

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khutbah 4/8/17 – Mutual counsel in the absence of authority

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ 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 ذي القعدة، في السنة ألف وأربع مائة وثمانية وثلاثين

Today is the 11th of Dhu'l-Qa'dah 1438

قال الله تعالى في كتابه العزيز:

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُوا الْحَيَاةَ الدُّنْيَا^ط وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
وَالَّذِينَ يَجْتَنِبُونَ كِبْرَ الْأَيْثِمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ
وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ
وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ

Whatever you have been given is only the enjoyment of the life of this world. What is with Allah is better and longer lasting for those who believe and trust in their Lord: those who avoid major wrong actions and indecencies and who, when they are angered, then forgive; those who respond to their Lord and establish the prayer, and manage their affairs by mutual consultation and spend from what We have provided for them; those who, when they are wronged, defend themselves. (Sūrat ash-Shūrā 42:36-39)

Discussing an issue in the fiqh of the market place, the weights and measures and their importance in the *shari'ah*, Yahyā ibn 'Umar, who was one of the great *fuqahā* of the West, says:

وإن كان [المسلمون] في موضع ضيَع الوالي هذا من رعيته، أو لم يكن معهم والٍ، فليجتمع خيارهم وأهل الفضل والصلاح منهم حتى يجعلوا لأهل موضعهم من موازينهم ومكاييلهم شيئاً مثل ما وصفنا .

“If the Muslims are in a situation in which the man in authority has neglected this for the people in his care or they do not have a man in authority, then the best of them and the people of standing and probity should get together to decide weights and measures for the people of their place something like what we have described.”

Clearly if this is the case with something that most of us do not see the significance of, the use of *sharī‘ah* weights and measures in the market place, then in matters that are more significant than this, it is even more important that when the Muslim political authority is neglectful or there isn’t one, then “the best of them and the people of standing and probity should get together to decide...”

Allah, exalted is He, says:

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

“and they manage their affairs by mutual consultation” (Sūrat ash-Shūrā 42:38).

Al-Qurṭubī said about this:

فكانت الأنصار قبل قدوم النبي صلى الله عليه وسلم إليهم إذا أرادوا أمراً تشاوروا فيه ثم عملوا عليه؛ فدحهم الله تعالى به. وقال الحسن: أي إنهم لانقيادهم إلى الرأي في أمورهم متفقون لا يختلفون؛ فُدْحُوا باتفاق كلمتهم. قال الحسن: ما تشاور قوم قط إلا هُدُوا لأرشد أمورهم. وقال الضحاك: هو تشاورهم حين سمعوا بظهور رسول الله صلى الله عليه وسلم، وورد النقباء إليهم حتى اجتمع رأيهم في دار أبي أيوب على الإيمان به والنصرة له. وقيل تشاورهم فيما يعرض لهم؛ فلا يستأثر بعضهم بخبر دون بعض. وقال ابن العربي: الشورى ألفة للجماعة ومِسْبَارٌ للعقول وسببٌ إلى الصواب، وما تشاور قوم إلا هُدُوا.

Before the coming of the Prophet ﷺ to them whenever the Ansar wanted to do something they would take each other’s counsel over it and then act upon it. So Allah, exalted is He, praised them for it. Al-Ḥasan said, “i.e. because they were easily led to a view in their affairs, they were in agreement and did not disagree, and so they were praised for their unitedness.... If ever a people take counsel from each other they will always be guided to the most correct way in their affairs.” Aḍ-Ḍaḥḥāk said, “[These words are] about their taking counsel with each other when they heard of the appearance of the Messenger of Allah ﷺ, and their chief men came to them in the house of Abū Ayyūb, so that their views would be united on the matter of believing in him and helping and supporting him.” It is said that it was their seeking counsel from each other on whatever presented itself to them so that no one would act on some news without the others. [Qāḍī Abū Bakr] ibn al-‘Arabī said, “Counsel is a means of union and harmony in the *jama‘ah*, a means of probing deeper for intellects, and a means of reaching the correct conclusion. No people seek counsel from each other without being guided.”

وصفة المستشار في أمور الدنيا أن يكون عاقلاً مجرباً واداً في المستشار. قال : شاور صديقك في الخفي المشكل

The necessary attribute of someone whose counsel is sought in worldly affairs is that he is a person of intellect and practical experience who loves the person seeking his counsel. He said, “Seek your friend’s counsel in matters that are hidden and problematic.”

والشورى بركة. وقال عليه السلام (ما ندم من استشار ولا خاب من استخار). وروى سهل بن سعد الساعدي عن رسول الله صلى الله عليه وسلم (ما شقي قط عبد بمشورة، وما سعدَ باستغناء رأيي). وقال بعضهم: شاور من جربَ الأمور، فإنه يعطيك من رأيه ما وقع عليه غالبا وأنت تأخذه مجّاناً. وقد جعل عمر بن الخطاب رضي الله عنه الخلافة - وهي أعظم النوازل - شورى.

Counsel is a blessing. He said, ﷺ, “Whoever seeks counsel will not regret, and whoever seeks Allah’s choosing [by the *du‘ā* called *istisharah*] will not fail.” Sahl ibn Sa’d as-Sa’idi narrated from the Messenger of Allah ﷺ, “A slave will never come to grief by seeking counsel, and a person who cleaves to his own view will never be fortunate.” One of them said, “Seek counsel from someone who has practical experience in matters, because he will give you that of his view which came about in a costly manner, but you will take it for free.” And ‘Umar ibn al-Khaṭṭāb made the *khilāfah*, which is the most important of matters, a matter for counsel.

وقال سفيان الثوري: ليكن أهل مشورتك أهل التقوى والأمانة، ومن يخشى الله تعالى. وقال الحسن: والله ما تشاور قوم بينهم إلا هداهم لأفضل ما يحضر بهم.

Sufyān ath-Thawri said, “Let the people of your gathering for counsel be people of *taqwā* who are trustworthy and who are afraid of Allah, exalted is He.” Al-Ḥasan said, “By Allah! any people who seek and give counsel to each other, He will guide them to the best in those things that happen to them.”

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

ونحن في أمرٍ في هذه الأيام، وتأتينا أخباراً كثيرةً من كلّ جانب، ولا يسأل أحدٌ - حتى المسلمون - عن أسباب هذه الأمور. ولنا تعاليم تبيّتها لنا، فالله هو المسبب مسبب الكون وأموره كلّها.

We are involved in a serious matter these days, and a great deal of news comes to us from every side. No one asks – not even Muslims – the reasons for these matters and the causes behind them, and yet we have teachings that make them utterly clear for Allah is the the sole reason and cause. He is the direct cause of the cosmos and all of its affairs.

فكتب الله كلّ ما كان أو يكون إلى قيام الساعة. والجاهل لا يعرف هذه الحقيقة ويظنُّ أنه نفسه هو الفاعل في الأمور هو أو غيره ظانّاً أنّ أشخاص السياسة والتمويل يصيطرون على الأمور، وكلُّهم وكلُّنا عبيد تحت مقادير ربِّ واحدٍ قادرٍ، ولكنّا كذلك مسؤولون. فنحن بين قدر الله تبارك وتعالى ومسؤوليتنا الثقيلة.

Allah wrote all that has been, all that is and all that will be until the Day of Rising. The ignorant person does not recognise this reality and he thinks that he himself is the active agent in affairs, he or someone else, thinking that the personalities of the political class and

finance manage and control affairs, whereas all of them and all of us are slaves under decrees of a single powerful Lord. But although we are subject to the decree of Allah, we are also responsible and will be taken to account. We are always in between the decree of Allah, blessed and exalted is He, and our own accountability, which is a heavy one.

وما قصده تعالى في هذه الأمور التي وقعت في أيامنا هذه؟ إخوة وأخوات هي فتنةٌ منه تعالى بمعنى امتحان، فقد قال الله: {تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} 1 {الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا} 2 وهو العزيز الغفور

وما هو أحسن العمل؟ قال تعالى {فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ} 3

But what is His purpose, exalted is He, in these matters which are happening in this time of ours? Brothers and sisters, they are a *fitnah*, which means a trial and a test, for Allah, exalted is He, said, “*Blessed is He in whose hand is the kingdom and He has power over everything. The One who created death and life in order to test you which of you are better in action. And He is the Almighty the All-Forgiving.*” (Sūrat al-Mulk 1-2)

What is the *better action*, the best thing to do? Allah, exalted is He, said, “*ask the People of the Reminder if you do not know*” (Sūrat an-Nahl 16:43).

Because we are people of dhikr, the remembrance of Allah, we ask each other, but particularly the best, most knowledgeable and experienced people among us.