded him to adhere to them and be steadfast upon them:

﴿فَطَرَتِ اللَّهُ الَّذِي فَطَرَ النَّاسَ عَلَيْهَا﴾

{Adhere to the natural inborn inclination of Allah upon which He has created all people.} [Al-Rum: 30]

And within him are blameworthy characteristics which Allah commanded him to strive against his soul and desires regarding them. Within his soul is a characteristic which would cause him to be destroyed if he lets it overcome him:

﴿إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾

{Indeed, man is most oppressive and ungrateful.} [Ibrahim: 34]

And the soul that is sound is wary of oppression and transgression, and he adopts the attributes of justice and the fear of Allah. Al-Bari (The Creator) – Exalted and Majestic is He – is above oppression. Allah says:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

(1) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 1st of Safar 1429AH.

{Indeed, Allah does not do injustice, [even] as much as an atom's weight.} [Al-Nisa: 40]

And He has made it forbidden among his servants: «**O My servants! I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another**» (Reported by Muslim).

Oppression takes away the rights of people. It corrupts society. It overpowers the weak. It brings about worry. It destroys homes. It causes nations and countries to be destroyed. The first messenger Nuh (peace be upon him) supplicated against the oppressors. He said:

﴿وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا﴾

{And do not increase the wrongdoers except in destruction.} [Nuh: 28]

And the Prophet (may Allah's peace and blessings be upon him) when he would leave his home, he would seek refuge in Allah from oppression. «**In the name of Allah, my Lord, I seek refuge in You from falling into error or going astray, or oppressing or being oppressed, and from behaving or being treated in an ignorant manner**» (Reported by Ahmed). He commanded the members of his nation to seek refuge in Allah from it, for he said: «**Seek refuge with Allah from poverty, insufficiency and humiliation, and from oppressing and being oppressed**» (Reported by An-Nasai). He prohibited the Muslims from oppressing one another. He said: «**A Muslim is the brother of a fellow-Muslim, He should neither oppress him nor abandon him**» (Reported by Bukhari).

And oppression is vile, since only the weak ones are oppressed. Ibn Jawzi (may Allah have mercy on him) said: «The sin in oppression is greater than other than it, because it does not occur mostly except to the weak, who cannot attain victory». It is a blameworthy characteristic which prevents provision from the servants:

﴿فَيُظْلَمُ مِنْ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيْبَاتٍ أُحِلَّتْ لَهُمْ﴾

{For wrongdoing on the part of the Jews, We made unlawful for them good foods which had been lawful to them.} [Al-Nisa: 160]

And oppression – even in a small matter, carries a great punishment. The Prophet (may Allah's peace and blessings be upon him) said: «**If anyone takes a span of land in oppression, it will be tied around his neck from seven earths on the Day of Resurrection**» (Reported by Bukhari and

Muslim). And if the oppression of a cat lead to Hell, then the oppression of a Muslim is far worse. The Messenger of Allah (may Allah's peace and blessings be upon him) said: «**A woman entered Hellfire because of a cat which she had tied up, neither giving it food nor setting it free to eat from the creatures of the earth**» (Reported by Bukhari and Muslim).

And the nations are safe from the punishment if they believe and do not oppress. If they are oppressive, they will be destroyed:

﴿وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا﴾

{And those cities We destroyed them when they oppressed.} [Al-Kahf: 59]

And Allah has threatened the oppressor him with a great punishment:

﴿فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلِيمٍ﴾

{So woe to those who have wronged from the punishment of a painful Day.} [Al-Zukhruf: 65]

And Allah does not guide him nor does He help him, or love him. Allah (Exalted is He) said:

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

{And Allah does not like the wrongdoers.} [Al-Imran: 57]

The oppressor is completely destroyed. He does not leave behind a good memory, and your Lord is observant of him. His outcome is total ruin. His punishment may even be hastened, even if the oppressed do not supplicate against him; and his punishment is severe. The Prophet (may Allah's peace and blessings be upon him) said: «**There is no sin more deserving to have punishment hastened by Allah to its perpetrator – along with what He keeps for him in the next world – than oppression and severing ties of relationship**» (Reported by At-Tirmidhi). However, Allah may withhold it and not punish him in the worldly life, to progressively lead him further to destruction. The Prophet (may Allah's peace and blessings be upon him) said: «**Allah gives respite to the oppressor, but when He seizes him, He does not release him**» (Reported by Bukhari and Muslim). And on the Day of Judgement his oppression is multiplied against him. The Prophet (may Allah's peace and blessings be upon him) said: «**Verily, oppression will turn into excessive darkness on the Day of Resurrection**» (Reported by Bukhari and Muslim). He will not have any helpers or intercessors, nor will

any excuses be accepted from him. He will wish to pay ransom with all that is on earth; rather, he will want to ransom himself with the entirety of earth twice over to be saved from the punishment:

﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ﴾

{And if those who did wrong had all that is in the earth entirely and the like of it with it, they would attempt to ransom themselves thereby from the worst of the punishment on the Day of Resurrection.} [Az-Zumar: 47]

And if the oppressor allies himself with another oppressor in the worldly life, they will end up separating and conflicting. Allah (Exalted is He) said:

﴿وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ﴾

{And Indeed the wrongdoers are in extreme dissension.} [Al-Hajj: 53]

Sheik Al-Islam (may Allah have mercy on him) said: «No two have come together upon a sin except that they conflicted», The oppressor is not satisfied with his oppression, rather he is tested with someone who is stronger than him in oppression, and he is conquered:

﴿وَكَذَلِكَ نُؤَيِّدُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ﴾

{And thus will We make some of the wrongdoers allies of others for what they used to earn.} [Al-Anam: 129]

And Allah by His Power and Might gives victory to the oppressed, and answers his supplication. «**Three supplications are responded to, no doubt about it: the supplication of the oppressed, the supplication of the traveller, and the supplication of the parent against his child**» (Reported by At-Tirmidhi), Az-Zabidi (may Allah have mercy on him) said: «When the oppressed complains to Allah; Allah's justice necessitates inflicting harm upon his oppressor», The supplication of the oppressed has no barrier. The Prophet (may Allah's peace and blessings be upon him) said: «**Beware of the supplication of the oppressed; for indeed there is no barrier between it and Allah**» (Reported by Bukhari and Muslim). Ibn Aqeel (may Allah have mercy on him) said: «The oppressed and the distressed are responded to quickly».

A woman claimed that Said ibn Zaid (may Allah be pleased with him) – one of the Ten Promised Paradise – had taken her land. He replied: «O Allah if she is a liar; then blind her sights, and kill her in her land. She did not

die until she lost her sight, and whilst she was walking on her land; she fell into a hole and died» (Reported by Muslim).

And Allah has mentioned the story of the Companions of the Garden in Surah Al-Qalam. When they prevented the poor from their right, Allah destroyed their crops:

﴿فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ * فَأَصْبَحَتْ كَالصَّرِيرِ﴾

{So there came upon it an affliction from your Lord while they were asleep. And it became as though reaped.} [Al-Qalam: 19-20]

And whomever is oppressed and is patient; Allah increases him in honour. The Prophet (may Allah's peace and blessings be upon him) said: «**I will tell you about three things for which I swear by Allah. Memorise them: The man's wealth will not diminish by charity, no servant suffers oppression patiently except that Allah increases him in honour, and he who opens a gate of begging, Allah opens for him a gate of poverty**» (Reported by At-Tirmidhi). Allah will argue for the oppressed on the Day of Resurrection, and when Allah argues against someone they will be overcome. The Messenger of Allah (may Allah's peace and blessings be upon him) said: «**Allah said: There are three whose adversary I shall be on the Day of Resurrection: a man who gave a promise in my name then was treacherous; a man who sold a free man and enjoyed the price he received for him; and a man who hired a servant and, after receiving full service from him, did not give him his wages**» (Reported by Bukhari). The oppressed does not enter Paradise except after receiving compensation from the one who has oppressed him and his soul has been pleased. The Messenger of Allah (may Allah's peace and blessings be upon him) said: «**When the believers pass safely over the bridge across Hell, they will be stopped at a bridge in between Hell and Paradise, where they will compensate each other for the oppressions committed among them in the world**» (Reported by Bukhari).

Part of oppression is depriving the workers their right, or reducing it, or delaying in the payment, the Prophet (may Allah's peace and blessings be upon him) said: «**When a rich man takes too long to repay a debt, it is oppression**» (Reported by Bukhari and Muslim).

And part of oppression is to attack the property of others or to take it or harm them regarding it. The Prophet (may Allah's peace and blessings be upon him) said: «**If anyone takes a span of land unjustly, it will be tied**

around his neck from seven earths on the Day of Resurrection» (Reported by Bukhari and Muslim).

And consuming the wealth of orphans is oppression and from that which leads to the Fire;

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا﴾

{Indeed those who devour the property of orphans unjustly are only consuming into their bellies fire.} [Al-Nisa: 10]

And the shortcomings of the wife in the rights of her husband, denying his goodness, and complaining about what he did not do is oppression from her upon him. The Prophet (may Allah's peace and blessings be upon him) said [describing some women]: «**You are ungrateful to your husbands**» (Reported by Bukhari and Muslim). And the oppression of the husband to his wife, or shortcomings in the right that has Allah has ordained towards her; harming her, not maintaining equality between wives, inclining to one of them by giving her more time and money and other than that; all of this is injustice concerning which threats have come. The Prophet (may Allah's peace and blessings be upon him) said: «**Anyone who has two wives and inclines to one of them will come on the Day of Resurrection with a side of his body inclining**» (Reported by Abu Dawood).

And preferring one child over another in giving and other than that, or the shortcomings in their upbringing and their guidance is oppression from the father to them. The Prophet (may Allah's peace and blessings be upon him) said: «**Fear Allah, and act equally between your children**» (Reported by Bukhari and Muslim). Also from oppression is the father preventing his daughter from marriage, or marrying his daughter one who is not suitable for her; desiring money or other than it.

A teacher giving some of his students precedence over others without right is unjust. Sheikh Al-Islam (may Allah have mercy on him) said: «The narration: «**The judges are of three types**» also applies to the one who teaches children».

Harming and abusing a Muslim is from the greatest forms of transgression. The Prophet (may Allah's peace and blessings be upon him): «**Verily, from the gravest of sins is going to lengths in talking unjustly against a Muslim's honour without right**» (Reported by Abu Dawood).

Producing pictures of all kinds is from the oppression of the servant to

himself. The Prophet (may Allah's peace and blessings be upon him) said: «**Allah (The Mighty and Majestic) said: Who are more unjust than those who try to create something like My creation? I challenge them to create even an ant, or to create a wheat grain or to create a barley grain**» (Reported by Bukhari and Muslim).

And the greatest form of oppression is associating partners with Allah; Allah (Exalted is He) said:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

{Indeed association with Allah is great injustice.} [Luqman: 13]

Whoever calls upon other than Allah, or makes vows to them, or circumambulates or slaughters to other than Allah, or swears by other than Him is an oppressor to himself. It is obligatory upon him that he repents.

And whoever oppresses another should remember Allah's Power over him. Allah (Exalted is He) said:

﴿وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا﴾

{And if only they who have wronged would consider that when they see the punishment, they will be certain that all power belongs to Allah.} [Al-Baqarah: 165]

And Allah accepts the repentance of the oppressor if he repents and apologises to the oppressed and makes up for his oppression. Allah (Exalted is He) said:

﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ﴾

{But whoever repents after his wrongdoing and reforms, indeed Allah, is forgiving and merciful.} [Al-Maidah: 39]

Ibn Al-Qayyim (may Allah have mercy on him) said: Allah does not leave any of the oppression which took place between the slaves. He will take it into full account».

And from the fairness of Allah is that the creation will be compensated by those who have oppressed them. Even the animals in what is between them. The Prophet (may Allah's peace and blessings be upon him) said: «**Rights will be given to the one who is owed them on the Day of Resurrection, such that the hornless sheep would get its claim from the horned sheep**» (Reported by Muslim).

And the Prophet (may Allah's peace and blessings be upon him) has commanded that the oppressor should beg for forgiveness from the oppressed in the worldly life before the account of the Hereafter. He said: «**Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money to compensate for wrong deeds, but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him**» (Reported by Bukhari).

And the oppression of polytheism is not forgiven except by Tawheed (monotheism). It is obligatory to advise the oppressor by extending advise to him, so that he restrains from his oppression. Allah said to Musa and Harun (peace be upon them both):

﴿أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ * فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾

{Go both of you to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear Allah.} [Taha: 43-44]

And preventing the oppressor from his oppression is helping him; so that he is not encompassed by the punishment. The Prophet (may Allah's peace and blessings be upon him) said: «**Help your brother, whether he is an oppressor or oppressed.** People asked: O Allah's Messenger! We understand aiding the oppressed, but how should we help him if he is an oppressor? He replied: **By preventing him from oppressing others** (Reported by Bukhari).

So fear Allah and be persistently standing firm in justice and fairness, and beware of oppression and magnify the sanctity of the Muslims, and return the free yourself of oppression before the Day of Account.

A'udhu billahi minash-shaytanir-rajim

﴿وَمَنْ يَظْلِمِ مِّنْكُمْ نَذِقْهُ عَذَابًا كَبِيرًا﴾

{And whoever commits injustice among you - We will make him taste a great punishment.} [Al-Furqan: 19]

May Allah bless me and you by the great Quran...

The Second Sermon

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

Ayyuhal-Muslimoon:

The root of all goodness is knowledge and justice, and the root of all evil is ignorance and oppression. The wisest person is who clears his mind of his desires. From the things which aid in avoiding oppression is contentment, as well as being mindful of Allah, and increasing the supplication. Whoever is fair and is mindful of his Lord and obeys Him; lives safely and in a state of tranquillity. Allah (Exalted is He) said:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ اُولَٰئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّسْتَدُونَ﴾

{And they who believe and do not mix their belief with injustice those will have security, and they are rightly guided.} [Al-Anam: 82]

And if the servants distance themselves from oppression and seek refuge in Allah by repentance and supplication, they receive abundance and generosity from Allah.

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

The Punishment of the Oppressor ⁽¹⁾

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

Amma ba'd:

O Slaves of Allah! Fear Allah as He deserves to be feared, for the fear of Allah is the path to guidance, and opposing it is the path to distress.

Ayyuhal-Muslimoon:

Allah has favoured man and has honoured him. He has given him means to attaining tranquillity; in order to worship Him alone (Exalted is He) as He has commanded. The livelihood of the people cannot be upright except through the religion, and through it they will attain happiness in the Hereafter. From the supplication of the Prophet (may Allah's peace and blessings be upon him): «**O Allah, set right for me my religion which is the safeguard of my affairs. Set right for me my worldly affairs in which is my living. And set right for me my Hereafter in which will be my final abode**» (Reported by Muslim).

And the foundation of the religion is justice between the servants and between their Creator by worshipping Him alone, and between the servants and the creation by them not transgressing over each other. This is because oppression is the root of all evil and corruption to the religion and worldly matters. And Allah has glorified Himself above oppression, and He has made it forbidden among the servants; for He said: «**O My servants! I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another**» (Reported by Muslim). Abu Idris Al-Khawlani (may Allah have mercy on him) – the narrator of this hadith – would fall to his knees when he narrated this hadith.

(8) This khutbah was delivered in Al-Masjid An-Nabawi on Friday the 30th of Rabi Al-Akhir 1433AH.

And Allah has informed that He does not like the oppressor. He has denied success for him, and He has promised to destroy him. No one will continue to support the oppressor. Allah (Exalted is He) said:

﴿وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

{And for the wrongdoers there are no helpers.} [Al-Baqarah: 270]

Rather, He gives authority to a stronger oppressor over him. Allah (Exalted is He) said:

﴿وَكَذَلِكَ نُؤَيِّدُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ﴾

{And thus will We make some of the wrongdoers allies of others for what they used to earn.} [Al-Anam: 129]

Ibn Kathir (may Allah have mercy on him) said: «i.e. We will impose some of them over others, and destroy some of them and take revenge from them through others. This is as a recompense for their oppression and transgression».

And Allah has threatened him with a wicked outcome. He said:

﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾

{And those who have wronged are going to know to what return they will be returned.} [Ash-Shu'ara: 227]

Shurayh (may Allah have mercy on him) said: «Verily the oppressor awaits punishment, and the oppressed awaits victory». And the days of the oppressor are numbered in the worldly life and Allah gives him respite. Allah (Exalted is He) said:

﴿فَلَا تَعْجَلْ عَلَيْهِمْ ۗ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا﴾

{So be not impatient over them. We only allow them a limited number.} [Maryam: 84]

And whoever prolongs his aggression his rule will be taken away:

﴿وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ﴾

{And how many a city which was unjust have We shattered and produced after it another people.} [Al-Anbiya: 11]

Ibn Al-Qayyim (may Allah have mercy on him) said: «If Allah intends to destroy and annihilate His enemies; He appoints for them the means which lead to their destruction and annihilation. From the greatest of them – after their disbelief – is their oppression and transgression, and them going to great lengths in abusing His allies, fighting against them, killing them, and overpowering them».

And Allah had mentioned some oppressors in His book and He mentions their wicked outcomes. He informed that He makes them an admonition for others. Firawn transgressed and spread corruption on earth. Allah (Exalted is He) said:

﴿إِنَّا فَرَعَوْنَ عَالَا فِي الْأَرْضِ وَجَعَلْ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِّنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ
وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ﴾

{Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their newborn sons and keeping their females alive. Indeed, he was of the corrupters.} [Al-Qasas: 4]

Rather he had the audacity to deny his Lord, and he said:

﴿أَنَا رَبُّكُمْ الْأَعْلَى﴾

{I am your most exalted lord.} [An-Naziat: 24]

He boasted about the running water under his feet, and he would say:

﴿أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي﴾

{And Pharaoh called out among his people; he said, O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me.} [Al-Zukhruf: 51]

And Allah was observant over him, respiting him and not forgetting about him. He caused the water to flow on top of him and He drowned him with it, and He told him at the time of his destruction:

﴿فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً﴾

{So today We will save you in body that you may be to those who succeed you a sign.} [Yunus: 92]

And He mentioned that the waves of the ocean crashing above him at the time of his destruction was a dreadful matter. He said:

﴿فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخْرَوْ وَالْأُولَىٰ * إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ﴾

{So Allah seized him in exemplary punishment for the last and the first transgression. Indeed in that is a lesson for who would ever fear Allah.} [Al-Naziat: 25-26]

And Shuayb (peace be upon him) called his people to Islam and forbade them from oppressing the people, and he told them:

﴿أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾

{Give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.} [Hud: 85]

They mocked him and told him:

﴿أَصَلُّونَا تَأْمُرُكَ أَنْ نَتَّزِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ﴾

{Does your religion command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!} [Hud: 87]

Thus Allah sent upon them a fire that burned them, and burned their wealth which they have gained though oppression. Allah (Exalted is He) said:

﴿فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلُمَةِ﴾

{So the punishment of the day of the black cloud seized them.} [Ash-Shu'ara: 189]

I.e. the burning fire that descended upon them from the sky:

﴿إِنَّهُ كَانَ عَذَابٌ يَوْمٍ عَظِيمٍ﴾

{Indeed, it was the punishment of a terrible day.} [Ash-Shu'ara: 189]

And the sin of Thamud – alongside Shirk (polytheism) is that they

hamstrung an animal that Allah had made a sign for them; so He sent upon them a shriek which destroyed their hearts. Sheikh Al-Islam said: «Whoever violates what Allah has made forbidden and takes lightly His commands and prohibitions, and kills His servants and sheds their blood; he will be in a more painful punishment than them».

And if the believers fall into extreme affliction, distress and pain; Allah is Subtle in His decree, Wise in His planning, Able to grant His servants victory; but because of His wisdom He tests them. Allah (Exalted is He) said:

﴿ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ﴾

{And if Allah had willed, He could have taken vengeance upon them, but He ordains to test some of you by means of others.} [Muhammad: 4]

And Allah (Exalted is He) is strong in His defending of His servants. Allah (Majestic is He) said:

﴿إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا﴾

{Indeed Allah defends those who have believed.} [Al-Hajj: 38]

Ibn Kathir (may Allah have mercy on him) said: «He defends His servants – who rely on Him and turn back to Him – from the evil of the evil-doers and the plots of the wicked. He guards them, protects them and He grants them victory», and the level of this defence is dependent upon the faith of the servant in his Lord. Whoever increases his faith strengthens the defence he receives from Allah. Qatadah (may Allah have mercy on him) said: «By Allah! Allah does not ever neglect a man who guards his religion».

And the Muslim takes the means of attaining victory and repelling oppression and subjugation by attaining good thoughts in Allah that Allah will grant him victory, and having belief in what His names and attributes indicate, such as: power, ability, greatness, and honour, as well as having faith in what came in the Quran of Allah's promise to support the believers:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

{And incumbent upon Us was support of the believers.} [Al-Rum: 47]

Additionally, from these means is increasing in acts of worship, seeking forgiveness, and returning to Allah. Allah (Exalted is He) said:

﴿إِن تَصُرُوا اللَّهَ يَصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

{If you support Allah, He will support you and plant firmly your feet.}
[Muhammad: 7]

And trusting that Allah's help is close:

﴿أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

{Unquestionably, the help of Allah is near.} [Al-Baqarah: 214]

And to have certainty that depending upon Allah is the foundation of victory:

﴿إِن يَصْرِكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَصْرِكُم مِّن بَعْدِهِ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

{If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.} [Al-Imran: 160]

Being united upon truth and leaving off disputing is a means of strength against the enemies. Allah (Exalted and Majestic is He) said:

﴿وَلَا تَنَزَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ﴾

{And do not dispute and lose courage and then your strength would depart.} [Al-Anfal: 46]

And patience is the key to success, and it is emphasised at the times of trials and tribulations. Supplication is the strongest weapon against the enemy. The Messenger of Allah (may Allah's peace and blessings be upon him) said: «**Beware of the supplication of the oppressed; for indeed there is no barrier between it and Allah**» (Reported by Bukhari and Muslim). Ibn Aqeel (may Allah have mercy on him) said: «The oppressed is responded to quickly».

And being optimistic is from the guidance of our Prophet (may Allah's peace and blessings be upon him). For he was optimistic despite the fact that he was fought against and boycotted, injured and harmed, and he was planned and plotted against, and he was poisoned and had magic performed against him, and six of his children died during his lifetime; and he used to say: «**I like optimism**. They said: O Messenger of Allah! What is optimism?

He said: **A good word**» (Reported by Bukhari and Muslim).

And the Muslim is certain in the support of Allah, and it has been made forbidden for him to incline towards the oppressors. Allah (Exalted is He) said:

﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
ثُمَّ لَا تُنصَرُونَ﴾

{And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.} [Hud: 113]

And Allah supports the weak with His ability, even if intense adversity befalls him or he is forsaken. Allah (Exalted is He) said:

﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

{And Allah is predominant over His affair, but most of the people do not know.} [Yusuf: 21]

And Allah's support to the believers is attained through faith and fear of Allah, and He (the Exalted) supports His servants even if their numbers and equipment are little. Power belongs completely to Allah. Allah (Exalted is He) said:

﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ﴾

{How many a small company has overcome a large company by permission of Allah?} [Al-Baqarah: 249]

And Allah (Exalted is He) supports His servants without battle – as mentioned in Surah Al-Ahzab. Allah (Exalted is He) said:

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ
وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا﴾

{And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might.} [Al-Ahzab: 25]

And He may support them by placing fear in the hearts of the enemies,

just as He did to the Jews of Bani An-Nadheer. Allah (Exalted is He) said:

﴿مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَلَمْتُمْ أَنْتُمْ مَانِعْتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا
وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ﴾

{You did not think they would leave, and they thought that their fortresses would protect them from Allah; but the decree of Allah came upon them from where they had not expected, and He cast terror into their hearts.} [Al-Hashr: 2]

And Allah may send soldiers from Him; to destroy the transgressors. Abrahah came with an army from Yemen to destroy the Kaaba, and he was accompanied by the strongest of animals – the elephant. Thus, Allah gave power over him to the weakest of animals – a group of birds, and He made their plot go astray.

And if Muslims are killed and wounded – as in Uhud, the ultimate outcome is for them. Allah (Exalted is He) said:

﴿فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ﴾

{So be patient; indeed, the best outcome is for the righteous.} [Hud: 49]

Wa ba'd, Ayyuhal-Muslimoon:

If Muslims are forsaken, then they are truly the victorious one. If they are fought against, the outcome is for them. If they are displaced, then they are the truly supported ones. No one has ever attached themselves to Allah and was defeated, and no one sought refuge in him except he was aided.

A'udhu billahi minash-shaytanir-rajim

﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ *
وَنُؤْمِنُ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ﴾

{And We wanted to confer favour upon those who were oppressed in the land and make them leaders and make them inheritors and establish them in the land and show Pharaoh and Haman and their soldiers through them that which they had feared.} [Al-Qasas: 5-6]

May Allah bless me and you by the Great Quran...

The Second Sermon

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

Ayyuhal-Muslimoon:

History is filled with examples and lessons. It is abundant in incidents and stories. Knowing the conditions of the nations and the outcome of oppression and the oppressors contains a lesson for those with understanding, and the happy person is the one who learns from the mistakes of others.

And the life of the extravagant and the outcome of the oppressors and the fate of the criminals; are lesson for the one who truly knows Allah, and believes that He is over all things Competent. Allah (Exalted is He) said:

﴿فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّن أَعْرَقْنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

{So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves.} [Al-Ankabut: 40]

And every oppression, even if it prolongs, will come to an end, and victory is with patience, and success is with distress, and hardship is followed by ease. Allah (Exalted is He) said:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

{For indeed, with hardship will be ease. Indeed, with hardship will be ease.} [Ash-Sharh: 5-6]

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

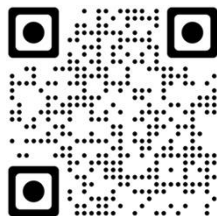
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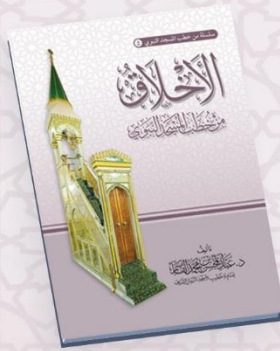
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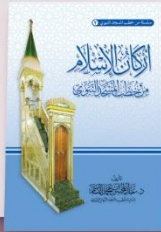
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THE AUTHOR'S BOOKS
AS THEY CAME OUT

SERIES OF SPEECHES OF AL-MASJID AN-NABAWI



The Pillars of Islam



At-TawHid
(Monotheism)



The Pillars of Iman



The Prophet ﷺ
and his companions