

## CLASS THIRTY THREE

### AR-RAJAA' (HOPE)

We are still going through the examples of Ibaadah that the author Rahimahullah mentioned. After Du'aa, we took fear and then the third example that he mentions is:

الرَّجَاءُ

Then later on after he mentions and he repeats ar-Rajaa' with proof as we said he is going to do in the book, the proof that he chooses is:

و دَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى : فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾ الْكَهْفُ

Whoever hopes to see his Lord and be rewarded by Him, let him make his worship correct, pure and sincere for the sake of Allah. And let him not make any share for anyone other than Allah subhaanahu wa ta'aala.

### THE DEFINITION OF RAJAA'

Rajaa' is hope. It is hope and longing which a person wishes and it could be something that is close, that is what it usually is. It could be something that is far off but treated as though it is close. This earnest hope of Rajaa' includes humility and submission. This type that includes humility and submission may not be directed to anyone other than Allah subhaanahu wa ta'aala.

He mentioned Rajaa' after fear, he said:

الدُّعَاءُ وَالْخَوْفُ ، وَالرَّجَاءُ

This is because Rajaa' and Khawf are like two wings of a bird and that shows the Fiqh of the author in mentioning them right after each other. To a Muslim, Rajaa' and Khawf are spiritually like the two wings of a bird. You fly with them to Allah subhaanahu wa ta'aala spiritually, to reach the highest of all places. Last year I gave a seminar from around pre dawn to nearly midnight with some slight breaks, just on those two Ibaadaat (the Ibaadah of

fear and hope). I am not sure if the recording is available but if it is, I refer you to that because we went into some details and this shows you that what we study here is somewhat of a summary. Not a basic summary but a summary, because we said the explanation has to coincide with the style of the book.

## TYPES OF RAJAA'

Now there are two types of Rajaa'. Some Rajaa' is Ibaadah and some is 'Aadah (عادة).

### NATURAL HOPE

Rajaa' Tabee'ee (رجاء طبيعي), 'Aadah Tabee'ee (natural Rajaa'). That is when one has hope in someone in what that person is able to do, that is natural hope. To have hope your wife has dinner ready, it is under her control and it is under her power that Allah has given her. That is normal, natural hope and that is not the type of worship that constitutes Shirk.

### THE IBAADAH TYPE OF RAJAA'

The second type of Ibaadah of Rajaa' is hope and longing with lowliness, humility and submission, and in matters only Allah subhaanahu wa ta'aala can do. If this type goes to other than Allah subhaanahu wa ta'aala, then it is major Shirk. For example, to have hope in humans giving you victory in matters that only Allah can do (major Shirk). To have hope in someone alive, someone dead, in an inanimate object or in those not present without any materialistic means or something not at their reach or under their power given to them, to have hope in that is major Shirk.

Basically in a one liner, it is hoping from them matters only Allah can do that is Shirk Akbar. In the case of having hope in the dead, it is just like we mentioned earlier about Du'aa and fear. Having hope (Rajaa') in a dead in matters that they could have done while they were alive becomes major Shirk now that they are dead. That is the two kinds of hope (Rajaa') that there is. One is normal and natural, and the other one is the Ibaadah type which if given to other than Allah becomes Shirk.

### THE PRAISED AND DISPRAISED FORM OF RAJAA'

Then there is a praised form of Rajaa'. The praised form of Rajaa', Rajaa' Mahmood (رجاء محمود)

is for both sinners and those who are righteous. How so? For the righteous, seeking and having hope in the Ajr (reward) of Allah while doing His ordains and commands, that is praised. Meaning you have hope (Rajaa') in Allah and you are actually working for it, that is praised Rajaa'. It is the Rajaa' of an individual doing the obedience of Allah on the brightness

and guidance from Allah, hoping for the reward of Allah subhaanahu wa ta'aala. That is the good Rajaa', may Allah subhaanahu wa ta'aala make us among these people. Again, it is the Rajaa' of an individual striving to be obedient to Allah subhaanahu wa ta'aala on the brightness and guidance from Allah, hoping for the reward of Allah subhaanahu wa ta'aala. Hope is a heart action but it also entails a physical follow up. If the heart action has hope in it, there is a physical affect to it. Rajaa' is a heart belief yes, but its affect must show on the limbs. This is the true, correct form of Rajaa' (the proper and praised form of Rajaa').

That is for the righteous, however we also said there is a praised form of Rajaa' for sinners. Can a sinner have Rajaa' (hope) in Allah? Most definitely. A sinner who made a sin and repented, then had hope in Allah subhaanahu wa ta'aala that Allah will forgive him, that is a praised form of Rajaa'. That is good hope. The praised form of Rajaa' is the Rajaa' of one who has committed a sin then repented to Allah, hoping for the forgiveness of Allah subhaanahu wa ta'aala.

We are all that sinner. We are all in deep need of repentance all the time and we all need to have hope in Allah subhaanahu wa ta'aala that He will forgive us. Our hope is not only that Allah subhaanahu wa ta'aala will forgive us when we repent (the action of repenting), but that He will even change them into deeds.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ ... ﴿الشورى:

٢٥﴾

In another verse:

... فَأُولَئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ... ﴿الفرقان: ٧٠﴾

Ibn al-Qayyim Rahimhullah said a beautiful statement that pertains to hope here. He said it may be that a sin causes one to go to Jannah and it may be a deed that causes one to go to Jahannam, wal-'Iyaathu Billah. What did he mean by that, because some people misinterpret his quote. At times, deeds could give one excessive hope. Sometimes, if you do not restrain and control yourself. They may make someone arrogant. It happens with those who may even appear to be righteous sometimes. Sometimes arrogance seeps into some and they get to the point of feeling that they are doing Allah subhaanahu wa ta'aala a favour. He forgot Allah granted him the blessing of guidance, let alone the details of performing the Ibaadaat and the obedience and now he thinks he is giving Allah favours. Your deeds, your Imaan and your Islam are blessings from Allah. Just like the blessing of food and water, in fact more important than that.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ اللَّهُ يَمُنُّ  
عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿الحجرات: ١٧﴾

They regard as a favour over you (Muhammad sallallahu ‘alayhi wa sallam) that they have embraced Islam. Allah told the Messenger sallallahu ‘alayhi wa sallam, tell them do not count your Islam as a favour over me.

بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

Allah conferred the favour over you as He has guided you to the faith, if you are indeed truthful.

A properly raised person on this hope, no matter the quantity and quality of deeds he performs, he does not let his hope go to an extreme of Ghuloo (غلو) (excessiveness) to the point that he feels that he is doing Allah favours. He always feels he is having shortcomings and not only does he feel his shortcomings, but on top of that he thanks Allah for letting him do what he is able to do of the deeds. You read Qur’an, you spoke a word of truth at a time when people are silent, you did your Qiyaam, you are a Mujaahid maybe, you are in the path of Allah, you are imprisoned for the sake of Allah, you are harmed for the cause of Allah, all that and you say Alhamdulillah Rabbil-‘Aalameen that Allah honoured me with that. Allah has all the favours over me and you for choosing us and allowing us to do that.

Look how privileged you are in simple Ibaadaat, look how Allah blessed you and honoured you with that. Just to show you that you need to be thankful to Allah that He even let you and that He chose you to do those Ibaadaat. Tonight there are changing the daylight saving time, the summer time and Maghrib will now be around six thirty five. Those who took advantage of fasting in the past months broke their Maghrib before the masses broke their dinner. At one point Maghrib was about four fifty, before people returned home for dinner. The days were so cold and so short, you did not even need a sip of water during the day time. Many of you fasted for the sake of Allah Inshaa Allah. At the same time, others fasted but they did not do it for the sake of Allah, they did it because it just was not time for dinner. You got Ajr, they did not. Very, very very few took advantage of making an Ibaadah while the overwhelming majority did not. It is a favour of Allah over you, so you say Alhamdulillah that you were among those who were blessed to do and perform that Ibaadah. Allah honoured you with it.

You never ever feel you are the one offering Allah favours, feel that you need to thank Allah subhaanahu wa ta’aala say and night that He honoured you to complete that Ibaadah. Take

for example like fasting, Dhikr, reading Qur'an and memorising Qur'an. It is easy, Allah said it is easy.

## وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿القمر: ١٧﴾

We made the Qur'an (the Dhikr) easy.

Reading it is easy, memorising it is easy and Dhikr is easy. Two days ago, I was invited to a Qur'an competition for a relative. Four years old, Allahumma Baarik Lahu and to his family. The whole group of children read Surat Yaseen, he got first place for reading Surat Yaseen. The whole group read Surat Yaseen and that four year old is about to finish Juz 'Amma. Not only him, but all his class memorised Surat Yaseen. Four year old and born in this country and you tell me elders cannot do that? But the key is Allah chooses some. Is there anyone who during his drive to work, in his leisure time or while in an office waiting for someone, is there anyone who cannot say Alhamdulillah, Laa Ilaaha Illallah, Allahu Akbar? Everyone can, but Allah chooses some so do not think you are doing favours to Allah. Do them sincerely and thank Him that He allowed you to do them. Memorisation of the Qur'an, Jihad or anything in between that, you say Alhamdulillah that Allah bestowed upon me His blessings and favours to do it, He has all the favours over me. That is what Ibn al-Qayyim Rahimahullah meant when he said a deed may cause one to go to Hell. It may give him extreme hope with pride, and a big ego that causes him to enter Jahannam wal-'Iyaathu Billah.

Then the second part his statement, he said a sin may be the cause for one to go to Jannah. What does he mean by that? A person made a sin, he felt remorse and that is part of hope. He felt remorse and he repented. He humbled himself to Allah and it got him to return to Allah. He had hope in Allah but not just any hope, he hoped followed by the action of repentance. He turned to Allah in agony over that sin that he repented from and he followed it with deed after deed until he met Allah not only entering Jannah, but all the way to Firdaws. That is the good kind of hope, that is the praised form of Rajaa'.

So the praised hope is 1A, hope for a sinner. A sinner who repented and followed that with good deeds. That is a good hope. Hope for reward for one who is doing good, as he continues and strives to do his deeds and obedience to Allah.

Now the second category or form is the dispraised form of Rajaa' and an example for this is one who transgresses in sins. He leaves obedience and submission to Allah but then has hope in the forgiveness of Allah. That is not called Rajaa', that is called Tamaanee (تمني).

There is a difference between Tamaanee and Rajaa'. Like many you see today, they transgress in their sins and they do not even have the thought of repenting (the actual thought of repenting). They have extreme hope with no action, then they tell you:

...إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿البقرة: ١٧٣﴾

And they neglect:

...إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿المائدة: ٢﴾

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿الحجر: ٤٩﴾

Declare oh Muhammad to my slaves that I am the Oft Forgiving, the Most Merciful.

That is what they take, but what about the second part of the Ayah? Tell them finish the Ayah for us.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿الحجر: ٥٠﴾

And my torment is indeed the most painful torment.

Two wings of a bird, Khawf and Rajaa'. There is a difference between the correct form of Rajaa' which translates into hope (Rajaa' is hope), and then you have Tamaanee which will be translated into just wishing (wishful thinking with no basis or foundation). We want Rajaa', we do not want Tamaanee. Al-Hasan al-Basri said there are those who are fooled by the hope they have. They have Tamaanee not Rajaa', they are those who are fooled by the hope that Allah will forgive them. They leave this world without a good deed and they say we think good of Allah (نحسن الظن بالله). He said they are liars, if they truly thought good of Allah, they would have acted on it (they would have acted in good). Many say it is a Hadith but it is a statement of Hasan al-Basri.

If one of you gets married and he tells his wife for years (day and night, morning and afternoon) I love you, I love you, I love you but he shows no action. He does not treat her good nor support his family nor care for them. He does not do his duties, he does not take care of them or make them happy but he tells her every day I love you, I love you. Her answer is if you love me, show it.

Allah said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ... ﴿آل

عمران: ٣١﴾

If you truly love Allah, then follow me. Allah will love you and forgive your sins.

If you love Allah, follow the teaching of His Messenger sallallahu ‘alayhi wa sallam. That is how you show your love to Allah subhaanahu wa ta’aala. Those who have the dispraised form of Rajaa’ are like a farmer who has a land, he did not plough the land, take care of it or plant it yet he has Rajaa’ that at the end of the season his land will grow fruits like his neighbor who ploughed it, planted it, irrigated and watered it. If you tell people about that farmer who did nothing yet expects the land to grow fruits, they will say he is crazy. Another example of the dispraised form of Rajaa’ is like a man who has a wife yet does not have a relationship with her, but hopes and has Rajaa’ for a child. People would mock him. Another example is like a man who has the hope of being an ‘Aalim, yet never does anything to study ‘Ilm.

What is the difference between Tamannee and Rajaa’? Tamannee is the wrong type of hope. It is the hope of forgiveness with no action of the limbs. It is more like an illusion, a fantasy or a deformed way of thinking. On the other hand, Rajaa’ is having hope while doing the deeds as well.

### THE PROOF OF THE AUTHOR ON AR-RAJAA’

Now the author chose this verse as proof. There is plenty of proof but the author chose a specific verse:

...فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ  
أَحَدًا ﴿الكهف: ١١٠﴾

So whoever hopes to see his Lord and be rewarded by Him, let him make his worship correctly, purely and sincerely for the sake of Allah and let him not make any share of his Ibaadah for anyone other than Allah subhaanahu wa ta’aala.

فَمَنْ كَانَ يَرْجُو

Whoever has hope. If you look at that sentence right there, that is a form of praise. If you were to judge that statement there, is it praise or not? It is praise. Whoever has hope is indicative of praise. If it is praise, it means what it is talking about is Ibaadah because we said a portion of the definition of

Ibaadah is anything that Allah praised or loves. Yarjoo (يَرْجُو) means has hope in the mercy of Allah, fearing His punishment.

يَرْجُو لِقَاءَ رَبِّهِ

Hoping and longing to see his Lord. Meeting the Lord (Allah subhaanahu wa ta’aala) is two types.

Khaas (خاص), it is an honourary special one and this is for the believers who Allah is pleased with and they are pleased with Allah, may Allah subhaanahu wa ta’aala allow us be among those. So this is

the honourary seeing of Allah or meeting of Allah. Then there is a Laqaa' 'Aam (لقاء عام), that is for everyone.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿الْإِنْشِقَاقُ: ٦﴾

Verily, you are returning to your Lord with your deeds and your actions (both good and bad deeds), for sure you are returning to Him and you will meet Him.

This one in this verse is for everyone. Everyone is meeting Allah (this meeting), good and bad.

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ

Falya'mal (فَلْيَعْمَلْ) is an order to act. If you have hope, you are praised but He did not just say hope, He said Falya'mal (you have to act). In addition to the worship of hope, he has to act on it.

عَمَلًا صَالِحًا

Means to make it pure for the sake of Allah, sincere for the sake of Allah and in accordance (the two rules for any Ibaadah you do).

The proof for that is:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ... ﴿الْبَيِّنَةُ: ٥﴾

They were commanded not but that they should worship Allah sincerely as a condition for their Ibaadah. They have to be sincere and it has to be pure, that is the first condition.

فَلْيَعْمَلْ عَمَلًا صَالِحًا

The second condition for this is it must be in accordance, and the proof for that is the Hadith in Sahih al-Bukhari and Muslim:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

Whoever introduces into our religion that which is not part of it, it will be rejected. It is an innovation.

So those are the two rules for:



For the deed. Sincerely and in accordance.

Then the tail of the verse:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Let him not make any share of his worship for anyone other than Allah subhaanahu wa ta'aala. This part of the verse includes major and minor Shirk. This is why you do not make Shirk, because the One who nourished you, who created you and sustained you is the One you are supposed to worship.

Ahada (أَحَدًا) is Nakirah Fee Siyaaq al-'Umoom (نكرة في سياق العموم), indefinite noun that it is in the context of negation, which renders a general meaning. Meaning absolutely completely no one gets a share of your Ibaadah but Allah. It is to affirm the fact that no one gets a share. The verse would have been complete without the word Ahada but it is added as emphasis in this crucial matter, to show that absolutely surely no one can get a share of that Ibaadah.

Why did the author use this as proof? He used it as proof to show that Rajaa' is Ibaadah. In the verse, Allah subhaanahu wa ta'aala praised Rajaa' so that made it Ibaadah. So giving a portion to other than Allah becomes Shirk.

## HOPE, LOVE AND FEAR

Note, a believer should have both fear and hope (Khawf and Rajaa'). Just like the Messenger sallallahu 'alayhi wa sallam taught us in the Hadith in Tirmidhi and Ibn Maajah on the authority of Anas, that the Prophet sallallahu 'alayhi wa sallam entered upon a man who was dying and he said how do you feel? He asked him about his status. He said I fear my sins and I have hope in Allah. So the Prophet sallallahu 'alayhi wa sallam said there is not a believer who has that combination that you just said in his heart, in a setting like that, except Allah subhaanahu wa ta'aala will give him that which he hopes and save him from that which he fears.

The more hope one has, the more that it should entice him to do more actions and worship. The driving force of actions to get you nearer to Allah are three. Fear, hope and love (Khawf, Rajaa' and Hubb). The strongest, more powerful of the three is love. They are all mentioned in the verse:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ  
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

They desire means of access to their Lord (to get closer and nearer to Allah). That is love right there.

يَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

They hope for His mercy, that is hope. And they fear His torment, so the fear in the torment and the love are in that verse. Love is the head, fear and hope are like the two wings. That is your spiritual vehicle in your journey to Allah subhaanahu wa ta'aala, to land you in Firdaws.

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Verily the torment of your Lord is something to be afraid of.

Just like you see a bird maneuvering in the sky with his wings, you do the same with your hope and fear. You never see a bird flopping with one wing or with a wounded wing. If it is an injured wing and it is not cared for, he will drop on the floor and die. You need to try your best to keep an overall balance of your wings of Khawf and Rajaa'. At some times, one may be slightly more than another and that may be the pushing force but overall you should keep a balance of the wings of Khawf and Rajaa'. Khawf and Rajaa' is Targheeb and Tarheeb. Khawf and Rajaa' is Jannah and Naar. Unlike today, the modernists want to cut the wing of Khawf and eliminate it. They want Targheeb but no Tarheeb. They want the Rajaa' part, but not the Khawf part. They want the mention of Jannah, Jannah, Jannah but no Jahannam. They think their intellect is wiser than the wisdom of Allah subhaanahu wa ta'aala, the All Wise who sent the Messengers with both Targheeb and Tarheeb, with both Khawf and Rajaa'.

رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ... ﴿النساء: ١٦٥﴾

## TAWAKKUL

Let us go on to the fourth example of Ibaadah that he chose, which is:

التَّوَكَّلُ

He chose Tawakkul as the fourth example, after Du'aa, Khawf and Rajaa'.

The proof he chose for Tawakkul is:

وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى : وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ  
﴿المائدة: ٢٣﴾

And place your reliance and trust on Allah if you are true believers.

And he also chose a second proof for Tawakkul, he chose two proofs for this Tawakkul. The other one he chose is:

وَقَالَ : وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿الطلاق: ٣﴾

Whoever places his reliance and trust on Allah, then Allah will suffice him.

This is the fourth Ibaadah that he chose.

## WHAT IS TAWAKKUL?

Tawakkul has three prongs to it (three pillars). First of all, Tawakkul is placing reliance upon something. It is to depend on something and placing reliance upon Allah subhaanahu wa ta'aala is to depend upon Allah. That is first. Second, relying on Allah in addition to depending on Him also means to accept Allah as being the One who suffices you in bringing whatever is beneficial to you and protecting you from whatever is harmful. This is part of completing your faith. Then the third prong, truthful, heart reliance on Allah does not contradict using means. So using means is part of Tawakkul, it is a prong.

That is why sometimes you read the work of Ibn al-Qayyim and you get confused or you think he is contradicting himself. Sometimes you see for example, he encourages the means, and elsewhere he has statements where he will reject the usage of means. There is no inconsistency with his writing. Using means is good, as long as they do not penetrate the heart. The heart must be in pure, total reliance on Allah subhaanahu wa ta'aala. You can use the means but do not let them taint the heart, that will taint your Tawakkul. You reject the means heart wise, but you may use them physical wise. The means have no affect without Allah subhaanahu wa ta'aala, that is what you have to believe. The heart is tied purely and totally to Allah subhaanahu wa ta'aala to achieve to Tawakkul.

At-Tustari said a beautiful statement regarding this matter. He said whoever neglects the means has neglected the Sunnah and whoever neglects Tawakkul has neglected Imaan.

Then he went on to say using the means is the Sunnah of the Prophet Muhammad sallallahu 'alayhi wa sallam, and Tawakkul is the status of the Prophet Muhammad sallallahu 'alayhi wa sallam. Whoever is on the status of the Messenger of Allah should not neglect the Sunnah of the Messenger of Allah.

## TYPES OF MEANS

The means here could be Shar'iyah and Qadariyyah (قدرية), there is two types of means.

Shar'iyah means like prayer (Salah), that is means to attain the love and pleasure of Allah. Means that are Qadariyyah is like the usage of medicine (like aspirin for a headache), that is Qadariyyah means. True Tawakkul means one believes that those means do not harm or benefit in themselves, you have to understand that. They are completely under the will of Allah. Whatever He wills will happen and whatever He does not will, will not happen. You do the means with the heart fully attached to Allah subhaanahu wa ta'aala.

## THE PROOFS OF THE AUTHOR ON TAWAKKUL

Now the proof he mentions.

و دَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى : وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

﴿المائدة: ٢٣﴾

And place your reliance and trust in Allah if you are true believers.

Reliance on Allah means to rely on Allah, that He is sufficient and the best disposer of all affairs and the One you delegate your matters to.

Here He says:

فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

An order, and we said in the last class that it means Waajib. What else? It means Waajib and it also means when Allah ordered it, it is an Ibaadah. When He ordered it, it means He likes it and it means it is an Ibaadah (the definition of Ibaadah we took). So that means Tawakkul is only for Allah subhaanahu wa ta'aala and you cannot give anyone any portion of it.

إِنْ كُنْتُمْ مُؤْمِنِينَ

If you are true believers, rely on Him. To complete your Imaan, you must rely and have Tawakkul on Allah (if you are a true believer). Here the verse says if you are true believers and in Arabic it should have been flipped around in a way. It should be:

إِنْ كُنْتُمْ مُؤْمِنِينَ فَتَوَكَّلُوا عَلَى اللَّهِ

It is switched around because the Qur'an comes in the peak of the Arabic eloquency and to teach you its deep, detailed matters. Taqdeem Maa Haqqahu Ta'kheer Fee 'Ilm al-Ma'aanee (تقديم ما حقه تأخير في علم المعاني). Why is it changed like that? To get a linguistic lesson

out of it. It is to add emphasis to rely only on Allah, it is called al-Hasar wal-Qasar (الحصر

والقصر) (restrict and limit your reliance on Allah). That is what you get out of it when you

change it. Second of all, switching them around in that sentence, linguistically it tells you

Ikhtisaas (إختصاص). It is to show Tawakkul is special and particular to Allah subhaanahu

wa ta'aala. It is a speciality only to Allah subhaanahu wa ta'aala, this type of reliance is only for Allah subhaanahu wa ta'aala.

Depend on Allah if you are true believers. In Madaarij As-Saalikeen (مدارج السالكين) Ibn al-Qayyim Rahimahullah commenting on this verse said He made reliance on Allah a condition of believing, which shows that it is lacking in Imaan for those who lack reliance on Allah.

فَمَنْ لَا تَوَكَّلَ لَهُ لَا إِيمَانَ لَهُ

This verse has the two avenues of proof we talked about, either in last class or the one before it. It has the two methods of proof that we talked about (how Ibaadah is proven). In the beginning, He ordered that one rely on Allah. That made it an Ibaadah. We have other proof that show that if it is Ibaadah, you cannot give any portion to other than Allah, otherwise it would be Shirk. So there is the order and it made it Ibaadah. The second avenue is also in this verse. At the end of the verse where He denies Imaan for those who do not have reliance on Allah. That is both avenues of proof in this verse. We spoke about that when we spoke on Khawf I believe.

...فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾ آل عمران

إِنْ كُنْتُمْ مُؤْمِنِينَ

And similar here for Tawakkul.

The author mentioned a second proof.

...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ... ﴿الطلاق: ٣﴾

Whoever places his reliance and trust in Allah, then Allah will be sufficient for him.

Why did he mention two proofs for Tawakkul? Why did he not just mention one? Because this is a great Ibaadah. It is an emphasised Ibaadah, so he mentioned two verses as proof. The first verse is the order to rely on Allah. The second verse that he chose from his wisdom (pertaining to Tawakkul) is to show the fruit. Once you do that, what is the fruit of relying on Allah? If you rely on Allah, then He is sufficient for you. So the second verse is to tell you Allah will suffice you if you rely on Him. The second verse is to set the mind of one who trusts in Allah, at rest and ease. This verse is a form of praise for one who relies on Allah, that Allah loves it. It is an act that Allah loves and it is proof on how it is Ibaadah (because Allah loves it). And giving an Ibaadah to other than Allah is Shirk.

In this verse, Allah is telling you rely on Him and He is sufficient for you. He will take care of you, that is basically what the verse says. Who better than Allah subhaanahu wa ta'aala would you want to handle your affairs or tell you I will take care of your matters? You hear of someone, he will go to a Shaykh or a doctor and complain about a problem. A doctor, a lawyer, a Shaykh, a friend or whoever he is complaining to, who is powerless. When he says to him, alright I got it for you, do not worry, he feels at ease and peace, becomes confident and gets happy because he is now comforted. Allah subhaanahu wa ta'aala, the All Powerful, the Creator of you and the universe says I am sufficient for you, all you have to do is rely on Me. In present day terms that is like saying I got you, but who gets the peace and ease from reciting or learning that verse?

## THE FORMS OF TAWAKKUL

### TRUST AND RELIANCE UPON ALLAH

After the proof, let us go into the forms of Tawakkul. The first form of Tawakkul is trust and reliance upon Allah. Every Muslim must have this to complete his Imaan as the verse says. It is a sign of sincerity and it is obligatory.

إِنْ كُنْتُمْ مُؤْمِنِينَ

You must have that reliance on Allah.

## SECRET TRUST AND DEPENDENCE

The second type is the secret trust and dependence. This is given to other than Allah. For example, he depends on someone dead to bring him some benefit or to remove some harm that only Allah can do. That is major Shirk. Why is that major Shirk? Because having reliance on someone deceased can only come from someone who believes that that deceased has some hidden control over the universe or over the creation. There is no difference if the deceased is a Prophet, what they call a Wali (a pious person), if he is an enemy or if he is an angel, it does not matter who it is. Allah subhaanahu wa ta'aala ordered that Tawakkul be for Him completely. He relied on a dead or inanimate object to be saved from evil or to attain good, that is Shirk Akbar. Thinking a deceased has some control over the universe and having Tawakkul on him as the Raafidhah believe in their twelve Imaams or some of the Sufis who call it Qawwa Khafiyyah (قوى خفية) to their supposed pious heads, that is Shirk Akbar. And like we said it does not matter if it is a Messenger, a Wali, a tyrant or an enemy of Allah, it does not matter who that dead person is.

## RELYING ON SOMEONE IN AFFAIRS AND THEN FEELING LOW IN THOSE MATTERS

The third form of Tawakkul is relying on someone in affairs and then feeling low in those matters, as if another person has a higher standard in those matters so you rely on him. For example, relying on someone alive to bring you your Rizq, relying on a police officer to save you from evil or relying on the boss to give you the pay cheque on Friday. He is a creation, he has some power that Allah has given him and he has the means. You work and he pays you but the reliance part of the heart should not be there. And it depends on the level of reliance, sometimes it could be permissible, sometimes it could be minor Shirk and sometimes it could be major Shirk.

If you are relying on him as means (like any other means), your heart is detached from those means, your heart knows that you are fully relying on Allah and that Allah brought you that means, there is nothing wrong with that and that is a permissible way of thinking. However, it becomes minor Shirk if one is fully relying on the means, like the employer for a pay cheque or an officer for safety. And it can possibly be elevated to major Shirk, depending on the heart level attachment to those means. For example, relying on the skills of the doctor for an operation. If you believe he is means from Allah and your heart is detached from reliance on him, that is not Shirk. That is permissible, that is means that is good.

In your heart, if you say the success and failure of the operation is from the skills of the doctor, that is when the minor Shirk begins to seep in and it could be elevated to worse than that depending on the heart feeling in that particular matter. The strength of an army for example is means, if it is detached from the heart then there is nothing wrong with that. In your heart, if the strength of the army is the determining factor for victory and defeat, that

is when the Shirk begins to seep in there. And when the means are there, this type is usually and most of the time minor Shirk.

Why is it considered Shirk? Because if you do not watch out, there will become a strong connection that the heart forms with the means and that strong dependence upon what is relied on will eat away from the heart reliance on Allah subhaanahu wa ta'aala. In a nutshell, keep the means in your hand, not in your heart. This is not to discourage from means, but to keep the heart pure on the pure Tawheed that we want, and that is essential to the Ibaadah of Tawakkul. Sometimes like with the example of the employer, the means are recommended and you are recommended to do them. Relying on Allah for a pay cheque without the means is Tawaakul (تواكل). It is dispraised and it is not Tawakkul. You do not sit at home and say Allah subhaanahu wa ta'aala is going to send me my pay cheque. You rely on Allah subhaanahu wa ta'aala and you do the means available, but you do not ever let the means get to you. You are doing the means because they are part of the Sunnah of doing them.

### **GIVING SOMEONE PERMISSION TO REPRESENT YOU IN SOME MATTERS**

The fourth form of Tawakkul is really more like using a representative, more like what you would do in a power of attorney or appointing someone. It is in the Fiqh books and you will find it under a section called Wakaalah (وكاله), that is like giving a person permission to represent you in some matters. There is nothing wrong with this form and it is permissible by the Qur'an, Sunnah and Ijmaa'. One of the best examples is what Ya'qoob told his sons:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ... ﴿يوسف: ٨٧﴾

He appointed his children to go find Yusuf. There is nothing wrong with that.

The Prophet sallallahu 'alayhi wa sallam appointed Abu Hurayrah and many others over the charity and the House of the Muslims, to guard it, to collect the Zakah and to pass out the Zakah. He appointed those of the Sahaabah to carry out the Hudood. He appointed Urwah Ibn al-Ja'ad to buy him sacrifice once. In his farewell pilgrimage when the Prophet sallallahu 'alayhi wa sallam slaughtered, he slaughtered sixty three camels and then he called Ali radhiallahu 'anhu to finish off slaughtering the rest (so he appointed Ali). There is nothing wrong with this type at all, this is normal and it is proven by Qur'an, Sunnah and Ijmaa'.

### **THE RULING ON CERTAIN STATEMENTS CONCERNING TAWAKKUL**

We have an issue here, can you say:



## توكلت على الله وعليك

I depend on Allah and you? That is not permissible. That is minor Shirk because Allah said:

...فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ... ﴿البقرة: ٢٢﴾

Do not set up rivals to Allah while you know. You do not say I depend on Allah and you.

It is authentic from the account of Ibn Abbaas:

## لولا الله وفلان أنها من الشرك

Ibn Abbaas considered this statement (had it not been for Allah and so and so) as Shirk. Had it not been for Allah and so and so is Shirk and he considered statements like that Shirk.

The Salaf considered this statement as Shirk:

## أَعُوذُ بِاللَّهِ وَبِكَ

I seek refuge in Allah and you, that is Shirk. That is very similar to our statement here (I depend on Allah and you), it should be avoided and that is minor Shirk.

How about terms like:

## توكلت عليك

## متكل عليك

## متوكل على الله ثم عليكم

I rely on you, I depend on you or whatever you choose for the translation of the word Tawakkul. This is different from the previous scenario in that first of all, you are not combining them to Allah or you are saying Thumma (meaning and then). Some of the 'Ulamaa allowed it, they said it is like giving authority or appointing someone to do something (like we took in form number four of Tawakkul) so they said it is permissible. Others said it is not permissible and that is possibly closer to being the more correct of the opinions because Allah said:

## ...وَعَلَى اللَّهِ فَتَوَكَّلُوا... ﴿المائدة: ٢٣﴾

And put your Tawakkul on Allah.

So we should keep it pure, we should do our best to keep it pure and refrain from using those. And there is a Hadith in Musnad Ahmad:

إِنَّكَ إِنْ تَكَلَّنِي إِلَى نَفْسِي تَكَلَّنِي إِلَى خَطِيئَةٍ ، وَعَوْرَةٍ ، وَذَنْبٍ

The Prophet sallallahu 'alayhi wa sallam in a Du'aa, if you leave me to rely on myself I will be in error, shame and sin. So if he said that about himself, why would we use that term about anyone else?

Hadith Abi Bakrah:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دَعَوَاتِ الْمَكْرُوبِ : اللَّهُمَّ رَحِمْتَكَ أَرْجُو ، فَلَا تَكَلَّنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ ، لَا إِلَهَ إِلَّا أَنْتَ

The Du'aa of the distressed that is in Sunan Abi Dawood and Ibn Hibbaan, the Du'aa that the Prophet sallallahu 'alayhi wa sallam said. Oh Allah I seek Your mercy, do not let me rely on myself not even for a glimpse. So if the Prophet sallallahu 'alayhi wa sallam refused to say that (Tawakkul about himself), we should not say it about anyone else. I believe Tawakkul and whatever term we use in the English translation of it, it is not proper to attribute it to any creation and you should only use them to Allah subhaanahu wa ta'aala. If we teach that to ourselves and our kids, we will raise our tongues, our hearts and our children on the pure pure Tawheed that we want. However, you can say statements like I rely on Allah and I appoint you or I delegate you. Different statements that are different from Tawakkul. Some use the Hadith of Sahl Ibn Sa'd as-Saa'idee to say it is permissible to use Tawakkul in contexts other than Allah.

مَنْ تَوَكَّلَ لِي مَا بَيْنَ رِجْلَيْهِ وَمَا بَيْنَ لَحْيَيْهِ ، تَوَكَّلْتُ لَهُ بِالْجَنَّةِ

The Hadith is in Sahih al-Bukhari. The Hadith uses the word Tawakkul instead of guarding, what is between his lips and what is between his legs and then he will get Jannah if he protects and guards that. The term used is Tawakkul. In Arabic, the Prophet sallallahu 'alayhi wa sallam used Tawakkul as guard, but it is not used in the context of reliance or anywhere

close to that. Tawakkul in this Hadith comes to mean guarding or protecting, it does not come to mean anything about reliance and nothing to do with our topic so it is not proof for using Tawakkul for creation. That is the more proper way of using the terms, leaving the terms of Tawakkul only to Allah.

What about saying or having confidence in oneself? If you say I have confidence in myself, does that relate to Tawakkul? To have confidence in yourself as in Tawakkul is not permissible. Just because it is yourself, that is reliance on means and it is no different than having Tawakkul on others, so that is minor Shirk. But if by confidence in yourself, you mean that you are good at something, you tried it before, you have done it over and over, it is easy for you and you have learned it very well and you do not mean Tawakkul, in that context there is nothing wrong with having confidence or saying I have confidence in myself.

Now another issue, what about referring to someone as being reliable? You say he is reliable in that matter. If you mean he is trustworthy, he is honest and he does his work properly, that is permissible. If you mean you rely on him and the result is one hundred percent always, then that is when minor Shirk seeps into it.

## THE IMPORTANCE OF TAWAKKUL

Now Tawakkul is a vast topic and a topic desperately needed in this Ummah, especially in this day and age. Why this day and age? Because it is more of a materialistic world, especially those who live in the west. You hear 'Ulamaa for example who say oh they are too powerful, the enemy is too powerful. If those same 'Ulamaa were around the Prophet sallallahu 'alayhi wa sallam in their lacking of Tawakkul that they have today, they would have argued with the Prophet sallallahu 'alayhi wa sallam on the day of Badr and told him go back. What did the Prophet sallallahu 'alayhi wa sallam do? He put all the means he had, no matter how simple they were. He used all the means. We do not look at the means, we use anything of means that we have. And then he went forth with the reliance on Allah subhaanahu wa ta'aala, to a stunning victory.

In personal matters, our brothers and sisters agonise over their personal problems, whereas if they perfect and establish this Ibaadah of Tawakkul, they would be free of distress and worries. Wallahi all my life, we have had some difficult times and Alhamdulillah for everything, I never saw my father ever carry a worry. Allahumma Baarik Lahu, may Allah subhaanahu wa ta'aala grant him a long life full of deeds and then reward him with Firdaws. One may cry over a hardship, we are not better than the Prophet sallallahu 'alayhi wa sallam who cried over the death of his son, but Tawakkul paves a worry free life. If we raise our Ummah on the true belief of Tawakkul, your problems will vanish and you will live a content life, even if the universe is against you. A generation raised on Tawakkul, the words the Prophet sallallahu 'alayhi wa sallam taught young little Ibn Abbaas, when he taught Ibn Abbaas and note that he chose a young boy to teach him these statements of Tawakkul. The

golden words of Tawakkul, he chose to teach them to a young boy. He was trying to tell us, your kids before your elders need to master this. If the universe comes to benefit you, they would not be able to do so unless Allah wrote it. And if the universe came to harm you, they will not be able to harm you except that which Allah subhaanahu wa ta'aala wrote that will happen to you. Such a peaceful, content life if you let that sink and register in your heart.

## THE STORY OF QAADHI AL-MAARISTAAN

Ibn Rajab al-Hanbali, he died 795 years after the Hijrah, in his book Tabaqaat Al-Hanaabilah (طبقات الحنابلة) he wrote a story. It is also mentioned in Mu'jim Yusuf Ibn Khaleel Al-

Haafidh and in Tareekh Ibn An-Najjaar (تاريخ ابن النجار). So Ibn Rajab al-Hanabli mentioned a story about al-Qaadhi Abu Bakr Muhammad Ibn Abdil-Baaqi Ibn Muhammad al-Bazzaaz al-Ansaari, his nickname was Qaadhi al-Maaristaan. This man died 535 years after the Hijrah and he narrates a story about himself that Ibn Rajab mentioned. It shows you reliance on Allah and it shows you that reliance on Allah does not mean you will not go through dark tunnels in your life. Reliance on Allah means you put your trust in Allah and you accept what Allah subhaanahu wa ta'aala has to offer you because He chose what is best for you. That is part of reliance on Allah. That is the Hakeem, if you truly believe what we say every day, that Allah is Al-Hakeem (the All Wise), that means He chose the wise decision for you. Who better or more wise than Allah subhaanahu wa ta'aala. You see those who sign off power of attorney to someone else. It could be a spouse, it could be a child, it could be relative or it could be a friend, the durable power of attorney that you all know. And when you sign a durable power of attorney, it means you give that person you appointed the right to sell, to buy, to withdraw the money out of your accounts and do whatever he wishes with them. If one is incapacitated, the person you appointed can make decisions for you. He can make the decision as far as pulling the plug of a life support machine. You gave that power of attorney because you fully trusted them. Once you gave that power of attorney, you do not question the decisions of the person otherwise you should not have given it to them or withdrawn it. But once you gave it to them, you whole heartedly knew that that person would do the best for you.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَى... ﴿النحل: ٦٠﴾

And Allah has the supreme examples.

Tawakkul is putting your full trust on Allah subhaanahu wa ta'aala who has the supreme examples. You may go through dark tunnels in your life, that is part of life and part of the life of a believer. You think they are dark, but Allah always chooses what is best for you.

## عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ

It is astonishing the matter of a believer, everything that happens to him is good. You may not know it, you may not see the wisdom of it in this life, you may see it later on but if you do not see it in this life, you will see it in the life after.

Ibn Rajab mentioned this story of Qaadhi al-Maaristaan. He said about himself (Qaadhi al-Maaristaan), I was hungry one day in Makkah and I became hungry one day that I could not find anything to eat so I went walking around in Makkah. I found a tightly tied pouch, I picked it up and brought it to my house. And then in my house when I untied it, I found a beautiful necklace of pearls that was like I have never seen anything like it before. He went from a difficult time to the outmost of ease, but Tawakkul did not waver a tiny bit in his heart. Full Tawakkul on Allah when he was walking around hungry and the same Tawakkul now that he is a millionaire. It did not last for long. The circumstances change but Tawakkul remains firm, unwavering Tawakkul. Right after that, as soon as he walked in Makkah he heard an old man calling out I lost a necklace and I have five hundred Dinaar reward for whoever brings me back the necklace. That was bad news for him, he thought he was a millionaire.

He said I called the old man, come to my house I think I have your pouch. So he told the old man describe the necklace for me. He said the old man not only described the necklace but he described the pouch, the string that was tied around the pouch, the number of pearls, the string that held the pearls together and every single detail about the necklace, so he said I gave him the necklace. It had to have been him, no way he could have known all those details. He said he handed me five hundred Dinaar and just as I was about to take it, I thought to myself I do not deserve this and I refused the reward. The man kept insisting on giving the reward and it was as if Abu Bakr wanted to keep his reliance on Allah totally, refusing the reward for something he felt he really did not deserve, he did not do anything to deserve that money. So the old man took the reward and left.

Qaadhi al-Maaristaan whose Kunyah is Abu Bakr said I left Makkah after that and I took the ocean, and on the way the ship began to sink. All the money on board sunk and many of the passengers (most of them) died. He said I saw a small raft while I was in the water, I held onto it and the wind kept blowing me and blowing me for such a long time until I got to an occupied island. When I landed on the island, he said I immediately headed to the Masjid, finding that there is no one there so I began to recite Qur'an. The people attended the Masjid, they came to me (a stranger in town) and they asked could you teach us Qur'an? They saw him reciting. He said yes and then they began to overwhelm him with gifts. Then he said I saw pages of the Qur'an in the Masjid one day, so I began reading them. They said you even know how to read and write? He said yes. They told him will you teach us and our

children how to read and write? And they began to learn how to read and write from him and they also showered him with gifts.

Then they told him one day after being there for some time, we have this problem. We have this young orphan girl, she has recently been orphaned, her father died and we want you to marry her. This was a tactic they did to try to keep him in town and attached to the town, so he will not think of ever leaving them. He resisted, he was not even thinking about marriage, but based on their insistence he said I agree to marry her. He married her and on the night of the wedding when they presented her to him, he said I looked at her and I was startled and astonished and I was unable to raise my eyes off her neck. I saw the necklace I gave the old man sometime ago on her neck. This is a true story, an authentic story. He was not looking at the face of his new bride, even though she is mentioned as being one of the most beautiful women in that town and that island. The relatives around him said you broke the heart of that orphan, how could you look at the necklace and not at her? You are breaking her heart, it is like you are saying she is ugly by your looks.

He said I began to tell them the story of how I found that necklace on her neck, how I returned it to some old man in Makkah, how I left Makkah and then the ship sunk and how I arrived to their island. I told them the whole details of the story, they began to shout and cry Laa Ilaaha Illallah, Allahu Akbar, Laa Ilaaha Illallah, Allahu Akbar and the crowds in the town began to gather. He said why are you people doing this and why are you astonished? They told him, the man you gave the necklace to is the father of this girl. And what is more astonishing than that is we used to always hear him say I never met a Muslim on the face of this earth like the man who returned the necklace to me. And they said we always used to hear him make Du'aa, oh Allah unite that man who returned the necklace with my daughter as her husband. He used to always ask Allah subhaanahu wa ta'aala that he be the husband to his daughter and Allah answered his Du'aa.

This is what happens with Tawakkul. During hard times, your Tawakkul needs to go unwavering and that light will reappear at the end of the tunnel. Tawakkul is your source of ease and happiness in both difficult and happy times. That is not the end of the story. Look at it, from tunnel to tunnel, you see the light then you go in another tunnel. He said I lived a very nice life with her and Allah blessed me with two children. Tawakkul through ease and hardship. Then his wife died (another hardship), so he said me and my sons inherited the necklace. Then my two children died (another hardship), but Tawakkul is still there. He said then I sold the necklace for one hundred thousand Dinaar and that is where I got the wealth (he was explaining later on how he got the wealth he has).

...وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ الطلاق :

Whoever fears Allah and keeps his duty to Allah, Allah will always find him a way out (from every single difficulty you can imagine).

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ... ﴿الطلاق: ٣﴾

He will provide him from sources he never imagined. It will come from sources you never even perceived.

...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ... ﴿الطلاق: ٣﴾

Whoever puts his trust in Allah subhaanahu wa ta'aala, He will be sufficient for him.  
Whoever puts his trust in Allah subhaanahu wa ta'aala, He will suffice him.

## VERSES ON TAWAKKUL

If you see the verses ordering Tawakkul on Allah subhaanahu wa ta'aala, you see some where there is a quality that only Allah has.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ...

To Allah belongs the Ghayb (the unseen) of the heavens of the earth. Who else but Allah has that quality? Who knows the Ghayb but Allah? Who else has that quality? To Him return all affairs for decision. Who else other than Allah runs the universe? Can anyone bypass His rules?

What happens?

...فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ... ﴿هود: ١٢٣﴾

So worship Him oh Muhammad (sallallahu 'alayhi wa sallam) and put your Tawakkul on Him. The result.

When we used to go through difficult times and my father would see I was distressed, he would say in a question like format:

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ نِصْفُهُ ؟

To Allah belongs the heavens and the earth and half the matter goes back to Allah? He is the one who taught me the Qur'an and he memorised it forty years before he taught me, so he knew the Qur'an. I would look at him and say:

## وَالْيَهُ يُرْجَعُ الْأَمْرُ كُلُّهُ

To Allah belongs all the affairs, not one third or one half like you said. And in Arabic there was no need for the word Kulluhu (كُلُّهُ). It is fine without it, but Allah put Kulluhu to add emphasis that all matters and all affairs belong to Allah, and to assure you that all matters belong to Allah. So when I repeat the verse back to my father and I say Kulluhu, my father would say then why are you distressed over a matter that Allah subhaanahu wa ta'aala chose and has full control and runs the entire affair of it? That would make me feel better than someone who is a desert for days and has not drank, and then you bring him a cold drink of water.

Look at the verse.

## وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

To Him belongs the knowledge of the unseen and all matters belong to Him.

Those are qualities only to Allah, so what about that Yaa Allah?

## فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

Worship Him and depend on Him.

The One who has the knowledge of Ghayb (only Allah subhaanahu wa ta'aala), the One who nobody can overrule His decision, turn to Him in worship and depend on Him.

Another verse.

## وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ... ﴿الفرقان: ٥٨﴾

Depend on Him. What quality do we have here? The One who is alive and never dies. Who is the One who is alive and never dies? Allah. Rely on Him, it is only Allah.

## رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿المزمل: ٩﴾

He (Allah) alone is the Lord of the east and the west. Who is the only Lord of the east and the west? Allah, so take Him alone as your Wakeel (as the disposer of your affairs).



## THE STORY OF AL-MANSOOR AND THE PRISONER

In his book Jadhwat al-Muqtabis (جذوة المفتبس), al-Humaydi wrote the history of some of the leaders and Umaraa' of our Spain. He wrote about a story about one of the leaders and it included the father of the great Imaam Ibn Hazm who was from Spain, you know Ibn Hazm was from Andalus. The name of the leader is al-Mansoor and al-Mansoor had a day when people would come into him and convey their problems, write letters of a request and speak to him about matters. One day a woman came in pleading that her son be released from prison. Al-Mansoor had imprisoned her son and she came begging and pleading that al-Mansoor release her son. When the mother of the captive cried and began to beg al-Mansoor, he got even more arrogant. He said oh you reminded me, your son is still a captive, oh we are going to execute him. So he took out a paper to write his order as he always does, they go by the order of the paper. He said Yuslab (يصلب) meaning crucify him but when he wrote it on the paper, he said Yutlaq (يطلق) which means release him. Then he handed the paper over to the minister which is the father of Ibn Hazm, to carry out the crucifixion.

Some time later (maybe the next day), he asked his minister or deputy (the father of Ibn Hazm), did you carry out the crucifixion? He said oh Ameer look at the order, you said release him, we are preparing him for release. Al-Mansoor the leader got angry, he said crucify him but as he is writing it, he said Yutlaq (release him). He is saying crucify him, his hand is writing release him and he gives it to the father of Ibn Hazm. Again, he asked the father of Ibn Hazm, did you people crucify that prisoner? He said Ameer you said release him, the paper says release him. A third time he wrote release him, while his mouth was saying crucify him. Same scenario three times. When al-Mansoor asked for the third time, he showed him the paper and in his handwriting it says release, he is being prepared for release. When they showed him the decree that he wrote, it finally sunk in the head of al-Mansoor and he says let him go, I have no control over this. Whoever Allah wants released, I could never keep him a captive.

Who made a leader with all his power, might and his intention, say something his own hands could not even write it? He said something while his own hands wrote something different. It is Allah whom you should be relying on, who caused his hand to write something different than what his mind wanted him to write.

...وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ... ﴿الأنفال: ٢٤﴾

Allah is the only One who comes in between a person and his heart.

You have a marital issue, turn to Allah because He controls the mind of your spouse more than your spouse controls his mind or her mind themselves. When it is a work problem, put your reliance on Allah and turn to Allah because Allah has more control over the mind of your employer than he does himself.

...مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا... ﴿هُود: ٥٦﴾

There is not a moving, living creation except Allah grasps its forelock.

آخِذٌ بِنَاصِيَتِهَا

You know what that means? Back in the days, Bedouins used to have camels and camels are hard to restrain, but if you put a holster on the camel around his head, you have full control over him. You move him left, right, forwards and backwards with that little string. And that is how Allah has control of every creation.

## THE STORY OF A PRISONER FROM 'THE INNOCENT MAN'

You know John Grisham, the one who wrote many law based novels. He wrote his first and I think his only non-fiction book and it is the only one I read of his books. It is a very good book and it is about the lack of justice in the criminal system. It is called The Innocent Man and it is a book that speaks about the lack of justice in the US system, and also about the torture of the electric chair. A very interesting book, but what caught my attention more than anything in that book when I read it, was a story he mentioned years and years ago of a man who was sent to be electrocuted. He describes the man as black, slim, short, slightly over a hundred pounds, very slim and small. They put him in the electric chair and they strapped him down. When they left the room to turn on the switch, just when they closed the door, he breaks out of the straps and begins to run around hysterically in the electric room where they are about to electrocute him until they bring the goon squad that restrain him and take him back to his cell. Note he is a very slim and small guy and he said he breaks out of the straps, straps that the strongest of criminals never broke out of. He did not say he slipped out of them which you can possibly understand, but he mentions his small size and then he breaks out of them.

The goon squad run in the room, restrain him and take him to his cell and they set another execution date. The next execution date, the same thing happens. He breaks out of the straps a second time, then a third and a fourth and a fifth and a sixth and a seventh time. On the seventh time, things happen differently. Every execution they had set, as soon as they put him in the chair, he breaks out of the straps. And I said to myself this is a great lesson in Tawakkul. What did the Prophet sallallahu 'alayhi wa sallam tell Ibn Abbaas? If the Ummah

came to harm you in what Allah did not want them to harm you, they could not. That is what happened the first six times, and the seventh time it was written by Allah that his time has come. And if the entire universe on that seventh time came to spare his life, they would not be able to spare his life.

Allah is the One who could do all that and more, is Allah the One who controls the universe not worthy of you putting your full Tawakkul on Him in personal matters, in financial matters and in matters of this Ummah? When they asked al-Ahnaf Ibn al-Qays, how did you master Taqwa? He said I knew my provision, no one but me takes it so my heart felt at ease. No stress over materialistic matters, your job or your pay cheque, you put your Tawakkul in Allah and you do your means. No one is going to take it. He said I realised my deeds, no one can perform them but me so I occupied myself and my time with my deeds. Then he said I realised that Allah is always watchful over me, so I was ashamed to let Him see me committing a sin. Then he said I realised that death is awaiting for me, so I gathered the provision for that journey. A man told him, so where do you eat from al-Ahnaf? And then he mentioned to him the verse:

...وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ... ﴿الْمُنَافِقُونَ: ٧﴾

Do you think Allah will provide a Kaafir sustenance and leave me out of it? Tawheed was meant to be bring you ease and peace in this world, and the ultimate goal in Jannah. This is Tawheed. Tawheed is to benefit you in both worlds, to bring you tranquility in life, to make you a firm, true Muwahhid who relies with honour on Allah, that is the honourable life.

A mountain full of problems rest on the shoulder of a believer who has true Tawakkul (possibly death in families, lifelong in prison, maybe execution, maybe loss of wealth), with reliance he takes it with a smile. With reliance he takes it with a smile, and if you see him he is possibly like he is the happiest man. Then you see one who lacks Tawakkul and he gets a glimpse of that problem (maybe a flat tyre, maybe the boss looks at him wrong) and he has to go visit the psychiatrist and decide what therapy and what medicine he needs to go on.

Alhamdulillah we took Du'aa, fear, hope and Tawakkul and we will take Inshaa Allah Raghbah war-Rahbah wal-Khushoo' next week Inshaa Allah. Jazakum Allahu Khayr.

## APPENDICES

### APPENDIX ONE: PATIENCE

A topic that is an integral part of this universe. A topic that every aspect of this universe needs. A topic that you can see through the creation of the sky and the earth. It took Allah seven days, when it could have taken Him one word. Allah ordered the creation of the sky

and the earth within seven days when it could have been one word, be, and it would have been done. If you grow anything, a tree, a fruit, a plant, it is going to take time for you to see the fruits. If your wife is pregnant or a woman is pregnant, the baby does not just come in a matter of moments, it takes time. And that is the topic of patience.

It is so important, Allah mentioned it in the Qur'an over ninety times. The first verse in Surat al-Baqarah where Allah talks about patience:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ  
﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ  
لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ  
الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ ﴿البقرة﴾

Oh you who believe in Allah, gather your strength from being patient and prayer. Allah is with those who are patient. Do not say to those who were martyrs, that they are dead. They are with Allah, living with Allah, in a manner that Allah only knows best. Glory to those who are patient. (Surat al-Baqarah: 153-155)

Who are those who are patient?

The next verse:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿البقرة﴾  
﴿١٥٦﴾

Those who if you tell them there is a misery, there is an atrocity, there is a problem that happened to them, they say to Allah we return and to Allah is our resort. (Surat al-Baqarah: 156)

What is the reward Yaa Allah?

The next verse:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۚ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿البقرة﴾  
﴿١٥٧﴾

The prayer of Allah upon them, the mercy of Allah upon them. Not only that, and they are also guided. (Surat al-Baqarah: 157)

Who are these people? These are the people who are patient in this life.

...وَبَشِّرِ الصَّابِرِينَ ﴿البقرة: ١٥٥﴾

Glory to those who are patient.

...إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿البقرة: ١٥٣﴾

Allah is with those who are patient.

Glory to those who are patient, Allah is with those who are patient. Words in the Qur'an that are not attributed to any other character other than patience.

The verses in the Qur'an where Allah reprimanded Adam for not being patient in Heaven:

...وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿طه: ١١٥﴾

He did not have a strong will. (Surat Taha: 115)

He was not patient, Allah reprimanded him in the Qur'an.

If you look at the secret of victory in the Qur'an, it is patience. How is it patience? The key to victory is patience. When Taloot and Jaloot in the very long story of half a million fighting Jaloot, the giants of their time, it is in Surat al-Baqarah. The story is long, however the summary and the key to their victory was patience. How? If you look at the verses of the story:

...قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِّنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ  
بِإِذْنِ اللَّهِ...

How many small groups win a large group or giants. Why Yaa Allah, why?

...وَاللَّهُ مَعَ الصَّابِرِينَ ﴿البقرة: ٢٤٩﴾

Allah is with those who are patient. (Surat al-Baqarah: 249)

It takes patience, for three hundred and seventeen to fight the giants of their time and liberate Falasteen. Patience with their Imaan liberated Falasteen. Look at the next verse, it does not stop there. When they meet the enemy:

... رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا ... ﴿البقرة: ٢٥٠﴾

Oh Allah, shower us with patience. (Surat al-Baqarah: 250)

Shower us with patience, we need to be fulfilled with patience. What is the next verse? The three hundred and seventeen were patient, after patience:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ... ﴿البقرة: ٢٥١﴾

They destroyed them by the will of Allah. (Surat al-Baqarah: 251)

The giants, when Allah describes them as giants, they are giants. Three hundred and seventeen overpower them, why? Because of their patience and Imaan.

If you look at the Hadith, the Prophet sallallahu 'alayhi wa sallam said:

الصَّبْرُ ضِيَاءٌ

Patience is brightness. How could patience be brightness? Patience is brightness in this life because a person with a problem, and all of you know this because we all go through problems, a problem in one's life makes this Earth in front of him, a black cloud. And this black cloud becomes brightness when you have the right patience that we are talking about over here. That is why the Prophet sallallahu 'alayhi wa sallam said, patience is brightness.

Not only that, in the Judgment Day, patience is going to be brightness with your mountains of deeds, just for being patient. That is how the Prophet sallallahu 'alayhi wa sallam teaches an eleven year old kid. He tells him, Ibn Abbaas, victory comes with patience:

وَأَعْلَمُ أَنَّ النَّصْرَ مَعَ الصَّبْرِ

If it was not any other, then the name of Allah is the perfection in patience. As-Saboor, that is enough. To use this attribute of Allah upon ourselves, because Allah has these attributes and these attributes belong to Allah in a manner, we do not know how. We do not know how the patience of Allah is, we know He has patience. And when you say Allah has patience, As-Saboor, it adds honour to that character and attribute that we have amongst ourselves, although our patience in no way resembles the patience of Allah by any means.

## ...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشُّورَى: ١١﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Surat ash-Shoora: 11)

If you look at the kinds of patience, there is three kinds. There is patience on the trials and tribulations in life, there is patience on the ordains of Allah, and there is patience to refrain from the sins. We take them one by one.

The patience on the trials and tribulations in life. Life is full of problems. You have to understand this and know this because if you are not in a problem, you are waiting for a problem. That is life, that is the Sunnah of Allah in this life. If you are not in a problem, you are waiting for it. So if someone mocks someone for a problem, he is only awaiting one, that is the Sunnah of Allah. And elders with experience can tell you this, life is not smooth. Life was not smooth to the Messengers, it was not smooth for the true believers. If life was smooth then this would be Heaven, but it is not, so you have to have problems. How do we deal with the problems?

Look at what the Prophet sallallahu 'alayhi wa sallam says about one who had a beloved one, who someone beloved to him died, one of the biggest problems. If it did not happen, it is destined to happen. If someone, beloved one, did not die, it is either they are going to die and he is going to weep over them, or they are going to weep over him. It is going to happen, it has to happen in this life. How do you deal with it?

You look to the first advice of the Prophet sallallahu 'alayhi wa sallam in one of his Halaqaat, teaching women of his time, what did he tell the women? The women said give us, you know you give the men all the days, give us a day to teach us. The first day he taught them and the first thing he taught them, he said, whoever has three kids and those three kids die and she is patient, she has no reward but Heaven. A woman said, what about two? He said, and two. She said, what about one? He said, and one.

Allah in the authentic Hadith by the Prophet sallallahu 'alayhi wa sallam, the Prophet sallallahu 'alayhi wa sallam said, Allah tells the Angel of Death, did you take the soul of the servant's beloved one? I have a child, a brother, a relative, a father, did you take the soul of that person's beloved one? The angel says, yes I took it. Of course it is under the command of Allah, but it is going to teach us something over here. He says, did you take the fruit of the heart of the one my servant loves? Yes, we took it. Allah asked the angel, what did that person say? What was the consequence of that person, how did he react. He said, he said Alhamdulillah, Inna Lillahi wa Inna Ilayhi Raaji'oon. Alhamdulillah, to Allah we return and to Allah we resort. A loved one, and he says these words. Allah tells the Angels, build him a palace in Heaven, call it Bayt al-Hamd. His palace, Bayt al-Hamd.

A misery in this life could be a paved way for you in Heaven. The young children in Heaven are allowed entry to Heaven. They say no, but there is something missing, our parents. The

parents could be doomed to Hell for something, could have a lot of sins, we want our parents. That little baby who we wept and shed tears over, if we were truly patient, is a path to Heaven. Allah says, enter Heaven. The little child says, but where are my parents? Allah says take the hands of your parents and enter Heaven.

We have to change. Islam not only has to change us in the way we worship Allah, but it has to change us in the manners we react and look to things in life. We are not people of Lithium and Prozac, we are people who turn to Allah in our miseries and atrocities. And what miseries do you have than an Ummah that is being annihilated everywhere on this Earth? The threats of the Ummah, for those Muslims who care about their brothers. Your brothers in Iraq are being threatened day and night, what is the reason behind that? They said Rabbunallah, Allah is our Lord. Why? Why is that? Because we left them, we do not think about them. But you know, what we can consolidate with each other and tell each other is, be patient in these times of atrocities. When we see the enemies threatening, they are not after Saddaam, it is not Saddaam they are after, it is after the Muslims, the innocent Muslims of Iraq. Saddaam is one man, he can go take him, leave the innocent Muslims. Six thousand kids die, what more patience do we need? Your brothers, your children in Iraq, six thousand die every single month, because of malnutrition. That shot that you take your kid for that costs fifty cents is the source that your brothers in Iraq die for, six thousand every month. We need patience when we look at these miseries. We need patience when we see the bombarding, the annihilation of our brothers in Falasteen. We need patience when we see the killing and massacres of our brothers, and burning of our brothers in Kashmir. Patience is what we need. That is the first kind of patience.

The second one is patience doing the commands of Allah. To pray, to wake up in Fajr, to do any command Allah ordered, you have to have patience, by Allah. But before we talk about this, let us see why Allah sets out miseries and atrocities, whether they may be on the international level, or whether they may be on a personal level. Why does it happen to us? The first reason is that this is a source to show Allah your position that you deserve in Heaven. Why? How? Allah knows where you belonged before you were born. What position you belong in Heaven, Allah knows it, but this is a method to prove yourself. Allah is just, on the Judgment Day, every single deed you did has to have a witness for it. The book, the angels, the ground you prayed on, the people who heard you, everything has to have a witness. So if we are all going to pray five times, if we are all going to pay Zakah, if we are going to pay Hajj and we are all doing the same thing, how is Allah going to divide the one hundred ranks in Heaven upon us? If there is not tests and tribulations to see who is patient, to raise and boost their places in Heaven.

وَلِيْمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا... ﴿آل عمران: ١٤١﴾

And that Allah may purify the believers [through trials]. (Surat Aali 'Imraan: 141)



Who are the pure, the ones who are patient in times of tribulation?

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ ... ﴿الأنفال: ٣٧﴾

In order that Allah may distinguish the wicked from the good. (Surat al-Anfaal: 37)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ ... ﴿آل عمران: ١٧٩﴾

Allah will not leave the believers in the state in which you are now. (Surat Aali 'Imraan: 179)

Allah is not going to leave the believers in the situation they are in. Meaning He is not going to leave everything going, floating in your direction. Something has to happen, why Yaa Allah?

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ ... ﴿الأنفال: ٣٧﴾

So we can distinguish the true one from the evil one. The one who belongs in the position with the Siddiqueen and the one who belongs in the first level, we have to know that.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ  
الصَّابِرِينَ ﴿آل عمران: ١٤٢﴾

Do you think you will enter Heaven, when Allah knows those who are patient are and those who are martyrs are. (Surat Aali 'Imraan: 142)

Do you think you are going to enter Heaven when you had a smooth life and you compare your life to one who has struggled for the sake of Allah, or even regular struggles in life? All that you get Ajr for.

The second reason behind these trials and tribulations is to show you, this is not your life. If you live in a country, you are a tourist, you stay there ten days and everything goes smooth for you, you love that world. You always talk about it, the best days of my life, you do not think of leaving it. The same with this life, if everything goes smooth in this life, it is hard for you to depart it. If everything goes smooth in this life, it is hard for you to think about Heaven. How could you think about Heaven when everything is going smooth for you? How could you? It has to have problems to make you think about Heaven, you have to.

Third reason, so you can ask and beg and please Allah to make you closer to Allah. Look at it and think of it, the most times people turn to Allah is when? When everything is going good? They do not even go by the Masjid when everything is going good. When they have

problems and then they pick up the phone, Shaykh I have a problem. That is the only time they call the Shaykh, when they have a problem. When they have a dead relative, his father is in front of him dead, his son is in front of him dead, the heart inside, it needs something to grasp on, and that is when their weak spot will come. Allah uses these to take people back to Him. How many people do we know that became guided over the death of a relative once? That changed their life, how many? Hundreds, you probably all know examples yourself, of a misery that happened to someone and it changed their whole life. These are among the reason why Allah tests us.

Look at this example and every time you face a trial or tribulation in this life, you have to look at it. If you get up to pray and you put your backpack in the Masjid and someone steals it, do not go shedding tears and crying. If you leave the Masjid and your window is broken, it is a problem. You leave, someone hits you on the red light, it is a problem. If you travel and you are speeding, you get a ticket, it is a problem. Some people, just a little problem like that, they weep and shed tears and they probably cannot sleep over the night and they are depressed.

Give you the example of one man, Ayyub. Eighty years of his life, he lived the most smoothest, best life, anyone can live. Fourteen kids, a good wife, happy with his wife, Messenger of Allah, what more could you want? In a matter of days, it all changed, it flipped around. How? This Messenger of Allah Ayyub gets a disease, his skin changes. Not only that, fourteen of his kids die one after the other, matter of days. He handled it with Imaan and patience, the verse we mentioned in the beginning of the Khutbah, with patience and prayer he handled it. His wife said make Du'aa. If he makes a Du'aa, just raises his hands and says Yaa Allah, Allah is going to respond. Make Du'aa, No. He tells his wife, how many years did we live in a good luxurious manner? She said eighty years. He said when we live another eighty years in a misery, then I will raise my hands to Allah and ask for Du'aa, eighty and eighty.

The years went on where she had to work as a maid, from the luxury she was in, she is a maid. Make Du'aa, he refuses until he reaches a point where she has to sell her hair. They used it in the battlefields for some thing that they needed, she sold her hair to keep supporting that man, the Messenger of Allah Ayyub. That is when he raised his hands and he made Du'aa, Allah on the spot responded. How many years of this misery that no one can handle? Disease, no one would talk to him, no one would come near him, no one would come near his town. People were beginning to shun his wife thinking she is contagious with that disease and that disease is going to spread upon him. Not only him, his wife too, fourteen kids. Not a single why me? Why did it have to happen to me? Why myself? No, patience. What happened?

...أَنِّي مَسْنِي الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿الأنبياء: ٨٣﴾

One minor Du'aa. Oh Allah, a hardship has fell upon me and You are the All Merciful, the Graceful. (Surat al-Anbiyaa': 83)

What did Allah say?

فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ...

We took that evil, that problem that happened to him, out. When his wife walked up on him after he was cured from the disease, she said who are you? The disease covered his body so much, she did not know who he was when she walked up on him.

...وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ...

We gave him that which was there before and double. You know what that means? When he was cured, Allah gave him not fourteen kids for being patient those eighteen years, but twenty eight kids.

...أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ...

Double that.

...رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرًا لِلْعَابِدِينَ ﴿الأنبياء: ٨٤﴾

As a mercy from Ourselves and a Reminder for all who worship Us. (Surat al-Anbiyaa': 84)

Mercy of Allah because of those eighteen years of patience.

One more story of Qays Ibn 'Aasim al-Munqari, keep it between your eyes, these two stories. When you have a problem, those little problems that we have, laugh them off, they are nothing compared to these stories that we have over here. This is the solution to your problem, when you have a problem, you turn to Allah. When you have a problem, you say Alhamdulillah. Eighteen years with a skin disease and fourteen kids, a speeding ticket is nothing, you overlook it like nothing is going to happen. A car is stolen, whatever it may be, you did not get accepted to the university, you got fired from a job, all these are normal things when you compare it to eighteen years.

Look at this man, Qays Ibn 'Aasim al-Munqari. He is a Tabi'ee, Qays Ibn 'Aasim had a disease, it was spreading in his foot. They said we have to cut your foot, he said no. They said if we do not cut it now you are going to die. He said:

## حسبي الله ونعم الوكيل

Go ahead. They said here is alcohol, they have no medicine to cure him so they said here is alcohol for you. He said alcohol? He has an excuse, Islam gives him an excuse, he is in a hardship. He said Allah prohibited something and Allah gave me a mind, and I use that to take away my mind? No, wait until I pray two Rak'ahs. When I am in the Rak'ah that you feel me floating with the verses of Allah, his mind, his power is not in this world, it is in the Heaven and Hell and the gardens of Heaven and the luxuries of the life after, laughing with the good pleasures of Heaven, crying with the stories of Hell. What did he say? When you feel me floating with the verses, cut my leg off. They cut it off when he was praying, he passed out. Not a single moan when they were cutting it, he did not feel it. His mind was not there, his mind was with Allah. He did not feel it but he passes out from the blood.

When he wakes up in the coma he was in, his son dies. Listen to this and keep it in your mind and teach it to your kids and to your brothers, when there is a time of hardship. He wakes up, they say may Allah give you better than what He took from you. He said what did Allah take? They said your leg. He said my leg, what else? They said your son. He had four sons, one of them died in his coma. The narrator of the Hadith said he did not add more than say:

## الحمد لله حسبنا الله ونعم الوكيل

And you know what he said? He said, give me my leg. He looked at his leg and you know this is stunning what he did. He looked at his leg and he kissed it, that is not the stunning part. The stunning part is he said, Wallahi I never used this leg to walk for a sin ever. How many of us could say that, Wallahi I never used that leg to walk to a sin ever? Wallahi this story melts a heart if it was as hard as a rock. I never used this leg, Wallahi how many of us could say that today? And then he said, look at the patience in this man, Alhamdulillah Allah gave me four body parts, He took one, I have three left. Allah has been generous to me, I have three, I have two hands left and one leg. I have one kid that Allah took his life, I have four kids. Allah has been so generous to me, He left me with three kids. Allahu Akbar, this is the patience that Allah says:

...وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ

وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ ﴿البقرة﴾

Patience to carry out the commands of Allah. Patience to come to this Masjid in Fajr when you are the neighbour of the Masjid, patience to wake up to pray the Salah in the beginning

time of the Salah, to carry out the commands of Allah. What is that? Do you look at it and say oh man that is hard. How can I wake up for Fajr, how can I pray on time, how can I not deal in usury? It is hard. Put before your eyes the example of Ibraheem. Allah does not tell him wake up 5:30, Allah tells him it is your son whose neck has to be cut. Which is easier? Praying that takes five minutes, a little thing that Allah asks, or Allah asking you to sacrifice your son?

What did Ibraheem say? Not me, why me, why my son? I am not going to do it, I am not going to pray, I am not going to fast, I am going to deal in usury? No, what did he say? He takes his son and puts him on a table and wants to cut his neck off. An example of a pious, patient family. How? His son tells him when you cut my neck father, do not look at me because if you look at me you may be merciful towards me and you will not do that which Allah ordered you. Patience, patience is what causes them to do this.

فَلَمَّا أَسْلَمَا وَتَلَّهِ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ  
صَدَقْتَ الرُّؤْيَا ۚ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ ﴿الصَّافَاتِ﴾

And when they had both submitted and he put him down upon his forehead, We called to him: "Oh Abraham, You have fulfilled the vision." Indeed, We thus reward the doers of good. (Surat as-Saaffaat: 103-105)

We called him, Yaa Ibraheem, you believed that dream? Allah relieved him but imagine that, put yourself in a setting like that. Not the prayer on time, not that, Allah tells you sacrifice your beloved child. Allah gives us so much and asks so little to be patient with and we refuse to do that, imagine if it was your son that Allah ordered you to sacrifice.

The first one of patience is trials and tribulations we mentioned. The second one is patience carrying out the commands of Allah. The third one is patience to stay away from the sins that Allah ordered you to stay away from. And I give you one example of Yusuf 'alayhis salaam because probably the hardest thing on the young of this Ummah is dealing with women and probably women dealing with men, probably the hardest thing. A lot of the Muslims today, alcohol is not a problem to them. Like one of the Sahaabah said, he was truthful and he told the Prophet sallallahu 'alayhi wa sallam, he said oh Prophet of Allah if you put me alone with a woman who has no hands and no legs I am going to commit the sin. He said that to the Prophet Muhammad sallallahu 'alayhi wa sallam, he was sincere and this is a problem we have in our Ummah today.

How do we deal with it? Put yourself in the position of Yusuf. Not you approaching a woman for a Haraam, a woman approaching you. Who are you? You are a Messenger. No, you are the most and probably best looking creation of this earth. You are alone with her, who is the woman? The wife of the leader of his time. The wife asks you to commit adultery, who is

that man? Her slave. He could get freed or he could be in luxury, he could get spare time, he could get all that. Not only that, the women of the town in their entirety are after him, they want him. What did this pious man do, prefer the sin? Ma'aath Allah, no, no way. Then he said:

... رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ... ﴿يُوسُفُ: ٣٣﴾

"Oh my Lord! Prison is more to my liking than that to which they invite me." (Surat Yusuf: 33)

Imagine that, Allah, I rather you put me in prison with the criminals, with the scums of the earth, than in the palace with the best looking woman of the time, the wife of the leader of the time. The jail is better for me than that which they call me for.

These are the trials and tribulations in this life that we have to realise and we have to be patient in them. If I have a child that died, everyone could have a child who died, nothing special about it. Kaafir, Jew, Atheist, Hindu, they have children who died, we all have problems. They go to church, I will probably go to the Masjid. They be patient on Sunday morning, we be patient and pray. There is one aspect of patience and it is the peak of aspects, the reward of it is Jannah, it is special for you. What is that aspect? Patience for trials and tribulations that happen to you because of your Imaan, because of your Islam.

The Prophet sallallahu 'alayhi wa sallam passes by the family of Yaasir. He sees the mother in pain under the whips of Abu Jahl, next to her is her son, next to her tied to a post is her husband. And what did he tell them? When she is stabbed by Abu Jahl in her private part may Allah curse him and he passes by her, he said:

صَبْرًا يَا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمْ الْجَنَّةُ

What you are going through because of Laa Ilaaha Illallah, your appointment is the gardens of Heaven. Heaven is your resort, that is where you belong.

This does not mean you get killed for the sake of Allah, being mocked because you are Muslim is this category, reaches you Inshaa Allah Heaven. Being degraded because of your religion is a cause for you to enter Heaven. Sticking up for your brothers who are oppressed in Iraq and Afghanistan and Kashmir, supporting them at a time when the cowards refuse to talk is a cause for you to enter Heaven, because it is only the heroes who take the burden of that upon themselves.

Musa 'alayhis salaam gives Da'wah, one after the other after the other, so his Da'wah becomes popular. What are they going to do to Musa? They cannot kill him, he has got power behind him now, he has got people behind him. What did they do? They used a

tactic the infidels always use, defame the character, character assassination. They stick a charge or two to them to defame the character. Why did they do that to Musa? Because when they knew Musa has no character, he has got no one to listen to him. Qaroon said I have the plan, what is the plan Qaroon? Qaroon says my plan is I paid a prostitute who just had a baby, to say that baby is his. They fabricate, do not believe the lies you hear. There is always a Fir'awn, every century, every time, every decade we have Fir'awns who talk about the people. They do not have food in Iraq and they say they have nuclear weapons. They do not have food, our brothers are dying in Iraq.

What did they say to Musa? He walked in on Fir'awn, he said Fir'awn are you going to believe in the One and only One Lord? All of a sudden a prostitute starts yelling in the background, this is the man. What man? He is the one who fathered the child. A lie, a fabrication. What is a Daa'iyah going to do there? He raises his finger to Allah, this patient man does not go hysterical. Allah the only One, oh Allah the only One, aid me in this matter. He points to her, I ask you by Allah the One who gave me the miracles you know of, did I father that child? She said no. Allah solved the problem right there and then but this is always going on.

Aishah radhiallahu 'anha, your mother, gets attacked in her character. Why? They want to defame the Prophet sallallahu 'alayhi wa sallam. If his wife is playing behind his back he has no character, character assassination. You have to be patient in these kinds of trials and tribulations. Aishah radhiallahu 'anha, what did she do? Thirty days under the agony that the vast majority of the people of her time are thinking she committed adultery, and the Prophet sallallahu 'alayhi wa sallam the patient man making Du'aa, humble to Allah, asking and pleading with Allah.

This is the path of Islam. This is the path of Laa Ilaaha Illallah. This is the path that the neck of Zakariyyah was cut for. This is the path that Yahya was split in half for. This is the path that Muhammad sallallahu 'alayhi wa sallam was at a time a wanted man. This is the path that Uthman falls dead in his own blood. This is the path Ahmad Ibn Hanbal spends a large portion of his life in prison. This is the path Ibn Taymiyyah died in prison. This is the path the great heroes of the world asked for because this is the path of Laa Ilaaha Illallah Muhammadar-Rasoolullah, this is what you were created and brought on to this earth for. I tell you this, if you are a Muslim and you do not have problems, double check your faith. Wallahi this is not my word, this is the word of the Prophet Muhammad sallallahu 'alayhi wa sallam from the meanings of his Hadith, and this is the word of the scholars after him.

How? The Prophet sallallahu 'alayhi wa sallam said the worst punished are the Messengers of Allah, then who? The Kaafir, the ones who try to kill us and annihilate us? No, and then the ones who imitate them and imitate them step by step. You say why, is Allah oppressive? Ma'aath Allah, Allah is not oppressive but when the Kaafir failed the first test, there is no need for any more tests. He is doomed, why test him anymore? When the Muslim got the first test, he passed the first stage, you have to go to the second stage. First semester,

second semester, third semester. First grade, second grade, if you failed in first grade one time or two times, you are out. Why do we need to test you again? You are a failure. This is the justice of Allah, this is the path of the Messengers of Allah and this is something you have to be patient for.

I leave you with one last story and I leave it to the end so it can settle in your mind. It is a story narrated by Ibn Hibbaan in a book called Ath-Thiqaat, an authentic story where a young soldier leaves Falasteen to go back to the outskirts where his family is. While on the journey he sees a tent and in the tent is someone saying oh Allah give me the power to thank You for all that You have given me, oh Allah I thank You for making me better than a large portion of the people. Look at what the Du'aa is, I ask you Allah to give me the power to thank You and I thank You Allah for all that which You have given me which makes me better than a large part of the people.

He said I went to the tent to see who is saying it, an old man, the only thing working on that old man is his tongue. In the Hadith it is unknown whether his body parts are cut or he is paralysed. The only thing working on this old man is his tongue, imagine that. The young man Abdullah Ibn Muhammad (the narrator of the story) said, oh uncle what is there that Allah made you better than other people? Imagine that, you know we say what did Allah give me? Wallahi I talk to some people, what did Allah give me? Give us one of your eyes and then say what did Allah give me, just give us one and then we will say Allah deprived you. You have people who have an income, let alone the income, their physical features. An eye, a face, a mouth, a hand, healthy, and they say what did Allah give me? Ignorant. Look what Abdullah Ibn Muhammad said, what did this man have? He did not understand, he was a young teenager, what did this man have? He said Allah gave me a tongue to thank Him with it, what more do I need? Allahu Akbar, a tongue to thank Him with, what more do I need?

He said now I answered your question, could you go and do a favour for me? What is it? This is not a movie or fabricated or weak Hadith, this is in Ibn Hibbaan in his Thiqaat, Wallahi it was authenticated by the most strict scholars of our time who checked the narration of the Hadith. He said my son who helps me in my Wudhu and helps me to drink and eat, he left three days ago and I am left here stranded. Could you go look for him? He went, he looked for him. He found his bones and he found his camel, he brought his camel back. How is he going to tell this old man this whole story? The only thing he has in life is his son and his son died. He said I sat and I remembered the story of Ayyub, the story I mentioned to you, so I started telling him. The old man said cut your story short, what is the problem, tell me what the problem is. He said your son is dead. He said he did not say more than Alhamdulillah, Inna Lillahi wa Inna Ilayhi Raaji'oon. Alhamdulillah, to Allah we return, to Allah is our resort. And soon after that he passed out and died.

He said I had a problem, if I leave him the animals are going to eat him and I could not leave him and go, it would not be right. So I sat there crying what am I going to do with him, I



cannot dig a grave alone, until four people passed by and he told them come and help me bury him. They said ok, who is he? They uncovered his face and they jumped at him kissing him, they said you do not know who this man is? This is Abdullah Ibn Zayd Abu Qulaab al-Jurmi, the biggest student of Ibn Abbaas. He loved knowledge and he loved Islam, he fought in battles and committed his life for the sake of Allah. This is him, and they began crying and kissing him. They buried him.

That young boy Abdullah Ibn Muhammad could not get this story out of his mind. When you are thinking about something all day, you are going to dream about it and the dreams of the pure innocent people are nearly always true. Actually it is a sign of a true man when he dreams that night, and in the morning it becomes just how he dreamt it. He said I had a dream about this man, I saw him (he too is in Heaven) and I said you are the man who was my friend last night? He said yes. He said what did Allah do to you? He said peace be upon you, enter Heaven as you were patient:

سلام عليكم ادخلوا الجنة بما صبرتم فنعم أجر العاملين

## APPENDIX TWO: MUSLIMS JOKING ABOUT ISLAMIC MATTERS

The next question is, what is the ruling on Muslims joking about Islamic ordains and rituals like Niqaab, beard or wearing pants above the ankles, or mocking those who adhere to them? There are comedians who make a living out of this, jokes like these even go on in private gatherings among Muslims and non Muslims. What is the ruling on Muslims participating in this?

At a time when we see the status of the Ummah and what is going on, where there is a war waged on Islam and practicing Muslims, it is very, very sad to see that there are people who are alleged Muslims choosing to take the route of mocking their brothers and sisters, siding with Kufr and Kuffaar, knowingly or unknowingly. How dare one mock a sister trying to look like Aishah and Hafsaah radhiallahu 'anhum. Those who mock Niqaab and Hijaab side with the leaders of countries who openly and clearly say Niqaab will not be welcome in our lands, that is the freedom they offer. Their women have the legal right to choose to show their bare breasts in public, but a modest, honourable Muslim woman cannot choose what Hijaab to wear. That is the freedom they talk about, that is democracy, that is the Hukm of Jaahiliyyah. That is the people who Allah said:

...أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ... ﴿الأعراف: ١٧٩﴾

They are like cattle, nay even more astray. (Surat al-A'raaf: 179)

That is the filth of Kufr. Sisters get dragged physically and through court summons in Europe and other parts of the world, because they want to look like Umm Salamah and Aishah radhiallahu 'anhum. That is part of the problem. They drag them claiming a Niqaab goes against freedom and dignity, wherein they themselves have absolutely not an ounce of freedom or dignity.

Our sisters go all through that, that is a problem. But the bigger problem is those in the Ummah who have nothing to joke about but these pious, chaste, struggling, honourable women. Have you ever imagined what a Niqaabi for example goes through on a daily basis? Last week I was in Chicago and a brother invited me to go to a mall that is approximately two hours away from Chicago, in the suburbs of Chicago. For the first time in seventeen years, I stepped foot in a mall, and one of the first sights I saw was people glancing at a woman, eyes staring at her from every angle and laughter and mocking. Wallahi I made Du'aa for her from the bottom of my heart. In a place where you never see Muslims, there was a Niqaabi, that is who they were staring at and mocking. Whereas if someone partially naked showed up, they would not have even bothered to look or joke or mock. Wallahil-Lathee Laa Ilaaha Illa Huwa, Wallahi I have never seen a Niqaabi in the United States except that I made Du'aa for her.

Imagine with me what she goes through in the United States where she can legally wear her Niqaab, let alone other places where she would go to jail for it. The glances of the people, the words thrown at her, the laughter, the winking and gestures that she has to see and hear and at times even the physical assault. Imagine her on a red light, to her left is the glancing and the staring and to the right is the mocking and degrading. And then a Muslim who allegedly loves Allah and the Mothers of the Believers has the audacity to utter a joke about this sister wearing Niqaab, or a brother who is compliance of a Waajib with a Liyah (الحية) (a beard).

If you cannot support them in their struggle to wear Hijaab and Niqaab, grow their beards and wear their clothes above their ankles, then is there anything less than one keeping his mouth shut? How many youth and youngsters saw a video of someone mocking a Hijaabi, Niqaabi or a bearded brother and heard that joke from Muslims, and it was embedded in the back of their mind to be repeated over and over again? Some of them memorise these jokes and use them against those who carry out these Islamic obligations. Or how many kids and adults think less of those brothers and sisters who are merely in compliance of the ordains because of these jokes? Even if you adopt the wrong opinion, the weaker opinion for example of Niqaab, that it is not Fardh, you have no business mocking them.

Those same characters who use these matters as tools for laughter, if one was to joke about his mother, what would he tell you? He would tell you stop, this is not a joking matter, his mother is not a joking matter. Those women with Hijaab and Niqaab are mimicking the

Mothers of the Believers and the daughters of the Prophet Muhammad sallallahu ‘alayhi wa sallam.

...قُلْ لِّأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ...

﴿الأحزاب: ٥٩﴾

Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. (Surat al-Ahzaab: 59)

Same with bearded brothers and those who raise their pants above their ankles. That is why some scholars said mocking Islamic matters or directly mocking Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam and the verses of Allah, are all the same.

Who is the one growing the beard trying to look like? Musa, ‘Isa, Haroon:

...لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي... ﴿طه: ٩٤﴾

Seize (me) not by my beard, nor by my head! (Surat Taha: 94)

When he got into a struggle with Musa and Musa grabbed his beard. Abu Bakr, Umar, Uthman and Ali. Not doing a matter in Islam even if it is obligatory, not wearing Hijaab, not wearing Nikaab, not growing your beard, these matters are sin. Sometimes major, sometimes minor, but if he is Muslim and makes Salah, even if he does not repent, one’s destiny at the end is to Heaven Inshaa Allah because that is only a sin. The forgiveness of Allah could overwhelm him, the Shafaa’ah of the Messengers and righteous believers could overwhelm him, or worst case scenario he goes to Hell for a duration of time for the sin and then he goes back into Heaven. May Allah guard us even from that.

One who wears a Hijaab and mocks it falls in this category. Look at the precise wording that I am going to say, those who mock these have committed an act of Kufr. There are rules and regulations for Takfeer and it is a very sensitive issue, and there are Fataawa by old and contemporary scholars that substantiate this. That is all we are conveying, a Fatwa of the ‘Ulamaa. Abdullah Ibn Qa’ood, Ibn ad-Dayyaan, Abdur-Raaziq Afeefi, Ibn Baaz and many of the older scholars all agree on this opinion.

In the famous book Asbaab An-Nuzool by Waahidi, let me give you the background of the story. The Prophet sallallahu ‘alayhi wa sallam was heading to Tabook to fight and on the way there they camped. So there was the close knit with the Prophet sallallahu ‘alayhi wa sallam who camped with the Prophet and another group who were further away who camped by themselves. Here is how the story unfolds, Ibn Umar radhiallahu ‘anhuma narrates what happened. He said during the Battle of Tabook, a man in the other camp (the

second camp) said we have not seen like these reciters of the Qur'an, you see those guys who recite the Qur'an.

مَا رَأَيْنَا مِثْلَ قُرَّائِنَا هَؤُلَاءِ ، أَرْغَبَ بُطُونًا...

They like to fill their bellies with food, greedy bellies:

أَرْغَبَ بُطُونًا

...وَلَا أَكْذَبَ أَلْسِنًا...

Their tongues are lying tongues. Big bellies and untruthful tongues, they are mocking reciters of the Qur'an.

...وَلَا أَجْبَنَ عِنْدَ اللَّقَاءِ...

And they are the most cowardly when the combat happens. Basically they eat a lot, they lie and they are cowards. They are talking about reciters of the Qur'an, mocking them and joking around.

...فَقَالَ رَجُلٌ فِي الْمَجْلِسِ : كَذَبْتَ ، وَلَكِنَّكَ مُنَافِقٌ...

A man sitting with them said you are a liar, you are a hypocrite. Based on what he heard from him, he said you are a hypocrite, and the Prophet sallallahu 'alayhi wa sallam never denounced this man for calling him a hypocrite.

...لَأُخْبِرَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

I am going to go tell the Prophet Muhammad sallallahu 'alayhi wa sallam.

...فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

The matter reached the Prophet Muhammad sallallahu 'alayhi wa sallam. Either the man went and told him or Allah had told him or most likely it was both of them, Allah had revealed and then this man went and told him what that man had mocked the reciters of the Qur'an with.

Abdullah Ibn Umar said:

...فَأَنَا رَأَيْتُهُ مُتَعَلِّقًا بِحَقَبِ نَاقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَتَكَبَّهُ  
الْحِجَارَةُ...

I saw him grabbing the bridle of the horse of the Prophet sallallahu 'alayhi wa sallam and it dragging him. He is grabbing the horse and it is dragging him on the stones, he is hanging because he wants to speak to the Prophet Muhammad sallallahu 'alayhi wa sallam. He is telling the Prophet sallallahu 'alayhi wa sallam:

...وَهُوَ يَقُولُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ...

He is saying oh Prophet of Allah, it was only idle talk and just play. It was idle talk and just play, note he did not even say we were mocking, he did not even think of it as mocking, he said it was idle talk and just play.

وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ...

And the Prophet Muhammad sallallahu 'alayhi wa sallam telling him:

...أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ  
بَعْدَ إِيمَانِكُمْ... ﴿٦٦﴾ ﴿التَّوْبَةِ﴾

“Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) and His Messenger (sallallahu 'alayhi wa sallam) that you were mocking?” Make no excuse; you have disbelieved after you had believed. (Surat at-Tawbah: 65-66)

You have disbelieved after you were believers. Allah reveals Ayaat in the Qur'an about this, let us go through them.

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ... ﴿التَّوْبَةِ: ٦٥﴾

If you ask them (about this), they declare: “We were only talking idly and joking.” (Surat at-Tawbah: 65)

If you ask them oh Muhammad, they will say it was idle talk and play. That is all it was, it was idle talk and play. Pay attention, this sentence shows that they did not even really mean to mock, they did not reach the level of mocking because their reply was:

## كُنَّا نَخُوضُ وَنَلْعَبُ

It was idle talk and play, not mocking. They did not say we were mocking, we were ridiculing, they did not say:

## إِنَّا كُنَّا نَسْتَهْزِئُ

They said:

## كُنَّا نَخُوضُ وَنَلْعَبُ

It was idle talk and play. They did not say we were mocking, that was not even their intention. Mocking is here, idle talk and play was here. And in some narrations it was that they said oh Prophet we were just talking because we wanted the distance to become shorter with just idle talk.

Allah said to them in the Qur'an:

## ...قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿التوبة: ٦٥﴾

Say: "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) and His Messenger (sallallahu 'alayhi wa sallam) that you were mocking?" (Surat at-Tawbah: 65)

In Allah, His verses and His revelation and His Messenger do you scoff and mock? You did not find anything else to joke about? Note, these people, did they mock Allah directly? No. Did they mock the Qur'an directly or verses in the Qur'an? No. Did they mock the Prophet sallallahu 'alayhi wa sallam directly? No, they mocked the reciters of the Qur'an. Then why when Allah was denouncing them did He say, you mock Allah, the verses and the Messenger? Why did Allah not say you mock the reciters of the Qur'an? He said you mock Allah, the Messenger and the verses, when all they did was mock reciters of the Qur'an. They mocked the reciters of the Qur'an because of their Islamic significance, so it is as if they mocked Allah, the verses and the Messenger. That is the point Allah is trying to get to you.

See how dangerous it is? It is no joke and it is no game. They mocked reciters of the Qur'an, Allah responded saying you mock Allah, His Messenger and the verses? You mock a bearded Muslim for his beard, you mock Allah, His verses and His Messenger. You mock a Niqaabi for her Niqaab, we say you mock Allah, His verses and His Messenger. You mock a Hijaabi or a bearded brother, we say you mock Allah, His Messenger and the verses.

The final judgment has been entered by Allah:

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ... ﴿التوبة: ٦٦﴾

Make no excuse; you have disbelieved after you had believed. (Surat at-Tawbah: 66)

Do not even think about apologising, make no excuse, you have become disbelievers after you were believers.

And here is an important detail, pay attention to this detail, those people Allah declared Kuffaar were not hypocrites before this matter. You hear scholars call them hypocrites, there were hypocrites who fought and went along with the Prophet sallallahu 'alayhi wa sallam like Abdullah Ibn Ubayy Ibn Abi Salool who was a known hypocrite. If scholars refer to these here who mocked as hypocrites based on what they did of mocking, then yes they did become hypocrites and Kuffaar because of that. But some scholars allege they were hypocrites before they even mocked and they were just going along with the Prophet Muhammad sallallahu 'alayhi wa sallam. That is wrong, they were believers fighting with the Prophet Muhammad sallallahu 'alayhi wa sallam. They were putting their lives on the line for the sake of the Prophet Muhammad sallallahu 'alayhi wa sallam, yet they were rendered non believers for a little joke they made. What can one say about those who never even broke a sweat in Allah and His Messenger's rightful cause, yet they want to mock rituals, Sunnahs and ordains?

The solid proof that they were not originally hypocrites as some scholars say, is in the verse:

كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

You have disbelieved after you were believers. After you were believers. Some scholars went to an extreme to say that they were believers in their tongue but not in their heart, meaning they were hypocrites. So Allah said believers as in believers in tongue but not in the heart. In reality, they are trying to say that mocking did not cause them to become disbelievers, they were already hypocrites as they were only believers by their tongues.

However, Ibn Taymiyyah responded to this and said Allah never calls a hypocrite a believer in the Qur'an, just because he believed by his tongue. They were believers and they were rendered disbelievers, Allah said it:

بَعْدَ إِيمَانِكُمْ

They were in reality believers because Allah called them so, otherwise Allah would never call hypocrites believers even if they believed in their tongue but not in their heart.

Another point, there are some matters where as a rule in Takfeer, ignorance of it being Kufr is an excuse. It could be an excuse that I did not know it would cause me to be a Kaafir. Ibn Taymiyyah in Kitaab Al-Imaan said these people here did not think that they were committing Kufr, yet they were still considered Kuffaar. He is saying mocking and ridiculing Islamic matters is Kufr, even if one did not know it will make him a Kaafir. Shaykh Sulaymaan al-'Alwaan said this verse is clear proof in Kufr of one who mocks Allah, His Messenger and verses. If he considers it Halaal or if he considered Haraam, merely mocking renders one an apostate by Ijmaa' of all the scholars, even if he did not mean the mocking but was merely joking and playing.

...إِنْ نَغْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿التوبة﴾

٦٦

If We pardon some of you, We will punish others amongst you because they were Mujrimoon (disbelievers, polytheists, sinners, criminals, etc). (Surat at-Tawbah: 66)

Some repented and others did not.

This applies to mocking punishments of Allah like Heaven or Hell or aspects of Hell or aspects of Heaven. This applies to mocking those who ordain the good and forbid the evil and people who go along with that. It applies to mocking Salah or aspects of Salah, even Sunnah Salah, not necessary Waajib Salah. Even Sunnah Salah, mocking that or those who pray, because of their Salah. Or someone who shortens their Thobe or their pants in accordance to the teaching of the Prophet sallallahu 'alayhi wa sallam, or one who has a beard, because of his beard. Or a Hijaabiyyah for her Hijaab or a Niqaabiyyah for her Niqaab, or a Siwaak, a mere Siwaak (the toothbrush). This is by the rules of the scholars who know the rules and regulations of Takfeer, because as I said it is a sensitive issue.

Some scholars divided the mocking into two categories. Direct statements and writing, if you write it or say it, that is direct. But the other category which is just like that is gestures. You see someone in Niqaab, they smirk, smile, laugh, they stick a tongue out or there are many types of gestures where you show that you are mocking someone. Any of that is just as though one said something, the ruling on both types of mocking is the same.

The next point is an essential point, do not ever sit with anyone who goes near this issue. If there is a gathering and joking kicks off related to this matter over here, if you attend an event where this goes on or there is a comedy show, TV show, Youtube show or anywhere else, flee with your Imaan like there is a lion behind you out to get you, before you lose your Imaan. Flee and run away.



The rule in Islam is that when there is something Haraam, you do not participate in it, you do not go near it and you do not support it. Like Zina:

وَلَا تَقْرَبُوا الزَّيْنَىٰ... ﴿الْإِسْرَاءُ: ٣٢﴾

And come not near to the unlawful sexual intercourse. (Surat al-Israa': 32)

Allah said do not go near Zina. He did not say do not commit it, He said do not go near it. You do not sit on a table where there is alcohol and say I am not drinking, you do not do that. You do not go to a casino and say I am not gambling. That is in matters of Haraam, you do not go near the Haraam, you do not participate in it, you do not condone it and you do not support it. This matter is worse because there is a specific verse about not going near it in the Qur'an:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۚ  
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿النِّسَاءُ: ١٤٠﴾

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. (Surat an-Nisaa': 140)

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ...

Allah says in the Qur'an, and it has already been revealed to you in the Book.

...أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا...

That if you hear the verses of Allah.

يُكْفَرُ بِهَا

Means disbelieved in.

وَيُسْتَهْزَأُ بِهَا

Means mocked.

...فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ...

Do not go near them, do not sit with them until they engage in another talk, until they change the subject. Do not go near them, a clear verse in the Qur'an. Do not sit and watch a comedian who mocks any aspect of Islam, any tiny aspect of Islam. Do not ever sit with a relative of yours, with a friend of yours who utters a joke pertaining to mocking any Islamic issue or those who practice it, ever. It only gets worse when you hear those so called Du'aat of ours today in the United States especially, who want to give the look that they are all cool and all that and make their audience think that they are all cool, and then sit and mock issues of Islam forgetting this important aspect of Islam.

Allah tells them:

...إِنَّكُمْ إِذَا مِثْلَهُمْ...

If you stay with them you are like them. If you listen to it, you participate in it, you do not walk off, you are like them. Like them what? Kuffaar like them. Unless you forbid the Munkar and tell them they are wrong and walk away, then you are like them.

Then the end of the verse says:

...إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

Allah is gathering the hypocrites and the Kuffaar in Hellfire all together.

And note something very unique about this end of the verse, Allah says He is gathering the Munaafiqeen and the Kuffaar in Hellfire. This is the end of the verse, wherein the beginning of the verse He is talking about those who mock. So the end of the verse tied to the beginning of the verse is the icing on the cake to prove the Kufr of one who mocks Allah and His Messengers, those who follow in accordance with any of that and you mock them, or anyone mocks them because of that. Wal-'Iyaathu Billah, it is a matter of Kufr and Imaan. Whoever is involved in this or was involved in this, let him go take a shower and say Shahaadah and repent not to ever do this again, so he can rejoin the masses of the Muslim Ummah.

Sayyid Saabiq in his book Fiqh As-Sunnah which you all, he said a believer who gives his Shahaadah and becomes Muslim can never be considered a Kaafir unless his heart and breast is overwhelmed with Kufr, he adopts Kufr and acts upon it. And then he mentions examples of exemptions from that, and he said mocking the Prophet Muhammad sallallahu 'alayhi wa sallam. Al-Bahooti al-Hanbali, the big Hanbali Imaam, in his Kitaab Al-Rawdh Al-Murabba' (الروض المربع) he mentions this issue. So does Ibn Qudaamah in Al-Mughni, so do other scholars like Ibn Mulaqqin in At-Tathkirah (التذكرة), famous scholars. All said that mocking is Kufr, so did the ones I just mentioned earlier, Abdullah Ibn Qa'ood, Ibn ad-Dayyaan, al-Afeefi, Shaykh Ibn Baaz and others. This is what I relate to you from what the 'Ulamaa and the Salaf say is Kufr, according to their rules and regulations derivative from the Qur'an and the Sunnah.

Allah does not leave those who mock His Qur'an and His Sunnah and His believers without humiliation in this life before the life after. Subhan Allah it is a Sunnah of Allah, He always humiliates them in this life. In Bukhari and Muslim there is an authentic Hadith, in Bukhari it is a Christian man who became a believer and then rendered a non believer. In Muslim, it is a man from Bani Najjaar. He read al-Baqarah and Aali Imraan and he used to write for the Prophet sallallahu 'alayhi wa sallam.

كَانَ نَصْرَانِيًّا فَأَسْلَمَ...

...فَعَادَ نَصْرَانِيًّا فَكَانَ يَقُولُ مَا يَذِرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ...

He was a Christian and he became a believer, then he went back to being a Christian. Then he said Muhammad knows only what I wrote for him, because he used to write for the Prophet Muhammad sallallahu 'alayhi wa sallam, he said I used to write for him the revelation. Years went on, years went on.

...فَأَمَاتَهُ اللَّهُ فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ...

He went and they buried him after he died. The next morning, they found him on the surface of the earth.

...فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صَاحِبِنَا  
فَأَلْقَوْهُ...

Muhammad and his friends came here at night, dug up the grave and took him up to the surface. They are evil people who came, this is what they are basically saying. Muhammad and his people came and dug him and put him on the surface of the earth.

Next day:

...فَحَفَرُوا لَهُ فَأَعْمَقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ...

The second time they dug up the grave, a deeper grave, they put him in there. The next morning they find him on the surface again, so now it is the third day.

...فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ  
فَأَلْقَوْهُ...

They said this is Muhammad and his friends, they dug up his grave and they brought this man to the surface again. So now it is the final time:

...فَحَفَرُوا لَهُ...

They dug up for him.

...وَأَعْمَقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا...

They dug up for him a very, very, very deep grave, as deep as they could. And then the next morning:

...فَأَصْبَحَ قَدْ لَفَظَتْهُ الْأَرْضُ، فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ

وَفِي رَوَايَةٍ : فَنَبَذُوهُ

They woke up, they found him after that big grave, on the surface again. So they knew it was not from Muhammad sallallahu 'alayhi wa sallam or his men, they left him and abandoned him.

A very last note, there is a difference between mocking someone for himself and for an Islamic significance. For example a bearded man, if you mock him for being fat, skinny, talks funny or something, that is a sin. It could be a major or minor sin, you do not mock anyone

but that is a sin. However, if it relates to Islam, if it goes to the beard, then that is when it becomes Kufr. There is a distinguishing between the two, one is sin, one is an act of Kufr. So you have to distinguish between those two matters.

There are plenty of matters to joke about, be truthful and joke. The Prophet sallallahu 'alayhi wa sallam and the Sahaabah joked so why we do we have to go to areas that are Haraam? It is nice to have fun but keep them in the Halaal.