موسوعة الخطبة المنبرية

Encyclopedia of Pulpit Sermons

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The Scholarly Committee of the Islamic Content Service Association for Foreign Languages

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In the Name of Allah, the Most Compassionate, the Most Merciful

Introduction

All praise is due to Allah, who guided us to His straight path and made piety a protective shield from His painful punishment, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions. To proceed:

In a time of rapidly changing circumstances, when the nation faces one challenge after another, the urgent need for a good word that illuminates the path and grants guidance becomes apparent.

The pulpit of the mosque, with its profound influence on individuals, remains the primary means of conveying the truth, guiding minds, and instilling tranquility in hearts.

In these pages, we present to you a collection of sermons that comprise sound creedal lessons, profound faith-based insights, formative lessons that foster virtuous values, and matters of spiritual

purification that aimed at refining and elevate the soul.

This work was prepared by the Scholarly Committee of the Islamic Content Service Association in Languages, in cooperation with the Community Awareness Association in Rabwah, out of a belief in the importance of disseminating this valuable knowledge.

We ask Allah Almighty to render this work sincerely done for His sake, and to make it an accepted and beneficial deed in this world and the Hereafter.

May Allah's peace and blessings be upon our Prophet Muhammad.

Sermon Title

Tawhid is the Core and the Foundation of the Religion

Introduction to the First Sermon:

Praise be to Allah. We praise Him, seek His help, and ask Him for forgiveness and guidance. We seek refuge in Allah from the evil within ourselves and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He sends astray, none can guide. I testify that there is no god but Allah alone, with no partner. And I testify that Muhammad is His servant and Messenger. May Allah’s abundant peace and blessings be upon him and his family and Companions.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims}

[Surat Āl ʻImrān: 102].

Text of the First Sermon:

To proceed:

O believers, let each one of us ask ourselves:

For what reason did Allah create the heavens and the earth, and Paradise and the Hellfire, and for what purpose were the books revealed, the messengers sent, the laws legislated, and Jihad prescribed?

What is the matter over which humans were divided into happy and miserable? What will we be questioned about in the grave and on the Day of Resurrection, and it is referred to for judgment, and over it people dispute and take one another as enemies or allies?

The answer is provided in the verse that reads:

﴿وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ56﴾

{I have not created the jinn and mankind except to worship Me} [Surat adh-Dhāriyāt: 56].

It is Tawhid (monotheism), which is the right of Allah upon His servants.

Muʻādh ibn Jabal (may Allah be pleased with him) reported that as he was riding behind the Prophet (ﷺ) when the Prophet (ﷺ) said to him:

«يَا مُعَاذُ، تَدْرِي مَا حَقُّ اللهِ عَلَى العِبَادِ؟ وَمَا حَقُّ العِبَادِ عَلَى اللهِ؟». قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ ﷺ: «فَإِنَّ حَقَّ اللهِ عَلَى العِبَادِ أَنْ يَعْبُدُوا اللَّهَ، وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقَّ العِبَادِ عَلَى اللهِ عَزَّ وَجَلَّ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا»

"O Mu'ādh, do you know what Allah's right over His servants is, and what the right of His servants upon Allah is?" I said: "Allah and His Messenger know best." He (ﷺ) said: "The right of Allah upon His servants is that they worship Allah and associate no partners with Him, and the right of the servants upon Allah Almighty is that He does not punish whoever does not associate partners with Him." [Agreed upon].

O believers...

Tawhid is the essence and basis of the call of the messengers. Every messenger was sent with Tawhid. Our Almighty Lord says:

﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَ...﴾

{Indeed, We have sent to every community a messenger, [saying], "Worship Allah and shun false gods..."} [Surat an-Nahl: 36].

Allah Almighty said:

﴿وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ25﴾

{We never sent before you [O Prophet] a messenger without revealing to him that none has the right to be worshiped except Me, so worship Me} [Surat al-Anbiyā': 25].

The Prophet (ﷺ) said:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، ويُقِيمُوا الصَّلَاةَ، ويُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وأَمْوَالَهُمْ إِلَّا بِحَقِّ الإِسْلَامِ، وحِسَابُهُمْ عَلَى اللَّهِ»

"I have been commanded to fight the people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, establish prayer, and pay Zakah. If they do so, they protect their blood and properties from me, except by the right of Islam, and their reckoning is with Allah." [Agreed upon].

When the Messenger of Allah (ﷺ) sent Mu'ādh ibn Jabal to Yemen, he commanded him to first invite them to believe in Allah's Oneness. He said to him:

«إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ مِنْ أَهْلِ الكِتَابِ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلى أَنْ يُوَحِّدُوا اللَّهَ تَعَالَى»

"You are going to a People of the Book. So, the first thing you should call them to is that they believe in the Oneness of Allah Almighty." [Agreed upon].

It is well known, O servants of Allah, that no building can stabd without a foundation, and no branch can exist without a root.

The root and foundation of this religion is the statement of Tawhid: Lā ilāha illa Allah (there is no god but Allah).

The acceptance of all deeds and words, outward and inward, depends upon the fulfillment of the requirements of this great statement.

There is no god but Allah means that a person acknowledges with his tongue and believes in his heart that no one is truly worthy of worship except Allah Almighty. As for deities other than Him, they are false and falsely worshiped.

This necessitates that we devote worship to Allah Almighty alone and not direct any act of worship, whether of the heart or by words or actions, to other than Allah. Also that we disavow Shirk (polytheism) and its people.

Allah Almighty says:

﴿قَدۡ كَانَتۡ لَكُمۡ أُسۡوَةٌ حَسَنَةٞ فِيٓ إِبۡرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذۡ قَالُواْ لِقَوۡمِهِمۡ إِنَّا بُرَءَٰٓؤُاْ مِنكُمۡ وَمِمَّا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ كَفَرۡنَا بِكُمۡ وَبَدَا بَيۡنَنَا وَبَيۡنَكُمُ ٱلۡعَدَٰوَةُ وَٱلۡبَغۡضَآءُ أَبَدًا حَتَّىٰ تُؤۡمِنُواْ بِٱللَّهِ وَحۡدَهُۥٓ...﴾

{Indeed, you have a good example in Abraham and those with him, when they said to their people, "We dissociate ourselves from you and whatever you worship besides Allah. We renounce you, and enmity and hatred have arisen between us and you forever until you believe in Allah alone..."} [Surat al-Mumtahanah: 4].

It is a mistaken understanding, O servants of Allah, to interpret the statement of Tawhid (there is no god but Allah) as meaning that there is no creator but Allah and no provider but Allah, while separating it from the Tawhid of worship!

Indeed, this understanding was acknowledged by the disbelievers and polytheists during the time

of the Prophet (ﷺ), yet it did not make them Muslims, nor did it protect their blood and wealth. Allah Almighty says:

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ61﴾

{If you ask them who created the heavens and earth and subjected the sun and the moon, they will surely say, “Allah.” How are they then deluded?} [Surat al-‘Ankabūt: 61].

The polytheists, despite their ignorance and misguidance, understood the correct meaning of this statement and that it means: devoting all acts of worship to Allah alone. They said:

﴿أَجَعَلَ ٱلْأَلِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ5﴾

{"Has he made all gods into one God? Indeed, this is something strange!”} [Surat Sād: 5], i.e., Has he made all deities into one deity! This is something strange.

O Allah, guide us to Your straight path, the path of those upon whom You have bestowed your favor, among the prophets, the affirmers of the truth, the martyrs, and the righteous, and keep us away from the path of those who have incurred Your wrath and those who have gone astray.

I say these words and ask Allah's forgiveness for me and you.

Introduction to the Second Sermon:

Praise be to Allah alone, and may Allah's peace and blessings be upon the final Prophet and his family and Companions. To proceed:

Text of the Second Sermon:

O Muslims:

Know that the most perfect, noble, and honorable among humankind is the one who is the most perfect in his servitude to Allah. The perfection of a person and the loftiness of his status are proportional to the degree of his actualization of Tawhid.

The one most likely to attain Allah's forgiveness is the monotheistic believer, as the Prophet (ﷺ) said:

«قَالَ اللَّهُ تَبارَكَ وَتَعالى: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ، وَلَا أُبَالِي، يَا ابْنَ آدَمَ، لَو بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، وَلَا أُبالِي، يَا ابْنَ آدَمَ، إِنَّكَ لَو أَتَيْتَنِي بِقِرَابِ الْأَرْضِ خَطَايَا، ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا، لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً»

"Allah Almighty said: 'O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to seek My forgiveness, I would forgive you, and I shall not mind. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to meet Me, ascribing no partner to Me, I shall bring you forgiveness nearly as great as it.'" [Narrated by At-Tirmidhi

(3540) with an authentic Isnād, as stated by Shaykh Al-Albani].

In his book "Jāmi‘ Al-‘Ulūm Wa Al-Hikam", Ibn Rajab (may Allah have mercy upon him) said:

"فالتوحيد هو السبب الأعظم؛ فمن فقده فقد المغفرة، ومن جاء به فقد أتى بأعظم أسباب المغفرة".

"Tawhid is the single greatest means. Whoever loses it loses forgiveness, and whoever presents it has come with the greatest means of forgiveness."

The devil has no power over the monotheistic believer:

﴿إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ99﴾

{Indeed, he (the satan) has no power over those who have believed and put their trust in their Lord} [Surat an-Nahl: 99].

The greater a person's belief in Allah's Oneness, the more Allah defends him. Allah Almighty says:

﴿إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٖ كَفُورٍ38﴾

{Indeed, Allah defends those who believe, and Allah does not like every treacherous and ungrateful person} [Surat al-Hajj: 38].

If a person actualizes the belief in Allah's Oneness, Allah will protect him from destructive sins and immoralities. Allah Almighty says concerning Joseph (Yūsuf) (peace be upon him):

﴿...كَذَٰلِكَ لِنَصۡرِفَ عَنۡهُ ٱلسُّوٓءَ وَٱلۡفَحۡشَآءَۚ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُخۡلَصِينَ﴾

{...this is how We kept evil and shameful acts away from him. Indeed, he was one of Our chosen slaves} [Surat Yūsuf: 24].

The greater the Tawhid of the individuals and the society, the greater its security and guidance. Allah Almighty says:

﴿ٱلَّذِينَ ءَامَنُواْ وَلَمۡ يَلۡبِسُوٓاْ إِيمَٰنَهُم بِظُلۡمٍ...﴾؛

{Those who believe and do not mix their faith with falsehood...} i.e., with Shirk (polytheism)

﴿...أُوْلَٰٓئِكَ لَهُمُ ٱلۡأَمۡنُ وَهُم مُّهۡتَدُونَ﴾

{...those are the ones who will be secure, and it is they who are rightly guided} [Surat al-An'ām: 82].

Also, the Prophet (ﷺ) said:

«مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ»

"He whose last speech is 'there is no god but Allah' will enter Paradise." [Narrated by Abu Dāwūd (3116); Shaykh Al-Albani classified it as Hasan (sound)].

The Prophet (ﷺ) said:

«مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ دَخَلَ النَّارَ»

"Whoever meets Allah without associating any partners with Him will enter Paradise, and whoever meets Him while associating partners with Him will enter the Hellfire." [Agreed upon].

In his book "Madārij As-Sālikīn", Ibn al-Qayyim (may Allah have mercy upon him) said: "The greater the Tawhid of a person, the more complete

Allah's forgiveness for him will be. If a person meets Allah while associating no partner at all with Him, He will forgive all of his sins."

We implore Allah Almighty to make us live as believers in His Oneness, devoting religion sincerely to Him, and to protect us from all forms of Shirk, whether subtle or significant, minor or major.

Then invoke Allah's peace and blessings upon the one upon whom Allah commanded you to invoke His peace and blessings upon.

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Sermon Title

Monotheism

Introduction to the First Sermon

Praise be to Allah, and we worship none but Him

﴿...مُخۡلِصِينَ لَهُ ٱلدِّينَ وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ﴾

{...with sincere devotion to Him, even if the disbelievers may dislike it} [Surat Ghāfir: 14], I praise Him, Exalted be He, and give thanks to Him, and I repent to Him and ask for His forgiveness.

﴿...لَهُ ٱلۡحَمۡدُ فِي ٱلۡأُولَىٰ وَٱلۡأٓخِرَةِۖ وَلَهُ ٱلۡحُكۡمُ وَإِلَيۡهِ تُرۡجَعُونَ﴾

{...all praise belongs to Him in this life and the Hereafter. His is the Judgment, and to Him you will all be returned} [Surat al-Qasas: 70].

I bear witness that there is no god but Allah alone, with no partner, and I bear witness that our master and Prophet Muhammad is the servant and

Messenger of Allah. He protected the sanctuary of Tawhid (monotheism) and blocked every path that leads to Shirk (polytheism). Allah made His religion prevail through him over all religions, even if the polytheists hated it. May Allah's peace and blessings be upon him, his family, his Companions, and the Tābi'is, and those who follow them rightly until the Day of Judgment.

Text of the First Sermon

O servants of Allah:

For what reason did Allah create the skies and the earth, and Paradise and the Hellfire, and for what purpose were the books revealed, the messengers sent, the laws legislated, and Jihad prescribed?

And what is the purpose for which humans were divided into happy and miserable, Al-Hāqqah (the inevitable hour) and Al-Wāqiʻah (the inevitable event) came to exist, the scales of justice were established, the Sirāt (the bridge over the Hellfire) was erected, Paradise and the Hellfire were created, and the Lord of the worlds is worshiped and praise is due to Him; and about it we will be questioned in the grave and on the Day of Resurrection, and it is referred to for judgment, and over it people dispute and take one another as enemies or allies?

It is Tawhid, which is the right of Allah upon His servants. Allah Almighty says:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ56 مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ 57 إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ58﴾

{I have not created the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, Allah is the Provider, the Possessor of Strength, the Firm} [Surat adh-Dhāriyāt: 56-58]

Tawhid is the basis and core of the call of the messengers. Every messenger was sent with Tawhid and for the call to Tawhid.

Our Glorious Lord says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ فَسِيرُواْ فِي ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ36﴾

{Indeed, We sent to every nation a messenger, [saying], “Worship Allah and shun false gods.” Among them were some whom Allah guided, and among them were those upon whom misguidance was justified. So travel through the land and see the fate of the deniers!} [Surat an-Nahl: 36]. So, the messengers said to their nations: "Worship Allah and shun false gods." They also said to them:

﴿...يَٰقَوْمِ ٱعْبُدُواْ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ أَفَلَا تَتَّقُونَ﴾

{...“O my people, worship Allah; you have no god other than Him. Will you not then fear Him?”} [Surat al-Mu’minūn: 23].

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ25﴾

{We never sent before you [O Prophet] a messenger without revealing to him that none has the right to be worshiped except Me, so worship Me}

[Surat al-Anbiyā': 25].

Noah (Nūh) (peace be upon him), the first Prophet, stayed among his people for nine hundred and fifty years, inviting them to Tawhid:

﴿وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَقَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۚ أَفَلَا تَتَّقُونَ23﴾

{We sent Noah to his people. He said, "O my people, worship Allah; you have no god other than Him. Will you not then fear Him?"} [Surat al-Mu'minūn: 23].

Abraham (peace be upon him), the leader of the devoted believers, was fearful for himself and his children from falling into the worship of idols. He would supplicate to his Lord saying:

﴿وَإِذۡ قَالَ إِبۡرَٰهِيمُ رَبِّ ٱجۡعَلۡ هَٰذَا ٱلۡبَلَدَ ءَامِنٗا وَٱجۡنُبۡنِي وَبَنِيَّ أَن نَّعۡبُدَ ٱلۡأَصۡنَامَ35﴾

{And [remember] when Abraham said, "My Lord, make this city [of Makkah] secure and save me and my children from worshiping idols"} [Surat Ibrāhīm: 35], Who would possibly be safe from afflictions and temptations if not Abraham (peace be upon him)?

This also holds true for the prophets and messengers after him, up to our Prophet Muhammad (ﷺ), their leader and seal (the last of

them), whose entire life, from beginning to end, during both periods in Makkah and Madīnah, during his stay and journeys, and at the time of peace and war, was focused on Tawhid and the call to it and its complementary elements.

Allah says to His Prophet Muhammad (ﷺ), the leader of the monotheistic believers:

﴿فَلَا تَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلۡمُعَذَّبِينَ213﴾

{So do not call upon any other god besides Allah, lest you become of those who will be punished} [Surat ash-Shu'arā': 213] He forbids him from Shirk while he is the leader of the monotheistic believers and safe from falling into Shirk. So, what about us, who are not immune to falling into Shirk?

For the sake of Tawhid, the noble Companions engaged in Jihad and left this barren peninsula for the cause of Allah and for the sake of Allah. They set out toward east and west, raising the banner of "There is no god but Allah." As a result, the world yielded to them and became submissive, to the extent that historians were amazed and unable to explain this phenomenon. Is there a phenomenon in all of history more amazing and more mind-boggling than this?

A nation emerges from this peninsula—from this desert—that had no civilization, no knowledge, and no glorious history to be proud of, and it had not possessed any values other than the legacies of

Jāhiliyyah (the pre-Islamic period of ignorance) and its customs and traditions. Yet It emerges to bring people into the religion of Allah in droves.

O servants of Allah:

The statement of Tawhid means negation of divinity from all creation, apart from Allah Almighty. So, there is no worship of idols, shrines, or trees, and no circumambulation of the graves of pious figures or shrines, and no obedience to any created being, whoever he may be, if it involves disobedience to the Creator.

We should love none but Allah, fear none but Him, pin hopes on none but Him, rely upon none but Him, desire good things from none but Him, be intimidated by none but Him, swear by the name of none but Him, repent to none but Him, prostrate to none but Him, engage in Rukū‘ to none but Him, bow to none but Him, seek help and refuge during hard times from none but Him, and offer sacrifices to none but Him, and only in His Name. We should not believe in a sorcerer, go to a soothsayer, or obey a diviner and impostor who alleges to know the Unseen and ward off harm and bring about benefit.

﴿قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ65﴾

{Say, “No one in the skies and earth has knowledge of the unseen except Allah.” Nor do they

know when they will be resurrected} [Surat an-Naml: 65]

O believers:

The acceptance of all deeds and words, outward and inward, depends on the actualization of Tawhid.

﴿وَقَدِمۡنَآ إِلَىٰ مَا عَمِلُواْ مِنۡ عَمَلٖ فَجَعَلۡنَٰهُ هَبَآءٗ مَّنثُورًا23﴾

{We will turn to whatever deeds they did and turn them into scattered dust} [Surat al-Furqān: 23]

﴿...لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ﴾

{...if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers}. [Surat az-Zumar: 65], To whom is this addressed? To the Messenger (ﷺ). So, what about others?

Belief in the Oneness of Allah: It is the complete servitude to Him, Exalted be He, upon which a Muslim establishes his entire life, including his prayers, rituals, and life and death. Tawhid in belief, Tawhid in worship, and Tawhid in legislation—Tawhid by which hearts and consciences are purified from belief in the divinity of anyone other than Allah, by which limbs and rituals are purified from being directed to anyone other than Allah, and by which rulings and laws are purified from being received from anyone other than Allah Almighty.

O Muslims:

The most complete from mankind is the one who is the most perfect in his servitude to Allah. The perfection of a person and the loftiness of his status are proportional to the degree of their actualization of Tawhid. Allah defends the monotheistic believer with regard to his religion and worldly life. The one most likely to attain Allah's forgiveness is the monotheistic believer, as the Prophet (ﷺ) said:

«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، وَلَا أُبَالِي، يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً»

"Allah Almighty said: 'O son of Adam, as long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I shall forgive you, and I shall not mind. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to meet Me while ascribing no partner to Me, I shall bring you forgiveness nearly as great as it.'" [Narrated by At-Tirmidhi (3540) and Ahmad (13493) with an authentic Isnād].

Ibn Rajab (may Allah have mercy upon him) said: "Tawhid is the greatest means. Whoever loses it loses forgiveness, and whoever comes with it has come with the greatest means of forgiveness."

The devil has no power over the monotheistic believer:

﴿إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ99﴾

{Indeed, he has no power over those who believe and put their trust in their Lord} [Surat an-Nahl: 99].

The greater a person's belief in Allah's Oneness, the more Allah defends him. Allah Almighty says:

﴿إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٖ كَفُورٍ38﴾

{Indeed, Allah defends those who have believed, and Allah does not like every treacherous and ungrateful person} [Surat al-Hajj: 38]

If a person actualizes the belief in Allah's Oneness, Allah will protect him from destructive sins and immoralities. Allah Almighty says about Joseph (peace be upon him):

﴿...كَذَٰلِكَ لِنَصۡرِفَ عَنۡهُ ٱلسُّوٓءَ وَٱلۡفَحۡشَآءَۚ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُخۡلَصِينَ﴾

{...this is how We kept evil and shameful acts away from him. Indeed, he was one of Our chosen slaves} [Surat Yūsuf: 24].

A monotheistic believer finds peace and tranquility in this life and enjoys safety in it in accordance to the level of their Iman:

﴿ٱلَّذِينَ ءَامَنُواْ وَلَمۡ يَلۡبِسُوٓاْ إِيمَٰنَهُم بِظُلۡمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلۡأَمۡنُ وَهُم مُّهۡتَدُونَ82﴾

{Those who have believed and do not mix their faith with falsehood are the ones who will be

secure, and it is they who are rightly guided} [Surat al-An‘ām: 82].

The dead benefit from the supplications of monotheistic believers, and nothing is accepted in the funeral prayers but their supplications. The Prophet (ﷺ) said:

«مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا، لَا يُشْرِكُونَ بِاللهِ شَيْئًا، إِلَّا شَفَّعَهُمُ اللهُ فِيهِ»

“No Muslim man dies, with forty men who associate no partners with Allah offering the funeral prayer for him, except that Allah will accept their intercession for him.” [Narrated by Muslim (948)].

When a monotheistic believer is close to death, Allah gives him glad tidings about entering Paradise. The Prophet (ﷺ) said:

«مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ»

"He whose last speech is 'there is no god but Allah' will enter Paradise." [Narrated by Abu Dāwūd (3116), and this is his wording, also by Ahmad (22034) with an Isnād classified by Al-Albani as Hasan], Just as Allah honors the monotheistic believer in this world, He also honors him and elevates his status in the Hereafter and gives him the best recompense, that of those who act rightly. So, whoever dies in a state of Tawhid will enter Paradise, either straight away or eventually. If he

enters the Hellfire on account of his sins, he will not stay there forever. The Prophet (ﷺ) said:

«مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ دَخَلَ النَّارَ»

"Whoever meets Allah while not associating partners with Him will enter Paradise, and whoever meets Him while associating partners with Him will enter the Hellfire." [Narrated by Muslim (93)].

Ibn al-Qayyim (may Allah have mercy upon him) said: "The greater the Tawhid of a person, the more complete Allah's forgiveness for him. If a person meets Him while not associating any partners with Him at all, He will forgive all his sins."

We implore Allah Almighty to allow us to live as believers in His Oneness, devoting the religion sincerely to Him, and to protect all of us from Shirk, whether subtle or significant shirk, little or a lot.

May Allah bless me and you.

Introduction to the Second Sermon

Praise be to Allah, the One, the Eternal Refuge, Who neither begets nor is He begotten, and there is none comparable to Him. And may Allah's peace and blessings be upon His servant and Messenger Muhammad and upon all his family and Companions.

Text of the Second Sermon

Praise be to Allah Who taught us the value of Tawhid and made us aware that no one would turn away from the religion of Abraham except one who

despises himself. We learned that there is no good in us, nor in our lives, nor in any of our affairs unless we believe in the Oneness of Allah and worship Him alone, with no partner, and we follow the Messenger of Allah (ﷺ).

Dear brother:

If you are one of the people of "there is no god but Allah," then do not devote any of your worship and religiosity to anyone other than Allah Almighty, do not ask anyone other than Allah, do not supplicate anyone other than Him, do not rely upon anyone other than Him, do not pin your hopes upon anyone other than Him, do not offer sacrifice or make vows except for Him, and do not hope to remove harm or bring benefit except through Him alone. Do not let Satan lead you, on occasion or otherwise, to the shrines of the dead, seeking help from righteous figures, slaughtering for them, and hoping for their benefit. Also, do not be of those who believe in magicians and knock on their doors, or who fervently go after swindlers and soothsayers, crying out to them in hope that they will remove harm, bring benefit, heal a sick person, or bring back an absent person, or one of those who get attached to worn-out pieces of charms or amulets written by those falsifiers.

Know, dear brother, that Allah has honored you with a great and sublime blessing and a noble favor,

compared to which all other blessings are insignificant.

I praise Allah Almighty for that and ask Him for steadfastness until death. Indeed, He is the best Protector and the best Helper.

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Sermon Title

The Reality of the Religion of Islam

Introduction to the First Sermon

Praise be to Allah, other than whom there is no true god and no lord. I praise Him, Glorified be He. He commanded that you worship none but Him. I bear witness that there is no god but Allah, alone, with no partner, a testimony by which I hope to be saved from His punishment and attain His pleasure. And I bear witness that Muhammad (ﷺ) is the servant and Messenger of Allah, His chosen one with whom Allah sealed the prophethood and completed the message, and the one He sent with a general Shariah until the command of Allah comes. He does not accept from His servants anything other than His religion and guidance. May Allah's peace and blessings be upon him and upon his kind and pure family, and upon his successors, the rightly-guided Imams, and upon his Companions who are the best of people after the prophets and messengers - peace and blessings that are complete and perfect and enduring until the Day of Judgment.

Text of the First Sermon

To proceed:

O people, fear Allah and thank Him for guiding you to His religion and guidance with which He sent His Prophet and Messenger Muhammad (ﷺ). Indeed, the greatest favor belongs to Allah, that He has guided you to Iman, if you are truthful. Allah Almighty has given you such good in this world and the Hereafter that He has not given to any nation in the world other than the Muslims. So, you are the best nation for the people, and you are witnesses over people, and because of it you are the first among all mankind to be judged on the Day of Resurrection, and you are the best and most honorable of seventy nations in the sight of Allah, whose number you complete on the Day of Judgment. Because of it you are the first to cross the Sirāt (the bridge over the Hellfire), the first to enter Paradise, and the majority of people in Paradise. Through it you attain great rewards and lofty ranks. By it, you gain much good, great reward, and forgiveness for grave sins, and how much honor, ample recompense, and a good outcome you have with Allah Almighty on the Day of Judgment.

O people, know that Allah Almighty does not look at your appearances and wealth, but rather He looks at your hearts and deeds. Indeed, Allah Almighty grants the worldly life to those He loves and those He does not love, but He does not grant

the religion except to those He loves. So, he whom Allah gives the religion to is loved by Him. So praise Allah for His guidance that He has given you and thank Him for the generous and great things He has given and endowed you with. Do not belittle or underestimate Allah's blessings upon you, lest they be taken away from you and given to others. Allah Almighty says:

﴿...وَإِن تَتَوَلَّوۡاْ يَسۡتَبۡدِلۡ قَوۡمًا غَيۡرَكُمۡ ثُمَّ لَا يَكُونُوٓاْ أَمۡثَٰلَكُم﴾

{...if you turn away, He will replace you with other people, then they will not be like you} [Surat Muhammad: 38], Allah Almighty said:

﴿أَلَمۡ تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعۡمَتَ ٱللَّهِ كُفۡرٗا وَأَحَلُّواْ قَوۡمَهُمۡ دَارَ ٱلۡبَوَارِ 28 جَهَنَّمَ يَصۡلَوۡنَهَاۖ وَبِئۡسَ ٱلۡقَرَارُ29﴾

{Have you not considered those who exchanged the favor of Allah for disbelief and led their people to the home of ruin? Hell, which they will enter. And wretched is the settlement} [Surat Ibrāhīm: 28-29], What a profound admonition! And what a serious punishment for ingratitude! The greater the blessing, the greater the punishment for ingratitude and denial. So, thank Allah for what He has given you, obey Him in what He has commanded you, and beware of what He has warned and deterred you from, so that you may preserve your blessings, increase in virtue in what He has commanded you, and be safe from a sudden punishment.

O people, the true and great religion is Islam, which is tolerant, easy, with a blessed outcome, and has a good effect in this world and the Hereafter. Its core and foundation and its requirement for acceptance is the belief that none is truly worthy of being worshiped except Allah, and there is no creator, lord, or disposer of affairs other than Him, and He is the One Who possesses the excellent names and the highest attributes.

This belief entails several things:

First: Saying "there is no god but Allah" and remembering Allah Almighty a lot, in praise and supplication.

Second: Humility and submission to Allah Almighty, fear of Him, and love for Him, Exalted be He. Thus, a person complies with the commands of Allah Almighty and shuns His prohibitions willingly, in pursuit of the reward and out of fear of the punishment.

Third: Disbelief in all deities other than Allah and disavowal of any worship devoted to other than Allah.

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ 62﴾

{That is because it is Allah Who is the Truth and whatever they call upon besides Him is falsehood, and it is Allah Who is the Most High, the Most Great} [Surat al-Hajj: 62],

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ لَآ إِلَٰهَ إِلَّا هُوَۖ خَٰلِقُ كُلِّ شَيۡءٖ فَٱعۡبُدُوهُۚ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ102﴾

{Such is Allah, your Lord; none has the right to be worshiped except Him, the Creator of all things. So worship Him, for He is the Maintainer of all things} [Surat al-An'ām: 102].

O Muslims, the pillar of your religion is to establish prayer to Allah Almighty as He has commanded. There is no good in a religion not founded upon prayer. Whoever denies the prayer has disbelieved. It is the prayer that differentiates between the believers and the disbelievers. Whoever prays to Allah as He has commanded then he is a follower of Muhammad (ﷺ), the leader of humankind. Whoever refrains from prayer has rejected the religion and declared his adherence to the accursed Satan:

﴿ٱسۡتَحۡوَذَ عَلَيۡهِمُ ٱلشَّيۡطَٰنُ فَأَنسَىٰهُمۡ ذِكۡرَ ٱللَّهِۚ أُوْلَٰٓئِكَ حِزۡبُ ٱلشَّيۡطَٰنِۚ أَلَآ إِنَّ حِزۡبَ ٱلشَّيۡطَٰنِ هُمُ ٱلۡخَٰسِرُونَ19﴾

{Satan has taken hold of them and has thus caused them to forget the remembrance of Allah. They are the party of Satan. Indeed, the party of Satan will be the losers.} [Surat al-Mujādalah: 19].

O servants of Allah, as for the other pillars of Islam, they are its great structures, which represent Tawhid of (Allah) the Sovereign, the Holy, the Giver of Peace. Just as prayer represents Tawhid of Allah Almighty through words and deeds, Zakah

represents Tawhid through money, fasting represents Tawhid through abstention from desires and desirable things, and Hajj represents general Tawhid for the Lord of lords, during days of sacred and great rituals; it is the most evident of all for the people of Islam, and every Muslim, whether from the elite or the general public, participates in it.

O Ummah of Islam, as for the fundamentals of Iman, they are matters of knowledge and creed, as well as the belief in specific axioms. Its core is the belief in the Unseen of the Almighty Lord and adherence to the prophet who has been sent. Next is excellence in intention, speech, and actions. This actualizes the elements of the religion, with which the Lord of the worlds is worshiped in pursuit of happiness in this world and the Hereafter. So fear Allah, O servants of Allah, and be grateful for Allah's blessings upon you with this religion, and for His favoring you with it over the rest of the world, and for the noble reward He has promised you for it on the Day of Judgment. Rejoice in the grace of Allah upon you, and be grateful for His goodness towards you, and act according to it for the sake of Allah, and guide to it whomever you can from among the servants of Allah, so that you may be among the doers of good.

Introduction to the Second Sermon

Praise be to Allah, the true God; other than Whom there is no god, and there is no deity truly worthy of worship except Him. I praise Him, Exalted be He, for His wise management and easy Shariah and guidance. I bear witness that there is no god but Allah, alone, with no partner. He commanded that we worship none but Him, and He forbade you from setting up equals to Him whom you love as you should love Allah. And I bear witness that Muhammad (ﷺ) is the chosen servant and Messenger of Allah, the one sent with the Abrahamic religion and the universal Muhammadan Shariah. Whoever seeks a religion other than Islam, it will not be accepted from him.

May Allah's peace and blessings be upon him and his noble and pure relatives, his rightly-guided Caliphs, and the rest of his guided Companions, who are the best followers of the prophets and messengers—complete and perfect peace and blessings that endure until the Day of Judgment.

Text of the Second Sermon

To proceed:

So, O people, fear Allah and you will succeed; obey Him and you will be guided; show gratitude to Him and you will be given more sustenance; and do not show ingratitude or you will be punished, ruined, and incur loss and misery in this world and on the Day of Resurrection.

O Muslims, remember that Allah Almighty has given you what He did not give to most people. He has guided you to believe in Him and in His Messenger Muhammad (ﷺ), if you are truthful. He has chosen the religion for you and preferred you over all mankind. So, do not die except as Muslims.

O servants of Allah, Allah Almighty has preferred you over people by the religion of Islam and made you the best nation ever produced for mankind, witnesses over people, and the forerunners on the Day of Judgment who will be judged ahead of others. You are more honorable than seventy nations in the sight of the Lord and Creator, and you are the first to cross the Sirāt (the bridge over the Hellfire) and the first to enter Paradise, and you will be the majority of the dwellers of Paradise. Islam brings you great rewards, forgiveness for many grave sins, and abundant welfare. You will have various kinds of honor, ample recompense stored for you, and the best outcome in this world and on the Day of Judgment.

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Sermon Title

The Meaning of Islam

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evil of ourselves and from our evil

deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his family and Companions.

Text of the First Sermon

To proceed:

O brothers in Iman, Islam is the religion of Allah which He has prescribed for His servants and approved for them. He Almighty says:

﴿...ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗا...﴾

{...today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion...} [Surat al-Mā'idah: 3]. Islam is a methodology which the prophets advised their relatives and peoples to follow:

﴿وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ132﴾

{This was enjoined by Abraham and Jacob to their offspring, "O my children, Allah has chosen for you this religion; so do not die except as Muslims."} [Surat al-Baqarah: 132], With its creed and Shariah (legislation), Islam is a comprehensive and broad concept that is not limited to certain words that we utter or rituals that we perform.

Islam—O Muslims—is derived from submission (Istislām). We submit ourselves to Allah and give Him alone the right to dispose of our souls and direct them as He wills. Our Almighty Lord says:

﴿أَفَغَيۡرَ دِينِ ٱللَّهِ يَبۡغُونَ وَلَهُۥٓ أَسۡلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا وَكَرۡهٗا وَإِلَيۡهِ يُرۡجَعُونَ83﴾

{Do they seek other than the religion of Allah, whereas to Him submit all those in the skies and on the earth, willingly or unwilling, and to Him they will return?} [Surat Āl ‘Imrān: 83].

If the world submits to Allah, willingly and unwillingly, how can people, who know the greatness and worth of the Creator and have seen the effects of His splendid creation in this vast universe, not submit to Him? Submission and obedience to Allah is one of the most important meanings of Islam, which we should actualize. Allah Almighty says:

﴿...فَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَلَهُۥٓ أَسۡلِمُواْۗ وَبَشِّرِ ٱلۡمُخۡبِتِينَ﴾

{...your God is One God, so submit to Him alone, and give glad tidings to the humble.} [Surat al-Hajj: 34].

Islam - O Muslims - is to turn to Allah Almighty with a pure and sound creed that is free from any taint of Shirk or superstition, to believe in the Oneness of Allah as is due, and to devote our deeds and worship to Him, alone, without worshipping others.

Islam - O Muslims - is not to take pride in or boast of any relationship, affiliation, or orientation other than that of Islam. This is because Islam is the true bond that connects every Muslim to his fellow Muslims, regardless of the great distances between them. People are equal in the sight of Allah in this world. In the Hereafter, there will be differences between them on the basis of piety and righteous deeds.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ13﴾

{O people, We have created you from a male and a female and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.} [Surat al-Hujurāt: 13].

Islam—O brothers—is that we are content with the ruling of Allah and His Messenger in all of our dealings, judgments, disputes, disagreements, and relationships, and that every law or system should be consistent with the Shariah of Allah; otherwise, there would be injustice, immorality, and Kufr (disbelief), and this should be dearer and closer to our souls.

﴿فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا65﴾

{But no, by your Lord, they will not believe until they accept you [O Prophet] as judge in their disputes, and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.} [Surat an-Nisā': 65].

Islam—O Ummah of Islam—is that the Messenger of Allah (ﷺ) should be our excellent example and role model.

﴿قَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا21﴾

{Indeed, in the Messenger of Allah you have an excellent example for those who look forward to (meeting) Allah and the Last Day, and remember Allah much.} [Surat al-Ahzāb: 21], Taking him as a role model obliges us to obey and follow him to win His approval. Allah Almighty says:

﴿قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ31﴾

{Say, "If you love Allah then follow me; Allah will love you and forgive you of your sins: for Allah is All-Forgiving, Most Merciful."} [Surat Āl 'Imrān: 31], Following this Prophet is obligatory for every Muslim. Rather, if the prophets were alive during the Prophet's lifetime, they would have followed him as well. The Prophet (ﷺ) said:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي»

"By the One in Whose Hand my soul is, if Moses peace be upon him, were alive, he couldn't help but

follow me." [Narrated by Ahmad (15156) and Abu Ya'la (2135); Al-Albani classified it as Hasan (sound)], Imam Mālik, the Imam of the Land of Hijrah (may Allah have mercy upon him), said: 'Every one of us refutes and is refuted, except for the occupant of this grave.' and he pointed to the grave of the prophet.

Islam—O believers—is that we should care about the affairs of Muslims everywhere, and that we should rejoice in their joy and grieve because of their grief, and that each one of us should not be only concerned about his personal affairs; rather, a Muslim should add to his concerns the concerns of the Ummah and fellow Muslims everywhere, and he should feel their suffering as though it were his own. Our Prophet (ﷺ) said:

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكَىٰ مِنْهُ عُضْوٌ تَدَاعَىٰ لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى»

"The believers, in their mutual love, compassion, and sympathy, are like a single body; if one of its organs suffers, the whole body will respond to it with sleeplessness and fever." [Narrated by Bukhari and Muslim; reported by An-Nu'mān ibn Bashīr (may Allah be pleased with him)].

Islam—O Muslims—is that Muslims should be safe from us and our harm, and we should not be tough on Muslims while merciful towards others; we should accept the excuses of our fellow Muslims

and be lenient and gentle with our brothers in faith and religion, not hurting them with our tongues or hands and not transgressing against their property or honor. In this way, we become true Muslims, and thus the Messenger of Allah (ﷺ) defined the Muslim, saying:

«المُسْلِمُ مَنْ سَلِمَ المُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ»

"A Muslim is the one from whose tongue and hand Muslims are safe, and a believer is the one from whom people feel safe with regard to their blood and wealth." [Narrated by Tirmidhi (2627), An-Nasā'i (4995), and Ahmad (8918); Al-Albani classified it as Sahīh (authentic)].

Islam—O Muslims—is to recognize the merit of virtuous people, and so we thank them and do good to them, and to recognize the status of the people of knowledge, and so we honor and respect them. It is stated in a hadith:

«لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجِلَّ كَبِيرَنَا، وَيَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ لِعَالِمِنَا»

"The one who does not respect our elders, show mercy to our young, and acknowledge the status of our scholars is not from my Ummah." [Narrated by Ahmad (22755); Al-Albani classified it as Hasan].

One of the teachings brought by Islam, and actually all the Shariahs, is the pursuit of reform in all aspects of life. In a demonstration of all the tasks of the noble messengers (peace be upon them),

Allah Almighty reveals that His Prophet Shu‘ayb (peace be upon him) said:

﴿...إِنۡ أُرِيدُ إِلَّا ٱلۡإِصۡلَٰحَ مَا ٱسۡتَطَعۡتُۚ وَمَا تَوۡفِيقِيٓ إِلَّا بِٱللَّهِۚ عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ أُنِيبُ﴾

{...I only want to reform as much as I am able, and my success is only through Allah. Upon Him I have relied, and to Him I return.} [Surat Hūd: 88].

Islam—O Muslims—is that we prepare to leave this life and go to the abode of permanent stay via righteous deeds. We should not cling to an abode from which we will depart. Indeed, the one who is dearer to Allah than us and even dearer to Him than all creation—His Messenger and close friend Muhammad (ﷺ)—did indeed depart from this world.

A Muslim is required to call people to Allah Almighty, as He Almighty says:

﴿قُلۡ هَٰذِهِۦ سَبِيلِيٓ أَدۡعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِيۖ وَسُبۡحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ108﴾

{Say [O Prophet], “This is my way. I call to Allah with clear evidence – I and those who follow me. Glory be to Allah, and I am not one of those who associate partners with Him.”} [Surat Yūsuf: 108], So, every Muslim is commanded to call people to Allah Almighty, for he is one of the followers of the final Prophet and should succeed him in this duty. The call to Allah is what makes this Ummah the best nation:

﴿كُنتُمۡ خَيۡرَ أُمَّةٍ أُخۡرِجَتۡ لِلنَّاسِ تَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَتَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَتُؤۡمِنُونَ بِٱللَّهِ...﴾

{You are the best nation ever raised for mankind: you enjoin what is right and forbid what is wrong, and you believe in Allah...} [Surat Āl ‘Imrān: 110], With calling to Allah (to his religion), goodness increases, evil decreases, Allah averts every evil from this Ummah and answers supplications. Welfare and growth prevail, and even the enemy turns into a caller and a fighter in the cause of Allah. A case in point is the Mongols, who invaded the lands of Islam at the end of the Abbasid state and did what they did, then after that many of them converted to Islam and became leaders and fighters in the path of Allah. Daw'ah took some people from a life of misguidance and ignorance to a life of light, and from a caller to deviation and immorality to a caller to goodness and virtue.

O fellow Muslims, these are some words about the meaning of Islam and some of its legislations and rulings that it has prescribed for its followers.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ وَٱعۡبُدُواْ رَبَّكُمۡ وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ 77 وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ مِّلَّةَ أَبِيكُمۡ إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلۡمُسۡلِمِينَ مِن قَبۡلُ وَفِي هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيۡكُمۡ وَتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِۚ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱعۡتَصِمُواْ بِٱللَّهِ هُوَ مَوۡلَىٰكُمۡۖ فَنِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ78﴾

{O you who believe, bow down and prostrate, worship Your Lord and do good, so that you may succeed.

Strive in the path of Allah in a due manner. He has chosen you and has not imposed upon you any hardship in religion – the faith of your father Abraham. He named you as Muslims earlier and in this [Qur'an] so that the Messenger might be a witness over you and you might be witnesses over mankind. So establish prayer, give zakah, and hold fast to Allah, for He is your Protector; what an excellent Protector and an excellent Helper!}

[Surat al-Hajj: 77-78].

May Allah bless the noble Qur'an for me and you and allow us to benefit from the verses and wise remembrance contained therein. I say these words and ask Allah's forgiveness for me and you, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good, and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family and Companions, and those who follow their guidance until the Day of Judgment.

Text of the Second Sermon

Allah has pledged to give honor and power to those who adhere to Islam in all aspects of life, in words and deeds. Allah Almighty says:

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسۡتَخۡلِفَنَّهُمۡ فِي ٱلۡأَرۡضِ كَمَا ٱسۡتَخۡلَفَ ٱلَّذِينَ مِن قَبۡلِهِمۡ وَلَيُمَكِّنَنَّ لَهُمۡ دِينَهُمُ ٱلَّذِي ٱرۡتَضَىٰ لَهُمۡ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعۡدِ خَوۡفِهِمۡ أَمۡنٗاۚ يَعۡبُدُونَنِي لَا يُشۡرِكُونَ بِي شَيۡـٔٗاۚ وَمَن كَفَرَ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ55﴾

{Allah has promised those among you who believe and do righteous deeds that He will make them successors in the land, as He made those who came before them successors, and He will surely establish for them their religion which He has chosen for them, and He will surely change their state of fear into security; that they worship Me, not associating anything with Me. But whoever disbelieves after that, it is they who are the rebellious.} [Surat an-Nūr: 55], He has promised victory over every greedy enemy lying in wait. He Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ7﴾

{O you who have believed, if you support Allah (his religion), He will support you and make your feet firm.} [Surat Muhammad: 7], Allah has promised fortunes from the earth and the sky to those who actualize Iman and piety:

﴿وَلَوۡ أَنَّ أَهۡلَ ٱلۡقُرَىٰٓ ءَامَنُواْ وَٱتَّقَوۡاْ لَفَتَحۡنَا عَلَيۡهِم بَرَكَٰتٖ مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ...﴾

{If only the people of the towns had believed and feared Allah, We would have certainly opened up

for them blessings from the sky and earth...} [Surat al-A'rāf: 96], There are numerous other verses and Hadiths that give glad tidings and promise victory and goodness to the Ummah if they cling to the rope of Allah and refer to Him for judgment over all matters. The Ummah is obligated to take the Book wholeheartedly and refer to it in all their affairs. Every Muslim should take pride in this religion, treat the lawful as lawful and the unlawful as unlawful, comply with what Allah ordained upon them, enjoin the right and forbid the wrong, and call to Allah with wisdom and good admonition. Indeed, the promise of Allah is true, and He does not break His promise—Exalted be He. And finally, invoke Allah's peace and blessings upon your Prophet.

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Sermon Title

What Is Islam?

Introduction to the First Sermon

All praise is due to Allah, Who has honored us with Islam. Indeed, whenever we seek honor through anything other than Islam, Allah will humiliate us. I bear witness that there is no god except Allah, alone, without partners in His Lordship, Divinity, Names, and Attributes. We worship none but Him. I bear witness that Muhammad is His slave, His Messenger, and His chosen one. May Allah send His abundant blessings

and peace upon him, his family, his Companions, and those who take him as an ally.

Text of the First Sermon

To proceed:

O people,

﴿... ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{...fear Allah as He should be feared, and do not die except as Muslims.} [Surat Āl ‘Imrān: 102], Allah Almighty says:

﴿...ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ...﴾

{...today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion...} [Surat al-Mā’idah: 3],

﴿...مِّلَّةَ أَبِيكُمۡ إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلۡمُسۡلِمِينَ...﴾

{...the faith of your father Abraham. He named you as Muslims...} [Surat al-Hajj: 78], So, adhere to Islam, as it is the way to salvation and the means leading to Paradise.

Islam is to surrender to Allah through Tawhid, submit to Him through obedience, and disavow Shirk and its people. Islam is not merely a label, affiliation, or identity; rather, Islam is what the Prophet (ﷺ) preached and is the religion of all the prophets.

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُۗ...﴾

{The true religion in the sight of Allah is Islam...} [Surat Āl ‘Imrān: 19],

﴿وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ85﴾

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl ʻImrān: 85], All the prophets and their followers were upon Islam, even though their laws differed. They all adhered to submission to Allah, the Exalted and Majestic, until Muhammad (ﷺ) was sent, whereupon Islam became what Muhammad (ﷺ) preached, confirming what came before him of the scripture and dominating over it, and attesting what came before him from his brothers from the prophets and messengers. This is the religion of Allah, besides which no other will be accepted from anyone. So recognize its truth, adhere to its rulings, and act according to its law, for it united the Arabs and non-Arabs under its banner, and they became loving brothers:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ﴾

{O people, We have created you from a male and a female and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.} [Surat al-Hujurāt: 13], Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims.} [Surat Āl ‘Imrān: 102], This verse posed a challenge to the Companions (may Allah be pleased with them). They said: "And who is able to fear Allah as he should be feared? Indeed, the right of Allah is great." So Allah Almighty revealed:

﴿...فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ...﴾

{...So fear Allah as much as you can...} [Surat at-Taghābun: 16], Whoever fears Allah as much as he is able to do has indeed feared Allah in the true sense of fearing Him. Allah will pardon that which a person is unable to bear or is incapable of.

﴿لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ...﴾

{Allah does not burden a soul beyond its capacity. To its credit is what it has earned (from good deeds), and against it is what it has acquired (of bad deeds)...} [Surat al-Baqarah: 286],

﴿... ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{...fear Allah as He should be feared, and do not die except as Muslims.} [Surat Āl ‘Imrān: 102], Since deeds are judged according to their endings, whoever dies as a Muslim will be saved, succeed, and will be a winner with Allah Almighty, but whoever follows a religion other than Islam is among the losers, the doomed, regardless of their lineage, status, tribe, or country. Indeed, the only thing that matters is piety.

﴿... إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ...﴾

{...indeed, the most noble of you before Allah is the most righteous among you...} [Surat al-Hujurāt: 13], Nobility is not about humanity, lineage, or tribe. Rather, it is about fearing Allah, the Exalted and Almighty. Islam is the only religion accepted by Him. Therefore, His statement:

﴿... وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ﴾

{...and do not die except as Muslims.} [Surat Āl ‘Imrān: 102], encourages people to hold fast to Islam until death, not abandoning it from the time they reach puberty until they die. They should cling to Islam because they do not know when death will suddenly come upon them. If they have neglected Islam and death overtakes them, they will be among the people of the Hellfire, and if they are holding fast to Islam and death comes to them while they are clinging to it, they will be among the people of Paradise. This is why the deceased person is tested when placed in the grave; two angels come to him. His soul is returned to his body, and they make him sit up and ask him: 'Who is your Lord? What is your religion? And who is your Prophet?' The Muslim will say, 'My Lord is Allah, my religion is Islam, and my Prophet is Muhammad (ﷺ).' But the hypocrite and the doubter will stammer and become confused and say, 'Oh, oh, I do not know. I heard the people saying something, so I said it.' They will say

to him, 'You neither knew nor followed.' Then he will be struck with an iron hammer, letting out a scream that is heard by everything except for mankind and the jinn. There is no salvation except through Islam, in this world and in the Hereafter. In this world, it saves one from disbelief and polytheism, from trials and newly invented matters, and from deviant thoughts. In the Hereafter, it saves one from the Fire and grants him entry into Paradise. This is eternal happiness or eternal misery. There is no salvation except through Islam, in this world and in the Hereafter; but we must know: what is Islam? Each one of us says, 'I am a Muslim,' but we must first know what Islam is, and then we must act upon it. A mere claim is not enough, nor is affiliation, nor is knowledge by itself. There must be the reality of faith and action.

In fact, Islam is the complete submission to Allah through Tawhid. Therefore, a polytheist and a disbeliever are not Muslims, even if they claim to be, like those who worship graves yet say: "There is no god but Allah; we are Muslims," then they say, "O ʻAli, O Husayn, O ʻAbdul Qādir, O Badawi, O so-and-so," calling upon others besides Allah.

﴿وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ...﴾

{They worship besides Allah those who can neither harm nor benefit them, saying, “These are

our intercessors with Allah"...} [Surat Yūnus: 18], So, they call Shirk 'Tawassul' and seek intercession, but in reality it is Shirk; even if they change its name, it remains Shirk. Facts do not change by changing names; it is still Shirk.

Hence, a Muslim should know their religion, hold fast to it, ask Allah for steadfastness upon it, and die upon it. For the Prophet (ﷺ) said:

«إِنَّ العَبْدَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ العبد لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا، فالأَعْمَالُ بِالْخَوَاتِيمِ»،

"Indeed, a slave may perform the deeds of the people of Paradise until there is nothing between him and it but a cubit's length, then the decree overtakes him and he performs the deeds of the people of the Hellfire and enters it. And indeed, a person may perform the deeds of the people of the Hellfire until there is nothing between him and it but a cubit's length; then the decree overtakes him, and he performs the deeds of the people of Paradise and enters it. Therefore, actions are judged by their ends." We ask Allah Almighty for a good end.

So, fear Allah, O servants of Allah! Hold fast to this religion, the religion of Islam preached by Muhammad (ﷺ). Islam is the religion that united the hearts of the Arabs and non-Arabs, and the white and black. It brought together the hearts of Salmān, ‘Ammār, Bilāl, and Sohaib, and the hearts of

Abu Bakr As-Siddīq, ‘Umar ibn Al-Khattāb, ‘Uthmān ibn ‘Affān, ‘Ali ibn Abi Tālib, and all the Companions, may Allah be pleased with them, making them loving brothers in Islam. And for this reason, Allah says to His Prophet Muhammad (ﷺ):

﴿... هُوَ ٱلَّذِيٓ أَيَّدَكَ بِنَصۡرِهِۦ...﴾

{...it is He Who supported you with His help...} i.e., Allah Almighty,

﴿... هُوَ ٱلَّذِيٓ أَيَّدَكَ بِنَصۡرِهِۦ وَبِٱلۡمُؤۡمِنِينَ 62 وَأَلَّفَ بَيۡنَ قُلُوبِهِمۡۚ لَوۡ أَنفَقۡتَ مَا فِي ٱلۡأَرۡضِ جَمِيعٗا مَّآ أَلَّفۡتَ بَيۡنَ قُلُوبِهِمۡ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيۡنَهُمۡۚ إِنَّهُۥ عَزِيزٌ حَكِيمٞ 63﴾

{...it is He Who supported you with His help and with that of the believers.

He brought their hearts together, even if you had spent all that is on earth, you could not have brought their hearts together, but Allah has brought them together, for He is All-Mighty, All-Wise.} [Surat al-Anfāl: 62-63], If you look at the Sacred Mosque, where people pray at all times, you will see white, red, and black people, Arabs and non-Arabs of different nationalities. Who has brought them together and united them? It is Islam, O servants of Allah! It is this religion that has united them, made them stand in rows side by side, where there is no superiority of an Arab over a non-Arab, or of a white or red person over a black person, except on the basis of piety.

So fear Allah, O servants of Allah, and hold fast to your religion so that you may die upon it, be

resurrected upon it, and enter Paradise through it. Do not neglect your religion, for the tribulations now are severe and the distractions from Islam are many. The callers to misguidance from every direction want to lure the Muslims out; they try to turn them away from it first, and if they cannot turn them away from it, they try to take them out of it after they have entered it.

Fear Allah, O servants of Allah! Adhere to your religion, and beware of both the apparent and hidden trials. I seek refuge with Allah from the accursed devil:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102 وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ 103 وَلۡتَكُن مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ 104 وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُۚ وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ عَظِيمٞ 105﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims.

And hold fast to the rope of Allah all together and do not be divided. Remember the favor of Allah upon you when you were enemies, then He reconciled your hearts, making you brethren by His grace. And you were on the brink of a fiery pit and He saved you from it. This is how Allah makes His verses clear to you, so that you may be guided.

Let there be a group from among you who call to goodness: enjoining what is right, and forbidding what is wrong. It is they who are the successful.

And do not be like those who became divided and differed after the clear proofs had come to them; and for them there will be a great punishment.} [Āl-'Imrān: 102-105].

May Allah bless the Noble Qur'an for you and benefit us with its clear explanation and wise reminder. I say these words and seek Allah's forgiveness for myself, for you, and for all Muslims from every sin. So seek His forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah for His grace and kindness, and I give thanks to Him for His guidance and favors. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his family and Companions.

Text of the Second Sermon

To proceed:

O people! Fear Allah Almighty, and beware of the trials that divert you from your religion. For indeed, the trials are serious at this moment, and the callers to error, from both within and outside the nation, are many. They spare no effort, day and night, to turn people away from this religion and lead

Muslims out of their religion. They have been aided by these inventions that Allah has made a trial for people, reaching people in their homes through what they call social media. What is transmitted on it reaches the young and old, male and female, even into the depths of homes, spreading all forms of misguidance, evil, and atheistic thought. This has caused many people to deviate from their religion and has changed their hearts. We ask Allah for safety.

So you must be cautious of these things and the people in charge of them, and what is broadcasted in them. Protect your children; guard your sons and daughters, your spouses, and your women from these tribulations as much as you can. Warn them against them, explain to them the harms in them, warn them against believing what is published in them, and against being deceived by what is broadcasted and published in them, for they are deadly poisons. We ask Allah for safety.

It is your duty to caution and warn, for the distractions and trials are many, as the Prophet (ﷺ) said:

«إِنَّهَا فِتَنٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا»

"Indeed, they are tribulations like pieces of a dark night. A man will be a believer in the morning and a disbeliever by evening, and a believer in the

evening and a disbeliever by morning, selling his religion for a worldly gain." [Narrated by Muslim (118)], Verily, the trials are severe, O servants of Allah, more intense than those before. Therefore, caution must be greater now than ever before. Do not be deceived by them or what is transmitted through them, and do not listen to the words of your enemies therein, for they only want evil for you.

﴿... وَلَا يَزَالُونَ يُقَٰتِلُونَكُمۡ حَتَّىٰ يَرُدُّوكُمۡ عَن دِينِكُمۡ إِنِ ٱسۡتَطَٰعُواْۚ وَمَن يَرۡتَدِدۡ مِنكُمۡ عَن دِينِهِۦ فَيَمُتۡ وَهُوَ كَافِرٞ فَأُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ 217﴾

{...they will not cease fighting you until they turn you away from your faith if they can. And if anyone among you renounces his faith and dies as a disbeliever, their deeds will be void in this life and in the Hereafter. They are the people of the Fire; they will abide therein forever.} [Surat al-Baqarah: 217], We ask Allah for forgiveness, well-being, and continuous safety. We ask Him to grant victory to His religion, raise high His word, safeguard His allies, and defeat His enemies. Indeed, He is capable of all things.

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Sermon Title

Islam is the religion of the prophets

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evil of ourselves and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his family and Companions.

Text of the First Sermon

To proceed: Indeed, the most truthful speech is the Book of Allah Almighty, and the best guidance is that of Muhammad (ﷺ). The worst matters are those newly introduced (to the religion), and every newly introduced matter is a religious innovation, and every religious innovation is misguidance, and every misguidance is in the Hellfire.

To proceed: Indeed, Allah Almighty created all creation to actualize servitude to Him according to the Shariah He Almighty has approved.

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ 56 مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ 57 إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ58﴾

{I have not created the jinn and mankind except to worship Me.

I seek no provision from them, nor do I want them to feed Me.

Indeed, it is Allah Who is the All-Provider, Lord of Power, the Mighty.} [Surat adh-Dhāriyāt: 56-58].

Allah commanded His servants to submit their souls and affairs to Him and to be obedient to Him. He Almighty says:

﴿وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمۡ وَأَسۡلِمُواْ لَهُۥ مِن قَبۡلِ أَن يَأۡتِيَكُمُ ٱلۡعَذَابُ ثُمَّ لَا تُنصَرُونَ54﴾

{Turn to your Lord [in repentance] and submit to Him before the punishment comes upon you, for then you will not be helped.} [Surat az-Zumar: 54], He made the Islamic Shariah the legislation and religion by which He enjoined them to worship Him. He Almighty says:

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُۗ وَمَا ٱخۡتَلَفَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡ...﴾

{The true religion with Allah is Islam. Those who were given the Scripture did not dispute except after the knowledge had come to them, out of mutual envy and rivalry between them...} [Surat Āl ‘Imrān: 19].

Deviating from the Islamic Shariah, differing over it, and seeking something other than it constitutes wrongdoing, oppression, and disbelief. Allah will not accept from anyone a religion or a Shariah other than the religion and Shariah of Islam. Allah Almighty says:

﴿وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ85﴾

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the

Hereafter he will be among the losers.} [Surat Āl ‘Imrān: 85].

All prophets and messengers came with the Shariah of Tawhid and the call to worship Allah Almighty alone.

﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying], “Worship Allah and shun false gods...”} [Surat an-Nahl: 36], If we review the stories of the prophets in the Qur’an, we will find that their call is one, their religion is one, and their faith is one.

O Ummah of Islam: Allah Almighty has made it clear that His close friend Ibrahim (peace be upon him) is the one who called His true religion the religion of Islam, the one that other than which Allah does not accept any religion, and called those who believe in it and adhere to it 'Muslims':

﴿...مِّلَّةَ أَبِيكُمۡ إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلۡمُسۡلِمِينَ مِن قَبۡلُ...﴾

{...the faith of your father Abraham. He named you as Muslims earlier...} [Surat al-Hajj: 78], The father of the prophets is Ibrahim (Abraham - peace be upon him) and all the prophets were Muslim monotheists.

When the followers of Musa (peace be upon him), who were Muslims following his faith and Shariah, said:

﴿...إِنَّا هُدۡنَآ إِلَيۡكَ...﴾

{...for We have turned to You in repentance...} [Surat al-A'rāf: 156], They came to be called Yahūd (Jews). Likewise, with the followers of Isa (Jesus - peace be upon him), the Muslim disciples said to Isa:

﴿...نَحۡنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ﴾

{...we are helpers of Allah. We believe in Allah; so bear witness that we are Muslims.} [Surat Āl 'Imrān: 52], They called themselves Nasāra (Helpers/Christians) and were called as such.

﴿وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظّٗا مِّمَّا ذُكِّرُواْ بِهِۦ...﴾

{And from among those who say, "We are Christians," We took a covenant from them, but they forgot a part of what was enjoined upon them...} [Surat al-Mā'idah: 14].

When each side alleged that Ibrahim (peace be upon him) had followed their religion and faith, Allah Almighty responded to them, saying:

﴿مَا كَانَ إِبۡرَٰهِيمُ يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا وَلَٰكِن كَانَ حَنِيفٗا مُّسۡلِمٗا وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ67﴾

{Abraham was neither a Jew nor a Christian, but he was a monotheist Muslim, and he was not one of the polytheists.} [Surat Āl 'Imrān: 67].

Fellow Muslims: Allah Almighty revealed the books to His prophets (peace be upon them) to clarify to the people the Shariah of Islam that He sent down to His prophets, and He made them confirm each other. Allah Almighty says:

﴿إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ...﴾

{We sent down the Torah which contains guidance and light; the prophets who submitted themselves to Allah were judging by it for the Jews, and so did the rabbis and scholars...} [Surat al-Mā'idah: 44], And He, the Exalted, says, informing about Isa (peace be upon him):

﴿...وَءَاتَيۡنَٰهُ ٱلۡإِنجِيلَ فِيهِ هُدٗى وَنُورٞ وَمُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلتَّوۡرَىٰةِ وَهُدٗى وَمَوۡعِظَةٗ لِّلۡمُتَّقِينَ﴾

{...and We gave him the Gospel that contained guidance and light, confirming what came before it in the Torah; and guidance and admonition for the righteous.} [Al-Ma'idah: 46], Allah also said:

﴿وَأَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلۡكِتَٰبِ وَمُهَيۡمِنًا عَلَيۡهِۖ فَٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُۖ...﴾

{We have revealed to you [O Prophet] the Book in truth, confirming the scriptures that came before it and as a criterion over them. So judge between them according to what Allah has revealed...} [Surat al-Mā'idah: 48].

The followers of the prophets distorted the Shariahs of their prophets after them and subjected them to change and alteration. Thus, they confused the people about their religion, distorted the books of Allah Almighty, and replaced them with things of their own. No book remains without distortion or

alteration except the Qur'an, which Allah Almighty preserves. He Almighty says:

﴿إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ9﴾

{It is We Who have sent down the Reminder, and it is We Who will preserve it.} [Surat al-Hijr: 9].

O Ummah of Muhammad: The Qur'an states that the Jews and Christians are disbelievers. Allah Almighty says:

﴿لُعِنَ ٱلَّذِينَ كَفَرُواْ مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبۡنِ مَرۡيَمَۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ78﴾

{Those who disbelieved from the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That was because of their disobedience and their persistence in transgression.} [Surat al-Mā'idah: 78], How would those who attribute poverty to Allah Almighty and kill His prophets not be regarded as disbelievers?

﴿لَّقَدۡ سَمِعَ ٱللَّهُ قَوۡلَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ فَقِيرٞ وَنَحۡنُ أَغۡنِيَآءُۘ سَنَكۡتُبُ مَا قَالُواْ وَقَتۡلَهُمُ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖ وَنَقُولُ ذُوقُواْ عَذَابَ ٱلۡحَرِيقِ181﴾

{Allah has heard the words of those who said, "Allah is poor and we are rich!" We will write down what they said and their killing of the prophets unjustly, and We will say, "Taste the punishment of the burning Fire.} [Surat Āl 'Imrān: 181], Allah Almighty also said:

﴿فَبِمَا نَقۡضِهِم مِّيثَٰقَهُمۡ وَكُفۡرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتۡلِهِمُ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖ وَقَوۡلِهِمۡ قُلُوبُنَا غُلۡفُۢۚ بَلۡ طَبَعَ ٱللَّهُ عَلَيۡهَا بِكُفۡرِهِمۡ فَلَا يُؤۡمِنُونَ إِلَّا قَلِيلٗا155﴾

{[They were cursed] for breaking their covenant, rejecting the signs of Allah, killing the prophets unjustly, and for their saying, "Our hearts are wrapped up". Rather, it is Allah Who has sealed them for their disbelief; so none of them will believe except a few.} [Surat an-Nisā': 155], Allah Almighty also said:

﴿لَقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۖ وَقَالَ ٱلۡمَسِيحُ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱعۡبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمۡۖ إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ 72﴾

{They have certainly disbelieved, those who say, "Allah is the Messiah, son of Mary." But the Messiah said, "O Children of Israel, worship Allah, my Lord and your Lord." Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.} [Surat al-Mā'idah: 72]

﴿لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٖۘ وَمَا مِنۡ إِلَٰهٍ إِلَّآ إِلَٰهٞ وَٰحِدٞ...﴾

{They have certainly disbelieved, those who say, "Allah is one of Three." None has the right to be worshiped except One God...} [Surat al-Mā'idah: 73].

There is no correct creed, no sound law, and no religion except the religion of Islam, and no book from the books of Allah except the Quran. Whoever says other than this has indeed fabricated a lie against Allah, denied what came in the Quran, and

disbelieved in what Allah revealed to His Prophet Muhammad, peace and blessings be upon him.

O Allah, show us the truth as truth and guide us to follow it, and show us falsehood as falsehood and guide us to avoid it. I have said what you have heard, and I ask Allah's forgiveness for myself and for you for every sin. Ask Him for forgiveness; He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good, and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow their guidance until the Day of Judgment.

Text of the Second Sermon

To proceed: Indeed, the hearts of those who do not embrace Islam harbor nothing but animosity and hatred towards the Muslims until the Day of Judgment. Allah Almighty says:

﴿وَلَن تَرۡضَىٰ عَنكَ ٱلۡيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمۡۗ قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰ...﴾

{The Jews and the Christians will never be pleased with you until you follow their religion. Say, "The guidance of Allah is the [true] guidance..."}

[Surat al-Baqarah: 120], There is no affection or tolerance between them and the Muslims.

﴿...وَلَا يَزَالُونَ يُقَٰتِلُونَكُمۡ حَتَّىٰ يَرُدُّوكُمۡ عَن دِينِكُمۡ إِنِ ٱسۡتَطَٰعُواْ...﴾

{…they will not cease fighting you until they turn you away from your faith if they can…} [Surat al-Baqarah: 217].

Allah Almighty states that the most hostile people to the Muslims are the Jews. He says:

﴿لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةٗ لِّلَّذِينَ ءَامَنُواْ ٱلۡيَهُودَ وَٱلَّذِينَ أَشۡرَكُواْ...﴾

{You will surely find that the most hostile people towards the believers are the Jews and those who associate partners with Allah...} [Surat al-Mā'idah: 82] How can we love those who are hostile to us, seek our demise, and do their best to corrupt our religion? How can we love those who will not be pleased unless we abandon our religion? How can we love them when Allah Almighty has forbidden us in His Book from loving or becoming close to them?! He says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَۘ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ51﴾

{O you who believe, do not take the Jews and Christians as allies; they are allies of one another. Whoever among you takes them as allies is indeed one of them. Allah does not guide the wrongdoing people.} [Surat al-Mā'idah: 51], He also said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمۡ هُزُوٗا وَلَعِبٗا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَٱلۡكُفَّارَ أَوۡلِيَآءَۚ وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ57﴾

{O you who believe, do not take as allies those who were given the Scripture before you and the disbelievers who ridicule your religion and make fun of it. And fear Allah, if you are believers.} [Surat al-Mā'idah: 57].

Freeing oneself from the disbelievers is the guidance of Prophet Ibrahim (peace be upon him). Allah Almighty says:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُواْ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُاْ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُواْ بِٱللَّهِ وَحْدَهُۥٓ...﴾

{Indeed, you have a good example in Abraham and those with him, when they said to their people, "We dissociate ourselves from you and whatever you worship besides Allah. We renounce you, and enmity and hatred have arisen between us and you forever until you believe in Allah alone..."} [Surat al-Mumtahanah: 4].

O Allah, whoever seeks to harm, deceive, or betray Islam and Muslims, revert his plot back on him, turn the tables on him, and reform the Ummah of Muhammad and return them to Your religion in a beautiful way.

O Allah, reform the Muslim youth, boys and girls, and guide them to the paths of peace and take them by the forelocks to guidance and right conduct, and protect them from trials, both apparent and hidden.

O Allah, we seek refuge in You from high prices, epidemics, usury, adultery, and earthquakes, and from trials, both apparent and hidden. O Allah, preserve our security, guard our lands, guard us against the evil of the evil-doers and the plots of the wicked, and protect us from the intruders of the night and the day, except for those who knock for a good purpose, O You the Almighty and the All-Powerful.

O Allah, forgive us, our parents, and all Muslims, both living and dead, and guide our leaders to all that is good, righteous, upright, and rightly guided, O You the Possessor of Majesty and Honor.

Invoke Allah's peace and blessings upon your Prophet, as your Lord has commanded you. Allah Almighty says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah’s blessings upon him and send him greetings of peace.} [Surat al-Ahzāb: 56], The Prophet (ﷺ) said:

«مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا»

"Whoever invokes peace and blessings upon me once, Allah will send peace and blessings upon him tenfold." [Narrated by Muslim: 384].

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Sermon Title

The Merits of Islam and the Virtues of the Ummah

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness and repent to Him. We seek refuge in Allah from the wickedness of our souls and from our bad deeds.

Whoever Allah guides, none can misguide, and whoever Allah leads astray, none can guide. I testify that there is no god but Allah, alone, with no partner, and I testify that Muhammad is His servant and Messenger.

The best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst matters are those newly introduced (to the religion), and every newly introduced matter is a religious innovation, and every religious innovation is misguidance, and every misguidance is in the Hellfire.

Whoever obeys Allah and His Messenger has been guided, and whoever disobeys Allah and His Messenger has gone astray, harms only himself, and will not harm Allah in the least. Some people continue to lag behind until Allah keeps them behind in the Hellfire on the Day of Judgment.

Text of the First Sermon

To proceed:

O people, fear Allah Almighty, obey Him, repent to Him for every sin, and ask Him for forgiveness. Whatever good you do for yourselves; you will find it with Allah Almighty.

﴿يَوۡمَ تَجِدُ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ مِنۡ خَيۡرٖ مُّحۡضَرٗا وَمَا عَمِلَتۡ مِن سُوٓءٖ تَوَدُّ لَوۡ أَنَّ بَيۡنَهَا وَبَيۡنَهُۥٓ أَمَدَۢا بَعِيدٗاۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ وَٱللَّهُ رَءُوفُۢ بِٱلۡعِبَادِ 30﴾

{On the Day when every soul will find itself faced with whatever good it has done, and whatever evil it has done – it will wish that there were a great distance between it and its evil. And Allah warns you of Himself, and Allah is All-Gracious to His slaves.} [Surat Āl ‘Imrān: 30].

O servants of Allah:

Indeed, the religion in the sight of Allah is Islam, which He, the Glorified, perfected, and through which He completed His favor upon its people, and favored them over all other nations, and said concerning it:

﴿... وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ...﴾

{...and I have chosen for you Islam as your religion...} [Surat al-Mā’idah: 3], Allah said:

﴿وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ85﴾

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl ‘Imrān: 85].

O Muslims:

Allah chose this religion for you and preferred you over others via it, as He guided you to it over all other people. He guided you to the upright religion and made you among the nation of His noble Messenger Muhammad—may Allah's complete peace and pure blessings be upon him. Allah Almighty says:

﴿... بَلِ ٱللَّهُ يَمُنُّ عَلَيۡكُمۡ أَنۡ هَدَىٰكُمۡ لِلۡإِيمَٰنِ إِن كُنتُمۡ صَٰدِقِينَ17﴾

{...rather, it is Allah Who has done you a favor by guiding you to faith, if you are truthful.} [Surat al-Hujurāt: 17], Allah Almighty also says:

﴿لَقَدۡ مَنَّ ٱللَّهُ عَلَى ٱلۡمُؤۡمِنِينَ إِذۡ بَعَثَ فِيهِمۡ رَسُولٗا مِّنۡ أَنفُسِهِمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٍ 164﴾

{Allah conferred favor on the believers when He sent them a messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and Wisdom, although before that they were clearly misguided.} [Surat Āl ‘Imrān: 164], Allah Almighty says regarding the favor of the glorious Qur’an and the noble Messenger:

﴿قُلۡ بِفَضۡلِ ٱللَّهِ وَبِرَحۡمَتِهِۦ فَبِذَٰلِكَ فَلۡيَفۡرَحُواْ هُوَ خَيۡرٞ مِّمَّا يَجۡمَعُونَ 58﴾

{Say, “By Allah’s grace and His mercy let them therefore rejoice. It is much better than what they accumulate.”} [Surat Yūnus: 58].

O community of Muslims:

The upright and great religion of Islam is the seal and conclusion of the previous heavenly religions.

It comprises the best and most excellent aspects in them, and Allah Almighty includes in its legislation and rulings that serve the interests of humankind and continue to be suitable till the end of time. As for the good legislation in the previous divine books, Allah included similar and better legislation in Islam. The temporary legislation that existed in these books ended with the elapse of their time and the death of the people to whom they were addressed. Therefore, Allah Almighty abrogated them with the glorious Qur'an and the guidance of the noble Messenger (ﷺ) and made the two sufficient to take their place. As for the distortion and alteration that affected their texts and meanings and the way to apply them, then what the Prophet (ﷺ) conveyed—the Qur'an and guidance and explanation—includes correction of their texts, clarification of their rulings, and perfection of the way to apply them and easily actualize them. As for the burdens and shackles in those previous books, which the Divine Wisdom entailed that their people should be obliged with, Allah Almighty has relieved this Ummah of them out of His kindness and mercy towards it. Thus, the glorious Qur'an was, in truth:

﴿وَأَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلۡكِتَٰبِ وَمُهَيۡمِنًا عَلَيۡهِۖ...﴾

{We have revealed to you [O Prophet] the Book in truth, confirming the scriptures that came before it and as a criterion over them...} [Surat al-Mā'idah:

48], i.e., it agrees with and confirms the best aspects of them and abrogated their temporary rulings and what is not needed by the Ummah; and it comprises new rulings that suit the Ummah and set its affairs right. Thus, Allah has made the Qur'an and the Prophet's guidance sufficient in their place.

O believers:

Since the glorious Qur'an and the guidance of the noble Messenger (ﷺ) are excellent, easy, and sufficient, it was entailed by Allah's Wisdom that the religion of Islam, with which the Messenger Muhammad (ﷺ) came, should abrogate the preceding religions and be for all accountable ones among the jinn and humans—from the time Allah sent him as a Messenger until Allah passes His decree at the end of time.

O group of believers:

As Allah's Wisdom entailed that His Messenger Muhammad (ﷺ) be the seal of the prophets and the noblest and greatest of the messengers and the most perfect role model for the believers, and that His religion be the best, greatest, and most perfect religion and the last religion with which Allah, the Lord of the worlds, is worshiped until the Day of Judgment. Allah's Wisdom also entailed that His religion be perfect, free from any deficiency, and tolerant, easy, and suitable for every situation and every time. It abounds with laws and qualities that expiate evil deeds, multiply good deeds, and raise a

servant's ranks. He ordained in it virtuous seasons and designated blessed places wherein deeds and rewards are multiplied, and deeds by which necks are freed (saved from punishment). He opened and widened the doors and the time for repentance; He diversified the righteous deeds within it; and He ordained making up for what was missed and facilitated matters through which one's obligation regarding various rights and duties can be discharged after death. He made among its laws and rites important acts to be performed in congregation as a means of cooperation in righteousness and piety, a manifestation of knowledge and guidance, and a vexation to the enemies. Alongside all this, whoever was accustomed to a deed but was then preoccupied or unable to perform it, will have recorded for him the reward of what he was accustomed to doing. If a deed becomes difficult, its reward is magnified and it is considered a form of jihad. Whoever loses their mental faculties, the pen of accountability is lifted from them, and whoever grows old in Islam has his best deeds recorded for him, while his sins are not recorded against him, as a grace from (Allah) the Most Kind. Whoever's deeds are cut off by death continues to receive reward through beneficial knowledge he left behind, ongoing charity after him, and a righteous child who prays for him, for

every such good deed is also credited to him when acted upon by those who come afterwards.

O group of believers:

Above all this, the doer of good is rewarded in Islam according to the best of their deeds, and their reward is multiplied. They are not held accountable for the mistakes they commit out of ignorance. In addition, they are granted a reward that is not just in exchange for their actions. Similarly, a Muslim continues to benefit after death from the supplications of those who supplicate for him, the charity of benefactors, the intercession of accepted intercessors, and the pardon and forgiveness of the Lord of the worlds, the Most Compassionate and the Most Merciful, on the Day of Judgment.

O Ummah of Islam:

Among the merits of this religion and part of Allah's grace upon its followers, compared to the believers before them, is that Allah Almighty has made the Ummah of Muhammad (ﷺ) the best nation ever from mankind. They are the just, balanced, and best Ummah and will be witnesses to humanity on the Day of Judgment. They are the Ummah with the greatest number of believers who believe in the Lord of the worlds, the largest number of followers of their Messenger Muhammad (ﷺ), the seal of the prophets, and the most honored in the sight of the Lord of the worlds on the Day of Judgment. They are the first nation to

be judged ahead of all other creatures and the greatest in number to come to his (ﷺ) Basin (Hawdh), from which every apostate and hypocrite will be driven away. They are the first to cross the Sirat and the first nation to enter Paradise. They will be the majority of the dwellers of Paradise, for they make up two-thirds of the dwellers of Paradise, and the elite among them are the nobles of the dwellers of Paradise, after the Messengers and Prophets, may my Lord's peace and blessings be upon them all.

﴿وَلَا تَهِنُواْ وَلَا تَحۡزَنُواْ وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِينَ139﴾

{Do not lose heart nor grieve, for you have the upper hand, if you are [truly] believers.} [Āl-‘Imrān: 139].

May Allah bless the noble Qur’an for me and you and enable us to benefit from the verses and wise remembrance contained therein. I say these words and ask Allah's forgiveness for me and you. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah for His grace and guidance. We thank Him, Exalted be He, for His abundant and countless blessings. We seek His forgiveness and turn to Him in repentance for everything that He does not love or approve of.

I bear witness that there is no god but Allah, alone, with no partner. No one is truly worthy of worship except Him. My Lord is Exalted above having equals and rivals; there is no Lord other than Him and no deity besides Him.

And I bear witness that Muhammad is the servant and Messenger of Allah and His chosen one, who was sent with guidance and the true religion to all those accountable among creation, from the time Allah sent him until the sun rises from the west, heralding the approach of the true promise and the standing before Allah.

May God's prayers, peace, and blessings be upon him, his family, his companions, and those who follow them in righteousness in his religion and guidance.

Text of the Second Sermon

To proceed:

Fear Allah, O servants of Allah, as He should be feared, by remembering Him and not forgetting Him, obeying Him, and not disobeying Him, and giving thanks to Him and not showing Him ingratitude.

O people:

Testify for Allah Almighty that He alone is the One worthy of divinity and worship. Worship Him, Exalted be He, in accordance with what He has prescribed, sincerely dedicating your religion to Him, out of Iman and in pursuit of Allah's reward,

not out of habit or tradition. Avoid Kufr, Shirk, innovations, and the major sins. Repent sincerely from all that you have committed, turning to the All-Knowing, like those who say, "My Lord is Allah" and then become upright.

Testify that His Prophet (ﷺ) is the seal of the prophets and the close friend of the Lord of all the worlds, who was sent to all those accountable with the most complete and best Shariah and religion until the day on which they will be resurrected. He is the one uniquely granted the great intercession for all creation and the praiseworthy station before the True Lord, and the only one who will open the gate of Paradise, a true promise. So, believe in him (ﷺ), trust him in what he informed, obey his commands, and avoid what he forbade and prohibited. Do not worship Allah except by what he has legislated.

O Muslims:

Remember Allah Almighty and thank Him for guiding you to Islam. Show your joy for that among people, highlight the virtues of Islam, maintain righteousness, and deal with people by Islamic manners to make them love Islam and draw both the elite and the common people closer to it.

﴿قُلۡ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ دِينٗا قِيَمٗا مِّلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۚ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ 161 قُلۡ إِنَّ صَلَاتِي وَنُسُكِي وَمَحۡيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ 162 لَا شَرِيكَ لَهُۥۖ وَبِذَٰلِكَ أُمِرۡتُ وَأَنَا۠ أَوَّلُ ٱلۡمُسۡلِمِينَ 163﴾

{Say [O Prophet], “Indeed, my Lord has guided me to a straight path, an upright religion, the faith of Abraham, inclining to the true faith, and he was not one of those who associate partners with Allah.”

Say, “Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds.

He has no partner. This is what I have been commanded, and I am the first to submit to Allah.} [Surat al-Anʿām: 161-163], Thus, you will become rightly guided guides and leaders of the pious, neither astray nor leading others astray.

O group of believers:

Beware of barring yourselves or others from any of the rulings of your Almighty Lord or any of the Sunnahs of your chosen Prophet, whether by speech, actions, or conditions. Indeed, if you openly display anything that contradicts a definitive ruling in Islam or a well-known Sunnah of the Prophet Muhammad (ﷺ), to the extent that you become known for it due to your habitual adherence to it, this leads to the understanding or false impression that you are ambivalent in proclaiming this ruling or following the Prophet's example in that Sunnah. This is also a kind of objection to Allah Almighty regarding the Shariah or to the Prophet (ﷺ) in terms of his communication of the message or his mission. This is the true meaning of disobedience and misguidance. Allah Almighty says:

﴿وَمَا كَانَ لِمُؤۡمِنٖ وَلَا مُؤۡمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمۡرًا أَن يَكُونَ لَهُمُ ٱلۡخِيَرَةُ مِنۡ أَمۡرِهِمۡۗ وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ ضَلَّ ضَلَٰلٗا مُّبِينٗا 36﴾

{It is not for a believing man or woman – when Allah and His Messenger have decided a matter – to have any other choice in their matter. Whoever disobeys Allah and His Messenger has clearly gone astray.} [Surat al-Ahzāb: 36], Allah Almighty has warned of the severest punishment for that; He Almighty says:

﴿وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدۡخِلۡهُ نَارًا خَٰلِدٗا فِيهَا وَلَهُۥ عَذَابٞ مُّهِينٞ 14﴾

{But whoever disobeys Allah and His Messenger and transgresses His limits, He will cause him to enter the Fire, abiding therein forever, and for him there will be a humiliating punishment.} [Surat an-Nisā': 14].

﴿سُبۡحَٰنَ رَبِّكَ رَبِّ ٱلۡعِزَّةِ عَمَّا يَصِفُونَ 180 وَسَلَٰمٌ عَلَى ٱلۡمُرۡسَلِينَ 181 وَٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ 182﴾

{Glory be to your Lord, the Lord of Might, far above what they ascribe [to Him],

and peace be upon the messengers,

and all praise be to Allah, the Lord of the worlds.}

[As-Saffat: 180-182].

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Sermon Title

The Meaning and Requirement of the Two Testimonies

Introduction to the First Sermon

Praise be to Allah Who has not taken a son, nor does He have any partner in His dominion, nor does He need any protector out of weakness, and proclaim His greatness immensely. I bear witness that there is no god but Allah, alone, with no partner. Far exalted be He above what the wrongdoers and deniers say.

I also bear witness that Muhammad is His Servant and Messenger, whom He sent before the Hour as a bearer of glad tidings and a warner, a caller to Allah by His permission, and an illuminating lamp; may Allah's peace and blessings be upon him, his family, his Companions, and his followers until the Day of Judgment, and may He grant him abundant peace.

Text of the First Sermon

To proceed: O people, fear Allah the Almighty and obey Him.

O servants of Allah, The first of the pillars of Islam are the two testimonies of faith: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. This pillar is the foundation upon which the other pillars rest and all rulings of the religion are based. If this foundation is sound and strong, all other deeds will

be sound and accepted by Allah and will be beneficial for their doer. But if this foundation is flawed, all other deeds will become corrupt and turn into scattered dust. They will be like a mirage in a desert that the thirsty person thinks is water, until he comes to it and finds it to be nothing; and like ashes on which the wind blows fiercely on a stormy day. They will become a hardship for their doer in this world, and a cause of regret and loss on the Day of Resurrection.

O servants of Allah, The two testimonies of faith have a meaning and a requirement. A person who utters them must know this meaning and fulfil this requirement; otherwise, the mere utterance of them will not benefit a person.

The testimony that there is no god but Allah means: acknowledging that none is worthy of worship except Allah and that all deities other than Him are false.

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ ﴿30﴾

{That is because Allah is the Truth, and what they supplicate other than Him is false, and it is Allah Who is the Most High, the All-Great.} [Surat Luqmān: 30].

The requirement of the testimony that 'there is no god but Allah' is: to devote worship to Allah alone and to not worship anyone along with Him.

When you say, "I bear witness that there is no god but Allah," you have thus declared disavowal of all that is worshiped apart from Allah and committed to worshiping Allah alone and observing His commands and prohibitions. Therefore, when the Prophet (ﷺ) said to the polytheists, "Say: There is no god but Allah," they understood therefrom that they were required to worship Allah alone and abandon the worship of idols. So, they refused to say this word and deemed it strange. They said:

﴿أَجَعَلَ ٱلۡأٓلِهَةَ إِلَٰهٗا وَٰحِدًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عُجَابٞ 5 وَٱنطَلَقَ ٱلۡمَلَأُ مِنۡهُمۡ أَنِ ٱمۡشُواْ وَٱصۡبِرُواْ عَلَىٰٓ ءَالِهَتِكُمۡۖ إِنَّ هَٰذَا لَشَيۡءٞ يُرَادُ 6 مَا سَمِعۡنَا بِهَٰذَا فِي ٱلۡمِلَّةِ ٱلۡأٓخِرَةِ إِنۡ هَٰذَآ إِلَّا ٱخۡتِلَٰقٌ7﴾

{Has he made all gods into one God? Indeed, this is something strange!"

The leaders among them departed, saying, "Carry on as you are, and stay faithful to your gods. Indeed, there is a motive behind it.

We have not heard of this in the previous religion. This is nothing but a fabrication."} [Surat Sād: 5-7], This is the meaning of (There is no god but Allah): making the gods one God, and abandoning the worship of anything other than Him. The polytheists understood this because they were eloquent Arabs.

Grave worshipers do not understand the meaning of "there is no god but Allah" or act upon its requirements. Hence, they say "there is no god

but Allah" while worshiping the dead. In fact, the earlier polytheists were more aware than them of the meaning of "there is no god but Allah" and of its requirement. These worshipers of graves, on the other hand, say "there is no god but Allah" and nonetheless say: O ‘Ali; O Husayn; O ‘Abdul-Qādir! They call out to the dead and seek their help for the fulfillment of their needs and the relief of their distress. They circumambulate their graves and offer sacrifices to them. So, what is the meaning of "there is no god but Allah" to these people, and how would it benefit them? They are people of no understanding.

﴿... نَسُواْ ٱللَّهَ فَنَسِيَهُمۡ...﴾

{...they forgot Allah, so He forgot them...} [Surat at-Tawbah: 67],

﴿...زُيِّنَ لَهُمۡ سُوٓءُ أَعۡمَٰلِهِمۡۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ﴾

{...their evil deeds have been made appealing to them, and Allah does not guide the disbelieving people.} [Surat at-Tawbah: 37].

One of the requirements of "there is no god but Allah" is to pay Zakah, fast Ramadan, to do Hajj to the Sacred House if one is able to, and to fulfil the obligations and turn away from the prohibitions. The Companions (may Allah be pleased with them), led by Abu Bakr as-Siddīq (may Allah be pleased with him), fought those who withheld Zakah, though they would say: "There is no god but Allah."

The Companions believed that Zakah is part of the due rights on account of "there is no god but Allah."

It was said to Al-Hasan al-Basri (may Allah have mercy upon him): "Some people say, 'Whoever says "there is no god but Allah" will enter Paradise.'" So he said: "He who says 'there is no god but Allah' and fulfills its right and obligation will enter Paradise."

Wahb ibn Munabbih was asked: "Is it not true that saying "there is no god but Allah" is the key to Paradise?" He said: "Yes, but there is no key without teeth. If you come with a key that has teeth, it will be opened for you; otherwise, it will not be opened."

O servants of Allah: just as major shirk contradicts (La ilaha illa Allah) and negates it, so too do all other sins that are less than shirk diminish the requirement of this statement and reduce its reward according to the sin committed by a servant. It is required of the Muslim to say: (La ilaha illa Allah - there is no god but Allah), whilst knowing its meaning, acting upon its requirements outwardly and inwardly, and remaining steadfast upon it. Allah the Almighty said:

﴿وَلَا يَمۡلِكُ ٱلَّذِينَ يَدۡعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلۡحَقِّ وَهُمۡ يَعۡلَمُونَ86﴾

{Those whom they supplicate besides Him have no power to intercede, except those who testify to the truth knowingly.} [Surat az-Zukhruf: 86]

﴿شَهِدَ بِٱلۡحَقِّ﴾،

{testify to the truth} i.e., they say: there is no god but Allah.

﴿وَهُمۡ يَعۡلَمُونَ﴾

{knowingly} they know within their hearts the meaning of this word uttered by their tongues.

So, fear Allah—O servants of Allah—and know the meaning of this testimony and act accordingly. It is not enough to merely utter it without understanding its meaning, believing in its connotation, and acting upon it, for this is not beneficial or useful.

I seek refuge in Allah from the accursed Satan

﴿وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ25﴾

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.} [Surat al-Anbiyā': 25].

Introduction to the Second Sermon

Praise be to Allah, Who sent His Messenger with guidance and the true religion to make it prevail over all religions; and Allah is Sufficient as a witness. I bear witness that there is no god but Allah, alone, with no partner, in affirmation of His Divinity and Oneness. And I bear witness that Muhammad is His servant and Messenger. May Allah's ample peace and blessings be upon him and his family and Companions.

Text of the Second Sermon

To proceed:

O people: "I bear witness that Muhammad is the Messenger of Allah" means 'I acknowledge that he is a Messenger from Allah and believe that within my heart.'

This testimony entails four things: obeying his commands, believing what he said, staying away from what he forbade and prohibited, and not worshiping Allah except according to what he prescribed. If you bear witness that he is the Messenger of Allah, it becomes incumbent upon you to obey what he commands you and shun his prohibitions, to believe what he conveyed from Allah Almighty involving unseen things in the past and future, and not to approach anything of worship unless it is consistent with his Shariah. So, you must abandon religious innovations and such views that run counter to his Sunnah, regardless of the knowledge and Fiqh of the person who held them. The views of everyone may be accepted or rejected, except those of the Messenger of Allah (ﷺ).

Imam Mālik ibn Anas (may Allah have mercy upon him) said: "Everyone of us may refute others and also be refuted, except the one in this grave." He was referring to the Prophet (ﷺ).

Imam Muhammad ibn Idrīs Ash-Shāfiʿi (may Allah have mercy upon him) said: "The scholars unanimously agreed that if the Sunnah of the Messenger of Allah (ﷺ) becomes clear to someone,

they may not abandon it for the sake of anyone's opinion."

Imam Ahmad ibn Hanbal (may Allah have mercy upon him) said: I am amazed at people who know the Isnad (chain of transmission) and its authenticity and still follow Sufyan's opinion, whereas Allah Almighty says: {So let those who disobey his command beware lest a Fitnah afflict them or they be afflicted with a painful punishment.} [An-Nur: 63] Do you know what the Fitnah is? Fitnah is Shirk. Perhaps if he rejects some of what he says, some deviation will occur in his heart and he will be ruined – Allah Almighty says: {Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it.} [Al-Hashr: 7]

O servants of Allah, Invoke Allah's peace and blessings upon Muhammad (ﷺ).

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Sermon Title

The Merits of the Statement of Tawhid

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness and repent to Him. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. He whom Allah guides, none can misguide, and he whom He misguides, none can guide. I bear witness that there

is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and all his family and Companions.

Text of the First Sermon

To proceed:

O believers, the servants of Allah, I advise you and myself to fear Allah Almighty and be heedful of Him in secret and public. Indeed, fear of Allah Almighty is the best provision that helps one attain the pleasure of Allah.

Then know—may Allah show mercy to you—that the best and most sublime of all words is the statement of Tawhid: "There is no god but Allah." It is the word for which the earth and the skies were established and all creatures were created. With it, the messengers were sent, the books were revealed, and the Shariahs were legislated. For it, the scales were set up, the registers were placed, the market of Paradise and the Hellfire was established, and the successors of the earth were divided into believers and disbelievers, and righteous and wicked. It is the core of creation, the command, reward and punishment. The first and last people will be asked about it on the Day of Resurrection. It is the firm handhold, the word of piety, the word of testimony, the key to the abode

of happiness, and the foundation of the religion and its root and essence.

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ18﴾

{Allah testifies that none has the right to be worshiped except Him, as do the angels and people of knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.} [Surat Āl ʻImrān: 18], This great testimony has many noble and sublime virtues and ample advantages that cannot be fully comprehended or encompassed.

O servants of Allah:

It is incumbent upon every Muslim to know that the statement of Tawhid—there is no god but Allah—which is the best, noblest, and most perfect of all words, is not accepted by Allah when it is merely uttered by the tongue without fulfilling its true meaning or applying its fundamental objective, which is to negate Shirk and affirm the Oneness of Allah while firmly believing in the meanings contained therein and acting accordingly. Thus, a person becomes a true Muslim and one of the people of the testimony "There is no god but Allah."

O servants of Allah:

This great statement indicates that anything other than Allah is not a god, and the divinity of anything other than Allah is the falsest of

falsehoods, affirming it is the worst type of wrongdoing and the ultimate misguidance. Allah Almighty says:

﴿وَمَنۡ أَضَلُّ مِمَّن يَدۡعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسۡتَجِيبُ لَهُۥٓ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ وَهُمۡ عَن دُعَآئِهِمۡ غَٰفِلُونَ 5 وَإِذَا حُشِرَ ٱلنَّاسُ كَانُواْ لَهُمۡ أَعۡدَآءٗ وَكَانُواْ بِعِبَادَتِهِمۡ كَٰفِرِينَ6﴾

{Who is more astray than those who call upon others besides Allah - others that cannot respond to them until the Day of Judgement, and are in fact are unaware of their calls?

And when such people will be gathered together, those 'gods' will be their enemies and they will disown their worship.} [Surat al-Ahqāf: 5-6], Allah Almighty also said:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ62﴾

{That is because it is Allah Who is the Truth and whatever they call upon besides Him is falsehood, and it is Allah Who is the Most High, the Most Great.} [Surat al-Hajj: 62], Allah Almighty also said:

﴿...إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ﴾

{...indeed, associating partners with Allah is a great injustice.} [Surat Luqmān: 13] And Allah Almighty said:

﴿...وَٱلۡكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ﴾

{...and it is the disbelievers who are the wrongdoers.} [Surat al-Baqarah: 254] Injustice—O servants of Allah—is to put something in the wrong place. There is no doubt that directing worship to

other than Allah is an injustice because this puts it in the wrong place. Indeed, it is the worst and most dangerous injustice of all.

O servants of Allah:

The great statement of Tawhid—there is no god but Allah—has a connotation that must be understood and a meaning that must be accurately grasped. It is of no benefit, by consensus of the scholars, to utter it without understanding its meaning or acting according to it. Allah Almighty says:

﴿وَلَا يَمۡلِكُ ٱلَّذِينَ يَدۡعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلۡحَقِّ وَهُمۡ يَعۡلَمُونَ86﴾

{Those whom they supplicate besides Him have no power to intercede, except those who testify to the truth knowingly.} [Surat az-Zukhruf: 86] According to the interpreters of the Qur'an, this verse means: i.e., except those who testify that "there is no god but Allah" while they know within their hearts the meaning of what they have uttered with their tongues. Thus, the testimony entails knowing its substance. If it is uttered in ignorance, it does not count as a testimony. It requires truthfulness and application. So, it is clear now—O servants of Allah—that it is necessary, along with this great word, to know it and act upon it, along with sincerity. With knowledge, a person is saved from the path of the Christians, who act without knowledge. With action, one is saved from the path

of the Jews, who possess knowledge but do not act upon it. With sincerity, one is saved from the path of the hypocrites, who reveal to people other than what they conceal within themselves. With knowledge, application, and sincerity, a person becomes one of the people of the straight path of Allah, those upon whom Allah has bestowed His favor, not those who have incurred His wrath or those who have gone astray.

O servants of Allah:

The statement "there is no god but Allah" only benefits one who knows its connotation in terms of negation and affirmation and believes in it and acts accordingly. As for one who utters it and outwardly acts upon it without belief in it, this person is a hypocrite. One who utters it and acts in a way contrary to it involving Shirk is a disbeliever. Likewise, one who utters it and apostates from Islam by denying any of its requirements and rights, then it does not benefit them. Likewise, the one who utters it while directing types of worship to other than Allah—such as supplication, sacrifice, vowing, seeking aid, trust, turning in repentance, hope, fear, love, and the like. For whoever directs any act of worship that is due to Allah alone to other than Allah, is one who associates partners with Allah, the Most Great, even if they say "there is no god but Allah," as they have not acted according to its

requirements of Tawhid and sincerity, which is the meaning and connotation of this word.

O servants of Allah:

"There is no god but Allah" means: No one is truly worthy of being worshiped except one God, namely Allah, alone, with no partner. Linguistically, 'god' means a worshiped deity. So, "there is no god but Allah" means: No one is truly worthy of being worshiped except Allah. Allah Almighty says:

﴿وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ25﴾

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me."} [Surat al-Anbiyā': 25], Allah Almighty also says:

﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods..."} [Surat an-Nahl: 36], So, it becomes clear that 'god' means a deity that is worshiped, and that "there is no god but Allah" means to sincerely devote worship to Allah alone and shun the worship of false gods. Therefore, when the Prophet (ﷺ) said to the disbelievers of the Quraysh tribe:

«قولوا لا إله إلَّا الله، قالوا: ﴿أَجَعَلَ ٱلۡأٓلِهَةَ إِلَٰهٗا وَٰحِدًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عُجَابٞ5﴾ [ص: 5]»

"Say: There is no god but Allah." They said: "Has he made the gods one God? Indeed, this is a strange

thing." [Sad: 5] [Narrated by Tirmidhi (3232), An-Nasā'i in As-Sunan Al-Kubra (8769), and Ahmad (2008); Al-Hāfizh Ibn Kathīr classified it as Sahīh], When Prophet Hud asked his people to say "there is no god but Allah", they replied:

﴿قَالُوٓاْ أَجِئۡتَنَا لِنَعۡبُدَ ٱللَّهَ وَحۡدَهُۥ وَنَذَرَ مَا كَانَ يَعۡبُدُ ءَابَآؤُنَا...﴾

{They said, "Have you come to tell us that we should worship Allah alone and abandon what our forefathers used to worship?..."} [Al-A'raf: 70], This was their reply, as he called them to "there is no god but Allah." This is because they knew its intended meaning, namely to negate divinity from anything apart from Allah and affirm it to Allah alone, with no partner. "There is no god but Allah" comprises negation and affirmation. It negates divinity from everything other than Allah Almighty. Anyone other than Allah, including the angels and prophets, let alone others, are not gods and are not worthy of any part of worship. And it affirms divinity to Allah alone, which means that a servant does not deify anyone other than Him, i.e., he does not devote any worship to anyone else; this refers to a deep attachment within the heart that entails the devotion of any form of worship, like supplication, sacrifice, vows, etc.

O servants of Allah:

"There is no god but Allah" is not a name of something that has no meaning, a statement that

has no reality, or a word that has no content. Rather it is a name of great meaning and a statement with the most sublime meaning. Its bottom line is to disavow the worship of anyone other than Allah and turn to Allah alone, in submission, humility, hope, desire, repentance, and reliance, and in bowing, prostration, supplication, and imploring. The true follower of "there is no god but Allah" asks none but Allah, seeks help from none but Allah, relies upon none but Allah, pins hopes on none but Allah, offers sacrifice to none but Allah, devotes nothing of his worship to anyone other than Allah, disbelieves in all that is worshiped apart from Allah, and declares his disavowal of them for the sake of Allah. Such a person—O servants of Allah—truly follows "there is no god but Allah" and actualizes it correctly.

I say these words and ask Allah's forgiveness for me, you, and all Muslims for every sin. Ask Him for forgiveness, and He will forgive you, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Bestower of great favors and the Possessor of vast grace and bounty. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and all his family and Companions.

Text of the Second Sermon

To proceed:

So, O servants of Allah, fear Allah the Almighty with the reverence due to Him, and be watchful of Him as one who knows that his Lord hears him and sees him.

O servants of Allah:

The religious texts reported about the merit of the statement of Tawhid—there is no god but Allah—are numerous, and they indicate the great importance of this statement and its significant value and high status, as well as the abundance of its goodness and blessings upon its people. However, a person must know that this great statement—there is no god but Allah—has certain requirements that should be fulfilled and regulations to be observed, as established by the glorious Book of Allah and the Sunnah of the Prophet (ﷺ). Wahb ibn Munabbih (may Allah have mercy upon him), one of the most prominent Tābiʿis, was asked: "Is it not true that 'there is no god but Allah' is the key to Paradise?" He said: "Yes, but there is no key without teeth. If you come with a key that has teeth, it will be opened for you; otherwise, it will not be opened." This refers to the conditions of the testimony of faith that 'there is no god worthy of worship except Allah.'

It was said to Al-Hasan al-Basri (may Allah have mercy upon him), who was one of the most eminent

of the Tābiʿis: "Is it not that he who says 'there is no god but Allah' will enter Paradise?" He said: "Yes, whoever fulfils its right and its obligation will enter Paradise."

The bottom line here, O servants of Allah, is that the statement of Tawhid—there is no god but Allah—has certain requirements that must be observed and fulfilled. As the scholars (may Allah have mercy upon them) studied the Book of Allah and the Sunnah of His Prophet (ﷺ), it became clear to them that "there is no god but Allah" has seven requirements without which it would not be accepted.

They are: knowledge of its meaning that which contradicts ignorance; certainty about it that which contradicts doubt and suspicion; truthfulness that contradicts lying; sincerity that contradicts Shirk and Riyā' (showing off); love that contradicts dislike and hatred; adherence that contradicts abandonment; and acceptance that contradicts rejection.

These are seven requirements for this great statement, each one of which is established by dozens of proofs in the Book of Allah Almighty and the Sunnah of His Prophet (ﷺ). It is our duty—O servants of Allah—to give this statement the greatest, most important, and most sublime attention, and we should care about it more than we care about anything else.

We implore Allah Almighty to guide us and you to act upon this great statement and observe its requirements and rights and to admit us and you into Paradise by virtue of it. Invoke Allah's peace and blessings upon Muhammad ibn Abdullāh, as Allah enjoined you in His Book, saying:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah’s blessings upon him and send him greetings of peace.} [Surat al-Ahzāb: 56], The Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

"Whoever invokes Allah's blessings upon me once, Allah bestows His blessings upon him ten times." [Narrated by Muslim: 408].

O Allah, bestow Your peace and blessings upon Muhammad and the family of Muhammad.

Sermon Title

The Merit of Iman

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask Him for forgiveness and repent to Him. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He sends astray,

none can guide. I testify that there is no god but Allah, alone, with no partner. And I testify that Muhammad is His servant and Messenger, and His close friend and the one entrusted with His revelation and tasked with conveying His Shariah to people. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the First Sermon

To proceed:

O groups of believers, servants of Allah! Fear Allah Almighty, for whoever fears Allah, He protects him and guides him to what is best in his religious and worldly affairs. Fear of Allah Almighty is an act of obedience to Allah, with light from Allah, out of hope for His mercy, and it is avoidance of disobedience to Allah, with light from Allah, out of fear of His punishment.

O servants of Allah:

The noblest thing acquired by souls, obtained by hearts, and through which a person attains high status in this world and the Hereafter is Iman (faith).

Iman—O servants of Allah—is the noblest goal and the most sublime objective ever.

Iman—O servants of Allah—is a means of honor, success, and loftiness in this world and the Hereafter. With Iman, O servants of Allah, you will reach the noblest of goals and receive the best of gifts.

With Iman, O servants of Allah, a person attains a Paradise on the Day of Judgment as wide as the skies and the earth—prepared for the believers.

With Iman, O servants of Allah, a person attains salvation from the Hellfire, its severe heat and deep pit.

With Iman, O servants of Allah, a believer attains the most honorable thing that can be attained, namely seeing Allah Almighty on the Day of Judgment, as the Prophet (ﷺ) said:

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ يَوْمَ الْقِيَامَةِ لَا تُضَامُّونَ فِي رُؤْيَتِهِ»

"You will surely see your Lord on the Day of Judgment and you will not face any difficulty in seeing Him." [Agreed upon].

With Iman, O servants of Allah, a person can attain every goodness, success, and sublimity in this world and the Hereafter and avoid every evil, trial, and affliction.

O servants of Allah:

The believers are obligated to extend abundant praise to Allah Almighty for the blessings He bestows upon them and for His guidance He has given them. Allah Almighty says:

﴿... وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمۡ وَكَرَّهَ إِلَيۡكُمُ ٱلۡكُفۡرَ وَٱلۡفُسُوقَ وَٱلۡعِصۡيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ 7﴾

{...but Allah has endeared faith to you and made it pleasing to your hearts, and has made disbelief,

wickedness, and disobedience hateful to you. Such are the rightly guided.} [Surat al-Hujurāt: 7].

O servants of Allah:

Iman is not a matter of wishing or pretending, but Iman is what is deeply settled in the heart and confirmed by actions.

Iman—O servants of Allah—is sound creed and firm conviction, which are founded upon belief in Allah and His angels, books, and messengers, and the Last Day, and belief in pre-destination , along with its pleasant and unpleasant aspects. It is narrated in the Sahīh Muslim Collection from the hadith of Umar (may Allah be pleased with him) that Jibrīl asked the Prophet (peace and blessings be upon him) about Iman. He said, "Inform me about Iman," and the Prophet replied:

«أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَأَنْ تُؤْمِنَ بِالْقَدَرِ؛ خَيْرِهِ وَشَرِّهِ»

"It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in pre-destination, the pleasant and unpleasant aspects of it." [Extracted by Muslim: 8].

Iman—O servants of Allah—is pure obedience, great acts of worship, and various acts of piety, whereby a Muslim draws near to Allah. These acts of worship are founded upon five things, as clarified in a hadith in which the Prophet (ﷺ) said:

«بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ؛ شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ بَيْتِ اللَّهِ الْحَرَامِ»

"Islam was built on five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, fasting Ramadan, and performing Hajj to the Sacred House." [Agreed upon].

These five acts and the other acts and rituals of the religion all fall under Iman. It is narrated in the Two Sahīh Collections that Ibn Abbās (may Allah be pleased with him) reported a hadith mentioning that a delegation from the tribe of Abdul-Qays came to the Prophet (ﷺ), in the hadith, he (ﷺ) said to them:

«آمُرُكُمْ بِالإِيمَانِ بِاللَّهِ، أَتَدْرُونَ مَا الإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «الإِيمَانُ بِاللَّهِ شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ، وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَةِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَأَنْ تُعْطُوا الْخُمُسَ مِنَ الْمَغْنَمِ»

"I command you to believe in Allah. Do you know what belief in Allah is?" They said: Allah and His Messenger know best. He said: "Belief in Allah is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah; establishing the prayer; paying Zakah; fasting Ramadan; and to give one-fifth of the spoils of war." [Agreed upon].

This great hadith indicates that Islam's rituals, acts, and various forms of worship and piety all fall under Iman.

Iman—O servants of Allah—consists of numerous branches and various acts. Some are done by the tongue, some by the heart, and others by the organs of the body. It is reported in a hadith that the Prophet (ﷺ) said:

«الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَعْلَاهَا قَوْلُ لَا إِلٰهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنْ شُعَبِ الإِيمَانِ»

"Faith has over seventy branches, the highest of which is the testimony that 'there is none worthy of being worshiped except Allah', and the lowest of which is the removal of what is harmful from the path; and modesty is a branch of faith." [Agreed upon].

Iman—O servants of Allah—is to keep away from what is forbidden, guard against misdeeds, and abandon sins. It is narrated in the Two Sahīh Collections that Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ»

"An adulterer is not a believer at the time that he is committing adultery; a thief is not a believer at the time that he is stealing; one drinking alcohol is not a believer at the time that he is drinking the alcohol; and a robber is not a believer at the time that he is

robbing whilst people are looking on." [Agreed upon].

This great hadith indicates that abandoning what is forbidden and keeping away from sins are all included under the term Iman.

Iman—O servants of Allah—is to refrain from harming others, avoiding injustice, and fulfilling pledges, covenants, and trusts. It is narrated in a hadith that the Prophet (ﷺ) said:

«المُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِ وَأَمْوَالِهِ».

"The believer is the one from whom people's lives and properties are safe." [Narrated by Tirmidhi (2627), An-Nasā'i (4995), and Ahmad (8918); Al-Albani classified it as Sahih].

In another hadith, the Prophet (ﷺ) said:

«لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ»

"He who is not trustworthy has no Iman." [Narrated by Ahmad (12567), Al-Bazzār (7196), and Abu Ya'la (2863); reported by Anas ibn Mālik (may Allah be pleased with him); classified as Sahih by Al-Albani].

Iman—O servants of Allah—is about mutual love, friendliness, and cooperation. It is reported in a hadith that the Prophet (ﷺ) said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

"None of you truly believes until he loves for his brother what he loves for himself." [Agreed upon].

In another hadith, the Prophet (ﷺ) said:

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ، مَثَلُ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

"The believers, in their mutual love and compassion, are like a single body; if one of its organs suffers, the whole body will respond to it with fever and sleeplessness." [Agreed upon].

Iman—O servants of Allah—is about mutual solidarity, compassion, cooperation, and supplication among believers. Allah Almighty says:

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ 10﴾

{And those who came after them say, "Our Lord, forgive us and our brethren who preceded us in faith, and do not let there be any ill feelings in our hearts towards those who believe. Our Lord, indeed, You are All-Gracious, Most Merciful."} [Surat al-Hashr: 10].

Iman—O servants of Allah—is steadfastness and persistence in obeying Allah and worshiping Him, and adherence to the religion of Allah till death. It is reported in a hadith that Sufyān ibn 'Abdullāh ath-Thaqafi said to the Prophet (ﷺ): "Tell me a statement about Islam about which I will not have to ask anyone after you." He said:

«قُلْ آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمْ»

"Say: I believe in Allah, then be steadfast." [Narrated by Muslim: 38].

O servants of Allah:

Iman provides a person with beauty, ornament, and sweetness, and it also presents unparalleled pleasure and taste. The Prophet (ﷺ) said:

«ذَاقَ طَعْمَ الإِيمَانِ مَن رَضِيَ بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا»

"He finds the taste of Iman who is pleased with Allah as a Lord, with Islam as religion, and with Muhammad (ﷺ) as a Messenger." [Narrated by Muslim: 34].

In another hadith, the Prophet (ﷺ) said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ، وَجَدَ بِهِنَّ حَلَاوَةَ الإِيمَانِ؛ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ إِلَى الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ»

"There are three qualities whoever has them will taste the sweetness of faith: that Allah and His Messenger are more beloved to him than anyone else; that he loves a person only for the sake of Allah; and that he hates to return to disbelief after Allah has saved him from it just as he hates to be thrown into the Hellfire." [Agreed upon], It is ornamental and beautiful. The Prophet (ﷺ) said in his supplication:

«اللَّهُمَّ زَيِّنَّا بِزِينَةِ الإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ»

"O Allah, adorn us with the adornment of faith, and make us rightly guided and sources of guidance for others." [Narrated by An-Nasā'i (1305) and Ahmad (18351); classified as Sahīh by Al-Albani].

Allah Almighty says in the Qur'an:

﴿...وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ...﴾

{...and the garment of piety – that is best...} [Al-A'raf: 26].

O servants of Allah:

It is incumbent upon the believers to take diligent care of Iman and acknowledge its importance and status. Their care about Iman should take precedence over their care for all other things, for it is the basis of goodness, happiness, success, and sublimity in this world and the Hereafter.

I say these words and ask Allah's forgiveness for me, you, and all Muslims for every sin. Ask Him for forgiveness, and He will forgive you, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Bestower of great bounty and generous favors. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the Second Sermon

To proceed:

O servants of Allah, fear Allah Almighty and be heedful of Him. Al-Hākim narrated in his Mustadrak Collection that ‘Abdullāh ibn ‘Amr ibn al-‘Ās reported that the Prophet (ﷺ) said:

«إِنَّ الإِيمَانَ لَيَخْلُقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ الثَّوْبُ؛ فَاسْأَلُوا اللَّهَ أَنْ يُجَدِّدَ الإِيمَانَ فِي قُلُوبِكُمْ»

"Verily, Iman wears out within one of you as a shirt becomes worn out; so, ask Allah to renew Iman in your hearts." [Narrated by Al-Hākim in 'Al-Mustadrak' (5) and At-Tabarāni in 'Al-Kabīr' (14668); classified as Sahīh (authentic) by Al-Albani in the Series of Authentic hadiths (1585)]

O servants of Allah:

Yes, Iman wears out—i.e., it weakens and decreases—as the garment becomes worn out. The reason behind that, O servants of Allah, is the commission of sins and misdeeds with which a person is afflicted in this life, causing Iman to decrease. This also stems from the temptations and distractions and other things that dissuade him from Iman for which Allah has created him and for whose actualization He has brought him into existence.

So, the situation, O servants of Allah, entails that we sincerely turn to Allah and earnestly implore Him to increase and strengthen our Iman and renew it within our hearts and make it firmly established therein. Allah Almighty says:

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلۡقَوۡلِ ٱلثَّابِتِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِۖ...﴾

{Allah keeps those who believe steadfast with the firm Word [of faith] in the life of this world and in the Hereafter...} [Surat Ibrāhīm: 27].

The other matter, O servants of Allah, is that a person should strive and work hard to actualize Iman and complement and enhance it. Indeed, Iman strengthens and weakens and increases and decreases. ‘Umayr ibn Habīb al-Khatami, a noble Companion (may Allah be pleased with him), said: ""Iman increases and decreases." It was said: "How does it increase and decrease?" He said: "When we remember Allah and praise and glorify Him, it increases, and when we are heedless, negligent, and forgetful, it decreases.""

Hence, a successful person would continue to strive to strengthen his Iman in this life and keep away from the causes of its decrease and weakness.

O Allah, set right for us our religion, which is the safeguard for our affairs.

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Sermon Title

Iman and the Reasons for its Increase and Decrease

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask Him for forgiveness and repent to Him. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He sends astray, none can guide. I testify that there is no god but Allah, alone, with no partner. I testify that

Muhammad is His servant and Messenger, His close friend, and the one entrusted with His revelation and tasked with conveying His Shariah to the people. May Allah's abundant peace and blessings be upon him and all his family and Companions.

Text of the First Sermon

To proceed:

O servants of Allah, I advise you and myself to fear Allah. Whoever fears Allah, Allah will protect and guide him to the best course of action in his worldly and religious affairs. Know—may Allah show mercy to you—that the most important thing a person should take care of in this life is Iman (faith). It is the best thing gained by the soul and obtained by the heart and through which a person attains a high status in this world and in the Hereafter. Rather, every goodness in worldly life and the Hereafter depends on sound Iman. It is the greatest of all objectives and the noblest of all goals. For with Iman, O servants of Allah, a person lives a good life in the two abodes, is saved from hardships, evils, and adversities, and obtains beautiful gifts and vast bounties. And with Iman, he attains the reward of the Hereafter; he will enter a Paradise whose width is like the width of the heavens and the earth, wherein there is everlasting bliss and a great bounty—that which no eye has seen, no ear has heard, and has never occurred to the heart of a man. With Iman, O servants of Allah,

a person is saved from a fire whose torment is severe, whose bottom is remote, and whose heat is painful. And through Iman, he wins the pleasure of his Almighty Lord, and He will not be displeased with him ever again, and he will have the pleasure of looking at His noble Countenance on the Day of Judgment without suffering harmful distress or misleading trials. Iman brings tranquility to the heart, calmness to the soul, and comfort to the spirit.

﴿ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ 28﴾

{those who believe and whose hearts find tranquility in the remembrance of Allah, for indeed in the remembrance of Allah hearts find tranquility.} [Surat ar-Ra'd: 28] Iman has so many great benefits, blessed effects, ripe fruits, and continuous goodness in this world and the Hereafter that none can count and encompass but Allah.

﴿فَلَا تَعۡلَمُ نَفۡسٞ مَّآ أُخۡفِيَ لَهُم مِّن قُرَّةِ أَعۡيُنٖ جَزَآءُۢ بِمَا كَانُواْ يَعۡمَلُونَ17﴾

{No soul knows what delights are kept hidden for them as a reward for what they used to do.} [Surat as-Sajdah: 17].

O servants of Allah:

Iman is a blessed tree that yields a lot of benefits and abundant fruits. It has a place where it is planted, a particular source of irrigation, and roots, branches, and fruits. As for its place, it is the heart

of the believer, where its seeds and roots are put and from which its twigs and branches grow. As for its irrigation, it is the clear revelation: the Book of Allah and the Sunnah of His Messenger. This blessed tree is irrigated by it, and it has no life or growth except through it. As for its root, it is the six fundamentals of faith: belief in Allah, His angels, His revealed books, His Messengers, the Last Day, and belief in pre-destination , the good and bad aspects thereof. The highest of these fundamentals is belief in Allah, for it is the basis of the fundamentals of this blessed tree. As for its branches, they are the pious deeds, the various acts of obedience, and the numerous acts of worship that the believer performs, such as prayer, Zakah, Hajj, fasting, righteousness, kindness, and other such acts. As for its fruits, they are all the goodness and happiness that the believer attains in this world and the Hereafter; this is one of the fruits of Iman and one of its results.

﴿مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗۖ وَلَنَجۡزِيَنَّهُمۡ أَجۡرَهُم بِأَحۡسَنِ مَا كَانُواْ يَعۡمَلُونَ 97﴾

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds.} [Surat an-Nahl: 97].

O servants of Allah:

People vary greatly in their Iman depending on their differences in these traits in terms of strength and weakness and increase and decrease. It behooves a Muslim who is sincere to himself to strive to know these traits, ponder them, and then apply them in his life, so that his Iman increases, his certitude strengthens, and his share of goodness grows. He is also required, O servants of Allah, to protect himself from falling into such matters that diminish Iman and weaken the religion to be safe from their evil consequences and painful outcomes.

O servants of Allah:

There are a lot of factors that increase and strengthen Iman, notably: learning useful knowledge, reciting and pondering the noble Qur'an, knowing the excellent names of Allah and His sublime attributes, reflecting upon the merits of the true religion of Islam, studying the biography of our noble Prophet (ﷺ) and the biographies of his noble Companions, as well as considering and pondering this vast universe and the amazing signs and clear proofs contained therein.

﴿... رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّار 191﴾

{Our Lord, you have not created all of this in vain. Glory be to You. Protect us from the punishment of the Fire.} [Surat Āl 'Imrān: 191], Iman also increases by hard work and diligence in worshiping Allah, observing His commands, and

spending our time in obeying Him and doing such things that bring us close to Him.

﴿وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ 69﴾

{As for those who strive in Our cause, We will surely guide them to Our paths, for Allah is certainly with those who do good.} [Surat al-‘Ankabūt: 69].

O servants of Allah:

There are numerous factors that detract from Iman and weaken it. A believer should beware of them and be on guard against falling into any of them. Most notable among them are ignorance about the religion of Allah, heedlessness, turning away, committing sins and misdeeds, obeying the evil-commanding soul, mingling with immoral and licentious people, following vain inclinations and the devil, and getting deceived and tempted by worldly life in a way that makes it a person's utmost goal and chief concern.

O servants of Allah:

When the righteous predecessors of this Ummah and its earlier and best generation were sure of the significant status of Iman and its necessity, and that the need for it is greater than the need for food, drink, and air, they devoted great attention to it and gave it precedence over anything else. They used to revise their Iman, check on their deeds, and render advice to one another.

Umar ibn al-Khattāb (may Allah be pleased with him) used to say to his companions: ""Come on, let us increase in Iman."" Abdullāh ibn Masʻūd (may Allah be pleased with him) used to say: "Sit down and let us increase in Iman." And he used to say in his supplication: ""O Allah, increase me in Iman, certitude, and Fiqh (proper understanding)."" ʻAbdullāh ibn Rawāhah (may Allah be pleased with him) used to take a few of his companions by the hand and say: "Come, let us believe for an hour. Come, let us remember Allah and increase our Iman by obeying Him, so that He may remember us with His forgiveness." Abu ad-Dardā' (may Allah be pleased with him) used to say: "Part of a servant's understanding is to know whether he is in an increase or decrease." i.e., in Iman. And part of a person's Fiqh is to know from where the temptations of Satan come to him. And 'Umayr ibn Habīb al-Khatmī (may Allah be pleased with him) used to say: ""Iman increases and decreases." It was said: "How does it increase and decrease?" He said: "If we remember Allah Almighty and praise and glorify Him, that is its increase, and if we are heedless, neglectful, and forgetful, that is its decrease."" A lot has been narrated from them on this topic.

O servants of Allah:

Therefore, a guided believer continues to strive in their life to achieve two great matters and sublime objectives:

The first is to strengthen Iman and its branches and realize them in terms of knowledge and application. The second is striving to repel such temptations, apparent and hidden, that contradict, nullify, or diminish them. Plus, he should redress his shortcoming in the first and his transgression in the second, by sincerely repenting, correcting the issue before it is too late, and truly turning to Allah Almighty with a repentant heart and a humble and reassured soul that inclines to Allah, hopes for His mercy, and fears His punishment. We implore Allah Almighty by His excellent names and sublime attributes to grant all of us the ability to achieve this and complete it in a way that pleases Him, and to grant all of us true Iman, absolute certitude, and sincere repentance, and to forgive us, our parents, and all male and female Muslims and believers, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Bestower of great bounty and generous favors. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and all his family and Companions.

Text of the Second Sermon

To proceed: O servants of Allah

I advise you and myself to fear Allah, for fear of Allah Almighty is the basis of success and the key to happiness in this world and the Hereafter. To fear Allah Almighty is to act in obedience to Allah and with light from Him, hoping for His reward, and to refrain from disobedience to Allah, with light from Allah, fearing His punishment.

O servants of Allah! Al-Hākim narrated in 'Al-Mustadrak' and At-Tabarāni narrated in "Al-Mu'jam Al-Kabīr" that 'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ الإِيمَانَ لَيَخْلُقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ الثَّوْبُ؛ فَاسْأَلُوا اللهَ أَنْ يُجَدِّدَ الإِيمَانَ فِي قُلُوبِكُمْ»

"Verily, Iman wears out within one of you as a shirt becomes worn out; so, ask Allah to renew Iman in your hearts." [Narrated by Al-Tabarāni in the missing part of his "Al-Mu'jam Al-Kabīr" and by Al-Hākim (1/4) with a sound Isnād (chain of transmission), as stated by Al-Haythami and Al-Albani in the Series of Authentic hadiths (1585)] The Prophet (ﷺ) described Iman as wearing out like clothes, which means that it weakens and decreases due to the sins and misdeeds a person commits and the various distractions and severe temptations he encounters in this life, which take away the

newness of Iman and its vitality and vigor and detract from its beauty, excellence, and splendor. That is why the Prophet (ﷺ) instructed us in this great hadith to maintain Iman and work to boost it and ask Allah Almighty to increase it and make it steadfast. Allah Almighty says:

﴿... وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمۡ وَكَرَّهَ إِلَيۡكُمُ ٱلۡكُفۡرَ وَٱلۡفُسُوقَ وَٱلۡعِصۡيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ﴾

{But Allah has endeared faith to you and made it pleasing to your hearts, and has made disbelief, wickedness, and disobedience hateful to you. Such are the rightly guided.} [Surat al-Hujurāt: 7].

O servants of Allah! It is better for a believer to be a sincere adviser to himself regarding his Iman, which is the most precious and dearest thing he possesses and the best provision for the journey toward Allah.

A wise person, O servants of Allah, is the one who holds themselves accountable and works for the afterlife, whereas a helpless person is the one who follows their vain inclinations and engages in wishful thinking about Allah. Now invoke Allah's peace and blessings upon Muhammad ibn ʻAbdullāh, as Allah enjoins you in His Book, saying:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who

believe, invoke Allah’s blessings upon him and send him greetings of peace.} [Surat al-Ahzāb: 56], The Prophet (may Allah's peace and blessings be upon him) said:

«مَن صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا»

“Whoever invokes peace and blessings upon me once, Allah will send peace and blessings upon him tenfold.” [Narrated by Muslim: 408]

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Sermon Title

Al-ihsān (Goodness)

Introduction to the First Sermon

Praise be to Allah, the Lord of the worlds. I render to Him the praise that befits the Majesty of His Countenance and the greatness of His dominion. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that our Prophet Muhammad is the servant and Messenger of Allah, and His close friend and the chosen one among His servants. O Allah, bestow Your peace and blessings upon our Prophet Muhammad and all his family and Companions, and those who follow them correctly until the Day of Judgment.

Text of the First Sermon

To proceed: Fear Allah Almighty and obey Him, and act rightly and perfect your deeds, for the righteousness and perfection of a person's deeds

bring him salvation and success in this world and the Hereafter.

﴿لَيۡسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جُنَاحٞ فِيمَا طَعِمُوٓاْ إِذَا مَا ٱتَّقَواْ وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَواْ وَّءَامَنُواْ ثُمَّ ٱتَّقَواْ وَّأَحۡسَنُواْۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ 93﴾

{There is no blame on those who believe and do righteous deeds for what they consumed before [its prohibition], so long as they fear Allah, believe and do righteous deeds, then they fear Allah [more] and believe, then they fear Allah and do good, for Allah loves those who do good.} [Surat al-Mā'idah: 93].

O Muslims! Ihsan is the highest level in the religion. Whenever Ihsan is added to something, it beautifies, perfects, enhances it, and elevates it to the highest ranks. This is because when a person perfects their deeds, they do so with sincerity for Allah and in accordance with the guidance of the Prophet (ﷺ), who said:

«الْإِحْسَانَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

"Ihsan is to worship Allah as if you see Him; and if you do not see Him, He surely sees you." [Narrated by Bukhari and Muslim] This entails awe, fear, reverence, and exaltation of Allah. It also requires sincerity in worship and exerting effort to refine, complete, and perfect it.

In every religious or worldly act, if the one performing it is mindful of their Lord, Glorified is He, Ihsan is achieved, and the act is in its most complete form. This is true whether the act's

benefit is confined to the doer—such as prayer, recitation, and worship—or extends to others, which is to deliver goodness to people. So Ihsan is the perfection of work, and its driving force is being mindful of Allah Almighty in private and in public.

The greatest merit of Ihsān is that it represents the highest level of the religion, as the religion consists of Islam, Iman, and Ihsān, with Ihsān being at the top.

Allah Almighty says:

﴿وَمَنۡ أَحۡسَنُ دِينٗا مِّمَّنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٞ وَٱتَّبَعَ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۗ...﴾

{Who is better in religion than one who submits himself entirely to Allah, does good, and follows the religion of Abraham, exclusively devoted to Allah?...} [Surat an-Nisā': 125] Allah Almighty also says:

﴿بَلَىٰۚ مَنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٞ فَلَهُۥٓ أَجۡرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ 112﴾

{On the contrary, whoever submits themself to Allah and is a doer of good will have their reward with their Lord. They will not fear, nor will they grieve.} [Surat al-Baqarah: 112].

The good doers (the people of Ihsan) are blessed with the companionship of Allah Almighty:

﴿إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ 128﴾

{Indeed, Allah is with those who fear Him and those who do good.} [Surat an-Nahl: 128], And Allah Almighty said:

﴿وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ 69﴾

{As for those who strive in Our cause, We will surely guide them to Our ways, for Allah is certainly with those who do good.} [Surat al-'Ankabūt: 69].

The good doers attain the love of Allah Almighty, as mentioned in numerous verses, like the one that reads:

﴿... وَأَحۡسِنُوٓاْۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ195﴾

{...and do good, for Allah loves those who do good.} [Surat al-Baqarah: 195], Allah Almighty says:

﴿فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنۡيَا وَحُسۡنَ ثَوَابِ ٱلۡأٓخِرَةِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ 148﴾

{So Allah gave them the reward of this world and the best reward of the Hereafter, for Allah loves those who do good.} [Surat Āl 'Imrān: 148].

Part of the merit of Ihsan is that Paradise is named after it; it is the abode of 'Al-Husna', and those most deserving of it are the doers of good (the people of Ihsan), for it is their home and dwelling place. Allah Almighty says:

﴿لِلَّذِينَ ٱسۡتَجَابُواْ لِرَبِّهِمُ ٱلۡحُسۡنَىٰۚ...﴾

{Those who respond to their Lord will have the best reward (Al-Husna)...} [Surat ar-Ra'd: 18] i.e., Paradise. Allah Almighty also says:

﴿إِنَّ ٱلَّذِينَ سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ أُوْلَٰٓئِكَ عَنۡهَا مُبۡعَدُونَ 101﴾

{But those for whom We have decreed the finest reward (Al-Husna), they will be far away from it.}

[Al-Anbiya: 101] i.e., the people of Al-Husna, namely Paradise, will be far away from the Hellfire.

The good doers will attain Paradise as a recompense for their Ihsan. Allah Almighty says:

﴿فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُواْ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ جَزَآءُ ٱلۡمُحۡسِنِينَ 85﴾

{So Allah rewarded them for what they said with gardens under which rivers flow, abiding therein forever. Such is the reward of those who do good.} [Surat al-Mā'idah: 85].

Allah Almighty may keep the reward of the benevolent vague, so that it may be a great reward that no human heart can conceive. The Generous and Benevolent rewards according to his generosity and benevolence, and Allah Almighty is the Most Generous of the generous. He, the Almighty, said:

﴿... وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ22﴾

{...thus do We reward those who do good.} [Surat al-Qasas: 22], In Surat As-Sāffāt, Allah Almighty mentions a group of prophets (peace be upon them), the blessings He bestowed upon them, and the tribulations He removed from them. Then, He concludes the story of each one of them with His statement:

﴿إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ80﴾

{This is how We reward those who do good.} [Surat as-Sāffāt: 80], He Almighty also mentions

some of them in Surat al-An‘ām and concludes His mention of them with the statement:

﴿... وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ84﴾

{...thus do We reward those who do good.} [Surat al-An‘ām: 84].

This indicates that Ihsan is the mission of the prophets and messengers (peace be upon them). Their call to Tawhid and adherence to divine laws and noble character is an act of Ihsan that they extend to people. Likewise, their patience in enduring the harm inflicted upon them by their communities is also an aspect of Ihsan. They (peace be upon them) possess the most Ihsan among people in terms of worshiping Allah and showing kindness to others.

Part of the great reward awaiting the doer of good is that they will see Allah Almighty in Paradise while He will be pleased with them. Nothing given to them will be greater than that. Allah Almighty says:

﴿لِّلَّذِينَ أَحۡسَنُواْ ٱلۡحُسۡنَىٰ وَزِيَادَةٞۖ وَلَا يَرۡهَقُ وُجُوهَهُمۡ قَتَرٞ وَلَا ذِلَّةٌۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ 26﴾

{For those who do good, there will be the best reward (Al-Husna) and more – neither gloom nor humiliation will cover their faces. It is they who are the people of Paradise, they will abide therein forever.} [Surat Yūnus: 26], The best reward (Al-

Husna) is Paradise, and what is 'more' is seeing Allah Almighty.

Allah preserved the rewards of the good doers for their good deeds; nothing of it will ever go to waste. Allah Almighty says:

﴿... ذَٰلِكَ بِأَنَّهُمۡ لَا يُصِيبُهُمۡ ظَمَأٞ وَلَا نَصَبٞ وَلَا مَخۡمَصَةٞ فِي سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوۡطِئٗا يَغِيظُ ٱلۡكُفَّارَ وَلَا يَنَالُونَ مِنۡ عَدُوّٖ نَّيۡلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٞ صَٰلِحٌۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ120﴾

{...that is because whenever they suffer any thirst, weariness or hunger in the cause of Allah, or tread a place which enrages the disbelievers, or inflict any loss upon an enemy, a righteous deed is recorded for them. Allah does not let the reward of those who do good to go to waste.} [Surat at-Tawbah: 120], Allah Almighty also said:

﴿وَٱصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ115﴾

{And be patient, for indeed Allah does not let the reward of those who do good to go to waste.} [Surat Hūd: 115], And Allah Almighty said:

﴿... نُصِيبُ بِرَحۡمَتِنَا مَن نَّشَآءُۖ وَلَا نُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ56﴾

{...We extend Our mercy to whom We will, and We do not let the reward of those who do good to go to waste.} [Surat Yūsuf: 56].

Those who do good are given glad tidings from Allah Almighty:

﴿... كَذَٰلِكَ سَخَّرَهَا لَكُمۡ لِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡۗ وَبَشِّرِ ٱلۡمُحۡسِنِينَ37﴾

{...this is how He has subjected them to you, so that you may proclaim Allah’s greatness for having

guided you. And give glad tidings to those who do good.} [Surat al-Hajj: 37].

Those who do good are given glad tidings from Allah Almighty regarding their bliss in this world and the Hereafter, and Allah Almighty will be good to them as they have been good in worshiping Him and treating His servants.

The good doers are promised an increase in their reward and recompense. Allah Almighty says:

﴿... وَقُولُواْ حِطَّةٞ نَّغۡفِرۡ لَكُمۡ خَطَٰيَٰكُمۡۚ وَسَنَزِيدُ ٱلۡمُحۡسِنِينَ58﴾

{...and say, 'Absolve us.' We will forgive you your sins and increase [the reward of] those who do good.} [Surat al-Baqarah: 58], In another verse, He Almighty says:

﴿... وَٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا نَّغۡفِرۡ لَكُمۡ خَطِيٓـَٰتِكُمۡۚ سَنَزِيدُ ٱلۡمُحۡسِنِينَ161﴾

{...and enter the gate bowing with humility; We will forgive you your sins, and increase the reward of those who do good.} [Surat al-A'rāf: 161].

Restriction is lifted from the people of Ihsan; Allah Almighty does not obligate them to do what is beyond their capacity. He Almighty says:

﴿لَّيۡسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلۡمَرۡضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِۦۚ مَا عَلَى ٱلۡمُحۡسِنِينَ مِن سَبِيلٖۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ91﴾

{There is no blame on the weak, the sick, or those who have nothing to spend, as long as they are sincere to Allah and His Messenger. There is no blame on those who do good, and Allah is All-Forgiving, Most Merciful.} [Surat at-Tawbah: 91].

The good doers are promised the mercy of the Most Compassionate, Exalted be He:

﴿... وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ56﴾

{...but call upon Him with fear and hope. Indeed, the mercy of Allah is close to those who do good.} [Surat al-A'rāf: 56].

The disbeliever will wish on the Day of Judgement that they had been a doer of good (in this world) and will claim that if they were to return to the worldly life, they would align themselves with the ranks of the good doers. But alas, it is impossible for them to return another time.

﴿أَوۡ تَقُولَ حِينَ تَرَى ٱلۡعَذَابَ لَوۡ أَنَّ لِي كَرَّةٗ فَأَكُونَ مِنَ ٱلۡمُحۡسِنِينَ 58﴾

{Or (the disbeliever) says, upon seeing the punishment, "If only I had another chance, I could be among those who do good."} [Surat az-Zumar: 58].

We ask Allah Almighty to perfect our Iman, beautify our Ihsān, strengthen our sincerity, and make us among His righteous and good servants. Indeed, He is All-Hearing, Ever-Responsive.

I say these words and ask Allah's forgiveness for me and you. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good, and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah,

alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow their guidance till the Day of Judgment.

Text of the Second Sermon

To proceed: Fear Allah Almighty and obey Him, and assume Ihsan, for indeed Allah Almighty enjoins us to adopt it, saying:

﴿۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ 90﴾

{Allah enjoins justice, kindness, and giving relatives [their dues], and He forbids shameful acts, evil deeds and oppression. He exhorts you, so that you may take heed.} [Surat an-Nahl: 90] Imam Sufyān ibn ʻUyaynah (may Allah have mercy upon him) said: "The meaning of justice in this context is that a person's inner self and outward attitude be alike in terms of every deed performed for Allah. Furthermore, the meaning of Ihsan is that one's inner self be better than their outward attitude."

O Muslims! A believer attains the rank of Ihsan when they are heedful of Allah in terms of their inner self and their dealings with others. Being heedful of Allah regarding oneself closes the doors to prohibited and doubtful matters and opens the doors to pious acts, which leads the believer to

strive for Ihsan and sincerity in them, knowing that Allah is Ever-Watchful over them.

Being heedful of Allah when dealing with His creation inspires the believer to extend Ihsan and goodness to others, to avoid harming or transgressing against them, to help those in need, to forgive their mistakes, to endure their harm with patience, to reconcile between them, and to not seek praise, honor, or anything of the like in doing so. Instead, one solely intends by their Ihsan to win the pleasure of Allah Almighty and attain the eternal abode in the Hereafter.

Part of the reward in this world for Ihsan is that when a person perfects their worship, they find its sweetness, rejoices in it, longs for it, and performs it with ease. This also reforms their heart and condition. Similarly, when they act with kindness towards others and are sincere to Allah Almighty in their Ihsan towards them, they feel joyful due to this Ihsan in a way that surpasses the joy from status, wealth, and worldly pleasures. In addition, they receive sincere supplications and guidance that accompany them in all their affairs. And the reward of the Hereafter is far bigger and greater.

O Allah, we ask You for beneficial knowledge, a humble heart, and a tongue that constantly mentions You.

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Sermon Title

The Fundamentals of the Methodology of the Righteous Predecessors

Introduction to the First Sermon

O Muslims:

Praise be to Allah, Who has prescribed mercy upon Himself and bestowed abundant blessings upon His creation. He called to Islam, gave guidance and success to whomever He willed as a favor and grace from Him, and established the argument against those who disobeyed Him, out of His wisdom and justice. I bear witness that there is no god but Allah, alone, with no partner, as a testimony by His servant, the son of His servant, the son of His female servant, the one who cannot do without His grace and mercy for the blink of an eye. And I bear witness that our master and Prophet Muhammad is the servant and Messenger of Allah, His chosen one and close friend, a mercy of Allah to the worlds, a role model for those who act rightly, and conclusive evidence for those walking on the right path. May Allah grant abundant peace and blessings upon him, his pure and honorable family, his noble and auspicious Companions, and those who follow them in righteousness until the Day of Judgment

Text of the First Sermon

To proceed:

I advise you—O people—and myself to fear Allah. Fear Allah—may Allah show mercy to you—

and know that the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad (ﷺ); and the worst matters are the newly introduced ones, and every newly introduced matter is an innovation, and every innovation is misguidance, and every misguidance is in the Hellfire. What is little and sufficient is better than what is abundant and causes distraction. Indeed, what you are promised is surely to come, and you cannot escape it.

﴿... وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِيٓ أَنفُسِكُمۡ فَٱحۡذَرُوهُۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٞ﴾

{...and know that Allah knows what is in your hearts, so be cautious of Him and know that Allah is All-Forgiving, Most Forbearing.} [Surat al-Baqarah: 235].

O Muslims:

It is wise and rational to realize that the enemies of Islam and those who lie in wait to attack it take a firm stance against every call that calls to the truth and for returning to Islam's principles, fundamentals, maxims, and truths that instill a spirit of pride in the Ummah and lead to glory and strength - to the extent that one of them said: "We are not fighting terrorism, but we are fighting to establish the Islam that we want."

In our world, which is being engulfed by waves of change and floods of challenges, there emerges the approach of Ittibā‘ (following) when there are

conflicting and contradictory opposites, such as Takfir (declaring others as disbelievers) and deterring people, over-praising individuals, and classification of parties and affiliations.

The approach of following emerges when intellectual and creedal dissension starts to spread as well as different doctrines, approaches, trends, and philosophies in which the method of the righteous predecessors is distinct from others and its features become clear. This is because it relies—by Allah's power and strength—upon a mountain of principles, tools, and preparations that protect it from lapses and deviations, based on the proper understanding of reality and the tools of empowerment, along with leniency, firmness, and mercy, as well as repelling evil with what is good.

The righteous predecessors are the first generation, those who were firmly rooted in knowledge and guided by the guidance of the Prophet (ﷺ), and they preserved his Sunnah. The foremost among them are the Companions of the Messenger of Allah (ﷺ)—(may Allah be pleased with them). Allah chose them to be Companions of their Prophet, selected them to establish His religion, and was pleased with them as leaders of the Ummah.

Allah Almighty says:

﴿وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ 100﴾

{As for the first forerunners of the Emigrants and the Helpers, and those who followed them in righteous deeds, Allah is pleased with them and they are pleased with Him. He has prepared for them gardens under which rivers flow, abiding therein forever. That is the supreme triumph.} [Surat at-Tawbah: 100].

As-Saffārīni (may Allah have mercy upon him) said: "The doctrine of the Salaf (predecessors) is what was adhered to by the noble Companions, the prominent Tābiʻis (the next generation after the Companions), and their followers among the upright Imams of Islam, who were attested to as Imams, and their great status in the religion was known and their words were well received by the people from one generation to another, without being accused of a Bidʻah (religious innovation) or known by an undesirable title."

Al-Marūzi narrated in the Sunnah with an authentic Isnād (chain of transmission) that ʻAbdullāh ibn Masʻūd (may Allah be pleased with him) said: "You are upon the Fitrah (natural disposition) this morning, and indeed you will introduce new things into the religion, and new things will be introduced to you. If you see an

innovation, then stick to what the first generation was upon."

Al-Baghawi narrated that he (may Allah be pleased with him) said: "Whoever wants to follow a Sunnah should follow the Sunnah of those who have died, for the living cannot be safe from temptation. Those were the Companions of Muhammad (ﷺ). They had the most righteous hearts in this Ummah, and they were the most profound in knowledge and the least pretentious of them."

In his book "Ghiyāth Al-'Umam", 'Abdul-Malik al-Juwayni, the Imam of the Two Sacred Mosques, inquires: "What is the truth which an Imam should force the people to believe in, if he is able to do so?" Then, he himself responds (may Allah have mercy upon him), saying: "What an Imam should be keen on is to gather the general public upon the doctrines of the early Salaf before the emergence of whims and the deviation of opinions. They used to forbid exposure to vague matters, delving into problematic things, insisting on dealing with difficult issues, and keenness on collecting (knowing) misconceptions."

Imam Adh-Dhahabi says in his book "As-Siyar": "What a Hāfizh (hadith scholar) needs is to be pious, intelligent, knowledgeable of grammar and language, modest, and a follower of the Salaf."

The Salaf have no title by which they are known and no lineage to which they are attributed. One of the Imams was asked about the Sunnah, and he said: "The Sunnah is that which has no name other than the Sunnah. As for others, they are affiliated with a certain statement or speaker."

This was clarified by Imam Malik (may Allah have mercy upon him). Someone came to him and said: O Abu Abdullah, I am asking you about an issue, and I consider you as an authority in a matter between me and Allah Almighty. Malik said: "It is as Allah wills, and there is no power except through Allah. Ask." He said: "Who are Ahl-us-Sunnah?" He said: "Ahl-us-Sunnah are those who have no title by which they are known by — neither a Jahmi, nor Qadari."

The scholars said: "Affiliation with the righteous predecessors only emerged when different sects appeared in the Ummah, about which the Messenger of Allah (ﷺ) said:

«وَسَتَفْتَرِقُ هَذِهِ الأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً»،

"This Ummah will split into seventy-three sects" Then he (ﷺ) clarified the right way in his words:

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي».

"That which I and my Companions are following."

The Companions and those who followed them in righteousness are the best of this Ummah, the purest in religion, the highest in status, and the

most knowledgeable about what was adopted by the Messenger of Allah (ﷺ).

O Muslims:

The approach of the righteous predecessors is not a limited historical era or a confined sectarian group; rather, it is an ongoing approach that is not restricted to a time or place. Accordingly, this approach is not a party, a trend, a movement, or a political bloc. It is an approach, not a group.

This is clarified by the fact that those who adhere to this approach are a broad section of Muslims, from different peoples, and living in different countries. Rather, they are the core of the Muslims at large. A Muslim follows the evidences and abides by them, venerates the righteous predecessors, loves them, and follows their example. All the Muslim Imams say: "If a hadith is authentic, that is my position."

In the Fatwas by our Sheikh Imam ʻAbdul-ʻAzīz ibn Bāz (may Allah have mercy upon him), he said: "The righteous predecessors are the Companions (may Allah be pleased with them) and those who followed their path among the Tābiʻis and those who came after the Tābiʻis, including the Hanafis, Malikis, Shafiʻis, and Hanbalis, as well as others who followed the true path and held onto the glorious Book (the Qur'an) and the pure Sunnah concerning Tawhid, Allah's names and attributes, and all the matters of the religion."

It is part of deficient consideration and understanding to limit the approach of the righteous predecessors to specific issues, a specific science, a specific country, or a specific group.

No one claims to represent the righteous predecessors, and no scholar speaks on their behalf. There is no specific group that represents this approach. Rather, there are individuals and groups who belong to this approach, are affiliated with it, and strive to establish the doctrine of the righteous predecessors. It is an approach that is not restricted to affiliation; a lack of affiliation does not negate affiliation because it is an approach and view.

This approach is not responsible for the mistakes of some of those who attribute themselves to it. Rather, the statements, actions, and behaviors belong to their owners and groups, not to the approach.

O Muslims:

The approach of the righteous predecessors relies on the Shariah text and the understanding of the righteous predecessors and their methods of reasoning and the source of their knowledge. This is not restricted to the understanding of a particular scholar.

The fundamentals and principles of the approach of the righteous predecessors were not generated by human thought, a historical

circumstance, or the Ijtihād (independent reasoning) of a Mujtahid scholar. Rather, they were founded upon the Qur'an and the Sunnah.

Among the features of this approach are: the necessity to adhere to the glorious Qur'an and the authentically established Sunnah, and caution against following whims and religious innovations. The Prophet (ﷺ) said:

«فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا؛ فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الخُلَفَاءِ الرَّاشِدِينَ المَهْدِيِّينَ مِنْ بَعْدِي، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ»

"Indeed, those of you who will live on will see great disagreements. So, hold fast to my Sunnah and the Sunnah of the rightly-guided Caliphs after me. Bite onto it with the molar teeth. And beware of newly invented matters (in religion), for every religious innovation is a misguidance." [Narrated by Ahmad (17142), Ibn Mājah (43), and others. This hadith is Sahīh (authentic), as stated by a group of scholars]

Among the features of this approach is: being keen to adhere to the congregation and to listen and obey concerning what is right, at times of ease and hardship, as Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا 59﴾

{O you who believe, obey Allah and obey the Messenger, and those of you who are in authority.

If you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day; that is better and more commendable in the end.} [Surat an-Nisā': 59].

Ubādah ibn as-Sāmit (may Allah be pleased with him) reported that the Prophet (ﷺ) called us, and we gave him the pledge of allegiance. Among the things that he imposed on us is:

«أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ»

"That we pledged allegiance to listen and obey, in our active moments and whilst reluctant, in our hardship and our ease, and when others are given preference over us, and that we would not dispute in the matter of authority with those in power, unless you see a clear disbelief for which you have a proof from Allah." [Agreed upon].

This clearly demonstrates the significant effect of hearing and obeying (the ruler) and the necessity of prioritize it, regardless of the circumstances becoming difficult and the paths turning dark. However, it should be noted that hearing and obeying does not mean the loss and renunciation of rights. As people are obligated to hear and obey, they are also entitled to claim their rights from the rulers, whether they are oppressors or just rulers. There is no contradiction between the duty to hear and obey and the emergence of some grievances

and the entitlement to claim one's rights and redress one's grievances.

Among the features of this approach is: giving sincere advice, as evidenced by the Prophet's statement:

«الدِّينُ النَّصِيحَةُ». قُلْنَا: لِمَن يا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ المُسْلِمِينَ وَعَامَّتِهِم»

"Religion is sincerity." We said: "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the Muslim leaders and the general Muslim public." [Narrated by Muslim: 55].

Advice based on sincerity, truthfulness, and piety, observing people's rights and status, and avoiding maligning and defamation or adopting such ways that lead to dissension and rancor.

Among the features of this approach is: enjoining good and forbidding evil, as Allah Almighty says:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ...﴾

{You are the best nation ever raised for mankind: you enjoin what is right and forbid what is wrong, and you believe in Allah...} [Surat Āl ʻImrān: 110], Allah Almighty also says:

﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ71﴾

{The believers, both men and women, are allies of one another; they enjoin what is good and forbid

what is evil, they establish prayer, give zakah and obey Allah and His Messenger. It is they who will receive Allah's mercy, for Allah is All-Mighty, All-Wise.} [Surat at-Tawbah: 71], And Allah Almighty says:

﴿ٱلَّذِينَ إِن مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلۡمَعۡرُوفِ وَنَهَوۡاْ عَنِ ٱلۡمُنكَرِۗ وَلِلَّهِ عَٰقِبَةُ ٱلۡأُمُورِ 41﴾

{It is those who, if We give them power in the land, they establish prayer and give zakah, and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.} [Surat al-Hajj: 41].

Another feature of this approach is: that the source of the teachings is revelation. They examine their minds, understandings, and opinions against the Book and the Sunnah: Whatever is consistent with the Book and the Sunnah, they accept it; and whatever contradicts them, they reject it. The text of the Lawgiver is the criterion, to which people should yield and upon which they should rely. They follow it, and it does not follow them.

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ»

"None of you (truly) believes until his personal desire complies with what I have come with." [Narrated by Ibn Abi ʻĀsim in As-Sunnah; An-Nawawi classified it as Hasan (sound)].

The Shariah texts include conclusive arguments. The apparent meaning of the text should be

adopted, and interpretation can be resorted to with evidence. The argument of the text may not be rejected altogether, even if the text is conjectural. Adherence to the texts of the Qur'an and the Sunnah does not negate reason or its status. Indeed, reason is the greatest gift Allah has given to human beings and distinguished them by it. With reason, people can know the Shariah rulings. Plus, reason is the basis of accountability and the tool of deduction.

This straight path is what achieves the balance between the wording of the text and its meaning, its literal sense and its substance. This is the methodology of the Salaf when they adhere to the apparent meanings of the texts in a way that does not contradict the disciplined benefit from their indications, significations, and objectives.

This is the middle course between staleness of literalism and the engrossment in affectation and distant interpretation in a harmonious approach that does not allow one side to be lost for the sake of the other or one side to overpower the other. Thus, the text's right and status are preserved, and its dimensions, connotations, and objectives are estimated while deriving the benefit that can be taken from the sciences and knowledge, both old and new.

In his book "Al-I'tisām", Ash-Shātibi (may Allah have mercy upon him) said: "If the mind does not

follow the Shariah, nothing remains but personal whims and desires."

O Muslims:

One of the features of this approach is that there should be no fanaticism except for the truth and what is in the Book of Allah and the words of His Messenger (ﷺ). Lack of fanaticism should be coupled with not claiming infallibility for anyone, whoever they may be, including the scholars and Imams of the religion from among the Companions and those who came after them, let alone others. There is no infallibility except for the Messenger of Allah (ﷺ) in terms of what he conveyed from his Almighty Lord.

Hence, they do not prevent disagreement over what is permissible to disagree on, based on the understanding of the text, assessment of the benefits and evils attached to it, and achievement of the goals and objectives, if the Ijtihād (reasoning) is conducted by qualified people properly. This is why the righteous predecessors used to differ, and seek excuses for each other's mistakes.

Another feature of this approach is: the apparent distinction between judging descriptions and judging certain individuals, for judging certain individuals involves accuracy, restraint, and caution, which are well-known in this blessed approach.

To proceed, O servants of Allah:

The ease of this approach and the richness of its heritage do not mean that it has dissolved or that its features are not clear. Rather, the scope of Ijtihād within its environment is vast. The more Allah helps a person and brings them closer to the Sunnah, the more they will follow it, comply with it, and abide by its example. The more righteous a person is and the more they adhere to the Sunnah, the deeper their knowledge, the less their affectation, and the more complete their insight will be, and they will be keen on the principles of knowledge, its rules, and its fundamentals. Allah has set a measure for everything, and all of this serves as a reference for the people of knowledge from among the bearers of the Book and the preservers of the Sunnah, so that those among them who deduce it may know what is indicated by the verse that reads:

﴿... وَلَوۡ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُوْلِي ٱلۡأَمۡرِ مِنۡهُمۡ لَعَلِمَهُ ٱلَّذِينَ يَسۡتَنۢبِطُونَهُۥ مِنۡهُمۡۗ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ لَٱتَّبَعۡتُمُ ٱلشَّيۡطَٰنَ إِلَّا قَلِيلٗا 83﴾

{...but if they had referred it back to the Messenger or to those in authority among them, those who are able to extract the matter among them would know it. Were it not for Allah's grace and mercy, you would all have followed Satan, except for a few.} [Surat an-Nisā': 83].

May Allah benefit me and you by the noble Qur'an and the guidance of Muhammad (ﷺ). I say

these words and ask Allah's forgiveness for me, you, and all Muslims for every sin and error. So, ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah for His blessings, and thanks be to Him for His favors. I bear witness that there is no god but Allah, alone with no partner. Glory be to Him in His highness. And I bear witness that our master and Prophet Muhammad is the servant and Messenger of Allah, the best of His creation and the chosen one from among His close servants. May Allah's prayers and peace be upon him, his family, his Companions and close friends, and those who follow them in righteousness, as long as His command descends between His earth and sky. May He grant him abundant and increasing peace until the day of meeting with Him.

Text of the Second Sermon

To proceed: O Muslims:

The approach of the Salaf (predecessors) is the religion with all its legislations regarding Tawhid (monotheism), Iman (faith), prayer, Zakah, fasting, Hajj, Jihad, enjoining what is right and forbidding what is wrong, and in relationships, rights, transactions, and politics in their realities, limits, and conditions—in an inseparable manner.

In a comprehensive statement cited by Imam Al-Ājurri in the book "Ash-Sharī'ah", 'Umar ibn 'Abdul-

‘Azīz (may Allah have mercy upon him) said: "The Messenger of Allah (ﷺ) and the rulers after him established certain Sunnahs; adherence to them constitutes compliance with the Book of Allah Almighty, completion of obedience to Allah, and strengthening of the religion of Allah. No one among humankind has the right to change or alter them, or to consider anything that contradicts them. Whoever is guided by their Sunnah, then they are truly guided, and whoever seeks victory by their Sunnah, then they become victorious by that. However, whoever abandons them has followed a path other than that of the believers, and Allah will leave him to what he chose and will cast him into the Hellfire, and what an evil destination!"

The Imams and experts among the people of knowledge are revivers, not founders. Any call that respects the Shariah text, protects its meaning, and stands against the distortion of the extremists, the interpretations of the ignorant, and the fabrications of the falsifiers is the right call.

A person’s behavior is not described as moderate, balanced, and tolerant unless it is free from two kinds of extremism: harshness and fanaticism, and weakness and dissolution. Including conflicts within the soul and personal convictions in rulings is a behavior that has nothing to do with knowledge or freedom of thought.

So, if a scholar holds the opinion that something is prohibited while another scholar regards it as permissible, or if one sees something as obligatory while their colleague considers it to be recommended only, they should not be described as radical, for this does not belong to knowledge or its traits, not to mention when the view they advocate is the opinion of the majority of scholars.

So, fear Allah—may Allah show mercy to you—and stick to the straight path, follow the Sunnah, and hold fast to the earlier guidance.

Invoke Allah's peace and blessings upon the gifted mercy and bestowed favor: your Prophet Muhammad, the Messenger of Allah. Your Lord has commanded you to do this in His perfect revelation and noble Book, saying:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah’s blessings upon him and send him greetings of peace.} [Surat al-Ahzāb: 56].

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Sermon Title

Characteristics of Ahl-us-Sunnah wa al-Jama'ah

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His guidance. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him, all of his household, Companions and their followers.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims.}

[Surat Āl ‘Imrān: 102],

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your ties of kinship, for Allah is ever Watchful over you.} [Surat an-Nisā’: 1],

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا70 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا71﴾

{O you who believe, fear Allah and say what is right.

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph.} [Surat al-Ahzāb: 70-71].

Text of the First Sermon

To proceed: The best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst matters are the newly introduced ones, and every newly introduced matter is a religious innovation, and every religious innovation is misguidance, and every misguidance is in the Hellfire.

O servants of Allah, One of the Sunnahs of Allah within His creation is that they differ. Allah does not exclude any nation in having differences. The Prophet (ﷺ) said:

«أَنْ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ كَمَا افْتَرَقَتِ الْأُمَمُ مِنْ قَبْلِهَا، وَسَتَفْتَرِقُ إِلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

"This Ummah will be split up just as the nations before it were split up, and it will be split into seventy-three sects, all of which will be in the Hellfire except for one." [Narrated by Abu Dāwūd (4596), At-Tirmidhi (2640), and Ahmad (8377) with an authentic Isnād].

O servants of Allah: this saved sect alone is the one that holds fast to the Book of Allah Almighty and the Sunnah of His Prophet (ﷺ) and follows the path that was taken by the Prophet (ﷺ) and his

Companions. This is the group of Ahl-us-Sunnah wa al-Jama'ah, who will be saved from the punishment and wrath of Allah Almighty, unlike others who engaged in distortions and alterations and departed from the path of their Almighty Lord. The Prophet (ﷺ) described this sect, saying:

«مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي».

"That which I and my Companions are upon."

O Muslims:

It is important here to point out the traits and characteristics of Ahl-us-Sunnah wa al-Jama'ah and the main features of their approach, so that Ahl-us-Sunnah will not deviate from them and thus be afflicted with dissension and differences.

The most prominent traits and characteristics of Ahl-us-Sunnah wa al-Jama'ah include the following:

They are people of moderation and balance. Their approach lies in the middle between extremism and neglect and between immoderation and abandonment, whether concerning creed, rulings, or conduct. They are in a middle place between the other sects of the Ummah, just as the Ummah lies in the middle between the other nations. Allah Almighty says:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً...﴾

{Thus We made you a balanced nation, so that you may be witnesses over mankind and the

Messenger a witness over you...} [Surat al-Baqarah: 143].

Ibn Taymiyyah, may Allah have mercy on him, said in his book [Minhaj as-Sunnah an-Nabawiyyah]: "Ahl-us-Sunnah in Islam are moderate in all matters. They are in the middle between the Kharijites and the Rāfidis, and likewise, with regard to the Companions, they are in the middle between those who honor them immoderately and those who curse them. Regarding the punishment of Allah, they are in the middle between the Kharijites and Mu'tazilites, on the one hand, and the Murji'ah, on the other. Concerning Qadr, they lie in the middle between the Qadariyyah, including the Mu'tazilites and the like of them, and the Qadariyyah Mujbarah, including the Jahmis and the like. With regard to Allah's attributes, they are in the middle between those who deny them and those who liken them to the attributes of created beings."

Another trait of Ahl-us-Sunnah wa al-Jama'ah is that they derive the rulings from the Book and the Sunnah only, pay attention to them, and submit to their texts. They take their beliefs, acts of worship, dealings, behaviors, and morals from this pure spring. Whatever agrees with the Qur'an and the Sunnah, they take and affirm it; and whatever contradicts them, they reject and turn it back to those who advocate it, regardless of who they are.

Allah Almighty says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالاً مُّبِيناً36﴾

{It is not for a believing man or woman – when Allah and His Messenger have decided a matter – to have any other choice in their matter. Whoever disobeys Allah and His Messenger has clearly gone astray.} [Surat al-Ahzāb: 36].

Ahl-us-Sunnah wa al-Jama'ah attained bliss from the Prophet's instruction when he said:

«عَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ! فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

"Hold fast to my Sunnah and the Sunnah of the rightly-guided Caliphs after me. Bite onto it with your molar teeth. Beware of newly-introduced matters, for every newly-introduced matter is a religious innovation, and every religious innovation is misguidance." [Narrated by Ahmad (17142), Ibn Mājah (43), and others. This hadith is Sahīh (authentic), as stated by a group of scholars]

O believers:

Ahl-us-Sunnah wa al-Jama'ah revere the Shariah texts and totally submit to them, whether they grasp the wisdom contained therein or not. They do not judge the Shariah texts based on their reasoning. Rather, they subject their minds to the texts and understand them as they were

understood by the righteous predecessors. They do not decide their matters before Allah and His Messenger, as they follow the Prophet's guidance, are obedient to him and act according to the definite texts of revelation and believe in the ambiguous ones, and they refer all matters to Allah. Ahl-us-Sunnah wa al-Jama'ah do not have a revered Imam that they take whatever he says and leave off whatever contradicts him, except the Messenger of Allah; he is their Imam who is obeyed, and they never contradict him in what is authentically reported from him. They are the most knowledgeable of all people about the Prophet's conditions, statements, and actions. They believe that none is infallible after the Messenger of Allah (ﷺ). The opinion of anyone can be accepted or rejected, except for the Messenger of Allah (ﷺ). Therefore, they have the most intense love for the Sunnah, and they are the most keen to adhere to it and the most loyal to its people.

Another of their traits is that they refrain from arguing and disputes regarding the religion, they keep away from those who do so, and embrace the religion entirely.

Another of their traits is that they do not have a name or slogan apart from Islam and the Sunnah, nor do they agree to names, slogans, and titles that divide and scatter them. Allah Almighty says:

﴿...هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَدَاء عَلَى النَّاسِ...﴾

{...he named you as Muslims earlier and in this [Qur'an] so that the Messenger might be a witness over you and you might be witnesses over mankind...} [Surat al-Hajj: 78].

Another of their traits is that they adhere to the main congregation. No sect branched out of Ahl-us-Sunnah except that it split into scores of secondary sects and factions. However, Ahl-us-Sunnah wa al-Jama'ah gathered around adherence to the Prophet's Sunnah and what was unanimously agreed by the early members of this Ummah, as they had gathered around the truth and the untainted creed.

I say these words and ask Allah's forgiveness for me and you for every sin. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah (ﷺ).

Text of the Second Sermon

To proceed: Also, one of the traits of Ahl-us-Sunnah wa al-Jama'ah is that they do not take allies or enemies except on the basis of religion. They love those who love Allah and His Messenger, even if they are distant and speak different languages and are of different colors; and they take as enemies

those who are hostile to Allah and His Messenger, even if they are the closest of people to them.

Indeed, loyalty and hostility based one's homeland, race, color, language, tribe, and lineage is from the legacy of Jāhiliyyah, which Islam has put underfoot.

Ahl-us-Sunnah wa al-Jama'ah have the best manners among people and are the most keen to purify themselves by obeying Allah Almighty. They are the most broadminded, the most farsighted, the most tolerant of differences, and the most knowledgeable about their ethics and principles. In his book "'Aqīdat As-Salaf Ahl Al-hadith," Imam As-Sābūni (may Allah have mercy upon him) said: "One of the features of Ahl-us-Sunnah is their love for the scholars and knowledgeable people of the Sunnah and its supporters and advocates, and their hatred for the leaders of religious innovations who call to the Hellfire and lead their followers to the abode of destruction. Allah Almighty has adorned the hearts of Ahl-us-Sunnah and illuminated them by their love for the scholars of the Sunnah, out of bounty and favor from Him, Exalted be He."

Another of their traits is that they care about the affairs of Muslims and are keen to support them, observe their rights, and avert harm from them. In his book "Minhāj As-Sunnah An-Nabawiyyah," Ibn Taymiyyah said about them: "They are the most

knowledgeable about the truth and the most merciful to the creation."

Allah has protected Ahl-us-Sunnah wa al-Jama'ah from the trials of extremism and Takfir (declaring others as disbelievers). They do not declare one another as disbelievers, nor do they regard the blood and sanctities of Muslims as violable. They leave the matter of Takfir to Allah and His Messenger and the reliable scholars. They do not declare others as disbelievers based on their own inclinations and opinions. However, they abide by the texts of revelation in this regard.

Another of their traits is fairness and justice. They observe the right of Allah, not the right of oneself or one's faction. Therefore, they do not show immoderate respect for allies, nor do they act unjustly toward enemies, nor do they judge anyone until they hear from them and understand their case, nor do they automatically adopt the opinion of one side, especially among peers.

One of their principles of justice is that they acknowledge the merit of virtuous people and speak of their goodness, even if they disagree with them on certain matters.

O Allah, make us among Ahl-us-Sunnah wa al-Jama'ah, resurrect us under the banner of the companion of the Intercession (the Prophet ﷺ), guide us to live according to his Sunnah, allow us to die upon his religion, and make us from those who

support his Shariah and who win his intercession in the Hereafter.

And so, invoke Allah's peace and blessings upon the Messenger of Allah.

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Sermon Title

The Obligation to Follow and Respect the Sunnah

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evil of our own selves and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger.

To proceed: Indeed, the most truthful speech is the Word of Allah, and the best guidance is the guidance of Muhammad (ﷺ). The worst matters are the newly introduced ones, and every newly introduced matter is a religious innovation, and every religious innovation is misguidance, and every misguidance is in the Hellfire.

Text of the First Sermon

To proceed: O servants of Allah, Allah Almighty sent His Messenger (ﷺ) with guidance and the true religion to make it prevail over all religions, and He

sent down His revelation and Book to him so that he would communicate to the people what was sent down to them from their Lord. Allah Almighty says:

﴿...وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفَكَّرُونَ﴾

{...and We have revealed to you the Reminder so that you may make clear to the people what has been sent down to them, and that they might reflect.} [Surat an-Nahl: 44], Allah Almighty commanded us to obey His Messenger (ﷺ), saying:

﴿وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ132﴾

{And obey Allah and the Messenger, so that you may receive mercy.} [Surat Āl ‘Imrān: 132].

He Almighty enjoined us to refer to the Sunnah of his prophet (ﷺ) when any dispute or difference arises. Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا59﴾

{O you who believe, obey Allah and obey the Messenger, and those who are in authority among you. If you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day; that is better and more commendable in the end.} [Surat an-Nisā’: 59].

The Prophet's Sunnah is a counterpart to the Qur'an in terms of using it as evidence and acting upon it. It clarifies and explains what is mentioned

in the Noble Qur'an in a general and overall manner:

﴿...وَكُلَّ شَيۡءٖ فَصَّلۡنَٰهُ تَفۡصِيلٗا﴾

{...and We have explained everything in full detail.} [Surat al-Isrā': 12], Through the Sunnah, we know the manner of prayer and the number of its pillars and Rak'ahs, and through it we know the shares and amounts of Zakah; and the same holds true for the rest of the rulings, commands, and prohibitions. Whoever follows the Sunnah and acts according to it has acted according to the glorious Qur'an, and whoever obeys the Messenger (ﷺ) has obeyed Allah Almighty:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ وَمَن تَوَلَّىٰ فَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ حَفِيظٗا80﴾

{Whoever obeys the Messenger has indeed obeyed Allah. But anyone who turns away, then We have not sent you [O Prophet] over them as a guardian.} [Surat an-Nisā': 80].

In the Two Sahīh Collections, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ».

"Whoever obeys me has indeed obeyed Allah, and whoever disobeys me has indeed disobeyed Allah."

O servants of Allah, among the things that have afflicted the Ummah are groups of people who belittle the Sunnah and give precedence to people's opinions over it. Some of them have even gone so

far as to mock and ridicule it. There is no doubt that this is a dangerous slippery slope, a great crime, and a grave sin for the one who said it, or the one who heard it and did not denounce it. Allah Almighty says:

﴿...قُلۡ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمۡ تَسۡتَهۡزِءُونَ 65 لَا تَعۡتَذِرُواْ قَدۡ كَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡ...﴾

{...say, "Was it Allah, His verses and His Messenger that you were mocking?"

Make no excuses; you have disbelieved after having believed...} [Surat at-Tawbah: 65-66], Allah Almighty does not command obedience to those who do not accept His commands in the first place, nor does He command following those who do not cite His way as proof. Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ وَٱتَّقُواْ ٱللَّهَ...﴾

{O you who believe, do not put yourselves before Allah and His Messenger, but fear Allah...} [Surat al-Hujurāt: 1]. He Almighty made what our Prophet (ﷺ) came with, containing guidance, mercy, the truth, and clarification. Allah Almighty says:

﴿وَمَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِي ٱخۡتَلَفُواْ فِيهِ وَهُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ64﴾

{We have only sent down to you the Book so that you may make clear to them what they differed over and as a guidance and mercy for people who believe.} [Surat an-Nahl: 64].

O servants of Allah, there are abundant proofs that guidance, uprightness, mercy, light, salvation, and safety are all achieved by following the Sunnah of our Prophet (ﷺ), adhering to his way, venerating his status, and sincerely believing in what he came with; and that all evil results from opposing his Sunnah and guidance and rejecting them. Allah Almighty says:

﴿قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلۡأُمِّيِّ ٱلَّذِي يُؤۡمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمۡ تَهۡتَدُونَ158﴾

{Say [O Prophet], “O people, I am the Messenger of Allah to you all. To Him belongs the dominion of the skies and earth; none has the right to be worshiped except Him; He gives life and causes death.” So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him, so that you may be guided.} [Surat al-A‘rāf: 158] Therefore, the Almighty Lord warned us against disobedience to the Prophet's Sunnah and the commands and prohibitions contained therein. Whoever rejects or denies anything of it or feels doubtful about what is authentic therein has fallen into the circle of Kufr and misguidance and gone out of the circle of Islam and Iman. Allah Almighty says:

﴿...فَلۡيَحۡذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنۡ أَمۡرِهِۦٓ أَن تُصِيبَهُمۡ فِتۡنَةٌ أَوۡ يُصِيبَهُمۡ عَذَابٌ أَلِيمٌ﴾

{...so let those who disobey his command beware lest a trial afflict them or they be afflicted with a painful punishment.} [Surat an-Nūr: 63].

Imam Ahmad (may Allah have mercy upon him) said: "Do you know what a Fitnah (trial) is? Fitnah is Shirk. Perhaps if one rejects part of the Sunnah, deviation will occur in their heart and they will be ruined."

O servants of Allah, the Book and the Sunnah are two closely connected sources. It is the duty of every Muslim to adhere to what is commanded by and brought by our noble Prophet (ﷺ) and avoid what he forbade and warned against. Allah Almighty says:

﴿...وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُواْ...﴾

{...whatever the Messenger gives you, then take it, and whatever he forbids you from, then refrain from it...} [Surat al-Hashr: 7], Al-Miqdām ibn Ma'di Karib (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«أَلَا إِنِّي أُوتِيتُ الكِتَابَ وَمِثْلَهُ مَعَهُ، أَلَا يُوشِكُ رَجُلٌ شَبْعَانٌ عَلَى أَرِيكَتِهِ يَقُولُ: عَلَيْكُمْ بِهَذَا القُرْآنِ، فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ»

"Verily, I have been given the Book and something like it along with it. It will soon happen that a well-fed man lying on his couch will say: Adhere to this Qur'an. What you find in it as permissible, treat it as permissible, and what you find in it as

impermissible, treat it as impermissible." [Narrated by Ahmad (17174), Abu Dāwūd (4604), and At-Tabarāni in Al-Kabīr (20/668); Al-Albani classified it as Sahih].

Ibn Abi Rāfi‘ related from his father (may Allah be pleased with him) that the Prophet (ﷺ) said:

«لَا أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ: لَا نَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ».

"Let me not find anyone of you reclining on his couch, and when he hears something I have commanded or prohibited, he says: We do not know of that; we only follow what we find in the Book of Allah." [Narrated by Abu Dāwūd (4605), Ibn Mājah (13), and At-Tirmidhi (2854); Al-Albani classified it as Sahīh].

So, we are required to follow the Qur'an and the Sunnah and not differentiate between them.

May Allah bless the noble Qur’an for me and you, and may He make us benefit from the verses and wise remembrance contained therein. I say what you hear, and I ask Allah's forgiveness for me and you for every sin. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah. I praise Him, seek His help, and ask for His forgiveness and guidance. I believe in Him, rely upon Him, do not deny Him, and take as enemies those who deny Him. I bear witness that

there is no god but Allah, alone, with no partner, and that Muhammad is His servant and Messenger. Whoever obeys Allah and His Messenger (ﷺ) has been rightly guided, and whoever disobeys Allah and His Messenger has gone far astray and is extremely misguided.

Text of the Second Sermon

To proceed: O servants of Allah, the actualization of the meaning of the testimony that Muhammad is the Messenger of Allah is that a Muslim should extol what the noble Prophet (ﷺ) came with - He should obey what he commanded and shun what he forbade and warned against, believe what he said, not worship Allah except according to how he prescribed, and beware of disobeying Him or casting doubts on what he came with. Allah Almighty says:

﴿إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ51﴾

{As for the believers, when they are called to Allah and His Messenger so that he may judge between them, they say, “We listen and obey.” It is they who are the successful ones.} [Surat an-Nūr: 51], Allah Almighty also says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلْأَمْرِ مِنكُمْۖ فَإِن تَنَٰزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ...﴾

{O you who believe, obey Allah and obey the Messenger, and those who are in authority from

you. If you disagree over anything, refer it to Allah and the Messenger...} [Surat an-Nisā': 59].

Al-ʿAllāmah Ibn al-Qayyim (may Allah have mercy upon him) said: The Muslims are in unanimous agreement that referring something back to the Messenger (ﷺ) means referring to him during his lifetime and referring to his Sunnah after his death, and they agreed that the obligation to refer to him did not cease after his death (ﷺ).

In the Sahīh Collection of Bukhari, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَنْ يَأْبَى؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى».

"All of my Ummah will enter Paradise except those who refuse." It was said: "And who would refuse, O Messenger of Allah?" He said: "Whoever obeys me will enter Paradise, and whoever disobeys me has refused." [Narrated by Bukhari: 7280]

How significant it is—O servants of Allah—to honor the Sunnah within the hearts and apply it to all affairs of life, for it is the ship of salvation and success and the path to guidance. No statement or opinion of any human being should take precedence over it. What is contained in it is like what is contained in the Book of Allah Almighty. They are treated alike. Al-Hasan ibn Jābir (may Allah have mercy upon him) said: I heard Al-

Miqdām ibn Ma‘di Karib (may Allah be pleased with him) say:

«حَرَّمَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ أَشْيَاءَ، ثُمَّ قَالَ: يُوشِكُ أَحَدُكُمْ أَنْ يُكَذِّبَنِي وَهُوَ مُتَّكِئٌ عَلَى أَرِيكَتِهِ يُحَدِّثُ بِحَدِيثِي فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ، فَمَا وَجَدْنَا فِيهِ مِنْ حَلَالٍ اسْتَحْلَلْنَاهُ، وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ، أَلَا إِنَّمَا حَرَّمَ رَسُولُ اللَّهِ ﷺ مِثْلَ مَا حَرَّمَ اللَّهُ»،

"The Messenger of Allah (ﷺ) forbade things during the day of the battle of Khaybar and then said: "It will soon happen that one of you will deny me while reclining on his couch. A hadith of mine will be related to him, and he says: The Book of Allah is the judge between us and you. What we find in it as lawful, we treat it as lawful, and what we find in it as unlawful, we treat it as unlawful. Indeed, the Messenger of Allah (ﷺ) forbade that which Allah forbade." Al-Awzā‘i (may Allah have mercy upon him) reportedly said to one of his companions: "If a hadith reaches you about the Messenger of Allah (ﷺ), beware of adopting anything different than it, for indeed the Messenger of Allah (ﷺ) was conveying (revelation) from Allah Almighty."

The honorable Imam Sufyān ibn Sa‘īd ath-Thawri (may Allah have mercy upon him) reportedly said: "Indeed, knowledge, all of it, is based on transmitted texts." Malik (may Allah have mercy upon him) said: "Everyone one of us refutes and is refuted, except for the occupant of this grave," and he pointed to the grave of the

Messenger of Allah, peace and blessings be upon him.

These are the commandments of the predecessors of this Ummah. So, adhere to the upright course and straight path traversed. Indeed, one of the greatest reasons for falling into temptations and one of the greatest causes of tribulations is violation of the teachings of Allah and the teachings of His Messenger (ﷺ), in terms of beliefs and deeds. Thus, you find a people who claim to love the Prophet (ﷺ) and follow him, while they revile his Companions and declare them to be disbelievers, slander his honor, and accuse his wives. You also find a people who claim to love the Prophet (ﷺ) and follow him, while they contradict his commands, extol him, and attribute to him the qualities of Allah, the Lord of the worlds. You may also find parties who claim to love the Messenger (ﷺ) and follow him, while they contradict his Sunnah and follow other courses that run counter to his guidance and path, as they form parties and blocs in devilish ways that have nothing to do with Islam. Furthermore, there are some who claim to love the Prophet (ﷺ) and follow him, while they practice religious innovations for which Allah sent down no authority, and they celebrate innovative festivities, like celebrating the Prophet's Birthday and the Isrā' and Mi'rāj, as well as other things which were neither done by the Messenger of Allah

(ﷺ) nor by his Companions, and which have nothing to do with Islam. All these acts prove the falseness of their claim about loving and following the Prophet (ﷺ). Indeed, he who loves him will observe his commands, adhere to his guidance, and love his Companions and follow their path.

O Allah, make us steadfast upon the Qur'an and Sunnah. O Allah Who turns the hearts, make our hearts steadfast upon Your religion. O Allah Who directs the hearts, direct our hearts towards obedience to You.

Our Lord, give us good in this world and good in the Hereafter and protect us from the punishment of the Fire. May Allah's peace and blessings be upon our Prophet Muhammad.

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Sermon Title

Sincerity

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask Him for forgiveness. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He sends astray, none can guide. I testify that there is no god but Allah, alone, with no partner. And I testify that Muhammad is His servant and Messenger.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you.}

[Surat an-Nisā': 1],

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ18﴾

{O you who believe, fear Allah, and let every soul consider what it has put forth for tomorrow. And fear Allah. Indeed, Allah is All-Aware of what you do.} [Surat al-Hashr: 18].

Text of the First Sermon

To proceed:

Indeed, the best speech is the Book of Allah, and the best guidance is that of Muhammad. The worst things are the newly-introduced ones, and every religious innovation is misguidance.

O servants of Allah:

Our Almighty Lord is the sole Creator of the creation. He is their Lord, Owner, and Creator. He is the only Lord. None of His creation shares His lordship with Him. The same applies to His divinity, for He alone is worthy of worship. So, worship must

be purely devoted to Him and free from any association with any created being. In one's words, actions, and will, a person must seek the pleasure of Allah alone.

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ 162 لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ163﴾

{Say, "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds.

He has no partner. This is what I have been commanded, and I am the first to submit to Allah.} [Surat al-An'ām: 162-163], A sincere person rids his deeds of seeking people's attention in doing them. He does not seek people's praise, a worldly position, or a financial or moral benefit. Abu 'Umāmah al-Bāhili (may Allah be pleased with him) reported that a man came to the Prophet (ﷺ) and said: "What do you think of a man who fights whilst seeking reward and fame - what will he have?" The Messenger of Allah (ﷺ) said:

«لَا شَيْءَ لَهُ»، فَأَعَادَهَا ثَلَاثَ مَرَّاتٍ يَقُولُ لَهُ رَسُولُ اللَّهِ ﷺ: «لَا شَيْءَ لَهُ»، ثُمَّ قَالَ: «إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا، وَابْتُغِيَ بِهِ وَجْهُهُ»؛

"He will not have anything." He repeated it three times, and the Messenger of Allah (ﷺ) kept saying to him: "He will have nothing." Then, he said: "Allah does not accept any deed except what is done purely for Him and in pursuit of His face (the reward of looking at Allah)." [Narrated by An-

Nasā'i: 3140; Al-'Irāqi and Al-Albani classified it as Hasan].

Allah commands His servants to sincerely devote worship to Him alone. He Almighty says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ5﴾

{Although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith, and to establish prayer and give zakah; that is the true religion.} [Surat al-Bayyinah: 5], Sincerity is the core and essence of worship. If people [or anything else] have any share in this worship, even if only a little, Allah will not accept it. Our Almighty Lord is the One Who is most free from wanting partners. If a person performs a deed and associates anyone with Him in it, He discards him and his Shirk. So, deeds must be purely done for Allah; a worshiper must intend in their heart the pursuit of their Lord's pleasure by this worship.

Sincerity is the basis of all acts of worship. Actions of the body are subservient to the heart. The intention is like the soul of the action. One of the things about which the Prophet (ﷺ) feared for us is the lack of sincerity and showing off to people in our good deeds. Mahmūd ibn Labīd reported that the Messenger of Allah (ﷺ) said:

«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكُ الْأَصْغَرُ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا الشِّرْكُ الْأَصْغَرُ؟ قَالَ: «الرِّيَاءُ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ تُجَازَى الْعِبَادُ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنتُمْ تُرَاؤُونَ بِأَعْمَالِكُمْ فِي الدُّنْيَا، فَانْظُرُوا؛ هَلْ تَجِدُونَ عِندَهُمْ جَزَاءً؟»؛

"The thing that I fear most for you is minor Shirk." They said: "What is minor Shirk, O Messenger of Allah?" He said: "It is Riyā' (showing off). Allah Almighty will say on the day when all people will be held accountable for their deeds: 'Go to those whom you used to show off your deeds to in the worldly life and see whether you find any reward with them?'" [Narrated by Ahmad: 23636) and Al-Baghawi in "Sharh As-Sunnah" (4135); and Albani classified it as Hasan]

So, the most valuable thing in this worldly life is sincerity. When a person strives to remove Riyā from their heart, Satan brings them another form of Riyā'. Therefore, a wise person should be mainly concerned with correcting their intention and ridding it of defects. Their concern with sincerity should take precedence over any other concern. Abu Mūsa al-Ash'ari reported that the Messenger of Allah (ﷺ) addressed us one day and said:

«أَيُّهَا النَّاسُ، اتَّقُوا هَذَا الشِّرْكَ، فَإِنَّهُ أَخْفَىٰ مِنْ دَبِيبِ النَّمْلِ»، فَقَالَ لَهُ مَنْ شَاءَ اللَّهُ أَنْ يَقُولَ: وَكَيْفَ نَتَّقِيهِ وَهُوَ أَخْفَىٰ مِنْ دَبِيبِ النَّمْلِ يَا رَسُولَ اللَّهِ؟ قَالَ قُولُوا: «اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ»؛

"O people, be heedful of this Shirk, for indeed it is more hidden than the creeping of ants." Someone said to him: "How can we be heedful of it while it is

more hidden than the creeping of ants, O Messenger of Allah?" He said: "Say: Allahumma inna naʻūdhu bika min an nushrika bika shay'an naʻlamuh wa nastaghfiruka lima la naʻlam (O Allah, we seek refuge with You that we should associate anything we know with You, and we ask You for forgiveness for what we do not know)." [Narrated by Ahmad (19606), Ibn Abi Shaybah (30163), and At-Tabarāni in 'Al-Awsat' (3479); Al-Albani classified it as Hasan (sound)]

The pious scholar Imam Ibn al-Qayyim said: Sincerity and the love of people's praise, commendation and the greedy desire for what they have, cannot both be present in a heart, just as fire and water do not join together, nor do a lizard and a whale. If your soul prompts you to seek sincerity, turn first to the greedy desire and slay it with the knife of hopelessness, and turn to praise and commendation and renounce them the way those who intensely love this worldly life renounce the Hereafter. If you rightly slay the greedy desire and renounce praise and commendation, sincerity will be easy for you. If you were to ask, 'what makes it easy for me to slay the greedy desire and renounce praise and commendation?' I would say, as for slaying the greedy desire, it will be made easy for you by your certain knowledge that there is nothing greedily pursued except that its treasures lie in the Hand of Allah; none but Him possesses them, and

none but Him gives anybody from it. As for indifference to praise and commendation, it will be made easy for you by your knowledge that there is no one whose praise avails and adorns and whose dispraise causes harm and disgrace, except Allah alone. A Bedouin once said to the Prophet (ﷺ): 'My praise is adornment, and my dispraise is disgrace.' Thereupon, he said:

«ذاك الله عزَّ وجلَّ»

"That (who you've described) is Allah, the Mighty and Majestic." [Narrated by ʻAbdur-Razzāq in his 'Tafsīr' (3/231) and At-Tabari (26/122); it is a Mursal hadith] So, be indifferent to the praise of one whose praise does not adorn you, and to the condemnation of one whose condemnation does not disgrace you. Desire the praise of the One (Allah) in whose praise is all adornment, and in whose condemnation is all disgrace. This cannot be achieved except with patience and certainty. For whenever you lose patience and certainty, you are like one who wants to travel by sea without a vessel. The Almighty said:

﴿فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ وَلَا يَسۡتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ60﴾

{So be patient, for Allah’s promise is true, and do not let those who have no faith discourage you.}

[Surat ar-Rūm: 60], Allah Almighty also said:

﴿وَجَعَلۡنَا مِنۡهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا لَمَّا صَبَرُواْۖ وَكَانُواْ بِـَٔايَٰتِنَا يُوقِنُونَ24﴾

{We made some of them leaders, guiding by Our command, because they observed patience and firmly believed in Our signs.} [Surat as-Sajdah: 24] Al-Fawā'id (p:149).

Introduction to the Second Sermon

Praise be to Allah, the Lord of the worlds, and may Allah's peace and blessings be upon the one who taught us what benefits us, clarified to us the distinction between truth and falsehood, and made clear to us the ways in which Satan approaches us.

Text of the Second Sermon

To proceed:

Through useful knowledge—founded upon proof from the texts of the two sources of revelation—the truth becomes distinct from falsehood, and ambiguous matters are clarified.

My brothers:

A lonely man becomes too lazy to perform righteous deeds, but when he is with others, he becomes active. This is like our condition in Ramadan, for a person engages in Qiyām al-Layl (voluntary night prayer) with his fellow Muslims in the mosque, whereas he does not perform it before Ramadan or after it. Likewise, he does not observe voluntary fasting alone, yet when he is with his fellow Muslims, he observes it. Also, a Muslim comes to the mosque on Friday actively, which he does not find every day. This includes other acts of worship in which a person becomes active in the

company of others. This may be thought to be Riyā' that must be abandoned in such a condition.

This is not the case at all. Indeed, every believer desires to worship Allah Almighty and perform Qiyām al-Layl and fast during the daytime. However, he may be hindered by some obstacles and preoccupations, or overcome by dominant desires, or dragged by heedlessness, whereas seeing others may be a cause for dispelling the heedlessness. Another possibility is that obstacles and preoccupations may be dispelled in some situations where a person is filled with energy and competes with his brothers, finding it hard to let them outdo him in worshiping Allah. This prompts him to engage in good deeds, not in Riyā', which is something praiseworthy. Let a worshiper exert their utmost at that time and seize the opportunity when they feel energetic towards worship. Although if they know themself to be inclined to Riyā' and seeking people's praise and commendation, then they should avoid that.

My brothers:

Having multiple intentions in worship does not fall under Riyā', but it contradicts what is recommended from sincerity. If a person engages in an act of worship and seeks some worldly benefit along with it, like obtaining money, good health, and the like, this is permissible and is not Riyā'. It is permissible to conduct Jihad for the sake of reward

and war booty. Abu Hurayrah (may Allah be pleased with him) reported that a man came to the Prophet (ﷺ) and said: “I have married a woman from the Ansar.” The Prophet (ﷺ) said to him:

«هَلْ نَظَرْتَ إِلَيْهَا؛ فَإِنَّ فِي عُيُونِ الْأَنْصَارِ شَيْئًا؟»، قَالَ: قَدْ نَظَرْتُ إِلَيْهَا، قَالَ: «عَلَى كَمْ تَزَوَّجْتَهَا؟»، قَالَ: عَلَى أَرْبَعِ أَوَاقٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «عَلَى أَرْبَعِ أَوَاقٍ! كَأَنَّمَا تَنْحِتُونَ الْفِضَّةَ مِنْ عُرْضِ هَذَا الْجَبَلِ! مَا عِنْدَنَا مَا نُعْطِيكَ، وَلَكِنْ عَسَى أَنْ نَبْعَثَكَ فِي بَعْثٍ تُصِيبُ مِنهُ»، قَالَ: فَبَعَثَ بَعْثًا إِلَى بَنِي عَبْسٍ، بَعَثَ ذَاكَ الرَّجُلَ فِيهِمْ»

"Did you look at her, for there is something in the eyes of the Ansār?" He said: "I did look at her." He said: "For how much did you marry her?" He said: "For four ounces." Thereupon, the Prophet (ﷺ) said to him: "For four ounces! It seems as if you people dig out silver from the side of this mountain! We do not have anything to give you. But perhaps we will send you on an expedition where you will get (war booty)." So, he sent an expedition to Banu ‘Abs and sent that man with them. [Narrated by Muslim: 1424].

The Prophet (ﷺ) sent him on that expedition to obtain the reward as well as the war booty.

Also, Hajj is an act of worship and an obedience, so a Muslim may perform Hajj with the intention of Hajj, and combine it with the intention of trade during the rituals of Hajj, such as selling and the like; Ibn Abbas, may Allah be pleased with them both, said: "Dhul-Majāz and ‘Ukāz were the places that people would trade in Jāhiliyyah (the pre-

Islamic period of ignorance). When Islam came, it was as if they hated it, until the verse was revealed: {There is no blame upon you for seeking the bounty of your Lord [by trading]} regarding the seasons of Hajj.}" [Narrated by Bukhari (1770)]

Combining intentions in worship includes:

The pursuit of academic degrees and knowledge. The Shar'i knowledge is a form of piety and worship. A student may seek the Shar'i knowledge with the aim of winning the pleasure of Allah and may associate with his intention the pursuit of an academic degree, which benefits him in this worldly life, based on this hadith:

«مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَىٰ بِهِ وَجْهُ اللَّهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ - يَعْنِي: رِيحَهَا-»؛

"Whoever learns knowledge that should be sought for the sake of Allah, but he learns it only to gain a worldly benefit, he will not smell the fragrance of Paradise on the Day of Resurrection - meaning: its scent." [Narrated by Imam Ahmad (8456), Abu Dāwūd (3664), and Ibn Mājah (260); Al-Albani classified it as Sahīh (authentic)]

The hadith indicates that whoever seeks the Shar'i knowledge for the sake of the worldly life and the Hereafter is not subject to this warning - and Allah knows best.

Likewise, if a person teaches the Qur'an to others, proclaims the Adhān, or leads people in

prayer for the sake of worldly life and the Hereafter, they do not incur a sin. However, if they purify the action and strictly devote it to Allah, and they dedicate themself to this otherworldly work, whether or not they attain worldly gains, their condition is more complete and their reward is greater. Combining intention of impressing people with the intention of worship, all or part of it, is a Shirk that renders deeds worthless, and its perpetrator is among those subject to a warning of the punishment of Allah. As for intending some worldly benefit along with the intention of worship, it is permissible. This is the secret behind the difference between the two issues - and it is Allah Who guides to what is right.

Shaykh ʻAbdur-Rahmān ibn Saʻdi said in "Al-Qawl As-Sadīd" (p. 128): Working for the sake of this world and to attain its purposes. If the servant's entire intention is for this purpose, and he has no intention that is for the sake of Allah and the Hereafter, then he has no share in the Hereafter. This action, with this description, does not come from a believer, for the believer—even if he is weak in faith—must desire Allah and the Hereafter. As for one who performs an act for the sake of God and for the sake of this world, and the two intentions are equal or nearly equal, then this person, although a believer, is deficient in faith, monotheism, and sincerity, and his deed is deficient due to its lack of

perfect sincerity. As for one who works for God alone and is perfectly sincere in his work, but he takes a known wage for his work which he uses to help him in his work and religion… this taking [of the wage] does not harm the servant's faith and monotheism, because he did not intend the world with his action, but rather he intended the religion, and intended for what he obtained to be an aid for him in upholding the religion.

Whoever usually performs a certain act of worship should perform it whether other people are present or absent. Accordingly, whoever regularly recites the Qur'an, performs Qiyām, or fasts and then travels with people or stays with someone as a guest, they should maintain what they usually do and not abandon it. Satan may come to them and keep trying with them until they stop doing their good deeds on the grounds of avoiding Riyā'. Al-Fudayl ibn 'Iyād said: "Abandoning a deed for the sake of people is Riyā', and performing a deed for the sake of people is Shirk."

Likewise, if a person has the habit of offering the Duha prayer, they should perform it at work and not abandon it, provided their prayer does not affect their work.

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Sermon Title

The Danger of Shirk

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness and repent to Him. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and all his Companions.

Text of the First Sermon

To proceed: Know—may Allah show mercy to you—that the duty most incumbent upon every Muslim man and woman is to know Tawhid (monotheism) and to hold firmly to it, and to know what Shirk (polytheism) is, to beware of it and to get rid of it. The Tawhid of a person cannot be sound without knowing what Shirk is and disavowing it.

Hudhayfah ibn al-Yamān (may Allah be pleased with him) said: People used to ask the Messenger of Allah (ﷺ) about good, but I used to ask him about evil for fear that it would overtake me. [Agreed upon].

O servants of Allah:

Allah made our attainment of Paradise and salvation from the Hellfire conditional upon us dying safe from Shirk. It is narrated in the Two Sahīh Collections: a man came to the Prophet (ﷺ) and said: "O Messenger of Allah, what are the two imperatives?" He said:

«مَنْ مَاتَ لَا يُشرِكُ بِاللَّهِ شَيئًا دَخَلَ الجَنَّةَ، وَمَنْ مَاتَ يُشرِكُ بِاللَّهِ شَيئًا دَخَلَ النَّارَ».

""Whoever dies while associating no partner with Allah will enter Paradise, and whoever dies while associating partners with Allah will enter the Hellfire.""

In the Two Sahih Collections, Abu Dharr (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«جَاءَنِي جِبرِيلُ فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشرِكُ بِاللَّهِ شَيئًا دَخَلَ الجَنَّةَ. قُلتُ: وَإِنْ زَنَى وَإِن سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِن سَرَقَ».

"Gabriel (Jibrīl) came to me and said: 'Whoever dies among your Ummah while associating nothing with Allah will enter Paradise.' I said: 'Even if they have committed adultery and stolen?' He said: 'Even if they have committed adultery and stolen.'"

Shirk is the worst wrongdoing, the greatest misdeed, and the gravest among the major sins. The Prophet was asked, 'O Messenger of Allah, what is the gravest sin?' He said:

«أَنْ تَجعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

"To set up an equal to Allah while He has created you." [Narrated by Bukhari and Muslim] It is

because this constitutes devotion of Allah's pure right to others and equating weak and helpless creatures and likening them to the Great Creator.

Luqman, the righteous man, said to his son as he advised him:

﴿...يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ﴾

{...O my dear son, do not associate partners with Allah. Indeed, associating partners with Allah is the worst wrongdoing."} [Surat Luqmān: 13].

The polytheists will say on the Day of Judgment to those they used to associate as partners with Allah:

﴿تَٱللَّهِ إِن كُنَّا لَفِي ضَلَٰلٖ مُّبِينٍ 97 إِذۡ نُسَوِّيكُم بِرَبِّ ٱلۡعَٰلَمِينَ98﴾

{By Allah, we were clearly misguided
when we deemed you equal to the Lord of the worlds.} [Surat ash-Shu'arā': 97-98].

Since Shirk represents a lack of appreciation for the All-Knowing King, the Owner of Majesty and Honor, Allah has ruled that Shirk is not forgiven if a person dies while engaged in it and has not repented therefrom. Allah Almighty says:

﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ...﴾

{Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills...} [Surat an-Nisā': 48], Allah Almighty also says:

﴿...إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُ...﴾

{...whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire...} [Surat al-Mā'idah: 72].

To assert the graveness of the crime of Shirk, Allah revealed to the people with the greatest status and highest rank in His sight—His prophets and messengers—that Shirk annuls all their deeds and renders them worthless if they engage in it:

﴿وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ65 بَلِ ٱللَّهَ فَٱعۡبُدۡ وَكُن مِّنَ ٱلشَّٰكِرِينَ66﴾

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.}

Rather, worship Allah alone and be among those who are grateful.} [Surat az-Zumar: 65-66], He also said:

﴿...وَلَوۡ أَشۡرَكُواْ لَحَبِطَ عَنۡهُم مَّا كَانُواْ يَعۡمَلُونَ﴾

{...if they were to associate others with Him, all their deeds would have been nullified.} [Surat al-An'ām: 88].

Therefore, all prophets forbade Shirk, warned against it, and called to Tawhid. Allah Almighty says:

﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods..."} [Surat an-Nahl: 36].

Associating partners with Allah is the greatest sin by which Allah is ever disobeyed. Whoever associates partners with Allah, Allah will forbid Paradise for him and decree that he enter the Hellfire, abiding therein eternally. He Almighty says:

﴿...إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ﴾

{...whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire, and the wrongdoers will have no helpers.} [Surat al-Mā'idah: 72].

Major Shirk is to devote worship, in any form, to other than Allah, such as supplication, sacrifice, vows, and submission. Any worship to other than Allah is Shirk, even if it is directed to the prophets, angels, messengers, or righteous people. It constitutes association of partners with Allah Almighty, and with it no good deed can be valid and no religion can be sound, whatsoever. The deeds of a polytheist are not accepted, even if they worship Allah day and night, as long as they mix Shirk with their worship.

﴿ٱلَّذِينَ ءَامَنُواْ وَلَمۡ يَلۡبِسُوٓاْ إِيمَٰنَهُم بِظُلۡمٍ﴾

{Those who believe and do not mix their faith with falsehood} - i.e., with Shirk -

﴿أُوْلَٰٓئِكَ لَهُمُ ٱلۡأَمۡنُ وَهُم مُّهۡتَدُونَ﴾

{Those are the ones who will be secure, and it is they who are rightly guided.} [Surat al-An‘ām: 82]

May Allah bless the noble Qur’an for me and you.

Introduction to the Second Sermon

Praise be to Allah, the Lord of the worlds. I bear witness that there is no god but Allah, alone, with no partner. And I bear witness that Muhammad is the servant and Messenger of Allah. May Allah's abundant peace and blessings be upon him and his family and Companions.

Text of the Second Sermon

O servants of Allah:

After we knew Shirk and that it is the cause of ruin and entry into the Hellfire, it is incumbent upon us to know the path to salvation and entry into Paradise, namely Tawhid.

Tawhid: It is to worship Allah alone, and it is the purpose for which Allah created the jinn and humankind. Allah Almighty says:

﴿وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ56﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] i.e., they worship Me alone and do not associate anything with Me.

And monotheism is what prevents eternal damnation in the Hellfire, even for the disobedient and the perpetrators of major sins, for Allah has forbidden the Fire for whoever says: 'There is no god but Allah,' seeking by that the Face of Allah.

When a person devotes worship to Allah alone, they find relief in their chest and tranquility in their heart. Their hearts are liberated from servitude to created beings.

﴿فَمَن يُرِدِ ٱللَّهُ أَن يَهۡدِيَهُۥ يَشۡرَحۡ صَدۡرَهُۥ لِلۡإِسۡلَٰمِ...﴾

{So whoever Allah wills to guide, He opens his heart to Islam...} [Surat al-An'ām: 125].

Through it, worries are relieved and distresses are removed.

﴿...فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ﴾

{...then he cried out in the depths of darkness, "None has the right to be worshiped except You. Glory be to You! I have certainly done wrong."} [Surat al-Anbiyā': 87].

In his book "Al-Fawā'id", Ibn al-Qayyim (may Allah have mercy upon him) said: "The hardships of this world are not repelled by anything like that of Tawhid."

It is the cause of a good life. Rather, no happiness can be attained in this world except through it. Allah Almighty says:

﴿مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗ...﴾

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life...} [Surat an-Nahl: 97].

From the means of steadfastness upon Tawhid are: supplicating to Allah for steadfastness, avoiding religious innovations, doubts, and desires, increasing acts of obedience (to Allah), seeking knowledge of Islamic law, and asking the pious scholars about what is unclear from it.

Among the key methods for actualizing Tawhid is that: A Muslim should seek help from Allah Almighty and rely upon Him to grant him assistance in this regard. If Allah does not help him, this matter cannot be easy for him. This is the meaning of the verse in Surat al-Fātihah:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ5﴾

{You alone we worship, and You alone we ask for help.} [Surat al-Fātihah: 5], So, we must worship Allah Almighty alone, and this cannot be achieved without seeking help from Allah Almighty alone for the fulfillment of this great requirement.

One of the means for actualizing Tawhid and keeping away from Shirk is: supplication. It is reported in a hadith that the Prophet (ﷺ) said to Abu Bakr (may Allah be pleased with him):

«وَالَّذِي نَفْسِي بِيَدِهِ لَلشِّرْكُ أَخْفَى مِنْ دَبِيبِ النَّمْلِ، أَلَا أَدُلُّكَ عَلَى شَيْءٍ إِذَا قُلْتَهُ ذَهَبَ عَنْكَ قَلِيلُهُ وَكَثِيرُهُ؟ قَالَ: قُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ»،

"By the One in Whose Hand my soul is, Shirk is more concealed than the creeping of ants. Shall I not guide you to something that, if you say it, will remove it from you, a large amount of it and a little?" He said: "Say: 'O Allah, I seek refuge with You from associating partners with You while I know, and I seek Your forgiveness for doing so while I do not know.'" [Narrated by Abu Ya'la (60) and Bukhari in Al-Adab Al-Mufrad; Al-Albani classified it as Sahīh (authentic)]

May Allah's peace and blessings be upon His Prophet...

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Sermon Title

The Concept of Worship in Islam

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask Him for forgiveness. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He sends astray, none can guide. I testify that there is no god but Allah, alone, with no partner. And I testify that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his family and Companions.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims.}

[Surat Āl ‘Imrān: 102],

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you.} [Surat an-Nisā’: 1],

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا70 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا71﴾

{O you who believe, fear Allah and say what is right,

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph.} [Surat al-Ahzāb: 70-71].

Text of the First Sermon

To proceed: Allah Almighty says in His complete revelation:

﴿وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ56﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56].

This divine explanation and declaration emphasize to us that the purpose behind creating

jinn and humans, and the reason for which Allah brought creation into existence, is worship. Allah Almighty has confined the wisdom behind creating those accountable beings to His will that they worship Him and associate nothing with Him.

This is what Allah sent all messengers with, and they called their communities to it.

﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ...﴾

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods"...} [Surat an-Nahl: 36].

O Muslims! It is evident that each one of us should know the purpose for which Allah has created us. But what is the worship that Allah wants from us? What is its concept in Islam? Is it, as some people think, the mere performance of prayer, Zakah, fasting, and Hajj, whilst it has nothing to do with morals, manners, and social dealings?

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: Worship is a comprehensive term that refers to all words and actions, both inward and outward, that Allah loves and is pleased with.

Prayer, Zakah, fasting, Hajj, truthful speech, fulfillment of trust, obedience to one's parents, keeping promises, commanding what is right, forbidding what is wrong, Jihad against the disbelievers and hypocrites, and kindness to

neighbors, orphans, the poor, and slaves—including humans and animals—as well as supplication, Dhikr, recitation of the Qur'an, and similar actions all fall under worship.

Likewise, loving Allah and His Messenger, fearing Allah and turning to Him in repentance, devoting the religion sincerely to Him, being patient with His decree, giving thanks for His blessings, being content with His judgment, relying upon Him, hoping for His mercy, fearing His punishment, and similar actions are all acts of worship to Allah.

O Muslims! The purpose of all human existence is confined to worship, and it does not extend beyond it in any way. In other words, it encompasses a Muslim's entire life. Allah Almighty says:

﴿قُلۡ إِنَّ صَلَاتِي وَنُسُكِي وَمَحۡيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ 162 لَا شَرِيكَ لَهُۥۖ وَبِذَٰلِكَ أُمِرۡتُ وَأَنَا۠ أَوَّلُ ٱلۡمُسۡلِمِينَ163﴾

{Say, "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds.

He has no partner. This is what I have been commanded, and I am the first to submit to Allah.} [Al-An'am: 162-163].

Islam is life, and it must encompass all aspects of life and cannot be limited to one aspect overlooking another.

When the Negus asked Ja‘far ibn Abi Tālib about Islam, he began describing how they had been during Jāhiliyyah (Pre-Islamic era of ignorance) and how their condition changed after the Prophet called them to Islam. He said:

«حَتَّى بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا مِنَّا، نَعْرِفُ نَسَبَهُ وَصِدْقَهُ، وَأَمَانَتَهُ وَعَفَافَهُ، فَدَعَانَا إِلَى اللَّهِ تَعَالَى لِنُوَحِّدَهُ وَنَعْبُدَهُ، وَنَخْلَعَ مَا كُنَّا نَعْبُدُ نَحْنُ وَآبَاؤُنَا مِنْ دُونِهِ مِنَ الحِجَارَةِ وَالأَوْثَانِ، وَأَمَرَ بِصِدْقِ الحَدِيثِ، وَأَدَاءِ الأَمَانَةِ، وَصِلَةِ الرَّحِمِ، وَحُسْنِ الجِوَارِ، وَالْكَفِّ عَنِ المَحَارِمِ وَالدِّمَاءِ، وَنَهَانَا عَنِ الفَوَاحِشِ وَقَوْلِ الزُّورِ، وَأَكْلِ مَالِ اليَتِيمِ، وَقَذْفِ المُحْصَنَةِ، وَأَمَرَنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَأَمَرَ بِالصَّلَاةِ، وَالزَّكَاةِ، وَالصَّوْمِ"، قَالَ: "فَعَدَّدَ عَلَيْهِ أُمُورَ الإِسْلَامِ»

"until Allah sent us a messenger from among us, whose lineage, truthfulness, honesty, and chastity we knew. He called us to Allah Almighty, to believe in His oneness and worship Him, and to renounce what we and our forefathers used to worship besides Him, such as stones and idols. He commanded us to speak the truth, fulfill trusts, maintain kinship ties, treat neighbors kindly, and refrain from forbidden actions and bloodshed. He forbade us from immorality, false testimony, consuming the property of orphans, and slandering chaste women, and ordered us to worship Allah alone and associate nothing with Him. He enjoined prayer, Zakah, and fasting." He said: "And he listed for him the matters of Islam." to the end of the hadith. [Narrated by Ahmad (1740), Abu Na‘īm in "Al-Hilyah" (1/115-116), and Al-Bayhaqi in "Dalā’il

An-Nubuwwah" (2/301-304); classified as Sahīh by Al-Albani].

Accordingly, it is necessary to correct the misconception of worship that limits it to certain acts of devotion, actions, or obligations. A person should firmly believe that if they perform any deed that pleases Allah and they do it sincerely for the sake of Allah Almighty, they will be rewarded for it. It is even regarded as an act of worship through which closeness to Allah is sought. So, he should not belittle any deed, small or great. Indeed, smiling in the face of your fellow Muslim is charity, and removing harmful objects from people's path is charity.

Worship encompasses numerous acts of goodness, including modesty, good manners, kind companionship, brotherliness for the sake of Allah, truthful speech, forgiveness, and pardon of others, and reconciling between those in conflict. It also extends to many other forms of conduct, behaviors, and social relationships.

O community of Muslims! If we want to clarify the error of those who believe in narrowing the scope of worship, let us reflect on how much time these worshiping rituals occupy in a day, a night, or a lifetime. Prayer takes a portion of the day and night; fasting is for one month in a year; Zakah is required annually from those upon whom it is due, with its conditions; and Hajj for those who are able

is only once in a lifetime and is performed over a few days.

So, what is the proportion of time these acts of worship occupy compared to a person's entire lifespan? It is a minimal and negligible percentage. Can a Muslim fulfill the obligation of prescribed worship solely through these worshiping rituals, when it is well-established that worship encompasses the entirety of a Muslim's life?

O people! When the concept of worship expands in a Muslim's understanding, he realizes that righteous deeds in general—which are not purely devotional in nature—can be transformed into worship, by correcting the intention for the sake of Allah Almighty and seeking His pleasure through these deeds.

In an agreed-upon hadith, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَيُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

"There is a charity to be given for each joint of the human body every day on which the sun rises; judging justly between two is a charity, helping a man with his mount, lifting him onto it or hoisting his belongings onto it, is a charity, a good word is a charity, every step that one takes to the prayer is a

charity, and removing what is harmful from the path way is a charity."

In fact, seeking sustenance, earning a livelihood, and striving to provide for oneself and one's dependents are among the great acts of worship for which one is rewarded, provided they are done in accordance with the Shariah and intended for a noble purpose.

Ka'b ibn 'Ujrah (may Allah be pleased with him) reported that a man passed by the Prophet (ﷺ), and the Companions of the Messenger of Allah (ﷺ) noticed his energy and vigor. They said: "O Messenger of Allah! If only this energy was used in the path of Allah!" The Prophet (ﷺ) said:

«إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صِغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى نَفْسِهِ يُعِفُّهَا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ»

"If he goes out striving to provide for his young children, he is in the path of Allah; if he goes out striving to provide for his elderly parents, he is in the path of Allah; if he goes out striving to earn for himself to avoid being dependent on others, he is in the path of Allah. But if he goes out to show off or to gain fame, he is in the path of Satan." [Narrated by At-Tabarāni in "Al-Mu'jam Al-Kabīr" (282) and "Al-Mu'jam Al-Awsat" (6835); classified as Sahīh by Al-Albani in "Sahīh Al-Jāmi'" (1428)]

Not only that, but things that are just permissible for a Muslim can even transform into acts of worship for which they are rewarded. Instinctive actions can turn into worship through good intentions and earn a reward for their doer.

Abu Dharr (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ»، قَالُوا: يَا رَسُولَ اللَّهِ! أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهَا فِيهَا وِزْرٌ؟ فَكَذَالِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ»

"And in your sexual intercourse there is charity." They said: "O Messenger of Allah! Does one of us satisfy his lust and have a reward for it?" He said: "You see, if he were to satisfy it unlawfully (via adultery), would he not incur a sin? Likewise, if he satisfies it lawfully, he will have a reward." [Narrated by Muslim (1006)].

This indicates that permissible things can turn into acts of worship through sincere intentions.

This is also supported by the fact that when the Prophet (ﷺ) visited Sa'd ibn Abi Waqqās before his death, he said to him:

«وَلَسْتَ تُنفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ بِهَا، حَتَّى اللُّقْمَةَ تَجْعَلُهَا فِي فِيِّ امْرَأَتِكَ»

"Indeed, you will not spend anything whilst seeking the pleasure of Allah except that you will be rewarded for it, even the morsel of food you place in your wife's mouth." [Agreed upon]

An-Nawawi (may Allah have mercy upon him) said: It indicates that permissible acts, when intended for the sake of Allah Almighty, become acts of worship and bring about a reward.

The Prophet (ﷺ) highlighted this by saying:

«حَتَّى اللُّقْمَةَ تَجْعَلُهَا فِي فِيِّ امْرَأَتِكَ»؛

"even the morsel of food you place in your wife's mouth." This is because a man's wife is among his most special worldly pleasures, desires, and permissible enjoyments. When he places a morsel of food in her mouth, this is usually done in moments of fondling, kindness, and the enjoyment of what is permissible. Such a condition is the furthest removed from acts of worship and matters of the Hereafter. Yet, the Prophet (ﷺ) informed us that if, by this morsel, he seeks the pleasure of Allah Almighty, he obtains a reward for that.

Any situation beyond this is more deserving of earning a reward if one intends thereby the pleasure of Allah Almighty. So, if a person does an action that is originally just permissible and intends thereby the pleasure of Allah Almighty, he will be rewarded for it. Examples include eating with the intention to gain strength for worship, sleeping to rest so one can rise for worship energetically, and enjoying intimacy with one's wife to protect himself and his gaze and the like from unlawful things, and to fulfil her rights and have righteous offspring.

O brothers! Our reference for understanding the meaning of worship is the Qur'an and the Sunnah. The practical example of that is the Companions, who were raised by the Messenger of Allah (ﷺ) and grasped the meaning of (Allah's statement):

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ56﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56], And they understood from this that worship is the ultimate purpose of human existence—as a Muslim engages in worship while practicing life in various fields—and that the two testimonies of faith, prayer, Zakah, fasting, and Hajj are the foundations of worship and the essential pillars of the religion, but they are not the only worship. Rather, they are refueling stations that assist them in performing the rest of the worship that encompasses their entire lives.

This true understanding of the meaning of worship made their sense of duty in work equal to their sense of duty in prayer, just as they felt the necessity of getting married, seeking sustenance, pursuing knowledge, and populating the earth.

Thus, we should understand that we are in worship while we are learning what benefits us, seeking sustenance, and working to populate the earth. We are in worship when we eat, drink, sleep, relax, play with our children, go to buy our necessities from the market, spend on our families

and children, maintain ties of kinship, communicate with our neighbors and friends, assist others in fulfilling their needs, and when we engage in various fields of life.

We should not forget that we are fulfilling worship to Allah Almighty. So, there should be no contradiction in our feelings when we pray and when we carry out these actions.

Mu'ādh (may Allah be pleased with him) said: "As for me, I sleep and stand in Qiyām, and I seek reward for my sleep as I seek it for my Qiyām." [Narrated by Bukhari (4341)]

He (may Allah be pleased with him) would seek reward for his sleep just as he would for Qiyām, because he intended by his sleep to strengthen himself for worship and acts of piety.

Ibn Hajar (may Allah have mercy upon him) said: "The meaning is that he seeks reward in rest just as he seeks it in fatigue, because rest, if intended to help in worship, is rewarded."

O brothers! The concept that calls for separating religion from life has had an impact on many people. As a result, they have excluded worship from various aspects of life—social, economic, intellectual, etc. They came to believe that worship is practiced in the mosque, and when it comes to worldly affairs, religion has no relation to them.

Some people even view the ritual acts of worship as all the worship required of a Muslim. They

believe that once these rituals are performed, they have fulfilled all their obligations of worship, and no one can ask them for more. So, when someone advises them and reminds them of what they are obligated to do, they respond: "O brother! What do you want from us?! We have prayed, paid Zakah, fasted, and performed Hajj!" This is one of the worst deviations in understanding the concept of worship.

May Allah bless the noble Qur'an for me and you and allow us to benefit from the verses and wise remembrance contained therein. I say these words and ask Allah's forgiveness for me and you. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah. No one is truly worthy of worship except Him. I bear witness that there is no god but Allah, alone, with no partner. He has commanded us to worship Him alone and forsake the worship of anyone else. And I bear witness that Muhammad is His servant, His close friend, and His chosen one. May Allah's peace and blessings be upon him and his family and Companions and those who follow him.

Text of the Second Sermon

To proceed: Allah Almighty says:

﴿وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ99﴾

{And worship your Lord until the certainty [of death] comes to you.} [Surat al-Hijr: 99] Meaning, worship your Lord until death. You are certain that death will come to you.

Al-Qurtubi (may Allah have mercy upon him) said: The intended meaning: The continuity of worship throughout one's entire life, as the righteous servant said: {"...and He has enjoined upon me prayer and zakah as long as I am alive."} [Surat Maryam: 31].

So, we—O servants of Allah—should remain in the worship of our Lord until we meet Him and we should be steadfast upon the Shariah of Allah and abide by His commands:

﴿فَٱسۡتَقِمۡ كَمَآ أُمِرۡتَ وَمَن تَابَ مَعَكَ وَلَا تَطۡغَوۡاْۚ...﴾

{So stay on the straight path as you have been commanded, along with those who repented with you, and do not cross the limits...} [Surat Hūd: 112].

Az-Zuhri reported that ‘Umar ibn al-Khattāb recited this verse:

﴿إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ...﴾

{Indeed, those who say, “Our Lord is Allah”, then remain steadfast...} [Surat Fussilat: 30] and then said: "They remained steadfast, by Allah, in obedience to Allah, and they did not scurry away like foxes do." [Narrated by ‘Abdullāh ibn al-Mubarak in "Az-Zuhd Wa Ar-Raqā’iq" (1/311) (309), Ibn Jarīr in his "Tafsīr" (21/465), and Ahmad

in "Az-Zuhd" (p. 171); there is a break in its chain of transmission]

Sufyān al-Thaqafi (may Allah be pleased with him) said: "O Messenger of Allah! Tell me something in Islam about which I will not need to ask anyone after you." He (may Allah's peace and blessings be upon him) said:

«قُلْ: آمَنْتُ بِاللَّهِ فَاسْتَقِمْ»

"Say: I believe in Allah, and then remain steadfast." [Narrated by Muslim (38)].

What a great honor it is for those who remain steadfast upon the religion of Allah! Allah Almighty says:

﴿إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ تَتَنَزَّلُ عَلَيۡهِمُ ٱلۡمَلَٰٓئِكَةُ أَلَّا تَخَافُواْ وَلَا تَحۡزَنُواْ وَأَبۡشِرُواْ بِٱلۡجَنَّةِ ٱلَّتِي كُنتُمۡ تُوعَدُونَ30﴾

{Those who say, "Our Lord is Allah," then remain steadfast, the angels will descend upon them [saying], "Do not fear, nor grieve, but receive glad tidings of Paradise which you were promised.} [Surat Fussilat: 30].

So, a person should continue their journey towards their Lord, be sincere in their deeds for Allah, and always adhere to His Shariah. They should not restrict their worship of Allah to a specific time, place, or people; rather, they should remain truthful and steadfast upon the religion of Allah in all conditions.

This is Abu Bakr as-Siddīq (may Allah be pleased with him), from whom the noble Companions learned a lesson in steadfastness. He stood up among them and delivered a speech after the Prophet (ﷺ) passed away, saying: "Whoever worshipped Muhammad, then Muhammad is dead; and whoever worshipped Allah, then Allah is Living and does not die. Then he recited: {Indeed, you are to die, and indeed, they are to die.} [Az-Zumar: 30], then he recited: {Muhammad is no more than a messenger; there were messengers who passed away before him. If he dies or is killed, will you turn back on your heels? Anyone who turns back on his heels will not harm Allah in the least, but Allah will reward those who are grateful.}" [Al 'Imran: 144]

This is how great people are raised to adopt this principle.

‘Urwah (may Allah have mercy upon him) said: "We learned that the people wept over the Prophet (ﷺ) when he passed away, saying: 'By Allah, we wish we had died before him, fearing that we might fall into trial after him.' Thereupon, Ma‘n ibn ‘Adyy said: 'By Allah, I would not like to die before him until I believed him while he is dead, just as I believed in him when he was alive.'" [Narrated by Bukhari (6830)].

We, O servants of Allah, should also beware of spoiling our righteous deeds by returning to sins. Allah Almighty warns us, saying:

﴿وَلَا تَكُونُواْ كَٱلَّتِي نَقَضَتۡ غَزۡلَهَا مِنۢ بَعۡدِ قُوَّةٍ أَنكَٰثًا...﴾

{Do not be like the woman who unravels her yarn after spinning it firmly...} [Surat an-Nahl: 92].

This foolish and clumsy woman had the habit of spinning wool early in the day. However, as she neared the completion of spinning by the end of the day, she would unravel and ruin it. Then, she would return to spinning and unravelling repeatedly. So, Allah warns against imitating her actions by spoiling righteous deeds with bad ones that undo them and strip them of their blessings.

The Prophet (ﷺ) used to seek refuge in Allah from regression after progression; meaning, returning from faith to disbelief, or from obedience to disobedience.

So, preserve your deeds—O servants of Allah—and do not expose them to nullification or corruption. Be keen to perform acts of piety on a persistent basis and to continually purify and refine your souls. Follow a good deed with another good deed, and a righteous act with another one.

Invoke Allah's peace and blessings upon the leader of the worshipers and the role model for the believers. Allah Almighty enjoins you to invoke His peace and blessings upon him, saying:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace.} [Surat al-Ahzāb: 56].

O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad.

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Sermon Title

Belief in the Names of Allah

Introduction to the First Sermon

Praise be to Allah, Who has put Iman (faith) in the hearts of believers so that they can see with insight and the light of knowledge what is hidden from the eyes. I bear witness that there is no god but Allah, alone, with no partner, the Living Who is Perfect in His life, the All-Knowing Who is Perfect in His knowledge, and the Almighty Who is Perfect in His power. His command, when He wills a thing, is only to say to it, "Be," and it is. And I bear witness that Muhammad is His servant and Messenger, the leader of the righteous, the seal of the prophets, and the master of those who have sure belief. He believed, attained certitude, worked, and achieved perfection. He continued in that state till the end of his life. May Allah's peace and blessings be upon him and his family and Companions and those who follow them in righteousness till the Day of Judgment.

Text of the First Sermon

To proceed:

O people, fear Allah Almighty and believe in Him, and actualize your Iman by knowing your Lord through His names, attributes, and actions, and by doing what those names and attributes require and necessitate. Believe that Allah is Ever-Living, Self-Sustaining, and that His life is complete, and it is neither preceded by non-existence nor followed by annihilation. Everything will perish except His Face. He is the First before Whom there is nothing, the Last after Whom there is nothing, the Manifest above Whom there is nothing, and the Hidden below Whom there is nothing. He is the Sustainer of the heavens and the earth. He is Self-Subsistent and does not need any of His creation. It is reported in an authentic hadith that Allah Almighty said:

«يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفعِي فَتَنْفَعُونِي»

"O My servants, you can never harm Me, nor can you ever benefit Me." [Narrated by Muslim: 2577] He is the One by Whose command the skies and the earth were established, and none of His creation can dispense with Him. The created beings stand in need of Him in all their circumstances and times, and they cannot do without their Lord for the blink of an eye.

Believe that Allah is All-Knowing of everything and Preserver and Watchful over everything, and

that nothing in the earth or the skies is hidden from Him:

﴿۞ وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ مَا فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا يَعۡلَمُهَا وَلَا حَبَّةٖ فِي ظُلُمَٰتِ ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٖ مُّبِينٖ59﴾

{He alone has the keys of the unseen; no one knows them except Him. He knows what is in the land and sea. Not a leaf falls without His knowledge, nor a grain in the darkness of the earth, nor anything moist or dry, but it is [written] in a Clear Record.} [Surat al-An‘ām: 59] All your movements, words, and actions are known to your Lord and preserved and recorded for you in a clear book.

So, actualize Iman—may Allah show mercy to you—by this attribute, namely knowledge. Fulfill it in a practical and applied manner, just as you are commanded to fulfill it in terms of knowledge. If you are aware that Allah knows your secret and public affairs and records it for you, this entails that you will worship Him in secret and public, give precedence to His obedience and His fear over any other type of fear, and prioritize His Shariah over any other Shariah and system.

O Muslim, You may disobey Allah openly and publicly without caring, and you may disobey Allah secretly and in private out of fear or shyness from people. Know that in both cases your condition is not hidden from Allah, and that Allah knows about

you and hears what you say, sees what you do, and records it in a clear book. Is it appropriate for you to disobey Him after that by disobeying His command or violating His prohibition?

O servants of Allah, Believe that Allah is Capable to do all things and that He is Generous and Kind:

﴿...وَمَا كَانَ ٱللَّهُ لِيُعۡجِزَهُۥ مِن شَيۡءٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ إِنَّهُۥ كَانَ عَلِيمٗا قَدِيرٗا﴾

{...Allah is not such that something can escape Him in the skies or on earth. He is indeed All-Knowing, Most Capable.} [Surat Fātir: 44] He is Capable of changing, transforming, preventing, and facilitating things. Allah Almighty says:

﴿وَمَآ أَمۡرُنَآ إِلَّا وَٰحِدَةٞ كَلَمۡحِۭ بِٱلۡبَصَرِ 50﴾

{Our command is but a single word, which is fulfilled in the blink of an eye.} [Surat al-Qamar: 50] Numerous signs in the skies and the earth prove His power and that all matters are in His Hand. If you realize that, it will be obligatory for you to place your hope in Him at times of hardship, ask Him for what you love to be given, and know that His power and will are above means. How often things come to pass despite people ruling them out, and how often things cease to exist even though people think they are unlikely to disappear. All of that is evidence that His power is above all estimations and His management is above every other management.

O servants of Allah:

Believe that Allah is All-Wise and that He puts things in their proper places. He did not create anything in vain and did not legislate any law for a foolish cause. Everything He decreed and determined is for a wise purpose, and everything He legislated for His servants, including commands and prohibitions, is for a wise purpose. If you truly believe in that, it becomes obligatory for you to yield to Allah's actions and rulings, not to object to His Shariah or creation, and to adopt the due polite attitude towards the wisdom of Allah. If the wisdom is clear to you, this is indeed out of Allah's grace and bounty; but if it is not clear to you, then entrust the matter to the All-Knowing, All-Wise, and recognize the perfection of Allah's knowledge and wisdom and the deficiency of your own knowledge and wisdom; and say: We are pleased with Allah as a Lord, with Islam as a religion, and with Muhammad (ﷺ) as a Prophet.

How can a person who believes in Allah, His knowledge, and His wisdom, object to His Shariah?

I say these words and ask Allah's forgiveness for me, you, and all Muslims.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good, and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that

Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow their guidance until the Day of Judgment.

Text of the Second Sermon

O Muslims:

Believe that Allah is a Just and All-Powerful Judge. If you attain this Iman, it becomes obligatory for you to be fair to yourselves and refrain from wrongdoing. Above your hands is the Hand of the One God, the Vanquisher. Know that you will stand before Allah Almighty and He will judge in favor of the oppressed against the oppressor, to the extent that a just judge would wish that he had not judged between two persons even concerning a date, out of fear from the outcome of oppressors. So, he fears that he may have committed injustice and wishes to be safe. However, a just judge who knows the truth and rules accordingly is not guilty of sin or blame; rather, he will enter Paradise. This also applies to other than judges, among those who assume authority over people. So, let he whom Allah has given authority beware of injustice, and let him remember that Allah is a Just and All-Powerful Judge.

I seek refuge in Allah from the accursed Satan. The Almighty says:

﴿وَلِلَّهِ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ فَٱدۡعُوهُ بِهَاۖ وَذَرُواْ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ أَسۡمَٰٓئِهِۦۚ سَيُجۡزَوۡنَ مَا كَانُواْ يَعۡمَلُونَ180﴾

{Allah has the Most Beautiful Names, so call upon Him by them, and leave those who deviate concerning His Names. They will be recompensed for what they used to do.} [Surat al-A'rāf: 180].

You should also know that Allah enjoined you to invoke His peace and blessings upon His Prophet. He Almighty says in the noble Qur'an:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace.} [Surat al-Ahzāb: 56].

O Allah, bestow Your peace and blessings upon our Prophet Muhammad.

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Sermon Title

Belief in the Revealed Scripture

Introduction to the First Sermon

Praise be to Allah, the Almighty and All-Knowing, the All-Wise and All-Aware, Who says in the noble Qur'an:

﴿...وَقُلۡ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٖ...﴾

{...and say, "I believe in every Scripture that Allah has sent down...} [Surat ash-Shūra: 15], I bear witness that there is no god but Allah, alone, with

no partner, the God of all humankind, first and last, the Sustainer of the heavens and the earth, and the Creator of all creation. And I bear witness that Muhammad is His servant and Messenger, the truthful one who would fulfill his promises. He conveyed the message, fulfilled the trust, gave sincere advice to the Ummah, and performed Jihad in the cause of Allah in the proper way until the end of his life. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the First Sermon

To proceed:

O believers, Fear Allah, your Lord, and be heedful of Him concerning all your deeds. Know that happiness in this world and the Hereafter lies in fearing Allah Almighty and pursuing His pleasure.

O believers, Allah Almighty is All-Wise and All-Aware. He is All-Wise in His Shariah, creation, and recompense. All His affairs are based on profound wisdom. Out of Allah's glory and wisdom, He did not create the creation or bring them into existence without a purpose, and He did not leave them neglected. Rather, He created them to command and prohibit them, so that they worship Him, believe in His Oneness, comply with His commands, and obey Him. For this purpose, He sent His messengers and revealed His books with the clear truth and evident guidance.

O believers, Therefore, one of the great principles of Iman and the solid foundations of religion is belief in the books of Allah that were revealed to the honorable messengers of Allah and that they contain the truth, guidance, success, and happiness of people in this world and the Hereafter. This is a fundamental principle and a solid pillar, and it is one of the principles that are essential for the soundness of the religion. Allah Almighty says:

﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ136﴾

{Say [O believers], “We believe in Allah and what has been sent down to us; and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the descendants [of Jacob]; and what was given to Moses and Jesus; and what was given to the prophets from their Lord. We make no distinction between any of them, and to Him we have submitted.”} [Surat al-Baqarah: 136], Allah Almighty also says:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ285﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], “We make no distinction

between any of His messengers." And they say, "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination."} [Surat al-Baqarah: 285], Allah Almighty also said:

﴿لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ...﴾

{It is not righteousness to turn your faces towards the east or the west, but rather righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets...} [Surat al-Baqarah: 177], Allah Almighty also says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا136﴾

{O you who believe, believe in Allah, His Messenger, the Book which He has sent down to His Messenger, and the Books which He sent down before. Whoever disbelieves in Allah, His angels, His Books, His messengers, and the Last Day has indeed gone far astray.} [Surat an-Nisā': 136] There are many verses on this topic.

O believers, the comprehensive rule in this regard is: that we believe in all the books that have been revealed, according to the words of Allah Almighty

﴿...وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ...﴾

{...and say, "I believe in every Scripture that Allah has sent down...} [Surat ash-Shūra: 15], i.e., to

every messenger that a book was sent to, including what we know and what we do not know; that we believe that they came with the truth, guidance, and the success and happiness of people in this world and the Hereafter; that we believe that what was sent with them is revelation, the speech of Allah and was sent down by Him; and that we believe that people cannot find guidance or attain success without believing in them, for it is they that provide guidance in darkness and illuminate the way for people so that they can distinguish between the truth and falsehood, guidance and misguidance, and what is pleasing to Allah and what is displeasing to Him. All of this can only be learned through the revelation and speech of Allah Almighty, which He sent down.

Out of Allah's wisdom, He kept sending messengers to the communities and revealing the books. When any book was revealed to a nation, the well-being of that nation could only be achieved through their belief in that book, given that it was particularly addressed to them. This continued until the books were concluded with the noble Qur'an, the seal of the books revealed by the Lord of the worlds. Just as there is no prophet after Muhammad (ﷺ), there is no book after his book. Therefore, the Qur'an is considered to have superseded all previous Shariahs. After the revelation of the noble Qur'an, there should be no

Iman, work, or judgment except according to what is contained therein. Hence, when Allah Almighty mentions some of the revealed books and enjoins those to whom they were revealed to judge by them—i.e., those who were addressed by these books—He follows that with these words:

﴿وَأَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلۡكِتَٰبِ وَمُهَيۡمِنًا عَلَيۡهِۖ فَٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُ...﴾

{We have revealed to you [O Prophet] the Book in truth, confirming the scriptures that came before it and as a criterion over them. So judge between them according to what Allah has revealed...} [Surat al-Mā'idah: 48], i.e., in the Qur'an, with which Allah Almighty sealed the books that He sent down.

O fellow believers, This great Qur'an, which is the seal of all books, is the greatest in importance, the most sublime in status, and the most exalted in position. It is obligatory for all people, after the Prophet's mission, to believe in it. Whoever does not believe in it, Allah has taken it upon Himself to send him to the Hellfire on the Day of Resurrection. The Prophet (ﷺ) said:

«وَالَّذِى نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِى أَحَدٌ مِنْ هَذِهِ الأُمَّةِ يَهُودِىٌّ وَلَا نَصْرَانِىٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِى أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ».

""By the One in Whose Hand Muhammad's soul is, there is none of this Ummah, be he Jewish or Christian, who hears of me and then dies without believing in what I was sent with except that he will

be among the people of the Hellfire."" [Narrated by Muslim (153)]

O believers, Belief in this Qur'an is achieved by believing all of the unseen matters and reports contained in it, obeying its commands, refraining from its prohibitions, considering its examples, learning from its stories and lessons, believing in its clear verses, submitting to its ambiguous verses, reciting it during the night and at both ends of the day, and striving to contemplate its verses, understand its meanings and implications, and adhere to its guidance.

﴿إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ...﴾

{Indeed, this Qur'an guides to what is most upright...} [Surat al-Isrā': 9], And by striving to be one of the people of the Qur'an, for they are the ones special and close to Allah.

I say these words and ask Allah's forgiveness for me, you, and all Muslims for every sin. Ask Him for forgiveness, and He will forgive you, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

All praise is due to Allah. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the Second Sermon

To proceed: O believers, fear Allah Almighty and take provisions, and indeed the best provision is righteousness.

Part of belief in Allah is belief that the Qur'an is the speech of Allah. Allah Almighty says:

﴿وَإِنۡ أَحَدٞ مِّنَ ٱلۡمُشۡرِكِينَ ٱسۡتَجَارَكَ فَأَجِرۡهُ حَتَّىٰ يَسۡمَعَ كَلَٰمَ ٱللَّهِ...﴾

{And if any one of the polytheists seeks your protection, then grant them protection until they hear the word of Allah...} [At-Tawbah:6], The Most High said:

﴿...وَقَدۡ كَانَ فَرِيقٞ مِّنۡهُمۡ يَسۡمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعۡدِ مَا عَقَلُوهُ...﴾

{...while a party of them used to hear the word of Allah then distort it knowingly after understanding it...} [Al-Baqarah: 75], He Almighty said to His Prophet:

﴿قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلۡأُمِّيِّ ٱلَّذِي يُؤۡمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ...﴾

{Say [O Prophet], "O people, I am the Messenger of Allah to you all. To Him belongs the dominion of the skies and earth; none has the right to be worshiped except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words...} [Surat al-A'rāf: 158] That is: the Qur'an.

Invoke Allah's peace and blessings—may Allah preserve you—upon Muhammad ibn 'Abdullāh, as Allah enjoins you in His Book, saying:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace.} [Al-Ahzab:56].

O Allah, send prayers upon Muhammad and upon the family of Muhammad.

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Sermon Title

Holding Fast to the Qur'an and the Sunnah

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. He whom Allah guides, none can misguide, and he whom He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. He conveyed the message, fulfilled the trust, gave sincere advice to the Ummah, and through him Allah removed distress. He conducted Jihad in the cause of Allah in the proper way till the end of his life. May Allah's peace and blessings be upon him as long as night and day follow each other until the Day of Judgment.

Text of the first sermon

To proceed:

O Muslims:

Allah Almighty says:

﴿وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْ...﴾

{And hold fast to the rope of Allah all together and do not be divided...} [Surat Āl ʻImrān: 103], Ibn Kathīr (may Allah have mercy upon him) said: "{And hold fast to the rope of Allah.} It is said it means 'to the covenant of Allah'. It is also said it means 'the Qur'an'. Ibn ʻAbbās (may Allah be pleased with him) said: Hold fast to the religion of Allah. Ibn Masʻūd (may Allah be pleased with him) said: It means the community."

In His words:

﴿وَلَا تَفَرَّقُواْ﴾:

{do not be divided} He enjoined them to stick to the community and forbade them from disunity.

There are numerous texts that forbid division and enjoin unity and good relationships. Allah Almighty says:

﴿إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗا لَّسۡتَ مِنۡهُمۡ فِي شَيۡءٍ...﴾

{Those who have made divisions in their religion and turned into factions, you have nothing to do with them...} [Surat al-Anʻām: 159].

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَكْرَهُ لَكُمْ ثَلَاثًا، فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ المَالِ»

"Verily, Allah likes three things for you and dislikes three things for you. He likes that you worship Him and not associate anything with Him in worship, and that you all hold fast to the rope of Allah and not be disunited; and He dislikes that you engage in idle talk, persistent questioning, and wasting money." [Narrated by Muslim: 1715].

Holding fast to the Book and the Sunnah means adhering to them in accordance with the understanding of the righteous predecessors, namely the Companions and those who followed them with righteousness and the leading Muslim scholars. Allah Almighty says:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا١١٥﴾

{But whoever opposes the Messenger after guidance has become clear to him, and follows other than the way of the believers, We will leave him to what he has chosen, and burn him in the Hellfire. What a terrible destination!} [Surat an-Nisā': 115], Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«افْتَرَقَتِ اليَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَافْتَرَقَتِ النَّصَارَى عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً، وستَفْتَرِقُ هَذِهِ الأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»، قِيلَ: مَنْ هُمْ يَا رَسُولَ اللهِ؟ قَالَ: «مَا أَنَا عَلَيهِ وَأَصْحَابِي»؛

"The Jews were split up into seventy-one sects; and the Christians were split up into seventy-two sects; and this Ummah will be split up into seventy-three sects, all of which will be in the Hellfire except for one." It was said: "O Messenger of Allah, who are they?" He said: "What I and my Companions are upon." That is: they are those who follow my way and my Companions' way. [Narrated by Abu Dāwūd (4596), At-Tirmidhi (2640), and Ahmad (8377) with an authentic Isnād].

ʻAbdullāh ibn Masʻūd (may Allah be pleased with him) said: "Allah looked into the hearts of His servants and found the heart of Muhammad to be the best of His servants' hearts. So, He chose him for Himself and sent him with His message. Then, He looked into the hearts of the servants, after Muhammad's heart, and found the hearts of his Companions to be the best of His servants' hearts. So, He made them the helpers of His Prophet, fighting for His religion. Then he said: "Whoever wants to follow a Sunnah should follow the Sunnah of those who have died, for the living cannot be safe from temptation. Those were the Companions of Muhammad (ﷺ). They had the most righteous hearts in this Ummah and they were the most profound in knowledge and the least pretentious among them. Allah chose them to be the Companions of His Prophet and to establish His religion. So, acknowledge their excellence, follow in

their footsteps, and hold fast to their morals and conduct as much as you can, for they were upon straight guidance." [Narrated by Imam Ahmad in Al-Musnad (3600) with a sound Isnād]

O Muslims, there are many texts that urge adherence to the Qur'an and the Sunnah and holding fast to them. Allah Almighty says:

﴿ٱتَّبِعُواْ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ وَلَا تَتَّبِعُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۚ قَلِيلٗا مَّا تَذَكَّرُونَ3﴾

{Follow [O mankind] what has been sent down to you from your Lord, and do not follow any guardians besides Him. Little do you take heed!} [Surat al-A'rāf: 3], Allah Almighty also said:

﴿فَٱسۡتَمۡسِكۡ بِٱلَّذِيٓ أُوحِيَ إِلَيۡكَۖ إِنَّكَ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ43﴾

{So hold fast to what is revealed to you. You are indeed on a straight path.} [Surat az-Zukhruf: 43], And Allah Almighty says:

﴿ثُمَّ جَعَلۡنَٰكَ عَلَىٰ شَرِيعَةٖ مِّنَ ٱلۡأَمۡرِ فَٱتَّبِعۡهَا وَلَا تَتَّبِعۡ أَهۡوَآءَ ٱلَّذِينَ لَا يَعۡلَمُونَ18﴾

{Then We put you [O Prophet] on a clear way of the religion; so follow it and do not follow the desires of those who have no knowledge.} [Surat al-Jāthiyah: 18].

Adherence to the Qur'an and the Sunnah provides a person with guidance and protects him from misguidance. Jābir ibn 'Abdullāh (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ».

"I have left among you that which, if you hold fast to it, you will not go astray after it: the Book of Allah and the Sunnah of His Prophet." [Narrated by Imam Muslim (1218)]

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنِّي قَدْ تَرَكْتُ فِيكُمْ شَيئَينِ لَنْ تَضِلُّوا بَعدَهُمَا: كِتَابَ اللهِ، وَسُنَّتِي»

"I have left among you two things, after which you will not go astray: the Book of Allah and my Sunnah." [Narrated by Al-Hākim in Al-Mustadrak (319) and Al-Bazzār (8993); Al-Albani classified it as Sahīh (authentic)]

In his book "Al-Furqān", Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: "Every believer should not speak about anything of the religion except following what the Messenger (ﷺ) came with, and he should not go ahead of him; rather, he should look at what he said and let his words follow the prophet's words and let his actions follow his command. This was the attitude of the Companions and those who adopted their way from among those who followed them in righteousness and the Muslim leading scholars. For this reason, none of them would oppose the texts with his reason or establish a religion other than what the Messenger brought. If he wanted to know anything of the religion and speak about it, he

would look at what was said by Allah and the Messenger and learn from it, speak according to it, consider and reflect upon it, and be enlightened by it. This is the principle of Ahl-us-Sunnah."

O Muslims:

The hadiths indicate that whoever adheres to the path of the Prophet (ﷺ) and the rightly-guided Caliphs after him will be among those who attain salvation. Al-'Irbād ibn Sāriyah (may Allah be pleased with him) reported:

«صَلَّى بِنَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ، ثُمَّ أَقْبَلَ عَلَيْنَا، فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً، ذَرَفَتْ مِنْهَا الْعُيُونُ، وَوَجِلَتْ مِنْهَا الْقُلُوبُ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللهِ، كَأَنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ، فَمَاذَا تَعْهَدُ إِلَيْنَا؟ فَقَالَ: «أُوصِيكُمْ بِتَقْوَى اللهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَبْدًا حَبَشِيًّا، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي، فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ».

The Messenger of Allah (ﷺ) led us in prayer one day and then turned towards us and gave us an eloquent sermon, on account of which eyes shed tears and hearts became apprehensive. A man said: "O Messenger of Allah, it is as if this is the sermon of one who will soon depart. So, what do you advise us?" He said: "I advise you to fear Allah and to listen and obey even if he was an Abyssinian slave. Indeed, those of you who live after me will see much discord. So, hold fast to my Sunnah and the Sunnah of the rightly-guided Caliphs. Adhere and bite onto it with the molar teeth. And beware of things newly introduced (in the religion), for every newly

introduced thing is a religious innovation, and every religious innovation is misguidance." [Narrated by Abu Dāwūd (4607), and At-Tirmidhi (2676), and Ibn Mājah (43) with an authentic Isnād].

Imam Ahmad narrated in his Musnad a hadith in which Jābir ibn ʻAbdullāh (may Allah be pleased with him) reported that ʻUmar ibn al-Khattāb (may Allah be pleased with him) came to the Prophet (ﷺ) with a book which he had taken from some among the People of the Book. He read it out to the Prophet (ﷺ), who became angry and said:

«أَمُتَهَوِّكُونَ فِيهَا يَا ابْنَ الخَطَّابِ؟! وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ جِئْتُكُمْ بِهَا بَيْضَاءَ نَقِيَّةً، لَا تَسْأَلُوهُمْ عَنْ شَيْءٍ، فَيُخْبِرُوكُمْ بِحَقٍّ فَتُكَذِّبُوا بِهِ، أَوْ بِبَاطِلٍ فَتُصَدِّقُوا بِهِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ مُوسَى كَانَ حَيًّا، مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي».

"Are you confused about it, O son of Al-Khattāb? By the One in Whose Hand my soul is, I have brought it to you white and pure. Do not ask them about anything, lest they tell you the truth and you deny it, or falsehood and you believe it. By the One in Whose Hand my soul is, if Musa were alive, he would have no choice but to follow me." [Narrated by Ahmad (15156), Ibn Abi ʻĀsim in As-Sunnah (50), and Al-Bazzār (124) with a sound Isnād].

It is known that when Prophet Isa (peace be upon him) descends at the end of time, he will not come with a new Shariah; rather, he will rule according to the Shariah of the Prophet (ﷺ). Abu

Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الخِنْزِيرَ، وَيَضَعَ الجِزْيَةَ، وَيفِيضَ المَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

"By the One in Whose Hand my soul is, the son of Mary will soon descend among you as a just judge. He will break the cross, kill the pig, and abolish the tribute, and wealth will be abundant to such an extent that no one will accept it." [Agreed upon].

I say these words and ask Allah Almighty to forgive me, you, and all Muslims for every sin. So, repent to Him and ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks to Him for His guidance and grace. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger.

Text of the Second Sermon

To proceed:

O Muslims, the latter generations of this Ummah will not be reformed except by that which reformed its first generation. Imam Mālik said: "The latter generations of this Ummah will not be reformed except by that which reformed its first generation, and its first generation was reformed by the Book of Allah and the Sunnah of His Prophet (ﷺ)."

In his Al-Mu'jam Al-Kabīr (8636), At-Tabarāni narrated a hadith from 'Abdullāh ibn Mas'ūd (may Allah be pleased with him), who reported: "That he passed by some people in the mosque waiting for the prayer, and they were in circles. In each circle there was a man, and they had pebbles in their hands. A man was saying to them: 'Glorify Allah a hundred times,' and they would glorify Allah; 'Proclaim Allah's greatness a hundred times,' and they would proclaim Allah's greatness; 'Declare the oneness of Allah a hundred times,' and they would declare the oneness of Allah. So he said to them: 'Count your sins, for I guarantee that none of your good deeds will be lost.' Woe to you, O Ummah of Muhammad (ﷺ), how quickly you will perish! These are the Companions of your Prophet (ﷺ) in abundance, and these are his clothes that have not worn out and his utensils that have not been broken. By the One in Whose Hand my soul is, you are either following a religion that is more rightly guided than the religion of Muhammad or you are opening a door to misguidance?' They said: 'By Allah, O Abu 'Abdur-Rahmān, we intended nothing but good!' He said: 'How many people intend good but do not attain it?!'"

The Most High said:

﴿يَوۡمَ تَبۡيَضُّ وُجُوهٞ وَتَسۡوَدُّ وُجُوهٞ...﴾

{On the Day some faces will turn bright while other faces will turn dark...} [Surat Āl ʻImrān: 106], Ibn ʻAbbās (may Allah be pleased with him) said: "When the faces of Ahl-us-Sunnah wa al-Jama'ah turn bright, and the faces of the people of religious innovations and divisions will turn dark."

O Allah, grant honor to Islam and Muslims and humiliate Shirk and the polytheists.

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Sermon Title

Belief in the Messengers

Introduction to the First Sermon

Praise be to Allah, the One, the Vanquisher. He creates what He wills and chooses. I bear witness that there is no god but Allah, alone, with no partner, the Most Merciful, the Most Forgiving. And I bear witness that Muhammad is His servant and Messenger, the chosen Prophet. May Allah's peace and blessings be upon him and all his family and Companions, as long as the night and day succeed one another.

Text of the First Sermon

To proceed, O believers, servants of Allah, Fear Allah Almighty and be heedful of Him in the manner of a person who knows that his Lord hears and sees him. Indeed, fear of Allah Almighty is the best provision for the journey towards Allah's pleasure:

﴿...وَتَزَوَّدُواْ فَإِنَّ خَيۡرَ ٱلزَّادِ ٱلتَّقۡوَىٰۚ وَٱتَّقُونِ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ﴾

{...and take provisions for the journey, but the best provision is righteousness. So fear Me, O people of understanding.} [Al-Baqarah: 197].

O believers, indeed, the noble messengers are the elite of humanity and the best among the servants of Allah. The Almighty Lord chose them with His knowledge, endowed them with distinctive traits of His perfection and grace, and bestowed upon them His messages and revelation. Allah Almighty chooses and selects what He wills. He Almighty says:

﴿ٱللَّهُ يَصۡطَفِي مِنَ ٱلۡمَلَٰٓئِكَةِ رُسُلٗا وَمِنَ ٱلنَّاسِۚ...﴾

{Allah chooses messengers from the angels and from mankind...} [Surat al-Hajj: 75].

He Almighty chose them to convey His religion, which they did in a clear way. They did not leave off anything good without guiding their communities to it or any evil without warning them against it.

﴿...وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ﴾

{...the duty of the Messenger is only to convey the message clearly.} [Surat an-Nūr: 54].

O believers, belief in the messengers is one of the basic principles of Iman and one of the foundations of religion. There is no Iman, obedience, or acceptance of worship except through belief in the messengers (peace be upon all of them). Allah Almighty says:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ285﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination."} [Surat al-Baqarah: 285].

O believers, believing in the messengers is the firm belief and the certitude without doubt that they are the messengers of Allah; that Allah Almighty chose and selected them and sent them with His clear revelation and upright religion; and that they are truthful and trustworthy, rightly-guided leaders, and honest and righteous. They conveyed the message clearly and guided people to the straight path of Allah. It is also the belief that they (peace and blessings of Allah be upon them) called people to guidance and the right path, leaving no good without directing people to it and no evil without warning people against it. And it is the belief that they are the chosen and best of people, the best of Allah's servants, and the best of creation (peace be upon all of them). Likewise, it involves filling the hearts with love for the noble

messengers, striving to be guided by their guidance, and following in their footsteps.

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ فَبِهُدَىٰهُمُ ٱقۡتَدِهۡ...﴾

{They are those whom Allah has guided, so follow their guidance...} [Al-An'ām: 90].

O believers, Allah relates to us in many verses of the noble Qur'an, the stories of the messengers. He mentions a number of them by name and gives detailed information about some of them.

Allah Almighty says:

﴿وَتِلۡكَ حُجَّتُنَآ ءَاتَيۡنَٰهَآ إِبۡرَٰهِيمَ عَلَىٰ قَوۡمِهِۦۚ نَرۡفَعُ دَرَجَٰتٖ مَّن نَّشَآءُۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٞ 83 وَوَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَۚ كُلّٗا هَدَيۡنَاۚ وَنُوحٗا هَدَيۡنَا مِن قَبۡلُۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيۡمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ 84 وَزَكَرِيَّا وَيَحۡيَىٰ وَعِيسَىٰ وَإِلۡيَاسَۖ كُلّٞ مِّنَ ٱلصَّٰلِحِينَ 85 وَإِسۡمَٰعِيلَ وَٱلۡيَسَعَ وَيُونُسَ وَلُوطٗاۚ وَكُلّٗا فَضَّلۡنَا عَلَى ٱلۡعَٰلَمِينَ86﴾

{That was Our argument which We gave Abraham against his people. We elevate in ranks whom We will. Your Lord is All-Wise, All-Knowing.}

We granted to him Isaac and Jacob – each of them We guided as, We previously guided Noah, and among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. Thus do We reward those who do good.

And Zachariah, John, Jesus, and Elias – each was among the righteous.

Also Ishmael, Elisha, Jonah, and Lot – each of them We preferred over all other people [of their times].} [Al-An'am: 83-86].

O servants of Allah, these are the names of Prophets whom Allah bestowed with honor, high status, and elevated ranks. So, people are obligated to know these Prophets and know their names, merits, stories, news, and great biographies so that they can abide by their guidance and adhere to their path. Therefore, when Allah Almighty mentioned those Prophets, He subsequently said:

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ فَبِهُدَىٰهُمُ ٱقۡتَدِهۡ...﴾

{They are those whom Allah has guided, so follow their guidance...} [Surat al-An'ām: 90].

O believers:

Belief in the messengers is an interconnected matter. Belief in some of them necessitates belief in all of them, and disbelief in one of them is disbelief in all of them. Therefore, whoever differentiates between the prophets, believing in some and disbelieving in others, is a disbeliever in all of them and a disbeliever in the One Who sent them, the Lord of all the worlds. Allah Almighty says:

﴿إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيۡنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤۡمِنُ بِبَعۡضٖ وَنَكۡفُرُ بِبَعۡضٖ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيۡنَ ذَٰلِكَ سَبِيلًا 150 أُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ حَقّٗاۚ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا151﴾

{Those who disbelieve in Allah and His messengers, and wish to make a distinction between Allah and His messengers, and they say, "We believe in some and disbelieve in others," wishing to adopt a way in between.}

It is they who are the true disbelievers, and We have prepared for the disbelievers a humiliating punishment.} [Surat an-Nisā': 150-151].

O believers:

Revere the prophets and messengers of Allah, recognize their status, be keen to know their biographies and stories, and strive to follow their example. Indeed, true life lies in following the messengers and adhering to their straight path.

May Allah guide us all to follow the course of the prophets and adhere to their path and guidance, and may He set right all our affairs, for He Almighty is the Hearer of supplications. I say these words and ask for Allah's forgiveness. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

All praise is due to Allah. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the Second Sermon

To proceed: O believers, part of belief in the prophets is to believe that the line of prophets was sealed with the prophethood of Muhammad (ﷺ). There is no prophet or messenger after him, and no Shariah after his Shariah. Allah Almighty says:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمۡ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ...﴾

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets...} [Surat al-Ahzāb: 40], The Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ مَثَلِي وَمَثَلَ الأَنْبِيَاءِ مِنْ قَبْلِي، كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا اللَّبِنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ»

"My similitude in comparison with the prophets before me is like that of a man who has built a house nicely and beautifully, except for the place of one brick in a corner. The people go about it and wonder at its beauty, saying: 'Would that this brick be put in its place!' So, I am that brick, and I am the seal of the prophets." [Narrated by Bukhari and Muslim] With his prophethood and message (ﷺ), the prophethoods and messages were sealed. He is the seal of the prophets and the best and most excellent among them. Indeed, he is the master of the first and the last, and his Ummah is the best of all nations.

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ...﴾

{You are the best nation ever raised for mankind...} [Surat Āl ‘Imrān: 110].

A believer is required to praise Allah for making him a member of the best Ummah and making him one of the followers of Muhammad (ﷺ). He should strive to learn the great, respectable, and sublime biography of this Messenger (ﷺ). He should strive

to emulate him, walk in his path, and follow in his footsteps—may Allah's peace and blessings be upon him. A Muslim should fill his heart with love for this Messenger, a love that takes precedence over one's parents, children, and all people. Loving him is part of loving Allah, just as obeying him is part of obeying Allah Almighty.

May Allah’s peace and blessings be upon him, his family, his Companions, and those who follow them rightly until the Day of Judgment.

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Sermon Title

Belief in the Last Day

Introduction to the First Sermon

Praise be to Allah, Who created death and life to test you as to which of you is best in deed. He is the Almighty, the Most Forgiving. I bear witness that there is no god but Allah, alone, with no partner. To Him belongs the dominion, and to Him praise is due, and He is Capable of all things. And I bear witness that Muhammad is His servant and Messenger, the bearer of good tidings, the warner, and the shining lamp. May Allah's peace and blessings be upon him and all his family and Companions and those who follow their guidance till the Day of Resurrection.

Text of the First Sermon

To proceed: fear Allah and obey Him.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims.} [Surat Āl ‘Imrān: 102].

O Muslims, Belief in the Last Day is one of the pillars of Iman (faith). In a hadith, Gabriel (Jibrīl) (peace be upon him) said to the Prophet (ﷺ):

«فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»

"Tell me about faith?" He said: "It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in predestination with the pleasant and unpleasant aspects thereof." [Narrated by Muslim (8)].

Belief in the Last Day: It is the firm belief in everything Allah and His Messenger have informed us about, including what occurs before death, like the minor and major signs of the Hour, and what happens after death, like the trials of the grave and its torment and bliss, the resurrection and gathering, the reckoning and the scale, the cistern and the Sirāt (the bridge over the Hellfire), and Paradise and the Hellfire, and other things that will occur on the Day of Resurrection.

O servants of Allah, whoever contemplates the Qur’an will find a connection between belief in Allah Almighty and belief in the Last Day. This is repeated in twenty places in the Book of Allah Almighty, and it occurs in multiple topics.

Regarding belief in the Qur'an, Allah Almighty describes those who believe in it as the believers in Allah and the Last Day:

﴿لَّٰكِنِ ٱلرَّٰسِخُونَ فِي ٱلۡعِلۡمِ مِنۡهُمۡ وَٱلۡمُؤۡمِنُونَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَٱلۡمُقِيمِينَ ٱلصَّلَوٰةَ وَٱلۡمُؤۡتُونَ ٱلزَّكَوٰةَ وَٱلۡمُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ أُوْلَٰٓئِكَ سَنُؤۡتِيهِمۡ أَجۡرًا عَظِيمًا162﴾

{But those well-grounded in knowledge among them and the believers believe in what has been sent down to you [O Prophet], and what was sent down before you; who establish prayer and give Zakah, and believe in Allah and the Last Day – it is they who We will give a great reward.} [Surat an-Nisā': 162].

Allah Almighty praises those who believe in Allah and the Last Day, saying:

﴿وَمِنَ ٱلۡأَعۡرَابِ مَن يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِۚ أَلَآ إِنَّهَا قُرۡبَةٞ لَّهُمۡۚ سَيُدۡخِلُهُمُ ٱللَّهُ فِي رَحۡمَتِهِۦٓۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ99﴾

{However, there are some among the Bedouins who believe in Allah and the Last Day, and consider what they spend as a means of drawing closer to Allah and of deserving the invocations of the Messenger. It is certainly a means of drawing closer for them. Allah will admit them to His mercy, for Allah is All-Forgiving, Most Merciful.} [Surat at-Tawbah: 99].

During the construction of the Ka'bah, Prophet Ibrahim (peace be upon him) supplicated Allah, saying:

﴿رَبِّ ٱجۡعَلۡ هَٰذَا بَلَدًا ءَامِنٗا وَٱرۡزُقۡ أَهۡلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنۡ ءَامَنَ مِنۡهُم بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۖ...﴾

{"My Lord, make this city a sanctuary and provide its people with fruits – those among them who believe in Allah and the Last Day"...} [Surat al-Baqarah: 126].

In regards to affection and love:

﴿لَّا تَجِدُ قَوۡمٗا يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ يُوَآدُّونَ مَنۡ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ...﴾

{You will not find any people who believe in Allah and the Last Day taking as allies those who oppose Allah and His Messenger...} [Surat al-Mujādalah: 22].

In regards to urging to follow the Prophet's example (ﷺ):

﴿لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا21﴾

{Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day, and remember Allah much.} [Surat al-Ahzāb: 21].

In regards to referring back to the Sunnah in case of dispute, Allah Almighty says:

﴿..فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ...﴾

{...if you disagree over anything, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day...} [Surat an-Nisā': 59].

In regards to maintaining the mosques, Allah Almighty says:

﴿إِنَّمَا يَعۡمُرُ مَسَٰجِدَ ٱللَّهِ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ ...﴾

{The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day...} [Surat at-Tawbah: 18].

In regards to Jihad in the path of Allah, Allah Almighty says:

﴿لَا يَسۡتَـٔۡذِنُكَ ٱلَّذِينَ يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ أَن يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلۡمُتَّقِينَ 44 إِنَّمَا يَسۡتَـٔۡذِنُكَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱرۡتَابَتۡ قُلُوبُهُمۡ فَهُمۡ فِي رَيۡبِهِمۡ يَتَرَدَّدُونَ45﴾

{Those who believe in Allah and the Last Day will not ask you to be exempted from striving with their wealth and their lives in Allah's cause. Allah is All-Knowing of those who fear Him.}

Only those who do not believe in Allah and the Last Day ask permission to be exempted; they have doubts in their hearts, so they will continue to waver in their doubts.} [Surat at-Tawbah: 44-45].

In regards to imposing the Jizya (protection tax) on the disbelievers, Allah Almighty says:

﴿قَٰتِلُواْ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حَتَّىٰ يُعۡطُواْ ٱلۡجِزۡيَةَ عَن يَدٖ وَهُمۡ صَٰغِرُونَ29﴾

{Fight those from the People of the Book who do not believe in Allah and the Last Day, nor do they consider forbidden what Allah and His Messenger have forbidden, nor adopt the religion of truth [i.e., Islam], until they pay the protection tax willingly while they are humbled.} [Surat at-Tawbah: 29].

In regards to the description of the believers from among the People of the Book, Allah Almighty says:

﴿يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَيُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِۖ...﴾

{They believe in Allah and the Last Day; enjoin what is right and forbid what is wrong; and hasten in doing good deeds...} [Surat Āl ‘Imrān: 114].

With regards to bringing witnesses for a divorce, Allah Almighty says:

﴿...وَأَشۡهِدُواْ ذَوَيۡ عَدۡلٖ مِّنكُمۡ وَأَقِيمُواْ ٱلشَّهَٰدَةَ لِلَّهِۚ ذَٰلِكُمۡ يُوعَظُ بِهِۦ مَن كَانَ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ...﴾

{Call two just men from among yourselves as witnesses, and give true testimony for the sake of Allah. This is an exhortation for those who believe in Allah and the Last Day.} [Surat at-Talāq: 2].

After Allah Almighty mentions preventing women from marrying, He gives advice to the women's guardians, saying:

﴿...ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ مِنكُمۡ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۗ...﴾

{...this advice is for all among you who believe in Allah and the Last Day...} [Surat al-Baqarah: 232].

In regards to implementing the legal punishment against adulterers, Allah Almighty says:

﴿...وَلَا تَأۡخُذۡكُم بِهِمَا رَأۡفَةٞ فِي دِينِ ٱللَّهِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۖ...﴾

{...do not let pity for them make you lenient concerning the law of Allah, if you truly believe in Allah and the Last Day...} [Surat an-Nūr: 2].

Regarding the negation of Iman, He repeatedly mentions in the Qur'an that Iman is negated from those who do not believe in Allah and the Last Day:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَمَا هُم بِمُؤۡمِنِينَ8﴾

{There are some people who say, "We believe in Allah and the Last Day," whereas they are not believers.} [Surat al-Baqarah: 8], In another verse, He Almighty says:

﴿وَٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ رِئَآءَ ٱلنَّاسِ وَلَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِۗ...﴾

{And [also] those who spend their wealth to show off to people, but do not believe in Allah or the Last Day...} [Surat an-Nisā': 38].

As for the hadiths, the Prophet (ﷺ) said:

«لَا يُبْغِضُ الأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ»

"No man who believes in Allah and the Last Day would hate the Ansār." [Narrated by Muslim (77)].

«لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ»

"It is not permissible for a woman who believes in Allah and the Last Day to travel for a day and a

night's journey without a mahram (a designated male guardian)."

[Agreed upon].

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ، فَإِذَا شَهِدَ أَمْرًا فَلْيَتَكَلَّمْ بِخَيْرٍ أَوْ لِيَسْكُتْ»

"Whoever believes in Allah and the Last Day, if they witness a matter, they should speak good or remain silent."

[Agreed upon].

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ، فَلَا يَأْخُذَنَّ إِلَّا مِثْلًا بِمِثْلٍ»

"Whoever believes in Allah and the Last Day, let him only take like for like."

[Narrated by Muslim (1591)].

«فَمَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ، وَيُدْخَلَ الجَنَّةَ، فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ، وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ»

"He who desires to be rescued from the Hellfire and be admitted to Paradise should die while believing in Allah and the Last Day and should do to others what he wishes to be done to him."

[Narrated by Muslim (1844)].

O servants of Allah:

In these many verses and hadiths, there is a close connection between the two pillars of Iman: belief in Allah Almighty and belief in the Last Day. Falling under the belief in Allah and the Last Day is the belief in the angels, the messengers, the books, the resurrection, and predestination .

He who believes in Allah and the Last Day finds happiness in this world by performing good deeds

for the sake of Allah, hoping for His reward, and in the Hereafter when he receives His recompense.

Therefore, those who believed in these two great pillars among the past nations were promised a great reward:

﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَعَمِلَ صَٰلِحٗا فَلَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ62﴾

{The believers and those who were Jews, Christians, and the Sabians [before Prophet Muhammad] – whoever believed in Allah and the Last Day and did righteous deeds, they will have their reward with their Lord, and they will have no fear, nor will they grieve.} [Al-Baqarah: 62], All of these nations had religions based on the three pillars with which all the former messengers were sent, which are: belief in Allah, the Last Day, and righteous deeds.

We implore Allah Almighty to grant us understanding of Iman, teach us the Qur'an, increase our Iman through the Qur'an, and enable us to apply what we have learned; indeed, He is All-Hearing, Responsive.

I said what you have heard, and I ask Allah's forgiveness for me and you. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good, and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow their guidance until the Day of Judgment.

Text of the Second Sermon

To proceed: Fear Allah Almighty and obey Him, and take your share of the Qur'an, for it is the Book of your Lord, His proof against you, and an intercessor for you. Allah informs in His Book that the messengers (peace be upon them) called their people to believe in Allah and the Last Day.

﴿وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗا فَقَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ وَٱرۡجُواْ ٱلۡيَوۡمَ ٱلۡأٓخِرَ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ36﴾

{And to Madyan We sent their brother Shu'ayb, and he said, "O my people, worship Allah and hope for (the reward on) the Last Day, and do not act corruptly in the land, spreading corruption.} [Surat al-'Ankabūt: 36].

People are in desperate need to be reminded of believing in the Last Day in public speeches, sermons, and gatherings of remembrance, and in every place, so that they may prepare for that Day and take the best provisions for it. O servants of Allah, if people are heedless of that Day, the world,

with its fleeting pleasures and transient adornments, will distract them from preparing for the Day of Resurrection.

Given the great importance of this day, Allah Almighty called it by many names. He called it the Day of Judgment because Allah Almighty will judge between His servants on it. He called it the Day of Taghābun because of the great number of people who will incur loss on it, those who used to reject and deny (the true religion) during the worldly life. On that day, the people of truth will outdo the people of falsehood, the people of Iman will outdo the people of Kufr, and the people of obedience will outdo the people of disobedience. No outdoing is greater than that of the dwellers of Paradise compared to the dwellers of the Hellfire.

He called it the Day of Gathering because on that day the first and last of creation will be gathered together in one place, where they will hear the caller and be seen clearly.

He called it the Day of Encounter because the servant will meet his Lord, the worker will meet his action, and the first and last of creation will meet.

Allah called it the Day of Resurrection because on it people will rise from their graves. He called it the Day of Calling, for people will call out to one another, and Allah Almighty will call out to His servants on it. He called it the Day of the Calamity—in addition to other names. He attached great

significance to that Day and warned His servants against heedlessness and forgetfulness and commanded them to prepare for it.

O Allah, we ask You for Paradise and for that which brings us closer to it from words and actions, and we seek refuge in You from the Fire and from that which brings us closer to it from words and actions.

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Sermon Title

Belief in Divine Decree and Pre-Destination

Introduction to the First Sermon

Praise be to Allah, the All-Knowing and Most Capable, the All-Wise and All-Aware. I bear witness that there is no god but Allah, alone, with no partner. There is nothing like unto Him, and He is the All-Hearing, All-Seeing. And I bear witness that Muhammad is His servant and Messenger, the warner and bringer of good news, and the illuminating lamp. May Allah's peace and blessings be upon him and his family and Companions, and all those who follow his path.

Text of the First Sermon

To proceed: O believers, fear Allah the Almighty and be watchful of Him, Glorified is He, in the unseen and the seen, in secret and in public, with the watchfulness of one who knows that his Lord hears him and sees him.

O believers, One of the great principles of Iman and the solid foundations of creed is belief in the divine decree and predestination; that whatever Allah wills, will happen, and whatever He does not will, will not happen; that whatever has befallen you, O servant of Allah, could not have missed you, and whatever has missed you could not have befallen you; and that all of this creation is subject to the management of its Creator and the disposal of its Almighty Originator. The ability to create is manifested by bringing into existence these created beings, both upper and lower:

﴿ٱللَّهُ ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ وَمِنَ ٱلۡأَرۡضِ مِثۡلَهُنَّۖ يَتَنَزَّلُ ٱلۡأَمۡرُ بَيۡنَهُنَّ لِتَعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ وَأَنَّ ٱللَّهَ قَدۡ أَحَاطَ بِكُلِّ شَيۡءٍ عِلۡمَۢا12﴾

{Allah is the One who created the seven skies, and of the earth the like of them. The Command descends between them so that you may know that Allah is Most Capable of all things and that Allah has encompassed everything in knowledge.} [At-Talaq: 12].

O believers:

There are many proofs in the Book of Allah and the Sunnah of His Prophet and His chosen one (ﷺ) that affirm this principle and prove it in many places. Allah Almighty says:

﴿إِنَّا كُلَّ شَيۡءٍ خَلَقۡنَٰهُ بِقَدَرٖ49﴾

{We have surely created everything in a determined measure.} [Surat al-Qamar: 49], Allah Almighty said:

﴿فَقَدَرۡنَا فَنِعۡمَ ٱلۡقَٰدِرُونَ23﴾

{For We determined it; How excellently We determine!} [Surat al-Mursalāt: 23], And Allah Almighty said:

﴿...ثُمَّ جِئۡتَ عَلَىٰ قَدَرٖ يَٰمُوسَىٰ﴾

{...then you came [here] at a destined time, O Moses.} [Surat Taha: 40], And Allah Almighty said:

﴿سَبِّحِ ٱسۡمَ رَبِّكَ ٱلۡأَعۡلَى1 ٱلَّذِي خَلَقَ فَسَوَّىٰ2 وَٱلَّذِي قَدَّرَ فَهَدَىٰ3﴾

{Glorify the name of your Lord, the Most High,
Who created and fashioned in due proportion,
and Who determined [the creation] then inspired them} [Surat al-A'la: 1-3], And Allah Almighty said:

﴿...وَكَانَ أَمۡرُ ٱللَّهِ قَدَرٗا مَّقۡدُورًا﴾

{...and Allah's command is a decree firmly determined} [Surat al-Ahzāb: 38]. The verses that hold this meaning are many.

O believers, believing in predestination (Qadr) is the system of Tawhid. A person's Tawhid is not correct, and their Iman is not sound without belief in predestination . Ibn 'Abbās (may Allah be pleased with him) said: "Belief in pre-destination is the system of Tawhid. If a person believes in Allah's

Oneness and denies predestination, his denial annuls his Tawhid."

If belief in predestination is the system of Tawhid, Tawhid is the system of life. A person's life cannot be upright without Iman, belief in the Oneness of the Most Merciful, and devoting the religion sincerely to Him alone. If a person does not believe in Tawhid, their life will not be set right; rather, it will be neglected and wasted, and they will receive no benefit or advantage from it, neither in this world nor in the Hereafter.

Al-Walīd, the son of the noble Companion ʻUbādah ibn as-Sāmit (may Allah be pleased with him) reported: I went to my father while he was sick, and I perceived that he was going to die. I said: "O my father, advise me and try your best in doing so for me." He said: "Sit me up." When they sat him up, he said: "O my son, you will not find the taste of Iman and will not attain the true reality of knowledge of Allah until you believe in pre-destination, the good and bad aspects thereof." I said: "O my father, how can I know what is good in predestination and what is bad?" He said: "By knowing that what has missed you was not meant to befall you, and what has befallen you was not meant to miss you. O my son, I heard the Messenger of Allah (ﷺ) say: 'The first thing Allah created was the Pen. Then, He said, 'Write.' And it wrote down at that moment what would happen until the Day of

Resurrection.' O my son, if you do not die in that state, you will enter the Hellfire." [Narrated by Imam Ahmad (22705) and At-Tirmidhi (2155); Shaykh Al-Albani classified it as Sahīh].

Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«كُلُّ شَيْءٍ بِقَدَرٍ، حَتَّى العَجْزُ وَالكَيْسُ»

"Everything is by predestination, even one's helplessness and cleverness." [Narrated by Muslim: (2655)], Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«كَتَبَ اللَّهُ مَقَادِيرَ الخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

"Allah wrote down the pre-destination of the creation fifty thousand years before He created the skies and the earth." [Narrated by Muslim (2653)], Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ), the truthful and the trusted one, related to us:

«إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نطفة، ثُمَّ يَكُونُ فِي ذَلِكَ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ المَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٌّ أَوْ سَعِيدٌ، فَوَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ فَيَدْخُلُهَا»

"The creation of each one of you is gathered in the form of a drop of semen in their mother's womb for

forty days; then it becomes a clinging clot for a similar period; then it becomes a lump of flesh for a similar period; then Allah sends the angel who breathes life into it and is commanded to record four things: their (the baby's) provision, their life-span, their deeds, and whether or not they will be miserable or happy. By the One other than Whom there is no god, one of you would do the deeds of the dwellers of Paradise until there is only one cubit between him and it, and then pre-destination would overtake him, and he would do the deeds of the inmates of the Hellfire and then enter it. And one of you would do the deeds of the inmates of the Hellfire until there is only one cubit between him and it, and predestination would overtake him, and he would do the deeds of the dwellers of Paradise and then enter it." [Agreed upon].

Therefore, the righteous predecessors (may Allah have mercy upon them) were extremely fearful of the preceding and concluding matters. The preceding matters refer to their lack of knowledge about what has already been determined for them in Allah's knowledge and what had been written for them in the Preserved Tablet. The concluding matters refer to how their worldly life will end. This is all in the Hands of Allah Almighty. The command is His command, and the creation is His creation. Nothing happens except according to His predestination and decree.

O servants of Allah:

Belief in predestination dispels a person's illusions, fears, and anxiety when people face severe calamities. Thus, a believer in Qadr is reassured by their Iman, knowing that what has befallen them could not have missed them and what has missed them could not have befallen them.

If a disaster or affliction befalls a believer from the Qadr of Allah Almighty, they know that what has befallen them was according to Allah's will, and thus they are content with and submissive to Allah's Qadr, and hope for the great and noble reward Allah Almighty has promised and prepared for those who are patient:

﴿...وَبَشِّرِ ٱلصَّٰبِرِينَ155 ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ156﴾

{...but give glad tidings to those who are patient. Those when afflicted with a disaster, say, "We belong to Allah, and to Him we will return."} [Surat al-Baqarah: 155-156].

We implore Allah Almighty to make things easy for us all, to spare us from hardship, to guide us to the straight path, to make every decree He decrees for us good, and to make our outcomes and endings good, for He, Exalted be He, is the Hearer of supplications, and He is the One in Whom we rightly place our hopes. He is Sufficient for us and the best Disposer of affairs.

Introduction to the Second Sermon

All praise is due to Allah. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the Second Sermon

To proceed: O believers, fear Allah Almighty.

Know—may Allah protect you—that belief in the Qadr of Allah Almighty brings tranquility, success, and happiness to the believer in this world and the Hereafter, and that a person who believes in the decree and predestination of Allah relies on the Almighty Lord throughout their life and seeks His help and refuge, and that the pursuit of the proper means is part of the belief in Allah's decree and predestination. Abu Hurayrah—may Allah be pleased with him—reported that the Prophet, peace and blessings be upon him, said:

«المُؤْمِنُ القَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ المُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ، احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ، وَلَا تَعْجِزَنَّ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ لَكَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ»

"A strong believer is better and more beloved to Allah than a weak believer, and there is good in both. Adhere to whatever brings you benefit, seek the help of Allah, and do not feel helpless. If something befalls you, do not say: 'Had I done such-and-such, the outcome would have been such-and-

such;' rather, say: 'Allah has decreed, and whatever He wills, He does.' Indeed, (saying) 'if' opens the way for the devil to act." [Narrated by Muslim].

Ibn Abi al-'Ezz (may Allah have mercy upon him) said: Some people think that reliance upon Allah contradicts earning and the pursuit of the proper means, and that matters were predestined and there is no need to take the means. This is wrong because earning includes various categories: obligatory, recommended, permissible, disliked, and forbidden earning. Indeed, the Prophet (ﷺ) was the best of those who put their trust in Allah, and he would also wear the clothes of war and walk in the markets to earn a living

It should be emphasized that every Muslim is required to avoid spreading anything that causes fear and panic among people through the dissemination of rumors. He should also beware of spreading rumors that are initiated and promoted to downplay their seriousness.

A Muslim should moderately deal with diseases and plagues, neither exaggerating them nor taking them lightly. He should adhere to the instructions of the competent authorities and not expose himself or others to danger.

We implore Allah Almighty by His excellent names and sublime attributes to make every decree He predestines for us good.

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Sermon Title

Reliance (Tawakkul) upon Allah

Introduction to the First Sermon

Praise be to Allah, the Possessor of vast favors and blessings, and the Remover of hardships and calamities. I bear witness that there is no god but Allah, alone, with no partner to Him, the Possessor of bounty and generosity. And I bear witness that Muhammad is His servant and Messenger, who was preferred over all nations. May Allah's abundant peace and blessings be upon him and his family and Companions.

Text of the First Sermon

To proceed: O servants of Allah

It is part of a person's bliss that Allah Almighty guides him to properly rely upon Him in all his affairs. Reaching this rank is one of the greatest favors Allah bestows upon His servant. Whoever relies upon Allah Almighty in the proper way, his heart becomes calm and his soul tranquil, and he leads a pleasant life. Putting a person's trust in Allah Almighty actually means that his heart sincerely depends on Him in bringing about benefits and warding off harms concerning worldly and otherworldly matters, and that he entrusts all affairs to Allah Almighty and realizes the belief that none gives and withholds and causes harm or benefits except Him. This is a status that can only be

attained by the affirmers of the truth. Sa'īd ibn Jubayr said: Reliance upon Allah combines all Iman. [Narrated by Ibn Abi Shaybah in his 'Musannaf': 29589].

Reliance upon Allah is an act of worship purely done by the heart, and its impact manifests in the form of words by the tongue and actions by the body organs. Imam Ahmad said: "Reliance upon Allah is an action of the heart." [Attributed to Imam Ahmad Ibn al-Qayyim in "Madārij As-Sālikīn" (2/114)].

Reliance upon Allah is an act of worship purely performed by the heart, and its impact manifests in the form of words by the tongue and actions by the body organs. Imam Ahmad said:

Given the great status of Tawakkul, there are a lot of Shariah texts that enjoin it and demonstrate its significance, so that a Muslim may adopt it and thus live a pleasant life and find a good outcome. Allah Almighty says:

﴿...وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓ...﴾

{...and whoever puts their trust in Allah, He is sufficient for them...} [Surat at-Talāq: 3] Allah Almighty also says:

﴿...وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ23﴾

{...and put your trust in Allah, if you are true believers.} [Surat al-Mā'idah: 23].

The Prophet (ﷺ) is reported to have said:

«لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ؛ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا»،

"If only you rely upon Allah as you should, He will provide for you as He provides for birds; they set out hungry in the morning and return full in the evening." In this hadith, the Prophet (ﷺ) gave the example of a bird, despite its weakness. Allah has guaranteed its sustenance and guided it to its means. This inspires a person to have the firm belief that his sustenance is guaranteed. Knowing that will make him trust his Almighty Lord. This is because a person who truly relies upon Allah is the one who knows that Allah has guaranteed sufficient sustenance for His servant, and he believes Allah's guarantee, puts all his trust in that, and fulfills reliance upon Him concerning the sustenance He has guaranteed and the fact that sustenance is decreed for everyone, pious and wicked, and believers and disbelievers. Allah Almighty says:

﴿۞ وَمَا مِن دَآبَّةٖ فِي ٱلۡأَرۡضِ إِلَّا عَلَى ٱللَّهِ رِزۡقُهَا...﴾

{There is no creature on earth but upon Allah is its provision...} [Hud: 6] This is despite the weakness of many animals and their inability to seek sustenance. As long as a person is alive, their sustenance rests with Allah, and Allah may facilitate it through earning or without a need to earn, though pursuing the proper means is required.

A person's reliance upon their Lord indicates that they think positively of Him. The more they think positively of Him and hope for His bounty, the greater their reliance upon Him, for it is inconceivable to rely upon someone you distrust, or someone you do not hope for goodness from. This is what the pious servants of Allah did in the darkest circumstances and most demanding situations. They left their affairs to Allah Almighty, as they trusted that He would suffice for them. Ibn ‘Abbās (may Allah be pleased with him) said: "Allah is Sufficient for us, and He is the best Protector. Ibrahim (peace be upon him) said it when he was thrown into the fire, and Muhammad (ﷺ) said it when they said: {'Indeed, the people have gathered against you, so fear them.' But it only increased them in faith, and they said: 'Allah is Sufficient for us, and He is the best Protector.'}” [Surat Āl ‘Imrān: 173] [Narrated by Bukhari (4563)]

This demonstrates the condition of the prophets (peace be upon them) and the extent to which they relied upon Allah Almighty and thinking positively of Him despite the fear and severe distress they were in. They said: ‘Allah is Sufficient for us, and He is the best Protector.’ i.e., He is Sufficient for us in our grave events and disasters, and He is the best Protector and the One to Whom we entrust our affairs.

So what was the result of that?

﴿فَٱنقَلَبُواْ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ لَّمۡ يَمۡسَسۡهُمۡ سُوٓءٞ وَٱتَّبَعُواْ رِضۡوَٰنَ ٱللَّهِۗ وَٱللَّهُ ذُو فَضۡلٍ عَظِيمٍ174﴾

{They then returned with grace and bounty from Allah, having suffered no harm. They pursued Allah's pleasure, and Allah is the Possessor of great bounty.} [Surat Āl 'Imrān: 174].

This provides the greatest proof that no matter how much a person suffers distress and hardships, if they resort to Allah Almighty, He will help, protect, and support them. A serious disaster, however, is that some people, when afflicted with distress, turn to material means, looking for relief from their situation. Although if their hearts are attached to their Creator, He will relieve their distress.

O servants of Allah! The Tawakkul and dependence of a person's heart upon Allah Almighty and its trust in Him remove its confusion and fear over missing out on material causes, given their knowledge that these causes lie in the Hand of the One Who brought them into existence. Therefore, one does not care whether they come or go, and they do not feel troubled and anxious when pleasant causes elude them, or when unpleasant ones come his way. This is because their reliance upon Allah and their trust in Him guard them from fear and hope concerning them. They are like a person who is attacked by a formidable and far stronger enemy, and they see an open fortress, into

which their companion lets them in and closes the door of the fortress. Then they watch the enemy move outside the fortress. It is meaningless in this condition to feel troubled or fearful of their enemy.

Also, their example is like that of an infant, who relies upon its mother's breast and finds tranquility therein. They know nothing else and their heart is not attached to any other thing. Hence, some scholars said: A person relying upon Allah is like a child; they do not know anything to resort to but their mother's breast. Likewise, the one who relies upon Allah does not turn to anyone but their Lord, Glorified be He.

Allah Almighty informs that the believer within the household of Pharaoh said:

﴿...وَأُفَوِّضُ أَمۡرِيٓ إِلَى ٱللَّهِۚ إِنَّ ٱللَّهَ بَصِيرُۢ بِٱلۡعِبَادِ44﴾

{...and I entrust my affair to Allah. Allah is All-Seeing of [His] slaves.} [Surat Ghāfir: 44], A person does not entrust their affairs to Allah except because they want Allah to decree what is best for them in terms of their worldly life and the Hereafter. If what is decreed for them differs from what they think is best, they show contentment. This is because they know that this is best for them, even if the aspect of benefit is hidden from them. Such is the case of the one who relies upon Allah. They are even higher than the one who entrusts their affairs to Allah, because reliance entails the

heart's absolute dependence upon Allah after entrusting one's affairs to Him.

From the fruits of trusting in Allah is contentment with what Allah, Glorified is He, decrees, and this is one of the greatest levels of servitude; Bishr, may Allah have mercy on him, said: "Someone says, 'I rely upon Allah' while he tells a lie against Allah, for if he truly relied upon Allah, he would be content with whatever He does with him."

Whoever ponders the reward that Allah Almighty has prescribed for someone who relies upon Him and that He has not prescribed it for anyone else will know that having Tawakkul in Allah is the most beloved way that leads to Him. Allah Almighty says:

﴿...وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓ...﴾

{....and whoever puts their trust in Allah, He is sufficient for them...} [Surat at-Talāq: 3].

I say these words and ask Allah's forgiveness for me, you, and all Muslims for every sin. Ask Him for forgiveness, and He will forgive you, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Bestower of great bounty and generous favors. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and

Messenger. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the Second Sermon

To proceed...

O Muslims! Pursuing the proper means is part of true Tawakkul, for it is preposterous to abandon the proper means altogether. The Prophet (ﷺ) did not neglect any of the material means. For example, he wore two shields during the battle of 'Uhud and hired a non-Muslim polytheist guide to show him the way during the Hijrah. Also, whenever he set out for Hajj or Jihad, he would carry the needed provisions for the journey. His Companions (may Allah be pleased with them) would do the same, yet they were those who truly relied upon Allah Almighty.

Although the pursuit of the proper means is part of the true Tawakkul in Allah, a Muslim's heart should not be attached to the means but to the One Who created them. Indeed, a person may combine all the material means, but not be able to achieve what they want. All matters lie in the Hands of Allah.

When a person relies upon Allah Almighty, this gives them sure knowledge that they possess no power or strength themselves nor do others, and that their ability lies in the Hands of Allah, not in their own hands; He Almighty is its Owner, not the person; that if He does not grant them the ability,

they become powerless; and that they cannot act or move except by the will of Allah. Therefore, the Prophet (ﷺ) used to supplicate, saying:

«يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَىٰ نَفْسِي طَرْفَةَ عَيْنٍ»

"O the Ever-Living, the Self-Sustaining, by Your mercy I seek relief. Set right all my affairs and do not leave me to myself for the blink of an eye." [Narrated by An-Nasā'i in 'Al-Kubra: 10330]

O Allah, strengthen Islam and the Muslims, humiliate Shirk and the polytheists, and destroy the enemies of the religion - O Lord of the worlds.

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Sermon Title

The Love of Allah and What Leads to It.

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness and repent to Him. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the First Sermon

To proceed, O community of believers, servants of Allah! Fear Allah, for whoever fears Allah, He protects him and guides him to what is best in his religious and worldly affairs.

O servants of Allah! Know—may Allah bless you—that the most sublime status of worshippers and the greatest rank of those journeying toward Him is the love of the Lord of the worlds and the Creator of all creation. We must have the love of Allah, besides whom there is no god. He is the Sovereign, the Holy, the Source of Peace, the Giver of Security, the Guardian, the Almighty, the Compeller, the Supreme, the Creator, the Originator, the Fashioner, and the Possessor of Majesty and Honor. The Glorious Lord, Exalted be He, possesses the most beautiful names and the supreme attributes. This love, O servants of Allah, is the essence of religion, the nourishment of souls, the foundation of happiness, the cornerstone of deeds, and the mainstay of the religion.

This love—O servants of Allah—is the life which, if deprived of, one becomes among the dead; it is the light that, if lost, leaves one drowning in the seas of darkness; it is the cure that, if absent, allows various ailments to overwhelm the heart; and it is the joy that, if denied, leaves one consumed by worries and pains.

The love of Allah—O servants of Allah—is the basis of happiness and the path to success in this

world and the Hereafter. It is what inspires deeds, brings about perfection, and elevates a person to the highest ranks and noblest stations. The love of Allah Almighty is of great significance and immense value, and it occupies a lofty position in the religion of Allah. And it was also one of the supplications of our Prophet (ﷺ).

«أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ»

"I ask You for Your love, the love of those who love You, and the love of a deed that brings me closer to Your love." [Narrated by At-Tirmidhi (3235) and Ahmad (22162); classified as Sahīh (authentic) by Al-Albāni in Sahīh At-Tirmidhi]

The Prophet (ﷺ) said:

«إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ، قَالَ فَيُحِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ قَالَ: ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ»

"Indeed, when Allah loves a servant, He calls Gabriel and says: 'I love so-and-so, so love him.' So, Gabriel loves him, and then he announces in the sky, saying: 'Indeed, Allah loves so-and-so, so love him.' So, the inhabitants of the heavens love him, and then acceptance is placed for him on earth." [Agreed upon] This is the meaning of the verse that reads:

﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَيَجۡعَلُ لَهُمُ ٱلرَّحۡمَٰنُ وُدّٗا96﴾

{Those who believe and do righteous deeds, the Most Compassionate will endear them [to His creation]} [Surat Maryam: 96].

The fruits, effects, benefits, and rewards of love for those who love Allah in this world and the Hereafter are countless and immeasurable. It is sufficient for the one who is loved that Allah Almighty is with him—supporting, protecting, guiding, and granting him success.

O community of believers! Amidst the succession of trials, the abundance of distractions, and the variety of amusements and obstacles that people are afflicted with—in the midst of all this—the love of Allah weakens in the hearts, and as a result, its effects, fruits, and requirements also weaken. This is a situation—O servants of Allah—that requires that a person sincerely return with his soul to Allah Almighty, seeking the way for attaining His love and pursuing the means that bring Allah's love into his heart, so that the heart regains its clarity, purity, beauty, and radiance by being filled with the love of Allah Almighty.

O servants of Allah! Here is a collection of important ways to bring the love of the Possessor of Majesty and Honor into the hearts:

The first among these—O servants of Allah—is sincere attention to the Book of Allah, pondering and reflecting upon it.

﴿كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ29﴾

{This is a blessed Book that We have sent down to you [O Prophet] so that they may reflect upon its verses, and so that people of understanding may take heed} [Surat Sād: 29],

﴿أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَۚ وَلَوۡ كَانَ مِنۡ عِندِ غَيۡرِ ٱللَّهِ لَوَجَدُواْ فِيهِ ٱخۡتِلَٰفٗا كَثِيرٗا82﴾

{Do they not then ponder on the Qur'an? If it had been from anyone other than Allah, they would have surely found in it many discrepancies} [Surat an-Nisā': 82] When you recite the Qur'an, do not let your concern be merely completing the Surah, but let your focus be on understanding the message and comprehending its meaning. This—O believers—is among the greatest ways to bring about the love of Allah Almighty: to reflect on His majestic words and wise remembrance, which

﴿لَّا يَأۡتِيهِ ٱلۡبَٰطِلُ مِنۢ بَيۡنِ يَدَيۡهِ وَلَا مِنۡ خَلۡفِهِۦۖ...﴾

{No falsehood can approach it from the front or from behind...} [Surat Fussilat: 42]

One of the ways that bring about Allah's love—O servants of Allah—is the keenness to offer voluntary acts of worship after fulfilling the obligatory ones. This is a great matter that brings love into the hearts and nourishes them with it. Contemplate the evidence and proof for that in a Hadīth in which the Prophet (ﷺ) reported that his Lord said:

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ؛ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ»

"Whoever shows enmity to an ally of Mine, I have declared war against him. My servant does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him. And My servant continues to draw near to Me with voluntary acts until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his leg with which he walks. If he asks Me, I will surely give to him, and if he seeks refuge with Me, I will surely grant him refuge." [Narrated by Al-Bukhāri (6502)] The meaning is that Allah the Almighty supports and guides him in his hearing, his sight, his steps, his hands, and all his affairs.

One of the thing that brings about Allah's love— O servants of Allah— is giving precedence to what Allah loves over what your soul desires and prioritizing that over your inclinations, no matter how strong your desires or demands may be. Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ»

"There are three qualities; whoever has them will taste the sweetness of Imān: that Allah and His Messenger are more beloved to him than any other; that he loves a person only for the sake of Allah; and that he hates to return to disbelief after Allah has saved him from it just as he hates to be thrown into the fire." [Agreed upon]

One of the things that bring about Allah's love—O servants of Allah— is knowing the excellent names and sublime attributes of Allah. The more a person knows Allah, the greater love he has for Him and the greater desire for worshiping Him and shunning disobedience to Him. Allah Almighty says:

﴿...إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْ...﴾

{...only the people of knowledge among His slaves fear Allah...} [Fatir: 28].

One of the things that bring about Allah's love—O servants of Allah—is to remember His blessings, favors, benevolence, and kindness.

﴿وَمَا بِكُم مِّن نِّعۡمَةٖ فَمِنَ ٱللَّهِۖ...﴾

{Whatever blessing you have, it is from Allah...} [Surat an-Nahl: 53] When you remember Allah's successive and continuous blessings and favors upon you, love for Him moves in your heart and it grows in significance and status. Think about Who created this body for you!! Who gave you the ability to hear and see?! Who blessed you with your hands and feet?! Who granted you food, drink, health, and

well-being?! Who gave you a home, children, security, and safety, in addition to other countless blessings and gifts?! Whenever our Prophet (ﷺ) would lie down to sleep each night, he would remember the blessings of Allah Almighty and say in praise and gratitude:

«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَ»

"Al-hamdulillāhi alladhi at'amana wa saqāna wa kafāna wa āwāna, fa kam mimman lā kāfiya lahu wa lā mu'wī (Praise be to Allah Who gave us food and drink, provided for us sufficiently, and gave us shelter, for there are many who have no one to provide for them or to give them shelter)." [Narrated by Muslim (2715)]

One of the things that bring about Allah's love—O servants of Allah—is to mix with righteous people who have piety, Imān, and uprightness and benefit from their good words, excellent deeds, and beautiful manners and etiquettes. The Prophet (ﷺ) said:

«فالمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلْ»

"For a man follows the religion (i.e., ways and manners) of his intimate friend. So, each of you should carefully consider whom he takes as his intimate friend." [Narrated by Abu Dāwūd (4833), At-Tirmidhi (2378), and Ahmad (8398); classified as Hasan by Al-Albāni]

One of the things that bring about Allah's love—O servants of Allah—is when a person distances himself from the things that act as a barrier between his heart and his Lord and Master—and how numerous they are these days. Too many are the things that divert, obstruct, and distance hearts from the love of Allah!! They range from satellite channels to internet networks and other ways and diversions that have preoccupied hearts, afflicted souls, weakened Imān, and created a barrier between hearts and the love of the Most Compassionate. Whoever seeks for his heart pure and sincere love should cut off every path that stands in the way between him and that love.

This is something that cannot be attained under such circumstances except by returning sincerely to one's Lord, seeking His pleasure and love. Thus, it can be achieved, and this is the path to it.

We implore Allah Almighty with His excellent names and sublime attributes to grant us His love, the love of those who love Him, and the love of deeds that bring us closer to His love.

I say these words, and I ask Allah for forgiveness for myself, for you, and for all Muslims from every sin. So ask for His forgiveness; He will forgive you. Indeed, He is the Oft-Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Bestower of great bounty and generous favors. I bear witness that there is no

god but Allah alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the Second Sermon

To proceed:

So, O servants of Allah! Imām Al-Bukhāri narrated in his Sahīh Collection that ‘Ā’ishah, the Mother of the Believers (may Allah be pleased with her), reported

«أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَخْتِمُ بِـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾، فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ﷺسَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟» فَسَأَلُوهُ فَقَالَ" لِأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ»،

"that the Prophet (ﷺ) appointed a man in charge of an army unit, and he would lead them in prayer and conclude his recitation with {Say: "He is Allah, the One"}. Upon their return, they mentioned this to the Prophet (ﷺ), who said: "Ask him why he does so." They asked him, and he said: "Because it contains the description of the Most Compassionate, and I love to recite it." Thereupon, the Prophet (ﷺ) said: "Tell him that Allah loves him." In another narration:

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

"Your love for it has caused you to enter Paradise." [Agreed upon; reported by ‘Ā’ishah (may Allah be pleased with her)]

Reflect—O believer—on how reciting the Qur'an, knowing the names of the Most Compassionate and His sublime attributes, and giving them due care through contemplation, reflection, and acting upon them are among the greatest means that bring the love of the Most Compassionate and lead to entering Paradise and salvation from the Hellfire. May Allah grant all of that to us; He is All-Hearing, Responsive.

O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad.

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Sermon Title

Using the Sunnah as an Argument

Introduction to the First Sermon

Praise be to Allah, the Guardian, the Praiseworthy, the Most High, the Glorious. He created the creations and tested them. He led them to His religion and guided them. Some of them were guided and became among the successful, and others turned away and became among the losers. We praise Him in the way grateful servants do and ask for His forgiveness in the way sinners do. We ask of His immense bounty, for He is the Most Generous, the Most Kind, and the Most Merciful. I bear witness that there is no god but Allah, alone, with no partner, the Lord of the worlds, and the God of the earlier and the later ones. And I bear witness

that Muhammad is His servant and Messenger; he was sent as a mercy for all the worlds, as guidance for the believers, and as an argument against all creation. May Allah's peace and blessings be upon him and his family and Companions, and those who follow him in righteousness till the Day of Recompense.

Text of the First Sermon

To proceed: Fear Allah Almighty and obey Him, hold fast to His religion, cling to His rope, and abide by His Book and the Sunnah of His Prophet Muhammad (ﷺ). Indeed, all goodness lies in steadfastness upon the religion, acting in accordance with the clear Book, and adhering to the Sunnah of the leader of the messengers (ﷺ).

﴿...وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ﴾

{...Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it. And fear Allah; indeed, Allah is severe in punishment} [Surat al-Hashr: 7]

O people, when Allah Almighty tested His servants with His religion and made it binding upon them, He Almighty made part of His test for them that His messengers (peace be upon them) convey the religion to them, and He did not cast His religion into the hearts of His servants so that they would all believe and submit to Him. If He Almighty had

willed, He would have done that, just as He created the angels obedient and submissive.

﴿...لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ﴾

{...who do not disobey Allah in what he commands them, but do whatever they are commanded} [Surat at-Tahrīm: 6]

﴿...عِبَادٞ مُّكۡرَمُونَ 26 لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ وَهُم بِأَمۡرِهِۦ يَعۡمَلُونَ27﴾

{...His honored slaves

They do not speak before He speaks, and they only do as He commands} [Surat al-Anbiyā': 26-27]

Allah Almighty established the proofs and evidence of the truthfulness of the messengers in what they conveyed, so that people may distinguish between a truthful messenger and a false prophet. Then, He Almighty made obedience to the messenger part of obedience to Him, since the messenger conveys the message on His behalf. Thus, whoever believes in the truthfulness of the messenger must obey him; otherwise, he is not a believer. Whoever believes in the messenger must accept everything that comes from him. If he accepts some of it and rejects others, he is not a believer.

Our Prophet Muhammad (ﷺ) conveyed the religion on behalf of his Almighty Lord. He conveyed it through the Qur'an and the Sunnah. The Sunnah includes the Prophet's words, actions, and approvals. The Qur'an contains many verses that

indicate the obligation to adhere to the Sunnah of the Prophet (ﷺ), thereby blocking the path of those who object to it and cast doubt upon it. Whoever rejects the Sunnah does inevitably reject the Qur'an, and whoever doubts the Sunnah does inevitably doubt the Qur'an. This is because the noble Qur'an makes reference to it in numerous verses. It is of various types:

Some verses indicate that the Sunnah is a revelation from Allah Almighty:

﴿وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ 3 إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ4﴾

{Nor does he speak out of his own desire
It is but a revelation sent down [to him]} [Surat an-Najm: 3-4] Whatever the Prophet (ﷺ) uttered was either a revelation from Allah Almighty or a discretionary judgement from the Prophet (ﷺ), that was approved by Allah Almighty and became part of the revelation.

However, if Allah Almighty did not approve it, the revelation would come down to correct it, as in the case of the captives of the Battle of Badr and the fact that all the sins of a martyr are forgiven except for his debts, a piece of information Gabriel (Jibrīl) conveyed to the Messenger of Allah (ﷺ) as glad tidings.

Other verses enjoin obedience to the Messenger (ﷺ):

﴿قُلۡ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَۖ فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡكَٰفِرِينَ32﴾

{Say, “Obey Allah and the Messenger.” But if they turn away, then Allah does not like the disbelievers} [Surat Āl ‘Imrān: 32]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوۡاْ عَنۡهُ وَأَنتُمۡ تَسۡمَعُونَ20﴾

{O you who believe, obey Allah and His Messenger, and do not turn away from him after hearing [his command]} [Surat al-Anfāl: 20]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبۡطِلُوٓاْ أَعۡمَٰلَكُمۡ33﴾

{O you who believe, obey Allah and obey the Messenger, and do not cause your deeds to be nullified} [Surat Muhammad: 33] One can only obey the Prophet (ﷺ) by following his Sunnah.

Allah the Almighty also says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡ...﴾

{O you who believe, obey Allah and obey the Messenger, and those of you who are in authority...} [Surat an-Nisā’: 59]

The erudite scholar Ibn al-Qayyim (may Allah have mercy upon him) said: "Allah Almighty enjoined obedience to Him and to His Messenger, and He repeated the verb to inform us that obedience to the Messenger is an independent obligation, without checking what he commanded against the Qur’an. Rather, when he issues a command, obedience is absolutely due to him, whether what he commanded is explicitly in the Qur'an or not. This is because he was given the Book and the like of it along with it. Besides, Allah

Almighty did not enjoin obedience to the rulers in a separate way. However He omitted the verb and made obedience to them part of obedience to the Messenger, which indicates that they are only obeyed as a consequence of obedience to the Messenger."

There are also verses enjoining adherence to the example of the Prophet (ﷺ):

﴿لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا21﴾

{Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day, and remember Allah much} [Surat al-Ahzāb: 21] One can only follow the Prophet's example by adopting his Sunnah altogether.

Other verses mention the favor of Allah Almighty, as He made the Prophet (ﷺ) teach his Ummah the Book and wisdom. The Book is the Qur'an, and the wisdom is the Sunnah. The Prophet (ﷺ) did not teach us anything other than the Qur'an and the Sunnah.

﴿لَقَدۡ مَنَّ ٱللَّهُ عَلَى ٱلۡمُؤۡمِنِينَ إِذۡ بَعَثَ فِيهِمۡ رَسُولٗا مِّنۡ أَنفُسِهِمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ...﴾

{Allah conferred favor on the believers when He sent them a messenger from among themselves, reciting to them His verses, purifying them, and

teaching them the Book and the Wisdom...} [Surat Āl ‘Imrān: 164]

﴿...وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ وَمَآ أَنزَلَ عَلَيۡكُم مِّنَ ٱلۡكِتَٰبِ وَٱلۡحِكۡمَةِ...﴾

{...and remember Allah’s grace upon you and what He has sent down to you of the Book and the Wisdom...} [Surat al-Baqarah: 231] Allah Almighty addresses the Mothers of the Believers, saying:

﴿...وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ وَمَآ أَنزَلَ عَلَيۡكُم مِّنَ ٱلۡكِتَٰبِ وَٱلۡحِكۡمَةِ...﴾

{...and remember Allah’s grace upon you and what He has sent down to you from the Book and the Wisdom...} [Al-Baqarah:231].

There are also verses that enjoin us to refer to the Prophet (ﷺ) for judgment over any dispute and to accept His opinion and submit to His judgment:

﴿...فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ...﴾

{...If you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day...} [Surat an-Nisā’: 59] i.e., refer it to the Book and the Sunnah.

﴿فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا65﴾

{But no, by your Lord, they will not believe until they accept you [O Prophet] as a judge in their disputes, and find no discomfort within their hearts regarding your judgments, but rather accept them wholeheartedly} [Surat an-Nisā’: 65] A believer has no other choice when it comes to the judgment of

Allah Almighty and the judgment of His Messenger (ﷺ) than to accept and subit to it; otherwise, he will be deviant and misguided.

Other verses command the Prophet (ﷺ) to explain the Qur'an to the people. His explanation of the Qur'an is regarded as part of his Sunnah.

﴿...وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ...﴾

{...and We have sent down to you the Reminder to explain to people what has been sent down to them...} [Surat an-Nahl: 44]

﴿وَمَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِي ٱخۡتَلَفُواْ فِيهِ وَهُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ64﴾

{We have only sent down to you the Book so that you may make clear to them what they differed over and as a guidance and mercy for people who believe} [Surat an-Nahl: 64]

All these numerous clear and evident verses indicate that Imān (faith) in the Qur'an is incomplete except by also following the Sunnah. Otherwise, these numerous verses would be disregarded.

Also among the signs of prophethood: the Prophet ﷺ feared for his nation the deviating misguiders who claim to adhere to the Quran without the Sunnah, and he warned his nation against them, because in reality, they are nullifiers of the Quran. So he ﷺ said:

«لَا أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ: لَا نَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ»

"Let me not find anyone of you reclining on his couch, when he hears something I have commanded or prohibited, he says: We do not know; we only follow what we find in the Book of Allah." [Narrated by Ahmad (23876), Abu Dāwūd (4605), and At-Tirmidhi (2663); Al-Albāni classified it as Sahīh (authentic)]

We implore Allah Almighty to grant us the ability to follow the Book and the Sunnah, to avert from us deviation, religious innovations, and temptations, and to make us among His righteous servants. Indeed, He is All-Hearing, Ever-Responsive.

I say these words and ask Allah's forgiveness for me and you.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow their guidance until the Day of Judgment.

Text of the Second Sermon

To proceed: Fear Allah and obey Him.

﴿وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ لِلۡكَٰفِرِينَ 131 وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ132﴾

{And fear the Fire prepared for the disbelievers And obey Allah and the Messenger, so that you may be shown mercy} [Surat Āl ʻImrān: 131-132]

O Muslims: Among the contradictions of the people of desires who criticize the Prophetic Sunnah is that they take from the Sunnah what they desire and leave from it what they do not desire. If they were to consistently apply their principle of not accepting it at all, they would not know how to pray, nor pay zakat, nor fast, nor perform Hajj. They would be unable to perform the rights and duties that Allah the Almighty has obligated upon them, and the details of the acts of worship, because all of that is taken from the Prophetic Sunnah, and there are no details for it in the Quran. And Imran ibn Husayn, may Allah be pleased with him, responded to a man who wanted to suffice with the Quran without the Sunnah, saying to him: "You are a foolish man. Do you find in the Book of Allah that the Dhuhr prayer consists of four (Rakʻahs) and that you do not recite aloud in them?!" Then he mentioned to him the prayer, Zakah, and the like and said: "Do you find this explained in the Book of Allah? The Book of Allah mentions this in vague terms, and the Sunnah explains it." [Ash-Sharīʻah, by Al-Ājurri (1/417)]

If a Hadīth is authentically reported from the Prophet (ﷺ), it is obligatory to accept it and submit to and comply with it. It should not be rejected based on reason, taste, or anything else, as alleged by some misled people. This is because minds and tastes differ and vary. So, they should not be the basis for rejecting Sunnahs.

Authentic texts may contain matters that are confusing to one's mind. This occurs in the Qur'an as well. So, would they reject anything of the Qur'an because their minds were confused about it and could not understand it?! However, authentic texts do not contain impossibilities, for the source of the revelation and creation is one, namely Allah Almighty:

﴿...أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ﴾

{...behold, to Him belongs the creation and the command. Blessed is Allah, the Lord of the worlds} [Surat al-A'rāf: 54]

The mind may encounter a text that it is perplexed by for a time, then something that corrects it appears before it, and its confusion vanishes, as happened to Abu Ishaq Ibrahim ibn Sayyar, who said, recounting the story of his confusion: I learned when I was young that "the Prophet of Allah (ﷺ) forbade inverting the head of waterskin and drinking therefrom." He said: I used to say: There is something to this Hadīth. What is

wrong with drinking from the head of a waterskin so that it was prohibited? When I was told that a man drank from the head of a waterskin and a snake fatally stung him, and that snakes and serpents go through the heads of waterskins, I knew that if I do not know the interpretation of any Hadīth, it surely has a reason, even if I am unaware of it." [Ibn ʻAbd al-Barr in "Jāmiʻ Bayān Al-ʻIlm Wa Fadlih" (2/1197)]

Let us beware, O servants of Allah, of the words of deviant people who reject the Hadīth of the Messenger of Allah (ﷺ), and let us not listen to their doubts. Indeed, they are callers upon the gates of the Hellfire, whoever responds to them, they will cast him into it. We should raise our children to honor the Sunnah of the Prophet (ﷺ) and adhere to it. All goodness lies in following it.

Invoke Allah's peace and blessings upon your Prophet...

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Sermon Title

The Danger of Religious Innovations

Introduction to the First Sermon

Praise be to Allah, the Possessor of glory, might, pride, greatness, and sovereignty. I praise and thank my Lord, and I repent to Him and seek His forgiveness. I bear witness that there is no god but Allah, alone, with no partner, the Living Who does

not die. And I bear witness that our Prophet and leader Muhammad is His servant and Messenger, through whom Allah revived the hearts and enlightened the insights. O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad and upon his family and Companions, the beacons of guidance and the lights in the darkness.

Text of the First Sermon

To proceed:

Fear Allah Almighty and obey Him, for He has combined all goodness in obeying Him and combined all evil in disobeying Him.

Servants of Allah:

Commit yourselves to the truths of the religion of Islam and the Book of your Lord and the Sunnah of your Prophet Muhammad (ﷺ), and hold fast to the great Prophetic guidance. You see how Muslims are numerous in this era—may Allah increase them in number and uprightness—yet despite their large number, they are divided by religious innovations and personal whims and weakened by differences; hearts have become weak as a result of preferring worldly life over the Hereafter and engaging in vain desires, except those whom Allah preserves.

Indeed, religion is damaged and weakened in the hearts by misleading religious innovations and forbidden desires. As for the religious innovations, they are the incurable disease and deadly venom.

They blind and deafen people and ruin them, and they cause harm in terms of worldly and religious affairs.

"Religious innovations are the things newly introduced into the religion that have no basis in the Shariah to establish them," according to the scholars.

The innovator is known for their contradiction to the Muslim community and their leader and the people of knowledge about the Qur'an and the Sunnah. As for a person who claims to possess knowledge while they turn away from the Book of Allah and the Sunnah of His Messenger (ﷺ) and is ignorant of them, he is not a person of knowledge; rather, they are a caller to misguidance and temptation. The first religious innovation in Islam was the innovation of the Kharijites, and then other innovations emerged thereafter.

The Companions (may Allah be pleased with them) opposed the religious innovations that appeared in their time and rejected them and clarified to the people the Sunnah of the Messenger of Allah (ﷺ) and the guidance and the truth through the Book and the Sunnah. So, Allah removed the distress through them and suppressed the innovations, and the Tābiʿis (the generation after the Companions) undertook the trust after them and followed them rightly till the end of time.

Allah preserves His religion and supports His word. He Almighty says:

﴿إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ9﴾

{It is We Who have sent down the Reminder, and it is We Who will preserve it} [Surat al-Hijr: 9] Allah the Almighty also said:

﴿...وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُواْ ٱلسُّفۡلَىٰۗ وَكَلِمَةُ ٱللَّهِ هِيَ ٱلۡعُلۡيَاۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ40﴾

{...and He rendered the word of the disbelievers the lowest, whereas the Word of Allah is supreme. And Allah is All-Mighty, All-Wise} [Surat at-Tawbah: 40]

Allah the Almighty warns us against religious innovations and clarifies to us their evil consequences it causes in the worldly life, the religion, and the Hereafter. He Almighty says:

﴿وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُۚ وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ عَظِيمٞ 105 يَوۡمَ تَبۡيَضُّ وُجُوهٞ وَتَسۡوَدُّ وُجُوهٞۚ فَأَمَّا ٱلَّذِينَ ٱسۡوَدَّتۡ وُجُوهُهُمۡ أَكَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ106﴾

{Do not be like those who became divided and differed after the clear proofs had come to them; and for them there will be a great punishment.

On the Day some faces will turn bright while other faces will turn dark. As for those whose faces turn dark, [they will be told], “Did you disbelieve after having believed? Taste the punishment for your disbelief.”} [Āl-‘Imrān: 105-106] This verse was revealed in connection to the people of religious innovations that divided the Ummah.

In his Tafsīr, Ibn Kathīr (may Allah have mercy upon him) said: "That is: The Day of Judgment, when the faces of Ahl-us-Sunnah wa al-Jamā'ah will brighten and the faces of the people of religious innovations and dissension will turn dark. This was said by Ibn 'Abbās (may Allah be pleased with him)."

'Abdullāh ibn Mas'ūd (may Allah be pleased with him) said: "Stick to the (Muslim) community, for the Hand of Allah is with the community."

Mu'āwiyah ibn Abi Sufyān (may Allah be pleased with him and his father) reported: The Messenger of Allah (ﷺ) said:

«إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً - يَعْنِي: الْأَهْوَاءَ -، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً، وَهِيَ الْجَمَاعَةُ، وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ تَتَجَارَىٰ بِهِمْ الْأَهْوَاءُ كَمَا يَتَجَارَىٰ الْكَلَبُ بِصَاحِبِهِ لَا يَبْقَىٰ عِرْقٌ وَلَا مِفْصَلٌ إِلَّا دَخَلَهُ»؛

"The People of the two Books split in their religion into seventy-two sects. This Ummah will split into seventy-three sects—meaning groups of desires—all of which will be in the Hellfire except for one, which is the community. There will emerge in my Ummah people who will be overcome by desires just as rabies overcomes the infected person, not leaving any vein or joint without permeating it." [Narrated by Abu Dāwūd (4597) and Ahmad (16937); Al-Albāni classified it as 'Sahīh with supporting evidence']

Rabies: a disease that afflicts a person due to the bite of a dog. It causes a change to their disposition and mind; their condition worsens day after day until they die.

Al-'Irbād ibn Sāriyah (may Allah be pleased with him) reported:

وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ، فَأَوْصِنَا. قَالَ: «أُوصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ؛ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَىٰ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ»؛

The Messenger of Allah (ﷺ) gave us an admonition that caused hearts to tremble and eyes to shed tears. We said: "O Messenger of Allah, this is as if it were the admonition of someone who will soon depart; so, advise us." He said: "I advise you to fear Allah and to hear and obey, even if a slave were put in charge of you. Any of you who live after me will see much difference. So, hold fast to my Sunnah and the Sunnah of the rightly-guided Caliphs. Cling to it with the molar teeth. And beware of newly invented matters (in religion), for every newly invented matter is misguidance." [Narrated by Abu Dāwūd (4607), At-Tirmidhi (2676), Ibn Mājah (42), and Ahmad (17144); classified as Sahīh by a group of scholars]

Ibn Mas'ūd (may Allah be pleased with him) said: "You are upon the Fitrah (natural disposition) this morning today, and indeed you will introduce new

things in the religion, and new things will be introduced to you. If you see an innovation, stick to the guidance of the first generation." [Narrated by Muhammad ibn Nasr al-Marwazi in As-Sunnah (80) and by Ibn Battah in Al-'Ibānah (2/330) with an authentic Isnād]

Anas (may Allah be pleased with him) reported: "You indulge in such actions that are less significant in your eyes than a hair, while we used to consider them destructive sins during the lifetime of the Messenger of Allah (ﷺ)." [Narrated by Al-Bukhāri (6492)]

Religious innovations ruin people's religion and spoil their relationships, and they incur Allah's wrath and painful punishment in the Hereafter, as well as prevailing punishments in this world. They cause disharmony in people's hearts, harm their interests, lead to humiliation and lowliness, and are used by the enemies of Islam as a means of influence over Muslims. The Prophet (ﷺ) said:

«وَجُعِلَتِ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالفَ أَمْرِي»

"Humiliation and lowliness will be imposed on anyone who disobeys my command." [Narrated by Al-Bukhāri as Muʻallaq before Hadīth (2914), in an abridged form; narrated by Abu Dāwūd as Mawsūl (4031) and Ahmad (5114); Al-Hāfizh Ibn Hajar classified it as Hasan]

As for the forbidden desires, they harm a Muslim's religion, spoiling and hardening his heart. If a person continues and persists in them, they stain his heart, and a seal is placed over it, and his insight becomes blind. As a result, he comes to love what Allah hates and hate what Allah loves, and they lead him to sins, loss, deprivation, and various punishments. What he faces in the Hereafter because of them will be more catastrophic and bitter. They afflict the whole society if they emerge with different types of punishments and all kinds of harm. A Muslim should control his soul and lead it with the bridle of piety to every righteous and upright deed and everything useful and beneficial, lest he indulge in sins. The persistent and regular acts of sins make the soul hard to control and manage, and so it will lead him to every evil and affliction, and he will face the worst penalty. Allah the Almighty says:

﴿۞ فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا﴾

{So they were succeeded by generations who neglected prayer and pursued their desires; so they will meet their doom} [Surat Maryam: 59]

Ibn Mas'ūd (may Allah be pleased with him) is reported to have commented on Allah's statement: {so they will meet Ghayy (their doom)}, saying: "Ghayy is a river of pus—or a valley—in Hellfire. It

has a deep bottom and a foul taste. Those who follow their desires will be thrown into it." [Narrated by At-Tabarāni (9108), Al-Hākim (2/374), and Al-Bayhaqi in Al-Ba'th (518-519)]

Abu Mālik al-Ash'ari (may Allah be pleased with him) reported: I heard the Prophet (ﷺ) say:

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَ والْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ»

"From among my Ummah there will be people who will permit illegal sexual intercourse, silk, alcohol, and musical instruments." [Narrated by Al-Bukhāri (5590)]

The meaning of His words:

«يستحِلُّون الحِرَ»؛

"permit illegal sexual intercourse" i.e., they permit illegal sexual intercourse.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا»؛

"There are two types of the inhabitants of Hellfire whom I have not seen: people with whips like the tails of cows with which they strike the people, and women who will be dressed yet naked, inviting to evil, and they themselves are inclined to it. Their heads will appear like the humps of the Bactrian camels, inclined to one side. They will not enter

Paradise nor will they smell its fragrance; its fragrance is smelled from such-and-such a distance." [Narrated by Muslim (2128)].

The meaning of the Prophet's statement:

«كاسياتٌ عارياتٌ»؛

"dressed yet naked"; Meaning: they wear clothes but appear naked. In other words, they display parts of their bodies that Allah forbade to be revealed, like the arms, the legs, and so on.

«مائلاتٌ»؛

"they themselves are inclined"

i.e., they are inclined to immorality and they love it.

«مُميلاتٌ»

"Those who make others inclined" For others, etc.

'Imrān ibn Husayn (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«فِي هَذِهِ الْأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! وَمَتَىٰ ذَٰلِكَ؟ قَالَ: «إِذَا ظَهَرَتِ الْقِيانُ وَالْمَعَازِفُ، وَشُرِبَتِ الْخُمُورُ»

"In this nation, there will be a sinking of the earth, transformation of people, and pelting of people." A man said: "O Messenger of Allah! When will that be?" He said: "When female singers and musical instruments appear, and intoxicants are drunk." [Narrated by At-Tirmidhi (2212) and Ad-Daylami in Al-Firdaws (8725); Al-Albāni classified it as Sahīh (authentic)].

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ بِمَا أَخَذَ الْمَالَ أَمِنْ حَلَالٍ أَمْ مِنْ حَرَامٍ»

"A time will come to the people when a person will not care whether he earns his money lawfully or unlawfully." [Narrated by Al-Bukhāri (2083)].

So, O Muslim:

Ponder and reflect, and beware of going through these two paths: the path of temptations and religious innovations, and the path of desires and forbidden things. It is these two paths that caused harm to Islam and Muslims. Nothing provides protection from religious innovations and forbidden things except useful knowledge, righteous deeds, and the fear of Allah Almighty. Indeed, ignorance is the cause of all evil. Allah the Almighty says:

﴿...وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهۡوَآئِهِم بِغَيۡرِ عِلۡمٍۗ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِٱلۡمُعۡتَدِينَ119﴾

{...indeed, many [deviants] lead others astray by their desires, without any knowledge. Your Lord knows best the transgressors} [Surat al-An‘ām: 119] Allah the Almighty also says:

﴿وَإِن تُطِعۡ أَكۡثَرَ مَن فِي ٱلۡأَرۡضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ116﴾

{If you obey most of those on earth, they will lead you away from the way of Allah. They follow nothing but assumptions and they do nothing but

lie} [Surat al-An'ām: 116] Allah the Almighty also said:

﴿...وَلَٰكِنَّ أَكۡثَرَهُمۡ يَجۡهَلُونَ111﴾

{...but most of them are ignorant} [Surat al-An'ām: 111] Allah the Almighty also says:

﴿قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ...﴾

{Say, "Are those who know equal to those who do not know..."} [Surat az-Zumar: 9]

A Muslim is commanded to know the religion of Islam with its proofs from the Book and the Sunnah. Allah the Almighty says:

﴿فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ...﴾

{Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins...} [Surat Muhammad: 19] Al-Bukhāri mentioned that in a Mu'allaq (broken chain) Hadīth: "Knowledge is acquired through learning."

Mu'āwiyah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

"When Allah wills good for someone, He grants him a good understanding of the religion." [Agreed upon]

Ibn Rajab (may Allah have mercy upon him) said: "As long as knowledge remains on earth, people will be guided. The continuity of knowledge means the continuity of its bearers. If its bearers and those

who uphold it are gone, people will fall into misguidance." End quote.

Protection and salvation from misleading religious innovations lie in holding fast to the Book and the Sunnah. Allah the Almighty says:

﴿وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ...﴾

{And hold fast to the rope of Allah all together and do not be divided...} [Surat Āl ʻImrān: 103] People differ in excellence depending on how well they cling and adhere to it, and a Muslim's usefulness and weight in the sight of his Lord grows by doing this good deed and sticking to the path of the Prophet (ﷺ) and his Companions.

But as for those who affiliate themselves with Islam without actualizing its deeds and the sound creed that the righteous predecessors were upon, they are scum like the scum of a torrent, as the Prophet, peace and blessings be upon him, said:

«يُوشِكُ أَنْ تَدَاعَى عَلَيْكُمُ الْأُمَمُ كَمَا يَتَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا». قَالُوا: أَمِنْ قِلَّةٍ نَحْنُ يَا رَسُولَ اللَّهِ؟ قَالَ: «بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ»

"The nations will gather against you like eaters gather over their dish." They said: "Is it because of our small number, O Messenger of Allah?" He said: "Rather, you will be many on that day, but you will be like the scum carried down by a torrent. [Narrated by Abu Dāwūd (4297) and Al-Baghawi in Sharh As-Sunnah (4224) with a sound Isnād].

O Muslim:

Hold yourself accountable, apply the teachings of Islam to yourself, and test yourself against every one of Allah's commands and prohibitions. Have you applied what is in the Book of Allah, what the Messenger of Allah, peace and blessings be upon him, commanded, and what came from Allah in His Book and the Sunnah of His Messenger, so that you may attain Allah's true promise for those who follow and do not innovate, in His saying, the Blessed and Exalted:

﴿وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ100﴾

{As for the first forerunners of the Emigrants and the Helpers, and those who followed them in righteous deeds, Allah is pleased with them and they are pleased with Him. He has prepared for them gardens under which rivers flow, abiding therein forever. That is the supreme triumph} [Surat at-Tawbah: 100]

Protection from religious innovations also lies in understanding the Qur’an and the Sunnah according to the understanding of the righteous predecessors (may Allah be pleased with them) among the Companions and those who followed them rightly. They are those with whom Allah is pleased about their interpretation of the noble Qur’an and the Prophetic Hadīths, and the Lord of

the worlds is pleased with them about their creed, actions, and application of Islam, and He warns those who contradict them, saying:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا١١٥﴾

{But whoever opposes the Messenger after guidance has become clear to him, and follows other than the way of the believers, We will leave him to what he has chosen, and burn him in Hell. What a terrible destination} [Surat an-Nisā': 115].

Protection from religious innovations also lies in staying close to the Muslim community and their leader and not leaving them. The Prophet (ﷺ) said:

«فَالْزَمُوا جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ»؛

"So, stick to the Muslim community and their leader." [Narrated by Al-Bukhāri and Muslim; reported by Hudhayfah (may Allah be pleased with him)].

Protection from religious innovations also lies in asking those knowledgeable about the Book and the Sunnah regarding matters of the religion and learning from them. Allah the Almighty says:

﴿...فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ﴾

{...ask the people of knowledge, if you do not know} [Surat an-Nahl: 43].

Protection from religious innovations also lies in avoiding deception and oppression against

Muslims and being free from jealousy and envy towards them. The Prophet (ﷺ) said:

«الدِّينُ النَّصِيحَةُ، ثَلَاثًا»؛

"Religion is sincere advice, (three times)." [Narrated by Muslim (55); reported by Tamīm ad-Dāri (may Allah be pleased with him)].

As for what protects and saves people from forbidden desires and sins, it is the fear of Allah; when a person knows that Allah sees him and knows both his private and public affairs and records his deeds in a book that does not leave out anything small or great without recording it. Another thing is remembering death, with which severe pain intensifies in every joint, and also thinking about the grave and the great horrors that happen thereafter, and deriving lessons from those who indulged in pleasures and desires throughout their lives, and then death came and took them away from that, with their desires and pleasures going away and the sorrows and evil consequences remaining. Allah the Almighty says:

﴿فَأَمَّا مَن طَغَىٰ37 وَءَاثَرَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا38 فَإِنَّ ٱلۡجَحِيمَ هِيَ ٱلۡمَأۡوَىٰ39 وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ 40 فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ 41﴾

{As for those who transgressed,
and preferred the life of this world,
the Blazing Fire will be their abode.
But for those who feared standing before their Lord and restrained themselves from evil desires,

then indeed Paradise will be their abode" [Surat an-Nāzi‘āt: 37-41].

If a person becomes certain about Allah's great reward for turning away from sins, he will be cautious of and come to hate them. Allah the Almighty says:

﴿وَلِمَنۡ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ 46﴾

{For those who, fear the standing before their Lord, there will be two Gardens} [Surat ar-Rahmān: 46].

In the name of Allah, the Most Compassionate, the Most Merciful:

﴿وَأَنَّ هَٰذَا صِرَٰطِي مُسۡتَقِيمٗا فَٱتَّبِعُوهُۖ وَلَا تَتَّبِعُواْ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمۡ عَن سَبِيلِهِۦۚ ذَٰلِكُمۡ وَصَّىٰكُم بِهِۦ لَعَلَّكُمۡ تَتَّقُونَ 153﴾

{This is My straight path; follow it and do not follow other ways, lest they lead you away from His way. This is what He commands you, so that you may become righteous} [Surat al-An‘ām: 153].

May Allah bless me and you all through the noble Qur’an and allow us to benefit from the verses and wise remembrance contained therein, and may He make us benefit from the guidance and upright statements of the leader of the messengers (ﷺ). I say these words and ask Allah's forgiveness for me, you, and all Muslims. So, ask Him for forgiveness.

Introduction to the Second Sermon

Praise be to Allah, the Knower of the Unseen, the One Who removes grief, distress, and hardship. I

praise my Lord and thank Him, and I repent to Him and ask for His forgiveness. I bear witness that there is no god but Allah, alone, with no partner, the Forgiver of sins. And I bear witness that our Prophet and Master Muhammad is His servant and Messenger, who was sent with guidance and sure belief. O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad and all his family and Companions.

Text of the Second Sermon

To proceed:

Fear Allah as He should be feared and seek closeness to Him through what He loves and is pleased with; and beware of disobedience to Him, for it causes perdition in this worldly life and the Hereafter.

O Muslims:

Hold yourselves accountable before you are called to account. A Muslim should be keen and careful to have a sincere intention for Allah Almighty in his outward and inward deeds; all his deeds, outward and inward, should align with the guidance of the Messenger of Allah (ﷺ) and be consistent with the Prophetic Sunnah.

The people of knowledge said: The Prophet's (ﷺ) saying: "Whoever does a deed that is not in accordance with our way, it will be rejected," is a Hadīth that serves as a criterion for outward deeds and a great fundamental of Islam, while his saying

(ﷺ): “Verily, actions are but by intentions,” acts as a criterion for inward deeds.

O Muslim, Your care about the sincere intention before performing a certain deed should be greater than your care for the deed itself, and your keenness to do deeds following the Sunnah should be greater than your keenness to perform a lot of deeds.

The Prophet (ﷺ) used to say in his sermons:

«إِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»؛

"Indeed, the best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst things are the newly introduced ones, and every religious innovation is misguidance." [Narrated by Muslim].

He used to repeat it in his preaching to the Ummah. Thus, he established and affirmed the command to adhere to the Prophetic guidance and warned against newly introduced violations. Allah the Almighty says:

﴿... وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ...﴾

{...whatever the Messenger gives you, accept it, and whatever he forbids you from, refrain from it...} [Surat al-Hashr: 7] And He Almighty says:

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا 69﴾

{Those who obey Allah and the Messenger will be with those whom Allah has blessed, from the prophets, the truthful, the martyrs, and the righteous. What excellent companions they are} [Surat an-Nisā': 69]

O Muslims:

Indeed, Allah commands you to do something in which He has already done Himself. He Almighty says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا 56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56] So, invoke Allah's peace and blessings upon the leader of the first ones and the last, and the leader of the messengers.

O Allah, bestow Your peace and blessings upon Muhammad and the family of Muhammad.

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Sermon Title

Warning of Religious Innovations at the End of the Year

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the wickedness of our souls and from

our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and his family and Companions, and those who follow them rightly until the Day of Judgment, and may He grant them abundant peace.

Text of the First Sermon

To proceed: Fear Allah, O servants of Allah, and know that our Prophet Muhammad (ﷺ) was sent with the tolerant true religion and came with the complete message. He did not pass away until Allah completed the religion with him. So, whoever introduces anything to Islam has come with a new Shariah. The Prophet (ﷺ) warned of religious innovations, saying:

«فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

"Indeed, those of you who live after me will see great discord. So, hold fast to my Sunnah and the Sunnah of the rightly-guided Caliphs. Cling to it with your molar teeth. And beware of newly invented matters (in religion), for every newly invented matter is a religious innovation, and every religious innovation is misguidance." [Narrated by

Abu Dāwūd (4607), At-Tirmidhi (2676), Ibn Mājah (44), and Ahmad (17144); its Isnād is classified as Sahīh (authentic) by a group of scholars].

The Prophet (ﷺ) also said:

«إِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»،

"Indeed, the best speech is the Book of Allah, and the best guidance is that of Muhammad. The worst things are the newly introduced ones, and every religious innovation is misguidance." [Narrated by Muslim (867)].

The Prophet (ﷺ) said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ، فَهُوَ رَدٌّ»

"Whoever introduces something to this matter of ours (religion) that is not part of it will have it rejected." [Agreed upon]

Innovation is introducing new things to the religion of Allah, even if the one who introduces it is well-intentioned. Indeed, good intention does not make a wrong act or statement right.

O Muslims: It is from Allah's wisdom that every generation will be less in religiosity and piety than the preceding generation, and so knowledge decreases, and ignorance prevails. The Prophet (ﷺ) said:

«يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ، يَأْتُونَكُمْ مِنَ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَّاهُمْ، لَا يُضِلُّونَكُمْ، وَلَا يَفْتِنُونَكُمْ»

"In the end of times there will be liars, impostors who will bring you Hadīths of which neither you nor your fathers have heard. Beware of them, lest they lead you astray or tempt you." [Narrated by Muslim in the 'introduction' (7)]

Thus, the Prophet (ﷺ) used to warn against the things that are newly introduced to the religion till he passed away.

Then, his Companions (may Allah be pleased with them) fulfilled the duty after him, spreading the Sunnah and warning of religious innovations. An example is ʻAbdullāh ibn Masʻūd (may Allah be pleased with him), who said: "Follow and do not innovate, for you have been given what is sufficient." [Narrated by Ad-Dārmi (212); classified as Sahīh (authentic) by Al-Albāni], and he also said: "Moderateness in applying the Sunnah is better than exceeding in religious innovation." [Narrated by Al-Hākim; classified as Sahīh (authentic) by Al-Albāni]

Likewise, the denunciation of the imams of guidance was severe against those who introduced new matters into the religion of Allah and innovated what Allah has not permitted. Imam Malik, may Allah have mercy on him, said: "If anyone introduces a new matter into Islam that he considers to be good, he has thereby alleged that Muhammad (ﷺ) betrayed the message, for Allah says: {Today I have perfected your religion for you,

completed My favor upon you, and have chosen Islam as your religion} [Surat a-Mā'idah: 3]. What was not part of the religion on that day cannot be part of it today.

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: "The people of religious innovations are worse than the people of lustful sins."

How excellent this speech is, and how greatly we need to know and understand it! It is a Shar'i duty to speak about religious innovations and warn against their danger, for the practice of religious innovations is a cause of the disappearance of the acts of Sunnah. Ibn 'Abbās (may Allah be pleased with them) said: "No year passes except that the people introduce an innovation in it and eliminate an act of Sunnah, and this continues until religious innovations thrive and the acts of Sunnah perish."

So, we, O servants of Allah, are required to avoid and beware of innovations and things newly introduced into the religion and to follow the course set by the Prophet (ﷺ) in warning against them. They mostly constitute imitation of the disbelievers, and the Prophet (ﷺ) warned us of emulating them; he said:

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

"Whoever imitates a people is one of them." [Narrated by Abu Dāwūd (4031) and Ahmad

(5114) with a Hasan Isnād] The Christians celebrate the birthday of the Messiah (peace be upon him), which is an unverified and incorrect date. As a result, some Muslims created an Eid for the birth of the Prophet (ﷺ). Likewise, the Christians celebrated the beginning of the Gregorian year, and the Muslims imitated them and celebrated the beginning of the Hijri year, to the extent that holidays are given in some Muslim nations on the preceding day and the subsequent one.

And at the end of the year, we find those who plant among people innovations for which Allah sent down no authority.

You find those who send messages to people through social media, saying: This is the last Friday or the last day of the year. Do not fail to supplicate therein. Conclude your year with goodness.

Those who send such messages do not realize that the real conclusion is the end of a person's life, not the year, and the end of a lifetime is unknown. So, we should be mindful of death every day and night, and even every hour and moment, not on the last or first day of the year.

Another message reads: Do not miss the Fajr prayer in congregation on the last day of the year!!! Who has made prayer in congregation at dawn on the last or first day of the year distinct from other prayers?

O servants of Allah! Among the widespread religious innovations at the end of the year or the beginning of the new year are messages that urge people to fast on the last or first day of the year. Some of us receive messages that read: Do not miss the fasting on the last day of the year to end your year in goodness. Indeed, deeds are judged by their endings. Another message reads: Do not miss fasting the first day of the year, to begin your year with goodness.

Fasting Allah's month of Muharram is the best fast in the sight of Allah after the fasting of Ramadan, according to the Prophet's statement:

«أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ: شَهْرُ اللهِ الْمُحَرَّمُ»

"The most excellent fast after Ramadan is Allah's month of Muharram." [Narrated by Muslim (1163)]. However, it should be fasted based on this Hadīth, not because it falls at the beginning of the year. If anyone intends to fast it because it occurs at the start of the year, he has erred and engaged in a religious innovation. But if he intends to fast it because it is part of Allah's month of Muharram, in adherence to the Prophet's example, he has fulfilled the Sunnah and dismissed the religious innovation.

There is no power or strength except through Allah, the Most High, the Most Great

I say these words and ask Allah's forgiveness for me and you.

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks to Him for the greatness of His blessings and favors. I bear witness that there is no god but Allah alone, with no partner, in exaltation of Him, and I bear witness that Muhammad is His servant, Messenger, and close friend. May Allah's abundant peace and blessings be upon him, his family, his Companions, and those who follow them in excellence until the Day of Judgment.

Text of the Second Sermon

To proceed: Fear Allah as He should be feared, cling to the firm handhold of Islam, and know that your bodies cannot bear Hellfire.

O servants of Allah! Do not take such matters lightly or underestimate their graveness. It becomes incredibly difficult to eradicate religious innovations when they penetrate people's hearts and appeal to their dispositions, whims, and minds. So, it is easier to nip them in the bud before they become severe than after their prevalence. May Allah protect us and you from the evil of religious innovations, guide us to the acts of Sunnah, and make us follow the example of the noblest human being!

O Allah, make us among those who are fearful and heedful of You and pursue Your pleasure.

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Sermon Title

Condemnation of disagreements and division

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask Him for forgiveness. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He sends astray, none can guide. I testify that there is no god but Allah, alone, without any partner. And I testify that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his family and Companions.

Text of the First Sermon

O servants of Allah, fear Allah as is due and heed Him in your private and hidden affairs.

O Muslims, Allah created Adam and made him a vicegerent on earth to worship Him. After him, his descendants gathered upon Tawhīd of Allah and love of Him for ten centuries. Then, Satan led them astray and diverted them from the religion of Allah and His obedience, and they split after they had been one nation. Allah Almighty said in the Hadīth Qudsi:

«خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِم»

"I created all My servants as monotheists, and then the devils came to them and diverted them from their religion." [Narrated by Muslim (2865)]

So, Allah dispraised them for their dissension and sent messengers to them to unite them and bring their hearts together toward the truth. Allah Almighty says:

﴿كَانَ ٱلنَّاسُ أُمَّةٗ وَٰحِدَةٗ فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ...﴾

{Mankind was just one nation. Then Allah sent prophets with glad tidings and warnings...} [Surat al-Baqarah: 213]; i.e., after they had split up.

Allah chose the Children of Israel and sent prophets and messengers among them. Yet, they opposed them, abandoned the Book behind their backs, and split into groups and factions. The Prophet (ﷺ) said:

«افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَىٰ وَسَبْعِينَ فِرْقَةً، وَافْتَرَقَتِ النَّصَارَىٰ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً»

"The Jews split into seventy-one sects, and the Christians split into seventy-two sects, and my Ummah will split into seventy-three sects." [Narrated by the Compilers of Sunan and classified as Sahīh by a group of scholars]

He (ﷺ) informed that division would occur in this Ummah. As we go further away from the era of Prophethood, differences and division increase. The Prophet (ﷺ) said:

«فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَىٰ اخْتِلَافًا كَثِيرًا»

"Indeed, those of you who live after me will see great discord." [Narrated by Abu Dāwūd (4607), At-

Tirmidhi (2676), Ibn Mājah (42), and Ahmad (17144) with an authentic Isnād]

The Prophet (ﷺ) warned of division, so that those for whom Allah wills safety will be saved from it. He said:

«إِيَّاكُمْ وَالْفُرْقَةَ»

"Beware of division." [Narrated by At-Tirmidhi (2165) and Ahmad (23145) with an authentic Isnād]

Allah forbids His servants from being divided. He Almighty says:

﴿وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ...﴾

{And hold fast to the rope of Allah all together and do not be divided...} [Surat Āl ‘Imrān: 103]

He the Almighty informs that His path is one, and everything that contradicts the Book and the Sunnah belongs to the paths of the devil, which divide people and keep them away from the Most Merciful.

Allah commanded the nations the same as He commanded the prophets: to establish the religion and keep away from division. He Almighty says:

﴿۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحٗا وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَمَا وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓۖ أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِۚ...﴾

{He has prescribed for you [believers] the same religion which He enjoined upon Noah, and that which We have revealed to you [O Prophet] and that which We enjoined upon Abraham, Moses, and

Jesus: “You should uphold the religion and make no divisions therein...”} [Surat ash-Shūra: 13]

Allah dispraises division and criticizes those who engage in it. He Almighty says:

﴿... وَإِنَّ ٱلَّذِينَ ٱخۡتَلَفُواْ فِي ٱلۡكِتَٰبِ لَفِي شِقَاقِۭ بَعِيدِۭ176﴾

{...And those who differ over the Book are surely in extreme dissension} [Surat al-Baqarah: 176] He describes their condition by saying:

﴿... كُلُّ حِزۡبِۭ بِمَا لَدَيۡهِمۡ فَرِحُونَ﴾

{...each party rejoicing in what it has} [Surat al-Mu’minūn: 53]

The pursuit of division is one of the traits of the hypocrites. He Almighty says:

﴿وَٱلَّذِينَ ٱتَّخَذُواْ مَسۡجِدٗا ضِرَارٗا وَكُفۡرٗا وَتَفۡرِيقَۢا بَيۡنَ ٱلۡمُؤۡمِنِينَ...﴾

{Those who built a mosque to cause harm, promote disbelief and create division among the believers...} [Surat at-Tawbah: 107] And a seal is put on this condition of theirs:

﴿... تَحۡسَبُهُمۡ جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ...﴾

{...you think they are united, but their hearts are divided...} [Surat al-Hashr: 14]

It is one of the most peculiar features of Jāhiliyyah (pre-Islamic period of ignorance). The Prophet (ﷺ) said:

«مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً»

"Whoever gives up obedience, departs from the community, and then dies, has died a death of Jāhiliyyah." [Narrated by Muslim (1848)]

Allah forbids us from imitating the people of division and following their way. He Almighty says:

﴿وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُۚ...﴾

{Do not be like those who became divided and differed after the clear proofs had come to them...} [Surat Āl ‘Imrān: 105]

Allah states that His Messenger has nothing to do with the people of division; He Almighty says:

﴿إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗا لَّسۡتَ مِنۡهُمۡ فِي شَيۡءٍۚ...﴾

{Those who have made divisions in their religion and turned into factions, you have nothing to do with them..} [Surat al-An‘ām: 159]

The people of division oppose the Messenger (ﷺ) and differ from the believers. He Almighty says:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا 115﴾

{But whoever opposes the Messenger after guidance has become clear to him, and follows other than the way of the believers, We will leave him to what he has chosen, and burn him in Hell. What a terrible destination} [Surat an-Nisā’: 115]

The worst division is to deviate from the belief in the Oneness of the Lord of the worlds. Allah Almighty says:

﴿وَلَا تَدۡعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَۖ فَإِن فَعَلۡتَ فَإِنَّكَ إِذٗا مِّنَ ٱلظَّٰلِمِينَ ١٠٦﴾

{Do not supplicate to other than Allah that which can neither benefit nor harm you, for if you do so, you will be one of the wrongdoers} [Surat Yūnus: 106]

Introducing new things into the religion constitutes a departure from following the best of all messengers; he (ﷺ) said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»؛

"Whoever does any action that is not in accordance with this matter of ours, it will be rejected." [Agreed upon]

Revolting against the leaders and rulers and disputing over authority with those worthy of it is a great evil. The Prophet (ﷺ) said:

«مَنْ نَزَعَ يَدًا مِنْ طَاعَةِ اللَّهِ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَهُوَ مُفَارِقٌ لِلْجَمَاعَةِ فَإِنَّهُ يَمُوتُ مِيتَةً جَاهِلِيَّةً»

"Whoever withdraws his hand from obedience to Allah will come on the Day of Judgment having no argument, and whoever dies while leaving the community will die a death of Jāhiliyyah." [Narrated by Muslim (1851) and Ahmad (5551), and this is his wording]

The people of knowledge are role models in society, and they are the most worthy of having harmony among their hearts and unity among themselves. Disagreement among them prompts

people to not accept what they say. Hence, the Prophet (ﷺ) gave the following instructions to Mu'ādh and Abu Mūsa (may Allah be pleased with both of them) as he sent them to Yemen:

«يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنَفِّرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا»

"Make things easy for people, not difficult; give them glad tidings and do not make them flee; and cooperate with each other and do not oppose each other." [Agreed upon]

He forbade differing over the truth. He said:

«اقْرَؤُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا»؛

"Recite the Qur'an as long as your hearts are harmonious regarding it, but if you differ, move away from it."" [Agreed upon]

Being divided when praying and not gathering for the prayer is caused by the attacks of the devil. The Prophet (ﷺ) said:

«مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ، إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ؛ فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ»

"If there are three (men) in a village or in the desert among whom congregational prayer is not established, Satan has certainly overcome them. So, perform prayer in congregation, for the wolf eats up a solitary sheep that strays far from the flock." [Narrated by Abu Dāwūd (547), An-Nasā'i (847), and this is their wording, and Ahmad (21710) with a sound Isnād]

The Prophet (ﷺ) criticized separation at the time of waiting for the prayer. Jābir ibn Samurah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) came out to us, and when he saw us sitting in circles, he said:

«مَا لِي أَرَاكُمْ عِزِينَ»

'Why do I see you in separate groups?' - i.e., scattered – [Narrated by Muslim (430)]

He forbade separation within the rows of worshipers and warned those who separate their rows that they will be divided, and he informed that this will ultimately lead to dissension among their hearts. The outward difference causes inward dissension. The Prophet (ﷺ) said:

«لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ»

"Straighten your rows, or Allah will cause dissension amongst you." [Narrated by Al-Bukhāri and Muslim; reported by An-Nu'mān ibn Bashīr (may Allah be pleased with him)]

Differing from the Imām in prayer is one of the manifestations of difference and division forbidden by Islam. The Prophet (ﷺ) said:

«إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ»

"The Imam is appointed to be followed. So, do not differ from him." [Narrated by Al-Bukhāri (722)].

As Islam forbids division in religious matters, it also forbids division in worldly affairs. Gathering

together for eating brings blessings, and division in it takes it away.

Some people complained to the Prophet (ﷺ), saying: We eat but do not become full. He said:

«فَلَعَلَّكُمْ تَفْتَرِقُونَ؟»، قَالُوا: نَعَمْ، قَالَ: «فَاجْتَمِعُوا عَلَىٰ طَعَامِكُمْ، وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ»

"Perhaps you eat separately." They said: 'Yes.' He said: "Get together over your food (eat together) and mention the name of Allah upon it, and it will be blessed for you." [Narrated by Abu Dāwūd (3764); Al-Albāni classified it as Hasan]

The separation of companions during a travel is a trick of the devil. The Prophet (ﷺ) said:

«إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشِّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذَٰلِكُم مِنَ الشَّيْطَانِ»

"Your scattering about in the mountain passes and valleys is indeed from the devil." [Narrated by Abu Dāwūd (2628), Ibn Hibbān (2690), and Al-Hākim (2540); Al-Albāni classified it as Sahīh]

With regard to the relationship among the members of society, he forbade separation and severance of ties between Muslims and informed that the gates of Paradise are opened every Monday and Thursday and every person who does not associate anything with Allah is forgiven, except for a man whom between him and his brother is enmity.

«فُيقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا»

"It is said: Leave these two until they reconcile; leave these two persons until they reconcile." [Narrated by Muslim (2565)].

He forbade tribalism and the calls of Jāhiliyyah. A man from the Ansār once said: O Ansār! And another said: O Muhājirīn! Thereupon, the Prophet (ﷺ) said:

«مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ! دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ»

"What is the matter with this call of Jāhiliyyah! Leave it, for it is rotten." [Agreed upon]

Allah does not like division among His servants, nor does He approve of it. Division among them can only stem from causes other than Allah. The principles of the Shariah indicate the prohibition of everything that leads to division and disagreement. This is one of the objectives of prohibition in the messengers' religion. So, it prohibits every means leading to discord among Muslims, like suspicion, envy, spying, malicious gossip, usury, making a business offer while the offer of a fellow Muslim is pending, proposing marriage while the proposal of a fellow Muslim is pending, pursuing the faults of others, and cheating.

Allah commands good speech and forbids bad speech to bring about unity and ward off division. He Almighty says:

﴿وَقُل لِّعِبَادِي يَقُولُواْ ٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ ٱلشَّيۡطَٰنَ يَنزَغُ بَيۡنَهُمۡۚ...﴾

{Tell My slaves that they should say what is best, for Satan sows discord among them...} [Surat al-Isrā': 53]

The greatest cause of division is the association of partners with Allah, which leads to differences and the plurality of deities apart from Allah. Allah the Almighty says:

﴿... وَلَا تَكُونُواْ مِنَ ٱلۡمُشۡرِكِينَ 31 مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗاۖ...﴾

{...and do not be among those who associate partners with Allah,

those who split up their religion and became sects...} [Surat ar-Rūm: 31-32]

Turning away from the Qur'an and the Sunnah or taking some parts of them and leaving others is a means of discord and dissension. Allah Almighty says:

﴿وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظّٗا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ...﴾

{And from among those who say, "We are Christians", We took a covenant from them, but they forgot a part of what was enjoined upon them. So We induced hostility and hatred among them until the Day of Resurrection...} [Surat al-Mā'idah: 14]

Pursuing ambiguous texts causes deviation for those who do so and misleads others.

﴿... فَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِمۡ زَيۡغٞ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنۡهُ ٱبۡتِغَآءَ ٱلۡفِتۡنَةِ وَٱبۡتِغَآءَ تَأۡوِيلِهِۦۖ...﴾

{...those with deviant hearts follow the ambiguous verses, seeking discord and seeking their [false] interpretation...} [Surat Āl ʻImrān: 7]

Following doubts and going after desires is a disease that spoils many nations and divides their generations; this is the way of every devil, which ultimately leads to division. Allah Almighty says:

﴿وَلَا تَتَّبِعُواْ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمۡ عَن سَبِيلِهِۦۚ...﴾

{Do not follow other ways, lest they lead you away from His way...} [Surat al-Anʻām: 153]

No people act arrogantly except that they become divided. Allah the Almighty says:

﴿... وَمَا ٱخۡتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ بَغۡيَۢا بَيۡنَهُمۡۖ...﴾

{...but none disputed thereafter except out of oppression after they had received the clear proofs...} [Surat al-Baqarah: 213]

If a dispute arises due to inclination, fanaticism, arrogance, imitation, or tribalism and partisanship, it is a means to division and must be avoided.

Shaykh al-Islam (may Allah have mercy upon him) said: "Points of division and disagreement mostly arise from following suspicions and personal desires."

Competition over worldly life is a cause for hostility and hatred. The Prophet (ﷺ) said:

«فَوَاللَّهِ مَا الْفَقْرَ أَخْشَىٰ عَلَيْكُمْ، وَلَكِنْ أَخْشَىٰ عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوا فِيهَا كَمَا تَنَافَسُوا فِيهَا، وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ»

"By Allah, it is not poverty that I fear for you, but I fear that this world will be opened for you as it was opened to those before you. Then you will compete with one another over it as they did, and so it will destroy you as it destroyed them." [Agreed upon]

If people split into factions and groups, the devil holds sway over them. The Prophet (ﷺ) said:

«عَلَيْكُمْ بِالْجَمَاعَةِ، وَإِيَّاكُمْ وَالْفُرْقَةَ؛ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ، وَهُوَ مِنَ الْاثْنَيْنِ أَبْعَدُ»

"Stick to the group and avoid division, for the devil is with the one who is alone, and he is further away from the two." [Narrated by At-Tirmidhi (2165), Ahmad (177), and An-Nasā'i in "As-Sunan Al-Kubra" (9219); Al-Albāni classified it as Sahīh]

The closest to the devil among his soldiers are those who cause the greatest division within the Ummah. The Prophet (ﷺ) said:

«إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ سَرَايَاهُ، فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً، يَجِيءُ أَحَدُهُمْ فَيَقُولُ: فَعَلْتُ كَذَا وَكَذَا، فَيَقُولُ: مَا صَنَعْتَ شَيْئًا، قَالَ: ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ، فَيُدْنِيهِ مِنْهُ وَيَقُولُ: نِعْمَ أَنْتَ»

"Satan places his throne upon water; he then sends out his troops; the nearest to him in rank are those who are most skilled in creating mischief. One of them comes and says: 'I did such-and-such', to which Satan replies: 'You did nothing.' Then, one among them comes and says: 'I did not leave him until I separated him from his wife.' Satan brings

him near him and says: 'You did well.'" [Narrated by Muslim (2813)]

Differences in religion and following inclinations and misleading opinions turn people away from the path of Allah and His religion and from the way and course of the prophets, as they were all commanded to establish the religion of Allah and be united upon the truth and avoid division in it.

If division arises, the religion of those engaged in it will be corrupted, they will be deprived of the blessing of adherence to the Book and the Sunnah, inclinations will be dominant, and the sway of knowledge and guidance will go away.

Division brings disharmony between people's hearts and severs their relationships. The Prophet (ﷺ) said:

«لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ»

"Do not differ, for then your hearts will differ." [Narrated by Muslim (432)]

It gives rise to hostility and hatred. Allah Almighty says:

﴿...وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ...﴾

{...and do not be divided. Remember the favor of Allah upon you when you were enemies, then He reconciled your hearts...} [Surat Āl ʻImrān: 103]

No people fall into division except that they become humiliated and weak. Allah the Almighty says:

﴿...وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ...﴾

{...Do not dispute with one another, or else you will lose and your strength will weaken...} [Surat al-Anfāl: 46].

Its emergence in any community indicates the wrath of Allah upon them. Allah the Almighty says:

﴿قُلۡ هُوَ ٱلۡقَادِرُ عَلَىٰٓ أَن يَبۡعَثَ عَلَيۡكُمۡ عَذَابٗا مِّن فَوۡقِكُمۡ أَوۡ مِن تَحۡتِ أَرۡجُلِكُمۡ أَوۡ يَلۡبِسَكُمۡ شِيَعٗا وَيُذِيقَ بَعۡضَكُم بَأۡسَ بَعۡضٍۗ ...﴾

{Say, “He is Capable of sending a punishment from above you or from beneath your feet, or split you into factions, and make you suffer at the hands of one another.”} [Surat al-An‘ām: 65]

Ibn ‘Abbās (may Allah be pleased with him and his father) said: "That means: He makes you suffer from desires and divisions."

The worldly punishment for division is the dominance of enemies. Allah promised His Prophet that He would not let an enemy from other than themselves dominate them and annihilate them, even if the people from the surrounding regions join forces against them,

«حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا، وَيَسْبِي بَعْضُهُمْ بَعْضًا»

"until they themselves kill one another and capture one another." [Narrated by Muslim (2889)]

Dispute, differences, and division lead to the loss of the truth, the destruction of the fundamentals of the religion, the imitation of the polytheists, and the spread of misguidance and speaking without

knowledge. Moreover, people get distracted by these from acting upon the religion and its teachings and calling others to it, and they halt the outward rituals of the religion, like commanding good and forbidding the evil.

They also cause blessings to be taken away. The Prophet (ﷺ) was shown the Night of Qadr (Decree), and he came out to tell the people about it, but two Muslim men quarreled, so he said:

«إِنِّي خَرَجْتُ لِأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، وَإِنَّهُ تَلَاحَىٰ فُلَانٌ وَفُلَانٌ فَرُفِعَتْ»

"I came out to inform you about the Night of Qadr, but so-and-so and so-and-so have quarreled, and so it has been taken away." [Narrated by Al-Bukhāri (49)]

The presence of division may be a sign of great sins, and it leads to infighting and the shedding of blood. The Almighty said:

﴿... وَلَوۡ شَآءَ ٱللَّهُ مَا ٱقۡتَتَلَ ٱلَّذِينَ مِنۢ بَعۡدِهِم مِّنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ وَلَٰكِنِ ٱخۡتَلَفُواْ...﴾

{...if Allah had willed, those who came after them would not have fought one another after receiving clear signs. But they differed...} [Surat al-Baqarah: 253]

The evil outcome of dispute is destruction. The Prophet (ﷺ) said:

«لَا تَخْتَلِفُوا؛ فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا»

"Do not differ, for those before you differed and so they were ruined." [Narrated by Al-Bukhāri (3476)]

The faces of its people will turn dark in the Hereafter. Allah the Almighty says:

﴿يَوۡمَ تَبۡيَضُّ وُجُوهٞ وَتَسۡوَدُّ وُجُوهٞۚ فَأَمَّا ٱلَّذِينَ ٱسۡوَدَّتۡ وُجُوهُهُمۡ أَكَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ106﴾

{On the Day some faces will turn bright while other faces will turn dark. As for those whose faces turn dark, [they will be told], “Did you disbelieve after having believed? Taste the punishment for your disbelief.”} [Surat Āl ‘Imrān: 106]

Ibn ‘Abbās (may Allah be pleased with him) said: "The faces of Ahl-us-Sunnah wa al-Jamā‘ah will turn bright, and the faces of the people of religious innovations and division will turn dark."

Allah's Hand is with the community, and whoever deviates from that will deviate into the Hellfire.

Now then, O Muslims, division brings humiliation and disgrace; conflict brings evil and afflictions; differences bring weakness and confusion; and dissension spoils worldly and religious affairs. All these gladden the enemy, undermine the strength of the Ummah, hinder the call to Allah, bar the spread of knowledge, arouse resentment, darken the hearts, cause disturbance in life, consume time, and distract people away from good deeds.

A wise person is one who avoids conflict, adheres to the Book and the Sunnah, and reforms

himself and others. This is the Prophet's (peace be upon him) counsel to the nation to be saved from division and discord.

I seek refuge with Allah from the accursed Satan:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا 59﴾

{O you who believe, obey Allah and obey the Messenger, and those of you who are in authority. If you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day; that is better and more commendable} [Surat an-Nisā': 59]

May Allah bless me and you all through the glorious Qur'an, and may He allow us to benefit from the verses and wise remembrance contained therein. I say these words and ask Allah's forgiveness for me, you, and all Muslims.

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks to Him for His help and favors. I bear witness that there is no god but Allah, alone, with no partner, in exaltation of Him, and I bear witness that our Prophet is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his family and Companions.

Text of the Second Sermon

O Muslims, Those who adhere to the Book and the Sunnah and the way of the Companions closely are more perfect and more worthy of unity, guidance, and holding fast to the rope of Allah, and they are further away from dissension, discord, and strife.

One of the greatest objectives of Islam is to unite its people, bring their hearts together, and remove their differences. People will not be upright unless they come together and follow the truth and the religion.

Allah declares the believers as brothers. He Almighty says:

﴿إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ...﴾

{Indeed only the believers are true brothers...} [Surat al-Hujurāt: 10]

The Prophet (ﷺ) likened the condition of the believers, in their mutual cordiality, mercy, and compassion, to

«مَثَلُ الجَسَدِ إِذَا اشْتَكَىٰ مِنْهُ عُضْوٌ تَدَاعَىٰ لَهُ سَائِرُ الجَسَدِ بِالسَّهَرِ وَالْحُمَّى»

"the body; if one of its organs suffers, the whole body responds with sleeplessness and fever." [Agreed upon]

«وَالمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

"A believer to a believer is like a building, whose parts support each other."

[Agreed upon]

This is a blessing that Allah has bestowed upon His servants out of grace and bounty. He Almighty says:

﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ...﴾

{He brought their hearts together, even if you had spent all that is on earth, you could not have brought their hearts together, but Allah has brought them together...} [Surat al-Anfāl: 63]

A Muslim is required to preserve this blessing by having a pure heart, giving sincere advice to people, and wishing good for them.

You should also know that Allah enjoined you to invoke His peace and blessings upon His Prophet. He Almighty says in the noble Qur'an:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Al-Ahzab: 56].

O Allah, bestow Your peace and blessings upon our Prophet Muhammad

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Sermon Title

The Importance of Taking the Means

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His guidance. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and all his household and Companions and their followers.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ 102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims}

[Surat Āl ‘Imrān: 102]

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you} [Surat an-Nisā’: 1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا70 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا71﴾

{O you who believe, fear Allah and say what is right,

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph} [Surat al-Ahzāb: 70-71]

To proceed: The best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst matters are the newly introduced ones, and every newly introduced matter is a religious innovation, and every religious innovation is misguidance, and every misguidance is in the Hellfire.

Text of the First Sermon

To proceed: O people, one of the divine rules adopted by the Prophet (ﷺ) is the pursuit of the proper means whereby objectives can be achieved.

The rule of pursuing the proper means, is established in the world, in a clear manner. Allah has created this universe by His power and put therein laws and rules that ensure its stability and continuity, and He has made effects linked to causes, after His will. For example, He has made His Throne to be carried by angels, anchored the earth with mountains, and caused the plants to grow with water, and so on.

If Allah, the Lord of the worlds, had willed, He could have made all these things, and other things—by His absolute ability—without any need for causes. But this is what Allah Almighty willed and decreed. This is meant to guide His servants to

the necessity of observing this rule, so that life will proceed in the course He Almighty wills.

As the rule of pursuing the proper means is clearly prominent in Allah's universe, it is also established in His Book. Allah the Almighty directs His believing servants to the duty of observing this rule in all their affairs, worldly and otherworldly alike. Allah the Almighty says:

﴿وَقُلِ ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ وَٱلۡمُؤۡمِنُونَۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ105﴾

{And say, “Do as you will; Allah will see your deeds, and so will His Messenger and the believers, then you will be brought back to the Knower of the unseen and the seen, and He will inform you of what you used to do."} [Surat at-Tawbah: 105] And Allah Almighty said:

﴿هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ ذَلُولٗا فَٱمۡشُواْ فِي مَنَاكِبِهَا وَكُلُواْ مِن رِّزۡقِهِۦۖ وَإِلَيۡهِ ٱلنُّشُورُ15﴾

{It is He Who made the earth smooth for you, so travel through its regions and eat from His provisions. And to Him is the resurrection} [Surat al-Mulk: 15]

The noble Qur’an informs us that Allah Almighty asked Mary (Maryam) (peace be upon her) to pursue the proper means while she was in her weakest condition. He Almighty says:

﴿وَهُزِّيٓ إِلَيۡكِ بِجِذۡعِ ٱلنَّخۡلَةِ تُسَٰقِطۡ عَلَيۡكِ رُطَبٗا جَنِيّٗا25﴾

{Shake the trunk of the palm tree towards yourself; fresh ripe dates will drop upon you} [Maryam:25], Though it is apparent that doing this cause will not bring the fruits, given her weakness and the strength of the trunk, it was intended to establish the principle of pursuing the proper means.

Thus, Allah Almighty affirms the necessity of pursuing the proper means in all matters and conditions. The Messenger of Allah (ﷺ) was fully aware of this divine rule. While establishing the structure of the Muslim state, he adopted all means possible and did not leave anything to proceed haphazardly.

Reliance upon Allah Almighty does not prevent the pursuit of the proper means. A believer should pursue the proper means out of belief in Allah and in obedience to His command to pursue them. He, however, should not think that it is these means that create the results and thus rely upon them.

The One Who creates the results—as He creates the means—is Allah, and there is no relationship between the means and the result within the believer's feelings. Pursuing the proper means is a form of worship and obedience to Allah, and the realization of the result is predestined by Allah and is separate from the means, and only Allah is Capable of doing it. In this way, the believer's feelings get rid of servitude and attachment to the

means, and at the same time, he fulfills them to the extent of his obedience to Allah to obtain the reward for obeying Allah in fulfilling them.

The Prophet (ﷺ) affirmed in numerous Hadīths the necessity of pursuing the proper means along with reliance upon Allah Almighty, and he also noted that there is no contradiction between them. Anas ibn Mālik (may Allah be pleased with him) reported: A man stopped with his she-camel at the mosque's door and was about to enter. He said: O Messenger of Allah, should I let my she-camel loose and rely upon Allah? He seemed to have understood that the pursuit of proper means contradicts reliance upon Allah Almighty. So, the Prophet (ﷺ) clarified to him that the pursuit of proper means is something required, and it does not contradict—under any circumstances—reliance upon Allah Almighty, if there is a sincere intention in adopting the means. Thereupon, the Prophet (ﷺ) said to him:

«بَلْ قَيِّدْهَا وَتَوَكَّلْ»

"Rather, tie it and rely (upon Allah)." [Narrated by Al-Hākim in 'Al-Mustadrak' (6616) and Al-Bayhaqi in "Shuʻab Al-Īmān (2/284) with Isnād classified as Hasan by Al-Albāni] In another version:

«اعْقِلْهَا وَتَوَكَّلْ»

"Tie it up and rely upon Allah." [Narrated by At-Tirmidhi (2517) and Ibn Abi ad-Dunya in 'At-Tawakkul' (11); classified as Hasan by Al-Albāni]

And this hadith is one of the hadiths that clarifies that there is no contradiction between relying on Allah and taking the means, on the condition of not believing in the means themselves or depending on them, and forgetting to rely on Allah. On the authority of Umar ibn al-Khattab, may Allah be pleased with him, from the Messenger of Allah, peace and blessings be upon him, who said:

«لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ؛ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا، وَتَرُوحُ بِطَانًا»

"If only you relied on Allah the way you should, He would provide for you as He provides for birds; they set out hungry in the morning and return satiated in the evening." [Narrated by At-Tirmidhi (2344) and Ibn Mājah (4164); classified as Sahīh by Al-Albāni]

This noble Hadīth urges reliance upon Allah and notes the significance of pursuing the proper means, as it affirms that the birds go out and return while Allah Almighty guarantees their sustenance.

O Allah, enable us to rely upon You and pursue the proper means, O Lord of the worlds. I say these words and ask Allah's forgiveness for me and you.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good, and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that

Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow their guidance until the Day of Judgment.

Text of the Second Sermon

To proceed, O people! After talking about the proper means and the pursuit of them, and that this is a Shar'i principle a Muslim is required to adopt, we can summarize this issue in the following points:

Islam affirms the principle of pursuing the proper means, for neglecting the pursuit of means would constitute neglect of the Shariah and worldly interests.

Depending on the proper means alone while abandoning one's reliance upon Allah constitutes Shirk.

Islam links the pursuit of the proper means with Tawhīd, along with the belief that all means lie in the Hand of Allah.

We find that some people, when an epidemic spreads, refuse to take the necessary measures under the pretext of relying upon Allah, neglecting to pursue the means that are part of one's reliance upon Allah. For example, a sick person takes medicine so that he may recover. All these are means that a Muslim is recommended to adopt, and they do not contradict one's reliance upon Allah. This is like a person who eats to live, marries to

have children, and engages in business to earn money.

Pursuit of the proper means is a Shar'i principle, and whoever abandons it is regarded as unwise.

O Allah, protect us from the evil of tribulations, apparent and hidden.

And invoke Allah's peace and blessings upon Muhammad and all his family and Companions.

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Sermon Title

Fear

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask Him for forgiveness. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He sends astray, none can guide. I testify that there is no god but Allah, alone, with no partner, and that Muhammad is His servant and Messenger.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and

be mindful of your kinship ties, for Allah is ever Watchful over you} [Surat an-Nisā': 1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ18﴾

{O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow. And fear Allah. Indeed, Allah is All-Aware of what you do} [Surat al-Hashr: 18].

To proceed: The best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst things are the newly introduced ones, and every religious innovation is misguidance.

Text of the First Sermon

O servants of Allah! One of the things Allah has ordained upon everyone is to fear Him and fear His threat. Allah the Almighty says:

﴿...فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ﴾

{...do not fear them, but fear Me, if you are [true] believers} [Surat Āl 'Imrān: 175] And Allah the Almighty said:

﴿...فَإِيَّٰيَ فَٱرۡهَبُونِ﴾

{...so fear Me alone} [Surat an-Nahl: 51] He praises those who fear Him and lauds them in His Book.

Fear of Allah and fearing His promises and threats are of the greatest means that can benefit a Muslim in his journey towards his Lord. They are the basis of every good in this world and the

Hereafter. The heart, in its journey to Allah Almighty, is like a bird. Love is its head, and fear and hope are its wings. When the head and wings are sound, the bird flies well. But if the head is cut off, the bird dies. If the wings are lost, it becomes vulnerable to every hunter and predator.

It may be thought that every fear is commendable, and the greater it is, the more commendable. This belief is erroneous. Rather, fear is a whip whereby Allah drives His servants to persistently seek knowledge and act rightly so that they can attain the status of closeness to Allah Almighty. It is more reforming for animals not to be safe from the whip. However, excessive beating is not commendable. Fear is prone to shortcoming, excessiveness, and moderateness. The commendable fear is the moderate and balanced one. The commendable fear is that which curbs the parts of the body from committing sins and leads them to acts of piety. Fear that has no impact on the body is merely self-talk and the effect of a passing thought; it does not deserve to be called fear. When anything is pursued as an objective, what leads to it is commendable, and what falls short in reaching it or exceeds it is reprehensible.

My brothers! Allah the Almighty says:

﴿فَأَمَّا مَن طَغَىٰ37 وَءَاثَرَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا38 فَإِنَّ ٱلۡجَحِيمَ هِيَ ٱلۡمَأۡوَىٰ39 وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ40 فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ41﴾

{As for those who transgressed,
and preferred the life of this world,
the Blazing Fire will be their abode.
But those who feared standing before their Lord and restrained themselves from evil desires,
Paradise will surely be their abode} [Surat an-Nāziʿāt: 37-41]

So, whoever overcomes his soul will succeed and prosper, and whoever is overcome by his soul will lose and be ruined. The soul calls to transgression and the preference to worldly life, whereas the Lord calls His servant to fear Him and restrains his soul from vain desires. The heart lies between these two callers, inclining sometimes to this and other times to that. And this is the object of trials and tests. A person may do things that he dislikes because they go against his personal inclination, yet he endures them patiently, such as drinking medicine, to one's dislike. These things, albeit disliked in some respects, are done due to a certain love and will, even though they themselves are not loved; rather, the love is for the desired result. A person loves good health, which entails the existence of a will to drink the medicine, and he loves the mercy of Allah and salvation from His punishment, and this entails the existence of a will to abandon what he desires. Indeed, a person does not leave something he loves and desires except because of something he loves and desires. However, he abandons that thing that

is less loved for the sake of that whose love is stronger.

The desired things cannot be renounced unless the desires are suppressed, and a desire can only be suppressed by the fire of fear. Fear is the fire that burns desires and encourages the doing of good. This varies according to the different degrees of fear. So, how could fear not be meritorious while it leads to chastity, restraint, piety, and diligence, and these are the virtuous and commendable acts that achieve closeness to Allah?

Those who live with fear in this world will be secure in the Hereafter, for Allah does not let any of His servants experience both fears. The people of fear in worldly life are the dwellers of Paradise in the Hereafter. Allah Almighty says:

﴿وَلِمَنۡ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ46﴾

{For those who fear standing before their Lord, there will be two Gardens for them} [Surat ar-Rahmān: 46] He also said:

﴿وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ40 فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ41﴾

{But those who feared standing before their Lord and restrained themselves from evil desires,

Paradise will surely be their abode} [Surat an-Nāziʿāt: 40-41] Muqātil said: "This is a man who is about to commit a sin, and he remembers that he will stand before Allah, and so he abandons it out of

fear of Allah." [Tafsīr Muqātil ibn Sulaymān (4/202)].

The people of fear in the worldly life will be saved from the punishment in the Hereafter. Allah Almighty says:

﴿قَالُوٓاْ إِنَّا كُنَّا قَبۡلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ 26 فَمَنَّ ٱللَّهُ عَلَيۡنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ 27 إِنَّا كُنَّا مِن قَبۡلُ نَدۡعُوهُۖ إِنَّهُۥ هُوَ ٱلۡبَرُّ ٱلرَّحِيمُ28﴾

{They will say, “Before this, we used to be in awe [of Allah] when we were living among our people.

Therefore Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.

Indeed, we used to call upon Him before. He is indeed the Most Kind, the Most Merciful} [Surat at-Tūr: 26-28]

The people of fear in the worldly life are those whom Allah empowers therein. Allah the Almighty says:

﴿وَلَنُسۡكِنَنَّكُمُ ٱلۡأَرۡضَ مِنۢ بَعۡدِهِمۡۚ ذَٰلِكَ لِمَنۡ خَافَ مَقَامِي وَخَافَ وَعِيدِ14﴾

{And We will make you dwell in the land after them. This is for those who fear standing before Me, and who fear My warning} [Surat Ibrāhīm: 14] He promises the people of fear victory in the worldly life and reward in the Hereafter.

The people of fear in worldly life will be under the shade of the Throne of the All-Merciful on the Day of Judgment. Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ»،

"There are seven types of people whom Allah will cover in His shade on a Day there will be no shade but His shade." He mentioned among them a man who remembered Allah in private, and his eyes overflowed with tears. [Narrated by Al-Bukhāri (660) and Muslim (1031)]

My brothers! The strength of one's fear depends on the strength of recognizing the majesty of Allah and His attributes and actions and knowing one's defects and the perils and horrors they might lead to. The lesser degrees of fear manifest in people's deeds and deter them from forbidden things.

﴿إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ قُلُوبُهُمۡ...﴾

{The true believers are those whose hearts are filled with awe when Allah is mentioned...} [Surat al-Anfāl: 2]

The awe felt by the heart upon remembering Allah includes humility and fear of Him. This prompts a person to fulfill the commands and shun the prohibitions. If he intends to commit a sin or abandon a duty, he remembers Allah or is reminded of Allah, feels fearful and does what is commanded, and refrains from what is forbidden.

One of the greatest degrees of fear is the awe of Allah Almighty, and it mostly exists in private supplication. Such is a time when a servant praises his Lord, humbly implores Him, seeks His

compassion, and lauds Him by mentioning His favors, names, and attributes. Such supplication inspires a feeling of awe, reverence, and extolment toward Allah. The more knowledgeable about Allah and closer to Him a person is, the greater the feeling of awe and extolment in his heart toward Him.

Therefore, Khashiyah (humility) is more specific than fear, as Khashiyah is felt by those who have deeper knowledge of Allah the Almighty says:

﴿...إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْ...﴾

{...only the people of knowledge among His slaves fear Allah...} [Surat Fātir: 28] So, it is fear coupled with knowledge.

Fear and Khashiyah are proportionate to knowledge and awareness, as the Prophet (ﷺ) said:

«إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا»

"The one who is most fearful and knowledgeable about Allah among you is me." [Narrated by Al-Bukhāri (20)].

When the illness of the Messenger of Allah (ﷺ) intensified, he was asked about the prayer, and he said:

«مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قَالَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ إِذَا قَرَأَ غَلَبَهُ الْبُكَاءُ، قَالَ: «مُرُوهُ فَلْيُصَلِّ بِالنَّاسِ»

"Order Abu Bakr to lead the people in prayer." ‘Ā’ishah said: "Abu Bakr is a soft-hearted man; he is overcome by weeping when he recites the Qur’an."

He said: "Order him to lead the people in prayer." [Narrated by Al-Bukhāri (664) and Muslim (418)]

Allah the Almighty says that whoever fears Him is knowledgeable, for knowledge is Khashiyah. He Almighty says:

﴿أَمَّنۡ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيۡلِ سَاجِدٗا وَقَآئِمٗا يَحۡذَرُ ٱلۡأٓخِرَةَ وَيَرۡجُواْ رَحۡمَةَ رَبِّهِۦۗ قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ ...﴾

{[Is he better] or the one who constantly worships during the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord? Say, “Are those who know equal to those who do not know"...} [Surat az-Zumar: 9]

Those who fear Allah and hope for His bounty are the people of knowledge whom Allah praises.

Introduction to the Second Sermon

Praise be to Allah, Who gives security to the fearful. May Allah's peace and blessings be upon the leader of the fearful.

Text of the Second Sermon

To proceed:

One of the ways to attain fear is to remember the One who is feared and constantly heed Him, in that He should not be forgotten, for forgetting Him and not being heedful of Him create a barrier between the heart and fear.

Another way for attaining fear is to recognize one's own short comings and recognize the majesty of Allah Almighty and that He is Self-Sufficient

beyond any need and He is not questioned about what He does, while they will be questioned. When knowledge is complete, it inspires fear, and then its impact overflows from the heart to the other body parts.

My brothers! The narrations about the merits of having fear and hope are many. Someone may ask: Which is better: fear or hope? The reply is: Fear and hope are two medicines by which the heart is treated. So, their significance depends on the disease in question. If the heart is gripped by the disease of feeling secure from the plan of Allah Almighty and getting deceived by it, then fear is better; and if the heart is gripped by hopelessness and despair of the mercy of Allah, then hope is better. Likewise, if a person is gripped by disobedience, then fear is better. Ibn Qudamah said: "A person who calls others to Allah should act in a gentle manner and look at the areas of ailments. He should treat every ailment in the way that suits it. At this time, people should not be treated with the approach focusing on the causes of hope; rather, the approach of caution and strong warning should be adopted." [Mukhtasar Minhāj Al-Qāsidīn (p. 300)].

But when a person is about to die, his hope for Allah's mercy should prevail. Jābir ibn ʻAbdullāh reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) three days before his death saying:

«لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّ وَجَلَّ»

"Let none of you die without having good expectations of Allah Almighty." [Narrated by Muslim (2877)]

Ahmad ibn Hanbal (may Allah be pleased with him) said to his son at the time of his death: "Mention to me the narrations containing hope and good thoughts." [Qūt Al-Qulūb (1/366)]

All this means that a dying person should love to meet Allah Almighty so that Allah loves to meet him.

Al-Hasan was asked, "We meet people who inspire fear in us," and he said: "He who scares you until you attain security is better than he who makes you feel secure until you face what you fear." [Narrated by ʻAbdullāh ibn Ahmad in "Ziyādāt Az-Zuhd" (1454)]

My brothers! Do we not fear that we will die before we repent? Are we not fearful that we may deviate from the straight path? Do we not fear that we may be gradually lured by the abundance of blessings? Do we not fear that our lack of sincerity in acts of worship will be exposed, and we will thus see from Allah what we do not expect? Do we not fear a bad end upon death? Are we not fearful of the questioning by Munkar and Nakīr? Do we not fear the punishment in the grave and the horror of rising from the graves? Do we not fear the dreadful situation as we will stand before Allah Almighty and

the sense of shame we will have when the curtain is lifted and we will be questioned about everything, small or great? Are we not fearful of the Sirāt (the Bridge over Hellfire)? Do we not fear being barred from seeing Allah Almighty on the Day of Judgment? The best, the most sublime, and the loftiest bliss ever in the Hereafter is looking at the Countenance of the Almighty Lord and hearing His speech. Sohaib (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَىٰ: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنْجِنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَىٰ رَبِّهِمْ عَزَّ وَجَلَّ» ثم تلا هذه الآية: ﴿۞ لِّلَّذِينَ أَحۡسَنُواْ ٱلۡحُسۡنَىٰ وَزِيَادَةٞ ...﴾ [يونس: 26]»

"When the dwellers of Paradise enter Paradise, Allah Almighty will ask: 'Do you want Me to give you anything more?' They will say: 'Have You not brightened our faces? Have You not made us enter Paradise and saved us from Hellfire?' He will then remove the veil, and nothing will be dearer to them of all the things they were given than looking at their Almighty Lord." Then he recited this verse: {For those who do good, there will be the best reward and more.} [Surat Yūnus: 26]" [Narrated by Muslim (181)] The enjoyment, bliss, pleasure, joy, and comfort of the eyes which they will attain will surpass their enjoyment of eating, drinking, and Houris (beautiful maidens). There is no comparison

between these two types of enjoyment and bliss. Hence, Allah Almighty says about the disbelievers:

﴿كَلَّآ إِنَّهُمۡ عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ15 ثُمَّ إِنَّهُمۡ لَصَالُواْ ٱلۡجَحِيمِ16﴾

{No indeed! On that Day they will be barred from seeing their Lord.

They will then surely enter the Blazing Fire} [Surat al-Mutaffifīn: 15-16]

So, He Almighty will make them suffer both kinds of punishment, the punishment of Hellfire, and the punishment of being deprived of seeing Allah Almighty, as He will give His pious servants the two kinds of bliss: the bliss of enjoying what is in Paradise, and the bliss of seeing Him.

You should also know that Allah commanded you to invoke His peace and blessings upon His Prophet. He Almighty says in the noble Qur'an:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا 56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56]

O Allah, bestow Your peace and blessings upon our Prophet Muhammad.

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Sermon Title

Fear and Hope

Introduction to the First Sermon

Praise be to Allah, the Most High.

﴿لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَمَا تَحۡتَ ٱلثَّرَىٰ 6 وَإِن تَجۡهَرۡ بِٱلۡقَوۡلِ فَإِنَّهُۥ يَعۡلَمُ ٱلسِّرَّ وَأَخۡفَى7﴾

{To Him belongs all that is in the skies and all that is on earth, and all that is between them, and all that is beneath the soil.

Whether you speak loudly [or not], He surely knows what is secret and what is even more hidden} [Surat Ta Ha: 6-7], I praise my Lord and thank Him for what He has bestowed, and I bear witness that there is no god but Allah, alone, with no partner; to Him belong the excellent names. And I bear witness that our Prophet and master Muhammad is His servant and chosen Messenger. O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad and upon his family and righteous Companions.

Text of the First Sermon

To proceed:

Fear Allah—O Muslims—as He should be feared and know that Allah knows what lies within your souls; so, beware of Him.

﴿إِنَّ ٱللَّهَ لَا يَخۡفَىٰ عَلَيۡهِ شَيۡءٞ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ5﴾

{Indeed, there is nothing hidden from Allah on the earth or in the sky} [Surat Āl ʻImrān: 5]

O servants of Allah:

The actions of the heart are the greatest and most important thing; their reward is the greatest

reward, and their punishment is the severest one. Actions of the limbs are subordinate to actions of the heart and originate from them. That is why it is said: The heart is the king of the organs, and the rest of the organs are its soldiers.

Anas (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّىٰ يَسْتَقِيمَ قَلْبُهُ»

"A person's Imān does not become upright unless his heart is upright." [Narrated by Ahmad (13048)]

Uprightness of the heart means: Belief in the Oneness of Allah Almighty, extolling, loving, and fearing Him, hoping for His bounty, loving obedience to Him, and hating disobedience.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلَٰكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ»

"Indeed, Allah does not look at your appearance and wealth, but He looks at your hearts and deeds." [Narrated by Muslim (2564)]

Al-Hasan said to someone: "Heal your heart; for what Allah requires of His servants is the righteousness of their hearts." [Narrated by Ibn Abi Ad-Dunya in "At-Tawādu‘ Wa Al-Khumūl" (240)]

Among the actions of the heart that prompt a person to do honorable deeds and love the abode of the Hereafter, deter him from evil deeds, make him ascetic toward worldly life, and curb his wild

inclinations: fear and hope—fear of Allah and hope for His bounty.

Fear of Allah Almighty drives the heart toward virtuous deeds and deters it from every evil; whereas hope leads a person toward the pleasure of Allah and His reward, and it motivates him to perform righteous deeds and dissuades him from reprehensible ones.

Fear of Allah deters a soul from its vain desires and deviation and drives it toward what makes it good and prosperous.

Fear of Allah is one of the branches of Tawhīd (monotheism). It must be directed to the Lord of the worlds. Directing fear to other than Allah is one of the branches of associating partners with Allah Almighty.

Allah the Almighty enjoins fear from Allah and forbids fear from anyone other than Him. He Almighty says:

﴿إِنَّمَا ذَٰلِكُمُ ٱلشَّيۡطَٰنُ يُخَوِّفُ أَوۡلِيَآءَهُۥ فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ175﴾

{It is Satan who frightens [you] through his allies. Do not fear them, but fear Me, if you are [true] believers} [Al-Imran: 175] Allah the Almighty also says:

﴿...فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗاۚ...﴾

{...so do not fear people but fear Me, and do not trade My verses for a small price...} [Al-Ma'idah: 44] Allah the Almighty also says:

﴿...فَإِيَّٰيَ فَٱرۡهَبُونِ40﴾

{...so fear Me alone} [Surat al-Baqarah: 40]

Anas (May Allah be pleased with him) reported: The Messenger of Allah (May Allah's peace and blessings be upon him) addressed us and said:

«لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا»، فَغَطَّى أَصْحَابُ رَسُولِ اللَّهِ ﷺ وُجُوهَهُمْ وَلَهُمْ خَنِينٌ.

"If you were to know what I know, you would laugh little and weep much." Thereupon, the Companions of the Messenger of Allah (ﷺ) covered their faces and groaned. [Narrated by Al-Bukhāri (4621) and Muslim (2359)] i.e., they released a sound of crying.

Fear means the anxiety and disturbance of the heart and the expectation of punishment from Allah for doing something prohibited, abandoning an obligation, or neglecting something recommended; and the apprehension that Allah may not accept one's good deed. As a result, the soul is deterred from forbidden things, and it hastens toward virtuous deeds.

Khashiyah, dread, panic, and awe are words with similar meanings. They are not synonymous with fear in all aspects. Rather, Khashiyah is more specific than fear, as Khashiyah is fear of Allah combined with knowledge of His attributes. Allah the Almighty says:

﴿...إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْ...﴾

{...only the people of knowledge among His slaves fear Allah...} [Surat Fātir: 28]

The Prophet (ﷺ) is authentically reported to have said:

«أَمَا إِنِّي أَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ»

"Indeed, I am the most fearful and heedful (pious) of Allah among you." [Narrated by Al-Bukhāri (5063)]

Dread: the trembling and throbbing of the heart upon the mention of someone whose power and punishment one fears.

Panic: fleeing harm.

Awe: fear combined with respect and reverence.

Allah Almighty is more worthy of being feared, dreaded, and held in awe.

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: Fear is for the common believers; Khashiyah is for the well-acquainted devout scholars; awe is for the lovers; and reverence is for those brought near. The greater the knowledge and awareness of Allah, the greater the Khashiyah and fear of Him. [Madarij al-Salikin: 1/508].

Allah promises those who fears Him and whose fear deters him from vain desires and leads him to good deeds with the best of rewards. He Almighty says:

﴿وَلِمَنۡ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ46 فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ47 ذَوَاتَآ أَفۡنَانٖ48﴾

{For those who fear of standing before their Lord will be two Gardens.

Then which of the favors of your Lord do you deny?

Shaded by spreading branches} [Surat ar-Rahmān: 46-48]. Afnān: they are charming and fresh branches. ‘Atā’ said: "Each branch combines various kinds of fruits." [At-Tafsīr Al-Wasīt by Al-Wāhidi (4/226)]

Allah the Almighty also said:

﴿وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ40 فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ41﴾

{But those who feared standing before their Lord and restrained themselves from evil desires,

Paradise will surely be their abode} [Surat an-Nāzi‘āt: 40-41] And He the Almighty says:

﴿وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ 25 قَالُوٓاْ إِنَّا كُنَّا قَبۡلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ 26 فَمَنَّ ٱللَّهُ عَلَيۡنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ27 إِنَّا كُنَّا مِن قَبۡلُ نَدۡعُوهُۖ إِنَّهُۥ هُوَ ٱلۡبَرُّ ٱلرَّحِيمُ28﴾

{They will turn to one another, reproaching one another.

They will say, “Before this, we used to be in awe [of Allah] when we were living among our people.

Therefore Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.

Indeed, we used to call upon Him before. He is indeed the Most Kind, the Most Merciful} [Surat at-Tūr: 25-28]

So, Allah the Almighty says that He will save those who fear Him from misfortunes, protect them, and bless them with a good outcome.

‘Abdul-‘Azīz ibn Abi Rawwād reported that it reached him that the Messenger of Allah (ﷺ) recited this verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ...﴾

{O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones...} [Surat at-Tahrīm: 6] Some of the Companions were present, and they included an old man, who said: "O Messenger of Allah, are the stones of Hellfire like the stones of the world?" The Prophet (ﷺ) said:

«وَالَّذِي نَفْسِي بِيَدِهِ؛ لَصَخْرَةٌ مِنْ جَهَنَّمَ أَعْظَمُ مِنْ جِبَالِ الدُّنْيَا كُلِّهَا»، قَالَ: فَوَقَعَ الشَّيْخُ مَغْشِيًّا عَلَيْهِ، وَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَىٰ فُؤَادِهِ فَإِذَا هُوَ حَيٌّ، فَنَادَاهُ قَالَ: «يَا شَيْخُ! قُلْ: لَا إِلَٰهَ إِلَّا اللَّهُ»، فَقَالَهَا، فَبَشَّرَهُ النَّبِيُّ ﷺ بِالْجَنَّةِ، فَقَالَ بَعْضُ أَصْحَابِهِ: يَا رَسُولَ اللَّهِ! أَمِنْ بَيْنِنَا؟ قَالَ: «نَعَمْ، يَقُولُ اللَّهُ تَعَالَىٰ: ﴿...ذَٰلِكَ لِمَنۡ خَافَ مَقَامِي وَخَافَ وَعِيدِ14﴾ [إبراهيم: 14]»

"By the One in Whose Hand my soul is, a rock in Hellfire is larger than all the mountains of the world." He said: Thereupon, the old man fell unconscious. The Prophet (ﷺ) placed his hand over his heart, then he regained consciousness. He called him saying: "O old man, say: Lā ilāha illa Allah (There is no god but Allah)." He said it, and so the Prophet (ﷺ) gave him glad tidings that he would enter Paradise. One of his Companions said: "O

Messenger of Allah, from amongst us (as well)?" He said: "Yes, Allah the Almighty says: {This is for those who fear standing before Me and who fear My warning.} [Surat Ibrāhīm: 14]" [Narrated by Ibn Abi Hātim in 'At-Tafsīr' (7/2237)]

The predecessors were overcome with fear of Allah Almighty and would perform honorable deeds and hope for Allah's mercy, and so their condition was set right, their outcome was good, and their deeds were pure.

One night ʻUmar (may Allah be pleased with him) was patrolling at night and heard a man reciting Surat at-Tūr. He dismounted from his donkey and leaned against a wall. (As a result) He fell ill for a month, and people visited him, not knowing what his illness was.

After finishing the Fajr prayer, the Commander of the Faithful ʻAli (may Allah be pleased with him) sadly said, as he turned his hand: "I saw the Companions of Muhammad (ﷺ), and I have not seen anyone like them today. They would wake up disheveled, yellow, and covered in dust, with things like the knees of goats between their eyes. They would spend the night prostrating and standing, reciting the Book of Allah, and alternating between their foreheads and feet. When the morning came, they would mention Allah and sway as trees sway on a windy day, and their eyes would stream with tears until their clothes were soaked." [Narrated by

Ibn Abi ad-Dunya in connection to the killing of ‘Ali (6)]

Also, Sufyān ath-Thawri fell ill out of fear.

When ‘Abdullāh ibn Rawāhah bid farewell to his companions before going for the battle of Mu’tah, he wept and said: "By Allah, I am not weeping out of longing for you or out of grief over departing from this world, but I have recalled a verse from the Book of Allah Almighty, which reads: {There is none among you except that he will pass over it; a decree from your Lord that must be fulfilled} [Surat Maryam: 71]. So, how can I be saved after passing over it?" [Narrated by At-Tabarāni in "Al-Mu‘jam Al-Kabīr" (13/179) No. (428)].

And the reports about them in this regard are lengthy, may Allah be pleased with them.

The praiseworthy fear is that which incites virtuous deeds and restraints one from sins. When fear exceeds the commendable limit, it turns into hopelessness and despair of the mercy of Allah, which is a major sin.

Ibn Rajab (may Allah have mercy upon him) said: The required amount of fear is that which prompts a person to perform the obligations and avoid the prohibitions. If it goes beyond that, and it motivates a person to roll up his sleeves in performing voluntary acts of worship, refrain from subtle disliked things, and indulge in overly doing permissible things, this is a commendable excess.

And if it goes beyond that, and it causes illness, death, or ongoing distress, and it thus deters a person from seeking to acquire the recommended virtues that are beloved to Allah Almighty, this is not commendable. [At-Takhwīf Min An-Nār Wa At-Ta'rīf Bihāl Dār Al-Bawār (p. 28)]

Abu Hafs an-Naysābouri said: "Fear is the whip of Allah with which He corrects those who stray from His door." He also said, "Fear is a lamp in the heart with which it sees what is good and evil in it."

Abu Sulaymān ad-Dārāni said: "Fear does not leave a heart, except that heart becomes ruined."

A Muslim lies between two fears: something that passed and he does not know what Allah will do regarding it, and something that will come and he does not know what Allah has decreed about it.

As for hope, it is the longing for Allah Almighty's reward while doing good deeds. Hope is linked to doing good deeds and refraining from prohibited things or repenting from them. As for abandoning obligations, following desires, engaging in wishful thinking regarding Allah, and hoping for His bounty, this is a feeling of security from the plan of Allah, not sincere hope. Allah Almighty says:

﴿...فَلَا يَأۡمَنُ مَكۡرَ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡخَٰسِرُونَ99﴾

{...None can feel secure from the plan of Allah except the losers} [Surat al-A'rāf: 99]

Allah Almighty points out that a person should only be hopeful after performing virtuous deeds, not without doing them. He Almighty says:

﴿إِنَّ ٱلَّذِينَ يَتۡلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ يَرۡجُونَ تِجَٰرَةٗ لَّن تَبُورَ29﴾

{Those who recite the Book of Allah, establish prayer, and spend out of what We have provided for them, secretly and openly, hoping for a deal that will suffer no loss} [Surat Fātir: 29] And Allah Almighty said:

﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ أُوْلَٰٓئِكَ يَرۡجُونَ رَحۡمَتَ ٱللَّهِۚ وَٱللَّهُ غَفُورٞ رَّحِيمُۢ218﴾

{Those who believed, migrated, and fought for the sake of Allah – it is they who hope for Allah's mercy, and Allah is All-Forgiving, Most Merciful} [Surat al-Baqarah: 218]

Hope is a form of worship that must only be directed to Allah Almighty. Whoever places his hope in anything or someone other than Allah has engaged in Shirk (polytheism). Allah says:

﴿...فَمَن كَانَ يَرۡجُواْ لِقَآءَ رَبِّهِۦ فَلۡيَعۡمَلۡ عَمَلٗا صَٰلِحٗا وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا110﴾

{So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.} [Surat al-Kahf: 110]

Hope is a means of closeness to Allah. Allah Almighty said in a Hadīth Qudsi:

«أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي»

"I am as My slave thinks of Me, and I am with him when he remembers Me." [Narrated by Al-Bukhāri (7405) and Muslim (2675)]

What is required is to combine fear and hope. The most perfect state of a person is to love Allah Almighty along with balanced fear and hope. This was the condition of the prophets (peace be upon them) and the believers. Allah Almighty says about them:

﴿...إِنَّهُمۡ كَانُواْ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَيَدۡعُونَنَا رَغَبٗا وَرَهَبٗاۖ وَكَانُواْ لَنَا خَٰشِعِينَ90﴾

{They used to hasten in doing good deeds and used to call upon Us with hope and fear, and they were humble before Us} [Surat al-Anbiyā': 90] And Allah Almighty said:

﴿تَتَجَافَىٰ جُنُوبُهُمۡ عَنِ ٱلۡمَضَاجِعِ يَدۡعُونَ رَبَّهُمۡ خَوۡفٗا وَطَمَعٗا وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ16﴾

{They forsake their beds, invoking their Lord with fear and hope, and spend out of what We have provided for them} [Surat as-Sajdah: 16]

When a Muslim recognizes the comprehensive mercy of Allah and His great bounty and forgiveness of serious sins and the vastness of His Paradise and the abundance of His reward, he will feel at ease and filled with hope and longing for the great reward with Allah. And when he recognizes the severe punishment of Allah and the harshness of His retribution and reckoning, and the horrors of

the Day of Judgment, the horribleness of Hellfire, and the types of torment in Hellfire, he will be restrained and subdued and will feel wary and fearful. Hence, Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ؛ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ؛ مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ»

"If the believer were to know what is from Allah's punishment, no one would have hope in entering His Paradise, and if the disbeliever were to know what is with Allah of mercy, no one would despair of entering His Paradise." [Narrated by Al-Bukhāri (6469) and Muslim (2755)]

Allah often mentions forgiveness and punishment together in His Book. He Almighty says:

﴿...وَإِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ لِّلنَّاسِ عَلَىٰ ظُلۡمِهِمۡۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلۡعِقَابِ6﴾

{...But your Lord is indeed forgiving to people despite their wrongdoing, and your Lord is indeed severe in punishment} [Surat ar-Raʻd: 6] And Allah Almighty said:

﴿ٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ98﴾

{Know that Allah is severe in punishment and that Allah is All-Forgiving, Most Merciful} [Surat al-Mā'idah: 98]

Al-Ghazāli (may Allah have mercy upon him) reported Mak'houl ad-Demashqi as saying:

"Whoever worships Allah out of fear alone is a Harūri; whoever worships Allah out of hope alone is a Murji'ite; whoever worships Allah out of love alone is a heretic; and whoever worships Him out of fear, hope, and love is a Sunni monotheist." [See: Majmū' Al-Fatāwa (10/81)]

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: The heart, in its journey to Allah Almighty, is like a bird. Love is its head, and fear and hope are its wings. When the head and wings are sound, the bird flies well. However, if the head is cut off, the bird dies; and if the wings are lost, it becomes vulnerable to every hunter and predator. [Madārij As-Sālikīn (1/513)]

However, the predecessors preferred that the wing of fear be stronger than the wing of hope, and when departing from this world (when one is dying), the wing of hope should be stronger than the wing of fear. Love is the mount, hope is leading the mount, and fear is the rider. Allah, out of His grace and bounty, is the One Who enables His servants to reach Him. He Almighty says:

﴿۞ نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ49 وَأَنَّ عَذَابِي هُوَ ٱلۡعَذَابُ ٱلۡأَلِيمُ50﴾

{Inform My slaves that I am indeed the All-Forgiving, the Most Merciful,

and that My punishment is the most painful punishment} [Surat al-Hijr: 49-50]

May Allah bless me and you through the noble Qur'an, and may He allow us to benefit from the verses and wise remembrance contained therein. I say these words and ask Allah's forgiveness for me, you, and all Muslims for every sin. So ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Possessor of Majesty, Generosity, and Unassailable Might. I bear witness that there is no god but Allah alone, with no partner with Him Almighty, the Possessor of Retribution. And I bear witness that our Prophet and master Muhammad is His servant and Messenger, who was sent as a mercy to the worlds. O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad and upon his noble family and Companions.

Text of the Second Sermon

To proceed:

Be heedful of Allah, O Muslims, and hope for His reward, fear His punishment, and listen to the verse that reads:

﴿ٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ98﴾

{Know that Allah is severe in punishment and that Allah is All-Forgiving, Most Merciful} [Surat al-Mā'idah: 98] So, fear His punishment and hope for His mercy and reward.

It has been authentically narrated from Al-Nu'man ibn Bashir, may Allah be pleased with them both, that he said: I heard the Messenger of Allah, peace and blessings be upon him, say:

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ يُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، مَا يَرَىٰ أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا»

"The least tortured one among the dwellers of Hellfire on the Day of Judgment is a man who will have two burning coals placed underneath his feet that will cause his brain to boil. He will think that no one is more severely punished than him, while he is the least tortured among them." [Narrated by Al-Bukhāri (6561) and Muslim (213)]

Al-Mughīrah ibn Shu'bah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«سَأَلَ مُوسَىٰ ﷺ رَبَّهُ: مَا أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَمَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، فَيُقَالُ لَهُ: ادْخُلِ الْجَنَّةَ، فَيَقُولُ: أَيْ رَبِّ! كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ، وَأَخَذُوا أَخَذَاتِهِمْ؟! فَيُقَالُ لَهُ: أَتَرْضَىٰ أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ رَبِّ، فَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَىٰ: لَكَ ذَٰلِكَ، وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَيَقُولُ فِي الْخَامِسَةِ: رَضِيتُ رَبِّ، فَيَقُولُ: هٰذَا لَكَ وَعَشَرَةُ أَمْثَالِهِ، وَلَكَ مَا اشْتَهَتْ نَفْسُكَ، وَلَذَّتْ عَيْنُكَ، فَيَقُولُ: رَضِيتُ رَبِّ»

"Mūsa (peace be upon him) asked his Lord: 'Who amongst the inhabitants of Paradise will be the lowest in rank?' He said: 'A man who will come after the people of Paradise have already been admitted to it. It will be said to him: "Enter Paradise." He will say: "O Lord, how can I, when the people have

settled in their dwellings and taken their shares?!" He will be told: "Would you be pleased if you have a kingdom like that of a king of the world?" He will say: "I am pleased, my Lord." The Almighty Lord will say: "For you is that, and the like of it, and the like of it, and the like of it, and the like of it." At the fifth time, he will say: "I am pleased, my Lord." He will say: "This is for you and ten times as much; and you will have what your soul desires and your eyes delight in." He will say: "I am pleased, my Lord.'" [Narrated by Muslim: 189]

Fear of the punishment of Allah and hope for His reward are essential for a Muslim's uprightness. In this age in which harshness, heedlessness, and love of worldly life dominate the hearts, and many people boldly engage in sins and misdeeds, the wing of fear needs to be strengthened so that the souls become upright, and the hearts become purified. And when a person is about to depart from this world, hope should be made stronger, as the Prophet (ﷺ) said:

«لَا يَمُتْ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِرَبِّهِ»

"Let none of you die except while having good thoughts about his Lord." [Narrated by Muslim: 2877]

Fear of Allah entails fulfillment of Allah's rights, dissuades a Muslim from falling short in observing them, curbs him from wronging and transgressing

against others, and prompts and drives him to give rights to those to whom they are due and not neglect or take them lightly. It also prevents a Muslim from being led by desires and prohibited things and makes him wary of worldly life and its temptations and adornments, and eager for the Hereafter and its bliss.

Whoever believes in the Oneness of Allah Almighty, and Allah keeps him safe from violating the blood, property, and honor of people, he has thus been saved from the misery of this world, the tribulations of the Hereafter, and the punishment of Allah Almighty, and attained a Paradise with bliss that will never end nor perish.

O servants of Allah:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56] So, invoke Allah's peace and blessings upon the leader of the first and last of mankind, and the Imām of the messengers.

O Allah, bestow Your peace and blessings upon Muhammad and the family of Muhammad.

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Sermon Title

The Qur'an ... O the Ummah of Islam

Introduction to the First Sermon

Praise be to Allah, the Most Forbearing, the Most Merciful, and the Bestower of favors and all-encompassing grace. Praise is due to Him until He is pleased, and praise is due to Him when He is pleased, and praise is due to Him after He is pleased, and praise is due to Him in every condition. I bear witness that there is no god but Allah alone, with no partner, and I bear witness that Muhammad is the servant and Messenger of Allah and His close friend and the chosen one among His creation; he is the best of those who prayed, fasted, and recited the Book of Allah and performed Qiyām al-Layl. He conveyed the message, rendered sincere advice to the Ummah, and conducted Jihad for the sake of Allah as it should be conducted. May Allah's abundant peace and blessings be upon him and his pure family and honorable Companions and those who follow their way and adhere to their guidance till the Day of Judgment.

Text of the First Sermon

To proceed:

I advise you all, O people, with the injunction Allah gave to the first and the latter generations in His noble Book, saying:

﴿... وَلَقَدۡ وَصَّيۡنَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَإِيَّاكُمۡ أَنِ ٱتَّقُواْ ٱللَّهَۚ...﴾

{...We have ordered those who were given the Scripture before you, as well as yourselves, to fear Allah...} [An-Nisa: 131].

O Muslims:

A person without the Qur'an is like life without water or air. The Qur'an is like the spirit of life and the light for guidance. It is the best companion whose speech is never boring. The more frequently a person recites it, the more beauty and splendor he gets.

It is the Book which, if a person recites it, it is as if he is talking directly to the Most Compassionate.

﴿...قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا كُنتُمۡ تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۚ قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ مُّبِينٞ 15 يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِهِۦ وَيَهۡدِيهِمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ 16﴾

{...there has come to you Our Messenger, revealing to you much of what you have been concealing of the Scripture, and overlooking much. There has surely come to you from Allah a light and a clear Book,

through which Allah guides those who seek His pleasure to the ways of peace, and brings them out of the depths of darknesses to the light by His Will, and guides them to a straight path} [Surat al-Mā'idah: 15-16].

Abu Jahl entered upon Al-Walīd ibn al-Mughīrah and began to incite him against the Prophet (ﷺ) and the Qur'an he came with. Abu Jahl said to Al-Walīd:

Say something about it that lets your people know that you hate it. He said: What should I say? By Allah, no man among you is more knowledgeable of poetry than I am, nor does he know its Rajaz or Qasīdah (types of poetry) and the poetry of Jinn more than I do. By Allah, what he says is not like any of these. By Allah, the speech he says possesses sweetness and contains beauty, and its top is fruitful, and its bottom is bountiful, and it rises and nothing rises above it, and it demolishes what is beneath it.

Yes, O servants of Allah, this is the Qur'an that bewildered the minds, brought tears to the eyes, captivated the hearts, and obliged the leading disbelievers to show due respect.

﴿وَإِذَا سَمِعُواْ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعۡيُنَهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ مِمَّا عَرَفُواْ مِنَ ٱلۡحَقِّۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ 83﴾

{When they hear what has been sent down to the Messenger, you see their eyes overflowing with tears as they recognize the truth. They say, "Our Lord, we believe, so record us among those who testify [to the truth]."} [Surat al-Mā'idah: 83].

Bukhāri and Muslim reported in their two Sahihs that the Messenger of Allah (ﷺ) went out with some of his Companions to go to the bazar of 'Ukāzh, as the devils were barred from knowing information from the sky, and meteors were thrown at them. So, the devils returned and said: What is the matter

with you? They said: We have been barred from knowing the news from the sky. He said: Nothing has barred you from knowing the news from the sky except for one matter. So, travel far and wide across the earth to find out this matter that has occurred. So, they set out and traveled to the east and the west of the earth to understand what barred them from knowing the news from the sky. He said: Those who set out to Tihāmah proceeded toward the Messenger of Allah (ﷺ), at Nakhlah, while he was bound for the bazar of ‘Ukāzh and he was leading his Companions in the Fajr prayer. When they heard the Qur’an, they listened attentively and said: This is what barred you from knowing the news from the sky.

Thereupon, they returned to their community and said:

﴿... فَقَالُوٓاْ إِنَّا سَمِعۡنَا قُرۡءَانًا عَجَبٗا 1 يَهۡدِيٓ إِلَى ٱلرُّشۡدِ فَـَٔامَنَّا بِهِۦۖ وَلَن نُّشۡرِكَ بِرَبِّنَآ أَحَدٗا 2﴾

{...they said, ‘Indeed, we have heard a wondrous recitation’,

that guides to the right way, so we have believed in it, and we will never associate anyone with our Lord} [Surat al-Jinn: 1-2].

This is the condition of people, humans and Jinn, believers, and disbelievers, with the Book of their Lord.

﴿إِنَّ هَٰذَا ٱلۡقُرۡءَانَ يَهۡدِي لِلَّتِي هِيَ أَقۡوَمُ وَيُبَشِّرُ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرٗا كَبِيرٗا 9﴾

{Indeed, this Qur'an guides to what is most upright and gives glad tidings to the believers who do righteous deeds that they will have a great reward} [Surat al-Isrā': 9].

Nothing is more beneficial for a person in his worldly life and the Hereafter and more conducive to his salvation in both lives than the recitation of the Book of his Lord day and night, considering and contemplating it at length and focusing on the meanings of its verses. This makes a person aware of all good and evil things and the condition of those who engage in them, and it shows him the image of the world within his heart and makes him present among the past nations and lets him see Allah's days and exemplary punishments that befell them or occurred close to their homes.

He who ponders on the Qur'an will see the drowning of the people of Noah (Nūh) and realize the impact of the thunderbolt that hit 'Ād and Thamūd, the drowning of Pharaoh, and Hamān being swallowed by the earth. He will also comprehend the reality of the evil path and the consequences for its people and the reality of the good path and the outcome of its people.

﴿... وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا﴾

{...and your Lord does not wrong anyone} [Surat al-Kahf: 49].

Allah has made this Book a criterion between truth and falsehood. Whoever seeks guidance in it, Allah honors him; and whoever seeks guidance elsewhere, Allah humiliates him.

Al-Farūq ‘Umar (may Allah be pleased with him) met Nāfi‘ ibn al-Hārith at ‘Usfān, and ‘Umar had appointed him over Makkah. He said: Whom have you appointed over the people of the valley? He said: Ibn Abza. He said: Who is Ibn Abza? He said: He is one of our freed slaves. ‘Umar said: Have you appointed a freed slave over them?! He said: He is a reciter of the Book of Allah Almighty and is knowledgeable about the laws of inheritance. ‘Umar said: Indeed, your Prophet (ﷺ) said:

«إِنَّ اللَّهَ يَرْفَعُ بِهَٰذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ»

“Indeed, Allah elevates some people with this Book and lowers others by it.” [Narrated by Muslim: 817]

It is the light whose lamps are never extinguished and the path whose followers never go astray. It is the source of Imān (faith), the fountain of knowledge, the table of the scholars, the spring of the hearts, the constitution for the entire life, and the remedy that leaves behind no illness.

﴿...قُلۡ هُوَ لِلَّذِينَ ءَامَنُواْ هُدٗى وَشِفَآءٞۖ وَٱلَّذِينَ لَا يُؤۡمِنُونَ فِيٓ ءَاذَانِهِمۡ وَقۡرٞ وَهُوَ عَلَيۡهِمۡ عَمًىۚ أُوْلَٰٓئِكَ يُنَادَوۡنَ مِن مَّكَانِۭ بَعِيدٖ 44﴾

{...Say, “It is a guidance and healing for those who believe. As for those who do not believe, there is deafness in their ears and they are blind to [understand] it – it is as if they are being called from a far-off place”} [Surat Fussilat: 44].

It is a Book preserved by Allah and not subject to alteration due to the distortion of those who distort, the misinterpretation of the falsifiers, or the stubbornness of the renegades. It is raised up, and nothing rises above it. The people of falsehood wish they could wash its verses and rulings with seawater to erase it from the face of the earth. But the command of Allah prevails, and He Almighty says:

﴿إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ 9﴾

{It is We Who have sent down the Reminder, and it is We Who will preserve it} [Surat al-Hijr: 9].

Yahya ibn Aktham said: Al-Ma’mūn—when he was a governor—had a discussion council. A Jew entered within the gathered people. He said: He spoke, and his speech and expressions were excellent. He said: When the gathering was over, Al-Ma’mūn called him and said: Are you an Israelite? He said: Yes. He said to him: Embrace to Islam so that I may do such and such with you. He promised him and left. A year later, he came back as a Muslim. Al-Ma’mūn called him and said: Are you not the same man whom I met before? He said: Yes. He said:

What is the reason behind your conversion to Islam? He said: After I left your place, I wanted to test these religions. I, apart from what you see, have good handwriting. I turned to the Torah and wrote three copies in which I made additions and omissions. I brought them to the synagogue, and they were sold out from me. Then, I turned to the Gospel and wrote three copies in which I made additions and omissions. I brought them to the church, and they became sold out. Then, I turned to the Qur'an and wrote three copies in which I made additions and omissions. I brought them to the booksellers, who looked through them, and when they found the additions and omissions made therein, they threw them away and did not buy them from me. Thereupon, I knew that this was a preserved Book, and that was why I converted to Islam.

[Narrated by Al-Bayhaqi in "Dalā'il An-Nubuwwah" (7/159-160)]

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ بِٱلذِّكۡرِ لَمَّا جَآءَهُمۡۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٞ 41 لَّا يَأۡتِيهِ ٱلۡبَٰطِلُ مِنۢ بَيۡنِ يَدَيۡهِ وَلَا مِنۡ خَلۡفِهِۦۖ تَنزِيلٞ مِّنۡ حَكِيمٍ حَمِيدٖ 42﴾

{Those who disbelieve in the Reminder when it comes to them [will be punished], for it is truly a mighty Book.

No falsehood can approach it from the front or from behind; a revelation from the One Who is All-Wise, Praiseworthy}

[Surat Fussilat: 41-42].

This is the noble Book of Allah with which the Trustworthy Spirit came down. What will we do with it?! Will it be our guide and constitution in our travels and residences when we are both displeased and pleased, and when we are energetic or reluctant?! Or it will be a guest placed on the shelves, and righteousness only reaches it during Ramadan!

Will we adhere to it and bite onto it with the molar teeth, or will we be like donkeys in the desert, dying of thirst while they carry water over their backs?! Or will our ears be like funnels, and thus the verses enter through one ear and leave out the other?

Muslim narrated in his Sahīh Collection that Allah said to His Prophet (ﷺ):

«إِنَّمَا بَعَثْتُكَ لِأَبْتَلِيَكَ وَأَبْتَلِيَ بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرَؤُهُ نَائِمًا وَيَقْظَانَ»

"I sent you only to put you to trial and to put others to trial through you. And I revealed to you a Book that cannot be washed away by water; you recite it while asleep and awake." [Narrated by Muslim: 2865]

Al-Hasan Al-Basri (may Allah have mercy upon him) said: "This Qur'an was read by slaves and boys who had no knowledge about its meaning, and its verses were not pondered, but it was followed, as

its letters were observed but its rulings were neglected, to the extent that one of them would say: I read the whole Qur'an and did not leave out a single letter thereof, whereas, by Allah, he left out all of it, as it had no impact on his manners or deeds. One of them would also say: I read a Surah in one breath. By Allah, these are neither reciters nor scholars, nor wise people, nor pious." [Ibn al-Mubārak in 'Az-Zuhd': 793]

So, fear Allah, O servants of Allah, and show Him from yourselves closeness to His Book in terms of reciting, pondering, and applying it and being guided thereby.

﴿ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ ظَالِمٞ لِّنَفۡسِهِۦ وَمِنۡهُم مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ 32﴾

{Then We made to inherit the Book those whom We have chosen from among Our slaves. But among them are some who wrong themselves, some follow a middle course, and some are foremost in good deeds with Allah's permission. That is the great bounty} [Surat Fātir: 32].

May Allah bless me and you all through the noble Qur'an, and may He allow us to benefit from the verses and wise remembrance contained therein. I said what I said. If it is right, this is from Allah; and if it is wrong, this is from me and the devil. I ask for Allah's forgiveness; for indeed He is the Most Forgiving.

Introduction to the Second Sermon

Praise be to Allah for His benevolence, and all thanks are due to Him for His guidance and favors.

Text of the Second Sermon

To proceed:

Fear Allah, O servants of Allah, and make good use of your lives by reciting His Book, pondering its verses, and taking heed from its lessons and admonitions. It contains accounts of past nations and the succeeding ones, and it settles the disputes among us. Blissful is he who properly contemplates the Book of his Lord and he whose skin shivers and whose skin and heart soften at the remembrance of Allah.

﴿إِنَّ فِي ذَٰلِكَ لَذِكۡرَىٰ لِمَن كَانَ لَهُۥ قَلۡبٌ أَوۡ أَلۡقَى ٱلسَّمۡعَ وَهُوَ شَهِيدٞ 37﴾

{Indeed, in that is a reminder for anyone who has a [mindful] heart or lends an attentive ear} [Surat Qāf: 37]

It may be that the Muslim Ummah is experiencing new forms of pondering and contemplation of the Book of their Lord after these quickening events and overwhelming storms, and Muslims today say: Tonight closely resembles last night, and today resembles yesterday, indeed history is repeating itself.

Yes, they seem to say: We thought that Pharaoh, Qārūn, Hamān, Nimrud, and Dhu an-Nawwās were persons that had gone away in history and would

not re-emerge over time. Yet, here is the Muslim Ummah witnessing many Pharaohs, who freely attack people's lives and honor and arrogantly raise themselves up on the land and divide its people into different factions, oppressing one group among them, slaughtering their sons, and sparing their women alive.

Yes, we read about the crimes of the first Pharaoh and thought that these were stories the likes of which would not occur. We witnessed killing and displacement, and the Muslim masses witnessed injustice, persecution, and violation of honor. We saw those who bury people alive and those who are sawed and burned. It is as if the scenes of the people of Pharaoh, the people of the trench, and the ignorant people of Jāhiliyyah are happening before our eyes, after they were only stories told and heard.

If the first Pharaoh said to his people, "I know of no god for you other than myself," we saw and heard similar statements, and people were tested with the deification of their tyrants and forced to prostrate to their images, and they destroyed the land and people by way of revenge, injustice, and aggression, so that such people would be all-powerful rulers. They seem to renew the statement of the first Pharaoh:

﴿... مَآ أُرِيكُمۡ إِلَّا مَآ أَرَىٰ وَمَآ أَهۡدِيكُمۡ إِلَّا سَبِيلَ ٱلرَّشَادِ29﴾

{I am only telling you what I think is right, and I am only guiding you to the right way} [Surat Ghāfir: 29],

﴿إِنَّ هَٰذَا ٱلۡقُرۡءَانَ يَقُصُّ عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَكۡثَرَ ٱلَّذِي هُمۡ فِيهِ يَخۡتَلِفُونَ 76 وَإِنَّهُۥ لَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ 77﴾

{Indeed, this Qur'an explains to the Children of Israel most of that over which they differ.

And it is certainly a guidance and mercy for the believers} [Surat an-Naml: 76-77].

﴿وَقَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ أَتَذَرُ مُوسَىٰ وَقَوۡمَهُۥ لِيُفۡسِدُواْ فِي ٱلۡأَرۡضِ وَيَذَرَكَ وَءَالِهَتَكَۚ قَالَ سَنُقَتِّلُ أَبۡنَآءَهُمۡ وَنَسۡتَحۡيِۦ نِسَآءَهُمۡ وَإِنَّا فَوۡقَهُمۡ قَٰهِرُونَ 127 قَالَ مُوسَىٰ لِقَوۡمِهِ ٱسۡتَعِينُواْ بِٱللَّهِ وَٱصۡبِرُوٓاْۖ إِنَّ ٱلۡأَرۡضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ 128 قَالُوٓاْ أُوذِينَا مِن قَبۡلِ أَن تَأۡتِيَنَا وَمِنۢ بَعۡدِ مَا جِئۡتَنَاۚ قَالَ عَسَىٰ رَبُّكُمۡ أَن يُهۡلِكَ عَدُوَّكُمۡ وَيَسۡتَخۡلِفَكُمۡ فِي ٱلۡأَرۡضِ فَيَنظُرَ كَيۡفَ تَعۡمَلُونَ 129﴾

{The chiefs among Pharaoh's people said, "Will you leave Moses and his people to spread corruption in the land and to abandon you and your gods?" He said, "We will kill their sons and spare their women, for we have full dominance over them."

Moses said to his people, "Seek help from Allah and be patient. The earth belongs to Allah; He gives it as an inheritance to whom He wills of His slaves, but the outcome is for those who fear Allah."

They said, "We were oppressed before you came to us and after you came." He said, "It may be that your Lord will destroy your enemy and make you successors in the land to see how you will do."}

[Surat al-A'rāf: 127-129].

And now invoke Allah's peace and blessings upon the noblest and purest person of humankind: Muhammad ibn 'Abdullāh, the possessor of the Hawdh (Pool) and the Intercession. Allah commands you with something that He himself has already done, and then mentioned His angels doing it, they who glorify Him. He Almighty calls you, O believers, and says:

﴿...يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا 56﴾

{O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56] The Prophet (ﷺ) said:

«مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

"Whoever invokes peace and blessings upon me once, Allah will send peace and blessings upon him tenfold." [Narrated by Muslim (408)]

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Sermon Title

Do they not then ponder on the Qur'an?

Introduction to the First Sermon

Praise be to Allah Almighty, the Oft-Forgiving, the One and Only, the Vanquisher, the Majestic, the Compeller.

﴿خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۖ يُكَوِّرُ ٱلَّيۡلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيۡلِۖ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِي لِأَجَلٖ مُّسَمّٗىۗ أَلَا هُوَ ٱلۡعَزِيزُ ٱلۡغَفَّٰرُ 5﴾

{He created the Heavens and Earth for a true purpose. He wraps the night over the day and

wraps the day over the night. He has subjected the sun and the moon, each running its course for an appointed term. Indeed, He is the All-Mighty, Most Forgiving} [Surat az-Zumar: 5].

I bear witness that there is no god but Allah alone, with no partner; we have no lord other than Him.

﴿... يَعۡلَمُ مَا تَحۡمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلۡأَرۡحَامُ وَمَا تَزۡدَادُۚ وَكُلُّ شَيۡءٍ عِندَهُۥ بِمِقۡدَارٍ﴾

{Allah knows what every female bears, and what the wombs may fall short or increase. With Him everything is precisely measured} [Surat ar-Ra‘d: 8].

And I bear witness that Muhammad is the servant and Messenger of Allah and His chosen one and close friend. May Allah's abundant peace and blessings be upon him, his pure family, his noble Companions, the succeeding generations, and those who follow them rightly until the Day of Judgment.

Text of the First Sermon

To proceed: Fear Allah, O servants of Allah, and reflect upon the Qur’an, for indeed the hearts become pure and sound by pondering the Qur’an:

﴿أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَ أَمۡ عَلَىٰ قُلُوبٍ أَقۡفَالُهَآ 24﴾

{Do they not reflect upon the Qur’an, or are there locks upon their hearts?} [Surat Muhammad: 24], Purify your souls and cleanse them through charity:

﴿خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا...﴾

{Take charity from their wealth to cleanse and purify them by it...} [Surat at-Tawbah: 103], Learn what benefits you and elevates your ranks,

﴿...يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ...﴾

{Allah raises up in ranks those who have believed from among you and those who are given knowledge...} [Surat al-Mujādalah: 11] Strive against your evil-commanding souls for the sake of Allah:

﴿وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ 69﴾

{As for those who strive in Our cause, We will surely guide them to Our ways, for Allah is certainly with those who do good} [Surat al-ʻAnkabūt: 69]

Dear Muslims! It is no secret to any Muslim that remembering Allah Almighty is the best deed a person can perform to utilize his virtuous time. The following was related in a sound Hadīth:

«أَلَا أُخْبِرُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ، وَخَيْرٌ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ، وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا: بَلَى، قَالَ: «ذِكْرُ اللَّهِ تَعَالَى»

"Shall I not inform you of the best of your deeds, and the purest in the sight of your Sovereign, and the highest in your ranks, and better for you than spending gold and silver, and better for you than encountering your enemy so that you strike their necks and they strike your necks?" They said: Yes. He said: "Dhikr (remembrance) of Allah Almighty."

[Narrated by At-Tirmidhi (3377), Ahmad (27525), and Ibn Mājah (3790); classified as Sahīh by Al-Albāni].

There is no doubt, O servants of Allah, that the best Dhikr is the recitation of the noble Qur'an, for the Qur'an is the companion of hearts and the source of relief for them, and it provides companionship and comfort to the souls, light and ease to the chests, and bliss and nourishment to the minds.

﴿أَوَلَمۡ يَكۡفِهِمۡ أَنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ يُتۡلَىٰ عَلَيۡهِمۡۚ إِنَّ فِي ذَٰلِكَ لَرَحۡمَةٗ وَذِكۡرَىٰ لِقَوۡمٖ يُؤۡمِنُونَ 51﴾

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

The clear Qur'an: It is guidance whose lights never go out, a sea whose secrets never end, a path whose beacon never misguides, a proof whose essence is never overcome, and a glory whose supporters are never defeated.

﴿كِتَٰبٞ فُصِّلَتۡ ءَايَٰتُهُۥ قُرۡءَانًا عَرَبِيّٗا لِّقَوۡمٖ يَعۡلَمُونَ 3﴾

{A Book whose verses are well explained; an Arabic Qur'an for people who understand} [Surat Fussilat: 3],

﴿وَلَقَدۡ جِئۡنَٰهُم بِكِتَٰبٖ فَصَّلۡنَٰهُ عَلَىٰ عِلۡمٍ هُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ 52﴾

{We have brought them a Book which We have explained in detail on the basis of knowledge, as

guidance and mercy for people who believe} [Surat al-A'rāf: 52].

The glorious Qur'an: It is an enduring glory for those who embrace it, a ladder leading to success for those who ascend it, and a straight guidance for those who seek guidance therefrom. Its recitation raises ranks, its contemplation brings divine triumphs, and every letter of it earns ten rewards.

﴿كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ 29﴾

{This is a blessed Book that We have sent down to you [O Prophet] so that they may reflect upon its verses, and so that people of understanding may take heed} [Surat Sād: 29].

The noble Qur'an: It is the straight path that opinions cannot sway, the wise remembrance that desires cannot distort, and the wondrous Book that scholars are never satiated with. Whoever speaks according to it speaks the truth; whoever judges by it rules with justice; and whoever acts upon it is rewarded. The more the minds reflect upon it, the more it grants them guidance and enlightenment.

﴿وَهَٰذَا كِتَٰبٌ أَنزَلۡنَٰهُ مُبَارَكٞ فَٱتَّبِعُوهُ وَٱتَّقُواْ لَعَلَّكُمۡ تُرۡحَمُونَ 155﴾

{This [Qur'an] is a blessed Book which We have sent down, so follow it and fear Allah, so that you may be shown mercy} [Surat al-An'ām: 155].

The wise Qur'an: a sturdy structure, brilliance in expression, strength in evidence, dominance in authority, and beauty of meanings:

﴿...كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ 1﴾

{This is a Book whose verses are perfected, then fully explained, from One Who is All-Wise, All-Aware} [Surat Hūd: 1].

The noble Qur'an: Its names are many, its attributes are numerous, and its characteristics are diverse. It is the noble Qur'an, the mighty Book, the clear light, the wise reminder, the criterion, the spirit, and the explanation. It is the glorious, the exalted, the high, the blessed, the insights, the healing, the clear signs, the preserved book, the dominant, and the easy for remembrance. It is the firm rope of Allah, the straight path, the firmest handhold, the good word, and the reminder and admonition. It is the bringer of glad tidings and the warner, the good news, the revelation, the mercy, and the guidance. It is the truth, the decisive word, and the mighty revelation, which falsehood cannot approach from its front or from behind it. Allah, the Majestic and Exalted, swore by it, saying:

﴿يسٓ 1 وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ2﴾

{Yā Sīn

By the Qur'an, full of wisdom} [Surat Yā Sīn: 1-2], Allah Almighty praised Himself for sending it down, saying:

﴿ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ 1﴾

{All praise be to Allah Who has sent down upon His slave the Book, and has not allowed any crookedness therein} [Surat al-Kahf: 1].

He Almighty exalted His Supreme Essence by sending it down, saying:

﴿تَبَارَكَ ٱلَّذِي نَزَّلَ ٱلۡفُرۡقَانَ عَلَىٰ عَبۡدِهِۦ لِيَكُونَ لِلۡعَٰلَمِينَ نَذِيرًا 1﴾

{Blessed is the One Who has sent down the Criterion to His slave, so that he may be a warner to the worlds} [Surat al-Furqān: 1], He Almighty noted its greatness, saying:

﴿وَلَقَدۡ ءَاتَيۡنَٰكَ سَبۡعٗا مِّنَ ٱلۡمَثَانِي وَٱلۡقُرۡءَانَ ٱلۡعَظِيمَ 87﴾

{We have surely given you the seven oft-repeated verses and the great Qur'an} [Surat al-Hijr: 87], He lauded its high status and honor, saying:

﴿وَإِنَّهُۥ لَذِكۡرٞ لَّكَ وَلِقَوۡمِكَۖ وَسَوۡفَ تُسۡـَٔلُونَ 44﴾

{This [Qur'an] is surely a glory for you and your people, and you will [all] be questioned} [Surat az-Zukhruf: 44], He Almighty pointed out that it is the best and most meritorious of speech, saying:

﴿ٱللَّهُ نَزَّلَ أَحۡسَنَ ٱلۡحَدِيثِ كِتَٰبٗا مُّتَشَٰبِهٗا مَّثَانِيَ تَقۡشَعِرُّ مِنۡهُ جُلُودُ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُمۡ ثُمَّ تَلِينُ جُلُودُهُمۡ وَقُلُوبُهُمۡ إِلَىٰ ذِكۡرِ ٱللَّهِۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهۡدِي بِهِۦ مَن يَشَآءُۚ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٍ 23﴾

{Allah has sent down the best speech – a consistent Book of repeated lessons – causing the skins of those who fear their Lord to shiver, and then their skins and hearts soften at the remembrance of Allah. This is the guidance of Allah

by which He guides whom He wills. But whoever Allah causes to stray, there is none to guide them} [Surat az-Zumar: 23], He decreed sublimity and exaltedness for it, saying:

﴿حمٓ 1 وَٱلۡكِتَٰبِ ٱلۡمُبِينِ 2 إِنَّا جَعَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا لَّعَلَّكُمۡ تَعۡقِلُونَ 3 وَإِنَّهُۥ فِيٓ أُمِّ ٱلۡكِتَٰبِ لَدَيۡنَا لَعَلِيٌّ حَكِيمٌ 4﴾

{Hā Mīm

By the clear Book

Indeed, We have made it an Arabic Qur'an so that you may understand

and it is in the Senior Book with us, highly esteemed, full of wisdom} [Surat az-Zukhruf: 1-4], He Almighty, also described it as a revelation, light, and guidance, saying:

﴿وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ 52﴾

{Likewise, We have revealed to you a revelation by Our command. You knew nothing of the Scripture or matters of faith, but We have made it [i.e., the Qur'an] a light by which We guide whom We will of Our slaves. And you are truly leading people to a straight path} [Surat ash-Shūra: 52].

In Surat al-Wāqi'ah, Allah Almighty takes an oath the like of which He has never taken before; He Almighty says:

﴿۞ فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ 75 وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ 76﴾

{I do swear by the positions of the stars –

and this is indeed a great oath, if only you knew} [Surat al-Wāqi'ah: 75-76], The oath is great in order to befit the greatness of the answer to the oath, in which He Almighty says:

﴿إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ 77﴾

{indeed this is a noble Qur'an} [Surat al-Wāqi'ah: 77].

Allah Almighty takes a great oath that this Qur'an is noble and abundant in its benefits. Furthermore, these abundant benefits of the Qur'an contain a great blessing. Reflect upon the verse that reads:

﴿كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ 29﴾

{This is a blessed Book that We have sent down to you [O Prophet] so that they may reflect upon its verses, and so that people of understanding may take heed} [Surat Sād: 29] A blessed thing is greatly beneficial, which means that a small portion of it surpasses a large amount of anything lacking blessing. Hence, if the Qur'anic bounty were little yet blessed, it would still be immensely beneficial and valuable. So, what if the Qur'anic bounty is both abundant and blessed? Then it is light upon light.

Consider this Hasan Hadīth:

«يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ حَلِّهِ -يَعْنِي صَاحِبَهُ - فَيُلْبَسُ تَاجَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ، زِدْهُ، فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ، ارْضَ عَنْهُ، فَيَرْضَىٰ عَنْهُ، فَيُقَالُ لَهُ: اقْرَأْ وَارْتَقِ، وَتُزَادُ بِكُلِّ آيَةٍ حَسَنَةً»

"The Qur'an will come on the Day of Judgment and say: 'O Lord, adorn him,' referring to its companion.

So, he will be made to wear the crown of honor. Then, it will say: 'O Lord, give him an increase,' and he will be made to wear the garment of honor. Then, it will say: 'O Lord, be pleased with him,' and Allah will be pleased with him. Then, it will be said to him: 'Recite and ascend, and you will be increased by a good deed for every verse.'" [Narrated by At-Tirmidhi (2915) and Ahmad (10087); classified as Hasan (sound) by Al-Albāni]

Also ponder this authentic Hadīth:

«أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ»

"The people of the Qur'an are the chosen and close servants of Allah." [Narrated by Ibn Mājah (215) and Ahmad (12279); classified as Sahīh (authentic) by Al-Albāni]. If the blessed noble Qur'an leads its companion to be adorned with the garment of honor, made to wear the crown of honor, and earn the pleasure of Allah in front of all creation, making him among His chosen and close servants, could there be any greater generosity than this or any greater blessing? Hence, it is reported in an authentic Hadīth that the Prophet (ﷺ) said:

«لَيْسَ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ إِلَّا عَلَىٰ سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللَّهَ عَزَّ وَجَلَّ فِيهَا»

'The people of Paradise will not regret anything except for an hour that passed in which they did not remember Allah Almighty.' [Narrated by At-Tabarāni in 'Al-Kabīr' (20/93) (182), Al-Bayhaqi in "Shu'ab Al-Imān" (512), and Ibn as-Sunni in "'Amal

Al-Yawm Wa Al-Laylah" (3); classified as weak by Al-Albāni, and classified as sound by Al-Hāfizh Ad-Dumiyāti, Al-Mundhiri, and As-Siyūti]

I seek refuge with Allah from the accursed devil:

﴿إِنَّ ٱلَّذِينَ يَتۡلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ يَرۡجُونَ تِجَٰرَةٗ لَّن تَبُورَ 29 لِيُوَفِّيَهُمۡ أُجُورَهُمۡ وَيَزِيدَهُم مِّن فَضۡلِهِۦٓۚ إِنَّهُۥ غَفُورٞ شَكُورٞ 30﴾

{Those who recite the Book of Allah, establish prayer, and spend out of what We have provided for them, secretly and openly, hoping for a deal that will suffer no loss.

so that He will reward them in full and give them more out of His bounty. He is All-Forgiving, Most Appreciative} [Surat Fātir: 29-30].

May Allah bless me and you all through the noble Qur'an.

Introduction to the Second Sermon

Praise be to Allah, and Sufficient is He. And may Allah's peace and blessings be upon His chosen servants.

To proceed: Fear Allah, O servants of Allah, and be with the truthful, and among...

﴿ٱلَّذِينَ يَسۡتَمِعُونَ ٱلۡقَوۡلَ فَيَتَّبِعُونَ أَحۡسَنَهُۥٓۚ أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُۖ وَأُوْلَٰٓئِكَ هُمۡ أُوْلُواْ ٱلۡأَلۡبَٰبِ 18﴾

{those who listen to speech and follow the best of it. They are the ones whom Allah has guided, and they are the people of understanding} [Surat az-Zumar: 18].

Text of the Second Sermon

Dear Muslims! There is no doubt that the best thing with which a Muslim can fill their time with is reciting the Book of their Lord and reflecting upon it, studying it, and giving it due care. Allah Almighty says:

﴿ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَتۡلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ...﴾

{Those to whom We have given the Book recite it as it should be recited...} [Surat al-Baqarah: 121], And Allah Almighty says:

﴿... وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا﴾

{...and recite the Qur'an at a measured pace} [Surat al-Muzzammil: 4] And He Almighty says:

﴿كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ 29﴾

{This is a blessed Book that We have sent down to you [O Prophet] so that they may reflect upon its verses, and so that people of understanding may take heed} [Surat Sād: 29] And Allah Almighty said:

﴿وَإِذَا قُرِئَ ٱلۡقُرۡءَانُ فَٱسۡتَمِعُواْ لَهُۥ وَأَنصِتُواْ لَعَلَّكُمۡ تُرۡحَمُونَ 204﴾

{When the Qur'an is recited, listen to it attentively and maintain silence, so that you may receive mercy} [Surat al-A'rāf: 204] Allah Almighty also says:

﴿أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَۚ...﴾

{Do they not then ponder on the Qur'an?...} [Surat an-Nisā': 82], There is nothing better for reforming a Muslim's condition or greater in

blessing and benefit for him than reflecting upon the noble Qur'an. Imām Ibn al-Qayyim (may Allah have mercy upon him) states in his book [Madārij As-Sālikīn]: "Nothing is more beneficial for a person than reflecting upon the Qur'an, deeply contemplating it, and focusing his thoughts on its meanings." If people were to know the benefits of reading the Qur'an with reflection, they would devote themselves to it and prefer it over anything else. If a person reciting the Qur'an comes across a verse he needs for the healing of his heart and the treatment of his ailment, he should repeat it, even a hundred times or all night long. That would be better and more beneficial for him than completing the entire Qur'an without reflection or understanding.

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَۚ...﴾،

{Do they not then ponder on the Qur'an?...}

Whoever reflects on the Qur'an, it guides him to all that is good and warns him against all evil. It clarifies to him what is lawful and unlawful, acquaints him with the excellent names of his Lord and His perfect attributes, makes him long for His immense reward, and instills the fear of His painful punishment.

﴿أَوَلَمۡ يَكۡفِهِمۡ أَنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ يُتۡلَىٰ عَلَيۡهِمۡۚ إِنَّ فِي ذَٰلِكَ لَرَحۡمَةٗ وَذِكۡرَىٰ لِقَوۡمٖ يُؤۡمِنُونَ 51﴾

{Is it not enough for them that We have sent down to you the Book which is being recited to them? Indeed, there is a mercy and reminder in it for people who believe} [Surat al-‘Ankabūt: 51].

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ...﴾،

{Do they not then ponder on the Qur’an?...}

They recite it in a deliberate, measured, and calm manner, with attentive hearts and engaged minds.

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ37﴾

{Indeed, in that is a reminder for anyone who has a [mindful] heart or lends an attentive ear} [Surat Qāf: 37].

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ...﴾،

{Do they not then ponder on the Qur’an?...}

A verse from it is like a date; the more you chew it, the sweeter it becomes, and when you uncover one of its layers, many other layers appear from underneath it. Allah Almighty says:

﴿وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِي مَن يُرِيدُ16﴾

{This is how We sent down this [Qur’an] as clear verses, and Allah guides whom He wills} [Surat al-Hajj: 16].

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ...﴾،

{Do they not then ponder on the Qur’an?...}

They study its verses, seek guidance from its teachings, find healing in its remedies, and embody

its guidance and directions, thereby fulfilling the will of Allah and attaining His pleasure.

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ...﴾،

{Do they not then ponder on the Qur'an?...}

Thus, the locks of their hearts are unlocked, the rust is cleared from them, and they do not become tired of the words of their Lord.

The Algerian erudite scholar Imām 'Abdul-Hamīd ibn Badīs (may Allah have mercy upon him) said: 'By Allah, besides Whom there is no god, I have never seen—although my soul is full of sins and flaws—anything more effective in softening the heart, causing tears to flow, inspiring the fear of Allah, and encouraging repentance than reciting the Qur'an and listening to it.' [Āthār Ibn Bādīs].

So, be committed to the Book of your Lord, O servants of Allah, and recite it often, reflect upon it, and pay attention to it. It is reported in an authentic Hadīth that:

«مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا..»

"Whoever recites a letter from the Book of Allah will be rewarded with a good deed for it, and each good deed is multiplied by ten times." [Narrated by At-Tirmidhi (2910); classified as Sahīh by Al-Albāni] In the Sahīh Muslim Collection:

«اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لأَصْحَابِهِ»،

"Read the Qur'an, for it will come on the Day of Judgment as an intercessor for its companions." It is also narrated in it:

«إِنَّ اللَّهَ يَرْفَعُ بِهذا الكِتَابِ أَقْوَامًا، وَيَضَعُ به آخَرِينَ»

"Indeed, Allah elevates some people with this Book and lowers others by it." [Narrated by Muslim: 804]

O Allah, make us among the people of the Qur'an, who are Your chosen and close people.

***

Sermon Title

"Part of the excellence of a person's Islam is that he leaves what does not concern him."

Introduction to the First Sermon

Praise be to Allah, Who has perfected the religion for us and completed His favor upon us. I praise Him—Exalted be He. He has chosen Islam as our religion and made us the best Ummah. I bear witness that there is no god but Allah, alone, with no partner, a testimony that serves as the best safeguard for those who hold fast to it. And I bear witness that our leader and Prophet Muhammad, is the servant and Messenger of Allah, whom He sent as a mercy to the worlds. O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad and upon his family and Companions, a bestowal of peace that will serve as a light for us in darkness.

Text of the First Sermon

To proceed:

Fear Allah—O servants of Allah—for fear of Allah is the best provision in this worldly life and on the Day when witnesses will stand up.

O Muslims:

A person's keenness on preserving the soundness of his religion, the excellence of his Islam, and the validity of his Imān is a clear sign, an evident proof, and a visible testimony to his wisdom, upright approach, and complete success. The religion of a Muslim—O servants of Allah—guides and leads him to all happiness in this worldly life and to all victory and elevation in the Hereafter, for it contains the clear proofs and guidance that protect him from error and keep him away from the paths of misery and loss. Indeed, the Messenger of Allah (ﷺ), who was ever eager for good for his Ummah and was compassionate and merciful toward them, enjoined comprehensive manners, noble traits, and good morals that refine a person's Islam and lead him to the ultimate pleasure of Allah.

In a Hadīth narrated by At-Tirmidhi and Ibn Mājah in their respective Sunan Collections and by Ibn Hibbān in his Sahīh Collection with a sound Isnād, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ».

"Part of the excellence of a person's Islam is that he leaves what does not concern him." [Narrated by At-Tirmidhi (2317), Ibn Mājah (3976), and Ibn Hibbān (229). It was also narrated by Imām Mālik in Al-Muwatta' (2628) as a Mursal narration by 'Ali ibn Al-Husayn, which is the correct version]

This hadith is as Imam Ibn 'Abdul-Barr (may Allah have mercy upon him) said: One of the statements that encompasses a lot of profound meanings through a few words. Such a statement was not made by anyone before him (ﷺ). Whoever practices Islam in an excellent way leaves such words and deeds that do not concern him. Islam requires fulfilling obligations and avoiding prohibitions. So, when the Islam of someone is excellent, this entails that he abandons what does not concern him among the forbidden, suspicious, and disliked matters, also permissible things, which exceed what is needed thereof. All of these do not concern a Muslim when their Islam becomes excellent and they have reached the level of Ihsān (excellence/perfection), whose reality was clarified by the Messenger of Guidance (ﷺ) in a Hadīth wherein Gabriel (peace be upon him) asked about Islam, Imān, and Ihsān; he (ﷺ) said:

"«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

" (It is) To worship Allah as if you see Him; and if you do not see Him, He surely sees you." [Narrated

by Muslim in his Sahīh Collection (8); reported by the Commander of the Faithful ‘Umar ibn al-Khattāb (may Allah be pleased with him)]

Whoever worships Allah while being conscious of His nearness to his Lord, or his Lord’s nearness to him, his Islam becomes excellent. This entails him to abandon all that does not concern him in Islam and focuses on what matters to him, like the soundness of his creed, the perfection of Imān, the righteousness of deeds, and seeking the various kinds of permissible things that are essential for his subsistence and without which his life would not be sustained.

By contrast, whoever wastes precious time on things for which they were not created, by being preoccupied with matters that do not concern him, thus turning away from what benefits him, elevating his status, and leading him to the right goals, noble objectives, and honorable positions—such as person will be in clear loss. Indeed, part of a person's preoccupation with things that do not concern him is when he learns unimportant knowledge and leaves more important knowledge that reforms his heart, refines his soul, benefits his brothers, elevates the status of his homeland, and develops his nation. Another aspect is when a person does not restrain his tongue from idle talk and engages in unimportant and useless matters. This includes following people's news, following

what they do and learning about their wealth, their spending, and savings, and keeping track of all these things. It also includes being keen to know what they say and do inside their houses and among their families for no Shar'i purpose other than revealing their private affairs and hidden matters, which do not concern them.

Another aspect is when a person speaks on matters in which he is neither an expert nor proficient, and which are not part of his field of specialization or prior knowledge and experience. This is often done merely for amusement, passing time, or seeking attention by taking center stage in gatherings and drawing others' focus. Such behavior may even lead to delving into forbidden topics, including conversations about immorality, desires, descriptions of private matters, slander of chaste, believing and unsuspecting women, and spreading harmful gossip, rumors, lies, and fabricated reports. This may be further compounded by an obsession with so-called "analyses and predictions," which are often based on conjecture, illusions, rash assumptions, and boldness in presenting falsehoods as truth. All these are things that people should neither speculate, delve into, rely upon, be deceived by, nor act upon.

Indeed, one of the things that helps a person leave that which does not concern him is to

remember that the obligations are more numerous than the available time, and that life is short, as stated by the Messenger of Allah (ﷺ) in the Hadīth narrated by At-Tirmidhi and Ibn Mājah in their Sunan Collections, and by Al-Hākim in his Mustadrak Collection with an authentic Isnād, in which Abu Hurayrah and Anas (may Allah be pleased with them both) reported that the Prophet (ﷺ) said:

«أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ، وَأَقَلُّهُمْ مَنْ يَجُوزُ ذَٰلِكَ»

"The lifespan of my Ummah is between sixty and seventy years, and few among them exceed that." [Narrated by At-Tirmidhi (3550) and Ibn Mājah (4236); classified as Hasan by Ibn Hajar and Al-Albāni]

Will a lifespan like this, which is hardly sufficient for what is obligatory and necessary, accommodate idle pursuits and such things that do not concern one? Also, a person will be held accountable for his lifespan as to how he spends it, according to the Hadīth narrated by At-Tirmidhi in his Jāmi‘ Collection with an authentic Isnād, in which Abu Barzah al-Aslami (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّىٰ يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ»

"Mankind's feet will not move from their place on the Day of Judgment until he is asked about his life,

in what he let it perish; about his knowledge, what he did with it; about his money, from where he earned it and on what he spent it on; and about his body, and what he done with it." [Narrated by At-Tirmidhi (2417) and Ad-Dārmi (554); classified as Sahīh by Al-Albāni] No word does a person utter except that it is written down in his records, and he will be recompensed for it, so that he may realize that every word bears responsibility and consequences, as Allah Almighty says:

﴿وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ وَنَعۡلَمُ مَا تُوَسۡوِسُ بِهِۦ نَفۡسُهُۥۖ وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ مِنۡ حَبۡلِ ٱلۡوَرِيدِ 16 إِذۡ يَتَلَقَّى ٱلۡمُتَلَقِّيَانِ عَنِ ٱلۡيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٞ 17 مَّا يَلۡفِظُ مِن قَوۡلٍ إِلَّا لَدَيۡهِ رَقِيبٌ عَتِيدٞ18﴾

{We have created man and know what his soul whispers within him, for We are closer to him than his jugular vein.

When the two angel scribes, constantly accompanying him, one on the right, and the other on the left.

Not a single word he utters but there is with him a vigilant watcher, ready [to record it]} [Surat Qāf: 16-18] The apparent meaning of the verse, as stated by Imām Ibn Kathīr (may Allah have mercy upon him), is that "the angel records all speech, and this is generally indicated by Allah's words:

﴿...مَّا يَلۡفِظُ مِن قَوۡلٍ...﴾؛

{...Not a single word he utters...} This comprises every word.

It was narrated by Imām Mālik in Al-Muwatta' Collection, Ahmad in his Musnad Collection, and At-Tirmidhi, An-Nasā'i, and Ibn Mājah in their Sunan Collections with an authentic Isnād that 'Alqamah al-Laythi reported from Bilāl ibn al-Hārith (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَىٰ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَىٰ يَوْمِ يَلْقَاهُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ تَعَالَىٰ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللَّهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَىٰ يَوْمِ يَلْقَاهُ».

"A person may utter a word pleasing to Allah Almighty without considering how far its effect would reach, because of which Allah becomes pleased with him until the day he meets Him; and a person may utter a word displeasing to Allah Almighty without considering how far its effect would reach, because of which Allah becomes displeased with him until the day he meets Him." [Narrated by Mālik in Al-Muwatta' (2818), Ahmad (15852), At-Tirmidhi (2319), and Ibn Mājah (3969); its original version is in Sahīh Al-Bukhāri (6478)]

'Alqamah al-Laythi (may Allah have mercy upon him) used to say: "How often I refrained from speaking due to the Hadīth of Bilāl ibn al-Hārith, i.e., this Hadīth and the warning contained therein."

As for the intention to seek fame and draw people's attention, it is a vile goal and a

reprehensible trait. Those who are afflicted by it reap nothing but the hatred of Allah and the believers.

So, fear Allah, O servants of Allah, and be keen to follow the example of the finest ones among the servants of the Most Compassionate in abandoning words and deeds that do not concern you. Those are the ones whom Allah has guided, and those are the people of understanding.

May Allah make me, and you benefit from the guidance of His Book and the Sunnah of His Prophet (ﷺ).

I say these words and ask Allah's forgiveness for me, you, and all Muslims for every sin. Indeed, He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, Who guides whom He wills to the straight path. I praise Him, Exalted be He, the Most Kind, the Most Compassionate, and the Most Merciful. I bear witness that there is no god but Allah alone, with no partner, and I bear witness that our leader and Prophet Muhammad is the servant and Messenger of Allah, the one who follows the righteous path and possesses the upright character. O Allah, bestow Your peace and abundant blessings upon Your servant and Messenger Muhammad and upon his family and Companions.

Text of the Second Sermon

To proceed:

O servants of Allah, Al-Hasan al-Basri (may Allah have mercy upon him) is reported to have said: "One of the signs of Allah turning away from a servant is that He makes them preoccupied with things that do not concern them." ["At-Tamhīd by Ibn ʻAbdul-Barr" (6/328)].

So, a wise person who hopes for the bounty of Allah and the Hereafter should focus on his own affairs, guard his tongue, be mindful of his time, and consider his speech as part of his deeds. Indeed, whoever regards his speech as part of his deeds will speak little and only speak about what concerns him.

This is because what is mostly meant by leaving things that do not concern one—as stated by Al-Hāfizh Ibn Rajab (may Allah have mercy upon him): "Safeguarding the tongue from idle talk. It is enough of a harm that it distracts a person away from many forms of goodness, which would elevate his status, raise his rank, and give him a pleasant life and a good outcome."

So, fear Allah, O servants of Allah, and be keen to seek what benefits you in this world and the Hereafter. And always remember that Allah Almighty has commanded you to invoke His peace and blessings upon the Seal of the Prophets, the Leader of the Messengers, the mercy of Allah to the worlds. He Almighty says in the noble Qur'an:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56].

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Sermon Title

The Superiority of Shar'i (Islamic) Knowledge and Ways to Acquire It

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, ask for His forgiveness, and repent to Him. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and all his Companions.

Text of the First Sermon

To proceed:

O believers, servants of Allah! I advise you and myself to fear Allah. Verily, whoever fears Allah, He will protect him and guide him to what is good in matters related to his religion and worldly affairs. Then know, may Allah keep you under His care, that

Islam holds knowledge in a great status and a sublime position. Indeed, Allah Almighty gives superiority to knowledge and its people, raises the status of scholars, and sets apart those who know from those who do not know. Allah Almighty says:

﴿...يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ...﴾

{Allah raises in ranks those who have believed from among you and those who are given knowledge...} [Surat al-Mujādalah: 11], Allah Almighty also says:

﴿... قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ﴾

{Say, "Are those who know equal to those who do not know?" It is only the people of understanding who will take heed} [Surat az-Zumar: 9] And Allah Almighty says:

﴿أَفَمَن يَمۡشِي مُكِبًّا عَلَىٰ وَجۡهِهِۦٓ أَهۡدَىٰٓ أَمَّن يَمۡشِي سَوِيًّا عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ22﴾

{Is the one who walks stumbling and falling on his face better guided, or the one who walks upright on a straight path?} [Surat al-Mulk: 22] And Allah Almighty says:

﴿۞ أَفَمَن يَعۡلَمُ أَنَّمَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ كَمَنۡ هُوَ أَعۡمَىٰٓۚ...﴾

{Is the one who knows that what has been sent down from your Lord is the truth like the one who is blind?...} [Surat ar-Ra'd: 19] There are many verses to this effect.

O servants of Allah! The Sunnah is full of great Hadīths that refer to knowledge, highlighting its

honor and immense virtue and encouraging Muslims to learn and acquire it. They also show the status of scholars and the high esteem in which they are held in the sight of Allah Almighty. The Prophet (ﷺ) says:

«مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا؛ سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَصْنَعُ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، فَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، وَإِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنِ اخْتَارَهُ أَخَذَ بِحَظٍّ وَافِرٍ»

"Whoever treads a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise. Indeed, the angels lower their wings for the seeker of knowledge out of pleasure with what he does. Indeed, the scholars are the inheritors of the prophets, who bequeathed neither a dinar nor a dirham, but rather bequeathed knowledge. So whoever chooses it has acquired abundant good." [Narrated by Ahmad (21715), Abu Dāwūd (3641), At-Tirmidhi (2682), and its origin is narrated in Al-Bukhāri and Muslim], The Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

"When Allah wills good for someone, He grants him good understanding of the religion." [Agreed upon], There are numerous Hadīths in this regard, O servants of Allah. Therefore, a Muslim should greatly value knowledge and be intensely eager to acquire it, given the great status of knowledge in his

heart, the high position it holds within him, and the beneficial effects and blessings he gains through the pursuit, acquisition, and attainment of knowledge.

O believers! A new academic year is about to begin. Tomorrow, Allah willing, students of knowledge will flock to schools and crowd their doors, beginning a new academic year, each heading to his level to acquire and learn knowledge. But as we welcome this year and begin its days, have we truly considered the ultimate goal of knowledge and its purpose? Are we aware of what we should learn and the status and position of knowledge? Have we recognized the methods of acquiring knowledge and the effective ways to attain it?

O servants of Allah! Three questions should constantly come to our minds:

First question: Why do we learn?

The second question O servants of Allah! What should we learn?

The third question: How should we learn?

These are three important questions that every seeker of knowledge should keep in mind, reflect upon, and answer within himself in order for his path in learning and his steps in acquiring knowledge to be steady and swift, reaching the desired goal and the intended objective.

As a seeker of knowledge, you must pose these three questions to yourself: Why do I learn? What do I learn? How do I learn?

As for the first question, O servants of Allah, its answer varies according to the person, due to people's diverse purposes, differing objectives, and intentions. However, a sincere believer and successful Muslim seek knowledge for one purpose and specific goal: to attain the pleasure of Allah Almighty. This is because Allah Almighty has commanded the pursuit of knowledge, invited to its acquisition, and encouraged its attainment.

﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ 1 خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ 2 ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ 3﴾

{Read in the name of your Lord Who created
created man from a clinging clot
Read, and your Lord is the Most Generous}

[Surat al-‘Alaq: 1-3] One learns because their Lord, Creator, Master, and Protector has commanded them to seek knowledge, encouraged them towards it, and urged them to acquire it abundantly. Allah Almighty, addressing His Prophet (ﷺ), says:

﴿... وَقُل رَّبِّ زِدۡنِي عِلۡمٗا﴾

{...and say, “My Lord, increase me in knowledge.”} [Surat Tā-ha: 114], So a Muslim learns to attain the pleasure of Allah through learning and to attain success, happiness, and high status through knowledge, in this world and the Hereafter. For that is dependent on beneficial,

sound knowledge received from the Book of Allah, the Mighty and Majestic, and the Sunnah of His Prophet, peace and blessings be upon him. A successful Muslim, O servants of Allah, learns in emulation of the leader of the scholars and the role model for creation, peace and blessings be upon him, who obeyed the command of his Lord in seeking and acquiring knowledge, and he called his nation to acquiring knowledge and encouraged them to do so. We have already come across some of his noble hadiths that encourage the persuit of knowledge and call for its acquisition. For this reason, O servants of Allah, a Muslim learns, and for this, there must be a sincere intention. There must be a sincere intention with Allah, the Exalted, intending by the acquisition of knowledge the pleasure of Allah, the Exalted, and seeking His reward, the Glorified. Imam Ahmad, the Imam of Ahl al-Sunnah, may Allah have mercy on him, says: "Knowledge is unparalleled, provided that the intention is good. He was asked: 'How can it be good?' The answer was: 'To intend, by knowledge, the removal of ignorance from oneself and others.'" [Al-Ādāb Ash-Sharʿiyyah, by Ibn Muflih] O servants of Allah, intentions need to be refined and struggled for, as the soul can deviate and goals can vary. Therefore, one must strive to purify their intention and rectify its aim. The Prophet (ﷺ) said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امرِئٍ مَا نَوَى»

"Verily, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended." [Agreed upon].

As for the second question, O servants of Allah: What should I learn? In fact, the best of knowledge, the most complete, perfect, pure, and beneficial, is the knowledge of the Shariah, i.e., what Allah Almighty has said and what the Messenger of Allah (ﷺ) has said. For this is the most noble and most beneficial knowledge in its entirety. The verses and Hadīths that extol knowledge and praise scholars refer to this very knowledge: the knowledge of the Book of Allah and the Sunnah of His Messenger (ﷺ), the knowledge of the ultimate purpose for which the servant was created and brought into existence, the knowledge of Tawhīd (the Oneness of Allah) and the sound religious creed, the knowledge of the Pillars of Islam and the foundations of the religion, and the knowledge of what is permissible (Halāl) and what is prohibited (Harām). This, O servants of Allah, is the most noble and purest knowledge in its entirety. From this knowledge, there is that which no one can be excused for being unaware of, as every Muslim must learn it. It is knowledge indispensable to accomplishing one's religious obligations: how to pray, how to fast, how to worship Allah, how to avoid Shirk (associating

partners with Allah) and make one's worship sincerely dedicated to Allah alone, how to conduct a valid sale free from prohibited transactions, and other obligatory knowledge that every Muslim is imperatively required to know. Then, O servants of Allah, a Muslim increases his knowledge and strives to learn the sciences of the Shariah by reading and pondering on the Book of Allah, studying and understanding the Sunnah of the Messenger of Allah (ﷺ), reflecting upon the biography of the Messenger of Allah (ﷺ), and gaining insight from the guidance of the Companions (may Allah be pleased with them) and the glorious history of the Muslim nation. This is also to be said about other branches of Islamic Shariah that complement and complete it. This knowledge, O servants of Allah, is knowledge that illuminates the path, shows the Muslim the right way, and lights his path for him, so he proceeds upon clear guidance and a straight path. Allah Almighty said:

﴿وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ 52﴾

{Likewise, We have revealed to you a revelation by Our command. You knew nothing of the Scripture or matters of faith, but We have made it [i.e., the Qur'an] a light by which We guide whom We will of Our slaves. And you are truly leading people to a straight path} [Surat ash-Shūra: 52].

O servants of Allah:

Furthermore, in other sciences such as medicine, engineering, and others, if the one who learns them intends to benefit his community—namely the Muslim nation—and has good intentions, then he will be rewarded for it, and him learning will be considered a good deed when he meets Allah, the Exalted.

O servants of Allah:

As for the third question: How should we learn? Indeed, seeking and acquiring knowledge have its own etiquettes that must be observed and regulations that must be adhered to so that one's steps in learning are correct, leading him to the intended goal through the nearest and easiest path. Among the greatest etiquettes is to seek help from Allah Almighty in your pursuit of knowledge. Knowledge is a gift from Allah, bestowed by Him upon whom He wills; He reveals it to whom He wills. He is the All-Knowing Judge, glorified be He. Our Prophet and role model (ﷺ) used to say every day after the morning prayer:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَعَمَلًا صَالِحًا، وَرِزْقًا طَيِّبًا»

"O Allah, I ask You for beneficial knowledge, righteous deeds, and a good provision." [Narrated by Ibn Mājah (921), and classified as Sahih by Al-Albāni] It is also authentically reported that he (ﷺ) used to say in his supplication:

«اللَّهُمَّ عَلِّمْنِي مَا يَنْفَعُنِي، وَانْفَعْنِي بِمَا عَلَّمْتَنِي، وَزِدْنِي عِلْمًا»

"O Allah, teach me what benefits me, and benefit me with what You have taught me, and increase my knowledge." [Narrated by At-Tirmidhi (3916), Ibn Mājah (251), classified as Hasan by Al-Hāfizh Ibn Hajar, and as Sahih by Al-Albāni in As-Sahīhah 3151] Then, after seeking Allah's assistance and asking Him for help, a Muslim should pursue the correct means and follow the proper paths to learn knowledge. Among these is to be patient in seeking it, to persist in acquiring it, to strive and exert oneself in attaining it, to keep the company of scholars, and to be keen to benefit from them. One should also frequently interact with diligent seekers of knowledge and intelligent students, for one is greatly influenced by his companion. However, it is necessary to act upon knowledge. So when you hear a Hadīth, act upon it, and you will be among its people. As for the one who acquires much knowledge but does not act upon what he knows, his knowledge will be a burden upon him and an argument against him on the Day of Resurrection. Ali ibn Abi Talib (may Allah be pleased with him) said: "Action calls out for knowledge. If it responds, then well and good; otherwise, it departs." [Narrated by Al-Khatīb in Iqtida' Al-'Ilm al-'Amal]

Also, among the etiquettes of knowledge are good listening, good questioning, and striving to

understand and study. All of this is necessary, O servants of Allah.

One of the matters a seeker of knowledge must fulfill is to be polite towards the teachers, showing respect to them. Whoever maintains politeness towards his teachers is worthy to attain the utmost benefit. Likewise, good manners and respect should be observed towards books, especially the Book of Allah. Respecting books is essential, as is taking care of them, and refraining from disparaging or undermining them, for one who belittles or undermines books deserves to be deprived of knowledge and benefit.

Scholars have addressed numerous etiquettes required for seeking knowledge in many books that focus on the etiquette that a scholar and learner should observe. Reading such books is beneficial in times like these so that the seeker of knowledge proceeds on a blessed and virtuous path in acquiring and receiving knowledge.

I ask Allah, the Exalted and Glorified, with His beautiful names and sublime attributes, to make this year blessed for everyone, granting us blessings, faith, safety, Islam, beneficial knowledge, and righteous deeds. Surely, my Lord is All-Hearing of supplications, He is the One deserving to be hoped, and He is Sufficient for us and the best Disposer of affairs.

Introduction to the Second Sermon

Praise be to Allah, the Bestower of great bounty and generous favors. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the Second Sermon

O servants of Allah:

Indeed, knowledge is a great responsibility, for each one of us will be questioned on the Day of Judgment when we stand before Allah Almighty about every piece of knowledge we have acquired. For it is established in a Hadīth that the Prophet (ﷺ) said:

«لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ» وَذُكِرَ مِنْهَا: «عَنْ عِلْمِهِ مَاذَا عَمِلَ بِهِ»

"Man's feet will not move on the Day of Resurrection until he is asked about four things," Among what he mentioned: "about his knowledge, what did he do with it." [Narrated by At-Tirmidhi (2417), Ad-Dārimi (543) and classified as authentic by Shaykh Al-Albāni] In this, O servants of Allah, is a warning for every Muslim that there are two things they must do in this regard:

The first matter: to be serious and diligent in acquiring knowledge; so that one becomes of its people and carriers, i.e., the people of success,

elevation, and happiness in this world and the Hereafter.

The second matter is to know that knowledge is a great responsibility that one must bear sincerely and fulfill completely and perfectly. One will stand before Allah Almighty one day, and He will ask him about every piece of knowledge he has acquired. Therefore, whoever knows that he will stand before Allah, the Exalted and Majestic, and that He will question him, let him prepare a correct answer for the question. The wise among the servants of Allah is he who holds himself accountable and works for the Hereafter, while the weak is he who follows his desires and hopes for false desires from Allah. And send prayers and peace, may Allah protect you, upon Muhammad ibn ʻAbdillah, as Allah commanded you in His Book, saying:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56] The Prophet (ﷺ) said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

"Whoever invokes Allah's blessings upon me once, Allah bestows His blessings upon him ten times." O Allah, bestow Your peace upon Muhammad and the

family of Muhammad, as You have bestowed Your peace upon Ibrāhīm and the family of Ibrāhīm; You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrāhīm and the family of Ibrahim; You are Praiseworthy and Glorious

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Sermon Title

The Virtue of Knowledge and Scholars

Introduction to the First Sermon

Praise be to Allah; we praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evil of ourselves and from our evil deeds. Whoever Allah guides, none can lead him astray, and whoever He leads astray, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His slave and Messenger. May Allah's peace and blessings be upon him, his family, and all his Companions.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾؛

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims} [Surat Āl ‘Imrān: 102],

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾؛

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you} [Surat an-Nisā': 1],

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا 71 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا72﴾؛

{O you who believe, fear Allah and say what is right

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph} [Surat al-Ahzāb: 71-72].

Text of the First Sermon

To proceed: O people, fear Allah Almighty as He should be feared, and be mindful of Him in secret and in private. And know that you will meet Him, and to Him is the return. Take yourselves to account and weigh your deeds, and adorn yourselves for the greatest appearance before Allah.

﴿يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ 18﴾؛

{On that day, you will be brought forth [before Allah], and none of your secrets will remain hidden} [Surat al-Hāqqah: 18].

O servants of Allah! Allah, the Exalted and Majestic, says:

﴿۞ وَمَا كَانَ ٱلۡمُؤۡمِنُونَ لِيَنفِرُواْ كَآفَّةٗۚ فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ 122﴾؛

{It is not right for the believers to march forth all at once; a group should acquire deeper knowledge of the religion, in order to admonish their people when they return to them, so that they may be cautious} [Surat at-Tawbah: 122].

O Muslim brothers! Allah Almighty has exalted the status of knowledge and its people, demonstrated their position, and elevated their rank. Allah Almighty says:

﴿...يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ﴾؛

{...Allah raises in ranks those who have believed from among you and those who are given knowledge. And Allah is All-Aware of what you do} [Surat al-Mujādalah: 11].

Never did Allah Almighty command His Prophet (ﷺ) to seek an increase in anything except knowledge. He, Glorified and Exalted, said to him:

﴿...وَقُل رَّبِّ زِدۡنِي عِلۡمٗا﴾؛

{...and say, "My Lord, increase me in knowledge."} [Surat Taha: 114].

That is only because of the effect of knowledge on people's life. The people of knowledge are the ones truly alive, while the rest of mankind are dead.

Indeed, Allah Almighty disapproved that the knowledgeable and the ignorant be equal, due to

the unique virtue and enlightening knowledge possessed by the knowledgeable. He says:

﴿أَمَّنۡ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيۡلِ سَاجِدٗا وَقَآئِمٗا يَحۡذَرُ ٱلۡأٓخِرَةَ وَيَرۡجُواْ رَحۡمَةَ رَبِّهِۦۗ قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ9﴾؛

{[Is he better] or the one who constantly worships during the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord? Say, “Are those who know equal to those who do not know?” It is only the people of understanding who will take heed} [Surat az-Zumar: 9].

Verily, knowledge is an honor that cannot be measured, and only the ignorant fail to recognize the value and excellence of knowledge. ‘Abdul Malik ibn Marwān said to his sons: "O my sons, seek knowledge; for if you are leaders, you will become superior; if you are middle class, you will become leaders, and if you are under-status people, you will live with honor."

O servants of Allah! Indeed, the pursuit of knowledge is the best thing to which one can devote their lives and spend their time. People are either knowledgeable, seeking knowledge, or ignorant and uncivilized.

﴿مُّذَبۡذَبِينَ بَيۡنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِۚ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا 143﴾؛

{Wavering in between, neither belonging to these [believers], nor to those [disbelievers].

Whomsoever Allah causes to stray, you will never find a way [to guidance] for him} [Surat an-Nisā': 143].

Indeed, the texts of the Qur'an and the Sunnah emphasize the virtue of knowledge and its people and encourage seeking and acquiring it. Allah Almighty has honored the Muslim nation by making it a nation of knowledge and action, distinguishing it from the nations of oppression and ignorance. The first resounding call that Islam launched throughout the world was to highlight the value of knowledge and scholars, elevate its status, and make reading and writing the first building blocks in the construction of individuals, peoples, and the entities of nations and societies.

Abu Ad-Dardā' (may Allah be pleased with him) reported that he heard the Messenger of Allah (ﷺ) say:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ، وَالْحِيتَانُ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، وَرَثُوا الْعِلْمَ، فَمَنِ اخْتَارَهُ أَخَذَ بِحَظٍّ وَافِرٍ»

"Whoever walks a path in pursuit of knowledge, Allah will guide him by it to Paradise. Indeed, the angels lower their wings for the seeker of knowledge out of pleasure with what he does. Verily, the inhabitants of the skies and the earth, and even the fish in the depths of the water, ask

forgiveness for the scholar. Indeed, the superiority of the scholar over the devout worshiper is like the superiority of the full moon over the rest of the stars. Indeed, the scholars are the inheritors of the prophets. And indeed, the prophets bequeathed neither a dinar nor a dirham; they only bequeathed knowledge. So whoever chooses it has acquired an abundant wealth." [Narrated by Ahmad (21715), Abu Dāwūd (3641), At-Tirmidhi (2682), and its origin is narrated in Sahīh Al-Bukhāri and Sahīh Muslim]

O servants of Allah! With knowledge, glories are built, civilizations are constructed, nations prosper, and kingdoms are established. A Muslim cannot achieve sincere servitude to Allah Almighty in accordance with His law, let alone build oneself as Allah Almighty has willed, contribute goodness to his community, or bring honor, glory, and victory to his nation—except through knowledge.

Likewise, ignorance has never spread within a nation without undermining its foundations, weakening its structure, and plunging it into vices and destructive mazes.

Whoever walks a path that he believes will lead him to Allah Almighty without knowledge has indeed chosen a difficult path and aspired to the impossible. There is no way to know Allah, the Glorified and Exalted, and attain His pleasure except through beneficial knowledge, which Allah

sent through His messengers and revealed in His books. It is the guide by which one navigates through the darkness of ignorance and the misconceptions of corruption and doubts.

Shariah knowledge is knowledge of the Book of Allah and the Sunnah of His Prophet (ﷺ). It is the major foundation upon which all other branches of knowledge are built.

The bearers of Shariah knowledge are the inheritors of the prophets and the trustees of the prophetic legacy. Whenever they combine correct belief with sound Shariah knowledge supported by evidence, sincerity to Allah, and proper etiquette towards knowledge and its people, they become trustworthy leaders and guiding beacons. They, on the earth, are like stars, guiding people. Abu Qilābah and Abu Muslim Al-Khawlāni, may Allah have mercy upon them, said: "The scholars on the earth are like the stars in the sky. When they appear, people can see things, and when they disappear, people are lost."

Al-Hāfizh Ibn Rajab (may Allah have mercy upon him) said: This is a perfect analogy, for the path to Tawhīd (monotheism) and knowledge of Allah, His laws, His reward, and His punishment cannot be attained except through evidence. Allah Almighty has explained all this in His Book, and upon the tongue of His Messenger (ﷺ). Thus, those who are knowledgeable about what Allah has revealed to

His Messenger (ﷺ) are the guides who are followed through the darkness of ignorance, doubt, and error. If they are lost, those proceeding on the path will be lost.

Those who possess knowledge of Allah Almighty and His law are the people who fear Allah, the witnesses of Allah on His earth, and the successors of the Messenger in his nation. Indeed, the more one knows Allah, the more one fears Him. For the more one's knowledge of the Great, the Generous One, Who is described with the most perfect attributes and the most beautiful names, the greater and more abundant one's fear of Him becomes.

Ibn ʻAbbās (may Allah be pleased with him and his father) said: "The one who has knowledge of the Most Merciful from among His servants is he who does not associate anything with Him, who regards what is lawful as lawful and what is unlawful as unlawful, who adheres to the commandments of Allah, who is certain that he will meet Him, and will be held accountable for his deeds."

Humility (of Allah): It prevents the servant from disobeying Allah, and calls him to obey Him and strive to please Him. Al-Hasan Al-Basri (may Allah have mercy upon him) said: "The knowledgeable is one who fears Allah, the Most Merciful, through humility, without even seeing Him, desiring what Allah has made desirable, and giving up what Allah

has made detestable. Then he recited the saying of Allah Almighty: {Only the people of knowledge among His slaves fear Allah. Indeed, Allah is All-Mighty, All-Forgiving.}" [Surat Fātir: 28]

Such is the true knowledge that benefits its possessor, for knowledge is not about knowing a lot of information and memorizing, but rather it is about an abundance of humility [fear of Allah]. It is a light that Allah places in the heart.

In fact, knowledge without religious prudence and obedience is like a lamp that illuminates a house with its light but burns itself out. And what benefit is knowledge to those who persist in their sins and misdeeds, who listen to the words but do not follow the best of them?

‘Abdullah ibn Wahb reported that Sufyān said: "Al-Khadir said to Musa (peace be upon them both): 'O son of ‘Imrān, seek knowledge so that you may act upon it, but do not seek knowledge merely to communicate it, for it will then be a burden upon you and a light for others."

Abu Ad-Dardā’ (may Allah be pleased with him) said: "The thing I fear most when I stand before Allah is that He will say: 'You knew, so what did you do?'"

There is a piece of wisdom that says: One does not benefit from knowledge if he neglects to act upon it. The fruit of knowledge is in its

implementation, for knowledge calls for action; if it is responded to, then good; if not, it departs.

The best knowledge is that which is beneficial, and the best speech is that which restrains (one from evil). The completeness of knowledge lies in applying it, and the completeness of actions lies in deeming them little. Whoever acts upon his knowledge will not lack guidance, and whoever deems his actions little will not fall short of his goal.

Indeed, the heart is deeply pained when it witnesses some who knocks on the doors of acquiring Shariah knowledge but fails to apply it. They learn many sciences and rulings, yet the impact is missing.

A person may wonder: Where is Shariah knowledge in those who neglect prayers and follow their desires?! Where is the Shariah knowledge of those who let their garments hang below the ankles, shave their beards, engage in Riba (usury), abandon enjoining good and forbidding evil, and fall into sin, even though they know for certain that all these actions are prohibited and forbidden for a Muslim. Indeed, help is sought from Allah.

It has been narrated from a group of the Salaf that they would not move beyond ten verses of the Book of Allah until they had learned the knowledge within them and acted upon it. One of the Salaf said: "We used to seek help in memorizing knowledge by acting upon it."

So, neglecting to act upon knowledge is one of the strongest reasons for losing and forgetting it.

Ali (may Allah be pleased with him) said: "O bearers of knowledge, act upon it, for the knowledgeable one is he who acts upon what he learns, such that his actions correspond with his knowledge. There will be people who learn knowledge but it will not go beyond their throats; their actions will contradict their knowledge, and their outward (actions) will contradict their inward. They sit in circles, boasting to one another, to the extent that a man becomes angry with his companion if he sits with someone else and leaves him. Such individuals - their actions in those gatherings do not ascend to Allah, the Exalted and Majestic."

The Prophet (ﷺ) gave an example for the seekers of knowledge and their conditions in benefiting from what they have learned; he said:

«مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا؛ فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ؛ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً؛ فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ»

"The similitude of guidance and knowledge that Allah has sent me with is like heavy rain that fell upon a land. Some parts had good soil; they absorbed the water and brought forth much grass

and herbs. Other spots were solid; they retained the water. Allah thus made them beneficial to people: they drank, watered, and grew plantation. Some of the rain, however, fell on plain land that retained no water and produced no herbage. Such is the likeness of the one who understood the religion of Allah and benefited from what Allah has sent me with; he learned and taught others. It is also the likeness of the one who did not raise his head to it and did not accept Allah's guidance with which I was sent." [Agreed upon].

Know, may Allah show you mercy, that one of the afflictions of knowledge and the reasons for the loss of its blessings is seeking leadership over people through it and treating them arrogantly. It is also seeking to have people follow and obey him and to have their attention directed towards him. So, he shows people his superior knowledge in order to elevate himself above other scholars, and so on. Such a person's promised destination is Hellfire; may Allah protect us! For the Prophet (ﷺ) said:

«مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ، أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ، أَوْ لِيَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ»

"Whoever seeks knowledge to compete with scholars, or to argue with the foolish, or to attract people's attention, Allah will cast him into the Fire." [Authentic Hadīth narrated by At-Tirmidhi (2654) and Ibn Mājah (253)].

Another version of the Hadīth narrated by Ibn Mājah reads:

«لَا تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ، وَلَا لِتُمَارُوا بِهِ السُّفَهَاءَ، وَلَا تَخَيَّرُوا بِهِ الْمَجَالِسَ، فَمَن فَعَلَ ذَٰلِكَ فَالنَّارُ النَّارُ».

"Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish; or to get the higher statuses in gatherings. Whoever does that, the Fire, the Fire."

Al-Hasan Al-Basri (may Allah have mercy upon him) said: "Let not the share of any of you from his knowledge, be that people say about him, 'He is a scholar.' Moreover, he should seek knowledge sincerely for Allah's sake and show patience and perseverance in acquiring it. He should beware of rushing to reap its rewards, for the beginning is slippery, and whoever rushes to seek a higher level ahead of his time will be exposed by Allah in his due time."

May Allah bless me and you through the Great Qur'an, and may he benefit us with its verses and wise reminders. I say what you hear, and I seek forgiveness from Allah, so seek His forgiveness and turn to Him in repentance; indeed, He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Lord of the worlds. I bear witness that there is no god but Allah, alone, with no partner. And I bear witness that Muhammad is

the servant and Messenger of Allah. May Allah's abundant peace and blessings be upon him and his family and Companions.

Text of the Second Sermon

To proceed: O people! Fear Allah Almighty, thank Him and obey Him. Be mindful of Him and do not disobey Him. Indeed, fearing Allah is the basis of knowledge and the key to understanding;

﴿... وَٱتَّقُواْ ٱللَّهَۖ وَيُعَلِّمُكُمُ ٱللَّهُۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ﴾؛

{...So fear Allah, for it is Allah Who teaches you, and Allah is All-Knowing of everything} [Surat al-Baqarah: 282].

O servants of Allah! Learn beneficial knowledge and teach it to others. For whoever Allah wills good for, He will grant him a good understanding of the religion. Indeed, there is knowledge that is obligatory upon every Muslim man and woman, which no one can neglect, as neglecting it would negatively affect one's life and religion, such as the rulings of Islamic belief, purification, prayers, Zakah, fasting, and Hajj. It is incumbent upon a Muslim to inquire about these matters and learn the rulings of his religion; for indeed, the cure for ignorance is to ask.

And how painful it is for the hearts, O servants of Allah, to see among people someone whose hair has turned gray and whose bones have weakened, yet he worships Allah without true understanding!

Some people may pray for forty years, twenty years, less or more, and yet they have not truly prayed because their prayers lack essential elements or are deficient in conditions and obligatory acts. Despite this, they do not seek to learn the rulings of their prayers, while they are keen on their worldly affairs. This is sufficient proof that Allah Almighty has not willed good for them, even if they have acquired worldly knowledge and become experts in it, for such knowledge is merely for worldly matters and is neither praiseworthy nor blameworthy.

Allah Almighty describes such people in His statement:

﴿يَعۡلَمُونَ ظَٰهِرٗا مِّنَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ عَنِ ٱلۡأٓخِرَةِ هُمۡ غَٰفِلُونَ 7﴾؛

{They only know the apparent life of this world, but they are heedless of the Hereafter} [Surat ar-Rūm: 7]. He also said:

﴿بَلِ ٱدَّٰرَكَ عِلۡمُهُمۡ فِي ٱلۡأٓخِرَةِۖ بَلۡ هُمۡ فِي شَكّٖ مِّنۡهَاۖ بَلۡ هُم مِّنۡهَا عَمُونَ 66﴾؛

{In fact, their knowledge cannot comprehend the Hereafter; rather, they are in doubt about it; rather, they are blind to it} [Surat an-Naml: 66].

Ibn Kathīr (may Allah have mercy upon him) said: "Such people have no knowledge except of the worldly life, its gains, and its affairs. They are clever and intelligent in attaining worldly gains and seeking worldly profits. However, they are heedless of religious matters and what will benefit them in

the Hereafter. It is as if each of them is devoid of mind and intellect."

Al-Hasan Al-Basri said: "By Allah, one of them will become so engrossed in his worldly affairs that he will flip a dirham on his fingernail and tell you its weight, yet he does not know how to properly perform prayer."

Ibn ʻAbbās (may Allah be pleased with him) said about this verse: "The verse refers to the disbelievers; they know how to build and develop this world, but they are ignorant in matters of religion."

Then know, may Allah have mercy on you, that the survival of Shariah knowledge depends upon the survival of those who carry it. If they are gone, people will fall into error, as ignorance of the Shariah knowledge will increase. This is one of the signs of the Hour (Day of Judgment). Therefore, it is incumbent upon every Muslim to strive to seek knowledge by learning, teaching, and applying it.

The Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنا»

"Among the signs of the Hour is that knowledge will be taken away, ignorance will become widespread, alcohol will be consumed, and adultery will prevail." [Agreed upon].

The taking away of knowledge only occurs through the death of the scholars; for their knowledge dies with them. Indeed, ‘Abdullah ibn ‘Amr ibn Al-‘Ās (may Allah be pleased with him) reported that he heard the Messenger of Allah (ﷺ) say:

«إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا جُهَّالًا، فُسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا»

“Verily, Allah does not take away knowledge by snatching it from the servants; rather, He takes away knowledge through the death of the scholars until, when He leaves no scholar behind, the people turn to the ignorant as their leaders. They are asked, so they give religious verdicts without knowledge; thus they go astray and lead others astray.” [Agreed upon].

What is meant by the 'taking away of knowledge' is the death of scholars, the departure of the virtuous and those who are well-versed in the religion.

﴿أَوَلَمۡ يَرَوۡاْ أَنَّا نَأۡتِي ٱلۡأَرۡضَ نَنقُصُهَا مِنۡ أَطۡرَافِهَاۚ وَٱللَّهُ يَحۡكُمُ لَا مُعَقِّبَ لِحُكۡمِهِۦۚ وَهُوَ سَرِيعُ ٱلۡحِسَابِ 41﴾؛

{Do they not see that We come to the land, reducing it from its borders? And Allah decrees; there is no one to reverse His decree. And He is swift in reckoning} [Surat-ar-Ra‘d: 41] ‘Atā’ (may Allah have mercy upon him) said: "It means the

death of the scholars, the departure of the virtuous, and the well-versed scholars on the earth and the best of its people."

Ibn ‘Abbās (may Allah be pleased with him) said: "Scholars continue to die, and a trace of the truth is erased, until the ignorant people become numerous, and knowledge will be taken away."

So, fear Allah, O Muslims, and strive to learn Shariah knowledge. Learn serenity and composure for its sake, refine your morals through it, and correct your actions and speech with it.

Now invoke Allah's peace and blessings upon the one whom Allah Almighty enjoins you to invoke His peace and blessings upon; He Almighty says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾؛

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah’s blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56].

The Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

“Whoever invokes peace and blessings upon me once, Allah will send peace and blessings upon him tenfold.” [Narrated by Muslim].

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Sermon Title

The Virtue of the Companions

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and his family and Companions, and those who follow them rightly until the Day of Judgment.

Text of the First Sermon

To proceed:

I advise you and myself to fear Allah Almighty, for fear of Allah combines all goodness.

O servants of Allah! The wisdom of Allah entailed sending humanity to those who bring warnings and good news, and sending down the Book with them. Each prophet would call his people and choose truthful believers from among them as assistants, helpers, companions, and disciples to carry the burden of Da'wah with him, engage in Jihad, and do what serves the interest of the message.

Noah (Nūh) (peace be upon him) boarded the Ark along with those who believed in him. Moses (Mūsa) (peace be upon him) was with the chosen

ones from the Children of Israel. And Jesus (ʻĪsa) (peace be upon him) said:

﴿... مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِ...﴾

{...."Who are my helpers in the cause of Allah?" The disciples said, "We are helpers of Allah"....} [Al-Imran: 52], Our Prophet (ﷺ) chose for himself noble and righteous Companions, who believed in him, followed and supported him, and would sacrifice their lives, property, and time for his sake. They were the best of Companions for the best Prophet—the Messenger of Allah (ﷺ). This great generation was properly raised by the Prophet (ﷺ) and they became the best people in this Ummah after the prophets and messengers, combining such elements of goodness that did not gather together in any generation before them, and will not be gathered again in any subsequent generation. Read, if you will, this verse:

﴿وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ 100﴾

{As for the first forerunners of the Emigrants and the Helpers, and those who followed them in righteous deeds, Allah is pleased with them and they are pleased with Him. He has prepared for them gardens under which rivers flow, abiding therein forever. That is the supreme triumph} [Surat at-Tawbah: 100], So, Allah Almighty states in

this verse that He is pleased with the Muhājirūn (Emigrants) and the Ansār (Helpers) and has prepared Paradise for them. He Almighty also says:

﴿۞ لَّقَدۡ رَضِيَ ٱللَّهُ عَنِ ٱلۡمُؤۡمِنِينَ إِذۡ يُبَايِعُونَكَ تَحۡتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمۡ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيۡهِمۡ وَأَثَٰبَهُمۡ فَتۡحٗا قَرِيبٗا 18 وَمَغَانِمَ كَثِيرَةٗ يَأۡخُذُونَهَاۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا 19﴾

{Allah was much pleased with the believers when they pledged allegiance to you [O Prophet] under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.

And abundant spoils of war they will gain. And Allah is All-Mighty, All-Wise} [Surat al-Fath: 18-19], This is the Ridwān pledge of allegiance, which took place at Hudaybiyah and involved one thousand five hundred Companions. Whoever Allah is pleased with is not likely to die as a disbeliever, for the criterion is that one dies as a Muslim. The Prophet (ﷺ) said:

«لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ»

"Those who gave the pledge of allegiance under the Tree will not enter the Hellfire." [Narrated by Abu Dāwūd (4653), At-Tirmidhi (3860), and Ahmad (14778); classified as Sahīh by Al-Albāni] Other verses praise the Companions of His Prophet (ﷺ), laud them, and invoke Allah's pleasure upon them. As for the Hadīths that highlight their merit, they

are many and numerous, including a Hadīth in which the Prophet (ﷺ) said:

«خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

"The best of people are my generation, then the generation after them, then the generation after them." [Agreed upon].

This position of excellence—O brothers—makes the generation of the Companions a lofty example for Muslims in every time and place. They look up to them, cherish them, and derive guidance from their life stories—these various life stories during war and peacetime—and their worship, struggle, manners, and sacrifice. This ensures the existence of varied and righteous models for Muslims of all ages to follow. In another Hadīth, the Prophet (ﷺ) said:

«لَا تَسُبُّوا أَصْحَابِي فَوَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكُ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

"Do not curse my Companions, for by the One in Whose Hand my soul is, if one of you were to give in charity gold the equivalent to Mount Uhud (in weight), he would not reach the measure of one of them (the companions), nor half of it." [Agreed upon], Also his statement:

«النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ، فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمَنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ»

"The stars are a source of security for the sky. If the stars go away, there will come to the sky what has been promised. I am a source of security for my Companions. When I go away, there will come to my Companions what they have been promised. My Companions are a source of security for my Ummah. When my Companions leave, there will come to my Ummah what they have been promised." [Narrated by Muslim (2531)].

Yes, O worshipers! The Companions enjoy a great merit, given their high status and excellence. They saw the Messenger of Allah (ﷺ) and accompanied him and were the first to believe in him and trust him, and they loved him the most. This is also due to the numerous afflictions and battles they went through during his lifetime and thereafter. The Prophet (ﷺ) engaged in twenty-five battles in ten years, which means there were two battles every year; this does not include the military expeditions he would send, which numbered more than one hundred. So you can imagine the extent of the fatigue and pain they experienced due to these battles and the scale of killing that occurred among them. This is in addition to the fact that they were fighting their own fathers, brothers, and kinsmen, and they endured severe torment for the sake of this religion—the stories of the family of Yāsir, Bilāl, Suhayb, and Khabbāb are not unknown to us. This was coupled with their immense love for Jihad

in the way of Allah, and their spending without limits in the cause of Allah Almighty.

The Prophet (ﷺ) sent for ‘Uthmān (may Allah be pleased with him) asking him to support the expedition of ‘Usrah (to Tabūk). In response, ‘Uthmān sent him ten thousand dinars. Whereupon, the Prophet (ﷺ) said:

«مَا ضَرَّ عُثْمَانَ مَا فَعَلَ بَعْدَ الْيَوْمِ»

"Whatever ‘Uthmān does after today, it will not harm him." [Narrated by At-Tirmidhi (3701) with a sound Isnād]

There are many traits which we have not mentioned to avoid lengthy discussion, such as mutual compassion among themselves, knowledge of the Book and the Sunnah, renunciation of worldly life, frequent worship, lofty morals, and responding to Allah and the Messenger.

So, fear Allah, O Muslims, and recognize the status of your Prophet (ﷺ) and his noble and pious Companions. I seek refuge with Allah from the accursed Satan:

﴿لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ جَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۚ وَأُوْلَٰٓئِكَ لَهُمُ ٱلۡخَيۡرَٰتُۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ 88 أَعَدَّ ٱللَّهُ لَهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ 89﴾

{But the Messenger and those who believe with him strive with their wealth and their lives. It is they who will have all kinds of good, and it is they who are successful.

Allah has prepared for them gardens under which rivers flow, abiding therein forever; that is the supreme triumph} [Surat at-Tawbah: 88-89].

I say these words and ask Allah's forgiveness for me and you.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good, and blessed praise that befits the Majesty of our Lord and His great dominion. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and his family and Companions, and those who follow their guidance until the Day of Judgment.

Text of the Second Sermon

Furthermore: If love is prescribed among believers in general, then with this pure and good generation, it is more obligatory and more important to love them.

Love for the Companions (may Allah be pleased with them) is a sign of Imān, whereas their hatred bespeaks hypocrisy. Al-Barā' ibn 'Āzib (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، فَمَن أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ»

“Only a believer loves the Ansār, and only a hypocrite hates them. Whoever loves them, Allah loves him, and whoever hates them, Allah hates him.” [Agreed upon], Among their rights is to praise and laud them for the favors and kindness they have put forth. It is legislated to supplicate for them and invoke Allah's pleasure upon them, as Allah states that He is pleased with them in verses to be recited until the Day of Judgment.

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ 10﴾

{And those who came after them say, “Our Lord, forgive us and our brethren who preceded us in faith, and do not let there be any ill feelings in our hearts towards those who believe. Our Lord, indeed, You are All-Gracious, Most Merciful."} [Surat al-Hashr: 10] We should also overlook what some of them did in Ijtihad (independent reasoning), which was intended to support and protect the religion. Their errors are outweighed by their ample goodness, and their excellent conduct is a lesson for the Ummah which it should imitate, disseminate, and teach to their children and the coming generations.

The earlier Muslims used to teach their children to love the Companions, and their life stories. Imām Mālik (may Allah have mercy upon him) said: "They

used to teach us the love of Abu Bakr and Umar as they would teach us a Surah from the Qur'an."

And finally, invoke Allah's peace and blessings upon him.

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Sermon Title

The Purification of the Heart and Body

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask Him for forgiveness. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He sends astray, none can guide. I testify that there is no god but Allah, alone, with no partner. And I testify that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his household and Companions.

Text of the First Sermon

To proceed:

Fear Allah, O servants of Allah. Fear of Allah is the noblest thing you conceal and the most splendid thing you reveal.

O Muslims:

Islam is the religion of beauty and completeness. It commands for the purification of the heart and body.

﴿... مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ﴾

{...Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful} [Surat al-Mā'idah: 6] It also enjoins the purification of the places of worship from Shirk and filth.

﴿... وَطَهِّرۡ بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ﴾

{...and purify My House for those who circumambulate it, and those who stand up in prayer, and those who bow and prostrate} [Surat al-Hajj: 26].

Allah describes the messengers as having pure hearts. He Almighty says about Abraham (Ibrāhīm) (peace be upon him):

﴿إِذۡ جَآءَ رَبَّهُۥ بِقَلۡبٖ سَلِيمٖ84﴾

{When he came to his Lord with a sound heart} [Surat as-Sāffāt: 84].

He Almighty protected our Prophet Muhammad (ﷺ) from the diseases of the heart from when he was young. Anas (may Allah be pleased with him) reported:

"أَتَى جِبْرِيلُ النَّبِيَّ ﷺ وَهُوَ يَلْعَبُ مَعَ الغِلْمَانِ، فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ القَلْبَ مِنهُ عَلَقَةً، فَقَالَ: هَذَا حَظُّ الشَّيْطَانِ مِنْكَ، ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ، ثُمَّ لَأَمَهُ ثُمَّ أَعَادَهُ فِي مَكَانِهِ"

Gabriel (Jibrīl) came to the Prophet (ﷺ) while he was playing with other boys. He took hold of him, laid him on the ground, split open his chest, took his

heart out, and then extracted a blood clot from it and said: "This is the devil's share in you." Then he washed it with Zamzam water in a golden basin and then joined the wounded parts together and then restored the heart to its place. [Narrated by Muslim: 162]

When he was sent as a Messenger, Allah enjoined him to maintain the soundness of his heart. He Almighty said to him:

﴿وَثِيَابَكَ فَطَهِّرۡ 4﴾

{and purify your garments} [Surat al-Muddaththir: 4].

Sa'īd ibn Jubayr (may Allah have mercy upon him) said: "And purify your heart and intention." The Prophet (ﷺ) used to supplicate, saying:

«اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ»

"Allāhumma naqqini min al-khatāyā kama yunaqqa ath-thawbu al-abyadu min ad-danas. Allāhumma ighsil khatāyāy bilmā'i wa ath-thalji wa al-barad (O Allah, purify me from sins as a white garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail)." [Agreed upon].

When Allah willed to honor him with the Isrā' and Mi'rāj, he washed his heart once again, for only a person with a sound heart can come near Him, Exalted be He. The Prophet (ﷺ) said:

«نَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي - أَيْ: شَقَّهُ - ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا فَأَفْرَغَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ»

"Gabriel came down and split open my chest and then washed it with Zamzam water. Then, he came with a golden basin full of wisdom and Imān and emptied it in my chest and then closed it. Then he held my hand and ascended with me to heaven." [Agreed upon].

He Almighty praises the people of Qubā' for their piety and keenness to remain completely pure, saying:

﴿...لَّمَسۡجِدٌ أُسِّسَ عَلَى ٱلتَّقۡوَىٰ مِنۡ أَوَّلِ يَوۡمٍ أَحَقُّ أَن تَقُومَ فِيهِۚ فِيهِ رِجَالٞ يُحِبُّونَ أَن يَتَطَهَّرُواْۚ...﴾

{...a mosque that was founded on piety from the first day is more deserving for you to pray therein. In it are men who love to keep themselves pure...} [Surat at-Tawbah: 108].

Purification is half of Imān, and whoever purifies himself, Allah loves him.

﴿... إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلۡمُتَطَهِّرِينَ﴾

{...Allah loves those who frequently repent and He loves those who purify themselves} [Surat al-Baqarah: 222].

The key to prayer is purification. A person cannot enter into prayer unless he purifies himself.

And Allah has made entry into Paradise conditional upon goodness and purification. He Almighty says:

﴿... سَلَٰمٌ عَلَيۡكُمۡ طِبۡتُمۡ فَٱدۡخُلُوهَا خَٰلِدِينَ﴾

{...Peace be upon you. You have done well, so enter it, abiding forever} [Surat az-Zumar: 73] Whoever purifies himself in the worldly life and meets Allah while being pure, will enter Paradise. If a person does not purify himself in this world, and his purity is nonexistent, like a disbeliever, he will not enter it under any condition; and if his impurity is something acquired and casual, and Allah wills to punish him, he will enter it after he is purified in the Hellfire from this filth and he then comes out of it.

After the believers cross the Sirāt, they will be detained on a bridge between Paradise and Hellfire, where they will be refined and purified from remnants that cling to them and prevent them from entering Paradise, whilst not making them deserved of entering the Hellfire.

Purification of the heart is a condition for entering Paradise. Allah Almighty says:

﴿يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ 88 إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ 89﴾

{The Day when neither wealth nor children will be of any avail

except the one who comes to Allah with a sound heart} [Surat ash-Shu‘arā’: 88-89].

Ibn al-Qayyim (may Allah have mercy upon him) said: "A heart tainted with the dirtiness of desires and showing-off will never stay near the Most Compassionate."

There is an ornament for the inner being as there is an ornament for the outer body. The Prophet (ﷺ) used to supplicate, saying:

«اللَّهُمَّ زَيِّنَّا بِزِينَةِ الإِيمَانِ»

"O Allah, adorn us with the adornment of Imān." [Narrated by An-Nasā'i (1305) and Ahmad (18351); classified as Sahīh by Al-Albāni]

Hearts are like bodies; some are sound and some are ill; some are alive and some are dead. When a heart is cleansed of dirt, it will be filled with mercy and goodness. So, Islam cares about all that reforms the heart and forbids anything that spoils it. The best reform for the heart is Tawhīd, by devoting all deeds to Allah alone; and its corruption and death are caused by associating partners with Allah. Allah Almighty says:

﴿...إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ...﴾

{...the polytheists are impure...} [Surat at-Tawbah: 28].

He Almighty threatens them with disgrace and exemplary punishment, saying:

﴿... أُوْلَٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْۚ لَهُمْ فِي ٱلدُّنْيَا خِزْيٞۖ وَلَهُمْ فِي ٱلْأٓخِرَةِ عَذَابٌ عَظِيمٞ﴾

{...They are those whose hearts Allah did not will to purify. For them there is disgrace in this world, and in the Hereafter they will suffer a great punishment} [Surat al-Mā'idah: 41].

Allah describes the hypocrites, saying:

﴿... إِنَّهُمْ رِجْسٌ ...﴾

{...for they are impure...} [Surat at-Tawbah: 95]. Ibn Kathīr (may Allah have mercy upon him) said: Meaning: wicked ones, whose inner and outer selves are impure.

Spite and envy are diseases in the heart. If it is not treated by supplication and soundness of the heart, it will darken it. The Prophet (ﷺ) said:

«لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

"Do not hate one another, do not envy one another, and do not turn your backs on one another, and be servants of Allah and brothers." [Its authenticity is agreed upon].

A man came to the Prophet (ﷺ) and he said to his Companions:

«يَطْلُعُ عَلَيْكُمُ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ».

"A man from the people of Paradise will now appear before you."

When he was asked about his deeds, he said:

«إِنِّي لَا أَجِدُ فِي نَفْسِي لِأَحَدٍ مِنَ الْمُسْلِمِينَ غِشًّا، وَلَا أَحْسِدُ أَحَدًا عَلَىٰ خَيْرٍ أَعْطَاهُ اللَّهُ إِيَّاهُ»؛

"I entertain no deception toward any Muslim, and I do not envy anyone for a blessing Allah has given

them." [Narrated by An-Nasā'i in "As-Sunan Al-Kubra" (10699) and Ahmad (12697); classified as Sahīh by Al-Mundhiri, Ibn Kathīr, and Al-Arna'out]

The believers make this supplication:

﴿... وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ...﴾

{...and do not let there be any ill feelings in our hearts towards those who believe...} [Surat al-Hashr: 10].

Ibn al-Qayyim (may Allah have mercy upon him) said: "I have not seen anyone who combines the qualities of pardon, forgiveness, and purity of heart more than Ibn Taymiyyah."

Tthe heart is of great purity, easily affected; the slightest sin affects it. He, peace and blessings be upon him, said:

«إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ، فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ صُقِلَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّىٰ تَعْلُوَ قَلْبَهُ، وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ: ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ14﴾ [المطففين: 14]»

"If a person commits a sin, a black spot is placed on his heart. If he desists, seeks forgiveness, and repents, his heart is polished. But if he returns to it, it is increased until it covers his heart. This is the rust that Allah mentions: {No indeed! Their hearts have been stained by what they used to commit.}" [Surat al-Mutaffifīn: 14] [Narrated by at-Tirmidhi].

A person must wash his heart every day and night, and among the things that cleanse it are the obligatory prayers. The Prophet (ﷺ) said:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ؛ هَلْ يَبْقَىٰ مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَىٰ مِنْ دَرَنِهِ شَيْءٌ. قَالَ: «فَذَٰلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا»

"Tell me, if there were a river at the door of one of you in which he washes himself five times a day, would any of his filthiness remain?" They said: "No, nothing of his filthiness would remain." He said: "That is like the five prayers, by which Allah removes sins." [Agreed upon].

If a person offers prayer after purification, this leads him to Paradise. The Prophet (ﷺ) said:

«مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ»

“There is no Muslim who performs ablution well and then stands and prays two Rak‘ahs while focused on them with his heart and his face, except that Paradise will be guaranteed for him.” [Agreed upon].

Ablution is a remedy for hearts and body parts. The Prophet (ﷺ) said:

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوِ الْمُؤْمِنُ، فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّىٰ يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ»

"When a Muslim—or a believer—performs ablution, and he washes his face, every sin he has committed with his eyes is washed away with water—or with the last drop of water; when he

washes his hands, every sin he has committed with his hands is washed away with the water—or with the last drop of water; and when he washes his feet, every sin his feet walked towards is washed away with water—or with the last drop of water—until he comes out cleansed of sins." [Agreed upon]

If a person adds the word of Tawhīd to his purification (after it), the eight gates of Paradise will be opened for him. The Prophet (ﷺ) said:

«مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُسْبِغُ الْوُضُوءَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِّحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ؛ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»؛

"If anyone of you performs ablution thoroughly and then says, 'Ashhadu an la ilaha illa Allah wahdahu la sharīka lah, wa ashhadu anna Muhammadan 'abduhu wa rasūluh' (I bear witness that there is no god but Allah alone without any partner and that Muhammad is His slave and Messenger), the eight gates of Paradise will be opened for him and he may enter through whichever of them he wishes." [Narrated by Muslim: 234]

Zakah cleanses the heart and illuminates it. Allah Almighty says:

﴿خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا...﴾

{Take charity from their wealth to cleanse and purify them...} [Surat at-Tawbah: 103].

The speech of the Lord of the worlds is a healing for bodies and hearts. Allah Almighty says:

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ...﴾

{We send down the Qur'an as a healing and mercy for the believers...} [Surat al-Isrā': 82].

Sticking to the Muslim community and sincere advice are among the things that reform hearts. The Prophet (ﷺ) said:

«ثَلَاثٌ لَا يُغَلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُنَاصَحَةُ الْأَئِمَّةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعَتِهِمْ»

"There are three things over which the heart of a Muslim will not harbor malice: sincerity in action for Allah, giving sincere advice to the Muslim leaders, and adhering to their community." [Narrated by At-Tirmidhi (2658) and At-Tabarāni in "Al-Mu'jam Al-Awsat" (5179); classified as Sahīh by Al-Albāni]

Hijab is about purity and chastity. Allah Almighty says:

﴿... وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ...﴾

{...and if you ask his wives for something, ask them from behind a screen; that is purer for your hearts and their hearts...} [Surat al-Ahzāb: 53].

Sitting with righteous people and restraining one's tongue refines the heart, and keeping away from temptations purifies it. The Prophet (ﷺ) said:

«تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَتْ فِيهِ نُكْتَةٌ سَوْدَاءُ، وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَتْ فِيهِ نُكْتَةٌ بَيْضَاءُ»

"Trials are presented to the hearts as a reed mat is woven stick by stick, any heart that is lured by them will have a black mark put on it, but any heart that rejects them will have a white mark put on it." [Narrated by Muslim: 144]

Outward purification complements the inward purification. Thus, Islam cares about the purification of a person's body from birth to death. When he is born, he is circumcised and his head is shaved, and when he dies, he gets washed, shrouded, and perfumed in a good manner.

The Prophet (ﷺ) loved perfume, and the sheen of musk would be seen flowing from the parting of his head. He would use the tooth-stick with every ablution and prayer and upon entering the house and getting up from sleep.

He enjoined such things that are part of Fitrah (natural disposition), like trimming the moustache, letting the beard grow, using the tooth-stick, sniffing water, cutting the nails, washing the knuckles, plucking the armpit hair, shaving the pubic hair, performing Istinjā' (using water to clean oneself after answering the call of nature), and circumcision. He set a time limit for trimming the moustache, cutting the nails, plucking the armpit hair, and shaving the pubic hair, stating that they should not be left for more than forty nights.

He (ﷺ) commanded every Muslim to take a bath every week, saying:

«حَقٌّ عَلَىٰ كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ»

"It is due upon every Muslim to take a bath once every seven days, in which he should wash his head and body." [Agreed upon].

Whenever he (ﷺ) sneezed, he would put his hand or garment over his mouth and would lower his voice when sneezing. [Narrated by Abu Dāwūd (5029), At-Tirmidhi (2745), and Ahmad (9662); classified as Sahīh by Al-Albāni]

He commanded that harmful objects be removed from the paths of Muslims; he said:

«عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا: الْأَذَىٰ يُمَاطُ عَنِ الطَّرِيقِ...»

"The deeds of my Ummah, the good and the bad thereof, were presented to me, and I found the removal of harm from the road among their good deeds..." [Narrated by Muslim (553)]

He described the way of cleaning oneself after answering the call of nature, what should be used for this, and the number of stones. He forbade using the right hand in Istinjā' (cleaning oneself with water) and using dung and bones for Istijmār (cleaning after relieving oneself using stones and the like), and that it should not be done with fewer than three stones.

He forbade everything that contradicts cleanliness or detracts from it. He forbade breathing into the vessel while drinking, blowing into food, and drinking from the mouth of a jug or a water-skin, for this makes it stink.

When a sleeping person wakes up, he should not dip his hand into a vessel until he washes it three times. If a dog licks the vessel, he ordered that the vessel be washed seven times, the first of which is with dirt. He set a time limit for wiping over the Khuffs (leather socks), one day for the resident and three for the traveler, so that it would not take too long for the feet to be washed. He even warned those who do not wash their whole feet with Hellfire, saying:

«وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ»

"Woe to the heels from Hellfire!" [Agreed upon].

He discouraged anything with a smell that annoys others. He (ﷺ) said:

«مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا، أَوْ لِيَعْتَزِلْ مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ»

"Whoever eats garlic or onions should keep away from us and our mosques, and stay at home." [Agreed upon]

Given the impurity of alcohol and its intoxicating effect, he warned that whoever drinks it, their prayer will not be accepted for forty days.

He forbade relieving oneself on people's paths or where they take shade and spitting in the mosques.

He encouraged that mosques be kept clean, and he held those who do so in high regard. There was a black woman or a man who used to sweep the mosque. One day he noticed his absence and asked about him, and it was said that he had died. Thereupon, he said:

«أَلَا آذَنْتُمُونِي بِهِ؟» فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا أَوْ أَمْرَهُ، قَالَ: «دُلُّونِي عَلَىٰ قَبْرِهِ»، فَدَلُّوهُ، فَصَلَّىٰ عَلَيْهِ.

"Have you not harmed me (by not telling me)?" They seemed to have regarded the matter of this woman or man as unimportant. He said: "Lead me to their grave." They led him there, and he offered prayer over them. [Agreed upon]

There is an apparent and hidden connection between clothing and hearts, and each of them affects the other. He forbade the wearing of silk, gold, and the skins of wild animals, and Isbāl (letting one's garment hang down), for these affect the heart with an appearance that contradicts servitude and humility before Allah.

So, O Muslims:

Nothing is more perfect or greater than the religion of Islam, and nothing is cleaner and purer for a person than it. The fortunate one is he who purifies his heart, bodily organs, tongue, and appearance from anything that displeases his Lord; he uses these in what Allah loves and is pleased

with; and he shows gratitude for Allah's blessings upon him.

I seek refuge with Allah from the accursed devil:

﴿يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ 26﴾

{O children of Adam, We have given you garments that cover your private parts and as an adornment. However, the garment of piety – that is best. That is one of the signs of Allah, so that they may take heed} [Surat al-A'rāf: 26].

May Allah bless me and you all through the noble Qur'an, and may He make us benefit from the verses and wise remembrance contained therein. I say what you have heard, and I ask Allah's forgiveness for myself, for you, and all Muslims for every sin. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks to Him for His guidance and favors. I bear witness that there is no god but Allah, alone, with no partner, in exaltation of His status, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his family and Companions.

Text of the Second Sermon

To proceed, O Muslims:

Islam is a great religion; it enjoins us to wipe our ears, inside and out, several times a day; one drop of urine invalidates ablution; and one word of Kufr or an act that contradicts Islam takes a person outside the fold of the religion.

The Imān of a person will not be upright unless his heart is upright, and his heart will not be upright unless his tongue is upright; a sound heart is one that is free from Shirk, rancor, spite, envy, avarice, arrogance, and love of worldly life, and which is free from every desire that runs counter to Allah's commands and from every suspicion that contradicts His statements. Among the most appropriate ways a person can purify his life is by purifying his tongue and wealth from forbidden and doubtful things.

You should also know that Allah commanded you to invoke His peace and blessings upon His Prophet. He Almighty says in the noble Qur'an:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56].

O Allah, bestow Your peace and blessings upon our Prophet Muhammad.

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Sermon Title

The Acts of Fitrah

Introduction to the First Sermon

All praise is due to Allah, Lord of the worlds, Who created humankind in the best form and bestowed exclusively upon them favor and honor. I bear witness that there is no god worthy of worship except Allah alone, without a partner.

﴿...يُسَبِّحُ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ﴾

{...all that is in the skies and earth glorifies Him, for He is the All-Mighty, the All-Wise} [Surat al-Hashr: 24]

I bear witness that Muhammad is His slave and Messenger, whom Allah Almighty praises as He says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٖ 4﴾

{Indeed, you are of a great moral character} [Surat al-Qalam: 4]

May Allah's abundant blessings and peace be upon him, his family, and his Companions who strove under his banner, adhered to his Sunnah, and followed the straight path.

Text of the First Sermon

To proceed:

O people! Fear Allah Almighty, and apply the Sunnah of your Prophet (ﷺ), in obedience to Allah's command to you. Allah Almighty says:

﴿...وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ﴾

{...Whatever the Messenger gives you, accept it, and whatever he forbids you from, refrain from it. And fear Allah; indeed, Allah is severe in punishment} [Surat al-Hashr: 7]

Indeed, from the Sunnah of the Prophet (ﷺ) is to perform certain acts that correspond to natural cleanliness and disposition. By doing these acts, a person becomes more beautiful, clean, and well-groomed. They also distinguish their doer from people of faults and vices, such as the disbelievers and the disobedient people, and keep him distinct from animals like wild beasts, livestock, and others.

The Prophet (may Allah's peace and blessings be upon him) said:

«خَمْسٌ مِنَ الفِطْرَةِ: الاسْتِحْدَادُ، وَالْخِتَانُ، وَقَصُّ الشَّارِبِ، وَنَتْفُ الإِبْطِ، وَتَقْلِيمُ الْأَظَافِرِ»

"Five acts are from the Fitrah: Shaving the pubic hair, circumcision, trimming the mustache, plucking the armpit hair, and clipping the nails." [Agreed upon].

The meaning of the Hadīth is: Whoever performs these five acts has complied with the Fitrah (natural disposition) upon which Allah created mankind, and He encouraged them to do them, for in them lies the beauty of appearance, good form, and bodily cleanliness.

The Fitrah is the ancient practice that the prophets chose and upon which all divine laws agreed.

The first of these acts is the removal of pubic hair, either by shaving or any other means of removal, due to the unpleasant look and accumulation of dirt that can result if left.

The second is circumcision, which is the cutting and removal of all the skin that covers the glans of the penis.

The purpose of circumcision is to purify a person from the impurity that accumulates under the foreskin if left.

It is recommended to circumcise a boy as soon as possible, as it heals quicker, and the child will grow up in a complete state.

The third is trimming or shaving the mustache, and it includes being thorough in cutting it short.

The Hadīth states:

«مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ، فَلَيْسَ مِنَّا»

"Whoever does not cut his mustache, he is not one of us." [Narrated by At-Tirmidhi (2761), An-Nasā'i in As-Sunan Al-Kubra (14), Ahmad (19263), and classified as Sahih by Al-Albāni]

This also applies to the two ends of the mustache. It is not permissible to lengthen them as some ignorant people do. Imam Ahmad and others narrated:

«قُصُّوا سُبُلَكُمْ، وَلا تَشَبَّهُوا بِالْيَهُودِ»

"Cut short the ends of your mustaches, and do not imitate the Jews." [Narrated by Ahmad (22337), At-Tabarāni in Al-Kabīr (7924), and Al-Bayhaqi in Shuʻab Al-Imān (6405), and classified as Hasan by Shaykh Al-Albāni]

Scholars have mentioned among the benefits of trimming the mustache: avoiding imitation of the Jews and the Magians, and achieving cleanliness during eating and drinking; for a long mustache can trap food and drink, becoming dirty. It may even dip into the drink, making it disgusting for others. Additionally, bogeys from the nose may fall into the mustache. It is clear that this is unpleasant.

According to authentic Hadīths, from the characteristics of the Fitrah is: leaving the beard to grow, which means growing it out. It is narrated in Al-Bukhāri and Muslim that the Prophet (ﷺ) said:

«خَالِفُوا الْمُشْرِكِينَ، وَفِّرُوا اللِّحَى، وَأَحْفُوا الشَّوَارِبَ».

"Be different from the polytheists, leave the beards to grow, and trim the mustaches."

In another narration:

«أَوْفُوا اللِّحَى»

"Let your beards grow out." i.e., let them grow long.

Some people today have been afflicted by contradicting the Hadīths of the Messenger of Allah (ﷺ) and his Sunnah regarding beards and mustaches. Some of them grow their mustaches

and shave their beards, which goes against the command of the Prophet (ﷺ). They kept what he ordered to be shaved and shaved what he (ﷺ) ordered to be kept. So, they shaved their beards and kept their mustaches in imitation of the polytheists, contrary to the Sunnah of the leader of the Messengers. This is because Satan adorned their evil deeds for them and made their deeds appear good to them.

Even worse, in some Muslim countries, there are regimes that enforce shaving the beards of their employees and punish those who let their beards grow by dismissing them from their jobs.

Some individuals even trim their beards until only a small portion of it remains, which contradicts the command of the Prophet (ﷺ) to let it grow and leave it untouched. This means keeping the beard full without any cutting or shaving. However, since Satan could not convince them to shave it completely, he settled for having them trim a part of it, as he seeks to make them oppose the Sunnah in any way possible.

Furthermore, some people are afflicted by dyeing their beards black, which is forbidden and strictly warned against because the Prophet (ﷺ) forbade dyeing with black color in authentic Hadīths. Ibn ʻAbbas (may Allah be pleased with them both) reported that the Messenger of Allah (ﷺ) said:

«يَكُونُ قَوْمٌ يَخْضِبُونَ لِحَاهُمْ فِي آخِرِ الزَّمَانِ بِالسَّوَادِ، كَحَوَاصِلِ الْحَمَامِ لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ»

"There will be people who will dye their beards black at the end of times, like the bellies of pigeons, and they will not smell the fragrance of Paradise." [Narrated by Abu Dāwūd (4212), An-Nasā'i (5075), Ahmad (2470), and classified as Sahih by Al-Albāni]

Such a strict warning indicates the intense prohibition of this act.

As for changing the color of gray hair to a color other than black, it is permissible, such as dyeing it with Henna, katam, or other substances, as long as the color is not pure black.

It is also forbidden to pluck grey hair. The Prophet (ﷺ) said:

«لَا تَنتِفُوا الشَّيْبَ، فَإِنَّهُ نُورُ الْمُسْلِمِ»

"Do not pluck out gray hair, for it is the light of the Muslim." [Narrated by Abu Dāwūd (4202), Ahmad (6962), At-Tirmidhi (2821), An-Nasā'i (5068), Ibn Mājah (3721), and classified as Hasan by Shaykh Al-Albāni]

Some people, however, commit the two sins together by shortening their beards and then dyeing the remaining part black. Both actions are forbidden and sinful.

Indeed, a beard gives a man a pleasant and respectful look, and it is what distinguishes a man's face from a woman's.

So, why do some people oppose it and tamper with it? It is nothing but blind imitation, following one's desires and the devil's whispers.

So, it is incumbent upon whoever is afflicted by doing such acts to repent to Allah Almighty and obey Allah's Messenger (ﷺ) because:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ...﴾

{...whoever obeys the Messenger has indeed obeyed Allah...} [Surat an-Nisā': 80].

And they have followed the guidance of Allah Almighty Who says:

﴿... وَإِن تُطِيعُوهُ تَهۡتَدُواْۚ...﴾

{...If you obey him, you will be guided...} [Surat an-Nūr: 54].

The fourth act of Fitrah is the removal of underarm hair: meaning plucking or removing it by any means like shaving or using other methods. This is done to eliminate unpleasant odors, remove accumulated dirt, and for other benefits.

also to avoid a bad look.

The fifth act of Fitrah is clipping the nails of the hands and feet: this involves cutting them to prevent them from growing too long, which can lead to a distorted appearance and resemble animals. Trimming is also necessary to prevent the accumulation of dirt underneath them, which goes against the required cleanliness according to the Shariah, and because long nails stop water from

reaching underneath them during the purification for prayer.

Some women and young men are afflicted with growing long nails and not clipping them, in imitation of the disbelievers, and going against the established Sunnah of the Prophet (ﷺ). Some women even apply thick-colored nail polish, known as 'manicures,' which makes a thick layer on the nail and prevents water used for purification from reaching it.

Purification of those who use such polish is invalid since water does not reach some parts of the body. This is a significant danger that should be paid attention to and warned against.

One of the firmly established acts of Fitrah supported by numerous authentic Hadīths is the use of the Siwāk. Its benefits and encouragement to use it are reported in over a hundred Hadīths, with scholars concurring that it is a confirmed Sunnah, i.e., using the Siwāk or its like to remove yellowness and bad odor from the mouth and teeth.

‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (ﷺ) said:

«السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ»

"The tooth-stick purifies the mouth and pleases the Lord." [Narrated by An-Nasā’i (5), Abu Ya‘la (4569), Ibn Khuzaymah (135), and Al-Bukhāri as Mu‘allaq]

And on the authority of Abu Hurayrah (may Allah be pleased with him), the Prophet (ﷺ) said:

«لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ»

"Were it not that I would overburden my Ummah, I would command them to use the Siwāk before every prayer." [Narrated by Bukhāri, Muslim, Abu Dāwud, An-Nasā'i, At-Tirmidhi and Ibn Mājah]

In a version by Ahmad:

«لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ وُضُوءٍ».

"I would command them to use the Siwāk with every ablution."

It is recommended to use the Siwāk at all times, and it is emphasized before performing ablution, before rinsing the mouth, during prayer, when reciting the Qur'an, upon waking up from sleep, and when one's breath becomes unpleasant. This is because a Muslim should always have a clean mouth and pleasant breath, especially when worshiping their Lord, addressing Him, or entering one of His houses. It is a kind of purification prescribed for the sake of the Almighty Lord, for addressing the great ones with clean mouths is a sign of respect.

It is also recommended to use a Siwāk made from the Arāk tree, as it is the best kind of Siwāk, or with the midrib of a date palm frond, or with anything that removes bad breath and cleans the teeth. There are many benefits to using the Siwāk,

so a Muslim should not neglect it.

And Allah is the Granter of Success.

I seek refuge with Allah from the accursed Satan:

﴿فَأَقِمۡ وَجۡهَكَ لِلدِّينِ حَنِيفٗاۚ فِطۡرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيۡهَاۚ لَا تَبۡدِيلَ لِخَلۡقِ ٱللَّهِۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ 30﴾

{Adhere sincerely to the true religion in all uprightness. This is the natural disposition with which Allah has created mankind. There is no change in Allah's creation. This is the upright religion, but most people do not know} [Surat ar-Rūm: 30]

May Allah bless the noble Qur'an for me and you.

Introduction to the Second Sermon

All praise is due to Allah Who created humankind and subjugated everything in these universes for them.

I bear witness that there is no god except Allah, alone, without partner, the Possessor of Majesty and Sovereignty. And I bear witness that Muhammad is His slave, and Messenger sent to all of mankind and the Jinn. May Allah send abundant blessings and peace upon him, his family, and his Companions at all times.

Text of the Second Sermon

To proceed:

O people! Fear Allah Almighty by doing what He has commanded you with and avoiding what He has forbidden you from. Follow His Messenger (ﷺ) and

act according to his Sunnah; perhaps you will receive mercy.

O servants of Allah! You should regularly pay attention to the things that are prescribed to be removed, such as the mustache, nails, and the hair of the armpit and pubic area. Do not let them grow excessively long to the point of causing unpleasant looks or harm, as this is contrary to the Sunnah.

Anas ibn Mālik (may Allah be pleased with him) said:

«وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ، وَتَقْلِيمِ الْأَظَافِرِ، وَنَتْفِ الْإِبْطِ، وَحَلْقِ الْعَانَةِ أَنْ لَا نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً»

"A time limit was set for us regarding trimming the mustache, clipping the nails, plucking the armpit hair, and shaving the pubic hair: that we should not leave them for more than forty nights." [Narrated by Muslim (258)].

The Hadīth also indicates that it is not permissible to not to them (trimming the mustache, clipping nails, etc.) for more than that (forty nights), and it is best to observe these acts every week.

Thus, a Muslim should be clean, have a good appearance, and follow the Sunnah. They should not adopt such customs that contradict the Sunnah.

Indeed, the best of speech is the Book of Allah, and the best of guidance is the guidance of Muhammad (ﷺ).

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Sermon Title

The Etiquettes of Answering the Call of Nature

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness and repent to Him. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and upon all his family and Companions.

Text of the First Sermon

To proceed:

Islam is a complete religion that has left nothing out of what people need in their religious and worldly affairs. Allah Almighty says:

﴿... مَّا فَرَّطۡنَا فِي ٱلۡكِتَٰبِ مِن شَيۡءٖۚ...﴾

{...We have neglected nothing in the Book...} [Surat al-An‘ām: 38] This includes the etiquettes of answering the call of nature, which distinguishes human beings, whom Allah has honored, from animals. Allah Almighty says:

﴿۞ وَلَقَدۡ كَرَّمۡنَا بَنِيٓ ءَادَمَ وَحَمَلۡنَٰهُمۡ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلۡنَٰهُمۡ عَلَىٰ كَثِيرٖ مِّمَّنۡ خَلَقۡنَا تَفۡضِيلٗا 70﴾

{We have honored the children of Adam, carried them on land and sea, provided for them good things and favored them above many of those whom We have created} [Surat al-Isrā': 70].

Allah Almighty said:

﴿... فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَٱللَّهُ يُحِبُّ ٱلۡمُطَّهِّرِينَ﴾

{...in it are men who love to keep themselves pure, and Allah loves those who keep themselves pure} [Surat at-Tawbah: 108], There are Shar'i etiquettes to be observed upon entering the bathroom and relieving oneself. They include the following:

1 - To say upon entering the bathroom:

«بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ»،

"Bismillāh, allāhumma innī a'ūdhu bika min al-khubuth wa al-khabā'ith" (In the name of Allah, O Allah, I seek refuge with You from the male and female devils)." In a Hadīth narrated by At-Tirmidhi in his Sunan Collection, 'Ali ibn Abi Tālib (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«سَتْرُ مَا بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ إِذَا دَخَلَ أَحَدُهُمُ الْخَلَاءَ أَنْ يَقُولَ: بِسْمِ اللهِ»

"The concealment between the eyes of the jinns and the private parts of the children of Adam when one of them enters the bathroom is provided by saying: Bismillāh (In the name of Allah)." [Narrated

by At-Tirmidhi (606) and Ibn Mājah (297); Al-Albāni classified it as Sahīh]

Also in a Hadīth narrated by Bukhāri and Muslim, Anas (may Allah be pleased with him) reported: When the Prophet (ﷺ) entered the toilet area, he would say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ»

"Allāhumma innī a'ūdhu bika min al-khubuthi wa al-khabā'ith (O Allah, I seek refuge with You from the male and female devils)." Khubuth: male and female devils. Khabā'ith: sins. It is also said to refer to reprehensible deeds in general.

Abu Dāwūd reported in his Sunan on the authority of 'Ā'ishah (may Allah be pleased with her) that when the Prophet (ﷺ) came out of the lavatory, he would say:

«غُفْرَانَكَ»

'Ghufrānak' (I seek Your forgiveness). [Narrated by Abu Dāwūd (30), At-Tirmidhi (7), An-Nasā'i in "As-Sunan Al-Kubra" (9907), and Ibn Mājah (300); Al-Albāni classified it as Sahīh]

2 - If one wants to relieve themselves in an open space—that is, in a place not prepared for relieving oneself - it is recommended for him to move away from people and be in an empty place and hidden from view by a wall, a tree, or something else.

Abu Dāwūd narrated in his Sunan Collection that Jābir ibn 'Abdullāh reported:

«كَانَ إِذَا ذَهَبَ الْمَذْهَبَ أَبْعَدَ»

When the Prophet (ﷺ) went to relieve himself, he would go to a far-off place. [Narrated by Abu Dāwūd (1), An-Nasā'i (17), Ibn Mājah (331), and At-Tirmidhi (20); Al-Albāni classified it as Sahīh]

The meaning of that: When he wanted to answer the call of nature, he would walk a lot till he reached a place away from people.

3 - He should not face the Qiblah (prayer direction) or turn his back toward it when relieving himself; rather, he should turn away from it. Indeed, the Prophet (ﷺ) forbade us from facing the Qiblah or turning our backs toward it while answering the call of nature. Bukhāri and Muslim narrated in their Two Sahīh Collections that Abu Ayyūb reported that the Prophet (ﷺ) said:

«إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا» قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ، فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنيت قِبَلَ القِبْلَةِ، فَنَنحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ.

"When you go to a place to relieve yourselves, do not face or turn your back to the Qiblah (prayer direction); rather, turn towards the east or the west." Abu Ayyūb said: We came to the Levant and found lavatories built in the direction of the Qiblah, so we would turn away from it and ask forgiveness from Allah."

4 - It is not permissible for him to touch his private parts with his right hand, and it is also not

permissible for him to relieve himself in people's paths, where they take shade, or in their water sources, for this was forbidden by the Prophet (ﷺ) because it is harmful and hurtful to people. Bukhāri and Muslim narrated that Abu Qatādah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَتَمَسَّحُ بِيَمِينِهِ».

"When he goes to the privy (outdoor toilet), he should not touch his penis with his right hand, nor wipe himself with his right hand."

Abu Dāwūd narrated in his Sunan Collection that 'Ā'ishah reported:

«كَانَتْ يَدُ رَسُولِ اللَّهِ ﷺ الْيُمْنَى لِطُهُورِهِ وَطَعَامِهِ، وَكَانَتْ يَدُهُ الْيُسْرَى لِخَلَائِهِ وَمَا كَانَ مِنْ أَذًى»

"The right hand of the Messenger of Allah (ﷺ) was for purification and eating, and his left hand was for cleansing after relieving himself and (handling) unclean things." [Narrated by Abu Dāwūd (33) and Ahmad (26283); Al-Albāni classified it as Sahīh]

Muslim narrated in his Sahīh Collection that Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«اتَّقُوا اللَّعَّانَيْنِ»، قَالُوا: وَمَا اللَّعَّانَانِ يَا رَسُولَ اللهِ؟ قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ»

"Beware of the two things that provoke cursing." They said: O Messenger of Allah, what are those two things which provoke cursing? He said: "The one

who relieves himself on people's roads or in their shade." [Narrated by Muslim (269)]

He should not enter the privy with anything containing mention of Allah or the Qur'an. But if he fears for those items with him that contain mention of Allah, he may enter the bathroom while covering them. Furthermore, he should not speak while relieving himself, as this is prohibited in a Hadīth classified as Hasan by a group of scholars.

It is prohibited for him to read the Qur'an, and he is not allowed to return the greeting of peace. Abu Dāwūd narrated in his Sunan Collection that Al-Muhājir ibn Qunfudh (may Allah be pleased with him) came to the Prophet (ﷺ) while he was urinating and greeted him, but the Prophet (ﷺ) did not return the greeting until he performed ablution. Then, he apologized and said:

«إِنِّي كَرِهْتُ أَنْ أَذْكُرَ اللهَ إِلَّا عَلَى طُهْرٍ، أَوْ قَالَ: عَلَى طَهَارَةٍ»

"I disliked to mention Allah except in a state of purification." Or he said: "in a state of purity." [Narrated by Abu Dāwūd (17); Al-Albāni classified it as Sahīh]

5 - He should clean the exit hole through Istinjā' with water or Istijmār with stones, or anything that may be used in place of them. If he combines both, that is better. But it is sufficient to use one of them. Istijmār is done with stones or something that takes their place, such as rough paper, tissues, rags, or

anything similar, which cleanses and dries the opening.

Three specific type of wipes are required, and he can do more if he wills. It is not permissible to perform Istijmār with bones or animal dung, for the Prophet (ﷺ) informed that they are the food of our brothers among the jinns. Abu Dāwūd narrated in his Sunan Collection that Khuzaymah ibn Thābit (may Allah be pleased with him) reported that the Prophet (ﷺ) was asked about al-istitābah, so he said:

«بِثَلَاثَةِ أَحْجَارٍ لَيْسَ فِيهَا رَجِيعٌ»

""With three stones in which there is no dung." [Narrated by Abu Dāwūd (41), Ibn Mājah (315), and Ahmad (21856); Al-Albāni classified it as Sahīh]

It is narrated in the Two Sahīh Collections that the Prophet (ﷺ) said to the jinns:

«لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللهِ عَلَيْهِ، يَقَعُ فِي أَيْدِيكُمْ، أَوْفَرَ مَا يَكُونُ لَحْمًا، وَكُلُّ بَعْرَةٍ عَلَفٌ لِدَوَابِّكُمْ».

"For you is every bone on which the name of Allah is mentioned. When it falls in your hands, it will have plenty of flesh, and each piece of dung is fodder for your beasts."

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks to Him for His guidance and grace. I bear witness that there is no god but Allah, alone, with no partner,

and I bear witness that Muhammad is His servant and Messenger.

Text of the Second Sermon

6 - He should protect himself from urine and look for soft ground, so that the urine doesn't splash onto him. Indeed, most of the torment in the grave is due to people not protecting themselves from urine. It is narrated in the Two Sahīh Collections that Ibn ‘Abbās reported: The Prophet (ﷺ) passed by two graves and said:

«إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ مِنْ كَبِيرٍ، ثُمَّ قَالَ: بَلَى، أَمَّا أَحَدُهُمَا فَكَانَ يَسْعَى بِالنَّمِيمَةِ، وَأَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ»،

"Indeed, they are being tormented, they are not being tormented for something major." Then he said, "Indeeed! One of them used to go about with malicious gossip, and the other would not cover himself from his urine." Another version reads:

«لَا يَسْتَنْزِهُ عَنْ الْبَوْلِ».

"he would not protect himself from urine."

It should be noted here that some common people think that Istinjā’ is part of ablution; so, when they want to perform ablution, they start with Istinjā’, even if they have previously done Istinjā’ after relieving themselves. This is wrong, for Istinjā’ is not part of ablution; rather, it should be done after answering the call of nature, and there is no need to repeat it. Allah Almighty says:

﴿...وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ...﴾

{...and He has not imposed upon you any hardship in religion...} [Surat al-Hajj: 78].

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Sermon Title

Ablution: Its Merit and Effects

Introduction to the First Sermon

Praise be to Allah.. Praise be to Allah, Who has laid down the legislations and rulings and made them excellent and perfect. I praise Allah and give thanks to Him; He is worthy of praise and worthy of gratitude. I bear witness that there is no god but Allah alone, with no partner, the All-Wise, the All-Knowing. And I bear witness that Muhammad is His servant and Messenger, the one with a bright and radiant face and noble and beautiful actions. May Allah's peace and blessings be upon him and his family, Companions, and followers, and those who follow them well until the Day of Judgment.

Text of the First Sermon

To proceed: I advise you, O people, to fear Allah, for it is the best provision and the best garment.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims} [Surat Āl ʻImrān: 102].

Know, may Allah show mercy to you, that your deeds are recorded, your lifespans are decreasing, the hand of death is at work, the moment of death

is unknown, and nothing stands between you and the Hereafter except the taking of your souls. Whoever holds himself accountable will succeed, and whoever considers the consequences will be saved; whoever is fearful will be safe, and whoever follow his whims will go astray. Blessed is the one who prepares for meeting Allah, loses interest in worldly life, repents, believes, and acts rightly, and then becomes guided.

O Muslims! A nice assignment and a simple divine ordainment, which involves ease. Our Lord has made it a requirement before prayer and a means for soothing a person's anger when he faces distress and suffering. It is a weapon for the believer and leads to a feeling of relief and ease.

O servants of Allah! Among the best rulings and wise objectives are those related to purification and ablution. This is because Islam is the religion of purification, pureness, cleanliness, and clarity.

It combined the purification of the inward and the outward, we find in the early verses of the revelation:

﴿يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ 1 قُمۡ فَأَنذِرۡ 2 وَرَبَّكَ فَكَبِّرۡ 3 وَثِيَابَكَ فَطَهِّرۡ 4 وَٱلرُّجۡزَ فَٱهۡجُرۡ 5﴾

{O you covered [in your cloak],
arise and warn,
and proclaim the greatness of your Lord,
and purify your garments,

and shun idol worshiping, [Surat al-Muddaththir: 1-5].

Upon reflection, you will begin to see sublime rulings and beautiful wise objectives, which demonstrate the greatness of Islam and the loftiness of its rulings and Shariah. How excellent it is for a Muslim to be in a state of ablution.. its merits, rewards, cleanliness, and purification:

﴿... إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلۡمُتَطَهِّرِينَ﴾

{...Allah loves those who frequently repent and He loves those who purify themselves} [Surat al-Baqarah: 222], A simple act and a great reward. At the end of the verse on ablution, Allah Almighty says:

﴿... مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ﴾

{...Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful} [Surat al-Mā'idah: 6]

Wudū' (ablution) is derived from Wadā'ah, which is brightness, light, clarity, beauty, and cleanliness. This is the state of the person performing ablution, inwardly and outwardly. It is also the sign of Imān. The Prophet (ﷺ) said:

«وَلَا يُحَافِظُ عَلَى الوُضُوءِ إِلَّا مُؤْمِنٌ»

"and none persist upon the state of ablution except a believer." [Narrated by Ibn Mājah: 277].

O Muslims! Ablution has a high status in Islam. It constitutes half of Imān, as authentically reported from the Prophet (ﷺ), who said:

«الطُّهُورُ شَطْرُ ٱلْإِيمَانِ»

"Purification is half of Imān." [Narrated by Muslim (223)]

Ablution is a separate act of worship and a complete pious deed, even if it is not followed by prayer. The matter is not merely about washing body parts and removing filth. It is higher and more sublime than that. Ablution is an act of worship, and it eliminates sins, expiates misdeeds, elevates ranks, leads to entry into Paradise, protects against the devil, preserves from evils, and yields benefits for both hearts and bodies.

And lo, O performers of ablution! There is a group of the Prophet's statements that contain glad tidings and encouragement. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِذَا تَوَضَّأَ العَبْدُ المُسْلِمُ أَوِ المُؤْمِنُ فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ المَاءِ أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، فَإِذَا غَسَلَ يَدَيْهِ، خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَتْ بَطَشَتْهَا يَدَاهُ مَعَ المَاءِ أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ، خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ المَاءِ أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ»

“If a Muslim – or a believer – performs ablution, when he washes his face, every sin he has committed with his eyes is washed away with the

water, or with the last drop of water; when he washes his hands, every sin he has committed with his hands is washed away with water, or with the last drop of water; and when he washes his feet, every sin that his feet walked towards is washed away with water, or with the last drop of water, until he comes out cleansed of sins." [Narrated by Muslim (244)]

'Uthmān ibn 'Affān (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ، حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ»

"Whoever performs ablution completely, his sins will come out from his body, to the extent that they will come out from under his nails." [Narrated by Muslim (245)]

He (may Allah be pleased with him) also reported that the Messenger of Allah (ﷺ) said:

«مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرَ كُلَّهُ»

"There is no Muslim who, when an obligatory prayer becomes due, completes its ablution, humility, and bowing except that it becomes an expiation for the sins that preceded it, as long as he has not committed a major sin; and this applies at all times." [Narrated by Muslim (228)]

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «إِسْبَاغُ الوُضُوءِ عَلَى المَكَارِهِ، وَكَثْرَةُ الخُطَى إِلَى المَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ؛ فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ»

"Shall I not guide you to that by which Allah erases sins and elevates ranks?" They said: "Yes, O Messenger of Allah." He said: "Performing ablution thoroughly despite hardships, frequent steps to mosques, and waiting for one prayer after another; such is the Ribāt (staying guard in a fortified place), such is the Ribāt." [Narrated by Muslim (251)]

'Uthmān ibn 'Affān (may Allah be pleased with him) reported that the Prophet (ﷺ) performed ablution and then said:

«مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"Whoever performs ablution like this ablution of mine and then stands and offers two Rak'ahs without letting his thoughts wander, his previous sins will be forgiven." [Narrated by Al-Bukhāri (159) and Muslim (226)]

O Muslims! O performers of ablution! Ablution is the mark of the believers and the emblem of this Ummah among humankind. The Messenger of Allah (ﷺ) said:

«إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ القِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الوُضُوءِ»

"My Ummah will come on the Day of Judgment with radiant faces and white limbs from the effects of ablution." [Narrated by Al-Bukhāri (136) and Muslim (246)]

And the Prophet (ﷺ) said:

«تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الوُضُوءِ، لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ»

"You will come to me with radiant faces and white limbs from the traces of ablution; a sign for you all and not anyone else." [Narrated by Muslim (248)]

Abu Hurayrah (may Allah be pleased with him) would extend his hands and say: I heard my close friend (ﷺ) say:

«تَبْلُغُ الحِلْيَةُ مِنَ المُؤْمِنِ حَيْثُ يَبْلُغُ الوُضُوءُ»

"The adornment of the believer will reach as far as his ablution reaches." [Narrated by Muslim (250)]

O servants of Allah! Ablution energizes the body parts, increases the circulation of blood in the body, and restores its strength, activeness, and vitality. It also makes the servant stand before his Lord in a state of purity and high spirits and brings about Allah's love for the servant:

﴿...إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلۡمُتَطَهِّرِينَ﴾

{...Allah loves those who frequently repent and He loves those who purify themselves} [Surat al-Baqarah: 222] Allah Almighty also said:

﴿...فِيهِ رِجَالٞ يُحِبُّونَ أَن يَتَطَهَّرُواْۚ وَٱللَّهُ يُحِبُّ ٱلۡمُطَّهِّرِينَ﴾

{...in it are men who love to keep themselves pure, and Allah loves those who keep themselves pure} [Surat at-Tawbah: 108].

The greatest act for which ablution is required is: prayer. It is the greatest pillar of Islam after the two testimonies of faith. Ablution is the key to it. A worshipper should not stand in the prayer niche without ablution. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«لَا تُقْبَلُ صَلَاةُ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ»

"The prayer of one of you is not accepted if he experiences Hadath (minor impurity) until he performs ablution." [Narrated by Al-Bukhāri (135) and Muslim (225)] Ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ»

"No prayer is accepted without purification, nor is charity [accepted] from ill-gotten property." [Narrated by Muslim (224)]

In regards to enjoining ablution and describing its manner, Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ...﴾

{O you who believe, when you rise up for prayer, wash your faces and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles...} ..until the end of the verse. [Surat al-

Mā’idah: 6] This is one of the greatest verses on rulings, as stated by Ibn Taymiyyah (may Allah have mercy upon him).

Ibn al-‘Arabi (may Allah have mercy upon him) said: "Some of the scholars said: It comprises of a thousand issues." [Ahkām Al-Qur’an (2/47)], They spoke the truth.Indeed, it contains such rulings and wise aspects that do not cease to amaze us. This includes the manner of ablution, namely washing the face along with rinsing the mouth and sniffing water into the nose, then washing the hands up to the elbows and then wiping over the head and ears, and then washing the feet up to the ankles, like the ablution performed by the Prophet (ﷺ). Himrān, the freed slave of ‘Uthmān, reported:

أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ دَعَا بِوُضُوءٍ فَتَوَضَّأَ؛ فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

‘Uthmān ibn ‘Affān (may Allah be pleased with him) called for water to perform ablution. He washed his hands three times. Then, he rinsed his mouth and sniffed water into his nose. Then he washed his face three times, then his right hand up to the elbow three times, followed by washing his left hand in the same manner. Then, he wiped over his head and washed his right foot up to the ankle

three times, followed by washing his left foot in the same manner. Then he said: "I saw the Messenger of Allah (ﷺ) perform ablution like this ablution of mine. Then, the Messenger of Allah (ﷺ) said: 'Whoever performs ablution like this ablution of mine and then stands and offers two Rak'ahs without letting his thoughts wander, his previous sins will be forgiven.'" [Narrated by Al-Bukhāri (159) and Muslim (226)].

This is the complete description of ablution, to which a Muslim should pay attention, and he should encompass all parts of the body needed for ablution without negligence or over-doing it.

The Prophet (ﷺ) saw someone who performed ablution hastily, and so the water did not reach part of his heel. Thereupon, he said:

«وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الوُضُوءَ»

"Woe to the heels from the Hellfire! Perform ablution thoroughly." [Narrated by Al-Bukhāri (60) and Muslim (241)], In another narration:

«وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ»

"Woe to the ankles from the Hellfire." [Narrated by Muslim (242)].

It is authentically reported that the Prophet (ﷺ) performed ablution and washed the body parts once, and he performed ablution another time and washed them twice, and he performed ablution yet

another time and washed his body parts thrice, and he said:

«هٰكَذَا الوُضُوءُ، فَمَنْ زَادَ عَلَى هٰذَا فَقَدْ أَسَاءَ وَتَعَدَّى وَظَلَمَ»

"This is how ablution should be done. Whoever does more than this has done wrong, transgressed, and been unjust." [Sahīh (authentic) Hadīth; narrated by An-Nasā'i (140)].

We learn from this that doing it more than three times is a whisper from Satan and constitutes exaggeration, immoderation, and excess, which are forbidden. Satan is keen to spoil a person's worship through immoderation and whispering. Al-Hasan al-Basri (may Allah have mercy upon him) said: "There is a devil who laughs at people during ablution. He is called Al-Walhān." [Narrated by Ibn Abi ad-Dunya in Makā'id Ash-Shaytān (29)].

One of the means of stopping whispers is to seek refuge in Allah from the accursed Satan and also to sprinkle water over the private parts after ablution, as authentically reported in the Sunnah [See: Sunan Abi Dawud, 168]. Thus, one will know that the wetness is caused by water, not urine, and this blocks the path for the whispering to occur.

O Muslims.. O performers of ablution! If a Muslim concludes his ablution with the two testimonies of faith, the gates of Paradise will be opened for him; 'Uqbah ibn 'Āmir (may Allah be pleased with him) reported:

كَانَتْ عَلَيْنَا رِعَايَةُ الإِبِلِ، فَجَاءَتْ نَوبَتِي فَرَوَّحْتُهَا بِعَشِيٍّ، فَأَدْرَكْتُ رَسُولَ اللَّهِ ﷺ قَائِمًا يُحَدِّثُ النَّاسَ، فَأَدْرَكْتُ مِنْ قَوْلِهِ: «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلًا عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الجَنَّةُ». قَالَ: فَقُلْتُ: مَا أَجْوَدَ هَذَا، فَإِذَا قَائِمٌ بَيْنَ يَدَيَّ يَقُولُ: الَّتِي قَبْلَهَا أَجْوَدُ، فَنَظَرْتُ فَإِذَا عُمَرُ، قَالَ: إِنِّي رَأَيْتُكَ جِئْتَ آنِفًا قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيَبْلُغُ أَوْ فَيُسْبِغُ الوُضُوءَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

We were entrusted with the task of tending the camels. When I returned from my shift in the evening, I found the Messenger of Allah, may Allah's peace and blessings be upon him, standing and addressing the people. I heard from his words: "There is no Muslim who performs ablution well and then stands and prays two Rak'ahs while focused on them with his heart and his face except that Paradise will be guaranteed for him." I said: "What a fine thing this is!" Thereupon, I heard someone in front of me say: "What he said before was even finer." I looked, and it was 'Umar, who said: "I see that you have just come." He said: "There is none of you who performs ablution thoroughly and then says, 'I bear witness that there is no god but Allah and that Muhammad is the servant and Messenger of Allah', except that the eight gates of Paradise will be opened for him and he may enter from whichever of them he wishes." [Narrated by Muslim (234)].

In another narration:

«اللَّهُمَّ ٱجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ المُتَطَهِّرِينَ»

"Allāhumma ij‘alni min at-tawwābīn waj‘alni min al-mutatahhirīn" (O Allah, make me of those who are constantly repentant and those who constantly purify themselves). [Narrated by At-Tirmidhi (55)].

I seek refuge with Allah from the accursed devil:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ 6﴾

{O you who believe, when you rise up for prayer, wash your faces and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves [by taking a bath]. But if you are ill, on a journey, or have relieved yourselves, or had sexual contact with women and find no water, then purify yourselves with clean earth, and wipe your faces and hands therewith. Allah does not want to impose hardship on you; rather, He wants to purify you and complete His favor upon you, so that you may be grateful} [Surat al-Mā’idah: 6].

May Allah bless me and you all through the noble Qur’an and Sunnah and allow us to benefit from the verses and wisdom contained therein. I say these words and ask the forgiveness of Allah Almighty for me and you.

Introduction to the Second Sermon

Praise be to Allah.. Abundant praise and thanks are due to Allah, as He has enjoined. He Almighty has informed that He will give an increase to those who are grateful. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger, the best of those who perform ablution and get purified. May Allah's peace and blessings be upon him and his noble family and Companions.

Text of the Second Sermon

To proceed:

O Muslims! Ablution is not only linked to prayer. Rather, it is prescribed in many situations and recommended no matter one's condition. It is prescribed before going to bed, as related in a Hadīth in which Al-Barā' ibn 'Āzib (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ...»

"When you go to bed, perform ablution like that for prayer..." ... to the end of the Hadīth. [Narrated by Al-Bukhāri (247) and Muslim (2710)]

Ibn 'Umar (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«مَنْ بَاتَ طَاهِرًا بَاتَ فِي شِعَارِهِ مَلَكٌ، فَلَا يَسْتَيْقِظُ مِنَ اللَّيْلِ إِلَّا قَالَ المَلَكُ: اللَّهُمَّ اغْفِرْ لِعَبْدِكَ كَمَا بَاتَ طَاهِرًا»

"Whoever goes to sleep in a state of purity, an angel spends the night in his garment. He does not wake

up at any hour of the night, except that the angel says: 'O Allah, forgive Your servant, for he went to sleep in a state of purity.'" [Narrated by Ibn Hibbān in his Sahīh Collection (1051)].

It is also prescribed to make ablution after waking up from sleep, as related in a Hadīth in which Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ ٱللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ»

"When any of you goes to sleep, Satan ties three knots at the back of his head, and he seals each knot with the following words: 'The night is long, so keep on sleeping.' When he wakes up and remembers Allah, one knot is undone; when he performs ablution, one knot is undone; and when he prays, one knot is undone, and he gets up in the morning active and in good spirits; otherwise, he gets up in bad spirits and sluggish." [Narrated by Al-Bukhāri (1142) and Muslim (776)].

It is also prescribed at the time of anger to suppress the agitation of the soul, extinguish its heat, and repel Satan. In a Hadīth, the Prophet (ﷺ) said:

«إِنَّ الغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ»

"Anger comes from Satan, and Satan was created from fire, and fire is extinguished with water. So, if one of you becomes angry, let him perform ablution." [Narrated by Abu Dāwūd (4784)].

It is prescribed for a sexually impure man if he wants to have intercourse with his wife again; he should perform ablution, which is better for him and more energizing for his body and soul. The Prophet (ﷺ) said:

«إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ»

"If one of you has sexual intercourse with his wife and then wants to have intercourse again, let him perform ablution." [Narrated by Muslim (308)].

Even when a sexually impure person wants to eat or sleep before taking a ritual bath, he is recommended to perform ablution, for ʻĀ'ishah (may Allah be pleased with her) reported:

«كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ جُنُبًا فَأَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ، تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ»

'When the Messenger of Allah (ﷺ) was in a state of sexual impurity and wanted to eat or sleep, he would perform his normal ablution, like that for prayer.' [Narrated by Al-Bukhāri (288) and Muslim (305)].

O Allah, make us among those who frequently repent and make us among those who frequently purify themselves.

Know—may Allah show mercy to you—that Allah enjoins you to do something which He already does Himself; He Almighty says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56]. O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad and upon his noble and pure family and Companions.

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Sermon Title

Ablution: Its Merit and Rulings

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask Him for forgiveness. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He sends astray, none can guide. I testify that there is no god but Allah, alone, with no partner. And I testify that Muhammad is His servant and Messenger.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims} [Surat Āl 'Imrān: 102]

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you} [Surat an-Nisā': 1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا 70 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا71﴾

{O you who believe, fear Allah and say what is right,

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph} [Surat al-Ahzāb: 70-71].

Text of the First Sermon

To proceed: The believer is described as pure, and the polytheist is described as impure. The believer is pure from Shirk (polytheism) and its filth. The closer he gets to complete Imān, the purer his heart is from jealousy, envy, and hatred. His actions are pure from Riyā' (showing-off) and the pursuit of a good reputation, and his body parts are pure from sins and misdeeds.

The enemies of Allah Almighty have become impure because they are hostile to Him and disdain

to show obedience to Him. So, they are more worthy of all impurity:

﴿...أُوْلَٰٓئِكَ ٱلَّذِينَ لَمۡ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمۡۚ لَهُمۡ فِي ٱلدُّنۡيَا خِزۡيٞۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٞ﴾

{...they are those whose hearts Allah did not will to purify. For them there is disgrace in this world, and in the Hereafter they will suffer a great punishment} [Surat al-Mā'idah: 41] Since they are like that, they go to war against the purified believers, and they communicate with each other in their impure gatherings, saying:

﴿... أَخۡرِجُوهُم مِّن قَرۡيَتِكُمۡۖ إِنَّهُمۡ أُنَاسٞ يَتَطَهَّرُونَ﴾

{...drive them out of your town, for they are people who keep themselves pure!} [Surat al-A'rāf: 82].

The pureness of the believers stems from their belief in Allah Almighty, sincerity toward Him, and hastening toward Him with righteous deeds. Ablution is purification required for standing before Allah Almighty; prayer is purification that removes the filth of sins and misdeeds; and Zakah is purification for wealth:

﴿خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا...﴾

{Take charity from their wealth to cleanse and purify them...} [Surat at-Tawbah: 103], This also applies to the other acts of worship.

Respected things are pure, and the believer is respected alive and dead. So, he is pure. And what is in Paradise is respected, and so it is pure:

﴿...لِلَّذِينَ ٱتَّقَوۡاْ عِندَ رَبِّهِمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَأَزۡوَٰجٞ مُّطَهَّرَةٞ وَرِضۡوَٰنٞ مِّنَ ٱللَّهِۗ...﴾

{...for those who fear Allah are gardens with their Lord under which rivers flow, abiding therein forever, with pure spouses and pleasure from Allah} [Surat Āl ‘Imrān: 15], The houses of Allah are respected. Therefore, it is obligatory to purify them:

﴿... وَعَهِدۡنَآ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ أَن طَهِّرَا بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ﴾

{...and We charged Abraham and Ishmael to "purify My House for those who perform circumambulation or stay for worship, or those who bow down and prostrate"} [Surat al-Baqarah: 125] And the Book of Allah Almighty is respected—pure and purified:

﴿فِي صُحُفٖ مُّكَرَّمَةٖ 13 مَّرۡفُوعَةٖ مُّطَهَّرَةِۭ 14﴾

{on venerable pages,
exalted and purified} [Surat ‘Abasa: 13-14]

﴿رَسُولٞ مِّنَ ٱللَّهِ يَتۡلُواْ صُحُفٗا مُّطَهَّرَةٗ 2﴾

{A messenger from Allah, reciting pure pages} [Surat al-Bayyinah: 2] Hence, it is obligatory that none can touch it except a pure person:

﴿إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ 77 فِي كِتَٰبٖ مَّكۡنُونٖ 78 لَّا يَمَسُّهُۥٓ إِلَّا ٱلۡمُطَهَّرُونَ 79﴾

{that this is indeed a noble Qur’an,

in a well-preserved Record,
that none can touch except the purified ones} [Surat al-Wāqi'ah: 77-79].

Physical purification completes the spiritual one, as Islam is the religion of pureness and purification. Therefore, Allah Almighty has endowed His servants with the blessing of sending down water:

﴿... وَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ طَهُورٗا﴾

{...and We send down from the sky pure water} [Surat al-Furqān: 48]

﴿...وَيُنَزِّلُ عَلَيۡكُم مِّنَ ٱلسَّمَآءِ مَآءٗ لِّيُطَهِّرَكُم بِهِۦ...﴾

{...and He sent down rain from the sky to purify you...} [Surat al-Anfāl: 11] One of the first calls addressed to the Messenger of Allah (ﷺ) during his prophethood was:

﴿يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ 1 قُمۡ فَأَنذِرۡ 2 وَرَبَّكَ فَكَبِّرۡ 3 وَثِيَابَكَ فَطَهِّرۡ 4 وَٱلرُّجۡزَ فَٱهۡجُرۡ 5﴾

{O you who is covered [in your cloak],
arise and warn,
and proclaim the greatness of your Lord,
and purify your garments,
and shun idol worshiping} [Surat al-Muddaththir: 1-5].

Physical purification by cleaning clothing, and spiritual purification by avoiding idols. Ibn Kathīr reported in his Tafsīr that Ibn Zayd said: "The polytheists would not purify themselves at all. So, Allah commanded him (the prophet) to purify

himself and his clothing." [Tafsīr Ibn Kathīr (8/263)].

Purification was included in the first calls within this great Shariah because of the great significance attached to purification in Islam. It is even stated in the noble Qur'an that Allah Almighty loves those who purify themselves:

﴿... فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَٱللَّهُ يُحِبُّ ٱلۡمُطَّهِّرِينَ﴾

{...in it are men who love to keep themselves pure, and Allah loves those who keep themselves pure} [Surat at-Tawbah: 108] The Prophet (ﷺ) said:

«نزلت هذه الآية في أهل قباء ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ﴾ [التوبة: 108] كَانُوا يَسْتَنْجُونَ بِالْمَاءِ، فَنَزَلَتْ فِيهِمْ هٰذِهِ الآيَةُ»

"This verse was revealed regarding the people of Qubā': {In it are men who love to keep themselves pure} [Surat at-Tawbah: 108]. They used to perform Istinjā' (cleaning after relieving oneself with water), and so this verse was revealed about them." [Narrated by Abu Dāwūd (44)].

It is stated in the Prophetic Sunnah that purification is half of Imān [Muslim: 223]; that is: half of it. Ablution for prayer is one of the greatest types of purification, and it entails an abundant reward. One of the causes for the expiation of sins and elevation of ranks is performing ablution thoroughly despite difficulties. Ablution removes the sins of limbs and organs. Abu Hurayrah (may

Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِذَا تَوَضَّأَ العَبْدُ المُسْلِمُ فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ المَاءِ، أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ المَاءِ أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ المَاءِ أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ»

"When a Muslim performs ablution, and he washes his face, every sin he has committed with his eyes is washed away with water—or with the last drop of water; when he washes his hands, every sin he has committed with his hands is washed away with water—or with the last drop of water; and when he washes his feet, every sin his feet walked towards is washed away with water—or with the last drop of water—until he comes out cleansed of sins." [Narrated by Muslim (244)].

The merit of ablution is great, and its impact on a believer's life is profound, as it is the mark that the Prophet (ﷺ) would recognize in his Ummah on the Day of Judgment apart from all other nations. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) came to the cemetery and said:

«السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، أَنْتُمُ السَّابِقُونَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا» قالوا: أَوَلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ؟ قال: «أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ» فقالوا: كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ؟ فقال: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ، بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلَا يَعْرِفُ خَيْلَهُ؟» قالوا: بَلَى يَا رَسُولَ اللَّهِ. قال: «فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الوُضُوءِ، وَأَنَا فَرَطُهُمْ عَلَى الحَوْضِ، أَلَا لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي

كَمَا يُذَادُ البَعِيرُ الضَّالُّ، أُنَادِيهِمْ: أَلَا هَلُمَّ! فَيُقَالُ: إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ، فَأَقُولُ: سُحْقًا سُحْقًا»

"Peace be upon you, O dwellers of the abode of the believers. You left ahead of us, and we, if Allah wills, will follow you. I wish that we had seen our brothers." They said, "Are we not your brothers, O Messenger of Allah?" He said, "You are my Companions, but my brothers are those who have not come yet." They said: "O Messenger of Allah, how will you recognize those of your Ummah who have not come yet?" He said: "What do you think if a man has horses with white legs and white foreheads among horses that are pure black, will he not recognize his own horses?" They said: "Yes, O Messenger of Allah!" He said: "They will come with bright faces and white limbs because of the ablution; and I will arrive at the Hawdh (large pool) ahead of them. Indeed, some men will be driven away from my Hawdh as if they were straying camels, and I will call out to them: 'Will you not come?' But it will be said: 'They changed things after you.' So, I will say: 'Away with them, away with them!'" [Narrated by Muslim (249)].

He (may Allah be pleased with him) also reported: I heard my close friend (ﷺ) say:

«تَبْلُغُ الحِلْيَةُ مِنَ المُؤْمِنِ حَيْثُ يَبْلُغُ الوُضُوءُ»

"The adornment of the believer will reach as far as his ablution reaches." [Narrated by Muslim (250)].

As for the manner of the Prophet's ablution, it is described by the Commander of the Faithful ʻUthmān ibn ʻAffān (may Allah be pleased with him).

حيث دَعَا بِوُضُوءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذٰلِكَ، ثُمَّ مَسَحَ رَأْسَهُ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ اليُسْرَى مِثْلَ ذٰلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ قَالَ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

When Uthman called for water to perform ablution. He washed his hands three times. Then, he rinsed his mouth and sniffed water into his nose. Then, he washed his face three times, then his right hand up to the elbow three times, followed by washing his left hand in the same manner. Then, he wiped over his head, then washed his right foot up to the ankle three times, followed by washing his left foot in the same manner. Then he said: "I saw the Messenger of Allah (ﷺ) perform ablution as I have just done. Then, the Messenger of Allah (ﷺ) said: 'Whoever performs ablution as I have done and then stands and prays two Rakʻahs without letting his thoughts wander, his previous sins will be forgiven.'" [Narrated by Al-Bukhāri (164) and Muslim (226)].

Ibn Shihāb az-Zuhri said: "Our scholars used to say: This is the most complete ablution (Uthman's)

one can perform for prayer." [Narrated by Muslim (226)].

It is authentically reported that the Prophet (ﷺ) performed ablution and washed his limbs once. [Narrated by Al-Bukhāri (157)] And twice. [Narrated by Al-Bukhāri (158)] And thrice. [Narrated by Al-Bukhāri (164) and Muslim (226)] It is also authentically reported that he made a difference between his body parts in terms of the times of washing; he washed his face three times, his hands twice, and his feet once. [Narrated by Al-Bukhāri (197) and Muslim (235)] All of this is well established in the Prophet's Sunnah. It is preferred for a person to do this once and do that once, so as to adhere to the Prophet's Sunnah, all of it.

When a person performs prayer with an ablution, he is recommended to renew his ablution for the next prayer. But if he does not offer prayer with the ablution, he should not renew it. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: "The scholars spoke about the case of someone who offers prayer with the first ablution. Is it recommended for him to renew it? As for the one who has not prayed, it is not recommended to renew the ablution. Rather, renewal of ablution in such a case is a religious innovation that contradicts the Sunnah of the Messenger of Allah (ﷺ) and the practice of Muslims during his lifetime and after

him, up until now." End of quote. [Majmū‘ Al-Fatāwa (21/376)].

When the believer performs ablution, he has fulfilled the purification of his body, and he should utter the word of Tawhīd (monotheism) to affirm the purification of his heart from Shirk (polytheism). This is reported in the Prophet's Sunnah. ‘Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ المُتَطَهِّرِينَ، فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

"If anyone performs ablution properly and then says, 'I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger; O Allah, make me among those who frequently repent and make me among those who frequently purify themselves,' the eight gates of Paradise will be opened for him, and he may enter from whichever of them he wishes." [Narrated by At-Tirmidhi (55)].

Abu Sa‘īd (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ تَوَضَّأَ فَقَالَ بَعْدَ فَرَاغِهِ مِنْ وُضُوءِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، كُتِبَ فِي رَقٍّ، ثُمَّ طُبِعَ بِطَابِعٍ، فَلَمْ يُكْسَرْ إِلَى يَوْمِ القِيَامَةِ»

"Whoever performs ablution and says after completing his ablution, 'Subhānaka allāhumma wa bihamdik, ash-hadu an lā ilāha illa anta, astaghfiruka wa atūbu ilayk (Glory be to You, O Allah, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and repent to You).' It will be written on a piece of parchment and then stamped with a seal, and will not be broken until the Day of Judgment." [Narrated by An-Nasā'i in "As-Sunan Al-Kubra" (9829) and Al-Hākim in Al-Mustadrak (2072), who classified it as Sahīh]

Persistently doing ablution is one of the traits of perfection for believers. No one has the patience to do it but them. The Prophet (ﷺ) said:

«اسْتَقِيمُوا، وَنِعِمَّا إِنِ اسْتَقَمْتُمْ، وَخَيْرُ أَعْمَالِكُمُ الصَّلَاةُ، وَلَنْ يُحَافِظَ عَلَى الوُضُوءِ إِلَّا مُؤْمِنٌ»

"Be upright, and a great thing it is if you are upright. The best of your deeds is prayer, and no one will regularly perform ablution but a believer." [Narrated by Ibn Mājah (279)].

Performing ablution after experiencing Hadath (impurity) and then praying with that ablution is one of the areas of competition for Paradise. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said to Bilāl at the time of the Fajr prayer:

«يَا بِلَالُ، حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ؛ فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الجَنَّةِ» قال: مَا عَمِلْتُ عَمَلًا أَرْجَىٰ عِندِي أَنِّي لَمْ أَتَطَهَّرْ طُهُورًا، فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ، إِلَّا صَلَّيْتُ بِذَٰلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ»

"O Bilāl, tell me of the most rewarding deed you have done in Islam, as I heard the scuffle of your sandals in front of me in Paradise." He (Bilāl) said: 'I do not consider any deed I have done more rewarding except that I never made ablution in any time of the night or day without praying with that ablution as much as was ordained for me to pray.' [Narrated by Al-Bukhāri (1149) and Muslim (2458)].

Allah is the Greatest! Little work and abundant reward—ablution after every Hadath and prayer after every ablution—and the reward is entering Paradise ahead of others.

Constantly being in a pure state allows a person to meet their Lord while in a state of purity, even if they die abruptly. Therefore, a believer would only accept to always be in a state of purification, even during sleep. What if the Prophet (ﷺ) also said:

«طَهِّرُوا هٰذِهِ الأَجْسَادَ، طَهَّرَكُمُ اللَّهُ، فَإِنَّهُ لَيْسَ عَبْدٌ يَبِيتُ طَاهِرًا إِلَّا بَاتَ مَعَهُ مَلَكٌ فِي شِعَارِهِ، لَا يَنْقَلِبُ سَاعَةً مِنَ اللَّيْلِ إِلَّا قَالَ: اللَّهُمَّ اغْفِرْ لِعَبْدِكَ، فَإِنَّهُ بَاتَ طَاهِرًا»

"Purify these bodies, may Allah purify you, for indeed no one sleeps in a state of purification except that an angel will sleep in his clothes. He will not turn over during the night except that the angel will say: O Allah, forgive your servant as he slept in

a state of purification." [Narrated by At-Tabarāni in "Al-Mu'jam Al-Kabīr" (13620)]

What a great merit! The angels ask Allah's forgiveness for a person each time he turns over in bed throughout the night.One should simply perform ablution before going to bed to attain this merit. Who do you think would deprive himself of this goodness?! They do not sleep in a state of purification, and if their soul is held (during sleep), it is not held while in a state of purification, and if it is released, they miss out on the virtue of the angels seeking Allah's forgiveness for them.

O brothers! This is ablution, and this is its merit in Islam. Is there any religion that devotes such great attention to purification and cleanliness other than Islam?! Praise be to Allah for Islam. We ask Him to make us steadfast upon it until we die. I seek refuge with Allah from the accursed Satan.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ6﴾

{O you who believe, when you rise up for prayer, wash your faces and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves [by taking a bath]. But if you are ill, on a journey, or have relieved yourselves, or had

sexual contact with women and find no water, then purify yourselves with clean earth, and wipe your faces and hands therewith. Allah does not want to impose hardship on you; rather, He wants to purify you and complete His favor upon you, so that you may be grateful} [Surat al-Mā'idah: 6] May Allah bless the noble Qur'an for me and you.

Introduction to the Second Sermon

Praise be to Allah; praise of the grateful servants. I ask Him for forgiveness as sinners seek forgiveness. I bear witness that there is no god but Allah alone, with no partner, the Lord of the worlds. And I bear witness that Muhammad is His servant and Messenger, the leader of all humankind. May Allah's peace and blessings be upon him and his family, Companions, and followers, and those who adhere to their way and follow in their footsteps till the Day of Judgment.

Text of the Second Sermon

To proceed: I advise you all and myself to fear Allah Almighty. Fear Him to attain success, for:

﴿...مَن يَتَّقِ وَيَصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ﴾

{...whoever fears Allah and remains patient, Allah will not let the reward of those who do good to go to waste} [Surat Yūsuf: 90]

﴿... وَإِن تُؤۡمِنُواْ وَتَتَّقُواْ فَلَكُمۡ أَجۡرٌ عَظِيمٞ﴾

{...if you believe and fear Allah, you will have a great reward} [Surat Āl 'Imrān: 179].

O brothers: One of the faults observed in many people regarding ablution is not performing it properly; either out of negligence concerning it, or out of ignorance of its prescribed religious manner. Indeed, the great reward for ablution is contingent upon performing it properly, completely, and well. On the authority of Uqbah ibn Amir, may Allah be pleased with him, he said: The Messenger of Allah, peace and blessings be upon him, said:

«مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلًا عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الجَنَّةُ»

"There is no Muslim who performs ablution well and then stands and prays two Rak'ahs while focused on them with his heart and his face, except that Paradise will be guaranteed for him." [Narrated by Muslim (234)] 'Uthmān (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«مَنْ أَتَمَّ الوُضُوءَ كَمَا أَمَرَهُ اللَّهُ، فالصَّلَوَاتُ المَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ»

"Whoever performs ablution completely as Allah has commanded him, the obligatory prayers will expiate the sins committed between them." [Narrated by Muslim (231)] Bukhāri said: "Ibn Sīrīn used to wash the place of where his ring is put (on the finger) when he performed ablution." [Sahīh Al-Bukhāri (1/44)]

Failure to perform ablution properly entails a severe warning. Muhammad ibn Ziyād mentioned:

I heard Abu Hurayrah say, while passing by us as the people were performing ablution from the water tub: Perform ablution thoroughly, for Abu al-Qāsim (ﷺ) said:

«وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ»

"Woe to the ankles from the Hellfire." [Narrated by Bukhāri (165) and Muslim (242), and this is his wording] They should fear Allah - those who do not care about how they perform ablution nor about how properly they do so according to what Allah Almighty commanded them.

These are the ones who fall short, and the opposite of them are the ones who torture themselves (constantly repeating ablution) and wastefully waste water and squander it without right due to doubtful thoughts. In fact, the Prophet (ﷺ) would only use a Sā‘ (type of measurement) of water for his ritual bath and a Mudd (type of measurement) for his ablution. [Reported by al-Bukhāri (201) and Muslim (325)]

When a man told Jābir that a Sā‘ was not sufficient for him to take a bath therewith, Jābir said to him: "It used to suffice the one who had more hair than you and who was better than you." [Narrated by Al-Bukhāri (252) and Muslim (329)].

Imām Ahmad said: "A sign of a man's Fiqh is his little use of water."

And his student Al-Marwazi said: "I helped Abu ʻAbdullāh perform ablution, and I concealed him from the people, lest they say that he could not perform ablution properly, given his little use of water. He (may Allah have mercy upon him) used to perform ablution and would hardly wet the soil." [Ighāthat Al-Lahfān (1/222)].

Shaykh al-Islam Ibn Taymiyyah said: "The authentic Sunnah texts indicate that the Prophet (ﷺ) and his Companions would not pour much water, and this continued to be done by those who followed them rightly." [Reported by Ibn al-Qayyim in "Ighāthat Al-Lahfān" (1/221)]

Ibn al-Qayyim, mentioning the Prophet's guidance, said: "He was most sparing in the use of water, and he used to warn his Ummah against wasteful use of it and informed that there would be among his Ummah those who would go to extremes in ablution." End quote. [Zād Al-Maʻād (1/184)].

As he prohibited extravagance and excessive pouring of water for worship, then there is greater reason to do so in other things.

An aspect of wasting water is to innovate new actions in ablution: such as washing the parts more than three times. Imām Ahmad said: "No one does it more than three times except an afflicted man." [Mentioned by At-Tirmidhi in his Sunan (1/63)].

Ibn al-Mubārak said: "I think that whoever does it more than three times is not safe from incurring

a sin." [Mentioned by Ibn Qudāmah in "Al-Mughni" (1/103)]

An-Nakha'i said: "Being extreme in ablution stems from Satan. If this was virtuous, the Companions of Muhammad (ﷺ) would have been more worthy of doing it." [Mentioned by Ibn Qudāmah in "Al-Mughni" (1/103)].

It is reported in a Hadīth that the Prophet (ﷺ) performed ablution and washed the parts thrice and then said:

«هٰذَا الوُضُوءُ، فَمَنْ زَادَ عَلَى هٰذَا فَقَدْ أَسَاءَ وَظَلَمَ»

"This is ablution, and whoever does more than this has done wrong and been unjust." [Narrated by An-Nasā'i (140)].

So, fear Allah, your Lord, and attain a proper understanding of your religion, and perform ablution well:

﴿۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ31﴾

{O Children of Adam, take your adornment at every mosque, and eat and drink, but be not excessive. Indeed, He does not love those who are excessive} [Surat al-A'rāf: 31].

And now invoke Allah's peace and blessings upon Muhammad ibn 'Abdullāh, as your Lord has enjoined you; He Almighty says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56].

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Sermon Title

Rulings on Wiping over Leather Socks

Introduction to the First Sermon

Praise be to Allah, the All-Subtle, the All-Aware. I bear witness that there is no god but Allah, alone, with no partner, the Most High, the Most Great. And I bear witness that our Prophet Muhammad is His servant and Messenger, the bringer of good news and warner, and the illuminating lamp. O Allah, bestow Your peace and blessings upon him and his family and Companions—peace and blessings that bring much goodness and great rewards.

Text of the First Sermon

To proceed:

O Muslims! I advise you and myself to fear Allah Almighty and obey Him. In this way, everything desired will be achieved, and a man will be saved from all that is fearful.

O Muslims! Out of Allah's mercy toward His servants, He has prescribed for them rulings that make their affairs easier and set them right, in accordance with the principles of facilitation and ease.

One of the rules of the Shariah is that: "hardship brings about facilitation." One of the aspects of facilitation in the Shariah of Muhammad (ﷺ) is the permissibility to wipe over the Khuffs (leather socks), as established by the glorious Book and the Hadīths successively transmitted from the noble Prophet (ﷺ).

So, it is legitimate to wipe over them as long as a person is wearing them.

O fellow Muslims:

What falls under the same legitimacy of wiping over the Khuffs, which are made of leather, is wiping over socks, which are made of cotton, wool, or the like, as well as what are used as socks today by people. It is permissible to wipe over socks of this type during ablution, provided a person wears them while in a state of complete purification; in other words, he has performed a complete ablution or taken a ritual bath, like the one taken after sexual impurity, and then wears them.

It is more cautious that the person performing ablution should not wear the Khuffs or socks until he washes both of his feet, after which he can wipe over them.

Wiping applies in the case of minor Hadath (ritual impurity). As for major Hadath, like sexual impurity, it is not permissible to wipe over Khuffs. Rather, it is obligatory to take them off and wash the whole body.

O fellow Muslims:

The duration of wiping over the Khuffs for a resident is one day and one night, and for a traveler three days and nights. The duration of wiping begins from the first wiping after the Hadath that befalls a person, among what the scholars call "the invalidators of ablution."

For example, if a person performs ablution for the Dhuhr prayer and then wears them, and then a Hadath befalls him, and then he wipes over them for the Asr prayer, at this point the duration of wiping begins—when he wiped at the time of the Asr prayer.

If a person wipes while on a journey and become a reside in a land, he should complete the wiping as a resident—i.e., one day and night—as long as this duration is valid; and if he wipes while he resides a land and then sets out on a journey during this period, he should wipe for the duration set for a traveler, namely three days and nights, according to the more correct of the two scholarly views.

Wiping over the Khuffs is related to washing the feet in ablution. In other words, a person should perform a Shar'i ablution with water. However, if he performs Tayammum, in case Tayammum is legitimate, and then puts on his Khuffs, it is not permissible for him to wipe if he finds water because he put on the Khuffs while in a state of Shar'i purification. Purification concerning wiping

over the Khuffs is related to washing the feet with water along with the rest of the body parts.

For example: If a person does not find water or is sick and cannot use water for ablution, it is permissible for him to put on his Khuffs, even if he is not in a state of purification, and pray with this Tayammum. However, if he finds water or recovers from illness, he should perform a complete ablution, including washing his feet.

Whenever a person doubts the beginning of the period of wiping, he should act on what is certain, which is the fact that the wiping did not occur.

For example: A person doubts whether he has started with the Dhuhr or Asr prayer. The basic principle is to build on what is certain, which is the absence of wiping. So, he should count the period from the Asr prayer.

What is required, O Muslims, is to wipe over the top of the Khuff, starting from the toes to the shin, wiping over the right and then the left. If he wipes over them both—that is, he wipes over his right foot with his right hand and his left foot with his left hand—at once, there is no problem with that.

It is not prescribed to wipe over the bottom or heel of the Khuff. Ali (may Allah be pleased with him) said:

«لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الخُفِّ أَوْلَى بِالْمَسْحِ مِنْ أَعْلَاهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِ خُفَّيْهِ»

"If religion were based on intellect, the bottom of the Khuff would be more required to wipe than the top. I saw the Messenger of Allah (ﷺ) wiping over the top of his Khuffs." [Narrated by Abu Dāwūd (162); Ibn Hajar said: Its Isnād is Sahīh].

If a person puts on socks and then wears other socks over them and wipes over the upper socks, there is nothing wrong with that, according to the correct of the two scholarly views, as long as the period of wiping is still valid. The period begins to count from his wiping over the first sock.

If the period of wiping ends while the person is in a state of purification, his purification is not invalidated by that, according to the more correct view, which was favored by Ibn Taymiyyah (may Allah have mercy upon him) and other verifying scholars. This is because the Shariah has set a certain period for wiping, and when this period comes to an end while the person is in a state of purification, his purification remains, but it is not permissible for him to wipe over the Khuffs until he performs a complete ablution, after which a new period of wiping begins.

An example of this issue, namely the end of the period of wiping over the Khuffs is: The period of wiping begins from the Asr prayer, and the person keeps his state of purification until the new Asr prayer comes the next day, and his purification remains after he has wiped for one day and night

and his ablution has not been invalidated; in such a case, we say that it is permissible for him to pray with this purification, and there is no proof for it becoming invalid and nullified.

May Allah make me and you among those who have a proper understanding of His religion and possess insight into the Shariah of our Lord and the Sunnah of our Prophet Muhammad (ﷺ).

May Allah bless the Qur'an for me and you and allow us to benefit from the guidance and clarification contained therein. I say these words and ask Allah's forgiveness for me, you, and all Muslims for every sin. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, first and last, inwardly and outwardly. I bear witness that there is no god but Allah, alone, with no partner, in this world and the Hereafter. And I bear witness that our Prophet Muhammad is His servant and Messenger. Through him, Allah has opened blind eyes, sealed hearts, and deaf ears. O Allah, bestow Your peace and blessings upon him and his family and Companions, the people of righteousness and piety.

Text of the Second Sermon

O Muslims:

Our religion is a religion of ease, not a religion of hardship and restriction. It lays down the rulings that suit every case, achieve benefit, and remove

hardship. This includes what Allah has legislated for the case of ablution. If there is a barrier over any of the parts of the body washed in ablution, such that a person finds hardship in removing it and needs it to remain for the purpose of protecting a wound or the like, such as a splint, the Shariah sanctions a person performing ablution to wipe over such a barrier and does not require him to remove it and wash the area beneath it. Thus, Allah Almighty alleviates things for His servants and spares them undue difficulties.

So, he wipes over the splint, which are sticks and similar things that are tied over the fracture, and he wipes over the bandage placed on the wound, and he wipes over the adhesives that are put on the ulcers. He wipes over all of these things, on condition that there is a need to do so, in that they are placed on the fracture or wound and the surrounding area, where they must be put so as to perform their function. But if their presence has exceeded the amount needed of them, he should remove what exceeds the need.

It is permissible to wipe over a splint and the like in the state of minor and major Hadath. The wiping is not restricted to a specific period; rather, it may be wiped over till its removal or the recovery of the area underneath it. This is because wiping over it is entailed by a necessity, and it continues to be valid so long as the necessity exists.

Proof for wiping over the splint is found in a Hadīth in which Jābir (may Allah be pleased with him) reported:

خَرَجْنَا فِي سَفَرٍ، فَأَصَابَ رَجُلًا مِنَّا حَجَرٌ فَشَجَّهُ فِي رَأْسِهِ، ثُمَّ احْتَلَمَ، فَسَأَلَ أَصْحَابَهُ: هَلْ تَجِدُونَ لِي رُخْصَةً فِي التَّيَمُّمِ؟ قَالُوا: مَا نَجِدُ لَكَ رُخْصَةً وَأَنتَ تَقْدِرُ عَلَى الْمَاءِ. فَاغْتَسَلَ، فَمَاتَ. فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ؛ أُخْبِرَ بِذَلِكَ، فَقَالَ: «قَتَلُوهُ قَتَلَهُمُ ٱللَّهُ، أَلَا سَأَلُوا إِذَا لَمْ يَعْلَمُوا؛ فَإِنَّمَا شِفَاءُ العِيِّ السُّؤَالُ، إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَ وَيَعْصِبَ عَلَى جُرْحِهِ خِرْقَةً، ثُمَّ يَمْسَحَ عَلَيْهَا»

We set out on a journey. One of our people was hit by a stone that injured his head. He then had a wet dream. He asked his fellow travelers: "Do you think I have permission to perform Tayammum?" They said: "We do not find any permission for you since water is available to you." So, he took a bath, and died. When we came to the Messenger of Allah (ﷺ), the incident was reported to him. Thereupon, he said: "They killed him; may Allah kill them. They should have asked if they did not know. The cure for ignorance is asking. It was enough for him to perform Tayammum and bind a cloth over his wound and then wipe over it." [Narrated by Abu Dāwūd (336); Ibn as-Sakan classified it as Sahīh].

May Allah guide us all to beneficial knowledge and righteous deeds.

Allah enjoins upon us something great, which is to invoke His peace and blessings upon the noble Prophet.

O Allah, bestow Your peace and blessings upon our Prophet, our beloved, the delight of our eyes and our hearts, our Prophet Muhammad.

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Sermon Title

The Fiqh of the Ritual Bath

Introduction to the First Sermon

Praise be to Allah, Who has prescribed for us an upright religion and guided those who love the straight path. I bear witness that there is no god but Allah, alone, with no partner, out of exaltation and extolment. And I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and his family and Companions.

Text of the First Sermon

To proceed: Fear Allah, O servants of Allah.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ....﴾

{O you who believe, fear Allah....} [Surat al-Baqarah: 278].

O believers:

Acts of worship were prescribed for wise purposes and objectives, and the core of them is to actualize servitude to Allah Almighty, submit to His commands, and be purified from the filth of sins. Allah Almighty says:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ56﴾

{I have not created the jinn and mankind except to worship Me} [Surat adh-Dhāriyāt: 56] He Almighty also says:

﴿... مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ﴾

{...Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful} [Surat al-Mā'idah: 6]. Realizing these objectives is one of the best means that help in the performance and completion of acts of worship, especially those that are repeated and done frequently. One of the greatest acts of worship that demonstrate the strength of Imān, recalling the watchfulness of the Lord and filling the heart with fear of Him, is taking a ritual bath (ghusl) after sexual impurity.

The Messenger of Allah (ﷺ) said:

«خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيمَانٍ دَخَلَ الجَنَّةَ: مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الخَمْسِ عَلَى وُضُوئِهِنَّ، وَرُكُوعِهِنَّ، وَسُجُودِهِنَّ، وَمَوَاقِيتِهِنَّ، وَصَامَ رَمَضَانَ، وَحَجَّ البَيْتَ إِنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَآتَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ، وَأَدَّى الْأَمَانَةَ»، قيل: يَا رَسُولَ الله، وَمَا أَدَاءُ الْأَمَانَةِ؟ قَالَ: «الغُسْلُ مِنَ الجَنَابَةِ؛ إِنَّ اللَّهَ لَمْ يَأْمَنْ ابْنَ آدَمَ عَلَى شَيْءٍ مِنْ دِينِهِ غَيْرِهَا»

"There are five things; whoever does them with Imān will enter Paradise: He who regularly performs the five prayers along with their ablution, Rukū' (bowing), prostration, and times, and fasts Ramadan, performs Hajj to the House, if he is able to make his way to it, pays Zakah willingly, and

fulfils trusts." It was said: "O Messenger of Allah, what is the fulfilment of the trust?" He said: "Taking a ritual bath after sexual impurity. Indeed, Allah has not entrusted the son of Adam with anything regarding his religion except for it." [Narrated by Abu Dāwūd in an abridged form (429); it is in the Series of Sahīh Hadīths (2998)]

The ritual bath is one of the greatest causes for the expiation of sins. After enjoining it, Allah Almighty says:

﴿...مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهَّرَكُمۡ...﴾

{...Allah does not want to impose hardship on you, rather He wants to purify you...} [Surat al-Mā'idah: 6], The Prophet (may Allah's peace and blessings be upon him) also said:

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوِ الْمُؤْمِنُ -؛ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ -، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ -، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ»

"When a Muslim—or a believer—performs ablution, and he washes his face, every sin he has committed with his face, as in his eyes, is washed away with water—or with the last drop of water; when he washes his hands, every sin he has committed with his hands is washed away with water—or with the last drop of water; and when he washes his feet, every sin his feet walked towards

is washed away with water—or with the last drop of water—until he comes out cleansed of sins." [Narrated by Muslim (244)].

This applies to ablution, in which some parts of the body are washed. So, what about ghusl, which comprises the entire body?

O Muslims:

It is incumbent upon Muslims to know the Fiqh of ghusl. They must learn the reasons it must been performed, what's forbidden to do in it, how it's done, and its etiquettes. Thus, they can fulfill this trust in a complete way, as Allah has prescribed and approved of.

Ghusl is an act of worship that becomes due by sexual intercourse, even if no ejaculation occurs, based on the Prophet's statement:

«إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ عَلَيْهِ الغُسْلُ، وَإِنْ لَمْ يُنْزِلْ»

"If he sits between her four limbs and exerts himself, ghusl becomes obligatory for him, even if he does not ejaculate." [Agreed upon; reported by Abu Hurayrah (may Allah be pleased with him)].

So, ghusl becomes due if semen is emitted during sleep, and it also becomes due in the state of wakefulness if semen is emitted with lust. Umm Sulaym (may Allah be pleased with her) came to the Messenger of Allah (ﷺ) and said:

يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الحَقِّ، فَهَلْ عَلَى المَرْأَةِ مِنْ غُسْلٍ إِذَا احْتَلَمَتْ؟ قَالَ النَّبِيُّ ﷺ: «إِذَا رَأَتِ المَاءَ»

"O Messenger of Allah, verily, Allah is not shy of the truth. If a woman has a wet dream, will it be obligatory for her to do ghusl? He said: 'If she sees vaginal fluid.'" (i.e., semen) [Narrated by Bukhari and Muslim], He also said:

«إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ، وَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، فَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ»

"If you see Madhi (pre-ejaculation fluid), wash your penis and perform ablution like that for prayer. But if you ejaculate semen, then do ghusl." [Agreed upon; reported by Ali ibn Abi Tālib (may Allah be pleased with him)].

The sign of semen is that it is abundant, sticky, and thick. This distinguishes it from other things.

If a person is in doubt about what comes out, as to whether it is semen or not, the basic principle is that it is not semen. He is not required to do ghusl. Rather, he is required to wash his penis and perform ablution if he wants to offer prayer or the like.

The cessation of menstrual and postpartum bleeding for women is one of the things that require ghusl to be done, as Allah Almighty says:

﴿... فَٱعۡتَزِلُواْ ٱلنِّسَآءَ فِي ٱلۡمَحِيضِ وَلَا تَقۡرَبُوهُنَّ حَتَّىٰ يَطۡهُرۡنَۖ فَإِذَا تَطَهَّرۡنَ فَأۡتُوهُنَّ مِنۡ حَيۡثُ أَمَرَكُمُ ٱللَّهُۚ...﴾

{...so stay away from women during menstruation and do not have intercourse with them until they become pure. When they are

cleansed, then have intimacy with them as Allah has commanded you...} [Surat al-Baqarah: 222].

Whoever undergoes a major impurity is prevented from the acts of worship for which purification is required until he does ghusl. These acts of worship are prayer, Tawāf (circumambulation), reciting the Qur'an, touching the Mus'haf (bound copy of the Qur'an), and staying in the mosque. However, it is not established by proof that a woman in menstruation or postpartum period may not recite the Qur'an or touch the Mus'haf from behind a barrier, especially if she needs to do so, like reviewing what she has memorized, studying, or teaching, in which case this is permissible for her, given the absence of impediment, a view adopted by Shaykh al-Islam. As for acts other than these acts of worship, one in a state of major impurity is not prevented from them, such as remembrances of Allah, supplications, seeking forgiveness, returning a greeting of peace, and invoking mercy for a sneezer.

If a sexually impure person does not find water or is unable to use it, in terms of reality or just in it's ruling, he should turn to Tayammum, which takes the place of water as stated by Allah Almighty. But, once he finds water or becomes able to use it, he should fear Allah and make it touch his skin.

O believers:

Ghusl is of two types, and purification is achieved by either of them, and thus the impurity is removed. ‘Ā’ishah (may Allah be pleased with her) said:

«كَانَ ٱلنَّبِيُّ ﷺ لَا يَتَوَضَّأُ بَعْدَ الغُسْلِ»

"The Prophet (ﷺ) would not perform ablution after ghusl." [Narrated by At-Tirmidhi (107), An-Nasā’i (252), and Ibn Mājah (579); Al-Albāni classified it as Sahīh]

The first type: Sufficient ghusl. It is by pouring water all over one's body. The Prophet (ﷺ) gave a vessel of water to someone who became sexually impure and said:

«اذْهَبْ فَأَفْرِغْهُ عَلَيْكَ»

"Go and pour it over you." [Narrated by Al-Bukhāri (344)], This is the obligatory measure of Ghusl.

The second type is the complete ghusl; it is when a person washes his hands thrice and then washes his penis and the semen on it. Then, he performs ablution like that for prayer and then pours three handfuls of water over his head, reaching the roots of his hair. Then, he pours water over his body, starting with the right side, which used to be done by the Prophet (ﷺ), according to his two wives, ‘Ā’ishah and Maymūnah (may Allah be pleased with both of them), as narrated by Bukhāri and Muslim.

If his hand touches his private parts while performing ghusl, his ablution is invalidated, and he is required to perform ablution.

It is not obligatory to hasten to do ghusl unless there is an act of worship for which purification is required. Extravagant use of water is prohibited, even for a ritual bath. The Prophet (ﷺ) used to make ablution with a Mudd and take a ritual bath with a Sā‘, as reported by Anas (may Allah be pleased with him) and narrated in the Two Sahīh Collections. It should be emphasized that a person taking a ritual bath should pay attention to hidden areas, like the armpits, the area between the buttocks, and those places that water cannot easily reach, such as under the hair. Ali (may Allah be pleased with him) said:

«مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةٍ لَمْ يَغْسِلْهَا فُعِلَ بِهَا كَذَا وَكَذَا مِنَ النَّارِ»

"Whoever leaves a spot of hair without washing it in ghusl, such and such will be done to it in the Hellfire." [Narrated by Abu Dāwūd (249), Ibn Mājah (599), and Ahmad (794); the correct view is that this Hadīth is Sahīh as said by Ali ibn Abi Tālib (may Allah be pleased with him)].

This should not take him to the level of obsession. Rather, he should be committed to what he thinks has most likely achieved this goal.

If anyone wakes up in the morning fasting while sexually impure, his fast is valid, while it is not

invalidated except by sexual intercourse or the discharge of semen accompanied with desire.

Introduction to the Second Sermon

Praise be to Allah alone. And may Allah's peace and blessings be upon the one after whom there is no prophet. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger.

Text of the Second Sermon

O believers:

One of the recommended Sunnahs of ghusl is to do it on Fridays. Its desirability is affirmed. Some even said that it is obligatory, based on the Prophet's statement:

«غُسْلُ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ»

"Taking a bath on Friday is due upon every Muslim who has reached puberty." [Narrated by Al-Bukhāri and Muslim].

He said about its virtue:

«مَنِ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّى مَا قُدِّرَ لَهُ، ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّي مَعَهُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى، وَفَضْلُ ثَلَاثَةِ أَيَّامٍ»

"Whoever performs ghusl and then comes to the Friday prayer, prays as much as is written for him, and then listens attentively until the Imām finishes the sermon, and then prays along with him, his sins between that time and the next Friday will be forgiven, with an addition of three days." [Reported by Muslim (857)]. A sexually impure person is

recommended to perform ablution when he wants to eat, drink, or sleep. ‘Ā’ishah (may Allah be pleased with her) reported:

«كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَأْكُلَ، أَوْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ»

"Whenever the Prophet (ﷺ) wanted to eat or sleep while sexually impure, he would make ablution like that for prayer." [Agreed upon; reported by ‘Ā’ishah (may Allah be pleased with her)]

Likewise, it is recommended to make ablution if he wants to re-engage in sexual intercourse with his wife before doing ghusl. The Messenger of Allah (ﷺ) said:

«إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ»

"If one of you has sexual intercourse with his wife and then wants to have intercourse again, let him perform ablution." [Narrated by Muslim (308)].

To proceed, O brothers in Imān! In this way, the religion of Islam encompasses the life of its followers in comprehensive servitude to Allah Almighty, even in terms of what they do in line with their desires, which He has made lawful. We saw how it elevates them through the ranks of Imān by observing what it has entrusted to them and how these rituals are a means of purification for their bodies as they also purify their hearts and purify them from sins. Praise be to Allah Who has guided us to that, and we would not have been guided had Allah not guided us.

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Sermon Title

Rulings of Tayammum (dry ablution)

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evils of our souls and from our bad deeds. Whoever Allah guides, none can misguide, and whosoever Allah sends astray, none can guide.

I bear witness that there is no god but Allah, alone, with no partner; and I bear witness that Muhammad is His slave and Messenger and His chosen one, close friend, and the one entrusted with His revelation, and the best of His creation. May Allah's peace and blessings be upon him and his family and Companions, the leaders of guidance and the lamps within darkness, and upon those who follow them—abundant blessings that endure until the Day of Judgment.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims}

[Surat Āl Imrān: 102],

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾

{O people, fear your Lord Who created you from a single soul, and created from it its spouse, and

from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your ties of kinship, for Allah is ever Watchful over you} [Surat an-Nisā': 1],

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا 70 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا 71﴾

{O you who believe, fear Allah and say what is right,

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph} [Surat al-Ahzāb: 70-71].

Text of the First Sermon

To proceed:

Fear Allah, O slaves of Allah. Indeed, fear of Allah Almighty is one of the most sublime states and greatest degrees. This is the advice that we do not get bored of hearing or repeating, for it is the advice of our Almighty Lord to us:

﴿...وَلَقَدۡ وَصَّيۡنَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَإِيَّاكُمۡ أَنِ ٱتَّقُواْ ٱللَّهَۚ...﴾

{We have ordered those who were given the Scripture before you, as well as yourselves, to fear Allah} [Surat an-Nisā': 131].

May Allah make me and you among His pious and righteous slaves; indeed, He is All-Hearing, and Responsive.

O brothers in religion:

One of the merits of this Ummah is that Allah laid down a blessed Shariah (legislation) for it, a Shariah of ease and removal of hardships. Its distinctive feature is that all its obligations are conditional upon capacity and ability. Allah Almighty says:

﴿... وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ...﴾

{...and He has not imposed upon you any hardship in religion...} [Surat al-Hajj: 78], He the Almighty also says:

﴿...يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ...﴾

{...Allah wants ease for you and does not want hardship for you...} [Surat al-Baqarah: 185], And Allah the Almighty says:

﴿...فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ...﴾

{...So fear Allah as much as you can...} [Surat at-Taghābun: 16], He the Almighty also says:

﴿لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ...﴾

{Allah does not burden any soul greater than it can bear...} [Surat al-Baqarah: 286].

All Shariah obligations, including duties and the like, are only due upon the accountable person if he is able to fulfill them—out of bounty from Allah Almighty and by way of facilitating for His servants. If he cannot perform an obligation, he shifts to an alternative, if the obligation in question has an alternative; otherwise, the obligation ceases to be

due upon him altogether, or he remains liable to do it when he can.

Verily, one of the Shariah obligations that Allah Almighty has ordained upon His servants is to purify themselves with water through ablution and ritual bath to remove the state of impurity, minor or major. Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ6﴾

{O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves [by taking a bath]. But if you are ill, on a journey, or have relieved yourselves, or have 'touched' a woman and find no water, then purify yourselves with clean earth, and wipe your faces and hands therewith. Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful} [Surat al-Mā'idah: 6].

Accordingly, whoever can use water for ablution may not turn to Tayammum; if he does so and offers prayer, his prayer is not valid.

Although in case of inability to use water for ablution and ritual bathing, the blessed Shariah

permits Tayammum. It is even reported in a noble Hadīth that this is one of the characteristics of this Ummah of Muhammad. The Prophet (ﷺ) said:

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي»،

"I have been given five things that were not given to any of the prophets before me." He (ﷺ) mentioned that from among them are:

«وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ»

"And the earth has been made for me a place of worship and a means of purification; so, any man of my Ummah should pray wherever he may be when the time of prayer is due." [Narrated by Al-Bukhāri (335) and Muslim (521)].

The Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورُ المُسْلِمِ وَإِنْ لَمْ يَجِدِ المَاءَ عَشْرَ سِنِينَ، فَإِذَا وَجَدَ المَاءَ فَلْيُمِسَّهُ بَشَرَتَهُ، فَإِنَّ ذٰلِكَ خَيْرٌ»

"Clean earth is a means of purification for the Muslim, even if he does not find water for ten years. But if he finds water, he should make it touch his skin, for that is better." [Narrated by At-Tirmidhi (124), who classified it as Hasan (sound) Sahīh (authentic)].

These and other texts indicate the legitimacy of Tayammum when the reasons justifying it are there. The first reason is the lack of water. Allah the Almighty says:

﴿...فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا...﴾

"...and you find no water, then purify yourselves with clean earth..." [Surat al-Mā'idah: 6], If he does not have water and searches for it nearby but does not find it, it is permissible for him to perform Tayammum. However, if water is available in his place or nearby and it is easy for him to go and fetch water, Tayammum is not permissible for him. This contradicts what some people do nowadays. When they go out on a picnic, they directly turn to Tayammum even though water is available, and they can easily bring more water if the water with them runs out.

The second reason justifying Tayammum is the fear of harm from using water due to some physical illnesses, such as burns on the parts to be washed in ablution or certain wounds or the like on the body. If the sick person fears that his use of water for ablution or ritual bath may increase his illness, cause him to die, or delay his recovery—as determined by reliable doctors—it is permissible for him to perform Tayammum; he should wash the body parts that can be washed without harm by using water and perform Tayammum for the other parts that cannot be washed or wiped. If he can safely pass his wet hand over that part, this is enough, and Tayammum is not needed for it.

One of the reasons that allows Tayammum is severe cold. If the weather is extremely cold and he cannot warm up water, and he thinks it is most likely that using cold water for ablution and ritual bath will cause him to fall ill or die, Tayammum becomes incumbent in his case. An example is found in the story of Amr ibn al-'Ās (may Allah be pleased with him) when the Messenger (ﷺ) sent him on the expedition of Dhāt as-Salāsil. 'Amr ibn al-'Ās (may Allah be pleased with him) related:

«اِحْتَلَمْتُ فِي لَيْلَةٍ بَارِدَةٍ شَدِيدَةِ البَرْدِ فَأَشْفَقْتُ إِنِ اغْتَسَلْتُ أَنْ أُهْلِكَ، وَذَكَرْتُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: ﴿... وَلَا تَقْتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا﴾ [النساء:29]، فَتَيَمَّمْتُ ثُمَّ صَلَّيْتُ بِأَصْحَابِي صَلَاةَ الصُّبْحِ، وَأَقَرَّهُ النَّبِيُّ ﷺ عَلَى ذَلِكَ بَعْدَ أَنْ عَلِمَ بِقِصَّتِهِ».

"I had a wet dream during an extremely cold night. I feared that I would die if I took a ritual bath, and I remembered the verse that reads: {And do not kill yourselves. Indeed, Allah is Most Merciful to you} [Surat an-Nisā': 29]. So, I performed Tayammum and led my companions in the Fajr prayer. Having learned about this incident, the Prophet (ﷺ) approved of his action." [Narrated by Abu Dāwūd (334)].

As for if a person is able to use warm water for ablution or ritual bathing to avoid such harm, it is forbidden for him to perform Tayammum. One of the reasons for Tayammum is when a person has only a little water that he needs for drinking and he fears that if he uses it for purification, he, his family,

his companions, or his cattle will go thirsty. But if he has surplus water that exceeds what he needs for drinking and the drinking needs of his family, companions, and cattle; then Tayammum is forbidden for him, and he is required to use water for ablution and ritual bath.

This shows the error of the owners of cattle who have abundant water stored in their tanks and vessels and, nonetheless, they do not use it for ablution and ritual bathing; but they perform Tayammum. This is a serious mistake and grave wrongdoing to which they should be alerted, and those who persist in it should be condemned.

These are the most important cases in which Tayammum is permissible. So, a Muslim should fear Allah and know that he is entrusted with his purification, ablution, and ritual bath. He should not shift from water without a Shariah reason that permits him to turn to Tayammum.

As Tayammum serves as an alternative for ablution and ritual bath, it can also be an alternative for washing any of the parts of ablution or any place on the body for an excuse that prevents it from being washed. In such a case, one should combine ablution or ritual bath with water, if someone is ritually impure; they should wash the parts of ablution or the areas of their body that they can wash. Then, when they finish ablution or washing the parts of the body that they can wash, they

should perform Tayammum in place of the part of the body that they could not wash or wipe with water.

So, praise be to Allah for His mercy and facilitation of matters for His servants. He Almighty says in His noble Book:

﴿وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ مِّلَّةَ أَبِيكُمۡ إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلۡمُسۡلِمِينَ مِن قَبۡلُ وَفِي هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيۡكُمۡ وَتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِۚ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱعۡتَصِمُواْ بِٱللَّهِ هُوَ مَوۡلَىٰكُمۡۖ فَنِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ78﴾

{Strive in the cause of Allah in a due manner. He has chosen you and has not imposed upon you any hardship in religion – the faith of your father Abraham. He named you Muslims earlier and in this [Qur'an] so that the Messenger might be a witness over you and you might be witnesses over mankind. So establish prayer, give zakah, and hold fast to Allah, for He is your Protector; what an excellent Protector and an excellent Helper} [Surat al-Hajj: 78].

May Allah bless me and you all through the noble Qur'an, and may He enable us to benefit from the verses and wise reminders contained therein. I say these words and ask Allah's forgiveness for me, you, and all Muslims for every sin and misdeed. Seek forgiveness from him, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

All praise is due to Allah for His beneficence, and all thanks are due to Him for His guidance and favor. I bear witness that there is no god but Allah alone with no partner, in glorification of His majesty. And I bear witness that Muhammad is His slave and His Messenger, the one who calls to His pleasure. May Allah's peace and abundant blessings be upon him, his family, his companions, and his followers until the Day of Judgment.

Text of the Second Sermon

To proceed: O servants of Allah, fear Allah Almighty as He should be feared, and hold onto the firm handhold of Islam, and beware of all sins, small and great. Indeed, you are too weak for Hellfire and cannot bear it.

O Muslim brothers! The prescribed Tayammum is when a person strikes clean earth with their hands once and passes their palms all over their face and beard once. Then, they should wipe their palms, wiping the back of the right palm with the inside of the left palm and then wiping the back of the left palm with the inside of the right palm, also once.

Tayammum should be performed on clean ground, which includes all that is on the surface of the earth, such as soil and sand, even if it has no dust. As for Tayammum on mats and the like, it is not valid because they are not part of what is on the surface of the earth, unless there is dust on the mat,

in which case it is permissible to perform Tayammum on it, for dust is part of soil.

When a Muslim performs Tayammum, it is permissible for them to offer with it as many obligatory and voluntary prayers as they wish. They don't not need to repeat the Tayammum every time. Tayammum can only be invalidated by one of the invalidators of ablution, like urination, defecation, the passing of wind, and eating camel meat; or if water becomes available and he can use it, his Tayammum gets invalidated, and he must perform ablution with water when he wants to pray, based on the Prophet's statement:

«فَإِذَا وَجَدَ المَاءَ فَلْيُمِسَّهُ بَشَرَتَهُ، فَإِنَّ ذٰلِكَ خَيْرٌ»

"But if he finds water, he should make it touch his skin, for that is better." [Narrated by At-Tirmidhi (124), who classified it as Hasan (good) Sahīh (authentic)].

We implore Allah Almighty to grant us a proper understanding of the religion and to allow us to adhere to the Sunnah of the leader of the messengers (ﷺ).

Now, invoke Allah's peace and blessings upon your Prophet Muhammad ibn Abdullāh, for your Lord enjoins you to do so in His Book; He, the Almighty says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Al-Ahzab:56].

He (ﷺ) also said:

«مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى ٱللَّهُ عَلَيْهِ بِهَا عَشْرًا»

"Whoever invokes peace and blessings upon me once, Allah will send peace and blessings upon him tenfold." [Narrated by Muslim (384)].

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Sermon Title

The Virtue of Prayer

Introduction to the First Sermon

Praise be to Allah. We praise Him and seek His help and guidance, and we seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever Allah misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that our Prophet Muhammad is His servant and Messenger. Allah sent him with guidance and the true religion to make it prevail over all other religions, even if the disbelievers detest it. O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad and upon all his family and Companions.

Text of the First Sermon

To proceed:

Fear Allah as He should be feared and cling to the firm handhold of the religion. Indeed, fear of{ Allah sets things right, brings excellent conditions, and leads to the best outcome on the Day of Resurrection. Allah Almighty says:

﴿... وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُعۡظِمۡ لَهُۥٓ أَجۡرًا﴾

{...Whoever fears Allah, He will expiate for him his bad deeds and will reward him immensely} [Surat at-Talāq: 5].

O servants of Allah:

Do you know of the great pillar, a noble act, and lasting goodness whereby Allah sets aright all your actions, purifies your hearts, rectifies your morals, increases your sustenance, prolongs your life, and elevates your ranks in Paradise, and you catch up with those who came before you and attain greater things than your wishes? Do you want to have all of that? So, what is this great pillar that achieves all of that for you? It is the performance of prayer with its requirements, pillars, obligatory actions, and Sunnahs. Prayer is the greatest pillar after the testimony of faith. Allah Almighty prescribed it in every religion He has laid down, and He does not accept a religion from anyone, in the earlier or later generations, without prayer. Allah Almighty says:

﴿وَلِكُلِّ أُمَّةٖ جَعَلۡنَا مَنسَكٗا لِّيَذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۗ فَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَلَهُۥٓ أَسۡلِمُواْۗ وَبَشِّرِ ٱلۡمُخۡبِتِينَ 34 ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ قُلُوبُهُمۡ وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمۡ وَٱلۡمُقِيمِي ٱلصَّلَوٰةِ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ 35﴾

{For every community We ordained rites of sacrifice so that they may mention the name of Allah over the sacrificial animals that He has provided for them. Your God is One God, so submit to Him alone, and give glad tidings to the humble,

those whose hearts are filled with awe when Allah is mentioned, and those who patiently endure whatever may befall them, and who establish prayer and spend out of what We have provided for them} [Surat al-Hajj: 34-35], Although, Allah, out of His bounty and mercy, has endowed this Ummah with particular merits that were not given to any nation before, due to the superiority of its Book and the honor of its Messenger (ﷺ) in the sight of his Lord.

One of the merits with which Allah Almighty has distinguished and favored this Ummah is that He ordained the five prayers upon them from heaven during the Night of Mi'rāj (ascension). He revealed to His servant and Messenger Muhammad (ﷺ) and spoke words to him that he heard from the Almighty Lord. He ordained the five prayers upon him without an angel intermediary. The master of humankind was made to ascend to the higher skies up to Sidrat Al-Muntaha (the Lote-Tree of Utmost Boundaries). Then Allah raised him to a level not

reached by anyone else. Thereafter, Allah Almighty commanded Gabriel (peace be upon him) to lead our Prophet Muhammad (ﷺ) in every prayer at its earlier and latter times. And he said to him:

«يَا مُحَمَّدُ، هَذَا وَقْتُ الأَنْبِيَاءِ مِنْ قَبْلِكَ، وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ»

"O Muhammad, this is the timing of the prophets before you, and the time is in between these two times." [Narrated by Abu Dāwūd (393), At-Tirmidhi (149), and Ahmad (1/333); Al-Albāni classified it as Sahīh (authentic)] So, Allah prescribed the prayer without an intermediary and with the leadership of Gabriel (peace be upon him) and through him, as a way to further affirm its obligation and demonstrate its status.

Allah the Almighty outlines its acts and words in His Book, and the Messenger of Allah (ﷺ) laid down its pillars and obligatory and recommended elements and taught his Companions every word and act involved in it.. Plus, he led them in prayer for the rest of his life under all his different conditions, whether traveling or not. He said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

"Pray as you have seen me pray." [Narrated by Al-Bukhāri and Muslim; reported by Mālik ibn al-Huwayrith (may Allah be pleased with him)], Every generation handed over prayer to the next generation, not overlooking any of its words or acts. Praise be to Allah that He has made us Muslims and

preserved the religion for us. Allah is the Most Great; Allah is the Most Great. Allah's mercy is truly great, and His favors upon people are sublime.

That the Lord of the worlds ordained prayer upon the Ummah by words to His Prophet and close friend Muhammad (ﷺ), without an angel intermediary, is the clearest proof for the status of prayer in the sight of Allah Almighty and its significance in the religion, and that it combines all goodness. The religion endures on earth as long as prayer endures, and it decreases if it decreases. And the religion ends in this world if prayer comes to an end before the hour. The world becomes good if the performers of prayer are many, and it becomes ruined if they are few. If every Muslim man and woman performed prayer as the Messenger of Allah (ﷺ) and his Companions used to perform, the Ummah would be safe from trials, evils, violations, and punishments, and Allah would protect them from the wickedness of their enemies, and the conditions of every Muslim man and woman would be right and straight, and they would experience good outcomes.

With the uprightness of individuals, goodness increases in society and evil decreases, and people love what is right and hate what is wrong, and they show compassion and mercy toward one another and engage in cooperation and advice. However, if people take prayer lightly, neglecting it, or falling

short in its pillars and obligatory elements, or are reluctant to perform it with the congregation of Muslims in the mosques, or delay it beyond its appointed times, this shortcoming in prayer will be reflected in their affairs. The matters of anyone who neglects it will be in disarray, his conditions will deteriorate, and he will fall into confusion. Allah Almighty says:

﴿... وَلَا تُطِعۡ مَنۡ أَغۡفَلۡنَا قَلۡبَهُۥ عَن ذِكۡرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمۡرُهُۥ فُرُطٗا﴾

{...And do not obey one whose heart We have made heedless of Our remembrance, who follows his desires and whose affairs [deeds] are at loss} [Surat al-Kahf: 28].

'He whose heart is alive will feel the punishment...but a wound causes no pain to the dead.' Umm Salamah (may Allah be pleased with her) said: "People during the lifetime of the Messenger of Allah (ﷺ) used to direct their gaze toward the place of their prostration; during the era of Abu Bakr they used to direct their gaze close to the place of their prostration; during the era of Umar, they used to raise their gaze toward the Qiblah; and during the era of Uthmān, they used to look right and left, and thus the strife took place."

Look at this proper understanding by Umm Salamah (may Allah be pleased with her) and how she realized the impact of prayer on one's condition in terms of their uprightness and corruption. One of

the companions of Anas ibn Mālik (may Allah be pleased with him) visited him and found him weeping. He said: 'Why are you weeping, O Abu Hamzah? He said: I am weeping because of what the people have innovated.. Even this prayer - they delayed it beyond its time.'

Prayer is the religion and it comprises all matters of Islam. The Prophet (ﷺ) said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ»

"The head of the matter is Islam, and its pillar is prayer." [Narrated by At-Tirmidhi (2616), Ibn Mājah (3973), and An-Nasā'i in "As-Sunan Al-Kubra" (11394); Al-Albāni classified it as Sahīh (authentic)].

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«الصَّلَوَاتُ الخَمْسُ، وَالْجُمُعَةُ إِلَى الجُمُعَةِ كَفَّارَةٌ لِمَا بَيْنَهُنَّ مَا لَمْ تَغْشَ الْكَبَائِرَ»

"The five (daily) prayers and the Friday prayer to the next Friday prayer are expiation for the sins committed between them, unless major sins are committed." [Narrated by Muslim (233)]

'Ubādah ibn as-Sāmit (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى العِبَادِ، فَمَن جَاءَ بِهِنَّ وَلَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ، كَانَ لَهُ عِندَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الجَنَّةَ، وَمَن لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِندَ اللَّهِ عَهْدٌ»

"There are five prayers Allah has ordained upon His servants. If anyone offers them and does not neglect any of them by failing to fulfill their rights, he has a guarantee from Allah that He enters him into Paradise. And whoever does not offer them has no guarantee with Allah." [Narrated by Abu Dāwūd (1420), An-Nasā'i (461), Ibn Mājah (1401), and Ahmad (22745); Al-Albāni classified it as Sahīh (authentic)].

'Abdullāh ibn Qurt (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«أَوَّلُ مَا يُحَاسَبُ بِهِ العَبْدُ يَوْمَ القِيَامَةِ الصَّلَاةُ، فَإِن صَلُحَتْ صَلُحَ سَائِرُ عَمَلِهِ، وَإِن فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ»

"The first thing a servant will be held accountable for on the Day of Judgment is prayer. If it is sound, the rest of his deeds will be sound. And if it is corrupt, the rest of his deeds will be corrupt." [Narrated by At-Tabarāni in "Al-Mu'jam Al-Awsat" (1859) and Ad-Diyā' in "Al-Mukhtārah" (2578); Al-Albāni classified it as Hasan (sound)]

The spirit of prayer lies in Khushū' (focus and humility), compliance with the Sunnah, and its performance with the congregation in the mosques. Allah Almighty says:

﴿قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ 1 ٱلَّذِينَ هُمۡ فِي صَلَاتِهِمۡ خَٰشِعُونَ2﴾

{The believers have attained true success
those who humble themselves in their prayers}

[Surat al-Mu'minūn: 1-2], Ibn 'Abbās (may Allah be

pleased with them both) reported that the Prophet (ﷺ) said:

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْ، فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

"Whoever hears the Adhān and does not respond, his prayer is not valid, unless there is an excuse." [Narrated by Abu Dāwūd (5519), Ibn Mājah (793), and Ibn Hibbān (2064); Al-Albāni classified it as Sahīh (authentic)].

As for women, their prayer at home is better. 'Umm Salamah (may Allah be pleased with her) reported: The Messenger of Allah (ﷺ) said:

«خَيْرُ مَسَاجِدِ النِّسَاءِ قَعْرُ بُيُوتِهِنَّ»

"The best mosques for women are the innermost parts of their homes." [Narrated by Ahmad (26542), Ibn Khuzaymah (1683), Al-Hākim (1/209), and Al-Bayhaqi in "As-Sunan" (3/131); Al-Albāni classified it as Sahīh (authentic)].

Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«الْمَرْأَةُ عَوْرَةٌ، فَإِذَا خَرَجَتِ اسْتَشْرَفَهَا الشَّيْطَانُ»

"A woman is 'Awrah. When she goes out, the devil looks at her." [Narrated by At-Tirmidhi (1173), Al-Bazzār (2061), and Ibn Khuzaymah (1685); Al-Albāni classified it as Sahīh (authentic)].

In a version by Ibn Khuzaymah and Ibn Hibbān, he (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«وَأَقْرَبُ مَا تَكُونُ مِنْ وَجْهِ رَبِّهَا وَهِيَ فِي قَعْرِ بَيْتِهَا»؛

"The closest she becomes to the Countenance of her Lord is when she is in the innermost parts of her home." This is because a woman in the innermost parts of her home is well preserved and safe from temptations; she neither tempts anyone nor is she tempted by anyone. However if she displays her beauty, she tempts and gets tempted, and evil and ruin take place. Allah Almighty said to the Mothers of the Believers:

﴿... وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓ...﴾

{Stay in your homes and do not display your charms as was done in the former days of ignorance; establish prayer and give Zakah; and obey Allah and His Messenger} [Surat al-Ahzāb: 33], They are the roles model for the Muslim women.

Allah the Almighty says:

﴿... وَأَقِمِ ٱلصَّلَوٰةَۖ إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۗ وَلَذِكۡرُ ٱللَّهِ أَكۡبَرُۗ وَٱللَّهُ يَعۡلَمُ مَا تَصۡنَعُونَ﴾

{Establish prayer, for indeed prayer restrains one from immoral acts and wickedness. Indeed, the remembrance of Allah is of greater merit. And Allah knows all what you do} [Surat al-'Ankabūt: 45].

May Allah bless me and you all with the noble Qur'an, and may He allow us to benefit from the verses and wise reminders contained therein, and

allow us to benefit from the guidance and wise statements of the leader of the messengers.

I say these words and ask Allah's forgiveness for me, you, and Muslims; indeed, He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Lord of the worlds. I bear witness that there is no god but Allah, alone, with no partner, the God of all creation, first and last. And I bear witness that our Prophet and leader Muhammad is His servant and Messenger, who was sent with guidance and certainty so as to warn those who are alive and establish the proof against the disbelievers. O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad and upon all his family and Companions.

Text of the Second Sermon

To proceed:

Fear Allah Almighty, as He commands you, and keep away from what He forbids from. Indeed, your Lord is most worthy to be feared and most worthy to forgive.

O servants of Allah! Prayer occupies a high status and is of great significance. So, establish it as your Prophet (ﷺ) prescribed, and discuss and review the matters that make it sound and complete. Let every Muslim man and woman devote attention to the Fiqh of prayer and rectify the recitation of Surat al-

Fātihah, as some ordinary Muslims may be heedless of the deficiency in its recitation. Surat al-Fātihah is one of the pillars of prayer for the Imām and those who pray individually, and it is obligatory for those praying behind the Imām, according to the more correct of the two scholarly views. Let those who offer the prayer rejoice in the great reward they will receive from their Lord.

Allah the Almighty says:

﴿... وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنًاۚ وَمَا تُقَدِّمُواْ لِأَنفُسِكُم مِّنۡ خَيۡرٖ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيۡرٗا وَأَعۡظَمَ أَجۡرٗاۚ وَٱسۡتَغۡفِرُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ﴾

{Establish prayer and give zakah; and lend to Allah a goodly loan. Whatever good you send forth for yourselves, you will find it with Allah, far better in condition and much greater in reward. And seek forgiveness of Allah, for indeed Allah is All-Forgiving, Most-Merciful} [Surat al-Muzzammil: 20].

O servants of Allah: Indeed, Allah enjoins you to do something with which He has already done Himself. He Almighty says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56], The

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

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

"Whoever invokes Allah's blessings upon me once, Allah bestows His blessings upon him ten times." [Narrated by Muslim (408)].

So, invoke Allah's peace and blessings upon the master of humankind and the leader of the messengers, the intercessor whose intercession will be accepted on the Day of Judgment.

O Allah, bestow Your peace upon Muhammad and the family of Muhammad.

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Sermon Title

Establishing the Prayer

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah alone, with no partner, in glorification of His majesty, and I bear witness that Muhammad is His servant and Messenger, His intimate friend, and His chosen one from His creation. May Allah's peace and blessings be upon him and his family and Companions, and those who follow them rightly till

the Day of Judgment, and may He grant them abundant peace.

Text of the First Sermon

To proceed: Fear Allah, O servants of Allah, as He should be feared, and know that your bodies cannot bear the Hellfire.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims} [Surat Āl ‘Imrān: 102].

O servants of Allah: Islam has placed prayer in a great position and elevated its status. It is the greatest pillar of Islam after the two testimonies of faith. The Prophet (ﷺ) said:

«بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالحَجِّ، وَصَوْمِ رَمَضَانَ»

“Islam was built on five: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, Hajj, and fasting Ramadan.” [Agreed upon].

O believers: Prayer is the mother of all acts of worship and the best among righteous deeds. Therefore, it is enjoined in the texts of the Book and the Sunnah to establish and maintain it and persistently perform it at the appointed times. Allah Almighty says:

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ 238﴾

{Be mindful of the prayers, especially the middle prayer; and stand before Allah in complete devotion} [Surat al-Baqarah: 238], He also said:

﴿وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ 43﴾

{And establish prayer, give zakah, and bow [to Allah] with those who bow} [Surat al-Baqarah: 43], He said about the traits of the ones who pray:

﴿إِلَّا ٱلۡمُصَلِّينَ 22 ٱلَّذِينَ هُمۡ عَلَىٰ صَلَاتِهِمۡ دَآئِمُونَ23﴾

{except those who pray,

who are steadfast in their prayers} [Surat al-Ma'ārij: 22-23], The last commandment of the Prophet (ﷺ) before he passed away to the Highest Companion was:

«الصَّلَاةَ الصَّلَاةَ، وَمَا مَلَكَتْ أَيْمَانُكُمْ»

"Prayer, prayer, and those whom your right hands possess." [Narrated by Abu Dāwūd (5156), Ibn Mājah (2698), and Ahmad (585); Al-Albāni classified it as Sahīh (authentic)].

O servants of Allah! Prayer is the best of all deeds. The Prophet (ﷺ) was asked about which deed is best, and he said:

«الصَّلَاةُ عَلَى وَقْتِهَا»

"Prayer at its appointed time." [Narrated by Al-Bukhāri and Muslim; reported by 'Abd Allāh ibn Mas'ūd (may Allah be pleased with him)], Prayer is a river of purification and forgiveness. Abu

Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ؛ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا»

"What do you think if there were a river at the door of one of you from which he washes himself five times a day, would any of his dirt remain?" They said: "Nothing of his dirt would remain." He said: "That is like the five prayers; Allah wipes away sins thereby."" ,[Agreed upon]

O servants of Allah: Prayer is expiation for sins and misdeeds. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«الصَّلَواتُ الخَمْسُ، وَالجُمُعةُ إِلَى الجُمُعَةِ، كفَّارةٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُغْشَ الكَبَائِرُ»

“The five (daily) prayers and the Friday prayer to the next Friday prayer are expiation for the sins committed between them, unless major sins are committed.” [Narrated by Muslim (233)].

Prayer provides a person with protection and security in this world. Jundub ibn Abdullāh (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ صلَّى صَلَاةَ الصُّبْحِ؛ فَهُوَ فِي ذِمَّةِ اللَّه»

“Whoever performs the Fajr prayer will be under the protection of Allah.” [Narrated by Muslim (657)].

Prayer brings a guarantee from Allah of entering Paradise in the Hereafter. ‘Ubādah ibn as-Sāmit (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عز وجل عَلَى الْعِبَادِ، فَمَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ؛ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ»

"There are five prayers Allah Almighty has ordained upon His servants. If anyone offers them and does not neglect any of them by failing to fulfill their rights, he has a guarantee from Allah that He enters him into Paradise." [Narrated by Abu Dāwūd (425), An-Nasā’i (461), and Ibn Mājah (1401); Al-Albāni classified it as Sahīh (authentic)].

Prayer is the first thing for which a person will be held accountable on the Day of Judgment. Abu Hurayrah (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ»

"Indeed, the first of a person's deeds for which he will be held accountable on the Day of Judgment is his prayer. If it is sound, he will be safe and successful; but if it is defective, he would have fallen and lost." [Narrated by At-Tirmidhi (413), An-Nasā’i (465), and Ibn Mājah (1425); Al-Albāni classified it as Sahīh (authentic)]

O servants of Allah: Prayer is light. The Prophet (ﷺ) said:

«الصَّلَاةُ نُورٌ»

"Prayer is light." [Narrated by Muslim (223)]. Prayer provides protection from the Hellfire. The Messenger of Allah (ﷺ) said:

«لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا».

"He who prays before sunrise and before sunset will not enter the Hellfire." [Narrated by Muslim (643)] Meaning: The Fajr and Asr prayers.

Prayer protects against Kufr (disbelief) and Shirk (polytheism). Jābir ibn ʻAbdullāh (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلَاةِ»

"What stands between a man and Shirk and Kufr is the abandonment of prayer." [Narrated by Muslim (82)].

Offering the Fajr and ʻIshā' prayers in the congregation provides protection from hypocrisy. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«ليسَ صَلَاةٌ أَثْقَلَ علَى المُنَافِقِينَ مِنَ الفَجْرِ والعِشَاءِ، ولو يَعْلَمُونَ ما فِيهِما لَأَتَوْهُما وَلو حَبْوًا»

"No prayer is more burdensome for the hypocrites than the Fajr and ʻIshā' prayers. Were they to know their merit, they would come to them, even if they had to crawl." [Agreed upon].

The establishment of prayer is the criterion for determining whether or not a country is Islamic.

Anas ibn Mālik (may Allah be pleased with him) reported:

كَانَ رَسُولُ اللهِ ﷺ يُغِيرُ إِذَا طَلَعَ الْفَجْرُ، وَكَانَ يَسْتَمِعُ الأَذَانَ، فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ، وَإِلَّا أَغَارَ، فَسَمِعَ رَجُلًا يَقُولُ: الله أَكْبَرُ الله أَكْبَرُ: فَقَالَ رَسُولُ اللهِ ﷺ: «عَلَى الفِطْرَةِ» ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا الله أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا الله، فَقَالَ رَسُولُ اللهِ ﷺ: «خَرَجْتَ مِنَ النَّارِ» فَنَظَرُوا فَإِذَا هُوَ رَاعِي مِعْزىً.

The Messenger of Allah (ﷺ) used to attack the enemy at dawn, and he would listen for the Adhān. If he heard an Adhān, he would stop; otherwise, he would attack. One day he heard a man say: "Allāhu akbar, Allāhu akbar" (Allah is the Greatest). The Messenger of Allah (ﷺ) said: "You are upon the Fitrah (natural disposition, i.e., Islam)." Then, he said: "I testify that there is no god but Allah; I testify that there is no god but Allah." Thereupon, the Messenger of Allah (ﷺ) said: "You have come out of Hellfire." They looked at him and found that he was a goat herder. [Narrated by Muslim (382)]

The establishment of prayer prevents revolt against the rulers. ‘Awf ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ، قِيلَ: يَا رَسُولَ اللَّهِ، أَفَلَا نُنَابِذُهُمْ بِالسَّيْفِ؟ فَقَالَ: لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وُلَاتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ»

“The best of your leaders are those whom you love and who love you, and who invoke Allah's blessings

upon you and you invoke His blessings upon them. And the worst of your leaders are those whom you hate and they hate you, and whom you curse and they curse you." It was said: "O Messenger of Allah, should we not fight them with the sword?" He said: "No, as long as they establish prayer amongst you. And if you see something from your rulers that you dislike, then dislike his action, and do not withdraw your hand from obedience." [Narrated by Muslim (1855)].

May Allah bless the Qur'an and the Sunnah for all of us. I say these words and ask Allah's forgiveness for me and you. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Lord of the worlds. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, and his family, his Companions, and those who follow them rightly.

Text of the Second Sermon

To proceed: O servants of Allah, given the significance of prayer, Allah prescribed it upon the prophets and messengers before, and it is one of the matters agreed upon among them. An example is Ibrāhīm (peace be upon him), who supplicated to his Lord:

﴿رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٖ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ37﴾

{Our Lord, I have settled some of my offspring in a barren valley near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of the people incline towards them, and provide for them fruits, so that they may be grateful} [Surat Ibrāhīm: 37].

He has also praised Ishmael (Ismāʻīl) (peace be upon him), Allah the Almighty says:

﴿وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ صَادِقَ ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا 54 وَكَانَ يَأۡمُرُ أَهۡلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا 55﴾

{And mention in the Book [the story of] Ishmael. He was true to his promise and was a messenger and a prophet,

He used to command his people to pray and give zakah, and his Lord was well pleased with him} [Surat Maryam: 54-55].

Due to its significance, Allah Almighty enjoined it upon Esa (Jesus - peace be upon him) when he spoke as a baby in the cradle, saying:

﴿... وَأَوۡصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمۡتُ حَيّٗا﴾

{...and has enjoined upon me prayer and zakah as long as I am alive} [Surat Maryam: 31].

It is the only act of worship that was ordained from above the seven heavens, and it is obligatory for every sane adult Muslim, male or female. It is

due under all conditions, in good health and illness, during travel and residence, and in security and fear, according to people's ability.

So, observe the prayer, O Muslims, along with its conditions, pillars, and obligatory elements, and beware of neglecting it or falling short in performing it.

And obey the command of your Lord:

﴿وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ 43﴾

{And establish prayer, give zakah, and bow [to Allah] with those who bow} [Surat al-Baqarah: 43].

Our Lord, make us steadfast in prayer and those of our offspring. Our Lord, accept our supplication.

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Sermon Title

Pillars, Obligatory Acts, and Sunnah Acts of Prayer

Introduction to the First Sermon

Praise be to Allah, the Lord of the worlds. He enjoined the performance of prayer, saying:

﴿... وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلۡخَٰشِعِينَ﴾

{...It (prayer) is strenuous except for the humble} [Surat al-Baqarah: 45].

I bear witness that there is no god but Allah, alone, with no partner, the Sovereign, the Evident Truth. And I bear witness that Muhammad is His servant and Messenger. He informed that prayer is the mainstay of religion. May Allah's abundant

peace and blessings be upon him and his family and Companions and those who follow them rightly until the Day of Judgment.

Text of the First Sermon

To proceed:

O people! Fear Allah Almighty and learn the rulings of your prayer in order to perform it in the Shariah-prescribed manner. Avoid what is forbidden and innovated in prayer so that it is correct and accepted.

Prayer is a great act of worship that comprises certain words and deeds, which constitute the complete description of its performance. These words and deeds fall into three categories: pillars, obligatory elements, and Sunnahs.

As for the pillars, if a person omits any of them, intentionally or inadvertently, the prayer becomes invalid.

The obligatory elements—if a person omits any of them intentionally, the prayer becomes invalid. However, if this happens inadvertently, the prayer is not invalidated, and he should make up for it by performing the prostration of forgetfulness.

The Sunnahs—the prayer does not become invalid by omitting them, intentionally or inadvertently, although this detracts from the perfect manner of its performance. The Prophet (ﷺ) used to offer the prayer in a complete way, along

with its pillars, obligatory elements, and Sunnahs, he said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

"Pray as you have seen me pray." [Agreed upon its authenticity; reported by Mālik ibn al-Huwayrith (may Allah be pleased with him)].

His Companions, who prayed behind him, related to us the description of his prayer in the Hadīths narrated from them, as if we were witnessing it ourselves. So, may Allah be pleased with them and grant them the best reward on behalf of Islam and all Muslims.

The pillars of prayer are fourteen:

First pillar: Standing in the obligatory prayers. If a person performs an obligatory prayer while sitting whilst being able to stand, his prayer is invalid, by consensus, based on the verse that reads:

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ 238﴾

{Be mindful of the prayers, especially the middle prayer; and stand before Allah in complete devotion} [Surat al-Baqarah: 238].

The Prophet (ﷺ) said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا».

“Pray standing; if you cannot, then pray sitting.”

The verse and the Hadīth indicate that it is an obligation to stand in the obligatory prayers if one has the ability to do so. This refers to standing

upright. If he lowers his head to the extent that he appears to be Rukū‘ (bowing), his prayer is not valid.

However, if he lowers his head a little, his prayer does not become invalid. This, however, is not appropriate. ‘Umar (may Allah be pleased with him) saw a man lowering his head in prayer, and he said to him: "O you, raise your head, for humility lies in the hearts, not the necks." [Reported by Abu Nu‘īm in "Al-Hilyah" (7/71) from Sufyān ath-Thawri, who related a similar meaning].

Second pillar: The Takbīr of Ihrām. This is to say while standing upright and facing the Qiblah: Allahu Akbar (Allah is the Greatest).

It means: Allah is more Majestic and Greater than anyone great or majestic, and He is far Exalted above all defects and deficiencies.

The wisdom behind opening the prayer with Takbīr is to feel the greatness of Allah while standing before Him. Thus, the praying person will be in a state of humility and shyness toward Him, and his heart will not be distracted by anything away from his Lord.

It is called the Takbīr of Ihrām because it makes what was permissible before it, like talking, eating, etc., Harām (forbidden). When a person makes Takbīr and commences the prayer, he is forbidden from the words and deeds that are not part of the prayer.

He raises his hands in the opening Takbeer; based on the statement of Ibn ‘Umar (may Allah be pleased with them):

«كَانَ رَسُولُ ٱللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ يُكَبِّرُ»

'Whenever the Messenger of Allah (ﷺ) stood for prayer, he would raise his hands up to the level of his shoulders and then say Takbīr.' [Agreed upon].

The third pillar: Reciting Surat al-Fātihah in every Rak‘ah, based on the Hadīth that reads:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ»

"The prayer of the one who did not recite the Opening of the Book (Surat al-Fātihah) is invalid." [Agreed upon; reported by ‘Ubādah ibn as-Sāmit].

Both the Imām and those praying individually must recite it, and it is more cautious for those praying behind the Imām to recite it in the quiet prayers and during the silence of the Imām in the aloud prayers.

The fourth pillar: The Rukū in every Rak‘ah, based on the verse that reads:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ...﴾

{O you who believe, bow down and prostrate...} [Surat al-Hajj: 77].

This is also based on the practice of the Messenger of Allah (ﷺ) and his statement:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

"Pray as you have seen me pray." [Agreed upon].

Rukū‘ in the Arabic language means: bowing.

The Shariah-prescribed Rukū‘ is to bow down until a person's palms reach his knees, and he stretches his back in a straight position, with his head in parallel to his back, neither higher nor lower. Indeed, when the Prophet (ﷺ) made Rukū‘, he would straighten his back to the extent that if water was poured on it, it would remain still. [Narrated by Ibn Mājah (719); Al-Albāni classified it as Sahīh (authentic)].

And it is narrated in the Two Sahīh Collections:

«إِذَا رَكَعَ لَمْ يَرْفَعْ رَأْسَهُ، وَلَمْ يُصَوِّبْهُ، وَلٰكِنْ بَيْنَ ذٰلِكَ».

"When he bowed, he neither raised his head nor lowered it, but kept it in between."

Some people violate this rule, and you see them raising their heads in Rukū‘ or lowering them down.

The fifth pillar: Rising from Rukū‘ and standing upright like his state before Rukū‘, based on the Prophet's statement:

«ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا»

"Then rise until you stand upright." [Agreed upon; reported by Abu Hurayrah].

Also because he (ﷺ) did that and then continued to do so, and he said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

"Pray as you have seen me pray."

The sixth pillar: Prostration. It is to place seven limbs on the ground: the forehead along with the nose, the hands, the knees, and the tips of the feet. Each of these limbs must touch its place in prostration, whether directly on the ground or a floor covering or prayer mat. He must not stretch his body so much that he appears like someone lying on the ground, as some people do today in an affected way. Some of them put their heads forward too much and put their feet back too far, to the point that they may annoy the people in the row in front of them and the row behind. This falls under reprehensible immoderation, which was forbidden by the Prophet (ﷺ).

O servants of Allah! Indeed, prostration is the greatest pillar of prayer, as a servant humbles himself before his Lord and places his most dignified limbs—the forehead and the nose—on the place trodden by feet. Hence, the one who prostrates becomes closest to his Lord, where he shows complete submission to Him. Supplication in this position is more likely to be accepted; so, pay attention to it. The Prophet (ﷺ) is authentically reported to have said:

«وَإِذَا سَجَدْتُمْ فَاجْتَهِدُوا فِي الدُّعَاءِ؛ فَإِنَّهُ قَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ»

"And when you prostrate, strive in supplication, for it is more likely that your supplication will be answered." [Narrated by Muslim (479)]

The seventh and eighth pillars: Rising from prostration and sitting between the two prostrations, for ‘Ā’ishah (may Allah be pleased with her) reported:

«كَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَاعِدًا»

"When the Prophet (ﷺ) raised his head from prostration, he would not prostrate until he sat upright." [Narrated by Muslim (498)].

The ninth pillar: Tranquility in all the actions of prayer. This is to remain still for as long as needed to say the obligatory Dhikr, with each limb settled in its place. Whoever fails to actualize tranquility, the Messenger of Allah (ﷺ) informed that he has not prayed, and he is described as someone who performs his prayer badly. The Prophet (ﷺ) ordered such a person to repeat his prayer, saying to him:

«صَلِّ، فَإِنَّكَ لَمْ تُصَلِّ»

"Pray, for indeed you have not prayed." [Agreed upon; reported by Abu Hurayrah].

Hudhayfah saw someone who had not completed his Rukū‘ or prostration, and he said to him:

«مَا صَلَّيْتَ، وَلَوْ مِتَّ مِتَّ عَلَى غَيْرِ الفِطْرَةِ الَّتِي فَطَرَ اللَّهُ عَلَيْهَا مُحَمَّدًا ﷺ»

“You have not prayed; and if you were to die, you would die upon something other than the Fitrah (sound human nature) upon which Allah created Muhammad (ﷺ)" [Narrated by Al-Bukhāri (791)].

The Prophet (ﷺ) informed that offering the prayer 'pecking' is one of the traits of the hypocrites.

A Muslim should be heedful of that and should beware of praying in a way that is actually not praying.

The tenth and eleventh pillars: The last Tashahhud and the sitting for it, based on the Prophet's Hadīth:

«إِذَا قَعَدَ أَحَدُكُمْ فِي صَلَاتِهِ، فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ ٱللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ ٱللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

"When one of you sits in his prayer, let him say: At-tahiyyātu lillāhi, wa as-salawātu, wa at-tayyibāt. As-salāmu ʻalayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu ʻalayna wa ʻala ʻibādillāhi as-sālihīn. Ash-hadu an lā ilāha illa Allah, wa ash-hadu anna Muhammadan ʻabduhu wa rasūluh (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger)." [Agreed upon].

The twelfth pillar: Invoking Allah's peace and blessings upon the Prophet (ﷺ) in the last Tashahhud; this is to say:

«اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

"Allāhumma salli ʻala Muhammadin wa ʻala āli Muhammadin kama sallayta ʻala āli Ibrāhīma, innaka Hamīdun Majīd. Wa bārik ʻala Muhammadin wa ʻala āli Muhammadin kama bārakta ʻala āli Ibrāhīma, innaka Hamīdun Majīd" (O Allah, exalt the mention of Muhammad and the family of Muhammad, as You exalted the mention of the family of Abraham; indeed, You are Praiseworthy, Glorious; and bestow Your blessings upon Muhammad and the family of Muhammad, as You bestowed Your blessings upon the family of Abraham; indeed, You are Praiseworthy, Glorious).

This was ordered to be said by the Prophet (ﷺ) when he was asked about "how to invoke Allah's peace and blessings upon you?" He said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ».

"Say: Allāhumma salli ʻala Muhammad (O Allah, exalt the mention of Muhammad)."

The thirteenth pillar: Observing the correct order of these pillars in the way practiced by the Prophet (ﷺ) in his prayer; as he said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

"Pray as you have seen me pray."

Also, the Prophet (ﷺ) taught the prayer to the one who prayed in the wrong order, as indicated by the word "then."

The fourteenth pillar: The two Taslīms. To say, as he turns his head to the right, "Assalāmu ‘alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you) and to say the same on the left. This is the conclusion of prayer and the sign of its end, for the Prophet (ﷺ) said:

«وَتَحْلِيلُهَا التَّسْلِيمُ»

'And its termination is the Taslīm' [Narrated by Abu Dāwūd (61), At-Tirmidhi (3), Ibn Mājah (275), and Ahmad (1006); Al-Albāni classified it as Sahīh (authentic)].

In another narration:

«وَخِتَامُهَا التَّسْلِيمُ».

"And its conclusion is Taslīm."

This is an invocation for peace with which the Imām, those praying behind him, and those praying individually supplicate for themselves and for the angels present, thereby intending to exit the prayer and returning to the permissibility of the things made forbidden for them during prayer, like speaking and other things.

O servants of Allah! In case a person leaves one of these pillars; if it is the Takbīr of Ihrām, his prayer has not validly started; and if it is some other pillar than the Takbīr of Ihrām and he has left it

intentionally, his prayer is invalidated. However, if he leaves it inadvertently, and he remembers it before beginning the recitation of the next Rak'ah, he should return and perform it and what comes after it; however, if he does not remember it except after beginning the recitation of the next Rak'ah, the Rak'ah in which the pillar was abandoned will be void and the next Rak'ah will take its place. He is to complete his prayer and then offer the prostration of forgetfulness before Taslīm. If he does not remember the missed pillar except after the Taslīm, it is considered as if he has left out a complete Rak'ah. If no long interval has passed after the Taslīm, he is to perform a Rak'ah and offer the prostration of forgetfulness; but if a long interval has passed, or his ablution has been nullified, he is to repeat the entire prayer.

O believers: These are the pillars of prayer and the essential elements upon which its structure rests. Prayer without them is invalid if one has the ability to perform them. However if a person is unable to perform any of them completely, he must do as much of it as he can. Allah the Almighty says:

﴿... فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ...﴾

{...So fear Allah as much as you can...} [Surat at-Taghābun: 16].

Moreover, the Prophet (may Allah's peace and blessings be upon him) said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ»

"Pray standing; if you cannot, then sitting; if you cannot, then lying on your side." [Narrated by Al-Bukhāri: 1117]

If a person is unable to perform Rukū‘ and prostration, he can lower his head, lowering it in prostration more than in Rukū‘. Whoever is unable to recite Surat al-Fātihah can instead praise Allah, proclaim His greatness, and declare His oneness and then offer Rukū‘, as the Prophet (ﷺ) said:

«إِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ، وَإِلَّا فَاحْمَدِ اللَّهَ وَكَبِّرْهُ وَهَلِّلْهُ، ثُمَّ ارْكَعْ»

"If you memorize something of the Qur’an, you should recite it; otherwise, praise Allah, proclaim His greatness, and declare His oneness, and then offer Rukū‘." [Narrated by Abu Dāwūd (861) and At-Tirmidhi (302); Al-Albāni classified it as Sahīh (authentic)].

A man came to the Prophet (ﷺ) and said:

«إِنِّي لَا أَسْتَطِيعُ أَنْ آخُذَ شَيْئًا مِنَ القُرْآنِ، فَعَلِّمْنِي مَا يُجْزِئُنِي؟» قال: «قُلْ: سُبْحَانَ اللَّهِ، وَالحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

"I cannot learn anything of the Qur’an. So, teach me something that will be sufficient for me in place of it." He said: "Say: Subhān Allah, wa al-hamdulillāh, wa lā ilāha illa Allah, wa Allāhu akbar, wa la hawla wa la quwwata illa billāh (Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is the Most Great; there is no power or strength except through Allah)." [Narrated by Abu Dāwūd (832),

An-Nasā'i (924), and Ahmad (19161); Al-Albāni classified it as Sahīh (authentic)].

This applies in the case of someone who cannot learn it or find anyone to teach him. As for a person who can learn Surat al-Fātihah, he is obligated to learn it, along with what is easy for him from other verses of the Qur'an. We know from this that prayer does not cease to be obligatory under any condition. Rather, a Muslim must perform the prayer according to his ability.

So, fear Allah, O servants of Allah, and be careful to perform your prayer in the Shariah-prescribed manner in order to straighten the mainstay of Islam. The second of its pillars after the two testimonies. Indeed, he who has no prayer has no religion, and he who does not fulfill the conditions, pillars, and obligatory elements of prayer, according to his ability, his prayer is invalid.

May Allah guide us to beneficial knowledge and righteous deeds and endow all of us with sincerity and acceptance.

I seek refuge with Allah from the accursed Satan:

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ 238 فَإِنۡ خِفۡتُمۡ فَرِجَالًا أَوۡ رُكۡبَانٗاۖ فَإِذَآ أَمِنتُمۡ فَٱذۡكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ 239﴾

{Be mindful of the prayers, especially the middle prayer; and stand before Allah in complete devotion,

If you are in danger, then pray while walking or riding. But when you are safe, remember Allah as He taught you what you did not know} [Surat al-Baqarah: 238-239].

May Allah bless me and you via the noble Qur'an.

Introduction to the Second Sermon

Praise be to Allah, the Lord of the worlds. He has obligated prayer upon the believers at specific times. I bear witness that there is no god but Allah, alone, with no partner, and that we devote the religion sincerely to Him. And I bear witness that Muhammad is His servant and Messenger, the truthful, sincere, and trustworthy one. May Allah's abundant peace and blessings be upon him and his family and Companions and those who follow them rightly till the Day of Judgment.

Text of the Second Sermon

To proceed:

O people! Fear Allah Almighty, for indeed fear of Him (God-consciousness) is the means of obtaining beneficial knowledge. Allah the Almighty says:

﴿... وَٱتَّقُواْ ٱللَّهَۖ وَيُعَلِّمُكُمُ ٱللَّهُۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ﴾

{...So fear Allah, for it is Allah Who teaches you, and Allah is All-Knowing of everything} [Surat al-Baqarah: 282].

We have previously talked about the pillars and rulings of prayer, and we will now talk about the obligatory elements of prayer and its Sunnahs.

There are eight obligatory elements of prayer, namely: all Takbīrs apart from the Takbīr of Ihrām... as for the Takbīr of Ihrām, it is a pillar, as mentioned earlier.

And saying: Sami'a Allahu liman hamidah (Allah hears he who praises Him) by the Imām and those praying individually. As for those who pray behind the Imām, they do not say it.

Saying: Rabbana wa laka al-hamd (Our Lord, praise be to You) by everyone after rising from Rukū'.

Saying: Subhān rabbi al-'azhīm (Glory be to my Lord, the Majestic) in Rukū'.

Saying: Subhān rabbi al-a'la (Glory be to my Lord, the Most High) in prostration.

Saying: Rabbi ighfir li (My Lord, forgive me) between the two prostrations.

As well as the first Tashahhud along with sitting for it. It is to say: At-tahiyyātu lillāh... to ashhadu an lā ilāha illa Allah wa ashhadu anna Muhammadan 'abduhu wa rasūluh (All greetings are due to Allah... I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger).

Whoever intentionally leaves one of these obligatory elements, his prayer becomes invalid. However if he leaves it out forgetfully, he is required to perform the prostration of forgetfulness in its place. Apart from the mentioned

pillars and obligatory elements, there are Sunnahs of words and deeds whose abandonment, intentional or unintentional, does not invalidate prayer. Performing them, however, makes prayer better and more complete.

The verbal Sunnahs are numerous: such as the opening invocation, seeking refuge in Allah, mentioning the name of Allah, saying 'ameen', and reciting verses of the Qur'an after Surat al-Fātihah in the Fajr prayer and in the first two Rak'ahs in the Zhuhr, Asr, Maghrib, and Ishā' prayers; what is said in addition to glorifying Allah once during Rukū' and prostration; what is said in addition to the one time of saying "Rabbi ighfir li" (My Lord, forgive me) between the two prostrations; and saying in the last Tashahhud before Taslīm: Allāhumma inni a'ūdhu bika min 'adhābi jahannam wa min 'adhāb al-qabr wa min fitnat al-mahya wa al-mamāt wa min fitnat al-masīh ad-dajjāl (O Allah, I seek refuge with You from the punishment of Hellfire, the punishment of the grave, the trials of life and death, and the trial of the Anti-Christ), along with any supplication a person may want to make.

There are numerous Sunnahs of actions, and they include: raising one's hands upon the Takbīr of Ihrām, Rukū', and rising from Rukū'; placing the right hand upon the left on the chest or below the navel in the position of standing; looking toward the place of prostration; placing the hands on the

knees during Rukū‘, and stretching the back leveled and keeping the head in a straight position in Rukū‘; and keeping the stomach away from the thighs, the thighs away from the legs, and the arms away from the sides during prostration—in addition to other Sunnahs of words and actions, which amount to forty-five Sunnahs or more.

However, a person should not go to extremes in performing the Sunnahs until they become like obligations, or act immoderately regarding the manner of their performance until they deviate from the legislated way of perfuming it, as we see some people do. Such situations included, for example, someone who combines his hands over the opening of his throat while standing instead of putting them over his chest or below his navel, and he lowers his head close to Rukū‘; and when he prostrates, he extends his feet backward and his head forward till he becomes like someone lying on the ground; and when he stands in prayer, he spreads his legs to the right and left so much that he takes up the space of two men and disturbs those next to him. Some of them are so strict about the Sutrah (a barrier in front of a praying person) that they fail to stand in the row to perform the regular supererogatory prayer and go to another place to look for a Sutrah, thus missing the place that may be better than obtaining a Sutrah, such as by being close to the Imām in the first row. There are other

forms of strictness in doing some of the Sunnahs that may make them deviate from their prescribed manner or lead to missing out on some other better Sunnahs.

What is required is to act moderately and uprightly, without negligence or going to extremes, and to do this according to the Qur'an and the Sunnah.

The best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ), and the most evil matters are those newly introduced in the religion.

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Sermon Title

The Congregational Prayer is a Sign of Imān

Introduction to the First Sermon

Praise be to Allah, Who has prescribed the prayer for the believers at specific times and commanded it to be established, observed, and performed with the Muslim congregation.

I praise Him for His favors and give thanks to Him for His abundant bounty and generosity. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him, his family, and Companions and those who adhere to his Sunnah and follow his path until the Day of Judgment.

Text of the First Sermon

To proceed: O Muslims! Fear Allah in Whom you believe, and fear Him with regard to these five prayers. You are entrusted with them and will be questioned about them. They are the first thing which you will be held accountable for.

Perform them at the times your Lord has appointed, for they are the obligation which your Lord has prescribed upon you from above seven heavens and it was the last instruction given by your Prophet (ﷺ) when he was departing from this life. Prayer is the mainstay of the religion and the proof of Imān (faith). Whoever observes its rights in full, Allah will observe his right in full, and whoever gives it even a little less than its due right, then you know what Allah says about those who defraud.

O servants of Allah! Texts of the Book and the Sunnah point to the obligation of the congregational prayer. Allah the Almighty says:

﴿وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ 43﴾

{And establish prayer, give zakah, and bow [to Allah] with those who bow} [Surat al-Baqarah: 43].

Ibn Sa'di (may Allah have mercy upon him) said in his Tafsīr: That means: Pray with those who pray. This implies a command to pray in congregation and denotes that this is an obligation.

Allah the Almighty says:

﴿وَإِذَا كُنتَ فِيهِمۡ فَأَقَمۡتَ لَهُمُ ٱلصَّلَوٰةَ فَلۡتَقُمۡ طَآئِفَةٞ مِّنۡهُم مَّعَكَ وَلۡيَأۡخُذُوٓاْ أَسۡلِحَتَهُمۡۖ فَإِذَا سَجَدُواْ فَلۡيَكُونُواْ مِن وَرَآئِكُمۡ وَلۡتَأۡتِ طَآئِفَةٌ أُخۡرَىٰ لَمۡ يُصَلُّواْ فَلۡيُصَلُّواْ مَعَكَ وَلۡيَأۡخُذُواْ حِذۡرَهُمۡ وَأَسۡلِحَتَهُمۡۗ...﴾

{When you [O Prophet] are among them and lead them in prayer, let a group of them stand [in prayer] with you, carrying their weapons. When they have completed their prostration, let them take their positions in the rear. Then let the other group that has not yet prayed join you in prayer, keeping vigilant and carrying their arms...} [Surat an-Nisā': 102].

This is one of the clearest verses that indicates the obligation of the congregational prayer and the sinfulness of those who fail to attend it. Despite the Muslims being in a state of war and fear of their enemies, Allah Almighty enjoins them to offer the congregational prayer. Moreover, our Almighty Lord does not regard the first congregation to be enough; rather, the second congregation must also pray with the Imām. So what about those who neglect the congregational prayer while in a state of security and comfort?

Shaykh Ibn 'Uthaymīn (may Allah have mercy upon him) said: "It is derived from the verse that the congregational prayer is a duty upon every individual, given His words: {let a group of them stand [in prayer] with you} and His words: {Then let the other group that has not yet prayed join you in prayer.} If it were a collective obligation, He

would consider the first group sufficient. As the second group was commanded to perform the prayer in congregation, this indicates that it is an individual obligation."

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْتَطَبَ، ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفُ إِلَى رِجَالٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ»

"By the One in Whose Hand my soul is, I had almost intended to order firewood to be collected and then order for the prayer to be established, and appoint a man to lead the people in prayer, and then I would go to the people who are not attending the prayer and burn their houses upon them. By the One in Whose Hand my soul is, if one of them knew that he would receive a bone covered with meat or two pieces of meat present in between two ribs, he would attend the 'Ishā' prayer." [Agreed upon].

O Muslims: The congregational prayer brings abundant rewards and great benefits that are apparent to those who contemplate them and are clear to those who seek them. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ، فَأَحْسَنَ الْوُضُوءَ. ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لا يُخْرِجُهُ إِلا الصَّلاةُ لَمْ يَخْطُ خَطْوَةً إِلا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ خَطِيئَةٌ. فَإِذَا

صَلَّى لَمْ تَزَلْ الْمَلائِكَةُ تُصَلِّي عَلَيْهِ، مَا دَامَ فِي مُصَلاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، وَلا يَزَالُ فِي صَلاةٍ مَا انْتَظَرَ الصَّلاة»

"The reward of a man's prayer in congregation is twenty-five times greater than that of the prayer he offers in his house or market. That is because if he performs ablution thoroughly and then sets out for the mosque with the sole intention of praying, he will not take a step except that he is raised one degree thereby, and one sin is removed from his record thereby. Then, when he has offered his prayer, the angels keep on supplicating Allah for him as long as he is in his place of prayer, (saying): 'O Allah, bestow Your blessings upon him; O Allah, forgive him; O Allah, have mercy upon him.' He is considered to be in prayer as long as he is waiting for prayer." [Narrated by Al-Bukhāri and Muslim]

’Ubayy ibn Ka‘b (may Allah be pleased with him) reported:

كَانَ رَجُلٌ لا أَعْلَمُ رَجُلًا أَبْعَدَ مِنَ المَسْجِدِ مِنْهُ، وَكَانَ لاَ تُخْطِئُهُ صَلاَةٌ، فَقِيلَ لَهُ: لَوِ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظَّلْمَاءِ وَفِي الرَّمْضَاءِ؟ فَقَالَ: مَا يَسُرُّنِي أَنَّ مَنْزِلِي إِلَى جَنْبِ المَسْجِدِ إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَايَ إِلَى المَسْجِدِ وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ جَمَعَ اللهُ لَكَ ذلِكَ كُلَّهُ»

There was a man about whom I did not know anyone who lived farther from the mosque than him, and he never missed a prayer. It was said to him: "If only you would buy a donkey so that you could ride it in the darkness and the scorching heat." He said: "I do not like that my house be near the mosque, for I want the steps I take to the

mosque and back from it to my family to be recorded for me (as reward)." Upon this, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Verily, Allah has gathered all of that for you." [Narrated by Muslim (663)].

O servants of Allah... Part of the significance and merit of the congregational prayer is manifested by the fact that the Prophet (ﷺ) encouraged the performance of prayer in congregation, especially the Fajr and 'Ishā' prayers. 'Uthmān ibn 'Affān (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«مَنْ صَلَّى العِشَاءَ فِي جَمَاعَةٍ، فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ في جَمَاعَةٍ، فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ»

"Whoever performs the 'Ishā' prayer in congregation, it is as if he has prayed for half the night, and whoever performs the Fajr prayer in congregation (as well), it is as if he has prayed for the whole night." [Narrated by Muslim (656)].

Moreover, the Prophet (ﷺ) pointed out that the levels in Paradise are attained by frequently going to the mosques for the performance of the obligatory prayers. Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«مَنْ غَدَا إِلَى المَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللهُ لَهُ في الجَنَّةِ نُزُلًا كُلَّمَا غَدَا أَوْ رَاحَ»

"Whoever goes to the mosque in the morning or in the evening, Allah prepares an honorable abode

with good hospitality for them in Paradise, every time they go to the mosque, in the morning or in the evening." [Narrated by Al-Bukhāri and Muslim].

O believers! Listen to the words of one of the Companions of our Prophet (ﷺ), which provide a lesson for those who learn and a deterrence for those who take heed. 'Abdullāh ibn Mas'ūd (may Allah be pleased with him) said:

«مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى، وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ، ثُمَّ يَعْمِدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ، إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً، وَرَفَعَهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا سَيِّئَةً، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ نِفَاقُهُ، وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ»

"Whoever would like to meet Allah tomorrow as a Muslim, let him regularly attend these prayers where the Adhān for them is made, for Allah prescribed for your Prophet (ﷺ) the ways of guidance, and they (the prayers) are part of those ways of guidance. If you were to pray in your houses like this one who failed to attend (the congregational prayer) and prayed at home, you would be forsaking the Sunnah of your Prophet, and if you were to forsake the Sunnah of your Prophet, you would go astray. No man purifies himself well and then goes to one of these mosques except that Allah records for each step he takes a good deed, raises him a degree thereby, and removes a sin

from him thereby. I remember when none of us would fail to attend the prayer except a hypocrite known for hypocrisy. I would see a man coming supported by two others until he would be made to stand in the row." [Narrated by Muslim (654)]

I said what you heard, and I ask Allah's forgiveness for me and you. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Lord of the worlds. He has prescribed prayer as a source of comfort and upliftment for the believers. May Allah's peace and blessings be upon the one sent as mercy to humankind and upon his family, Companions, and followers—abundant blessings that endure until the Day of Judgment.

Text of the Second Sermon

To proceed:

O believers! The righteous predecessors (may Allah have mercy upon them) devoted great attention to the congregational prayer. They would leave their work and close their shops for its performance. Zayd ibn Khālid al-Juhani (may Allah be pleased with him) reported:

«كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ المَغْرِبَ، وَنَنْصَرِفُ إِلَى السُّوقِ...»

"We used to offer the Maghrib prayer with the Prophet (ﷺ) then leave for the market..." [Narrated

by Ahmad (17029), Ibn Abi Shaybah (1/329), and At-Tabarāni in "Al-Kabīr" (5259); it is Sahīh (authentic) due to the other corroborating narrations].

It indicates that they used to cease work in the market till after the prayer.

During the caliphate of ‘Umar (may Allah be pleased with him), a Bedouin came with camels and other items to the market. He arrived while the people were in the mosques; he said: "The people finished their prayer, and then went out to their marketplaces." [Narrated by Ibn Abi ad-Dunya in "Islāh Al-Māl" (p.75)].

This indicates that they stopped buying and selling at the time of the prayer and headed to the mosques. This was the situation of the society during the era of the Rightly-guided Caliphs (may Allah be pleased with them).

Ibn ‘Umar (may Allah be pleased with him and his father) reported: "That he was in the market when the Iqāmah for prayer was proclaimed, and so they closed their shops and entered the mosque. Ibn ‘Umar said: This verse was revealed about them: {Men who are not distracted by buying or selling from the remembrance of Allah, or from performing prayer or giving Zakah. They fear a Day when hearts and eyes will be petrified.} [Surat an-Nūr: 37]" [Tafsīr At-Tabari (18/113)].

‘Amr ibn Dinār reported: "I was with Sālim ibn 'Abdullāh, and we were on our way to the mosque. We passed by the market of Madīnah, and the people had gone for prayer and covered their belongings. Sālim looked at their belongings and saw that there was no one with them. Thereupon, he recited this verse: {Men who are not distracted by buying or selling from the remembrance of Allah.} Then he said: Those are these people."

Al-Hasan (may Allah have mercy upon him) said: "By Allah, they used to trade in the markets, and when one of the rights of Allah became due, they would begin with the right of Allah until they fulfilled it, and then they would return to their trade."

Matar al-Warrāq (may Allah have mercy upon him) said: "Indeed, they would buy and sell, but when one of them heard the Adhān while his scale was in his hand, he would put it down and go for the prayer."

The righteous predecessors (may Allah have mercy upon them), the earlier members of this Ummah, and their followers attached great significance to prayer, paid attention to congregational prayer, and would stop working and buying and selling in order to attend it in the mosques and perform it with the Muslim congregation.

O Allah, we ask You for beneficial knowledge and righteous deeds.

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Sermon Title

The Danger of Abandoning Prayer

Introduction to the First Sermon

Praise be to Allah, Who has perfected the religion for us, completed His favor upon us, and made our nation the best Ummah, and who He has sent to us a Messenger from among ourselves, reciting His verses to us, purifying us, and teaching us the Book and Wisdom. I praise Him for His abundant blessings. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that our Prophet and leader Muhammad is His servant and Messenger, whom the Lord of the worlds has sent as a mercy. May Allah's enduring peace and blessings be upon him and his family and Companions.

Text of the First Sermon

To proceed.. O Muslims

Fear Allah, for indeed fear of Him is the best gain and obedience to Him is the highest affiliation:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims} [Surat Āl ‘Imrān: 102].

O Muslims

Allah has bestowed upon you abundant favors and great blessings, in which you are basking and being encompassed. The best and greatest blessing ever is: Islam and Imān (faith). Allah Almighty says:

﴿يَمُنُّونَ عَلَيۡكَ أَنۡ أَسۡلَمُواْۖ قُل لَّا تَمُنُّواْ عَلَيَّ إِسۡلَٰمَكُمۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيۡكُمۡ أَنۡ هَدَىٰكُمۡ لِلۡإِيمَٰنِ إِن كُنتُمۡ صَٰدِقِينَ 17﴾

{They think that they have done you a favor by embracing Islam. Say, "Do not consider your Islam as a favor to me. Rather, it is Allah Who has done you a favor by guiding you to faith, if you are truthful} [Surat al-Hujurāt: 17] So, praise Allah for His blessings upon you and give thanks to Him for His guidance to you, as He has made you the best Ummah produced for humankind and He guided you to the key elements of this religion in which there is no ambiguity.

Verily, one of its most apparent key elements, greatest rituals, and most beneficial treasures is prayer, the second of the pillars and great foundations of Islam. After the two testimonies of Imān, it is the most emphatic obligation, acts of worship to be offered, the most sublime worship, and the most useful merchandise. Whoever preserves it has preserved his religion, and whoever neglects it will be more likely to neglect other matters. It is the mainstay of the religion and the head of the trust. The Prophet (ﷺ) said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ»

"The head of the matter is Islam, and its mainstay is prayer." [Narrated by At-Tirmidhi (2616), Ibn Mājah (3973), and Ahmad (22069); Al-Albāni classified it as Sahīh (authentic)], Allah has made it a delight to the eyes and a refuge for the sad. Whenever something distressed the Messenger of Allah (ﷺ), he would turn to prayer. [Narrated by Ahmad (23299) and Abu Dāwūd (1319); Al-Hāfizh Ibn Hajar classified it as Hasan (sound)], He used to say:

«وُجِعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

"My comfort that has been provided for me is the prayer." [Narrated by An-Nasā'i (3940) and Ahmad (14037); Al-Albāni classified it as Sahīh (authentic)]

And he used to call out:

«يَا بِلَالُ، أَرِحْنَا بِالصَّلَاةِ»

"O Bilāl, give us comfort by the prayer." [Narrated by Abu Dāwūd (4985) and Ahmad (23088); Al-Albāni classified it as Sahīh (authentic)], It was the source of the Prophet's pleasure and the bliss and comfort of his heart.

It is the best thing a person should turn to during any trouble and the most appropriate act in every difficult situation. It comprises submissiveness, subservience, standing in desperate need, supplication and laudation, praise and glorification,

and humiliation before Allah, the Most High, the Praiseworthy. The Messenger of Guidance (ﷺ) said:

«إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ»؛

"When one of you is in prayer, he communicates privately with his Lord." [Agreed upon].

O Muslims:

Prayer is the best means of preserving security and eliminating out crime, and the most effective method of teaching chastity and virtue:

﴿...وَأَقِمِ ٱلصَّلَوٰةَۖ إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۗ وَلَذِكۡرُ ٱللَّهِ أَكۡبَرُۗ...﴾

{...and establish prayer, for indeed prayer restrains one from immoral acts and wickedness. Indeed, the remembrance of Allah is of greater merit...} [Surat al-'Ankabūt: 45].

It is the root of success and the key to triumph, and the first thing about which a person will be questioned on the Day of Judgment; if it is sound, he will be successful and prosper; and if it is corrupt, he will be in disappointment and loss. Regular observance of prayer is a sign of truthfulness and Imān, and neglect of it indicates disappointment and loss. Its way is well-known and designated. Whoever observes it, it will be a light, proof, and salvation for him on the Day of Resurrection; otherwise, he will have no light, proof, or salvation, and on the Day of Judgment he will be with Qārūn (Korah), Pharaoh, Hamān, and 'Ubayy ibn Khalaf.

Whoever observes these five prayers—their Rukū‘ (bowing), prostration, and their prescribed times—and believes that they are truly from Allah, Paradise will be guaranteed for him.

They are divine gifts, mercy, and blessings. With them, sins are expiated, ranks are elevated, and good deeds are multiplied. The Messenger of Guidance (ﷺ) said:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ؛ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ، قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا»؛

"Tell me, if there were a river at the door of one of you in which he bathes five times a day, would any of his dirt remain?" They said: "Nothing of his dirt would remain." He said: "That is like the five prayers, by which Allah wipes out sins." [Narrated by Al-Bukhāri and Muslim].

It is an act of worship that radiates hope amid layers of darkness, saves those who are falling into the path of misguidance, and lifts the miserable from the depths of their misery and the desperate from the depths of their despair to the path of salvation and life:

﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ١١٤﴾

{Establish prayer at the two ends of the day and in the early hours of the night. Indeed, good deeds

erase evil deeds. This is a reminder for those who are mindful} [Surat Hūd: 114].

O Muslims:

It is shameful to find neglect of this great prayer prevalent among many Muslims. Some of them abandon it altogether, while others perform some prayers and neglect the rest. Its significance has decreased in this era, and its abandonment has increased; the people who perform it have declined in number, and those who neglect it are on the rise. Az-Zuhri (may Allah have mercy upon him) said: "I visited Anas ibn Mālik (may Allah be pleased with him) in Damascus while he was weeping. I said to him: 'What makes you weep?' He said: 'I do not know anything of what I knew during the lifetime of the Messenger of Allah (ﷺ) except this prayer, and this prayer has been lost.'" [Narrated by Al-Bukhāri (530)].

O Muslims:

One of the gravest major sins and the most serious crimes is the intentional abandonment of prayer and its performance outside its appointed time out of laziness and negligence. The Prophet (ﷺ) said:

«العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمْ الصَّلَاةُ؛ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»؛

"The covenant between us and them is the prayer; so whoever abandons it has disbelieved." [Narrated by At-Tirmidhi (2621), An-Nasā'i (463), Ibn Mājah

(1079), and Ahmad (22987); Al-Albāni classified it as Sahīh (authentic)], And the Prophet (ﷺ) said:

«بَيْنَ الرَّجُلِ وَبَيْنَ الكُفْرِ تَرْكُ الصَّلَاةِ»؛

"What stands between a man and Kufr (disbelief) is the abandonment of prayer." [Narrated by Muslim (82)].

Missing a prayer is like the disaster of losing one's money and property and the loss of one's wife, sons, and daughters. The Prophet (ﷺ) said:

«مَنْ فَاتَتْهُ صَلَاةٌ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ»؛

"Whoever misses a prayer, it is as if he has lost his family and wealth." [Agreed upon; reported by Nawfal ibn Mu'āwiyah ad-Daylami (may Allah be pleased with him)].

Allah's wrath and displeasure descend upon the one who abandons prayer. The Prophet (ﷺ) said:

«مَنْ تَرَكَ الصَّلَاةَ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ»؛

"Whoever abandons prayer will meet Allah while He is displeased with him." [Narrated by At-Tabarāni (11782), Ad-Diyā' in "Al-Mukhtārah" (100), and Al-Bayhaqi (3835); Al-Hāfizh As-Sakhāwi classified it as Hasan (sound)], And Allah the Almighty says:

﴿...وَمَن يَحۡلِلۡ عَلَيۡهِ غَضَبِي فَقَدۡ هَوَىٰ﴾

{...for anyone upon whom My wrath befalls is perished} [Surat Taha: 81], 'Abdullāh ibn Shaqīq (may Allah have mercy upon him) said: "The

Companions of the Messenger of Allah (ﷺ) did not consider the abandonment of any deed as disbelieve except for prayer." [Narrated by At-Tirmidhi (2622) and Muhammad ibn Nasr al-Marwazi in "Ta'zhīm Qadr As-Salāh" (948); its Isnād is Sahīh (authentic)].

O Muslims:

Neglect of prayer is one of the greatest causes of affliction and misery—worldly distress, torment in the Barzakh (the period between death and resurrection), and punishment in the Hereafter:

﴿۞ فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيّٗا59﴾

{Then they were succeeded by generations who neglected prayer and pursued their desires; so they will meet their doom} [Surat Maryam: 59], The Prophet (ﷺ) said about the Hadīth of the dream:

«إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَثَانِي، وَإِنَّهُمَا قَالَا لِي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيُثْلِغُ رَأْسَهُ - أَيْ: يَشْدَخُهُ - فَيَتْبَعُ الْحَجَرَ فَيَأْخُذُهُ، فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ مَرَّةَ الْأُولَى، قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ! مَا هَذَانِ؟...» فَقَالَا فِي آخِرِ الْحَدِيثِ إِخْبَارًا لِرَسُولِ اللَّهِ ﷺ عَمَّا رَآهُ: «أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالْحَجَرِ: فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ، وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ»؛

"Last night, I had a dream in which two men (angels) came to me, woke me up, and said to me: 'Let's go!' So, I set out with them. We came across a man lying down, and another man was standing over his head holding a large rock. He was throwing

the rock at the man's head, smashing it. When it struck him, the stone rolled away, and he (the thrower) followed it and picked it up. No sooner had he returned to him than his head was restored to its former state. The thrower then did the same as he had done before. I said to them: 'Glory be to Allah! Who are they?'..." At the end of the Hadīth, they informed the Messenger of Allah (ﷺ) about what he had seen, saying: "As for the first man you came upon, whose head was being smashed with the rock, he is a man who learns the Qur'an and discards it, and who sleeps and neglects the prescribed prayers." [Narrated by Al-Bukhāri (7047)].

So, O servant of Allah.. O servant of Allah.. O servant of Allah:

How can you take your prayer lightly when it is your capital and the prerequisite for the soundness of your Imān? How can you take your prayer lightly while you read this stern warning in the verses that read:

﴿فَوَيۡلٞ لِّلۡمُصَلِّينَ 4 ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ5﴾

{So woe to those who pray,

but are heedless of their prayer} [Surat al-Mā'ūn: 4-5]? How can you possess a trait of the hypocrites about whom Allah says:

﴿إِنَّ ٱلۡمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمۡ وَإِذَا قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذۡكُرُونَ ٱللَّهَ إِلَّا قَلِيلٗا142﴾

{The hypocrites seek to deceive Allah, but it is He Who deceives them. Whenever they stand up for prayer, they stand up reluctantly, only to be seen by people, and they do not remember Allah but a little} [Surat an-Nisā': 142].

O Muslims:

Prayer is a great act of worship that does not cease to be obligatory upon an accountable person under any circumstances, even in a state of panic and fighting or in a state of sickness and exhaustion, except for women during menstruation or postpartum period. Allah the Almighty says:

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ 238 فَإِنۡ خِفۡتُمۡ فَرِجَالًا أَوۡ رُكۡبَانٗاۖ فَإِذَآ أَمِنتُمۡ فَٱذۡكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ239﴾

{Be mindful of the prayers, especially the middle prayer; and stand before Allah in complete devotion

If you are in danger, then pray while walking or riding. But when you are safe, remember Allah as He taught you what you did not know} [Surat al-Baqarah: 238-239].

So, O servants of Allah:

Perform the prayer at its appointed time, make ablution for it in a proper way, and perfect its Rukū', prostration, Khushū' (focus and humility), and you will attain its benefit, blessing, vigor, and comfort.

O Muslims:

There are many corroborating authentic, explicit, and explicit Shariah proofs for the obligation of congregational prayer for men, whether at home or while on travel. Allah Almighty says:

﴿وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ 43﴾

{And establish prayer, give zakah, and bow [to Allah] with those who bow} [Surat al-Baqarah: 43], 'With' here implies association and companionship. Allah the Almighty says to His Prophet and Messenger Muhammad (ﷺ) while he was on the battlefield and in the midst of intense combat:

﴿وَإِذَا كُنتَ فِيهِمۡ فَأَقَمۡتَ لَهُمُ ٱلصَّلَوٰةَ فَلۡتَقُمۡ طَآئِفَةٞ مِّنۡهُم مَّعَكَ وَلۡيَأۡخُذُوٓاْ أَسۡلِحَتَهُمۡۖ فَإِذَا سَجَدُواْ فَلۡيَكُونُواْ مِن وَرَآئِكُمۡ وَلۡتَأۡتِ طَآئِفَةٌ أُخۡرَىٰ لَمۡ يُصَلُّواْ فَلۡيُصَلُّواْ مَعَكَ...﴾

{When you [O Prophet] are among them and lead them in prayer, let a group of them stand [in prayer] with you, carrying their weapons. When they have finished their prostration, let them take their positions in the rear. Then let the other group that has not yet prayed join you in prayer...} [Surat an-Nisā': 102].

'Abdullāh ibn Mas'ūd (may Allah be pleased with him) said: "Whoever would like to meet Allah tomorrow as a Muslim, let him regularly attend these prayers where the Adhān for them is made, for Allah prescribed for His Prophet the ways of guidance, and they (the prayers) are part of those ways of guidance. If you were to pray in your

houses like this one who failed to attend (the congregational prayer) and prayed at home, you would be forsaking the Sunnah of your Prophet, and if you were to forsake the Sunnah of your Prophet, you would go astray. I remember when none of us would fail to attend the prayer except a hypocrite known for hypocrisy. I would see a man coming supported by two others until he would be made to stand in the row." [Narrated by Muslim (257)].

O youth of Islam... O you who possess strength and vigor:

This is Ibn 'Umm Maktūm (may Allah be pleased with him) coming to the Messenger of Allah (ﷺ) and saying: O Messenger of Allah, I have grown old, my bones have become weak, and my sight has gone; and I have a guide whose leading does not suit me. Do you find a dispensation for me to offer the prayers in my house? The Messenger of Allah (ﷺ) said:

«هَلْ تَسْمَعُ المُؤَذِّنَ فِي البَيْتِ الَّذِي أَنتَ فِيهِ؟». قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «لَا أَجِدُ لَكَ رُخْصَةً»؛

"Do you hear the Muadhin (the one who calls to the prayer) in the house where you are?" He said: Yes, O Messenger of Allah. He said: "I find no permission for you (not to pray in the congregation)." [Narrated by At-Tabarāni in "Al-Kabīr" (7886); Al-Albāni classified it as Sahīh]. If he who fails to attend the prayer in congregation were to know the

reward attained by those who walk to prayer, he would definitely come to it, even if he had to crawl on his hands and knees.

The anger of the Messenger of Allah (ﷺ) at those who fail to attend the prayer with the Muslim congregation grew so intense that he said:

«لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامُ، ثُمَّ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ»؛

"I almost intended to order the prayer to be established, then appoint a man to lead the people in prayer, and then go with some men carrying bundles of firewood to people who are not attending the prayer and burn their houses upon them with fire." [Agreed upon], Abu Hurayrah (may Allah be pleased with him) said: "It is better for a man's ears to be filled with molten lead than for him to hear the Adhān and not respond."

O you who lag behind in your house and do not offer the prayer in congregation in the houses of Allah:

Listen attentively to this statement by the Prophet (ﷺ):

«مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِهِ، فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ»

"Whoever hears the call to prayer and does not come to it, his prayer is not valid, unless he has an excuse." [Narrated by Ibn Mājah (793); Al-Albāni classified it as Sahīh (authentic)].

The calamity becomes greater and the sin becomes more serious when the one who fails to attend congregational prayer is someone whose actions are emulated and who is taken as an example. It is more harmful and dangerous when the one who fails to attend congregational prayer is someone who claims to possess knowledge and belong to its people. ʻUmar ibn al-Khattāb (may Allah be pleased with him) said: "What is the matter with those people who fail to attend the prayer, and so others fail to attend because of their failure to do so? Either they attend it or I will send against them someone who will sever their necks."

O Muslims:

These are proofs and texts in which the truth is evident, and they are quite clear. The messengers conveyed the message eloquently, yet some hearts are deaf; and the paths have become clear, but the vision is blurred by sins.

O Muslims:

There are many people in our time who fail to attend congregational prayer in the mosques. They are capable and strong men who hear the Adhān morning and evening, but they do not respond or take heed. Their tongues engage in idle talk, and their hearts are distracted, being stained by what they used to commit, and their efforts in this worldly life have become misguided. They are engrossed in their misguidance and going too far in

their blindness, and they have fallen into decadence and the worst evil and disgrace. Those people are distracted from prayer by their pursuit of more earnings and their diversion and play. If they could find worldly gain from praying in the mosques, even if it was little and small, you would have seen them rushing to it, being submissive and obedient to its call. The Messenger of Guidance (ﷺ) said:

«والَّذِي نَفْسِي بِيَدِهِ لو يَعْلَمُ أَحَدُكُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا، أَوْ مِرْماتَيْنِ حَسَنَتَيْنِ لَشَهِدَ العِشاءَ»؛

"By the One in Whose Hand my soul is, if one of you knew that he would receive a bone covered with meat or two pieces of meat present in between two ribs, he would attend the 'Ishā' prayer." [Agreed upon].

O Muslims:

It is the duty of the Muslims and their rulers, their scholars, their Imāms, and Ahl al-Hal Wa al-'Aqd among them (wise and knowledgeable people who act on behalf of the Muslim community) to check on those who fail to attend the congregational prayer and to bring and force them to attend it. 'Ubayy ibn Ka'b (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) led us in the Fajr prayer. Then, he said: "Is so-and-so present?" Twice. We said: "Yes, but he did not attend the prayer." Then, he said: "Is so-and-so

present?" We said: "Yes, but he did not attend the prayer." He said:

«إِنَّ أَثْقَلَ الصَّلَاةِ عَلَى المُنَافِقِينَ صَلَاةُ العِشَاءِ، وَصَلَاةُ الفَجْرِ، وَلَوْ تَعْلَمُونَ مَا فِيهِمَا مِنَ الرَّغَائِبِ لَأَتَيْتُمُوهُمَا، وَلَوْ حَبْوًا»؛

"Verily, the most burdensome prayer for the hypocrites is the 'Ishā' prayer and the Fajr prayer; and were you to know their merit, you would come to them, even if you had to crawl." [Narrated by Abu Dāwūd (554); Al-Albāni classified it as Sahīh (authentic)].

So, O servant of Allah:

O you who come to the mosque in a state of lethargy and laziness and spend a little time there in boredom! Do you not know that mosques are the houses of Allah and the dearest places to Him? The Messenger of Allah (may Allah's peace and blessings be upon him) says:

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ»،

"There are seven types of people whom Allah will cover in His shade on a Day there will be no shade but His shade." He mentioned among them:

«وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ»؛

"a man whose heart is attached to the mosques"; [Narrated by Al-Bukhāri and Muslim].

So, O you who has slacked, dragged your feet, taken it lightly, and get distracted by other things:

You miss out on a lot of goodness and abundant rewards. The Prophet (ﷺ) said:

«مَنْ غَدَا إِلَى المَسْجِدِ أَوْ رَاحَ؛ أَعَدَّ اللَّهُ لَهُ فِي الجَنَّةِ نُزُلًا كُلَّمَا غَدَا أَوْ رَاحَ»؛

"Whoever goes to the mosque in the morning or the evening, Allah prepares an abode for him in Paradise every time he goes in the morning or the evening." [Agreed upon],

«وَمَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ غَدَا إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ - كَانَتْ خُطْوَاتُهُ إِحْدَاهَا تَحُطُّ خَطِيئَةً، وَالْأُخْرَى تَرْفَعُ دَرَجَةً، وَإِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشًى، وَلَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ»

"Whoever purifies himself in his house and then goes to one of the houses of Allah to perform one of the obligations of Allah, each step of his wipes out a sin and the other raises him a level. People who attain the greatest reward for prayer are those who walk the furthest to it. There will continue to be people who delay until Allah delays them." [Narrated by Muslim (622)]. We seek refuge in Allah from being forsaken and from loss.

I seek refuge with Allah from the accursed devil:

﴿فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرۡفَعَ وَيُذۡكَرَ فِيهَا ٱسۡمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ 36 رِجَالٞ لَّا تُلۡهِيهِمۡ تِجَٰرَةٞ وَلَا بَيۡعٌ عَن ذِكۡرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوۡمٗا تَتَقَلَّبُ فِيهِ ٱلۡقُلُوبُ وَٱلۡأَبۡصَٰرُ 37 لِيَجۡزِيَهُمُ ٱللَّهُ أَحۡسَنَ مَا عَمِلُواْ وَيَزِيدَهُم مِّن فَضۡلِهِۦۗ وَٱللَّهُ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ38﴾

{[Such niches are lit] in the houses [of worship] which Allah has ordered to raised, and where His Name is mentioned, and He is glorified therein morning and evening,

by men who are not distracted by buying or selling from the remembrance of Allah, or from

performing prayer or giving zakah. They fear a Day when hearts and eyes will be petrified,

[They hope] that Allah may reward them according to their best deeds, and give them yet more out of His bounty, for Allah gives provision to whom He wills without limit} [Surat an-Nūr: 36-38].

May Allah bless me and you all through the noble Qur'an, and may He allow us to benefit from the verses and wise remembrance contained therein.

I said what you heard, and I ask Allah's forgiveness for me, you, and all Muslims for every sin. Ask Him for forgiveness, for indeed He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks to Him for His guidance and favors. I bear witness that there is no god but Allah alone, with no partner, in exaltation of Him. And I bear witness that Muhammad is His servant and Messenger, the caller to His pleasure. May Allah's abundant peace and blessings be upon him and his family, Companions, and brothers.

Text of the Second Sermon

To proceed.. O Muslims:

Fear Allah, be heedful of Him, obey Him, and refrain from disobedience to Him:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ 119﴾

{O you who believe, fear Allah and be with those who are truthful} [Surat at-Tawbah: 119].

O Muslims:

Fear Allah concerning your children.. Fear Allah concerning your children.. Fear Allah concerning your children.. They are the joy of your eyes and the continuation of your offspring and your remembrance, for they are a trust given to you. Enjoin them to observe the prayers and attend the Friday and congregational prayers. Approach them with encouragement and intimidation, and motivate them with incentives and rewards. Raise them to love the Hereafter, and be a good example for them.

﴿وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ 132﴾

{Command your household to perform prayer and adhere to it firmly. We ask no provision from you; rather, it is We Who give you provision. And the best outcome is for those who fear Allah} [Surat Taha: 132], And the Messenger of guidance (ﷺ) said:

«مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ»؛

"Command your children to offer the prayer when they are seven years old, and hit them for not offering it when they are ten." [Narrated by Abu Dāwūd (495) and Ahmad (6756); Al-Albāni

classified it as Sahīh (authentic)] Beware of distractions and temptations that prevent them from the remembrance of Allah and from prayer, and persistently supplicate Allah to reform your children and the children of all Muslims.

O servants of Allah:

Indeed, Allah orders you to do something which He has already done Himself and then mentioned His angels who glorify His Holiness. He Almighty says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56].

O Allah, bestow Your peace and blessings upon Your servant and Messenger Muhammad.

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Sermon Title

The Rulings on Funerals

Introduction to the First Sermon

Praise be to Allah, the Lord of the worlds. He decreed that all human beings will die:

﴿كُلُّ مَنۡ عَلَيۡهَا فَانٖ26 وَيَبۡقَىٰ وَجۡهُ رَبِّكَ ذُو ٱلۡجَلَٰلِ وَٱلۡإِكۡرَامِ27﴾

{Everyone on earth will perish,
but there will remain the Face of your Lord, full of Majesty and Honor} [Surat ar-Rahmān: 26-27].

After death, they are placed in the graves until the Day of Resurrection. I praise Him in all conditions.

I bear witness that there is no god but Allah, alone, with no partner, the Majestic, the Supreme. And I bear witness that Muhammad is His servant and Messenger. He was sent with guidance and the true religion and the mission to suppress Kufr and misguidance. May Allah's abundant peace and blessings be upon him and his followers and Companions—and what excellent followers and Companions —may they be granted much peace.

Text of the First Sermon

To proceed:

O people! Fear Allah Almighty, and remember death and its imminence, and prepare for it by doing righteous deeds and repenting from sins and misdeeds. Indeed, forgetting death hardens the heart and makes one attached to worldly life. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«أَكثِرُوا مِنْ ذِكرِ هَادِمِ اللَّذَّاتِ»

"Frequently remember the destroyer of pleasures" i.e. death. [Narrated by At-Tirmidhi, who classified it as Hasan (good) Gharīb (strange)], He adds in another version:

«فَإِنَّهُ مَا ذَكَرَهُ أَحَدٌ فِي ضِيقٍ إِلَّا وَسَّعَهُ، وَلَا ذَكَرَهُ فِي سَعَةٍ إِلَّا ضَيَّقَها عَلَيْهِ»

"For no one remembers it in times of distress except that it provides relief from it, and no one remembers it in times of ease except that it causes distress for him." [Narrated by Ibn Hibbān (2993)].

On the authority of Abdullah bin Umar, may Allah be pleased with them both, he said: The Messenger of Allah ﷺ took hold of my shoulder and said:

«كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ»

"Be in this world as if you are a stranger or a wayfarer." Ibn 'Umar used to say: "If you reach the evening, do not wait for the morning, and if you reach the morning, do not wait for the evening. Take advantage of your health before your sickness, and from your life before your death." [Narrated by Al-Bukhāri (6416)].

'Abdullāh (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُم مِّن شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَٰلِكَ»

"Paradise is nearer to one of you than his shoelaces, and so is the Hellfire." [Narrated by Al-Bukhāri (6488)].

O servants of Allah! Remembering death makes a person renounce worldly life and motivates him to do righteous deeds, repent from sins, refrain from oppressing people, and give people their due rights. Since death is the end of a person's life in this world, and Allah the Almighty has prescribed

certain rulings for the dead that must be learned and implemented for Muslims who have died, and they are known as the rulings on funerals, it is obligatory for us to know them.

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: "The Prophet's guidance regarding funerals is the most perfect guidance, and it differs from the practices of all other nations. It contains kindness to the dead and treating them in a way that benefits them in their graves and in the Hereafter; and it also includes kindness to the dead person's family and relatives and establishment of servitude by the living people to Allah alone in the treatment of the deceased." Part of the Prophet's guidance concerning funerals is to affirm servitude to the Almighty Lord in the most perfect manner and to show kindness to the deceased and prepare him for the meeting with Allah in the best and most excellent manner. He (ﷺ) and his Companions would stand in rows, praising Allah and asking Allah to forgive, pardon, and show mercy to him. Then, they would walk in front of him till they placed him in the pit. Then he and his Companions would stand at his grave, asking Allah to make him firm, something he was in great need of. Then, he would frequently visit him at his grave, greet him, and supplicate for him, just as living people visit one another in the life of this world. The first of these is to visit him during his illness, reminding

him of the Hereafter, asking him to leave a will and repent, and asking those present to remind him of saying the testimony of faith - that there is no god but Allah, so that it may be his last words.

[Zād Al-Ma'ād (1/479)].

In these fine words, Imām Ibn al-Qayyim (may Allah have mercy upon him) summarised the rulings on funerals, and we will present them in detail as much as possible.

The first of these rulings: It is recommended to remind the dying person that "there is no god but Allah," based on the Prophet's statement:

«لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ»

"Exhort your dying people to say: La ilāha illallāh (There is no god but Allah)." [Narrated by Muslim (916)].

This is to make this blessed phrase the last words he utters and with which his life ends. The Prophet (ﷺ) said:

«مَنْ كَانَ آخِرَ كَلَامِهِ: لَا إِلَهَ إِلَّا اللَّهُ، دَخَلَ الجَنَّةَ»

"One whose last words are: 'La ilāha illallāh' (there is no god but Allah) will enter Paradise." [Narrated by Abu Dāwūd (3116)].

Since the devil comes to a person on his deathbed to spoil his creed, if he is reminded of this great phrase and utters it, this expels the devil and reminds the dying person of the creed of Tawhīd (monotheism).

From the rulings is: When a person dies, his preparation should be hastened: washing him, shrouding him, praying over him, and taking him to his grave, as the Prophet (ﷺ) said:

«لَا يَنْبَغِي لِجِيفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ ظَهْرَانِيْ أَهْلِهِ»

"No corpse of a Muslim should be kept unburied among his family members." [Narrated by Abu Dāwūd (3159)].

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: "It was part of the Prophet's guidance to hasten in preparing the dead to meet Allah, to purify him, clean him, perfume him, and shroud him in white garments." [Zād Al-Maʿād (1/481)].

He also said: "He used to order that the dead be washed three, five, or more times, depending on what the washer saw as necessary, and he used to order camphor to be used in the final wash. He would instruct the person in charge of the dead person to shroud him well and shroud him in white clothing, and he forbade exaggeration in shrouding." [Zād Al-Maʿād (1/483)].

Men should be washed by men, and women should be washed by women.

It is permissible for a man to wash his wife.

And it is permissible for a woman to wash her husband.

If washing is not possible due to the lack of water or because the body of the dead person is burned or cut off and cannot bear water, he should be subject to Tayammum with soil. If parts of his body cannot be washed, then the parts that can be washed should be washed, and Tayammum should be performed for the other parts.

If an aborted fetus is four months old, it should be washed and prayed over, based on the Prophet's statement:

«وَالسِّقْطُ يُصَلَّى عَلَيْهِ، وَيُدْعَى لِوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ»

"Prayer should be offered over a miscarried fetus, and forgiveness and mercy should be sought in supplication for its parents." [Narrated by Abu Dāwūd (3180)].

After the deceased person is washed and shrouded, prayer should be offered over them, preferably in a congregation, given that this was the practice of the Prophet (ﷺ) and his Companions.

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: "The purpose of the funeral prayer is to supplicate for the deceased" [Zād Al-Ma'ād (1/486)].

And Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said regarding the saying of the Most High:

﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ...﴾

{Never offer the funeral prayer for any of them who dies, nor stand by their grave...} [Surat at-Tawbah: 84]. "As Allah prohibited His Prophet from offering prayer for the hypocrites, this is proof that prayer should be offered for the believer before burial, and the people should subsequently stand at their grave." [Majmūʻ Al-Fatāwa (24/330)].

The verse also indicates that prayer over the dead Muslims is one of the greatest and best acts of piety, for which the Lawgiver has prescribed an abundant reward, as reported in the authentic collections of Hadīths and elsewhere.

The verse also indicates that prayer over the dead was a custom of the Prophet (ﷺ) concerning Muslims, and it was a well-established practice among Muslims.

The greater the number of those offering the prayer, the better, as the Prophet (ﷺ) is authentically reported to have said:

«مَا مِنْ مَيْتٍ يُصَلَّى عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً، كُلُّهُمْ يَشْفَعُونَ لَهُ، إِلَّا شُفِّعُوا فِيهِ»

"No group of Muslims numbering a hundred offer the funeral prayer over a dead person, and all of them intercede for him, except that their intercession for him will be accepted." [Narrated by Muslim (947)].

Whoever misses the funeral prayer before the deceased person is buried may pray over him at his

grave, as the Prophet (ﷺ) is reported in the Two Sahīh Collections to have offered prayer at a grave. A black woman used to sweep the mosque. One day the Messenger of Allah (ﷺ) noticed her absence and asked about her, and they said: She had died. Thereupon, he said:

«أَفَلَا كُنتُمْ آذَنْتُمُونِي؟» قَالَ: فَكَأَنَّهم صَغَّرُوا أَمْرَهَا، فَقَالَ: «دُلُّونِي عَلَى قَبْرِهَا» فَدَلُّوهُ، فَصَلَّى عَلَيْهَا.

"Why did you not inform me?" The narrator said: It seemed that they considered her death an insignificant matter. He then said: "Show me her grave." They showed him the grave, and he offered the funeral prayer for her. [Narrated by Al-Bukhāri (460) and Muslim (956)].

After prayer over the deceased person is offered, he should be quickly carried to his grave.

A Muslim is recommended to attend the prayer over his fellow Muslim and join his funeral procession calmly and respectfully, and he should refrain from raising his voice, be it in recitation of the Qur'an, Dhikr, or anything else. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ» قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ»

"Whoever attends a funeral until he offers the funeral prayer will get a reward equal to one Qirāt; and whoever attends it until the dead person is

buried will get a reward equal to two Qirāts." It was asked: "What are the two Qirāts?" He replied: "Like two huge mountains." [Narrated by Al-Bukhāri (1325) and Muslim (945)].

It is recommended to widen and deepen the grave. The deceased person should be put in the grave facing the Qiblah and lying on his right side. The Lahd (lateral pit in the grave) should be closed tightly over him, and then soil be poured on him.

The grave should be raised a handspan above the ground and should be convex so that it can be seen and known to be a grave and not be stepped on. There is nothing wrong with putting a sign on it, by placing a stone or something similar, so that whoever wants to visit the dead person to greet and supplicate for him can recognise the place.

It is not permissible to write anything on the grave, neither the deceased person's name nor anything else.

And it is not permissible to plaster it or build on it.

Also, it is not permissible to illuminate the graves with electric lights or anything else, based on the Hadīth in which Jābir reported:

«نَهَى رَسُولُ اللهِ ﷺ أَنْ يُجَصَّصَ القَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ»

"The Messenger of Allah (ﷺ) forbade plastering a grave, sitting on it, and building over it." [Narrated by Muslim (970)].

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: It was not part of his guidance (ﷺ) to raise graves, build them with bricks, or with stones and mud bricks, or to raise them, plaster them, or build domes over them. All of this is a reprehensible religious innovation that contradicts his guidance (ﷺ). He sent ‘Ali ibn Abi Tālib (may Allah be pleased with him) to Yemen with the instruction to not leave any statue without obliterating it or any prominent grave without leveling it. [Narrated by Muslim (969)]. So, his Sunnah is to level all these prominent graves. He forbade plastering the graves, building on them, and writing on them. The graves of his Companions were neither prominent nor low (i.e., they were neither higher than a handspan nor stuck to the ground), and such was his noble grave and the graves of his two Companions. The Prophet's grave is convex, and red small pebbles from the plain were thrown into it; it is neither built nor plastered, and so were the graves of his two Companions. He used to mark the grave of anyone whose grave he wanted to identify with a rock. The Prophet (ﷺ) forbade taking the graves as places of worship and placing lamps on them. His prohibition was so severe that he cursed whoever does that. He also forbade praying toward the graves and forbade his Ummah from taking his grave as a place of festivity. He cursed women who visit the graves. Part of his

guidance is that graves should not be dishonored or trampled upon, and people should not sit or lean on them; and they should not be venerated to the point of being taken as places of worship, so that people pray there and toward them, or being taken as places of festivity and as idols. He would visit the graves of his companions to supplicate for them and seek Allah's mercy and forgiveness for them. Such is the visit he prescribed for his Ummah, and he commanded them to say upon visiting the graves:

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ»

"Peace be upon you, dwellers of these abodes, from amongst the believers and Muslims. We, Allah willing, shall definitely join you. We ask Allah to grant us and you well-being." [Narrated by Muslim (975)]. It was part of his guidance to say and do upon visiting the graves like what he would say in the prayer over the deceased, as he supplicated Allah and asked for His mercy and forgiveness. However, the polytheists insisted on calling upon the dead, associating them with Allah, imploring Allah by them, seeking help from them, asking them for the fulfilment of their needs, and turning to them. This differs from the Prophet's guidance, which is the guidance of Tawhīd and kindness to the deceased; whereas the practice of those people

is Shirk and harmful to themselves and the deceased. They are of three types: they either supplicate to the deceased person or supplicate through him or at his place, and they think supplication next to them is more obligatory and more worthy than supplication in mosques.

[Zād Al-Ma'ād (1/504-507)].

O Muslims! One of the newly introduced religious innovations is to recite Al-Fātihah or some part of the Qur'an at funerals or graves.

They claim that this benefits the deceased person, yet this is a religious innovation, for it was not part of the Sunnah of the Messenger (ﷺ).

One of the customs of the disbelievers, and of ignorant Muslims who imitate them, is to throw wreaths of flowers on the graves.

One of the customs of the disbelievers, and of ignorant Muslims who imitate them today, is to announce mourning for the dead, wear black clothes, lower flags, suspend official business for that reason, and stand in silence for a few minutes for the soul of the deceased, as well as other similar customs of the false Jāhiliyyah.

So, Muslims should beware of imitating and acting like them.

O Muslims: Indeed, what benefits the deceased after their death is what the Messenger ﷺ legislated, such as hastening to settle their debts—for the Muslim is held hostage by their debt until it is paid

off on their behalf— executing their lawful bequests, supplicating for them, giving charity on their behalf, and performing Hajj and Umrah on their behalf. The Prophet ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلاثٍ: صَدَقَةٍ جَارِيَةٍ، وَعِلْمٍ يُنْتَفَعُ بِهِ، وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ»

"When the son of Adam dies, his deeds come to an end except for three things: ongoing charity, beneficial knowledge, and a pious child who supplicates for him." [Narrated by Muslim (1631)].

It must be known that it is forbidden for women to follow funeral processions and visit graves, according to a Hadīth in which 'Umm 'Atiyyah (may Allah be pleased with her) reported:

«نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا»

"We were forbidden to follow funeral processions, but the prohibition was not mandatory for us." [Narrated by Al-Bukhāri (1278) and Muslim (938)]

Ibn 'Abbās (may Allah be pleased with him) reported:

«أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ زَائِرَاتِ الْقُبُورِ»

"The Messenger of Allah (ﷺ) cursed women who visit the graves." [Narrated by At-Tirmidhi (320), who classified it as Hasan]

A woman may not visit the graves, neither the grave of the Prophet (ﷺ) nor the grave of anyone else. Visiting graves is only for men.

So, fear Allah, O servants of Allah, and do not forget death, lest you neglect doing deeds.

I seek refuge with Allah from the accursed devil:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلۡهِكُمۡ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ عَن ذِكۡرِ ٱللَّهِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ9 وَأَنفِقُواْ مِن مَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ أَحَدَكُمُ ٱلۡمَوۡتُ فَيَقُولَ رَبِّ لَوۡلَآ أَخَّرۡتَنِيٓ إِلَىٰٓ أَجَلٖ قَرِيبٖ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ10 وَلَن يُؤَخِّرَ ٱللَّهُ نَفۡسًا إِذَا جَآءَ أَجَلُهَاۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ11﴾

{O you who believe, do not let your wealth and your children distract you from Allah's remembrance. For whoever does that, it is they who are the losers.

And spend from what We have provided for you before death comes to one of you, then he would say, "My Lord, If only You had delayed me for a short while, so that I would give in charity and be one of the righteous."

But Allah will never delay a soul when its appointed time comes, and Allah is All-Aware of what you do} [Surat al-Munāfiqūn: 9-11].

May Allah bless me and you all through the noble Qur'an.

Introduction to the Second Sermon

Praise be to Allah, the Lord of the worlds:

﴿...خَلَقَ ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۚ...﴾

{...He created death and life to test you as to which of you is best in deeds...} [Surat al-Mulk: 2].

I bear witness that there is no god but Allah, alone, with no partner. He created humankind and

provided for them. He did not leave them in vain; rather, He revealed the books and sent the messengers to them. And I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his family and Companions, who held onto his Sunnah and accepted nothing as an alternative for it.

Text of the Second Sermon

To proceed:

O people, fear Allah Almighty and know that Allah has prescribed patience in times of calamity, promised the patient an abundant reward, forbidden discontent and impatience, and threatened a painful punishment for that. He Almighty has prohibited the customs of the nations that do not believe in the resurrection, such as slapping the cheeks, tearing the garments, shaving the head, and wailing and lamenting in a loud voice, as well as the ensuing things.

As for crying without a voice, and grief in the heart, there is nothing wrong with them. The Prophet (ﷺ) said:

«تَدْمَعُ الْعَيْنُ، وَيَحْزَنُ الْقَلْبُ، وَلَا نَقُولُ إِلَّا مَا يُرْضِي الرَّبَّ»

"The eyes shed tears and the heart grieves, but we only say what pleases the Lord." [Narrated by Al-Bukhāri (1303) and Muslim (2315)].

It is recommended to offer condolences to the bereaved person and urge him to be patient and seek reward from Allah.

The wording of condolences: A‘zhama Allahu ajrak, wa ahsana ‘azā’ak, wa ghafara limayyitik (may Allah give you a great reward, provide you with excellent solace, and forgive your deceased one).

People should not sit for condolences or allocate a certain place for sitting and offering condolences.

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: "It was part of the Prophet's guidance to offer condolences to the family of the deceased person. It was not part of his guidance to gather for condolences and recite the Qur’an for him, neither at his grave nor elsewhere. All this is a disliked, newly introduced religious innovation. It was part of his guidance to remain calm and content with Allah's predestination and to praise Allah and say: Inna lillāh wa inna ilayhi rāji‘ūn (To Allah we belong, and to Him shall we return). He also disavowed those who would tear up their clothes upon the occurrence of a disaster, raise their voices wailing and lamenting, or shave their heads. It was also part of his guidance that the family of the deceased should not be required to provide food for the people. Rather, he instructed that the people should prepare food for them and send it to them. This is one of the greatest noble

morals and traits, bearing the burden on behalf of the family of the deceased, as they are too busy with their affliction to feed the people. It was also part of his guidance to refrain from announcing the death of a person. He would even forbid that, dismissing it as an act of Jāhiliyyah. Hudhayfah disliked that his family should inform people of his death, saying: 'I fear this may fall under the announcement of death.'"

[Narrated by At-Tirmidhi (986), who classified it as Hasan (sound)] [Zād Al-Maʻād (1/508)].

What Ibn al-Qayyim warned against is done by a lot of people today. They gather to offer condolences and announce the place in newspapers.

Some people prepare a place for the gathering of people, making food, and hiring reciters of the Qur'an.

Jarīr ibn ʻAbdullāh reported: "We used to consider gathering with the family of the deceased and preparing food after his burial as part of wailing." [Narrated by Ibn Mājah (1612); Al-Busīri classified it as Sahīh (authentic)].

The bereaved person should not sit in a place to receive condolences. Rather, he should go out for work as he used to do before the calamity, and whoever meets him on the way, or in any place, should offer him condolences in the mannaher prescribed by Shariah.

It is mentioned that in some areas, people come from far and near to offer condolences, and they bring with them sheep and sacks of food, which are collected at the place of the bereaved. Some of the sheep are slaughtered and cooked, and they, along with other food, are served to the people for a certain number of days.

This act is a religious innovation and an evil act, which is not permissible to do. It also constitutes a waste of money and time.

What we are required to do is to act upon the Sunnah of the Messenger (ﷺ) in this and other matters.

The best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ), and the most evil matters are those newly introduced in the religion.

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Sermon Title

Paying Zakah

Introduction to the First Sermon

Praise be to Allah, Who has bestowed upon us the religion of Islam as a favor. I bear witness that there is no god but Allah, alone, with no partner, the Sovereign, the All-Knowing. And I bear witness that our Prophet Muhammad is His servant and Messenger, the leader of humankind. O Allah,

bestow Your peace and blessings upon him and his noble family and Companions.

Text of the First Sermon

To proceed: O Muslims! I advise you and myself to fear Allah Almighty:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا 70 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا71﴾

{O you who believe, fear Allah and say what is right,

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph} [Surat al-Ahzāb: 70-71].

O Muslims! A great obligation and one of the pillars and key foundations of Islam. Through it, adversities are repelled and blessings are sought. It is a proof of the trueness of Imān (faith) and a cause of prosperity, blessing, and sufficiency. This is Zakah, the companion of prayer. Allah Almighty says:

﴿وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ...﴾،

{And establish prayer and give zakah...} Ibn ‘Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah (ﷺ) said:

«بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالحَجِّ، وَصَوْمِ رَمَضَانَ»

"Islam was built on five: testifying that there is no god but Allah and that Muhammad is the Messenger

of Allah, establishing prayer, giving Zakah, Hajj, and fasting of Ramadan." [Narrated by Al-Bukhāri and Muslim].

Zakah is one of the most important causes of success in this world and the Hereafter. Allah Almighty says:

﴿قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ1 ٱلَّذِينَ هُمۡ فِي صَلَاتِهِمۡ خَٰشِعُونَ2 وَٱلَّذِينَ هُمۡ عَنِ ٱللَّغۡوِ مُعۡرِضُونَ3 وَٱلَّذِينَ هُمۡ لِلزَّكَوٰةِ فَٰعِلُونَ4﴾

{The believers have attained true success,
those who humble themselves in their prayers,
and those who turn away from all that is vain,
and those who give zakah} [Surat al-Mu'uminūn: 1-4].

Zakah is one of the greatest means of entering Paradise. Abu Hurayrah (may Allah be pleased with him) reported:

أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ، دُلَّنِي عَلَى عَمَلٍ إِذا عَمِلْتُهُ دَخَلْتُ الجَنَّةَ. قَالَ: «تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ». قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَا أَزِيدُ عَلَى هَذَا شَيْئًا أَبَدًا، وَلَا أَنْقُصُ مِنْهُ، فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الجَنَّةِ، فَلْيَنْظُرْ إِلَى هَذَا»

A Bedouin came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah, direct me to a deed that, if I do it, I will enter Paradise." He said: "Worship Allah and do not associate anything with Him, establish the prescribed prayer, pay the obligatory Zakat; and fast Ramadan." He said: "By the One in Whose Hand my soul is, I will never do

anything more or less than this." When he left, the Prophet (ﷺ) said: "Whoever is pleased to look at a man from the dwellers of Paradise, let him look at this person." [Agreed upon].

Zakah cleanses a person of their sins and misdeeds and purifies them in this world and the Hereafter. It purifies their wealth and causes it to grow and be blessed. Allah Almighty says:

﴿خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيۡهِمۡۖ إِنَّ صَلَوٰتَكَ سَكَنٞ لَّهُمۡۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ103﴾

{Take charity from their wealth [O Prophet] to cleanse and purify them, and pray for them. Your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing} [Surat at-Tawbah: 103].

Zakah is a means of protecting societies from corruption and crimes that arise from poverty and need. It also strengthens the foundations of love, affection, and harmony among the members of the Muslim community, which is like a building whose parts cement one another.

O Muslims! Any wealth whose Zakah is not paid is a hoarded treasure; its blessing is taken away, its goodness and reward are withheld, and it will bring evil consequences for its owner in this world and the Hereafter. Allah the Almighty says:

﴿يَوۡمَ يُحۡمَىٰ عَلَيۡهَا فِي نَارِ جَهَنَّمَ فَتُكۡوَىٰ بِهَا جِبَاهُهُمۡ وَجُنُوبُهُمۡ وَظُهُورُهُمۡۖ هَٰذَا مَا كَنَزۡتُمۡ لِأَنفُسِكُمۡ فَذُوقُواْ مَا كُنتُمۡ تَكۡنِزُونَ35﴾

{On the Day when their treasures will be heated in the Fire of Hell, and their foreheads, sides and backs will be branded therewith. [They will be told], "This is what you hoarded for yourselves; so taste [the punishment of] what you used to hoard."} [Surat at-Tawbah: 35].

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ (يَعْنِي شِدْقَيْهِ) ثُمَّ يَقُولُ أَنَا مَالُكَ، أَنَا كَنْزُكَ، ثُمَّ تَلَا: ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُمۖ بَلْ هُوَ شَرٌّ لَّهُمْۖ سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾».

"If Allah gives wealth to anyone and he does not pay its Zakah, his wealth will be made to appear to him on the Day of Judgment as a large bald snake with black spots over its eyes. It will be placed around his neck on the Day of Judgment, and it will seize his jaws (i.e., his cheeks), then say: 'I am your wealth; I am your treasure.'" Then he recited: {Those who greedily withhold what Allah has given them of His grace should not think that it is good for them; rather, it is bad for them; their necks will be chained by what they greedily withheld on the Day of Resurrection. To Allah belongs the inheritance of the heavens and earth, and Allah is All-Aware of what you do} [Narrated by Al-Bukhāri (1403)].

The Prophet (may Allah's peace and blessings be upon him) says:

«تَعِسَ عَبْدُ الدِّينَارِ، تَعِسَ عَبْدُ الدِّرْهَمِ، تَعِسَ عَبْدُ الْخَمِيلَةِ، تَعِسَ عَبْدُ الْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وَانْتَكَسَ، وَإِذَا شِيكَ فَلَا انْتَقَشَ»

"Wretched is the slave of the dinar! Wretched is the slave of the dirham! Wretched is the slave of velvet! Wretched is the slave of Khameesah (a kind of fine garment)! If he is given something, he is pleased, but if he is not given, he is displeased. May he be wretched and may he relapse, and if he is pierced by a thorn, may he not find anyone to remove it." [Narrated by Al-Bukhāri (2887)], Another Hadīth reads:

«يُنَادِي فِي كُلِّ صَبَاحٍ وَمَسَاءِ مَلَكَانِ: اللهمَّ أَعْطِ كُلَّ مُنفِقٍ خَلَفًا، وَكُلَّ مُمْسِكٍ تَلَفًا»

"Every morning and evening, two angels call out: O Allah, give everyone who spends a compensation, and everyone who withholds a loss." [Agreed upon].

O servants of Allah, we should learn the rulings and conditions of Zakah and its beneficiaries and due recipients, and how to pay it, which are easy to learn—praise be to Allah for that.

Zakah is the third pillar of Islam. It is due on gold and silver, and the banknotes, which people use as a medium and store of value, and on the produce of the earth, including all grains and fruits that are measured and stored. It is also due on livestock and merchandise, which is everything prepared for sale and acquisition, regardless of its type, whether it is real estate, like land and houses, or stocks, or other

things.After the passage of one year, the market value of this merchandise is evaluated, and its owner pays its Zakah as a quarter of a tenth of the amount of its value. As for someone who has prepared a property for rent, not for sale and trade, Zakah becomes due on the rent of the property with the elapse of a year.

Zakah should be paid to the eight categories of due recipients which Allah Almighty mentions in the verse that reads:

﴿۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ60﴾

{Alms [i.e., zakah] are only for the poor and the needy; those in charge of it (zakah); those whose hearts may be attracted [to Islam]; for freeing those in bondage; for those in debt; for the cause of Allah; and for [the stranded] traveler – as ordained by Allah, for Allah is All-Knowing, All-Wise} [Surat at-Tawbah: 60].

O Allah, we implore You to enable us to do good deeds, avoid wrong acts, and love the poor. And if You intend to put Your servants to a test, take us to You without facing trial—O Lord of the worlds.

I say these words and ask Allah's forgiveness for me and you for every sin; for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks to Him for His guidance and favors. I bear witness that there is no god but Allah, in exaltation of Him, and I bear witness that our Prophet Muhammad is His servant and Messenger, the caller to His pleasure. May Allah's abundant peace and blessings be upon him and his family, Companions, and brothers.

Text of the Second Sermon

To proceed: O Muslims! It is incumbent upon us to learn the rulings of Zakah and charity, their recipients, and how to pay them. We should be benevolent and generous by paying charity and Zakah to those who deserve it, and we should check on those around us who are in need, including relatives, neighbors, and others. We should pay Zakah ourselves, which is better, or through entities authorized to collect Zakah and donations. We should beware of being lax in paying it to those who do not deserve it or to unknown individuals or entities.

O servants of Allah:

﴿...وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنٗاۚ وَمَا تُقَدِّمُواْ لِأَنفُسِكُم مِّنۡ خَيۡرٖ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيۡرٗا وَأَعۡظَمَ أَجۡرٗاۚ وَٱسۡتَغۡفِرُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ﴾

{...Establish prayer and give zakah; and lend to Allah a goodly loan. Whatever good you send forth for yourselves, you will find it with Allah, much better in condition and much greater in reward.

And seek forgiveness of Allah, for indeed, Allah is All-Forgiving, Most-Merciful} [Surat al-Muzzammil: 20].

O servants of Allah! Mention Allah, the Most High, the Most Majestic, and He will mention you, and give thanks to Him for His blessings, and He will increase you. Indeed, the remembrance of Allah is greater, and Allah knows what you do.

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Sermon Title

The Status of Zakah in Islam

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and his family and Companions, and upon those who follow them rightly till the Day of Judgment.

Text of the First Sermon

To proceed:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102}

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims}

[Surat Āl ‘Imrān: 102],

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا 70 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا 71﴾

{O you who believe, fear Allah and say what is right,

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph} [Surat al-Ahzāb: 70-71].

O Muslims:

Know, may Allah have mercy on you, that Allah Almighty has ordained Zakah on the property of wealthy people. Given its significance, He couples it with prayer in twenty-seven places in the noble Qur’an and mentions it separately from prayer in three places. These amount to thirty times in which Allah Almighty mentions Zakah in His glorious Book.

Zakah is mentioned as charity and alms in several verses of the Book of Allah, like the verse that reads:

﴿خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا...﴾

{Take charity from their wealth to cleanse and purify them by it...} [Surat at-Tawbah: 103].

And Allah the Almighty says:

﴿۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ...﴾

{Alms [i.e., zakah] is only for the poor and the needy...} [Surat at-Tawbah: 60]. Zakah is the third

among the pillars and firm foundations of Islam, as the Prophet (ﷺ) said:

«بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ»

"Islam was built upon five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, fasting Ramadan, and performing Hajj to the House." [Agreed upon].

Given the significance of Zakah, the Prophet's Sunnah addresses its rulings in detail, and there are authentic Hadīths that enjoin us to pay attention to Zakah and pay it, and they demonstrate its obligation and the types of Zakatable property: livestock, produce from the land, gold and silver, and merchandise. They also determine the Nisāb (the minimum Zakatable amount) and detail the eight categories of people who deserve Zakah. The Sunnah contains over a hundred and ten Hadīths on Zakah.

Due to its importance, Allah praises those who give zakah in numerous verses:

﴿وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ صَادِقَ ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا54 وَكَانَ يَأۡمُرُ أَهۡلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا55﴾

{And mention in the Book [the story of] Ishmael. He was true to his promise and was a messenger and a prophet,

He used to command his people to pray and give zakah, and his Lord was well pleased with him} [Surat Maryam: 54-55].

And Allah the Almighty said:

﴿رِجَالٌ لَّا تُلۡهِيهِمۡ تِجَٰرَةٞ وَلَا بَيۡعٌ عَن ذِكۡرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ...﴾

{Men who are not distracted by buying or selling from the remembrance of Allah, or from performing prayer or giving zakah...} [Surat an-Nūr: 37].

And He dispraises those who fail to pay it and refrain from feeding the poor. In light of its significance, Allah commanded it in general terms in Makkah, and He then made it obligatory in the second year after the Hijrah: Zakah with certain Nisābs and amounts. Its great status is made clear by the fact that the Muslim ruler is required to fight those who withhold Zakah. The Prophet (ﷺ) said:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذٰلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللهِ»

"I have been commanded to fight the people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, establish prayer, and pay Zakah; if they do so, they will protect their blood and property from me, except in a just manner, and their reckoning lies with Allah." [Agreed upon].

Regarding those who withhold Zakah, Abu Bakr (may Allah be pleased with him) said:

«وَاللَّهِ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ».

"By Allah, if they withheld from me a piece of rope which they used to give to the Messenger of Allah (ﷺ), I would fight them over that."

In another narration:

«وَاللَّهِ لَوْ مَنَعُونِي عِنَاقًا...»

"By Allah, if they withheld from me a young goat..." [Agreed upon], One of the indications of the great status of Zakah is that whoever denies its obligation becomes a disbeliever, and given its significance and high rank, the texts of the Qur'an and the Sunnah illustrate the punishment for those who do not fulfil it, such as the verses that read:

﴿وَٱلَّذِينَ يَكۡنِزُونَ ٱلذَّهَبَ وَٱلۡفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ ٱللَّهِ فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٖ34 يَوۡمَ يُحۡمَىٰ عَلَيۡهَا فِي نَارِ جَهَنَّمَ فَتُكۡوَىٰ بِهَا جِبَاهُهُمۡ وَجُنُوبُهُمۡ وَظُهُورُهُمۡۖ هَٰذَا مَا كَنَزۡتُمۡ لِأَنفُسِكُمۡ فَذُوقُواْ مَا كُنتُمۡ تَكۡنِزُونَ35﴾

{Those who hoard gold and silver and do not spend it in the way of Allah, give them tidings of a painful punishment.

On the Day when their treasures will be heated in the Fire of Hell, and their foreheads, sides and backs will be branded therewith. [They will be told], "This is what you hoarded for yourselves; so taste [the punishment of] what you used to hoard."} [Surat at-Tawbah: 34-35].

The Prophet (ﷺ) also said:

«مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيُكْوَىٰ بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَىٰ بَيْنَ الْعِبَادِ فَيُرَىٰ سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ، ثُمَّ ذَكَرَ الإِبِلَ، وَالْغَنَمَ وَالْبَقَرَ»

"There is no owner of gold or silver who does not pay what is due on it except that on the Day of Judgment sheets of fire will be made for him and will be heated in the fire of Hell. His side, forehead, and back will be branded with them. Whenever they cool down, they will be heated again for him on a day the length of which is fifty thousand years, until judgment is pronounced among the creation, and he will be shown his path, either to Paradise or to Hellfire. Then, he mentioned camels, sheep, and cows." [Agreed upon].

The Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ يَطَوَّقُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلِهْزِمَيْهِ - يَعْنِي شِدْقَيْهِ - ثُمَّ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنزُكَ، ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُمۖ بَلْ هُوَ شَرٌّ لَّهُمْۖ سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ 180﴾ [آل عمران: 180]

"If Allah gives wealth to anyone and he does not pay its Zakah, his wealth will be made to appear to him on the Day of Judgment as a large bald snake with black spots over its eyes. It will be placed around his neck on the Day of Judgment, then it will seize his jaws (i.e., his cheeks), then say: 'I am your wealth; I am your treasure.'" Then he recited this

verse: {Those who greedily withhold what Allah has given them of His grace should not think that it is good for them; rather, it is bad for them; their necks will be chained by what they greedily withheld on the Day of Resurrection. To Allah belongs the inheritance of the heavens and earth, and Allah is All-Aware of what you do.} [Surat Āl ‘Imrān: 180]" [Narrated by Al-Bukhāri (1403)].

Another indication of its significance is that the Muslim ruler punishes those who are negligent in paying Zakah.

As for the benefits of Zakah, they are numerous and they include the following: A person's Islam is not complete without paying it; with it, the commands of Allah are implemented in the hope of His reward and out of fear of His punishment; the bonds of love are strengthened between the rich and poor; people's souls are refined and purified; Muslims get accustomed to generosity and protected from stinginess; and it is a means for bringing about blessings.

﴿...وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ﴾

{...Whatever you spend in charity, He will compensate for it, for He is the Best of Providers} [Surat Saba’: 39].

The Prophet (may Allah's peace and blessings be upon him) said:

«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ»

"Charity never diminishes wealth, and Allah does not increase the one who pardons others except in honor, and no one humbles himself seeking the pleasure of Allah except that Allah will raise him in rank." [Narrated by Muslim (2588)].

Allah Almighty said in a Hadīth Qudsi:

«أَنْفِقْ يَا ابْنَ آدَمَ أُنْفِقْ عَلَيْكَ»

"Spend, O son of Adam, and I will spend on you." [Agreed upon].

It is evidence of the true Islam of the one who pays it. It opens the heart of a Muslim and makes him a complete believer, and it is one of the causes for entering Paradise and being saved from the heat of the Day of Judgment, as the Prophet (ﷺ) said:

«كُلُّ إِمْرِئٍ فِي ظِلِّ صَدَقَتِهِ حَتَّى يُفْصَلَ بَيْنَ النَّاسِ»

"Everyone will be in the shade of his charity until judgment is passed among the people" [Narrated by Ahmad (17333), Ibn Khuzaymah (2431), and Ibn Hibbān (3310); Al-Albāni classified it as Sahīh (authentic)].

It makes society like one family, and it is a reason for bringing goodness and warding off punishments, as indicated by the Hadīth in which ʻAbdullāh ibn ʻAmr reported that the Prophet (ﷺ) said:

«وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا..»

"...and they do not withhold the Zakah of their wealth except that they will be denied rain from the sky; and were it not for the animals, no rain would fall on them." [Narrated by Ibn Mājah (4019), At-Tabarāni in "Al-Awsat" (4671), and Al-Hākim (8623); Al-Albāni classified it as Sahīh (authentic)].

Zakah extinguishes and expiates sins. The Prophet (ﷺ) said:

«... وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ»

"... and charity extinguishes sins as water extinguishes fire." [Narrated by At-Tirmidhi (2616), Ibn Mājah (3973), An-Nasā'i in "Al-Kubra" (11330), and Ahmad (22069); Al-Albāni classified it as Sahīh (authentic)], Also, it protects the owner of the money from punishment, purifies his wealth and soul, and preserves his wealth from ruin. Its payment is one of the causes of mercy and victory and one of the greatest forms of kindness.

O servants of Allah:

Pay the Zakah on your wealth, for this is one of the causes for your salvation and bliss in this world and the Hereafter.

May Allah bless me and you all through the Noble Qur'an, and may He make us benefit from the verses and wise remembrance contained therein. I say these words and ask Allah's forgiveness for me, you, and all believers. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, the Lord of the worlds. The good outcome is for the righteous, and there is no aggression except against the wrongdoers. I bear witness that there is no god but Allah, the Accepter of repentance, the Most Forgiving, the Most Merciful, alone, with no partner. And I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and his family and Companions, and upon those who follow them rightly till the Day of Judgment.

Text of the Second Sermon

To proceed:

The best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst matters are those newly introduced (to the religion), and every newly introduced matter is a religious innovation, and every religious innovation is misguidance, and every misguidance is in Hellfire.

O servants of Allah! Allah has made Zakah obligatory for you on your property as a purification for your wealth and yourselves and as a source of blessing in your money. He has given you much, commanded you to give little, and promised you a replacement and blessing. Zakah is obligatory upon every free Muslim who owns an established wealth that has reached the Nisāb

(minimum amount) and a full year has passed over it. The wealth on which Zakah is due is of four types:

First type: The naturally grazing livestock:

These are: Camels, whose minimum Nisāb is five camels, on which one sheep is due as Zakah. Cows, whose minimum Nisāb is thirty cows, on which a one-year-old cow or calf is due as Zakah. Sheep, whose minimum Nisāb is forty sheep, on which one sheep is due as Zakah. A Muslim who owns such wealth should ask the people of knowledge about this issue.

Second type: Zakah on the produce of the land, like grains and fruits. The minimum Nisāb is 5 Awsaq, which amount to 300 Sā‘s like the one used by the Prophet (ﷺ). Half a tenth is due as Zakah on that if it is irrigated by water wheels or machines or the like. As for what is irrigated by rain or springs, a full tenth is due on it. Whoever owns something like that should ask the people of knowledge.

Third type: Gold, silver, and banknotes, such as riyals, dirhams, dollars, liras, and other types of banknotes. If the value of these banknotes reaches the Nisāb of gold or silver, and a year has passed, Zakah becomes due on them. The Nisāb of gold is twenty mithqals, and its amount in grams is ninety-two grams. As for silver, its Nisāb is two hundred dirhams, which is equivalent to one hundred and forty mithqals, and its Nisāb in grams is approximately six hundred and forty-four grams. If

the value of banknotes or coins reaches the Nisāb of gold or silver, Zakah becomes due on them; for they take the same ruling as the two currencies: gold and silver. The amount due on gold and silver is a quarter of a tenth, that is, two and a half per hundred, and twenty-five per thousand, and so on.

Fourth type: Trade commodities, which are everything prepared for sale and purchase for profit, such as real estate, animals, food, and tools/machines. One quarter of a tenth is due on trade commodities with the elapse of a year. It should be valued in cash, and then the value should be given as Zakah when Nisāb is reached, based on the value of gold and silver. Evaluation should take place annually at the beginning of the Hawl (Zakah year).

Know, O servants of Allah, that Zakah is a right of Allah Almighty, and it is not permissible to show favoritism in this regard to those who do not deserve it or for a person to use Zakah to bring a benefit for himself, ward off some evil from himself, protect his wealth, or keep himself away from blame. Rather, it must be paid to those who are entitled to it, in pursuit of Allah's pleasure and reward.

And finally, invoke Allah's peace and blessings upon the noblest of creation, Muhammad ibn ʻAbdullāh (ﷺ).

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Sermon Title

Fasting Ramadan

Introduction to the First Sermon

Praise be to Allah, the Most Merciful, the Most Compassionate, the Most Generous, and the Bestower of favors. He has bestowed upon His servants the favor of Islam, Imān, and Ihsān and prescribed for them fasting, Qiyām (voluntary prayer at night), and recitation of the Qur'an. We praise Him as grateful servants should do and ask for His forgiveness as the repentant should ask. I bear witness that there is no god but Allah, alone, with no partner. He has particularly endowed this Ummah with Ramadan, revealed the Qur'an in it, and rendered it a field and market for doing good deeds and engaging in various pious acts. And I bear witness that Muhammad is His servant and Messenger. He used to feel joyful upon the advent of Ramadan and give glad tidings to his Companions about its coming. May Allah's peace and blessings be upon him and his family and Companions and those who follow him rightly till the Day of Judgment.

Text of the First Sermon

To proceed: Fear Allah Almighty and obey Him, and welcome the blessed month in a good manner by renewing repentance, purifying your hearts, preparing your souls, and determining to make the

most of Ramadan by performing a lot of pious acts, refraining from forbidding things, guarding your body organs, maintaining the fast, and by good recitation and Qiyām. It is only a few numbered days that will soon come to an end, and then those who win will feel bliss from Ramadan, and those who lose will be miserable. So, let Allah Almighty see something good from yourselves.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ183﴾

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous} [Surat al-Baqarah: 183].

O Muslims! No servant worships Allah Almighty without hoping that his deeds be accepted and his efforts appreciated and that he receives full recompense for them. So, whoever wants acceptance for any deed he performs—including fasting and Qiyām—they should focus on six things and strive to achieve them:

First: Sincerity to Allah Almighty in fasting, Qiyām, and all good deeds. Allah the Almighty says:

﴿وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ...﴾،

{Although they were commanded only to worship Allah with sincere devotion to Him...} The Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"Whoever fasts Ramadan, out of faith and in pursuit of divine reward, his past sins will be forgiven; and whoever performs Qiyām during the Night of Decree, out of faith and in pursuit of divine reward, his past sins will be forgiven." [Agreed upon; reported by Abu Hurayrah (may Allah be pleased with him)].

Second: Nasīhah (sincerity/advice) to Allah Almighty in one's fasting and all other good deeds, in accordance with the Prophet's statement:

«إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ، قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِنَبِيِّهِ وَلِأَئِمَّةِ الْمُؤْمِنِينَ وَعَامَّتِهِمْ»

"Religion is Nasīhah; religion is Nasīhah; religion is Nasīhah." They said: "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Prophet, and to the Muslim leaders and the general body of Muslims." [Narrated by Muslim (55) and Ahmad (16945), and this is his wording].

Nasīhah to Allah Almighty includes the perfecting of deeds that are done for His sake. When a person fasts, he guards his fasting from what invalidates and undermines it, and when he prays, supplicates, recites the Qur'an, or remembers Allah Almighty, he does that with reflection and Khushū'. When he gives charity, feeds people, or spends money, he gives from the dearest property to

himself, refrains from hurting people and reminding them of his favors, and keeps away from Riyā' (show-off) and boastfulness.

﴿لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ...﴾،

{You will never attain righteousness until you spend in charity from what you love...} This holds true for every deed a person does; he should recall sincerity to Allah Almighty and strive to perform it perfectly.

Third: Following the Prophet's example in his fasting, Qiyām, charity, 'Umrah, and all other deeds. Allah Almighty says:

﴿قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ31﴾

{Say, "If you love Allah then follow me; Allah will love you and forgive you of your sins: for Allah is All-Forgiving, Most Merciful."} [Surat Āl 'Imrān: 31], And Allah the Almighty said:

﴿لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا21﴾

{Indeed, in the Messenger of Allah you have an excellent example for those who look forward to (meet) Allah and the Last Day, and remember Allah much} [Surat al-Ahzāb: 21], The Prophet (ﷺ) said:

«فَعَلَيْكُمْ بِسُنَّتِي»

"So adhere to my Sunnah." [Narrated by Abu Dāwūd (2676) and Ahmad (17144); Al-Albāni classified it as Sahīh (authentic)].

He should strive to abide by the Prophet's Sunnah in fasting and other deeds; he should ask about it and learn it to act upon it.

Fourth: Being heedful of Allah Almighty. When he fasts or performs any righteous deed in Ramadan, he is heedful of Allah Almighty, and he heeds Him in whatever he does and refrains from doing. Allah Almighty says:

﴿...إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا﴾،

{...for Allah is ever Watchful over you} The Prophet (may Allah's peace and blessings be upon him) said:

«الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

"Ihsān is to worship Allah as if you see Him; and if you do not see Him, He surely sees you." [Narrated by Al-Bukhāri and Muslim]

Fifth: Recalling Allah's favor upon him in what he does. Allah Almighty says:

﴿لَقَدۡ مَنَّ ٱللَّهُ عَلَى ٱلۡمُؤۡمِنِينَ إِذۡ بَعَثَ فِيهِمۡ رَسُولٗا مِّنۡ أَنفُسِهِمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٍ164﴾

{Allah conferred favor on the believers when He sent them a messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and Wisdom, although before that they were clearly misguided} [Surat Āl ‘Imrān: 164], And Allah the Almighty said:

﴿يَمُنُّونَ عَلَيۡكَ أَنۡ أَسۡلَمُواْۖ قُل لَّا تَمُنُّواْ عَلَيَّ إِسۡلَٰمَكُمۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيۡكُمۡ أَنۡ هَدَىٰكُمۡ لِلۡإِيمَٰنِ إِن كُنتُمۡ صَٰدِقِينَ17﴾

{They think that they have done you a favor by embracing Islam. Say, "Do not consider your Islam as a favor to me. Rather, it is Allah Who has done you a favor by guiding you to faith, if you are truthful} [Surat al-Hujurāt: 17], It is Allah Almighty who guides a person to Imān and the acts of Imān, including prayer, Zakah, fasting, Hajj, and other deeds. Had it not been for Him, he would have been misguided, as most people are. The Prophet (ﷺ) said:

«وَاللَّهِ لَوْلَا اللَّهُ مَا اهْتَدَيْنَا، وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا...»

"By Allah, had it not been for Allah, we would not have been guided, neither would we have given charity nor prayed." [Narrated by Al-Bukhāri and Muslim].

It is Allah Almighty Who has taught His servants the obligation of fasting and its rulings, as well as the other legislations and acts. Had it not been for Allah the Almighty teaching them, they would not have known how to worship Him:

﴿...فَٱذۡكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ239﴾

{...remember Allah as He taught you what you did not know} [Surat al-Baqarah: 239].

Also recalling the favor of Allah Almighty upon His servants in terms of the reward and recompense He has determined for fasting and the other obligations and righteous acts, as indicated by the Hadīth Qudsi:

«الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ»

"Fasting is for Me, and I give the recompense for it."

[Narrated by Al-Bukhāri and Muslim; reported by Abu Hurayrah (may Allah be pleased with him)] So, Allah Almighty guides His servants to Imān and fasting, teaches them the legislations and rulings, and helps them observe these rulings, and then He Almighty gives them the best reward for that. Indeed, all bounty and grace belong to Allah Almighty in this regard.

Sixth: A person should recognize his own shortcomings in every deed he does, as he recognizes the greatness of Allah Almighty and the fact that no matter how he performs pious acts, his deeds will not match the majesty of his Almighty Lord. Rather, every righteous deed a person does will not match just one of Allah's favors upon him. So what if the righteous deeds fall under the favors Allah Almighty bestows upon His servant, as He guides him to them, and had it not been for Allah, he would not have acted rightly. If a person considers that he falls short in fulfilling the right of Allah Almighty, given His greatness and His favors upon him, his deeds will become small in his eyes, and he will perform more of them, not less, and will think positively of his Lord and be distrustful of himself and his deeds; and he will be concerned

about whether his deeds will be accepted, fearing they will be rejected.

We implore Allah Almighty to allow us to live until the coming Ramadan and enable us to observe fasting and Qiyām and perform righteous deeds in it.

I say these words and ask Allah's forgiveness for me and you for every sin. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good, and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow their guidance until the Day of Judgment.

Text of the Second Sermon

To proceed: Fear Allah, obey Him, and seek closeness to Him by righteous deeds, so that you may find them in front of him.

﴿فَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ فَلَا كُفۡرَانَ لِسَعۡيِهِۦۖ وَإِنَّا لَهُۥ كَٰتِبُونَ94﴾

{Whoever does righteous deeds while he is a believer, his efforts will not be denied, for We are recording them all} [Surat al-Anbiyā': 94].

O Muslims:

A believer should observe these six matters in every righteous deed he performs and should strive to fulfill them so that his deeds may be accepted. These are: sincerity in doing the deeds, Nasīhah to Allah Almighty in doing them, following the Prophet's example in doing them, being heedful of Allah Almighty while doing them, recognizing the favors of Allah upon him with regard to them, and acknowledging his own shortcoming concerning them.

Ramadan is at the door. It is a large arena for doing good deeds and a great opportunity for the believer, and there are abundant virtues in it. Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَأَكْلَهُ وَشُرْبَهُ مِنْ أَجْلِي، وَالصَّوْمُ جُنَّةٌ، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ حِينَ يُفْطِرُ، وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ»

"Allah Almighty said: 'Fasting is for Me and I give the recompense for it. He leaves his sexual desire, food, and drink for My sake. Fasting is a shield, and there are two pleasures for a fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord. Indeed the smell of the mouth of a fasting person is better in the sight of Allah than the smell of musk.'" [Narrated by Al-Bukhāri and Muslim].

So, it befits the believers to prepare for Ramadan, adhere to the Qur'an, do a lot of good deeds, and not to be dragged down by those who spoil Ramadan for them in the gatherings of diversion, heedlessness, and loss, or behind the screens on which forbidden things are displayed and malicious suspicions and desires are spread. Whoever submits his soul, religion, heart, and mind to them will be at a clear loss, and whoever leaves his wife and children for them to be affected has cheated them and not fulfilled Allah's trust concerning them. The Prophet (ﷺ) said:

«مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ»

"There is no one whom Allah puts in a position of authority and he dies on the day he dies while cheating those under his authority except that Allah will forbid Paradise for him." [Narrated by Al-Bukhāri and Muslim].

So, fear Allah, your Lord, concerning yourselves and your wives and children. Give them sincere advice, instill the importance of Ramadan within their souls, and direct them to the righteous deeds in it, so that they be a source of joy for you.

O Allah, bless Ramadan for us and guide us to piety, righteousness, and Ihsān in it.

Sermon Title

How to Welcome Ramadan

Introduction to the First Sermon

Praise be to Allah, Who has bestowed upon His servants the seasons of goodness, so that He may forgive their sins, expiate their misdeeds, multiply their virtuous deeds, and elevate their degrees. I bear witness that there is no god but Allah, alone, with no partner, the Giver of generous gifts and ample blessings. And I bear witness that Muhammad is His servant and Messenger, the best of humankind. May Allah's abundant peace and blessings be upon him and his family and Companions, and those who follow them rightly.

Text of the First Sermon

To proceed: O people, fear Allah, your Lord, and worship Him, praise Him, and give thanks for the blessings He bestows upon you. Recognize His favor upon you, as He has endowed you with the seasons of goodness, which recur every year. Thus, the grace and blessings of Allah upon you also recur, and you renew your energy for performing good deeds and avoiding sins.

O servants of Allah! A great month and blessed season has approached you. In it, rewards for good deeds are multiplied and sins become graver. It is the month of Ramadan, in which Allah sent down the Qur’an. It is the month of fasting and Qiyām (voluntary prayer during the night); the month of

charity, righteousness, and benevolence; the month in which Allah has endowed this Ummah with five advantages that were not given to any other nation:

First: The smell of the mouth of the fasting person is more pleasant in the sight of Allah than the smell of musk.

Second: Angels continue to ask Allah's forgiveness for them until they break their fast.

Third: Allah adorns His Paradise each day of this month.

Fourth: The rebellious devils are shackled, so they cannot reach what they would usually reach outside of it.

Fifth: Allah pardons this Ummah on the last night of this month. This is a month in which, if a person fasts out of belief in Allah and the pursuit of His reward, Allah will forgive his past sins; and whoever performs Qiyām in it, out of Imān and pursuit of Allah's reward, Allah will forgive his past sins. It is a month in which the gates of Paradise are opened, and the gates of Hellfire are closed. It is narrated in the Two Sahīh Collections that the Prophet (ﷺ) said:

«كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعمِائَةِ ضِعْفٍ، قَالَ اللَّهُ تَعَالَى: إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، إِنَّهُ تَرَكَ شَهْوَتَهُ وَطَعَامَهُ وَشَرَابَهُ مِنْ أَجْلِي، لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِندَ فِطْرِهِ، وَفَرْحَةٌ عِندَ لِقَاءِ رَبِّهِ»

"All the deeds of the son of Adam are for himself. A good deed is multiplied tenfold, up to seven

hundred times." Allah Almighty said: "except for fasting, as it is, indeed, for Me, and I give reward for it. He abandons his desire, food, and drink for My sake. A fasting person has two joys: he rejoices when he breaks his fast, and he rejoices when he meets his Lord." [Agreed upon], He rejoices at two things upon breaking the fast: He rejoices at completing the fast of the day, which Allah has allowed and enabled him to fast, and he can now have food and drink, which Allah has made lawful; and he rejoices when he meets his Lord at the reward of fasting, which he will find preserved with Him.

O servants of Allah! Ramadan is a month of gain and profits. Utilize it in much worship, prayer, recitation of the Qur'an, remembrance of Allah, forgiving people, and benevolence, and get rid of hostility, hatred, and rancor among you. Indeed, people's deeds are presented to Allah Almighty on Mondays and Thursdays. He who asks for forgiveness will be forgiven, and he who repents, his repentance will be accepted. He Almighty turns down those who feel rancor against each other until they repent and reconcile. Engage a lot in four things during the month of Ramadan, two for pleasing your Lord and two indispensable for you. As for the two things whereby you please your Lord, they are the testimony that there is no god but Allah and asking Allah for forgiveness. And as for

the two things that you cannot do without, they are to ask Allah for Paradise and seek refuge with Him from Hellfire, and be sure to make this supplication upon breaking your fast, for it is reported in a Hadīth that a fasting person has a readily answered supplication at the time of breaking the fast.

Know that fasting was prescribed to make a person pious and to keep his body away from the prohibitions set by Allah. He abandons every prohibited act, like cheating, deception, injustice, giving short measures or weights, withholding people's rights, looking at what is unlawful, and listening to prohibited songs, for listening to songs detracts from the reward of a fasting person, and so does every forbidden speech, such as lying, backbiting, malicious gossip, cursing, and name-calling. If someone curses or reviles him, let him say: I am fasting. He should not respond likewise. O Muslim do not make the day you fast like the day you do not fast. The Prophet (ﷺ) said:

«مَن لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»

"Whoever does not give up false speech and acting upon it, and ignorance, then Allah is in no need of him to give up his food and drink." [Narrated by Al-Bukhāri (1903)].

Make your children, boys, and girls, observe the fast if they can bear it, so that they get used to it. The

Companions (may Allah be pleased with them) would make their young children fast, to the extent that a boy would cry from hunger, and they would give him a toy to play with until they broke the fast. The reward of fasting goes to the children themselves, and their parents get rewarded for teaching and disciplining them.

Let none of you observe a voluntary fast one or two days before Ramadan, except if one habitually fasts certain days and they happen to come one or two days before this month, in which case he may fast it.

I seek refuge with Allah from the accursed devil:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ183﴾

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who came before you, so that you may become righteous} [Surat al-Baqarah: 183].

May Allah bless me and you all through the noble Qur'an.

Introduction to the Second Sermon

Praise be to Allah, the Bestower of bounty, benevolence, and countless blessings upon His servants. I bear witness that Muhammad is His servant and Messenger, whom He sent with guidance and the true religion to make it prevail over all religions. May Allah's abundant peace and

blessings be upon him and his family and Companions, who helped and supported him—and how excellent they were as helpers and supporters—and upon those who follow them rightly throughout the ages.

Text of the Second Sermon

To proceed: O people! Fear Allah Almighty and give thanks to Him for the abundant and abundant blessings He has bestowed upon you, especially in this blessed month—Ramadan. In it, He sent down His clear Book as a mercy to the worlds, a light for those who seek light, guidance for the righteous, and a lesson for those who take heed. This is a Book whose verses are perfected, then fully explained, from One Who is All-Wise, All-Aware. No falsehood can approach it from the front or from behind; a revelation from the One Who is All-Wise, Praiseworthy. It contains information about those who came before you and those who will come after you, and it offers judgment regarding your current affairs. Whoever holds fast to it will be saved, and whoever seeks guidance therein will be guided. But he who turns away from it will fall into ruin and perdition. Miserable and ruined are those who turn away.

This month witnessed the major battle of Badr. In it, Allah gave victory to the fighters of Imān and the soldiers of the Most Compassionate and defeated the soldiers of the devil and the

supporters of Shirk and oppression. Also in this blessed month, Allah brought about the Conquest of Makkah, the secure city, at the hand of His close companion, Prophet Muhammad, the best of the prophets, and He cleansed it of idols and polytheists. In this blessed month, Allah prescribed fasting upon His servants, made it one of the pillars of Islam, and rendered the reward for those who observe it, out of Imān and in pursuit of Allah's reward, that their past sins will be forgiven.

In this blessed month, Allah has granted His servants the blessing of performing Qiyām. Whoever performs Qiyām in Ramadan, out of Imān and in pursuit of Allah's reward, his past sins will be forgiven, and whoever performs Qiyām along with the Imām till he finishes the prayer, it will be recorded for him as Qiyām for the whole night.

Allah has bestowed upon this Ummah the blessing of the Night of Decree in this blessed month. This night is better than a thousand months. Whoever stands (prays) in it Qiyām, out of Imān and in pursuit of Allah's reward, Allah will forgive his past sins.

The blessings of this month are numerous and ample. So, praise Allah for the blessings He has bestowed upon you, and beware of missing out on the opportunities offered in its days and nights. If you knew their true worth, you would wish that the entire year was the month of Ramadan.

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Sermon Title

Recitation of the Qur'an and the Etiquettes of Fasting

Introduction to the First Sermon

﴿ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ 1 قَيِّمٗا لِّيُنذِرَ بَأۡسٗا شَدِيدٗا مِّن لَّدُنۡهُ وَيُبَشِّرَ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرًا حَسَنٗا2 مَّٰكِثِينَ فِيهِ أَبَدٗا3 وَيُنذِرَ ٱلَّذِينَ قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗا4 مَّا لَهُم بِهِۦ مِنۡ عِلۡمٖ وَلَا لِأٓبَآئِهِمۡۚ كَبُرَتۡ كَلِمَةٗ تَخۡرُجُ مِنۡ أَفۡوَٰهِهِمۡۚ إِن يَقُولُونَ إِلَّا كَذِبٗا5﴾

{All praise be to Allah Who has sent down upon His slave the Book, and has not allowed any crookedness therein,

an upright Book, to warn of severe punishment from Him, and to give glad tidings to the believers who do righteous deeds, that they will have a good reward,

wherein they will abide forever;

and to warn those who say, "Allah has begotten a son."

They have no knowledge of it, nor did their forefathers. What a monstrous word that comes out of their mouths! They speak nothing but lies}

[Surat al-Kahf: 1-5], I bear witness that there is no god but Allah alone, with no partner. He encompasses all things in knowledge and keeps count of everything. And I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and his

family and Companions, and those who follow them rightly.

Text of the First Sermon

To proceed: O people, fear Allah Almighty and recite the Qur'an often during this month, and Allah will give you a great reward for that. This is because each letter of the Qur'an brings a ten-fold reward. There are Hadīths reported on the merit of reciting the Qur'an as a whole and some Surahs in particular. It is narrated in the Sahīh Muslim Collection that Jibrīl said to the Prophet (may Allah's peace and blessings be upon him):

«أَبْشِرْ بِنُورَيْنِ أُوتِيتَهُمَا لَمْ يُؤْتَهِمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةُ الْكِتَابِ، وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ لَمْ تَقْرَأْ حَرْفًا مِنْهَا إِلَّا أُوتِيتَهُ»

"Rejoice in two lights that you have been given, which were not given to any prophet before you: Sūrat al-Fātihah and the concluding verses of Sūrat al-Baqarah. You will not read a letter from them except that you will be given its reward." [Narrated by Muslim (806)], The Prophet (may Allah's peace and blessings be upon him) said:

«الْبَيْتُ الَّذِي تُقْرَأُ فِيهِ الْبَقَرَةُ لَا يَدْخُلُهُ الشَّيْطَانُ»

"The devil does not enter the house where Al-Baqarah is recited." [Narrated by Muslim (780)].

'Usayd ibn Hudayr (may Allah be pleased with him) was reciting Surat al-Baqarah during the night while his horse was tied in his place, and one of his children was close to it. The horse suddenly moved

turbulently. He stopped reciting, and it became quiet. He recited again, and the horse moved turbulently once again. So, he stopped reciting, and it became quiet. Then he recited, and the horse moved for a third time. He feared that it might harm his son; so, he left and raised his head toward the sky in order not to see it. He found something like a cloud containing something like lamps. In the morning, he informed the Prophet (ﷺ) about that, and he said:

«أَتَدْرِي مَا ذَاكَ؟ قَالَ: لَا، قَالَ: تِلْكَ الْمَلَائِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لَأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا لَا تَتَوَارَى فِيهِمْ»

"Do you know what that was?" He said: 'No.' He said: 'Those were the angels who drew near for (to hear) your voice, and had you continued to recite, they would have remained until the morning for the people to see them, not hidden from them.'" [Narrated by Al-Bukhāri (5018)].

The Prophet (ﷺ) informed that Surat al-Baqarah and Surat Āl ʻImrān will shade the one who recites them on the Day of Judgment and plead for him. [Narrated by Muslim (805)] Surat al-Anʻām was revealed to the Prophet (ﷺ) in Makkah, and it was accompanied by about seventy thousand angels between the two horizons, and they were chanting glorifications of Allah, and the earth was shaking with them. Meanwhile, the Messenger of Allah (ﷺ) was saying:

«سُبْحَانَ اللَّهِ الْعَظِيمِ»

"Subhān Allāh al-'Azhīm (Glory be to Allah, the Most Great)" [Narrated by Al-Bayhaqi in "Shu'ab Al-Imān" (2434) and At-Tabarāni in "Al-Mu'jam Al-Awsat" (3317); classified as Hasan (sound) by Ibn Hajar in "Natā'ij Al-Afkār" (3/228)].

The Prophet (ﷺ) is authentically reported to have said:

«إِنَّ قُلْ هُوَ اللَّهُ أَحَدٌ تُعَادِلُ ثُلُثَ الْقُرْآنِ»، وَقَالَ لَهُ رَجُلٌ: إِنِّي أُحِبُّهَا، قَالَ: «حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

"'Say: He is Allah, the One' equals one-third of the Qur'an." A man said to him: "I love it." He replied: "Your love for it has made you enter Paradise." [Agreed upon], Another man said that it was the description of the Most Compassionate and "I love to recite it". Thereupon, the Prophet (ﷺ) said:

«أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ»

"Tell him that Allah loves him." [Agreed upon], Also the Prophet (ﷺ) said to one of his Companions:

«أَلَا أُعَلِّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ1﴾ [الفلق: 1]، و ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ1﴾ [الناس: 1]»

"Shall I teach you two Surahs among the best two Surahs people recite: {Say: 'I seek refuge with the Lord of the daybreak'} [Surat al-Falaq: 1] and {Say: 'I seek refuge with the Lord of mankind.'} [Surat an-Nās: 1]"" [Narrated by An-Nasā'i in "As-Sunan Al-Kubra" (10725) and Ahmad (17296); classified as Hasan by Al-Albāni].

Recite the Qur’an while pondering and reflecting upon it. If you pass by a verse mentioning Allah's mercy, ask Allah for His bounty; if you pass by a verse of warning, seek refuge with Allah from His punishment; and if you pass by a verse of prostration, then prostrate at any time; the prostration of recitation is not forbidden, for it is part of recitation. When you prostrate, proclaim the greatness of Allah and say "Subhān rabbī al-a‘la" (Glory be to my Lord, the Most High) during prostration. When you rise from prostration, do not say Takbīr or Taslīm, for this was not reported from the Prophet (ﷺ)—except if one recites while praying, in which case he should say Takbīr upon prostration and upon rising from it.

I seek refuge with Allah from the accursed Satan:

﴿إِنَّ ٱلَّذِينَ يَتۡلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ يَرۡجُونَ تِجَٰرَةٗ لَّن تَبُورَ 29 لِيُوَفِّيَهُمۡ أُجُورَهُمۡ وَيَزِيدَهُم مِّن فَضۡلِهِۦٓۚ إِنَّهُۥ غَفُورٞ شَكُورٞ 30﴾

{Those who recite the Book of Allah, establish prayer, and spend out of what We have provided for them, secretly and openly, hoping for a deal that will suffer no loss,

so that He will reward them in full and give them more out of His bounty. He is All-Forgiving, Most Appreciative} [Surat Fātir: 29-30].

O Allah, bless me and you all through the noble Qur’an.

Introduction to the Second Sermon

Praise be to Allah, Who has legislated the laws for His servants with profound wisdom and secrets. He has made the reward for fasting Ramadan and offering Qiyām therein, out of Imān and in pursuit of Allah's reward, including the forgiveness of sins and misdeeds. I bear witness that there is no god but Allah, alone, with no partner to Him, the Sovereign, the Oft-Forgiver. And I bear witness that Muhammad is His servant and Messenger, the chosen one. May Allah's peace and blessings be upon him and his family and Companions, and those who follow them rightly during the day and night.

Text of the Second Sermon

To proceed: O people, worship your Lord, perform your obligatory prayers, fast your month, and know that one of the wise purposes and secrets of fasting is to help a person obey Allah and be heedful of Him, as he strives to do honorable deeds and avoid prohibitions. Indeed, if anyone does not give up false speech and acts according to it, Allah does not need him to leave his food and drink. Occupy the time of this virtuous month with remembrance, recitation, and prayer, and expose yourselves therein to the bounties of the Lord through frequent supplications, and frequent acts of kindness to people and pardoning them, for Allah loves the doers of good and loves to pardon the

wrongdoers. Be generous to the poor in this month with Zakāh and charity, for Allah is Most-Generous and He loves generosity. Our Prophet (ﷺ) was the most generous of people, and he was at his most generous in Ramadan when Jibrīl would meet him and review the Qur'an with him. Thus, the Messenger of Allah (ﷺ) was more generous in doing good than a blowing wind. Do not belittle any good deed and shield yourselves from Hellfire even with half a date. Indeed, a man may give in charity the value of a date that was lawfully earned, and Allah nurtures it for him until it becomes like a mountain. Know—may Allah show mercy to you—that fasting has certain Sunnahs that should be observed, one of which is Suhūr (the pre-dawn meal). The Prophet (ﷺ) enjoined it, saying:

«تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً»

"Have Suhūr, for indeed there is a blessing in Suhūr." [Agreed upon].

It is preferred to delay Suhūr to the latter part of the night. If a person has Suhūr earlier, finishes the meal before dawn, intends to observe the fast, and then desires to eat, it is permissible for him to eat till the break of dawn, based on the verse that reads:

﴿... وَكُلُواْ وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ ٱلۡفَجۡرِۖ...﴾

{Eat and drink until you see the light of dawn distinct from the darkness of night} [Surat al-Baqarah: 187]. The Prophet (ﷺ) said:

«إِنَّ بِلَالًا يُؤَذِّنُ بِاللَّيْلِ، فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ، وَكَانَ لَا يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ»

"Bilāl calls the Adhān at night; so, eat and drink until Ibn 'Umm Maktūm calls the Adhān." He does not call the Adhān until the break of dawn." [Narrated by Al-Bukhāri (622)]. When dawn becomes distinct, it is not permissible for a fasting person to consume anything that breaks the fast. Muezzins should be careful not to call the Adhān before dawn. When one of you breaks his fast, let him do so with dates. If he cannot find any, he should break his fast with water. If he cannot find any, he should intend in his heart to break the fast. For example, sunset may come while he is on a journey and no food or drink is available to him. So, he can intend to break the fast and does not need to suck his finger, as some laymen say he should. He should be keen to supplicate to Allah upon breaking the fast, for a fasting person has a readily answered supplication at the time he breaks his fast.

Ask Allah Almighty to accept your deeds, for this is what you rely upon. Abraham and his son Ishmael (Ismāʻīl) raised the foundations of the Ka'bah as they were saying: O Allah, accept from us; indeed, You are the All-Hearing, the All-Knowing. One of the

signs of acceptance is a person being guided to piety. Allah accepts from the pious; so, whoever fears Allah, outwardly and inwardly, his deeds are more likely to be accepted.

Know that the invalidators of fasting include eating, drinking, sexual intercourse, extracting blood by cupping—the fasting of the one cupping and the one being cupped is invalidated—and induced vomiting. However, if blood comes out of him without cupping, like having a nosebleed, his tooth being pulled out, or part of his body is injured, and blood comes out, this does not break his fast. Neither is his fast broken if he vomits involuntarily or puts medicine or drops into his eye or ear.

A woman's fast is invalidated if menstrual blood comes out of her during her fast. If she becomes pure during the daytime, she is required to make up for the day in which she became pure. Fasting is not invalidated by the use of a Siwāk. It is recommended for a fasting person, just like others, to use a siwāk at all times, during the day and night.

We implore Allah to help us fast, perform Qiyām, and recite the Qur'an, and to accept the good deeds from us.

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Sermon Title

The Invalidators of the Fast

Introduction to the First Sermon

{Praise be to Allah, the Lord of the worlds. He has made the fasting of Ramadan one of the pillars of Islam. I bear witness that there is no god but Allah alone, with no partner. He calls upon His servants, saying:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ...﴾

{O you who believe, fasting is prescribed upon you...} [Surat al-Baqarah: 183], And I bear witness that Muhammad is His servant and Messenger, the best of those who pray and observe fasting. May Allah's abundant peace and blessings be upon him and his pious and noble household.

Text of the First Sermon

To proceed: O people, fear Allah Almighty and give thanks to Him for the blessing of Islam. Indeed, Allah Almighty has ordained the fasting of the month of Ramadan upon this Ummah and made it one of the pillars of Islam. Therefore, fasting in Ramadan is a duty upon every adult and sane Muslim, from the beginning of the month to its end.

﴿...فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ...﴾

{So whoever of you witnesses this month, should fast...} [Surat al-Baqarah: 184], People have different circumstances during the month of Ramadan. A healthy non-traveler is obligated to fast Ramadan, and this is obligatory for every day (in Ramadan). As for a sick person who finds it hard to fast or needs to refrain from fasting, he does not

need to fast and should make the fast up on another day. Likewise, a traveler for whom it is permissible to shorten the prayer—traveling for a distance of eighty kilometers—may not fast and should make up the fast on other days, based on the verse that reads:

﴿...فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ...﴾

{...but if anyone of you is ill or on a journey, he should make up for those days...} [Surat al-Baqarah: 184], As for the one who is unable to fast due to old age or chronic illness that prevents him from fasting, and he is not able to make up for it in the future, he should feed a poor person for each day. Allah the Almighty says:

﴿...وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ...﴾

{...As for those who can only fast with hardship, then compensation can be made by feeding a needy person...} [Surat al-Baqarah: 184], These are people's conditions with regard to fasting.

Linguistically, fasting means abstaining. In the Shariah, however, fasting is to abstain with an intention from material and immaterial invalidators of fast, from the rise of the second dawn to sunset. Allah Almighty says:

﴿...وَكُلُواْ وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ ٱلۡفَجۡرِۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيۡلِۚ...﴾

{...And eat and drink until you see the light of dawn distinct from the darkness of night, then

complete the fast until nightfall...} [Surat al-Baqarah: 187], The intention (to fast) must be there all day long, from the break of dawn to the setting of the sun. It must accompany one constantly, based on the statement of the Prophet (ﷺ):

«لَا صِيَامَ لِمَنْ لَمْ يُبَيِّتْ النِّيَّةَ مِنَ اللَّيْلِ»

"There is no fasting for he who does not make the intention during the night." Another narration reads:

«لِمَن لَمْ يُجْمِعْ النِّيَّةَ قَبْلَ طُلُوعِ الفَجْرِ»

"For one who did not make the intention before the break of dawn" [Narrated by At-Tirmidhi (730), An-Nasā'i (2334), and Ibn Mājah (1700)], So, the intention is a prerequisite for fasting. If a person abstains from food, drink, and other invalidators of fast without intention, he is not considered to be fasting in the Shariah.

Know, may Allah show mercy to you, that there are invalidators of the fast that must be avoided by a fasting person:

First: Whatever enters the stomach from any place breaks the fast, like eating and drinking intentionally. As for the one who forgetfully eats or drinks, his fast remains valid and he is excused, as the Prophet (ﷺ) said:

«مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيُتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ»

"Whoever forgets while fasting and eats or drinks, let him complete his fast, for it is Allah Who fed him

and gave him drink." [Agreed upon; reported by Abu Hurayrah (may Allah be pleased with him)], They also include taking medications that a fasting person swallows or that are injected into the body, such as pills, liquids, and medical solutions that reach his stomach. This invalidates his fast. Likewise, the fast is invalidated by nutritional injections because they are similar to food and drink, or injections that are taken through the veins, for they mix with the blood and circulate in the body; they also break the fast. As for injections that are taken under the skin or the muscle, they do not affect the fast. Also, one of the things that break the fast is what is extracted from the stomach, like vomiting through the mouth, whereby a fasting person vomits what is in his stomach through the mouth. If he vomits, his fast gets invalidated. However, if he is overcome by vomiting and has no choice in doing so, this has no impact on his fast.

Likewise, among the things that break the fast is the ejaculation of semen through intercourse, masturbation, or looking, as a man keeps looking at women and then ejaculates naturally. This is a type of copulation, which is to satisfy the desire of one's own accord. He satisfies his desire by some act he does. Hence, his fast gets invalidated, for sexual desire is one of the things a person must abstain from during fasting. Allah Almighty said in a Hadīth Qudsi about the fasting person:

«يَدَعُ شَهْوَتَهُ وَطَعَامَهُ وَشَرَابَهُ مِنْ أَجْلِي»

"He leaves his desire, food, and drink for My sake." [Agreed upon; reported by Abu Hurayrah (may Allah be pleased with him)], As he leaves food and drink, he also refrains from satisfying his desire, for this is one of the invalidators of fast.

Another invalidator of the fast is cupping, which is drawing blood for the purpose of treatment. This is because it weakens the fasting person and drains his strength. The Prophet (ﷺ) said:

«أَفْطَرَ الحَاجِمُ وَالْمَحْجُومُ»

"The cupper and the one for whom cupping is done both broke their fast." [Narrated by At-Tirmidhi (774) and Ahmad (15866); more than one scholar classified it as Sahīh (authentic)], Similar to cupping is to draw blood by medical means to treat a patient or donate the blood. This invalidates the fast because, like cupping, it extracts a lot of blood. However, a small amount of blood, such as that extracted for medical analysis, does not affect the fast.

Another invalidator of the fast is the menstrual blood women suffer from, for it weakens a woman and weakens her strength; that is why Allah has forbidden her from fasting during this period and ordained her to make up for the missed fast.

﴿...فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ...﴾

{...then a number of other days...} [Surat al-Baqarah: 184] As for Istihādah, which is bleeding outside the menstrual period, it does not affect the fast, and a woman who has Istihādah is required to fast for she is regarded as pure. Likewise, if a person gets injured and bleeds, this does not affect his fast, for it happens against his will. So, you all preserve your fast from the other things that invalidate the fast—may Allah show mercy to you.

Also, one of the obligatory things upon a fasting person is to maintain his intention for fasting, as previously mentioned. If a fasting person intends to break his fast, his fast gets invalidated even if he does nothing to break it. If he intends to break his obligatory fast, his fast is rendered invalid because of the cessation of his intention, even if he does not eat or drink. So, fear Allah, O servants of Allah, and preserve your fasting from such things that invalidate or detract from it. I seek refuge with Allah from the accursed Satan:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ183 أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ184 شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ وَمَن كَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡ وَلَعَلَّكُمۡ تَشۡكُرُونَ185﴾

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who came before you, so that you may become righteous,

[Fasting is for] a specific number of days; but if any of you is ill or on a journey, they should make up for those days. As for those who can only fast with hardship, compensation can be made by feeding a needy person [for each day]. But anyone who volunteers to give more, it is better for them. Yet fasting is better for you, if only you knew,

Ramadān is a month in which the Qur'an was sent down as a guidance for mankind and as clear signs that show the right way and distinguish between right and wrong. So whoever among you witnesses this month, should fast. But if anyone is ill or on a journey, they should make up for those days. Allah wants ease for you and does not want hardship for you, so that you may complete the prescribed number of days, and proclaim the greatness of Allah for having guided you, and so that you may be grateful} [Surat al-Baqarah: 183-185].

May Allah bless me and you all through the noble Qur'an and allow us to benefit from the message and wise remembrance contained therein. I say these words and ask Allah's forgiveness for me, you, and all Muslims for every sin. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah for His grace and kindness, and I give thanks to Him for His guidance and favors. I bear witness that there is no god but Allah alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his family and Companions.

Text of the Second Sermon

To proceed: O servants of Allah, fear Allah Almighty. Among the invalidators of the fast are the things used for kidney dialysis or stomach washing, which are inserted into the body and withdrawn from it. They also break the fast. A fasting person should also avoid backbiting, slander, cursing, name-calling, and false speech, and should preserve his tongue from anything that harms his fast. For fasting is not merely abstaining from food, drink, and permissible things; but it is also to abstain from prohibitions that must be avoided at all times, and this is even more emphatic for the one fasting; because they harm his fast, and diminish his reward or eliminate it entirely, such that his share of the fast is only hunger and thirst, and he gains no reward from it because he did not preserve his tongue from these matters. Likewise, he should preserve his hearing by not listening to musical instruments, nor should he listen to backbiting and slander, nor should he listen to what distracts him

from the remembrance of Allah, the Mighty and Majestic, such as what is broadcast and published in the media, like vulgar or satirical TV series. He should not waste his time with them, for he would be sinful in doing so. Likewise, he should preserve his sight and lower his gaze from what Allah has forbidden, such as tempting images and alluring scenes on screens and satellite channels that display naked or semi-naked women. He must preserve his sight from what harms his fast. So, fear Allah, O servants of Allah, and preserve your fasting from anything that undermines or invalidates it. And know that the best speech is the Book of Allah and the best guidance is that of Muhammad (ﷺ), and that the worst matters are those newly introduced (to the religion), and every religious innovation is misguidance. Stick to the community, for indeed the Hand of Allah is with the community, and whoever deviates from the community deviates into Hellfire.

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56] O Allah, bestow Your peace and blessings upon Your servant and Messenger, our Prophet Muhammad,

and be pleased, our Lord, with his rightly-guided successors, the upright Imāms, Abu Bakr, ʻUmar, ʻUthmān, and ʻAli, and with all the Companions and the Tābiʻis and those who follow them rightly till the Day of Judgment. O Allah, make Islam and Muslims mighty, humiliate Shirk and polytheists, destroy the enemies of the religion, and make this country secure and peaceful and all the Muslim countries, O Lord of the worlds. O Allah, whoever intends evil for Islam and the Muslims, preoccupy him with his own self, turn his scheme away from us, turn his scheme back against him, and let his own plotting lead to his destruction, for You have power over all things. O Allah, protect us from the evil of tribulations, both the apparent and the hidden. O Allah, preserve for us our religion, which is the safeguard of our affairs; rectify for us our worldly life, in which is our livelihood; and rectify for us our Hereafter, to which is our return. O Allah, rectify our leaders, and make them rightly-guided guides, not astray nor leading others astray. O Allah, place our authority in one who fears You, is mindful of You, and follows Your pleasure, O Lord of the worlds. O Allah, rectify their inner circle, and keep away from them evil advisors and corrupters. O Allah, make them rightly-guided guides, not astray nor leading others astray. O Allah, rectify the leaders of the Muslims everywhere, O Lord of the worlds. O Allah, repel from us the affliction which

none can repel except You. We seek refuge in You from the suddenness of Your wrath, from the removal of Your well-being, and from all of Your displeasure. There is no god but You. You are our Protector, and what an excellent Protector and what an excellent Helper. Allah is sufficient for us, and He is the best Disposer of affairs.

O servants of Allah

﴿۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ90 وَأَوۡفُواْ بِعَهۡدِ ٱللَّهِ إِذَا عَٰهَدتُّمۡ وَلَا تَنقُضُواْ ٱلۡأَيۡمَٰنَ بَعۡدَ تَوۡكِيدِهَا وَقَدۡ جَعَلۡتُمُ ٱللَّهَ عَلَيۡكُمۡ كَفِيلًاۚ إِنَّ ٱللَّهَ يَعۡلَمُ مَا تَفۡعَلُونَ91﴾

{Allah commands justice, kindness, and giving relatives [their dues], and He forbids shameful acts, evil deeds and oppression. He exhorts you, so that you may take heed,

Fulfill the covenant of Allah when you pledge, and do not break oaths after confirming them, having made Allah your witness, for Allah knows all what you do} [Surat an-Nahl: 90-91], Remember Allah, and He will remember you, and show gratitude for His blessings, and He will increase you. Indeed, the remembrance of Allah is greater, and Allah knows what you do.

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Sermon Title

The Night of Decree and the Rulings on Zakat Al-Fitr

Introduction to the First Sermon

Praise be to Allah, Who has endowed His servants the seasons of good deeds and guided whomever He wills among them to utilize these seasons in doing good; and He has disappointed whomever He wills among them, and so their lot will be negligence, loss, and regrets. I bear witness that there is no god but Allah, alone, with no partner to Him, the Lord of the earth and the heavens, the Bountiful and the Generous Bestower of favors. And I bear witness that Muhammad is His servant and Messenger, the noblest of all creation. May Allah's abundant peace and blessings be upon him and his family and Companions and those who follow them rightly over all times and eras.

Text of the First Sermon

To proceed: O people, fear Allah Almighty, and seize the seasons of goodness by filling them with what brings you closer to your Lord, and beware of negligence and loss, for you will regret your negligence and loss.

My brothers! Whoever does not win in this blessed month, then when will he will? Whoever does not repent to his Lord in it, at what time will he repent and act righteously? And whoever continues to refrain from good deeds, at what time

will he attain righteousness and success? Hasten, may Allah show mercy to you, to seize the opportunities of this month before they pass, and protect your souls from what leads to their misery and ruin. Indeed, this blessed month of yours has begun to diminish and decline, and its previous nights and days are approaching their end. So, O Muslims, hasten to do righteous deeds in what remains of it and repent from your sins to the Possessor of Greatness and Majesty. Know that deeds are judged by their endings; so end them well. Two-thirds of this blessed month have passed, and one-third is remaining, and this is the time of the blessed ten nights. Utilize them with true resolve and do acts of righteousness and kindness. Stand in the darkness of their nights submissively to your Lord, in hope of His kindness and blessings, and seeking refuge from His torment and punishment. Indeed, Allah Almighty is the Most Generous and the Most Merciful. He is the One Who says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعۡوَةَ ٱلدَّاعِ إِذَا دَعَانِۖ فَلۡيَسۡتَجِيبُواْ لِي وَلۡيُؤۡمِنُواْ بِي لَعَلَّهُمۡ يَرۡشُدُونَ186﴾

{When My slaves ask you concerning Me, I am indeed near. I respond to the call of the supplicant when he calls upon Me; so they should respond to Me and believe in Me, so that they may be guided} [Surat al-Baqarah: 186] He is the One Who

descends every night to the lowest sky during the last third of the night, and He offers His servants goodness, generosity, and forgiveness, saying: Who will call upon Me, that I may answer him? Who will ask Me, that I may give him? Who will seek My forgiveness, that I may forgive him?

These ten days contain the blessed Night of Decree, in which every wise matter that happens during that year will be determined by the permission of the Almighty, All-Knowing, All-Wise. In it, the angels descend from the sky, and goodness, benefits, and blessings increase. Whoever observes Qiyām during it, out of faith and in pursuit of Allah's reward, his past sins will be forgiven; and whoever neglects it and is deprived of its goodness, is truly blameworthy and deprived. Allah Almighty has kept it unidentified and unspecified during these ten days so that people may increase their Tahajjud (voluntary prayer at night), recitation of the Qur'an, and goodness throughout these ten nights, and so that the one who is active in seeking good deeds may be distinguished from the lazy one. If people knew this night specifically, most of them would perform Qiyām only on that night and not on the other nights.

Moreover, if they knew the time of the Night of Decree, their resolve would not be completely tested. So, seek it out in an earnest and sincere way,

may Allah show mercy to you, and ask Allah for gains in it, of righteousness, good deeds, and safety from bankruptcy. If you pass by a verse about mercy, ask Allah from His bounty, and if you pass by a verse of warning, seek refuge in Allah from His punishment and increase your glorification of the Owner of Greatness and Majesty in your Rukū‘. As for prostration, be keen to supplicate for what you wish after the glorification of Allah, for a servant becomes closest to his Lord when he is prostrating. It is permissible for a person to supplicate for himself, his parents, his offspring, his relatives, and those he loves among Muslims. Lengthen your standing after Rukū‘ and the sitting between the two prostrations, so that the pillars of prayer—standing, Rukū‘, sitting, and prostration—should be proportionate. Standing after Rukū‘ is a position for praise and commendation, so increase your praise and commendation during it, and sitting between the two prostrations is a position for supplication for forgiveness and mercy, so increase your supplication in it. Begin the night prayer with two light Rak‘ahs; for when a servant sleeps, Satan ties three knots at the nape of his neck. When he wakes up and remembers Allah, one knot is untied. When he performs ablution, the second is untied. Then, when he prays, the third is untied. However, if one of you comes to the mosque and the Imām has already begun the prayer, he should join him, even

if he has not begun with two light Rak'ahs, because following the Imām is more important. And here is a matter that should be noted, which is that some people leave a gap in the row for the muezzin or the reciter after the prayer has commenced. This is contrary to what is prescribed. For what is prescribed is to close the gaps in the rows and stand close together when the prayer begins. So if the muezzin or the reciter comes, he should join wherever the row ends.

I seek refuge in Allah from the accursed Satan. Allah Almighty says about the merit of the Night of Decree:

﴿إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ 1 وَمَآ أَدۡرَىٰكَ مَا لَيۡلَةُ ٱلۡقَدۡرِ 2 لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ 3 تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذۡنِ رَبِّهِم مِّن كُلِّ أَمۡرٖ 4 سَلَٰمٌ هِيَ حَتَّىٰ مَطۡلَعِ ٱلۡفَجۡرِ 5﴾

{Indeed, We sent this [Qur'an] down on the Night of Decree.

How do you know what the Night of Decree is?

The Night of Decree is better than a thousand months.

On that night the angels and the Spirit [i.e., the angel Gabriel] descend by their Lord's permission with all decrees.

It is peace until the break of dawn} [Surat al-Qadr: 1-5]

May Allah bless me and you all through the noble Qur'an.

Introduction to the Second Sermon

Praise be to Allah, Who has blessed us with the Shariah of Islam and prescribed for us righteous deeds that bring about closeness to Him. Praise be to Allah, Who has blessed us with the facilitation of fasting and Qiyām and made the reward for those who observe them the expiation of their sins and misdeeds. I bear witness that there is no god but Allah, alone, with no partner to Him, the Owner of Majesty and Honor. And I bear witness that Muhammad is His servant and Messenger, the best of those who pray, give Zakah, perform Hajj, and observe fasting. May Allah's peace and blessings be upon him and his family and Companions and those who follow them rightly.

Text of the Second Sermon

To proceed: O people! Fear Allah Almighty and reflect on your condition and what you have done during your blessed month. Ramadan is an honorable guest who will soon leave and depart, and it will be a witness for you or against you regarding the deeds you have entrusted to it. So, hasten, O Muslims, to utilize the remaining days of it with good deeds and repentance to Allah and pursuit of His forgiveness, so that perhaps this will redress your previous shortcoming and neglect. Indeed, the days of this blessed month were filled with fasting, remembrance, and the Qur'an, and its nights were illuminated with prayer and Qiyām,

and the state of the God-fearing in it was as it should be and is desired. Thus, those radiant days and pearly nights passed like an hour of a day. O, what a sorrow for those nights and days. Indeed, the times of our month have passed swiftly, and much of it was wasted in negligence. So, we ask Allah Almighty to compensate us for what has passed of it, and to bless us in what remains of it, and to conclude our month for us with pardon, forgiveness, acceptance, salvation from the Fire, and the attainment of what is hoped for, and to bring its like upon us again in goodness, security, and faith.

O Muslims! Our Almighty Lord has prescribed for us sublime acts of worship at the end of this month, through which our Imān increases, our worship is perfected, and Allah's favor upon us becomes complete. He has laid down for us at the end of this month Zakat al-Fitr, Takbīr (proclaiming Allah's Greatness), and the Eid prayer. As for Zakat al-Fitr, it is a Sā‘ (a type of measurement) of food, be it wheat, rice, dates, or any other food important for humans. Abu Sa‘īd (may Allah be pleased with him) reported:

«فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الفِطْرِ صَاعًا مِنْ طَعَامٍ»

"The Messenger of Allah (ﷺ) prescribed Zakat al-Fitr as a Sā‘ of food." [Agreed upon], The more pleasant and useful these types of food are for the poor, the better and more rewarding they are. So,

pay it willingly and give it from the best of what you can find. Indeed, you will never attain righteousness until you spend in charity from what you love. Praise be to Allah; it is only a small amount that becomes due only once a year. How would a person not be keen to choose what is best, even though it is the best in the sight of Allah and brings the greatest reward from Him? It is permissible to distribute one Zakāt al-Fitr among several poor people and to give two Zakāt al-Fitrs or more to one poor person. This is because the Prophet (ﷺ) determined Zakāt al-Fitr as one Sā‘, but did not specify how many persons should receive it. This indicates that the matter is flexible. Accordingly, if the members of a household measure their Zakāt al-Fitr and gather it in one sack and then begin to take from it without measure to give to the poor, there is nothing wrong with that.

Zakāt al-Fitr is a duty upon all Muslims, young and old, and males and females. So, pay it on behalf of yourselves and your dependents, such as your wives and relatives. It should not be given on behalf of the fetus in a mother's womb, but if it is given on behalf of it, that is good. The best time to pay it is on the day of Eid before the prayer, and it is permissible to pay it up to two days before Eid. It is not considered valid after the Eid prayer, unless a person is unaware, such as if Eid arrives unexpectedly and he is unable to pay it before the

prayer, or if he believes there is no harm in delaying it until after the prayer. In such a case, it is valid for him to pay it after the prayer. The payment of Zakāt al-Fitr is not valid unless it is given exclusively to the poor, and it must reach the poor person, or his representative, at its appointed time.

As for Takbīr, Allah Almighty enjoins it in His Book, saying:

﴿...وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡ...﴾

{...so that you may complete the prescribed number of days, and proclaim the greatness of Allah for having guided you...} [Surat al-Baqarah: 185] i.e., He has guided you to fasting, Qiyām, and other acts of piety during this month. So, proclaim Takbīr, O Muslims, from the sunset of the night of Eid to the prayer. Say: Allāhu akbar, allāhu akbar, lā ilāha illa Allah, wallāhu akbar, allāhu akbar, walillāh al-hamd (Allah is the Most Great, Allah is the Most Great; there is no god but Allah; and Allah is the Most Great, Allah is the Most Great, and praise belongs to Allah). Say this aloud in the mosques, markets, and homes, except for women; they should say Takbīr silently, not out loud.

As for the (Eid) prayer, the Messenger of Allah (ﷺ) commanded everyone to attend it, even women. So, go out to the prayer; may Allah show mercy to you, men and women, young and old. Let women go out without beautifying themselves or

applying perfume. Menstruating women should stay away from the prayer area, for the Eid prayer place is considered a mosque. As for men, the Sunnah is for them to go out perfumed and wearing their best clothes after washing and cleaning themselves. And it is Sunnah for a person to eat an odd number of dates before going out to the prayer—three, five, seven, or any odd number.

We implore Allah to accept all our pious deeds in this blessed month and to forgive all our sins and lapses. Indeed, He is the One Worthy and Able to do this, and He is worthy to be feared and worthy to forgive. And praise be to Allah, the Lord of the worlds.

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Sermon Title

The Day of Eid and the Days of Tashrīq

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evil of our own selves and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and that Muhammad is His servant and Messenger.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims}

[Surat Āl ‘Imrān: 102],

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you} [Surat an-Nisā’: 1],

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا70 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا71﴾

{O you who believe, fear Allah and say what is right,

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph} [Surat al-Ahzāb: 70-71].

Text of the First Sermon

To proceed, I advise you - O people - and myself, to fear Allah, the Exalted and Majestic. Do not transgress His limits and honor His sacred ordinances.

﴿ذَٰلِكَ وَمَن يُعَظِّمۡ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقۡوَى ٱلۡقُلُوبِ32﴾

{This is so. And whoever honors the rituals of Allah, it is from the piety of the hearts} [Surat al-Hajj: 32].

O Muslims! No sooner had the specific days ended with their good times, blessings, and honorable deeds, except that Allah Almighty followed them with the day of Eid, the conclusion of the ten, and then the appointed days of Tashrīq. The Prophet (ﷺ) said:

«أَعظَمُ الأَيَّامِ عِندَ اللهِ يَومُ النَّحر، ثم يَومُ القَرّ»

"The greatest days in the sight of Allah are the Day of an-Nahr (the day of sacrifice), then the Day of al-Qarr (stay and rest)." [Narrated by Abu Dāwūd (1765), Ibn Khuzaymah (2917) and classified as authentic by Al-Albāni].

As for the Day of an-Nahr, it is this very day that is the greatest day in the sight of Allah. He has named it in His Book as "The Day of the greater Hajj" because of the multiplicity of Hajj rituals on this day for the pilgrims. On this day, they perform the stoning of the Jamrat al-'Aqabah, shave or cut their hair, slaughter the sacrificial animal of Hajj, and perform Tawāf al-Ifadāh and Sa'i. On this day, the residents join their brothers, the pilgrims, in the Eid prayer, slaughter Eid sacrifices, say Takbīr, and engage in the remembrance of Allah Almighty.

As for the Day of al-Qarr, it is the first day of the Days of Tashrīq, during which the pilgrims

complete their Hajj rituals and slaughter their Hajj sacrifices. On this day, the residents also slaughter the remainder of their Eid sacrifices. So, everyone eats and drinks, and they remember Allah, the Exalted and Majestic, for what He has provided for them and for what He has guided them to. The Prophet (ﷺ) said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكلٍ وَشُربٍ وَذِكرِ للهِ»

"The Days of Tashrīq are days of eating, drinking, and remembrance of Allah." [Narrated by Muslim (1141)].

The Dhikr that is prescribed and commanded during the Days of Tashrīq, O Muslims, includes the remembrance of Allah, the Glorified and Exalted, after the obligatory prayers, by saying the specified Takbīr after the Taslīm, by saying 'Bismillah' (In the name of Allah) and Takbīr upon slaughtering the sacrificial animal, whether a Hady or Ud'hiyah, and remembering Him while eating and drinking, by saying 'Bismillah' at the beginning and thanking Allah at the end. It is reported in a Hadīth that the Prophet (ﷺ) said:

«إِنَّ اللهَ لَيَرضَى عَنِ العَبدِ أَن يَأكُلَ الأَكلَةَ فَيَحمَدَهُ عَلَيهَا، أَو يَشرَبَ الشَّربَةَ فَيَحمَدَهُ عَلَيهَا»

“Allah is pleased with one who eats food and then praises Him for it, or who drinks something and then praises Him for it.” [Narrated by Muslim (2734)].

Another form of the Dhikr of Allah, the Exalted and Majestic, during these blessed days is to remember Him by performing the rituals therein, such as standing in the sacred places, performing the Tawāf and Sa'y, stoning the Jamarāt, staying overnight, and other such things. Allah Almighty says:

﴿لِّيَشۡهَدُواْ مَنَٰفِعَ لَهُمۡ وَيَذۡكُرُواْ ٱسۡمَ ٱللَّهِ فِيٓ أَيَّامٖ مَّعۡلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۖ فَكُلُواْ مِنۡهَا وَأَطۡعِمُواْ ٱلۡبَآئِسَ ٱلۡفَقِيرَ28﴾

{so that they may attain benefits, and pronounce Allah's name during the appointed days over the sacrificial animals that He has provided for them; then eat from it and feed the desperately poor} [Surat al-Hajj: 28].

Allah Almighty also says:

﴿۞ وَٱذۡكُرُواْ ٱللَّهَ فِيٓ أَيَّامٖ مَّعۡدُودَٰتٖۚ فَمَن تَعَجَّلَ فِي يَوۡمَيۡنِ فَلَآ إِثۡمَ عَلَيۡهِۚ وَمَن تَأَخَّرَ فَلَآ إِثۡمَ عَلَيۡهِۚ لِمَنِ ٱتَّقَىٰۗ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّكُمۡ إِلَيۡهِ تُحۡشَرُونَ203﴾

{And remember Allah during the appointed days. But whoever hastens to depart [Mina] on the second day, there is no sin upon him; and whoever delays [until the third], there is no sin upon him for those who fear Allah. So fear Allah, and know that you will be gathered before Him} [Surat al-Baqarah: 203].

He also says:

﴿فَإِذَا قَضَيۡتُم مَّنَاسِكَكُمۡ فَٱذۡكُرُواْ ٱللَّهَ كَذِكۡرِكُمۡ ءَابَآءَكُمۡ أَوۡ أَشَدَّ ذِكۡرٗاۗ...﴾

{When you have completed your rites, remember Allah as you used to remember your

forefathers, or with even greater remembrance...} [Surat al-Baqarah: 200]. Indeed, it is incumbent upon us, O servants of Allah, since Allah has bestowed upon us these great blessings of sound belief, security in our lands, sound minds and health in our bodies, and countless blessings and favors. Indeed, it is incumbent upon us to remember our Muslim brothers everywhere with sincere supplication that Allah grant them victory over their disbelieving enemies, or with charity that we conceal and dedicate it solely for the sake of Allah. For the true essence and perfection of gratitude is that it combines words of the tongue and the acknowledgment of the heart, and that we utilize these blessings in obedience to the One Who Bestowed them upon us, Glorified Be He. As for using blessings in disobedience, of whatever kind, it is ingratitude for the blessing and denial of the Bestower. So let us persist in the remembrance of Allah and show gratitude to Him in these few appointed days. And let us beware of negligence in remembrance and turning away from obedience and gratitude. Let us join the pilgrims in seeking reward, for indeed the doors of goodness are many and abundant, and the bestowal of Allah Almighty is more abundant and ample. And the wise one is he who takes advantage of the seasons of goodness and blessings, and fills them with acts of obedience and good deeds, performs many supererogatory

and recommended acts, and refrains from sins and evil deeds. And in a Hadith Qudsi, Allah Almighty says:

«وَمَا تَقَرَّبَ إِلَيَّ عَبدِي بِشَيءٍ أَحَبَّ إِلَيَّ مِمَّا افتَرَضتُ عَلَيهِ، وَمَا يَزَالُ عَبدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحبَبتُهُ كُنتُ سَمعَهُ الَّذِي يَسمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبصِرُ بِهِ، وَيَدَهُ الَّتِي يَبطِشُ بِهَا، وَرِجلَهُ الَّتِي يَمشِي بِهَا، وَإِنْ سَأَلَنِي لَأُعطِيَنَّهُ، وَلَئِنِ استَعَاذَنِي لَأُعِيذَنَّهُ»

"And My slave does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him, and My slave continues to draw near to Me with voluntary deeds until I love him. And when I love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. And if he asks Me, I will give him, and if he seeks refuge with Me, I will grant him refuge." [Narrated by Al-Bukhāri (6502)].

I seek refuge with Allah from the accursed Satan:

﴿وَلِكُلِّ أُمَّةٖ جَعَلۡنَا مَنسَكٗا لِّيَذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۗ فَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَلَهُۥٓ أَسۡلِمُواْۗ وَبَشِّرِ ٱلۡمُخۡبِتِينَ34 ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ قُلُوبُهُمۡ وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمۡ وَٱلۡمُقِيمِي ٱلصَّلَوٰةِ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ 35 وَٱلۡبُدۡنَ جَعَلۡنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمۡ فِيهَا خَيۡرٞۖ فَٱذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَيۡهَا صَوَآفَّۖ فَإِذَا وَجَبَتۡ جُنُوبُهَا فَكُلُواْ مِنۡهَا وَأَطۡعِمُواْ ٱلۡقَانِعَ وَٱلۡمُعۡتَرَّۚ كَذَٰلِكَ سَخَّرۡنَٰهَا لَكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ 36 لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقۡوَىٰ مِنكُمۡۚ كَذَٰلِكَ سَخَّرَهَا لَكُمۡ لِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡۗ وَبَشِّرِ ٱلۡمُحۡسِنِينَ37﴾

{For every community We ordained rites of sacrifice so that they may mention the name of Allah over the sacrificial animals that He has

provided for them. Your God is One God, so submit to Him alone, and give glad tidings to the humble,

those whose hearts are filled with awe when Allah is mentioned, and those who patiently endure whatever may befall them, and who establish prayer and spend out of what We have provided for them.

We have ordained the sacrificial camels [and cattle] among the rituals of Allah, in which there is much good for you. So mention the name of Allah over them when they are lined up, then when they fall down on their sides, eat from them and feed those [poor] who do not beg and those who do. Thus We have made them subservient to you, so that you may be grateful.

It is neither their flesh nor their blood that reaches Allah, but it is your piety that reaches Him. This is how He has subjected them to you, so that you may proclaim Allah's greatness for having guided you. And give glad tidings to those who do good} [Surat al-Hajj: 34-37].

Introduction to the Second Sermon

Praise be to Allah. I praise Him, seek His help, and ask for His forgiveness and guidance. I believe in Him, rely upon Him, do not deny Him, and take as enemies those who deny Him. I bear witness that there is no god but Allah, alone, with no partner, and that Muhammad is His slave and Messenger. Whoever obeys Allah and His Messenger (ﷺ) has

been rightly guided, and whoever disobeys Allah and His Messenger has gone far astray and is extremely misguided.

Text of the Second Sermon

To proceed: Fear Allah Almighty as He should be feared and hasten to His forgiveness and His pleasure.

﴿...وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا2 وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ...﴾

{...Whoever fears Allah, He will make for him a way out for him,

and He will provide for him from where he does not expect... [Surat at-Talāq: 2-3].

O Muslims! Indeed, you are now in days in which eating and drinking are recommended, in order to strengthen yourselves for the remembrance of Allah Almighty and His obedience. For this reason, fasting in them has been prohibited. The Prophet (ﷺ) said:

«لا تَصُومُوا هَذِهِ الأَيَّامَ فَإِنَّهَا أَيَّامُ أَكلٍ وَشُربٍ».

"Do not fast these days, for these are days of eating and drinking." [Narrated by An-Nasā'i in As-Sunan Al-Kubra (2883), Ibn Mājah (1719), Ahmad (10664), and Al-Albāni classified it as Sahih (authentic)]

Al-Bukhāri narrated that 'Ā'ishah and Ibn 'Umar (may Allah be pleased with both of them) reported:

لم يُرَخَّصْ في أَيَّامِ التَّشريقِ أَن يُصَمْنَ إلاَّ لِمَن لم يَجِدِ الهَديَ.

It was not permitted to fast on the days of Tashrīq except for those who could not afford the Hady (sacrifice).

So eat, drink, exchange gifts, give charity, maintain ties of kinship, show compassionate, visit one another, and forgive one another. Maintain ties with your relatives and beware of severing them. Make your Eid days days of joy, happiness, and delight. And do not let the worldly life deceive or distract you or divide you, for it is only a temporary, transient abode.

O brothers and sisters! Indeed, our Lord - the Exalted and Majestic - is vast in His bounty and generous in His giving. His favor is unlimited and cannot be confined to a specific place or time. Therefore, whoever is unable to perform Hajj due to an impediment, let him maintain the rest of the pillars and religious obligations. And whoever has missed standing at those great sacred places, let him stand with Allah continually. And whoever has not faced the Ka'bah as a pilgrim, let him turn to Allah at all times in humility, and let him call upon Him constantly with fear and awe. And let him be a doer of good between himself and his Lord, and between himself and other people; for

﴿...إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ﴾

{Indeed, the mercy of Allah is close to those who do good} [Surat al-A'rāf: 56].

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Sermon Title

Rulings on Shariah-compliant slaughter

Introduction to the First Sermon

Praise be to Allah, we praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evil of ourselves and from our evil deeds. Whoever Allah guides none can lead him astray, and whoever He leads astray none can guide.

I bear witness that there is no god but Allah, alone, with no partner; and I bear witness that Muhammad is His slave and Messenger and His chosen one, close friend, and the one entrusted with His revelation, and the best of His creation. May Allah's peace and blessings be upon him and his family and Companions, the leaders of guidance and the lamps within darkness, and upon those who follow them—abundant blessings that endure until the Day of Judgment.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims}

[Surat Āl ‘Imrān: 102],

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you} [Surat an-Nisā': 1],

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا70 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا71﴾

{O you who believe, fear Allah and say what is right,

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph} [Surat al-Ahzāb: 70-71].

Text of the First Sermon

To proceed:

Fear Allah, O slaves of Allah. Indeed, fear of Allah the Almighty is one of the most sublime positions and greatest degrees. This is the advice that we do not get bored of hearing or repeating, for it is the advice of our Almighty Lord to us:

﴿...وَلَقَدۡ وَصَّيۡنَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَإِيَّاكُمۡ أَنِ ٱتَّقُواْ ٱللَّهَۚ...﴾

{..,We have ordered those who were given the Scripture before you, as well as yourselves, to fear Allah...} [Surat an-Nisā': 131].

May Allah make me and you among His pious and righteous slaves; indeed, He is All-Hearing, and Responsive.

O brothers in Islam: Since a condition for the permissibility of a land animal is that it be slaughtered according to the prescribed Islamic method, and that whatever has not undergone this slaughter is considered forbidden carrion, the study of this method of slaughter and knowing its requirements is very important.

Tadhkiyah (Islamic method of slaughter): It is to end the life of an edible wild land animal, by cutting its throat at the jugular vein (which is at the base of the neck) if it is a camel, or by cutting its throat if it is a cow or a sheep or the like, or by wounding it in any part of its body, such as a game or straying livestock animal, if there is no other way to kill it.

The wisdom behind Tadhkiyah:

Demonstrating one's servitude to Allah Almighty by slaughtering the animals in His name, expressing gratitude for His bestowal of blessing through them, purifying the animal from harmful fluids and waste (such as blood and the like), and setting it apart from carrion.

Requirements and etiquette related to Tadhkiyah:

Tadhkiyah has specific requirements and etiquettes that must be considered and adhered to, some of which are essential for the lawfulness of the slaughtered animal. Among these are:

Firstly: The intention to do Tadhkiyah, which requires the one performing it to be of sound mind

and discernment, capable of having the intention to do Tadhkiyah. Allah Almighty says:

﴿...إِلَّا مَا ذَكَّيۡتُمۡ...﴾

{...except if you slaughter it [before it dies]...} [Surat al-Mā'idah: 3], Therefore, the slaughter performed by one who is incapable of forming the intention, such as a senile person, a child who is below the age of discernment, a mentally ill person, a drunk person, and others like them, is invalid, and the animal they slaughter is not lawful.

Secondly: The person performing the slaughter must be a Muslim, even if they are a woman, or a defiant sinner who has not reached the degree of disbelief, or a person belonging to the People of the Book. This is based on the saying of Allah Almighty:

﴿ٱلۡيَوۡمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُۖ وَطَعَامُ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حِلّٞ لَّكُمۡ وَطَعَامُكُمۡ حِلّٞ لَّهُمۡۖ...﴾

{Today all good things have been made lawful to you. As the food of the people of the Book is lawful to you, and your food is lawful to them...} [Surat al-Mā'idah: 5].

Many scholars have reported that there is a consensus among Muslims on the permissibility of consuming the animals slaughtered by the People of the Book, except for instances where it becomes clear to us that their method of slaughter deviates from the prescribed Islamic method.

Thirdly: The slaughter should not be dedicated to anyone other than Allah. For example,

slaughtering as an offering to statues or idols, as is done by polytheists. This is not permissible, even if the name of Allah is mentioned upon it. This is supported by the saying of Allah Almighty:

﴿حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ...﴾،

{Forbidden for you are carrion...} up to His saying:

﴿...وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ...﴾

{...and that which is sacrificed to idols} [Surat al-Mā'idah: 3].

It is authentically reported that the Prophet (ﷺ) said:

«لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ»

"May Allah curse whoever slaughters a sacrifice to anyone other than Allah." [Narrated by Muslim: 1978].

Likewise, any slaughtered animal upon which the name of a prophet, a pious person, a leader, or a great person is mentioned is not lawful to eat, even if it is slaughtered according to the prescribed method. This is supported by the saying of Allah Almighty:

﴿حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ...﴾

{Forbidden for you are carrion...} up to His saying:

﴿...وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦ...﴾

{...and that which is sacrificed for other than Allah...} [Surat al-Mā'idah: 3], Ibn Kathīr has reported that there is a consensus among scholars on the prohibition of consuming that which has been sacrificed for other than Allah. [Tafsīr Ibn Kathīr (3/17)]

Fourthly: The name of Allah must be mentioned over the animal being slaughtered. The Prophet (ﷺ) used to mention the name of Allah and say "Allahu Akbar" (Allah is the Greatest) during slaughtering, as is established in the authentic Hadīths. Allah Almighty further says:

﴿...فَكُلُواْ مِمَّا ذُكِرَ ٱسۡمُ ٱللَّهِ عَلَيۡهِ...﴾

{...So eat of that [meat] over which the name of Allah is mentioned...} [Surat al-An'ām: 118] Also Allah the Almighty said:

﴿وَلَا تَأۡكُلُواْ مِمَّا لَمۡ يُذۡكَرِ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَإِنَّهُۥ لَفِسۡقٞ...﴾

{Do not eat of that [meat] over which the name of Allah is not mentioned, for this is a grave disobedience...} [Surat al-An'ām: 121], Rāfi' ibn Khadīj (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللهِ عَلَيْهِ، فَكُلُوا»

"If the blood is shed and the name of Allah is mentioned, then eat." [Narrated by Al-Bukhāri: 2488, and Muslim: 1968] Thus, two conditions are stipulated for the meat to be lawful to eat:

• The shedding of blood: it refers to causing it to flow.

• Mentioning Allah's name over it.

Hence, whatever is slaughtered without the name of Allah having been mentioned over it, even out of ignorance or forgetfulness, is not permissible to eat. Just as when the blood is not drained from the animal, whether due to ignorance, forgetfulness, or intentionally, its meat is not permissible. Similarly, the meat of an animal on which the name of Allah is not mentioned during slaughter is not permissible.

Fifthly: The slaughter must be done with a sharp object, such as a knife or a stone, or the like (not with teeth or nails), as supported by the previous Hadīth of Rāfi‘ ibn Khadīj (may Allah be pleased with him) reporting the Prophet (ﷺ) as saying:

«مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللهِ عَلَيْهِ، فَكُلُوا، لَيْسَ السِّنَّ وَالظُّفُرَ».

“If the blood is shed and the name of Allah is mentioned, then eat, unless it is slaughtered with teeth or nails.”

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks be to Him for His guidance and bestowal of favors. I bear witness that there is no god but Allah, alone, with no partner, in exaltation of Him. And I bear witness that Muhammad is His slave and Messenger, the caller to His pleasure. May Allah's

abundant peace and blessings be upon him and his family and Companions, and those who follow him until the Day of Judgment.

Text of the Second Sermon

O Muslims! We shall continue what we began in the first sermon, discussing the requirements and etiquette of slaughtering. We say, seeking guidance from Allah:

Sixthly: The blood must be shed (i.e., flow abundantly and strongly). There are some details regarding this requirement:

1 - If the animal to be slaughtered can be easily brought for slaughter, then the blood must be shed from a specific spot, which is the neck, as previously mentioned. Ibn ʻAbbās said: "Slaughtering is done at the neck - meaning for cattle, sheep, and similar animals - and at the throat - meaning for camels." [Narrated by Al-Bukhāri as Muʻallaq: 7/93], ʻAtā' said: "Proper slaughtering is only that which involves the cutting of the veins of the neck or the stabbing of the throat." [Narrated by Al-Bukhāri as Muʻallaq: 7/93], It is done by cutting or making a deep wound into each of:

- The throat: which is the passage for air.
- The esophagus: which is the passage for food and drink.

The two jugular veins: These are two thick veins that surround the throat and esophagus.

Cutting these veins results in the draining of blood, which is essential for the animal's survival. This process also purifies the body by removing stagnant blood and other harmful and filthy fluids.

If the animal to be slaughtered cannot be seized, whether because it is a stray or has fallen into a well, or its head is stuck in a cave, or in a similar situation where its neck cannot be reached for slaughtering or cutting, then it is sufficient in this case for its blood to flow from any part of its body until it dies. It is preferable to seek the spot in its body that causes its death the fastest way, as Ibn ʻAbbās (may Allah be pleased with him) said: "Whatever of the animals in your possession is not within your ability to seize, it is like a hunting animal. As for a camel that has fallen into a well, slaughter it from wherever you can reach it.| [Narrated by Al-Bukhāri as Muʻallaq: 7/93].

The evidence he had for this is what is established in the authentic narrations, that the Prophet (ﷺ) and his companions were on a military expedition, and they seized some camels and sheep. A camel strayed from them, so a man shot it with an arrow and prevented it from escaping. The Prophet (ﷺ) said:

«إِنَّ لِهَذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ فَاصْنَعُوا بِهِ هَكَذَا»

"Indeed, among these camels are some that are as wild as wild beasts; so, if they run away from you

and you cannot catch them, treat them in this manner (i.e., shoot it with an arrow)." [Narrated by Al-Bukhāri (5503) and Muslim (1968)]

We implore Allah Almighty to grant us a proper understanding of the religion and make us adhere to the Sunnah of the master of the messengers (ﷺ).

Now, invoke Allah's peace and blessings upon your Prophet Muhammad ibn ‘Abdullah, for your Lord commanded you to do so in His Book. He Almighty says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah’s blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56].

He (ﷺ) also said:

«مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا»

“Whoever invokes peace and blessings upon me once, Allah will send peace and blessings upon him tenfold.” [Narrated by Muslim (384)].

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Sermon Title

The Rulings of Travel

Introduction to the First Sermon

All praise is due to Allah, He created the creation to worship Him, and provided for them so that they may be grateful to Him. I praise Him, Exalted

be He, for His great blessings and thank Him for His successive favors. I bear witness that there is no god except Allah, the One and Only, Who has no partners. The treasures of the and the earth are in His Hand, and I bear witness that Muhammad is His slave and Messenger, who guided his nation to all that is good and warned them against all that is evil. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow their guidance until the Day of Judgment.

Text of the First Sermon

To proceed: O people, fear Allah, the Almighty, obey Him and be mindful of Him while in residence as well as travel; for indeed, He, the Exalted, is Watchful over everything and All-Knowing of everything.

﴿إِن تُبۡدُواْ شَيۡـٔٗا أَوۡ تُخۡفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيۡءٍ عَلِيمٗا54﴾

{Whether you reveal something or conceal it, Allah is All-Knowing of everything} [Surat al-Ahzāb: 54].

O slaves of Allah! You notice people's keenness to travel and journey, especially during vacation seasons. Some of them pack their bags for a long journey, perhaps spending most of the summer in it. We have some points to discuss about this topic in today's sermon; for travel has etiquette and rulings:

Firstly, it is incumbent upon one who intends to travel to correct his intention and purpose for this journey. Upon reflecting on the state of many travelers, one astonishingly finds a huge difference in their objectives; for some travel in obedience to Allah, while others travel in pursuit of disobedience to Allah. There is a great difference between one who embarks towards goodness and righteousness and one who journeys towards evildoing and doubtful matters, and the difference between the two is huge. Among the travelers nowadays, there are people who seek by their journey Allah's pleasure and the Hereafter. They direct their journeys towards all that is good and virtuous. They are not driven by love for beauty or tourism to go to places of evil, nor do they associate with corrupted and sinful people. Their travels, instead, are guided by the teachings of Islam, and their morals and manners are derived from the Qur'an. They are keen in their journeys to adhere to goodness and guidance. Their travel plans include visiting relatives and kin. Throughout their journey, they move between various acts of worship and participate in doing good deeds. They enjoy every good and lawful thing, seeking reward for all of this. They are like rain, beneficial wherever it falls. May they rejoice, for their travels are for attaining the pleasure of Allah and within the limits of the Shariah and its etiquette.

However, there is another category of travelers, unfortunately, whose feet have slipped and whose intentions have been corrupted. They have traveled through Allah's sky and moved about on His earth, not to obey Him but to disobey Him! They have traveled to lands to spread corruption, and their only goal is to satisfy their desires in ways that do not please the Lord of the heavens and the earth. They have neglected their prayers during their travels, followed their desires, and fallen into destructive sins. We seek refuge with Allah from the state of those who have wasted both their religion and their worldly life in their travels.

O travelers! Know for certain that Hellfire is surrounded by desires, so do not let{ the devil jeopardize your religiosity with claims of entertainment and tourism in doubtful places where desires and doubts prevail. Fear Allah in every state, whether you are in residence or traveling, and establish your religion as Allah has commanded you, not as you desire. Observe your obligatory duties, and stay away from what Allah has forbidden wherever you are. Always remember that nothing of your affairs is hidden from Allah Almighty in every place and at every time. Ponder deeply on the saying of Allah, Exalted is His Majesty:

﴿يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ18﴾

{On that day, you will be brought forth [before Allah], and none of your secrets will remain hidden} [Surat al-Hāqqah: 18]

Slaves of Allah! Know that the Shariah has established etiquette and rulings for travelers that every traveler should be aware of before embarking on their journey.

Among these etiquette and rulings are:

Firstly: It is important to be keen on reciting the travel supplication both when departing and returning, as it is authentically reported that when the Messenger of Allah (ﷺ) sat firmly on his camel to set out on a journey, he would say the Takbīr three times and then recite:

«سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا البِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ»،

"Glory be to Him Who has subjected this for us, for we could not have done it by ourselves, and we will surely return to our Lord. O Allah, we ask You on this journey of ours for goodness and piety, and for deeds that are pleasing to You. O Allah, make this journey easy for us and make its distance short for us. O Allah, You are the Companion on the journey and the One in Whose care we leave our family behind. O Allah, I seek refuge in You from this journey's hardships, from terrible sights, and from a misfortunate return to our property and our

family." And when he returned, he said that and added to it:

«آئِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

"We are returning, repenting, worshiping, and praising our Lord." [Narrated by Muslim: 1342].

Secondly: The traveler should not forget to remember Allah during his journey, especially in elevated places as well as lower places. Jābir (may Allah be pleased with him) said:

«كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا»

"Whenever we ascended, we would say: Allāhu Akbar (Allah is the Greatest), and whenever we descended, we would say: Subhānallah (Glory be to Allah)." [Narrated by Al-Bukhāri (2993)].

Thirdly: The traveler should take advantage of their journey by making many supplications and praying for themselves, their family, and all Muslims. As you know, the supplication of a traveler is more likely to be answered, as the Prophet (ﷺ) said:

«ثَلَاثُ دَعَواتٍ مُسْتَجَابَاتٌ، لَا شَكَّ فِيهِنَّ: دَعْوَةُ الوَالِدِ، وَدَعْوَةُ المُسَافِرِ، وَدَعْوَةُ المَظْلُومِ»

"Three supplications are undoubtedly answered: the supplication of a parent, the supplication of a traveler, and the supplication of the oppressed." [Narrated by At-Tirmidhi who judged it as Hasan].

Fourthly: Among the rulings of travel is that it is permissible for the traveler to shorten the four-

Rak'ah prayers to two Rak'ahs, and to combine the Zhuhr and 'Asr prayers, and the Maghrib and 'Ishā' prayers, according to what is easier for them; either by advancing the time of the second prayer or delaying the time of the first prayer. As for the confirmed regular Sunnah prayers, it is a Sunnah for the traveler to leave them, as the Prophet (ﷺ) used to do.

Fifthly: Among the rulings is that it is permissible for the traveler to perform voluntary prayers while on their mount, pray while seated on their mount, bow and prostrate by nodding, whilst trying their best to face the Qiblah while reciting the Takbīr of Ihrām, and it does not matter if the direction changes afterward.

Sixthly: Among the rulings regarding travel is the permissibility for a fasting person to break their fast. They are allowed to wipe over the Khuff (leather socks) and socks for up to three days and nights instead of one day and night, as is the case for a resident. These rulings and others like it related to travel start with one's departure from their residence for the purpose of travel.

Whoever completes their journey should hasten to return to their family, as the Prophet (ﷺ) said:

«السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ؛ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ فَلْيَعَجِّلْ إِلَى أَهْلِهِ»

“Travel is a portion of torment. It prevents you from sleeping, eating, and drinking. When one of you has achieved their purpose, let them hasten back to their family.” [Narrated by Al-Bukhāri (1804) and Muslim (1927)].

It is recommended for the one returning from a journey to begin by visiting the mosque first before entering the house. This is a neglected Sunnah that few people observe. Ka‘b ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ)

«كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ»

“Whenever he returned from a journey, he would first head to the mosque and offer two Rak‘ahs therein.” [Narrated by Al-Bukhāri: 3088, and Muslim: 2769].

If a traveler has been away from his family for a long time and intends to return, it is not appropriate for him to surprise them with his return. Rather, he should inform them of his return, because the Prophet (ﷺ) forbade this.

«أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ حَتَّى تَمْتَشِطَ الشَّعِثَةُ، وَتَسْتَحِدَّ المُغِيبَةُ»

“That a man enter upon his family so that a woman with disheveled hair may comb her hair and a woman whose husband is away from home may remove her pubic hair.” [Narrated by Al-Bukhāri: 5079, and Muslim: 715].

These are some etiquettes and rulings for travelers. I remind myself and you of them. I ask Allah to grant us and you a good understanding of the religion. I say what you hear, and I seek forgiveness from Allah for me and for you, so seek His forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks to Him for His bestowal of success and blessings. I bear witness that there is no god except Allah alone, Who has no partner, and I bear witness that Muhammad is His slave and Messenger. May Allah's abundant peace and blessings be upon him, his family, his Companions, and his brothers.

Text of the Second Sermon

O slaves of Allah, a traveler should always fear Allah Almighty in his journey, in all that he does and what he leaves. He should have good intentions, seek good company, be generous to his companions, and make them feel happy. His journey should be one of obedience, drawing closer to Allah. He should beware of traveling for disobedience or staying in places that Allah dislikes.

O people! It is incumbent upon everyone intending a journey in this worldly life, whether long or short, to remember the journey to the eternal abode in the Hereafter. Let them contemplate the destination after the journey of

this world, and let them remember the destination after the journey of the Hereafter. Is it Paradise, the width of which encompasses the heavens and the earth, or is it a blazing fire? We seek refuge with Allah from Hellfire and its torment. It is incumbent upon all of us to lighten our burden of sins and misdeeds, to seek forgiveness from those we have wronged, and to fulfill the rights of those entitled to them before the journey of the Hereafter. As it is narrated in a Hadīth:

«مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَحَدٍ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنهُ الْيَوْمَ، قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إن كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنهُ بِقَدْرِ مُظْلَمَتِهِ، وَإن لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحَمَلَ عَلَيْهِ»

"Whoever has wronged another person concerning his honor or anything else, let him ask for his pardon today before there comes a time when there will be neither a dinar nor a dirham. If he has good deeds, an amount equivalent to the wrong he has done will be taken from his good deeds, and if he has no good deeds, then some of that person's bad deeds will be taken and loaded upon him." [Narrated by Al-Bukhāri (2449)].

Now, invoke Allah's blessings and peace upon the best of the righteous, the leader of the messengers, as commanded by the All-Knowing, the All-Aware. The Almighty, the All-Knowing, said:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا56﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace} [Surat al-Ahzāb: 56].

He (ﷺ) also said:

«مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا»

"Whoever invokes peace and blessings upon me once, Allah will send peace and blessings upon him tenfold." [Narrated by Muslim (384)].

Sermon Title

Reminders of Death

Introduction to the First Sermon

Praise be to Allah. I praise Him, seek His help, and ask Him for forgiveness and guidance. I believe in Him, rely upon Him, do not deny Him, and take as enemies those who deny Him. I bear witness that there is no god but Allah, alone, with no partner, and that Muhammad is His servant and Messenger. He sent him with guidance, the true religion, light, and admonition after an interval between the messengers when knowledge was scarce, people were astray, the end of time was close, and the Hour was drawing near. Whoever obeys Allah and His Messenger (ﷺ) has taken the path of right guidance, and whoever disobeys Allah and His Messenger has fallen into temptation and negligence and gone far astray.

Text of the First Sermon

To proceed:

I advise you and myself to fear Allah. Indeed, the best advice a Muslim can give to himself and to his fellow Muslim is to advise him regarding the Hereafter and command him to fear Allah. Beware of what Allah has warned you about Himself. There is no better advice or reminder than that. It is piety for the one who acts upon it out of fear and dread, and a true means of support toward what you seek in the Hereafter. He who reforms the inward and outward issues between him and Allah, intending thereby nothing but the Countenance of Allah, it will be a reminder for him in this world and will be stored for him in the afterlife when a person needs what he has sent forth, and other than that.

﴿...تَوَدُّ لَوۡ أَنَّ بَيۡنَهَا وَبَيۡنَهُۥٓ أَمَدَۢا بَعِيدٗاۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ وَٱللَّهُ رَءُوفُۢ بِٱلۡعِبَادِ﴾

{...it will wish that there were a great distance between it and its evil. And Allah warns you of Himself, and Allah is All-Gracious to His slaves} [Surat Āl ʻImrān: 30].

He Who speaks the truth and fulfills His promises will not break that. Allah Almighty says:

﴿مَا يُبَدَّلُ ٱلۡقَوۡلُ لَدَيَّ وَمَآ أَنَا۠ بِظَلَّٰمٖ لِّلۡعَبِيدِ29﴾

{My Word cannot be changed, nor am I unjust to My slaves} [Surat Qāf: 29].

O people:

Fear Allah regarding your immediate and future affairs, in secret and in public. Allah Almighty says:

﴿...وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا2 وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا3﴾

{...Whoever fears Allah, He will make for him a way out

and He will provide for him from where he does not expect. Whoever puts his trust in Allah, He is sufficient for him. Indeed, Allah will surely accomplish His purpose, for Allah has set a destiny for everything} [Surat at-Talāq: 2-3], He also said:

﴿...وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا﴾

{...and whoever fears Allah, He will make his matters easy for him} [Surat at-Talāq: 4], He also said:

﴿...وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُعۡظِمۡ لَهُۥٓ أَجۡرًا﴾

{Whoever fears Allah, He will absolve him of his bad deeds and will reward him immensely} [Surat at-Talāq: 5].

Fear of Allah protects from His resentment, punishment, and wrath, and it brightens faces, pleases the Lord, and elevates ranks.

O people:

Repent to your Lord before you die, hasten to do good deeds before you get busy, and maintain the bond between you and your Lord by obeying Him and remembering Him often, and you will be blissful. Give charity a lot and you will be given sustenance; enjoin what is right and you will find

blessing; and forbid what is wrong and you will be supported.

O people:

The wisest among you is the one who remembers death the most, and the most prudent is the one who prepares best for it. Indeed, a sign of wisdom is to keep away from the abode of delusion, turn to the abode of eternity, take provisions for the stay in the graves, and prepare for the Day of Resurrection.

O people:

Adorn yourselves with obedience, wear the mask of fear, and make your afterlife for yourselves, and your efforts for your final destination. Know that you will soon depart, and that you will return to Allah. Nothing will avail you there except the righteous deeds you have done, or the good rewards you have attained. You will advance for what you have done, and you will be rewarded for what you have put forward. So, do not let the adornments of this lowly world deceive you from the ranks of the lofty Paradise. It is as if the mask has been lifted, doubt has been dispelled, and every person has found his final destination and knows his abode and resting place.

O people:

Take your share and do not neglect the rights of Allah. Allah has taught you His Book and clarified His path.

﴿...فَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعۡلَمَنَّ ٱلۡكَٰذِبِينَ﴾

{...for Allah will surely make known those who are truthful and those who are liars} [Surat al-‘Ankabūt: 3].

Do good as Allah did good to you and take His enemies as enemies.

﴿...وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ مِّلَّةَ أَبِيكُمۡ إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلۡمُسۡلِمِينَ...﴾

{...Strive in the cause of Allah in a due manner. He has chosen you and has not imposed upon you any hardship in religion – the faith of your father Abraham. He named you as Muslims...} [Surat al-Hajj: 78].

﴿إِذۡ أَنتُم بِٱلۡعُدۡوَةِ ٱلدُّنۡيَا وَهُم بِٱلۡعُدۡوَةِ ٱلۡقُصۡوَىٰ وَٱلرَّكۡبُ أَسۡفَلَ مِنكُمۡۚ وَلَوۡ تَوَاعَدتُّمۡ لَٱخۡتَلَفۡتُمۡ فِي ٱلۡمِيعَٰدِ وَلَٰكِن لِّيَقۡضِيَ ٱللَّهُ أَمۡرٗا كَانَ مَفۡعُولٗا لِّيَهۡلِكَ مَنۡ هَلَكَ عَنۢ بَيِّنَةٖ وَيَحۡيَىٰ مَنۡ حَيَّ عَنۢ بَيِّنَةٖۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ42﴾

{[Remember] when you were on the near side of the valley [of Badr], and they were on the far side, and the caravan was on the lower ground beneath you. If you had made prior arrangements to encounter, you would have failed to keep that appointment. But [it happened] so that Allah may accomplish what had already been decreed, and so that those who chose to perish would perish after seeing clear evidence, and those who chose to survive would survive after seeing clear evidence. Indeed, Allah is All-Hearing, All-Knowing}

[Surat al-Anfāl: 42].

There is no strength except through Allah. So, remember Allah often and work for the afterlife. Whoever reforms the relationship between himself and Allah, Allah will sufficiently bring down what is between him and the people. Indeed, Allah decrees the affairs of people and holds power over them, whereas they cannot decree His affairs or have any power over Him. Allah is the Most Great, and there is no power except through Him, the Most High, the Magnificent.

O people:

A regretful person expects mercy from Allah, and a self-admiring one expects resentment. Know, O servants of Allah, that every performer of deeds will come to his deeds and will not depart this life until he sees the good or bad outcome of his deeds. Actions are judged by their endings. Day and night are two mounts; so, proceed on them in an effective way.

May Allah bless me and you all through the noble Qur'an, and may He allow us to benefit from the verses and wise remembrance contained therein.

I say these words and ask Allah's forgiveness for me and you for every sin. Ask Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good, and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah

alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and his family and Companions, and those who follow their guidance till the Day of Judgment.

Text of the Second Sermon

O people:

People are guests in this life, and what is in their hands is a loan. Indeed, the guest will soon leave, and the loan will be given back. Verily, worldly life is an available commodity from which the pious and wicked take. But the Hereafter is a true promise where a Vanquishing King gives judgment. Allah shows mercy to a person who looks after his deeds and prepares for his grave, as long as he has free rein before his time runs out and his deeds come to an end.

O son of Adam:

Reduce your desires, and poverty will be easy for you. Reduce your sins, and death will be easy for you. Put forward your wealth ahead of you, and you will be happy to catch up with it. Be content with what you have been given, and the reckoning will be easy for you. Do not get distracted from what Allah has enjoined upon you by what He has guaranteed for you. You will not miss what He has apportioned for you, and you will not catch up with what has been withheld from you. So, do not strive for what will become exhaustible, and strive for a

kingdom that will not cease, in a house from which there is no moving from. The Worldly life and the Hereafter are both seekers and also sought. The seeker of the Hereafter will be sought by this world until he takes his sustenance in full, and the seeker of this world will be sought by the Hereafter until death seizes him by the neck, and he will be in a desolate, dusty, dark, and gloomy place, unable to add to his good deeds or subtract from his bad ones. Then, he will be resurrected and gathered, either to a Paradise whose bliss will last, or to a Fire whose torment will never end.

O Allah, bestow Your peace and blessings upon Muhammad and the family of Muhammad.

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Sermon Title

Urging the Pursuit of Lawful Earning and the Avoidance of Unlawful Earning

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, ask for His forgiveness, and repent to Him. We seek refuge with Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May

Allah's peace and blessings be upon him and all his family and Companions.

Text of the First Sermon

To proceed:

O group of believers, servants of Allah! Fear Allah, for whoever fears Allah, He protects him and guides him to what is best in his worldly and religious affairs. Know, may Allah take care of you, that the blessings of Allah Almighty upon us are too many and numerous to count. One of His blessings is that He has empowered His servants in the land and facilitated for them the types of sustenance and good fruits that they take as food and nourishment for their bodies. Thus, they take from what is good and permissible and praise the Generous Lord and thank Him for His favors and bounty. Allah Almighty says:

﴿وَلَقَدۡ مَكَّنَّٰكُمۡ فِي ٱلۡأَرۡضِ وَجَعَلۡنَا لَكُمۡ فِيهَا مَعَٰيِشَۗ قَلِيلٗا مَّا تَشۡكُرُونَ10﴾

{We established you on earth and provided you with means of livelihood therein. Little do you give thanks} [Surat al-A'rāf: 10], A Muslim is required in this regard to realize this truth well and know that the Generous Lord and the Beneficent Sustainer has placed in the land ways of good earning and types of permissible sustenance and provided the means that lead to them. Allah Almighty says:

﴿هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ ذَلُولٗا فَٱمۡشُواْ فِي مَنَاكِبِهَا وَكُلُواْ مِن رِّزۡقِهِۦۖ وَإِلَيۡهِ ٱلنُّشُورُ15﴾

{It is He Who made the earth smooth for you, so travel through its regions and eat from its' provisions. And to Him is the resurrection} [Surat Al-Mulk: 15], Pause here, O Muslim, and ponder how Allah the Almighty concludes this verse, saying:

﴿... وَإِلَيۡهِ ٱلنُّشُورُ﴾

{...and to Him is the resurrection} [Surat Al-Mulk: 15] i.e., the return and the destination. You have a limited lifespan and a specific time in this life, after which you will move to (meet) Allah Almighty and stand before Him, and He will question you about what you did in this life. Among the things He will ask you about on the Day of Judgment are your wealth, your food, and your drink. He will ask you about all these things when you stand before Him. The Prophet (ﷺ) is authentically reported to have said:

«لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ»، وَذُكِرَ مِنْهَا: «عَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَا أَنْفَقَهُ»

"A person's feet will not move from their place on the Day of Judgment until he is asked about four things." He mentioned among them: "about his money, from where he earned it, and on what he spent it." [Narrated by At-Tirmidhi (2417) and Ad-Dārimi (537); classified as Hasan by Al-Albāni], So, O you the rightly guided Muslim and well-advised believer, give sincere advice to yourself while you

are in this life before you stand in front of Allah Almighty. Prepare an answer to the question and prepare the answer to be a sound one, for you will definitely be questioned before Allah Almighty.

One of the blessings of Allah upon His believing servants is that He has facilitated for them the types of lawful earning and permissible profits, and made the matter of the lawful clear and the matter of the unlawful clear. Reflect upon this Hadīth in the Two Sahīh Collections in which An-Nuʻmān ibn Bashīr (may Allah be pleased with him) reported that he heard the Messenger of Allah (ﷺ) say:

«إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ؛ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ؛ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يَوْشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ؛ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ؛ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ»

"Verily, the lawful is clear, and the unlawful is clear, and between them are doubtful matters which many people do not know. Whoever avoids doubtful matters clears his liability regarding his religion and his honor, and whoever falls into doubtful matters will fall into the unlawful, just like a shepherd who grazes his cattle in the vicinity of a prohibited pasture and is thus likely to graze therein. Verily, every king has a protected area, and the protected area of Allah is His prohibitions. Verily, in the body, there is a piece of flesh; if it is sound, the entire body will be sound, and if it is

corrupt, the entire body will be corrupt; verily, that is the heart." [Agreed upon].

O servants of Allah:

What a great Hadīth and what a splendid explanation given by it! And how perfect are the advice, indications, and directions it presents. The Prophet (ﷺ) divided matters therein into three categories:

What is clearly lawful, i.e., every Muslim knows it to be lawful and no one doubts it. In other words, its lawfulness is clear and doubtless.

Second: What the Prophet (ﷺ) described as clearly unlawful, i.e., that whose unlawfulness is clear to everyone. So, no Muslim feels doubtful about its prohibition. This includes the kinds of prohibitions for which there are proofs in the Book of Allah and the Sunnah of His Prophet (ﷺ) that establish their unlawfulness and demonstrate their danger and evil consequences. So, they are unlawful things, and their unlawfulness is clear.

Third: What the Prophet (ﷺ) described as doubtful. They are not doubtful to everyone and all Muslims, rather it is doubtful to many people. Doubtful matters that many people do not know. This includes the ignorant and ordinary Muslims and those who possess no knowledge, understanding, or insight about the religion of Allah. Such people find some matters doubtful and confusing and do not know whether they are clearly

lawful or clearly unlawful. Here, O servants of Allah, the significance and high status of the scholars and Allah's favor upon them are demonstrated by them removing the doubts and making matters clear and unambiguous for people. "That many people do not know," i.e., some people know them, and they are the well-established scholars and the verifying jurists, whom the Muslims cannot do without their advice and explanation, and with asking for their opinions and deriving guidance from their knowledge and Fiqh. Indeed, their impact on people is profound, and their benefit is great. How could it not be, when they are the inheritors of the prophets?

O servants of Allah:

The Prophet (ﷺ) clarified in this Hadīth the right method and prudent approach to be taken when things become doubtful and confusing. What should a person do? So, he (ﷺ) said:

«فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ»

"Whoever avoids doubtful matters clears his liability regarding his religion and honor." Whoever avoids doubtful matters, i.e., keeps away from them and does not come close; in this way, he clears his liability regarding his religion, i.e., what is between him and Allah, and his honor, i.e., what is between him and the people. In other words, he asks for absolution regarding his religion and honor. This

shows, O believers, that absolution regarding one's religion and honor should be sought by avoiding doubtful matters and keeping away from them. However, if a person engages in doubtful matters and takes them lightly, they will take him one day to what is clearly unlawful and cause him to fall into its prohibited area, as the Prophet (ﷺ) said:

«فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ»

"Whoever avoids doubtful matters clears his liability regarding his religion and honor, and whoever falls into doubtful matters will fall into the unlawful." i.e., doubtful matters will take those who fall into them to what is clearly unlawful.

«فَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ»

"Whoever falls into doubtful matters will fall into the unlawful, just like a shepherd who grazes his cattle in the vicinity of a prohibited pasture and is thus likely to graze therein. Verily, every king has a protected area, and the protected area of Allah is His prohibitions." The protected area of Allah Almighty that He has made off-limits to His servants is His prohibitions. These are the things He has forbidden His servants from. It is wise, prudent, and smart to keep far away from these prohibitions and away from the means and methods that lead to

falling into the unlawful. So, we should avoid taking doubtful matters lightly.

O servants of Allah:

Fiqh in this matter is desperately needed, especially in this age in which everything is mixed up and many issues are confusing to people. A Muslim is required to always and constantly seek to clear his liability concerning his religion and honor, so that he can meet Allah Almighty in a good state, and he should keep away from the prohibited things and the causes and means leading to them. Imam Ahmad reported in his Musnad from Wābiṣah ibn Maʿbad (may Allah be pleased with him), who said: I came to the Prophet (ﷺ), and he said:

«جِئْتَ تَسْأَلُ عَنْ الْبِرِّ؟» قُلتُ: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: «اِسْتَفْتِ قَلْبَكَ؛ الْبِرُّ مَا اَطْمَأَنَّتْ إِلَيْهِ النَّفْسُ، وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالإِثْمُ مَا حَاكَ فِي النَّفْسِ، وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ»

"Have you come to ask about righteousness?" I said, "Yes, O Messenger of Allah." He said, "Ask your heart. Righteousness is what the soul feels tranquil with, and the heart feels serene, and sin is what disturbs the soul and wavers in the chest, even if people keep giving you Fatwas (that it is permissible)." [Narrated by Ahmad (18028) and Ad-Dārimi (2533); classified as Hasan (sound) due to other narrations by Shaykh Al-Albāni].

Imām Muslim narrated that An-Nawwās ibn Sam‘ān (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«الْبِرُّ حُسْنُ الْخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي النَّفْسِ، وَخَشِيتَ أَوْ كَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ»

"Righteousness is good character, and sin is what disturbs the soul, and what you fear or hate that people should know about it." [Narrated by Muslim (2553)].

When you, O believer, feel doubtful about any matter as to whether it is clearly lawful or clearly unlawful, leave what you doubt for what you do not doubt, as reported in an authentic Hadīth from the Prophet (ﷺ). At-Tirmidhi and An-Nasā’i narrated that Abu Muhammad, Al-Hasan ibn ‘Ali, grandson of the Messenger of Allah (ﷺ), reported: I heard the Messenger of Allah (ﷺ) say:

«دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ»

“Leave what you doubt for what you do not doubt.” [Narrated by At-Tirmidhi (2518), An-Nasā’i (5711), and Ahmad (1723); classified as Sahīh (authentic) by Al-Albāni].

O Allah, give us understanding of Your religion and awareness and insight of the Sunnah of Your Prophet (ﷺ), guide us to good and lawful earning, keep us away from prohibited things, enable us to avoid doubtful matters, and make us among those who eat good things and praise and thank You for

Your favors and blessings; indeed, You are the Hearer of supplication and the One worthy of hope; and You are Sufficient for us and You are the best Protector.

Introduction to the Second Sermon

Praise be to Allah, the Bestower of great bounty and generous favors. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him and all his family and Companions.

Text of the Second Sermon

To proceed: O servants of Allah

An example of the perfect condition of the Companions in this regard is found in the Hadīth narrated by Al-Bukhāri in his Sahīh Collection, in which ‘Ā’ishah, the mother of the believers (may Allah be pleased with her), reported:

«كَانَ لِأَبِي بَكْرٍ رضي الله عنه رَجُلٌ يَأْتِيهِ بِالْخَرَاجِ، أَيْ: عَبْدٌ لَهُ يُخْرِجُ لَهُ خَرَجًا، وَكَانَ أَبُو بَكْرٍ رضي الله عنه يَأْكُلُ مِنْ خَرَاجِهِ، فَأَتَاهُ يَوْمًا بِشَيْءٍ فَأَكَلَ مِنْهُ، فَلَمَّا فَرَغَ رضي الله عنه مِنْ أَكْلِهِ، قَالَ لَهُ ذٰلِكَ الرَّجُلُ: أَتَدْرِي مِنْ أَيْنَ هَذَا؟ ثُمَّ قَالَ الرَّجُلُ: هَذَا مَالٌ أَعْطَانِيهِ رَجُلٌ كُنتُ تَعَامَلْتُ مَعَهُ فِي الْجَاهِلِيَّةِ بِالْكَاهِنَةِ، وَكُنتُ لَا أُحْسِنُ الْكَاهِنَةَ، وَإِنَّمَا خَدَعْتُهُ وَتَكَهَّنْتُ لَهُ، ثُمَّ إِنَّهُ أَعْطَانِي هَذَا الْمَالَ، فَأَعْطَيْتُكَ مِنْهُ، فَلَمَّا بَلَغَ ذٰلِكَ أَبَا بَكْرٍ رضي الله عنه أَدْخَلَ أُصْبُعَهُ فِي فَمِهِ وَاسْتَقْرَغَ جَمِيعَ مَا فِي جَوْفِهِ رضي الله عنه وَأَرْضَاهُ»

Abu Bakr (may Allah be pleased with him) had a slave who used to give him a portion of his daily income as the master's share. Abu Bakr (may Allah be pleased with him) used to eat food bought from

that share. Once he brought him some food, and Abu Bakr ate from it. After he (may Allah be pleased with him) finished eating, this man said to him, "Do you know where this came from?" The man then said: "This was given to me by a man for whom I did some soothsaying during Jāhiliyyah (the pre-Islam period of ignorance), and I was not good at soothsaying, but I deceived him and practiced soothsaying for him. Then he gave me this money, which I gave you." When Abu Bakr (may Allah be pleased with him) learned about that, he inserted his hand in his mouth and vomited all that was in his stomach—may Allah be pleased with him. [Narrated by Al-Bukhāri (3842)].

Think about this scenario. Something entered his stomach on the basis that it was lawful and permissible. Although when it became clear to him that it was impermissible, he brought it out of his stomach by vomiting. So, how about those who swallow money they know to be prohibited and it becomes clear to them that it is not lawful, yet they put it in their stomachs and fill their bellies and the bellies of their children and families with it! Do they not fear Allah? Do they not fear Allah?

O Allah, provide us with lawful earnings. O Allah, bestow Your peace and blessings upon Muhammad and the family of Muhammad.

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Sermon Title

Lawful Earning and Unlawful Earning

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask Him for forgiveness and guidance. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He sends astray, none can guide. I testify that there is no god but Allah, alone, with no partner. And I testify that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and his family and Companions.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims}

[Surat Āl 'Imrān: 102]

Text of the First Sermon

To proceed: O believers

Love of wealth is an innate trait of people. Allah Almighty says:

﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلۡبَنِينَ وَٱلۡقَنَٰطِيرِ ٱلۡمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلۡفِضَّةِ وَٱلۡخَيۡلِ ٱلۡمُسَوَّمَةِ وَٱلۡأَنۡعَٰمِ وَٱلۡحَرۡثِۗ...﴾

{The love of desirable things has been made appealing to people, such as women, children, hoarded heaps of gold and silver, branded fine horses, livestock, and tilled land...} [Surat Āl 'Imrān: 14]

Pursuit of good and lawful sustenance is a Shar'i ordainment. Allah Almighty says:

﴿هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ ذَلُولٗا فَٱمۡشُواْ فِي مَنَاكِبِهَا وَكُلُواْ مِن رِّزۡقِهِۦۖ وَإِلَيۡهِ ٱلنُّشُورُ 15﴾

{It is He Who made the earth smooth for you, so travel through its regions and eat from His provisions. And to Him is the resurrection} [Surat al-Mulk: 15]

Al-Miqdām ibn Ma'di Karib (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ، خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ»

"No one has ever eaten food better than what his own hands have earned (worked for). Indeed, the Prophet of Allah, David (Dāwūd) (peace be upon him), used to eat from the earnings of his own hands." [Narrated by Al-Bukhāri (2072)]

Working and pursuing sustenance is something commendable if one uses the legitimate means and avoids the forbidden ones.

The Messenger of Allah (ﷺ) and his Companions, and the righteous people in his Ummah, were careful not to earn doubtful income, let alone a prohibited one.

Al-Bukhari and Muslim reported that Abu Hurayrah (may Allah be pleased with him) said: "Al-Hasan ibn 'Ali (may Allah be pleased with him

and his father) took a date from the dates of charity and put it in his mouth. Thereupon, the Prophet (ﷺ) said:

«كِخْ كِخْ. لِيَطْرَحَهَا، ثُمَّ قَالَ: أَمَا شَعَرْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ»

"Kikh, kikh. Let him throw it away. Do you not know that we do not eat from charity?" [Agreed upon]

Another example is Abu Bakr as-Siddeeq (may Allah be pleased with him). His servant brought him something to eat and said: "Do you know what it is? I performed soothsaying for someone during Jāhiliyyah. I am not good at soothsaying, but I deceived him. Then, we met, and he gave it to me; it is what you have eaten." Thereupon, Abu Bakr (may Allah be pleased with him) put his hand into his mouth and vomited everything in his stomach.

In another narration, he said: "If it would have not come out except with my soul, I would have still taken it out. O Allah, excuse me for what the veins have carried and what has mixed with the intestines." [Narrated by Al-Bukhāri (3842)].

And this is 'Umar ibn 'Abdul-'Azīz (may Allah have mercy upon him); he saw his son taking an apple from the apples he allocated for the Muslims. So, he snatched it from him. The boy cried and went to his mother. When she talked to her husband in a blaming manner, he said: "By Allah, I snatched it as if I were snatching it from my heart. However I

disliked ruining myself in the sight of Allah Almighty because of an apple from the war spoils of the Muslims."

And that is a righteous woman, advising her husband as he went out to earn a living; she said: "O you, fear Allah concerning our sustenance, for indeed we can endure hunger, but we cannot endure Hellfire."

Thus, the believers take a cautious approach in order to maintain their religion, heed their Lord, and avoid suspicious matters, let alone the forbidden ones.

So, what about someone who relies on unlawful things and fills his stomach therewith and the stomach of his family—Allah forbid?

The Prophet (ﷺ) said:

«يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ»

"A time will come upon people when a man will not care whether what he earns comes from a lawful or an unlawful source." [Narrated by Al-Bukhāri (2059)]

O believers...

Consider the man whom the Prophet (ﷺ) mentioned and said that he:

«يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلى السَّمَاءِ: يا رَبِّ يا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

"travels for so long that his hair is disheveled and covered with dust. He lifts his hands toward the sky

(saying): 'O Lord, O Lord,' but his food is unlawful, his drink is unlawful, and his clothing is unlawful, and he has been nourished by the unlawful. So how can his supplication be answered?" [Narrated by Muslim (1015)]

This man combined such characteristics of humiliation, submissiveness, need, and poverty that made him in a pitiful condition, affirmed the severity of his need, and rendered his supplication worthy of being answered. He traveled for a long time and stayed in a strange land. However, he severed his ties with Allah and deprived himself of help from his Creator and Lord; so, his supplication could hardly be answered. This is because he ate unlawfully, drank unlawfully, wore unlawful clothing, and his flesh grew by unlawful means. That is why his supplication was declined. Any flesh that grows by unlawful means, Hellfire is more entitled to it. We ask Allah for salvation.

O believers...

You should seek lawful sustenance and keep away from what is forbidden and doubtful in order to preserve your religion and honor.

Observe the rights of others, accomplish your work, and fulfill contracts and covenants.

Avoid cheating in all its forms and cases. The Prophet (ﷺ) said:

«مَنْ غَشَّنا فَلَيْسَ مِنَّا»

"Whoever cheats us is not one of us." [Agreed upon].

He who sells counterfeit goods as original has cheated us.

He who puts the good food at the top and the bad food at the bottom has cheated us.

Beware of bribery, for the Messenger of Allah (ﷺ) cursed the briber and the bribed.

Beware of usury, be it little or much, for Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ 278 فَإِن لَّمۡ تَفۡعَلُواْ فَأۡذَنُواْ بِحَرۡبٖ مِّنَ ٱللَّهِ وَرَسُولِهِۦۖ وَإِن تُبۡتُمۡ فَلَكُمۡ رُءُوسُ أَمۡوَٰلِكُمۡ لَا تَظۡلِمُونَ وَلَا تُظۡلَمُونَ 279﴾

{O you who believe, fear Allah and give up usury that is still due, if you are truly believers.

But if you do not do it, then beware of a declaration of war from Allah and His Messenger. However, if you repent, you may retain your capital – neither harming nor suffering harm} [Surat al-Baqarah: 279]

Beware of consuming an orphans' property, for Allah Almighty says:

﴿إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارٗاۖ وَسَيَصۡلَوۡنَ سَعِيرٗا 10﴾

{Indeed, those who consume the orphans' property unjustly, only consume fire into their bellies, and they will burn in a Blazing Fire} [Surat an-Nisā': 10]

Beware of cheating in weights and measures. Allah Almighty says:

﴿وَيۡلٞ لِّلۡمُطَفِّفِينَ 1 ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ 2 وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ 3﴾

{Woe to the defrauders,
those who take full measure when they take from others,
but they give less when they measure or weigh for them} [Surat al-Mutaffifīn: 1-3]

Beware of oppressing people and consuming their property unlawfully. Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ...﴾

{O you who believe, do not consume one another's property unlawfully...} [Surat an-Nisā': 29].

The Prophet (ﷺ) also said:

«مَنِ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ (أي: بِالْحَلِفِ كَذِبًا)، فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الجَنَّةَ»، فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ؟ قَالَ: «وَإِنْ قَضِيبًا مِنْ أَرَاكٍ»

"Whoever seizes the right of a Muslim by taking a false oath, Allah will condemn him to Hellfire and will forbid Paradise for him." One man asked: "O Messenger of Allah, even if it is something insignificant?" He replied: "Yes, even if it is a twig of the Arāk tree." [Narrated by Muslim (137)].

Beware of procrastinating the repayment of your debts, for this is wrongdoing and aggression. The Prophet (ﷺ) said:

«مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَها يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ»

"Whoever takes peoples' money intending to repay it, Allah will repay it on his behalf, and whoever takes it intending to spoil it, Allah will spoil him." [Narrated by Al-Bukhāri (2387)].

Beware of delaying the wages of workers and employees. The Prophet (ﷺ) said:

«أَعْطُوا الأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ»

"Give the worker his wages before his sweat dries." [Narrated by Ibn Mājah (2443); classified as Sahīh (authentic) by Al-Albāni]

O servants of Allah

Striving to earn lawful sustenance and keeping away from what is forbidden and suspicious is one of the greatest traits that a believer should possess.

The Prophet (ﷺ) said:

«أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: صِدْقُ الْحَدِيثِ، وَحِفْظُ الْأَمَانَةِ، وَحُسْنُ الْخُلُقِ، وَعَفَّةُ مَطْعَمٍ»

"If you have four things, you should not care about what you have missed out on from this world: truthful speech, fulfillment of trusts, good character, and pure food." [Narrated by Ahmad (6652) and At-Tabarāni (14120); Al-Albāni classified it as Sahīh (authentic)] i.e., adhering to what is lawful in eating and drinking.

O Allah, suffice us with what You have made lawful instead of what You have prohibited, and

make us self-sufficient, by Your grace, and not dependent on anyone besides You. I say these words and ask Allah's forgiveness for me and you.

Introduction to the Second Sermon

Praise be to Allah alone and may Allah's peace and blessings be upon the final Prophet, his family and Companions.

Text of the Second Sermon

To proceed: O believers...

Imām Ibn al-Qayyim said in his book "Al-Wābil As-Sayyib": "Wrongdoing will be in three registers with Allah Almighty on the Day of Judgment: a register of which Allah will forgive nothing, and this is Shirk (polytheism). Indeed, Allah does not forgive that partners be associated with Him." Another register of which Allah Almighty will not leave out anything, and this is people's oppression against one another. Allah Almighty will deal with it in full. And a register that Allah pays little heed to, which is the servant's injustice to himself between him and his Lord, the Mighty and Majestic. For this register is the lightest of the registers and the quickest of them to be erased; for it is erased by repentance, seeking forgiveness, good deeds that wipe out sins, expiating calamities, and the like. This is unlike the register of polytheism, for it is not erased except by monotheism. And the register of injustices is not erased except by redressing them to their owners and seeking their pardon for them.

End quote.

O believers...

Know—may Allah have mercy upon you—that the door of repentance is open to anyone who has disobeyed Allah if its requirements are met. Allah Almighty says:

﴿وَمَن يَعۡمَلۡ سُوٓءًا أَوۡ يَظۡلِمۡ نَفۡسَهُۥ ثُمَّ يَسۡتَغۡفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورٗا رَّحِيمٗا 110﴾

{Whoever commits evil or wrongs himself, then seeks Allah's forgiveness will find Allah All-Forgiving, Most Merciful} [Surat an-Nisā': 110] Allah the Almighty also says:

﴿فَمَن تَابَ مِنۢ بَعۡدِ ظُلۡمِهِۦ وَأَصۡلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ 39﴾

{Whoever repents after having committed wrong and mends his way, Allah will accept his repentance, for Allah is All-Forgiving, Most Merciful} [Surat al-Mā'idah: 39].

The requirements of repentance, according to the scholars, are as follows:

To stop doing the sin.

Being regretful over what has already been committed.

Being determined not to return to the sin in the future.

If the matter is related to people's rights, in terms of their property, honor, or bodies, he should ask them for pardon or return their rights to them.

We ask Allah Almighty to protect us from wrongdoing in all its forms and make us among

those from whose tongues and hands Muslims are safe from.

And then invoke Allah's peace and blessings upon the one upon whom Allah commanded you to invoke His peace and blessings.

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Sermon Title

The Horrors of the Day of Judgment

Introduction to the First Sermon

Praise be to Allah. We praise Him, seek His help, and ask for His guidance. We seek refuge in Allah from the wickedness of our souls and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's abundant peace and blessings be upon him and all his household and Companions and their followers.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ102﴾

{O you who believe, fear Allah as He should be feared, and do not die except as Muslims}

[Surat Āl ʻImrān: 102],

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا1﴾

{O people, fear your Lord Who created you from a single soul, and created from it its mate, and from

both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you} [Surat an-Nisā': 1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا70 يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا71﴾

{O you who believe, fear Allah and say what is right,

He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph} [Surat al-Ahzāb: 70-71].

To proceed: The best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst matters are the newly introduced ones, and every newly introduced matter is a religious innovation, and every religious innovation is misguidance, and every misguidance is in the Hellfire.

Text of the First Sermon

To proceed:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ21﴾

{O people, worship your Lord, Who created you and those before you, so that you may become righteous} [Surat al-Baqarah: 21].

O Muslims! The Day of Judgment is a momentous day with tremendous horror and terrifying events. If there were nothing in it except the change of the

world with all its parts, upper and lower, that would be enough. So, how about standing before Allah, the reckoning, the resurrection, the Sirāt, the scale, the pool, the scattering of the scrolls, and the horrors of Hellfire, as it will be brought, with all its massive nature, to the gathering ground, being dragged by harsh and tough angels, in a horrifying and terrible scene. Allah Almighty says:

﴿وَجِاْيٓءَ يَوۡمَئِذِۭ بِجَهَنَّمَۚ...﴾

{and Hell is brought near on that Day...} [Surat al-Fajr: 23], And the Prophet (ﷺ) said:

«يُؤتَى بِجَهَنَّمَ يَومَئِذٍ لَهَا سَبعُونَ أَلفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبعُونَ أَلفَ مَلَكٍ يَجُرُّونَهَا»

"Hellfire will be brought on that Day with seventy thousand chains, each chain will be held down by seventy thousand angels." [Narrated by Muslim (2842)]

O Muslims! On the Day of Judgment, the sky will split open and break apart, the stars will fall and scatter, the seas will be set ablaze and burst, and those in the graves will be resurrected and dispersed. Then each soul will come to know what it has done and what it has left undone.

﴿فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفۡخَةٞ وَٰحِدَةٞ 13 وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ 14 فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ 15 وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوۡمَئِذٖ وَاهِيَةٞ 16 وَٱلۡمَلَكُ عَلَىٰٓ أَرۡجَآئِهَاۚ وَيَحۡمِلُ عَرۡشَ رَبِّكَ فَوۡقَهُمۡ يَوۡمَئِذٖ ثَمَٰنِيَةٞ 17 يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ 18﴾

{Then when the Trumpet is blown with a single blast,

and the earth and mountains are lifted up and crushed with a single blow,

on that Day the Inevitable Event will occur,

And the sky will split asunder and will be frail on that day,

with the angels on all its sides, and on that Day, eight [mighty angels] will bear the Throne of your Lord above them.

On that day, you will be brought forth [before Allah], and none of your secrets will remain hidden} [Surat al-Hāqqah: 13-18].

On the Day of Judgment, the color of the sky will change. It will become crimson, like burnt oil, and it will be weak, like molten brass. Furthermore, the sun, the moon, and the stars will be wrapped up, and the skies will be folded.

﴿يَوۡمَ نَطۡوِي ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلۡكُتُبِۚ...﴾

{On the Day when We roll up the skies like a scroll of records...} [Surat al-Anbiyā': 104],

﴿فَإِذَا بَرِقَ ٱلۡبَصَرُ 7 وَخَسَفَ ٱلۡقَمَرُ 8 وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ 9 يَقُولُ ٱلۡإِنسَٰنُ يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ 10﴾

{But when the sight is dazzled,

and the moon is darkened,

and the sun and the moon are brought together,

on that Day man will say, "Where is the escape?"} [Surat al-Qiyāmah: 7-10] One will want

redemption and salvation, but there will be no escape or refuge for anyone except through Allah.

﴿كَلَّا لَا وَزَرَ 11 إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ 12 يُنَبَّؤُاْ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ 13﴾

{No indeed! There will be no refuge.

On that Day all will end up before your Lord.

On that Day man will be informed of what he has sent forth and left behind} [Surat al-Qiyāmah: 11-13] What a huge Day it is! On it, pregnant camels will be left unattended and neglected, and wild beasts will be gathered and herded together to exact retribution from one another; Hellfire will be kindled, and Paradise will be prepared and brought near. On the Day when the eyes will stare and be humbled, and hearts will be emptied, terrified, and dry up due to the overwhelming worries, grief, fear, and panic.

﴿وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ 43 مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْـِٔدَتُهُمْ هَوَآءٌ 44﴾

{Never think that Allah is unaware of what the wrongdoers do; He only delays them for a Day when eyes will stare [in horror] –

rushing forward with their heads raised up, eyes not blinking and hearts void} [Ibrāhīm: 43-44]

﴿ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا 26﴾

{The true dominion on that Day belongs to the Most Compassionate, and it will be a hard day for the disbelievers} [Surat al-Furqān: 26].

Nonetheless, the Day of Judgment is a long day; its length is fifty thousand years. Despite its length, the sun will come close to the creation until it becomes a mile away from their heads. They will sweat profusely, in proportion to their deeds and what they had sent forward. The Prophet (ﷺ) said:

«تُدْنَى الشَّمْسُ يَومَ القِيَامَةِ مِنَ الخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقدَارِ مِيلٍ، فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعمَالِهِم فِي العَرَقِ، فَمِنهُم مَن يَكُونُ إِلى كَعْبَيهِ، وَمِنهُم مَنْ يَكُونُ إِلى رُكبَتَيهِ، وَمِنهُم مَنْ يَكُونُ إِلى حِقْوَيهِ، وَمِنْهُم مَنْ يُلْجِمُهُ العَرَقُ إِلجَامًا»

"On the Day of Judgment, the sun will be drawn near people until it becomes a mile away from them. People will be submerged in sweat according to their deeds. Some will be submerged up to their heels, some to their knees, some to their waist, and some will be completely bridled with sweat." [Narrated by Muslim (2864)]

With those horrors in the sky and the stars, there will be no stability for the earth or the mountains, as they will be smashed, crushed, and shaken on that day. Allah the Almighty says:

﴿كَلَّآ إِذَا دُكَّتِ ٱلۡأَرۡضُ دَكّٗا دَكّٗا 21﴾

{No indeed! When the earth is crushed over and over} [Surat al-Fajr: 21] He Almighty also says:

﴿فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفۡخَةٞ وَٰحِدَةٞ 13 وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ 14 فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ15﴾

{Then when the Trumpet is blown with a single blast,

and the earth and mountains are lifted up and crushed with a single blow,

on that Day the Inevitable Event will occur} [Surat al-Hāqqah: 13-15] He the Almighty also says:

﴿وَيَسۡـَٔلُونَكَ عَنِ ٱلۡجِبَالِ فَقُلۡ يَنسِفُهَا رَبِّي نَسۡفٗا 105 فَيَذَرُهَا قَاعٗا صَفۡصَفٗا 106 لَّا تَرَىٰ فِيهَا عِوَجٗا وَلَآ أَمۡتٗا 107﴾

{They ask you about the mountains, say, “My Lord will scatter them into dust,

and He will leave the earth level and plain,

you will not see therein any troughs or peaks} [Surat Ta-ha: 105-107] He Almighty also says:

﴿يَوۡمَ تَرۡجُفُ ٱلۡأَرۡضُ وَٱلۡجِبَالُ وَكَانَتِ ٱلۡجِبَالُ كَثِيبٗا مَّهِيلٗا 14﴾

{On the Day when the earth and the mountains will convulse, and the mountains will be like dunes of loose sand} [Surat al-Muzzammil: 14], And He the Almighty says:

﴿يَوۡمَ تَكُونُ ٱلسَّمَآءُ كَٱلۡمُهۡلِ 8 وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ 9﴾

{On the Day when the sky will be like molten brass, and the mountains will be like wool} [Surat al-Maʻārij: 8-9].

How severe these horrors and how grave these weighty events will be! Firm mountains will be crushed so much that they will become like wool or sand. It is Allah Whose help is sought! O servants of Allah, everything will change on the Day of Judgment. Neither will the people be the same as they were, nor will the earth be the same as it used to be.

﴿يَوۡمَ يَكُونُ ٱلنَّاسُ كَٱلۡفَرَاشِ ٱلۡمَبۡثُوثِ 4 وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ ٱلۡمَنفُوشِ5﴾

{On that Day people will be like scattered moths, and the mountains will become like carded wool} [Surat al-Qāri'ah: 4-5],

﴿يَوۡمَئِذٖ يَتَّبِعُونَ ٱلدَّاعِيَ لَا عِوَجَ لَهُۥۖ وَخَشَعَتِ ٱلۡأَصۡوَاتُ لِلرَّحۡمَٰنِ فَلَا تَسۡمَعُ إِلَّا هَمۡسٗا 108 يَوۡمَئِذٖ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنۡ أَذِنَ لَهُ ٱلرَّحۡمَٰنُ وَرَضِيَ لَهُۥ قَوۡلٗا 109 يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا يُحِيطُونَ بِهِۦ عِلۡمٗا 110 ۞ وَعَنَتِ ٱلۡوُجُوهُ لِلۡحَيِّ ٱلۡقَيُّومِۖ وَقَدۡ خَابَ مَنۡ حَمَلَ ظُلۡمٗا 111﴾

{On that day, they will follow the summoner; none will dare to deviate. All voices will be hushed in awe before the Most Compassionate; you will hear nothing except a whisper.

On that day, no intercession will be of any use except to whom the Most Compassionate gave permission and approved his word.

He knows all that is ahead of them and all that is behind them, but they do not encompass it with their knowledge.

All faces will be humbled before the Ever-Living, Self-Sustaining. Those burdened with wrongdoing will be in a total loss} [Surat Taha: 108-111], The horrors on the Day of Judgment are sufficiently depicted in the Qur'an by describing it as a gloomy and rainy day, with widespread evil, and as a weighty day that will make children grey-haired, and that it is the day of regret and the day of loss.

﴿إِذَا زُلۡزِلَتِ ٱلۡأَرۡضُ زِلۡزَالَهَا 1 وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَا 2 وَقَالَ ٱلۡإِنسَٰنُ مَا لَهَا 3 يَوۡمَئِذٖ تُحَدِّثُ أَخۡبَارَهَا 4 بِأَنَّ رَبَّكَ أَوۡحَىٰ لَهَا 5 يَوۡمَئِذٖ يَصۡدُرُ ٱلنَّاسُ أَشۡتَاتٗا لِّيُرَوۡاْ أَعۡمَٰلَهُمۡ 6﴾

{When the earth is shaken with a mighty quake,
and the earth throws out its burdens,
and man says, "What is the matter with it?"
On that Day it will recount all its news
because your Lord has inspired it [to do so]
On that Day all people will come forward in separate groups to be shown their deeds} [Surat az-Zalzalah: 1-6] So, let us fear Allah—O brothers in faith—for there will only be one of two outcomes:

﴿فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ 7 وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ 8﴾

{So whoever does an atom's weight of good will see it,
and whoever does an atom's weight of evil will see it} [Surat az-Zalzalah: 7-8],

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡۚ إِنَّ زَلۡزَلَةَ ٱلسَّاعَةِ شَيۡءٌ عَظِيمٞ 1 يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ أَرۡضَعَتۡ وَتَضَعُ كُلُّ ذَاتِ حَمۡلٍ حَمۡلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٞ 2﴾

{O people, fear your Lord; the earthquake of the Hour is something dreadful.
On the Day when you see it, every nursing mother will abandon her baby, and every pregnant woman will miscarry. You will see people as though they are drunk, while they are not drunk, but the punishment of Allah is severe} [Al-Hajj: 1-2], I say these words and ask Allah for forgiveness. Ask Him

for forgiveness, for He is the Most Forgiving to those who repent.

Introduction to the Second Sermon

Praise be to Allah, an abundant, good, and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow their guidance till the Day of Judgment.

Text of the Second Sermon

To proceed: Fear Allah Almighty and obey Him and refrain from disobedience to Him.

O Muslims! The Day of Judgment and its horrors and hardships are extensively described in the Book of Allah. Allah the Almighty informs us that it is a day about which there is no doubt, so that people will have greater certitude about meeting Allah. Thus, their hearts will awaken, their consciences will be alive, and their chests will be filled with awe and fear of Allah. As a result, a person will observe the limits set by Allah and not exceed them. He will populate the earth with the worship of Allah and spend his life in adherence to His way. This is with the hope to be included in the mercy of Allah and to be under the shade of His Throne on that grave Day amid its tremendous horrors. It is hoped for that Day, whose length is

fifty thousand years, to be made easier for him, so that it will thus be like moments or hours.

The Prophet (may Allah's peace and blessings be upon him) said:

«يَومُ القِيَامَةِ عَلَى المُؤمِنِينَ كَقَدرِ مَا بَينَ الظُّهرِ وَالعَصرِ».

"The Day of Judgment to the believers will be like the period between Dhuhr and ‘Asr." [Narrated by Al-Hākim (283) and Ad-Daylami in 'Al-Firdaws' (8993); classified as Sahīh (authentic) by Al-Albāni]

The Prophet (ﷺ) said:

«سَبعَةٌ يُظِلُّهُمُ اللهُ في ظِلِّهِ يَومَ لا ظِلَّ إِلَّا ظِلُّهُ: الإِمَامُ العَادِلُ، وَالشَّابُّ نَشَأَ في عِبَادَةِ اللهِ، وَرَجُلٌ قَلبُهُ مُعَلَّقٌ بِالمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا في اللهِ اجتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا عَلَيهِ، وَرَجُلٌ دَعَتهُ امرَأَةٌ ذَاتُ مَنصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخفَاهَا حَتَّى لَا تَعلَمَ شِمَالُهُ مَا تُنفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَينَاهُ»

"There will be seven people whom Allah will shade under His shade on the Day when there will be no shade but His shade: a just ruler; a young man who grew up in the worship of Allah; a man whose heart is attached to the mosques; two men who love each other for the sake of Allah and they meet and depart from each other for His sake; a man whom a woman of status and beauty tries to seduce but he says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that his left hand does not know what his right hand gives; and a man who remembers Allah in solitude and his eyes overflow with tears." [Agreed upon].

The Prophet (ﷺ) also said:

«اقرَؤُوا القُرآن؛ فَإِنَّهُ يَأتِي يَومَ القِيَامَةِ شَفِيعًا لأَصحَابِهِ، اقرَؤُوا الزَّهرَاوَينِ البَقَرَةَ وَسُورَةَ آلِ عِمرَانَ؛ فَإِنَّهُمَا تَأتِيَانِ يَومَ القِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَو كَأَنَّهُمَا غَيَايَتَانِ أَو فِرقَانِ مِن طَيرٍ صَوَافَّ، تُحَاجَّانِ عَن أَصحَابِهِمَا»

"Recite the Qur'an, for it will come as an intercessor on the Day of Judgment for its reciters. Recite the two illuminating ones, Surat al-Baqarah and Surat Āl ʻImrān, as they will come on the Day of Judgment as two clouds, two shades, or two flocks of birds in ranks defending their reciters." [Narrated by Muslim (805)]

Among the things that protect from the horrors on that Day, by Allah's mercy, is the fulfillment of vows and covenants, feeding the poor, giving in charity a lot, and giving respite to the insolvent and remitting parts of their debts—and doing all that for the sake of Allah. Allah Almighty describes His pious servants, saying:

﴿يُوفُونَ بِٱلنَّذۡرِ وَيَخَافُونَ يَوۡمٗا كَانَ شَرُّهُۥ مُسۡتَطِيرٗا 7 وَيُطۡعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسۡكِينٗا وَيَتِيمٗا وَأَسِيرًا 8 إِنَّمَا نُطۡعِمُكُمۡ لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءٗ وَلَا شُكُورًا 9 إِنَّا نَخَافُ مِن رَّبِّنَا يَوۡمًا عَبُوسٗا قَمۡطَرِيرٗا 10 فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلۡيَوۡمِ وَلَقَّىٰهُمۡ نَضۡرَةٗ وَسُرُورٗا 11﴾

{They fulfill their vows and fear a Day whose evil will spread far and wide,

and they give food, despite their love for it, to the needy, the orphans, and the captives,

[saying to themselves] “We feed you only for the sake of Allah; we seek from you neither reward nor gratitude.

We fear from our Lord a grim and distressful Day.

So Allah will protect them from the evil of that Day, and will grant them radiance and delight} [Surat al-Insān: 7-11], The Prophet [ﷺ] also said:

«كُلُّ امرِئٍ في ظِلِّ صَدَقَتِهِ حَتَّى يُقضَى بَينَ النَّاسِ»

"Everyone will be in the shade of his charity until judgment is passed between the people." [Narrated by Ahmad (17333), Ibn Khuzaymah (2431), and Ibn Hibbān (3310); classified as Sahīh (authentic) by Al-Albāni], The Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ أَنظَرَ مُعسِرًا أَو وَضَعَ لَهُ، أَظَلَّهُ اللهُ يَومَ القِيَامَةِ تَحتَ ظِلِّ عَرشِهِ يَومَ لا ظِلَّ إِلاَّ ظِلُّهُ»

"Whoever gives respite to an insolvent person or remits part of his debt, Allah will shade him on the Day of Judgment in the shade of His Throne, on a day when there will be no shade but His." [Narrated by At-Tirmidhi (1306) and Ahmad (8711) with an authentic chain of narration]

Also, out of Allah's mercy toward the believers in this Ummah in particular, seventy thousand people among them will enter Paradise without reckoning. So, let us fear Allah—O brothers of faith—and act rightly, hold fast to our religion and creed, observe

our prayers, be apprehensive of Allah in our private moments, and obey the commands of Allah and the commands of His Messenger (ﷺ). We should beware of contradicting what is in the Qur'an and Sunnah, and we should take extreme caution against religious innovations and the abandonment of the truth after embracing it, for these are among the causes leading to punishment and deprivation. The Prophet (ﷺ) said:

«إِنِّي عَلَى الحَوضِ أَنظُرُ مَنْ يَرِدُ عَلَيَّ مِنكُم، فَوَاللهِ لَيُقتَطَعَنَّ دُونِي رِجَالٌ، فَلَأَقُولَنَّ: أَيْ رَبِّ مِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدري مَا أَحدَثُوا بَعْدَكَ، مَا زَالُوا يَرجِعُونَ عَلَى أَعْقَابِهِم»

"I will be at the pool to see those among you who will come to me. By Allah, some men will be barred from reaching me, and I will say: 'O Lord, they belong to my Ummah.' He will say: 'You do not know what they did after you. They did not cease to turn back on their heels." [Narrated by Muslim (2294)].

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Sermon Title

Remembering the Death Struggle

Introduction to the First Sermon

Praise be to Allah, the One Who is singular in His eternal existence, the Possessor of glory and praise, greatness, and majesty. I praise Him for His blessings and seek His help during afflictions. I bear witness that there is no god but Allah, the Creator

of the earth and the heavens and the Maker of light and darkness. And I bear witness that Muhammad is His servant and Messenger, the leader of the monotheists and the master of the pious. May Allah's peace and blessings be upon him and his family and Companions, and those who follow their path in an excellent way.

Text of the First Sermon

To proceed: Fear Allah, O servants of Allah.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ 18﴾

{O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow. And fear Allah. Indeed, Allah is All-Aware of what you do} [Surat al-Hashr: 18].

O believers! Life is but limited hours and numbered breaths. It swiftly passes and ends, with days that are stages; each stage leads us to the next until we stand at the threshold of another home and another doorstep. A time will come that we cannot delay or hasten; it is the hour of death, the descent of death, the departure of the soul, and bidding farewell to this world and heading to the Hereafter. Allah describes it in a way that makes hearts tremble and tears flow; He the Almighty says:

﴿وَجَآءَتۡ سَكۡرَةُ ٱلۡمَوۡتِ بِٱلۡحَقِّۖ ذَٰلِكَ مَا كُنتَ مِنۡهُ تَحِيدُ 19﴾

{The throes of death will come with the truth. This is what you were trying to avoid} [Surat Qāf: 19] He also said:

﴿فَلَوۡلَآ إِذَا بَلَغَتِ ٱلۡحُلۡقُومَ 83 وَأَنتُمۡ حِينَئِذٖ تَنظُرُونَ 84 وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ مِنكُمۡ وَلَٰكِن لَّا تُبۡصِرُونَ 85 فَلَوۡلَآ إِن كُنتُمۡ غَيۡرَ مَدِينِينَ 86 تَرۡجِعُونَهَآ إِن كُنتُمۡ صَٰدِقِينَ 87﴾

{Then why [are you helpless] when the soul reaches the throat,

while you are looking on,

and We are closer to him than you, but you do not see?

If you are not subject to retribution, then why do you not

bring that [soul] back, if you are truthful?} [Surat al-Wāqi'ah: 83-87], He also said:

﴿كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِيَ 26 وَقِيلَ مَنۡۜ رَاقٖ 27 وَظَنَّ أَنَّهُ ٱلۡفِرَاقُ 28 وَٱلۡتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ 29 إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمَسَاقُ 30﴾

{Indeed, when the soul reaches the throat,

and it is said, "Is there any healer?"

And he realizes that it is time to depart,

when legs are brought together [in a shroud];

on that Day, he will be driven to your Lord} [Surat al-Qiyāmah: 26-30].

O Muslims!

The moment of death involves throes of severe suffering. The Prophet (ﷺ) was overtaken by it. He dipped his hand into a bowl of water, wiped his blessed face with it, and said:

«لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ»

"There is no god but Allah. Indeed, death has its throes." [Narrated by Al-Bukhāri (6510)].

These throes were described by Ka'b al-Ahbār (may Allah have mercy upon him) when 'Umar ibn al-Khattāb (may Allah be pleased with him) said to him: "Tell us about death." Ka'b said: "Yes, O Commander of the Faithful. A branch full of thorns inserted into the body of a man, with every thorn hooking onto a vein. Then, a strong man pulls it out forcefully, taking what it takes and leaving behind what it leaves." [Narrated by Ibn Abi Shaybah (36793)].

Sufyān ath-Thawri (may Allah have mercy upon him) said: "No situation is more difficult for me than the throes of death. I fear it may become so severe on me, and so I ask for relief, and I receive no answer, which may lead me to trial."

Part of the severity of the death struggle is the horror to be encountered thereafter. Ibn 'Abbās (may Allah be pleased with him) reported: I entered upon 'Umar (may Allah be pleased with him) when he was stabbed, and I said to him: "Rejoice at the glad tidings of Paradise, O Commander of the Faithful! You embraced Islam when others disbelieved; you fought in Jihad alongside the Messenger of Allah when others abandoned him; the Messenger of Allah passed away while he was

pleased with you; people were not in dispute regarding your caliphate; and you have been martyred." He said: "Repeat it to me." I repeated it to him. Then, he said: "By the One Whom there is no god besides Him, if I had all the gold and silver on earth, I would ransom myself with it from the terror of what will come!" [Narrated by Ibn Abi Shaybah in 'Al-Musannaf' (34494) and Ahmad in 'Az-Zuhd' (p. 154) with an authentic chain].

Al-Hasan al-Basri cried at the time of his death and said: "A weak soul and a tremendous and terrifying matter. To Allah we belong, and to Him we will return."

When death approached Sulaymān at-Taymi, it was said to him: 'Rejoice, for you have striven diligently in obedience to Allah Almighty.' He said: 'Do not say so; for I do not know what will be made manifest for me from Allah Almighty, for He says:

﴿... وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمۡ يَكُونُواْ يَحۡتَسِبُونَ47﴾

{...there will appear to them from Allah what they had never anticipated} [Surat az-Zumar: 47].

O servants of Allah:

Due to the severity of the moment of death, it represents the conclusion of a person's deeds and the condition in which he will be resurrected. The Messenger of Allah (ﷺ) said:

«إِنَّمَا الْأَعْمَالُ بِخَوَاتِيمِهَا»

"Deeds are judged by their endings." [Narrated by Al-Bukhāri (6493)] He also said:

«يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ»

"Every person will be resurrected in the same state he died in." [Narrated by Muslim (2878)]

This distressed the hearts of the righteous, Sufyān ath-Thawri wept throughout the night until morning. In the morning, it was said to him: "Is all this out of fear of sins?" He picked up a small straw from the ground and said: "Sins are lighter than this. But I am weeping out of fear of a bad ending."

Ibn al-Qayyim (may Allah have mercy upon him) said: "This is one of the greatest aspects of understanding that a person fears that his sins may disappoint him at the time of death and prevent him from a good end."

O brothers in the religion:

At the moment of death, the blurred vision is cleared, and the truths that have been long obscured by the worldly temptations and intoxications become clear. Hence, the words of the dying hold immense value, profound meaning, and powerful lessons, as they stem from a sincere soul and an acute vision.

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks to Him for His guidance and favors. I bear witness that there is no god but Allah, alone, with no partner, in

exaltation of Him. And I bear witness that Muhammad is His servant and Messenger, the caller to His pleasure. May Allah's abundant peace and blessings be upon him and his followers, companions, and brothers.

Text of the Second Sermon

O believers:

There are actions prescribed for the time of the struggle of death to ensure a good ending and to purify the soul. These actions include preparing for that final resting place through righteous deeds, avoiding injustices and sins, and constantly renewing repentance. Al-Qa'qā' ibn Hakīm said: "I have been preparing for death for thirty years." A righteous man was on his deathbed, and his wife wept. Thereupon, he said: "Why are you weeping?" She said: "I am weeping for you." He said: "If you must weep, then weep for yourself. As for me, I have been weeping over this day for forty years."

With prior preparation through righteous deeds, the believer loves to meet his Lord. The Messenger of Allah (ﷺ) said:

«مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ»، قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ: إِنَّا لَنَكْرَهُ المَوْتَ، قَالَ: «لَيْسَ ذَاكِ، وَلَكِنَّ المُؤْمِنَ إِذَا حَضَرَهُ المَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ؛ فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ؛ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ»

"Whoever loves to meet Allah, Allah loves to meet him; and whoever dislikes meeting Allah, Allah

dislikes to meet him." ‘Ā’ishah, or some other wife of the Prophet (ﷺ), said: "We indeed dislike death?" He said: "It is not that, but when a believer is at the time of death, he is given glad tidings of the pleasure and honor of Allah, and nothing becomes more beloved to him than what lies ahead of him. So, he loves to meet Allah, and Allah loves to meet him. And when a disbeliever is at the moment of death, he is given bad news about the punishment and chastisement by Allah, and nothing becomes more hateful to him than what lies ahead of him. He dislikes meeting Allah, and Allah dislikes to meet him." Narrated by Al-Bukhāri and Muslim.

When death comes, hope should be given precedence over fear, and one should have good expectations of Allah Almighty. The Prophet (ﷺ) said:

«لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللهِ الظَّنَّ»

"Let none of you die except while having good expectations of Allah." [Narrated by Muslim (2877)], He visited a man who was in his final moments and said: "How do you find yourself?" He said: "I hope for Allah's mercy, O Messenger of Allah, but I fear my sins." The Messenger of Allah (ﷺ) said:

«لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو، وَأَمَّنَهُ مِمَّا يَخَافُ»

“These are not gathered in the heart of a person in such a situation except that Allah will grant him what he hopes for and give him security from what he fears.” [Narrated by At-Tirmidhi (983), Ibn Mājah (4261), and An-Nasā’i in "As-Sunan Al-Kubra" (10901); classified as Sahīh (authentic) by Al-Albāni].

Proclaiming the testimony of Tawhīd, by uttering it and advising a dying person to say it, is the best deed to be done at the end of one's life. The Prophet (ﷺ) said:

«لَقِّنُوا مَوْتَاكُمْ: لَا إِلَهَ إِلَّا اللَّهُ»

“Exhort your dying people to say: La ilāha illallāh (There is no god but Allah).” [Narrated by Muslim (917)], He also said:

«مَن كَانَ آخِرُ كَلَامِهِ مِنَ الدُّنْيَا لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ»

“He whose last words in this world is 'there is no god but Allah' will enter Paradise.” [Narrated by Abu Dāwūd (3116) and Ahmad in 'Al-Musnad' (22534); classified as Sahīh (authentic) by Al-Albāni]

We implore Allah Almighty to give us a good end and forgive and pardon us, out of His grace and bounty.

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Sermon Title

The Punishment and Bliss of the Grave.

Introduction to the First Sermon

﴿ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَلَهُ ٱلۡحَمۡدُ فِي ٱلۡأٓخِرَةِۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ 1﴾

x{All praise be to Allah, to Whom belongs all that is in the heavens and all that is on earth, and to Him is the praise in the Hereafter; He is the All-Wise, All-Aware}

[Surat Saba': 1], I praise Him, Exalted be He, for His blessings, bounty, and ample goodness. I bear witness that there is no god but Allah alone, with no partner, son, or helper to Him. And I bear witness that Muhammad is His servant and Messenger, the illuminating lamp and the warner and bringer of good news. O Allah, bestow Your abundant peace and blessings upon Your servant and Messenger Muhammad and his family and Companions and those who follow his path to Allah.

Text of the First Sermon

To proceed:

O people, fear Allah as He should be feared and hasten to His forgiveness and pleasure. He has created you for a great affair and has prepared you for a serious matter. He has created you so that you will know and worship Him and has urged you to believe in His Oneness and obey Him. He has taken the covenants from you over this, made His right due upon your souls, and has appointed over you -

﴿كِرَامٗا كَٰتِبِينَ 11 يَعۡلَمُونَ مَا تَفۡعَلُونَ 12﴾

{honorable scribes,

who know whatever you do} [Surat al-Infitār: 11-12], and they write down whatever you do.

O Muslims:

Belief in the punishment and bliss in the grave, for both the body and soul, and the questioning of the dead person by the two angels are creedal issues subject to unanimous agreement among Ahl-us-Sunnah wal-Jamā'ah, as established by the noble Qur'an, the blessed Prophetic Sunnah, and the consensus among the Muslim scholars.

In this sermon, we will mention, Allah Willing, some proofs from the Prophet's Sunnah. The Prophet (ﷺ) informed that

«القَبْرَ أَوَّلُ مَنَازِلِ الآخِرَةِ»

"The grave is the first stage of the Hereafter." [Reported by At-Tirmidhi (2308) and Ibn Mājah (4267), and authenticated by Shaykh al-Albāni], and that the grave is the most horrible, severe, and hideous sight in the world. The Prophet (ﷺ) said:

«مَا رَأَيْتُ مَنظَرًا قَطُّ إِلَّا القَبْرُ أَفْظَعُ مِنْهُ»

"I have never seen any sight except that the grave is more horrible than it." [Narrated by At-Tirmidhi (2308) and Ibn Mājah (4267); classified as Sahīh (authentic) by Al-Albāni].

O servants of Allah! Forty-nine Companions reported Hadīths from the Messenger of Allah (ﷺ) about the punishment and bliss in the grave.

One of these Hadīths informs us that the Prophet (ﷺ) received revelation about the trial in the grave after Hijrah. ‘Ā’ishah (may Allah be pleased with her) reported:

دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَعِنْدِي امْرَأَةٌ مِنَ اليَهُودِ، وَهِيَ تَقُولُ: هَلْ شَعَرْتِ أَنَّكُمْ تُفْتَنُونَ فِي القُبُورِ؟ قَالَتْ: فَارْتَاعَ رَسُولُ اللهِ ﷺ وَقَالَ: «إِنَّمَا تُفْتَنُ يَهُودُ»، قَالَتْ عَائِشَةُ: فَلَبِثْنَا لَيَالِيَ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «هَلْ شَعَرْتِ أَنَّهُ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي القُبُورِ؟» قَالَتْ عَائِشَةُ: «فَسَمِعْتُ رَسُولَ اللهِ ﷺ بَعْدُ يَسْتَعِيذُ مِنْ عَذَابِ القَبْرِ»

The Prophet (ﷺ) entered my house when a Jewish woman was with me, and she was saying: Do you know that you would be put to trial in the graves? She said: Thereupon, the Messenger of Allah (ﷺ) trembled and said: "It is the Jews who would be put to trial." ‘Ā’ishah said: We passed some nights, and then the Messenger of Allah (ﷺ) said: "Do you know that it has been revealed to me that you would be put to trial in the graves?" ‘Ā’ishah said: I heard the Messenger of Allah (ﷺ) seeking refuge from the punishment in the grave after that. [Narrated by Muslim (584)].

In another Hadīth, the Prophet (ﷺ) informs that he has seen the trial of this Ummah in the graves during the Khusūf (Eclipse) prayer. He (ﷺ) said:

«إني قد رَأَيتُكُم تُفتَنُونَ في القُبُورِ كفِتنَةِ الدَّجَّالِ»

"I have seen you being put to trial in the graves like the trial of the Anti-Christ." [Narrated by Al-Bukhāri in an abridged form (1049) and by Muslim (903) in a lengthy form].

Another Hadīth mentions that the Messenger of Allah (ﷺ) used to seek refuge in Allah from the punishment of the grave in every prayer. ‘Ā’ishah (may Allah be pleased with her) reported:

«دخَلَتْ علَيَّ عجُوزَانِ من عُجُزِ يَهُودِ المدينةِ، فقالَتَا لي: إنَّ أهلَ القُبُورِ يُعذَّبُونَ في قُبُورِهِم، فكَذَّبْتُهُما، ولم أُنْعِمْ أنْ أُصدِّقَهُما، فخَرَجَتا، ودَخَلَ عليَّ النبيُّ ﷺ فقُلْتُ لهُ: يا رسولَ اللهِ إنَّ عَجُوزَيْنِ، وذَكَرْتُ لهُ، فقالَ: «صَدَقَتا، إنهُم يُعذَّبُونَ عَذَابًا تَسْمَعُهُ البهَائِمُ كُلُّهَا»، فمَا رَأَيتُهُ بعدُ في صلاةٍ إلَّا تَعَوَّذَ مِنْ عَذَابِ القَبْرِ»

Two old Jewish woman of Madīnah came to me and said: "The people of the grave are tormented in their graves." I belied them and did not deem it proper to believe them. They left, and the Prophet (ﷺ) came upon me, and I said to him: "O Messenger of Allah, there came to me two old women," and I mentioned to him what they had said. Thereupon, he said: "They spoke the truth. They are tormented, and their torment can be heard by all animals." Never did I see him afterward in prayer except that he would seek refuge from the torment of the grave. [Agreed upon].

Another Hadīth mentions that the Prophet (ﷺ) enjoined us to seek refuge with Allah from the punishment of the grave in the second Tashahhud of prayer. Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللهِ مِنْ أَرْبَعٍ، يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ»

"When one of you finishes the Tashahhud, he should seek refuge with Allah from four things by saying: O Allah, I seek refuge with You from the punishment of Hellfire, the punishment of the grave, the trial of life and death, and the evil of the trial of the Antichrist." [Narrated by Muslim (588)]

Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) used to teach them this supplication as he used to teach them a Surah from the Qur'an. He would say: "Say..."

«اللهُمَّ إنَّا نَعُوذُ بِكَ من عذابِ جهَنَّمَ، وأعُوذُ بِكَ مِن عذابِ القبرِ، وأعُوذُ بِكَ من فِتْنَةِ المسيحِ الدَّجَّالِ، وأعُوذُ بِكَ من فِتْنَةِ الْمَحْيَا والْمَمَاتِ»،

"O Allah, we seek refuge in You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the tribulation of the Antichrist, and I seek refuge in You from the trials of life and death." Muslim ibn al-Hajjāj said: "I was informed that Tāwūs said to his son: 'Have you made this supplication in your prayer?' He replied: 'No.' He said: 'Repeat your prayer,' for Tāwūs had narrated it from three or four, or as he said." [Narrated by Muslim (590)].

In another Hadīth, the Prophet (ﷺ) mentioned that he did not supplicate for us to hear the punishment of the graves for fear that this might ultimately deter us from burying our dead. Zayd ibn Thābit (may Allah be pleased with him) reported:

«بَيْنَمَا النَّبِيُّ ﷺ فِي حَائِطٍ لِبَنِي النَّجَّارِ عَلَى بَغْلَةٍ لَهُ وَنَحْنُ مَعَهُ، إِذْ حَادَتْ بِهِ فَكَادَتْ تُلْقِيهِ، وَإِذَا أَقْبُرٌ سِتَّةٌ أَوْ خَمْسَةٌ أَوْ أَرْبَعَةٌ، فَقَالَ: «مَنْ يَعْرِفُ أَصْحَابَ هَذِهِ الأَقْبُرِ؟»، فَقَالَ رَجُلٌ: أَنَا، قَالَ: «فَمَتَى مَاتَ هَؤُلَاءِ؟» قَالَ: مَاتُوا فِي الإِشْرَاكِ، فَقَالَ: «إِنَّ هَذِهِ الأُمَّةَ تُبْتَلَى فِي قُبُورِهَا، فَلَوْلَا أَنْ لَا تَدَافَنُوا، لَدَعَوْتُ اللهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ القَبْرِ الَّذِي أَسْمَعُ مِنْهُ»، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ النَّارِ»، قَالُوا: نَعُوذُ بِاللهِ مِنْ عَذَابِ النَّارِ، فَقَالَ: «تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ القَبْرِ»، قَالُوا: نَعُوذُ بِاللهِ مِنْ عَذَابِ القَبْرِ، قَالَ: «تَعَوَّذُوا بِاللهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ»، قَالُوا: نَعُوذُ بِاللهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، قَالَ: «تَعَوَّذُوا بِاللهِ مِنْ فِتْنَةِ الدَّجَّالِ»، قَالُوا: نَعُوذُ بِاللهِ مِنْ فِتْنَةِ الدَّجَّالِ»

As we were accompanying the Prophet (ﷺ) while he was riding a she-mule in a garden belonging to Banu an-Najjār, the animal shied and almost dropped him. It happened that there were six, five, or four graves there. So, he said: "Who knows the buried people of these graves?" A man replied: "I do." He said: "When did these people die?" He said: "They died in (the age of) Shirk." He said: "This Ummah is put to trial in their graves, and were it not that you would cease to bury one another, I would ask Allah to let you hear the punishment in the grave which I am hearing." Then, he turned to us and said: "Seek refuge with Allah from the punishment of the Hellfire." They said: "We seek refuge with Allah from the punishment of Hellfire." He said: "Seek refuge with Allah from the punishment of the grave." They said: "We seek refuge with Allah from the punishment of the grave." He said: "Seek refuge with Allah from trials, both apparent and hidden." They said: "We seek

refuge with Allah from trials, both apparent and hidden." He said: "Seek refuge with Allah from the trial of the Anti-Christ." They said: "We seek refuge with Allah from the trial of the Anti-Christ." [Narrated by Muslim (2867)].

In another Hadīth, the Prophet (ﷺ) mentioned some reasons for the punishment in the grave. Ibn ʻAbbās (may Allah be pleased with him) reported:

«مَرَّ رسولُ اللهِ ﷺ على قَبْرَيْنِ، فقالَ: إنَّهُمَا لَيُعَذَّبَانِ، وما يُعَذَّبَانِ في كَبيرٍ، أمَّا هذا: فكَانَ لا يَسْتَتِرُ من بَوْلِهِ، وأمَّا هذا: فكَانَ يَمْشِي بالنَّمِيمَةِ»

The Messenger of Allah (ﷺ) passed by two graves and said: "They are being tormented, but they are not tormented for a major sin: one of them would not stop urine (from going on his clothes), while the other used to walk around spreading malicious gossip." [Narrated by Al-Bukhāri (1361)]

Introduction to the Second Sermon

Praise be to Allah. We praise Him and seek His help. Whoever Allah guides, none can lead astray, and whoever Allah leads astray, none can guide. I testify that there is no god but Allah alone, with no partner, and that Muhammad is His slave and Messenger.

Text of the Second Sermon

To proceed:

O Muslims! The righteous predecessors unanimously agreed that the punishments and blisses of the grave are true, and the scholars

throughout the ages established that and affirmed the obligation to believe in it and respond to those who deny it, including atheists, philosophers, heretics, and some misguided and deviant sects. They pointed out that this involves denial of what is widely proven by the Shar'i texts and the consensus among Muslims over acknowledging and believing in it.

O servants of Allah:

It is established in the Sunnah that the grave presses or squeezes every dead person, young or old. Ibn Hajar said: "It is authentically reported that the grave squeezes every dead person." End quote.

Jābir ibn 'Abdullāh al-Ansāri reported:

«خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ يَوْمًا إِلَى سَعْدِ بْنِ مُعَاذٍ حِينَ تُوُفِّيَ، قَالَ: فَلَمَّا صَلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ، وَوُضِعَ فِي قَبْرِهِ، وَسُوِّيَ عَلَيْهِ، سَبَّحَ رَسُولُ اللهِ ﷺ، فَسَبَّحْنَا طَوِيلًا، ثُمَّ كَبَّرَ فَكَبَّرْنَا، فَقِيلَ: يَا رَسُولَ اللهِ، لِمَ سَبَّحْتَ؟ ثُمَّ كَبَّرْتَ؟ قَالَ ﷺ: «لَقَدْ تَضَايَقَ عَلَى هَذَا العَبْدِ الصَّالِحِ قَبْرُهُ حَتَّى فَرَّجَهُ اللهُ عَنْهُ»

We went out with the Messenger of Allah (ﷺ) to (the funeral of) Sa'd ibn Mu'ādh when he died. When the Messenger of Allah (ﷺ) prayed over him, he was placed in his grave and the ground was leveled over him, the Messenger of Allah (ﷺ) glorified Allah, and so we glorified Allah for long. Then, he said Takbīr (Saying: Allah is the Greatest), and so we said Takbīr. It was said: O Messenger of Allah, why have you glorified Allah and then said Takbīr? He (ﷺ) said: "This upright servant's grave closed in on him and then Allah removed the

pressure from him." [Narrated by An-Nasā'i in 'Al-Kubra' (8224) and Imām Ahmad (14916); the scholars who verified 'Al-Musnad' classified its Isnād as Hasan].

Anas ibn Mālik (may Allah be pleased with him) reported:

«أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى صَبِيٍّ أَوْ صَبِيَّةٍ فَقَالَ: «لَوْ نَجَا أَحَدٌ مِنْ ضَمَّةِ القَبْرِ لَنَجَا هَذَا الصَّبِيُّ»

'that the Prophet (ﷺ) prayed over a boy or a girl and said: "Were anyone to be spared from the squeezing of the grave, this boy would be spared."' [Narrated by 'Abdullāh ibn 'As-Sunnah' (1435) and At-Tabarāni in 'Al-Awsat' (2753); classified as Sahīh (authentic) by Al-Hāfizh Ibn Hajar].

We implore Allah Almighty to give us a good ending and forgive and pardon us, out of His grace and bounty.

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Sermon Title

The Muslim Woman's Dress Code

Introduction to the First Sermon

All praise is due to Allah, who connects praise with blessings and blessings with gratitude. We praise Him for His blessings, as we praise Him for His trials. We seek His help against our souls that slacken to do what we are commanded to and hasten to what we are forbidden from. We seek His forgiveness for what His knowledge encompasses

and what His Book has recorded—knowledge that is not lacking and a book that is not missing anything. He created mankind and gave him guidance on what is good and evil in life:

﴿إِنَّا هَدَيۡنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرٗا وَإِمَّا كَفُورًا3﴾

{Indeed, We showed him the way, whether he is grateful or ungrateful} [Surat al-Insān: 3].

I bear witness that there is no god except Allah alone, who has no partner. He created everything and determined its measure, and I bear witness that Muhammad is His slave and Messenger, whom He sent to all of mankind and Jinn as a bringer of good tidings, a warner, and a caller to Allah by His permission, and as a shining lamp. May Allah send abundant blessings and peace upon him, his family, and his Companions.

Text of the First Sermon

To proceed:

I advise you, O people, and myself, to adhere to Taqwa (fear of Allah, the Exalted). Indeed, it is a strong fortress, protecting its people and securing those who seek refuge in it. Through it, the poison of sins is removed. It is salvation tomorrow and permanent deliverance, by the grace of Allah.

O people! Indeed, humans are generally bound by limits and landmarks, which are shared by their innate nature, upon which Allah Almighty has created them, and the laws that people are

commanded to follow with guidance and insight. Meanwhile, they may weaken before these limits and landmarks to the point of failure due to negligence and indifference, or they may become tyrannical due to the worldly gains they are engrossed in:

﴿كَلَّآ إِنَّ ٱلۡإِنسَٰنَ لَيَطۡغَىٰٓ 6 أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ7﴾

{Indeed, man transgresses
when he deems himself to be self-sufficient}

[Surat al-‘Alaq: 6-7] A wise believer is required to maintain composure and steadfastness in both of his states, for the instincts popping up to the right and left and tossed by the wind of desires in every direction without submitting to the limits of Fitrah (sound disposition) and divine law, will inevitably lead their followers to great calamity. Indeed, the Exalted and Majestic Creator did not create desires in the Children of Adam to be a reason for tyranny, deception, or slander against others' honor. Nor did He create them so that some people would seek worship by destroying these desires and tampering with them without any barriers or safeguards to govern their limits.

A human being in this life has two apparent ‘Awrahs (vulnerabilities) that demand constant attention and care to cover and conceal:

﴿... فِطۡرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيۡهَآۚ ...﴾

{...the natural disposition with which Allah has created mankind...} [Surat ar-Rūm: 30] and that which are promoted and perfected by lively calls from our noble Sharia.

From this perspective, a sound-minded individual strives to conceal his two ‘Awrahs (vulnerabilities) with the utmost care, both his physical and moral ‘Awrah.

The origin of every human being is two noble parents. The test began with the ‘Awrah of these two. And where did this test take place? In the Garden of Eternity:

﴿... وَمُلۡكٖ لَّا يَبۡلَىٰ﴾

{...and a kingdom that will never decay} [Surat Taha: 120],

﴿فَوَسۡوَسَ لَهُمَا ٱلشَّيۡطَٰنُ لِيُبۡدِيَ لَهُمَا مَا وُۥرِيَ عَنۡهُمَا مِن سَوۡءَٰتِهِمَا...﴾

{Then Satan whispered to them in order to expose what was hidden from them of their private parts...} [Surat al-A‘rāf: 20].

Satan was eager to initially destroy the 'neck of the bottle' and the core of modesty, which is covering up:

﴿فَأَكَلَا مِنۡهَا فَبَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۚ...﴾

{So they both ate from the tree, then their nakedness was revealed to each other, and they began to put together leaves from Paradise to cover themselves...} [Surat Taha: 121] They were covering themselves with the leaves due to their

shame of being naked, for only those who have lost their sound natural disposition would expose their bodies naked.

Oh Allah, indeed Adam forgot, so his offspring also forgot.

O Muslims! Indeed, covering up is a natural inclination that prevents those who do it from allowing any circumstances to expose them, no matter what they may be. Even if one is forced to reveal his physical ‘Awrah due to a pressing need, such as a medical condition, he does so with extreme shyness and embarrassment in front of a doctor or the like. In this case the necessity compels them to do so. The same can be said for the ‘Awrah (negative feelings) of the heart and any shameful thoughts that a person may harbor but fears others will discover. The Prophet (ﷺ) said:

«وَالإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ»

«Sin is what wavers in your heart and you dislike that people know about it» [Narrated by Muslim (2553)]

The ultimate solution for the two ‘Awrahs, O servants of Allah, lies in Allah Almighty's saying:

﴿يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ26﴾

{O children of Adam, We have given you garments that cover your private parts and as an adornment. However, the garment of piety – that is

best. That is one of the signs of Allah, so that they may take heed} [Sūrat al-A'rāf: 26]

Allah, the Glorified and Exalted, has bestowed His favor upon His servants by providing them with clothing and garments with which they conceal their private parts.

Through clothing, the 'Awrahs are covered from the eyes of the children of Adam.

Clothing restrains the reins of overpowering desires, curbs lustful glances, and prevents the eyes from wandering towards what displeases Allah.

By clothing, O people, a woman conceals her femininity and preserves herself from being like a piece of gum stuck to the shoes of stalkers and the hands of tamperers, so that she becomes a gem into a shell only viewed by those worthy of her, namely the husbands.

By a woman's clothing and concealment may make a person hesitant as to whether to propose for marriage or not when he is inclined towards marrying her lawfully.

Through clothing, O Muslims, males and females are recognized by the extent of their modesty, uprightness, and their love for covering up, both in appearance and behavior. By it, dignified families are distinguished from others.

By clothing and concealment, a fundamental pillar is safeguarded, a principle unanimously

agreed upon by all the prophets and messengers, which is the protection of honor and lineage.

By clothes and adornments, a person embellishes himself outwardly, as clothing is a bodily necessity, and adornments are enhancements and additions that a person enjoys according to what Allah has ordained for him without extravagance, as the Prophet (ﷺ) said:

«كُلُوا وَاشْرَبُوا وَالْبِسُوا وَتَصَدَّقُوا مِنْ غَيْرِ مَخِيلَةٍ وَلَا سَرَفٍ، فَإِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى نِعْمَتَهُ عَلَى عَبْدِهِ»

"Eat, drink, and clothe yourselves, and give in charity without pride or extravagance, for indeed, Allah loves to see the effect of His blessings upon His servant." [Narrated by An-Nasā'i (2559), Ibn Mājah (3605) with this wording, Ahmad (6695), and Al-Albāni classified it as Hasan]

Al-Bukhāri (may Allah have mercy on him) narrated on the authority of Ibn 'Abbās (may Allah be pleased with them both) that he said: "Eat whatever you wish and wear whatever you wish, as long as you guard against two characteristics: extravagance and pride." [Narrated by Al-Bukhāri as Mu'allaq at the beginning of the Book of Clothes, and Ibn Abi Shaybah (8/405), Ibn Majah (3605)]

No wonder, O Muslims, in return for the favor and blessing of clothing, that one is enjoined to show gratitude for what covers his imperfections and conceals his 'Awrahs.

The matter, O servants of Allah, is not limited to covering the physical ‘Awrah (private parts) only, but rather, the garment of piety and the covering of piety is the best adornment for a person; for what good is it to cover the body if the heart is naked?

The Messenger of Allah (ﷺ) woke up one day,

«فَقَالَ: اللَّهُ أَكْبَرُ! كَمْ فُتِحَ مِنَ الْخَزَائِنِ الْيَوْمَ؟! أَيقظُوا صُوَيْحِبَاتِ الْحُجَرِ، فَرُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٍ يَوْمَ الْقِيَامَةِ»

and said: "Allah is the Greatest! How many treasures have been opened today?! Wake up the sleeping women in the houses, for perhaps a woman is well-dressed in this world and naked on the Day of Judgment." [Narrated by Al-Bukhāri (5844)].

O Muslims! Sound nature and healthy souls are instinctively disturbed by exposure of the private parts and strive with the utmost effort to conceal them. Those who attempt to deny this truth, whether knowingly or unknowingly, through their words, writings, and influence, in order to establish this shame, are those who seek to deprive humanity of its innate characteristics. They are the ones who implement, word for word, the terrible Zionist goals through their written plans in order to spread corruption among the Muslims.

But if you are amazed, O servants of Allah, then be amazed that the Jews were the first to wage war on modesty and reveal the ‘Awrah, since two men

among them conspired in the market of Banu Qaynuqā‘ to remove a woman's veil and expose her ‘Awrah when she was sitting in the market. They tied her headscarf to the edge of her garment, and when she stood up, her ‘Awrah was revealed to the people. She cried out for help from those around her. After that, similar incidents followed.

As Ibn Al-Athīr mentioned in his book Al-Kāmil, two young men from the Quraysh saw a beautiful woman from Banu ‘Āmir in the market of ‘Ukāzh, and they asked her to uncover her face, but she refused. One of them dishonored her, and she cried out to her people until it became the cause of the second day of the famous wars of Al-Fijār.

Nudity - O Muslims - is a bestial, animalistic trait, and only those who are less than human are inclined towards it. And whenever nudity and undressing are seen as beauty, taste, progress, and keeping up with the heedless, then bid farewell to the natural disposition, and let the ears begin to listen attentively to the saddening and tearful tragedies of tribulations, the diversification in shedding [values], and the stripping away of Islamic values, not to mention the shameful, evil consequences. And then, we will inevitably fall into what the Creator warned us against in His saying:

﴿يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآ...﴾

{O children of Adam, do not let Satan seduce you as he caused your parents to be expelled from the Garden, stripping them of their garments and making their private parts visible to them...} [Surat al-Aʿrāf: 27].

O servants of Allah! Every day, new generations of men and women are born, fresh and tender, without anyone tending to them or caring for them until they are struck by the calamity and wither and die. Also, the consequences of Westernization, moving abroad, and copying—their sinful burdens—destroy strong roots of modesty and honor that have long provided shade and nourishment until they are uprooted, leaving no one to mourn for them.

At the same time, the hearts of men and women blossom and bear sweet, ripe fruit, yet among some people, there is no one who rejoices in this, free from the pricks of accusations of backwardness and the disgrace of what they call 'retreating,' as they claim!

In fact, there are generations that have risen who have denied their past and their roots, which were rooted and governed by Islamic law.

People have thrust themselves into the battle, judging what is good and bad according to Western civilization's practices and recklessness. The scalers have changed, but the scales remain unbalanced, their pole tilted, and their measuring

units lost. Indeed, one of us may find a difference as wide as a century between a mother and her daughter or between a father and his son in terms of clothing and the like.

How many people among us are alive, yet they are dead?! Men and women wear clothes that were not tailored for them or measured for them but rather sewn for others. They use them without fixing them and walk in them happily, like a child walking in his father's suit, stumbling and falling, becoming subject to laughter and ridicule.

The problem that many Muslim peoples face regarding dress and modesty stems from the wrong practices in dealing with modern civilization in all aspects of life and from the erroneous concepts of the meaning of true progress. This has prevented them from effectively utilizing their talents and abilities, leading them to join the advanced ranks by imitating and adopting their ways. Their excuse is that they want to uplift themselves and their nation from the backwardness of underdevelopment and join the ranks of civilized nations. As a result, religion and Fitrah have been relegated to secondary importance in some hearts.

If you see the clothes of those who are infatuated with them covering some of the ‘Awrah, then know that it is a mere representation of their new model.

The affliction of [adopting Western] clothing is not at the same level among all Muslims. For some,

both men and women, or a large number of them, have embraced nudity, immodesty, and imitation [of Westerners]. In others, it has become apparent and public, even if it has not become a common feature. Still in others, it has begun to knock on their doors with one foot that has already crossed the threshold, if not both.

O Muslims, speak openly about the deep involvement of lewdness in what is called, in contemporary language, 'fashion'; where fashion designers manipulate the psyches of both genders, drawing their attention towards every new garment, regardless of how far it deviates from the meanings of masculinity or the characteristics of modest femininity. This is a waste of money, a depreciation of the followers, and a widespread dissemination of immorality through the display of charms and the means of temptation. Fashion has become a means of enrichment and suppressing chastity for many people.

Time is sufficient to stir up the masses of those panting to accept the renewed trends, ranging from the spread of what is worn below or above the knee, or what is slit on both sides to reveal that for which a Muslim man would wish for death rather than to one day see anything of it on his female relatives or kinsfolk, or to be a victim of watching what provokes the eyes from their sockets, craning to ignite the hidden desires like a blazing fire in the

chest, the shame of which is expressed through the limbs of the heedless.

It is adopting creative ways of dissolving customs and tempting people with what distances them from their Lord and Creator. It is a sophisticated plan to habituate women to appear unveiled and to convince themselves that their lives and futures depend on the charms they display. It is a mastery in showcasing physical contours through the ever-changing designs of fashion, where walking in such outfits might be more difficult than walking on a tightrope due to its tightness, or like walking with iron shackles. A woman cannot ascend a step without revealing her legs. Even those wearing Hijāb would adorn their veils, transforming them into something more attractive than their dresses or seeing their faces. How many black ʻAbāyas (robes) have captivated men's hearts? For indeed, there are some robes that, in truth, need another robe to be worn over them.

As for the youth, it is truly alarming how they have become restless with their masculine attire and have shamefully adopted the clothing of artists and the immoral. Indeed, a person with manly zeal would see in their condition that which repeatedly burns his eyes. Is this the attire of the Muslim youth?

One of us may place his hand on his chin and strike his teeth in bewilderment, asking himself:

Why, how, and for what reason do people reject the calls of Fitrah and the limits of Allah's law and His way?

The root cause of all this is to corrupt young girls and boys, as most professionals in the field of design and fashion are Jews in Western capitals. They are the homes of clothing and its designers, and they are the masters of cosmetics and there stores.

Those people have not been content with deceiving adults of both sexes; their ambitions have extended to those who have not yet reached the age of puberty, boys and girls. Through children's clothing that is widespread throughout the world, which has no connection to modesty, children have become dazzled by forms of tightness, nudity, and short, revealing clothing. This clothing is full of images or indecent phrases that most children wearing it may not fully understand. Then, ask not about the state of the child, boy or girl, after they grow up, for neither of them has ever been accustomed to lawful modesty.

Were the parents afterward to be granted awareness and carefulness to accustom them to modesty, they will face hardship and difficulty in convincing them. To the parents, we say:

This is the outcome of your negligence

When the obstinate among them are questioned, they say: What should we do?! This is how people

dress, and this is what people want. By Allah, O Muslims, how much time the sincere protectively jealous parent spends searching diligently for suitable clothes for there children, shopping in every mall, feeling disappointed to not find modest covering clothing, and getting exhausted to find any. Indeed, help is sought from Allah!

It should not be understood, however, that the reformers who reject these concepts and intensified dangers aim to restrict or preserve everything old. Some people may think that the intention is to force people to wear the same clothes that our mothers and those before them wore, or our fathers and those before them. This is not the case.

The Shariah does not command such strict adherence. Rather, it only forbids the exposure of ‘Awrahs, and wearing clothes that compromises modesty or reveals one's charms. In general, it leaves to us the choice to select such attire that suits us and provides coverage, regardless of how its form may change over time. However, we must not view modesty as a defect or chastity as a shame. We should stop thinking with the minds of others and seeing with our enemy's deficient eyes.

And a man asked Ibn Umar: "What clothes should I wear? He said: "That which does not make the foolish mock you, nor does it make the wise

criticize you." [Narrated by At-Tabarāni in Al-Mu'jam Al-Kabīr (13051)]

Then know, O Muslims, that if we were to gather a thousand young men and bring to them dozens of preachers to instruct them about religious prudence for an entire year, and then a dressed, yet naked woman was brought before them, flaunting her charms in every direction, she would destroy in a matter of seconds what those preachers had built in a year.

So, fear Allah, O Muslims, and beware, beware of falling into the Fitnah of clothing and deviating from its intended purpose. Let not the devil deceive you with falsely adorned speech and action:

﴿قُلۡ مَنۡ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيٓ أَخۡرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزۡقِۚ قُلۡ هِيَ لِلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا خَالِصَةٗ يَوۡمَ ٱلۡقِيَٰمَةِۗ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ 32﴾

{Say, "Who has forbidden the adornments and lawful provisions that Allah has brought forth for His slaves?" Say, "They are for the believers in the life of this world, and they will be exclusively for them on the Day of Resurrection. This is how We make the verses clear for people who have knowledge."} [Surat al-A'rāf: 32].

May Allah bless me and you all through the Qur'an and the Sunnah and benefit me and you with what they contain of verses, remembrance, and wisdom. I say what you hear; if it is correct, it is

from Allah; and if it is incorrect, it is from myself and Satan. I seek forgiveness from Allah.

Introduction to the Second Sermon

Praise be to Allah for His kindness, and thanks to Him for His guidance and favor.

I bear witness that there is no god but Allah alone, without any partners, in glorification of His status, and I bear witness that Muhammad is His slave and Messenger, the caller to His pleasure.

Text of the Second Sermon

To proceed:

Fear Allah, O Muslims, and know that clothing and adornment have a significant status in the religion of Islam. What is mentioned about them in the Qur'an and Sunnah occupies a sizeable place in books and written works. Scholars have dedicated separate chapters and sections in their books exclusively to clothing. Through research and investigation, it has been found that the reasons leading to the prohibition of certain clothing items are nothing other than what we are going to mention:

Among these reasons: Prohibition due to the potential Fitnah it may lead to:

Such as the exposure of a woman's ‘Awrah, or the tight outlining of her body, or the revealing of the eyes, face, hands, or similar parts that she is commanded to cover, in compliance with the saying of the Almighty:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ...﴾

{O Prophet, tell your wives and your daughters, and the believing women to draw their outer garments over themselves; that is more likely that they will be known [as chaste women] and will not be harmed...} [Al-Ahzāb: 59], Ibn Kathīr (may Allah have mercy upon him) said: "The Jilbāb is a cloak worn over the Khimār."

Ibn ʻAbbās (may Allah be pleased with him and his father) said: Allah has commanded the believing women that when they go out of their homes for a need, they should cover their faces from above their heads with the Jilbāb and reveal only one eye. [Tafsīr At-Tabari 20/324]

By this it is known—O Muslims—that what a number of women do today, of covering the face while exposing the eyes and what is adjacent to them of the eyebrows, the tip of the nose, and a part of the cheeks, is all a clear mistake and a shameful conduct.

Oh Allah, what is left of a woman's beauty then? By doing so, she might cover the ugly and reveal the beautiful, but the wise Lawgiver has permitted her to uncover only one eye so that she can see a path, not so that the passersby can see her.

Another reason for the prohibition is that which is done for fame, pride, and arrogance:

As the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ»

"Whoever wears a garment of pride and vanity, Allah will clothe him in a garment of humiliation on the Day of Resurrection." [Narrated by Abu Dāwūd (4029), An-Nasā'i in "As-Sunan Al-Kubra" (9560), Ibn Mājah (3607), Ahmad (6245), and classified as Sahih (authentic) by Al-Albāni]

Likewise, dragging clothing below the ankles, whether it is done out of pride or not, is forbidden. One should not differentiate between those who drag their clothes out of pride and those who do so without pride. The correct answer is that whatever is below the ankles, even if it is not out of pride, will be in the Fire. However, if it is done out of pride, the punishment will be even graver. The Prophet (ﷺ) said:

«مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

"If anyone drags his garment out of pride, Allah will not look at him on the Day of Judgment." [Narrated by Al-Bukhāri and Muslim], In another narration:

«مَا أَسْفَلَ الْكَعْبَيْنِ فَفِي النَّارِ»

"What is below the ankles is in the Hellfire." This prohibition applies to men, as for women, they have to let their garment cover their feet because they are part of their 'Awrah.

The third reason for the prohibition is imitation: Such as women imitating men and men imitating women in clothing, or imitating the non-Arabs and people of disbelief in their attire. ‘Abdullah ibn ‘Amr (may Allah be pleased with him) said:

«رَأَى رَسُولُ اللَّهِ ﷺ عَلَيَّ ثَوْبَيْنِ مُعَصَّرَيْنِ، فَقَالَ: إِنَّ هَذِهِ ثِيَابُ الْكُفَّارِ، فَلَا تَلْبَسْهَا»

"The Messenger of Allah (ﷺ) saw me wearing two perfumed garments, so he said: "These are the garments of the disbelievers, so do not wear them."

[Narrated by Muslim (2077)].

It is narrated in the Two Sahīh Collections that ‘Umar (may Allah be pleased with him) wrote a message to his appointed rulers saying: “Beware of luxury, the clothing of the polytheists, and wearing silk.” [Narrated by Muslim (2096)]

Muslim jurists also said: It is forbidden to wear clothing that differs from the attire of the Arabs and resembles the attire and customs of non-Arabs.

How beautifully Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) explained this great principle, stating: Indeed, sharing the outward appearance leads to harmony and uniformity between those who resemble each other, leading to agreement in morals and actions. For example, a person wearing the attire of scholars finds a sense of belonging to them, and likewise with the clothing of soldiers in battle. The more the resemblance, the greater the interaction in morals and qualities, to

the extent that the distinction between them is only through the eye.

The same is to be said, O servants of Allah, concerning the imitation of immoral people, such as singers and artists from among the people of disbelief and others who are not on the path of truth.

So fear Allah, O Muslims, and know that every individual, including rulers, scholars, preachers, and heads of households, has a share of responsibility. Likewise, merchants bear a great responsibility in this regard. For they must provide lawful alternatives and stop selling that which is immodest or revealing. Let them fear the consequences of their actions and know that they will bear the sin of what they sell and the sin of those who wear it until the Day of Judgment, without any decrease in the sins of those who wear them. Let them beware of falling into the category of those who desire the spread of immorality among the believers, and know that they are accountable for their wealth, from where they acquired it and how they spent it.

O Allah, bestow Your peace and blessings upon Muhammad and the family of Muhammad.

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Index

Encyclopedia of Pulpit Sermons 2
Encyclopedia of Pulpit Sermons 2
Introduction 2
Tawhid is the Core and the Foundation of the Religion 3
Monotheism 12
The Reality of the Religion of Islam 24
The Meaning of Islam 31
What Is Islam? 42
Islam is the religion of the prophets 53
The Merits of Islam and the Virtues of the Ummah 65
The Meaning and Requirement of the Two Testimonies 77
The Merits of the Statement of Tawhid 84
The Merit of Iman 95
Iman and the Reasons for its Increase and Decrease 106
Al-ihsān (Goodness) 116
The Fundamentals of the Methodology of the Righteous Predecessors 127
Characteristics of Ahl-us-Sunnah wa al-Jama'ah 144
The Obligation to Follow and Respect the Sunnah 154
Sincerity 165
The Danger of Shirk 178
The Concept of Worship in Islam 186
Belief in the Names of Allah 203
Belief in the Revealed Scripture 209
Holding Fast to the Qur'an and the Sunnah 217
Belief in the Messengers 227
Belief in the Last Day 234
Belief in Divine Decree and Pre-Destination 245

Reliance (Tawakkul) upon Allah 254
The Love of Allah and What Leads to It 262
Using the Sunnah as an Argument 272
The Danger of Religious Innovations 283
Warning of Religious Innovations at the End of the Year 302
Condemnation of disagreements and division 310
The Importance of Taking the Means 329
Fear 337
Fear and Hope 349
The Qur'an ... O the Ummah of Islam 368
Do they not then ponder on the Qur'an? 381
"Part of the excellence of a person's Islam is that he leaves what does not concern him." 396
The Superiority of Shar'i (Islamic) Knowledge and Ways to Acquire It 406
The Virtue of Knowledge and Scholars 419
The Virtue of the Companions 437
The Purification of the Heart and Body 445
The Acts of Fitrah 462
The Etiquettes of Answering the Call of Nature 473
Ablution: Its Merit and Effects 481
Ablution: Its Merit and Rulings 497
Rulings on Wiping over Leather Socks 516
The Fiqh of the Ritual Bath 524
Rulings of Tayammum (dry ablution) 534
The Virtue of Prayer 545
Establishing the Prayer 557
Pillars, Obligatory Acts, and Sunnah Acts of Prayer 566
The Congregational Prayer is a Sign of Imān 584
The Danger of Abandoning Prayer 594

The Rulings on Funerals 613
Paying Zakah 631
The Status of Zakah in Islam 639
Fasting Ramadan 651
How to Welcome Ramadan 661
Recitation of the Qur'an and the Etiquettes of Fasting 668
The Invalidators of the Fast 676
The Night of Decree and the Rulings on Zakat Al-Fitr 688
The Day of Eid and the Days of Tashrīq 697
Rulings on Shariah-compliant slaughter 707
The Rulings of Travel 716
Reminders of Death 726
Urging the Pursuit of Lawful Earning and the Avoidance of Unlawful Earning 733
Lawful Earning and Unlawful Earning 744
The Horrors of the Day of Judgment 754
Remembering the Death Struggle 767
The Punishment and Bliss of the Grave. 775
The Muslim Woman's Dress Code 784

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