

June 5, 2009

Khutbah

Title: [Qualities of Those who Believe for the Sake of Allah Swt](#)

DVD title: Among the Nation of Believers Strive to Work and Love for the Sake of Allah Swt

Asalāmu aleikum. Allah Swt reveals a very familiar ‘*āyat* to us from the Holy Qur’an, in Sūratu-l-Imrān:

You who have come to secure belief be aware of Allah as you should be aware of Allah, and do not die save as Muslims. And hold fast to the rope of Allah all together, and do not be divided. Remember the favor of Allah upon you – how you were enemies and He brought your hearts together, so that through His Blessings you became as brothers. You were on the brink of an abyss of fire and He saved you from it. Thus does Allah make clear His signs to you that you may be guided.

(3:102-103)

And in Suratu-l-Anfal,

It is He who supports you by His help and by the believers, and by bringing their hearts together. If you had spent all that was in the earth, you could not have brought their hearts together, but Allah brought them together, truly He is Mighty and Wise. (8:62-63)

My dear brothers and sisters, I think there is an exceptional opportunity this week in

hopes of the talk President Obama gave in Egypt at the American University of Cairo.

Author: Shaykh Ahmed Abdur Rashid

www.circlegroup.org

This is a subject we have spoken about many times, and one that is close to our own hearts. Indeed, the praise of Allah Swt is most important. We praise Him and seek His assistance and forgiveness every time we begin a *khutbah*. It's important that we contemplate this. He tells us that as we recite it, if we believe and have piety, we should live and die in a state of Islam, meaning in submission and obedience to Allah. Obedience to Allah in the world we live in today is very important, as even the President of the United States pointed out to the Muslims, as well as to the Jews in his talk. Obedience to Allah is about brotherhood and sisterhood, trusting in God, and bringing hearts together.

Allah Swt addresses the nation in all places in the Qur'an collectively, and never in a singular form. Islam is the *dīn* inclusively. It is a religion, if you will, of collectivity, cooperation, brother and sisterhood. Indeed, love and affection constitute the foundation upon which Muslims should group themselves, not just on some intellectual level, and certainly not on a political level, but at least on an emotional level of love and understanding. This is why Allah Swt said, in the *hadith quds* narrated by Malik by way of Jabal, **“My love is incumbent upon those who love one another for My sake, those who exchange visits for My sake, those who sit with one another for My sake, those who put themselves in the service of one another for My sake.”** *Insh'allah*, that's at least what it looked like yesterday. That's what we try to do during our work.

You can imagine how I felt yesterday listening to the President's talk, when I could just write circles around almost every line in that talk and say, “That's the work we've done for the last 30 years. That's the purpose of our life for the last 30 years.” Now the question is access! But I'm working on that. They should know: these are not new ideas, and people have been working on this for 30 years. There is [and has been] an infrastructure for making that happen for 1,430 years. Prophet Mohammed (sal) was

trying to get Muslims to understand that. The question is: does Islam live beyond Prophet Mohammed (sal) or not? We know the answer is yes, because we are living it.

But the “nation” of Islam is a nation of believers—people of the Ahl al Kitab. The President was talking to Christians, Jews, and Muslims and reminding the West that the Palestinians are Christians and Muslims – a very nuanced talk – and reminding them all of brotherhood and love. This sounds very *ahadith* to me. For a man whose father was nominally a Muslim, but from a family of Muslims, and who is an avowed Christian, to stand and interject himself in the narrative *between* Muslims, took a lot of courage. We should have the same courage to interject ourselves in the work to also make it happen. Words are not enough, which he said also. It is the loyalty of those who love one another, not for worldly benefit, but for the sake of Allah. I’d like to believe he’s standing there not for worldly benefit, but for the sake of God. Allah says, “**Those are the ones Allah loves deeply and profoundly.**”

The Messenger (sal) explained that love for the sake of Allah is one of the three fruits of faith. The Prophet (sal) said, “*Whoever attains three qualities can taste the sweetness of faith. One of which is to love solely for the sake of Allah, a bounty worthy of mention in the Qur’an. Remember with gratitude Allah’s favor on you, for you were enemies and He joined your hearts in love so that by his grace, you became brothers* (implied sisters also).” In another ‘*āyat*, Allah addresses Prophet Mohammed (sal) directly: “**He it is who has strengthened you with his aid and with the company of believers. He has put affection between the hearts. If you had spent all that is in the earth, you could not have produced affection or that love, but Allah has done it.**” (8:62-63) Allah has placed affection between your hearts. In the world today, it looks like people have placed infection in their hearts. It was also narrated in a *hadith*: “*...of the seven who will be sheltered in the shadow of Allah Swt on the Day when there is no shelter except*

under His shadow, on the Day of Judgment, the Day of Awakening, on the Yawmi Qiyama...” One category of those is two who love each other for the sake of Allah, *“Only on His cause do they meet and do they disperse.”*

It is hopeful to say that the President came to Cairo yesterday for the cause of Allah Swt and met people for that cause, and dispersed to go somewhere else. Where did he go? Today he put a rose at Buchenwald. He said, “There are those who would deny this Holocaust, but this is the living testimony to it.” It was very, very well planned out to deal with these issues in a very nuanced but open way. If one loves Allah Swt, one is in the current of the river that will sweep him or her to the sea. There is wind, as we know from Hizb ul Bahr. The ship is being sent across the sea. The Mecca in this case is the center of Abrahamic truth: that we are all the children of Allah. We are all of the Ahl al Kitab. If we believe this is true, then we have to believe the fruits of this love may bring this man to the center of the three major Abrahamic religions in the cause of Allah Swt, particularly needed in our society today.

This is perhaps today one of the most important things to remember: in this materialistic world we live in, where relationships are mostly founded on worldly concerns and interests, it becomes very important that our friendships, love, and affections should not be founded on that, but on love of Allah Swt. Most prominent among the fruits is the establishment of an ambience, an atmosphere. We form a bonding that protects the Muslims, or a Muslim individual, from being lost or taken away from their *dīn*, or being lost from the companionship of other Muslims. When I use the term Muslims, I mean people who believe, people who understand what the essence of Islam is: a brotherhood and sisterhood, [with a] love of humanity, a sense of belonging and a sense of responsibility for the *amanat*/trust that Allah Swt offered to the mountains and the seas, but only human beings accepted. An atmosphere is created that enables each Muslim to

lead an Islamic life that satisfies his or her emotional and spiritual needs, and of course financial and social needs in a healthy way. But [it is also] a life that has to benefit all society, all humanity; otherwise, the Muslim is not truly a Muslim.

It's not enough just to say you believe; one has to serve Allah. Allah Swt did not create just Muslims as a religion. Allah Swt created all this life and all these people, and tells us He made us different and divided us into different tribes so we can come to know one another. Implied is to love one another, work with one another, and serve one another. He tells us later in Qur'an, if we believe, if we come to that realization, we will observe that Divine Presence in everything. Allah eventually will speak through our tongue, and work through our hands, and walk through our feet. That is the proof that the Divine is present in the life of someone, not off somewhere sitting on a throne as some Christians, Jews, Muslims and others would think. If we are to accomplish this goal, both the apparent social, political goals that the President (may God protect him) is articulating; and the deeper, spiritual goal behind that, hope is there. If that's accomplished, we understand that Islam strives to protect the beliefs of brotherhood and sisterhood from being disturbed.

We have to remember that Muslim Abu Hurayra (ra) related that the Messenger (sal) said:

Do not envy one another. Do not deceive one another. Do not hate one another. Do not estrange one another. Do not unfairly compete in trade. Be, O servants of Allah, brothers. A Muslim is a brother of another. He does not inflict injustice upon him. He does not let him down. He does not lie to him. He does not belittle him. Piety is in the heart. It is enough evil for a Muslim to scorn his Muslim brother or sister. All that which belongs to a Muslim is forbidden or protected: his blood, his possessions, and his honor.

There are those who interpret this *hadith* in a very narrow way, and then think everyone else is a *kafir*. This doesn't apply to the *kufar*. But Allah Swt speaks to us about brotherhood and sisterhood of the believers, of the *mu'minūn*, those who believe. It is not limited to those people who practice Islam by putting their heads on the ground or as we understand Muslims to be in the world today—but believers. This *hadith* provides a complete guide for the whole of Muslim society and the whole of society of people who have humility, belief, awe and trust in the Divine. It transcends gender, sectarian differences, political and social differences. It is something we should strive for.

It forbids envy, even though envy is part of human nature. Instead of giving in, we are urged to fight that envy. It is after all the sin of Shaytan that he envied Hazrat Adam (as). Let us remember that humanity is the children of Adam. The Ahl al Kitab may be the children of Ibrahim (as), but all humanity is the children of Adam (as). Why should we follow in the footsteps of Shaytan? This *hadith* also forbids cheating and deception. This is something each one of us has to struggle with. Hate is proscribed, of course, except in the cause of Allah Swt. The Qur'an says, **“Shaytan's plan is to excite hatred and enmity between you, and intoxicants and gambling...”** (5:91)

Rasul'allah (sal) said, **“By He in whose hand is my soul, you will not enter paradise until you have faith. You will not have faith until you love one another. Let me tell you about something that if done, you will love one another. Spread the greeting of peace among yourselves.”** President Obama went to Egypt to spread the greeting of peace. He went to Buchenwald to spread the greeting of peace. He went to Turkey before that to spread the greeting of peace. I don't want to elevate him above where he should be elevated, because we don't know. But if words and actions bespeak character, so far, *alhamdulillah*, we see good character. We couldn't ask anything more of ourselves, so we

are not holding him to a higher standard than we hold ourselves to. We are taught to spread love, to spread the greeting of peace. We are taught to engage in actions that promote love, and refrain from actions that promote hatred. (That's what we have tried to do for thirty years in our secular work.) For that reason, gossip was proscribed and reconciliation was prescribed and encouraged, to the extent that lying for reconciliation was permitted.

Allah says in Qur'an, "...so fear Allah and keep straight the relations between yourselves..." (8:1) The Messenger of Allah (sal) said, "*Let me tell you what is better than prayer, better than fasting, and better than charity—reconciling people.*" Can you imagine, that putting forth effort to reconcile people is better than fasting or standing in prayer? Peace and reconciliation/*suhl*. This is probably so, because those acts of worship only benefit the person who is already in a state of being able to reconcile, and who benefits the group collectively and the person individually. If you are a hateful person, what good is your prayer going to do? If you are an intractable human being, how much fasting can you do to change your intractability? But if you come to prayer and to fasting, to supplication and *du'ā* as a person with a heart reconciled, then the benefits will flow. The *fayyād* will flow; the Divine Energy and ocean of light will flow on your heart.

If a person is an enemy of those around them, and performs the basic acts of prayer and fasting, how far will those acts really go? But if a person in their heart is good, loving, has affection and seeks to love, and seeks brotherhood and sisterhood with one another, and overcomes differences, then nothing can compare to their prayer, and nothing can match their fast. It seems to me this is the message that is going out. How far it will go, and how long it will go, and what the detractors will say to try to stop this message, [we don't know]. How can people call themselves Jews, Christians, Muslims or whatever and

stand against a message of brotherhood, sisterhood, mutual understanding and benefit and working together and caring, and safety and security? How can they call themselves that?

In the statement, “**Be, O servants of Allah, brothers,**” there is a clue to the fact that if Muslims apply those preceding parts—that is, if they refrain from envy, cheating, and hatred—they would indeed become all brothers. It also indicates the necessity of pursuing paths that lead to love, to affection, and to the necessity of staying away from those paths, people, and ways that lead to hatred and disunity. To challenge those people within Islam (or nominally within Islam) who promote disunity, hatred, and violence with the words of Qur’an is absolute the proper thing to do. It is incumbent on a believer to do that, whether they call themselves a Christian, Jew, or Muslim. It’s incumbent upon them to do that. [When a] Muslim stands up and says, “Who is that Christian telling us what the Qur’an says?” when the Qur’an clearly says not to kill innocent people, not to destroy the land and property of innocent people, he has every right to do that.

To promote those values, Islam instituted and spread: the peacemaking of reconciliation, of *salām, suhl*, peace, security and health. We are to visit the ill, attend the funeral, accept invitations, invite others to your home, pray together, to invite others to pray with you, to make *du’ā* together, to sit in the circle, the *halkah*. We are also engaged in the greatest development of love, affection, and respect in the name of and for the sake of Allah Swt by doing these acts. [We are] to create institutions and methods of work, secular and religious, to promote all this goodness, to promote the best of human beings, to uplift the character of human beings. We are also urged to exchange gifts. The Messenger (sal) said, “***Exchange gifts, for gifts expel wrath from the heart.***”

There are those who criticize King Abdullah, and maybe there is a lot to criticize. You can find something against anybody. But to understand the root of exchanging the gift is

to understand that for a Muslim to exchange a gift, it is make sure there is no anger, no wrath, no negativity in the heart of the giver or the receiver. It can be a kind word, a poem, a gold medal. Gold to a billionaire doesn't mean anything, hopefully. (Sometimes it means more gold.) We find among Muslims most generous giving. There is an old story that if you go into the home of an Arab and say, "I like that," he'll give it to you immediately. We know it's true. I've experienced it myself; many of you have. Be careful what you say you like; it will be in your hand before you know it.

Hasan (as), the grandson of the Prophet, said, "*Shaking hands increases affection.*" And Mujahid (ra) said that it was related to him that when two people who love one another for the cause of Allah meet and shake hands, their sins fall away from them like leaves falling from a tree. Someone commented, as if in doubt the deed was too easy for that much reward, to which Mujahid (ra) said, "You say too easy?" And recited, "**Not if you had spent all that was in the earth could you have produced that affection, but Allah has done it.**" We know this is true. People say, "I won't shake hands with that person!" or "Rabin shouldn't have shaken hands with Arafat!" or whatever. Why? You know when you shake hands what it is supposed to mean. The Messenger (sal) said that Muslims are brothers, and he forbade injustice which is forbidden in general, but becomes doubly forbidden between Muslims. There are believers, and people who are believers within Islam. He makes the distinction.

Scorn which is born of insolence and arrogance is forbidden. Again, our Prophet (sal) summarized it by stating that "***all that belongs to the Muslim is forbidden: his blood, his possessions, and his honor.***" This indicates that one may not abuse others in any form. Allah Swt says in Qur'an, "**And those who annoy believers, men and women, undeservedly bear upon themselves a calumny and a glaring sin.**" (33:58) He specifically says "men and women" and "believers". In the same vein, the Prophet

Mohammed (sal) said, ***“A believer is like a single body, and if one part falls into illness, the whole body is affected.” “The believer is like a mirror to other believers in truthfulness.” “ The believer is a brother to another believer. He safeguards his property, and watches over his back.”*** And again: ***“You will not have faith until you wish for your brother that which you desire for yourself.”*** The President quoted that. If we cooperate for the sake of good, for the sake of peace and forgiveness among ourselves, for the sake of Allah; if we form together a barrier between ourselves and that Shaytan so that he cannot infiltrate us, then Allah Swt will guide us to that which He loves and approves for us.

These words are not just my words, but mostly the words of Allah Swt and our Prophet (sal). *Insh’allah*, Allah Swt will reward us all in a way we can live our lives better by these simple guidelines that are profound and often difficult. *Asalāmu aleikum*. (Duas).

SECOND KHUTBA O Allah Swt, today especially we are grateful for all the things You have bestowed upon us, and all the possibilities and challenges that lie before us; all the forgiveness and mercy that You shower upon us. We ask You to guide us and deliver us from the hands of those who would oppress us, and give us a fair wind according to Your Knowledge, wafted upon the treasures of Your Mercy. Transport us by it on the conveyance of Your Generosity, Peace, Compassion and Well-Being in our spiritual life, and in our worldly life, and in our final day. For truly You have power over all things. O Allah, make the order easy for us with serenity in our hearts and bodies, and peace and well-being in our spiritual lives. We beseech You for faith that is ever lasting, and we beseech You for a submissive heart, and for knowledge that is beneficial, and for a certainty that is genuine, for a religion that is straight, and for a well-being free from every affliction. We beseech You for complete well-being and for continual well-being, and for thankfulness for that well-being. O Allah, make our faces shine with the light of

Your Authority and Attributes, and make us laugh and rejoice on the Day of Resurrection among Your Friends, with Your Hand to be spread over us and our families and our children and those who are with us.