

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 ،

وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . وَنَشْهَدُ 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 وَأَحْذَرُكُمْ وَإِيَّايَ مِنْ مَعْصِيَتِهِ

تاريخ اليوم الثالثة والعشرين من شهر ذو الحجة سنة ألف و أربعة مآت و ثلاثين

I council you and myself to have taqwa of Allah, and I council you and myself to avoid and beware of disobeying Him.

The date today is the 23rd of Dhul Hijjah in the year 1430.

Praise belongs to Allah Who perfected the *din* for us and made the blessing on us complete and Who made our ummah – and to Allah belongs the praise – the best ummah. He sent among us a Messenger from ourselves reciting His *ayat* to us, purifying us and teaching us the Book and the Wisdom. I praise Him for His many blessings. I witness that there is no god but Allah alone without partner, and this act of witnessing is the best protection for someone who seeks protection by it. I witness that Muhammad is His slave and His Messenger whom He sent as a mercy to all creatures (s.a.w).

He made it obligatory for him to explain what has been sent down to us, and so he elucidated all the important matters for us. He singled him out with concise comprehensive speech (*jawaami' al-kalim*) so that he often expressed separate pieces of wisdom and sciences in one phrase or in half a phrase, may Allah bless him and his companions with a blessing which will be a light for us in every darkness, and may He grant him much peace. Amin

This tremendous dua' is taken from the writings of the great Syrian scholar Ibn Rajab al-Hanbali (rahimahullah) in his book "The Compendium of Knowledge and Wisdom". In this dua' he mentions a special quality of our beloved Prophet (s.a.w), by which Allah (swt) has favoured him over all previous prophets. The Messenger of Allah (s.a.w) called this quality *jawaami' al-kalim*, which we can translate into English as concise comprehensive speech.

The Imam (rahimahullah) continues:

Allah, glorious is He and exalted, sent Muhammad (s.a.w) with concise comprehensive speech. He singled him out to receive astonishing wisdoms, as has been narrated in the two sahih books from Abu Hurayrah (rah) from the Prophet (s.a.w) that he said, "I was sent with concise comprehensive speech." About this hadith, Az-Zuhri (r.a.h) said, "Concise comprehensive speech, according to that which has reached us, is that Allah t'ala, united many issues for him, [issues] which used to be written in books before him [separately] in one or two volumes and so on."

Imam Ahmad (rahimahullah) narrated the hadith of 'Abdullah ibn 'Amr ibn al-'As (r.a.h) that he said, "The Messenger of Allah (s.a.w) came out to us one day and it was as if he were someone saying farewell. He said, 'I am Muhammad, the unlettered Prophet,' saying it three times, 'and there is no prophet after me. I have been given the first parts of speech and its conclusions and its comprehensive concision',". And in a hadith narrated by Umar ibn al-Khattab (r.a.h) that the Prophet (s.a.w) said, "I have been given concise comprehensive speech and its conclusions and speech has been made extremely concise for me."

The concise comprehensive speech with which he was singled out is of two kinds: First, that which is in the Qur'an such as His words, (swt):

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny."(16:90)

Al-Hasan said, "No good was left in this ayah without Him commanding it and no evil without Him forbidding it."

The second sign of his concise comprehensive speech (s.a.w) is that which is published and to be found in the sunnah [collections] which are traced back to him.

As we have said before; in the Book of Allah and the sunnah of His Beloved Messenger (s.a.w) we have a complete example and blueprint of how to live. And further still how to achieve happiness and success, and how to gain Allah's pleasure and blessings from Him, and therefore how to gain eternal bliss and happiness in the Next Life. As Allah t'ala says (33:21):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

You have an excellent model in the Messenger of Allah, for all who put their hope in Allah and the Last Day and remember Allah much.

And also in the words of the wife of the Messenger (s.a.w), A'isha (r.a.h) when she said his character was the Qur'an (saw).

And so we thank Allah t'ala for the gift of His Messenger, the best of creation (s.a.w) and for making us of his people.

In light of this let us look at one of the well-known sayings of the Rasul (s.a.w), which is a perfect example of *jawaami' al-kalim*, this concise comprehensive speech we have been speaking about.

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :

((إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ . فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ . وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرَعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ . أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمَهُ . أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

Abu 'Abdullah an-Nu'maan ibn Bashiir (r.a.h) said, "I heard the Messenger of Allah (s.a.w) saying, 'The *halal* is clear and the *haram* is clear and in between them there are ambivalent matters which many people do not know. Whoever guards himself against ambivalent matters has gone to the utmost limit in seeking to be clear in his *din* and his honour. Whoever falls into ambivalent matters will fall into the *haram*, like the shepherd who shepherds [his flock] around forbidden pasturage, he is certain to pasture [his flock] in it. Surely, every king has his forbidden pasturage. Surely, Allah's forbidden pasturage is the things He has forbidden. Surely, in the body there is a lump of flesh which when it is sound the whole body is sound and when it is corrupt the whole body is corrupt. Truly, it is the heart.

Look at the clarity of these words.

إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ

The *halal* is clear and the *haram* is clear and in between them there are ambivalent matters. The words of our Messenger (s.a.w) are absolutely clear, but they contain an immense meaning. The truth is that in these few words the Rasul (s.a.w) has gone to the core of our life transaction in the World. How many thousands of books have been written about the nature of existence and how many theories are there about how to live and how to achieve happiness and success?

The reason we see the kuffar in such a state is that they simply do not know how to live. And do not think that we as Muslims are immune to this illness. We live in a society, founded on and perpetuated by a political, media and educational system which is inherently kafir.

That much is clear, and so we are by no means immune. But what makes us different is that we have been guided to a path and a knowledge which contains the means to success. But we have to follow it.

This deen of ours is a great great treasure. In His infinite mercy Allah (t'ala) has hand-picked each and every one of us and placed iman in our hearts. None of us have earned the right to be Muslim. Neither is iman something that you inherit because your family is Muslim. Iman is a gift, which Allah tabaraka wa t'ala gives to whoever He chooses and withholds from whoever He chooses. As He says in Surat Ibrahim (14:5)

فَيُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whose meaning is: *So Allah misguides anyone He wills and guides anyone He wills. He is the Almighty, the All-Wise.*

As we know with every blessing comes a responsibility. We must not allow our iman to make us arrogant and careless with our deen. Allah t'ala can take us in any moment and so every action we do could be our last. If the disbeliever says la ilaha ilallah, then dies, he enters the Garden. And if the believer says at the end of his life some words of disbelief, then dies, he enters the Fire. In every action of our lives we are either moving closer to the Garden or further away from it, it is as simple as that, and Allah t'ala knows best.

Returning to the hadith, the Rasul (s.a.w) said: 'The *halal* is clear and the *haram* is clear and in between them there are ambivalent matters which many people do not know. Whoever guards himself against ambivalent matters has gone to the utmost limit in seeking to be clear in his *din* and his honour.

When we speak about halal and haram, i.e those things which are permitted and forbidden, we mustn't hear *restrictions* we must hear *guidance*. One of the tricks of the kafir power structure is to paint a picture of all religions as merely rules meant to restrict people from doing what they really want to do. However in respect of the deen of Islam, this could not be further from the truth. The shariah is wide but it has boundaries - as with any path. If Allah t'ala has made something halal it means it is either good for us or there is no harm in it but if He (swt) makes something haram then know that that thing can only bring us harm.

Our duty as Muslims is to follow the Quran and the sunnah completely. We must become a guiding light for the people of this land and remind them of their Lord. But in order to do that we must establish His deen totally. Not some of it, some of the time, but all of it, all of the time. And as our Imam Hajj Abdassamad reminded us in a recent khutbah, we have a chance to be like the first community and establish the deen in a place where it has never been established.

This is a mighty task which we must take great care in implementing.

If a rich man came to you and gave you a list of things to do and promised that if you did them correctly he would give you a million pounds, you would not hesitate and you would

not make any mistakes. Well Allah's promise is much much greater. As He (swt) says in Surat al-Ahqaf (46:12-13):

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {13} أُولَئِكَ أَصْحَابُ

الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ

Whose meaning is: *Those who say, 'Our Lord is Allah', and then go straight will feel no fear and will know no sorrow. Such people are the Companions of the Garden, remaining in it timelessly for ever, as repayment for what they did.*

جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ

Repayment for what they **did**. You see, Allah t'ala is The Most Just. He (swt) will repair us for whatever we do in this life. And as He says:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Will the reward for doing good be anything other than good?

This is the great victory that we must strive to achieve, but know that it is reserved only for those who have taqwa. It requires more than just *doing* the obligatory acts. It requires a special quality, which in Arabic is called wara' and can be translated as scrupulousness.

Scrupulousness in relation to the deen is complete attentiveness to detail and absolute concern to avoid wrong actions. It is doing the salat at the beginning of its time and not delaying it. It is the correct payment of zakat. It is honouring your guest. It is ensuring that your earnings are halal. It is dressing correctly, in accordance with the Quran and the sunnah. It is avoiding slander and backbiting. It is fulfilling your promises. It is doing wudu' correctly. It is striving to ensure that **every** action you do is pleasing to Allah (swt).

This quality of wara' comes from an understanding of this path that goes beyond the intellect and enters the heart. An understanding, which, will guide our every action. Allah t'ala warns us in Sura Baqara (2:229):

وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ
يَعْظُمُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Do not make a mockery of Allah's Signs. Remember Allah's blessing to you and the Book and Wisdom He has sent down to you to admonish you. Have taqwa of Allah and know that Allah has knowledge of all things.

We must take hold of this deen seriously and with great care. We have the possibility of great success so we cannot afford to take this matter lightly. The purpose of this life is to worship Allah and establish His deen in accordance with the Quran and the sunnah and nothing else.

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

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَيَّ مِنْ لَا نَبِيَّ بَعْدَهُ،

أَوْصِيكُمْ بِتَقْوَا اللَّهِ وَطَاعَتِهِ، وَأُحَذِّرُكُمْ عَنْ مَعْصِيَتِهِ وَمُخَالَفَتِهِ. فَاتَّقُوا اللَّهَ فِيمَا أَمَرَ، وَأَنْتَهُوا عَمَّا نَهَى عَنْهُ وَزَجَرَ.

قال تعالى :

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ {7} وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ {8}

أَمَا بَعْدُ :

Let us look at the second part of this tremendous hadith of the Rasul (s.a.w), he says:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

Surely, in the body there is a lump of flesh which when it is sound the whole body is sound and when it is corrupt the whole body is corrupt. Truly, it is the heart.

In these words there is an indication that the rightness of the slave's limbs' movements, his avoidance of the things which are forbidden and his guarding against the things which are ambiguous are according to the measure of the soundness of his heart. If his heart is sound and there is nothing in it but love of Allah and love of what Allah loves, and fear of Allah and fear of falling into that which He dislikes, then all of the actions of the limbs will be right, and there will arise from that his avoidance of all forbidden things, and his guarding himself against ambiguities in case he should fall into things which are forbidden.

If the heart is corrupt and it is overcome by following whims and his seeking what he loves even if Allah dislikes it, then all of the limbs' movements will be corrupt, and will give rise to every act of disobedience and [engagement in every] ambiguous matter according to the extent of his following the heart's whims. For this reason it is said that the heart is the king of the limbs and organs and the other limbs and organs are its troops. Along with this, they

are troops which are obedient to it and motivated by obedience to it and to executing its commands, not opposing it in any of that. If the king is right, then these troops will be right-acting, but if he is corrupt, his troops will be corrupt.

Nothing is of any use to Allah but a sound heart, as He (swt) says (26: 88-89):

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ
إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

The Day when neither wealth nor sons will be of any use – except to those who come to Allah with sound and flawless hearts

The Prophet (s.a.w) used to say in his supplication: **اللَّهُمَّ أَسْأَلُكَ قَلْبًا سَلِيمًا**

“O Allah, I ask You for a sound heart.” The sound heart is one which is safe from all defects and disapproved things, and it is the heart in which there is nothing but love of Allah and of that which Allah loves, and fear of Him and of that which puts one far from Him.

In the *Musnad* of Imam Ahmad (r.a.h) there is from Anas that the Prophet (s.a.w) said, “The iman of a slave will not be straight until his heart is straight.” What is meant by the straightness of his iman, is the straightness of the limbs’ actions, because the limbs’ actions are only straight by the heart’s straightness. The meaning of the heart’s straightness is that it should be full of love of Allah, exalted is He, and love of obeying Him and hatred of disobeying Him.

Al-Hasan said to a man, “Tend your heart, for what Allah needs from the slaves is soundness of their hearts.” Meaning that what He wants and seeks from them is the soundness of their hearts, and there is no soundness in hearts until the gnosis of Allah, His might, His love, fear of Him, awe of Him, hope of Him, and reliance on Him are established in them and they are full of that.

This is the key to the matter as Al-Hassan said (r.a.h) “Tend your heart”. We have to take great care with our hearts because they are the core of very selves. We must protect them and shield them from diseases and corruption. If you find some feeling entering your heart, which you know is displeasing to Allah you must strive your utmost to remove it, immediately, and seek Allah’s protection. And as we know the only means to a pure and sound heart is *dhikrullah*, as He says (13:29):

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

those who have iman and whose hearts find peace in the remembrance of Allah. Only in the remembrance of Allah can the heart find peace.’

The people of knowledge said that the heart is the king, so that if the shepherd is sound, the flock will be sound, and if he is corrupt, the flock will be corrupt. His soundness is only

obtained by his safety from inner sicknesses such as malice, spite, greed, miserliness, pride, ridicule, showing off, seeking reputation, deceit, covetousness, ambition, and discontent with the decree. There are many illnesses of the heart amounting to almost forty, may Allah heal us of them and make us of those who come to Him with a sound healthy heart.

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 يَرْضِيكَ وَلَا تَبَاعِ سُنَّةَ مُحَمَّدٍ
اللَّهُمَّ اعِزَّ 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