

**FRIDAY KHUTBAH - # 28**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

° الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ  
لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا  
أَنْ تَلَکُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

Allah [swt] informs us of the believers who will inherit Paradise and says in Sura-e-A'raf, verse 43:

**[Yusufali 7:43]** And We shall remove from their hearts any lurking sense of injury; - beneath them will be rivers flowing; - and they shall say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)."

Brothers and sisters in Imaan, Salaamun Alaikum,

Describing the qualities of a believer, Allah [swt] in Sura –e-Mu'minoon, verse # 1 to 11 says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ  
الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ  
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ  
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ  
وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ  
إِذَا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ  
فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ  
وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ  
وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ  
أُولَئِكَ هُمُ الْوَارِثُونَ  
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

[**Shakir 23:1**] Successful indeed are the believers,  
[**Yusufali 23:2**] Those who humble themselves in their prayers;  
[**Yusufali 23:3**] Who avoid vain talk;  
[**Yusufali 23:4**] Who are active in deeds of charity;  
[**Shakir 23:5**] And who guard their private parts,  
[**Yusufali 23:6**] Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, - for (in their case) they are free from blame,  
[**Yusufali 23:7**] But those whose desires exceed those limits are transgressors; -  
[**Yusufali 23:8**] Those who faithfully observe their trusts and their covenants;  
[**Yusufali 23:9**] And who (strictly) guard their prayers; -  
[**Shakir 23:10**] These are they who are the heirs,  
[**Shakir 23:11**] Who shall inherit the Paradise; they shall abide therein.

In moving one stage further to our last week's discussion, about our focus towards the upright religion of Allah, to be able to be successful, we shall today start with a series that describes the qualities of a Mu'min, a believer, who shall be the inheritors of Paradise.

In the verses that we recited, we can see that Allah Himself has described five of the main aspects of the successful believers. These being in simplified as thus:

1. Humility in Prayers and strict guarding of the same,
2. Avoiding vain talk
3. Actively participating in acts of Charity,
4. Guarding sexual preferences and keeping away from perversion,
5. Observing of promises and Trusts strictly.

These five are the basic but not all the qualities of a believer and we who claim to be believers in the Tawheed of Allah and the truth of HIS message should evaluate ourselves as to where we stand.

The first and foremost aspect of a believer is Salaat, which is our subject of discussion for today. Brothers and Sisters, it is simply impossible to emphasize this subject adequately or give due justice, since Allah [swt] Himself has revealed more than seventy ayats in the Holy Quran, and in the short time that we have, we shall only highlight some of the major points only.

Salat curbs vain, conceited desires, pride and self indulgence and leads to humility, acceptance and obedience. The Arabic word salat has many shade of meanings. Literally, it means the middle of the backbone. As a verb, it means the bending and the unbending of the backbone. Figuratively, it means a bending posture formed when giving or taking something and thus has been used for prayers derived from that meaning to signify a submissive mind.

The Qur'an has drawn on this word to describe man's natural bend to pray to Allah [swt] as well as Allah's attention for HIS creation. The natural tendency in man makes him bend in prayer before the Absolute, Allah, to express his gratitude and pray for the fulfillment of his needs. Allah in Sura-e-Ahzab, verses 41 to 43 states that the prayer is the expression of man's search for the grace of his creator and for the Creator to bestow HIS grace to HIS

creation. Whilst Allah likes moderation and does not like excess in anything, HIS remembrance is the one thing that HE likes as much as we can.

Imam Jaffer As-Sadiq [as] says:

*"There is a limit to everything, but there is no limit to the remembrance of Allah. Excess in anything is disliked by Allah, but Allah's love increases proportionately to the degree of His remembrance a man commemorates in his thoughts and actions. Our true followers are those who, whenever free from their legitimate duties, remembers Allah a great deal."*

[Mir Ahmed Ali Tafseer, Alahzab, 33:41]

In Islam, the purpose of prayers is to seek the pleasure of Allah solely; and nothing pleases Allah but the total submission of HIS creation, both in mind and body, in glorification of their Creator. Therefore, no method of prayer is acceptable in Islam but that which has been prescribed in precise terms by Islam, which cannot be added, altered or omitted in the slightest. This prescribed method has spiritual, psychological as well as physical benefits to the one who prays.

Salaat therefore becomes the main pillar of faith and the basic 17 rakats of the daily prayers, as enjoined in the Qur'an at its respective times are the most important.

The Holy Prophet Muhammad [saww] said:

*"The most beloved action before Allah is to pray (salat) immediately when it is due."*

[Arkanus Salaat, Muallim Kermalli, Page 2]

And on another occasion the Holy prophet has also said:

*"The first thing about which man will be questioned is the salat. If it is accepted, all other acts of worship are accepted; if it is rejected all other acts of worship are rejected."*

[Arkanus Salaat, Muallim Kermalli, Page 2]

Having seen that Salaat, being the core act of worship in Islam, it is absolutely necessary for us to ensure that we pray salat in accordance to the rules and regulations relating to it and enhance its performance by understanding its philosophy and concentrating on it.

Ayatullah Khomeini in his famous book: Adabus Salaat says:

*"The Salaat, besides its form, has a meaning. Apart from its exterior, it has an interior [meaning too]. As the exterior has its discipline, the neglect of which would render the outer form invalid or incomplete, its interior has similarly spiritual discipline, neglecting which would render the spiritual salat invalid."*

[Arkanus Salaat, Muallim Kermalli, Page 3]

We can see from this that it becomes imperative for us to learn all the rules of the Salaat so that we do not land in a situation where all the efforts that we have put are rendered invalid and unacceptable by our Lord, Allah, since HE has very specifically called for obedience to HIS rules and does not accept conjectures. It is therefore imperative that we first learn the obligatory acts of Salaat and strictly follow them while praying and thus ensure its validity. This will lead us to achieve the humility as well as the strict guarding of our prayers i.e. Salaat and thus make us successful.

Equally important is our consciousness and concentration in our actions, whilst understanding our recitations, which will lead us to the elevated heights spiritually [me'raj-ul-mu'min] and neglect of which can land us at the bottom of the lowest pits of Hellfire.

Brothers and Sisters, whilst our physical actions, mental presence, correctness and concentration are of imperative importance, our consciousness of its timings and fulfillment of its immediate obligation are also of paramount importance.

Amirul Mu'mineen, Imam Ali ibne Abitalib [as] says:

*"Whoever does not prepare for the Prayer before its time arrives is not honoring it."*  
[Hijri Calendar 1425 – Shawaal saying]

As we all know ourselves better, are aware and hope for the intercession of the Holy Prophet and the Ahlul Bait [as] on the Day of Judgement, however the Holy prophet himself has sworn thus:

*"One who considers prayers unimportant is not from me. By Allah, he is not from me. By Allah, he cannot reach near me at the Haudh-e-Kauthar."*  
[Ghunahane Kabeera, Vol. I, Page 22]

Whilst Imam Jaffar As-Sadiq [as] has said:

*"Our intercession is not for those who considered the Prayers lightly."*  
[Ghunahane Kabeera, Vol. I, Page 22]

Based on these ahadith we can very clearly see the importance of Salaat and also the importance we need to give to it as well.

Let us now ponder on this example:

Our employment, be it a business or employment, demands a minimum of 40 hours a week from us. This constitutes an approximate of 25 percent of our time. Whilst if it takes us 2 minutes to pray a rakat of salat, the 17 rakats would constitute less than 2 percent of our time.

Let us consider, that since we firmly and sincerely believe that Allah is the absolute sustainer, thus the Principal, and our employment only an agent of the Principal, would it not be only right to give the Principal more than the agent? However, Allah does not ask us for more as an obligation, though HE loves the mustahab salat too. Should we not strive and give this 2 percent time that HE wants with undivided attention and QUALITY time?

Once we realize and accept our position in respect to our Lord, we shall strive and struggle to reach heights of optimum nearness to Allah and Salaat with all its conditions fulfilled shall take us to those heights.

Salaat also prevents us from disobedience to Allah as confirmed in Sura-e-Ankabut, Sura # 29, verse 45

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ

تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرِ اللَّهِ أَكْبَرُ وَاللَّهُ

يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

**[Yusufali 29:45]** Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do.

This therefore proves that when we do give Salaat its due consideration, we shall achieve nearness to the Almighty by shunning all forbidden acts and also having worshipped HIM in accordance to HIS commands.

Brothers and Sisters, it is also imperative that we discuss that this still does not end our responsibility, since Allah in Sura-e-Tahrim, Sura # 66, verse 6, very clearly demonstrates our responsibilities insofar as our families are concerned and that it is up to us to not only protect ourselves, but our families too from the fire of Hell.

Allah warns us in this Ayat, when he says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا

النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ

اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

**[Yusufali 66:6]** O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.

This command of the Almighty very clearly states that we need to struggle to save ourselves and also save our children and families from a fire whose fuel is humans and stones. The Holy Prophet emphasizes this point as he said:

*"Be firm, and steadily make your family members pray salat regularly."*

*"Salat will be the first item on the agenda of cross-examination on the day of judgement."*

*"Salat wards off disasters."*

*"Salat opens the lock to let in (the prayer) into the (house of) eternal peace and happiness (paradise)."*

*[Mir Ahmed Ali commentary 20: 132]*

We can therefore conclude that:

*"The first, foremost and unavoidable duty of a true believer is to worship Allah regularly and punctually through the five daily obligatory prayers. Salat is not a "stereotyped force of the*

habit" ritual. It is the truest outward expression of truthful hearts and intelligent minds. It is because of this physical show of obedience unto Allah by His "created" servants (willing to submit to His will and laws, accepting total dependence on Him, worshipping Him alone, declaring to follow prophets and the Imams, appointed by Him undertaking to discard and avoid evil and evildoers) salat is accepted as the pivot, the pillar and the foundation of the true faith."

[Mir Ahmed Ali commentary 20: 132]

Let us all therefore beseech Allah in the words of Prophet Ebrahim, which has been taught to us by none other than Allah [swt] Himself vide the Qur'anic verse of Sura-e-Ibrahim, # 40 and say:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

[Yusufali 14:40] O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept Thou my Prayer.

**[SURA – E – IKHLAS]**

Salamun Alaikum,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah in Sura-e-Hajj, Sura # 22, verses 6 & 7 says:

ذَلِكَ بَأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾  
وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ

فِي الْقُبُورِ ﴿٧﴾

[Yusufali 22:6] This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.

[Yusufali 22:7] And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.

"Those who have doubts in their minds about resurrection and the life after death can see the Almighty's marvellous displays of beauty, order and harmony. He [has] shall certainly created yet another and a more wonderful world. His omnipotent authority shall give man a future life of great promise. He who created man and nature, out of nothing, shall as easily raise the dead."

[Mir Ahmed Ali commentary 22:5]

Let us therefore not be heedless and negligent in our duty to our Lord, the Almighty, who shall take our account in the Hereafter and remember that the Hour of reckoning is near and that our death is even nearer.

**[SURA-E-ASR]**