

Friday 2nd July 2004

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ.
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Praise be to **اللَّهِ**.

We praise him and ask him for help and forgiveness. We ask him for protection from the evilness in ourselves and from our bad deeds. Whomever God guides to the truth no one will lead astray, and whomever He leads astray, no one will ever guide.

I testify that there is no God but **اللَّهِ** to whom there is no partner

and I testify that Muhammad **ﷺ** is his servant and messenger

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيداً ☆ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً ﴾ (الأحزاب، 70-1)

"O you who believe, fear Allah, and say what is the truth. That He may make your conduct whole and sound and forgive your sins. He that obeys Allah and His messenger has attained the great victory" (S33, A70-1)

أما بعد:

☆ فإن أصدق الحديث كتابُ الله ، وخيرُ الهدي هدي محمدٍ ﷺ ، وشرُّ الأمور محدثاتها ، وكلُّ مُحدثَةٍ بدعة ، وكلُّ بدعةٍ ضلالةٌ ، وكلُّ ضلالةٍ في النارِ ☆
(مسلم ، أحمد ، النسائي)

The most truthful of words are those of the book of Allah, and the best of guidance is the guidance of Muhammad^(SAAWS) , and the most evil of matters are its new innovations, for each innovation is invented, and each invention leads astray, and each will lead to hellfire. (narrated by Muslim, Ahmad and An-Nisaa'I)

The topic of today's Khutbah is; **"rules of communication" in Islam.**

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

﴿الرَّحْمَنُ * عَلَّمَ الْقُرْآنَ * خَلَقَ الْإِنْسَانَ * عَلَّمَهُ الْبَيَانَ﴾ (الرحمن، 1-4)

"The Most Gracious. It is He Who has Taught the Quran. He has created mankind. He has taught him intelligent speech" (S55, A1-4)

Al-Bayan is explained by Youssef Ali as intelligent speech. This can further be explained as the ability to comprehend, the ability to formulate ideas and the ability to express and propagate them in spoken and written words. This is a unique blessing bestowed on mankind in that we are able express our thoughts and ideas in words. It is through these words that we can interact and pass on knowledge, ideas, news and so on. Just imagine a world with only noises to communicate, like the rest of the animal kingdom. Mankind is unique to the power of speech.

In Islam, this blessing of speech has guidelines. If we make best use of it, speech should serve us well. However, if we abuse it, we may well put ourselves in trouble in this life and in the hereafter.

﴿الرَّحْمَنُ * عَلَّمَ الْقُرْآنَ * خَلَقَ الْإِنْسَانَ * عَلَّمَهُ الْبَيَانَ﴾ (الرحمن، 1-4)

Brothers and sisters, these are four amazing verses of the Holy Quran that again sets mankind apart from the rest of the animal kingdom. We are constantly informed that we are descendants of some type of ape or another. All these primates had the same millions of years to develop their speech and evolve and compete with mankind, but it seems that they have evolved so little it does beggar the question as to why only mankind evolved the power of speech. In Islam we know the answer as we are reminded by these four verses:

﴿الرَّحْمَنُ * عَلَّمَ الْقُرْآنَ * خَلَقَ الْإِنْسَانَ * عَلَّمَهُ الْبَيَانَ﴾ (الرحمن، 1-4)

Islam guides us in making good use of this blessing. We hardly ever stop speaking day in day out. There are many that speak and communicate primarily to enjoy what is good, but many others have no aim and no value in what they speak or what they say. Worse still are those who speak to promote sin and evil. Some of them do that in secret and some are blatant about it. The Quran reminds us:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَن أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ
بَيْنَ النَّاسِ ، وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاةِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾
(النساء، 114)

"In most of their secret talks there is no good; but if one exhorts to a deed of charity or goodness or conciliation between people (then secrecy is permissible): to him who does this, seeking the good pleasure of Allah, we shall soon give a reward of the highest (value)" (S4, A114)

Islam loves and enjoins openness between people in all consultations and communications, but disapproves of secrecy, as invariably the motives are questionable.

As a side issue, secrecy is permitted in three occasions as the verse explains. It is permitted in a deed of charity, in implementing an act of justice and in an act of conciliation, where delicate matters are involved and an element of secrecy is permitted, provided the motives are good.

Islam has given great attention to the spoken word. The manner in which Muslims should speak, the words used and when a person should hold back his or her tongue. It is inevitable that the person's words are the reflection of his nature, his intellect and his background.

A Muslim should always be aware that his or her words will be reflecting their faith. A great advice in Islam is that think before you say anything and ask yourself is there a need for me to speak. If not, it is considered an act of worship when one remains silent where there is no need to say anything.

فمن نصائح رسول الله ﷺ لأبي ذر: ☆ عَلَيْكَ بِطُولِ الصَّمْتِ ، فَإِنَّهُ مَطْرَدَةٌ
لِلشَّيْطَانِ ، وَعَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ ☆ أحمد

An advice given to Abi Zarr by the Prophet^(SAAWS) : abide by long periods of silence, for it expels Satan and helps you with the matters of your Deen. (Narrated by Ahmad)

Keeping silent is sometimes easy, especially when there is no arguments or debates to get involved in. But Islam goes a step further and demands that we should also be careful in involving ourselves in heated debates and arguments unnecessarily. We must keep a tight lid on this tongue. Indeed being able to keep our tongues in order is a sign of good Iman.

وقد قال رسول الله ﷺ: ☆ لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ ، وَلَا يَسْتَقِيمُ
قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ ☆ أحمد

The Prophet^(SAAWS) said: The faith of the servant of Allah is not upright until his heart becomes upright, and his heart is not upright until his tongue becomes upright. (Narrated by Ahmad).

We understand from this hadeeth that the heart refers to the feelings and intentions of the Muslim, and that the tongue refers to the spoken word. This hadeeth provides a clear link between what we say and the strength of our faith.

Not only should we refrain from arguing, and I will refer to further hadeeth later on regarding that, but we should also refrain from idle chit-chat that serves no purpose. These endless hours spent on the phone keeping up with the latest on this and the latest on that is just one example. Probably when BT said “it is good to talk”, they did not go that step further and said “it is good to talk, good”. This is what Islam has to say about idle chit-chat.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ * الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ * وَالَّذِينَ هُمْ عَنْ
اللُّغْوِ مُعْرِضُونَ * وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴾ (المؤمنون، 1-4)

"Successful indeed are the believers. Those who humble themselves in their prayers. Those who avoid vain talk, and those who are active in giving zakat" (S23, A1-4)

This idle chit-chat can easily lead a Muslim to speak about things that he or she has no knowledge about. It can easily lead to un-intentional malice and can cause potential harm. This is why the Holy Quran placed emphasis on avoiding vain talk, and put that quality of the successful believers between the acts of prayers and zakat.

Islam does not like Muslims to waste their time in idle and vain talk. It is a waste of time and energy, and we were not created to do that but to worship and remember Allah. We are also reminded that the more we say the more mistakes we have, and we are reminded that sometimes a person may perish from a slip of the tongue than from a slip of the foot.

The message in Islam is clear. Speak only when necessary. Do not argue, avoid vain talk and when you need to speak, speak good. This message is not restricted to Muslims, but the Holy Quran reminds us that it was also a message to the Jews.

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ ﴿البقرة، 83﴾

***"And remember We took a covenant from the children of Israel (to this effect):
worship none but Allah, treat with kindness your parents and kindred, and orphans
and those in need; speak fair to people; be steadfast in prayer; and give zakat" (S2,
A83)***

Being able to speak in a fair manner and speaking good is a tremendous attribute and is a blessing, and it is a way to fight off the devil.

﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ، إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ، إِنَّ الشَّيْطَانَ
كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿الإسراء، 53﴾

***"Say to my servants that they should (only) say those things that are best; for Satan
does sow dissension among them; for Satan is to man an avowed enemy" (S17,
A53)***

Satan is lurking for us every where, and is waiting for the chance to cause disharmony and harm. This verse reminds us to speak fair and speak politely, and use the best standards of speech when speaking to each other and also when speaking to those who have enmity towards Allah. Allah alone can judge us and those who disbelieve in Him, but for us, we are given clear instructions as to how we should speak. Furthermore, the Holy Quran highlights one of the significant benefits of this virtue:

﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ ، فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ (فصلت، 34)

"Nor can the good and bad deeds be equal. Repel (evil) with what is better: then will he, between whom and you was hatred, become your strong friend" (S41, A34)

Here we are reminded that there is no equality between good and evil deeds. We are asked to repel a bad deed by doing a good one. If someone says something bad to you, reply with something better. This is how we liberate those around us from their ignorance of Islam to the enlightenment and truth of Islam. We will be rewarded for that, for the kind words we utter.

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَى وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ (البقرة، 263)

"Kind words and covering of faults are better than charity followed by harm. Allah is free of all want, and He is most Forbearing" (S2, A263)

أقول قولي هذا وأستغفرُ الله لي و لكم

2nd Khutbah:

الحمدُ لله ثم الحمد لله. الحمد لله نستعينه ونستغفره ، ونعوذُ بالله من شرور أنفسنا و سيئات أعمالنا . أما بعد :

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَى وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ (البقرة، 263)

"Kind words and covering of faults are better than charity followed by harm. Allah is free of all wants, and He is most Forbearing" (S2, A263)

We are reminded to use good speech and kind words. But this is not only in the context of charity. We are reminded that we should always adopt a high standard of speech even when we are in dispute:

﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ﴾

"And dispute you not with the people of the Book, except in the best way, unless it be with those of them who do wrong" (S29, A46)

﴿ وَقُولُوا عَمَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

"and say: we believe in the revelation, which has come down to us and in that which came down to you. Our God and your God is One, and it is to Him we submit (in Islam)" (S29, A46)

We always find those great historical figures to be very judicious with the words they use. We do not equate the use of foul language with such figures, and indeed when we hear that some great person said or did something foul their esteemed status takes a sharp dive. We are reminded by the following hadeeth of how we should conduct ourselves even when facing a bad person:

عن عائشة قالت: استأذن رجل علي رسول الله ﷺ فقال: ☆ بئس أخو العثميرة هو ☆ فلما دخل انبسط إليه وألآن له القول، فلما خرج قلت: يا رسول الله، حين سمعت الرجل قلت: كذا وكذا، ثم تطلّقت في وجهه وانبسطت إليه!! فقال: ☆ يا عائشة متى عهدتني فاحشاً؟ إن من شر الناس عند الله تعالى منزلة يوم القيامة، من تركه الناس اتقاءً فحشيه ☆ البخارى

*From A'isha^(RAA) she said, a man asked permission to attend the Prophet^(SAAWS). The Prophet^(SAAWS) said to her "he is a bad companion". When the man came in, the Prophet^(SAAWS) was nice to him and spoke kindly to him. When he left, she asked the Prophet^(SAAWS) when you heard of that man you said so and so about him, but when he came in you were nice to him! The Prophet^(SAAWS) said: O A'isha, when did you ever know me as obscene? On the day of judgement, of those who are at the lowest of status in the presence of Allah, **are those people who others avoid because they are vulgar or obscene.** (Narrated by Al-Bukhari)*

Not only do we need to be good with good people, we also need to be good with everyone else. The idea here is that by being good, people will not avoid our company. They will feel comfortable with us, and possibly in time see their way into Islam through our conduct. We should not encourage people to avoid us.

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا، وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ (الفرقان، 63)

"And the servants of (Allah) most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, 'Peace'" (S25, A63)

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ، وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ، سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ﴾ (القصص، 55)

"And when they hear vain talk, they turn away therefrom and say: "to us our deeds, and to you yours; Peace be to you; we seek not the ignorant" (S28, A55)

عن سعيد بن المسيب قال: ☆ بينما رسول الله ﷺ جالس في أصحابه وقع رجل بأبي بكر، فأذاه، فصمت عنه أبو بكر، ثم آذاه الثانية فصمت عنه، ثم آذاه الثالثة، فانتصر أبو بكر رضى الله عنه، فقام رسول الله ﷺ. فقال أبو بكر: أوجدت على يا رسول الله؟ قال: لا، ولكن نزل ملك من السماء يكذبه بما قال، فلما انتصرت، ذهب الملك، وقعد الشيطان، فلم أكن لأجلس إذا قعد الشيطان ☆ أبو داود

From Saeed Bin Al-Mosseeb: As the Prophet^(SAAWS) was sitting among his companions, a man insulted Abu Bakr. Abu Bakr remained silent. The man insulted him again, and again Abu Bakr remained silent. When he insulted him a third time, Abu Bakr rebuked the man. The Prophet^(SAAWS) stood up to leave. Abu Bakr said do you find me wrong. The Prophet^(SAAWS) said no, but an angle has descended to confirm that what that man said was a lie. But when you justly rebuked him, the angle left and satan took his place, and I would not sit in his presence. (Narrated by Abu Dawood)

Again we are reminded of how close satan is, and that he is waiting for us to drive the angles away by our words and our conduct so that he will have a clear playing field. Brothers and sisters, we need to keep our guardian angles around us all the time. We should never let any room for satan to sit among us. The words we use, and the manner in which we speak them are very important.

The next important aspect of speech is that of open declaration of bad deeds.

﴿ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴾
﴿ إِن تَبَدُّوا خَيْرًا أَوْ تَخْفَوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴾
(النساء، 9-148)

"Allah loves not shouting of evil words in public speech, except by one who has been wronged, for Allah is He who hears and knows all things. Whether you do openly a good deed or conceal it, or cover an evil deed with pardon, surely Allah is ever pardoning powerful" (S4, A148-9)

To speak openly about evil and sinful deeds is very common these days. There are plenty of examples, such as the glorification of crime in the cinema, TV, novels and newspapers. We also regularly find malicious gossip in newspapers. This type of blatant public expression of evil is not permitted in Islam as it inevitably causes harm, and it is usually the innocent and the weak that are harmed and have no ability to redress the balance. The daily Islamophobic articles are but another example. I received a copy of the article written by David Cohen in the Evening Standard on Monday June 28th 2004. He was describing the state of a Kurdish woman who was fortunate to escape from her husband and marriage. In his article he took the opportunity to tell lies publicly about Islam. The article claimed that under Sharia law, a married man can have sex with whomever he pleases. This is the sort of public lies that can cause harm. We all know that Muslims are never permitted to do what David Cohen claims that we can.

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

﴿ وَيَلُكُلْ لِكُلِّ هُمْزَةٍ لُّمَزَةً ﴾ * الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ * يَخْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ *
كَأَلَّا لِيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿ (الهمزة، 4-1)

"Woe to every scandal-monger and backbiter. Who piles up wealth and lays it by. Thinking that his wealth would make him last for ever. By no means! He will be sure to be thrown into that which breaks him to pieces" (S104, A1-4)

Finally, we come back to the issue of arguments and disputes.

قال رسول الله ﷺ ☆ من ترك المراء وهو مبطل بُنِيَ له بيت في رِبض الجنة.
ومن تركها وهو محق بُنِيَ له في وسطها، ومن حَسُنَ خُلُقُه بُنِيَ له في أعلاها ☆
أبو داود

The Prophet^(SAAWS) said whomever refrains from arguing even when he is wrong, he will have a home in the lower level of paradise. And whomever refrains from arguing when he is right will have a home in the middle of paradise. And he who achieves the best of conduct will have a home in the highest level of paradise. (Narrated by Abu Dawood)

قال النبي ﷺ ☆ ما ضل قوم بعد هدى كانوا عليه إلا أوتوا الجدل ☆ الترمذی

The Prophet^(SAAWS) said never did a nation go astray after guidance until they became too argumentative. (Narrated by Al-Tirmizi)

On another occasion, the Prophet^(SAAWS) passed by a group of companions as they were arguing on a matter of religion. They said the Prophet^(SAAWS) was very angry and rebuked us and said:

مهلاً يا أمة محمد، إنما هلك من كان قبلكم بهذا
ذُرُوا المِراء لقله خيره
ذُرُوا المِراء فَإِنَّ المؤمن لا يمارى
ذُرُوا المِراء فَإِنَّ الممارى قد تمت خسارته
ذُرُوا المِراء فكفى إثمًا ألا تزال ممارياً
ذُرُوا المِراء فَإِنَّ الممارى لا أشفع له يوم القيامة
ذُرُوا المِراء فأنا زعيم بثلاثة أبيات في الجنة، رياضها، ووسطها، وأعلاها لمن
ترك المراء وهو صادق
ذُرُوا المِراء، فَإِنَّ أول ما نهانى عنه ربي بعد عبادة الأوثان المراء ☆

Be careful the Umma of Muhammad, nations before have perished as a result of this.
Abandon arguing for it has little benefit.
Abandon arguing for the faithful does not argue.
Abandon arguing for the person who argues has already lost.
Abandon arguing, for it is sinful enough to continue arguing.
Abandon arguing for I will not intercede for that person on the day of judgement.
Abandon arguing for I am the leader of houses in paradise for he who abandons arguing even when he is right.
Abandon arguing, for the first thing that I was ordered not to do after worshipping idols is not to argue. (Narrated by Al-Tabarani)

Brothers and sisters, let us not forget the verse that should define us as true Muslims and Believers:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ﴾
☆ إياكم والجلوس فى الطرقات. قالوا: يا رسول الله ما لنا بد من مجالسنا نتحدث فيها. قال: إذا أبيتم إلا المجلس فأعطوا الطريق حقه. قالوا: وما حقه يا رسول الله؟ قال: غض البصر، وكف الأذى، ورد السلام، والأمر بالمعروف، والنهى عن المنكر ☆ مسلم

"You were the best of peoples, evolved for mankind. Enjoining what is right, forbidding what is wrong and believing in Allah" (S3, A110)

Let us be those who will be rewarded for being silent when necessary, for the kind words that we speak, for returning a bad word with a good one and for refraining from arguing.

Other hadeeth and ayas not included in the khutbah but relevant to the topic:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا
تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ
مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

“O you who believe! Avoid much suspicion: for suspicion in some cases will lead you into sin: Do not spy or backbite one another. Would any of you like to eat the flesh of his dead brother? You would abhor that. Fear Allah: For Allah is Oft-Returning, Most Merciful” (S49, A12)

☆ إياكم والجلوس فى الطرقات. قالوا: يا رسول الله ما لنا بد من مجالسنا نتحدث فيها. قال: إذا أبيتم إلا المجلس فأعطوا الطريق حقه. قالوا: وما حقه يا رسول الله؟ قال: غض البصر، وكف الأذى، ورد السلام، والأمر بالمعروف، والنهي عن المنكر ☆ مسلم

Be ware not to sit in the streets (for chatting and arguing). The companions said; we must have our Majliss (sitting areas) to speak in them. He said; if you must have the Majliss, you must give it its due right. They asked back; what are the rights of the Majliss: The Prophet^(SAAWS) said: Lower your gaze, refrain from harm, return the greeting of peace, enjoining what is right and forbid what is wrong. (Narrated by Muslim)

An arrogant man was in the presence of the Prophet^(SAAWS). Every time the Prophet^(SAAWS) said something, he felt he must say something better and above what the Prophet^(SAAWS) said. After he left, the Prophet^(SAAWS) said:

قال رسول الله ﷺ ☆ إن الله لا يحب هذا وأضرابه، يلوون ألسنتهم للناس لى
البقر بلسانها المرعى . كذلك يلوى الله تعالى ألسنتهم ووجوههم فى النار ☆
الطبرانى

God does not like this type of person and his followers. They twist their tongues to please people like the cows twist their tongues to graze. In this manner God Almighty will twist their tongues and faces in hell fire. (Narrated by Al-Tabarani)

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾
اللهم صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَ
عَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

دعاء:

اللهم اجعلنا ممن يستمعون القول فيتبعون أحسنه ، اللهم علمنا ما ينفعنا وانفعنا بما علمتنا وزدنا علماً

اللهم أرنا الحق حقاً وارزقنا اتباعه ، وأرنا الباطل باطلاً وارزقنا اجتنابه

اللهم لا تدغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمةً إنك أنت الوهاب

اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار ، God protect us from the fire of Hell

اللهم من أراد بالإسلام والمسلمين خيراً فوفقه إليه ، ومن أراد بالإسلام والمسلمين شراً فاجعل دائرة شره تدور عليه

اللهم أعز الإسلام والمسلمين وأذل الكفر والكافرين ودمر أعداء الدين ، اللهم اجعل كيدهم في نحورهم

اللهم خذهم أخذ عزيز مقتدر ، اللهم أرنا فيهم بأسك يا قوي يا جبار ، اللهم أرنا فيهم يوماً كيوم ثمود وعاد ،

ربنا فرق بينهم وشتت شملهم ، ربنا إنهم لا يعجزونك .

ربنا لا تُصَلِّتْ عَلَيْنَا بِذُنُوبِنَا مِنْ لَا يَخَافُكَ وَلَا يَرْحَمُنَا .

اللهم انصر المسلمين في كل مكان ، اللهم انصر المجاهدين في سبيلك ، اللهم انصر إخواننا في العراق ، وفي فلسطين ،

وفي أفغانستان ، وفي الشيشان ، وفي كل مكان ، اللهم أنزل عليهم السكينة ، واربط على قلوبهم ، وسدد رميتهم ،

اللهم اهدهم واغفر لهم وارحمهم وفرج عنهم وأيدهم وانصرهم واكتبهم مع الشهداء الأبرار .

ربنا لا تؤاخذنا إن نسينا أو أخطأنا ، ربنا ولا تحمل علينا إصراً كما حملته على الذين من قبلنا ، ربنا ولا تحملنا ما لا طاقة

لنا به ، واعف عنا واغفر لنا وارحمنا ، أنت مولانا فانصرنا على القوم الكافرين ، وانصرنا على القوم الظالمين ، وانصرنا

على القوم الفاسقين

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ

وَالْمُنْكَرِ وَبِالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

اذكروا الله يذكركم ، وادعوه يستجب لكم ، ولذكروا الله أكبر ، والله يعلم ما

تصنعون .