



Khutbah 13/11/09 – Ten nights

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَغْفِرُهُ وَنَسْتَعِينُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ،  
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا ،  
مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ، وَمَنْ يُضِلِّ 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 .

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴾ ﴿70﴾ يُصَلِحْ

لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا

عَظِيمًا ﴿71﴾ ﴿﴾

تاريخ اليوم خمسة وعشرين من شهر ذي القعدة، سنة ألف وأربع مائة

وثلاثين

أَمَّا بَعْدُ :

قال الله تبارك وتعالى في كتابه العزيز، بعد أعوذ بالله من الشيطان

الرجيم

﴿ وَالْفَجْرِ ﴾ ﴿1﴾ وَلَيَالٍ عَشْرٍ ﴿2﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿3﴾ وَاللَّيْلِ إِذَا

يَسْرِي ﴿4﴾ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ﴿5﴾ ﴿﴾

وإنما أقسم الله ﷻ بشيء من مخلوقاته عظيم، فالقسم هنا بالفجر وما

يتلوه قسم عظيم يجب علينا أن نتفكر فيه .

Allah ﷻ says in His Mighty Book:

- 1 By the dawn
- 2 and ten nights,
- 3 and the even and odd,
- 4 and the night when it departs,
- 5 is there not in that an oath for the intelligent? (Sūrat al-Fajr: 1-5)

Allah ﷻ only swears oaths by matters in His creation which are great and significant., so that the oath here by the Dawn and the following terms is something to be thought about and reckoned with.

أقسم تعالى أولاً بالفجر وهو الذي ينفجر منه النهار كما يتفجر النهار  
من العيون

ثم يقول ﴿وَلَيَالٍ عَشْرٍ﴾ وهذه الليالي هي عشر ذي الحجة عند  
الجمهور وقيل العشر الأول من المحرم وفيها عاشوراء وقيل العشر الآخر  
من رمضان وقيل العشر الأول منه . فهذه الليالي من ذي الحجة لها  
مكانٌ عليّ عند الله ﷻ كما يُشير بقسمه بها، فاطلبوها في الأسبوع  
القادم من يوم الأربعاء أو الخميس .

Allah, exalted is He, says, continuing His oath, “And by ten nights!” The people of knowledge say that these ten nights are either the ten first nights of Dhu’l-Hijjah, the first ten of Muharram or the last ten of Ramaḍān or the first ten of Ramadan, but the likelihood is greater that they refer to the former. These ten nights of Dhu’l-Hijjah we know from many sources have a great standing with Allah, as is indicated by their place here in this

oath, so seek these nights out in the coming week when Dhu'l-Hijjah should start either on Wednesday or Thursday.

وبعد ذكره هذه الأشياء التي أقسم بها قال الله تبارك وتعالى

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿6﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿7﴾ الَّتِي

لَمْ يَخْلَقْ مِثْلَهَا فِي الْبِلَادِ ﴿8﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

﴿9﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿10﴾ الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿11﴾

فَأَكْثَرُوا فِيهَا الْفُسَادَ ﴿21﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿31﴾

إِنَّ رَبَّكَ لَبَلِ الرَّصَادِ ﴿41﴾

After mentioning these matters by which He swears an oath, Allah ﷻ says:

- 6 Do you not see what your Lord did with 'Ad -
- 7 Iram of the Columns
- 8 whose like was not created in any land -
- 9 and Thamud who carved out rocks in the valley-side,
- 10 and Pharaoh of the Stakes,
- 11 all of whom were tyrants in their lands
- 12 and caused much corruption in them?
- 13 So your Lord unleashed on them a scourging punishment;
- 14 your Lord is always lying in wait.

قال القرطبي: والخطاب للنبي صلى الله عليه وسلم، والمراد عام،

يعني : لم يقل ﷺ : ألم ترُوا كيف فعل ربكم بعاد .

Al-Qurtubi said: It is addressed to the Prophet ﷺ but the meaning is universal. He meant that Allah ﷻ did not address us all as a plurality but addresses us individually.

فوصف ﷻ تلك الأمم بقوتهم وبنائهم

فسألنا ﴿ ألم تر كيف فعل ربك بعاد؟ ﴾ فأولو الألباب يتفكرون

فيهم ويتدبرون هلاكهم ويقولون في نفوسهم ﴿ ليست هذه الحضارة

اليومَ خيراً من أولئك الذين أهلكهم الله ﴾

He describes these nations and peoples as having great strength and power, and that they built a great deal. He asks us, “Have you not seen what Allah did with them?” So people of intellect will reflect on them and on their passing away, and will say in themselves, “This culture in which we live today is not better than those whom Allah destroyed.”

ونحن نعيش بين غير مسلمين في هذه البلاد ، وإن نعش بينهم تابعين

ملتهم في معاشنا ومعاملاتنا وفي أهلينا نهلك بهلاكهم ، والعياد

بالله . وإن نعش هنا مقيمين الصلوة ومؤتون الزكوة ، ومُتعاملين بدون

الربا ، ومُكرمين اليتامى ومُطعمين الفقراء والمساكين ، دُعَاةً للدين نَجَا  
هؤلاء بنجاتنا إن شاء الله تعالى .

We too live in the middle of kuffār in these lands. If we live among them following them in our lives, in our livelihoods and our transactions and in our families, then we will perish when they perish, may Allah protect us from that. If we live here establishing the prayer, producing and paying the zakāh, transacting without usury, honouring orphans and caring for the poor, calling people to the dīn, then they and us will all be saved rather than all of us perishing together.

Allah reminds us by events in the world such as the current crisis, which is not over, that this present-day global order is by no means permanent, and intelligent people take reminder from what happens to others, and foolish people don't even take reminders from what happens to them themselves.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ فَاسْتَغْفِرُوهُ إِنَّهُ

هُوَ الْغَفُورُ الرَّحِيمُ

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ،

أَوْصِيَكُمْ بِتَقْوَا اللَّهِ وَطَاعَتِهِ، وَأُحَذِّرُكُمْ 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:

قال الله تبارك وتعالى في كتابه العزيز:

﴿وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى

اللَّهِ هُوَ الْهُدَى وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ

مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

Allah tabaraka wa ta'ala says in His Noble Book:

“The Jews and the Christians will never be pleased with you  
until you follow their religion.

Say, 'Allah's guidance is the true guidance.'

If you were to follow their whims and desires,  
after the knowledge that has come to you,  
you would find no protector or helper against Allah.”

Certainly, this *āyah* places us in a very particular situation. Since the Jews and the Christians almost entirely dominate this age, particularly in the part of the planet we inhabit, we are almost by default following their whims and desires. We do business like they do business, we shop like they shop and we live our family lives like they live their's.

In these circumstances, it is not permitted for us to think that we are somehow special and different. Rather if one is in the supermarket shopping, one is exactly the same as all the other people in the supermarket with one possible exception. It may be that you are remembering Allah and they are not. But be assured that if you are thinking to yourself that you are a Muslim and they are not Muslims, then you are not remembering Allah, and in that case there is no difference between you and them.

But what exactly is the nature of this remembrance of Allah which is the only possible difference between the Muslim and others? Yes, it is to move the tongue in repetition of the names of Allah, and with *Laa ilaha illa'llah*. Yes, it is to know the dhikr for entering the market, and to know the du'a and dhikr of the Sunnah for difference occasions, even for entering the toilet. But dhikr is also the way one does the things that one does. Any action can be dhikr if one does it with one's full being and attention and not distractedly, for as dhikr means 'mention of Allah' with the tongue, it also means 'remembrance of Allah' in the heart. The heart that is thinking of something else is not remembering Allah. This is what we call distraction.

A most common form of distraction for people working in the way of Allah is to be distracted from remembrance of Allah in one's everydayness by the thoughts of great projects in the way of Allah. Those great projects will amount to nothing if the little projects and little insignificant everyday matters are not done with remembrance of Allah in them. That is because what is important in these matters is right understanding, the knowledge that you do not do your good actions, but Allah creates them and gives them to you. If you have high ambition and want to achieve great things, certainly hard work is required but also your constant awareness of your need of Allah to give you the actions that will please him. In that, your little everyday remembrance is a kind of constant supplication to Allah. This is an invisible act of worship and thus of the highest since it is done entirely for the sake of Allah and for no other end.

We are in a very difficult place. To get out of this situation requires a great deal, but more than anything it requires *sabr*. *Sabr* is not just passive endurance and patience in affliction,

although it can be exhibited in such situations. *Sabr* is an active force. It is the steadfastness to see things through, to continue, to go on. It is to be steadfast in keeping away from *shirk*, *kufr* and acts of disobedience to Allah. It is to be steadfast in the acts of worship and in clinging to what one can of the Sunnah. It is being steadfast in increasing in one's 'ibadah. It is being steadfast in bringing about Islam in a land of *kufr* in all of the projects which we are doing.

We often complain about the darkness of the age in which we live and this difficult situation, but one ought to thank Allah for having been born in such a time and to be a Muslim. The Islam that is needed from us today is the Islam of the Companions of the Messenger of Allah ﷺ, and it is an honour that Allah has chosen us for such a task and such a struggle; may we be worthy of it.

*Sabr* is of its nature the highest inner quality. Again it is an entirely invisible action, and thus can only be for the sake of Allah. There can only be great sincerity in it. Thus Allah reckons it very highly. He tabaraka wa ta'ala says:

﴿ IO ﴾ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

“Only the steadfast will be paid their wages in full without any reckoning.” (Az-Zumar: 11)

﴿ 153 ﴾ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

He says, “Allah is with the steadfast.” (Al-Baqarah: 153)

﴿ 146 ﴾ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

He says, “Allah loves the steadfast.” (Al 'Imran: 146)

We have seen how Allah warns us that the Jews and Christians will no be pleased with us unless we follow their religion, their *millah*. The 'ulamā' tell us that:

الْكُفْرُ مِلَّةٌ وَاحِدَةٌ

“Kufr is one millah.”

In spite of the fact that the Jews, Christians and idolators are all different religions, they are one *millah*, and it is that *millah* which we see engulfing the earth, spreading even in the Muslim lands at an astonishing rate. However, we have to have the long perspective. Some

people gain that through an intimate knowledge of history. Many Muslims gain it through taking the Qur'an seriously as well as reflecting on history. We have already seen that Allah ﷻ reminds us to think about the end of 'Ad and Thamud and Fir'awn.

All of these cultures were devoted to the great technological project and they built great buildings. However, at the core they were rotten and they were swept away. Allah tells us repeatedly to travel and see what happened to these peoples who were destroyed. He tells us to reflect on these matters. There is no doubt that this society is deeply displeasing to Allah. There is no doubt that Allah will sweep it away. That might be achieved by means within the society. No one knows when the derivatives market on the stock exchange is going to crash, and we have already had a warning of that.

Therefore, no Muslim should sit passively as if this society were inevitable. No Muslim should imagine that this society will go on for ever. Remember that Sayyiduna Nuh, peace be upon him, built his ship in the middle of dry land, and that it was because of this that the *kuffar* laughed at him. Remember, we are building a ship. We are building the ship of the *millah* of Ibrahim ﷺ and the Sunnah of Muhammad ﷺ in a land which has known neither before. Be one of the party working to that goal and do not be like the son of Nuh who said that he would go up on a tall mountain to escape the flood. Bring yourself and your family on board the boat of the Sunnah.

When you have come on board do not allow Shaytan to disillusion you mid-way. Remember that before the battle of Uhud, the Prophet ﷺ intended to stay in Madinah and to defend it, but the warriors and the young men were eager to fight and confident of victory, and so the Messenger ﷺ accepted their view and began to put on his armour and don his weapons for battle. Some people began to think that they had persuaded the Messenger of Allah against his better judgement, and so they became afraid of what they had done and went back to the Messenger of Allah ﷺ and said they had changed their mind, and they accepted his earlier wish to stay in Madinah and defend it.

— ما ينبغي لنبي أن يضع أدواته بعد أن لبسها حتى يحكم الله عز وجل

بينه وبين عدوه .

٪ (ك، ق – عن ابن عباس) .

He is reported to have said, "It is not fitting for a prophet to put off his armour and

weapons after donning them until Allah ﷻ has passed judgement between him and his enemy.” This is a great principle. Once begun we must see things through. It is disastrous to embark on a course and then change one’s mind half-way through. That is because it is not the outcome that matters so much. The outcome of affairs is in Allah’s hand. What matters for us is sincerity in our actions.

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

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا  
وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ ،  
وَسَائِرِ الصَّحَابَةِ أَجْمَعِينَ ، خُصُوصًا الْأَنْصَارِ مِنْهُمْ وَالْمُهَاجِرِينَ ،  
والتَّابِعِينَ وَتَابِعِي التَّابِعِينَ وَمَنْ تَبِعَهُمْ إِلَى يَوْمِ الدِّينِ .

اللَّهُمَّ اهْدِ وُلَاةَ أُمُورِ الْمُسْلِمِينَ لِمَا يُرْضِيكَ وَلَا تَتَّبِعِ سُنَّةَ مُحَمَّدٍ ﷺ

اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ ، وَاخْذُلِ الْكُفْرَ وَالْكَافِرِينَ ، وَانصُرِ  
الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ ، وَاجْعَلْ كَلِمَتَكَ هِيَ الْعُلَا ، 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

يَعْظُمُكُمْ لِعَلَّكُمْ تَذَكَّرُونَ

وَقُومُوا إِلَى صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ