

CLASS THIRTY FOUR

As you know, for the past several weeks we have been taking the examples of Ibaadah that the author mentioned (matters that can only be directed to Allah subhaanahu wa ta'aala).

And the next Ibaadah that he mentioned is the Ibaadah of Raghbah (رغبة).

RAGHBAH, RAHBAH AND KHUSHOO'

Raghbah is fervent desire and he mentioned three Ibaadaat all together, then he mentioned them with proof. He mentioned Raghbah (fervent desire), then Rahbah (رهبة) (which is dread) and then Khushoo' (خشوع) (which is reverence and humility). He mentioned these three all together later on, when he mentions the proof. He mentions them all together when he mentions every one with proof, because he chose for them one Ayah that has proof for all of them.

و دَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْخُشُوعِ قَوْلُهُ تَعَالَى : إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

Allah said they used to hasten in their acts of Ibaadah or devotion and obedience to Allah, and they used to worship Allah upon Raghbah and upon Rahbah and in Khushoo' (which is humble before Allah subhaanahu wa ta'aala).

Let us go over them one by one, then we will go over the proof that the author mentioned.

RAGHBAH

THE DEFINITION OF RAGHBAH

Raghbah is fervent desire. It is the outmost desire and it is the outmost desire combined with love and persistence to reach that which is beloved. When you are wholeheartedly in Du'aa or in any act of worship and you are in the outmost desire and persistence into that Ibaadah, that is Raghbah right there. Raghbah is very similar to what we took of Rajaa'. Raghbah and Rajaa' both mean hope in English, however Raghbah is more special. It is a higher category and standard of Rajaa' and it is the highest peak of Rajaa'. In laymen terms, Raghbah is when you are deep into your Ibaadah.

THE STORY OF 'URWAH IBN AZ-ZUBAYR IBN AL-'AWWAAM

Actually, let me tell you this story and this will tell you what Raghbah is. Not only Raghbah, but all three of these Ibaadaat that we will mention today Inshaa Allah. It will tell you what Raghbah, Rahbah and Khushoo' are and how they pertain to and affect your Ibaadah, and in particular the story I am going to tell you is how it affects Salah. The chain of this story is authentic, had it not been authentic you would think it is a fictional story or a figment of someone's imagination.

The story is about 'Urwah Ibn az-Zubayr Ibn al-'Awwaam radihallahu 'anhuma. 'Urwah was a man with a golden ancestry. His father is az-Zubayr Ibn al-'Awwaam, one of the ten people promised to go to Jannah and the companion who was one of the six people that Umar radihallahu 'anhu chose when he was stabbed, to choose the destiny of this Ummah after he dies. His mother is Asmaa' Bint Abu Bakr, that makes his maternal grandfather Abu Bakr as-Siddeeq radihallahu 'anhu. His paternal grandmother was Safiyyah Bint Abdul-Muttalib. If his mother is Asmaa', that means his aunt is Aishah radihallahu 'anha. That is why he used to enter upon Aishah, if you know Hadith where he used to narrate Ahaadith from her and he used to learn with her. And because of that, he became one of the top seven Fuqhahaa' in Madina. May Allah honour this Ummah with the likes of Aishah and Asmaa' who play their proper model role in raising revivers and Mujaahideen for this Ummah.

After the death of the Messenger sallallahu 'alayhi wa sallam, he remained in Madinah. When he grew older, he decided to visit Bilaad ash-Shaam. During his journey or possibly before it, he was infected with some kind of disease in his foot that began to spread during the journey where it reached the shin area (somewhere between the knee and the ankle). When he arrived in Bilaad ash-Shaam, they brought him the doctors who told him this leg needs to be amputated otherwise it is going to spread and kill you. And back then, they used alcohol for anaesthesia, that is what reduced the pain when they operated in these kind of surgeries. 'Urwah held himself to a higher standard. If it was permissible for normal people in such circumstances, it is not something 'Urwah would allow upon himself. He held himself to a higher standard and this is our point here, he said let me make Salah and when you see me get into my Salah, amputate my leg as you wish. You know what he meant by that? What he meant is let me get into my Salah, let me stimulate and rev up my Raghbah, Rahbah and Khushoo' and then amputate my leg.

Why 'Urwah? Because when a heart elevates in that Ibaadah of Raghbah, Rahbah and Khushoo' during Ibaadah, it numbs the feeling of the limbs. You are present in your body, but in reality you are in another world. You may see a bodybuilder or someone very athletic in the peak of his fitness abilities, you tell him your son just got hit by a car and if it affects him and moves him internally. That strong and athletic man will drop down to his knees in weakness. Where are his muscles? Where are his athletic abilities? The heart feeling overwhelms and overpowers his physical strength and paralyses the limbs. While 'Urwah

was deep in his Raghbah, Rahbah and Khushoo' (and this is precisely how the story goes), they cut with a knife. It is by a bone area (by the shin area) and when they got to the bone area, they heated a saw and began to saw it off. First cut, then saw. At that time, out of his seven sons his most beloved son Muhammad went to a stable for the leader (al-Waleed Ibn Abdul-Malik) and a horse or a camel booted and stamped him to death.

When the people began to visit him and among them was al-Waleed Ibn Abdul-Malik, they gave him condolence about his leg and then they informed him and gave him condolence over his son. Why? First my leg and now my son? Problem after problem. My grandfather is Abu Bakr radihallahu 'anhu and he gave victory to Islam. I am one of the top seven Fuqhahaa' in Madinah. Why me? I am the son of the man who gave your Messenger victory Yaa Allah. Is that what he said? That is not 'Urwah Ibn az-Zubayr. Listen to what he said.

He said:

اللهم كانوا سبعة ، فأخذت واحدا وأبقيت ستة

Oh Allah they were seven, You took one and You left me six. He means about his sons, he had seven. He said You took one and You left six. Look at the positive thinking, You have been so gracious and kind to me Yaa Allah.

وكن أربعا ، فأخذت واحدة وأبقيت ثلاثا

Now he is talking about his limbs. Oh Allah they were four (two hands and two legs), You took one and You left me with three. You have been so gracious and kind to me. Look at the positive thinking in the middle of a calamity.

Then he said:

اللهم لك الحمد ، فلئن إن كنت قد أخذت فقد أبقيت

Allah if You took, You left me with plenty. You took one of my limbs and You left me with three. You took one of my sons and You left me with six.

وإن كنت قد ابتليت فإطالما عافيت

And if You tested me, you kept me sound and well for such a long time.

فلك الحمد على ما أخذت وعلى ما عافيت

All thanks to you Allah for what You took and for what You kept.

This story has a few narrations to it and what will stun you is the addition in Ibn Abi ad-Dunya. He said the night that happened (he lost his leg and he lost his son), he did not miss his Qiyaam. Take a break 'Urwah, mourn your son, wait until your pain eases and then resume your night recitation. These were men who were born for the Akhirah, he did not miss his night recitation that night.

It gets more amazing, and I remember mentioning this in one of the first Jumu'ah Khutbahs I gave. It had to have been one of the first ten that I delivered maybe twenty or twenty five years ago and I said back then what I will still say today. For me the most amazing and astonishing part of it is what Ibn Katheer stated that al-Awzaa'ee said.

**وقال الأوزاعي : لما نشرت رجل عروة قال : اللهم إنك تعلم أنني لم
أمش بها إلى سوء قط**

When his leg was cut, 'Urwah said oh Allah, You know I never used this leg to walk to a sin before. How many of us can look at their legs today and say that? Or look in the mirror at their eyes and say the same statement? Or at their tongues or at their hands and say Allah You know we never used this for a sin? Do you know it is the opinion of some of the

Hanafiyyah that whoever says Allah You know (Ya'lamullah (يعلم الله)) I did this or that and he is a liar, that he becomes a Kaafir. Because in reality, by that statement and by that lie, he claims that Allah does not know. That is the opinion of some of the Hanafiyyah and it may be the weaker of two opinions on that issue, but what I am trying to say is it shows you how dangerous it is to say Ya'lamullah on a lie, it is more dangerous than saying it on an oath. Saying Wallahi and lying is easier than saying Ya'lamullah on a lie. 'Urwah was so sure of his past that he said oh Allah, You know I never used this leg to commit a sin before.

Listen to the icing on the cake of this story. I told you his leg was amputated in Bilaad ash-Shaam, so he returned back to Madinah with no son and no leg. He lost his son and he lost his leg. When he returned back to Madinah, they said Wallahi we never heard him complain about his foot or about his son. Men raised by Muhammad sallallahu 'alayhi wa sallam. Before we get carried away, this story has so many lessons in it, however our point for this class and why I mention it for this class is the affect Raghbah, Rahbah and Khushoo' have on someone's Salah. The affect that it has is that it numbs and paralyses the limbs, because Raghbah, Rahbah and Khushoo' take a person to another world. A true, spiritual world. A true Imaanic world. Some make superficial Salah, as many or most do. Others have Raghbah, Rahbah and Khushoo' in them, like 'Urwah.

RAGHBAH IN DU'AA

Take for example the Ibaadah of Raghbah in Du'aa, so we can understand it. We took the example of in Salah, take for example in Du'aa. If one has Ibaadah of Raghbah in the worship of Du'aa, he will have a strong heart presence in his Du'aa along with persistence and the outmost desire. That is the definition of Raghbah. Usually, that shows on one's appearance (on his limbs), it has an affect on one's appearance. For example, his hands may be strongly extended. It will have an affect when one is making Du'aa, where one may be making Du'aa as if he is a life and death situation, clinging on a raft in the middle of the ocean. That is the type of Du'aa that gets accepted. That is the affect of Raghbah. On the other hand, you have someone who is making Du'aa but it is a superficial Du'aa, like those who repeat that which they memorise and sometimes they do not even know what they are saying. And then other times the mind and heart are not even present or set on the Du'aa, and that is the Du'aa free of Raghbah. A long Du'aa, plenty of continuous Du'aa with strong heart persistence and heart presence in that Du'aa, that is the Du'aa of Raghbah.

RAGHBAH IS AN IBAADAH

Raghbah is a flavour you add to your Ibaadah to make and take it to a higher level. Raghbah is doing your Ibaadah with the earnest, heart desire for that which is with Allah. A believer should hasten to Allah with earnest desire (Raghbah), with regard to every action of Ibaadah. Raghbah is an Ibaadah and it must only be given to Allah subhaanahu wa ta'aala. Giving the Raghbah that you should give to Allah to someone else becomes Shirk and there is plenty of proof in addition to the one the author mentions.

...إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

There is additional proof.

وَالِي رَبِّكَ فَارْغَب ۗ ﴿الشرح: ٨﴾
...إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿القلم: ٣٢﴾

That is Raghbah, let us go on to Rahbah, the next Ibaadah.

RAHBAH

Like I said, he used the same proof for Rahbah and he will use the same proof again for the next one (which is Khushoo'), so for all three he used one proof and we will get to that proof.

THE DEFINITION OF RAHBAH

Rahbah is fear and it is like Khawf which also means fear. Khawf and Rahbah both mean fear but Rahbah is special fear and it is the peak of fear. It is a higher status of fear, it is not the regular Khawf fear. Just like we said earlier that Rajaa' and Raghbah are similar in that both mean hope, but Raghbah is a higher level of hope. Over here, Rahbah is a higher level of fear.

THE DIFFERENCE BETWEEN KHAWF AND RAHBAH

What is the difference between what we took earlier (of Khawf) and Rahbah? Both words mean fear but there is a difference. There are two main differences, we will take the two main ones and the most important ones. The first difference is in the length of Rahbah. It is prolonged fear. When Al-'Askaree mentioned the linguistic definition of Rahbah, he mentions two points and pay attention to them so you will not get lost. He said the Arabic people used to say:

جمل رهب

A camel that is Rahab. Rahab is a description of a camel, using the derivative of the root word of Rahbah. They used to say that about a camel when the camel has long bones. Keep in mind you get out of that the word long bones, let us take long (that is what we need out of it).

Then he mentions the second point which really boils down to the same conclusion. He said the Arabic people used to also say about a Christian monk (which they still use today),

Raahib (راهب). Raahib is one of the derivatives from the root word of Rahbah. Why is he Raahib? Why was he called that? The Arabic people used to call him that because he had prolonged fear.

So keeping in mind those two points, we get the word prolonged or long fear. From those two linguistic definitions of Rahbah (long and prolonged), we learn that it is prolonged or long fear. So you see it is not regular Khawf (fear), it is a higher status than regular Khawf.

We can sum up the first difference between Khawf and Rahbah which both mean fear, we can summarise it in one sentence. Khawf is fear for possibly a short time, Rahbah is prolonged fear. It is a higher status. The second difference is Khawf is usually for fear that is possible. It may happen and it may not happen, it is something that is uncertain. If you remember it, you will get afraid. If you forget it, you are no longer afraid. It may happen and it may not happen, it is for that which is uncertain. That is Khawf. Rahbah is fear of something that is certain, not fear of something that is possible or likely (like Khawf). It is imminent and certain.

For example, someone is sentenced to death and he is awaiting execution. He is sentenced and he is awaiting the date. That is imminent and certain so that would be Rahbah. It is constant that he is in fear because the execution date is set and he is awaiting the punishment. Someone in prison who is waiting to be sentenced, he is not sentenced but he is likely to do prison time (twenty or fifty years or whatever it may be), he may get sentenced to death or he may go home free and he is afraid. To him it is uncertain, the judge might say life, execution, not guilty or go home, yet he fears the execution or he fears prison. That is Khawf because it is possible, but it is not imminent.

What is the conclusion of those two differences? For our purposes, the Ibaadah of Rahbah is to have prolonged fear of Allah. That is number one simply put. Rahbah is prolonged fear, not just regular fear but prolonged fear. Number two, it is imminent, constant fear. It is not that it may happen, it will happen. We spoke on the regular fear previously, so there is no reason to go over the regular fear again.

WHEN IS RAHBAH SHIRK?

If one has prolonged, constant fear of a person in a grave, that is Shirk Akbar. If one has fear of someone living in matters that only Allah can do, or inanimate objects, and it is prolonged fear, that is also Shirk Akbar. The author uses the verse:

...إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا
خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

But there is also additional proof for that:

...فَأَيُّيَ فَارْهَبُونَ ﴿النحل: ٥١﴾

Have Rahbah only from Me.

Let us take how Shirk is in relation to the difference between Khawf (which is regular fear) and Rahbah (the higher standard). If you fear from one in a grave or inanimate objects (any type of fear) or you fear someone that is living with the same fear you fear Allah, then that is Khawf right there and that is Shirk Akbar. What about Shirk of Rahbah? If in addition to that fear I just mentioned to you, it is coated or you combine to that that you fear it is certain what they will do. It is not likely but it is certain what they are going to do to me, then that takes it up to Shirk of Rahbah. If you add the certainty factor to that regular fear, then it is Shirk of ar-Rahbah. That is the first one. If that fear is prolonged fear or long fear, then that is Shirk of ar-Rahbah. So if you add to the fear that it is prolonged fear, that is Rahbah. If you have the feeling that what they are going to do is imminent, that is Rahbah. That takes it from regular fear to Rahbah. Certainty of the matter or prolonged fear takes it to Shirk ar-Rahbah. It will fall under the definition of Shirk ar-Rahbah and that is how you know the difference between the regular Shirk al-Khawf and Shirk ar-Rahbah. Fear combined with the heart fixed that the harm will reach one or if it is prolonged, that is Shirk Akbar of Rahbah.

KHUSHOO'

The next Ibaadah that the author mentions is Khushoo'.

THE DEFINITION OF KHUSHOO'

The definition is humility and submissiveness to Allah, submitting to whatever Allah has pre decreed and whatever He ordained and commanded. When the earth is at peace and serenity, calm and composed, and there is no movement in it, Allah called it Ardhun

Khaashi'ah (أَرْضٌ خَاشِعَةٌ):

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً... ﴿فصلت: ٣٩﴾

And among the signs of Allah is that you see the earth Kaashi'ah. When there is no water, nothing grows on it and it is very calm (no movement in it) so it is Ardhun Khaashi'ah. When it rains, it is stirred. Stirred is movement, and that is the opposite of Khushoo'. It is stirred, that means life and growth and there is a movement in it. So Khushoo' of a human would mean the peace, tranquility and serenity in the heart and the affect it has on the limbs.

WHEN IS KHUSHOO' IBAADAH?

When we say stand in Salah in Khushoo', that is what we mean. His Salah should have the Ibaadah of Khushoo' in it, it should have the Khushoo' status in it. He stands in humility, serenity and peace with Allah in the heart, and it shows on the limbs. Its affect shows when his head is bowed, when he is looking into the place that he is prostrating and when he does not move. Even in walking to Salah, you need Khushoo' in walking to Salah. He walks calmly and in serenity, that is Khushoo' in walking to Salah.

WHEN IS KHUSHOO' SHIRK?

If someone stands in front of a grave or a person and his limbs and his heart are in humility and serenity, that is Khushoo' even if you do not add anything else to it. So if I stand in front of someone in the Khushoo' fashion that I am only supposed to stand to Allah in, that is Shirk even if I do not add anything to it. If I stand before someone in the manner that I stand in front of Allah, that in itself is Shirk and you do not have to add Du'aa to it. If I stand in front of a grave or someone in the manner that I stand before Allah in (in Khushoo'), that becomes Shirk Akbar.

The best, detailed example on that is in Madinah. I remember when I was young and even when I was older in the university I also saw it, but it stuck to my mind when I was young because of what my father used to do, may Allah grant him a long life full of deeds. You see many in the Haram in Madinah in front of the grave, near the grave and even sometimes at a long distance from the grave in the Haram, and they would face the grave. The Qiblah would be that way and they would face the grave. When they face the grave, they stand with their hands as if it is in Salah. They face the grave and they are in Khushoo' and you would wish to see that in Salah. That type of Khushoo' to the Prophet sallallahu 'alayhi wa sallam, you would wish to see that in Salah for Allah subhaanahu wa ta'aala.

I remember every time my father would take them and explain to them that this is not right. Their movements, their humility and even their breathing is at its peak of Khushoo' before a grave or a Wali sometimes. That Khushoo' is the type of Shirk that we are talking about. You also see some deviant sects stand before their living Awliyaa' in such Khushoo' where they suppress their movements and even their breathing, in Khushoo' for that person. Even at times walking backwards so as to not give their back to the person they claim is a Wali, and sometimes they do that in front of graves. That type of Khushoo' is the Shirk Akbar. That Khushoo' belongs only to Allah. Similar to that is walking to a grave. We said you should have Khushoo' in walking to Salah. When some people walk to graves of their supposed Awliyaa', they walk and they have the heart feeling of Khushoo'. That is Shirk, that Khushoo' is Shirk even without anything combined to it. You do not have to make Du'aa for it to be Shirk. Khushoo' is independent Ibaadah that belongs to Allah subhaanahu wa ta'aala and the proof is in the same verse of the previous two:

...إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا

خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

THE DIFFERENCE BETWEEN KHUSHOO' AND KHUDHOO'

What is the difference between Khushoo' and Khudhoo' (خضوع)? There is a very similar word in Arabic (Khudhoo') and it is another Ibaadah. Khudhoo' is an Ibaadah that pertains more to the body parts (the limbs) whereas Khushoo' pertains more to the heart, voice, eyes and everything else.

Khushoo' is mentioned in the Qur'an, Allah said about the eyesight:

خَاشِعَةً أَبْصَارُهُمْ... ﴿القلم: ٤٣﴾

There is Khushoo' of the eyes.

Allah mentioned it about the voice as well:

...وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ... ﴿طه: ١٠٨﴾

THE IMPORTANCE OF KHUSHOO' AND HOW TO ATTAIN IT

Khushoo' is an Ibaadah and part of Salah.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

﴿المؤمنون﴾

Khushoo' is so important in all Ibaadaat but because Salah is more important, it is more stressed in Salah. Abu Sa'eed al-Khudri said a statement, and this Hadith is authentic as a statement of Abu Sa'eed, not attributed to the Prophet sallallahu 'alayhi wa sallam. So it is a statement of Abu Sa'eed. However, even though this is a statement of Abu Sa'eed al-Khudri, something like this takes the ruling as if the Prophet sallallahu 'alayhi wa sallam said it. Why? Because matters like this which relate to knowledge of the unseen, we know for a fact that the Sahaabah would never speak about them had they not heard something about

them from the Messenger sallallahu ‘alayhi wa sallam. Abu Sa’eed said when Allah created Jannah, a brick of gold and another of silver, He said speak to Jannah and Jannah said:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

The verses in the beginning of Surat al-Mu’mineen. Successful indeed are the believers. Who are they? Who are the successful ones?

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who offer their Salah with full submissiveness and Khushoo’. Our Ibaadah here. In the verse, Allah based success on the Ibaadah of Khushoo’ in Salah.

How to attain Khushoo’ in Salah or Ibaadaat is something that will take another lecture by itself or a few lectures actually. Here we try to stay focused on the Tawheed aspect of the Ibaadah instead of going deep into the spiritual aspect, but we do mention spiritual aspects sometimes because they are essential to our Tawheed. But a quick point on that because it is neglected so much. One of the biggest factors in attaining Khushoo’ in Salah and Ibaadah is matters before the Ibaadah. Having fear of Allah outside of Salah and before Salah, or any Ibaadah that you may seek Khushoo’ in. When one has Khawf and Rahbah of Allah (and these Ibaadaat are intertwined), he does the ordains and he walks away from the prohibitions, Allah will bless him with Khushoo’ in the Salah.

Try it and see. If you enter an Ibaadah preceding it with the smallest of the Sunnahs, you will feel your Ibaadah is different. You will feel more Khushoo’ in it. It could be as simple as entry to the Masjid in the proper Sunnah way (with your right foot and with the right Du’aa), lowering your gaze before entering the Masjid, praying the Sunnah when you enter the Masjid, praying the Sunnah of the Salah or praying the Sunnah of the Wudhu. That person who did that will definitely have a different feel of Khushoo’ than one who just walked into the Masjid at Takbeerat al-Ihraam and said Allahu Akbar with the Imaam. He neglects the Sunnah or worse than that is one who had just done sins. He let his eyes roam freely at the sisters before he entered the Masjid and then he expects Khushoo’ in his Salah right after that. Your lifestyle of Taa’ah (obedience) is what will bring you Khushoo’ in your Ibaadah and more so in Salah for example.

You will see one person for example, he has Khushoo’ in reciting normal verses of the Qur’an. They may be verses that do not contain any part of fear in them but his heart melts and he begins to cry and weep, while his partner near him is dazed at what caused this man to have Khushoo’ over these verses. If you want to attain or you want to strengthen your Khushoo’, change your entire lifestyle. It is not just the moments of the Salah, it is the entire lifestyle and matters preceding that Ibaadah, and that is what many neglect. Khushoo’ also

comes by training yourself. You have to train yourself into Khushoo'. Khushoo' comes by Salah at night. How many people beg Allah and plead with Allah to bless them with the honour and privilege of having Khushoo' in their Ibaadaat? Also learning the qualities of Allah and what Allah mentioned about Himself in the Qur'an, and what the Messenger sallallahu 'alayhi wa sallam taught us of the qualities and attributes of Allah. Letting them register in your heart and sink in your mind, those matters are what will grant you Khushoo' in your Ibaadaat. That is just a brief example of some of the things that will give you Khushoo' in Salah.

EXAMPLES OF THE SALAF IN KHUSHOO'

Maymoon Ibn Hayyaan said I never saw Muslim Ibn Yasaar look away in his Salah. He means those little Shaytaan glances with the corner of your eye. He said I never saw him look away in his Salah, not even a short or a long glance. And one day a portion of the Masjid crumbled and collapsed and everyone in the town gathered, while Muslim Ibn Yasaar did not even glance or leave his Salah (and he was in that Masjid).

The best example of the last three Ibaadaat (Raghbah, Rahbah and Khushoo') is the story I mentioned 'Urwah Ibn az-Zubayr. It made him numb to the knife that was heated and the saw that cut through his bones. Khalaf Ibn Ayyub was asked why do you not wave away the flies when they come in front of your face in Salah? A fly comes in front of him and you know how annoying and irritating they are, and he never moves his hand to wave them away in Salah. He answer to that was, I heard that criminals compete and bolster on how they withstand the extreme lashes of their punishment without even flinching. He said if the criminals do that and they are patient over their crimes, do you want me to flinch or move my hand while I am standing before Allah subhaanahu wa ta'aala? When Ibn az-Zubayr made Salah in Khushoo', he was described like he was a tree trunk, solid in Salah.

At-Tabaraani indicates a reality that this Ummah is in. Abu Dardaa' said that the Prophet sallallahu 'alayhi wa sallam said:

أَوَّلُ شَيْءٍ يُرْفَعُ مِنْ هَذِهِ الْأُمَّةِ الْخُشُوعُ حَتَّى لَا تَرَى فِيهَا خَاشِعًا

Abu Dardaa' said that the Prophet sallallahu 'alayhi wa sallam said the first of the matters that will leave this Ummah is Khushoo', there will be a time when you will enter a Masjid and will not see anyone in Khushoo'.

That is the status of this Ummah today. What is wrong and what he warned about is what is happening today. When one adjusts his internal heart in Khushoo', the Khushoo' begins to show on the limbs. One works on perfecting the Khushoo' of his heart, and that will settle

the limbs. Settling the limbs without the heart Khushoo', some called it the Khushoo' of Nifaaq.

THE PROOF OF THE AUTHOR ON RAGHBAH, RAHBAH AND KHUSHOO'

Now the proof the author mentioned combined all three Ibaadaat (Raghbah, Rahbah and Khushoo') because all three are in one verse. There is plenty of other individual verses for each one of these Ibaadaat, but it is wise that he chose one proof because like we said this is a summarised book. The verse that he mentioned is:

...إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا
خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

They used to hasten on to do good deeds and they used to worship Us in Raghbah, Rahbah and Khushoo'.

The verse is pretty straightforward, we mentioned each one of the Ibaadaat. The verse is praising the Messengers for specific qualities. We said when Allah commands, praises or orders an act, that means that act becomes an Ibaadah. If he praises people for an act, that becomes an act of Ibaadah, and He praised the Messengers for:

رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ
إِنَّهُمْ كَانُوا يُسَارِعُونَ

Means they used to hasten. The Messengers that He mentioned in the previous verses used to hasten.

يُسَارِعُونَ فِي الْخَيْرَاتِ

Khayraat (خيرات) means all good, including heart, tongue and action.

وَيَدْعُونَنَا

And they used to make Ibaadah (Du'aa here means Ibaadah). Several times before we took that Du'aa means two things. The first meaning it has is Du'aa when you invoke Allah (Du'aa

at-Talab). And then the second meaning of Du'aa is Du'aa of Ibaadah, meaning all types of worship. We explained why the worships are called Du'aa, because you may not be directly asking Allah something but indirectly you are asking through your Ibaadah. You are asking for the forgiveness of Allah or the pleasure and delight of Allah through your Ibaadaat. You are asking for Jannah or to be saved from Jahannam through your Ibaadaat. That is why it is called Ibaadah. Du'aa in this verse includes both Ibaadah Du'aa and Talab Du'aa. Whenever you see Du'aa in the Qur'an, it means both unless there is additional proof to specify one. They make Du'aa, meaning they make Ibaadah with those three Ibaadaat. Allah praised the Messengers for making their Ibaadaat:

رَغْبًا وَرَهْبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ

The three Ibaadaat that we spoke about.

Before we move on, a linguistic lesson on this Ayah.

وَكَانُوا لَنَا خَاشِعِينَ

It is like what I mentioned last week.

...وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿المائدة: ٢٣﴾

It is switched around. It should have been:

وَكَانُوا خَاشِعِينَ لَنَا

However, the verse says:

وَكَانُوا لَنَا خَاشِعِينَ

Why is it switched around from what is the normal Arabic? Taqdeem Maa Haqqahu Ta'kheer Yufeed al-Hasr wal-Qasr (تقديم ما حقه التأخير يفيد الحصر والقصر). When it is switched like it is over here and last week, it is to emphasise, limit and restrict. In the normal Arabic, one would say:

وَكَانُوا خَاشِعِينَ لَنَا

It means they made Khushoo' for us. Here, it is flipped around. When you flip it around, it is:

وَكَانُوا لَنَا خَاشِعِينَ

Why? It is to emphasise Khushoo' is limited and restricted to Allah, just like we mentioned about the other verse.

RAGHBAH AND RAHBAH IN IBAADAH

This verse indicates that you need Raghbah and Rahbah in your Ibaadah and as we indicated, Raghbah and Rahbah are higher levels of fear and hope. We stated two classes or so ago that you need those in your spiritual journey to Allah. You need Khawf and Rajaa', Raghbah and Rahbah in your spiritual journey to Allah. Some 'Ulamaa indicated that during Ibaadah (during obedience), the wing of Raghbah should be slightly higher to encourage one. And in times of sin, the wing of Rahbah should be slightly higher to deter from the sin. Just a bird, he manoeuvres with his wing, however he maintains an overall balance. That is one opinion. Some 'Ulamaa said the level of Raghbah should be slightly higher when one is ill because he is at a weak point and he might meet Allah, so let him meet Allah with more weight to his Raghbah. And then they said one should have more Rahbah during his times of health (slightly more). Some 'Ulamaa said Raghbah and Rahbah should be at an equal level so that hope will not make one feel comfortable from the plan of Allah, and so that fear will not make him despair from the mercy of Allah. Both feeling secure from the plan of Allah and also despairing from the mercy of Allah are worse than each other, so that is why you should keep them at the same level or at a very close level.

KHASHYAH

The next Ibaadah after that is al-Khashyah (الخشية). He mentioned al-Khashyah, then he mentioned the proof.

وَ دَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى : فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ﴿البقرة: ١٥٠﴾

THE DEFINITION OF KHASHYAH

Khashyah is fear founded on knowledge, and fear founded on knowledge of the greatness of the one whom he fears. Khashyah is to fear someone. If you fear someone regardless of the punishment that he may do, that is Khashyah. Now Khashyah and Khawf and Rahbah, all three of them mean fear but there is a difference. We already took the difference between

Khawf and Rahbah, we said Rahbah is fear but prolonged fear and fear from imminent punishment.

THE DIFFERENCE BETWEEN KHAWF AND KHASHYAH

In Arabic, Khawf (pertaining to Khashyah) usually refers to fear of the punishment, meaning it is attached to the punishment. Khashyah is fear that is attached to the one punishing, the one you fear punishing you. If Abdullah wants to kill you and you fear the killing, we say that is Khawf. If you fear the killing, that is Khawf. If you fear Abdullah himself because he is strong, but it is not pertaining to the punishment or threats, that is Khashyah. And of course Allah subhaanahu wa ta'aala has the supreme examples.

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

How do we know this difference? What is the proof for this difference?

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ
الْحِسَابِ ﴿الرعد: ٢١﴾

Look at that verse.

وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

Allah mentioned both Khashyah and Khawf in this verse. In this verse where He mentioned both Khawf and Khashyah, when He referred to fearing Allah, He said:

وَيَخْشَوْنَ

He used the word Yakhshawna (يَخْشَوْنَ) when it is fearing Allah.

When He spoke about fearing the punishment of the Judgment Day, He said:

وَيَخَافُونَ سُوءَ الْحِسَابِ

Allah could have combined between fear of Him and the Judgment Day, with either Khawf or Khashyah (He could have used one of them). He could have said they have Khashyah of the Judgment Day and of Me, or they have Khawf of the Judgment Day and of Me. Both of

them would have worked, but in regards to fear of Him (Allah subhaanahu wa ta'aala), He said:

يَخْشَوْنَ

That is Khashyah.

In regards to fear of the Judgment Day, He used:

يَخَافُونَ

We took the first difference between Khashyah and Khawf. The second difference is what we stated earlier in the definition of Khashyah. We said Khawf and Khashyah are both fear, however Khashyah is special because as we stated in the definition, Khashyah is founded upon knowledge of the greatness of the one whom he fears. So Khashyah is fear but it is not just any fear (if it was any fear it would be Khawf), it is fear with knowledge and that is what makes it at a higher status. It is the fear of the knowledgeable. What is the proof for this second difference between Khashyah and Khawf?

...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ... ﴿فاطر: ٢٨﴾

It is only those who have knowledge among His slaves that fear Allah.

In English it may not be clear because they use the term fear for both Khashyah and Khawf. But in the verse that I mentioned, pay attention:

...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ... ﴿فاطر: ٢٨﴾

Yakhsha (يَخْشَى). It is only those who have knowledge among His slaves that fear Allah (that have Khashyah of Allah). When Allah subhaanahu wa ta'aala referred to the fear of the knowledge in that verse, He did not say:

إِنَّمَا يَخَافَ اللَّهُ

He did not use Khawf, He mentioned the word Khashyah. He said:

إِنَّمَا يَخْشَى اللَّهَ

When the Messenger sallallahu ‘alayhi wa sallam described himself as fearing of Allah, the Messenger sallallahu ‘alayhi wa sallam is knowledgeable of course and that is why he used the word Khashyah:

وَأَشَدُّكُمْ لَهُ خَشِيَةً

He used the word Khashyah about himself because he is the most fearful of Allah and the most knowledgeable, so it would be suitable that he uses Khashyah about himself instead of Khawf.

So in a one liner, the difference between Khawf and Khashyah is that it is fear of the one who punishes. That is the first difference we took. The second difference is that it is the fear of the knowledgeable. Some ‘Ulamaa said Khashyah is the fear that is for Allah subhaanahu wa ta’aala and Khawf is the one that is for humans. That is an opinion. As-Sam’aanee said they both mean the same. But in reality, they are not the same. There are differences and that is what the majority of the ‘Ulamaa mentioned and that is the correct opinion.

WHEN IS KHASHYAH SHIRK?

Look at what Allah said:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ...

﴿الأحزاب: ٣٩﴾

Those who convey the message of Allah and have Khashyah of Allah subhaanahu wa ta’aala and have Khashyah of no one else.

If your heart has Khashyah from a deceased, inanimate matters or objects, regardless of what it is, that is Shirk Akbar. If it is of a living and you have Khashyah of him in that which only belongs to Allah (the type of Khashyah that only belongs to Allah), then that is Shirk Akbar.

THE PROOF OF THE AUTHOR ON KHASHYAH

The author used as proof:

...فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي... ﴿البقرة: ١٥٠﴾

So have not Khashyah of them and have Khashyah of Me.

Falaa (فَلَا) is to deter, meaning do not. Do not have Khashyah of the Kuffaar, the verse is referring to the Kuffaar.

وَآخِشُونِي

Orders the all the Khashyah for Him subhaanahu wa ta'aala. That order right there made it an Ibaadah. This is an Ibaadah of the heart, which has an affect on the limbs. In addition to submitting to Allah, one must have Khashyah. He must have the fear of Allah in his heart, and fear with knowledge.

THE IMPORTANCE OF KHASHYAH AND THE STATUS OF THE SALAF IN IT

Allah reprimanded the Children of Israel for lack of Khashyah.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنْ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ
الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿البقرة: ٧٤﴾

In fact, just as He described some hearts as being harder than rocks, He informed us how mountains have Khashyah of Allah. And that Khashyah that the mountains have make it crumble.

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ
وَتِلْكَ الْأَمْثَالُ لِنَرِيهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿الحشر: ٢١﴾

Amazing how rocks and stones have Khashyah and Khushoo' to Allah subhaanahu wa ta'aala and they would crumble because of that, yet hearts of some of the believers have become harder than that.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

The Prophet sallallahu 'alayhi wa sallam used to cry in Khashyah, in his Salah and in his night Salah. Abu Bakr was known for his crying in his Salah. Uthman was known for his beard to soak in his tears at the sight of the graveyard. Al-Hasan al-Basri used to say a believer combines between Imaan and Khashyah and a hypocrite combines between wickedness and safety from the plan of Allah.

﴿أَفَأَمِنُوا مَكْرَ اللَّهِ...﴾ ﴿الأعراف: ٩٩﴾

Al-Qaasim Ibn Muhammad said we used to travel with Abdullah Ibn al-Mubaarak (the famous 'Aabid, Zaahid, scholar and Mujaahid) and I would always think to myself, how did Ibn al-Mubaarak get the status that he got? That high, elevated status where people began to accept him, love him and take from him. The righteousness that he was on, how did people accept him and not us at the same level? What was it that made him special over us? He said he makes Salah, we do the same. Abdullah Ibn al-Mubaarak does Siyaam, so do we. He did Jihaad, we do the same Jihaad as he did. And he said in our journey as we were resting, the lamp we had went out for a few moments before someone got up and fixed it. Al-Qaasim Ibn Muhammad who is talking said I looked at Abdullah Ibn al-Mubaarak and he was crying at those moments right there (the moments of the darkness). A few moments of darkness reminded him of the life after, the punishment in the grave and the life after. He began to cry in those little moments. Al-Qaasim Ibn Muhammad said I said to myself, the Khashyah that he has in his heart is that which made him supreme over us.

True Khashyah is your means to guidance. Khashyah is a path to guidance.

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنِ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾ ﴿التوبة: ١٨﴾

Khashyah of none but Allah. Allah said at the end of that, those are the true people on the guidance.

True Khashyah brings success and victory.

﴿وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ﴾ ﴿النور: ٥٢﴾

It is success and victory.

Ibn Qudaamah mentioned that before Allah guided Bishr, he was drinking and sinning. A righteous man passed by the house of Bishr, he overheard the sins so he stopped by. He knocked on the door and the servant of Bishr answered, and Bishr is in there preoccupied with drinking and every other sin. The good man said is the man who lives in this house a slave or a free man? She said no he is a free man. He said you are right, he is a free man. If he was a slave he would have had Khashyah of the One he is a slave for, leaving those prohibitions. Look at that statement. She said the owner of a house is a free man, he is not a slave. The righteous man responded and he said you are right, if he was a slave he would have had Khashyah to stop him from those sins that he is doing. He meant something deep.

Bishr overheard and he asked his servant to repeat to him what that stranger said. She repeated it and he said which way did he go? He chased after him with no shoes and nothing on his head. When he caught up to him, he said are you the one who was by my house? He said yes. Bishr said could you repeat what you said to my servant? And that is when Bishr fell on his face crying and saying I am a slave, I am a slave, I am a slave and I want to be a slave. The Khashyah came back to his heart. Later on when Bishr became famous and well known, they used to ask him why is it that you always walk bare footed? He said because I fixed my bond and my Khashyah with Allah bare footed, running after that man, and I always want to remember that and I want to meet Allah bare footed like that.

The reward for Khashyah is forgiveness from Allah and a great reward on top of that.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿الملك: ١٢﴾

Those who have Khashyah will get forgiveness and have a great reward from Allah. That great reward is Jannah.

Khashyah grants you Jannah and saves you from Hell, in the Surah that you all know:

**إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاؤُهُمْ
عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾ ﴿البينة﴾**

In another Surah:

**مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ۖ
ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ ﴿ق﴾**

You are told to enter Jannah in Salaam. Why?

مَنْ خَشِيَ الرَّحْمَانَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ

Because of your Khashyah.

**ابْنِ عَبَّاسٍ , قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , يَقُولُ : عَيْنَانِ
لَا تَمَسُّهُمَا النَّارُ : عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي
سَبِيلِ اللَّهِ**

In Sunan at-Tirmidhi Ibn Abbaas said the Prophet sallallahu 'alayhi wa sallam said two eyes will not touch Hellfire, one that stayed up guarding in the path of Allah and the second one that shed a tear in the Khashyah of Allah.

Keep in mind, Khashyah is a heart Ibaadah but its affects are shown on the limbs. It has an affect on your body parts. Ali Ibn Umar al-Bazaar in his Manaqib Ibn Taymiyyah (مناقب

إِبْنِ تَيْمِيَّةٍ) (a book he wrote about Ibn Taymiyyah), he said when Ibn Taymiyyah used to say Allahu Akbar, it would blow the minds of the people seeing it because of the Khushoo' and Khashyah he had when he said Allahu Akbar. He took it serious.

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 أحيَاءٌ 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 أَصَابَتْهُمُ 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 فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً
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:

وَاعْلَمْ 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 ﴿الشورى: 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.

وَلِيْمِحِّصَ 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?

لِيْمِيْزَ اللّٰهُ الْخَبِيْثَ 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 مَسَّنِيَ الضُّرُّ 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 ضُرِّ...

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.

...وَأْتَيْنَاهُ 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:

...وَيَشِيرُ 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 وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ
صَدَّقْتَ الرُّؤْيَا ۗ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ ﴿الصافات﴾

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 السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ... ﴿يوسف: 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 صيرتم فنعمة 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 Hafsa 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 Lihyah (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 لِأَزْوَاجِكُمْ 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 Niqaab, 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 قُرَّانِنَا هَؤُلَاءِ ، أَرْغَبَ بَطُونًا...

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

أَرْغَبَ بَطُونًا

...وَلَا أَكْذَبَ أَلْسِنًا...

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

...وَلَا أَجِبْنَ 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 : كَذَّبْتَ ، 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 وَأَيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ

بَعْدَ إِيمَانِكُمْ... ﴿٦٦﴾ ﴿التَّوْبَةَ﴾

“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.

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ... ﴿التَّوْبَةَ: 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:

...فُلْ 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 Kufir 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 Kufir, yet they were still considered Kuffaar. He is saying mocking and ridiculing Islamic matters is Kufir, even if one did not know it will make him a Kaafir. Shaykh Sulaymaan al-'Alwaan said this verse is clear proof in Kufir 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 نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿التوبة: ٦٦﴾

﴿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 Hijaabiyah for her Hijaab or a Niqaabiyah 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... ﴿الإسراء: 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 مَثَلْتُمْ ۖ
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿النساء: 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 مِثَلْتَهُمْ...

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 يَدْرِي 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.

...وَأَعَمَّقُوا 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

وَ فِي رِوَايَةٍ : 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.