

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khutbah 10/3/17 – Sharāh and Spirituality

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind, have taqwa of your Lord who created you from a single self and created its mate from it and then disseminated many men and women from the two of them. Have taqwa of Allah in whose name you make demands on one another and also in respect of your families. Allah watches over you continually.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ }

You who believe! have taqwa of Allah with the taqwa due to Him and do not die except as Muslims.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا }

You who believe! have taqwa of Allah and speak words which hit the mark. He will put your actions right for you and forgive you your wrong deeds. All who obey Allah and His Messenger have won a mighty victory.

تاريخ اليوم الحادي عشر من شهر جمادى الآخرة، في السنة ألف وأربع مائة وثمانية وثلاثين

Today is the 11th of Jumada al-Akhir 1438

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْتُمَ اللَّهُ إِلًّا وَحِيًّا أَوْ مِنْ وَّرَائِي حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ

It does not befit Allah to address any human being except by inspiration, or from behind a veil, or He sends a messenger who then reveals by His permission whatever He wills. He is indeed Most High, All-Wise. (Sūrat as-Shūrā 42:51)

بين الله تعالى فيها كلامه لعباده وجعله على ثلاثة أوجه أحدها الوحي المذكور أولاً¹ وهو الذي يكون بالهام أو منام والآخر أن يسمعه كلامه من وراء حجاب الثالث الوحي بواسطة الملك وهو قوله أو يرسل رسولا يعني ملكا فيوحي بإذنه ما يشاء إلى النبي وهذا خاص بالأنبياء والثاني خاص بموسى وبمحمد صلى الله عليه وسلم إذ كلمه الله ليلة الإسراء وأما الأول فيكون للأنبياء والأولياء كثيرا وقد يكون لسائر الخلق ومنه وأوحي ربك إلى النحل ومنه منامات الناس

Ibn Juzayy said: Allah explains in the *āyat* His speech to His slaves and He appoints it by three means: first, the aforementioned *wahy* at the beginning,² which is by inspiration or in sleep; second that He makes someone hear His speech from behind a

¹ كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

² That is how Allah, the Almighty, the All-Wise, sends revelation to you and those before you. (Sūrat ash-Shūrā 3:42)

veil; third, revelation by means of the angel and that is His words “or He sends a messenger who then reveals by His permission whatever He wills...” to the prophet, and this is particularly for the Prophets, whereas the second is particularly for Mūsā and Muḥammad ﷺ since Allah spoke to [Muḥammad ﷺ] on the night of the Isrā’. As for the first, it happens for the Prophets and the Awliya’ a great deal, and it may be for the rest of creation, an example of which is “Your Lord revealed to the bees...” (Sūrat an-Nahl 16:68) and it also includes people’s dreams.

ومن الوحي إلى رسول الله ﷺ الأحاديث القدسية التي لم يأت بها جبريل ﷺ كآيات من القرآن، ومنها ما سمع النبي ﷺ في المنام ومنها ما سمع من وراء حجاب.

Among the revelation to the Messenger of Allah ﷺ were those hadith called *qudsī*, which the angel Jibrīl did not bring as a part of the Qur’ān, some of which the Prophet ﷺ may have heard in dream and some he heard from behind a veil.

وعن أبي موسى قال رسول الله ﷺ حجابُه النورُ لو كشفه لأحرقت سبحات وجهه ما انتهى إليه بصره من خلقه

And Abū Mūsā ﷺ narrated in *Ṣaḥīḥ Muslim* that the Messenger of Allah ﷺ said, “His veil is Light. If He had unveiled it the glories of His Face would have burnt up everything which the eyes of His creation reached.”

Among these hadith *qudsī* is the following:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ تَعَالَى قَالَ: "مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافُلِ حَتَّى أُحِبَّهُ.

Abu Hurairah ﷺ said, “The Messenger of Allah ﷺ said, ‘Allah ﷻ says, “Whoever shows enmity to a close friend of Mine, then I declare war on him. My slave does not draw closer to Me with anything more beloved to Me than that which I have made obligatory upon him. My slave continues to draw closer with optional extra acts until I love him. ””

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلِكُمْ وَلِسَائِرِ الْمُسْلِمِينَ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

قد نظرنا في الخطبة الماضية في الأسرة وأهميتها كسداةٍ لِقَمَاشِ المجتمع، فالיום أردت أن أنظر في بداية الأمر يعني النكاح. ولأنّ النكاح أمر من إِمور شريعة الإسلام ومن السنة النبوية لا بد أن نُقدِّم له مقدمتين الأولى في العلاقة بين الشريعة والروحانية، والثاني في العلاقة بين الشريعة والسنة وبين عادة المجتمع وعُرفِهم. فاليوم نبحت في هذه العلاقة بين الشريعة والروحانية.

وتنقسم الشريعة إلى العبادات والمعاملات، والنكاح هو أول باب من أبواب المعاملات.

We had looked at the family as the warp upon which the fabric of a society is woven, and thus it behoves us to look at the very beginning of the family, i.e. marriage. But marriage is a part of the *sharī‘ah* and the Sunnah of our Prophet ﷺ and thus it behoves us to say some things in introduction: first, the relationship between the *sharī‘ah* and spirituality, and secondly the relationship between the Sunnah and *sharī‘ah* and between local custom.

But because we live in a time when everybody has now heard of this term *sharī‘ah*, and indeed most people have heard of the Ṣūfīs, but people think of *sharī‘ah* as something hard and brutal, whereas Ṣūfīs are supposed to be sweet and tolerant, and because since the collapse of the Muslim political order there have been a vocal group calling for the imposition of the *sharī‘ah* and for an Islamic state, and because suddenly we have an entity claiming to be an Islamic State which imposes something that it calls *sharī‘ah*, then it behoves us to become clear about what is involved and all the confusions introduced by some Muslims and non-Muslims into this matter.

Originally *sharī‘ah* does not mean ‘Islamic law’ but is a word meaning a way to water for man and animal, and sometimes it means that water itself.

The *sharī‘ah* divides into *‘ibādāt* – acts of worship – and *mu‘āmalāt* – ordinary transactions, and marriage is the very first chapter in the books of *mu‘āmalāt* and so we ought to place that too in context.

فمن الناس من يظنّ أن الشريعة هي أمر شديد والروحانية أمر سهل. هؤلاء يظنون أنّ أهل الشريعة متشددون وأهل التصوف لا يبالون وليس كذلك. الشريعة أمر واسع كريم لعامة الناس. يحدد الحدّين الذين نعيش بينهما، يعني الفرض والحرام. وهذا هو الدرجة الأولى في الحديث القدسي كما أخبرنا الله تعالى فيما يروي عنه سيدنا محمد ﷺ حين يقول: وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، والروحانية هي الدرجة الثانية منه: وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ. فالعبد الأول من أهل الشريعة، والثاني من أهل الروحانية والشريعة. والذي يجتهد في النوافل ويترك الفرائض ويرتكب المعاصي مغرور. عناية أهل الروحانية بالشريعة والسنة شديدة لأنهما أساسهم.

First, the relationship between the *sharī‘ah* and spirituality. It is a common misconception that the *sharī‘ah* is somewhat harsh, whereas spirituality is easy-going and sweet but this is precisely the opposite of the truth. The *sharī‘ah* is a universal mercy for mankind and simply defines the parameters within which we live: what is forbidden for us and what is obligatory. It derives from the Arabic word *shāri‘* which denotes a broad road as opposed to a *ṭarīqah* i.e. a narrow path such as people and animals beat out through their use of it. *Sharī‘ah* is generous and spacious, since if a person avoids what is clearly forbidden, such as idolatry, adultery and fornication, usury, intoxication, theft and murder etc., and fulfils the basic obligations of the five pillars of Islam, then they are on a sure path to the Garden protected from going to the Fire in *shā‘Allāh*.

However, people who are serious about spirituality take more upon themselves than do the generality of Muslims, more than they are legally obliged to do, and in that they follow the Messenger of Allah ﷺ, who took more upon himself than he called upon others to do. He was contented that others do the bare minimum of avoiding what is *ḥarām* and fulfilling what is *farḍ* if they themselves desired no more. This is as Allah, exalted is He, tells us in that which Sayyiduna Muḥammad ﷺ narrated from him in the hadith qudsi:

“My slave does not draw closer to Me with anything more beloved to Me than that which I have made obligatory upon him.”

The first part, that which Allah makes obligatory on His slave, is the *sharī‘ah*. Then the hadith continues:

“My slave continues to draw closer with optional extra acts until I love him.”

The second part, that which the slave voluntarily does of extra actions, is the path of spirituality.

However, if someone does extra voluntary actions but is lax in the obligations and careless about acts of disobedience and what is *ḥarām*, then they are simply deceiving themselves. The people of spirituality are the people who are most concerned for the *sharī‘ah* and the Sunnah because that is their foundation.

The people who desire spirituality can have a second quite innocent failing: because of their love for Allah and their love of spirituality, they simply lack knowledge of the *sharī‘ah* and the Sunnah and thus contravene them. As with all other matters, knowledge of a matter only becomes obligatory when one intends to engage in it. Thus, someone who intends to marry, for example, is obligated to find out the *sharī‘ah* and the Sunnah of marriage before doing so.

The words “My slave does not draw closer to Me with anything more beloved to Me than that which I have made obligatory upon him” have a deeper consequence however; since in this time many of us do not know the obligations or what is *ḥarām* and they have fallen into disuse here and in the countries where the majority of people are Muslims. And yet this is the most beloved of matters to Allah, so the mark of the real people of spirituality is that they will note that there is nothing more beloved with which to draw closer to Allah than the obligations among which is the obligation to leave what is *ḥarām*.

The people of authentic spiritual instruction also endorse this understanding, thus Mawlay al-Arabi ad-Darqawi, may Allah be merciful to him, of Morocco used to insist that his murids hold strongly to the obligations of the *dīn* and the strongly underscored Sunnahs (*mu‘akkada*).

And among the Imams of fiqh, Imām Mālīk, may Allah be merciful to him, is famous for his saying, narrated in some variant wordings by the people of fiqh and *sharī‘ah* from him:

مَنْ تَفَقَّهَ وَلَمْ يَتَّصِفْ فَقَدْ تَفَسَّقَ وَمَنْ تَصَوَّفَ وَلَمْ يَتَّفِقْهُ فَقَدْ تَزَدَقَ وَمَنْ جَمَعَ بَيْنَهُمَا فَقَدْ تَحَقَّقَ

Whoever learns *fiqh* but does not take on *taṣawwuf* has become a deviant, and whoever takes on *taṣawwuf* and does not learn *fiqh* has become a heretic, and whoever unites the two has realisation.³

³ *Hāshiyah* of al-‘Allāmah al-‘Adawī on the *Sharḥ* of az-Zurqānī on *al-‘Izziyyah fi’l-fiqh al-Mālīkī*, but widely narrated by scholars in numerous other transmissions.