

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khutbah 8/9/17 – friendship and truthfulness

{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِغِ اللَّهُ 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 السابع عشر من شهر ذي الحجة، في السنة ألف وأربع مائة وثمانية وثلاثين

Today is the 17th of Dhu'l-Hijjah 1438

قال تبارك وتعالى في كتابه العزيز: الْأَخْلَاءُ يُؤْمِنُ بَعْضُهُمْ لِبَعْضٍ عَدُوًّا إِلَّا الْمُتَّقِينَ

*On that Day the closest friends will be enemies to one another – except for those who have taqwā.*

في هذه الآية الحكم العام هو أَنَّ الْأَخْلَاءَ - يعني الأصدقاء - يكونون أعداء بعضهم لبعض يوم القيامة . ثم استثنى منهم المتقين - جعلنا الله وإياكم منهم . فأمر الخلة إذا منهم . قال ﷺ فيما روى عنه أبو هريرة رضي الله عنه {المرء على دين خليله فلينظر أحدكم من يخالل}.

In this *āyat* there is a general ruling which is that close friends will be enemies to each other on the Day of Rising. Then Allah made an exception for the people of *taqwā* – may Allah make me and you among them. Thus the matter of friendship is a serious one. The Messenger of Allah ﷺ said as is narrated by Abū Hurayrah, “Man is on the *dīn* of his close friend, so each of you should consider carefully whom he befriends.”<sup>1</sup>

Here we are treating the two Arabic words *khalīl*, which is the close friend mentioned in the *āyat*, and *ṣadīq*, the ordinary word for a friend, as synonyms. Here we want to pursue the meaning of the latter.

فلننظر كذلك في حقيقة الأمر فما هو الصديق؟ اشتقاقه من الفعل {صَدَقَ} بمعنى قال الحق ، وفي اسم الصديق مبالغة في ذلك ، أي الصديق هو الذي يقول الحق كثيراً . وما هو الحق؟ الله تبارك وتعالى هو الحق . قال: وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ. وَقَوْلُهُ الْحَقُّ ٦:٧٣ وقال ﷺ {وأشهد أن عدك حق ولقاءك حق، والجنة حق، والنار حق، وإن الساعة آتية لا ريب فيها وأنتك تبعث من في القبور.}

So let us look into the reality of the matter of what a friend really is. It derives from the verb *ṣadaqa* which means “he spoke the truth”. The name *ṣadīq* describes the fulness of the condition of telling the truth, i.e. a friend is someone who says the truth fully and perhaps

<sup>1</sup> ط حم وابن أبي الدنيا في كتاب الإخوان ك عن أبي هريرة

someone to whom you also tell the truth. What is the truth? Allah is the Truth, as He says in His Noble Book, “and they will know that Allah is the Clear Truth (Sūrat an-Nūr 24:25) And “His speech is Truth” (Sūrat al-An‘ām 6:73). In English just as the word *haqq* means true it also means real. And the Messenger of Allah ﷺ said, “And I witness that Your promise is true, and the meeting with You is real, and the Garden is real, and the Fire is real, and that the Hour is coming no doubt about it, and that You will awaken those who are in the graves.”

وفي نفس المعنى حديث رسول الله المشهور {عَنْ أَبِي رُقَيْبَةَ تَمِيمِ بْنِ أَوْسِ الدَّارِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: "الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ". رَوَاهُ مُسْلِمٌ

In the same sense of the significance of truthfulness and sincerity, we have the hadith narrated by Abu Ruqayyah Tamim ibn Aws ad-Dari ﷺ that the Prophet ﷺ said, “The *deen* is sincerity.”<sup>2</sup> We said, “For whom?” He said, “For Allah, His Book, His Messenger, the leaders of the Muslims and their generality.” Muslim narrated it.}

ومعنى النصيحة الصدق والإخلاص وكذلك الوصية ، فهو كقوله ﷺ {وتواصوا بالحق} فإخلة مبنية على هذا التواصي بالحق .

The meaning of sincerity is truthfulness to others and sincerity towards Allah, but it also has the sense of counsel and admonition, and that latter usage is like His words in Sūrat al-‘Aṣr “and they urge each other to the truth”. Thus close friendship is based on this urging each other to the truth.

ولما كان الله هو الحق ، إذا قول الحق ذكره والمذاكرة ، ذكره باللسان وبالقلب ، وذكره في الكلام مع الآخرين وفي الخلوة مع رب الزمة ، وذكر أوصافه وما يجب له وما يستحيل عليه وما يجوز له، وذكر حكمته في خلقه، وفي قدره خيرته وشره . ومنه كذلك ذكر الرسل والأنبياء والأولياء والصالحين وخاصة سيدنا محمد ﷺ حبيبه وخليله .

Since Allah is the True and That Which is Real, the true word is to mention and remember Him with tongue and heart, and to remind each other of Him. To remember Him in talking with others and while alone with Him to remember Him when He alone knows it. It also comprises mentioning and remembering His names and attributes and what is necessarily true for Him, what is inconceivable for Him and what is conceivable. It is to remember and mention His wisdom in His creation, and His decreeing what is good and what is bad. It also comprises mention of the Messengers, Prophets, *awliyā’*, people of knowledge and the right-acting, the *ṣāliḥūn*, and in particular Sayyidunā Muḥammad ﷺ His beloved and His close friend.

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «ذِكْرُ الْأَنْبِيَاءِ مِنَ الْعِبَادَةِ ، وَذِكْرُ الصَّالِحِينَ كَفَّارَةٌ لِلذُّنُوبِ». رَوَاهُ الدَّيْلَمِيُّ.

It is narrated that Mu‘ādh ibn Jabal ﷺ said: “The Messenger of Allah ﷺ said: ‘Remembering the Prophets is worship, and remembering the *ṣāliḥūn* washes away

<sup>2</sup> An-nasihah means both sincerity and good advice.

wrong actions.” Ad-Daylami<sup>3</sup>

قَالَ الْإِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «تَنْزِلُ الرَّحْمَةُ عِنْدَ ذِكْرِ الصَّالِحِينَ»، وَسُئِلَ الْإِمَامُ أَبُو حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ ذَلِكَ فَقَالَ: «الْحِكَايَاتُ عَنِ الْعُلَمَاءِ وَمَحَاسِنِهِمْ أَحَبُّ إِلَيَّ مِنَ الْفِقْهِ ...»<sup>4</sup>

It is narrated that Imam Aḥmad ibn Ḥanbal رحمه الله said: “I heard Sufyān ibn Uyaynah رحمه الله say: ‘Mercy descends at the remembrance of the right-acting (*sālihūn*).’ And when Imam Abū Ḥanīfah رحمه الله was asked about this he said: “The stories of the people of knowledge and their virtues are more beloved to me than the study of Fiqh....”<sup>5</sup>

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ

أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ وَطَاعَتِهِ وَأُحْذِرُكُمْ وَإِيَّايَ مِنْ مُخَالَفَتِهِ وَمَعْصِيَتِهِ

وفي نصيحته عليه السلام لأي ذر: { أوصيك بتقوى الله تعالى، فإنه رأس الأمر كله، وعليك بتلاوة القرآن، وذكر الله تعالى، فإنه ذكر لك في السماء، ونور لك في الأرض. عليك بطول الصمت إلا في خير، فإنه مطردة للشيطان عنك، وعون لك على أمر دينك. إياك وكثرة الضحك، فإنه يُميت القلب، ويذهب بنور الوجه. عليك بالجهاد فإنه رهبانية أمتي. أحب المساكين وجالسهم، وانظر إلى من تحتك ولا تنظر إلى من فوقك، فإنه أجدر أن لا تزدرى نعمة الله عندك. صل قرابتك وإن قطعوك. قل الحق وإن كان مرًا. لا تخف في الله لومة لائم. ليحجزك عن الناس ما تعلم من نفسك ولا تجد عليهم فيما يأتون، وكفى بالمرء عيبًا أن يكون فيه ثلاث خصال: أن يعرف من الناس ما يجهل من نفسه، ويستحيي لهم مما هو فيه، ويؤذي جليسه. يا أبا ذر لا عقل كالتدبير، ولا ورع كالكف، ولا حسب كحسن الخلق }

“I counsel you to have taqwā of Allah, exalted is He, because it is the main part of the entire matter, and you should recite Qur’ān and do dhikr of Allah, exalted is He, because it will be [the cause of] your being remembered in Heaven and a light for you on Earth. You should be silent a great deal unless it is to say something good, because that will drive shayṭān away from you and it will be an aid for you in the matter of your dīn. Beware of a great deal of laughter because it kills the heart and takes away

<sup>3</sup> *Faydh Ul-Qadeer*, Part 3, p. 564, Hadith 4331.

<sup>4</sup> مسائل الإمام أحمد لأبي داود .

<sup>5</sup> *Masaa’il Imaam Ahmed Li Abi Dawood*, Chapter of Manners, p. 377, Hadith 1828.

the light of the face. You must strive in jihād, because it is the monasticism of my ummah. Love the poor and sit with them. Look at those who are below you and do not look at those who are above you, because it is more likely that you will not hold the blessing of Allah in contempt. Keep close ties with your kin even if they cut you off. Say the truth even if it is bitter. Do not fear for the sake of Allah the blame of those who criticise. Let what you know about your self prevent you from [attacking people] and you will not become angry at them for what they do. It is enough of a defect in a person that he should have three characteristics: that he should recognise in people what he is ignorant of in himself, that he should be ashamed before them of the situation he is in, and that he should annoy and cause harm to the person he sits with. Abū Dharr! There is no intellect like reflection, no scrupulousness like abstinence, and no nobility like good character.”

It is necessary to comment on one point. The term jihad has now been corrupted in two ways by two groups both of whom have their proofs from the Book and the Sunnah. The first group are the most famous today and they restrict jihad entirely to warfare. The second group find evidence in the Makkan suras that mention jihad for it being a struggle with the human self, since there was no warfare permitted in the Makkan period. Both groups have their evidence. We would reconcile both points of view by saying that although jihad as warfare has conditions which are not fulfilled at this time, nevertheless it has important elements that are not in themselves violent and do not involve fighting, which is the cooperation of a group of men on a common project to advance the *dīn* under the leadership of one of their own, and, if necessary, being absent from the family and from the ordinary activities of earning a livelihood for periods of time. Thus, given the countless exhortations for us to wage jihad in the Book and the Sunnah, it is vitally important that the men in the community get together and begin a conversation on how this can happen.

قَالَ ﷻ: إِيْمَانًا وَلِيُكْرِمَ اللَّهُ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

*Your friend is only Allah and His Messenger and those who have īmān: those who establish ṣalāt and pay zakāt, and bow. As for those who make Allah their friend, and His Messenger and those who have īmān: it is the party of Allah who are victorious!* (Sūrat al-Mā'idah 5:55-56)

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

ج  
إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ  
وَقُومُوا إِلَىٰ صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ