

## “Reformatory Aspects of Prophet’s First Khutbah Jummah in the light of Quran and Sunnah”

**Dr. Faizan Hassan Javed<sup>1\*</sup>, Sadia Noreen<sup>2</sup>, Sadia Kirm<sup>3</sup>**

<sup>1\*</sup>Assistant Professor, Department of Islamic Studies, Riphah International University Faisalabad.

<sup>2</sup>MPhil Scholar, Department of Islamic Studies, Riphah International University Faisalabad.

<sup>3</sup>MPhil Scholar, Department of Islamic Studies, Riphah International University Faisalabad.

### Abstract

The sermons of the Prophet Muhammad (PBUH) is the ultimate source of guidance on how to live in a righteous way. Capturing the ethos of Islam, First Khutbah Jummah provides Muslims a great lens for viewing the reformatory aspects of religion. The sermon was delivered in the locality of the Banu Saalim bin Auf on the occasion of the first Jummah salaah (Friday Prayer) in Madinah. Sermon is consisting of summarized exhortations based on some core teachings of the Quran and Sunnah. It has been a goal of this article to examine the reformatory aspects of prophet’s first khutbah Jummah. The Prophetic sermons are profound, valuable, and distinctive. His sermons are delivered in an original, reasoned, and audience-appropriate manner. Because of this, preachers must adhere to the Prophet’s Sharia in order to deliver their sermons (PBUH). While focusing on the fundamental touchstones of Taqwa, Prophet Muhammad (PBUH), in His First sermon gives a message of Upholding Taqwa in your public and private matters, taking care of Allah’s Rights, Be Obedient to Allah and Prophet (PBUH), Be good to others, Strive with Courage in the way of Allah and so on.

**Key Words:** Prophet, Khutbah, Jummah, Sermons, Reformations, Seerah,

### Research Background

Studying the biography of the Holy Prophet (PBUH) is both a part of our faith and a command of Allah. Allah Almighty has not only completed the religion of Islam through the Holy Prophet but also ended the chain of Prophethood. During the long period of his Prophethood, where he has eradicated corruption and oppression from the world through jihad, he has addressed the people at every opportunity to eradicate social evils and reform the people in a very easy and effective manner. Correcting them, therefore, the main reason for the success and spirituality of preaching was excellent eloquence. This was the reason why the Companions used to drag strangers and Bedouins to Prophet’s Majlis. In the tradition of Bayhaqi:

“Patience for the poor in the region and the problem even if the companions are not attracted to them.”<sup>1</sup>

He used to tolerate barbarism in talking and asking questions of strangers, even the Companions used to draw people to his service. That is why people could not live without being influenced by Prophet’s style of speech. He addressed them according to the circumstances of the audience, their needs, and their intellectual abilities.

### Introduction

The Bedouin tribes of Arabia, who were generally Umayyads and did not abide by any rules and laws, nor were they subject to any organized government, nor did they come together under one king, so they were compelled to use pens. Use the language. If we study carefully the age of ignorance, then the art of oratory was very important and because of this, the orator had a high position because oratory is a high kind of discourse. This was the condition of this Arab society. Just as there was a poet of each tribe, there was also a Khatib of each tribe. Here are some of the physical reasons given by the well-known Egyptian writer Sheikh Ahmed Al-Alexandri for his rhetoric in his Jahiliyyah:

The Arabs, being generally illiterate, were compelled to use language, which is the instrument of speech, instead of pen and ink. Since they were divided into permanent tribes, small families and warrior groups, it was very easy for each of their groups and groups to gather in one place and listen to the Khatib. These people did not have organized means of communication and also did not manage mail etc. so they were in dire need of a messenger who was distinguished and eloquent, and could present strong arguments.<sup>2</sup>

### Sermons of the Holy Prophet

At the time when the Holy Prophet (SAW) came to this world, oratory and poetry had a very important place among the Arabs. According to the requirements of that time, Allah Almighty bestowed on him a great miracle in the form of Holy Quran and on this basis, he was also endowed with the attributes of eloquence. Due to his eloquence, his art of oratory was also excellent. There was no fixed style of sermons of the Holy Prophet. You would preach while standing on the ground or leaning

<sup>1</sup> Al-Bayhaqi, Ahmad Bin Al-Hussein, Shaab Al-Iman, Dar Al-Kutub Al-Alamiya, Beirut, 1410 AH, Hadith No. 1430

<sup>2</sup> Sheikh Ahmad Al-Iskandari, Al-Wasit Fil-Adab Al-Arabi wa Ta Rekhah, translated by Prof. Abdul Qayyum, Punjab Ida Wizari Board for Books, Department of Education, Lahore, 1957, page 51

against a tree, or leaning on a bow on the battlefield, or sitting on the pulpit. Muhammad Khalil al-Khatib wrote a book entitled "Khutb al-Mustafa" in which his 558 sermons have been collected.<sup>3</sup>

### Prophet's First Khutbah Jumma

For years Muslims are persecuted in Mecca. They suffer a great deal. There were a concerted effort and a lot of work to find a new homeland in Yathrib, the Madina of today. Eventually, Muslims escape persecution by migrating from Mecca to Medina. When the Blessed Prophet ﷺ migrated to Madinah, he stayed in Quba' [in the outskirts of Madinah] for approximately fourteen days. When he continued his journey from Quba to Madinah, he led Friday prayers in the tribe of Banu Salama ibn Auf. This was his first Jumma.

His first Friday khutbah as narrated by Qurtubi was as follows:

الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَأَسْتَغْنِيهِ وَأَسْتَغْفِرُهُ وَأَسْتَهْدِيهِ وَأُؤْمِنُ بِهِ وَلَا أَكْفُرُهُ وَأَعَادِي مَنْ يَكْفُرُ بِهِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ وَالنُّورِ وَالْمَوْعِظَةِ وَالْحِكْمَةِ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ وَقَلَّةٍ مِنَ الْعِلْمِ وَضَلَالَةٍ مِنَ النَّاسِ وَانْقِطَاعٍ مِنَ الزَّمَانِ وَدُثُو مِنَ السَّاعَةِ وَقُرْبٍ مِنَ الْأَجْلِ وَمَنْ يَطْعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ غَوَى وَفَرِطَ وَضَلَّ ضَلَالًا بَعِيدًا أَوْصِيَكُمْ بِتَقْوَى اللَّهِ فَإِنَّهُ خَيْرٌ مَا أَوْصَى بِهِ الْمُسْلِمُ الْمُسْلِمُ أَنْ يَخْضَعَهُ عَلَى الْأَجْرِ<sup>4</sup> وَأَنْ يَأْمُرَهُ بِتَقْوَى اللَّهِ وَاحْذَرُوا مَا حَذَرَكُمْ اللَّهُ مِنْ نَفْسِهِ فَإِنَّ تَقْوَى اللَّهِ لِمَنْ عَمِلَ بِهِ عَلَى وَجَلٍ مَخَافَةٍ مِنْ رَبِّهِ عَوْنٌ صِدْقٍ عَلَى مَا تَتَّقُونَ أَمْرُهُ فِي السِّرِّ وَالْعَلَانِيَةِ لَا يَنْوِي بِهِ إِلَّا وَجْهَ اللَّهِ يَكُنْ لَهُ ذِكْرًا فِي عَاجِلِ أَمْرِهِ وَدُخْرًا فِيمَا بَعْدَ الْمَوْتِ جِبْنَ يَفْتَحُ مِنْ أَمْرِ الْأَخْزَةِ وَمَنْ يُصْلِحِ الَّذِي بَيْنَهُ وَبَيْنَ الْمَرْءِ إِلَى مَا قَدَّمَ وَمَا كَانَ مِمَّا سِوَى ذَلِكَ يَوَدُّ لَوْ أَنَّ بَيْنَهُ وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ هُوَ الَّذِي صَدَّقَ قَوْلَهُ وَأَنْجَزَ وَعْدَهُ لَا خَلْفَ لِمَا قَالَ فَإِنَّهُ يَقُولُ تَعَالَى مَا يُبْدِلُ الْقَوْلَ لَدَيْ وَمَا أَنَا بِظَلَامٍ لِلْعَبِيدِ فَاتَّقُوا اللَّهَ فِي عَاجِلِ أَمْرِكُمْ وَأَجَلِهِ فِي السِّرِّ وَالْعَلَانِيَةِ فَإِنَّهُ مَنْ يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمَ لَهُ أَجْرًا وَمَنْ يَتَّقِ اللَّهَ فَقَدْ فَازَ فَوْزًا عَظِيمًا تَقْوَى اللَّهِ تَوْفَى مَقْتِهِ وَتَوْفَى غُفُوبَتِهِ وَتَوْفَى سَخَطُهُ وَإِنْ تَقْوَى اللَّهَ تُبَيِّضِ الْوُجُوهَ وَتُرْضِي الرَّبَّ وَتَرْفَعِ الدَّرَجَةَ فَخُذُوا بِحِطَّتِكُمْ وَلَا تَفْرِطُوا فِي جَنْبِ اللَّهِ فَقَدْ عَلِمَكُمْ كِتَابَهُ وَتَهَجَّ لَكُمْ سَبِيلَهُ لِيَعْلَمَ الَّذِينَ صَدَقُوا وَيَعْلَمَ الْكَاذِبِينَ فَأَحْسِنُوا كَمَا أَحْسَنَ اللَّهُ إِلَيْكُمْ وَعَادُوا أَعْدَاءَهُ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَسَمَّاكُمْ الْمُسْلِمِينَ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَاتَّقُوا اللَّهَ فَإِنَّهُ مَنْ يُصْلِحْ مَا بَيْنَهُ وَبَيْنَ اللَّهِ يَكُلْهُ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ ذَلِكَ لَأَنَّ اللَّهَ يَفْضِي عَلَى النَّاسِ وَلَا يَفْضُونَ عَلَيْهِ وَلَا يَمْلِكُونَ مِنْهُ اللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

### Translation

Hadhrat Sa'eed bin Abdur Rahmaan Jumhi narrates the sermon that Prophet Muhammad delivered in the locality of the Banu Saalim bin Auf on the occasion of the first Jumu'ah salaah (Friday Prayer) in Madinah was:

"All praise belongs to Allah! I praise Him, seek His assistance, seek His forgiveness and His guidance. I believe in Him, do not reject His Divinity and accept as an enemy all those who do reject His Divinity. I testify that there is none worthy of worship but the One and Only Allah Who has no partner. I also testify that Muhammad is His servant and Rasool (Messenger), whom Allah has sent with guidance, light and advice at a time when there was a cessation in the chain of Ambiyaa (prophets);

A time when knowledge was little, people were astray, time was coming to an end, Qiyaamah (Hereafter) was drawing near and the world was coming to an end. Whoever obeys Allah and His Rasool is rightly guided and whoever disobeys them has gone astray, has been negligent and strayed far off the right path. I advise you to adopt Taqwa (fear of Allah) because the best advice a Muslim can give to another Muslim is to encourage him towards the Aakhirah (Hereafter) and to instruct him to adopt taqwa. Take heed to the warnings that Allah has given you about Himself because there is no better advice nor any better reminder. Whoever adopts taqwa with true fear of his Rabb (Allah), his taqwa will be his true helping hand in everything he seeks for the Aakhirah. Whoever sets right all private and public affairs between his Rabb and himself solely to please Allah, shall always be fondly remembered in this world and shall have a vast treasure after death at a time when a person is most in need of the deeds he did in the past. Every person who did not do this shall wish that there was a very large distance between him and his actions. Allah warns you of Himself and Allah is Most Gentle towards His bondsmen. Allah is always true to His word and He fulfils His promises without going back on them, because He says:

مَا يُبْدِلُ الْقَوْلَ لَدَى وَمَا أَنَا بِظَلَامٍ لِلْعَبِيدِ<sup>5</sup>

"What I say can never be changed and I am never unjust towards My servants".

Fear (disobeying) Allah in your private and public matters of this world and the Aakhirah because whoever fears Allah, Allah shall wipe out their sins and grant them an immense reward. Whoever fears Allah shall succeed most remarkably. Taqwa protects against Allah's anger, it protects against Allah's punishment, it protects against Allah's wrath, it illuminates faces, it pleases your Rabb and it elevates stages. Take your share of rewards and never be negligent in securing Allah's mercy. Allah has taught you His Book and chalked out for you a pattern of life to ascertain which of you are sincere and who are not. Do good to others just as Allah does good to you, declare your enmity with those who are Allah's enemies and fight them for the pleasure of Allah as you ought to do. It is Allah Who has chosen you and called you Muslims. Jihaad (Religious fight) takes place so that those who are destroyed are destroyed after seeing proof and those who survive live on after seeing a proof. There is no power or might without Allah, so carry out Allah's Dhikr (remembrance) in abundance and know well what is to happen after today. Whoever sets right the matters between himself and Allah, Allah shall see to all matters between him and other people because it is Allah Who makes decisions for people and they cannot pass decisions against Him. While Allah

<sup>3</sup>Ahmad Khalil Al-Khatib, Sermon of Mustafa (peace and blessings of Allah be upon him), Dar al-Itisam, Unknown location and evil, published in 1954, p:139.

<sup>4</sup>Ruh al-Ma'ani, 14/101 | Tafsir al-Qurtubi, 18/98; quoted in *Essentials of Jumu'a*

<sup>5</sup>Quran 50:29

prevails over people, they cannot prevail over Him. Allah is the Greatest and there is no power without Allah the Most Honorable."<sup>6</sup>

### Reformatory Aspects of Khutbah in the light of Quran and Sunnah

Reformatory aspects of khutbah are listed below:

#### Obeys Allah and His Rasool (PBUH).

In the first khutbah Prophet emphasizes on we have to obey Allah and Prophet Muhammad (PBUH) then we'll find out the true or righteous path in our lives. And after obeying Allah and Prophet Muhammad (PBUH) we'll be able to lead a successful life. Obeying Allah and His Messenger in practical terms means we implement into our lives the commands of Allah from the Quran and the commands of the Prophet (PBUH). It would be impossible to follow Islam completely without obeying and following Allah and the Messenger (PBUH). The Sunnah of the Messenger is an explanation and example of how to implement the Quranic verses. WE can find most of the commands in the Quran being explained to us with a living example from the life of the Prophet (PBUH). This is why Allah told us that, in the Messenger of Allah we will find the best example and role model for success. There are various verses of Quran that Addresses we have to obey Allah and Prophet Muhammad (PBUH) in every single field of life if we want to lead a successful life. As Prophet Muhammad PBUH said in his first Khutbah: by obeying Allah and Rasool (PBUH) we can find the true path.

In the Quran thoroughly, the commandment of the obedience from the Messenger of Allah has occurred next to the obedience from Allah. There are certain verses of Quran that are all about we have to Obeys Allah and His Rasool ﷺ. Verses are listed below:

Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."<sup>7</sup> -- Qur'an 3:31

These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.<sup>8</sup>

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.<sup>9</sup>

O Prophet, sufficient for you is Allah and for whoever follows you of the believers.<sup>10</sup>

And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers.<sup>11</sup>

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.<sup>12</sup>

He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.<sup>13</sup>

There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment.<sup>14</sup>

And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.<sup>15</sup>

Verses mentioned above highlights that why we have to obey Allah and Prophet (PBUH) how we can obey, and what will be the rewards of obeying Allah and Prophet (PBUH). All Muslims are supposed to follow Prophet Muhammad (PBUH), because Allah has sent him to us as an example to follow for any believing man and woman.

Allah informs us in the Quran that the speech of the Prophet Muhammad is also revelation just like the Quran.

"And he does not speak of his own desires, he speaks but revelation".

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ<sup>16</sup>

<sup>6</sup>Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)

<sup>7</sup> Quran 3:31

<sup>8</sup> Qur'an 4:13

<sup>9</sup> Qur'an 4:69

<sup>10</sup> Qur'an 8:46

<sup>11</sup> Quran 24:52

<sup>12</sup> Qur'an 33:36

<sup>13</sup> Qur'an 33:71

<sup>14</sup> Qur'an 48:17

<sup>15</sup> Qur'an 59:7

<sup>16</sup> Surah An-Najm:3

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ<sup>17</sup>

So, Allah the Creator of the heavens and the earth, who sent down the Quran, informs us in the Quran that the Sunnah of his Messenger is actually revelation just like the Quran itself. The Quran also informs us that the Prophet Muhammad is a perfect role model for those who seek to please Allah and become successful.

"Indeed, there is in the Messenger of Allah a perfect role model for the one who hopes in Allah and the last day and (who) remembers Allah much."

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا<sup>18</sup>

So, in these verses of the Quran, we can see that Allah is directing to accept not only that the Prophet Muhammad (PBUH) is His Messenger, but also understanding that the speech of His messenger is revelation, his actions and way is also divinely guided and endorsed. Allah tells us that if you want success, then you must follow his Messenger (PBUH) and take him as your role model.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبَعُوا مَا يَتَّبِعُونَ

"O' you who have Faith! Obey Allah and His Messenger, and do not turn away from him while you hear (him)."<sup>19</sup>

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

"Verily the worst of animals in the sight of Allah are the deaf, the dumb, who do not understand."<sup>20</sup>

Those who do not accept the teachings of divine prophets are differently defined in the Quran. Sometimes they are resembled to the dead, as it is recited in its two occurrences:

Quran is the Book of practice, and not merely a ceremonial book, thoroughly it lays emphasis on the consequences of deeds. In this verse, too, those who have safe ears but they do not pave the way of hearkening to the revelations of Allah, and do not follow the words of truth and the programs which lead to happiness, are considered as earless persons. And, those who have a sound tongue but keep silence when they should defend the truth are considered as some deaf and dumb persons. Such people neither struggle against injustice and mischief, nor do they lead the ignorant, nor do they enjoin what is right and forbid what is wrong, nor do they invite others to the way of truth, but they apply this great bounty of Allah in the way of idle talks, backbiting, flatteries before the possessors of wealth and power, or they often make use of it for perverting the right and strengthening the falsehood. The Qur'an counts those who have the bounties of intellect, talent, and capability, but do not contemplate properly, as some mad ones.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

"O you who have Faith! Answer Allah and the Messenger when he invites you to that which gives you life, and know that Allah intervenes between a man and his heart, and that unto Him you shall be gathered."<sup>21</sup>

The purpose of the life, which comes into being by the acceptance of the invitation of prophets, is not the animal life, since without the effects and affluence of prophets this sort of life exists, too. Then, the objective of this life is the mental, intellectual, and spiritual life. To live a complete and balanced life according to the guidance of Allah, it is essential that we study and understand the Quran through the lens of the Sunnah. The reward of following the way of the Prophet of Allah is the love of Allah in this life and Jannah in the hereafter. But let's be honest happiness in this life without the guidance of the Prophet is impossible.

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah; and whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me."<sup>22</sup>

The Prophet (may Allah's peace and blessings be upon him) clarified that obedience to him is obedience to Allah. The Prophet does not order his followers with anything except the legislation that Allah legislated for him and his followers. When he commands us to do something, then indeed it is from Allah's legislation. So whoever obeyed the Prophet indeed obeyed Allah, and whoever disobeys the Prophet disobeyed Allah. If someone obeys the leader, then he has indeed obeyed the Prophet, and likewise, if he disobeys the leader, then he has disobeyed the Prophet; that is because the Prophet ordered obedience to the leader in many Hadiths, except if the leader's order involves disobedience (to Allah and His Messenger).

'Adi ibn Hatim reported: We said, "O Messenger of Allah, we do not ask you about obedience to God-fearing rulers, but rather those who do this and that," and he mentioned their evil. The Messenger of Allah, peace and blessings be upon him, said, "Fear Allah, listen, and obey."<sup>23</sup>

<sup>17</sup> Surah An-Najm:4

<sup>18</sup> Surah Al Ahzab:21

<sup>19</sup> Surah Al-Anfal :20

<sup>20</sup> Surah Al-Anfal :21

<sup>21</sup> Surah Al-Anfal :24

<sup>22</sup> Sahih/Authentic. - [Al-Bukhari and Muslim]

<sup>23</sup> Al-Sunnah li-Ibn Abi 'Asim 1069

### Prophet's advice

If we said that taqwa is the essence of Prophet's first khutbah. Prophet had given us the advice of adopting Taqwa. As Prophet said that: I advise you to adopt Taqwa (fear of Allah).<sup>24</sup> Later on in his khutbah Prophet Muhammad (PBUH) then we'll find out the true or righteous path in our lives. And after obeying Allah and Prophet focuses on having fear of Allah is the best way to attain things and taqwa protects us from Allah's anger and punishment. Taqwa is the main factor which prevents us from committing wrong doings. Acquiring taqwa is a process that takes time, and grows with the increase of faith in the heart of a believer until they become convinced that Allah is aware of everything they do and each word they say. In the famous hadith of Jibreel when he asked Prophet Muhammad (PBUH) about Islam, Iman, and Ihsan, the Prophet responded about Ihsan, saying it is 'to worship Allah as if you see Him, and if you can't see Him you know that He sees you. That is the highest level of faith.' Hadith is mentioned below:

Umar ibn al-Khattab reported: We were sitting with the Messenger of Allah, peace and blessings be upon him, one day, a man appeared with very white clothes and very black hair. There were no signs of travel on him and we did not recognize him. He sat in front of the Prophet, rested his knees by his knees, and placed his hands on his thighs. The man said, "O Muhammad, tell me about Islam." The Prophet said, "**Islam is to testify there is no God but Allah and Muhammad are the Messenger of Allah, to establish prayer, to give charity, to fast the month of Ramadan, and to perform pilgrimage to the House if a way is possible.**" The man said, "You have spoken truthfully." We were surprised that he asked him and said he was truthful. He said, "Tell me about faith." The Prophet said, "**Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in providence, its good and its harm.**" The man said, "You have spoken truthfully. Tell me about excellence." The Prophet said, "**Excellence is to worship Allah as if you see Him, for if you do not see Him, He surely sees you.**" The man said, "Tell me about the final hour." The Prophet said, "**The one asked does not know more than the one asking.**" The man said, "Tell me about its signs." The Prophet said, "**The slave-girl will give birth to her mistress and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings.**" Then, the man returned and I remained. The Prophet said to me, "**O Umar, do you know who he was?**" I said, "Allah and His Messenger know best." The Prophet said, "**Verily, he was Gabriel who came to teach you your religion.**"<sup>25</sup>

In order to fear Allah, a Muslim need to remember death and remember the Hereafter. Always repenting to Allah, as Prophet Muhammad (peace be upon him) advised his companions, saying that he repents to Allah at least seventy times each day. One of the fruits of fasting the month of Ramadan is to increase in taqwa, and fasting is not only limited to Ramadan, but optional sunnah fasting can also be done the rest of the year to get closer to Allah and increase in taqwa. We have to be alert to whatever may divert us from Allah. We also have to be alert to the carnal pleasures that may lead to the realm of the forbidden. Ascribe all material and spiritual accomplishments to Allah. Never consider ourselves higher or better than anyone else. We need to renew the fountains of our Iman. We have to remember death, and live with the conscious knowledge that it may happen at any time. Allah commands His creatures to have Taqwa of Him by worshipping Him Alone without partners.

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, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer. Allah commands the believers to have Taqwa of Him alone.<sup>26</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].<sup>27</sup> Allah commanded His Prophet, Muhammad (PBUH) to have Taqwa.

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.<sup>28</sup> Here Allah points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. There are many places in the Quran that Allah commanded the previous people on the tongue of their prophets to have Taqwa. Like Prophet

<sup>24</sup> Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)

<sup>25</sup> Sahih Muslim: 8

<sup>26</sup> Surah An Nisa :1

<sup>27</sup> Surah Al Imran :102

<sup>28</sup> Surah Ahzab : 1

Nuh,<sup>29</sup> Prophet Hud,<sup>30</sup> Prophet Salih,<sup>31</sup> Prophet Lud,<sup>32</sup> Prophet Shu'aib,<sup>33</sup> Prophet Ibrahim,<sup>34</sup> Prophet Ilyas,<sup>35</sup> Prophet Isa (Jesus).<sup>36</sup> We can adopt taqwa by sticking to His commands and acting upon them as Allah said that:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous."<sup>37</sup> We have to Follow Allah's Straight Path and to Avoid All Other Paths. We have to Be mindful of Allah in public and private matters.

Abu Dharr reported: The Messenger of Allah, peace and blessings be upon him, said, "I instruct you to fear Allah in your private and public affairs. If you do a bad deed, then do a good deed. Do not ask anyone for anything, even if you drop your whip. Do not violate what is entrusted, and do not take a position as judge between two people."<sup>38</sup>

Many times, taqwa of Allah is translated as consciousness of Allah. It is to remember Him at all times, to be fearful of His anger and to be conscious of Him as our Creator. When we are conscious of a thing, it is ever present in our minds. We think about it often and it informs many of our actions that are related to it. That is how it is when we are conscious of Allah. We remember Him often, we seek His pleasure alone, and His words guide our daily lives. For Allah the most honorable from us are those who upholds taqwa. As Allah said that:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqla [i.e., one of the Muttaqun (pious – see V. 2:2). Verily, Allah is All-Knowing, All-Aware.<sup>39</sup>

Almighty Allah praises these people who strive to uphold the quality of Taqla by saying: "It is these who are upon guidance from their Lord and it is these who are successful."<sup>40</sup> In every sphere of life, a true believer is expected to beautify himself with Taqla as true honor is in adopting Taqla only. As the stars beautify the heavens, the obedient beautify the earth. Almighty Allah says:

"Verily, the most honorable of you in the sight of Allah is he who is the most righteous."<sup>41</sup>

Taqwa makes our matters easy for us as Allah said in Quran:

"And whoever fears Allah, He will make for him ease in his matter."<sup>42</sup>

Whoever has Taqla, Allah makes matters easy for him in this world as well as the next. This does not necessarily mean that the person will not face difficulty, but through the blessings of his Taqla, he is guaranteed ease and the strength to bear these difficulties without losing faith or hope. Taqla makes us able to distinguish truth from falsehood as Allah said to us:

"O you who believe! If you fear Allah, He will grant you a criterion (furqan)."<sup>43</sup>

When a believer sees to it that his obedience to Allah and love for him stay above everything else, he is gifted by Allah with furqan (such insight that leaves no doubt between truth and falsehood). Every matter becomes clear in his mind and when he is faced with confusing situations of the heart, he will be guided to the light. "And He will provide for him from sources he could never imagine."<sup>44</sup>

Almighty Allah is the creator, sustainer and nourisher of the universe. Whatever a person requires and desires of sustenance can be found in His vast treasures. The divine promise is that the God-fearing will be sustained from sources they would never perceive to receive sustenance from. The Noble Quran reiterates this in another verse: "And if the people of the towns believed and had Taqla, certainly We should have opened for them blessings from the heavens and the earth."<sup>45</sup>

After quranic verses we have a look on Ahadith, The Messenger of Allah (PBUH) always advised the Muslim Ummah about the importance of, and the need to have the taqla of Allah. We can't seek Jannah without the obedience of Allah, and we cannot attain obedience if we do not have the fear and consciousness of Allah. These Ahadith below are reminders of one of the rewards that await the people of taqla in the hereafter.

<sup>29</sup> Surah Shu'ara verses 105-108

<sup>30</sup> Surah Shu'ara verses 123-126

<sup>31</sup> Surah Shu'ara verses 140-144

<sup>32</sup> : Surah Shu'ara verses 160-163

<sup>33</sup> : Surah Shu'ara verses 176-179

<sup>34</sup> : Surah Ankabut verse 16

<sup>35</sup> : Surah Saffat verses 123-124

<sup>36</sup> : Surah Al Imran verse 50

<sup>37</sup> Surah Baqarah verse 64

<sup>38</sup> Musnad Ahmad :2157

<sup>39</sup> Quran 49:13

<sup>40</sup> Quran 2:5

<sup>41</sup> Quran 49:13

<sup>42</sup> Quran 65:4

<sup>43</sup> Quran 8:29

<sup>44</sup> Quran 65:3

<sup>45</sup> Quran 7:96

Abu Hurairah narrated that the Messenger of Allah was asked about that for which people are admitted into Paradise the most, so he said: "Taqua of Allah, and good character." And he was asked about that for which people are admitted into the Fire the most, and he said: "The mouth and the private parts."<sup>46</sup>

### Muslim's best advice to another Muslim

Prophet (PBUH) said that:

"The best advice a Muslim can give to another Muslim is to encourage him towards the Akhirah (Hereafter) and to instruct him to adopt taqwa."<sup>47</sup>

According to Prophet (PBUH) the best advice of a muslim to the other muslim is to be conscious about Akhirah-Hereafter and have to adopt taqwa in all the matters of our lives. In the Quran, the Day of Judgment is when the earthly or temporal world (dunya) ends, the deceased are raised from their graves, and God conducts judgment consigning them for eternity to either the delights of Jannah (paradise) or the flames of Jahannam (Hell). Al-Akhirah is intended for real justice to be established. In this world, the righteous suffer and are not fully rewarded for their deeds. Similarly, evil individuals are victorious and frequently escape punishment for their actions. Allah, who is Just, desires that everyone receives complete fairness and compensation. This world is Dar al-Imtihan (a place of trial or examination)<sup>48</sup>. People will be put to the test in this life, and depending on their performance, they will be rewarded or punished in the Hereafter.

And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter – that is the [eternal] life, if only they knew.<sup>49</sup>

In order to motivate and strengthen the faith of believers, the Quran and Ahadith provide a comprehensive description of all the events that will occur in the Hereafter. Numerous analogies are used in the Quran to describe the horror and calamity of the Day when the life-dimension of Dunya will stop and that of Akhirah will begin. It is stated as:

At last, when the Trumpet will be blown with one blast, and the earth and mountains will be lifted up and crushed with one blow, on that Day the Inevitable Event will have come to pass.<sup>50</sup>

On the Day of Judgment, each individual will be held accountable for their life time experience, actions and beliefs. The virtuous will receive paradise, whereas the wicked will be punished with hellfire. With regard to the judgment, there will be three types of people:

1. A section of pious believers will be rewarded with their record of deeds in the right hand and they happily will enter paradise.
2. Infidels will be tortured in their graves prior to the Day of Judgment, and also in hell. They will be given with their lively record of deeds in the left hand.
3. "The people of disobedience," that is, disobedient Muslims who have sinned, may be tortured in accordance with their offenses in order to be "purified from their evil." This may occur after death but before the Resurrection, or after the Resurrection when they are sent to the Lake of Fire. After their purification by torture, they may enter Jannah if God pardons them or if they are rescued through intercession.<sup>51</sup>

We believe that the Akhirah is a reality that is just as real as this life, and that one's actions in this life will determine their fate in the next. Therefore, striving for righteousness and good deeds, and avoiding sin and wrongdoing, is essential for attaining success in the Akhirah. The belief in the Akhirah is a central tenet of Islam that provides believers with a sense of purpose, accountability, and hope for a better future. Quran indicates that:

"And those who believe in the Revelation sent to you, and sent before your time, and have a firm belief of the Hereafter (in their hearts) – They are on (true) guidance, from their Lord, and it is these who will surely succeed."<sup>52</sup> Akhirah (Hereafter or Afterlife) is the next stage of human life after death. It is the final destination of humanity. When this worldly life ends in death, the life of the hereafter begins. Death is the gateway to the hereafter. Belief in Akhirah is one of the six articles of faith in Islam. Such belief is called 'Imaan bil Ghayeb', which means 'Faith in the Unseen.' Thus, life has two parts: one is this worldly life, which is temporary, and the other one is life after death (Akhirah), which is permanent and everlasting. The present world is not an eternal abode for human beings as death will inevitably make an end to this worldly life, and according to Islamic belief, all humans will be placed in their final and eternal destinations in Akhirah. Belief in Akhirah is very important as it makes one conscious of the accountability of humans before Allah (SWT) on the Day of Judgement. This consciousness makes one inspired to pursue righteousness and avoid wrongdoings. Keeping the belief of Akhirah in mind, if one follows the instructions of Allah (SWT) and His prophet (ﷺ), then it will bring great success in Akhirah. However, if one does not believe in the afterlife, they will face severe consequences in Akhirah. The verses on Akhirah are quoted below.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۖ هُدًى لِّلْمُتَّقِينَ  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ  
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ۖ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ  
أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

<sup>46</sup> Tirmidhi

<sup>47</sup> Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)

<sup>48</sup> Surah Al-Mulk 67:1-2

<sup>49</sup> Surah Al-Ankabut 29:64

<sup>50</sup> Surah Al-Haqqah 69:13-15

<sup>51</sup> Siddiqui A. 2014. "Akhirah (The Hereafter)".

<sup>52</sup> Quran 2:4 – 5

"This is the Book; without doubt, in it is guidance sure to those who fear Allah. Those who believe in the Unseen, steadfast in prayer, and spend out of that We have provided for them; And those who believe in the Revelation sent to you, and sent before your time, and have firm belief of the Hereafter (in their hearts). They are on (true) guidance, from their Lord, and it is these who will surely succeed."<sup>53</sup>

فَلَمَّا مَتَّعَ الدُّنْيَا قَلِيلًا ۖ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا

"..... (O Prophet) Say, "The enjoyments of this life are brief, but the Hereafter is better for the righteous, and you will not be wronged a bit."<sup>54</sup>

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْتَسِبُوا يَوْمًا لَا يُجْزَىٰ وَالِدٌ عَنْ وَلَدِهِ ۚ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

"O people! Be conscious of your Lord, and a dreadful Day when no parent can avail his child, nor can a child avail his parent, in anything. The promise of Allah is true. Therefore, do not let this life (of the world) deceive you, nor let illusions (of Satan) deceive you regarding Allah."<sup>55</sup>

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۝ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۚ يُضْلَعُونَ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ۝ أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ۝ لَا حِزَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْآخَسَرُونَ ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبْتُوا إِلَىٰ رَبِّهِمْ ۖ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ۝ مَثَلُ الْفَرِيقَيْنِ كَالْأَصْمَىٰ وَالْبَصِيرِ ۖ وَالسَّمِيعِ الْآخَسَرُونَ ۝ هَلْ يَسْتَوِينَ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ

"Those who hinder others from the path of Allah, and seek to make it crooked; and regarding the Hereafter, they are in denial. These will not escape on earth, and they have no protectors besides Allah. The punishment will be doubled for them. They have failed to hear, and they have failed to see. Those are the ones who lost their souls, and what they had invented has strayed away from them. Without a doubt, in the Hereafter, they will be the biggest losers. As for those who believe and do good deeds, and humble themselves before their Lord – these are the inhabitants of Paradise, where they will abide forever. The example of the two groups is

that of the blind and the deaf, and the seeing and the hearing. Are they equal in comparison? Will you not reflect?"<sup>56</sup>

We have to make the Hereafter a primary concern as Prophet (PBUH) said that: Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever is concerned about the Hereafter, Allah will place richness in his heart, bring his affairs together, and the world will inevitably come to him. Whoever is concerned about the world, Allah will place poverty between his eyes, disorder his affairs, and he will get nothing of the world but what is decreed for him."<sup>57</sup>

We have to take care of our Akhirah, If we are taking care of our Hereafter, Allah takes care of the rest as Prophet (PBUH) said that:

Zayd ibn Thabit reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever is concerned about the world, Allah will disorder his affairs, make poverty appear before his eyes, and he will not get anything from the world but what has been decreed for him. Whoever is concerned about the Hereafter, Allah will settle his affairs, make him content in his heart, and the world will reluctantly come to him."<sup>58</sup>

### Keep perfect his relationship with Allah (Public and private life).

In his khutbah Prophet (PBUH) also said that we have to keep our relationships perfect with Allah in all our public and private matters. After doing this we'll be able to prevent ourselves from the disasters in psychological, emotional, social, economic, marital and other domains of life as well.

We are supposed to feel connected to Allah and experience His closeness more than anyone else of His creation. After all, no one is more privileged and honored than him who is required to stand before his Creator in prayers and praise five times a day. But Salah is only one of the five pillars a Muslim is asked to observe. There is fasting, charity-giving, Hajj, contemplation, to name just a few. Allah desires for us to have a relationship with Him and be close to Him, and to make it easy for us to have that relationship, he provided us with the direction we need, He gave us a plan. And while we try our best to strengthen our relationship with Allah, many of us may find it hard to maintain or enjoy this bond with the Lord of the worlds. Many of us find themselves hurting the relationship or cannot even feel it existed anymore. So, in order to overcome these thoughts, we have to get closer to Allah by contemplating and understanding what our Creator says about having a relationship with Him. In our relationship with Allah, who is distant? And if we do not yet feel Allah's presence in our own hearts, whose fault, is it? As to His closeness, Allah says,

"It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein."<sup>59</sup>

<sup>53</sup>Quran 2:2 – 5

<sup>54</sup> Quran 4:77

<sup>55</sup> Quran 31:33

<sup>56</sup> Quran 11:19 – 24

<sup>57</sup> Sunan al-Tirmidhi: 2465

<sup>58</sup> Sunan Ibn Majah :4105

<sup>59</sup> Surat Qaaf, 50:16

He also says,

“If My servants ask you (O Muhammad) about Me; (tell them that) I am very close, answering the caller (who invokes Me).”<sup>60</sup> The verses above attest that Allah is closer to us than our own selves. He is indeed closer to us than we can imagine. He is so close that He knows what suggestions our soul makes. He is Al-Samee‘ (the Hearer) who hears all we say whether that is in open or private, loudly or within ourselves. The verses that talk about the closeness of Allah to His servants are numerous. This is also supported by many hadiths, of which are mentioned briefly.

Glory be to Allah. He is Al-Raheem (Most Merciful), Al-Ghafour (Most Forgiving), Al-Haleem (Most Forbearing), Al-Barr (source of all goodness), Al-Raouf (Most Compassionate), Al-‘Afou (The Pardoner), Al-Saboor (the Patient), Al-Tawwab (Accepter of Repentance), Al-Wadood (The Loving), Al-Wali (The Protecting Friend). He is the one with the most wonderful and most beloved attributes. Allah is in no need of us, yet He gives us all opportunities to get closer to Him. And though we all need Him, yet we are thankless and rebellious. Indeed, if He were not the sabboor (patient), He would have brought His justice upon us much earlier. However, His love and mercy are so great that He gives us one chance after another and keeps blessing us so that we might be thankful. He is waiting for our repentance and our coming back to Him eagerly.

### **As the Prophet (PBUH) said,**

Indeed, Allah is happier with the repentance of His servant than any one of you is with finding his lost riding camel [the only mean of survival for the people in the desert at the time.] (Bukhari and Muslim)

Now that we know we are distant, what hope do we have? Surely, a loving, merciful, forgiving Allah always has His door open.

Allah’s Messenger said,

Allah said, ‘He who comes with a goodness, there are in store for him ten like it. And he who comes with a vice, it is only for that that he is called to account. And he who draws close to Me by a span, I draw close to him by a cubit; and he who draws close to Me by a cubit I draw close to him by the space (covered) by two arms. And he who walks towards Me I rush towards him, and he who meets Me with sins that fill the earth, but not associating anything with Me, I would meet Him with the same (vastness) of pardon.’<sup>61</sup>

Abu Hurairah narrated that Allah’s Messenger said,

Allah says: ‘I am with My servant as he remembers Me. And if he remembers Me in himself, I remember him in Myself; and if he remembers Me in an assembly, I remember him in an assembly that is better than his...’<sup>62</sup>

We are most blessed to be servants of Allah! It is the greatest honor! Anyone of us rejoices if an important person remembers our name or our face. It is Allah! The Creator of the heavens and the earth and everything in between! He is remembering each servant who remembers Him! What have we done to deserve this honor? It is all because of His love and generosity. Questions arises here that are we claim that we love Allah, but do we really mean it? We say Allahu Akbar (Allah is the greatest), but do we really act according to it? We say that we are servants to Allah and we only seek His pleasure, but do we really practice it? We think and say that we are close to Allah, but do we really feel it? Ultimately the answer will be no just because of our negligence. We are taking our relationship with Allah fore-granted that is the absolute reason of our mental illness, anxiety, depression etc.

We have to take care of our part of the relationship with Allah, we have to become the true servants of Allah, who is the Lord of all worlds, have to we fill our hearts with His presence, we truly come to Him, and we have to do our part. Amazingly beautiful and loving Allah does not leave us without an answer. He tells in the Quran:

“Say: ‘If you do love Allah, then follow me, Allah will love you and forgive you your sins for Allah is Oft-Forgiving Most Merciful.’”<sup>63</sup>

He has shown us the way; and He gave us the recipe:

“O you who believe! Obey Allah, and obey the Messenger (Muhammad) and render not vain your deeds.”<sup>64</sup>

He left the matter in our hands. It is, therefore, up to us to take it upon ourselves to receive and implement His message.

Our beloved Prophet said,

All my followers will enter Paradise except those who refuse” The Companions said, “O Allah’s Messenger! Who will refuse?” He said, “Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it).”<sup>65</sup>

The matter cannot be clearer than this. Our success and salvation is truly in our hands and, more importantly, in our hearts. But wait, there is more...if we act now, more bonuses are coming our way. Not only will Allah remember us, He goes even further. The Quran and the Sunnah tell us more:

On those who believe and act righteously will (Allah) Most Gracious bestow Love.<sup>66</sup>

Allah tells us in another beautiful qudsi hadith,

---

<sup>60</sup> Surat Al-Baqarah, 2:186

<sup>61</sup> Ahmad and Ibn Majah

<sup>62</sup> Bukhari and Muslim

<sup>63</sup> Surat Al ‘Imran,3:31

<sup>64</sup> Surat Muhammad, 47:33

<sup>65</sup> Bukhari

<sup>66</sup> Surat Maryam, 19:96

Never will My servant draw near to Me with anything more beloved to Me than the religious duties I have enjoined upon him. My servant will keep drawing near to Me with supererogatory works until I love him. When I love him, I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask for refuge in Me, I would surely grant it to him. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I loathe hurting him.<sup>67</sup>

All Praise is truly due to Allah! Allah loves His obedient servants! He does not want to inflict any harm on them. He hates what the servants hate! He becomes their Wali (protecting friend)!

It is indeed more than enough of an honor that Allah loves the servant, but He is always better than we can ever imagine. After all, He is Al-Barr—source of all goodness. So let us read with our heart the following beautiful hadith. Allah's Messenger said,

When Allah loves a servant, He calls Gabriel and says: Verily, I love so and so and you also should love him. So Gabriel begins to love him. Then Gabriel makes an announcement in the Heaven saying: Allah loves so and so and you also should love him, so the inhabitants of the Heaven (the Angels) also begin to love him, and then honor is conferred upon him in the earth. And when Allah is angry with a servant, He calls Gabriel and says: I am angry with so and so and you also should become angry with him. So Gabriel becomes angry with that person and then makes an announcement among the inhabitants of Heaven: Verily Allah is angry with so and so and you also should become angry with him. So they also become angry with him. Then that person becomes the object of wrath on the Earth.<sup>68</sup>

Indeed, there is always more from an ever generous, loving, merciful and for-giving Allah. After all, He says, And He gives you of all that you ask for. But if you count the favors of Allah, never will you be able to number them. Verily, man is given up to injustice and ingratitude.<sup>69</sup>

Luckily, Allah has provided us with opportunities and seasons to evaluate our relationship with Him and to work to improve it; and to awaken our slumbering souls from what we have transgressed against ourselves. Opportunities to free our hearts from the chains of our sins; to truly act on what we say when we proclaim that Allah is the greatest. It is never too late. Let us turn to the One whose door is always open. Let us cry in the hands of the One who

"Extends His hands during the day so that the sinners of the night may repent, and extends His hands during the night so that the sinners of the day may repent." Let us answer the call of the One who "descends during the last third of each night to the lower heaven, and says: 'Is there anyone who calls on Me that I may respond to him? Is there anyone who asks Me that I may give unto him? Is there anyone who requests My Forgiveness that I may forgive him?'"<sup>70</sup>

**Awful wish** (There was a very large distance between him and his actions)

Prophet said that at the day of judgment people having awful wishes like There will be a huge distance between them and their actions. The only way to get rid from these awful wishes is: we mend our way of living in the light of Quran and Sunnah. Chunk of the khutbah is mentioned below:

"Whoever sets right all private and public affairs between his Rabb and himself solely to please Allah, shall always be fondly remembered in this world and shall have a vast treasure after death at a time when a person is most in need of the deeds he did in the past. Every person who did not do this shall wish that there was a very large distance between him and his actions."<sup>71</sup> So, we have to put attention on our way of thinking

**Be true to your words and always fulfils your promises** (as Allah)

Prophet (PBUH) later on said in his khutbah, be true to your words, don't be hypocrite. So, we must have to fulfil our promises. It's really valuable in the sight of Allah. Allah the Most High said:

"It is most hateful to Allah that you should say that which you do not do."<sup>72</sup>

Imam Ja'far al-Sadiq (A.S.) said: "A promise which a believer makes to his brother is a vow that has no expiation; So, he who fails to fulfill it, his failure will be counted against Allah and he will be exposed to His hatred. Allah says:

'O you who believe, why do you say that which you do not do? It is most hateful to Allah that you should say that which you do not do.'<sup>73</sup>

The hypocrites are always confused, always planning deceit and plots. Although outwardly they appear to be with the believers, inwardly they are with the disbelievers. So sometimes they are inclined towards the believers and sometimes they are inclined towards the disbelievers. Because of the corruption of their hearts, the hypocrites are the most averse of mankind to the religion of Allah, as Allah tells us about them (interpretation of the meaning):

{And when it is said to them: 'Come to what Allah has sent down and to the Messenger (Muhammad),' you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion}<sup>74</sup>

<sup>67</sup> Bukhari and Muslim

<sup>68</sup> Muslim

<sup>69</sup> Surat Ibrahim, 14:34

<sup>70</sup> Muslim

<sup>71</sup> Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)

<sup>72</sup> Quran 61:3

<sup>73</sup> Quran 61:2-3

<sup>74</sup> Al-Nisa 4:61

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Among the signs of a hypocrite are three, even if he fasts and prays and claims to be a Muslim: when he speaks, he lies, when he gives a promise he breaks it, and when he is trusted he betrays."<sup>75</sup>

Lying in Islam is one of the characteristics of the hypocrites, and it is a blameworthy trait which encourages one to commit evil and prevents one from doing good. Ibn Mas'ud (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth and endeavor to be truthful until he is recorded with Allah as a speaker of truth. And beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may continue to tell lies and endeavor to tell lies, until he is recorded with Allah as a liar."<sup>76</sup>

Promises and their fulfillment is one of the important aspects of our lives. Promises that we make with others. Allah, too, makes promises but Allah's promises in the Quran are extremely different from the promises that we make as Muslims to each other. Allah's promises never break. However, Allah has asked all Muslims to fulfill their promises just like the Holy Prophet Mohammad PBUH did. The Holy Prophet was known for his promise keeping so widely that even his enemies used to entrust him with their belongings. Allah wants us to reach that level of trust with our fellow Muslims. In the Quran the attribute of Allah keeping His promises and us keeping our promises has been mentioned numerous times.

Allah says in the Quran: "And be true to every promise, for verily you will be called to account for every promise which you have made."<sup>77</sup>

On the Day of Judgment Allah will ask you about every promise that you made to another and whether you kept that promise or not. It doesn't matter if it was as small as you promising to return a friend a pen or you promising to return a friend a huge amount of money. Any promise that is unfulfilled will be asked about. And you must not be in a situation where you have no answer for Allah. If you find that you cannot fulfill a certain promise then don't make the promise in the first place. Because a broken promise gives the person greater heartbreak than a promise never made.

Allah says in the Quran "Indeed, Allah loves those who act justly."<sup>78</sup>

When an oath is taken, it should be redeemed. But this fulfillment of promise or the redeeming of the oath and pledges is necessary when the dealing is legitimate and concerns truth, otherwise honoring the promise in connection with something sinful and disobedience to Allah has no value, and there is no importance of oath in sin.

Allah's Messenger has said: "If someone has taken an oath, but saw an aspect of goodness in another thing, he may break his oath and pay compensation (atonement), and should perform the act which is better and has goodness."<sup>79</sup>

Al-Nawawi recorded in his book Riyad us-Saliheen, Allah said:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

Fulfill the covenant. Verily, the covenant will be questioned.<sup>80</sup>

And Allah said:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

Fulfill the covenant of Allah when you have taken it and do not break oaths after their confirmation while you have made Allah a witness over you. Verily, Allah knows what you do.<sup>81</sup>

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ

The signs of a hypocrite are three: whenever he speaks, he lies, whenever he promises he breaks his promise, and whenever he is trusted he betrays his trust.

In another narration, the Prophet said:

وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ

Even if he fasts and prays and claims to be a Muslim.<sup>82</sup>

Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said:

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مَنْ يَفَاقَ حَتَّى يَدْعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا خَاصَمَ فَجَرَ

<sup>75</sup> Sahih al-Bukhari 33

<sup>76</sup> Al-Bukhari :6094

<sup>77</sup> Quran 17:34

<sup>78</sup> Quran 49:9

<sup>79</sup> Muslim

<sup>80</sup> Surah Al-Isra 17:34

<sup>81</sup> Surah An-Nahl 16:91

<sup>82</sup> Sahih Bukhari :33

There are four signs which make someone a pure hypocrite, and whoever has them has the characteristic of hypocrisy until he abandons it: when he speaks, he lies, when he makes a covenant he proves treacherous, when he makes a promise he breaks it, and when he argues he proves wicked.<sup>83</sup>

### **HE Taught His Book Quran** (gives us a pattern of life)

Quran emphasizes that we just have to worship Allah. And we have to obey Allah and Prophet Muhammad PBUH at every single step of our lives. The Quran focuses on the purposes and objectives. It’s a very futuristic book. Also purposes and objectives are deep in the logic of the Quran. The Quran is a book of the critical thinking; there is a why for everything; why we pray? To remember Allah, and therefore, if we don’t remember Allah enough while praying, our prayers are not valid because we are not achieving the purpose of prayer. Why do we fast? Because of taqwa.

The Quran is also a very practical book because it doesn’t give anything unless there is benefit for our whole lives. It’s a practical book in that sense it has this theme of objectives. The objectives of the Quran are not three, five, or seven, or ten, as some scholars have given us in some literature, they are much higher than that. Quran provides us mental and spiritual growth. Quran is not just about memorizing verses or reciting them fluently. It goes deeper than that. One of the profound benefits of the Quran is the mental and spiritual growth it brings to individuals. When we engage with the words of Allah, our minds are stimulated, and our souls are nourished. The Quran provides us with guidance on how to navigate through life’s challenges, offering solutions for both our inner struggles and external circumstances. As we delve into its teachings, we expand our knowledge and understanding of ourselves, as well as the world around us. We are saving and dignifying our lives in the light of the Quranic teachings. These Quranic teachings make us capable of dignifying our lives, taking care of our children so that they can grow, not just healthy in terms of their bodies but also healthy in terms of their hearts and souls. It allows individuals to gain deeper insights into the principles, values, and guidance that Islam offers. Through studying the Quran, one can explore various aspects such as faith, morality, ethics, and social justice.

By delving into Islamic teachings, we can grasp the essence of Islam and its core beliefs. This understanding enables us to lead a righteous life according to Allah’s commandments. It sheds light on how we should conduct ourselves in different situations and provides practical solutions for the daily challenges we may encounter. In this chaotic world, it’s easy to feel disconnected from our spiritual side. However, Quran can help bridge that gap and strengthen our connection with Allah. When we immerse ourselves in the teachings of the Quran, we find solace and guidance in every verse. And at every single verse we can feel that it’s just revealed for me. Through Quran, we develop a deeper understanding of Allah’s immense love for us and His divine plan for our lives. We learn how to communicate with Him through prayer and supplication. This deepens our relationship with Him as we begin to see His presence in every aspect of our lives. With each word we recite from the Quran, our hearts open up further to seek closeness to Allah, finding peace in His remembrance. The Quran, with its timeless message of peace and unity, has the power to bring people together like never before. Through Quran, we can gain a deeper understanding of its teachings that emphasize love, compassion, and respect for all. This knowledge enables us to promote peace within ourselves and in our interactions with others.

### **Never be negligent about Allah’s Rights**

Prophet Muhammad (PBUH) focuses on the rights of Allah and said that we must have to taking care of Allah’s rights. He stated as:

“Take your share of rewards and never be negligent in securing Allah's mercy.”<sup>84</sup>

Allah's Rights upon His creation are the rights that must be kept the most. Allah is the sole Creator and Sustainer of the universe. He is the Almighty who created everything with absolute wisdom. Allah is the One who initiated every being from nothing. He is the One who protects humans in their mothers' wombs, as infants, as children and as adults. He, alone, sustains all humans and provides them with food and every aspect of life. Allah said, what translated means,

“And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight and hearts that you might give thanks (to Allah).”<sup>85</sup>

If Allah refuses sustenance to anyone he will be instantly destroyed. Allah's mercy is what keeps humans and everything else alive. Allah's control over his slaves is perfect. His bounties are countless. If this is His role in the life of humans, then His rights are what one must keep the most. Allah does not need sustenance from His slaves. He said, what translated means:

“We ask not of you a provision. We provide it for you. And the good end is for the Muttaqeen (the ones who fear Allah).”<sup>86</sup>

So, saying and believing in the Kalimah is the first Pillar of Islam and also the Right of Allah. Ibaadah (worship) is also Allah’s right. Ibadah means worshipping Allah alone because He is the Lord, Creator and Provider. So, all kinds of worship should be devoted to Him alone, such as du’aa’ (supplication), dhikr (remembering Allah), seeking help, humbling oneself, submitting, hope and fear, vows, sacrifices, and so on. Worshipping Allah is not just carrying rituals,

<sup>83</sup> Sahih Bukhari :34

<sup>84</sup> Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)

<sup>85</sup> Quran 16:78

<sup>86</sup> Quran 20:132

this is a small angle that we look at, but worshipping Allah is an objective when you reach, then everything in your life is directed towards Allah and everything in the collective life is directed towards Allah. Not just our worship and what we do in the mosque, but what we do in the lab, what we do in the business, what we do in the street, and what we do with our families, everything should be directed towards that objective of worshipping Allah.

Allah says (interpretation of the meaning):

“And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)”<sup>87</sup>

Allah said that: “Worship Allah and join none with Him (in worship)”<sup>88</sup>

Shukr (gratitude, giving thanks) is also Allah’s right for Allah is the One Who bestows favors and blessings upon all of creation, so they have to show their gratitude for these blessings on their lips and in their hearts and in their physical actions, by praising Allah and using these blessings to obey Allah and in ways that Allah has permitted:

“Therefore, remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.”<sup>89</sup>

We have to be grateful to Allah because the reward of gratitude is unlimited.

As Allah said that: “...If you are grateful, I will add more (favors) unto you...”<sup>90</sup>

Having fear and hope is Allah’s right. Indeed, a person exhibits the fear of Allah by seeking to prevent Allah’s punishment by carrying out what Allah has commanded of him and abstaining from what Allah has prohibited him. Allah had called upon all people in every era to fear Him.

Allah says: “And We had enjoined upon those who were given the Scripture before – as well as yourselves – to fear Allah.”<sup>91</sup>

The fear of Allah is the path to forgiveness, salvation, and the attainment of Allah’s mercy.

Allah says: “Indeed, Allah is with those who fear Him and those who do good.”<sup>92</sup>

“And whoever fears Allah – He will pardon him his sins and grant him a great reward.”<sup>93</sup>

Allah promises those who fear Him that He will provide for their needs and grant them a way out of their worldly difficulties.

Allah says: “And whoever fears Allah, He will make for him a way out, and provide for him from whence he could never imagine.”<sup>94</sup>

We have to love Allah more than anything. As Muslims, our faith requires that our love for Allah and his prophet supersedes any other type of love for any other object or creation. Love of Allah requires us to love what Allah loves and to dislike what displeases Him and to further demonstrate that love by following the Quran and the Sunnah.

### **Be good to others (as Allah does good to us).**

Prophet PBUH said in his first khutbah that we have to be good to others as Allah does good to us. Mainly we have to centralized our lives towards Allah. As a result we’ll be able to perform our task in righteous way and doing good with others is one of them.

Jabir reported: The Messenger of Allah, peace and blessings be upon him, said,

“The believer is friendly and befriended, for there is no goodness in one who is neither friendly, nor befriended. The best of people are those who are most beneficial to people.”<sup>95</sup>

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Indeed, the mercy of Allah is near to the doers of good.<sup>96</sup>

Ihsan or doing good to others is so much liked that our Imams used to strive to accomplish it. We have to rush to do good as Imam al-Sadiq says: Sometimes a person with a need comes to me and I hasten to fulfill it lest he becomes needless of it.<sup>97</sup>

### **Declare your enmity with Allah ‘s Enemy**

As prophet said in his first khutbah we have to declare Allah’s enemy our enemy as well.

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.<sup>98</sup>

<sup>87</sup> Al-Dhaariyaat 51:56

<sup>88</sup> al-Nisaa’ 4:36

<sup>89</sup> al-Baqarah 2:152 – interpretation of the meaning

<sup>90</sup> Ibrahim 14:7

<sup>91</sup> Surah al-Nisa : 131

<sup>92</sup> Surah al-Nahl : 128

<sup>93</sup> Surah al-Talaq : 5

<sup>94</sup> Surah al-Talq : 2-3

<sup>95</sup> Al-Mu’jam al-Awsat 5937

<sup>96</sup> Surat al-A’raf: 56

<sup>97</sup> Bihar al-Anaar, v 71, p 317.

<sup>98</sup> Surah Al-Anfal :60

### **Be strived with courage in the way of Allah**

Hardships, Trials, Obstacles, all are the factors that are experienced by Muslims in the way of Allah. Prophet PBUH said in his first khutbah that we have to be strived with courage in the way of Allah. Because life is just like a wave. ups and down, rewards and trials all are the part of it. Nothing is permanent in this world either it’s decades of joy or moments of sorrow. Everything has an end so we have to make our lives fruitful by doing purposeful things in our lives.

“Abu Huraira reported: The Prophet, peace and blessings be upon him, said, “A single endeavor or journey in the way of Allah is better than everything over which the sun rises and sets.”<sup>99</sup>

In another narration, the Prophet said, “It is better than the world and everything in it.”<sup>99</sup>

Sayyiduna Anas ibn Malik reports that Nabi(PBUH) said:

“Spending some time in the morning or evening in path of Allah is better than the world and whatever it contains...”<sup>100</sup>

Sayyiduna Abu Ayyub reports that Rasulullah (PBUH) said:

“A morning or evening spent in the path of Allah is better than whatever the sun rises and sets over”<sup>101</sup>

This Hadith is actually explaining the limitless rewards a person attains when being out in Allah’s path, rather than at home. It in no way contradicts the other Hadith that you have cited. Each one should be viewed in its proper context. Striving in the path of Allah does not curb one from being good to his family. One who strives in the path of Allah can still be good to them just as our Beloved Prophet (PBUH) strove, and was still the best to his family.

### **Lead your life in right direction**

Lead your life in right direction is another key component of that khutbah. We are not the owners of our lives. We can’t spent our lives according to our knowledge, liking and disliking we are linked with Allah so we have to lead our lives according to the rules Allah and Prophet PBUH designed for us. Quran provides a comprehensive guide on how to live a purposeful life, with numerous verses discussing the importance of this world and the hereafter. We believe life is a test, and we must use our time wisely and make the most of it.

“And I did not create the jinn and mankind except to worship Me.”<sup>102</sup>

This verse highlights the purpose of our existence – to worship Allah (SWT). It reminds us that our primary goal should be to seek his pleasure and follow his commands.

“And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?”<sup>103</sup>

This verse reminds us that the pleasures of this world are temporary and fleeting. It encourages us to focus on the hereafter, where we will be rewarded for our good deeds.

“Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”<sup>104</sup>

This verse emphasizes the importance of doing good deeds and living righteous lives. It reassures us that Allah (SWT) will reward us for our efforts in this world and the hereafter.

“And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”<sup>105</sup>

This verse prohibits suicide and highlights the sanctity of life. It reminds us that we are not the owners of our lives and that we must respect the lives of others as well.

“Indeed, Allah will not change the condition of a people until they change what is in themselves.”<sup>106</sup>

This verse reminds us that we are responsible for our destinies. It encourages us to take control of our lives and work towards positive change.

A person should seek knowledge of the Quran and Sunnah to be guided on the true path. Hence, without knowledge one cannot be guided.

Allah says: “There has come to you, from Allah, a Light and a clear Book; with it Allah guides those who follow His pleasure to the pathways of peace, and brings them out, by His will, from the depths of darkness into the light, and guides them to a straight path.”<sup>107</sup>

Staying steadfast upon the right path and protection from deviating in any form of misguidance and falsehood. Whoever is guided by Allah to make this supplication, then he will be led to the straight path, granted firmness in following it, and will be distanced from misguidance and falsehood, by the grace of Allah.

### **Carried Out Allah’s Dhikr**

Prophet PBUH said that: “There is no power or might without Allah, so carry out Allah’s Dhikr (remembrance) in abundance and know well what is to happen after today.”<sup>108</sup>

<sup>99</sup> Sahih al-Bukhari 2640

<sup>100</sup> Sahih Bukhari, Hadith: 2792

<sup>101</sup> Sahih Muslim, Hadith: 1883

<sup>102</sup> Quran 51:56

<sup>103</sup> Quran 6:32

<sup>104</sup> Quran 16:97

<sup>105</sup> Quran 4:29

<sup>106</sup> Quran 13:11

<sup>107</sup> Quran 5:15-16

<sup>108</sup> Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)

It is human nature that when we desire something or are in need of something, we constantly think about it. When we are hungry, we tend to think about food. When we are thirsty, we tend to think about how we can quench our thirst. When we are in love we are always thinking of the beloved. This is human nature. Allah created us this way. Similarly, one who truly loves Allah, the one who understands how much he is in need of Allah will constantly think about Allah. That is why one of the signs of imaan is to constantly think of Allah, to always be mindful of Allah. The importance of constant dhikr cannot be emphasized enough, particularly if we desire to be on the receiving end of Allah's Grace and Mercy.

Dhikr is central to our deen and Allah and His Prophet have praised the blessings of dhikr in numerous verses and ahadith. Allah praises the believers who perform dhikr.

Allah, the Exalted, says in the Quran: "...and the men who remember Allah often and the women who do so – for them Allah has prepared forgiveness and a great reward."<sup>109</sup>

Allah tells us that a sign of the believer is that he is always engaged in dhikr. Allah, the Exalted, says in the Quran:

"Who remember Allah while standing or sitting or [lying] on their sides..."<sup>110</sup>

"O you who have believed, remember Allah with much remembrance. And exalt Him morning and afternoon."<sup>111</sup>

If one's heart is 'alive', it will become apparent through their devotion to dhikr, as this is a sign of true life, but if one is negligent of this, their heart is 'dead'. Perhaps that is why the classical scholar, Ibn Taymiyyah, may Allah have mercy on him, said: "The importance of dhikr and its relation to one's heart is similar to the importance of water to a fish; just as fish cannot live without water, your heart cannot live without dhikr."

Dhikr protects you from your worst enemies. Your enemies in this world are your desires and Shaytan. The Prophet in a beautiful hadith gives an example of the strength of dhikr; he said: "Allah commanded Yahya ibn Zakariyyah (peace be upon him) to tell the Children of Israel to do five things, including the following: I command you to remember Allah, for this is like a man who is being pursued by the enemy, then he comes to a strong fortress and saves himself from them. Similarly, a man cannot save himself from the Shaytan except by means of dhikr." When you are mindful of Allah, Allah will protect you from your enemies. Dhikr removes the 'rust' from your heart. 'Rust' is a metaphor used to describe a mood of heedless and oblivious behavior, whereby one is enthralled with the worldly life and has forgotten the life to come.

Allah, the Exalted, says in the Quran: "No! Rather, the stain has covered their hearts of that which they were earning."<sup>112</sup>

Hearts becomes 'rusty'. The Prophet was asked, what is the way to remove this 'rust'? He said that one of the ways to remove this rust is through the dhikr of Allah. The dhikr of Allah makes the rust of this wordily life (dunya) goes away. It makes you more spiritual and more conscious of Allah. Dhikr trivializes the problems of this world. Dhikr is a source of refuge from the problems of this world. We all have some sort of problems in our life - financial, family, social, ethnic, and racial. Although these problems may hurt us and make us sad, one of the ways to minimize this hurt and pain is to be constantly engaged in dhikr. The more you are mindful of Allah, the more you realize that these finite problems are trivial. Dhikr of Allah trivializes worldly problems. That is why Allah says,

"...Unquestionably, by the remembrance of Allah hearts are assured."<sup>113</sup>

Dhikr opens up a channel of communication, a dialogue between you and Allah. The one who constantly engages in dhikr has an open door, a direct channel through which he is always communicating with Allah. When you don't have dhikr, you don't have this relationship. Quran is that miracle of Allah in which He has asked mankind to remember Him as one of the strongest ways to attain Jannah. For through the remembrance of Allah does a Muslim gain complete piety and righteousness. In the Quran Allah has made us fortunate enough to give us numerous ways to remember Him. I say that we are fortunate because it is through OUR remembrance of Allah that we will gain success in this life and in the Hereafter, it is through HIS remembrance that all our problems will be solved of this wordily life and it only through His remembrance that we will eventually be shown the correct path by HE Himself.

Allah says in the Quran that "And whoever turns away from my remembrance—indeed he will have a depressed life"<sup>114</sup>. That is how much impact the remembrance of Allah can make on a person. And we are fortunate that the ways to remember Allah are mentioned in the word of Allah, the Quran. "Therefore, remember Me, and, I will remember you, be grateful to Me and never deny Me."<sup>115</sup>

Just feel the strength of this sentence spoken by the Almighty. It is as though the solution to all problems has been made possible by Allah just by this one line. When we put our heart and soul in our prayer and learn the translation of what Quranic verses we are reciting during Salah and know that we are directly in contact with Allah, speaking to the Almighty in the verses of the Quran, and not concentrate on wordily affairs, we will begin to feel the sweetness of spending time with Allah, we will begin to appreciate His glory and supremacy. That's the power of the Quranic verses. Why wouldn't it be? It is Allah's word.

---

<sup>109</sup> Quran 33:35

<sup>110</sup> Quran 3:191

<sup>111</sup> Quran 33:41

<sup>112</sup> Quran 83:14

<sup>113</sup> Quran 13:28

<sup>114</sup> Quran 20:124

<sup>115</sup> Al-Baqarah, 2:152

Similarly, the remembrance of Allah is done by reading the Quran on a daily basis. Even a few verses read with complete meaning and dedication can go a long way in getting Allah’s guidance to take you to the right path. The most significant month for the remembrance of Allah mentioned in the Quran is the month of Ramadan for the shaitaan are chained. However, the remembrance of Allah is not limited to these acts of worship towards Him. A true believer has in his heart the remembrance of Allah day and night. Allah says in the Quran Say: "Truly Allah leaves to stray whom He will, but He guides to Himself those who turn to Him in penitence -- Those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt in the remembrance of Allah do hearts find satisfaction." <sup>116</sup>

Dhikr also includes remembering Allah when one gets up in the morning, on starting to do anything, on eating, leaving the house, on entering various places and before performing so many other activities. Our Prophet (saw) has taught us the appropriate supplications for every occasion and if we can recite these with understanding, all our activities will, Inshallah, amount to His remembrance and worship. With a little effort these can be learnt; but if for any reason one cannot remember the appropriate one, then even saying Bismillah and being conscious of Allah amounts to dhikr and will be a source of barakah – blessing in everything we do. There are so many ways of remembering Allah, taught to us by our Prophet (saw). When we glorify Him by saying SubhanAllah (How perfect is Allah), when we praise Him by saying Alhamdulillah (All praise is for Allah), when we magnify Him by saying Allahu Akbar (Allah is the Greatest), all this is dhikr. When we say Astaghfirullah (I seek Allah’s forgiveness), when we say La hawla wa la quwwata illa billah (There is no power nor might except with Allah), all this is dhikr. Our Prophet (saw) also said: “(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious: “SubhaanAllaahi wa bihamdihi. Subhaan Allaahil azeem.” (How perfect Allah is and I praise Him. How perfect Allah is, The Supreme.) We have also been taught the prescribed dhikr for the mornings and evenings. Allah tells us in the Quran regarding prayers and dhikr:

“So glorify Allah when you come up to the evening and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the late afternoon and when you come up to the times when the day begins to decline.”<sup>117</sup>

This morning and evening dhikr should also include seeking Allah’s protection from Satan’s machinations and whisperings and all those things that can harm us.

When we supplicate to Allah earnestly, this is also dhikr. Dhikr can be done anywhere and at any time. Allah tell us in the Quran:

“Men who remember Allah standing, sitting and lying down on their sides and contemplate the (wonders of) creation.” <sup>118</sup>

Ablution is not a prerequisite for dhikr and dhikr can be pronounced with the tongue or done silently. However, when one is saying it, one must not do it with a careless and inattentive heart and try to be conscious of what one is saying. Dhikr is not only to remember and mention Allah when one is on one’s own but also when one is amongst people i.e., in assemblies. Gatherings where people assemble to learn and teach religion and to remember Him are greatly encouraged and valued in Islam. Allah has angels who go about seeking those who remember Allah.

### **Allah make decisions for people.**

Prophet PBUH clears in his first khutbah that Allah makes all the decisions for us. HIS decisions are better than our decisions. When facing challenges that seem impossible to overcome, we can feel lost, alone, and devoid of hope. But in these painful moments of adversity, the holy words of the Quran and the traditions of Prophet Muhammad (hadith) can provide profound peace and optimism. By reflecting on the deeper meanings behind these scriptures, we can find the spiritual courage to conquer struggles, anchored by faith in Allah’s divine wisdom and compassion. So, we have to understand that every success, hardship, reward, is in Allah’s knowledge. we connect ourselves with Allah and believes that in every decision of Allah there is something better for us life will be really easy and stress free for us. As Allah said that: “So verily, with every difficulty, there is relief. Verily, with every difficulty there is relief.”<sup>119</sup>

This verse makes a promise that after hardship comes ease. No matter what situation we face, help and peace will eventually follow according to Allah’s plan. Recognizing that pain is temporary can bring deep consolation. Also, this verse reassures us that the closure we seek will come.

“And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”<sup>120</sup>

These words remind us that Allah is always near and ready to respond when we call upon Him in supplication. He listens closely to all invocations made to Him. Also, even if we feel completely alone in adversity, this is a moving reminder that we can find tranquility by turning to Him. Above all, He provides guidance and answers prayers.

“And your Lord says, ‘Call upon Me; I will respond to you.’” <sup>121</sup>

<sup>116</sup> Quran 13:27-28

<sup>117</sup> Quran 30:17-18

<sup>118</sup> Quran 3:191

<sup>119</sup> Quran 94:5-6

<sup>120</sup> Quran 2:186

<sup>121</sup> Quran 40:60

It serves as compelling encouragement to seek guidance, strength, and answers from Allah (SWT). It assures believers that sincere prayers directed towards Him will be met with responsive divine intervention. Essentially, this verse functions as a potent reminder of the accessible divine aid at our disposal, particularly in moments of hardship.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Strange is the affair of the believer." Verily, all his affairs are good for him. If something pleasing befalls him, he thanks Allah and it becomes better for him. If something harmful befalls him, he is patient and it becomes better for him."<sup>122</sup>

This profound hadith highlights that for devout believers, even perceived harms and losses contain hidden benefits, according to Allah's wisdom. Muslims can transform suffering into moral virtue through gratitude and patience. However, our tests are opportunities to deepen our spirituality.

Abu Yahya Suhaib bin Sinan reported: The Prophet, peace and blessings be upon him, said, "Wondrous is the affair of the believer for there is good for him in every matter and this is not the case with anyone except the believer. If he is happy, then he thanks Allah and thus there is good for him, and if he is harmed, then he shows patience and thus there is good for him."<sup>123</sup>

This hadith again emphasizes that due to their unwavering faith in Allah's plan, believers can earn advantages from any situation, even those causing harm and grief. Thanking Allah for joy and being patient when hurt both reap spiritual fruits. Problems test believers' character and obedience.

We must accept life's difficult trials as part of Allah's divine decree without regretting the "what ifs" or circumstances beyond our control. Understanding our struggles are part of His plan gives meaning and consolation. Additionally, blaming ourselves only opens doors to negativity and harm.

Through faith, prayer, and a steadfast belief in the capacity for positive change, individuals can find the courage to overcome crisis.

## Conclusion

From the debate above, it can be concluded that the Prophet served as a role model for Muslims through his teachings. Obedience of Allah and Prophet (PBUH), upholding taqwa, keeping a strong and perfect relationship with Allah, Have to be a man of deeds not of words. taking care of Allah's rights, learning Quran, having sense of enmity for Allah's Enemy, be strived and courageous in the way of Islam, carrying out Allah's Dhiker in all the situations, having faith on Allah's Decisions all these are the key points for spiritual and physical nourishment. As a result, it is our moral obligation as Muslims to uphold all his teachings in order to become steadfast Muslims and build a thriving society.

## References

1. Al-Bayhaqi, Ahmad Bin Al-Hussein, Shaab Al-Iman, Dar Al-Kutub Al-Alamiya, Beirut, 1410 AH, Hadith No. 1430
2. Sheikh Ahmad Al-Iskandari, Al-Wasit Fil-Adab Al-Arabi wa Ta Rekhah, translated by Prof. Abdul Qayyum, Punjab Ida Wizari Board for Books, Department of Education, Lahore, 1957, page 51
3. Ahmad Khalil Al-Khatib, Sermon of Mustafa (peace and blessings of Allah be upon him), Dar al-Itisam, Unknown location and evil, published in 1954, p:139.
4. Ruh al-Ma'ani, 14/101 | Tafsir al-Qurtubi, 18/98; quoted in Essentials of Jumu'a
5. Quran 50:29
6. Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)
7. Quran 3:31
8. Qur'an 4:13
9. Qur'an 4:69
10. Qur'an 8:46
11. Quran 24:52
12. Qur'an 33:36
13. Qur'an 33:71
14. Qur'an 48:17
15. Qur'an 59:7
16. Surah An-Najm,3
17. Surah An-Najm,4
18. Surah Al Ahzab :21
19. Surah Al-Anfal :20
20. Surah Al-Anfal :21
21. Surah Al-Anfal :24
22. Sahih/Authentic. - [Al-Bukhari and Muslim]
23. Al-Sunnah li-Ibn Abi 'Asim 1069
24. Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)
25. Sahih Muslim: 8
26. Surah An Nisa :1
27. Surah Al Imran :102
28. Surah Ahzab : 1

<sup>122</sup> Sahih Muslim :2999

<sup>123</sup> Sahih Muslim :2999

29. Surah Shu'ara verses 105-108
30. Surah Shu'ara verses 123-126
31. Surah Shu'ara verses 140-144
32. Surah Shu'ara verses 160-163
33. Surah Shu'ara verses 176-179
34. Surah Ankabut verse 16
35. Surah Saffat verses 123-124
36. Surah Al Imran verse 50
37. Surah Baqarah verse 64
38. Musnad Ahmad :21573
39. Quran 49:13
40. Quran 2:5
41. Quran 49:13
42. Quran 65:4
43. Quran 8:29
44. Quran 65:3
45. Quran 7:96
46. Tirmidhi
47. Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)
48. Surah Al-Mulk 67:1-2
49. Surah Al-Ankabut 29:64
50. Surah Al-Haqqah 69:13-15
51. Siddiqui A. 2014. "Akhirah (The Hereafter)".
52. Quran 2:4 – 5
53. Quran 2:2 – 5
54. Quran 4:77
55. Quran 31:33
56. Quran 11:19 – 24
57. Sunan al-Tirmidhi: 2465
58. Sunan Ibn Majah :4105
59. Surat Qaf, 50:16
60. Surat Al-Baqarah, 2:186
61. Ahmad and Ibn Majah
62. Bukhari and Muslim
63. Surat Al 'Imran,3:31
64. Surat Muhammad, 47:33
65. Bukhari
66. Surat Maryam, 19:96
67. Bukhari and Muslim
68. Muslim
69. Surat Ibrahim,14.34
70. Muslim
71. Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)
72. Quran 61:3
73. Quran 61:2-3
74. Al-Nisa 4:61
75. Ṣaḥīḥ al-Bukhari 33
76. Al-Bukhari :6094
77. Quran 17:34
78. Quran 49:9
79. Muslim
80. Surah Al-Isra 17:34
81. Surah An-Nahl 16:91
82. Sahih Bukhari :33
83. Sahih Bukhari :34
84. Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)
85. Quran 16:78
86. Quran 20:132
87. Al-Dhaariyaat 51:56
88. al-Nisaa' 4:36
89. al-Baqarah 2:152 – interpretation of the meaning
90. Ibrahim 14:7
91. Surah al-Nisa : 131
92. Surah al-Nahl : 128

93. Surah al-Talaq : 5
94. Surah al-Talaq : 2-3
95. Al-Mu'jam al-Awsat 5937
96. Surat al-A'raf; 56
97. Bihar al-Anaar, v 71, p 317.
98. Surah Al-Anfal :60
99. Şahiîh al-Bukhari 2640
100. Sahih Bukhari, Hadith: 2792
101. Sahih Muslim, Hadith: 1883
102. Quran 51:56
103. Quran 6:32
104. Quran 16:97
105. Quran 4:29
106. Quran 13:11
107. Quran 5:15-16
108. Ibn Jareer, as quoted in Al Bidaayah wan Nihaayah (Vo1.3 Pg.213)
109. Quran 33:35
110. Quran 3:191
111. Quran 33:41
112. Quran 83:14
113. Quran 13:28
114. Quran 20:124
115. Al-Baqarah, 2:152
116. Quran 13:27-28
117. Quran 30;17-18
118. Quran 3:191
119. Quran 94:5-6
120. Quran 2:186
121. Quran 40:60
122. Sahih Muslim :2999
123. Sahih Muslim :2999

#### Website Links

1. <https://islam.stackexchange.com/questions/32967/are-all-muslims-supposed-to-follow-prophet-muhammads-pbuh-example>
2. <https://www.al-islam.org/enlightening-commentary-light-holy-quran-vol-6/section-3-obedience-allah-and-his-messenger>
3. <https://aboutislam.net/counseling/ask-about-islam/meaning-taqwa/>
4. <https://www.abuaminaelias.com/dailyhadithonline/2014/01/25/jibreel-islam-iman-ihsan/>
5. <https://imanupdate.com/all-verses-of-quran-about-taqwa/>
6. <https://www.abuaminaelias.com/dailyhadithonline/2019/07/11/taqwa-public-private/>
7. <https://www.ilmgate.org/five-benefits-of-adopting-taqwa-from-the-quran/>
8. <https://www.getquranic.com/the-meaning-of-akhirah/>
9. <https://www.abuaminaelias.com/dailyhadithonline/2020/12/24/prophets-astonishing-dream/>
10. <https://aljumuah.com/on-our-relationship-with-allah/>
11. <https://www.al-islam.org/living-right-way-jawad-tehrani/fulfilling-promises>
12. <https://islamqa.info/en/answers/12387/hypocrisy-in-islam>
13. <https://www.abuaminaelias.com/dailyhadithonline/2014/01/27/three-signs-of-hypocrite/>
14. <https://islamqa.info/en/answers/233891/authenticity-of-hadith-about-lying>
15. [https://www.quranexplorer.com/blog/Understand-the-Quran/Promises\\_and\\_their\\_Fulfillment\\_in\\_the\\_Quran](https://www.quranexplorer.com/blog/Understand-the-Quran/Promises_and_their_Fulfillment_in_the_Quran)
16. <https://islambasics.com/chapter/fulfillment-of-promise/>
17. <https://www.abuaminaelias.com/an-nawawi-on-fulfilling-the-promise-and-covenant/>
18. <https://aboutislam.net/reading-islam/research-studies/5-major-historical-changes-in-rajab-infographic/>
19. <https://resala-academy.com/learn-quran/>
20. <https://learn-islam.org/week2-etiquette>
21. <https://www.abuaminaelias.com/dailyhadithonline/2014/02/11/beat-people-kind-friendly-beneficial/>
22. <https://academyofislam.com/quranic-reflection-no-621-ayat-756-ihsan-doing-good-to-others/>
23. <https://www.al-quran.cc/quran-translation/english/al-anfal/60.html>
24. <https://islamcompass.com/quran-495-those-who-strive-and-fight-in-the-cause-of-god-jihad/>
25. <https://www.abuaminaelias.com/dailyhadithonline/2012/04/22/jihad-in-way-of-allah-better-world/#:~:text=Abu%20Huraira%20reported%3A%20The%20Prophet%2C%20peace%20and%20blessings,better%20than%20the%20world%20and%20everything%20in%20it.%E2%80%9D>
26. <https://islamqa.org/hanafi/hadithanswers/119171/spending-ones-time-in-the-path-of-allah/>
27. <https://hadithanswers.com/unlimited-reward-for-striving-in-the-path-of-allah/>
28. <https://quranrumi.com/quran-verses-about-life/>

29. <https://islamqa.org/hanafi/muftisays/8969/how-can-we-be-sure-we-are-on-the-right-path-among-the-many-sects/>
30. <https://hadeethenc.com/en/browse/hadith/5915#:~:text=Staying%20steadfast%20upon%20the%20right%20path%20and%20protection,misguidance%20and%20falsehood%2C%20by%20the%20grace%20of%20Allah.>
31. <https://www.newmuslims.com/lessons/301/dhikr-remembering-allah>
32. <https://www.quraninteractive.com/blog/learn-quran/remembrance-of-allah-in-the-quran>
33. <https://www.farhathashmi.com/articles-section/remembrance/dhikr-remembrance-of-allah/>
34. <https://quraanteacher.com/quran-verses-for-overcoming-challenges/>