



Khutbah 26/06/09

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَغْفِرُهُ وَنَسْتَعِينُهُ وَنُؤْمِنُ بِهِ وَتَوَكَّلُ عَلَيْهِ ،
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا ،
مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ ،
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي
وَيُمِيتُ ، بِيَدِهِ الْخَيْرُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ بِدِينِ الْحَقِّ بَشِيرًا وَنَذِيرًا ، بَيْنَ يَدَيْ السَّاعَةِ ، صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ .
أَمَّا بَعْدُ ، فَأَوْصِيكُمْ وَإِيَّايَ بِتَقْوَا اللَّهِ وَأُحْذِرْكُمْ وَإِيَّايَ عَنْ مَعْصِيَتِهِ
تاريخ اليوم الثالث من شهر رجب السنة ألف وأربع مائة وثلاثين
قال الله تعالى في كتابه العزيز، بعد أعوذ بالله من الشيطان الرجيم:

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو

الْأَلْبَابِ ﴿١٩﴾ الَّذِينَ يُوْفُونَ بَعْدَ اللَّهِ وَلَا يَنْتَظِرُونَ الْمِيثَاقَ ﴿٢٠﴾

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ

الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا

مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُؤُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ

﴿٢٢﴾ جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

21 Is he who knows that what has been sent down to you
from your Lord is the truth like him who is blind?

It is only people of intelligence who pay heed:

22 those who fulfil Allah's contract
and do not break their agreement;

23 those who join what Allah has commanded to be joined
and are afraid of their Lord

and fear an evil Reckoning;

24 those who are steadfast in seeking the face of their Lord,

and establish salat
and give from the provision We have given them,
secretly and openly,
and stave off evil with good,
it is they who will have the Ultimate Abode –
25 Gardens of Eden which they will enter,
and all of their parents, wives and children who were salihun.
Angels will enter in to welcome them from every gate:
‘Peace be upon you because of your steadfastness!
How wonderful is the Ultimate Abode!’ (Surat ar-Ra’d)

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى

Is he who knows that what has been sent down to you

from your Lord is the truth like him who is blind?

﴿ أفمن يعلم ﴾ تقرير والمعنى: أسواء من آمن ومن لم يؤمن، والأعمى هنا

من لم يؤمن بالنبي صلى الله عليه وسلم، وقيل إنها نزلت في حمزة بن عبد

المطلب رضي الله عنه وأبي جهل لعنه الله.

“Is he who knows?” This is a confirmation. It means, “Are those who believe and those who do not believe equal?” The blind person here is the one who does not believe in the Prophet ﷺ. It has been said that it was revealed about Ḥamzah ibn ‘Abd al-Muṭṭalib ﷺ and Abū Jahl, may Allah curse him.

Allah, exalted is He, speaks about two opposites: those who know that what is revealed to Muḥammad ﷺ is the truth and those who are blind. He does not accept any third. So this is the end of any idea of a dialogue of religions or interfaith dialogue, in the way that it is set

up today. And of course we are willing to talk with any sincere human being about the dīn, but we do not accept the idea of any kind of equality with Islam of the People of the Book, and certainly not of atheists and the like.

﴿ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴾

وَأُولُو الْأَلْبَابِ أَصْحَابُ اللَّبِّ، وَالْأَبَابُ عَقُولٌ وَهُوَ جَمْعُ لَبٍّ،

فَلذَا هَذِهِ الْآيَةُ إِحْدَا آيَتَيْنِ سُمِّيَتَا مِيزَانَ الْعَقْلِ لِأَنَّهُمَا فِي أَصْحَابِ اللَّبِّ أَوْ

الْعَقْلِ وَتَصِفُهُمْ وَتَصِفُ الْعَقْلَ، وَالْآيَةُ الْأُخْرَى فِي آخِرِ سُورَةِ آلِ عِمْرَانَ.

“It is only people of intelligence who pay heed,”

The people of *albāb* are the people who have *lubb*, because *albāb* is the plural of *lubb*. The *lubb* of anything is its kernel or its pith or its heart. And here it is the intelligence according to all the scholars of interpretation of the Qur’ān. Some people call these *āyāt* when paired with the *āyāt* at the end of Sūrah Ali ‘Imran the Scales of the Intellect, i.e. the scales with which you measure intellect because they are both about the people of *lubb* and they both describe them and thus the intellect in some detail.

﴿ 19 ﴾ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ

بَدَأُ هُنَا سُبْحَانَهُ وَتَعَالَى بِأَوْصَافِ أَصْحَابِ الْعَقْلِ

وَالْعَهْدُ هُوَ الْمَأْخُودُ عَلَيْهِمْ فِي عَالَمِ الذَّرَائِي بِالتَّوْحِيدِ وَهُوَ قَوْلُ اللَّهِ لَهُمْ

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ

أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا ﴾

وفي هذه الآية قيل أن الله لما خلق آدم أخرج ذريته من صلبه وهم مثل الذر
وأخذ عليهم العهد بأنه ربهم فأقروا بذلك والتزموه روي هذا المعنى عن
النبي صلى الله عليه وسلم من طرق كثيرة وقال به جماعة من الصحابة
وغيرهم

“those who fulfil Allah’s contract”

Here Allah ﷻ begins the description of the people of intellect or intelligence. The contract is the one that was taken from us in the world of the tiniest forms, and the contract was for tawhīd. This is in the words of Allah to us elsewhere:

172 When your Lord took out all their descendants
from the loins of the children of Adam
and made them testify against themselves

‘Am I not your Lord?’

they said, ‘We testify that indeed You are!’ (Surat al-A‘rāf)

About this āyah it has been said that when Allah created Adam He brought his descendants out of him and they were like the smallest possible insects or insects’ eggs, and He took their contract from them that He is their Lord, and they confirmed that and adhered to it. This sense has been narrated from the Prophet ﷺ by numerous routes, and a large body of the Companions and others took it as their verdict on the meaning of the āyah. But returning to our āyāt in Surat ‘Abd ar-Raḥmān-Ra‘d:

فهو العهد بالتوحيد أو هو كل عهد أي كل ميثاق أخذ عليهم، كان للخالق
أو للمخلوق، ولو كافراً فيجب الوفاء بالعهد ولا تجوز الخيانة. ولما كانت

الأوصافُ الآتيةُ لازمةٌ للمُوفِّي بالعهدِ قُدِّمَ عليها وجُعِلَ ما بعدهُ تفصيلاً له،
 وحينئذٍ فالمرادُ بالوفاءِ بالعهدِ امتثالُ المأموراتِ على حسبِ الطاقةِ
 واجتنابُ المنهياتِ .

This is the contract to have tawhīd or it is every single contract, compact, agreement or treaty etc. which they have agreed to, whether it is with respect to the Creator or a creature and even if the creature is a kāfir. And so it is obligatory to fulfil contracts and agreements and treachery is not permitted. Since the attributes that will follow are necessary consequences for anyone who will fulfil contracts then fulfilling the contract was given precedence over these other attributes and they which come after are like the details of it. Thus what is meant by fulfilling the contract is to comply with everything that is commanded as much as one is able and to avoid what is prohibited categorically.

وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾

تأكيد لما قبله ولازمٌ له لأنَّ الموفِّي بالعهدِ غيرُ ناقضٍ للميثاقِ، فالعهدُ هو
 الميثاقُ، وقيل الميثاقُ هو التزامُ المخلوقِ بالوفاءِ بأمرِ الخالقِ والعهدُ هو أمرُ
 الله . وقال المحلِّي نقضُ الميثاقِ بتركِ الإيمانِ أو الفرائضِ

“and who do not break their agreement”

This underlines what preceded concerning fulfilling the contract and is a necessary consequence of it since someone who fulfils his contract will not break his agreement. The contract is a synonym for agreement. Some have said that the agreement, the *mīthāq*, is the creature clinging to fulfilling the Creator’s command, and the contract is the command of Allah. Al-Maḥallī said that breaking the agreement is done by abandoning *īmān* or the obligations of the *dīn*.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

23

those who join what Allah has commanded to be joined

﴿ يصلون ما أمر الله به أن يوصل ﴾ القرابات وغيرها

ويدرءون بالحسنة السيئة قيل يدفعون الشرك بقول لا إله إلا الله وقيل يدفعون من أساء إليهم بالتي هي أحسن والأظهر يفعلون الحسنات فيدرونها بها السيئات كقوله إن الحسنات يذهبن السيئات وقيل إن هذه الآية نزلت في الأنصار ثم هي عامة في كل مؤمن اتصف بهذه الصفات عقبى الدار يعني الجنة ويحتمل أن يريد بالدار الآخرة وأضاف العقبى إليها لأنها فيها ويحتمل أن يريد بالدار الدنيا وأضاف العقبى إليها لأنها عاقبتها جنات عدن بدل من عقبى الدار أو خبر ابتداء مضمرة تفسير العقبى الدار ومن صلح أي من كان صالحا سلام عليكم أي يقولون لهم سلام عليكم بما صبرتم يتعلق بمحذوف تقديره هذا بما صبرتم ويجوز أن يتعلق بسلام أي ليسلم عليكم بما صبرتم

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

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ،
 أُوصِيكُمْ بِتَقْوَا اللَّهِ وَطَاعَتِهِ، وَأَحْذَرُكُمْ عَنْ مَعْصِيَتِهِ وَمُخَالَفَتِهِ. فَاتَّقُوا اللَّهَ
 فِيمَا أَمَرَ، وَأَنْتَهُوا عَمَّا نَهَى عَنْهُ وَزَجَرَ.

قال تعالى:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

﴿٨﴾

أَمَّا بَعْدُ:

So as we will see when we follow through with the explanation of these āyāt, and as is immediately evident from reading them thoughtfully, the idea we have of intellect is very different from the concept that is current in this age. With this concept of intellect, we could not have the extermination of uncountable numbers of men, women and children in the way this age has shown. Nor, more tellingly could we have a system of economics based on the kind of elaborate calculation that usury requires, the elaborate intellectual structures of modern economics, when anyone with eyes can see that it impoverishes huge swathes of humanity into desperate and humiliatingly degrading misery, while enriching a few people to an obscene degree. Why are we as human beings not able to do something about this deplorable condition? Because we have accepted this redefinition of intellect and knowledge that is a cold and murderous concept in the person's head rather than a caring concern in the heart. And the Muslims are as guilty as others or even more so, since we have a revelation that shows us that this is false, and yet our people are obsessed with getting degrees and PhD's and every endorsement from this spurious establishment trying desperately to please the upholders of these false definitions. If one is to do this type of study one has to regard it as a strategic step on the way to establishing the truth, and that

might be a valid reason for undertaking such study. But trying to please the enemies of Allah is not a valid reason.

(The recorded *khuṭbah* has here an extra portion on markets, *ḥalāl* trade and a local market held in Norwich according to the principles of *ḥalāl* trade.)

The second point to make relates to the traditional sciences of the dīn. These have largely been reduced to the ability to narrate a large amount of material, for example, the ability to narrate ḥadīth, or in the case of fiqh, the ability to narrate legal precedents and prior judgements. Now, while no one denies the importance of this heritage, as reflective Muslims we have to also see that Allah and His Messenger ﷺ and all of the noble people of Islam call on us to think, not in this way that we see is so disastrous, but in a deeply reflective way, and this includes both reflection on the creation of Allah and thinking carefully through our way of embodying the Sunnah in this age. If we had no other quote, we would be content with that from Imām Malik, may Allah be merciful to him:

العلم نورٌ يجعله اللهُ حيثُ يشاءُ، وليس بكثرة الرواية

“Knowledge is a light which Allāh places wherever He wishes. It is not a great deal of narration.”

(The recorded *khuṭbah* has here some words on the death of a prominent celebrity from the world of entertainment who died on Thursday 25th June, and who had said the shahadah and become Muslim a month ago, may Allah have mercy on him. There were also some reflections on celebrityhood.)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا

وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ ، وَسَائِرِ
الصَّحَابَةِ خُصُوصًا الْمُهَاجِرِينَ مِنْهُمْ وَالْأَنْصَارِ وَالتَّابِعِينَ لَهُمْ وَتَابِعِي التَّابِعِينَ وَمَنْ
تَبِعَهُمْ إِلَى يَوْمِ الدِّينِ .

اللَّهُمَّ اهْدِ وِلَاةَ أُمُورِ الْمُسْلِمِينَ لِمَا يُرْضِيكَ وَلَا تَبَاعِ سُنَّةَ مُحَمَّدٍ ﷺ

اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ ، وَاخْذُلِ الْكُفْرَ وَالْكَافِرِينَ ، وَأَنْصُرِ الْمُجَاهِدِينَ
فِي سَبِيلِ اللَّهِ ، وَاجْعَلْ كَلِمَتَكَ هِيَ الْعُلْيَا ، وَكَلِمَةَ الْكُفْرِ هِيَ السُّفْلَى
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا
إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

وَلَذِكْرُ اللَّهِ أَكْبَرُ
يَعْظُمُ لَعَلَّكُمْ تَذَكَّرُونَ
وَقَوْمُوا إِلَى صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ