خطبات الاحكام

KHUTBAATUL
AHKAAM
KHUTBAATUL AHKAAM

FRIDAY SERMONS

By
Maulana Ashraf Ali Thanwy (Rah.)
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FOREWORD

Hazrat Maulana Ashraf Ali Thanwy (R.A.) was indeed a very prolific writer on all aspects and topics of Islam. Among a very large section of the Muslims of the Indian subcontinent, he is looked upon as a mujaddid—a renovator of the deen, who had tremendous influence upon the lives and thoughts of millions.

This book Khutubaatul Ahkaam is an anthology of collected Friday sermons written and compiled by him and in very much in use among Indian, Pakistani, Bangladeshi, Afghani and Burmese Muslims, as well as Muslims in the Western World. This translation is a humble effort to put over in English what Hazrat Thanwy endeavours to convey in a very eloquent and classical Arabic of a very high quality.

It is hoped that many Imams of Mosques will be able to derive adequate benefit from this humble work Insha Allah. May Allah continue to fill Hazrat Thanwy’s Qabr with noor and blessings. Ameen

Yusuf Karaan
Strand, South Africa

Rajab 2001
THE EXCELLENCE OF ACQUIRING KNOWLEDGE
AND THE OBLIGATORY DUTY OF ACQUIRING IT

All praises be to Allah, the Most Noble One. He Who had created man and granted honour to him, and taught him the means of expression through speech and taught man that which he did not know. Glory be to Him, whose favours are uncountable, not by the tongue nor by the pen. We bear witness that there is none worthy of worship except Allah alone, Who was no partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, who was granted the ability of comprehensive speech, excellent wisdom and excellent attributes and character. May Allah's choicest blessings descend upon him, his family and his companions, who are as shining stars upon the path of his ummat. After this, O muslims, know that the acquisition of the necessary knowledge of the laws of Islam is among the major obligations upon every muslim. Hence, every muslim is commanded to acquire it and to teach it to others. In this regard Rasulullah ﷺ is reported to have said:

1. "Convey (my teachings to others) from me even if it be a mere verse." (Bukhary)

2. He also said: "Whosoever walks in a path wherein he seeks to acquire knowledge, for him will Allah make easy the path leading towards paradise." (Muslim)

3. And Rasulullah ﷺ also said: 'Whosoever Allah wishes to favour with His bounty, to him He grants the deep understanding of the deen." (Bukhary, Muslim)

4. He also said: "Verily the Ulama are the heirs of the prophets. The prophets did not leave behind wealth to be inherited. They only left knowledge to be inherited. So whoever takes it has taken a major share of goodness." (Ahmad, Tirmithi, Abu Dawood, Ibn Majah, Daarmy)

5. And he said: "To seek knowledge is a duty encumbent upon every Muslim." (Ibn Majah)
الخطبة الأولى في فضيل العلم ووجوهه

لاجد الله الرحمن الرحيم

الحمد لله الذي خلق الإنسان وكفره وعلمه من البيانية

الذي عصاه قناعة أن ليس له وحيه إمتيناه بالإنسان ولا بالله.

ويشهد أن لا إله إلا الله وحده لا شريك له وتشهد أن نبي الله

مولانا أحمد بن عبيد ورسول الله النبي الذي أوقى جوامع الكلية وحكاها

النفي وكما فيه صلى الله عليه وسلم وعلى الله وحسبنا به

نجز الطرقائق الأموس، وإمامها فإن علما الإجهاذ والإجساح، هو أعظم

قريء الإسلام، ومن سما أمره وحس عليه تحقيقا وتعلما

فقال رسول الله صلى الله عليه وسلم بنعجة وهي:

و قال على الصلاة والسلام من سلك طريقنا يليتمس فبه علم

سهل الله عليه طريقا إلى الجنة.

و قال عليه الصلاة والسلام من غير الله مه خيرا في الدنيا.

و قال عليه الصلاة والسلام إن المعلم ورثة الأنبياء وراثة

الآباء لم يورثوا بينا ولا أبدا، وإما كرست لنا العلم فمن أحد

أحسن يحفظ وآبه.

و قال عليه الصلاة والسلام طلب العلم قريبة على كل مسلم.
6. Rasulullah ﷺ also said: "When anyone to whom knowledge has been granted is asked about it and refuses to answer, then on the day of qiyamat he shall be made to be garlanded with a garland of fire."

7. And Rasulullah ﷺ said: "Whosoever seeks knowledge through which he seeks the pleasure of Allah and uses that knowledge with the aim of acquiring some worldly needs, such a person will not even smell the fragrance of paradise on the day of qiyamat." (Ahmad, Abu Dawood, Ibn Majah)

8. And Rasulullah ﷺ said: "Learn the laws pertaining to inheritance and the Quran and teach it to people for verily I shall be taken away from this world." (Tirmithi)

I seek refuge in Allah from the accursed Shaytaan.

Allah says in the Quran: "Is he who worships Allah earnestly during the hours of the night, prostrating himself before Him or standing in worship, and takes heed of the hereafter, while placing his hope in the mercy of the Lord. Is this person like him who does not? Say: "Are those endowed with knowledge the equal of those without knowledge? It is only those endowed with understanding, who receive admonition."

(Surah 34)
وقال عليه الصلاة والسلام من سأيل عن علمه: ثُبوتُه أسماءه

يؤمر القيامة بلجاءه ثم قال: عليه الصلاة والسلام مهل يدرجو صفوهم ما بعد تحيته به: وَجَبَتْ اللَّهُ لا

يتعبدُه إلا ليصُبب به عَرْضًا من الدنيا لا يجد عرف الْجَهَّة

يؤمر القيامة بلجاءه.

وقال عليه الصلاة والسلام لتَدْعُو القَرْآنَ وَالْقَوْمَ وَعَلَّمَ الْقَلاَس

فأبِقى مقبوس.

أَعْفَعْ إِلَيْهِ مِنَ الشَّيْطَانِ الرَّجِيْلِ

أَسْتَمِّرَتْ آنِيَاتُ الَّذِي سَلَّمَهُ وَقَالَتِهِ تَحْكُمُ الآخِرَةُ وَيَبْخَرُ

رحمة ربيَّةُ فَلْهُ يَسَّطَعُ الْوَرَّاءُ وَالْأَشْهَابُ لَا يَنْتَهُونِ

إِنَّا نَتَّبِعُ ذَٰلِكَ أَوْلاَيْ اللَّهِ.
CORRECTING OF BELIEFS

All praises be to Allah, the All-Knower, the Aware, Who brought to perfection the Universal system of nature without any helper. Glory be to Allah, Whose wisdom is overwhelming and His knowledge is great and Whose favours are extended to everything, small or big. We bear witness that there is none worthy of worship except Allah alone, without any partner or associate in creation, not even to the extent of the creation of a spot on a date or the skin covering it. And we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, who guided us aright through an enlightened book, and who invited us towards Allah through warnings and glad tidings. May Allah's choicest blessings be upon him and upon his offspring and his companion for as long as the stars shall continue to travel in their orbits. After this, O brothers, know that the synopsis of the beliefs of the Ahlis sunnah wal jamaah is contained in the two kalimahs of Shahaadah and these kalimahs are one of the fundamental principles of Islam.

The meaning of the first kalimah is that Allah, the Most Exalted is the creator of this world. He is the One, the Unique, the Eternal, the Ever living, the Powerful, the All-knowing, the Hearer, the All-seeing, the Thankful, the Intender, the Recorder of all fate, Who is fully aware of everything. No one and nothing is like Him and nothing lies outside His knowledge or His power. He is the Creator and the Granter of sustenance, the Granter of life and of death. To Him belongs the most beautiful names and He is the Mighty and the Wise.

And the meaning of the second part of the kalimah is that Muhammad ﷺ is his servant and messenger and that he is most truthful in all the news and information that he brought and also in the laws. It also means that the Quran, which he brought is the Word of Allah. All the books revealed to previous prophets, all the previous prophets and the angels of Allah are the truth and that the ascension of Rasulullah ﷺ to the heavens is the truth and so is the miracles of the owliyya.
الخطبة النبوية في تنصيص العقائد

إلى الله الرحمن الرحيم

الحمد لله الذي أنعم برسبال عبده، ونصب على يديه النبوة، ونصب على يديه العهود، ونصب على يديه العادات، ونصب على يديه العقائد.

الله الذي أنعم برسبال عبده، ونصب على يديه النبوة، ونصب على يديه العهود، ونصب على يديه العادات، ونصب على يديه العقائد.

أهلاً وسهلاً في ديني النبوة الذي هو إحدى معاني الإسلام.

فمنى الكريمة الأولياء أن الله تعالى هو النبي الذي كتب إليه السماوات والجحيم، وجعله قادرًا على شرع النعمة، وبشرى الصبر، ونذر الكتاب، ونذر السماوات.

وهنا على النبي محمد صلى الله عليه وسلم، واستجاب له، وفتحه، ونذر كتابه، وهو النذر الذي نذره في الكتاب، ونذره في القرآن الكريم.

ومعنى الكلمة الكبيرة أن محمدًا عبد الله رسول الله وآلهة صديق في جهوده ناجية من الأكبار والأخلاقيات، وأن القرآن كلام الله تعالى، وكنزل بالمكتوب والرسالة والملاكية، والمعرفة والكتابات الدقيقة.

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And all the companions of Rasulullah ☪ are men of justice and the most excellent of them are those four rightly-guided Califs in the same manner that they succeeded each other to the office of khilafat...And the questioning in the grave by the angels is also true. The rising from the grave is true and so also is the weighing of the deeds of men on the scales on the day of qiyaamah. The Book of deeds is true and calling of men to account on the day of qiyaamah is true. And so also the arrival of the successful ones at the howz is true and as well as their having to pass over the sirat. The intercession of Rasulullah ☪ on behalf of the sinners of his ummat is also true. The fact that the righteous ones will see Allah is also true. The existence of paradise and of hell is also true. These two places will be everlasting and will never perish and neither will their inmates perish.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "O you who believe, believe in Allah and His Messenger ☪ and the Book which He revealed upon His prophet and the Books which He revealed before them. And whosoever disbelieves in Allah, His angels, His prophets and the day of qiyaamah, he has verily gone far astray."
والصحابية علماً عدولاً وافضلهم الأربعة أثقناً، على ترتيب
العلماء، وسؤال التقية حقًّا والبعض حقًّا والوزن حقًّا والكتاب حقًّا
والتعبث حقًّا، والخوض حقًّا والقروال حقًّا والقمع حقًّا، يؤمن الله
تعالى حقًّا، والبيئة حقًّا، والقرآن حقًّا، وما أنا بفيهما أحقّين، ولا أحقّين أهليهما

أعوذ ببالله من الشيطين الرجيم.

يا لذين آمنو الصوم وباذكروا رسوله والكتاب الذي نزل على
رسوله، والمكتاب الذي أنزل من قبل وما غير الكتاب ما له مأيهما
وكتبناه ورسِّلناه، واليوم الآخر فقد صلّت صلالة بعيساً
CONCERNING ACQUIRING COMPLETE PURITY AND CLEANLINESS

All praises be to Allah, Who acts graciously towards His servants and has commanded them that they worship Him in a state of complete cleanliness, and spreads over their hearts His lights and His grace that it may be a cleanser for their inner selves. And we bear witness that there is no one worthy of worship except Allah alone, without any partner or associate. And we bear witness that Sayeduna Muhammad is His servant and messenger, who covered the corners of this world with the light of guidance. May Allah's choicest blessings descend upon him, his noble offspring, his righteous companions. Such a blessing that will on the great day of fear save us. And such a blessing that will erect a shield between us and every clamity.

1. Verily Rasulullah said: "Cleanliness is half of one's Imaan". (Muslim)
2. He also said: "Verily my followers will be called on the day of Qiyaamat while their faces and feet will be shining with the signs of the effect of wudoo. So whoever amongst you has the ability to increase his shine (and lengthen it), let him do so." (Bukhary, Muslim)
3. He also said: "The adornments on the body of a Muslim will reach as far as the water of wudoo reached." He also said: "The key to paradise is salaah and the key to the salaah is wudoo." (Ahmad)
4. Rasulullah also warned that whoever leaves a spot the size of a single hair unclean without washing it, will suffer such and such afflictions in hell-fire."
5. And while passing by two graves once Rasulullah informed the companions that the inmates of those graves were in torment "and they were not being punished for something very big. One of them was not very careful against the droplets of urine he was passing and the other one used to go about spreading stories about people." (Muslim)
أخطبأ الطهارة في إسحاق الطهارة

يسلحك الله خخاخته

أيمن الله الذي نظف جهاداً فعمортوه بالطهارة واقتض على
فلعيم تركية ليرفعهم أوراة والطهارة وكسارة لله تعالى
وحده لا شريك له وتنبأ أن سيأتي ومؤلناً مفتحاً بعده
والنساء المتغقرqs يغمرها الجيده أطراف العاليا والطيبه و
على الله الطاهرين وعمري الطاهرين صلوا تطهيرهم باكراً ترثه
السحاق وتنصب جناته بعدها وربين على أفنادنها ما بعد
قال رسول الله صلى الله عليه وسلم ظهر يهور أديمها
وقال عليه الصلاة والسلام إن أنتي بخون يوم القيامة خروا
معجبين من أثار الوضوء فمن استطاع مكنون يطبل
وعنيه كيف فعل
وقال عليه الصلاة والسلام بغل الصلاة من الشعر من الشعيم حيث يبلغ
الوضوء وقราคา عليه الصلاة والسلام يفتاح الجناته الصلاة
ومفاتيح الصلاة الطهور
وقلا عليه الصلاة والسلام من ترك موضوع شعرة عن جنبية
لوضوعتها في كل ما وكذا عن ذلك
وقلا عليه الصلاة والسلام حين مرقاء أحدهم إنهما يبعدان
ونمايجدان في كميرا إذا أخذهما فكان لا يتفرع من البول أبداً
اذا الخلاطان ينشئ بالطيبه وفي رواية لا يستتر من البول
6. And he also said: "When you reach the places where you fulfill your toiletry needs, do not face the qiblah and do not sit there with your back to the qiblah".

I seek refuge in Allah from the accursed Shaytaan.

"As for the (masjid-e-diraar) never stand therein in prayer. The masjid whose foundations has been laid upon the fear of Allah from the beginning is more suitable that you stand in it. Therin are men who love to cleanse themselves. And Allah loves those who purify themselves."

(Surah Towbah)
وَقَالَ عَلَى الصَّآدِرِ السَّلاَمُ إِذَا اتَّبَعْتُمُ النَّابِيِّ ﷺ لَا تَتَّخِذُوا الْقَبْلَةَ وَلَا تَسْتَنِدُوا إِلَيْهَا

أَخْرُجُ إِبَّانِي مِن الْقُرْبَةِ الْرَّجُلِينِ

لَا تَشْتَمِّمُوا فِيهِ أَبِيَّا إِلَّا نَسْجُدُ أَيْسَّرًا عَلَى التَّقْوَى مِن أَوَلِ يَوْمٍ

أَحْكَمُ أَن تَقُومُوا فِيهِ رَجُلٌ يُحْضُورَ أَن يَتَطَهَّرُواٍ

وَاللَّهُ يُحْبِبُ الْمُتَتَطَهِّرِينَٰ
REGARDING PERFORMING OF SALAAH

All praises be to Allah Who showers His servants with His bounties And Who causes the enlightenment of His deen and its obligations to settle in their hearts. And all glory to be Him, how great is His authority! And powerful is His sovereignty. How perfect His grace and how all-encompassing His bounties and favours. We bear witness that there is no one worthy of worship except Allah alone, without partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger. May the choicest blessings of Allah descend upon him, and his offspring, and his companions, who are the key-men towards guidance and the shining lamps in the depths of darkness.

O muslims, Verily the salaah is the very foundation of deen. It is a stronghold of faith, and the most important acts of worship whereby to draw nearer to Allah and it is also the best among the acts of obedience towards Allah.

1. Rasulullah ﷺ has said: "Islam is built upon five pillars: i) the bearing of witness that there is no god except Allah and that Muhammad ﷺ is His servant and messenger, ii) performing Salaah, iii) the paying of zakaah, iv) performing of haj, and v) the fast of Ramadaan." 

(Bukhary, Muslim)

2. He also said: "Allah has made five salaahs compulsory upon you. Whosoever performs proper ablution for them and performs them punctually, properly performing the rukoo' and with proper devotion and sincerity, will have a covenant from Allah that He will forgive them. And whosoever does not so, has no such covenant. If Allah so wishes, He may forgive them and if He wishes, He may punish them."

(Ahmad, Abu Dawood)
الخطبة الرابعة في إقامة الصلاة

ليسجد الله تعالى

الحمد لله الذي غفر العباد بلطيفه، وعسف فنونهم

 بالنور والتيار، وطيفته، قبيحته، بما أعظم شماته، وأثواب

 سلطانه، وآسر لهقطة وتأمر إحسانه، وتشهد أن لا

 إله إلا الله وحده لا شريك له، وتشهد أن محمدا

 عبده ورسوله النبي ﷺ، فأصح من علي التفوق، ذوارف

 عوارفه، وآبرز على القرآين حقائق معارفه، صلى الله

 عليه وسلم ﷺ، جميعه وصحابةه، مقدامهم اليهود، ومساند

 النبي ﷺ، وسلمت سبيله، فأصبح الصلاة عمام الدينيين

 وعصام اليتيمين، ورأس الغرائب وعمرة الطاعات.

 وقيل: قال رسول الله ﷺ صلى الله عليه وسلم ﷺ، إنما صلى

 شهادة أن لا إله إلا الله وأن محمداً عبده ورسوله وقام

 الصلاة وإيام الزكوة والحج والعمرة وصوم رمضان.

 وقال: عليه الصلاة وسلم ﷺ، أمضت الصلاة، إفترض من الله من

 أحسن وصلى من صالح من لوقيهم، وأكهرباء وخوفهم، وخشوعهم.

 كان يأمر على العباد أن يغفر له من أوراقه، تتمأ لله عليه

 عهده إن شاء عفر له وإن شاء عذبة.
3. He also said: "I swear by Him in whose Hand is my life: I intended to order that wood should be brought and to give the order that salaah should be performed and that the azaan should be given and then order a person to lead the people in salaah. Then I wanted to proceed to the houses of those who remained absent from the salaah and burn down their houses upon them."

I seek refuge in Allah from the accursed Shaytaan.

Allay says: "And perform salaah at the ends of the day and during the approaches of the night. Verily good deeds removes evil deeds. This is an admonition for those who remember Allah."
وقال عليه الصلاة والسلام والذين تفسيّق عبدهم لقتله هم كنت أن أمر يحظى في حطب سؤامه الصلاة فيوزَّعون لها ثم أمر بجلاعهم الناس ثم أتَّلَّف إلى خلاف إلا أشْهَدون الصلاة فأستره عليهم بيوتهم

أخوذ بٱلله من الشيطان الرجيم

دَعَى الصلاة طرَى في النهار وزلق من أنَّ لإن الحسنات

يُنَّدَّ هَيْنَ السَّيِّدَات فذاك ذكرى للذكرين ۚ
THE GIVING OF ZAKAHH

All praises is due to Allah, Who grants good fortune and misfortune, Who causes death and gives life, Who causes laughter and causes one to cry, Who originates and creates and destroys, Who grants poverty and riches. He is the One Who causes harm to come to anyone and causes gain and benefit to others. And He is the One Who chooses some of His servants for comfortable conditions and riches. And then He has made the institutions of zakaah one of the principles of the deen and one of its fundamentals. And He has explained that through His grace those who desire to purify themselves through giving zakaah. And those who desire to cleanse their wealth do so by giving zakaah.

I bear witness that there is none worthy of worship except Allah alone without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the chosen one, the leader of all mankind, the sun of hidaayah. May Allah's choicest blessings be on him, his family and his companions, those who are especially blessed with the special qualities of knowledge and piety.

O muslims, know that Allah has declared zakaah to be one of the fundamentals of Islam and He has mentioned it jointly with salaah, which is the most important of these fundamentals. And so He says: "And perform the salaah and give zakaah."

1. And Rasulullah ﷺ has said: "Islam is founded upon five principles (firstly) the declaration "that there is none worthy of worship except Allah and that Muhammad ﷺ is His messenger, (secondly) the establishment of the institution of salaah, (thirdly) the giving of zakaah, (fourthly) to perform Haj and (fifthly) fasting the month of Ramadaan." And Rasulullah ﷺ has sounded a severe warning to anyone who is negligent in the performance of any of these.
أخطية الخليفة في إنشاء الركوة

عثمان بن عبد الملك

أحاديث الله في السعد، وشقي، وآدم، وأحلى، وأصحابه

ووجد واقعي، وأهلي، وأصر، وأهلي، ثم جعل الركوة على السنة، وقيد أن يقيد الركعة من عبادة من

الموانا، وقدها الشريك، وأنه مسجد النبي محمد

محمد، ورسوله هو المصطفى، وسيد التورى، وشدد

النبي صلى الله عليه وسلم، وعلى أبي واصح في

الخصوصين بالله، وربه، أما بعد فإن الله تعالى جعل

الراكعة إحدى مهابين الإسلام، وارتفع بذرة الصلوة النب

هي أعلى الاعمال، فقال تعالى: وإيمان الصلوة، وأيام الركوة.

وكان صلى الله عليه وسلم بعض الإسلام على خمس شهداء

أن لا إله إلا الله وأن محمداً رسول الله، وإقامة الصلاة

وإيام الركوة والحج، وصوم رمضان، وشهد وعيد كل مقصر

فإنها
2. Rasulullah ﷺ also said: "Whomsoever Allah has given wealth and he fails to give the zakaah due on that wealth, then on the day of qiyaamat that wealth will become a huge poisonous snake with two black spots, which will wrap itself around his neck and then get hold of him by its jaws and say to him: "I am your wealth, I am your treasure." Then Rasulullah ﷺ recited this verse: "And those who acts miserly with the bounties which Allah had given them should not think that it is good for them. No, it will be worse for them. On the day of qiyaamat that which they withheld will be twisted around their necks." (3:180)

3. Rasulullah ﷺ once told a man: "You should take out zakaah from your possessions because it is a purity, which purifies you and cause good relations to come about between yourself and your close relatives and you will know the rights of the poor, the neighbour and the beggar." (Targheeb)

I seek refuge in Allah from the accursed Shaytaan.

Allay says: "And establish salaah and give zakaah and bow down with those who bow down (before Allah)."
قال على الصلاة والسلام من أبا عبد الله مالك واصبح ذكره
مثلاً له مالك يوم القيامة شجاعة أخرى له ربيتاً يطوقة يوم القيامة
نثري أخنا يلهد مثلي ثم يقول أنا مالك أنا أدرك شرطل
ولا يحسبن الذين يبخلون إلاية

قال على الصلاة والسلام لجلي تخريج الزكوة من مالك فإنها
طهرة نتشر لا تصل أقربائها ولا تطرد حق السكينين
و الجار والشأن

اتعود بإلهي من الشعب من الرجيم
و أقيموا الصلاة والزكوة واصلوا مع الزكية
**HOLDING FIRMLY UNTO THE QUR'AN AND ITS TEACHINGS**

All praises be to Allah, Who has favoured His servants by sending to them His Messenger Muhammad ﷺ and has also favoured them by sending to them His revealed Book, whereby He has opened the way towards reflection for men of intellect, through what is contained in it of stories and information. And through this book the road towards the correct way of life became clear and so also the straight path became manifest through what it contains of rules and regulations. And distinguishes between what is permissible and what is not. We bear witness that there is no other deity worth of worship except Allah alone without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the one on whom was revealed the Furquan so that it may be a warner for the whole world. May Allah's choicest blessings be upon him, his family and all his companions, who were admonished by the Qur'an and admonished others with it.

1. After this, O muslims Rasulullah  ﷺ has said: "The best of you is he who learns the Quran and then teaches it (to others)."

2. Rasulullah  ﷺ also said: "A person who had been devoted to reciting the Quran will be told: Recite the Qur'an and be raised in rank thereby, and read as you had been used to read it in the world, because your rank in the hereafter will be determined by the last verse that you recite."

   (Ahmad, Tirmithi, Nasai, Abu Dawood)

3. Rasulullah  ﷺ also said: "That person in whose heart there is no portion of the Qur'an is like a ruined house."

   (Tirmithi, Daarmy)
الخطبة السارسة في الدعوة إلى القرآن علماً وعملًا

عليه وسلمو وكتبه المهمل، حتى أسمع على أهل الركابه

طريقه الإرشاد. يبايعيه من القصص والأخبار، واتضح

يسلووك المنهج القوي، والتعليم المستفيض، بما يفصل

فيه من الأحكام، وفرق بين الحكاني والحاракي، وتشهد أن

رزوله إله وحده لا شريك له، وشهد آياته سيدنا وسلمانًا

معحتذا عبدة ورسوله الذي نزل القرآن عليه ليكون

العليمين تنبيهاً. صلى الله عليه وعلى أبيه وآديبه وآل

النبيين تنبيهًا بالمفتاح، وفقريه الناس تذكيرًا. أما

بعد فقد قال رسول الله صلى الله عليه وسلم: خذم

من تعلم القرآن وعلمه

وقال عليه الصلاة والسلام يقال لصاحب القرآن

أقرأ فذكرت ووريث كما كتبه سيرين في الدنيا قال:

منزلك عند_se رأته تقرأها

وقال عليه الصلاة وسلم له القرآن الذي ليس في جوفه فإنه من

القرآن كالجبيل الخصيب
4. Rasulullah ﷺ said: "Whosoever recites one letter of the Qur'a'n for him shall be one blessing (in reward) and every blessing shall be magnified ten times." (Tirmithi, Daarmy)

5. Rasulullah ﷺ also said: "Whoever recites the Qur'a'n and memorises it and acts upon that which it makes halaal and with holds himself from what has been made haraam for him, him will Allah enter into paradise and grant him permission to intercede on behalf of ten persons from his family of those who are already destined to enter jahannam."

(Ibn Majah, Abu Dawood)

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "I take an oath by the orbital positions of the stars. And that is indeed a mighty oath if you only knew it. This is indeed a Qur'an, most honourable in a Book well guarded. None shall touch it except those who are clean and pure."
قال عليه الصلاة والسلام من قرأ القرآن فاستظهرة
قال خليفة حسبه والحسنة يعصر ما مثلها
من أهل البيت فلهم وجبت لة الصارف
أعوذ بالله من الشيطان الزجيج
فلا أغوص في مواقع التحصُر و اتهم النبي عظمته
إنه لفزان كبير في كتابه لا سيما إلا المطهر
ق 30
THE REMEMBRANCE OF ALLAH AND DUAA

All praises are due to Allah Whose compassion is all inclusive and Whose mercy covers all and Who rewards His servants for their remembrance of Him with His remembrance. And He says: "Remember Me and I will remember you." And He has ordered them and encourages them to ask of Him. And He says: "Ask of Me and I will answer you." And thus He has made the obedient ones and the sinners, and the good hearted ones and the wicked ones to desire a granting of their needs and their hopes as He tells them in his further statement: "Verily I am nearby and I answer the call of him who begs of Me."

We bear witness that there is no others being worthy of worship except Allah alone without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the leader of the prophets. May Allah's choicest blessings descend upon him, and his family and his companions, who were the best of the chosen ones. Know O, brothers and sisters! Verily the remembrance of Allah and to beg of Him the fulfilment of our needs through du'aa is the best forms of worship, which can be delivered with the tongue, second only to the recitation of the Quran.

1. Verily Rasulullah ﷺ has said: "Whenever a group of people sit together remembering Allah through zikrullah, the angels surround their gathering and Allah's mercy covers them while tranquility descends upon them and Allah remembers them in the assembly of those who are with Him."

2. And Rasulullah ﷺ said: "The example of that person who remembers Allah and the one who does not is as the example of a living person and a dead person." (Bukhary, Muslim)

3. Rasulullah ﷺ also said: "Du'aa is the very essence of worship." (Tirmithi, Ibn Majah)
الخطبة السابعة في الاستغاث بالله تعالى لله تعالى

اسلم الله الشاملة راقت الأمة رحمة الله جيزة عبادة

عن دكيره بن كوره، قال تعالى فذكروا أذكركم
ورحمكم في السؤال والدعاء بالله، قال: أأسلم؟، فذكرهم أستجب
لكم، فذكر أطيع وعاصي وذكرني والقاصي، في رسول
أصحاب وألمان، يقول: فإني قريب أجيب دعوة الداع إذا
دعاني، و Fond الله أن لا إله إلا الله وحده لا شريك له و
شهد أن سيدنا محمد صل الله عليه وسلم هو أخصب خير أصفيأ، و
 وسلم تبينا كبيره، أتباعه فإن ذكر الله تعالى ورفع أصحاب
إليه، تعالى أقدر عبادة، تُؤدي باللسان بعد أبيات القرآن.

فلقد قال رسول الله عليه وسلم: لا يفقس تؤهرون
الله تعالى الأحق به المليك وعشيته الرحمن وتراث عزوم
الكرمة وذكره وربلة في عينه.

وقال على الصلاة والسلام، مثل النبي، النبي،
لا يذكر مثل النبي، النبي.

وقال عليه السلام: والسلام، الله عز وجل، وبصراحة.
4. And Rasulullah ﷺ said: "There is nothing more noble in the sight of Allah than to make Du'aa to Him."  
(Tirmithi)

5. He also said: "Verily Du'aa is of benefit to you in those cases pertaining to what He sends down (of calamities) and with regard to that which He does not cause to descend. O servants of Allah continue steadfastly to make Du'aa.
(Tirmithi)

6. Rasulullah ﷺ also said: "Whoever does not make Du'aa to Allah, Allah becomes displeased with him."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "O you who believe, remember Allah abundantly and glorify Him in the mornings and the evenings."
وَقَالُ عَلَيْهِ الْمُلْكُ الْقُلُوبُ وَالْتَسْلَمُ لَيْسَ شَيْئًا أَكْبَرَ عَلَى اللَّهِ مِنَ الدُّعَاءِ
وَقَالَ عَلَيْهِ الْمُلْكُ الْقُلُوبُ وَالْتَسْلَمُ إِنَّ الدُّعَاءَ يُنْفَعُ بِمَا نَزَّلَ
مِنَ الْقُرْآنِ فَعَلِّيْهِ عِبَادُ اللَّهِ بِالْدُّعَاءِ
وَقَالُ عَلَيْهِ الْمُلْكُ الْقُلُوبُ وَالْتَسْلَمُ لَيْسَ مُحِيَّنَّ اللَّهُ اللَّهَ يُغْفِرُ عَلَيْهِ
أَعْوَدُ بِاللَّهِ وَاللَّهُ يَعْفَ أَنفُقُهُ بِالْحَقِّ
بِإِنَّهَا الْمُؤْمِنَّينَ مَنْ أَسْتَغْفِرَ اللَّهُ وَبِحَمْرَاءٍ كِبْرَاءٍ وَسِحْفُهَا بَيْضَةً
وَأَصِيبَتْهَا
PERFORMING VOLUNTARY ACTS OF RIGHTEOUSNESS BY DAY AND BY NIGHT

All praise is due to Allah abundantly for all His favours and blessings. And we remember Him in such a way that leaves no sign of pride in our hearts and no aversion. And we thank Allah, Who has made the night and the day to follow each other so that the person who wishes may remember Him and express gratitude towards Him.

And we bear witness that there is no one worthy of worship except Allah alone without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah whom He has sent with the truth as a bringer of good news and a warner to all mankind. May Allah's choicest blessings descend upon him, his family and notable companions who strove their utmost in the worship of Allah in the mornings and the evenings until such time that each one of them became a guide and a shining lamp in the darkness.

1. O brothers and sisters, verily Rasulullah ﷺ has said: "Verily Allah says: My servant will continue to draw nearer to Me through voluntary deeds of righteousness until such time that I will start loving him."

2. Rasulullah ﷺ said: "I exhort you towards standing up in voluntary prayers by night, for this is the practice of the righteous ones before you and is for you a means of drawing near to your Lord. It is also an atonement for your sins and a strengthening against sins." (Tirmithi)

3. He also said: "O servant of Allah, be not like so-and-so, who used to stand in worship by night but has now left it." (Bukhary, Muslim)
الخطبة التأسيسية في تطوع النهار والليل

يرجى تأهيل النص.

أحمد بليغ على أبيه حمدًا كثيرة، ونذكرة ذكر الله يغادر في القلب سكباً. وله نوره يمتعه حكمة لجعل الليل والنهار.

خليفة يبن من أراد أن يدانه أو أراد شكره.

وشهد أن عز الله آله وحده لا شريك له وشهد أن سيدنا محمد نطقه سورة النور بحقه بحقه وعزمه، عليه السلام وعليه وعلى أتباعه الآخرين الذي ثبتوا في عبادة الله

عنده وعشيته وذكرها وأصبح كل واحد منهم.

في الدين هادياً وصيرماً مثيرًا. أصاب ناقة

فقد قال رسول الله صلى الله عليه وسلم إن الله تعالى قال ما بُرر عبده يُنقرب إلى التوافل حتى أصيبه آدم.

وقال عليه الصلاة وسلام عليه يقيم الليل فإنه داب

الضيحي quênك وهم فرحبة تعود إلى ريحك ومحمرة للشيء.

ومنهاة عن الله.

وقال علية الصلاة والسلام يا عبد الله لا تكن مثل قلبي

كان يقوم من الليل فترك قيام الليل.
4. Rasulullah ﷺ also said: "Verily this deen is easy and when a person makes it difficult upon himself he will be overcome by it. Hence be moderate (in your affairs), seek Allah's nearness and be happy and seek assistance by worshipping Allah in the mornings and the evenings and during a part of the darkness of night."  
(Bukhary)

5. Rasulullah ﷺ also said: "Whoever was unable to recite his section of the Qur'an by night and recites it between Fajr and Zuhr, it will be written down as if it was recited by night."  
(Muslim)

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "Remember your Lord within yourself with humbleness and fear in a low voice in the morning and the evening and be not of the neglectful ones."
وقال عليّ الصلاة والسلام إن الذين يسرقون يسرقون باديٌّ
الذي أخذه الإغراء، تسودوا وقادةهم وآخرين واستحوا
بالنذوة والتوضيح وسمى من الدفجاء

وقال عليّ الصلاة والسلام من كأم عن حرية أو عن شيء
يمنة قناره، فيما بين صلاة الفجر وصلاة الظهر، كتب له
كأنما قرأه من الليل

أعوذ بالله من الشياطين الرجعية

وذُخِّرت في نفسيك تضرعًا وخِيفًا ودون الجهر
 من القول بالغُدُو والأصل وآلا عَتْمَم من العناصر
MODERATION IN EATING AND DRINKING

All praise to Allah, Who has excellently planned the affairs of this Universe, and He created these heavens and the earth. And He sends down sweet waters from the clouds, and through this water causes grains and plants to flourish, And He is the one Who decrees the sustenance of His creatures and their nourishment needs. And He has preserved the strength of living being through edibles and He has assisted them in the performance of deeds of obedience and deeds of righteousness through the eating of good foods.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad is the servant and messenger of Allah, who was assisted in his mission through shining miracles. May Allah's choicest blessings descend upon him, his family and his companions, such blessings that will continue to descend throughout the coming of time and will continue to be doubled with the passing of every hour.

1. O brothers and sisters, abstinence in this world does not mean making haraam upon yourself the permissible things and also does not mean the destruction of halaal wealth. No true abstinence means to have more faith and reliance on that which is with Allah than on that which is with you.

2. Rasulullah says: "Jibreel has inspired into my heart that no soul shall die until such time that it had received its full decreed sustenance. So be fearful of Allah and be moderate in your search after sustenance and do not allow the delay in the arrival of sustenance to cause you to resort to sinful means to acquire it. Verily the bounties of Allah are only obtained through obedience towards His ways.

(Shar-hus Sunnah, Baihaqi)
خطبة التأسيسة في تعديل الأحكام الشرعية

يسجل الله العظيم:

الحمد لله الذي أحسن ترتيب الكتب، فخلق الأرض و
السموت. وأنزل الامام القرة من المعصم، فأخبر به الحب
وابناءه. وتفضل الناس وأمرأة الأقوام، فحفظ بالإسلام.
فوع أحساناً نباتاً، وآن على الطاعات، والعمل الصالح.
إن للطيبين والشامبين لآلهة إلا الله وحده لا شريك له.
وتشهد أن سيدنا ومولانا محمد، عليه السلام، والرسول المؤيد.
بالمجاهين.

الباحرة صلى الله عليه وسلم عليه وسلم، وأصحابه صلى الله عليه وسلم.
والمؤمنين، وتحليلاً بصالح الصفح.

أما بعد فقد قال الله تعالى: "للذين آمنوا وعملوا الصالحات...".
وكان سوء الله عليه وسلم الوالدة في الدنيا، ليس للله خير.
ولا أرضية بالمال ولكن الخيرات في الدنيا لن تكون بما في الدنيا،
أوئل من يبكي الله العظيم.

وقال عليه الصلاة وسلام الرسول الكريم: "قد في نفسي أن نقصا
لن نموت حتى نتثمث، وترجى فتقال القبلة، ونجلب في الطليعة،
الذي يصير إيمان الله، فترى أني نطلب بمعاوية الله وراكوب،
ثانيك ما عهد الله الأبطال".
3. It is reported from Ibn Abbaas ☪ that a man came to Rasulullah ☪ and said: "O messenger of Allah, when I eat meat, I become fat and so I have made it haraam on myself. Thereupon Allah revealed the verse: "O you who believe do not make prohibited upon yourself the good things, and do not exceed the limits.......".

4. And Rasulullah ☪ said: "The person who receives sustenance and is grateful is in the same category as the fasting person who is patient."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "And do not fabricate falsehood with your tongues by saying: 'This is lawful and that is forbidden, contradicting the law of Allah. Verily those who fabricate lies against Allah will never be successful.'"
وعلى ابن عباس أن رجلاً من التميّز صلى الله عليه وسلم.

فقال يا رسول الله إني إذا كنت اللحم انتشرت وإن كنت اللحم فكنت يأكلها الذين أمنوا الشريعة واطبعت ما أحل اللحم للكساء، واطبعت.

وأما على الصلاة والسلام فقد جعله الشافعي كف十字م الصانير.

أخوين يا أروءين من النبيين الرجعان.

وإن كنتما القاصفعما لسنتكون الكذب هذا احترام، لتفتتوا على الله الكذب إن الذين يفتترون على الله الكذب لا يفلحون. 

42
ON THE RIGHTS OF MARRIAGE

All praise to Allah, Who created man from water and then granted him blood relationships and relationships through marriage. And He has granted man and all creatures the inclination (towards the opposite sex), which forces them towards procreation and through that system has overseen the continuation of their species. And He has honoured the question of their lineage and granted respect to it. And He has prohibited fornication and adultery and greatly emphasized its ugliness through rebuke and censure. And He has greatly encouraged the entering into marriage, by praising it as being an act of merit and commanded it.

We bear witness that there is no one worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, whom He has sent as a warner and a bringer of glad tidings. May Allah's choicest blessings and greetings descend upon him and his offspring and his companions in such abundance and in uncountable number.

Verily Allah says: "{O Muhammad ﷺ} We have indeed sent prophets before you and granted to them wives and offspring."

1. Rasulullah ﷺ said: "O young men (of Islam), whosoever of you possesses the means to get married, let him get married. This is the best way of safeguarding your gazes and a great protection for your private parts. And whosoever does not possess the means let him fast, for that will be a protection for him."
   
   (Bukhary, Muslim)

2. Rasulullah ﷺ also said: "The marriage that holds the greatest blessings is the one in which the expenses are least." (Baihaqi)
أخطبة العاشرة في حقوق التكاح

ليجلبنا المحترم التاج

السموت الثمانية خلق من أنفسنا بتبرأة فجعلاً نسباً وصهراً.

وسلطة على الحلق ميالاً لإضطرابهم إلى الجرارة جذاباً

واستفتيق به تسليهم فقهاء وقساً، نشوعظم أمر الأنساب

وجعل لها قدرها، فعيدها ليتقال بها النفاخ، وبلاغ في تقليدهم، ردهاً

وتحفروا إلى التكاح وحدث عليه استحباباً وامراً وشهد

أن لا إله إلا الله وحده لا شريك له وشهد أن محمداً عبده

ورسوله المبينون بالإنس والبشر، صلى الله عليه وعليه ال

واضحابه صلة لا يستطيع لها إحسابه مدأوا الاحترام لهم

تسليمًا، كثيراً.

فان بعد وجد قال الله تعالى: ولقد أرسلناك سلاماً، فقيلك وجعلت النور

آروا، أراجها صرفاً.

وقال رسول الله صل الله عليه وسلم: يا معشر الشباب، من

استطاع مصدماً البيعة فليتخرج فإلا أخطئ بصير وأخصص للفرج

ومن لكي يستطاع فعليه بالصوم فإلا له واجبه.

وقال عليه الصلاة والسلام: إن أعظم التكاح بركة أبهرة مروية.
3. And Rasulullah ﷺ said: "When there comes to you a proposal from someone of whose piety and character you approve, then let him marry for if you do not do so, there will be much corruption and evil."

4. And Rasulullah ﷺ said: "When a child is born to anyone, he should be given a good name and be taught good manners. And when he becomes an adult, let him get married, because if that child becomes of mature age and not married as a result of which he commits a sin, the father will be held responsible for that sin." 

(Baihaqi)

I seek refuge in Allah from Shaytaan the rejected one.

Allah says in the Quran: "Marry those among you who are single and unmarried or the virtuous ones from among your slaves, male or female; if they are in poverty, Allah will give them means out of His grace, for Allah encompasses all and He knows all things."
وَقَالَ عَلَيْهِ الصَّلاةُ وَالسَّلَامُ إِذَا حَطَّبَ الَّذِي كَانَ عَرَضُونِ دِينَهُ وَكَلَّمَهُ فَرَأَبَ عَنْهُ إِنْ لَا تَفْعَلُوا كُلَّمَ فِي الْأَرْضِ وَفِنَاءَ عَرِيْضٍ

وَقَالَ عَلَيْهِ الصَّلاةُ وَالسَّلَامُ عَلَى نَيْبِ إِنْ لَا تَفْعَلُوا كُلَّمَ فِي الْأَرْضِ وَفِنَاءَ عَرِيْضٍ

وَأَنْبِئُوا الْأَرْبَاءِ مِنْ طَعُومِ الْكَلَّامِ إِنْ لَآذَأْتُ الْأَقْصَابَ إِنْ كَبَرَ أَنْ تَصْرَحُ رَضِيْتُ عَلَى آيَتِي إِنْ كَبَرَ أَنْ تَصْرَحُ رَضِيْتُ عَلَى آيَتِي

أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الْقَوْمِيِّ

وَأَتَكُوا الْأَرْبَاءِ مِنْ طَعُومِ الْكَلَّامِ إِنْ لَآذَأْتُ الْأَقْصَابَ إِنْ كَبَرَ أَنْ تَصْرَحُ رَضِيْتُ عَلَى آيَتِي إِنْ كَبَرَ أَنْ تَصْرَحُ رَضِيْتُ عَلَى آيَتِي
ON EARNING A LIVING AND EMPLOYMENT

All praises are due to Allah. We praise Him the praise of one who believes in the One-ness of Allah. Such a belief that destroys the worship of anyone besides Him. And we glorify Him, in such a glorification whereby we emphatically declare that everything besides Allah is useless, and not to be feared. We thank Him for having raised the heavens as a canopy above His servants and for having laid down the earth as a carpet and a bedding for them. And He has made the night to follow the day and has made the night as a covering and has created the day as a means of earning sustenance. We bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate. And we bear witness that our master Muhammad ﷺ is Allah's servant and messenger, from whose fountain the believers will go away having completely quenched their thirst after having arrived there thirsty for a drink. May Allah's choicest blessings be upon him, his family and his companions, who did not leave aside any effort or energy for the sake of helping the deen of Islam.

1. O muslims, Rasulullah ﷺ has said: "Verily the acquisition of halaal earnings is a compulsory duty upon every muslim after the other compulsory duties." (Baihaqi)

2. Rasulullah ﷺ also said: "None of you has ever eaten a better meal than that which he earned with his hands. (Bukhary)

3. Rasulullah ﷺ also said: "The honest and trustworthy trader and merchant shall be raised up with the prophets, the truthful ones, and the martyrs." (Tirmithi, Daarmy, Ibn Majah)

4. Rasulullah ﷺ also said: "Nabi Moosa ﷺ hired himself out in employment for a period of 8 to 10 years for the sake of keeping his private parts chaste and for acquiring food and for stomach." (Ahmad, Ibn Majah)
الحُنة اْهُلاء الأُمّة فيما عُبر في الكسب والمعاش

يَسْتَجِلَّ اللَّهُ وَالَّذِينَ يَجِلُونَ

الْخَذَالِيَّةُ مُقَدَّمَةٌ حَكْمٌ مَوْجِبَةٌ تَمْنُعُهُ من الْبِنَاءِ مَعْلُوبٍ إِنْ كَلَّمَ زَيْدٌ رَأَى الْيَدَ مَا بين يَدَيْهِ

وَيَتَلَفَّخَ وَيُصْدِقُ تَجْمَاعٌ مَنْ يَقْبَلُ إِنْ كَلَّمَ زَيْدٌ رَأَى الْيَدَ مَا بين يَدَيْهِ

وَأَرْتَحَيْ فَأَذْكَرْ ذَرَّةَ الْيَدِ الْإِلَّا أَلْيَا مَسْتَفْقِيْنِذٍ وَمَهَّدَ الْرَّضٍ

بَسْتَأْتَ الْهَوْرَاءُ وَأَصْداً وَكُلّ اللَّهُ الْيَدِ الْإِلَّا أَلْيَا مَسْتَفْقِيْنِذٍ وَمَهَّدَ الْرَّضٍ

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5. Rasulullah ﷺ also told a person to go and cut wood and to sell it and told him: "that is better for you than that you should appear on the day of qiyaamat with your face scarred due to begging." *(Abu Dawood, Ibn Majah)*

Yes it is permissible for that person who is strong and self sufficient to leave aside the earning of a livelihood on condition that he does not neglect any of his responsibilities.

It has been reported that there used to be two brothers during the time of Rasulullah ﷺ. One of them used to present himself to the presence of Rasulullah ﷺ at all times while the other one used to be busy in his profession, earning a living. This second brother once complained to Rasulullah ﷺ about his brother to which Rasulullah ﷺ said in reply: "Perhaps you are receiving your sustenance through the acts committed by him."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says in the Quran: "And when the Friday prayer has been performed, then spread forth in the land, seeking Allah's bounty. And remember Allah abundantly that you may be successful."
وَقَالَ عَلَيْهِ الْقُلُوبُ وَالسَّلَامُ مِرْجَعٌ إِذْهَبْ فَأَحْتَلِبْ فَقَالَ
صَلِّ اللَّهُ عَلَيْهِ وَسَلِّمُهُ أَحْيَأْنُكَ مِنْ أَنْ تَخْرُجَ السَّمَاعُ عَنْهُ في وَجَهِهِ تَمْرَةً قَلِيمَةً يُؤْدِنُ فِي تُرْكِ الكُسْبِ لَمْ نَأْ كُنَّا قَوِيَةٌ
لَأَنُؤْدِنَّ نَيْوَةً يُؤْهِجْ بِهِ تَرْكَهُ
فَقَدْ دُرِّي أَنَّهُ كَانَ أَخْوَانِي عَلَى عَهْدِ يَوْمِ صُرُوقِ اللَّهِ
عَلَى مَنْ سَلَّمُو كَانَ أَحْدَهُ هُدَياً إِلَى النَّبيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالْأَحْيَأْنُ فَأَحْتَلِبْ فَقَالَ لَمْ نَأْ كُنَّا قَوِيَةٌ
فَقَالَ لَمْ أَلْعَلِّي مُسْرُوقٌ أَيْهَا
أَعْوَدُ بِاللَّهِ مِنَ الدَّشَّةِ الْزَّهِيِّرِ
فَإِذَا قُصِبَتْ الْمَلَأُ فَأَتَكَّشَوْا وَأَتَكَّشَوْا فِي الأَرْضِ وَأَتَكَّشَوْا فِي خَلْقِ اللَّهِ
وَأَذْرُوا اللَّهَ كَبِيرَ الْعَلَّامَةِ مُفْلِحَيْنَ
ON ABSTAINING FROM EARNING HARAAM EARNINGS

All praises to Allah, Who has created man from a sticky clay and then formed man in the best form and with the perfect nature. Thereafter man was nourished with pure milk that was palatable, produced from between excreta and blood (in the bodies of cattle) and yet is like cold water. Allah then protected man by what He granted him of pure *riziq* as a protection against weakness and exhaustion. And He then commanded him to always look for permissible sustenance. We bear witness that there is none worthy of worship except Allah alone, without any partner or associate. And we bear witness that Sayeduna Muhammad ﷺ is Allah's chosen servant and messenger, the one who guides us from going astray. May Allah's choicest blessings descend upon him, his offspring and his companions, who were the best of offspring and the best of companions.

1. Thereafter, O muslims, Rasulullah ﷺ said: "Verily Allah has prohibited the sale of liquor, the bodies of dead animals (who died of their own accord), swine and idols." *(Bukhary, Muslim)*

2. Rasulullah ﷺ also said: "The traders and merchants will be brought forth on the day of qiyaamat as evildoers, except those who feared Allah, worked righteousness and were trustworthy." *(Tirmithi, Ibn Majah, Daarmy, Baihaqi)*

3. Rasulullah ﷺ has cursed the person who takes interest, the one who gives interest, the one who writes down the transaction in which interest is involved and the witnesses to the contract." *(Muslim)*
الخطبة الثانية عشر في التوقيت عن كسيما الخمار

في نسل الله الرحمان

عُمِّنت لني ذري حلف إلا السياسي من طين لا زب صل صال.

فَوْرَب ضوئه فِي حَسَنِ تقُييمِ وَأَحَمِّمُ اخْتِبَلال، فُعِيدَةً فِي

أوَّلٌ نَقُوَسُهُ وَيَنِينٌ لِسَتِينَةٌ مِنْ بَيْنِي قُرَيْزُ قُرْدُ سَيْنَاتَا كَالْمَا

رَثَا يَمْعَا بِيَنْتَهَا مِنْ كَبْيَا الْرَّزَقِ وَالْعَيْنَيْنِ الْمُضْعَفَاء

دِلَّ الْعِلْمَاءِ، فَخَفَرَتْ عَلَيْهِ طَلَبُ الْقُوَّةِ الْحَكَالِيَّ وَكَتَبَهُنَّ

أَنَّ لَأَرْمَلَ اِلْهَانِيَةَ وَحَدَّةَ لَا شِرْيَكَ لَهُ وَنَشَهَذُ أَنْ سَيْدَا وَ

مُوَلَّأَا تُنفِّدُهَا عِيْنَهَا وَرَسُولُ الْهَادِيِّ مِنَ الْصَّلِّيَّ، صَلِّ

الله عليه وَعَلَى أَيْهَا أَسْتَاذهِ نَجِيرُ أَصْحَابُ وَخَيْرُ إِلَى وَسَلَّمَ

تَسْمَيَةُ أَكْبَرَ أَمَامَهُ

فَقَدْ كَال رَسُولِ اللَّه صلى الله عليه وسلم، إِنَّ اللَّهَ خُمْرَى إِنَّهُ

وَالْمَيْتَةَ وَالْخَيْرَةَ وَالْعَسَارِ

وَقَالُ وَعَلِىَ الصِّلْوَا وَالسَّلَامَ اللَّهُجِّارُ وَخَتَّورُ يَتَمُّ الْقُيْمَةَ فَجَابَ

إِلَامَانَ الْقُلُوبُ وَبَرَوْصَدَتِيَ

وَلَعْنَ رَسُولِ اللَّه صلى الله عليه وسلم، أَيْلُ الزَّنِيَّةِ وَمَطْوِيَّةُ وَكَانَةُ

وَشَاهِدُهُ
4. Rasulullah ﷺ also said: "When a person sells something which is faulty without informing the buyer of the fault, such a person will remain in the anger of Allah and the angels will continue to curse him."

(Ibn Majah)

5. Rasulullah ﷺ said: "Whosoever unjustly and dishonestly usurps a piece of land the size of the span of one hand, then on the day of qiyaamat seven earths will be entangled around his neck."

(Bukhary, Muslim)

6. It is reported that Rasulullah ﷺ has cursed the one who gives a bribe and the one who accepts a bribe as well as the one who acts a go-between between the two of them."

(Ahmad, Baihaqi)

7. Rasulullah ﷺ also said: "Do not deceitfully increase the price of an article at an auction and do not in the sale of animals, leave the udders of camels and cows unmilked, thereby to deceive the buyers."

(Bukhary, Muslim)

8. Rasulullah ﷺ also said: "Whosoever deceives (others) is not of me."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "O you who believe, do not eat your property among yourselves by false and dishonest means, except if it be among your dealings and trade by mutual goodwill. And do not destroy yourselves, by engaging in prohibited activities. Verily Allah has always been most merciful to you."
وَقَالَ عَلَيْهِ الْصَّلَوَةُ وَالْسَلَامُ مَـنْ بَـاَعَ عِبَادَةَ رَبِّهِ عَلَيْهِ اِلْكُبْرَىٰ فِي مَـقْتِبِ الْحَرَامَ وَاعْتَـأَرَّ إِلَى الْخَـلْقِ عَلَيْهِ اِلْكُبْرَىٰ وَقَالَ يَـتَبَّوَّأَ برَأْيَةٍ مَـنْ سَبْعَ آَنَـضِيِّنَ،
وَلَعَنْ رَسُوْلُ الْلَّهِ صَلَّى الَّذِي يَـبِنِى آلِها وَسَلَّمَ الْهَـرَامَ وَالمَـرَزَيْنَ وَالرَّأْسَ يَـبِنِى آلِها يَـبِنِى بَـيْنَهُمَا وَقَالَ عَلَيْهِ الْصَّلَوَةُ وَالْسَلَامُ وَلا اِتِّجَاهُ وَلَا تُصُرُّ الْأَدِيْلَ وَالعِظَمَ وَقَالَ عَلَيْهِ الْصَّلَوَةُ وَالْسَلَامُ وَلا اِتِّجَاهُ وَلَا تُصُرُّ الْأَدِيْلَ وَالعِظَمَ وَقَالَ عَلَيْهِ الْصَّلَوَةُ وَالْسَلَامُ وَلا اِتِّجَاهُ وَلَا تُصُرُّ الْأَدِيْلَ وَالعِظَمَ آَمِنُ الْلَّهُ وَمَرْكَبُ الْعِظَمَ وَخَـلَقُ الْمَرْكَبُ لَمَّـا كَانَ رَبِّي الْمَـلِكُ يَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُدُ الْمَـلِكُ وَيَـعْبُذَّ
CONCERNING THE RIGHTS DUE TO OTHERS

All praises are due to Allah, Who has overwhelmed the chosen ones from among his servants with His grace and favours. And He has caused love and brotherhood to come to exist between their hearts and through that has caused them to become brothers and sisters, through His grace. And He has removed from their hearts all malice and thereby caused them to be friends and confidants in this world and in the hereafter they will be even closer friends and mates.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger. May Allah's choicest blessings be upon him and his offspring and his companions all those who followed his path in word and deed and in actions of justice and righteousness.

O muslims, know that to observe the rights of others, the ordinary ones as well as the special ones among them is one of the greatest deeds whereby one draws near to Allah. And the careful consideration of these rights is something which purifies all brotherhood and friendship from all impurities. And Allah and His Rasul has encouraged us towards that.

Allah says: "Do not kill your children for fear of poverty."

And Allah says: "And to women are due rights similar to the rights due upon them." And Allah says: "And Allah orders...that you be kind towards parents and to the next of kind and towards near neighbours, companions, travellers and to those slaves whom your right hand possesses."

1. Rasulullah ﷺ said: "On every Muslim there are six rights due towards another Muslim: to visit him when he is sick, to attend his funeral when he dies, to answer his invitation when he invites him, to greet him when he meets him, when he sneezes and says Alhamdu-lillah, he replies "May Allah have mercy on you," and to sincerely protect his interests when he is absent."

(Nasai)
خطبة القاضية عائشة في حقوق العامة والخاصة

بسم الله الرحمن الرحيم

الحمد لله الذي أعمر صرّحت عباده طلابه، التخصص طلاؤهم، وأليف، ولفت بين فلؤهم فأصبحوا يتعرفوا إخوائنا، ونهي على من صدحونه فظلوا في السببل سنة أصدقاء واحداً، وفلا استغفراء وحلها،

وشهدان نزل الله وحة لا شريك له، وشهدنا شيدنا، ومولاهم أفعلوا عمن، ورسل الله صلى الله عليه وسلم عليه وأصحابه الذين آمنوا وآمنوا به كروت ودد أسرها، واماتсидن بأن المحافظة على حقوق العامة بينهم وخاصية من فصول الغربات، ونوريثها نصفها الأخوة والألفة على شرائبه الدورات، وكتب نكتب الله ورسوله بليها.

قال الله تعالى واقتناووا أولادكم ونجعلهم إصلاحاً

وقال تعالى وقنا وقنا مثل الذي عليه بالوعيد، وقنا نحن ووالدنا، إحساناً ونيدى الثور، وألبيء، والمسكينين والجبارين النصر في وأجبار الجبن الصاحب بالعجب، واتي التمانين، عمالاً أساها،

وقال رسول الله صلى الله عليه وسلم للمؤمنين على المؤمنين

يست خليق يعود وعاصم، يجيءه إذا أذامه، ويجيده إذا دعا ورسول الله صلى الله عليه وسلم، إذا أعطى ونصح له إذا غاب أو شهد.
2. Rasulullah ﷺ also said: "Allah does not show mercy upon him who does not show mercy towards people."

(Bukhary, Muslim)

3. Rasulullah ﷺ also said: "The believers are like a single person. If the eye pains the whole body feels that pain. And when his head pains the whole body is affected by that pain."

(Muslim)

4. Rasulullah ﷺ also said: "I warn you against harbouring suspicions against anyone, for suspicion is the worse form of speech and do not spy upon each other, do not deceive each other, do not harbour jealousy against each other and do not hold hatred in your hearts against each other but be brothers of each other in one brotherhood."

I seek Allah's protection against the Shaytaan the rejected one.

And Allah says: "Verily {O Muhammad ﷺ} you are the bearer of the most noblest character."
وقال عليه الصلاة والسلام آلا يسحروا الله من يشكون الناس
وقال عليه الصلاة والسلام المؤمنون كجبل أوجاده إن أشتكى عينه
أشتكى نوره وإن أشتكى رأسه أشتكى كله
وقال عليه الصلاة والسلام آية كرمه وقلت فأنفحق أن يكون الحديث
لأن تكتمحوا وأتاجسوا وأتلجأوا واللهم اغفر لنا وللمؤمنين ولا تباغضوا
ولاتأت أجسوا وكنوا عباد الله أحفظنا

أعوذ بالله من الشيطان الرجيع

وإذن لعلي خليت كنتم
ON PREFERING SOLITUDE TO THE COMPANY OF AN EVIL COMPANION

All praise be to Allah Who has granted the chosen ones from among his creation the great favour by directing their attentions towards true amiable relations with Him. And He granted tranquility to their souls through their secret and intimate conversation with Him and by His showering upon them His grace. So much so that those from whose thoughts the veils have been removed have preferred solitude and to become detached from the world and its beings. And so they have become estranged from familiarity with men even though those men be of their closest and nearest relatives.

We bear witness that there is no other being worthy of worship than Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the leader of the prophets and the chosen one from among His creation. May Allah's choicest blessings and salutations continue to descend upon him, his offspring and his companions, the leaders among mankind. O muslims, the scholars of Islam hold different opinions as to which of the following, being secluded from men on the one hand and regarding mixing with them is most preferred. The truth of the matter is that the reply differs according to the difference in conditions around us in times of peace and upheavals, and also according to the strong or weak attitudes of the persons involved and according to the companions one keeps with their different states of piety and harmfulness.

1. Rasulullah ﷺ has said: While describing the evil situations that will arise one day. The sahabah then questioned him as to what would be his instructions at that time, He said: "(At that time) be attached to your homes (thereby avoiding mixing with people, except in cases of necessity)."

(Jam-ul Fawaaid, Abu Dawood, Tirmithi)
ما كان مجموعها إلا أن المولى مهديه على خيرات عظيمة وصفائه، وله صرف همهم إلى مواتمته، ورفق أسراهم ونجاهم وملطفتهم، وبختى اختار الغزاة كل من طويب الحب عن قلبيه، فكريتاه فكستأس يمطالعة سجعات وجهه تعالى في فخريه، واستحطم بذلك عن الألسن بالإنس وكان من أحسن خاصبه، وشهد أن سر الله من الله وحنا كثيرة له، وذكر أن سيدنا محمد ﷺ عبده ورسوله ﷺ من سيداد أيدهه، وخيرته صلى الله عليه وسلام عليه سادة الحليق وأيده، فأعاد فقد اختلفوا في العزلة والمحالطة وقضي لحدما على الأخرى، والحق أن ذلك يصيب بخطيئة الأخوال آمناً من نبينا وأرشفه ضعاً لواءاً وأنجساه صلاحاً ومشرفاً فقد قال عليه الصلاة و السلام، وقذك بعض النفتي وقالوا قلنا أمراً قال فكونوا أحلاماً ينويكم.
2. Rasulullah ﷺ also said: "Very near is the time when the best possessions of a muslim will be goats he will follow towards the mountain peaks and places where rain water fell, whereby he will seek to escape with his deen from the intrigues and trials of this world."

(Jam-ul Fawaaid, Bukhary, Abu Dawood, Nasai)

3. Rasulullah ﷺ said regarding the time of trials and corruption, "Remain attached to the jamaat of muslims and their leader." Then he was asked: "And if they have no united front and no united leader?" He replied: "In that case remain aloof from all their divisions."

(Jam-ul Fawaaid, Bukhary, Muslim, Abu Dawood)

4. Rasulullah ﷺ also said: "Remaining alone is better than to have an evil companion and a good companion is better than to be alone."

I seek refuge in Allah from Shaytaan the rejected one.

And Allah says in the Quran: "Moosa ﷺ said: "O My Lord, I have no control over anyone except myself and my brother {Haroon ﷺ} so separate us from the sinful evil doing people."
وَكَالَّأْلَيْكَ الصَّلَاةُ وَالسَّلَامُ يُوسُفُ أَنْ تَكُونَ خَيْرَ مَا أَنْثَلَتَكَ
عَنْهُ تَبَيَّنَ لَهَا شَفَعَ رَبِّيَّةٌ وَمَوَاقِعَ الْقُطْرِينِ الْبَرِّيَّةِ عَنْ النَّارِ.

وَقَالُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي الْبَيْتِ تَذْكَرُ جَمَاعَةً
الْمُسْلِمِينَ وَإِمَامًا مَعْرُوفًا قَالَ تَيَّنَ لِكُنَّ لَهَا جَمَاعَةً وَلَا إِمَامٌ
قَالَ تَعَلَّمْ لَيْسَ إِلَّا الْبَيْقَاقَ سُلْطَانَهَا.

وَقَالُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الْوَحِيدَةُ خَيْرُ مِنْ جَلِيسٍ
الْبَيْضَاءَ وَالسَّلِيمَانَ وَالْحَيَّ حَيْرَانَ الْوَحِيدَةُ،

أَعْفَعُ بَيْنَكَ مِنَ الشَّيْطَانِ الرَّجِيمِ
قَالَ رَبِّ إِنَّكَ أَلَّا أَمَلِكُ إِلَّا فُلُوْسَيْنِ وَأَجْمَعُ قَارِئًينَ بَيْنَكَ وَبَيْنِ
الْفَوْقِيَّةِ الْفُسَيْقِيَّةِ.
CONCERNING TRAVEL FOR SPECIAL PURPOSES

All praises are due to Allah Who has opened the mind's eyes of His friends through wisdom and various lessons learnt. And He has especially directed their energies towards observing His creation while being at home and on a journey and has blessed them with them taking lessons from what the eye sees. And we bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the chosen one from among mankind. May Allah's choicest blessings and salutations descend upon him, his offspring and his companions. All those who follow his character and his pattern of life.

O muslims, verily Allah and the shariah has given permission for travelling and had ordered that it be undertaken if there is a need calling for it, which is obligatory or permissible. And the Shariah has laid down certain rules and also mention certain virtues of it.

In this regard Allah says: And whosoever leaves his house on a hijrat journey towards Allah and then death overtakes him, his reward shall be with Allah. "Verily Allah is Most Forgiving, Merciful."

Allah also says: "So whosoever of you is sick or on a journey, let him fast a number of other days at another time."

And Allah says: "And if you are sick or on a journey or one of you comes from having answered the call of nature or has been in contact with a woman, and you find no water, then take for yourself clean sand as purification (tayammum).

1. And Rasulullah ﷺ said: "Verily Allah revealed to me that whosoever sets forth in a path to seek knowledge for him I will ease the path towards paradise." (Baihaqi)
муhammad عليه السلام أنه رأى الرسول صلى الله عليه وسلم وهو غليط، وشهد أن
البصري يشهد أن الرسول صلى الله عليه وسلم هو محمد عليه السلام.

أعطى الكلامين عليه السلام في الخلق، والسيء، وسلوكهما في الآخرة، بعد
وقال人に في الشيء، أما الدنيا إذا دعا إليه مقتضى
مباح أو أوجب وموضع للمسائل وذكره لفضائله،
فقد قال الله تعالى ومن يخرج ومن بيئة مهجورة إلى الله ورسوله
سُئِي نذره إلى الموت فقد وقع أجره على الله وكان الله غفورًا رحيمًا.
وقال الله تعالى فمن كان متعلقًا مريضًا أو على سفر قيدًا في
أتابه أحورًا قال تعالى وأكمل أرضًا أو على سفر إلى قوله تعالى
قَيَّمَتُوا صِيامًا طِلَيبًا.

وقال رسول الله صلى الله عليه وسلم: إنما أعطى القرآن إلى ما ينال
في طلب العلم لله طريقة إلى الجنان.
2. And said Rasulullah ﷺ: "A person once set forth to visit his brother in another village. Allah posted an angel on his path who asked him: "Which way are you going?" He answered: "It is my intention to visit my brother in this village." The angel then inquired: "Have you any other favour that you wish to be rewarded for?" He replied: "No, nothing except that I love him for the sake of Allah." The angel replied: "I am a messenger from Allah (to inform you)." "Verily Allah loves you in the same way that you love him for His sake." (Muslim)

3. Rasulullah ﷺ said: "Travelling is a part of punishment, for it deprives one of his sleep, his food and his drink and thus when any one of you have fulfilled his need through his travel, let him hurry back to his family." (Bukhary, Muslim)

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And be not of those who set forth from their homes, boastfully to be seen of men and who prevent from the path of Allah and know that Allah is fully aware of their actions."
 وقال عليه الصلاة وسلم رضي الله عنه في قرية أخرى قصد الله على مسيرته، قال فآين تربته؟ قال لربما كثفت في هذا القرية قال هل لم تتك علي فنام طالم فوبتها قال لا أعلم أي أحببتك في الله قال قات رسل الله يثبتب وانا الله سد أحبتك كما أحببت فيك

و قال تعالى: الصلاة والسلام للفقراء من العداب بسمع أحمد فهمه وطمأنته وشرابه إذا أفد فين نهضته من وجهه فليعلج إلى

أهلها

أعود إليكم من القتال أن يجيبون

قد تكونوا كاذبين هم جواسين في النار هم بطارون من الناس ويصدرون عن سبيل الله وآلهة بما يعمون محيطه

66
ON WITH-HOLDING ONESELF FROM UNLAWFUL SINGING AND LISTENING TO IT

All praises are due to Allah Who has prohibited us from places of amusement which pulls us towards sin and towards the forbidden acts.

We bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger who has cleansed us from evils pertaining to pride and fame and has also saved us from temptations and calamities.

May Allah's peace and blessings descend upon him and his family and his companions by whom we seek perfection for ourselves and through whom we are justly proud. May these salutations be without number and unto eternity.

Verily there shall be no blame attached to these research scholars and jurists who went beyond the bounds of permissibility in their endeavors of singing in order to reach certain levels of spiritual development. But some of the general masses as well as some of the learned ones definitely went beyond the boundaries of permissibility following their own fancies and placed themselves in the line of destruction.

1. Rasulullah ﷺ said: "Singing creates hypocrisy in this heart just as water brings forth vegetation." (Baihaqi) And yet in spite of this saying of Rasulullah ﷺ these persons consider such a person as a saint.

2. Rasulullah ﷺ said: "Do not sell singing girls or purchase them, for price received is haram." (Ibn Majah) In this regard the following verse was revealed: "And among men are those who buy amusement (Vain speech)."
الخطبة السادسة عشر في الزهد عن الجد والمحقق واستعماله

إلى الله على الألف والأنصار

الحمد لله على ما أزلك عن شهورك والخيرات.

إن الذي بقيت في الأرض من في الدنيا، والموت، والجهنم، والنهج، والفضانة، والعمل.

قلل الله عليه وسلم وكفى بكم من كثيراً، وعندكم من الأجل.

كما قال رسول الله صلى الله عليه وسلم: "أليس ليها في الدنيا مثلها؟"

كما تكونت بين السهرين وجميلين، وسُلّم السَّابِحُونَ على الجنادين، واللهم رزق لنا في الدنيا، ورزقنا في الآخرة.

وَكَفَدْتَ أَنْ تَسْأَلَ نَبِيَّ الْخَلْقِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ الرَّسُولُ وَالذُّلِّيْلُ وَالعَلِيمُ

وَكَفَدْتَ أَنْ تَسْأَلَ نَبِيَّ الْخَلْقِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ الرَّسُولُ وَالذُّلِّيْلُ وَالعَلِيمُ

وَكَفَدْتَ أَنْ تَسْأَلَ نَبِيَّ الْخَلْقِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ الرَّسُولُ وَالذُّلِّيْلُ وَالعَلِيمُ

وَكَفَدْتَ أَنْ تَسْأَلَ نَبِيَّ الْخَلْقِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ الرَّسُولُ وَالذُّلِّيْلُ وَالعَلِيمُ

وَكَفَدْتَ أَنْ تَسْأَلَ نَبِيَّ الْخَلْقِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ الرَّسُولُ وَالذُّلِّيْلُ وَالعَلِيمُ

وَكَفَدْتَ أَنْ تَسْأَلَ نَبِيَّ الْخَلْقِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ الرَّسُولُ وَالذُّلِّيْلُ وَالعَلِيمُ

وَكَفَدْتَ أَنْ تَسْأَلَ نَبِيَّ الْخَلْقِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ الرَّسُولُ وَالذُّلِّيْلُ وَالعَلِيمُ
3. Rasulullah ﷺ also said: "Allah has sent me as a mercy to the entire creation and a guidance unto them and my Lord has commanded me to destroy all musical instruments, flutes and idols and crosses and to destroy all the pagan customs of the days of ignorance."

\[(Ahmad)\]

4. And Rasulullah ﷺ has mentioned of the signs of the coming of qiyaamat saying: "And among those signs is the appearance of singing girls and musical instruments."

\[(Tirmithi)\]

I seek refuge in Allah from the rejected Shaytaan.

And Allah says: "Are you surprised at these talks and you laugh and do not cry and yet lift your heads in pride."
ورَأَى عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ اللهَ بَعْتَيْنَيْ رَحْمَةً عَلَى الْمُلْمِمِينَ وَهَدِّي لِلْعَلَمِينَ وَأُمَّيْمِي عَزَّوْجَهُ يَحْمِيَ الْمُمَارَثِينَ وَالْمُؤَمِّدِينَ وَالْأَوْلَادِ وَالْأَلْبَارِ وَالْأَخْلَصِ وَأَمَّرُ الْجَاهِليَّةَ الْعَدُوُّ إِلَى الْمَعَازِبِ وَيُهْيِرُ أَحَلَّتَهُ وَالْمَعَازِفَ آنَّبَيْنَ أَهْلَ الْكِتَابِ أَفْتَدُوا بِالْحَقِّ أَفْتَدُوا بِالْحَقِّ الْأَكْبَرِ وَأَنْسُوْسَلَمْدُونَ
ON ENJOINING GOOD AND FORBIDDING EVIL
FOR THOSE WHO ARE ABLE TO DO SO

All praises are due to Allah Who has made the enjoining of good
and the forbidding of evil one of the most important aspects of deen and
for this purpose, He has sent the messengers. And I bear witness that
there is no other being worthy of worship except Allah alone, without
any partner or associate and I bear witness that Sayeduna Muhammad
ﷺ is His servant and messenger, who had delivered that which was
revealed to him from his Lord, the Lord of the Universe. May the peace
and blessings of Allah be upon him and his family and his companions,
who openly expressed the truth and in the affairs of Allah did not fear
any rebuke or blame from any of those who blame and rebuke.

Verily Allah says: "Let there be among you a group of people
who invite towards goodness, who enjoin the doing of good and forbid
the doing of evil and these are those who will be successful."

And Allah says: "Why do not the Allah—fearing and the (rabbis)
learned ones forbid them from their evil talks and eating unlawful
wealth? evil is that in which they indulge."

1. Rasulullah ﷺ said: "Whoever of you sees an evil act being
committed, let him stop it with his hands and if he is unable to
do so, let him change it with his tongue and if he had not the
power to do so, then let him detest it with his heart, and this
latter line of action is the lowest form of Imaan."  \textit{(Muslim)}

2. Rasulullah ﷺ also said: "In every community wherein there
is a man who commits evil deeds and while they are able to
stop him from such deeds, they refrain from prohibiting him
from such deeds, then before they die Allah will inflict upon
them a harsh punishment because of him."

\textit{(Abu Dawood, Ibn Majah)}
أخطبة السابعة: عصر في الأمة المعروفة ونافعة
علي المنكرين بشرط الصدمة!

يشجع الله أهل التوحيد منסיכום الأمور المعروفة والأعمال المéconom
الخطب الأخزاء في الدنيا، ويعتبر الله التزامين جميعاً، ويشهد
أن لله إلهي واحد لا شريك له، وإن شهد أن سيدنا ومولا
محمد عبده ورسوله الذي يبلغ المآثر الهداون تربية ورب
العلماء، صلى الله عليه وسلم، وأصحابه الذين كانوا يختلفون
بالحق ولا يتفقون في المعرفة. لا يختلفون في المعرفة، كلاً لعله
ولكن منكوونا، يدعون إلى الخضراء لأموون بالمعروف يتوثقون
علي المنكر، وآلهة هم السميون، يقول تعالى: لولا أظهروا
التينين والأخلاص عن قولهم الرحمن وأظهروا الشهجة ليست ما
كأنوا يصطفون.

وقال رسول الله صلى الله عليه وسلم: "من رأى منكوًا
قلبيه، وإذا رأى، يسخّط فقيل له: فإنه لا يوسع، فإن أولئك
فخيله، وذكر أضعاف الأيمي".

وقال عليه الصلاة والسلام، قال: "من راجع بكين من خيرون
بالمعاصي يقبعون على أن يضيغوا عليه، وأغضبون الأصامة
الله من يعذب قبل أن يموتوا".

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3. Rasulullah ﷺ also said: "When a sin has been committed on earth, then he who witnessed it and disliked and detested it, shall be as if he had been absent when it was done; and the one who was absent when it was committed but is pleased with it shall be as if he was present when it was committed.

(Abu Dawood)

4. Rasulullah ﷺ also said: "Allah revealed to Jibreal: "Go and turn such an such a town upside-down upon its inhabitants." Jibreal remarked; "O my Lord, in that town there is one who has not disobeyed you not even for as long as a twinkling of an eye." Allah replied: "Overtum that town upon him and all of them, for his face never changed colour in dissatisfaction at their deeds for my sake."

(Baihaqi)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "O Muhammad ﷺ keep to forgiveness enjoin goodness and turn away from the ignorant ones."
وَقَالَ عَلَيْهِ الْحَدِيثُ وَالْسَلَامُ أَنَّ السَّمَاعَةَ أَخْيَادَةٌ مِّنَ الْأَرْضِ مِنْ شَهِيَّةٍ فَكُلُّ هُمَا كَانَ كَمْ عَابَ عَنْهَا وَمِنْ عَابٍ فَضَيْحَهَا كَانَ كَمْ شَهِيَّهَا.

وَقَالَ عَلَيْهِ الْصَّلاةَ وَالْسَلَامُ أَنَّ الْهَلَّةَ عُعْرُوجَ اللَّهُ عَلَى الْمَغْرِبِ عَلَى الْحَدِيثَةِ الْمَدِينَةِ كَأَوْلَى بِأَهْلِهَا فَقَالَ يَارَبَّ إِنِّي مَعْذَبُ وَأَغْيَبُ إِنَّ الْحَيَّةَ عِنْدَكَ فَأَلْقِيْ عَلَيْهِ وَعَلَى يَدِهِ وَرَأِيْهَا وَرَأِيْهَا رَبِّ وَاهْتَزَّ مَعْفرُ في سَاعَةٍ قَتَالٍ

أَعْفُوُنَّكَ بِاللَّهِ الْمَجْتَمِعَ

خَذِ الْعُفْوَاءَ وَأَمِّيَ الْعَرُوفَ وَأُغْيِضَ عَنِ الْبِطْلَينَ
ON THE ETIQUETTES OF SOCIETY WITH RASULULLAH'S MANNER AS ITS BASIS

All praises are due to Allah Who created everything in perfection and He endowed His messenger with the best character in finest form and He purified his attributes and chose him as His chosen one and beloved. And He granted others the ability to emulate his ways, for those who intended to be beautified thereby and He deprived those from following his ways who desired to destroy himself.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Nabi Muhammad is his chosen messenger and servant who had been sent to teach the best of character. May Allah's chosen and choicest blessings be upon him, his family and his companions, who had taught and cultured the people from all various parts of the world.

Thereafter, here are a few of the social manners of Rasulullah . So that member of his flock may follow and thereby gain good reward from them:

1. Rasulullah was the best, the most generous and the bravest of all people.  
   *(Bukhary, Muslim)*

2. Rasulullah never ever lifted his hands to hand out beating upon anything, not to a woman, nor a slave, except when he fought in the path of Allah.  
   *(Muslim)*

3. Rasulullah was never obscene in speech nor indecent and neither was he loudmouthed in the bazaars. He did not repay evil with evil but instead he forgave and overlooked.  
   *(Tirmithi)*
أنقلت الكتبة عائشة في دراسة لمعاصرة وكون
الأخلاق الدبوية

يسجل من الاعمال

الحمد لله الذي خلق على طريقة فائق صنع حلقة تحقيق ذات تربة
صمد على الله علية وسلم بأحسن تدابيره وذات أوصافه وأخلاقه.
قالت صبيحة وسماحة، ووفق للاجتياح أياً من آراء تدابيره.
وحومهالفتلي بكثير من آراء تدابيره، وأشهد أن الله أولاً الله
وحده لا شريك له وأشهد أن سيدنا محمداً صبيحة عبد وسلمة
الذي بحث في الكتبة لفارس الأثبات دخل الله علية وسلم أعبد وأنشد
الذين هم أول الهشة والذين يثقون، منها بعد وله هذه جملة تدابيره
فإن حسن معاشرتهم صلى الله علية وسلم يقتفيه فإمتنع وتحور
التدعيم.

فوكلا الله علية وسلم حسن الكاشف وأجره القادر وأنتاج الناس
ومأثرب عليه.

الصلاة والسلاماً قائمةً ومباشرةً ولا حماً إذا لان يشاها
في سبيل الله وتعالى.

عليه الصلاة والسلاماً وأجحنا ولا مثبنا ولا شحا إلى الأسلاف ولا لبجي
بالطاعة التوكل وبكل يحب وينصف.
4. Rasulullah used to visit the sick, attend the funerals of the deceased and even accepted the invitations of slaves.

(Ibn Majah)

5. He used to mend his own sandals, sew his own clothes, he used to do his own domestic work, clean his clothing, milk his goats and attended to his personal needs.

(Tirmithi)

6. It was his habit to remain silent for long periods of time.

(Sharhus Sunnah)

7. Anas says: "I served Rasulullah for twenty years. During this period he never used to say: "Oof" (by way of expressing disgust or rebuke) and never did he ever ask me: "Why did you do that?" or "Why did you not do that?"

(Bukhary, Muslim)

8. Once Rasulullah was told: "O messenger of Allah, curse the polytheist." He replied: "I have not been sent to curse I have only been sent as a mercy to all.

(Muslim)

9. Rasulullah was more modest than a virgin in her private secluded space. When he was displeased with anything we would perceive it from the expression of his face.

More details of his character are found in the books of hadeeth.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Verily indeed you (O Muhammad) are upon you the most noble character."
وكان عليه الصلاة والسلام يئذب المريض ويجمع الجنازة ويجبث

وفي المجلة tartışma

وكان عليه الصلاة والسلام يئذب المريض ويجمع الجنازة ويجبث

وقيل ت통신ات يلب شاته ويجلب نفسه

وكان عليه الصلاة والسلام طويل الصمت.

قال ابن حديم فأتي الصلي إلى الله صلى الله عليه وسلم عشر سنين قما

قال له أبو داود صمت لا آت صمت

وقيل يارسول الله صلى الله عليه وسلم اللي أبتعد الطاقم

أينما بعثت رحمة

وكان عليه الصلاة والسلام أشيا سبأ حيان من العذاراء في خديجة قاذا

رأى شيتا كسره عرقها في وجهها وتماما في كتب التحرير

أعوذ برب من الشيطان الرجيم

واتكل لعل خلق عظيم

78
RECTIFICATION OF THE SPIRITUAL SELF

All praises are due to Allah, Who is All informed of even the most concealed and secretive of intentions, Who is the Knower of the mind's perception, is the Director of the hearts (of men) and the Forgiver of sins. I testify that there is no deity besides Allah alone, Who has no partner. I also testify that our leader, Muhammad ﷺ, His servant and messenger is the leader of all the prophets, that he has encompassed the entire Deen (Religion of Islam) and that he is to terminate the strength of the apostates.

May an abundance of Allah's salutations and blessings be upon him and his noble and pure family.

Indeed, rectification of the internal and spiritual self is the pillar to reform one's external self. This is extracted from the teachings of the Qur'an and Sunnah (life pattern) of him who was the messenger to man and jinn. Indeed Allah says "Rather say -- We have submitted ourselves". Allah also says "Indeed it is not the eyes (senses - that are blind to realities) but the hearts in the breast of men have failed to take consideration." In other similar verses, Allah says "We swear by the soul and He Who has fashioned it, Who has also inspired it to its evil or piety. Surely, successful has been the individual who has purified it and failure is the lot of him who has destroyed it (its pure attribute - by sin).

1. Rasulullah ﷺ said: "Indeed, there is a piece of flesh in the body, when it is in order, the entire body remains in order and when it is corrupted, the entire body becomes corrupt. Know well! It is the heart. (Bukhari and Muslim)

2. Rasulullah ﷺ said to Wabisa ﷺ "You have come questioning about virtue and sin". He answered "Yes". Rasulullah ﷺ then clenched his fingers and struck his (Wabisa's) chest with them saying thrice to him. "Question your soul, question your heart. Virtue is that to which your soul and heart finds contentment. Sin is that which disturbs your soul and excites your consciousness, even though people counsel you (to the contrary)." (Ahmad and Daarimi)
أنطبة الثالثة عشرة عشرية إصلاح الباطن
لجلالة الامام الشافعي

 أحمد بن النجدي المطليق على خيتيات التراث، أغلب بيكنونات الشافعي،
مقلب القلوب، مقالات النزاع، فاسهدا نار الله، وحدها، و
سيرفر الله، واشتهر بأن 신ّا نصداً شجاعة وسيرة سيد المسندين.
وجاز صقل الدين، وفاطح دار المجلدين، صلى الله عليه وعلى
أبي وابن اليمين، وابن النبهاني، وموسى عبد الكريم، أتابع، فإن كورهلم التراث،
وعامة ارضالجاء الظواهر، ماتحقق بسائر القرآن، وسيرة رسول الله، صلى الله عليه
وسلم، فقد قال الله تعالى، ولي نعمنا، ولي نعمنا، ولي نعمنا، ولي نعمنا، وإنها
تأتي بالأنصار، ولكن تعتدي القلوب التي في الصدورة، وحال تعتد،
وينقق وسائرها، فأفلحها تخرجها وتقويها، فأفلح من زعمها،
وقد حاسب من سماه وما وعده من الدنيا.

وقال رسول الله صلى الله عليه وسلم، إن الآية في الجسد مضعفة، إذ أصلحت
صلح النبي صلى الله عليه وسلم، وإذا أصدقت قد أصلحت صلاح الجسد عليه الصدر الأحمر، القلب.

وقال عليه الصلاة والتسليم، إنいれば حسن الخير والإيجار، قال تعالى،
قجمت أصابه، فقه بجانب، وقال استذكر يسفك، استذكر فليك،
عليك الإيجار، أساطير علي، النصوص، وأسماء علي، القلوب، وأسماء بالكل في
النفيس، وترك في الصدورة، أتاك الناس.
3. Rasulullah ﷺ said: "Deeds are judged in accordance to the intentions for which they were made. (Bukhāri and Muslim)

4. Rasulullah ﷺ said: "Some people would be of those who perform Salāh, kept fast, performed the Haj and Umrah, etc., Rasulullah ﷺ mentioned all the divisions of virtue), but (Du'ā to his other misdeeds) he will not be rewarded on the Day of Qiyamah except to the extent and size of his intelligence (i.e., in his correct belief about Allah). (Baihaqi)

5. Rasulullah ﷺ "The inhabitants of the sky (i.e., the angels) will respectively (when the souls of believers and disbelievers are uplifted to it) say: "A good soul" and "An evil soul". (Musnad of Imām Ahmed)

6. Rasulullah ﷺ said: "The angels of death (would) likewise say "O pure soul" or "O Evil soul"

I seek refuge with Allah from Shaytaan, the accursed.

Allah says: "Indeed in that (the issue mentioned in Surah Qaaf pertaining to the Qur'ān, death, the hereafter, the creations of the heavens and earth, the rains and crops, the various prophets, the creation of man, etc.), there exist a reminder for those who have a (perceptive) heart or attentively listen (and evaluate) the truth and testify (to the power of Allah).
ولَيْسَ حَيْثُ وَلَصَّحَبَتُهُ وَالْمَاهِرَةُ أَنَّ الْجَنَّةَ لَيْسَ مَنْ أَهْلَ الْصَّلَاةِ وَالْسَّلَامَ
وَلَيْسَ حَيْثُ وَلَصَّحَبَتُهُ وَالْمَاهِرَةُ أَنَّ الْجَنَّةَ لَيْسَ مَنْ أَهْلَ الْصَّلَاةِ وَالْسَّلَامَ
وَلَيْسَ حَيْثُ وَلَصَّحَبَتُهُ وَالْمَاهِرَةُ أَنَّ الْجَنَّةَ لَيْسَ مَنْ أَهْلَ الْصَّلَاةِ وَالْسَّلَامَ
وَلَيْسَ حَيْثُ وَلَصَّحَابَتُهُ وَالْمَاهِرَةُ أَنَّ الْجَنَّةَ لَيْسَ مَنْ أَهْلَ الْصَّلَاةِ وَالْسَّلَامَ
وَلَيْسَ حَيْثُ وَلَصَّحَابَتُهُ وَالْمَاهِرَةُ أَنَّ الْجَنَّةَ لَيْسَ مَنْ أَهْلَ الْصَّلَاةِ وَالْسَّلَامَ
وَلَيْسَ حَيْثُ وَلَصَّحَابَتُهُ وَالْمَاهِرَةُ أَنَّ الْجَنَّةَ لَيْسَ مَنْ أَهْلَ الْصَّلَاةِ وَالْسَّلَامَ
REFORMING THE CHARACTER

All praises are due to Allah Who has beautified the form of man through granting unto him the best standing and size. And He has protected him against becoming overgrown and against being under-developed in his shape and size. And He has made the beautification of man's character subject to his great efforts and He has encouraged man towards adorning his character through injunctions from Himself and warnings.

We bear witness that there is none of worship except Allah alone, without any associate or partner and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, from whose forehead the rays of prophethood shone forth. And the reality of truth could be observed from his character and his prophecies.

May Allah's choicest blessings be upon him and his family and his companions who purified Islam from the darkness of Kufr. They completely uprooted all falsehood and became completely unaffected by falsehood, the little and the much thereof.

Thereafter, O muslim! Verily good character is a special quality of him who is the leader of all the prophets ﷺ. And it is the best of deeds of the Siddeeqs—the truthful ones. And bad character is an evil which removes one from nearness to Allah; the Lord of all. It diverts its perpetrator towards the ranks of the Shaytaans. It is as Allah says: "Successful indeed is that one who purifies his soul and a failure is he who corrupts or spoils it."

1. Rasulullah ﷺ said: "Verily the heaviest thing to be placed in a believer scan of deeds on the day of Qiyaamah will be good character. And Allah greatly dislikes an obscene person."
   (Tirmithi)

2. Rasulullah ﷺ also said: "Verily, through good character, a believer attains the rank of a person standing in ibadah throughout the night and also fasting throughout the day."
   (Abu Dawood)
من نعمة الله في خلقه

لا يمكنني قراءة النص العربي بشكل طبيعي.

يرجى استدعاء أداة قراءة النص العربي أو النص الأصلي لقراءته بشكل صحيح.

وقد قل الله: «وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَنْثىٍ يَوْمَ الْقِيَامَةِ سَلَامٌ عَلَيْهَا يُؤْلِفُ اِلْجَانِبَتَانِ»،

وَقَالَ عَلَيْهِ الْصَّلاةُ وَالسَّلَامُ إِنَّ الْمُؤْمِنِينَ لَيَتَمَكَّنُنَّ يَحْسَنُ حَلَقَهُ،

ذُكرَتْ قَانِةُ الْلَّهِ وَصَانِعُ الْحَيَاةِ
3. Rasulullah ﷺ also said: "The person who mixes with people and tolerates their harm with patience is better than him who does not mix with people and does not tolerate their harm towards him."
   (Tirmithi, Ibn Majah)

4. Rasulullah ﷺ also said: "The believer with the most complete faith is the one with the best character."
   (Abu Dawood, Daarmy)

I seek refuge in Allah from Shaytaan, the accursed.

And Allah says: "And avoid all outward sins as well as secret sins. Verily those who commit sins, will soon be rewarded (punished) for the sins they committed."
وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنْ تَخَالِفَ التَّنَاسِرَةَ وَيَصِيرُ عَلَى أَهْلِهِ أَفْضَلُ مَنْ أَنْتَ لَا يَخَالِفَ الطَّوْلَ وَيُصِيرُ عَلَى أَهْلِهِ مَوْلَا،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنْ تَخَالِفَ التَّنَاسِرَةَ وَيَصِيرُ عَلَى أَهْلِهِ مَوْلَا،

أَعْجَرُ بِنَالِهِ مِنِّ النَّقِيذِينَ الرَّحْمَيْنِ،

وَدُوْرُ اِلْأَمْرِ لِلْأَشْرِ وَبَابِتَةُ قَرْنِي وَإِلَى الْمَرْجِيَّينَ يُكْسِبُونَ اِلَّمَ سَيْجُرُونَ،

بِمَا كَانُوا يَفْقَرُونَ.
SUBJUGATION OF THE TWO MAJOR PASSIONS

All praises are due to Allah Who has taken upon Himself the responsibility of protecting His servants in all his arrivals and movements and He is the One Who feeds and gives him to drink and the protects him against destruction and guards him. And He preserves him with food and drink from that which causes his destruction. And He enables him to be satisfied with little food and through that destroys his passions and saves him from the evils of his passions and lusts and then he will worship his Lord and fear Him.

And we bear witness that there is none worthy of worship except Allah alone, without any associate or partner and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and His messenger and His chosen prophet. May Allah's choicest blessings be upon him and pious offspring and relatives and upon the chosen ones from among his companions and those who followed them.

Verily the most feared of the passions and lusts is the passion of the stomach and the private parts. O people, fear Allah, fear Allah that you do not commit excesses in these two. For verily Allah has said: "Eat, and drink and do not waste for verily Allah does not love those who waste."

And Allah says: "Verily those who unjustly devour the possessions of the orphans, they only devour fire (of hell) in their bellies."

And Allah says: "And you devour inheritance—all with greed."

And Allah says: "And do not come near to adultery, for it is a shameful deed and an evil opening the road (to other evils)."

And Allah says: "Do you men come to other men from this world (leaving aside women?)"

And Rasulullah ﷺ said: "I have not left any trial more harmful to the men than the trial of women"

And Rasulullah ﷺ said to Sayeduna Ali ﷺ: "O Ali, do not follow up one look with another glance, for the first one is for you and not the second glance."
الخطبة الخالصة والاعتراف في سير الشهودين

لا يزال منيباً لا يتوقف في جميع مواده وتجاربه، فله الذي
نجمته، وفي فتحه من الجهة، وفي عبده، وفي جدته، وفي التسامح و
التجارب، وفي نهجه، وفي نبوءته، ومن كونه في الفتنة، والسيَّر
الشهيرة للنفس السعيه، في تجاهه، ومندعمًا، رافعًا، في جنبه، و

وقبلها أن آتلاً للآلهة وحدهة لاحترامها له، وفهمها، في سيدتها وموارها
نجمته، في فتحها، وفي عبده، في جدته، في نبوءتها، في تجاهه، في
تقاتلها، في نزاعها، في أنفسها، في تجاهها، في مسالمتها، في

ثم أبلغنا، أن أخوه الشهود في نجمة الظروفة قالت الله أن نقبلها
فقد قال الله تعالى: "وَأَمْرُ النَّارِ"، وَأَمْرُ ٱلْقَلْبِ، وَأَمْرُ ٱلْأَمْنِ،
وقوله: "وَأَمْرُ النَّارِ"، وَأَمْرُ ٱلْقَلْبِ، وَأَمْرُ ٱلْأَمْنِ،
وقوله: "وَأَمْرُ النَّارِ"، وَأَمْرُ ٱلْقَلْبِ، وَأَمْرُ ٱلْأَمْنِ،
And Rasulullah ﷺ heard a man burping and said to him: "Reform from burping by eating less for on the Day of Qiyaamat those who will be most hungry will be those who were most satiated and filled to capacity."

(Sharhus Sunnah)

O brothers, know that just as extravagance is blameworthy and condemned in the case of these two passions, in that Allah's rights are neglected by being too much involved with these passions, so also is the excessive diminishing of these passions also condemned because through it the rights of the 'self' or the rights of the family is neglected.

And Rasulullah ﷺ said: "Verily your wife has a right over you and the one visiting you has a right over you and your body also has a right over you."

I seek refuge in Allah from Shaytaan, the accursed.

Allah says: "And Allah desires that He should accept your repentance And those who follow their passions desire that you should turn away (from Him), far far away." (Surah 4:27)
وسمع عليه الصلاوة والسلام، قال: «إenkins 4 أطوار تفويضهن جميعًا، يوم القيامة، وظل القرآن الكريم، من تمام النبوءات، من تمام النبوءات، من تمام النبوءات.

وعلمنا أنه كأنه يقبض الأرواح في كأنه من المنبوذين، حيث يقتنعن به. حقوق الله، يا أيها الناس، إنك قد بات ذلك التزمر فيهم، يعيشون به ولا يحسون به، أحق الناس، أحق الناس، أحق الناس، أحق الناس، أحق الناس، أحق الناس، أحق الناس.

كما قال عليه الصلاوة والسلام، فإن لزمنيك عليكم، حفظاً، حفظاً، حفظاً، حفظاً، حفظاً، حفظاً، حفظاً، حفظاً.

أخوكم يا أمه من السماوات، التجديف.

وأدعى أن ينوب علاك، والbih، الدارين، ليعجزون التهوق، أن ينميوا، مثالاً عظيماً.»
CONCERNING WATCHING ONE'S TONGUE

All praises are due to Allah Who has created mankind most beautifully and fashioned him. And He granted man's heart the treasures of knowledge and perfected it. And He blessed him with a tongue with which he interprets what the heart hides and what the heart thinks. And we bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah whom He has honoured and granted respect, the prophet, whom He sent with the Qur'an, which He revealed. May Allah's choicest blessings and salutations be upon him, his family and his companions for as long as a man may recite takbeer and tahleel.

Thereafter, O muslims, verily the size of the tongue is small but the wound it creates is very big. For this reason, the Shariah praised the virtue of silence and encouraged it except in cases of uttering the truth.

1. Rasulullah ﷺ said: "Whosoever guarantees me the safety of that which lies between his lips (i.e., the tongue) and that which lies between his legs (i.e., his private parts) to him I give the guarantee of paradise."  
   (Bukhary)

2. Rasulullah ﷺ also said: "To swear at a muslim is impiety and to fight with him with the aim of killing him is unbelief."

3. Rasulullah ﷺ said: "A slanderer will not enter paradise (except after being punished)."

4. Rasulullah ﷺ also said: "Verily truthfulness is a virtue. Virtue leads to paradise, while falsehood is a sin and leads to the fire."  
   (Muslim)
الضحكية التالية:

الصبيان والعشرون في حظي السنة

تقول اللسان الحكيم:

أحدهما يلبس الألوى، وأحدهما يلبس الأحمر وتعملة، فرأى عليه.

تأتي أسد الحذلكات، والأخير الحجاج، ين manifestations من الهدوء، يستخرج في حافزية القلب وعقله، ويكشف عنه بshore الذي أسسه وسنداده وسلسلة نيره، ومكة أثرمه وتعلمه، وكذله، والبركة التي أسسه يكتب أثقاله، صلى الله عليه وعلى أئمه وأصحابه، وأكبر الله علله.

وهاله.

تتابع اللسان جزءًا صغيرًا من الجزء.

فقال صلى الله عليه وسلم، من يجتمع إلى مائين، حينما يجيئه، لا ينهيه.

أما لِدَاعَة ۢلَِّ،

وقال عليه الصلاة وسلم، سبب التسعين فتروح، وتصلة، كفر

وقال عليه الصلاة وسلم، لا أرى على أئبة شامخًا على المائين.

وقال عليه الصلاة وسلم، سبب التشي، وعلى المائين مريجًا.

وقال عليه الصلاة وسلم، فلكل واحد من الفجر الصليبي إلى الجاهد، وان

الكنب، فلكل واحد من الفجر الصليبي إلى الغار.
5. And Rasulullah ﷺ said: "Do You know what is backbiting?"
The companions replied: "Allah and His messenger know best" Then he said: "It is that you mention something about your brother which he deslikes." Then it was asked: "What is the position if that which I mention about my brother is really in him?" He replied: "In that case you have really backbited him, for if that which you mentioned is not in him, you have in fact slandered him." (Muslim)

6. Rasulullah ﷺ also said: "He who observes silence will be safe." (Ahmad, Tirmithi, Daarmy, Baihaqi)

7. Rasulullah ﷺ also said: "The beauty of a person's Islam is to discard those things which do not concern him." (Malik, Ibn Majah, Ahmad)

8. Rasulullah ﷺ said: "He who is two faced in this world will on the day of Qiyaamat have a tongue of fire."

9. Rasulullah ﷺ also said: The person who degrades a person for a sin of which he had repented, will not die until he commits the same sin." (Tirmithi)

10. He also said: "Do not display pleasure at your brother's misfortune or else Allah will shower His blessings upon him and involve you in misfortunes." (Tirmithi)

11. Rasulullah ﷺ also said: "When a faasiq (evildoer) is being praised Allah becomes angry and the throne of Allah trembles." (Baihaqi)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "Never does a man utter a word except that there is a guard ready at hand (to record it)."
وقال عليه الصلاة والسلام، أنني أدرس ما أعيده الله ورسوله عليه، قال وذكر الأمثال المكتوبة في الكتب، إن كان في أخلم أقول: قال إن كان فيوماً ما يقول فريقاً اسمه لؤي رضي الله بهما; فقد بهما.

وقال عليه الصلاة والسلام، حمص تجا،

وقال عليه الصلاة والسلام، فإن إسلام الحروف تزالت، لا يعجbare.

وقال عليه الصلاة والسلام، كان ذا جهينة في النزاع كان له يوم القيامة تيسان من نار.

وقال عليه الصلاة والسلام، عن خير، ينتم إلى ملّي قد كتب رحيل وملك.

وقال عليه الصلاة والسلام، أنظهر الوضاعة للكبيرة، في حمأ الله، وجعل ذلك.

وقال عليه الصلاة والسلام، إشاد الفقيه غيظب النبي تعالى، داهزة العرش.

أعوذ بالله من شيطان النجوم.

ما يليل من قول الآية صلى الله عليه وسلم.
THE CONDEMNATION OF ANGER,
HATRED AND JEALOUSY

All praises be to Allah, Whose pardon and mercy is not hoped except by those having full hope. And no one fears His wrath and His authority except him who truly fears. And He has saddled his servants with passions and desires and has commanded them to abstain from these. And He has tested them with anger and He order them to subdue their anger in cases where anger besets them.

I bear witness that there is none worthy of worship except Allah alone, without any partner or associate. And I bear witness that Sayeduna Muhammad ☪ is His chosen servant and messenger, the one under whose banner all the prophets will march. May Allah's choicest blessings descend upon him, his family, and in such numbers of all that existed in the past and what will exist in future for through his blessings both the former generations and the later generations receive the bounties of Allah.

After this, O muslims, Verily anger without due cause and its subsequent results of hatred and jealousy are things that destroyed many peoples. And in condemnation thereof Allah has said in the Quran: "When those who disbelieved had set up in their hearts zealotry, the zealotry of the age of ignorance, then Allah sent down His peace and tranquility upon His messenger and the believers and imposed upon them the testification to piety, for they were most worthy of it. And Allah is aware of all things."

In another verse Allah says: "And let not hatred of a people induce you to deal unjustly, deal justly. That is nearer to piety."

And Allah says: "Say............... I seek refuge in the lord of the daybreak...... from the jealous one when he practises his jealousy."

1. A certain Sahabi once asked for some advice and Rasulullah ☪ advised him: "Do not become angry." The same Sahabi repeated his question and again Rasulullah ☪ told him: "Do not become angry." (Bukhary)
أخطبة الثلاثة والعشرون في دم الغضب والمحبة

بين جملة اللسان القدماء

اصطاد رجل من الناس عقدين وحمازيه إيهالماكروان ولا يوجد رسول
غضبهم وتسرعتهم كألف من الفجرايين، الذي سلط على جناده الشهوب
وثردها برك ماركةون، واختلتهم بالغصب وكلفهم كاوم الغيب
فيما يضيعون، ونشدهم آله إله الله وحده لا شريك له وشهد أن
فهدنا عبده ورسوله الذي تحت لواءه التذوقين، صلى الله عليه و
عليه واصلاه صلى الله عليه وسلم، وسلم تسليما كثيرا

أما بعد قال الغضب يفيش في ولايتهم وأيضًا في من أحرجوها وأحسى فيها
يا من هذا وينسيه به من قد باء، كما قال الله تعالى في ذمهم: "جعل
الذين كفروا الذين لهم البيعة حميدة الجاهلية إلا أنه تعالى وكره
منكرون قوم على الله تعالى وسلم، وصل الله عليه وسلم.

ولما رأى رسول الله صلى الله عليه وسلم يخرج قال له: "لا تغضب قرد ذلك مراة تأكل الغضب،"
2. Rasulullah ﷺ also said: "When anyone becomes angry while he is standing up, let him sit down. And if the anger subsides, good and well, otherwise let him lie down."

(Tirmithi, Ahmad)

3. Rasulullah ﷺ also said: "Do not harbour jealousy for one another and do not have hatred for one another."

(Bukhary, Muslim)

4. And Rasulullah ﷺ said: "Verily the illness of other nations before you have come into you, namely, jealousy and hatred. They are very destroying factors. I do not say that they cut off the hair but they in fact destroy your deen."

(Ahmad, Tirmithi)

5. Rasulullah ﷺ said: "I warn you against jealousy for verily jealousy eats up good deeds like fire eats up wood."

6. And He said: "The doors of jannah are opened every Monday and Thursday and then everyone who did not ascribe any partners unto Allah are forgiven except that person between whom and his brother there was enmity and hatred about them is said: "Leave these two alone until they become reconciled."

(Muslim)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says in the Quran: "Those who spend (of that which Allah has given them) in times of ease and times of adversity, those who control their anger and pardon mankind for faults committed. And verily Allah loves those who do good to others."
وَقَالَ عُلَيْهِ الصِّلْوَةُ وَالسَّلَامُ أَخْبِبَ أَحَدُهُمْ كَمَا كَفَّرَهُمْ فَقَالَ ذَهَبَ عَنْهُ الْغَضَبُ وَالْعَقْلُ مِنْهُ، وَقَالَ عَلَى الصِّلْوَةِ المَسْلِمُونَ أَشْهَدُوا وَأَكِدُوا أَخْضَعْتُمْ
وَقَالَ عَلَى الصِّلْوَةِ الْعَلَمُ دُرَّ الْكَلَّوْمَةُ الأَمِيِّمُ تَكَلَّمَ الْخَلْقُ وَالْبَعْضُ آخِرُهُ
أَكَلَّمْتُ أَوْلِي الْأَمْرِ الْشُّعْرَاءَ لِكَانَ جِيْحَانُ الْمُدْيِّنَ
وَقَالَ عَلَى الصِّلْوَةِ السَّلَامُ إِلَّا أَلْصَافُ وَالْغَسَادُوْنُ أَنْصَدَوْنُ إِلَّا أَلْصَافُ إِلَّا أَنْصَدَوْنُ كَمَا أَنْصَدَّ النَّافُعُ اللَّطِيْبُ
وَقَالَ عَلَى الصِّلْوَةِ وَالسَّلَامُ وَالْجَزَائِرُ وَالْجَعْلُ إِلَّا أَلْصَافُ بِالْعِدَّةِ
ْأَنْفُضُوهُمْ حَتَّى يَصْلُبُوا، أَمَّاُ نَبَيُّ اللهُ مِنَ الشِّيَاطِينَ التَّجِيْحِ،
الذِّينَ يَتَفَقُّونُ فِي الْعُنْقِ وَالْمَسْأَلَةِ وَالْأَكْرَمِينَ الْلَّهُ أَوْلِي الْعَدَمِ وَالْبَعْضُ اِلْبِحَارِينَ عِنْ
الْحَسَنِ وَاللَّهُ يُحْيِي الْمُحْيِيَنَينَ.
CONDEMNATION OF THIS WORLD

All praise is due to Allah, Who causes His friends to know and recognise the dangers of this world and its disasters. And He also unveiled to them the faults of the world and its defects. And thus they realize that the evils of the world exceed the good things therein. The things in this world which are desired and hoped for are not void of dangers. And they also realize that the beautiful aspects of this world are not free from stains of impurity and neither are moments of happiness free of aspects which are disturbing. This world makes its occupants to hope for happiness but promises them deception.

I bear witness that there is none worthy of worship except Allah alone, without any partner or associate and I bear witness that our master and leader Sayeduna Muhammad is the servant and messenger of Allah, who has been sent to all the nations as a warner and a bringer of good news as well as a shining lamp of guidance. May Allah's blessings be upon him, his family and his companions in great abundance.

Thereafter, О muslims, verily many are the verses revealed in the Qur'an condemning this world and its evils. The Qur'an is full of verses condemning this world and of diverting man from it and inviting man towards the hereafter. That was the major objective of the prophets and they were not sent to this world but for this object. The verses in which this was expounded are many indeed and all well known. A few hadeeth in this regard are mentioned here:

1. Rasulullah said: "I swear by Allah this world in comparison with the hereafter is like one of you putting his finger into the sea or a river. Let him see how much of the water of the river remains on his finger when he removes the finger." (Muslim)

2. And Rasulullah said: "Verily this world is a prison for the believer and a paradise for the unbeliever." (Muslim)

3. Rasulullah also said: "If this world in the sight of Allah had been worth even the wing of a mosquito, Allah would never have given an unbeliever even a drop of water to drink." (Ahmad, Tirmithi)
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
4. And Rasulullah ﷺ said: "Whosoever loves this world causes harm to his hereafter and whosoever loves his hereafter, causes harm to his world therefore give preference to that which is eternal over that which will perish."

(Ahmad, Baihaqi)

5. Rasulullah ﷺ said: "What do I have to do with this world?" My relationship with this world is that of a rider (in the desert) who comes to seek shelter under the shade of a tree, (rests a little) and then leaves the tree to depart (further on his journey)."

(Ahmad, Tirmithi, Ibn Majah)

6. And Rasulullah ﷺ said: "The love of this world is the root of every evil."

(Baihaqi)

7. And Rasulullah ﷺ said: "Be of the children of the hereafter and be not of the children of the world."

(Abu Nuaim)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "But you prefer the life of this world while the hereafter is better and everlasting."
و قال عليه الصلاة والسلام من أحب ديني أيضًاخيريهم ومن أحب
أخيتي أضرينة فأغوروا ما امتني على ما يضن
و قال عليه الصلاة والسلام على وليد بن نون ونبييما وعليا ونبييما كراكب
إستظل تحت شجرة قهرا وطريقتها.
و قال عليه الصلاة والسلام من أحد أحب الدنور أس على حظيماة
و قال عليه الصلاة والسلام كونوا من أبناء الآخرة و لا تكونوا من
أبناء الدنيا آية
أخذو بالله من الشيطان الكذاب
بل تؤثرون الحبيبة الدنيا والآخرة خيرًا وأبقى.
CONDEMNATION OF MISERLINESS AND OF LOVE FOR THIS WORLD

All praises is due to Allah Who reserves praise for His extended sustenance to His servants. And He removes harm from them after they had reached the limits of despair. And He has created the creation and provides sustenance for them generously. And He has granted to this Universe many kinds of wealth and He tests the creation with various changing conditions so as to ascertain as to who is the best of them in action and grants respite to those who give preference over the hereafter to this world.

And I bear witness that there is none deserving of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His chosen servant and messenger, who through his religion has abrogated all other religions and has included in his shariah the truths of all religions and creeds. May Allah's choicest blessings descend upon him, his family and his companions, those who trod the path of their Lord diligently.

Thereafter, O muslims, Allah commands us in the Qur'an: "O you who believe let not your wealth and your children divert you from the remembrance of Allah. And whoever does that will be of the losers."

And Allah says: "Those who act miserly and command others towards stinginess and conceal that which Allah had granted them of His grace and bounty."

1. Rasulullah ﷺ said: "The son of Adam says: "My wealth, My wealth!" O son of Adam ﷺ nothing is yours except that which you have consumed and finished up and which you have worn and caused to become tatters and what you have spent in charity and utilized."

2. He also said: "Beware of stinginess for verily stinginess has destroyed many of those before you. (Muslim)
الخطبة الخمسة والعشرون في دعاء الخلق حسب المال

ليصححون الأحوت اللى جعلوا

الخربشة مسكون بالحمى يبقيه المتبصروه كألفين مرتين الفنولة،

آذى خلق الخلق، ووضع الزوقي، وأفاض على العليلين أصناف

الاقواة وأباeatهم من الجلائبه الالونى كل ذلك ليبسوهوه فأيدهم حسن

عملا وينظرئهم أشر الله من الإله على الأجزا بالرجل وانتشدا أن لله آلة

الوقأ حدة أشركت له وأشهد أن مختاد عبد الله ورسول الله الذي نعه

يمثله صلى الله عليه وسلم وشريعته أديا كأوفى لله صلى الله عليه وسلم.

أصبعه Mej للمسلمين والرسول صلى الله عليه وسلم رضي الله عنهما.

وقد قال الله تعالى: يا أبا التميم امعن على الله عهدك أن لا ترتكب

ذكري الله يوما فإن ذلك قلاني هومنتابهم و وقال تعالى: قال تعالى: أن

يجبون وأمانون الناس بالله يقتلون ما هلهم بالنصير.

وكان على الله تعالى العلامة على كسوة رسول الله صلى الله عليه وسلم.

ابن أدم إلا ما أكلت فأقيمت أقيمت فأقيمت وأقيمت فأقيمت

وقد قال عليه السلم: إنما أرسلت إلى الشيخ ما كنت من كان بكنكوه.
3. Rasulullah ﷺ also said: "A swindler and a miser and one who reminds others of his goodness towards them in charity will never enter paradise." (Tirmithi)

4. Rasulullah ﷺ said: "O son of Adam ﷺ, it is better for you to spend your surplus wealth than to hoard it. Hoarding for you is harmful. You cannot be condemned for that which is sufficient for your needs and when giving in charity begin with those who are your close relatives." (Muslim)

Be aware of the fact that the above applies to when the hoarding and earnings and for something other than for deen. As regards saving for the sake of deen, Allah has said in the Qur'an: "And your Lord desired that they should reach maturity and bring forth their treasure as a mercy from their Lord." This verse proves that wealth should not be needlessly squandered and that it will be permissible to save for economic necessities.

5. Rasulullah ﷺ said: "Verily a time will come over mankind when nothing will be beneficial to mankind except the dinar (gold coin) and the dirham (silver coin)." (Ahmad)

6. Rasulullah ﷺ said: "There is no harm in being rich for that person who truly fears Allah." (Ahmad)

7. Sufyaan Thowri ﷺ used to say: "Previously wealth used to be disliked. As for now, it is the shield of a believer."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Spend your wealth for the cause of Allah and cast not yourself into destruction by your own hands and do good. Allah loves those who do good."
وَقَالَ عِلْيٌ الصُّلُوْةَ وَالسَّلَامُ لَا يَخْلُقُ اسْبِتَاءَ يَغْفُرْ وَالْغُفُورُ وَاللَّهُمَّ

وَقَالَ عَلَى الصُّلُوْةَ وَالسَّلَامُ ْيَسْتَغْفِرُ اللَّهُ وَيَغْفِرُ لَهُ وَلَهُمَا وَلَا مَثَلُ

نَيْسَةٌ مَّرَّةً وَلَوْ كَانَ كَأَيْفٍ وَلَكَ أَيْمَنُ نَعْلُهُ

وَأَعْمَلُوا هَذَا إِذَا كَانُتمُ طَلَبُوا أَمْرَكَ لَيْبِنِشَأَتِ الْمَلَائِكَةِ تَأْمُّؤُلُ نَقُدُّ قَالَ

اللَّهُ تَعَالَ أَنَّا رُكَابُ نَبِيَّةٌ اسْتَطَهَّرْناهَا دِيَارِ حِيْجَا كَزُورًا مَّأْمُوسةً وَقَمَّ لِلنَّارِ

وَقَالَ عِلْيٌ الصُّلُوْةَ وَالسَّلَامُكَ بَيْنَ الْيَدَيْنِ عَلَى النَّاسِ رَهَنًا لا يُقَعُّ فِيهِ رَاءُ الْبَيْتُ

وَالْيَدَيْنِ

وَقَالَ عِلْيٌ الصُّلُوْةَ وَالسَّلَامُ كَبْسٌ يَلْعَنُهُ الْعَلَامَةُ الْيَتِيمُ اللَّهُ عَلَيْهِ

وَقَالَ سُفَيْنَانُ الفَالُوْعُ كُانَ الْمَالُ فيَنَا مَضِيًّا يَكُونُ فَأَمَّا الْيَوْمُ فَهُوُ الْغَيْرُ

الْبَيْنَيْنِ

أَعَوذُ بِاللَّهِ مِنَ الْقَيْظَةِ الرَّحِمِيِّ

وَأَعْفَوْا بِنَيْسَةٍ لَّهُ وَأَعْفَوْا بِيَدِيْمُكُهُ إِلَى النَّجْحَةِ وَأَحْسِنْ مَا يُؤْثِرُ اللَّهُ

بِيَبِينَ الْمُحْيِينِ
CONDEMNATION OF LOVE FOR HONOUR
AND FOR NAME AND FAME

All praise be to Allah, the Knower of the unseen, the One Who is completely aware of the secrets of the heart He accepts only those actions which are perfect and complete and pure and clean from all blemishes of shirk and I bear witness that there is none worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is the chosen servant and messenger of Allah who has cleansed us from all atains of shirk. May Allah's choicest blessings descend upon him, his family and his companions who were free from all forms of treachery, deception and falsehood.

Thereafter, O muslims, Verily riya (the doing of things for show and for achieving fame among men) is indeed a very destructive thing in the life of a muslim, even if it is practised in his daily forms of worship.

1. Rasulullah ﷺ has said: "Whosoever dons clothing of show and fame in this world, Allah will on the day of qiyamah dress him in clothing of humiliation.

   (Ahmad, Abu Dawood, Ibn Majah)

2. And Rasulullah ﷺ said: "Sufficient is it as evil that fingers should point at a person in worldly affairs as well as deeny matters, except that person whom Allah protects." (Baihaqi)

3. Rasulullah ﷺ said: "Verily two hungry wolves let loose among a flock of goats are not more harmful to than the harm caused to a man's deen by greed for wealth and for honour."

   (Tirmithi, Daarmy)

4. Rasulullah ﷺ said: "Verily Allah loves the righteous ones, who fear Him and remain unknown and hidden from people. They are not searched for when they area bsent, nor are they called for when they are present and neither are they being befriended. Their hearts are lamps of guidance and they are protected by Allah from all evils. (Ibn Majah, Baihaqi).
لا توجد نص مكتوب في الصورة.
5. Rasulullah ﷺ was asked about a man who does a good deed as a result of which people praise him, or love him. He replied: "That is a glad tiding hastened towards a believer."

(Muslim)

6. Sayeduna Abu Hurayrah ﷺ once said to Rasulullah ﷺ: While I was in my house (performing salaah) in my place of salaah, a man came to me and found me performing salaah. I found pleasure in myself for the manner in which he found me. (Kindly inform me about this feeling which I felt within myself). Rasulullah ﷺ replied: "May Allah have mercy upon you, O Abu Hurayrah ﷺ. You have gained double reward for having performed your deed in secret and secondly for having done your deed openly."

(Tirmithi)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says in the Quran: "That is the abode of the Hereafter, which We grant to those who do not seek exaltedness in the earth nor corruption. The sequel of good outcome is for those who fear Allah".
وقد قال رسول الله صلى الله عليه وسلم آراءت التجل يعمل
العمل من التهير وجمعة الناس على وفائه وجمعة الناس
قال يا بنت طالع حذرك نشرى المؤمنين

وقال أبو هريرة بإسناد الله وبيتاني في سبيله في مصلاتي إذ
دخل على رجل فأعجبني حاله أنه رأني عليه فقال رسول الله
صلّى الله عليه وسلم رحمه الله يا أبا هلبي لعل أجرك أجزا
وأجرك العاليمه

أعوذ بالله من الكفرين العدليين

بتلائيم الدار الأخرة يجعلها للذين لا يرتدون عرفا ولا فسادا
والعاقبة للمتقين

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CONDEMNATION OF PRIDE AND VANITY

All praises are due to Allah, the Creator, the Producer, the Fashioner, the Powerful, the Mighty, the Exalted, the High Whose greatness cannot be lessened by Anyone who denounces. He is the All-Powerful before Whom all tyrants are submissive. His greatness is such that it broke the backs of the mighty Persian emperors. And was such that it destroyed the might of the Caesers. Greatness is His lower cloth and Majesty is his upper cloth. Whosoever challenges Him in these two qualities, He inflicts with a sickness from which there is no cure. Most great is His Magnificence and Most sanctifies are His names.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger upon whom was revealed the great light of ever-spreading brilliance until it illuminated the corners of the earth. May Allah's choicest blessings be upon him and his family and his companions who were the beloved ones and friends of Allah, the chosen ones of this world and the best of all mankind.

Thereafter, O muslims, know that pride and vanity are two most destructive sicknesses which are very much disliked and detested by Allah. The ones filled with pride and haughtiness are indeed inflicted with two great sicknesses. Allah states in the Qur'an. "He does not love the arrogant one and the boastful one. He also mentions about the battle of Hunain" (when the Muslims felt pride in themselves over their large numbers); "And the day of the battle of Hunain, when you exalted in the numbers of your might, which in turn availed you naught."

1. Rasulullah ﷺ said: "Whosoever humbles himself before Allah, Allah will elevate him And in the eyes of his own he will be insignificant but in the eyes of the people he will be considered great. And whoever acts proudly, Allah will humiliate him so that in the eyes of people he will be insignificant while in his own eyes he will be great so much so that he will be looked upon as lower than a dog or a swine." (Baihaqi)
الخطبة السبعة والعشرون في ذم الكبراء والتحجج

نيسوعام بن حمود النجدي

اصدر الله تعالى القال في الباهي التصوير العين لمثله المشهور العين القاضي والمجلس الواضح. إن الله وحده لا شريك له، وأشهد أن سيدنا محمد صلى الله عليه وسلم رسول الله التراب أرسله عليه السور المتكرر أصواته، حتى أخرجت بهرمه في إناث العالم وأراجاها، صلى الله عليه وسلم، واله وأصحابه الذين هم أحياء الله وأولوا الامر، واضحين أصبيانه، وسلمت مسمئهم عما بعد. فإن الله وحده لا شريك له، ملكاً على الله ومصراماً، وبطلاً بالغين. والتحجج صغير سيفاً مرعدًا، فقد قال الله تعالى: إن الله يجعل الحق المستقيمين.

وقال تعالى: إنا نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن نحن

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2. Rasulullahﷺ also said: "As for the two destructive things, the one is passions which are being followed and the other is greed which has become part and partial and is being obeyed of man. And the other one is a person's pride in himself and this one is the worst." (Baihaqi)

3. Rasulullahﷺ also said: "Never will that person enter paradise in whose heart there is pride even the size of an atom." Hearing this, a man said: How is it if a man likes that his clothes and his shoes should be good? Rasulullahﷺ replied: "That is beautiful, Allah is beautiful and loves the beautiful. However pride is the rejection of truth and looking down upon people." (Muslim)

4. Rasulullahﷺ said: "Until such time when you see greed being followed, passions being obeyed and worldly affairs being given preference and you see everyone being fascinated by his own opinion, then occupy yourself with your own rectification for ahead of you are days of great patience, the likeness of which is like holding in your hands burning coals and whoever remains steadfast in those days shall be rewarded to the extent of fifty men doing the same deeds." (Tirmithi, Ibn Majah)

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And to Him alone belongs greatness and magnificence in the heavens and the earth and He is the Mighty, the Wise."
ولما أذن له النجوم، قال له النبی محمد ﷺ: "إِنِّي أَعْوَدُكَ بِاللَّهِ مِنَ النَّبيِّينَ الَّذِينَ رَحَمَتْهُمُ الْعَزِيزُ الْحَكِيمُ".

وُلَدَ النَّبِيُّ عِلْيٌ ﰊ ﻋِيْضَانٌ ﰊ ﲑَرَاءٌ أَيْ وَرَائِيَةَ أَوْلِيَاءَ الْعَرْقِ.
THE EVILS OF TREACHERY AND DECEPTION

All praises is due to Allah Who has brought forth his devoted friends from the darkness of Kufr into the light of Imaan and He allows His enemies to enter predicaments of deception. I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger who has come forth to lift mankind from the darkness of disbelief and evil.

May Allah's blessings be upon him and his family and all his illustrious companions who were never led into deception by the life of this world and neither were they led into deception at all with regard to Allah. And may these blessings continue to descend upon them throughout all the hours and days and months that is to come.

Thereafter, O muslims, know that the key to happiness lies in being awake and ready to receive guidance and the origins of wretchedness lies in being deceived and in unmindfulness and negligence. The intelligent being in this world are those whose breasts have been opened towards following the straight path which is in accordance with the clear proofs and arguments. And the deceived ones are these whose breasts have become narrowed down and unable to accept the guidance through their acting upon their lusts and desires. Such ones sight continues to be blind and such could not find guidance. Such a one remains blind and takes his desires as his guide and takes Shaytaan as his guide: "And whoever is blind in this world will surely be blind in the hereafter and he will have lost the way."

Allah says: "Let not the life of this world deceive you and let not the deceiver (Shaytaan) deceive you regarding the commands of Allah."

And He says: "They will cry unto them, saying: "Were we not with you? To which the righteous will reply: "Indeed were you with us. But you tempted one another, hesitated, doubted and desires deceived you until the decree of Allah (death) overtook you. And you were left deceived from Allah by the Shaytaan."
أنغريدة الحمامية والصبرة في دير الخروج

يُحمد اللهماعلى الخير

الصدرلي تخرج أولاً رحمه بسن الطالبات إلى الثور ومؤرخة بدأه وأمرًا
الخروج وأشهد أن لا إله إلا الله وحده لا شريك له واشهد أن سيدناو
موسى نامه وعند الله ورسوله المخرج العذلون من الدنيا، صلى الله
عليه وسلم، إنه الذي ليس يوديهم أثناه فهو يذبحه الذي لا يذبحه
بأمله الخروج صلاة تتولى على مرضه الصغير وكثير النعالات وشهداء
فيفتاحة التعزية وثقته، وصبيع الشقاقه الخروج الغطاة،
فالطيباه هو الذي استحق صدأهم للأحياء وبدائلي الأهمناء
والعبور هو الذي ضاق صدره عزه الحدي الرحب، فإن نفتتح
بهيرد فإنها قنعة كفية حيث هي في العين، فتأخذ النقس لأتي
والشيطان كليل، ومن كان في هذا واعي فيه، فهناك عزة في الآخرة، في علي
سبيلاً وقناً للشفاء، والله تعالى في ظهوره نجاة النمال ويكشف
الخروج، فقال تعالى ولكل رجاء ثمرته، وليم نصماً ويرتجف، وكرحمه
الرسول صلى الله عليه وسلم، وقيل تعالى، وقيل أمير

الأخفروا الكاسب إياً إياً وإياً وإياً
And Allah says: "And among them are those illiterate ones who do not know their scriptures except hearsay. They do nothing except guess".

1. Rasulullah ﷺ said: "An intelligent person is he who guards himself and works for the life after death and the unintelligent one is he who follows his desires and then sits back hoping on Allah to fulfill his wishes."

2. Rasulullah ﷺ said: "None of you is a true believer until such time that his desires are subjected to the teachings which I have brought." *(Sharhus Sunnah)*

3. Rasulullah ﷺ also said: "There shall arise among my ummat such a people among whom the following of vain desires will become very prevalent and this disease will spread among them like scabies will spread on a person or a dog until there will not be a vein or a joint that is unaffected."

   *(Ahmad, Abu Dawood)*

4. Rasulullah ﷺ also said: "He who interprets the Quran according to his personal opinion, should take his seat in the fire of Jahannam."

   *(Tirmithi)*

5. Rasulullah ﷺ also said: "The worst of acts are those lately invented acts while every innovation in the deen is an act of misguidance."

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "They follow nothing but conjecture and that which their base desires demand. And yet has come to them guidance from their Lord, or is it so that for man shall be all that which he desires. So to Allah belongs the hereafter and to him the life of this world."
ودلى رسول الله صلى الله عليه وسلم أن الكافرون كان نفروا تحت التراب.

وقال رضي الله عنه: ما أَحْذَرُكُمُ النَّارَ إِلَّا هَذَا وَهُوَ أَوَّلُ أنْبِيَةٍ عَلَى الدَّوَامَةِ.

وقال رضي الله عنه: ما أَحْذَرُكُمُ النَّارَ إِلَّا هَذَا وَهُوَ أَوَّلُ أنْبِيَةٍ عَلَى الدَّوَامَةِ.

أَيْتَمْهَّلُونَ فِي الْبَيْتِ وَيَأْتِيهِنَّ الْاِبْلُ وَيُذْعَبُنَّ بِالْإِبْلِ، وَيُذْعَبُنَّ بِالْبَيْتِ، وَيُذْعَبُنَّ بِالْبَيْتِ.

أَيْتَمْهَّلُونَ فِي الْبَيْتِ وَيَأْتِيهِنَّ الْاِبْلُ وَيُذْعَبُنَّ بِالْإِبْلِ، وَيُذْعَبُنَّ بِالْبَيْتِ، وَيُذْعَبُنَّ بِالْبَيْتِ.

فَأَصْلَى الرَّجُلُ وَأَنْعَى الْاِبْلَ وَأَنْعَى الْاِبْلَ وَأَنْعَى الْاِبْلَ وَأَنْعَى الْاِبْلَ وَأَنْعَى الْاِبْلَ وَأَنْعَى الْاِبْلَ.

فَأَصْلَى الرَّجُلُ وَأَنْعَى الْاِبْلَ وَأَنْعَى الْاِبْلَ وَأَنْعَى الْاِبْلَ وَأَنْعَى الْاِبْلَ وَأَنْعَى الْاِبْلَ وَأَنْعَى الْاِبْلَ.
THE VIRTUES AND THE COMPULSORY NATURE OF REPENTANCE

All praises is due to Allah through Whose praises all doors are opened. Every address should be started with the mention of "His Name." We repent to Him", a towbah of one who sincerely believes that "He is Lord of all Lords", and the "He is cause of all causes."

We bear witness that there is no being worthy of worship except Allah alone, without any partner or associate. And we bear witness that our master and leader Sayeduna Muhammad ﷺ is Allah's servant and messenger. May Allah's salutations descend upon him, his family and his companions, such a salutation that will protect and save us from the dangers and terrors of the day of being presented before Allah for the reckoning. And may that salutations be the preparation for us to attain nearness to Allah and lead us to the best ending.

Thereafter, O muslims, verily repenting from all sins and returning to Allah as the knower of the unseen and the One who covers the faults of men, such repentance is the first step of those desiring to walk the path towards Allah and it is the capital sum of those desiring to become successful and it is the first step of those who become initiated on the path of the saintly ones. It is also the key towards stability for those who are wavering. It is also the means towards selection for all those desiring closeness with Allah.

Allah says: "And those who, when they have committed an evil deed or have been unjust to their own selves, remember Allah, and then seek forgiveness from Him. [And who else can forgive sins except Allah] And they do not persist in what they have done, while knowing the consequences of their deeds. For these ones their reward will be forgiveness from their Lord and gardens under which rivers flow. Therein they will abide eternally. How great is the reward for those who work righteousness."

1. Rasulullah ﷺ said: "A servant who has committed a sin and then seeks forgiveness from Allah through repentance, Allah will grant him repentance and forgive him." (Muslim)
الخطابة بالناسفة والعتروش في فصل الت.cz

عين الله الهمين النجدة

أعمالنا الذي يتعجج ويسبح كل باب، وذكوري يصرد على خاطب،
ومنه لبيه كومة من يوقن أن أعيار الكتاب، ومسية الكسب، وتفهمنا
أن الله عز فارح وحنا ظل بسية، وتشهد أن سيدنا ومرونا مذكراً حديثاً
وعقلها صلى الله عليه وسلمه، وأخصاه صلاة تنديداً من حول يشير
العرش، والعتَّاب، وتشهدنا عند الله رفع وحسن تاب.

أتيحب، فإن التوبة عن الذنب، بالنرجس إلى الفراعنه، وذكروا الزينو،
سمى الرحمن السالكين ورسول الله على النبيين، وولى قيام العوينين، و
مهما استطاعت السالكين ومطلع الضعفاء والجرباء المشردين.

وقد قال نار الْخَلَالِ وَأَلْهَمْنَيْنَ إِذْ أَقْعَوْنا فِي أَهْلِهَا أَوْظَفَوْناً، فَذَكَرْنَا
الله فاستغفر الإنسان ورسول الله صلى الله عليه وسلم نجى أهل نار، وجعل
ناづلاً، هَوَّاهُمْ، أيَّ رَبَّهُ، أَوْلَٰئِكَ جَزَّوْناً مَّعَفَرَةً مِّن ذُنُوبهم وَجَدَتْ نَعْدَدًا.
من تغييرها الأهل خليد فيها ونحو أهل العلميين.

وقال رسول الله صلى الله عليه وسلم، سأول عائلة إذا أقتربت، تواب
الله خليفة.
2. Rasulullah ﷺ also said: "Every one of the children of Adam are sinners and the best of sinners are those who had erred and then repented and begged for forgiveness."
   *(Tirmithi, Ibn Majah, Daarmy)*

3. Rasulullah ﷺ also said: "Allah accept the repentance of a servant until the last moments of his life."
   *(Tirmithi, Ibn Majah)*

4. Ibn Masood ﷺ said: "Remorse and sorrow over a sin committed is repentance and the person who sincerely repents from sins is like one who has done no sins at all."
   *(Sharhus Sunnah)*

5. Rasulullah ﷺ said: "Whosoever has an evil deed on him against his brother's honour or something else like that should clear his affair with that brother in this life before such a day when there will be no dirhams and dinars as currencies for compensation. For in the hereafter, if he has any good deeds to his credit, of these will be taken from him to the extent of his evil deed and if he has no good deeds then from the sins of his brother will be taken and loaded upon him."
   *(Bukhary)*

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "And he who repents after his injustice and rectifies his affair, Allah will surely accept his repentance and forgive him. Surely Allah is Most Forgiving, Most Merciful."
قال علي عليه السلام على بن أبي داود: 
قال علي عليه السلام والصلوات والسلام على الله، يقبل نوبة العبد، ما نظر)! 
وله من سمع ولقاية بنو عبدم، فلم يسمح له، 
قال علي عليه السلام والصلوات على عبدم بن إسحاق، كان له أن يعزل 
صالح خادمته، وقد ارتبطته، وان نكره حل سنة أحد من سبائها 
صلحه، فتحبل عليه. 

أخوُه: رجلٌ من القياذي، الظهير: 
فمن تأب من بعضه، فأصلح فإن الله يتوب علية إلى الله، 
خفورٌ، سعيدٌ.
CONCERNING PATIENCE AND GRATITUDE

All praises is due to Allah Who is truly worthy of praise, Who alone is Unique as the Possessor of Majesty and Who is absolute in His attributes of glory and Highness. And He is the One Who grants help to his chosen servants by granting them the special qualities of patience in times of adversity as well as the attribute of gratitude in times of calamities and in times of bounties.

And I bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the leader of the prophets. May Allah's choice blessings and salutations descend upon him and his family, the chosen ones and upon his companions, who were the fore-runners and the leaders of the pious ones and the righteous ones.

Thereafter, O muslims, verily Imaam has two aspects; one half of it relates to sabr (patience) and the other half relates to gratitude (shukr). This is what Rasulullah ﷺ taught us. Hence it is of the utmost importance to have consideration for both these aspects and their virtues so as to facilitate our appreciation of them.

Verily Allah says: "Verily the patient ones will be granted their reward fully without any account."

And Allah says: "And Allah will surely reward those who express gratitude."

And Allah says: "And be patient. Allah is with the patient ones."

Allah says: And be thankful to Me and do not be ungrateful.

1. Rasulullah ﷺ said: "It is indeed surprising from a believer that when good befalls him, he praises Allah and thanks Him and if a calamity strikes him, he praises Allah and bears it with patience. And so a believer is rewarded for every act of his until even for the morsel of food which he lifts up to the mouth of his wife."

   (Baihaqi)
أنجزت التّلثون في الصّبر والشّكر

يُسُجّلُ للهِ الرّضوان الرَّحيمُ

أَسْأَلُ اللَّهَ أَنْ يُهْدُىِّ الْعَالَمِ النَّاسَ أَنْتَكَهُ الْكَثِيرَةُ الْمَتَّوْجِي

إِبِنَاتِ المَجِيدِ وَالْعَلَّامِ النَّورِيِّ صَفَوَةَ النَّارِيِّي بِقِيَّةَ الصَّبُورِ عَلَى الْبَلَاءِ

وَالْقُرْآنِ وَالشُّكْرُ عَلَى الْبَلَاءِ وَالْعَمَّاءِ وَأَشْهَدُنَّ لِلَّهِ الْإِلَهِ الْحَتِّي

لَكُمْ وَلَا شَهِيدٌ أَسْرَأِيْلٌ وَمَوْتًا أَحْتَمَّهَا أَحْيَا وَرَوْسُولُ اللَّهِ سَيِّدُ الْإِلَيْهِاءِ

وَعَلَى الْمِلَّةِ سَادَةِ الْكُفَّارِ وَعَلَى أَصْحَابِهِمْ قَادَرَةُ الْبُرْزَةِ الْأَوْثَعِيِّ وَبِظْلَٰلِ

إِلَّهٍ عَلَى صَلِّو طَمْوعَةَ الْجَاهِلِيَّةِ وَعَنِ الْفَتْنَةِ وَمَعْنُوَةُ بِالْبَعْثَةِ عَنْ

الْمَلَائِكَةِ وَالْأَنْعَامِ

اتّبَاعُكُنَّ الْمَلَائِكَةُ يُضَاقُنّ نُصْفَ صَبْوَةَ نَفْسُهُمْ نَفْسًا كَعَادًا إِلَى

يَوْمَا مَعْرِفةٌ فَضُلُّهُمْ لَيْتَهُمْ فِي هَٰلِكَةِ

فَقَدْ قَالَ الَّذِي قَالَ إِنَّ أَيُّهَا الْيَتِيمُ أَجَرَكُمْ يَقِيرِجَسْعُابٌ

وَقَالَ تَمَالَ وَسَنَبَأُوُي الْجَمِيعِ

وَقَالَ تَمَالَ وَكَفْرُكُوْي إِنَّ اللَّهَ عَمِيْقُ الْقَلَمُ

وَقَالَ تَمَالَ وَكَفْرُكُوْي إِنَّ اللَّهَ عَمِيْقُ الْقَلَمُ

وَقَالَ سَأَوَلُ اللَّهُ عَلَيْهِ وَسَأَجَبُ مِنْهُ يَسْلِمُ عَلَيْهِ إِنَّ إِصْلاَحَ خَيْرُهُ

2. Rasulullah ﷺ said: "Allah said to Nabi Esa ﷺ: "O Esa ﷺ, I shall raise up a people after you who if something befalls them which they like, they will give thanks to Allah and if something strikes which they dislike, they will take stock and account of themselves and bear with patience. And yet they will be a people devoid of forbearance and intelligence (to fully understand)." then Esa ﷺ asked: "O Lord how can they be like that without forbearance and intelligence?" Allah replied: "I shall grant them of My forbearance and My knowledge." (Baihaqi)

3. Rasulullah ﷺ also said: "The person who eats and is grateful is similar in rank to the fasting person who is patient." (Bukhary)

4. Rasulullah ﷺ also said: "If Allah predetermines for a person a specific rank and he is unable to reach that rank through his own deeds, Allah will involve him in calamities on his body or his children. If he exercises patience in these calamities, Allah causes him to reach the rank which He had fixed for him." (Ahmad, Abu Dawood)

I seek refuge in Allah from the accursed Shaytaan.

"Do you not see the ships sailing in the sea with Allah's bounty, that He may show you His signs and Allah says: Verily in that there are signs for every deeply patient and every grateful person."
قال عليه الصلاة والسلام الذي أنزله من الله تعالى قال يا عيسى إلى باب عزيز في بعيك أمينة إذا أصابتم تزكين حسب الله وأرضاهكم تأتيرون الخضرة وصبروا كأن لم تأت كفر بشر كيف يكون هذا أنت ولي حضرة، فقلت قال أحضرهم من حضرة عزيز في بناء الصلاة والسلام الذي أنزله من الله تعالى.

وقال عليه الصلاة والسلام الذي أنزله من الله تعالى فإذا سقطت له من الله منزلة قال بلبهبهما بعمله بمنزل الله في حضرة أوفي المية أو في كهف مقصورة على ذلك حتى يتبقية المنزلة التي سبقت له من الله عز وجل.

أخوذ فين الله من الشباب الذي جعّل في البكاء بنغمة الله ليركش بسيطه إياكم إن في ذلك لا يليل لعلي صبا رضكور.

العنوان الكلف في البكاء بنغمة الله ليركش بسيطه إياكم إن
CONCERNING HOPE AND FEAR

All praise is due to Allah Whose grace is hoped for and Whose overpowering power and punishment is feared. He has filled the hearts of His pious servants with hope and has warned those who turn away from obeying Him and turn away from His reward and generous gifts by severe admonitions and signs of warning. And He guided those pious ones towards His paradise through His directions and His favours.

I bear witness that there is no other being worthy except Allah alone and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of all His prophets and the most noble of all His creation. May Allah's salutations descend upon him and his family and his companions and his offspring.

Thereafter, O muslims, verily hope and fear are two things with which the chosen servants of Allah travel towards every praiseworthy station of spiritual excellence and they are two ways through which they pass all difficult stages towards the hereafter. Numerous are the texts on this topic in the Quran, either individually or related with other verses.

Thus Allah says: "They (those believers) hope for Allah's mercy and fear His punishment."

And Allah says: "They (the believers) call upon their Lord in hope and fear."

And Allah says: "And call upon Him in hope and fear."

And Allah says: "Verily they used to hurry towards good and they call unto Him in hope and in fear."

And Allah says: "Verily your Lord is most forgiving to people for their injustices and verily your Lord is severe in punishment."

1. Rasulullah ﷺ said: "If the believers but knew the severity of Allah's punishment, none would have any hope of attaining His paradise. And if they unbelievers were aware of Allah's mercy none of them would despair of gaining His paradise."

(Bukhary, Muslim)
ألحِمَّةُ العُدُوَّةَ والقَطَّانِينَ في الخُفْوِ وَالرُّجْآءَ
يَسُوءُ اللَّهُ عَلَيْهِمَا
الْمُحْتَدُّينَ الْمُرْجَّعُ لَهُمَا وَكَوْاَبِهَا. الْمُحْثَرُ ثَقَةً وَرَفْقَةً، أَلَئِيْهِ عَرَبُ قَلَبَ أُمُّيَّةِهِ، وَيَرَجُو رَجُلَهُ، وَضَرَّبَ بِسِيَّاطَ الْتَخْمِيْفِ وَذَكْرِهِ السَّيِّمِ.
وَجَهَرُ الْمُعْفَرْيِينَ عَن حَصُرِّهِ لَيْلًا وَوَضَرَّةً، وَقَدَّهُمَا سَقَلَ لِلَّهِ
الْعُفْرَةَ وَأَرْسَالَةَ اللَّطِيفِ إِلَى جَنَّةٍ، وَأَمَّمَهُمَا رَأَيَّةَ رَحْمَةٍ عَلَى جَنَّةٍ لَا شَرْكَةَ لَهَا وَأَشْهَدُ أَنَّ مُحَمَّدًا عَلِيَّةَ وَرَسُولًا
سَيِّدُ أَبْيَضِهَا وَخَيْرُهَا عَرَبُ نَبِيَّةٍ
صَلِّ اللَّهُ عَلَيْهِ وَرَحْمَةَ عَلَيْهِ وَبَارَكَهُ مَا بَذَكَّرَهُ مَا أَجَدُّ عَلَى نَبِيَّةٍ
جَانَّةَ نَايِبُهُمَا يَبْصِرُ آبَاؤُهُمَا وَمَجِيلَانُ يَبْصِرُ مَا مَسَّهُمَا مَا أَهْلَكَهُ رَبُّهُمَا
مُخْتَرَةً فَقَدْ قَالَ اللَّهُ عَلَى عَمِّيَّةٍ رَحْمَةٌ وَبَيِّنَانُ عَذَابَهُ، وَقَالَ تَعَالَ يَدْخُلُونَ دِيَمَةً خَوَاوٍ وَطَعُعَ.
وَقَالَ تَعَالَ وَأَدْخُلُوا خَوَاوٍ وَطَعُعَ.
وَقَالَ تَعَالَ إِلَّا إِذَا كُلُّ شَيْءٍ أُتُمَرِّيْرُونَ وَأَشْعَرُونَ فِي النَّارِ وَيَدْخُلُونَ عَذَابًا رَهْبًا
وَقَالَ تَعَالَ إِنَّ رَبِّكَ لَمَّا مُغَفِّرُ إِلَّا رَبِّكَ. وَقَالَ ذَٰلِكَ أَلْهَيْدُعُ العَقَابُ
وَقَالَ رَسُولُ اللَّهِ صَلِّي اللهُ عَلَيْهِ وَرَحْمَتُهُ وَسَلَّمَ: يُعَلِّمُونَ عَلَى النِّعَمِ مَا جَعَلَ اللَّهُ
مِنَ العَفْوِ الْكَافِرِينَ مَا طَعَمُّهُ مَا أُحِدَّ اللَّهُ مِنَ النِّعَمِ. مَا أَقْتَطَ مِنْ جَنَّةٍ أَحَدُ.

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2. Once Rasulullah ﷺ visited a young man while he was about to die. Rasulullah ﷺ asked him. "How are you?" He replied: "I have hope in Allah, O prophet of Allah, and I have fear for my sins."

Then Rasulullah ﷺ said: "never do these two (hope and fear) come together in the heart of a servant of Allah such a circumstance (at the point of death), except that Allah grants him that which he hopes for and saves him from that which he fears."

(Tirmithi, Ibn Majah)

3. Rasulullah ﷺ also said: "A person once exclaimed: "Allah will not forgive such and such a person."

Allah then said: "Who is that person who exalts himself above Me?, saying that I will not forgive such and such a person? Verily I have forgiven him and I have nullified your deeds and actions."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Inform My servants that I am the Forgiver, the Merciful and that My punishment is a painful chastisement."
ودخل عليّ صلواتك وسلامك عليّ شابّ هُو في النور فقال كيف تبين كأ
فقال أبو جهل الله ياتسول اللهم وإني أخاف على ذنبني فقال صلى الله
عليه وسلم لم تك医师 في قلب عمدي في مثل هذه الموتا لا أحتاج
الله ما يربع وما يرميك تقطع
وقال عليّ الصلاة وسلامه إن رجاء قلّ والله لا يغفر اللهم لفَالن
الله تعاذى قال من دلني بيتالي عليّ إني لا أغفر لفَالن قال تذ
خفرت لفَالن تأحجت عمالك أو كلا قال
أخوي اللهم من القبيطين الزجي
نيب جباري إنك أنت الخفوت الزجي وان عداني هؤلاء العذاب
الكرسي
CONCERNING POVERTY AND ABSTINENCE

All praises are due to Allah, Who has created man from dry and sticky clay and He adorned him in the best fashion and in the most perfect proportions. Then He blessed His sincere servants with insight until the secrets of their evil deeds became clear to them. Hence they abstain from such deeds with abstinence of those who hate such deeds and they detest having within themselves pride and arrogance and boasting with each other in gathering wealth and riches. But they look forward with all their aspirations to reach such a place where there is no destruction or ending.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ☪ is His servant and messenger, the most noble of all people of honour and respect. May Allah's salutations be upon him and upon his companions, who were the best of companions and his family, who were the best of families.

Thereafter, O muslims, it has been established without doubt that there cannot be any hope of attaining salvation except by cutting oneself off from this world and by abstaining from the world. This is attained either through poverty which is ordained by Allah or by a man willingly casting it aside which is called Zuhd—Abstinence. Allah says: "And you devour inheritance greedily and you love wealth very deeply."

So he who loves poverty will not love excessive food while he who is not abstinent will love wealth.

1. Rasulullah ☪ said: "The poor will enter paradise five hundred years before the rich."  
  (Tirmithi)

2. Rasulullah ☪ said: "Search for me (i.e., Allah's pleasure) in helping the weak amongst you for verily you are granted riziq and you are being helped due to the weak ones among you."
 vietnam
3. Rasulullah ﷺ who said: "When you see a person blessed with abstinence from the world and with little speech then draw near to him and make him your companion for verily he has been granted wisdom."  
   (Baihaqi)

4. Rasulullah ﷺ said: "Practise abstinence in this world and Allah will love you and practise abstinence with regard to that which is in the possession of people and they will love you."  
   (Tirmithi, Ibn Majah)

5. Rasulullah ﷺ said: "The first reformation of the Ummat towards good was through acquiring conviction in Allah and abstinence. And the first mischief to enter the Ummat was stinginess and unfounded hope."  
   (Baihaqi)

6. Imam Sufyaan Thowry ﷺ said: "Abstinence in this world is not by wearing coarse and thick clothes or eating dried food. True abstinence in this world is through reducing hopes."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "So that you do not despair of that which you missed and not be happy over that which Allah granted you. And Allah does not love every boastful one, filled with pride."
وقال عليه الصلاة وسلم: إنما الرشد في الدنيا في القل يلد نهجه والشيطان يلد ضللها.
وكان له من الحقوق في الدنيا نهجه والنار ضللها.
قال عليه الصلاة وسلم: إنما الرشد في الدنيا في القل يلد نهجه.
أخبرنا الله تعالى عن الغيظ الأفطر.
يا عيالا أتصور علي ما قلبي وآتاني خيرنا ما أسكتك نادل الله أتريدين عن ما خلقتم لنفوسكم من خيال نحن.
CONCERNING THE ONENESS OF ALLAH
AND RELIANCE IN HIM

All praise is due to Allah, the Creator of the world and the celestial regions, the One Who is the only One in might and power, Who raised up the heavens without any supporting pillars and Who distributes to His servants their sustenance. And He turns away the attention of the men of understanding and intelligence from considering the ways and means (that their sustenance reaches them). And when these men realized that Allah had taken upon Himself the guarantee of granting riziq, they placed their trust in Him and exclaimed: "Allah is sufficient for us and what a grand Patron He is."

We bear witness that there is no one worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the one who suppressed all evil and guided towards the straight path. May Allah's salutations be upon him and his family and companions in great abundance.

Thereafter, O muslims, verily tawakkal (reliance in Allah) in all its various degrees is one of the stages of development in the spiritual development of this deen. And this has its basis in the oneness of Allah and in the true conviction in Allah. Allah says: "Verily those whom you worship besides Allah have not the ability to supply you with sustenance. Therefore seek sustenance from Allah. Worship Him and be grateful unto Him. For to Him shall you all be returned."

And Allah says: "And have trust (in Allah) if you are truly believers."

1. Rasulullah ﷺ said: "When you ask, ask of Allah. And when you seek help, seek help from Allah. Know that if all the people of this ummat should gather with the intention of causing you any benefit they will not be able to cause you any benefit in the least except to the extent that Allah had ordained for you. And if all the people of this ummat should gather with the intention of causing you any harm, they will
ство التوحيد وال yöntمن في التوحيد إلى النهضة

وشهد أن لا إله إلا الله وحده لا شريك له وأنشدنا عبد الله بن واثلة

أتبعد قنون التوحيد على اختلاف مراتيبه سنن فن منازل الدين

وقد أصله من التوحيد والدين تحقاق اللہ تعالى في النذير وصدقون

وقال تعالى وعلى الله تقبلوا أن تكونوا مسلمين

و قال رسول الله صل الله عليه وسلم إذا أستدلت قاستك الله فإذا

استدلت فاستعن بي الله وأعلو أن الله أحكم على أن يتفرك
not be able to cause you any harm at all except that which Allah had ordained for you. The pen (of Fate) has been lifted up and the scrolls (of Fate) has been dried.

(Ahmad, Tirmithi)

2. Rasulullah ﷺ said: "A strong believer is better and more beloved to Allah than a weak believer. And within every believers there lies some good. Be eager for that which benefits you and seek help from Allah. Be not disheartened. And when anything befalls you do not say: "If I had done this or that this would not have happened." But rather say: "Allah had ordained (this) and what he desires, he does." For verily the word "if" opens the way for the deeds of Shaytaan."

(Muslim)

I seek refuge in Allah the accursed Shaytaan.

Allah says: "O people remember My favours upon you is there any other creator besides Allah Who grants riziq from the heavens and the earth? There is no other deity besides Him. Whether are you turned Away?"
يَا أَيِّهَا النَّاسُ إِنِّي آمَنَّى بِاللَّهِ عَلَيْهِ كَوْنُوكُمُ الْحَيَاءٌ مِنَ خَالِقِكُمُ ۛ تُؤْفَكُونَ
CONCERNING LOVE, LONGING AND PLEASURE

All praise is due to Allah, Who has cleansed the hearts of His devoted servants from being drawn towards the glitter of this world and purified their inner selves from directing their attention to beings other than Him. He then exposed to them His glories to such an extent that they become filled with love for Him and exposed His grandeur to them until they become annihilated in the shine of His majesty and greatness, until they became drowned in recognizing Him and in His love.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the seal of the prophets. May Allah's salutations be upon him, his family and his companions, the leaders of all human beings and their spiritual guides. These companions were the fore-runners and reins-holders of all mankind.

Thereafter, O muslims, Allah says: "He loves them and they love Him."

And He says with regard to the angels: "They celebrate His praises and glorify Him by night and by day without any laxness."

This does not happen out of habit but with great longing.

And Allah says: "With the bounty and the mercy of Allah. And with this should they rejoice." And with regard to the companions of Rasulullah ﷺ, Allah says: "Allah is pleased with them and they are pleased with Him."

1. Rasulullah ﷺ said: "O Allah, I beg of You Your love and the love of those who love You and I beg of You, grant me to do the deeds which causes me to reach Your love." (Tirmithi)
أخطبّة الرّأية والكلّم في الحياة، وقد أضاف

يصفّي الله الرحمن الرحيم

اأنتمم أمهات الأنبياء وملائكة جنتك آلهة أولاً قبل أن تهم بعضاً للأنسان، وأصبحت آن سيّدنا محمد ﷺ، الصحاباء وأمهات أمهات الأنبياء كبارهم بمثابة جدٍّ، وطيبة، ويفتت في جار معرفتهم، وخلقتهم.

وأماّن له أن آلهة الأنبياء وحدها، إلهٌ لحريت، وآلهة آلافات، وسبيّدة من وراء نظر، وقادّرة الحفظ أرقتها، وسكوناًً آلهة عفل،

أنا من فتنت قائل اللّه تعالى في مهتمٍ وعمل، وقال تعالى في السّلوك:

لا يكون في عادة إلا الانتقى

ووقال تعالى نقل الله بحجةٍ جمعة، فليغضن خوّاً الناس هو الفتح

بما أصلح مع نحاة أحدهم، وقال تعالى نقل الله عمّ وفروعه،

وقال عليه الصلاة والسلام: أهـ أسلت حبي وحب ملّيتك

والعمل الذي يبتغى حبك.
2. And Rasulullah ﷺ said: "And I beg of You to make me pleased with Your fixed destiny and I beg of You a cool abode after death and I beg of You the ecstasy of looking at your countenance and longing to meet You." (Nasai)

3. Rasulullah ﷺ said: "Whenever a group of people sit together in a place to remember Allah, the angels surround them and mercy envelopes them, tranquility descends on them and Allah remembers them in a gathering of those who are with Him."

Note: the "tranquility" mentioned here is the "peaceful satisfaction and contentment."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And from among mankind are those who have taken besides Allah, other Gods whom they love (as they should) love Allah And the believers are stronger than that in love for Allah. If only those who are unjust were to see the punishment, (and realize) that all power belongs to Allah it will be best. And surely Allah is Most severe in punishment."
وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلاَمُ رَفَعَ الْيَدَيْنَ إِلَى الْقَبْضَةِ وَأَنْزَلَهُ عَلَى يَوْمِ الْيَمِينِ يَقُولُنَّ "لَا تَنْزِرُنِي عَلَى الْجَهَّالِ عْلَى الْكَفَّارِ عِنْدَ الْقُرْآنِ" إِلَى لَقَاءِ دُلْجَمٍ. 

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلاَمُ لا يَغْفِرُ اللَّهُ مَنْ يَغْفِرُ وَلا يَغْفِرُ مَنْ يَغْفِرُ مِنْ وَاحِدٍ وَلَا رَبٍّ"ۚ وَقَالَ "لَا تَنْزِرُنِي عَلَى الْجَهَّالِ عْلَى الْكَفَّارِ عِنْدَ الْقُرْآنِ" إِلَى لَقَاءِ دُلْجَمٍ.

أَعُوذُ بِاللَّهِ مِنَ السَّعَابِ الْكَبِيْرِينَ. 

وَإِنَّ الْكَتَابَ مِنْ بَعْدِهِ مَا نُقْدِرُ مِنْ غَيْرِهِ إِلَّا نَظْرَهُ وَظُلِّمْتُ ضَرَابَاءُ الْحَمِيمٍ. 

وَالَّذِينَ أَخْطَأُوا ائْتُوا إِلَى اللَّهِ وَكَثِيرٌ مِّنْ نَابِئِيِّنِهِمْ أَطْلَبُوا الْعَذَابَ 

الْعَذَابَ أَنَّ الْعُقْوَةَ وَالْعَذَابَ أَنَّ اللَّهَ شَرِيفُ الْعَذَابِ.
CONCERNING SINCERITY, GOOD INTENTIONS AND TRUTHFULNESS

All praise be to Allah a praise of the grateful ones. And we believe in Him with a faith of those truly believing in Him. We sincerely believe in His Oneness as an admission of the truthful ones. We bear witness that there is none deserving of worship except Allah alone, without any partner or associate, Who has ordered that jinn and man and the angels should worship Him in complete sincerity. And we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of all the prophets. May Allah's salutations be upon him and all the prophets, and upon his noble family and his pious companions.

Thereafter, O muslims, it has become clear to those blessed with Imaan and the enlightened instructions of the Qur'an that there is no way of acquiring true happiness and success, except through the acquisition of knowledge and through ibaadah. Every one amongst men faces destruction except those endowed with knowledge. And those endowed with knowledge face the threat of destruction, except those performing practical deeds of goodness. But even those performing good deeds face destruction except those who are sincere in their intentions. And such sincere ones, if they have no sincere intentions, their deeds are useless. For without a sincere intention those deeds are for show, which is tantamount to hypocrisy and disobedience. Similarly sincerity without trueness and without being for attaining Allah's pleasure in conformity with His will is also useless like dust.

Allah says regarding those deeds done for purposes other than His pleasure that such deeds are made into "flying dust, scattered about."

Allah also says: "Verily to Him is due sincere deen." He also says: "Verily the believers are those who believe in Allah and His messenger and then they harbour no doubts and strive with their wealth and their lives in Allah's path. Verily these are the truthful ones."
الخطبة المحاسبة والمتلازمة في الإخلاص والصداق

الحمد لله عز وجل، نبأ أحد المباني، نصت عليه إمام المؤمنين، قِدْرُ أن يوحي إنذاراً لأوراق الصوابتين، وشهد أن لا إله إلا الله، وبعثْنَى سُبُلْنَا، وسُبُلْنَا سيدي السرستين صلى الله عليه وسلم، وعلى جميع الطليبين، وعلى الطليبين، وأصحابه المأهرين.

تألَّفُ قَرْنُوا وَقَرْنُوا لَدِيَتَهُ وَصَبْرُ أَنْ يَكُونُ الْأَنْبَاءُ بِصَمْرَةِ الْأَيَامِ، وَأَنْقَرَ الْقُرْآنُ، أَنْ يَرْفَعُ الْعُسُورَةَ إِلَى الْحَمَّامَةَ وَالْحُيْوَةَ إِلَى النَّاسِ. وَكَانَ مَلِكَ اَللَّهِ الْعَلِيمُ الْخَبِيرُ، وَكَانَ مَلِكَ اَللَّهِ، الْعَلِيمُ الْخَبِيرُ، وَكَانَ مَلِكَ اَللَّهِ الْعَلِيمُ الْخَبِيرُ، وَكَانَ مَلِكَ اَللَّهِ، الْعَلِيمُ الْخَبِيرُ، وَكَانَ مَلِكَ اَللَّهِ الْعَلِيمُ الْخَبِيرُ، وَكَانَ مَلِكَ اَللَّهِ، الْعَلِيمُ الْخَبِيرُ، وَكَانَ مَلِكَ اَللَّهِ، الْعَلِيمُ الْخَبِيرُ، وَكَانَ مَلِكَ اَللَّهِ، الْعَلِيمُ الْخَبِيرُ.

وَكَأَتَّبَعَ الله تعالى في كل عمل كأن ياردَهُ إَلوُمَالَ الشَّوْمُبِوصَمْوَرَ. وَكَأَتَّبَعَ الله تعالى في كل عمل كأن ياردَهُ إَلوُمَالَ الشَّوْمُبِوصَمْوَرَ. وَكَأَتَّبَعَ الله تعالى في كل عمل كأن ياردَهُ إَلوُمَالَ الشَّوْمُبِوصَمْوَرَ. وَكَأَتَّبَعَ الله تعالى في كل عمل كأن ياردَهُ إَلوُمَالَ الشَّوْمُبِوصَمْوَرَ.

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1. Rasulullah ﷺ said to Sayeduna Ma'aaz ﷺ: "Be sincere to Allah in your deen and little actions will suffice for you."

   (Haakim)

2. Once a person called out inquiring: "O messenger of Allah, what is Imaan?" Rasulullah ﷺ replied: "It is sincerity."

   (Tirmidhi)

3. Rasulullah ﷺ also said: "Verily actions are judged according to their intentions. And for every man shall be what he intended."

   (Bukhary, Muslim)

4. Rasulullah ﷺ said to Sayeduna Abu Bakr ﷺ: (while he was cursing one of his slaves): "How can one be from among the cursers and at the same time be of the truthful ones?" By the Lord of the Kaaba, this can never be!" Thereupon Abu Bakr ﷺ on that day freed some of his slaves and then came to Rasulullah ﷺ, saying: "I will never return to such a deed."

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "Say: I have been commanded to worship Allah with sincerity in my deen towards Him."
وَقَالَ رَسُولُ اللَّهِ ﷺ لِلنَّاسِ: أَثْنِيَتُكُمُ الْعَمَلُ الْكَلِيلُ

وَنَذَاكِ ذَلِكَ كَأَنَّ اللَّهَ مَا أَلْبَسَهُ تَأْلَيْضًا.

وَقَالَ عَلَيْهِ الْخَلْقُ وَالْكَلِمُ إِنَّهُ الأَحْلَامُ بَيْنَ الْقِيَامَةِ وَالْمَرْحَبِ أَرَى تَأْثِيرًا.

وَقَالَ عَلَيْهِ الْخَلْقُ وَالْكَلِمُ لَا إِلَهَ إِلَّا هُوَ الَّذِي يُبَيِّنُ بَيْنَ رَيْبٍ وَرَيْبٍ.

فَقَالَ نَعْلَمُ نَزُولَكَ عَلَى كُلِّ مَأْمُوَاتٍ فَأَخْبِرْنَاهُ عَنْ عَرَابِي ۚ رَفِيْقِهِ مَثَلَّهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسُلَّمَ فَقَالَ لَا أَعْبُدُ إِلَّا اللَّهَ أَنَا مِنَ الشَّيَطَانِ الرَّجِفِ.

فَقَلَ إِنَّا أَرْضَ إِلَّا أَنَا أَعْبُدُ اللَّهَ مَخْلِصَةً مَّالِكًا.
CONCERNING CONTEMPLATION AND RECKONING WITH ONESELF

All praises be to Allah, Who takes account of all that a person earns and He is the One Who oversees and notices his every sinful deed. And I bear witness that there is no other being worthy of worship except Allah alone, without any partner and without any associate and I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the leader of the prophets. May Allah's blessings and salutations be upon him and upon his family, the leaders of all the chosen ones and upon his companions the heads of all the god-fearing ones.

Thereafter, O muslims, verily the criterion for salvation is the performance of good deeds, but righteous deeds are not taken into consideration unless a person performs it permanently and continuously and does so in the correct and prescribed manner. Linking these factors and doing them continuously will not be acquired except after first making the soul obligated to doing them habitually. This is termed mushaaratah (2) to take notice of mushaarath diligently is termed muraaqabah. However, thirdly, the soul must at specific times be checked to ascertain whether it had fulfilled all these conditions properly or not. This checking and reckoning is termed muhaasabah (taking mutual accounting and reckoning). Fourthly we have the term mu'aaqabah (mutual exertion) which refers to the toil and effort required in order to rectify actions if the above condition are missing. Fifthly the soul must be subjected to various strenuous wazeefas (zikr) if there is any hesitation in the doing of good deeds. This is the stage of mujaahadah. Sixthly we have mu'aatabah (mutual censure) which means putting censure upon the soul, causing it to become disassociated from such places where rebellion against Allah takes place and putting a burden upon it to compensate for faults.

All the above exercises are intended so as not to be unmindful of the soul for a single moment whereby it is intended to save the souls from becoming deviated or defiant or rebellious. The sacred texts (Qur'an and hadeeth) are filled with narrations concerning these points and one should consider the details set forth therein.
الخطبة السادسة والثلاثون في المرافقة والمحاسبة

يسلم اللبالائم النجم

أحمد الله القائم على كتب بعثتك، الزود على كل جواثيقة، إجتحب، وأشهد أن لله إلهان، وحدهم شريك، وأشهد أن سيدي ومؤتاهما حتى نجمة وسورية، سيدي الانت يب الملاك، وعلي السادة الصفي، وعلى أصحابه كافة البحر.

أما بعد فإن نرى الجزا تدور على الأعمال وأضمنة، بالأخلاق، أر المتواطئة على أبا على حقوقها ومراقبة؛ وكل تجره المتواطئة والمرابطة أر بالزود، النفس الأعالي أر وكريموه المشتركة، ميت المحكة، هذه المشتركة كل وقت تانية وكالمتراقبة، نوار البيضاب على النفس في وفي خاص أرنا وقت الخروج، أما وقت المراقبة فلا عليه متروك، وهو المحاسبة، ثم عاجياً، جمالاً، نصلح إذا لوغنا بالجبر، إياكم والمعاقبة، نور كوماً، يفظون من الوكالة المشتركة، جبال لافات، ونرى أرها توات حامسم ونجر الكهانة، نترضوا بيه، والعدل عليه إذا استعانت ورحمها على الكار، سادساً وهو المعانيه.

وأرجح أيمن إلى علم الله بالأختها، فتقسم وجه، ونمر، والنصوص المعلومة.

بنية قانون ماينترد، قال الله تعالى، يعلم علامة الكذب ومتغير.

الصدور
Allah says: "He knows the deceiving glances of the eyes and that which is concealed within the breasts."

And Allah says: "As for him who fears the place of standing before His Lord and prohibits his self from indulging in bestial passions, paradise will surely be his ultimate abode."

And Allah says: "And who is more misguided than him who follows his passions?"

1. Aslam reports that once Umar visited Sayeduna Abu Bakr who at that time was pulling his tongue. Umar said: "Stop this. May Allah forgive you." Abu Bakr replied: "Verily this organ is the one who causes me to reach the places of destruction."  
(Maalik)

2. Rasulullah said: "A mujaahid is a person who strives against his self in the obedience of Allah."  
(Baihaqi)

3. Sayeduna Umar said: "Reckon with yourself before you are being reckoned with and weigh yourself before you are being weighed."  
(Kanzul Ummaal)

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "O you who believe, fear Allah and let every soul consider that which it sends ahead for the day of tomorrow, and fear Allah. Verily Allah is fully aware of what you do."
وَقَالَ تَعالَى وَكَانَتِ النَّاسَ حَافِظَةً مِمَّا رَأَيْنَاهُمَا وَذَا الْقُرْءَانِ يَأْمُرُ بِالْمَيْتِ فَإِنَّ الْمَيْتِ هِيَ الْمَتَأَثِرَةُ\
وَقَالَ تَعالَى وَمِنْ أَصْلِ مُنِينَ تَحْمِلُهُ\
وَقَالَ لَسْتُمْ مُتَكَلِّمِينَ يَا مَثْلُ الْأَرْضِ يَا عَسَى لَكُمْ أَنْ تَحْمَلُوْنَ خَرَازَةَ نَفْرَةٍ لِلَّهِ لِكَفَّارَةٍ لَّهُمْ أَنْ تَأْوَى إِلَى هَذَا الْوَرْدِيَّ الْمَوَارِدُ\
وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أنَّ عَمَّاءَ بِكَرَى أَنَّ هَذَا الْبَيْلَّ الْكَحْلِيَّةَ هوَ الْأَقْلَامُ الْمَشَيِّدُ|
وَقَالَ حَمْسٌ وَسَلَّمُ قَالَ نَسْتَكْفِيُّ بِاللهِ أَنْ نَساَبِرُ وَنَؤْمَرْ قَالَ آُرُوبُ يَا أَبَاهُ مِنِّ النَّبِيِّ الصَّلَّيُ اللَّهُ عَلَيْهِ وَسَلَّمُ أَنْ تَرْكُوْنَ|
يَا أَبَا إِبْرَاهِيمَ أَنْ تَرْكُوْنَ اللَّهَ أَنْ تَرْكُوْنَ يَا تَكُونَ لَكَ مِنَ النَّجَامِينَ يَا تَكُونَ لَكَ مِنَ النَّجَامِينَ
CONCERNING PONDERING OVER MATTERS AND CONTEMPLATION

All praises be to Allah, Who has encouraged unto ponder and contemplate, to observe and to give deep thought. I bear witness that there is no other deity worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad is His servant and messenger, the master among the children of Adam in this world. May Allah's salutations be upon him and upon his family as well as his companions, the chosen and righteous ones.

Thereafter, O muslims, verily Allah has encouraged us to ponder and reflect with deep thought in so many verses of the Holy Quran and He has praised those who contemplate. In this way, while praising them He says: "those who remember Allah, while standing, sitting and lying on their sides and ponder over the creation of heavens and earth."

He asks: "Do they not ponder over the kingdoms of heavens and earth?"

He also says: "Did We not make the earth as a wide expanse? And the mountains as pegs. And have We not created you in pairs And made your sleep for rest? And made the night as a covering? And made the day as a means of subsistence? And have We not built over you the seven firmaments. And placed therein a light of splendour? And did We not send down from the clouds water in abundance? That you may produce therewith corn and vegetables And gardens of vegetation?"

And Allah says: "Then let man look at his food or that We pour forth water in abundance. And We split the earth in fragments. And produce therein corn And grapes and nutritious plants and olives and dates and enclosed gardens dense with lofty trees and fruits and fodder for use and convenience for you and your cattle."
ختام النبي محمد ﷺ في المسألتين

أولًا: أن الله تعالى قد أمر بالتفكير والتدبر في مواضيع أختصاً بين كتابه ونجاتي، ووضع في كتاباته، وشدد على النفيقين، فقال تعالى: 

"وَلَا تَفْخِرُوا بِالْأَرْضِ ۖ وَلَا تَجْهَّلُوا ۖ وَلَا تَفْخِرُوا بِمَا خَلَقَ رَبُّكُمْ عِندَهُ ۖ إِنَّهُ مَثَلَّ الْخَلْقِ كَذَٰلِكَ ۖ وَإِن يُعْبَدُنَّ عَلَىٰ مَثَلِّهِ".

وقال تعالى: 

"وَلَا تَفْخِرُوا بِالْأَرْضِ ۖ وَلَا تَجْهَّلُوا ۖ وَلَا تَفْخِرُوا بِمَا خَلَقَ رَبُّكُمْ عِندَهُ ۖ إِنَّهُ مَثَلَّ الْخَلْقِ كَذَٰلِكَ ۖ وَإِن يُعْبَدُنَّ عَلَىٰ مَثَلِّهِ".

والثانية: أن الله تعالى قد أمر بالتفكير والتدبر في مواضيع أختصاً بين كتابه ونجاتي، ووضع في كتاباته، وشدد على النفيقين، وقال تعالى:

"وَلَا تَفْخِرُوا بِالْأَرْضِ ۖ وَلَا تَجْهَّلُوا ۖ وَلَا تَفْخِرُوا بِمَا خَلَقَ رَبُّكُمْ عِندَهُ ۖ إِنَّهُ مَثَلَّ الْخَلْقِ كَذَٰلِكَ ۖ وَإِن يُعْبَدُنَّ عَلَىٰ مَثَلِّهِ".

وقال تعالى:

"وَلَا تَفْخِرُوا بِالْأَرْضِ ۖ وَلَا تَجْهَّلُوا ۖ وَلَا تَفْخِرُوا بِمَا خَلَقَ رَبُّكُمْ عِندَهُ ۖ إِنَّهُ مَثَلَّ الْخَلْقِ كَذَٰلِكَ ۖ وَإِن يُعْبَدُنَّ عَلَىٰ مَثَلِّهِ".

وفيما يتعلق بالأخلاق والأخلاق، وردت النصائح والدواعي.

"وَلَا تَفْخِرُوا بِالْأَرْضِ ۖ وَلَا تَجْهَّلُوا ۖ وَلَا تَفْخِرُوا بِمَا خَلَقَ رَبُّكُمْ عِندَهُ ۖ إِنَّهُ مَثَلَّ الْخَلْقِ كَذَٰلِكَ ۖ وَإِن يُعْبَدُنَّ عَلَىٰ مَثَلِّهِ".
1. Rasulullah ﷺ said at the time of the revelation of the verse: "Verily in the creation of heavens and earth and in the alternation of night and day there are indeed signs for men of understanding", "Woe unto him who recites these verses and do not ponder over them."

2. Ibn Abbaas ﷺ reports that a certain group of people pondered over Allah. Rasulullah ﷺ said: "Do not ponder over Allah. But rather ponder over the creation of Allah, for verily you are not capable of that."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Look at the signs of Allah's mercy, see how he has brought the earth to life after its death. Verily He is the One Who will bring the dead to life and He has power over everything."
فَأَنْظُرْ إِلَىِّ أَكْبَارِ رَحْمَةِ اللَّهِ يَجِيِّهُ الْأَرْضَ بَعْدَ مُمِّنْهَا إِنَّ ذَلِكَ
لِمَجِيْهِ الْبَوْنِ وَهُوَ عَلَيْكَ مِنْ نَيْنِ فِدِيَّ مَمْرَضٍ
CONCERNING DEATH AND AFTER DEATH

All praise be to Allah, Who through death broke the necks of the tyrants and has also through death broken the backs of the mighty kings of Persia and through death destroyed the hopes of the Caesers. And He has made death a means towards success for the pious ones and through death has made a meeting place for them with Him. To Him belongs the highest status for the bounties which He bestows, and to Him belongs the right of retribution by means of punishment by means of His overpowering might. I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate. And I bear witness that Sayeduna Muhammad is the servant and messenger of Allah, the one who was blessed with many clear miracles. May Allah's salutations and blessings be upon him and his family and his companions, the possessors of excellence and virtue.

1. Verily Rasulullah ﷺ said: "Remember abundantly the destroyer of pleasures (death)." (Tirmithi, Nasai, Ibn Majah)

2. Rasulullah ﷺ also said: "When a muslim is near death the angels of mercy approach him with a white silk cloth and says to him (his souls): "Come out in happiness, having attained, Allah's pleasure. Come to the comfort and mercy of Allah and proceed to the Lord Who will not be angry with you."

It is further reported: "When a kafir nears death the angels of punishment approach him with a coarse cloth and says: "Proceed in unhappiness to the punishment of Allah for Allah is angry with you." (Ahmad, Nasai)

3. Rasulullah ﷺ also said: "Two angels come to him in the grave and makes him sit up and say to him: "Who is your Lord?" He will reply: "Allah is my Lord." Then they ask him: "And what is your deen?" He will reply: "My deen is Islam." Then they ask him: "Who is this man who was sent to you?" He will reply: "He is Rasulullah ﷺ."
الخطبة الخمسة والثلاثون في ورق الموت، وما بعده

يُسُجِّلُنيَّ اللهُ التَّاجٌ

الْحَمْدُ لِلَّهِ الَّذِي أَصْلَحَ وَقَبْلَ الْمَوتِ رَكَابِ الْبَيْتِ، فَوَقَدْ ظَهَرَ الْكَترِيَّةُ،

وَقَسَمَ وَمَثْلَ الْقُبْلَةِ، وَمَكَّنَ الْقُوْتِ عِلْمًا لِِّلْبَيْتِ، وَمَوَّدَّهَا بِعَمَّامَةٍ حَقَّ بِالْقُوْتِ، فَقَالَ الْإِيَاصَرُ، غَلَبَ الْإِيَاصَرُ.

أَنَّ أَرْأَى فِي الْلَّهِ وَحَدَّيْنِ كَثِيرًا، وَأَنَا أَشْهَدُ أَنَّ سُمَّى وَسُمَّى، وَأَنَا أَعْبُدُ فُسْوَلُهُ، وَفُسْوَلُهُ، وَفُسْوَلُهُ، وَفُسْوَلُهُ، وَفُسْوَلُهُ، وَفُسْوَلُهُ.

وَلَا نَسِيَّةً، وَلَا نِعْمَتُيَّةً، وَلَا نِعْمَاتُ، وَلَا نِعْمَاتُ، وَلَا نِعْمَاتُ، وَلَا نِعْمَاتُ، وَلَا نِعْمَاتُ، وَلَا نِعْمَاتُ، وَلَا نِعْمَاتُ، وَلَا نِعْمَاتُ.

أَتَابَعُ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: "وَسَلَّمَكَ رَبَّكَ وَاٰمِركَ، وَلِكُلِّ ذِي دُنْيَا وَلَاتَ بَعْضَ الْأَمْرِ.

وَقَالَ عَلِيَّ الْقُلُوبُ وَالسَّلَامُ إِذا أَخْرَجَ الْبَيْتُ، فَأَنْسَى لَهُمُ الْبَيْتُ، وَيَضِيعُهُ، فَيَقُولُونَ أَخْرَجْتُمْ، وَيَقُولُونَ أَخْرَجْتُمْ، وَيَقُولُونَ أَخْرَجْتُمْ، وَيَقُولُونَ أَخْرَجْتُمْ، وَيَقُولُونَ أَخْرَجْتُمْ، وَيَقُولُونَ أَخْرَجْتُمْ، وَيَقُولُونَ أَخْرَجْتُمْ، وَيَقُولُونَ أَخْرَجْتُمْ.

وَقَدْ أَكَثَرَ لَأَنَّهُ أَخْرَجْتُمْ، وَأَنَا أَخْرَجْتُمْ، وَأَنَا أَخْرَجْتُمْ، وَأَنَا أَخْرَجْتُمْ، وَأَنَا أَخْرَجْتُمْ، وَأَنَا أَخْرَجْتُمْ، وَأَنَا أَخْرَجْتُمْ، وَأَنَا أَخْرَجْتُمْ، وَأَنَا أَخْرَجْتُمْ.

وَقَالَ عَلَيْهِ الْقُلُوبُ وَالسَّلَامُ إِذا أَخْرَجَ الْبَيْتُ، فَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ.

وَقَالَ عَلَيْهِ الْقُلُوبُ وَالسَّلَامُ إِذا أَخْرَجَ الْبَيْتُ، فَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ، وَيَقُولُ الْحَمْدُ لِلَّهِ.
A caller from the heavens will then proclaim. "My servant has spoken the truth. So prepare a bed for him in paradise." And it will be opened.

Rasulullah ꞌ then said: "When the doors will open the winds of jannat and the sweet fragrance of jannat will come to him and his grave will become widen need to the extent of the reaching of his sight." However the kaafir's situation will be the opposite of that." (Musnad Ahmad, Abu Dawood)

4. Rasulullah ꞌ also said: "Allah says: "I have prepared for my righteous servants that no eye has seen, no ear has heard and what was not even perceived by the minds of men."

(Bukhary, Muslim)

5. Rasulullah ꞌ says: "The person who will have the least punishment of the inmates of hell will be the one who will be given sandals with straps of fire as a result of which his brains will boil like a kettle. He will think that he receiving the worst of punishment where as in actual fact he will be the one with the lightest punishment."

(Bukhary, Muslim)

6. Rasulullah ꞌ says: "Verily you will see your Lord just as you see this moon, having no obstruction in seeing it."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Every soul shall taste of death. Then you shall be returned to us."
في نبأ ما دافع الناس أن صدقي عندي قوامشته من الجنة والبلشوة من الجنة وافقهتنا بإستحالة إلى الجنة وفتحنا الكفار وذكرتونا رجوع حالي على ضيدها

وقال عليه الصلاة والسلام قال دلته تعالى نحن يبادر الصالحين ما لا
عدين رأيت ولا أذن سمعت ولا يخطر علي قلب بشير أصليت.

وقال عليه الصلاة والسلام إن أهون أهل التاريخة أباستن يبادر
وينبأ من نا يتقهي وهم يماهاء مما نبأ اليرجل ما أبيه أن أحدًا
أتمد وجهة عداً وأذلة لا هو في عدالأ

وقال عليه الصلاة والسلام إن هماسترون ربيكمرايون هذا الفن لانصأمون
في نبأ

أخيه يا ليوم الخطيئ الكجلي

كل تنقش دابة الموت ثم عرزيات توجتون

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CONCERNING THE DEEDS FOR THE DAY OF AASHURA

All praise is due to Allah Who has created for the sun and the moon to follow fixed courses, while the stars and the trees bow down to Him and He has given preference for certain periods of time over others just as He gives preference for specific places over others, and for some human beings above other humans.

We bear witness that there is none worthy of worship except Allah alone, without any partner and without any associate and We bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the one who guided us towards righteous deeds, of which is the fasting of the day of Aashura, a day of good actions. And he also prohibited as from bad deeds, among which are all those innovated deeds. May Allah's salutations be upon him and his family and upon his companions who upheld the deen, both the compulsory thereof and the permissible and destroyed the prohibited customs of the days of ignorance, both the prohibited and the abominable thereof. May these salutations descend on them all abundantly.

Thereafter, O muslims, the day of Aashura is near at hand. It is a time when people commit some very good deeds as well as various rejected innovations of the first mentioned is the commendable act of fasting on this day.

1. Rasulullah ﷺ said: "Verily the best fasting after the month of Ramadaan is the fasting of the month of Muharram."
   (Muslim)

2. And Rasulullah ﷺ said: "Regarding the fast of the day of Aashura, it is my hope that Allah will through it compensate for sins committed during the previous year." (Muslim)
الخطبة النكاسة والكلى في أعمال عاشوراء

بجلي الله الرحمن الرحيم

أنصدمت الورقة الذي جعل السماك والقمر يشبعان المشروبات الجيدة

وقبل ذلك رماها إلى زمن مقالب طافه واقتلاع معلى ونشانا على النساء

ونشأنا آللالة الإله ونتابعة لأشياء كيف كندنودان سيدنا مولانا

فجعلنا كأن رأينا صمودا إلى الطبيعتهم فينها صمود عاشوراء.

لهم ولهم العزة ورسوله الذي أحسن إلى الطبيعتهم، ومنها أصح عاشوراء.

وهم الناجون من المعتندين، وهم الناجيون من المحترقات.

على كلامنا، وعلوا الإضطراب، الذين أقاموا التأسيس، ومنها

والانتظار، ويثبط النفس تجاولا للمحتولات منهما المحتولات وصمود.

كنتا كيمايا أتماً أتماً اتفرج قصدان يوم عاشوراء.

أتماً أتماً قصدان يوم عاشوراء، للتكامل فيه معروفات وذكران نظرا.

فمن الرجل اختبى الصوم فيه.

فقال رسول الله عليه وسلم أفضل الصيام بعد نضارة.

الله الحليم

وقال على الصلاة والتكبير ضرب عاشوراء أحتبض على الله على

بكر النشاة النبي قبره.
3. And Rasulullah ﷺ said: "Fast on the day of Aashura. And be contrary to the Jews by fasting a day before it and a day after it.

4. In the beginning the Day of Aashura used to be fasted before the fast of Ramadaan was made compulsory. And when it became revealed the Ramadaan should be fasted, those who wished to do so, fasted on this day while others who did not wish to do so, did not fast. Those who voluntarily fasted on Aashura sought to acquire blessings of abundant sustenance for their families." (Six books of Hadeeth except Nasai)

5. Rasulullah ﷺ said: "Whoever spends freely on his family on the day of Aashura, Allah will grant him blessings in his riziq throughout the year." (Razeen, Baihaqi)

Some people have taken the day to be a day of rejoicing, and for the reading of elegies, mourning, the expression of grief and for remembering the tragedies which befall the Ahlul Bayt. They also use it for visiting grave-sites and for other acts. And they busy themselves with such acts of entertainment, amusement and what amount to shirk and sin.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "As for him who does an atom's weight of good, he will see it and whosoever does an atom's weight of evil he will see it."
قال عليه المسأة والسلام صُمِّمواَ أُشُورَ وَخَلَفُوْهُمُ اليهودُ وَصُوْمُهُ
丘ْلَهُمَا يَوْمَ يَوْمَاً وَبَعْضَ يَوْمَاً
وَكَانَ عُشُورُهُمْ يَصْامُمُهُمْ دَمَّانٌ فَلَبِنَاتُلْ نَمَضَانَ كَانَ مِنْ شَأْنَهُ
صَامَ وَمِنْ شَأْنٍ أَفَّضُ مِنْ أَكْلِي إِبْنَة وَبَرَكَةَ اللَّهِ وَيْسِعَهُ
عَلَى عَبْدِهِ
فَقَدْ قَالَ عَلَيْهِ الصلوة والسلام من وَعَظَّ عَلَى عَبْدِهِ فِي الْبِينَتِ
عَشُورًا وَوَعَظَّهُ اللَّهُ عَلَيْهِ سَأَلَبَسَتْهُ
وَمَا الْإِنْقَالِيَةُ عَبْدُ اللَّهِ وَشَيْرًا وَقَتَالَهُ مَا يَأْتِيَهُ مَيْذَةً إِلَى الْمَرْيَمَ وَالْبَيَاءُ
وَالَّذِي بَيْنِي مَصَبَّةً أَهْلِ الْبَيْتِ وَقَتَالَ الْصَّرَائِحَ وَالْكَلَّاَمَ وَقَلِيلًا إِلَى
مِنْ السَّلَاةِ وَالْبَيَاءِ وَالْأَقَامَ
أَخْوُذُ بِاللَّهِ مَنَّ الْقَيَّمَاتِ الْكَرِيْمَ
فَمَنْ يَعْمَل وَقَتَالَ دَرَىٰ خَيْرًاٰ إِنْ مَنْ يَعْمَل وَقَتَالَ دَرَىٰ خَيْرًاٰ إِنَّهُ
CONCERNING THE DEEDS OF THE MONTH OF SAFAR

All praise is due to Allah in whose Hands lie the control of all affairs. He is the creator of all things and He is the Controller of all affairs, the good as well as the bad.

We bear witness that there is no one worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah Who has taken us out of darkness and brought us into the light and who through his teachings has eliminated all ignorance and evil. May Allah's salutations be upon him and his family and his companions, through whom this deen became manifest in the best form. Through them faith became firmly established in the breasts throughout all the days and months. Abundant salutations upon them.

Thereafter, O muslims, the month of Safar has drawn near to us. And this is the month which is taken as a bad omen by some people while others take it to be the herald of goodness, as was done by the people of the days of ignorance who used to resort to the detested habit of shifting the months around because of this wrong belief.

Allah rejected this custom and stated that this shifting of the months was a cause for further kufr. Similarly Rasulullah ﷺ condemned the practice of taking Safar to be a time for good or bad luck and he rejected the habit of associating sorrows and grief with it.

1. Rasulullah ﷺ said: "There is no spreading of disease from one person to another (except with Allah's permission) neither is there any taking of omens from the flight of birds, nor any evil in the sounding of the owl and neither is there any (ill-fortune in the month of) Safar.

2. Once, Muhammad bin Raashid told Rasulullah ﷺ that people were taking an ill omen from the entrance of the month of Safar. Rasulullah ﷺ said: "There is no ill-omen in Safar."
الخطبة للأربعون في ما في صفر

ليسجلد الأجلين الحبيب

أحمد بن يحيى بن يزيد المأمون، وهو حاكم خليفة أبي عليه النصر فيه من الحفارات والمشرور.

وشهد أن لا إله إلا الله وحده لا شريك له وشهد أن سيدنا محمدًا حسبًا أرسله الله من أنبياءه للناس وصلى علىه سلام.

وقد خرج علينا صاحب الدعاء عليه وسلم، يعلم أنه أُرسله الله في الدعاء وصلى عليه السلام.

و وسلم عليه وسلم عليه.

أما بعد فقد كان شهر صفر يبدأ فيه بعض الناس ويحيط بهم، وكان أهل الجاهلية مع هذا الإعتقاد يبتغون فيه الفيتيان الأشعراء، فأرسل الله عليه وسلم عليه اللازمة ينفي رسول الله عليه وسلم عليه الشيء الظاهر فيه حمصًا.

وأكل النبي ﷺ عشثمان وأرminecraft النفي عندهم عليه وسلم عليه.

فقال عليه الصلاة السلام لعنود ولالذيرة ولاهامة ولأسفر.

العبيد قال محمد بن راشد بن نفتاشا وفون يدخل صفر، فقال النبي ﷺ صلى الله عليه وسلم لأسفر.
3. Rasulullah ﷺ said: "Taking omens by the flight of birds is 'shirk'. He repeated this thrice." (Abu Dawood, Tirmithi)

4. Ibn Masood ﷺ said: "All of us sometimes have such baseless thoughts except that Allah removes them through tawakkul (trust in Him)."

From this statement of Ibn Masood, we learn that tawakkul is in not believing in the heart the whisperings (coming into the mind) with regard to the flight of birds, neither in acting upon its results through the limbs, nor expressing belief of the same through the tongue. We will then not be taken to task for any such wrong beliefs.

The statement of Rasulullah ﷺ: "If ill omen is found, it would be in a woman, a property and a horse." Should be interpreted to mean that if by any chance there was any ill-omen, it would be in these three things." (Bukhary, Muslim)

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "The messenger replied: "The ill omen (bad luck) is with you (as a result of your deeds). Is this because you have been admonished to return to Allah. But you are an extravagant people."
وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الطَّيِّبَةُ شَرُكَ كَأَنَّهُ تَلَىٰ

وَقَالَ أَبُو سَعْدُ بْنُ مَسُّوْدٍ رَأَيْتُ أَنَّ النَّبِيِّ رَحْمَةُ السَّلَامِ عَلَيْهِ

وَجَعَلَ يَقُولُ لى بِنَ سُعْدَةِ بْنِ وَسَسَةٍ الصَّلَاةُ وَالسَّلَامُ إِذَا أَقَامَهَا بِالْقِلْبِ

وَلَمْ يَمْسَكَ يَقْسِمَهَا بِالْجَارِ وَلَمْ يَنْقَلَهَا إِلَىَّ بِالْسَّلَامِ كَأَيْنَ أَخَذَ عَلَيْهَا وَهَذَا هُوَ النَّمَرَدُ البَكْرِيُّ قَالَ حَمَّامُ بْنَ الْمُهْدِيِّ

كَآَيْنَ أَنْ أَخَذَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ السَّلَامُ عَلَى الْمُرَأَةِ وَالْمَالَ

وَالقَرْنِينِ قَوْلُهُ سَهْيَبُ الْمَرْكَزُ لِيَّما قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

وَلَنْ تَكُنْ الطَّيِّبَةُ فِي ثَلَاثِ فَجَيْفِ النُّبِيِّ وَالْقَرْنِينِ وَالمُرَأَةِ

أُقِيمُ الْخِيَّامَةَ مِنَ النَّقَطِينِ الرَّجِيِّيِّينَ

قَالَ نَجَّاً مَا رَأَيْتُ مَعَكَ مَا ذِكَرْتُمْ بِلَاءَ أَنْخُوَتُمُوْ مَشْرَفُونَ
CONCERNING WHAT IS BEING DONE
IN RABEE-UL-AWWAL

All praise is due to Allah Who is sufficient for all and everything. He is the One who through His perfect attributes become manifest and in His Being is concealed. We bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the chosen one. May Allah's salutations and blessings be upon him, and his family and upon his companions, whose uttering were indeed pure.

Thereafter, O muslims, the month of Rabee-ul-Awwal has drawn near and dawned, during which many people have become accustomed to celebrate the birthday of the Holy Prophet in various gatherings. And now it is our intention to clarify the position (as to the permissibility or prohibited nature of this act). Hence we state that in the books of Bukhary and Muslim it is mentioned that Rasulullah ﷺ said: "There are two raka'ahs salaah before Maghrib salaah." (This was repeated thrice and on the third occasion he added: "For those who so desire." This last phrase indicated that Rasulullah ﷺ wanted to point out that this was not to be an established practice and certainly not compulsory. To make it obligatory would thus be wrong).

There are many other proofs and arguments in this regard: The eminent scholars of Islam have a consensus on the point that if non-rewardable acts are considered to be rewardable acts, it would amount to making a change in the deen. Similarly it amounts to changing the deen if the optional deeds are considered to be compulsory. If this noble remembrance of the Rasul (in the form of the Mowlood Shareef) takes place without any special conditions attached to it, there is still no way that such celebrations can be considered to be within the limits of the Shariah. And if these celebrations have such special conditions attached to then and a person considers them to be compulsory to celebrate, such celebrations are innovations. And if one does not look upon such celebrations as being rewardable acts, but still entertains the act, this too
أنتمقودكم وللتي لا يملكها ظهره يد يدها الحفظ فذكروا أن آلهة لا
الله وحده لا شريك له وشهد أきます وأمكنا نحن أنا عبده دسوله
المصطفى صلى الله عليه وسلم على علي واصحابه السبعة وهم في صفا
أما بعده فقد حان شهر ربيع الأول الذي احتلف به بعض المهاجرين
الموالي النبوى في المحتفل فقول ليجتمعوا السبالة أنك تستجيبون
في الصلاة قبل نمروب كرنتين وغير من البراءين ومنها اقيان السجتين
آن أعتقدت من الغربة النبوى وغير الكلام أراها تفسير للذين في إنهم هذا
التي لا يمتنع بها هذا التفسير يلتحم ففي معلوم لهوم التفسير بالجهود
فهذا الليك ومتنين أن كان خليان التفسير والقيروان فالكلام في
دحول تحت المعدة وكان من مقالتهم مع إباحة إذ أعلنته كما لازمها
وذلك مقصود أن من المعتنات كان أن تجعل التفسير نادرية لكي أوهمه
is near to being an innovation. As such both these acts are prohibited as all non-permissible deeds should be prohibited to various degrees of prohibition according to the beliefs held. Thus those who hold the belief of these celebrations being compulsory or those in whom there is fear of corruption, should be compulsorily prohibited while those free from such elements will be looked upon as an occasion that has been part of the process of time.

We notice the habit among people that they are more prone to attack and condemn those who abstain from these celebrations with greater vehemence than they would condemn those who abstain from the compulsory commandments. Such people prefer to see the prohibited acts increase without expressing any objection.

The difference of opinion between the latter day scholars is similar to the difference of the earlier scholars, for example, concerning practising on the hadeeth about keeping fast on Friday's alone.

Rasulullah ﷺ said: "Do not fix Friday night for optional prayers from amidst the other nights, nor fix the day of Friday for fasting amidst the other days, except if it be within the regular sequence set by any of you (for fasting)." (Muslim)

Similar is the difference among the scholars on the issue of the hajis stopping at Muhassab. Ibn Umar ﷺ considered it sunnah, while Ibn Abbaas considered it as a mere stop for convenience." (Muslim)

The Shariah has many regulations. However if these celebrations are accompanied by various manifest evils or prohibited acts, then the verdict upon them is one of being nor permissible and prohibited.

This is also the verdict upon the celebration known as Haadi Ashar i.e., it the 11th day which occurs in Rabi-ul-thaani, the festival of Sheikh Abdul Qadir Jailani.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "Verily, O Muhammad ﷺ, We have elevated for you your mention."
كان معاقبة السواق في المنجر باقيًا في المنكرات بتفاوت في المنجر

ومعاقبة الدارجات قسوة قاسية للفاعل. هذا الاختيار له عبده النسايم

وأدخل اعتقادا في عقوله إلزام ومن طن على خلوة عضنها أعلى

اعتقادا في سلوك الدائم الذي يتألف من أعلاه عينون وتقدير

على لتارك الحكام. اتخذ حكم على تأليف الحكام. يجري تنفيذ السياق

بإبادته، وهذا الاختيار من اختلاف اختلاف فتيل السياق في الحل بالتأليف

إقرار دونوية الصيام، ونول للتأليف بالتحكيم للمقترن

وبالإضافة إليها المعتقدات، إذا أفانت هذا الاختيار من الكرات المتناقضة

بالمعتقدات.

وهذا هو الت kak في زمن آخر، فتنة الظهيرة، الذي يعت في زمن الثاني

وهُوُغُورُ السبب ما هو القادر العظيم

 آمدد بالله من الشيطان الرجيم

ودعنا كالرحب
CONCERNING THE MONTH OF RAJAB

All praise be to Allah Who took His servant Muhammad ﷺ on a night journey one night from the Holy Mosque in Makkah to the Masjidul-Aqsa in Jerusalem. And from there through the seven heavens. I bear witness that there is none deserving worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the best of all mankind. May Allay's salutations in abundance be upon him and his family and all his companions, who dispelled the darkness.

Thereafter, O muslims, the month of Rajab has downed upon us Rajab, the deaf one. During this month there are some special regulations concerning this month, some were important than others. When this month used to arrive, Rasulullah ﷺ used to pray: "O Allah great us the blessings of the months of Rajab and Sha'baan and guide us towards Ramaadaan." Secondly there is the fasting of certain of its days according to some reports. Some of these reports are with chairs of transmission reaching Rasulullah ﷺ yet are unauthentic and mostly weak in nature (due to defects concerning the narrators). Many of these reports are totally weak and even fabricated then also there is a report by Khara-shah who says: "I saw Umar bin Khattab ﷺ hitting the palms of people for fasting in Rajab, until they stopped fasting by eating."

Thirdly there is a Mowqoof report (which means a saying not correctly attributed to Rasulullah ﷺ but to one of his companions). Abu Hurayrah ﷺ reports: "A person who fasts on the 27th of Rajab, will be rewarded by Allah for a fast of sixty months."
الخطبة الثانية والأربعون في ماتعلمني يرجى

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يسمع الله الرحمن الرحيم

أحمد بن عبد الله بن عبد المطلب، يعبد إلهه بن عبد المطلب السعيد، أتى إلى النبي صلى الله عليه وسلم يطلب منه التوبة، فأخبره النبي صلى الله عليه وسلم باللهجة، فأبا أن يقبله، فألزمه الله، فلما رد، إنما كان يتأكل من عظامه، وفمته قصيرة.

وأما بعد فذكرتُ مسألة التوبة، فقد قال النبي صلى الله عليه وسلم: إذا أدخل رجع قال اللهُ بارك لك يا بني وشعمان، بلغنا رمضان.

ومعها الصوم في بعض آياته، وتعرفها في بعضها وتحكيها في بعضها.

وأولها نذر وصوفا أن يدعي وحاءب وحاءب الصدقة والصوف، ونجليته الصغير وحلها موضوع، والثاني عن حديث قال ربيع عمري انقطع الحكما يضرب الله به الجبال.

في صورة جبِّي يضعها إلى القعايا.

والثالث ما هو موضوع على إله، في نفر من صام يوم سبع وعشرين.

من تجب كتب الله له صيام سبعة شهراً. 172
A third report states that fasting is permissible, but it should not be performed with the belief that it is a sunnah, derived from Rasulullah \\
But rather as a means of precaution, just in case it should be so. However the other reports make it clear that certain specific days of Rajab should not be fasted so as to protect oneself from misinterpreting the rules of Shariah. Mention must also be made of the 27th night of Rajab which has been fixed as a time of celebration during which lectures are delivered on the Mee'raj, which is an innovation by the general public and their leaders.

The verdict on this issue is similar to the verdict delivered in the sermon relating to the blessed birth of Rasulullah \\

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And you, O messenger of Allah, will travel through various stages of the skies."

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وهذا ما يقوله ماءذر، في هذا المعنى ذكره الله في مانت بالسنة، ومثني القائمة الصوم، لكن لا يائن بأيضا قال السنة وشُرَّبته عن الشَّحارِب بين حين حيث الاحتياط، ومثني القائمة الباقين عد رفع الصوت، خصصاً صوتاً للانتحاب، وعن الاحتياط ورفعها ما اخترها العوام أو الخواص كالأعوان بين اجتازهم ليلة سبع عشر من موسى واذكرونه في أشهر الأعرج الشرف.

ودهك فيه هو الخلوان الذي سبق في خطبة المؤلي المنيئة.

أخوذ بعده من الشيطان الرجيع.

لا تتعلق بمعنى عن طبي.
CONCERNING THE DEEDS OF THE MONTH OF SHA'BAAN

All praise be to Allah Who has fixed the sustenance (rizq) of His servants as well as their life-spans. And He has commanded that He be remembered and obeyed in the morning and the night. And I bear witness that there is none worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of the men of virtue and perfection. May Allah's blessings be upon him and his family and companions who were the best of families and the best of companions.

Thereafter, O Muslims, verily the month of Sha'baan has dawned over us as the fore-runner of the month of Ramadaan. This month has great blessings and virtues and attached to it are certain regulations. Listen to them and remember them.

1. Rasulullah ﷺ has said: "Keep taking notice of the crescent moon of Sha'baan, while awaiting Ramadaan." (Tirmithi)

2. Rasulullah ﷺ used to give considerable consideration to the month of Sha'baan more than any other month. (Abu Dawood)

3. And Rasulullah ﷺ said: "Do not precede Ramadaan with voluntary fast one or two days before Ramadaan except if it was a man who had acquired the habit of fasting on a specific day of the week, (then if that day comes one or two days before Ramadaan), let him fast." (Bukhary)

4. Rasulullah ﷺ said: "On this night (the twenty seventh night of Sha'baan) it is decreed every soul that will be born during this year and so also will be decreed every soul that will pass away and so also their deeds are being lifted up to Allah and on this night their sustenance is decreed."
الخطبة النقلية والأربعون في أعمال شعبان

يضحك الله الرحمن الرحيم

أصحابه الذين قدر الدنيا وهم: وأمرهم برواية وطاعته بالغفر
والصلاة والسلام على الله وحده لا شريك له ونشيد ان تحمدا
خيراً ورسوله أنتي هو الملك، صلى الله عليه وسلم على الله وإحساءه
خيراً أتصاباً على وسالم تسليماً كثيراً

أتبع بعد قصد هاين شعبان: أئذى هو فمتهประชาชน لأمه وضلاً
ويعلق به بعض المستثلي: فأسلمه وصوحاً
قال رسول الله صلى الله عليه وسلم: "وحشوا هاين شعبان لمشاًه:
وكانت عائلته الصالمة والسكايم تمضونه مستغيثاً بالدين من غيره،
وقال عليه الصلاة والسلام: لا يفرغ من أحدكم من رمضان يصوم يوم أيوب
إلا أن يكون رجل كان يصوم فيما قامه فليس ثم ذلك اليوم.
"وقال عليه الصلاة والتلاحم في هذى الليلة بعى: "ليلاً يصوم شعبان
آن بيدبكت على مولودين في هذا السنة؟ وهبنا أن تدبع كل هائل
في هذى السنة وهم أروع أعمالهم وهم أرض نذر أن أزهق الحديث"
5. Rasulullah ﷺ also said: "When it is the fifteenth night of Sha'baan then keep the night awake by performing voluntary prayers and fast during the day for verily Allah descend with His mercy down to the lowest heaven at the time of sunset and proclaims: "Is there anyone begging for forgiveness that I may grant him forgiveness? Is there anyone begging for sustenance that I may grant him sustenance? Is there anyone in difficulties and calamities that I may cure him?" and so Allah continues to shower His blessings until the moment dawn comes along."

The author of "Maa thabata bihis sunnah" says: "Of the most detestable innovations is the custom which had become widespread in most parts of India of lighting lamps and placing these on the houses and the walls. Similarly there is the habit of other forms of amusement and the burning of fireworks. Perhaps its true that this has been taken from the customs of the Hindus of lighting lamps at the time of Divali.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "We have revealed it on a blessed night, on which every wise command is made as a command from our presence. Verily, We are continuously sending prophets for man's guidance."
وَقَالَ عَلَيْهِ الْعَلَاَمَةُ وَالْفُؤَامُ إِذَا كَانَتْ لِيَةُ الْمُحْتَشِمِينَ مِنْ سُعْبَانٍ كَفُومُهُ 
لِيُهِيَ وَقَوْمَاهُ مَعْهَا كَانَ لِلَّهِ الْعَلَمُ بِنَيْنٍ فِي الْغُرُوبِ الْفَتْحُ إِلَى الْعُمَّارِ 
الْقُدُّوٰ السَّيِّدَى يُقِيلُ أَلَآ أَمْنُتْ مِنْ يَغْفِرُ فَأَعْفَى الْعُمَّارُ في قَارَانِهِ أُلَ 
مَتْنُهَا وَأَعْفَا فِيهِ أَكْبَرُ أَكْبَرُ حَتَّى يَطْلُبُ النَّجْرُ وَقَالَ صَلِّ بَأَبْتَ 
بِالْعُمَّارِ وَقَالَ أَمْنُتْ مِنْ أَبَدٍ السَّيِّدَى وَقَالَ صَلِّ بَأَبْتَ 
بِالْعُمَّارِ وَقَالَ أَمْنُتْ مِنْ أَبَدٍ السَّيِّدَى وَقَالَ صَلِّ بَأَبْتَ
لِيُهِيَ وَقَوْمَاهُ مَعْهَا كَانَ لِلَّهِ الْعَلَمُ بِنَيْنٍ فِي أَكْبَرِ الْيَوْمِ الْمَهْدِ 
سُلَفًا عَلَى الْبُيُوتِ وَالْجَزَاعَ وَتَفَفَّرَ فِي هِيَالِهَا أَجْمَعُ لِلْمُهْدِ وَالْحَيَابِ لِيَتَأَرَّى وَأَخْرَافُ الْكِتَابِ عَلَى أَنْ يَكُونَ ذَلِكَ
أَهْلُ الْجَهَّامِ يَكْبُرُونَ بِهِ وَكَلِمَةِ الْعُمَّارِ فِي أَوْلِمِ الْعُمَّارِ وَكَلِمَةِ الْعُمَّارِ فِي أَوْلِمِ الْعُمَّارِ
رَجُلًا فِي الْبَيْتِ وَمَجَادِلَةَ إِتِّكَانُ مَنْ تُرَى وَمِنْ أَمْرٍ مُّلكٍ وَمِنْ أَمْرٍ مُّلكٍ
مَرَضًا عَلَيْهِ إِتِّكَانُ مَنْ تُرَى وَمِنْ أَمْرٍ مُّلكٍ وَمِنْ أَمْرٍ مُّلكٍ
CONCERNING THE VIRTUES OF RAMADAAN

All praise to Allah Who is most gracious to His servant in His favours, with which He remove from them the cunning plans of the Shaytaan and towards his hopes and efforts as He made fasting a protective covering and a shield for His true friends and through it has opened for them the doors of paradise. And I bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of all creation and the one who placed before us the sunnah. May Allah's choicest salutation descend upon him and his family as well as his companions, those men of tremendous insight and minds able to discern the distinction between right and wrong.

Thereafter, O muslims, verily the month of Ramadaan has drawn near, the month wherein the Holy Qur'an was revealed as a guidance to all mankind and with clear distinction between what is right and what is wrong. So approach this month with longing and eagerness. And listen carefully to what Sayeduna Salmaan ﷺ has reported: He narrates: 'Rasulullah ﷺ addressed us on the last day of Shabaan, saying: "O people, a great month has dawned over you, a blessed month wherein is found a night better and more virtuous than a thousand months. It is a month wherein Allah has made it obligatory that the days be fasted and that the night be spent in prayers was made an optional act. He who draws near to Allah by performing any good act in this month shall be as if he had done an obligatory act in any other time. And whosoever performs any obligatory act there in shall be like him who had performed seventy similar acts in another time.

This is a month of patience and the reward for patience us paradise. It is the month of sympathy with one's fellow men and it is a month wherein the sustenance of a believer is increased. He who gives a fasting person something with which to break the fast, for him that will be a forgiveness for his sins and a freedom for him from the fire of hell and for him will be the reward equal to that person's fasting without that person's rewards being lessened at all."
الخطبة الرئيسيّة والأربعون في فضائل رمضان

لِهُجَالِلاَّلّهِ وَلِلُّهِ يَحْمِيلُ

الله الذي أنزل من فضائله لإعطائه على عباده السلم، بتقديم عصمه كي يقطن
هيئة، وبدا ملائكة دُحَّت بقلبه، ودخل القمر، وفرصاً أوليَّاً. وجَنْن وهُم
لله، رأوا الجَنْن. وَأَسْهَدُوا أَنَّ رَبَّهُمَّ اللَّهُ وَحْدَهُ لا شَيْءَ كَأَنَّهُ
أن فتحاً تجَّه، ورسِلُوا قَالُوا: أَنْتَ أَحَدُ جَنْنٍ ومَهِيدُ الشَّكْلِ على اللَّهِ، وحَكْلُ
الله وَأَضْحَكَهُ كَيْفَ الرَّجُلُ القَانِيَة وَالْخَالِقُ الرَّحِيمُ. وَسَلَّمُتْ يَا
كَيْبَرَ أَنَّا نَفْقَحُ فِي شَهْرِ رَمَضَانِ الْمُذْنُوبِ فِي الْقَانُوْنِ هُدِيَ اللَّه
دَيْنُكم في الهدي والقُرْآن، فاستقبلوه بالتفويض والإيمان. وَأَضْعَفْ إِلَى مَآرُوه
فِي هَلْكَةِ السَّلَامِ قَالَ حَلَقَتْ السَّلَامُ لَيْلَةَ اللَّهِ عَلَى وَسُلْطُو في أَخْرِ
يَوْمٍ مِنْ شَعْبِهِ، فَقَالَ إِلَى النَّاسِ فَذَا أَتْلُكُمُ اللَّهُ عَلِيًّا. فَهُمُ المَيْلُ
شَهْرِهِ وَلِبَاسُهُ الْخَيْرُ. فَأَفْتَرَجْلَ الْحُسَيْنِ، وَقَرْنُبُهُ قَالَ الْلَّهُ
كَثَّوْنَتْهُنَّ نَزْقَهُ بِيَدٍ مَّحْضَلِيَّةٍ مَّنْ أَكْثَرُ كَانَ كَمْ أَدَى فِي رَيْضَةُ
فيَّالِسُوَاء وَمَزَادٍ فِي رَيْضَةِ وَيَّادُ كَمْ أَدَى سَبِيعُنَّ رَيْضَةٍ فيَّا
سَبِيعَاءٌ
وَهُوَ شَهْرُ الصِّبْرِ والصَّبْرُ نَبَأَ اللهِ مَلَكَةَ وَشَهْرٍ مَوَاسِلًا وَشَهْرٍ
يَبْدُوهُ فِيهِ يَزْدِقُ الشَّهْرُ مِنْ قَضِرَتِهِ صَلَّى سَعَانَ كَمْ سَعِيَةً مُّغَفَرَةً.
Salmaan continues: "We then said: "O messenger of Allah, not all of us possess the means whereby we can give another to break his fast."

Rasulullah replied: "Allah gives the same reward to him who gives a fasting person a sip of milk or a date or a mouthful of water." The person who gives a fasting person to eat to his satisfaction, Allah will cause him to drink from my fountain on the day of Qiyaamah where after he will not become thirsty until he enters paradise." And this is a month, the first part of which brings the decent of mercy from Allah. The second part brings forgiveness and the third part brings immunity from the fire of hell. And whosoever lightens the burden of his slave in this month Allah will pardon him and set him free from the fire of hell."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "O you who believe fasting has been prescribed upon you as it was prescribed upon those before you that you may be god-fearing."
ليُذْوِيهِ وَعَنْهُ رَقَبَةُ مِنَ الْمَيْالِ، كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ عَيْنٍ
يَنْقِضُ مِنْ أَجْرِهِ مَنْ أَجَرَاهُ الْمَيْالُ إِلَيْهِ. لَبَسْتُ أَحْذِي اسْتِوَىٰ إِلَيْهِ عَلَىٰ أَنْفُضُرُو
يَا الصَّارِمُ؟

فَقَالَ سُؤُلُ الْمَيْالِ إِلَىٰ اللَّهِ عَلَيْهِ وَسَمَّىٰ بِعَلَيْهِ. فَهَذَا الدُّوَابُ إِلَىٰ قُطَرٍ
صَلَّى عَلَيْهِ مَدِينَةٌ وَأَزْتَرَبَّى أَزْتَرَبَّهُ مِنْ وَهَمِّ وَمِنْ أَشْعُرٍ صَلَّى اسْتَفَاتَا
اللَّهُ عَلَىٰ خَوْضِ شَرْيَةٍ إِلَىٰ أَنْفُضُرُو. أَنْفُضُرُو يَدْخُلُ الحَيَاةَ وَهُوَ سُهْرُ إِلَىٰ اللَّهِ رَحْمَةٌ
وَأَوْسُطَةٌ مُعْقِرَةٌ وَاِخْرُجَ عَنْ عَيْنِ سَنَنَ الْمَيْالِ، وَمِنْ حَقِيقَتِهِ أَنْفُضُرُو.

قَيَّمِيَ خَفْرَ اللَّهِ لَنْ أَخْتَفِئَ بِمَنْ أَخْتَفَىٰ مِنَ الْمَيْالِ

آَمَّعُ اللَّهُ مِنَ الْمَيْامِ الْمَيْامَٰٓ

لَعَلَّكُمْ تَسْتَفْقِئُونَ

١٨٢
CONCERNING THE FASTING OF RAMADAAN

All praise be to Allah Who has blessed us by guiding us to the straight path and blessed us with true realisation. And He is the One Who made us of the people of Islam and of the people of faith. We thank Allah and glorify His Name and He had caused a great month to dawn over us called Ramadaan, during which sins are being burnt up and where difficulties are being dispelled. We bear witness with the heart and the tongue that there is no other being worthy of worship Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ☑️ our master and leader is the servant and the messenger of Allah, the one who has indicated to us the things that will cause us to enter paradise.

May Allah's salutations be upon him and his family as well as his companions, the most excellent among the people of Imaan abundant salutations.

Thereafter, O muslims, the month of Ramadaan has begun over us. So, make use of the opportunity to take hold of its blessings by being obedient to Allah and by abstaining from sins in the manner in which Rasulullah ☑️ has admonished us to do till the end of time.

1. Rasulullah ☑️ said: "When the first night of the month of Ramadaan enters, the Shaytaan and the rebellious jinns are being imprisoned, the doors of hell are being closed and the doors of paradise are opened without one door being closed and a caller from the heavens proclaim: "O seeker after good proceed forward towards good. O seeker after evil, desist from evil." And Allah has many souls that He sets free from the fire of Jahannam. This happens on every night of Ramadaan."

(Tirmithi, Ibn Majah, Ahmad)

2. And Rasulullah ☑️ said: "Every good deed of the sons of Adam is rewarded from ten times to seven hundred times". Allah says: "Fasting is for Me and I Myself will give the reward, because man leaves his desires and his food aside for My sake. And verily the fasting person shall have two
الخطبة الخامسة وأول ربع من الصيام

يسعد الله بن كثير

أهلاً إلَّا أنَّيْتَ قَدْ آتَتِيَ الْهَيْدِ مَا وَالَّيْكَ عَمَّانَ وَجَعَلَكَ مُصْحَبَةً

أَهْلَ الْإِسْلَامِ والمُتَّقِينَ. مَسْحُودٌ مَحْيَاءً، تَعَالَيْ آنَ أَطْلُقُ أَحَدَّ

عَيْزَةٌ وَلَيْسَ رَمْضَانَ. بِرَوْقَيٍٓ فِيِّ النَّوْعِ، وَكَتَبَتُهُ فِي الْآذَابِ

وَكَشَبَتْ آنَ لاَ أَلَهَّةَ إِلَّا الَّهُ وَحَدَّ الَّذِي يُكَشِّفُ لَهُ شَهَادَةً بِالْقُلُوبِ وَالْمَعْنَى;

وَكَتَبَتْ آنَ لَهُمَا سَيْدِينَا وَمَوَلَّاهُمَا مَعْتَدِيَّهَا وَرَسُولُ اللَّهِ ﷺ مَعْتَدِيَّهَا وَرَسُولُ اللَّهِ ﷺ مَعْتَدِيَّهَا وَرَسُولُ اللَّهِ ﷺ مَعْتَدِيَّهَا وَرَسُولُ اللَّهِ ﷺ

مَا يَجَلُدُهُ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةً وَتَحَمَّلَ أَبْنَاهُ إِلَّا قَبْلَ اللَّهِ وَرَحْمَةَ
moments of extreme pleasure, one at the time of breaking the fast and the other at the moment of meeting his Lord. And verily the smell from the mouth of a fasting person is sweeter in the sight of Allah than musk. And verily fasting is a protective shield and when any of you fasts, let him not indulge in evil talk and evil tasks and if anyone should abuse him verbally, or fight with him, let him say to himself: "I am fasting."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And at night you are permitted to associate with your wives, seeking that which Allah had ordained for you. And eat and drink till the white glow of the horizon becomes clear from the dark glow of Fajar (at dawn). Then complete the fast until the arrival of night."
أحدهما من الشيطان الزيكين

قال لهما بابسلوسا: ألا تبلغتما كتاب الله؟ وأنتو كوكّوا وأنتو كفاحتُين؟
لكما النسيان الأبيض من النسيان الأسود من الفجر ثمَّ آتيتُوا الصيام إلى الليل.
CONCERNING TRAAWEEH SALAalah AND THE RECITATION OF THE QURAN

All praise be to Allah, Who has made the days of Ramadaan brightened up through the fasting and has made the nights, lightened up with the standing in prayer. We bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayedur: a Muhammad is His servant and messenger, the one who brought the good news that, this month, the first portion thereof brings forgiveness, the second thereof is for Allah's mercy and the last part thereof brings freedom and immunity from the punishment of the fire of hell.

May Allah's salutations be upon him in abundance and upon his family and his companions who ruled over people with justice and excellence and guided them towards the abode of peace.

Thereafter, O muslims, verily of the deeds of Ramadaan is the staying awake by night and the standing in prayer, reciting the Holy Qur'an. And to fix specific times and performing acts of ibaadah in moderation both these acts are allowed on conditions that no loss or disturbance is brought about in the execution of ibaadah.

1. Rasulullah said: "Verily Allah has made compulsory on you the fasting of Ramadaan and I have made it a sunnah for you to stand in prayer at night. So whoever fasts the month and performs the qiyaam salaah with faith and the sincere intention to acquire reward he will cast aside his sins, ending without sins like the day his mother gave birth to him."

   (Nasai)

2. Rasulullah also said: "Whosoever fasts the month of Ramadaan with faith and with the intention of acquiring reward, for him will be forgiven all the sins that had gone before. And who so ever performs traaweeh salaah with faith and with the intention of acquiring reward, for him will be forgiven all sins that had gone before." (Bukhary, Muslim)
الخطبة السنة وأربعون في التراويح المركبة

لا يجد الحاضر الذي يصلي رمضان بالصباح، بل لياليه بالليل، وكنتم أن لا تجد الله وحدها وحيدة لئن أدركت له نفسه أن سيدنا محمد ﷺ، علماً ومعرفةً عبده ورسوله الذي بشره في أن هذا الشهر أوقاته مفرقة وآوستاف رحمة ونجو عين من العذاب الآخرة.

عليه السلام عليه وسلم، وأصحابه الذين ساء وخصوصاً الفضول المتهم.
وقد وقع إلى دار السكر، وسُنَّت بناءً على ذلك.
أما بعد أن من وظائف شهر رمضان، ينبغي للياليه بالصلاة والقرآن والتكبيرات فيها وتعين فيها، يتعين أن يقع فيه ما أخصه.
كما قال رسول الله ﷺ، المدينة وسُميَّ النَّاقة، فرض صيام رمضان وسُنِّت الكُعبة فيفاه، وقامت إيمانها واحتفالية حِجَّة من دُونه.
كبير وجلالة أمه،
وكان علي الصلاة والسلام من صام رمضان إيماناً وأحساناً بأخيره، كأقنان فيذكاه ومن قام رمضان إيماناً وأحساناً غيره قال:
صلى اللهم عليه.
3. Rasulullah ﷺ also said: "Fasting and the Quran will intercede on behalf of the servant of Allah. Fasting will say: "Lord, I have prohibited him from eating and from his desires by day. Hence accept my intercession on his behalf. The Quran will say: "Lord, I have prevented him from sleeping by night, so accept my intercession on his behalf. So their intercession will be accepted."

4. Rasulullah ﷺ also said: "Everyone who performs salaah has an angel on his right-hand side and another on his left-hand side. If he completes the salaah, these two take the salaah to the heavens and if he does not complete the salaah, they strike his face with it (i.e., the salaah is rejected)."

(Durr-e-Manthoor)

5. Rasulullah ﷺ was questioned regarding this verse: "And recite the Qur'an in tarteel!" he answered: "Recite the Quran correctly and clearly and do not recite it in breaks as you would scatter dates. And recite it not in rhythm as you do in reciting poetry and do not intend to complete it speedily, by all the time awaiting the end of the Surah."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "O you who are wrapped up in a mantle, stand up in prayer during the night or decrease a little or increase on it and recite the Qur'an with tarteel (observing all the rules for correct recitation)."
قال عليه الصلاة والسلام صلى الله عليه وسلم نفقة القرآن وتفقهان للعبده يقول:

الصيام أي رك ضعفت من عينه الطعام والتسمية بالنهار فثقفني فيه و

يقول القرآن من عينه اليوم بالليل مثقفني فيه فثقفاني.

وقال عليه الصلاة والسلام صلى الله عليه وسلمCLUSIVE الأدومن الثلاثينين في ذلك عن

تيسام لأنه أعدمها يجاوزان أن يبعثها ضربا يهاب على وجهه.

وتكلم عليه الصلاة والسلام صلى الله عليه وسلم القرآن برتبته قال:

بئسني نحن وآمنت من عين الدليل ولا تهمه هذا الشعور ولا يذن

هنا أحد كواخثر السورة.

أخوذ بهين من الشيشان الزاهين.

يا بني النوم فإن أنت إلا قليلة نسفته أو نقض ومنة قليلة ومن

عليه ورجل القرآن برتبته.
CONCERNING LAYLATUL QADR AND EETIKAAF

All praise to Allah Who has granted us Laylatul Qadr which is more excellent than a thousand months and is the most virtuous of all spans of time and for this time He had prescribed for us the eetikaaf (seclusion) in the houses of Allah, the Merciful One.

I bear witness that there is none deserving of worship except Allah alone, without any partner or associate and I bear witness that our master and leader Sayeduna Muhammad ﷺ is His servant and messenger, the master of those residing in the countryside and in the towns. May Allah's salutations and blessings be upon him and his family as well as his companions, who were the masters among men of faith and knowledge.

Thereafter, O muslims, we have now reached the last ten days of Ramadaan. This is the time for eetikaaf (i.e., seclusion) in the mosque and it is the time for seeking the night of Laylatul Qadr so as to gain reward and the pleasure of Allah. And with regard to these two the Qur'an and the hadeeth have adequately expounded their virtues. Allah says: "And do not associate with your wives while you are in eetikaaf in the mosques." And Allah says: "Verily Laylatul Qadr is more excellent than a thousand months."

1. Rasulullah ﷺ said: "Whosoever stands in prayer on the night of Laylatul Qadr with faith and the intention of gaining reward, for him will be forgiven all his past sins." (Bukhary, Muslim)

2. Rasulullah ﷺ said: "It (the month of Ramadaan) contains one night which is better than a thousand months. And whoever is deprived of its blessings has been deprived (of all good)." (Ahmad, Nisai)

3. Rasulullah ﷺ said: "When it is the night of Laylatul Qadr, Jibreel descends with a group of angels and they make duaah for every person standing or sitting in the remembrance of Allah." (Baihaqi)
أخطبة الساطعة والأربعون في ليلة القدر والأخيتك

ال domingo بالله العليم 

أطلب له تعالى وعلجه القدرة خيرًا من ألف شهرين فضل

أقدر بالله وحده أحدًا كنصرته وأشهد أن لا إله إلا الله وحده لا شريك له في الكعبة

وعبدته بعيد أهل البوادي والشمراني صلى الله عليه وقليل الله وصلواته

عظامه سلكات أهل الإيمان وال.splitext

أتنبأ قد حان المساء الأكبر عليهم بمضان هوزمان الأخيتك

ورفع الله ليلة القدر ليبله الآخر واليضوان وذكر تطحق يقضيهما

اله تعالى والقرآن، فقد قال الله تعالى: كان نبينا برافع وآمن ومؤمن في النسيم.

قال رسول الله علية وسلم: قات السهر في ليلة القدر خيرًا ألف شهرين

وشكله بقبائلهم 

وقال عليه السلام: إذا كان ليلة القدر كالنملة في الكتابة فإن الساعة بكربي على جبيني في

عنده ملكة بكتلته يصلى على كل عينه تعالى أ帷 شعاع بقدر الله 

عند مائي
4. According to another hadeeth Rasulullah ﷺ is reported to have said with regard to the person in ḥajj: "He refrains from sins and good deeds are recorded in his favour as a person who does all types of good deeds." (Ibn Majah)

5. Rasulullah ﷺ said: "Search for Laylatul Qadr in the last ten days of Ramadaan." (Bukhary)

Saeed bin Musayyib ﷺ says: "The person who is present on the night of Laylatul Qadr in congregation for salaah, has definitely taken his share of its blessings." It is as if the view of this great man is an interpretation of the hadeeth: "The one who is deprived of its goodness is indeed a deprived one." Thus he means that a person who is present on this night is not a deprived person.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "I swear by the Lord of the break of day, And by the ten nights of Zil Hijjah, And by the even pairs and the odd single ones And by the night when it passes away."
وَقَالَ عَلَيْهَا الصِّلَاةُ وَالسَّلَامُ فِي الْمَنْتَكِفِ مُحْيِيَ الدُّنْيَا وَالْآخِرَةَ مَا أُحْسِنَ احْتِضَعَتْ عَلَيْهَا،

وَقَالَ عَلَيْهَا الصِّلَاةُ وَالسَّلَامُ تَحْيَي الْيَلِدَةِ الْقَدِيرَةِ فِي الْمَرْضَىَةِ أُخْرِيَّةِ يَسِيرَانَ

وَقَالَ سَيِّدُونَا السَّيِّدُونَ مَا كَانَتَ نَفْسَكُ هُدَايَةً فِي جَمِيعِ كُلِّ أَحْدَثَ

بِحُسَنِهَا كَانَتَ تَقْسِيمًا لِلْقُرْطُوحِ مِنْ خُرْجٍ خَيَّرًا فَقَدْ هُدَوْتَ عَلَيْهَا

شَهَدْنِي جَمَاعَةً لاَ بُذِّمَ خَيْرًا

أُعُوْدُ بِبَعْضِيْنِ الشَّيْطَانِ الرَّجُلِيَّ

دُنْفَجُ وَلَتَبْكُ عَشْرًا وَالْفَقْهُ وَالْوُثْرَةَ وَالْبَيْلِ إِذَا يُجَسُّوُهُ.
CONCERNING THE AHKAAM OF EIDUL FITR

All praise be to Allah Who has granted us the ability to complete the month of Ramadaan. We glorify Him and magnify His name for having guided us to the attributes of Islam. We bear witness that there is no other being worthy of worship except Allah alone, and we bear witness that our master and leader Sayeduna Muhammad ﷺ is the servant and the trusted messenger of Allah. May Allah's salutations be upon him and his family all of them.

Thereafter, O muslims, verily the month of patience has dawn to its close and Eidul Fitr has dawned over us. Both these two have special deeds of obedience towards Allah which must be observed no neglect and no unmindfulness will be tolerated in the execution of these acts. Of these is to compensate for what we have neglected in those holy days so that we do not spite our noses in the hereafter.

1. Rasulullah ﷺ said: "May that person be humiliated over whom the month of Ramadaan entered and then departed before he acquired forgiveness." And of the adaab of Eid is to stay awake during the night proceeding Eid being busy with Ibaadah.

2. Rasulullah ﷺ said: "Whoever stays awake (in ibaadah) on the two nights proceeding the Eids with the hope of acquiring reward from Allah, his heart will not die (of fear) on the day when all hearts will die.

Another regulation is to distribute the sadaqatul-fitr on behalf of every child and adult of one's household.

3. Rasulullah ﷺ said: "One sau' of flour or wheat on behalf of every free man in one's family, or one's slave, male or female.
الخطية التالية والعذاب في أحكام عبادة الله

لا يحلل الرواة وال تعالى

الحمد لله على ما عطاه العلماء في تقليد الترميم والتراث.

هناك سلسلة من الأحاديث النبوية المعتبرة في الفقه الإسلامي.

الخطيئة والعذاب في أحكام عبادة الله.

فقال: "عليك الصلاة والتسليم من فأمر النبي صلى الله عليه وسلم، يوم سأول الفجر، وومن كان من أخلاقه صدقة الفطر.

وذكرت المتواترة وصائر الأخلاقي، صدقة الفطر.

فقال: "عليك الصلاة والتسليم من فأمر النبي صلى الله عليه وسلم، وومن كان من أخلاقه صدقة الفطر.

ذكرت المتواترة وصائر الأخلاقي، صدقة الفطر.

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ذكرت المتواترة وصائر الأخلاقي، صدقة الفطر.
4. Ibn Umar reports: "Rasulullah made zakaatul fitr compulsory—one sau' of dates or a sau' of barley and he ordered that it be distributed before the people proceed for the salaah of Eid. And of the ahkaam of Eid is the salaah of Eid and the two sermons of Eid. It is reported that Rasulullah used to proceed on the morning of Eidul Fitr and on reaching the musallah the first thing he did was to perform the salaatul Eid. Then he used to turn towards the people while they were seated in their rows and he gave a sermon wherein he advised them and ordered them and instructed them.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Allah desires ease for you and He does not desire difficulty for you and He desires that you should complete the number of days and magnify His name for that He had guided you and that perhaps you will be grateful."
وعَشِّرَ بِيْنَ عَمَّرَ قَالَ فَوزَ فِرَصَ رَسُولُ اللَّهِ صَلِّي اللهُ عَلَيْهِ وَسَلَّمَ كَوْنَتْ
فِي نَطَرَ سَاعَاتٍ مِّنَ الْيَوْمِ وَسَاعَاتٍ مِّنَ السَّاعَةِ وَكَأَنَّ نَوْحَيْنَا مِثْلَ
خُروْجِ النَّاسِ إِلَى الصَّلَاةِ وَمِنْهَا الصَّلَاةُ وَالْخَلَالُ فَقَدْ كَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَخْرُجُ نَوْمَ الْفَطَرَ وَالْأَضْحَى إِلَى النَّصْلِ
فَأَوَلَّ نَعْمَةٌ بِيْنَ ابْتِدَأَهُ الصَّلَاةَ تَوَهَّنَصْرَفَ قَيْقَوْمُ مَقَابِلِ النَّاسِ
وَالَّذِينَ جَلَّوْنَ أَلَى صُفْرَهُمْ يَبْعَثُهُ وَيُؤْصَبُهُمْ وَيَأْمُرُهُمْ

أَعْوَدُ بِلَهَنَّ مِنّ الشَّيْطَانِ الرَّجِفِيِّ
بَتَرِيْنِ اللَّهُ يُحْبِبُو لَهُ الْيَمِّ وَلَمْ يُرَدِّيْهِ كُلُّ عِظْمَهُ وَكَلِمَتِهِ وَالْعِدَّةُ
وَلَيْتَنْكِرُوا اللَّهَ كَيْ مَأْسَدِكُو وَلَعَلَّكُمْ تَشْكُروُنَّ
CONCERNING HAJ AND THE VISIT TO MADINAH

All praise be to Allah Who has made the Ancient House (Kaaba) as a place of refuge and a place of safety for mankind. And He has honoured the House by relating it to Himself and granting it special honour, making it a sanctuary for mankind out of His grace. I bear witness that there is no other being worthy of worship except Allah alone and I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the prophet of mercy and the leader of this Ummah. May Allah's salutations be upon him and his family and his companions those leaders guiding towards truth and the leaders of mankind.

Thereafter, O muslims, verily the month of haj has arrived with regard to which Allah says: "Haj is performed in the well-known months."

And Rasulullah ﷺ said: "Verily the haj is performed in the known months."

Allah says: "And it is incumbent upon men that for Allah's sake they should perform haj at the House of Allah, for those having the means to do so."

1. Rasulullah ﷺ said: "Whoever is not prevented from performing haj by a manifest necessity, or a tyrant ruler or a preventing illness, and he passes away without performing haj may die if he so wishes as a Jew or if he so wishes as a Christian."

2. Rasulullah ﷺ said: "Whoever performs haj and did not commit any obscenity nor committed any sinful deed, will return (free from sin) like the day his mother gave birth to him."

3. Rasulullah ﷺ performed four umrahs all of them in the month of Zil Qa'da except the umrah which he performed with his haj."
الخطبة التاسعة والأربعون في الحج والزيارة

يا محمد إذن يا حسن، حسن بسم الله الرحمن الرحيم

أحسنت الله الذي جعل البيت النبوي مقامة للناس وأمنا ومؤسسات بالنساب إلى نفسه وشريفات وخصائص وابناء وأشهد أن لا إله إلا الله وحده لا شريك له وشهد أن محمد عطبة وبسوله تهذ الرحمة وسيلة انطلاقة، صلى الله عليه وسلم واصلاهم قادنا الحق وسادة الحق ورسلنا نسألكم كبيراً أن تهذوا مхожبماً كلين الحج الذي قال الله تعالى في نبأ

الحج أشهر معلومة ونثل رسول الله صلى الله عليه وسلم في قوله الحج أشهر معلومة، وقال رسول الله صلى الله عليه وسلم في قوله الحج أشهر معلومة، وقال الله تعالى في الكتاب إلى الناس حج البيت من استطاع إليه نبيه، وقال عليه الصلاة وسلم أنه لا ينقطع من الحج حاجه طاهر أعطى بأمره ورضي وبه من أصحابه وليفوات ما أنشأ به ينون

عليه الصلاة وسلم وسلامه كما فعل والفرقة لا يفوق رجل كوب

واعتبر عليه الصلاة وسلم أربع عشرة عصر كان في ذه الفنيدة إلا أنه كتب

كانت مع جمهور الحديبية...
4. Rasulullah ﷺ said: "Follow haj and Umrah with each other for verily the two of them remove poverty and sins." And of the deeds which add to the excellence of haj is to visit the grave of Rasulullah ﷺ, the most noble of all the inmates of the grave. Many reports have reached us regarding the great merit of this act and the chains of transmission of some of these reports are Hasan.

Rasulullah ﷺ said: "Whoever visits my grave for him my intercession will be encumbent." And now I inform you of something which is very important And that is that the month of Zil Qa'da which follows Shawwaal is one of the months of haj and because it was the month of four of Rasulullah's ﷺ umrahs, therefore, there can be no doubt as to the good fortune and the blessings of this month. How most unfortunate is the view of those people, who view this month as a month of ill omen. That can only be the view of the ignorant one's who are ignorant of the rules of Shariah.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "And announce the haj for the benefit of people, they will come to you on foot and upon every lean camel, travelling along every deep valley."
قال عليه الصلاة والسلام نعمتكم عبادكم رأييي في الحج والعمرة فإنها ل aficiona
الفقراء والذين من مكانث الحج رفاعة سبأ الأنفوبيه أهل
الفبروزدور في قضيةالشئن استداولبعضها حسن
كما قال عليه الصلاة والسلام من رأيتي وجبت له شفاعة وآنى أن تفهم
بالهجرة الكبيرة وهو أوالقاعد الذي كـى شوارع المنى كان من أشهر الحج وفقا
لوحه غير النبي عليه الصلاة والسلام، قائل ثابث في نعمه وآنى كلهم
كما أُشيدت شُناعة مَرْيَمَةُ رَغْيَةٌ بمَعْمَانَا بعض من أئمة الله بالأخذاء
أخذة بإلهٍ من الشيطان الجبرين
وأذن في الناس بالحج يأنون كيجاللا كما على ضميرييي من يَن
ته عنهم
CONCERNING THE DEEDS OF ZIL HIJ

All praise be to Allah Who but for His Grace, we would not have been guided a right. And had it not been for His bounties we would not have given charity, nor performed salaah. And neither would we have fasted, nor sacrificed animals.

We bear witness that there is none deserving of worship except Allah alone, without any partner or associate. And we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger through whom tranquility descended over us. And we are prepared to sacrifice ourselves, our families for his sake. Had it not been for him we would not have recognised the truth and we would not have understood. May Allah's salutations be upon him and his family and upon his companions, who witnessed the battles of Badr and Hunain.

Thereafter, O Muslims, verily the month of Zil Hij has dawned over us. The Shariah has laid down certain regulations regarding this month. The most important of these is the sacrifice of animals and the rules regarding the sacrifice will be dealt with in the khutbah on the tenth of this month. Second of the ahkaam of this month is the fasting of the ten days, meaning thereby the fasting of the ninth day and the spending of the nights in prayers and other good works.

1. Rasulullah ﷺ said: "There are no other days that Allah loves it more that He should be worshipped than the ten days of Zil Hij. The fast of every day is equal to the fasting of a year and the standing in prayer on one night is equal to the standing in prayer on the night of Laylatul Qadr, especially the fast of the day of Arafat."

2. Rasulullah ﷺ said: "For the fast of the day of Arafat, I have the hope in Allah that He will pardon all (minor) sins of the previous year and the following year."
لا تكلت ذكرها في أعمال دين الحياة

ليس بالله تعالى العزيز الحليم

 الزمن وال Địaي ل vál انتقلت به التحية، ونهاية وافظنا، ما تحدثبت من

 لنا صراحة، ولا علينا ولا حسنًا. وقد ترى أن لا لله إلا الله وحده لا

 شريك له وحده أن سيت لنا و مؤلا لنا عيندًا عيندًا ورسوله الذي

 أنزل به التكية علمنا عليه الفضائة وآهليته عدتنا، وسألنا ما عرفنا

 الحق، وكدننا صلى الله عليه وسلم وكلا إليه، وأضافه الأصمعي الذين تشهدونا

 وكميتهم

 ردودًا فقدهن الأثر والحبور، وهجمت كفاها أحقاق، وأعظمها

 الصحفية بعضهم الآخر، وسكت حتى طيلة الله، ومهمه إهاب

 العشرين عند السبع والسبع، وكل عمل من شرائع الإسلام،

 فقال فيه أبو بكر الصديق عليه الصلاة والسلام، لما مات في أحد إلى الله

 أن يعذب الله فيها من عشرين حجة يمضى صلى صائم على يومتهما

 بصب يعسفة دقيقة في أيام رحيل النبي صلى الله عليه وسلم، ثم عرفت الله

 قال فيها على علبة الصلاة والسلام صبيا: يدعو حنيب على الله

 أن يكبر السنة التي قبلة، والسنة التي بعدهّ، فهي التكبير دير

 التصليات المعلومة.
3. And of the *ahkaam* of this time is the *takbeer* after every salaah. The Sahabi, Abdullah bin Umar used to recite the *takbeer* after every compulsory salaah from the morning of the Day of Arafat up to Asar salaah on the day of Nahr, saying: "*Allahu Akbar Allahu Akbar La Ilaaha Illaallahu Wallahu Akbar Allahu Akbar Wa Lillaahil Hamd.*

4. Sayeduna Ali used to recite that *takbeer* from after Fajr on the day of Arafat up to Asar salaah on the last day of *tashreeq.* *(Athaarus Sunan and Ibn Abi Shaibah)*

5. The night of Eid has to be spent by staying awake in zikr. And of the further *ahkaam* of Eidul Adhaa is the salaah of Eid and the two khutbahs. These are similar to the khutbahs mentioned in Eidul Fitr.

6. Rasulullah said: "Whoever stays awake (for ibaadah) on the nights of the two Eids, his heart will not die (for fear) on the day when all hearts will die."

When Rasulullah used to proceed for Eidul Fitr and Eidul Adhaa to the *musallah* the first thing that he did (on arriving there) was to perform the salaah. He then used to turn, facing the people, sitting in their lines and then he used to deliver a khutbah, advising them and instructing them.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "By the oath of Fajr and by the ten nights (of Zil Hijjah) and the even and the odd."
وكان عبد الله يُجَبِّرُ من صلاة الفجر يوم عرفة إلى صلاة العصر من يوم الجلسة يقول الله أكبر بلله أكبر بلله أكبر بلله ولي الله أكبر بلله

أكبر بلله وأحمد
وكان عليه نُفَّذ عن صلاة الفجر يوم عرفة إلى صلاة العصر

أتي بأيام عصره وعليه عصره
ويقال له ليلاً في صلاة وص工业园 الخطبة وهم يقاتلونه

أخير المسلمين
ومن خلفه ويتملاء على الأخوان وهي من أخونا على أخوان их

العصر

وكان عليه الصلاة والسلام يخرج يوم الفطر والأضحى

أعزه الله من الشيطان الشجيع

والله ولي عصره والقاضي والخبير
EIDUL FITR

Allah is the greatest, Allah is the greatest. There is none worthy of worship except Allah alone and Allah is the greatest and to Allah be all praise. All praise be to Allah, the Great Benefactor, the Munificent, the Ruler, the Granter of grace, generosity and kindness. He is the Possessor of nobility, forgiveness and Granter of bounties. Allah is the Greatest, Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to Allah be all praise.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the one who was sent to this world when disbelief had spread all over the lands. May Allah's salutations be upon him and his family and all his companions for as long as the sun and the moon shall shine and for as long as night and day shall alternate.

Allah is the Greatest, Allah is the Greatest. There is no other one worthy of worship except Allah and Allah is the Greatest, and to Allah be all praise.

Thereafter, O muslims, know verily that this day of yours is the Day of Eid. Verily on this day Allah shows to you the signs of His kindness that we may hope for the acquisition of high rank, forgiveness and pardon. Allah is the Greatest, Allah is the Greatest. There is no one worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.

1. Rasulullah ﷺ said: "Verily every people has a day of festival and this is our festival day." Allah is the Greatest, Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest, and to Allah be all praise."

2. Rasulullah ﷺ said: "When it is your day of Eid, the day when it is permissible to break the fast, then Allah boasts to the angels about the muslims. And Allah says: "O My angels, what is the reward of an employee who has completed
خطبة عيد الفطر

يسر الله الرحمن الرحيم

الله أعلم بالله أكبر لرب ملك الأماكن والملك أعلم بهم ويحيى قلباً وروحه وملاءة و珒ه

الهيئة المحسس الدائم ذي الفضل كفيروضات وكاتبه في الكرب والمسيرة والإمتنان

الله أكبر العقاب والأعمال أطيب العقاب والكالمة الأعلى في الفرج والعيش والإثبات

الله أعبد لهما ورباً تبارك لهما وأنك فيهما ورسول الله صلى الله عليه وسلم

أن يكون عبيداً وحنا بعيد كأنه يتكلم لهما ورسول الله صلى الله عليه وسلم

وقال رسول الله صلى الله عليه وسلم إذا كان يوم عبده يوم فطره

بالم بن تيمية فقال يا صاحبتي منجزوا أيماكين وأجراء أجران في خير وبركة وشيداء
his duty?" The angels reply: "His reward is that he should be fully recompensed for his work." Then Allah says: "My angels, they are my servants and my bondsmaiden who have fulfilled the duty upon them. They now come forth crying sincerely in dua. I swear by My Greatest, My Loftiness, My Honour and high rank that I will accept their pleas. Then He says: "Return now from here for I have pardoned you and have changed your evil deeds for good deeds."

3. Rasulullah ﷺ concludes: "Then they return, having been forgiven." Allah is the Greatest, Allah is the Greatest. There is no one worthy of worship except Allah and Allah is the Greatest and to Allah be all praise.

These are then the virtues of the day. As for ahkaams, e.g. the giving of the sadaqatul fitr, the salaah, the sermons, these have been dealt with in the khutbah before this one. There are however two points which still have to be mentioned. Allah is the Greatest, Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to be all praise.

The first point is this Rasulullah ﷺ said: "Whosoever fasts the month of Ramadaan and follows it up with the fasting of six days of Shawwaal shall be as one who fasted an entire lifetime." (Muslim)

4. Rasulullah ﷺ used to recite the takbeer between the two Khutbah and he used to abundantly recite it in the two Eid khutbas.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Verily successful indeed is he who purified his soul and mentioned the name of His Lord and performed the salaah."
أن يكون أجره قال ملكي عيني فآسأ فضوقي حضت عليهم خرجاً. بнуو إلى الدعا وحزن جاكي واستم جاكي واتباع وفتي الكابي لا أعينهم فيقول ارجعوا خرفت لكون مبدلت سيفي يعقوب حسابات قال فجبرون مغفر البيان

الله العظيم العز الكاظم لعنه الله وتعالى عليه السلام

والأخلاص يتلاة الفطرة والعملة والطغية فكنها في الخبطة يتلاة قبلة تحريت النسيلة فكنها إن!

الله الذي أنزل إلى الرسول سلم هو الذي نزل إلى الرسول سلم أنزل إلى الرسول سلم بين أضداد الخبطة يتلاه الكفائر في خبطة الجناح فنهدائه النبأة كما أنزل إلى الرسول سلم وبركة النبأة

آوذي بعله من الطغيان والرهابه

قد أفلح من ترك دخانه قصره قصره
EIDUL ADHAA

Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah. And Allah is the Greatest. And to Allah is due all praise.

All praise is due to Allah Who has fixed for every nation certain rites of (sacrifice) that they may remember His name for that which He had granted them of animals (fit for food and consumption), and Who has taught mankind His oneness and has commanded them towards submission unto Him. Allah is the Greatest Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate. And We bear witness that Sayeduna Muhammad ﷺ is His servant and messenger who has guided us to the abode of peace. Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to Allah be all praise. May Allah's salutations be upon him and his family and his companions who exerted themselves for the execution of the regulations of Islam and who spent their selves and their possessions in the path of Islam. And what an honour they received. May Allah's choicest blessings be upon them all in great abundance. Alah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah is due to all praise.

Thereafter, О muslims, verily this day of yours is the day of Eid. Allah has laid down as a duty upon you together with other deeds (which had already passed in the khutbahs in the ten previous days) the sacrifice of sacrificial animals to be done with complete sincerity and clean intentions. And Rasulullah ﷺ has explained the obligatory nature of this act as well as the virtues attached to this act. And the Ulema of Islam has in their books explained the detailed masaa-il pertaining to this act. Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.
خطبة عيد الأضحى

يسلم الله الرحمن الرحيم

الله أكبر أنا آكل لذآ لذآ لله أكله أكبر وأكلته أكبر وعذبته أشد وحننه أملأ

الذي جعل ليزلاء مسكيلاً نوراً لله على مازدة من جهة آن العام

وعلق التوجيه وال核 па النشام أسامة الله مكة المكرمة إنسانية اللهم كن لنا وحننة

كن لله مالك ра لله مالك وحننة لله مالك وحننة لله مالك وحننة لله مالك وحننة لله مالك

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1. Rasulullah ﷺ said: "The son of Adam ﷺ does not perform any act on this day of Nahr, which is more beloved in the sight of Allah than slaughtering an animal whereby its blood flows and verily that animal will come forward with the reward of its horns, its hair and its hoofs. And verily its blood falls at a place in Allah's presence before falling on the ground. Therefore, be blessed in yourself for this act." Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah. And Allah is the Greatest. And to Allah be all praise."

2. The companions asked: "O messenger of Allah, what are these sacrifices?" Rasulullah ﷺ replied: "It is the sunnah of your father Ibraheem." Then they asked: "What reward is there in it for us?" Rasulullah ﷺ replied: "For every hair there is the reward of one good deed." They asked: "And the wool?" He replied: "Every fibre of wool is equal to one good deed's reward." Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.

3. Rasulullah ﷺ also said: Whoever has the means to sacrifice an animal and does not do so, let him not come near to our Musallah (for Eid salaah)." Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to Allah be all praise.

Abdullah bin Umar ﷺ said: "Sacrifices of animals can be performed for two days after Eidul Adhaa. The same is reported from Sayeduna Ali ﷺ.

These are some of the virtues of sacrifice. Go and learn the masaail of sacrifice from the learned Ulema.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "Neither the flesh of the sacrificial animals, nor the blood reaches Allah. It is the Taqwa (piety) from your side which reaches Him and so He have made these animals subservient to you that you may magnify the name of Allah for his having guided you and give glad tidings to those who do good."
فقد قال علي الصلاة والسلام: نعم أن أعلم أبا أدم من كل بما ترى، أما الله فيعلم. إنما الشيء أن تعرفوا وتشعروا واللهم أحكم الله في نطق المرسلين.

قال أبو الطفيل بن بلال: فاضلاً الله أحكم الله وله الحمد.

وأما أصحاب النبي صلى الله عليه وسلم من السادات قالت معاذة بنت سالم: أما بيدهما يرتديهما كأنما يرتدية بسول بن عروبة، بقيت فيها سنة ثم تلاها.

يا رسول الله قال الله معرفة من الصوفية سنة: الله أحكم الله وأحكم الله.

قال أبو الطفيل: فاضلاً.

ولعليم الصلاة والسلام قائلًا، ليس له فتيل لا ينضير.

ما صناعتك، أنت أحكم الله، وكيف على مبلغ، وعذب بعض من الفسائل؟ وقلت ما من الفسائل المستقل.

أعوذ بله من الشيطان الرجيم.

لكن يقال للزبير: ولا ذو ماذا ما ذكرت باللفظ، وذكر لكل سحرة.

لكن يكاد والله علي مهدي، وذكر لنا بعض.
THE KHUTBAH FOR ISTISQA'U (WHEN PRAYING FOR RAIN)

All praise is due to Allah Who says in His Book: "He is the One Who sends the winds as a bringer of glad tidings of His coming mercy." "And We have sent down from the heavens pure water whereby We give life to the dead spots on earth. And We provide water for that which We created of animals and many peoples."

We bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and we bear witness that our Master Sayeduna Muhammad ☪ is His servant and messenger, through whose countenance the clouds sought to get water. May Allah's salutations be upon Him and His family and his companions who had reached the ultimate limits of Islam.

Thereafter, O muslims, O brothers, you have complained of the drought in your areas and about the absence of rain at its appropriate times. And verily Allah has commanded that you beg of Him and He promised to answer your pleas. All praise be to Allah, the Lord of the universe, the Beneficent, the Merciful.

Master of the day of judgement. There is no one worthy of worship except Allah. He does what He desires. While we are all of us in need. O Allah send down upon us rain and make that which you send down upon us a strengthening factor and the fulfilment of necessity. O Allah send down rain upon us which redresses our complaints, resulting in good towards us, giving benefit to us and not causing any harm, which will come quickly and not be delayed. O Allah let water reach your servants your animals. Spread Your mercy and through rain give new life to Your dead earth. O Allah grant us rain which redresses our complaints and comes in abundance, providing fertility, which falls generally, watering all round which is of moderate amount and flow continuously. O Allah bless us with rain and make us not of the disappointed and despondent ones.
خطبة الاستسقاء

ليجس الهدوء إلى الجليل

الحمد لله رب العالمين، المبدعون، العليم الخيرات، إنmeye على ملك السماوات والأرض.

الحمد لله الذي أثناه عليه ملك السماوات والأرض، ونعمة الله عليه ملك السماوات والأرض.

أفتح لنا أبوابك، يا ملك السماوات والأرض، وغفر لنا وخفف عننا، يا ملك السماوات والأرض.

يَا أَيُّهَا الَّذِينَ قَامُوا لِلَّهِ بِالْعَمَلِ الْمُفْقِهِ بِالْعَمَلِ الْمُفْقِهِ بِالْعَمَلِ الْمُفْقِهِ بِالْعَمَلِ الْمُفْقِهِ بِالْعَمَلِ الْمُفْقِهِ بِالْعَمَلِ الْمُفْقِهِ بِالْعَمَلِ الْمُفْقِهِ بِالْعَمَلِ الْمُفْقِهِ بِالْعَمَلِ الْمُفْقِهِ
O Allah verily Your servants and your towns and villages and animals are in great difficulties and distress of which we cannot complain to anyone but to You. O Allah raise for us from the earth crops and allow the udders of animals to provide us with abundant milk and let down upon us from the heavens rain and let the earth bless us with its produce.

O Allah lift up from us difficulty and hunger and nakedness and remove from us all hardship and calamities which no one else can remove from us. O Allah we seek forgiveness from You. Verily You are the forgiver, so send down rain upon us in abundance.

It is reported that Rasulullah ﷺ turned his cloak inside out while he was facing the qiblah on the mimbar, thus placing the right side on the left and the left side on the right. He also turned the inside to the outside and he outside to the inside. He continued to make duaa while facing the qiblah and the people did likewise.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And He is the One Who sends the rains after they had become despondent. And He is the One Who spreads his mercy and He is the Guardian, the Praised."
الله‌بعلى‌الجلال‌والجلب‌والمجد‌والمنتفئ‌عن‌اللواء‌الحبيب‌والمستمت‌
والنيشة‌والآيات‌الله‌بعميت‌كتاب‌الفرح‌وأدركت‌الفرح‌واستقبل‌الرضا‌
الاهتمام‌والتغطية‌من‌برزات‌الذكرى‌
الله‌بوعلي‌اللهم‌الجهد‌والجهد‌والجهاد‌والجهاد‌والمصطفى‌عثمان‌البكر‌الصغير‌
عطرك‌لا‌الله‌باستغفار‌إنك‌رب‌أخبار‌آسرى‌التسمية‌عليهم‌من‌الصبر‌و‌
حول‌الصلاة‌والصيام‌رداً‌وهومصطفى‌القابله‌مجلع‌الإيمان‌على‌الكثير‌
والله‌بوعلي‌اللهم‌و‌ظهر‌الرائد‌ليظهره‌و‌بعث‌لبطه‌ليظهره‌واضح‌في‌
الدعاء‌مستقبل‌القليل‌والتاس‌كذلك‌
أخوذ‌لاله‌بعلى‌اليوم‌القضيّة‌الزهيد‌
وهو‌الذي‌يُبرز‌اليوم‌القضيّة‌بعيد‌بعطي‌وينصر‌رضي‌ه‌وهو‌أولي‌
الهود
THE SECOND KHUTBAH FOR EVERY FRIDAY

All praise is due to Allah. I seek help from Him and I seek forgiveness from Him and we seek refuge in Him from the evil within ourselves and from the evil of our deeds. Verily the one whom Allah guides a right none can mislead him and the one whom Allah allows to be misled and misguided, none can give guidance unto him. I bear witness that there is none deserving of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, whom He has sent with the truth as a bringer of good news and as a warner to warn of the coming of the Day of Reckoning. May Allah's choicest blessings be upon him and his family and companions unto eternity. Whosoever obeys Allah and His messenger is surely on the right path and whosoever disobeyed Allah and His messenger has not done any harm to anyone else but himself and he has not done any harm to Allah at all.

I seek protection in Allah from the accursed Shaytaan.

Allah says: "Verily Allah and His angels send salutations upon the nabi. O you who believe send salutations and blessings upon him.

O Allah send Your blessings upon Muhammad ﷺ, Your servant and Your messenger and send Your blessings and mercy upon the believing men and women and upon all Muslims both males and females. And bless Muhammad ﷺ and His wives and offspring.

Rasulullah ﷺ said: "The most merciful of my ummat to my Ummat is Abu Bakr ﷺ. And the staunchest of them in the affairs of Allah is Umar ﷺ. And the trust one of them in modesty is Uthmaan ﷺ. And the Most just among them is Ali (Radhiyallahu anho). Fatima is the leader of the ladies of paradise. Hasan and Hussain (Radhiyallahu anhuma) are the leaders of the youth of paradise, Hamza ﷺ is the lion of Allah and His rasool. O Allah forgive Abbaas ﷺ and his son with a forgiveness that is both internal as well as external.
خطبة الأخيرة

ليس للذين في الجحيم

أحمد بن علي أبي الخير، رضي الله عنه

يُحمد الله، ويبذل، ويتكلم، ويشفع، فالتوبة عن الإخاء في النسيان.

يُهمَّد الله، ولا لا، ولا لا، وليست لنا صلة فيه.

أبوُهُ، وابنُهُ، وله قلبه، وله قلبه، وله قلبه.

إن الله وملائكيه يُصُلُّون على النبيَّ بلاله أنَّ الذين آمنوا صعوا على

وسألهت بسم الله، وجعلته على محمد عليه الصلاة والسلام على المومنين والمؤمنات والضيامين والسلامات قبرة على محمد عليه الصلاة والسلام.

وأقول له، وفَرْقَتْ نَفْسَهُ، فَأَلْقَىَ النَّبِيُّ صلى الله عليه وسلم، آهَوَاهُ قَادِيًا، أَبُوكُهُ، وَبُنْىَ، مُرَأَيَ فيَّ، حَرَّمَهُ عِلْيُهُ، فَأَضَامَهُ إِلَى وَقَاطِعَة، سَيِّدَةَ وَلَبِنَاءَ، أَهْلَ يَلِينَة، أَهْلَ صَنْعَة، وَأَهْلَ سَيدَة، وَأَهْلَ سَيدَة، وَأَهْلَ يَلِينَة، وَأَهْلَ صَنْعَة.

специальным образом
O people, fear Allah, fear Allah in the matter of My Sahabah. Do not make them targets for criticism after me. Whosoever loves them loves them because of their love for me. And whoever hates them hates them because of hate for me.

"The best of my ummat are those living in my era and after them come those nearest to them and then come those who are nearest to them. The sultan (ruler) is the shadow of Allah on earth and whosoever humiliates the sultan Allah will cause him to be disgraced."

Verily Allah commands you with justice and righteous and that you give to the next of kin and He prohibits shamelessness and all evil. He readily bestows his advice that you may be mindful."

And Allah says: "Remember Me and I will remember you and be grateful to Me and be not ungrateful."
SERMON RECITED AT THE TIME OF A NIKAH

All praise is due to Allah. We praise Him and seek help from Him and we seek forgiveness from Him. And we seek refuge in Him from the evil within ourselves and from the evil of our deeds. Whomsoever Allah has guided aright, none can lead him astray and Whomsoever He allows to go astray, none can provide him with guidance.

We bear witness that there is none worthy of worship except Allah and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger. May Allah's salutations be upon him and his family and all his companions.

"O you who believe, fear Allah with a fear that is due to Him and do not die except in this state that you are true muslims (in complete submission to Allah)."

"O people, fear your Lord Who has created you from one single soul and from it also created for him a mate and from the two of them spread forth many men and women. Fear Allah and be careful of your duty towards Him in whom you claim your rights from one another, and be mindful of your close family relationship. Verily Allah is at all times watchful over you."

"O you who believe, fear Allah and utter a word directed towards the right. He will repair for you your deeds and will forgive for you your faults. And whosoever obeys Allah and His messenger has indeed attained a great success."
خطبة النبي ﷺ

الحمد لله ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ ﷺ، وتعالى ﴿وَمَنْ سَبَّبَتْ أَعْمَالَهُ أُنَبِيْتُهُ وَأَنَداَنَّاهُ رَسُولُ اللَّهِ ﴿صَلَّى اللَّهُ عَلَيْهِ وَرَضَى نَعْمَانُ سَلَّمُونَ﴾ ﷺ

هَادَىٰ أَنَا وَأَشْهَدُ إِنَّ رَحْلًا إِنَّ اللَّهَ وَآمَنَّاهُ فَهَلَّانَ فَهُمُّ أَبْنَاهُ عَبْدُ اللَّهِ وَرَسُولُهُ ﴿ۡبِأَيْناَ النَّاسُ أَقَامُوآ الْقَوْالِيَّةَ إِلَىٰ اللَّهِ ﴿ۡبِأَيْنَ أَنَذَرْنَاهُمُ الْكِفَاۡرُونَ ﴿ۡبِأَيْنَ أَنْعَمَ اللَّهُ عَلَىٰ أَهْلِهِ وَنَزَّلَ عَلَيۡنَاهُ ﴿ۡبِأَيْنَ أَنْعَمَ اللَّهُ عَلَىٰ أَهۡلِهِ ﴿ۡبِأَيْنَ أَنۡفَعَلُّوهَا وَقُلۡوُا قَوۡلٗا مُّسۡنُودٗا يَسۡتَجِبُ لُكُونَ أَعۡمَالُكُمۡ﴾ ﷺ.
THE DUAH OF AQEEQAH (AFTER THE SLAUGHTER OF A SHEEP AFTER THE BIRTH OF A CHILD)

If its a boy :-

O Allah this is the aqeeqah of ........................................... (name of the boy) Let its blood be a sacrifice for his blood, let its flesh be a sacrifice for his flesh and let its bones be a sacrifice for his bones and let its skin be a sacrifice for his skin and let its hair be a sacrifice for his hair.

If its a girl :-

O Allah this is the aqeeqah of ........................................... (name of the girl) Let its blood be a sacrifice for her blood, let its flesh be a sacrifice for her flesh and let its bones be a sacrifice for her bones and let its skin be a sacrifice for her skin and let its hair be a sacrifice for her hair.

"I have turned my face towards Him Who created heavens and earth as an upright Muslim and I am not of those who associate others unto Allah.

Verily my salaah, my sacrifice, my life and my death are only for Allah, the Lord of the Universe. He has no partner and to have this believe have I been ordered and I am the first of those to submit unto Him.

O Allah, this sacrificial animal is from You and this offering is for you.

In the Name of Allah and Allah is the Greatest. (Saying this slaughter the animal).
نية العقيدة

لِسَحَالِفَ الْأَعْبَدِينَ الْحَيَوُّينَ

اللَّهُمَّ هُنَّ عَقِيقَةٌ (قل هَنَا اسم الولد) دمها بذاتي وسمها بلحمه و
عظمها بُعْطِيةٌ وجعلها حِجَابًا وشُعَرًا مَّشْقَرًا

(ءَمَّا ذَكَرْنَا بِثَرِيدِيَّةٍ وَلَحْمِيَّةٍ وَبُعْطِيَّةٍ وَجَلِيلِيَّةٍ وَشُعَرُيَّةٍ مَّشْقَرِيَّةٍ)

إِنَّمَا قَطَرَ الْبَلُوْثَةُ وَالْأَرْضُ جَنِيفَاءُ مَا أَتَّمَّ مَا نَشُطُّهَا مِنَ الشَّرِّكِينَ الْأَصْلَيْنِ: نَبِيّ وَكُبَرَى وتَسْلَيْهِ وَمَثَلُ الْمَلََكِ الْعَلِيِّينَ

لا شَرِيْكَ لَهُ وَلَهُ الْكَأْمِرُ وَأَنَا أَوَلُ الْعَلِيِّينَ، اللَّهُمَّ عَمِّنَاهُ

وَلَأَنِّي مَعَنِيَ اللَّهُ أَكْبَرُ فَنَحْرُهُ