

Friday 4th February 2011

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.

All Praise be to الله .

We praise him and ask him for help and forgiveness. We ask him for protection from the evilness within ourselves and from our own bad deeds. Whom-so-ever God guides to the truth no one can lead astray, and whom-so-ever He leaves misguided, no one has the power to guide.

I testify that there is no God but الله to whom there is no partner and I testify that Muhammad ﷺ is his servant and messenger

وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

"And seek Tawbah and return unto Allah altogether, O believers, so that you may be successful" (An-Noor, 24:31)



Dear brothers and sisters, ASA. In the last khutbah we looked at a very important ayah in the Holy Quran which defines for us the mission of the Muslim in this “Dunia”:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You became the best of people evolved for mankind; by enjoining what is right, by forbidding what is wrong, and by believing in Allah” (Al-Imran, 3:110)

Today ISA, we will look at another important concept, and to that end, we will addressing a misconception that has afflicted previous nations, and is now afflicting the Muslims. This is the concept of declaring that we love Allah(SWT). Many claim that they have the love of God or the love of Allah in their hearts. But how do we know and how can we claim that we do indeed love Allah(SWT) and what does Allah(SWT) expect of us should we make such a claim.

We read in the Holy Quran ayah 18 in Surat Al-Ma’ida:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُ ۗ

“And both the Jews and the Christians said (claimed): We are the children of Allah and His beloved” (Al-Ma’ida, 5:18)

This is a very bold claim by the people of the book, almost boasting an adopted status of being the children of Allah(SWT) and being his beloved; they claim that Allah loves them and that they love Allah. So how did Allah(SWT) answer such a claim?

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُ ۗ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَعْزِقُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ

“And both the Jews and the Christians said: We are the children of Allah and his beloved. Tell them, why is it then that He torments you by your sins. Indeed you are humans of His creation. He grants forgiveness to whom He wishes and torments whom he wishes” (Al-Ma’ida, 5:18)

When the claim was made that they are the beloved of Allah(SWT), the criterion was given in the ayah; why is it then that He torments you by your sins?

Allah(SWT) responded to such a claim by stating that there is nothing special in the sight of Allah(SWT) by simply belonging to the Jewish or to the Christian faith and to that matter belonging to any faith. Those who follow both faiths are amongst the rest of human creation and they do not hold a default special status.

The ayah also gives us another important concept. Al-Imam Ash-Shafi'i concluded from this ayah that Allah(SWT) will not allow the one who loves Him to be tormented. He concluded that it is inconceivable that Allah(SWT) will permit the torment of such a human being. Understanding this concept is very important for us Muslims because we have slipped down the same misconception.

As Muslims, we have also made claims. We have claimed that we are the Ummah of "Tawheed", we are the Ummah of Muhammad(SAAWS) and we are the Ummah "Marhouma", the Ummah deserving of the mercy of Allah, surely we should be the ones who are the beloved of Allah. Scholars answered such claims by emphasising that the response in the ayah applies equally to us. Should we make similar claims of loving Allah(SWT), the response to us Muslims is equally clear:

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ

"Tell them, why is it then that He torments you by your sins. Indeed you are humans of His creation. He grants forgiveness to whom He wishes and torments whom he wishes" (Al-Ma'ida, 5:18)

You see brothers and sisters we are all humans of Allah's creation. Belonging to the Muslim faith does not confer on us a default special status in the sight of Allah, just as much as belonging to the Jewish or the Christian faith or any other faith. The special status given to the Muslim Ummah can only be claimed on delivering its function:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You became the best of people evolved for mankind; by enjoining what is right, by forbidding what is wrong, and by believing in Allah" (Al-Imran, 3:110)

Should we wish to make the claim of loving Allah(SWT), it will be based on putting this ayah into action. This is what makes us special in the sight of Allah and makes us deserving of the claim "We love Allah". Should we become of those who do not enjoin what is right,

who do not forbid what is wrong and who do not believe in Allah to the level that drives us to obey him we lose our claim, just as others have done.

When the love of Allah is in your heart your conduct should express this love. If you do not forgive your brothers and sisters you need to think again. If you have no problem dealing with what is “Haram”, you need to think again. If you do not check whether your income is “Halal” you need to think again. If the adversity of your Muslim brother and sister is not your main concern you need to think again. Claiming to love without substantiating this claim with deeds, with devotion and with care is an empty claim.

Nowadays it has become quite common to hear people who claim to believe in Allah but have no wish to follow His guidance. We hear the claim: I love God, and God loves me for what I am. God surely loves me no matter what I do; I am God’s creation, He has to love me; surely God intended for me to be the way I am, and so on.

You see brothers and sisters, those who wish to follow their desires and their whims will make such claims. Indeed anyone can make such claims, but praise be to Allah for Islam. When the guidance of Islam came, these false claims have already been made before and Islam left no room for deception or misconception. The first rebuttal for such false claims is the ayah we have heard:

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ

“Tell them, why is it then that He torments you by your sins” (Al-Ma’ida, 5:18)

To be tormented by one’s sins is a sign that the love of Allah is not in one’s heart. Allah(SWT) tells us in Surat Al-Anfaal:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

“And Allah will not punish them while you are amongst them; and nor will He punish them while they seek forgiveness” (Al-Anfaal, 8:33)

At the time of the revelation, the Sahabah understood وَأَنْتَ فِيهِمْ , “while you are amongst them” literally. However, after the death of the Prophet(SAAWS) the understanding of this ayah is understood as “while your Sunnah is being applied by them”. The presence of the Prophet(SAAWS) with us now is testified by us following his example. Allah(SWT) gives us the reassurance that there will be no punishment as long as we follow the example of the Prophet(SAAWS) and as long as we seek Allah’s forgiveness.

The Prophet(SAAWS) asked Mu'az(RAA):

قَالَ يَا مُعَاذُ، مَا حَقُّ اللَّهِ عَلَىٰ عِبَادِهِ

He said; what is the obligation of people towards Allah.

قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. ثُمَّ سَأَلَهُ ثَانِيَةً وَثَالِثَةً

In the usual courteous response, Mu'az replied, Allah and His messenger know best. So he was asked a second and a third time, which was one of the methods of the Prophet(SAAWS) when he wanted to emphasis a point.

The Prophet(SAAWS) said:

ثُمَّ قَالَ لَهُ يَا مُعَاذُ؛ حَقُّ اللَّهِ عَلَىٰ عِبَادِهِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئاً

The obligation of people towards Allah is for them to worship Him and to not associate in this worship anything else. Then the Prophet(SAAWS) asked the second question:

جَاءَ السُّؤَالُ الثَّانِي؛ يَا مُعَاذُ، مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا هُمْ عَبَدُوهُ

What is Allah's obligation towards people should they worship Him? This brothers and sisters is another very important concept for us. In this hadeeth, the Prophet(SAAWS) is emphasising to humanity in general including us Muslims that Allah has decreed upon Himslef an obligating towards us should we truly worship Him.

Mu'az responded in the same courteous manner.

قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. ثُمَّ سَأَلَهُ ثَانِيَةً وَثَالِثَةً

Allah and His messenger know best. The Prophet(SAAWS) said:

قَالَ يَا مُعَاذُ؛ حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا هُمْ عَبَدُوهُ أَلَّا يُعَذِّبَهُمْ

The obligation of Allah towards people should they worship Him, is that they will not be punished or tormented.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ

2nd Khutbah:

الْحَمْدُ لِلَّهِ ثُمَّ الْحَمْدُ لِلَّهِ . الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ
أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا . أَمَا بَعْدُ :

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Say: If you do love Allah, then follow me (follow my example): Allah will love you and forgive you your sins; for Allah is most Forgiving, Most Merciful” (Al-Imran, 3:31)

This, brothers and sisters is the second criterion for claiming the love of Allah(SWT). This is another of these beautiful ayahs that in addition to setting a criterion it also instils tranquillity and peace into our hearts.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Say: If you do love Allah, then follow me (follow my example): Allah will love you and forgive you your sins; for Allah is most Forgiving, Most Merciful” (Al-Imran, 3:31)

Should we make the true claim of loving Allah, we need to follow the example of the Prophet(SAAWS). We need to transform our lives just like the Sahabah did, and we need to follow the best of examples. Our lives need to change, our conduct needs to change, and our priorities need to change. Our love for this “Dunia” needs to change.

You see brothers and sisters, the human heart can only truly love one thing. When the heart loves, the rest of the body follows. If we love the “Dunia”, it becomes very clear through what we do, the way we behave and the way we manage our lives. But when we love this “Dunia”, our hearts have little room for the love of Allah. It is almost like saying if we truly want to instil the love of Allah in our hearts, we have to gradually remove the love of this “Dunia” out of our hearts. But doing this does not necessarily mean we turn our back on this “Dunia” completely. What it means is that we treat this worldly life for what it is and we do not occupy our hearts with the love of it.

Allah(SWT) wants us to have fulfilling lives in this “Dunia” but Allah also wants us to have a fulfilling life in the Hereafter and this is the beauty of Islam. This is what we read in Surat Al-Qassass:

وَأَبْغِ فِيمَا ءَاتَاكَ اَللّٰهُ اَلدّٰرَ اَلْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِّنَ الدّٰنِيَا

“And seek, with that which Allah has bestowed upon you, the dwelling of the Hereafter, and do not forget your portion of this Dunia” (Al-Qassass, 28:77)

Brothers and sisters, whichever way we look at it we always come back to the same point. We should all be working with all that Allah(SWT) has bestowed upon us to gain the Hereafter. That is the most important goal. Along the way, there is absolutely no reason why we cannot enjoy a portion of what this life has to offer as long as we do not lose the love of Allah in the process.

وَأَبْغِ فِيمَا ءَاتَاكَ اَللّٰهُ اَلدّٰرَ اَلْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِّنَ الدّٰنِيَا

“And seek, with that which Allah has bestowed upon you, the dwelling of the Hereafter, and do not forget your portion of this Dunia” (Al-Qassass, 28:77)