

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khutbah 18/8/17 – World

{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 الخامس والعشرون من شهر ذي القعدة، في السنة ألف وأربع مائة وثمانية وثلاثين

Today is the 25th of Dhu'l-Qa'dah 1438

The first of the Book of Allah and the last of the *du'ā* of the people of the Garden is الْحَمْدُ لِلَّهِ الْعَالَمِينَ and this expression is higher than *lā ilāha ill'Allāh* since رَبِّ الْعَالَمِينَ contains the same meaning of *tawhīd* as it and there is in addition praise of Allah.

قولنا الحمد لله رب العالمين أفضل عند المحققين من لا إله إلا الله لوجهين، أحدهما ما خرجه النسائي عن رسول الله صلى الله عليه وسلم: من قال لا إله إلا الله كُتِبَ له عشرون حسنة ومن قال الحمد لله رب العالمين كُتِبَ له ثلاثون حسنة

والثاني أن التوحيد الذي يقتضيه لا إله إلا الله حاصل في قولك رب العالمين<sup>١</sup> وزادت بقولك الحمد لله ... وأما قول رسول الله صلى الله عليه وسلم أفضل ما قلته أنا والنبيون من قبلي لا إله إلا الله فإنما ذلك للتوحيد الذي يقتضيه وقد شاركتها الحمد لله رب العالمين في ذلك وزادت عليها، وهذا المؤمن يقولها لطلب الثواب، وأما لمن دخل في الإسلام فيتعين عليه لا إله إلا الله.

Our saying, **“Praise belongs to Allah the Lord of the worlds”**, is better, according to the people who verify things carefully, than “There is no god but Allah” for two reasons:

• one is that which an-Nasa'i narrated that the Messenger of Allah ﷺ said, “Whoever says, ‘There is no god but Allah’ twenty virtues will be recorded for him, and whoever says, **‘Praise belongs to Allah Lord of the worlds’**, has thirty virtues recorded for him”;

• the second is that the tawhid that “There is no god but Allah” requires is [already] present in your saying, **“Lord of the worlds”** and is increased [over and above that] with your saying, **“Praise belongs to Allah”**... As for the saying of the Messenger of Allah ﷺ “The best that I have said, I and the prophets before me, is ‘There is no god but Allah’,” then that is only because of the tawhid which it contains, and **“Praise belongs to Allah Lord of the worlds”** participates along with it in that [meaning] and has increase beyond that. The believer says it

<sup>1</sup> Related in the *Jami'* of at-Tirmidhi, Kitab ad-Da'awat.

seeking reward, but as for the one who enters Islam then he is required to say, “There is no god but Allah.”

The Arabic word *‘alam*, which is the singular of *‘alamān*, means a ‘world’ and is related to the root word for knowledge *‘ilm*, and is thus said to mean that that by which one knows, and thus a world is that by means of which the Creator is known. *‘Ālam* is entirely different from *dunyā* even though we use the English word ‘world’ to translate both.

عن أبي هريرة رضي الله عنه ، قال : سمعتُ رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ ، مَلْعُونٌ مَا فِيهَا ، إِلَّا ذِكْرُ اللهِ تَعَالَى ، وَمَا وَالَاهُ وَعَالِمًا وَمُتَعَلِّبًا.<sup>2</sup>

Abū Hurayrah رضي الله عنه said: I heard the Messenger of Allah صلى الله عليه وسلم saying, “Certainly, the *dunyā* is accursed, that which is in it is accursed except for the dhikr of Allah and what He loves, and a man of knowledge and one who is learning.”<sup>3</sup>

We live in a time in which the *dunyā* is spinning out of control. While we would like to examine the meanings of the *āyats* of the Book, things in the world that is *dunyā* just get worse. We are convinced that the *dīn* of Islam is itself the sanity on which a new order can be built, even if some people bearing Muslim names contribute to the nihilism of the age. Thus, we make a distinction between knowledge and ignorance. Allah says:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ<sup>4</sup>

Say: Are they the same – those who know and those who do not know? It is only people of intelligence who pay heed. (Sūrat az-Zumar 39:9)

When Muslims go wrong, it is often through simple ignorance, or, what is worse, compound ignorance, imagining that one knows something because one has read an article on the Internet or listened to a speaker who was able to convince one. Such compound ignorance becomes arrogance.

But talks and articles are not the basis of knowledge.

Keeping company is one of two pillars of knowledge since that was the way established by the best generation of mankind who are called the Companions of the Messenger of Allah صلى الله عليه وسلم. Because of the extraordinary nature of this Prophet صلى الله عليه وسلم, anyone who saw him even once and who died adhering to Islam is a Companion. Never listen to anyone who impugns even one of the Companions, for that is forbidden to us by our Prophet صلى الله عليه وسلم. As for their successors the Followers, none of them attained that distinction except by long association with one of the Companions, and that has been the rule ever since, for which there are extremely rare exceptions. Knowledge is ordinarily attained by long association with people of knowledge.

The other pillar of knowledge is your own commitment to study, not just to attend talks, read articles or watch videos of talks.

The average person will object: “but I have a family and a job; I live in the real world and have no time to study,” to which I say that anyone who takes the trouble to study for even a little time but on a regular basis, without becoming a student of knowledge per se, will change in a fundamental way. I also say that if you don’t do that, you will be at the mercy of

<sup>2</sup> رواه الترمذي وقال : حديثٌ حسنٌ .

<sup>3</sup> At-Tirmidhī narrated it and he said, “A *ḥasan ḥadīth*.”

whatever clever person gets up and starts laying claim to be a man of knowledge, and such people have created disaster in this time.

He ﷺ warned against the ‘slip’ of the man of knowledge, which is encapsulated in the popular saying:

زَلَّةُ الْعَالِمِ زَلَّةُ الْعَالَمِ

“The slip of the man of knowledge is the slip of the whole world.”

And he ﷺ also warned against the ‘*ulamā*’ *as-sū*’ ‘the scholars of evil’ in the pay of power interests.

The best way to safely pick your way through the minefield of claimants to knowledge is to cleave to whomever you can find of the people of knowledge and to engage in study.

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

So we have spoken about the *dunyā*, but would like to return to our theme of ‘*ālam*’.

روي عن وهب بن منبه أنه قال: لله تعالى ثمانية عشر ألف عالم، الدنيا منها عالم واحد، وما العمران في الخراب إلا كفسطاطٍ في صحراء

It is narrated that Wahb ibn Munabbih said, “Allah, exalted is He, has eighteen thousand worlds of which the *dunyā* is one. And a well inhabited land in comparison to wasteland is like a tent in a desert.”

We talk of different worlds: the worlds of human beings, jinn and angels, the world of ants, the world of fish, the ‘*ālam al-arwāḥ*’ ‘the world of spirits’ and the ‘*ālam al-ajsām*’ ‘the world of bodies’ etc., but if you really reflect on this creation you will see that everything is itself a world contained within other worlds and containing within itself worlds. Thus the human being is a world but himself a part of the world of humans which in turn is a sub-world, and the human being contains worlds within himself, for the liver, brain and heart are all worlds within this world. The human species inhabit a world but different individuals, groups and nations within the species have very different worlds. The world of the wealthy banker is not the same as that of the poor villager, the world of the refugee is not the same as the world of the comfortable middle-class person, nor is the world of the scientist the same as that of the world of the bricklayer, etc.

In all of this, all these interconnecting and overlapping worlds are means to know Allah, for an ‘*ālam*’ ‘a world’ is that by means of which the Creator is known, and Allah is the Lord of all the worlds, this creation of interconnecting worlds. Scientists have made the serious error of studying ‘things’ without looking at their worlds, with the resulting societal and ecological breakdown that has meant.

Regrettably, however, we ourselves have become seduced into inhabiting particular worlds rather than, as slaves of the Lord of the worlds, constantly bearing in mind the real nature of this creation, which if we did would point us constantly to its Creator. We have come to inhabit the ‘Islamic world’ which is seen as another world alongside the ‘Christian’, ‘Jewish’ and ‘Buddhist’ worlds, but all of which are somehow separate from the ‘real world’ that humanists, secularists and scientists inhabit.

People compound this misconception by inter-faith dialogue between those who inhabit the Muslim world and others who inhabit the Christian or Jewish worlds. But, we insist on the primacy of this *din*. It abrogate everything that has gone before but also endorses what is sane and good in everything that has gone before. This revelation is not something with which to construct an ‘Islamic bubble’ to live within, but it is something that makes sense of this existence with all its worlds and shows us how to act within it.

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا ۗ رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ  
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  
ج إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعْظُمُ لِعَلِّكُمْ تَذَكَّرُونَ  
وَقُومُوا إِلَىٰ صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ