

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khutbah 14/7/17

الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَتَسْتَغْفِرُهُ وَتَسْتَعِينُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ

وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ ، بِيَدِهِ الْخَيْرُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ، بَيْنَ يَدَيْ السَّاعَةِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَصَحْبِهِ

وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ .

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 التاسع عشر من شهر شوال، في السنة ألف وأربع مائة وثمانية وثلاثين

Today is the 19th of Shawwal 1438

قال سبحانه وتعالى في كتابه العزيز:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ {6} الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ {7} فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ {8}

O man! what has deluded you in respect of your Noble Lord? He Who created you and formed you and proportioned you and assembled you in whatever way He willed. (Surat al-Infitar 82)

{يا أيها الإنسان} خطاب لجنس بني آدم {ما غرك بربك الكريم} هذا توبيخ وعتاب معناه أي شيء غرَّكَ بربك حتى كفرت به أو عصيته أو غفلت عنه، فدخل في العتاب الكفار وعصاة المؤمنين ومن يغفل عن الله في بعض الأحيان من الصالحين،.

“O man!” is addressed to the species of the children of Adam. “*What has deluded you in respect of your Noble Lord?*” is censure and reproach, meaning: what thing deluded you about your Lord to such an extent that you disbelieved in Him, or you disobeyed Him or you were neglectful and forgetful of Him? So unbelievers, disobedient believers and those of the right-acting who are neglectful of Allah at some times are all comprised in this reproach.

وروى أن رسول الله صلى الله عليه وسلم قرأ {ما غرك بربك الكريم} فقال غره جهله، وقال عمر غره جهله وحمقه وقرأ {إنه كان ظلوماً جهولاً}، وقيل غره الشيطان المسلط عليه، وقيل غره ستر الله عليه، وقيل غره طمعه في عفو الله عنه، ولا تعارض بين هذه الأقوال لأن كل واحد منها مما يغرُّ الإنسان إلا أن بعضها يغر قوما وبعضها يغر قوما آخرين،

It is narrated that the Messenger of Allah ﷺ recited “*What has deluded you in respect of your Noble Lord?*” and he said, “His ignorance deluded him.” ‘Umar said, “His ignorance and his stupidity deluded him” and he recited, “*He is indeed wrongdoing and ignorant.*”¹ Some say that the shaytan who has been given authority over him is the one who has deluded him. Some say that the veil of Allah over him has deluded him. Some say that his hope for Allah’s pardon deluded him. There is no contradiction between these different interpretations because each one of them is something that deludes man, but some of them delude some people and some delude others.

فإن قيل ما مناسبة وصفه بالكريم هنا للتوبيخ على الغرور؟ فالجواب أن الكريم ينبغي أن يُعبد ويُطاع شكراً لإحسانه ومقابلةً لكرمه، ومن لم يفعل ذلك فقد كفر النعمة وأضاع الشكر الواجب.

If someone says: what is the relationship here between His being described as Nobly Generous and the reproach for man’s being deluded? Then the answer is that the Nobly Generous One ought to be worshipped and obeyed out of gratitude for His kind favours and as a response to His generosity. Whoever does not do that has shown ingratitude, which in Arabic is kufri, for the blessing and neglected to show gratitude that was his duty.

{فعدلك} بالتشديد والتخفيف أي عدل أعضائك وجعلها متوازنة، فلم يجعل إحدى اليدين أطول من الأخرى، ولا إحدى العينين أكبر من الأخرى، ولا إحداهما كُحلي والأخرى زرقاء، ولا بعض الأعضاء أبيض وبعضها أسود، وشبه ذلك من الموازنة

“*And proportioned you*” meaning that He proportioned your limbs and members and made them balanced, so He did not make one hand longer than the other, or one of the eyes bigger than the other, or one navy blue and the other azure, nor did He make some limbs white and others black, etc.

¹ Surat al-Ahزاب 33:72

{في أي صورة ما شاء ربك} المجرور يتعلق بربك وما زائدة، والمعنى ربك في أي صورة شاء من الحسن والقبح والطول والقصر والذكورة والأنوثة وغير ذلك من اختلاف الصور.

“And assembled you in whatever way He willed” meaning that He assembled you in whatever way He willed such as being handsome or ugly, tall or short, male or female, etc.

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

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَيَّ مِنْ لَدُنِّي بَعْدَهُ

أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ وَطَاعَتِهِ وَأَحْذَرُكُمْ وَإِيَّايَ مِنْ مَخَالَفَتِهِ وَمَعْصِيَتِهِ

فَاتَّقُوا اللَّهَ فِيمَا أَمَرَ وَأَنْتَهُوا عَمَّا نَهَى عَنْهُ وَزَجَرَ

قَالَ اللَّهُ تَعَالَى فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

أَمَّا بَعْدُ:

جرت عادة المتكلمين بإثبات سبع صفات وهي الحياة والقدرة والإرادة والعلم والسمع والبصر والكلام، وهذه عادة نافعة. وفي هذا وفي الأمور كلها إن الله تعالى غنيُّ عنا ونحن نفتقر إليه.

The custom of the scholars of kalam is to affirm seven attributes of Allah which are life, power, will, knowledge, hearing, sight and speech. This is a useful and beneficial custom. In this and other matters in general, Allah is in no need of us, but we are entirely in need of Him and dependent on Him.

A part of showing gratitude for the way in which the Noble and Generous Lord has created you is to accept who you are and not wish to be something else. Remember that your upbringing and your destiny until now has not been in your own hands. Allah, exalted is He, brought you into being and has been making you, forming you and proportioning you all this time.

It is an extraordinary age in which people would rather be something other than what they are, the most extreme form of which is people who have been born as males wishing to be females, or vice-versa. But a less extreme example, which is ubiquitous, is that some people, for example, have PhDs in engineering and they wish that they had been ulama or they are ulama and wish they had a good profession and a steady livelihood and career, or they are businessmen and would rather be artists. There are two answers to this predicament: first, acceptance of who you are and what your destiny has been, but second, if you have a genuine desire that is *halal* and its outcomes are *halal*, pursue it, for it may be that Allah has implanted that desire in you for a reason.

It is a part of the deep wisdom of Islam that you do not regard yourself as the author of your own biography, but that rather you yourself are the expression of Allah’s power and wisdom. Do not say ‘I’ all the time – I did this, I did that – say ‘Allah brought this about’. But, out of adab before Allah, when you do wrong, do not say ‘Allah made me do wrong’ but say *astaghfirullah* ‘I seek the forgiveness of Allah’ and turn penitently to him. Be contrite.

Know that you cannot obey Him if He does not decree that. You cannot remember Him if He has not written you as one of the people of remembrance. He said:

كَلَّا إِنَّهُ تَذَكُّرَةٌ {54} فَمَنْ شَاءَ ذَكَرْهُ {55} وَمَا تَذَكَّرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ.

No indeed! It is truly a reminder to which anyone who wills may pay heed. But you will only pay heed if Allah wills. (Surat al-Muddaththir 54-56)

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {30}

But you will not will unless Allah wills. Allah is All-Knowing, All-Wise. (Surat al-Insan 76:30)

So knowing that you are entirely in His hands, and that you cannot even obey Him, remember Him and worship Him unless He wishes so, then supplicate Him in the way Mu'adh ibn Jabal رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم recommended when he said:

يَا مُعَاذُ وَاللَّهِ إِنِّي لَأُحِبُّكَ، أَوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ أَنْ تَقُولَ اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ²

“Mu'adh, by Allah, I love you. I counsel you Mu'adh not to leave out saying after every salat: ‘O Allah, help me to remember You and to be grateful to You and to worship You in the best way.’”

أو كما روت أم سلمة رضي الله عنها: كَانَ أَكْثَرَ دُعَائِهِ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ، فَقِيلَ لَهُ فِي ذَلِكَ، قَالَ إِنَّهُ لَيْسَ آدَمِيٌّ إِلَّا وَقَلْبُهُ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ فَمَنْ شَاءَ أَقَامَ، وَمَنْ شَاءَ أَرَاغَ³

Or as Umm Salamah رضي الله عنها narrated, “The most common du'a that he made was, ‘O Overturner of hearts, make my heart firm in Your deen.’ Someone mentioned that to him and he said, ‘There is no human being but that his heart is between two of the fingers of Allah; so whomever He wishes He makes upright and whomever He wishes He sends astray.’”

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا

وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ وَعُمَرَ وَعَثْمَانَ وَعَلِيٍّ، وَسَائِرِ الصَّحَابَةِ أَجْمَعِينَ، خُصُوصًا الْأَنْصَارَ مِنْهُمْ وَالْمُهَاجِرِينَ، وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ إِلَى يَوْمِ الدِّينِ وَاجْعَلْنَا مِنْهُمْ.

اللَّهُمَّ اهْدِ وِلَاةَ أُمُورِ الْمُسْلِمِينَ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا إِلَى مَا يُرْضِيكَ وَإِلَى اتِّبَاعِ سُنَّةِ مُحَمَّدٍ صلى الله عليه وسلم

اللَّهُمَّ اعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَاخْذُلِ الْكُفْرَ وَالْكَافِرِينَ، وَاَنْصُرِ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، وَاجْعَلْ كَلِمَتَكَ هِيَ الْعُلْمَا، وَكَلِمَةَ الْكُفْرِ هِيَ السُّفْلَى

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

² (حم د ن حب ك) عن معاذ بن جبل .

³ (ت) عن أم سلمة .

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا
إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
وَقُومُوا إِلَىٰ صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ