

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khutbah 21/7/17 accusations of *bid'ah* and *salat*

الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَنَسْتَغْفِرُهُ وَنَسْتَعِينُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ 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 بِدِينِ الْحَقِّ 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 السادس والعشرون من شهر شوال، في السنة ألف وأربع مائة وثمانية وثلاثين

Today is the 26th of Shawwal 1438

ما بال قوم يتركون الخير الكثير قائلين { لم يفعله النبي ﷺ }؟

فذلك كأنهم يزعمون أنهم يعلمون ما فعل ﷺ وما ترك وما رغب فيه وما كره، أو أنهم يعلمون الأحاديث كلها، أو أنهم يفهمون أصول الفقه وفروعه وما اتفق عليه العلماء وما اختلفوا فيه.

وهو كذلك كأنهم يزعمون أنهم لا يفعلون شيئاً إلا ما فعل ﷺ، وسفرهم إلى هذه البلاد الكافرة بدون نية إقامة الدين ونشره هو أمر لم يفعله النبي ﷺ ولا أحد من الصحابة ؓ أو التابعين.

What is the matter with people who give up doing good things saying, “The Prophet ﷺ did not do them”? It as if they were claiming that they know everything that the Prophet ﷺ did

and did not do, and that they know all of the hadith, and that in reaching such a judgement they understand the *uṣūl al-fiqh* completely, and the different judgements of the ‘ulamā’, those they agree about and those about which they differ.

It is as if they claim that they only do those things that the Prophet ﷺ did, and yet their very travelling to these lands without the intention of establishing and spreading the dīn is something that the Prophet ﷺ did not do, nor his Companions or their Followers.

وما بال قوم يحرمون أشياء بمجرد رأيهم أو بقول من أقوال أحد الخطباء أو الوعّاظ، وقال الله تعالى:

{قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ

تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ}

What is the matter with people who declare things ḥarām on the basis of their own opinions or because they once heard a speaker somewhere say something. Allah, exalted is He, said:

Say: ‘My Lord has only forbidden indecency, both open and hidden, and wrong action, and unrightful tyranny, and associating anything with Allah for which He has sent down no authority, and saying things about Allah you do not know.’ (Sūrat al-A‘raf 7:31)

وقال تعالى: {قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا، وَبِالْوَالِدَيْنِ إِحْسَانًا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ

نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ، وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، ذَلِكَ

وَصَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ} {151} وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ، وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ

بِالْقِسْطِ، لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا، وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ، وَبِعَهْدِ اللَّهِ أَوْفُوا، ذَلِكَ وَصَاكُمْ بِهِ لَعَلَّكُمْ

تَذَكَّرُونَ} {١٥٢}

And He said, exalted is He:

Say: ‘Come and I will recite to you what your Lord has made ḥarām for you’: that you do not associate anything with Him; that you are good to your parents; that you do not kill your children because of poverty – We will provide for you and them; that you do not approach indecency – outward or inward; that you do not kill any person Allah has made inviolate – except with the right to do so. That is what He instructs you to do so that hopefully you will use your intellect. And that you do not go near the property of orphans before they reach maturity – except in a good way; that you give full measure and full weight with justice – We impose on no self any more than it can bear; that you are equitable when you speak – even if a near relative is concerned; and that you fulfil Allah’s contract. That is what He instructs you to do, so that hopefully you will pay heed. (Sūrat al-An‘ām 6:151-2)

ونزلت هذه الآية في قومٍ من المشركين حرّموا أشياء من عند أنفسهم، فتنحريم أشياء بمجرد الظنّ أمرٌ عظيمٌ.

وقال رسول الله ﷺ {إن الحلال بين وإن الحرام بين}

This āyah was revealed about some of the mushrikun declaring things ḥarām on the basis of a whim. Declaring things ḥarām purely out of one’s own opinion is reprehensible. It is a serious thing to do.

And the Messenger of Allah ﷺ is reliably reported to have said: “The ḥalāl is clear and the ḥarām is clear.” This is narrated by Imām Muslim in his *Ṣaḥīḥ*.

Mostly this issue arises because of some disagreement about some aspect of worship, particularly something that is optional or recommended. And one of the examples of people being suspicious of something unnecessarily merely because it is not their local custom is raising the voice in dhikr and *du‘ā* after the *ṣalāh*.

عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ. رواه البخاري ومسلم.

It is narrated that Ibn ‘Abbās said: “People would raise their voices in dhikr after finishing the compulsory prayers at the time of the Prophet ﷺ.” Ibn ‘Abbās further said: “I would come to know that the prayer had finished on hearing this.” Al-Bukhārī, Muslim¹

However, if someone were to ask: What about the words of Allah, exalted is He:

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

Remember your Lord in yourself humbly and fearfully, without loudness of voice, morning and evening. Do not be one of the unaware. (Sūrat al-A‘rāf 7:205)

We find in the *tafsīr* of Shaykh Ibn ‘Ajibah:

يقول الحق جل جلاله ، لنبيه صلى الله عليه وسلم ولمن تبعه : وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ أَي : في قلبك بحركة لسان القلب ، أو في نفسك سرا بحركة لسان الحس ، تَضَرُّعًا وَخِيفَةً أَي : متضرعا وخائفا ، وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ أَي : متكلما كلاما فوق السر ودون الجهر ، فإنه أدخل في الخشوع والإخلاص ، ولا حجة فيه لمن منع الذكر جهرا لأن الآيات مكية حين كان الكفر غالبا ، فكانوا يسبون الذاكر والمذكور ، ولما هاجر المصطفى - عليه الصلاة والسلام - إلى المدينة ، جهر الصحابة بالتكبير والذكر. فالآية منسوخة. انظر : الحاوي في الفتاوي للإمام السيوطي.

The Truth, majestic is His majesty, says to His Prophet ﷺ and to whoever follows him, “*Remember your Lord in yourself*” i.e. in your heart with movement of the tongue of your heart, or in yourself secretly by moving your sensory tongue, “*humbly and fearfully*” i.e. humbling yourself and with fear, “*without loudness of voice*” i.e. speaking with a speech that is above being secret but less than being aloud, because it is more likely to enter humility and sincerity [into the inward]. There is no argument in it for someone to prohibit dhikr done aloud because the *āyat* is Makkan when unbelief was dominant and they use to abuse both the person doing dhikr and the One remembered. When the Muṣṭafā emigrated ﷺ to Madīnah, the Companions say the *tabbīr* and dhikr out loud, and thus the *āyat* is abrogated. See *al-Hāwī fī al-fatāwī* by Imām as-Suyūṭī.

¹ *Ṣaḥīḥ al-Bukhārī*, Book of the *adhān*, hadith 841. *Ṣaḥīḥ Muslim*, Book of mosques and Places of Prayer, hadith 583.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلِكُلِّ مُسْلِمٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

عجباً لأمر هذه الصلاة: تاتينا أوقاتها مراراً في اليوم وأثناء حياتنا، وتجداً مسروراً أو غضباناً، فقيراً أو غنياً، مطيعاً أو عاصياً، ذاكراً أو ناسياً، كريماً أو شحيحاً، يقظاناً أو نائماً، مستعداً أو غافلاً، أو قوياً أو ضعيفاً.

This business of our prayer is amazing. The times for the prayer interrupt our lives throughout the day. They come upon us when we are happy or angry, poor or wealthy, obedient or disobedient, remembering or forgetful, generous or mean, awake or asleep, prepared or distracted, and strong or weak. Nevertheless, we have to put aside what we are doing and how we feel and do the prayer. Sometimes we are eager for the prayer, and sometimes we would rather not. Sometimes we want to delay it until the time we want to do the prayer. When we are asleep we would rather keep on sleeping and do the prayer when we have had enough sleep. However, we may not do that, for if we do the prayer in its time, then we have done the prayer, but if we delay it outside of its time, that prayer has gone and can never be done again. Nevertheless, we have to do the equivalent number of rak'ahs in the same manner as the prayer we missed. This we call *qaḍā'*.

لما قضى النبي صلى الله عليه وسلم الصلاة التي فاتته وأصحابه في سفرٍ قال {من نسي صلاة فليصلها إذا ذكرها فان الله عز وجل قال (وأقم الصلاة لذكري)}².

When on a journey, the Messenger of Allah ﷺ and his Companions slept through the Ṣubḥ prayer and only woke up when the sun had risen, then the Messenger of Allah ﷺ led them in prayer and said as is narrated by Abū Hurayrah in a hadith that is in *Ṣaḥīḥ Muslim*, “Whoever forgets a prayer, should pray it when he remembers it, for Allah, mighty and majestic is He, said, ‘And establish the prayer for remembrance of Me.’”³

But as for when we consciously delay the prayer out of its time, then Allah, exalted is He, said:

فَوَيْلٌ لِلْمُصَلِّينَ {4} الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

So woe to those who do ṣalāt, and are forgetful of their ṣalāt.

وقد سئل رسول الله صلى الله عليه وسلم عن الذين هم عن صلاتهم ساهون قال {الذين يؤخرونها عن وقتها}

The Messenger of Allah ﷺ was asked about those who are forgetful of their ṣalāt and he said, “They are the ones who delay it out of its time.”

وقال عطاء بن يسار الحمد لله الذي قال {عن صلاتهم ساهون} ولم يقل {في صلاتهم}

‘Aṭā’ ibn Yasār said, “Praise belongs to Allah Who said, ‘forgetful of their ṣalāt’ and did not say, ‘forgetful in their ṣalāt.’”

² (م) أخرجه مسلم في صحيحه كتاب المساجد باب قضاء الصلاة الفائتة رقم (ص) 680 (ص) د ن ه عن أبي هريرة).

³ *Ṣaḥīḥ Muslim*

تأيننا أوقات الصلوات في كلِّ حالٍ، ونحن بشر، نحن دائماً في حال من الأحوال. لو انتظرنا حالةً جيدةً حتَّى نُصليَ لم نصلَّ إلا قليلاً جداً، ولرأينا الصلاةَ مستحيلةً لبشرٍ. ولكنَّ اللهَ تعالى أرسلَ إلينا رسولاً ﷺ بشراً وأمره بالصلاةِ فصلَّى ثم صلب أصحابه وهم

وهي في ذلك كالموت، فهو يأتي بين صلاةٍ وصلاةٍ أخرى أو عند صلاة، ولا يدري أحدٌ متى يأتي. لا ضمانٌ لأحدٍ أن يعيشَ حتَّى السبعينات مثلاً. لذلك كان دأبُ الصالحين إقامة الصلاة في أول وقتها خيفةً أن ياتيهم الموتُ قبل أن يُصلِّها. فأوقات الصلاة تذكُّر الموتِ خمسَ مرَّاتٍ في اليوم.

The time of the prayer arrives no matter what state we are in, and since we are human beings we are always in states. We are not angels. They have no resistance to obedience whatsoever. In the way that the time of the prayer comes to us, it resembles death, for death comes to us at whatever time it comes and will probably come to us between one prayer and another, and no one knows when it will come. There is no guarantee that it will come to us in old age after a long life. For that reason, the custom of the ṣāliḥūn has always been to do the prayer at the very beginning of its time if possible, out of fear that death will come and we will not have done the prayer due at that time. So the times of the prayer are like a reminder of the way that death will come upon us. We remember that five times a day.

ولأنَّ الصلاة نوع من أنواع الذكر، عسى أن ينفعنا ما يقول ابن عطاء الله الإسكندري رحمه الله في الذكر:

الحكمة السابعة والأربعون

لا تترك الذكر، لعدم حضورك مع الله فيه، لأن غفلتك عن وجود ذكره - أشد من غفلتك في وجود ذكره، فعسى أن يرفعك من ذكر مع وجود غفلة - إلى ذكر مع وجود يقظة، ومن ذكر مع وجود يقظة إلى ذكر مع وجود حضور، ومن ذكر مع وجود حضور - إلى ذكر مع وجود غيبة عما سوى المذكور، "وما ذلك على الله بعزيز" (سورة إبراهيم، آية 20).

Do not give up dhikr because of your not being present with Allah in it, because your neglecting the very existence of His dhikr is more serious than your neglectfulness IN the existence of His dhikr, for perhaps He might raise you up from a dhikr along with the existence of neglectfulness to a dhikr along with the existence of wakefulness, and from a dhikr along with the existence of wakefulness to a dhikr along with the existence of Presence, and from a dhikr along with the existence of Presence, to a dhikr along with the existence of becoming absent from everything apart from the One Remembered, 'And that is not difficult for Allah.' (Sūrah Ibrāhīm 14:20)