

Salaheddin Islamic Center

Jumma Khutbah

3 Rajab 1438

Corresponding to Mar 31, 17

المراقبة لله

The Observance of Allah

Given by:

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Abu Sulaymaan

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

فَإِنْ أَصْدَقُ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَأَحْسَنُ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

As for what follows:

أَيُّهَا النَّاسُ

Oh People!¹

Allah says in His Honorable Book:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you [4:1]

And Allah says:

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا

And Allah is Ever a Watcher over all things [33:52]

And Allah says:

إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

Verily, your Lord is Ever Watchful (over them) [89:14]

All these verses speak about the observance of Allah (المراقبة لله) and that Allah is ever watching us. The observance of Allah is an important element in the life of the Muslim.

The definition of observance of Allah (المراقبة لله) is as Imam Ibn al-Qayyim (may Allah have mercy upon him) said:

¹ This is from the Sunnah of the Prophet (صلى الله عليه وسلم) as found in many Ahaadith. For more, see Shaikh Yahya ibn ali al-Hajoori's excellent work *Ahkaam ul-Jumma wa bida'iha* pg. 364

المُرَاقِبَةُ تَعْرِيفُهَا : دَوَامُ عِلْمِ الْعَبْدِ ، وَتَيَقُّنُهُ بِاطْلَاعِ الْحَقِّ سُبْحَانَهُ وَتَعَالَى عَلَى ظَاهِرِهِ وَبَاطِنِهِ

The observance of Allah, its definition is: the persistent knowledge of the servant and his certainty of Allah, the Exalted's true awareness over his external and hidden affairs [Madaarij as-Saalikeen (2/65)]

A Muslim should know that Allah is always observing his/her actions, statements, thoughts, and beliefs. Allah says:

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

Truly, nothing is hidden from Allah, in the earth or in the heavens [3:5]

Observance of Allah (المراقبة لله) is of two types. Shaikh Ibn ul-'Uthaymeen (may Allah have mercy upon him) said: "Observing Allah has two angles:

The first angle: That you observe Allah, the Exalted

The second angle: that Allah is always observing you:

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا

And Allah is Ever a Watcher over all things [33:52]"

[Sharh Riyaadh as-Saliheen (1/324)]

And this can be found in the definition of Ihsaan as comes in the famous Hadith of Jibreel. The Prophet (صلى الله عليه وسلم) said:

الإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَاتَهُ يَرَاكَ

Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (know) Allah sees you [Bukhari and Muslim]

When the observance of Allah is weak or absent it leads to many dangers and harms. From those harms and dangers is destruction and thinking bad about Allah. When someone is heedless of the fact that Allah always sees him/her and always hears him/her, then they will commit more sins.

Imam Bukhari reports on the authority of Ibn Masu'd (may Allah be pleased with him):

عَنِ ابْنِ مَسْعُودٍ، {وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ، عَلَيْكُمْ سَمْعُكُمْ} الْآيَةَ كَانَ رَجُلَانِ مِنْ قُرَيْشٍ وَخَتَنَ لُهُمَا مِنْ ثَقِيفٍ، أَوْ رَجُلَانِ مِنْ ثَقِيفٍ وَخَتَنَ لُهُمَا مِنْ قُرَيْشٍ فِي بَيْتٍ فَقَالَ بَعْضُهُمْ لِبَعْضٍ أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ حَدِيثَنَا قَالَ بَعْضُهُمْ يَسْمَعُ بَعْضَهُ. وَقَالَ بَعْضُهُمْ لِبَعْضٍ كَانَ يَسْمَعُ بَعْضَهُ لَقَدْ يَسْمَعُ كُلَّهُ. فَأَنْزَلَتْ {وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ} الْآيَةَ {وَذَلِكُمْ ظَنُّكُمُ} الْآيَةَ.

In regards to the Verse: '**And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you..**' (41:22) While two persons from Quraish and their brother-in-law from Tha'qif (or two persons from Tha'qif and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allah hears our talks?" Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed: '**And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you...**' (41:22) and '**And that thought of yours**' (41:23) [Bukhari no. 4816]

So due to their lack of observance of Allah and their low opinion of Allah, they were humiliated and destroyed. As Allah said:

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost! [41:23]

This is because they thought low of Allah as Allah says:

وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ

But you thought that Allah knew not much of what you were doing [41:22]

A Muslim should think good of Allah and Allah is as a servant thinks of Him as comes in the Hadith al-Qudsi:

إِنَّ اللَّهَ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

Verily Allah says: I am according to what my servant thinks of Me [Muslim]

From the harms of not observing Allah is that it leads people to sin in private. We see so many of our students/young ones and even the elders struggling to stop sinning when they are alone. However, when others are present, they refrain. This is due to the weakness of the observance of Allah. A Muslim does not need a security camera or security personnel in order to say or do what is right. Allah is always watching!

The poet says:

إِذَا مَا خَلَوْتَ الدَّهْرَ يَوْمًا فَلَا تَقُلْ
خَلَوْتُ وَلَكِنْ قُلْ عَلَيَّ رَقِيبٌ

If you are alone one day do not say:
'I am alone' however say: 'there is a watcher over me'

A person may even commit these sins and destroy his/her good deeds. It is reported by Ibn Majah on the authority of Thawbaan (may Allah be pleased with him) that the Prophet (ﷺ) said:

لَأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ بِيضًا فَيَجْعَلُهَا اللَّهُ عَزَّ وَجَلَّ هَبَاءً
مَنْثُورًا " . قَالَ ثَوْبَانُ : يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا جَلِّهِمْ لَنَا أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ . قَالَ : " أَمَا إِنَّهُمْ
إِخْوَانُكُمْ وَمَنْ جَلَدْتُمْ وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ وَلَكِنَّهُمْ أَقْوَامٌ إِذَا خَلَوْا بِمَحَارِمِ اللَّهِ انْتَهَكُوهَا

"I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihamah, but Allah will make them like scattered dust." Thawban said: "O Messenger of Allah, describe them to us and tell us more, so that we will not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allah." [Saheeh Ibn Majah no. 3442]

So the Muslim must always remember Allah is observing us. And on top of that, he/she should know that Allah has entrusted Angels to monitor our actions. As Allah says:

إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ

There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds, etc.) [86:4]

So we must always be mindful of Allah and observe Him at all times.

Second Khutbah

الحمد لله رب العالمين والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين

As for what proceeds:

From the fruits of observing Allah is that it helps us rectify our thoughts and beliefs. Allah knows what we think, what we believe, and what is in our souls. He says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge) [50:16]

From the fruits of observing Allah is that it rectifies our speech because we remember that Allah hears what we say. Allah says:

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ

He (Muhammad) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower." [21:4]

From the fruit of observing Allah is that it rectifies our actions because we remember that Allah is watching us. Imam Ibn al-Qayyim (may Allah have mercy upon him) said:

وَقِيلَ : مَنْ رَاقَبَ اللَّهَ فِي خَوَاطِرِهِ ، عَصَمَهُ فِي حَرَكَاتِ جَوَارِحِهِ

“It was said: Whoever observes Allah in his thoughts, then Allah will safeguard him in his movements and actions” [Madaarij as-Saalikeen (2/65)]

From the ways to increase the observance of Allah is by knowing that Allah is always with us Hearing and Seeing. This from the ways to purify our hearts. The Prophet (ﷺ) was asked:

وما تزكية النفس؟ فقال: أن يعلم أن الله عز وجل معه حيث كان

“What is the purification of the soul?” He (ﷺ) said: “That a person knows that Allah, the Exalted is with him wherever he is [as-Saheeha (3/38)]

Another way to help us increase in our awareness of Allah and His observance over us is by not committing sins in private. If we dislike that anyone sees us doing a specific action in public, then we should not do it in private. If we dislike that anyone hear us saying a specific word in public, then we should not say it in private. Usamaah bin Shareek (may Allah be pleased with him) said that the Prophet (ﷺ) said:

مَا كَرِهْتَ أَنْ يَرَاهُ النَّاسُ مِنْكَ ، فَلَا تَفْعَلْهُ بِنَفْسِكَ إِذَا خَلَوْتَ

"Whatever you dislike that people see from you, then do not it when you are alone"

[Graded Hasan by al-Albani in Saheeh Jami no. 5659]

Allah is always watching us.

I ask Allah to grant us success in observing and being mindful of Him. Verily He is Capable of all things.

قُومُوا إِلَى صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ

Stand for you Prayer, may Allah have mercy upon you²

-----End of the Khutbah-----

² This is how Abu Bakr as-Sideeq radiallahu anahu ended his first Khutbah as found in *Seerah Ibn Hisbam* with a **Saheeh** chain.