

the Majestic Throne"⁽¹⁾

Hadhrat Thowbaan رَوَى اللَّهُ تَعَالَى reports that whenever something alarmed Rasulullaah ﷺ, he would say:

“اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا”

"Allaah! Allaah is my Rabb and I shall not ascribe any as partner to Him"⁽²⁾

The Du'aas of Hadhrat Abu Dardaa رَوَى اللَّهُ تَعَالَى and Hadhrat Abdullaah bin Abbaas رَوَى اللَّهُ تَعَالَى to be Relieved of Difficulties

Hadhrat Abu Dardaa رَوَى اللَّهُ تَعَالَى once mentioned that whether with sincerity or not, when a person recites the following du'aa seven times, Allaah will alleviate all his worries:

“حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ”

"Allaah is enough for me (to alleviate all my worries). There is none worthy of worship but He. In Him do I pin my trust and He is the Rabb of the Glorious Throne"⁽³⁾

It is reported then whenever Hadhrat Abdullaah bin Abbaas رَوَى اللَّهُ تَعَالَى recited the following du'aa, it was accepted, whether he recited it for any anxiety or worry or for fear of any ruler:

“أَسْئَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ وَأَسْأَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْكَرِيمِ وَأَسْئَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ رَبَّ السَّمَوَاتِ السَّبْعِ وَالْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ”

"I ask You on the strength of my belief that there is none worthy of worship but You, the Rabb of the seven heavens and Rabb of the Glorious Throne. I ask You on the strength of my belief that there is none worthy of worship but You, the Rabb of the seven heavens and Rabb of the Honoured Throne. I ask You on the strength of my belief that there is none worthy of worship but You, the Rabb of the seven heavens and seven earths and everything in them. Verily You have power over all things"

It is after saying this that a person should ask Allaah for what he needs. ⁽⁴⁾

Du'aas to be Recited when Fearing a Ruler

Rasulullaah ﷺ teaches a Du'aa and Hadhrat Abdullaah bin Ja'far رَوَى اللَّهُ تَعَالَى Teaches the Same to his daughter

Hadhrat Ali رَوَى اللَّهُ تَعَالَى reports that Rasulullaah ﷺ taught him to recite the

(1) Bukhaari and Muslim, as quoted in Tuhfatudh Dhaakireen (Pg. 193).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).

(3) Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).

(4) Bukhaari in his Adab (Pg.105).

Your name and there is none worthy of worship but You"⁽¹⁾

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ Teaches Such a Du'aa

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said that if a person has a ruler whom he fears for his arrogance and oppression, he should recite:

”اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ كُنْ لِي جَارًا مِنْ فُلَانٍ وَأَحْزَابِهِ
وَأَشْيَاعِهِ مِنَ الْجِنِّ وَالْإِنْسِ أَنْ يَفْرُطُوا عَلَيَّ وَأَنْ يَطْعُوا عَزَّجَارِكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ
غَيْرُكَ“

"O Allaah Rabb of the seven heavens and Rabb of the Glorious Throne. Be my Protector from this servant of Yours, from his armies and all his partisans from amongst Jinn and mankind. O Allaah! You protect me from their oppression and tyranny. Mighty is Your protection, exalted are Your praises and there is none worthy of worship but You'

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ added that when one recites this du'aa, the tyrant will be unable to do anything unpleasant to him. (2)

In another narration, Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "If you fear a tyrannical ruler, say..." The words of the du'aa are as quoted above, but with the words:

”كُنْ لِي جَارًا مِنْ شَرِّ“

"Be my Protector against ..."

After this, the name of the tyrant is to be mentioned. Thereafter, the du'aa continues as follows:

”وَشَرًّا الْجِنِّ وَالْإِنْسِ وَأَتْبَاعِهِمْ أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ عَزَّجَارِكَ وَجَلَّ ثَنَاؤُكَ وَلَا
إِلَهَ غَيْرُكَ“

"...and from the evil of the Jinn, of mankind and all their followers. I seek Your protection against any of them harming me. Mighty is Your protection, exalted are Your praises and there is none worthy of worship but You"⁽³⁾

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.10 Pg.137). Bukhaari has also reported a similar narration in his *Adab* (Pg.104).

(2) Ibn Abi Shaybah and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300). Bukhaari has briefly reported a similar narration in his *Adab* (Pg.104).

(3) Tabraani. Haythami (Vol.10 Pg.137) has commented on the chain of narrators.

Chapter Sixteen

The Chapter Concerning The Lectures of the Sahabah ﷺ

This chapter highlights how Nabi ﷺ and the Sahabah ﷺ addressed the people in Jum'ah sermons, when in congregation, on the occasions of Hajj and Umrah and on various other occasions. It discusses how they motivated the people to carry out the commands of Allaah, even though these seemed to oppose experience and what was apparent. It further discusses how they made people abstain from this world and its temporary pleasures and yearn for the Akhirah and its eternal delights. Those firmly stationed every category of the Ummah whether rich, poor or prominent on the consciousness that they should fulfil the commands coming to them from Allaah and Rasulullaah ﷺ even if it meant spending their very lives and all their wealth. The discussion makes it clear that they did not build people's conviction on the temporary and short-lived wealth and resources of this world.

The Lectures of Rasulullaah ﷺ

The First Lecture that Rasulullaah ﷺ Delivered

Hadrat Abu Salamah bin Abdur Rahman bin Auf ﷺ narrates that when Rasulullaah ﷺ stood up to deliver a sermon in Madinah for the first time, he began by duly praising Allaah. Thereafter, he said, "O people! Send (good deeds) ahead for yourselves (to the Akhirah) By Allaah! You must know that each one of you shall definitely die, leaving his flock of goats without a shepherd. There will then neither be any interpreter or negotiator to come between him and his Rabb when his Rabb will ask him, 'Have my messengers not come to you and conveyed the message to you? Have I not granted you wealth and blessed you with favours? Now (with the guidance and means at your disposal) what (good deeds) have you sent ahead?' The man will then look to his right and left, but will see nothing. He will then look in front of him but will see nothing but Jahannam. Therefore, whoever can save himself from Jahannam even by (giving) a piece of a date (as Sadaqah), should do so. Whoever cannot afford even this, **should at least say a good word because every good deed is rewarded ten fold up to seven hundred fold.** May Allaah's peace, mercy and blessings be upon Allaah's messenger."

Rasulullaah ﷺ then delivered another sermon saying, "I praise Allaah to Whom belongs all praise. We seek Allaah's protection from the evil of our souls and from our evil actions. There is none to mislead the one whom Allaah guides and there is none to guide the one whom Allaah does not guide. I testify that there is none worthy of worship but the One Allaah Who has no partner. The best of all speech is the Book of Allaah and successful is the person whose heart Allaah has decorated with it, whom Allaah guides to Islaam after kufr and who chooses it rather than all other talks. Apart from it being the most beautiful speech, it is also the most effective. **Love those who love Allaah and love Allaah with all your heart.** Never grow weary of Allaah's Book and His Dhikr because your hearts will then harden. From what (deeds) Allaah has chosen and selected, He has named the (recitation of the) Qur'aan as the best of all good deeds, the best of all acts of worship, the most relevant of all speech and of all that explains what is lawful and unlawful. You should therefore worship Allaah without ascribing any partners to Him. Fear Him as He ought to be feared and let everything righteous that you speak with your mouths be sincerely for Allaah. Love each other for the pleasure of Allaah and always remember that Allaah hates does not like that any pledge made with Him should be broken. May Allaah's peace, mercy and blessings be upon you all." (1)

Rasulullaah ﷺ's Jumu'ah Sermon

Hadhrat Sa'eed bin Abdur Rahmaan Jumhi narrates that from the narrations he received, the sermon that Rasulullaah ﷺ delivered in the locality of the Banu Saalim bin Auf on the occasion of the first Jumu'ah salaah in Madinah was:

"All praise belongs to Allaah! I praise Him, seek His assistance, seek His forgiveness and His guidance. I believe in Him, do not reject His Divinity and accept as an enemy all those who do reject His Divinity. I testify that there is none worthy of worship but the One and Only Allaah Who has no partner. **I also testify that Muhammad ﷺ is His servant and Rasul**, whom Allaah has sent with guidance, light and advice at a time when there was a cessation in the chain of Ambiyaa (prophets); a time when knowledge was little, people were astray, time was coming to an end, Qiyaamah was drawing near and the world was coming to an end. Whoever obeys Allaah and His Rasool ﷺ is rightly guided and whoever disobeys them has gone astray, has been negligent and strayed far off the right path. I advise you to adopt **taqwa** because the best advice a Muslim can give to another Muslim is to **encourage him towards the Aakhirah and to instruct him to adopt taqwa.** Take heed to the warnings that Allaah has given you about Himself because there is no better advice nor any better reminder. Whoever adopts taqwa with true fear for (displeasing) his Rabb, his taqwa will be his true helping hand in everything he seeks for the Aakhirah. Whoever sets right all private and public affairs between his Rabb and himself solely to please Allaah, shall always be fondly remembered in this world and shall have a vast

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.214). As quoted earlier, Hadhrat Anas ﷺ has also related Rasulullaah ﷺ's first sermon in different words.

treasure after death at a time when a person is most in need of the deeds he did in the past. Every person who did not do this shall wish that there was a very large distance between him and his actions. Allaah warns you of Himself and Allaah is Most Gentle towards His bondsmen. Allaah is always true to His word and He fulfils His promises without going back on them, because He says:

﴿ مَا يبدُلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ﴾ (سورة ق: آيت ٢٩)

'What I say can never be changed and I am never unjust towards My servants' {Surah Qaaf, verse 29}

Fear (disobeying) Allaah in your private and public matters of this world and the Akhirah because whoever fears Allaah, Allaah shall wipe out their sins and grant them an immense reward. **Whoever fears Allaah shall succeed most remarkably.** Taqwa protects against Allaah's anger, it protects against Allaah's punishment, it protects against Allaah's wrath, it illuminates faces, it pleases your Rabb and it elevates stages. Take your share (of rewards) and never be negligent in (securing) Allaah's mercy. Allaah has taught you His Book and chalked out for you a pattern (of life) to ascertain which of you are sincere and who are not. Do good (to others) just as Allaah does good to you, declare your enmity with those who are Allaah's enemies and fight them for the pleasure of Allaah as you ought to do. It is Allaah Who has chosen you and called you Muslims. (Jihaad takes place) So that those who are destroyed are destroyed after seeing proof and those who survive live on after seeing a proof. There is no power or might without Allaah, so carry out Allaah's Dhikr in abundance and know well what is to happen after today. Whoever sets right the matters between himself and Allaah, Allaah shall see to all matters between him and other people because it is Allaah Who makes decisions for people and they cannot pass decisions against Him. While Allaah prevails over people, they cannot prevail over Him. Allaah is the Greatest and there is no power without Allaah the Most Honourable." ⁽¹⁾

The Lectures Rasulullaah ﷺ Delivered on the Occasions of Battles

The Lecture Rasulullaah ﷺ delivered during one of the Battles

A Sahabi by the name of Hadhrat Hiraar رَضِيَ اللهُ عَنْهُ reports that they were with Rasulullaah ﷺ in a battle and it was when they were about to engage the enemy in combat that Rasulullaah ﷺ delivered a lecture. After duly praising Allaah, Rasulullaah ﷺ said, "You are enjoying (bounties in) green, yellow and red (and every other shade) and even have this in your camps. When you meet with the enemy, you should advance step by step because whenever a person launches an attack in the path of Allaah, two damsels from the wide-eyed damsels of Jannah hurry towards him. **If he is martyred, Allaah ﷻ forgives**

(1) Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.213). Qurtubi has reported a similar narration at length, as quoted in his *Tafseer* (Vol.18 Pg.98).

all his sins with the first drop of blood that falls. The two damsels then wipe the dust from his face and say to him, 'Your time has now come.' He then responds by telling them, 'Your time has also come.'⁽¹⁾

The Sermon Rasulullaah ﷺ Delivered when he Stopped at Hija - route to Tabook

Hadhrat Jaabir رضي الله عنه narrates that when on the expedition to Tabook, Rasulullaah ﷺ stopped at Hija (the place where the nation of Hadhrat Saalih عليه السلام were destroyed) and addressed the Sahabah رضي الله عنهم saying, "O people! Do not ask your Nabi for miracles because here lies the nation of Saalih عليه السلام who asked their Nabi to raise a (pregnant) she-camel for them (from a mountain). He complied and she would arrive by that wide road to drink water. On the day she drank, she would consume all their water and the amount of milk they would get from her on that day would be as much as on the day when she did not drink (when the other animals had their turn). She would then return by the same wide road. They however hamstrung her, because of which Allaah gave them only three days (to repent). The promise of Allaah is never untrue and a terrible scream came, which destroyed all of them except for one of them who happened to be in the Haram. It was the Haram that saved him from Allaah's punishment." "O Rasulullaah ﷺ!" the Sahabah رضي الله عنهم asked, "Who was he?" Rasulullaah ﷺ replied, "He was Abu Righaal."⁽²⁾

Another Sermon Rasulullaah ﷺ Delivered on the expedition to Tabook

Hadhrat Hasan bin Ali رضي الله عنه reports that during the expedition to Tabook, Rasulullaah ﷺ mounted the pulpit and after praising Allaah, he said, "O people! I instruct you to do only that which Allaah instructs me and I forbid you only from that which Allaah forbids me. You should therefore pursue the most moderate manner of seeking your livelihood because I swear by the Being Who controls the life of Abul Qasim (myself) that your sustenance searches for each one of you just as his death searches for him. Whenever finding sustenance becomes difficult for any of you, look for it in the obedience of Allaah ﷻ."⁽³⁾

The Sermon Rasulullaah ﷺ Delivered when Makkah was Conquered

Hadhrat Abdullaah bin Amr رضي الله عنه says, "When Makkah was conquered, Rasulullaah ﷺ announced that everyone should lay down their arms except for the people of the Banu Khuzaa'ah tribe, who were allowed to use their weapons against the people of the Banu Bakr tribe (because they were at risk from them). This permission remained until Rasulullaah ﷺ had performed the Asr salaah,

(1) Tabraani and Bazaar. Haythami (Vol.5 Pg.375) has commented on the chain of narrators.

(2) Tabraani, Bazaar and Ahmad, as quoted by Haythami (Vol.7 Pg.38).

(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.192).

after which he instructed them to also lay down their arms. The following day however, a man from the Banu Khuzaa'ah tribe met someone from the Banu Bakr tribe in Muzdalifah and killed him. When the news reached Rasulullaah ﷺ, I saw him leaning against the Kabah as he stood up and addressed the people saying, 'Verily Allaah's greatest enemy is the person who kills in the Haram, who kills someone who was no threat to his life or who kills in revenge for something done during the Period of Ignorance.'

A man then stood up and claimed that a particular child was his. Rasulullaah ﷺ's response to this was, 'One cannot randomly lay claim to a child in Islaam because the practices of the Period of Ignorance have all come to an end. A child belong to the biological father and the one who commits adultery shall have that which is most blunt.' 'What is that which is most blunt?' the Sahabah ﷺ asked. Rasulullaah ﷺ replied, 'Stones (the person will be stoned to death).' Rasulullaah ﷺ then proceeded to say, 'No salaah can be performed after the Fajr salaah until sunrise and no salaah after the Asr salaah until sunset. A woman can also not be married (at the same time) to the person married to either her paternal or maternal aunt.'⁽¹⁾

Another Sermon Rasulullaah ﷺ Delivered when Makkah was Conquered

Hadhrat Abdullaah bin Umar ﷺ reports that Rasulullaah ﷺ was standing on the steps leading to the Kabah when he praised Allaah and said, "All praise belongs to Allaah Who has fulfilled His promise, assisted His servant and defeated the hordes by Himself. Take note that a person killed with whipping or beating with a stick falls in the category of manslaughter, for which the blood money is hundred camels, forty of which must be pregnant. You should also take note that every act of pride and murder during the Period of Ignorance now lie trampled beneath my two feet. All that I shall be restoring to those who had been doing it are the services of tending to the House of Allaah and of providing water to the people performing Hajj."⁽²⁾

Hadhrat Abdullaah bin Umar ﷺ narrates that Rasulullaah ﷺ was riding his camel Qaswaa as he performed Tawaaf of the Kabah. He was using the opposite end of his stick to touch the corners of the Kabah and wherever he tried to make the camel sit inside the Masjidul Haraam, it would be where people already had their hands (already occupied). Rasulullaah ﷺ therefore left with the camel to the channel where water drained and it was there that the camel was made to sit. Sitting on his camel, Rasulullaah ﷺ then started to address the people. After duly praising Allaah, he said, "O people! Allaah has eliminated the things you took pride in during the Period of Ignorance and the pride you took in your forefathers. There are now only two types of people. One is the righteous person with Taqwa who is honoured in the sight of Allaah and the other is the sinful wretch who is insignificant in Allaah's sight. Allaah says:

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.178).

(2) Ibn Maajah (Pg.478).

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (سورة حجرات: آیت ۱۳)

'O people! We have certainly created you from a single male (*Aadam* عَلَيْهِ السَّلَام) and female (*Hawwa*) and made you into various families (*nations*) and tribes so that you may recognise each other (*so that each person may know where he belongs and who others are*). (*Your differences in lineage and race does not give any of you superiority over others because*) Verily, the most honoured of you in Allaah's sight is the one with the most Taqwa. Allaah is certainly All Knowing, Informed (*Only He knows whose Taqwa is best*)."⁽¹⁾ {Surah Hujuraat, verse 13}

Rasulullaah ﷺ then concluded by saying, "That is all I have to say for now. I seek Allaah's forgiveness for myself and for you all."⁽¹⁾

The Sermons Rasulullaah ﷺ Delivered for the Month of Ramadhaan

The Epic Sermon Rasulullaah ﷺ Delivered upon the Arrival of Ramadhaan, as Narrated by Hadhrat Salmaan رضي الله عنه

Hadhrt Salmaan رضي الله عنه reports that on the last day of Sha'baan, Rasulullaah ﷺ addressed the Sahabah رضي الله عنهم saying, "O people! A great and blessed month is dawning upon you. It is a month that includes a day that is better than a thousand months. Allaah has made fasting compulsory in this month and standing in (Taraaweeh) salaah an act of tremendous merit. Whoever carries out an act of virtue (Nafl) during this month will receive the reward of carrying out a Fardh during any other month and whoever carries out a Fardh act during this month will receive the reward of carrying out seventy Fardh acts during any other month. It is a month of **patience** and the reward for patience is Jannah. It is also a month of **sympathy** and a month when the **sustenance** of a Mu'min is increased. Whoever provides something for a fasting person to terminate his fast shall receive the reward of the fasting person without his reward being diminished in the least."

"O Rasulullaah ﷺ!" the Sahabah رضي الله عنهم submitted, "Not all of us can afford something to give a fasting person to terminate his fast." Rasulullaah ﷺ consoled them saying, "Allaah shall grant this reward to any person who gives a fasting person even a single date or a sip of water or milk to drink. It is a month that has **mercy** at the **beginning**, **forgiveness** in the **middle** and **emancipation** from Jahannam at the end. For the person who makes work light for his slaves during this month, Allaah will forgive him and free him from Jahannam. In this month, you should endeavour to do four things in abundance. Two of these will please your Rabb while you cannot do without the other two. The two that will please your Rabb

(1) Ibn Abi Haatim and Abd bin Humayd, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.218).

are to recite the **Shahaadah** 'Laa Ilaaha Illallaah' and to seek Allaah's **forgiveness**. As for the two without which you cannot do, it is to beg Allaah for **Jannah** and to seek protection from **Jahannam**. Whoever gives the fasting person something to drink to end the fast, Allaah shall give him such a drink from my pond after which he shall never be thirsty ever again." (1)

The Lecture Rasulullaah ﷺ Gave Stating that the sins of Muslims are forgiven on the First Night of Ramadhaan

Hadhrat Anas رضي الله عنه reports that when Ramadhaan drew close, Rasulullaah ﷺ addressed them briefly at the time of Maghrib. Rasulullaah ﷺ said, "Ramadhaan is arriving, so welcome it. Take note that on the first night of Ramadhaan there is not a soul from the people of the Qibla who is not forgiven." (2)

The Lecture Rasulullaah ﷺ Gave Stating that the Shayaateen are Chained and that Du'aas are Accepted During Ramadhaan

Hadhrat Ali رضي الله عنه reports that on the first night of Ramadhaan, Rasulullaah ﷺ stood up to address the Sahabah رضي الله عنهم. After duly praising Allaah, he ﷺ said, "Allaah has seen to your enemy from the Jinn and promised to accept your du'aas. Allaah says:

﴿ اُدْعُونِي اَسْتَجِبْ لَكُمْ ط ﴾ (سورة مؤمن: آيت ٦٠)

Supplicate (*make du'aa*) to Me and I shall respond.' {Surah Mu'min, verse 60}

Allaah has appointed seven angels to (guard) every rebellious Shaytaan and Shaytaan is therefore unable to escape until the end of Ramadhaan. Take note also that the doors of the heavens are wide open from the first night of Ramadhaan until the end and all du'aas in this month are accepted."

Hadhrat Ali رضي الله عنه says further, "When the first of the last ten nights of Ramadhaan arrived, Rasulullaah ﷺ would tighten his loincloth, leave his wives, sit in I'tikaaf and spend all night in Ibaadah." When someone asked Hadhrat Ali رضي الله عنه what he meant by tightening the loincloth, he explained that Rasulullaah ﷺ would separate from his wives during that period. (3)

The Lecture Rasulullaah ﷺ Gave Stating the Importance of the Jumu'ah Salaah

Hadhrat Jaabir رضي الله عنه reports that once Rasulullaah ﷺ addressed them saying, "O people! Repent to Allaah before you die and hasten to do good deeds before you become too busy to do so. Join the ties between yourselves and your Rabb by engaging in abundant Dhikr and by giving Sadaqah in abundance. You

(1) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.218). Bayhaqi and Ibn Hibbaan have reported a similar narration, as has Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.323).

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.325).

(3) Isfahaani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.323).

will then be given sustenance, assistance and you will be compensated for your losses. Take note that Allaah has made the Jumu'ah salaah compulsory for you in this place, on this day, in this month and in this year until the Day of Qiyaamah. Whoever regards it as trivial and rejects it and therefore neglects it during my lifetime or after my death in the presence of a just or unjust Imaam, then may Allaah not set his affairs in order and may Allaah not bless him in anything. No salaah, zakaah, Hajj, fast or good deed of his will ever be accepted until he repents and Allaah will certainly forgive anyone who repents to Him. **Take note that no woman may lead a man in salaah, no Bedouin may lead a Muhaajir and no sinner may lead a righteous person unless forced to do so by a tyrannical ruler whose sword to lash is feared.**" (1)

Hadhrat Jaabir bin Abdullaah ؓ narrates that it was on a Friday that Rasulullaah ﷺ stood up and addressed them saying, "When a person lives a mile away from Madinah and **does not attend the Jumu'ah salaah**, Allaah will seal his heart (so that no good can ever enter)." On the next Friday, Rasulullaah ﷺ said, "When a person lives two miles away from Madinah and does not attend the Jumu'ah salaah, Allaah will seal his heart." On the Friday after that, Rasulullaah ﷺ said, "When a person lives three miles away from Madinah and does not attend the Jumu'ah salaah, **Allaah will seal his heart.**" (2)

The Lectures Rasulullaah ﷺ Delivered on the Occasion of Hajj

Hadhrat Abdullaah bin Abbaas ؓ narrates that on the occasion of the Farewell Hajj, Rasulullaah ﷺ addressed the Sahabah ؓ saying, "Shaytaan has lost hope in being worshipped in your land but he is satisfied with having you obey him in other sins that you regard as trivial. Therefore, O people, you should always be on your guard. **I have left with you two things with which you will never go astray as long as you hold fast to them. They are Allaah's Book and the Sunnah of your Nabi ﷺ.** Every Muslim is the brother of another Muslim and all Muslims are brothers. The wealth of a Muslim is not permissible for another unless he willingly gives it to him. Never oppress others and never become Kuffaar after my death by striking the necks of each other (by killing each other)." (3)

Hadhrat Abdullaah bin Abbaas ؓ narrates that it was in Masjidul Khayf (in Mina) that Rasulullaah ﷺ addressed them. After praising Allaah as he deserves to be praised, Rasulullaah ﷺ said, "Allaah will set right the affairs of the person whose prime concern is the Aakhirah, Allaah will also grant him self-sufficiency and the world will humble itself before him. As for the person whose prime concern is this world, Allaah will scatter his affairs, place poverty in front of him and all he will get of this world will be what has been predestined

(1) Ibn Maajah (Pg.172). Tabraani has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.31).

(2) Abu Ya'la, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.31).

(3) Haakim (Vol.1 Pg.93) with commentary.

for him." (1)

Hadhrat Abdullaah bin Umar ﷺ narrates that it was in Masjidul Khayf (in Mina) that Rasulullaah ﷺ addressed them saying, "May Allaah always keep fresh the person who after hearing my words, narrates it to his brother. There are three things that the heart of a Muslim will never betray; sincerely carrying out good deeds for Allaah, wishing well for the Muslim leadership and remaining within the ranks of the Muslim majority because their du'aas will always be there for all of them." (2)

In a lengthy Hadith describing the method in which Rasulullaah ﷺ performed Hajj, Hadhrat Jaabir ﷺ reports that after he had passed Muzdalifah to reach Arafah, Rasulullaah ﷺ found that a tent had already been pitched for him at Namirah. It was there that Rasulullaah ﷺ then camped. When the sun had crossed the meridian, Rasulullaah ﷺ had a carriage placed on Qaswaa and then went to Bat Waadi where he addressed the people saying, "Verily your blood and your wealth are scared to all of you just as this day is sacred, as this month is sacred and as this city is sacred. Take note that everything that took place during the Period of Ignorance is now trampled beneath my two feet. All blood money due during the Period of Ignorance is also waived and the first that I wish to waive is that of the son of Rabee'ah bin Haarith whom the Hudhayl tribe killed while he was still a suckling infant with the Banu Sa'd tribe. All the interest due during the Period of Ignorance is also waived and the first that I wish to waive is that which was due to Abbaas bin Abdul Muttalib. Every bit of it has now been written off. Fear Allaah with regard to your women because it is by a licence from Allaah that you have taken them (in your marriage) and it is with His words that you have made cohabitation with them lawful for yourselves. They owe it to you not to allow anyone you disapprove of to enter your home. If they do this, you should punish them in a manner that does not injure them in any way. On the other hand, you owe it to them to provide food and attire for them within reason. I am leaving with you something with which you will never go astray if you hold fast to it - the Book of Allaah. You will also be questioned about me (on the Day of Qiyaamah). What response will you offer?"

The Sahabah ﷺ replied, "We shall testify that you have conveyed the message, given excellent advise and fulfilled your responsibility." Pointing his index finger towards the sky and then lowering it towards the people, Rasulullaah ﷺ thrice repeated, "O Allaah! You be Witness! O Allaah! You be Witness!" (3)

Hadhrat Abdullaah bin Abbaas ﷺ narrates that it was on the day of Nahr (10th of Dhul Hijjah) that Rasulullaah ﷺ delivered a sermon to the people. "O people!" Rasulullaah ﷺ asked, "What day is this?" "It is a sacred day," the Sahabah ﷺ replied. Rasulullaah ﷺ asked further, "And what city is this?"

(1) Tabraani, Abu Bakr Khaffaaf and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.202).

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.228).

(3) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.148). Abu Dawood and Ibn Maajah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.23).

"This is a sacred city," the Sahabah رَضِيَ اللهُ عَنْهُمْ responded. When Rasulullaah ﷺ further asked them what month it was, they replied that the month was also a sacred one. Rasulullaah ﷺ then emphasised, "Verily, your blood, your wealth and your honour are as sacred to you as this day, this city and this month." After repeating this several times, Rasulullaah ﷺ looked to the sky and said, "O Allaah! Have I conveyed the message? O Allaah! Have I conveyed the message?"

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ says, "I swear by the Being Who controls my life that an emphatic piece of advice that Rasulullaah ﷺ gave to the Ummah was that he said, 'Those of you present here should convey the message to those who are not present and you should never become Kuffaar after my death by striking the necks of each other (by killing each other).'" (1)

Hadhrat Jareer رَضِيَ اللهُ عَنْهُ narrates that after asking him to keep the people quiet (on the occasion of the Farewell Hajj), Rasulullaah ﷺ addressed them saying, "After I have been keeping watch over you, never become Kuffaar after my death by striking the necks of each other (by killing each other).'" (2)

Hadhrat Ummul Husayn رَضِيَ اللهُ عَنْهَا reports that when she performed the Farewell Hajj with Rasulullaah ﷺ she saw Hadhrat Usaamah رَضِيَ اللهُ عَنْهُ and Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ with Rasulullaah ﷺ. One of them was holding the reins of his camel while the other was holding his shawl aloft to shade Rasulullaah ﷺ from the sun until he had pelted the last Jamarah. Rasulullaah ﷺ then said many things, amongst which Hadhrat Ummul Husayn رَضِيَ اللهُ عَنْهَا heard him say, "Even if an Abyssinian slave with amputated limbs has to become your ruler, you should listen to and obey him if he leads you by the Book of Allaah." (3)

Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ narrates that on the occasion of the Farewell Hajj, he heard Rasulullaah ﷺ say the following in his sermon: "Allaah has granted every rightful person his right. Therefore, no bequest can be made for an heir, a child will belong to the biological father and the adulterer will be stoned. Their reckoning will nevertheless be Allaah's prerogative. The curse of Allaah perpetuating until the Day of Qiyaamah shall fall on the person who claims to be the child of anyone other than his father and on the slave who claims to be the property of anyone other than his master. A woman may also not spend from the house without the permission of her husband." Someone asked, "O Rasulullaah ﷺ! Can she not even give food away (without his permission)?" Rasulullaah ﷺ replied, "(Certainly not because) Food is the best of our wealth." Rasulullaah ﷺ then continued to say, "Items given on loan must be returned, animals lent to give milk must also be returned, debts must be paid and the guarantor must settle the penalty." (4) Another narration makes it clear that the lecture was delivered in Mina on the day of Nahr (10th of Dhul Hijjah). (5)

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.194). Ahmad, Ibn Abi Shaybah, Ibn Maajah, Tabraani and Baghawi have all reported similar narrations from various Sahabah رَضِيَ اللهُ عَنْهُمْ, as quoted in *Kanzul Ummaal* (Vol.3 Pg.25).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.197).

(3) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.196). Nasa'ee has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.62), as has Ibn Sa'd (Vol.2 Pg.184).

(4) Ahmad, Tirmidhi, Abu Dawood, Nasa'ee and Ibn Maajah.

(5) Abu Dawood.

Hadhrat Abu Umaamah ﷺ also reports that Rasulullaah ﷺ was on a camel called **Jad'aa** with his feet in the stirrups and standing high so that people could hear him. Rasulullaah ﷺ then said at the top of his voice, "Can you not hear?" "O Rasulullaah ﷺ!" someone from the gathering asked, "What is it that you wish to advise us?" Rasulullaah ﷺ said, "Worship your Rabb, perform your five Fardh salaahs, fast for your month (of Ramadhaan), obey your leader and you will enter the Jannah of your Rabb." (1)

Hadhrat Abdur Rahmaan bin Mu'aadh Taymi ﷺ relates, "We were at Mina when Rasulullaah ﷺ addressed us. We listened attentively and could therefore hear him clearly even though we were in our camps. Rasulullaah ﷺ started teaching the people the rites of Hajj. When Rasulullaah ﷺ reached the Jamaraat, he placed both fingers in his ears and announced that only small pebbles be used to pelt. Thereafter, he instructed the Muhaajireen to camp at the front of the Masjid (Khayf) and the Ansaar to camp at the rear. The rest of the people then set up their own camps." (2)

Hadhrat Raafi bin Amr Muzani ﷺ narrates that it was in Mina during midmorning when he saw Rasulullaah ﷺ deliver a sermon on a brown mule. Hadhrat Ali ﷺ was amplifying what Rasulullaah ﷺ said and while some people were standing, others were sitting. (3)

Hadhrat Abu Hurra Raqaashi reports from his uncle ﷺ who was holding the reins of Rasulullaah ﷺ's camel during the middle days of the days of *Tashreeq*. As he was busy warding the people away from Rasulullaah ﷺ, Rasulullaah ﷺ was addressing the people saying, "O people! Do you know in which month you are? Do you know in which day you are? Do you know in which city you are?" The Sahabah ﷺ replied, "We are in a sacred day, a sacred month and a sacred city." Rasulullaah ﷺ then said, "Now remember that until the day you meet Allaah, your blood, your wealth and your honour are as sacred to you as the sacredness of this day in this month and in this city."

Rasulullaah ﷺ said further, "Listen attentively to what I say and you will live well. Behold! Never oppress! Behold! Never oppress! Behold! Never oppress! The wealth of a Muslim is not permissible without his consent. Take note that all blood money, other monies and prejudices that took place during the Period of Ignorance are now trampled beneath my two feet until the Day of Qiyaamah. The first blood money that I wish to waive is that of the son of Rabe'e'ah bin Haarith whom the Hudhayl tribe killed while he was still a suckling infant with the Banu Layth tribe. Also take note that all the interest due during the Period of Ignorance is also waived and the first that I wish to waive is that which was due to Abbaas bin Abdul Muttalib. Creditors can have back only the amounts they lent (and no interest). Do not oppress and you will not be oppressed. Take note of the fact that time has revolved to return to the way it had been when Allaah created the

(1) Ahmad and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.198).

(2) Abu Dawood (Vol.2 Pg.490). Ibn Sa'd (Vol.2 Pg.185), Ahmad and Nasa'ee have reported similar narrations.

(3) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.198).

heavens and the earth." Rasulullaah ﷺ then recited the verse:

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

(سورة توبه: آيت 36)

Indeed the number of months (*in a year*) according to Allaah is twelve months (*as specified*) in the Book of Allaah (*the Lowhul Mahfoodh*), (*on*) the day He created the heavens and the earth. Of these, four are sacred (*Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab - sacred because no fighting should take place during these months*). This is the straight Deen, so do not oppress yourselves in these months (by committing sins). {Surah Taubah, verse 36}

Rasulullaah ﷺ continued, "Listen! Never become Kuffaar after my death by striking the necks of each other. Remember that Shaytaan has given up hope of being worshipped by people performing salaah, **but he does his best to cause disputes between you.** You should also fear Allaah with regard to **your wives because they are like captives with you with no powers of authority.** You owe many rights to them just as they owe rights to you. (The rights they owe you are) That they should not allow anyone else to sleep in your bed and they should not allow into your house anyone whom you disapprove of. If you fear that they are being rebellious, **you should advise them,** then (if they do not respond) you should **separate your beds** and (if this is also fruitless) then you may **punish them without causing them any injury.** The rights you owe them is that you **provide their food and clothing within reason.** It is by a licence from Allaah that you have taken them (in your marriage) and it is with His words that you have made cohabitation with them lawful for yourselves. Also bear in mind that the person who has something kept in trust with him should return it to the one who has trusted him with it."

Rasulullaah ﷺ then spread out his hands and said, "Have I conveyed (the message)? Have I conveyed (the message)? **Those present here should convey the message to those who are absent because it is a fact that many recipients of a message are more fortunate (to understand the message) than the one who has heard it.**"

Hadhrat Humayd reports that when this narration reached Hadhrat Hasan, he remarked, "By Allaah! The Sahabah ﷺ have conveyed the message to people who have been extremely fortunate (to have received the Deen)." (1)

Hadhrat Abdullaah bin Umar ﷺ reports a narration similar to the one above but with an addition at the beginning. It states that Rasulullaah ﷺ was at Mina during the middle days of the days of *Tashreeq* while performing the Farewell Hajj when Allaah revealed the Surah: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ (Surah Nasr). Realising that this would indeed be his farewell to the people, Rasulullaah ﷺ had a

(1) Ahmad. Baghawi, Baawardi and Ibn Mardway have reported a similar narration in detail, as quoted in *Kanzul Ummaal* (Vol.3 Pg.26).

carriage saddled to his camel Qaswaa, mounted it and then stood waiting for the people at Aqaba. When a considerable number of Muslims had gathered, Rasulullaah ﷺ duly praised Allaah and then said, "O people! All blood monies due during the Period of Ignorance have been waived..." The narration then continues as above, until Rasulullaah ﷺ said, "...O people! Shaytaan has given up hope of being worshipped in this region until the end of time, but he is satisfied with you committing sins that you think nothing of. You should therefore guard your Deen against such seemingly trivial sins."

The narration also adds that Rasulullaah ﷺ said, "I am leaving with you something with which you will never go astray if you hold fast to it. It is the Book of Allaah, so practise on it." The narration ends with the words, "Those present here should convey the message to those who are absent because there shall be no Nabi after me and no Ummah after you." Rasulullaah ﷺ then raised his hands saying, "O Allaah! You be Witness!" (1)

Hadhrat Jaabir bin Abdullaah رَضِيَ اللهُ عَنْهُ narrates that it was during the days of *Tashreeq* that Rasulullaah ﷺ delivered his farewell sermon to the Sahabah رَضِيَ اللهُ عَنْهُمْ saying, "O people! Verily your Rabb is One and your father is one. Take note that the Arab is not superior to the non-Arab just as the non-Arab is not superior to the Arab. Whites are not superior to blacks and blacks are not superior to whites unless it (the superiority) is by virtue of Taqwa. This is because the most honoured in the sight of Allaah is the one with the most Taqwa (regardless of his nationality or colour). Have I conveyed the message?" "You have indeed, O Rasulullaah ﷺ!" the Sahabah رَضِيَ اللهُ عَنْهُمْ replied. Rasulullaah ﷺ then added, "Those present here should then convey the message to those who are absent." (2)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ reports that Rasulullaah ﷺ was standing on (the carriage of) a camel with cut ears in Arafat when he addressed the people saying, "Do you know in which month you are? Do you know in which day you are? Do you know in which city you are?" The Sahabah رَضِيَ اللهُ عَنْهُمْ replied, "We are in a sacred day, a sacred month and a sacred city." Rasulullaah ﷺ then said, "Now remember that your blood, your wealth and your honour are as sacred to you as the sacredness of this day in this month and in this city. Remember that I shall be going ahead of you to the pond and will boast about your numbers to the other nations. Please do not blacken my face (do not embarrass me by doing evil). Listen well! While I shall be rescuing many people (from Jahannam), many of them will be taken away from me. 'O my Rabb! I will say, 'But they are my companions (members of my Ummah).' Allaah will reply by saying, 'You do not know what innovations they had introduced (to the Deen) after your demise.'" (3)

(1) Bazaar, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.202).

(2) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.392).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.25).

The Lectures Rasulullaah ﷺ Delivered About Dajjaal, Musaylama, Ya'jooj and Ma'jooj and Sinkings

Rasulullaah ﷺ's Lecture about Dajjaal as reported by Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُمَا

Hadhrt Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُمَا says, "We were discussing during the Farewell Hajj whether it was really to be Rasulullaah ﷺ's farewell or not. It was during this Farewell Hajj that Rasulullaah ﷺ delivered a sermon in which he deliberated at length about Maseeh Dajjaal. He also said, 'There was not a single Nabi who did not warn his Ummah about Dajjaal. Nooh عَلَيْهِ السَّلَام and all the Ambiyaa after him warned about Dajjaal but there is still something about him that you do not know, but which you ought to know. It is that (Dajjaal is one-eyed whereas) your Rabb is not one-eyed.'" (1)

Rasulullaah ﷺ's Lecture about Dajjaal as reported by Hadhrt Safeenah رَضِيَ اللَّهُ عَنْهَا

Hadhrt Safeenah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ delivered a sermon to them in which he said, "There has not been a single Nabi before me who has not warned his Ummah about Dajjaal. He has no left eye and a large growth from the corner of his right eye covers its iris. The word "كافر" Kaafir will be written between his eyes and with him will be two valleys. While one valley will appear to be Jannah, the other will appear to be Jahannam whereas in reality the Jannah will be Jahannam and the Jahannam will be Jannah. He will also have two angels with him who will resemble two of the Ambiyaa. One of them will be on his right and the other on his left. This will be a great test for the people. Dajjaal will ask them, 'Am I not your Rabb who gives life and death?' 'You are lying,' one of them will say. However, no one will be able to hear this besides the other angel, who will confirm the words of the first angel saying, 'You are right.' This statement will however be heard by all the people, who will naturally assume that the angels are confirming the words of Dajjaal. This will also be a great test. He will then travel to Madinah, but will not be allowed entry there. 'This,' he will say, 'is the city of that man (Rasulullaah ﷺ).' From there, he will leave for Shaam where Allaah will destroy him at a place called Afeeq." (2)

Rasulullaah ﷺ's Third Lecture about Dajjaal

Hadhrt Junaadah bin Abu Umayyah Azdi narrates that he went with a companion to one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and asked, "Tell us a Hadith that you heard from Rasulullaah ﷺ about Dajjaal." The Sahabi رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah ﷺ once delivered a sermon saying, 'I am warning you about Dajjaal! I am warning you about Dajjaal! I am warning you about Dajjaal! There is

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.338).

(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.340).

not a Nabi who did not warn his Ummah about Dajjaal and, O Ummah, he is certainly amongst you. He has curly hair, is brown in complexion and his left eye is wiped out. He will have with him a Jannah, a Jahannam a mountain of bread and a river of water. While he will be able to make it rain, he will be unable to make a tree grow and while he will have the power to kill one soul, he will not have the power over any others. He will stay on earth for forty days, during which he will reach every place of water. He will however be unable to approach four Masaajid; the Masjidul Haraam, the Masjid of Madinah, the Masjid of Toor and Masjidul Aqsa. You should never be in doubt about Dajjaal (thinking him to be Allaah) because your Rabb **رَبُّكَ** is not one-eyed." (1)

Rasulullaah ﷺ's Lengthy Lecture about Dajjaal as Narrated by Hadhrat Abu Umaamah **رَوَاهُ**

Hadhrat Abu Umaamah Baahili **رَوَاهُ** reports that Rasulullaah **ﷺ** once delivered a lengthy sermon, most of which concerned Dajjaal. Rasulullaah **ﷺ** spoke about him until the end of the sermon. Amongst the things he mentioned was, "Verily Allaah has not sent a single Nabi who did not warn his Ummah about Dajjaal. Since I am the last Nabi and you are the last Ummah, there is not doubt that he will emerge amongst you. If he emerges while I am with you, I shall be the advocate of every Muslim against him. However, if he emerges after my demise, then every person will have to be his own advocate. Still, Allaah shall be my successor over every Muslim. He will emerge from the road between Iraq and Shaam and cause widespread anarchy to his right and to his left. You need to be steadfast, O servants of Allaah because he will begin by claiming that he is a prophet and that no prophets will come after him. He will then advance his claim by saying, 'I am your Rabb.' However, you will not be seeing your Rabb before death. The word "كافر" Kaafir will be written between his eyes, which every Mu'min will be able to read. Whoever of you meets him should spit on his face and recite the opening verses of Surah Kahaf. He will even be given the ability to kill one person and then bring him back to life. He will however be unable to do more than this or given this power over anyone else. Another test he will present will be that he will have a Jannah and a Jahannam. The Jahannam will however be Jannat while the Jahannam will actually be the Jannah. Whoever is tested with his Jahannam should close his eyes and ask for Allaah's help. It will then become cool and comfortable for him just as the fire became cool and comfortable for Ibraheem **عليه السلام**. Another of his tests will be when he will pass by a tribe that will believe him and have faith in him. He will then make du'aa for them, as a result of which rain will fall the same day, vegetation will sprout the same day and on that very day, their animals will return in the evening in larger numbers than they had been and fatter. Their bellies would be bigger and their udders will be fuller. Thereafter, he will pass by another tribe that will reject him and refuse to believe him. He will in turn curse them, because of which (all their

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.343).

animals will die and) not a single animal will return to them. His days on earth will be forty, the first of which will be like a year, the next like a month, another like a week another like other days and the last of his days will be like a mirage when a man will be at the gate of a city in the morning and evening will arrive before he can even reach the other gate." "O Rasulullaah ﷺ!" the Sahabah ﷺ asked, "How will we perform salaah during those short days?" Rasulullaah ﷺ replied, "You will have to estimate and perform salaah according to your estimation based on longer days." (1)

Rasulullaah ﷺ's Lecture Stating how Dajjaal will be Prevented from Entering Makkah and Madinah

Hadhrat Jaabir ﷺ narrates that Rasulullaah ﷺ stood on the pulpit one day and said, "O people! I have not gathered you for some news coming from the heavens..." The narration then proceeds to discuss the incident of the spy (for Dajjaal). Rasulullaah ﷺ then said, "He is Maseeh (Dajjaal) for whom the earth will be folded in forty days (and he will travel everywhere) except for Taybah. Taybah is Madinah, which will have an angel at every entrance with a drawn sword to prevent his entry. The same will be the case for Makkah." (2)

The Sermon Rasulullaah ﷺ delivered Concerning the Eclipse and Dajjaal

Hadhrat Tha'laba bin Abbaad Abdi from Basrah reports that he was once present for a lecture that Hadhrat Samurah bin Jundub ﷺ delivered. Hadhrat Samurah ﷺ narrated a Hadith from Rasulullaah ﷺ and also narrated the Hadith of the solar eclipse. He said that it was when Rasulullaah ﷺ was sitting after the second Rakaah (of the salaah for an eclipse) that the eclipse ended. Rasulullaah ﷺ then made Salaam (to end the salaah), praised Allaah and testified to his being Allaah's servant and messenger. Thereafter, Rasulullaah ﷺ said, "O people! In the name of Allaah do I ask you to tell me if I have been negligent in conveying any part of the messages that my Rabb ﷻ sent me with." Several Sahabah ﷺ stood up and said, "We testify that you have certainly conveyed the messages of your Rabb ﷻ, that you have been a well-wisher for your Ummah and have fulfilled your responsibility."

Rasulullaah ﷺ then continued. He said, "Some people think that the eclipse of the sun and the moon and the changing of the rising positions of the stars occur because of the death of a great man on earth. They are wrong. These occurrences are signs that Allaah shows His servants to test which of them are the ones who will be stirred by this to repent (from kufr and sin). By Allaah! For as long as I have been standing here performing salaah, I have seen everything that is going to happen to you in this world and in the Aakhirah. By Allaah! Qiyaamah will not arrive until thirty liars emerge, the last of them being the one-eyed Dajjaal whose left eye will appear to be wiped out, like the eye of Abu Tahya." Hadhrat

(1) Haakim (Vol.4 Pg.536), reporting from reliable sources as confirmed by Dhahabi.

(2) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.346).

Abu Tahya رضي الله عنه was an old man of the Ansaar who at that time was sitting between Rasulullaah ﷺ and the room of Hadhrat Aa'isha رضي الله عنها.

Rasulullaah ﷺ continued, "When Dajjaal emerges, he will claim to be Allaah. Whoever believes him and follows him will receive no benefit from any good deed he has ever done previously. On the other hand, whoever refuses to believe him and rejects his claim will never be punished for any sin he had done previously. He will soon make his appearance in every land except for the Haram and Baytul Maqdas. He will barricade the Mu'mineen inside Baytul Maqdas, after which a catastrophic earthquake will take place. Thereafter, Allaah will destroy him. Eventually a time will arrive (as the Muslims and Kuffaar do battle) when even the foundations of walls and the roots of trees will call to the Muslims saying, 'Here is a Jew. Kill him!' or 'Here is a Kaafir. Come and kill him!' This will however not take place until you see occurrences that will strike you with so much terror that you will ask each other, 'Has your Nabi ﷺ spoken anything about this?' It will also not take place until some mountains move from their places. Thereafter, everything shall perish (when Qiyaamah arrives)."

Hadhrt Tha'laba says, "Afterwards, I again heard Hadhrt Samurah رضي الله عنه narrate the same Hadith in another sermon without misplacing even a single word." (1)

Another narration states that Rasulullaah ﷺ said, "Whoever holds fast to Allaah and says, 'Allaah is my Rabb Who is Ever Living and will never die', he will suffer no punishment. On the other hand, the one who tells Dajjaal 'You are my Rabb' will be punished." (2)

The Lecture Rasulullaah ﷺ Delivered Concerning Musaylama Kadhaab

Hadhrt Abu Bakrah رضي الله عنه says, "People had been saying a lot about Musaylama before Rasulullaah ﷺ made a statement about him. Rasulullaah ﷺ stood up to deliver a lecture saying, "Regarding this man that you People are speaking so much about, he is one of the thirty great liars who will appear before Qiyaamah. There shall not be a single town that will not be swept up in the awe of Maseeh (Dajjaal)." (3) Another states that Rasulullaah ﷺ added, "...except for the city of Madinah that will have two angels at each of its entrances who will be repelling this awe from the city." (4)

The Lecture Rasulullaah ﷺ Delivered about the Ya'jooj and Ma'jooj and the Sinking of the earth

Hadhrt Khaalid bin Abdullaah bin Harmala reports from his aunt that Rasulullaah ﷺ once delivered a lecture when he had a bandage tied around his head because of a scorpion's bite. Rasulullaah ﷺ said, "While you people say that no enemy is left, you will continue fighting (enemies) until the Ya'jooj

(1) Ahmad.

(2) Bazzaar, as quoted by Haythami (Vol.7 Pg.341).

(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.332).

(4) Haakim (Vol.4 Pg.541).

and Ma'jooj emerge. They will have broad faces, tiny eyes and reddish hair and they will come scampering down every hill. In fact, their faces will appear to look like shields covered with hide." (1)

Hadhrat Baqeera رَضِيَ اللهُ عَنْهَا who was the wife of Hadhrat Qa'qaa رَضِيَ اللهُ عَنْهُ says, "I was sitting in the rows of the women when I heard Rasulullaah ﷺ deliver a lecture. Pointing with his left hand, Rasulullaah ﷺ said, 'O people! When you hear of the earth sinking in that direction (the west), then Qiyaamah has arrived.'" (2)

Rasulullaah ﷺ's Lecture Condemning Backbiting

Hadhrat Baraa رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ once delivered a lecture (in such a high pitch) that even the young ladies sitting in seclusion in the inner rooms of their homes could hear him. Rasulullaah ﷺ said, "O assembly of those who have accepted Imaan with their tongues without it entering their hearts! Never backbite about the Muslims and never search for their faults because Allaah will search for the faults of the person who searches for the faults of his brother. Remember that when Allaah searches for the faults of a person, he will be humiliated while sitting in the inner recesses of his home." (3)

Another narration states that Rasulullaah ﷺ added, "Never harm the Mu'mineen, and never search for their faults because Allaah will expose the faults of the person who searches for the faults of his brother." (4)

The Lecture Rasulullaah ﷺ Delivered about Enjoining Good and Forbidding Evil

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا said, "Rasulullaah ﷺ came to my room one day and I could see from his face that something had happened. He proceeded to make wudhu and without speaking to anyone, he went to the Masjid. I pressed my ear to the wall to hear what he had to say. After sitting on the pulpit and praising Allaah, Rasulullaah ﷺ said, 'O people! Allaah says, 'Enjoin good and forbid evil before the time arrives when you pray to Me and I will not respond; you will ask from Me and I will not grant you and you will ask Me for assistance and I will not assist you.'" Rasulullaah ﷺ then descended from the pulpit without saying anything else." (5)

Rasulullaah ﷺ's Lecture Warning Against Bad Character

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ reports that Rasulullaah ﷺ once delivered a lecture to them saying, "Stay away from oppression because oppression will

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.6).

(2) Ahmad and Tabraani. Haythami (Vol.8 Pg.9) has commented on the chain of narrators.

(3) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.93).

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.94). Bayhaqi has reported a similar narration, as quoted in *Kanzul Ummaa* (Vol.8 Pg.200).

(5) Ibn Maajah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.12). Ahmad and Bazaar has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.266).

assume the form of compounded darkness on the Day of Qiyaamah. You must also avoid lewdness, lewd behaviour and especially greed because those before you were destroyed on account of this very greed. It was when this greed instructed them to sever family ties that they did it, when it instructed them to be miserly, they did it and when it instructed them to commit sin, they did that as well."

A person then stood up and asked, "O Rasulullaah ﷺ! Which act of Islaam is the best?" Rasulullaah ﷺ replied, "That Muslims remain safe from your tongue and your hand." The same man or another then asked, "And which Hijrah (migration) is best?" Rasulullaah ﷺ replied, "To migrate from (to forsake) that which your Rabb dislikes. There are two types of Hijrah; the Hijrah of the city-dweller and the Hijrah of the country-dweller. Hijrah of the country-dweller is that (while still living in the countryside,) he should respond (to the call for Jihaad) when called and obey when he is given a command. The Hijrah of the city-dweller is a greater test and of course more rewarding (because he has to forsake his hometown)." (1) Yet another narration states that Rasulullaah ﷺ added, "Avoid misappropriating trusts because it is the worst of confidantes."

Rasulullaah ﷺ's Lecture Condemning Major Sins

Hadhrat Ayman bin Khuraym رَضِيَ اللهُ عَنْهُ reports that Rasulullaah ﷺ once delivered a lecture saying, "O people! False testimony has been equated to ascribing partners to Allaah." After repeating this thrice, Rasulullaah ﷺ recited the verse:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ (سورة حج: آيت 3)

So abstain (*totally*) from the impurity of idols and abstain from false talk. {Surah Hajj, verse 30} (2)

Hadhrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrates that when delivering a sermon one day, Rasulullaah ﷺ spoke about interest and emphasising its evil, he said, "A Dirham that a person receives through interest is more sinful in Allaah's sight than committing adultery thirty-six times as a Muslim. The worst of all interest is dishonouring a Muslim." (3)

Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ reports that in his lecture to the Sahabah رَضِيَ اللهُ عَنْهُمْ one day, Rasulullaah ﷺ said, "O people! Refrain from Shirk because it is more subtle than the crawling of an ant." "O Rasulullaah ﷺ!" someone then asked, "How can we refrain from Shirk when it is more subtle than the crawling of an ant?" Rasulullaah ﷺ replied, "Say, 'O Allaah! I seek Your protection from knowingly committing Shirk and we seek Your forgiveness from that which we do without knowing.'" (4)

(1) Haakim and Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.158). Tabraani has reported a similar narration from Hirmaas, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.467).

(2) Ahmad, Tirmidhi, Baghawi and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.7).

(3) Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.282).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.169).

Rasulullaah ﷺ's Lecture Concerning Gratitude

Hadhrat Nu'maan bin Basheer رضي الله عنه reports that it was while standing on the pulpit that Rasulullaah ﷺ said, "Whoever is ungrateful for a little will be ungrateful for a lot and whoever does not express gratitude to people will not express gratitude to Allaah. Speaking about Allaah's bounties denote gratitude while not doing so is tantamount to ingratitude. Unity is a mercy while disunity is a punishment." Hadhrat Abu Umaamah Baahili رضي الله عنه then remarked, "Stick to the larger group (who follow the ways of Rasulullaah ﷺ and the Sahabah رضي الله عنهم)." When someone asked him what the larger group was, he replied, "Do you not recite the verse of Surah Noor that states:

﴿فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَحْمِلٌ وَعَلَيْكُمْ مَا حُمِلْتُمْ ط﴾ (سورة نور: آيت ٥٤)

If they turn away (*from obedience*), then the Rasool ﷺ is responsible only for what he has been entrusted with (*passing on the message*) and you people are responsible for what you have been entrusted with (*for accepting the message*). {Surah Noor, verse 54} (1)

Hadhrat Abu Dharr رضي الله عنه reports that he heard Rasulullaah ﷺ recite the following in his sermon:

﴿اعْمَلُوا آلَ دَاوُدَ شُكْرًا ط وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ﴾ (سورة سبأ: آيت ١٣)

"O family of Dawood! Express your thanks (*to Me for the favours I have given you*). (*Unfortunately,*) Few of My bondsmen are thankful." {Surah Saba, verse 13}

Rasulullaah ﷺ then proceeded to say, "Whoever is given three things has been given what was given to Dawood عليه السلام; the ability to fear of Allaah in private and in public, the ability to be just when angry and when not and the ability to be spend moderately when poor and when wealthy." (2)

Rasulullaah ﷺ's Lecture Concerning the Goodness of Life

Hadhrat Ali رضي الله عنه narrates that Rasulullaah ﷺ once said in a lecture, "There is no good in life except for the one who listens and remembers and for the Aalim who speaks the truth. O people! You are going through a period of truce. However, you are moving swiftly ahead. Do you not see night and day are making every new thing old, **every distant thing near** and bringing along everything that has been promised? You should therefore prepare to exert yourselves for the racecourse (plains of resurrection) that is still far off."

Hadhrat Miqdaad رضي الله عنه then asked, "O Nabi of Allaah ﷺ! What is this period of truce?" Rasulullaah ﷺ replied, "It is a period of test and separation. However, when matters become confusing to you like the phases of a dark night (when everything seems alike), then you should hold fast to the **Qur'aan** because

(1) Abdullaah bin Ahmad, Bazaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.218).

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.226).

it is an intercessor whose intercession is accepted and an advocate whose word is always taken. The Qur'aan will lead to Jannah whoever places it ahead of him and it will push into Jahannam whoever puts it behind his back. The Qur'aan is a guide to the best of ways, it is decisive without being inconsequential and has both an inner dimension as well as an exterior dimension. The inner dimension is the commands (of the Shari'ah) and the exterior is the conviction. Its depth is immense, its wonders are countless and Ulema can never have enough of it. It is Allaah's strong rope, it is the straight path and the unquestionable truth about which the Jinn could not help but exclaim:

﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ﴾ (سورة جن: آيت ٢١)

'Indeed we have heard a most astounding Qur'aan that points towards righteousness, so we believed in it' {Surah Jinn, verses 1,2}

Whoever speaks by the Qur'aan is true, whoever acts on it will be rewarded, whoever passes judgement by it is just and whoever practises its teachings will be guided to the straight path. It contains lanterns of guidance, beacons of wisdom and it guides towards the proof (for all truths).⁽¹⁾

Rasulullaah ﷺ's Lecture Concerning Abstinence from the World

Hadhrat Husayn bin Ali ؑ narrates that he once saw Rasulullaah ﷺ stand up to deliver a lecture to the Sahabah ؓ. Rasulullaah ﷺ said, "O people! (By the way we lead our lives) It appears as if death has been ordained only for others and that it is only the duty of others to embrace the truth. It appears as if the deceased people we see off to their graves are merely going on a little journey from which they will soon return, yet we eat up their legacy as if we will live forever after them. We have forgotten every lesson and feel safe from every calamity. Glad tidings for the person whose own faults preoccupy him from searching for the faults of others and glad tidings for the person whose earnings are pure, whose private life is a righteous one, whose public life is good and who is steadfast on the path he treads. Glad tidings also for the person who humbles himself before Allaah even though he does not suffer any deficiencies within himself, who spends from what he earns without sinning, who associates with men of understanding and wisdom and who is compassionate towards downtrodden and poor people. Glad tidings for the one who spends (in Sadaqah) his excess wealth, holds back his excess talk and is comfortable with practising the Sunnah without ever resorting to Bid'ah." Rasulullaah ﷺ then dismounted.⁽²⁾

In another similar narration⁽³⁾, Hadhrat Anas ؓ states that Rasulullaah ﷺ was on his camel Adbaa and that he added, "We eat their legacy while their corpses are still in their houses.' This narration also adds that Rasulullaah ﷺ

(1) Askari, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).

(2) Abu Nu'aym in his *Hilya* (Vol.3 Pg.202) with commentary on the chain of narrators.

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.204).

said, "(Glad tidings for the person) Who follows the Sunnah and never transgresses it to go towards any Bid'ah."

Yet another narration⁽¹⁾ adds that Rasulullaah ﷺ said, "(Glad tidings for the person) Who associates with men of understanding, avoids people with doubts and who practice Bid'ah. His public life is a righteous one and people are safe from his evil."

Hadhrat Aa'isha رضي الله عنها narrates that Rasulullaah ﷺ was on the pulpit and the Sahabah رضي الله عنهم were sitting around him when he said, "O people! Be shy (to do wrong) in front of Allaah as you ought to be shy." "O Rasulullaah ﷺ!" someone asked, "Are we to be shy in front of Allaah?" Rasulullaah ﷺ replied, "Whoever amongst you is shy, should not pass a single night without his death before his eyes. He should protect his abdomen and whatever it contains (heart, stomach, liver, etc) and his head and whatever organs it is host to (eyes, ears, tongue, etc). He should also remember death and decomposition and forsake the pleasures of this world." ⁽²⁾

Rasulullaah ﷺ's Lecture Concerning Resurrection

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that he heard Rasulullaah ﷺ deliver the following lecture from the pulpit: "You will meet your Rabb barefooted, naked, uncircumcised and on foot." Another narration states that Rasulullaah ﷺ stood up amongst the Sahabah رضي الله عنهم and said, "O people! You will be barefooted, naked and uncircumcised when you are resurrected before Allaah." Rasulullaah ﷺ then recited the verse:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ ۖ وَعَدًّا عَلَيْنَا ۗ إِنَّا كُنَّا فَعَلِينَ﴾ (سورة انبياء: آيت ١٠٤)

As We originated the first creation, We shall repeat it (*making all appear as they had appeared when they were first created*). This is a binding promise upon Us. We are undoubtedly the Ones Who can do (*Who have the power to fulfil this promise*). {Surah Ambiyaa, verse 104}

Rasulullaah ﷺ then continued. He said, "Verily the first of creation to be clothed will be Ibraheem عليه السلام. Thereafter, some men from my Ummah will be caught and taken to the left. 'O my Rabb!' I will plead, 'they are my companions.' Allaah will then say, 'You have no idea what innovations they had introduced after you.' I will then say what one of Allaah's pious servants (Isa عليه السلام) will say:

﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۗ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۖ إِنَّ تَعَذُّبَهُمْ فَأَنْهَمُ عَبْدَاكَ ۗ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ (سورة مائدة: آيت ١٧، ١٨)

'I was a witness to them as long as I was with them. (However) When You took me away, then You were watching over them for You are

(1) Bazaar. Haythami (Vol.10 Pg.229) has commented on the chain of narrators.

(2) Tabraani in his Awsat. Tirmidhi has reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله عنه, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.200).

Witness over all things. If You punish them, then verily they are Your slaves (and You are at liberty to treat them as You please), and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom).¹ {Surah Maa'idah, verses 117,118}

It will then be said to me, 'Verily they had turned on their heels and become Murtad as soon as you left them (which was what happened to many Arab tribes).'" Another narration adds that Rasulullaah ﷺ will then say, "Take them far away! Take them far away!" (1)

Rasulullaah ﷺ's Lecture Concerning Predestination

Hadhrat Ali ﷺ reports that Rasulullaah ﷺ once mounted the pulpit and after duly praising Allaah, he said, "Allaah has written a register with the names and lineages of all the people destined for Jannah. The register has already been totalled and no person will be added or deleted from it until the Day of Qiyaamah. Allaah has also written a register with the names and lineages of all the people destined for Jahannam. The register has already been totalled and no person will be added or deleted from it until the Day of Qiyaamah. Regardless of what the person destined for Jannah does, his concluding actions will be those of the people of Jannah. Similarly, regardless of what the person destined for Jahannam does, his concluding actions will be those of the people of Jahannam. A fortunate person (one destined for Jannah) can sometimes be treading the path of the unfortunate ones (destined for Jahannam) so much so that it will be said, 'He seems to be one of them (those destined for Jahannam). Nay! It seems that he actually is one of them.' However, his good fortune then finds him and rescues him (placing him on the path to Jannah). An unfortunate person (one destined for Jahannam) can also sometimes be treading the path of the fortunate ones (destined for Jannah) so much so that it will be said, 'He seems to be one of them (those destined for Jannah). Nay! It seems that he actually is one of them.' However, his ill fortune then removes him (from this path and places him on the path to Jahannam). Whoever has been registered as a fortunate person in the Lowhul Mahfoodh will not be removed from this world until he carries out actions that qualify him for good fortune, even though he does such an act a split second before his death. On the other hand, whoever has been registered as an unfortunate person in the Lowhul Mahfoodh will not be removed from this world until he carries out actions that qualify him for ill fortune, even though he does such an act a split second before his death. **Actions are judged according to those done at the end.**" (2)

(1) Bukhaari, Muslim and others, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.345).

(2) Tabraani in his *Awsat* and Abu Sahl Jandisafoori, as quoted in *Kanzul Ummaal* (Vol.1 Pg.87). Haythami (Vol.7 Pg.213) has commented on the chain of narrators.

Rasulullaah ﷺ's Lecture Concerning the Benefit of being Related to him

Hadhrat Abu Sa'eed Khudri رضي الله عنه reports he heard Rasulullaah ﷺ saying from the pulpit, "What is the matter with some people who say that being related to me will be of no benefit on the Day of Qiyaamah? By Allaah! My relatives are attached to me in this world as well as in the Akhirah. O people! I shall go to the pond (of *Kowthar*) ahead of you on the Day of Qiyaamah where some people will call for me and tell me their names and father's names. I will say to them, 'Although I know your lineage (to be part of my own), but you people had introduced innovations after I left the world and turned back on your heels (from the true Deen).'" (1)

Rasulullaah ﷺ's Lecture Concerning Leaders and Rulers

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that Rasulullaah ﷺ mentioned the following in one of his lectures: "Take note that I shall soon be called (to Allaah) and will have to respond. Such leaders will then assume authority over you who will do things that you are familiar with and well acquainted with. Obeying them will be true obedience. You will live with this status quo for some time until some other leaders take control after them. These leaders will do things that you will not be familiar with. Those who will lead them (in wrong) and will be their advisors (in doing wrong) will be destroyed and will destroy others as well. While you may associate with them physically but you must disassociate from their (evil) activities. You must also testify to the good of those who do good and to the evil of the wrong-doers." (2)

Hadhrat Abu Humayd Saa'idi رضي الله عنه narrates that Rasulullaah ﷺ once appointed someone as collector (to collect zakaah) and when he returned after completing his collection, he said, "O Rasulullaah ﷺ! This is for you and this is what has been given to me as a gift." Rasulullaah ﷺ said to him, "Why do you rather not sit in your father's or mother's home and see whether or not you are given any gifts?"

That night after salaah, Rasulullaah ﷺ stood up to deliver a lecture. After reciting the Shahaadah and duly praising Allaah, he said, "What is the matter with some collectors whom we appoint and who then return to say, 'This amount is from the collection and this amount is what has been gifted to me.' Why does he rather not sit in his father's or mother's home and see whether or not he is given any gifts? I swear by the Being Who controls my life that when any of you embezzles any wealth, he will arrive carrying it on his neck on the Day of Qiyaamah. If it was a camel (that he took), he will bring it bellowing, if it was a cow, he will bring it mooing and if it were a goat, he will bring it bleating. I have now conveyed the message."

(1) Ibn Najaar, as quoted in *Kanzul Ummaal* (Vol. 1 Pg.98). Ahmad has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.256).

(2) Tabraani. Haythami (Vol.5 Pg.237) has commented on the chain of narrators.

Hadhrat Abu Humayd رُوِيَ عَنْهُ says, "Rasulullaah ﷺ then lifted his arms so high that we could see the whites of his armpits. Zaid bin Thaabit رُوِيَ عَنْهُ heard the lecture with me, so you may ask him." (1)

Rasulullaah ﷺ's Lecture about the Ansaar

Hadhrat Abu Qataadah رُوِيَ عَنْهُ reports that he heard Rasulullaah ﷺ say the following about the Ansaar from the pulpit: "Listen well! While all other people are like my outer garments, the Ansaar are like my inner garments. If everyone walked down one valley and the Ansaar walked down another, I would follow the Ansaar down their valley. Had it not been for the virtue of Hijrah, I would have wanted to be one of them. Whoever assumes authority over the Ansaar should be good towards the righteous ones amongst them and overlook the sinful ones amongst them. Whoever upsets the Ansaar will have upset that which is between these two sides." Rasulullaah ﷺ then pointed towards himself. (2)

Hadhrat Ka'b bin Maalik رُوِيَ عَنْهُ who was one of the three men whose repentance was accepted (3), was informed by one of the Sahabah رُوِيَ عَنْهُمْ that Rasulullaah ﷺ once came out of his room with a bandage tied around his head. He then delivered a lecture saying, "O assembly of Muhaajireen! Whereas your numbers will continue to increase (as more people make Hijrah), the population of the Ansaar will not increase any more than they are today. The Ansaar are my personal trunk with whom I have taken shelter. You should therefore honour the honourable ones amongst them and overlook the sinful ones." (4)

Miscellaneous Lectures of Rasulullaah ﷺ

Hadhrat Abu Bakr رُوِيَ عَنْهُ reports that Rasulullaah ﷺ was on the wooden pulpit when he said, "Save yourselves from Jahannam even if it be with a piece of a date (that you give in Sadaqah) because Sadaqah straightens crookedness, repels a bad death and benefits a hungry person just as much as it does a person with a full stomach." (5)

Hadhrat Aamir bin Rabe'ah reports from his father رُوِيَ عَنْهُ that he heard Rasulullaah ﷺ say the following in his sermon, "For as long as a person continues sending salutations to me, the angels continue making du'aa for his forgiveness." (6)

Hadhrat Abdullaah bin Amr رُوِيَ عَنْهُ narrates that Rasulullaah ﷺ once delivered a lecture to them saying, "Whoever wishes to be saved from Jahannam and to be allowed entry into Jannah should meet his death at a time when he has Imaan in Allaah and in the Last Day and should deal with people in a manner that he likes them to deal with him." (7)

(1) Bukhaari (Vol.2 Pg.982). Muslim, Abu Dawood and Ahmad have all reported a similar narration, as quoted in Jaami'us Sagheer.

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.35).

(3) When they missed the expedition to Tabook.

(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.26).

(5) Abu Ya'la and Bazaar, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.134).

(6) Ahmad, Ibn Abi Shaybah and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.160).

(7) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.76).

Hadhrat Anas رضي الله عنه relates, "Rasulullaah ﷺ Once delivered a lecture the like of which I have never heard before. He said, 'If you people knew what I know, you would laugh less and cry more.' The Sahabah رضي الله عنهم then covered their heads as they burst out weeping."

Another narration states that when Rasulullaah ﷺ heard something about some of the Sahabah رضي الله عنهم, he delivered a lecture saying, "Jannah and Jahannam have been shown to me and I have never seen such bliss and such terror to this day. If you people knew what I know, you would laugh less and cry more." There was not a day more weightier on the Sahabah رضي الله عنهم than that day and they all covered their heads as they burst out weeping. (1)

Hadhrat Abu Sa'eed Khudri رضي الله عنه reports that Rasulullaah ﷺ was delivering a lecture when he recited the verse:

﴿ إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴾ (سورة طه: آيت ٧٤)

Indeed whoever comes to his Rabb as a criminal (*Kaafir or sinner*), then he shall have Jahannam where he shall neither live nor die. {Surah TaaHaa, verse 74}

Rasulullaah ﷺ then said, "Those who deserve to be there (forever) shall neither die in Jahannam nor shall they live (a life worth living). As for those who do not deserve to be there (forever), Jahannam will burn them for awhile, after which intercessors will intercede on their behalf. They will then be grouped and taken to (bathe in) a river called Hayaat or Hayawaan where they will flourish just as grass flourishes in the silt that floodwater carries." (2)

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ once delivered a lecture saying, "O people! Entertain good thoughts about the Rabb of the universe because Allaah treats his servants according to their expectations of Him." (3)

Hadhrat Abu Zuhayr Thaqafi رضي الله عنه narrates that he heard Rasulullaah ﷺ say in a lecture, "O people! Soon you will be able to distinguish the people of Jannah from the people of Jahannam or the good from the bad." "O Rasulullaah ﷺ!" someone asked, "How will we be able to do that?" Rasulullaah ﷺ replied, "By your praise and your criticism (of the person after his death) because you are witnesses to (the behaviour) each other." (4)

Hadhrat Tha'laba رضي الله عنه reports that Rasulullaah ﷺ once stood up to deliver a lecture in which he instructed the payment of Sadaqatul Fitr. He detailed that it should be a *Saa* of dates or a *Saa* of barley for every person, whether a minor, an adult, a free person or a slave. (5)

The Most Comprehensive of Rasulullaah ﷺ's Lectures

Rasulullaah ﷺ's Comprehensive Lecture at Tabook

Hadhrat Uqba bin Aamir Juhani رضي الله عنه reports that when they left with

(1) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.226).

(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.159).

(3) Ibn Abi Dunya and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).

(4) Haakim (Vol.4 Pg.436), reporting from reliable sources as confirmed by Dhahabi.

(5) Hasan bin Sufyaan and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.338).

Rasulullaah ﷺ for Tabook, they were a day away from their destination when Rasulullaah ﷺ (and the Sahabah ﷺ) fell asleep (one night) and did not get up until the sun had already risen the length of a spear (above the horizon). "O Bilaal!" Rasulullaah ﷺ said, "Did I not tell you to check for us when dawn arrives (and then awaken us for Fajr)?" Hadhrat Bilaal ﷺ submitted, "O Rasulullaah ﷺ! **The same sleep that whisked you away whisked me away as well.**" Rasulullaah ﷺ moved a little **distance away and then led the (Qadhaa) salaah.** Thereafter, he duly praised Allaah before saying, "Indeed the most truthful speech is Allaah's Book and the most secure handhold is the Kalimah of Taqwa. The best of creeds is the creed of Ibraheem ﷺ, the best of ways is the Sunnah of Muhammad ﷺ, the most honourable dialogue is the Dhikr of Allaah and the best narrative is this Qur'aan. The best of matters are the most resolute ones, while the worst of them are the fabricated ones. The best guidance is the guidance of the Ambiyaa, the best death is that of the martyrs and the blindest of blindness is to go astray after receiving guidance. The best knowledge is that which is beneficial, the best directive is that which is followed and the worst blindness is the blindness of the heart.

The upper (giving) hand is better than the lower (receiving) hand and that wealth which is sufficient though little is better than that which is plenty, but which makes the owner negligent of Allaah. The worst time to ask to be excused is at the time of death and the worst regret will be on the Day of Qiyaamah. There are some people who perform their salaahs only after its time and there are others who make Dhikr while totally detached (from the consciousness of Allaah). The worst sin is the lying tongue, the best wealth is contentment of heart and the best of provisions is Taqwa. The fountainhead of wisdom is fear for Allaah and the best thing to have its roots in the heart is conviction. Being doubtful stems from Kufr, wailing (on the occasion of death) is an act from the Period of Ignorance, stealing from the booty is from the mounds of Jahannam and hoarded wealth shall be hot branding irons. **Poetry is amongst the flutes of Iblees, wine is the root of all sin, women are the traps of Shaytaan and youth is a branch of insanity.**

The worst of all forms of earning are earnings from interest and the worst of things to consume is the wealth of orphans. The fortunate person is he who takes a lesson from (what happens to) others and the unfortunate person is he who was unfortunate from the time he was in the belly of his mother. Each one of you shall be ending up in a place measuring four arm's lengths, a matter is evaluated by the way it ends and actions are judged by those that take place at the end of a person's life. The worst of narrations are those that are lies and everything that is pending is really close by. Verbally abusing a Mu'min is a grave sin, killing a Mu'min is tantamount to kufr, eating his flesh (backbiting about him) is to insolently disobey Allaah and his wealth is as sacred as his blood. The person who falsely swears in Allaah's name, Allaah will make him a liar. Allaah will forgive those who forgive, will overlook the faults of those who overlook the

faults of others and will reward the one who swallows his anger. Allaah will compensate the person who exercises patience when afflicted with a calamity and for the person who seeks fame (for his good deeds), Allaah will announce it to the people (on the Day of Qiyaamah, making them aware of his selfish intentions). Allaah will multiply the rewards of those who persevere in fulfilling Allaah's commands and punish those who disobey them.

O Allaah forgive me and my Ummah. O Allaah forgive me and my Ummah. O Allaah forgive me and my Ummah. I seek Allaah's pardon for myself and for all of you." (1)

Another Comprehensive Lecture from Rasulullaah ﷺ

Hadhrat Ayaadh bin Himaar Mujaashi'ee ﷺ narrates that Rasulullaah ﷺ once delivered a lecture saying, "From the knowledge I have today, my Rabb has instructed me to educate you about that which you have no knowledge. Allaah says, 'All the wealth I have given My servants is lawful and I have created all my servants as people with the inherent inclination to follow the true Deen without swerving. However, the Shayaateen have approached them, deviated them from their Deen, made unlawful for them what I have made lawful and instructed them to ascribe partners to Me when I have given no justification for it.'"

Rasulullaah ﷺ continued, "(Before I was sent as a Rasul) Allaah looked at all the people on earth and became angry with the Arabs and non-Arabs alike (because they had all resorted to Shirk), except for a few remaining members of the Ahlul Kitaab (who had remained steadfast on their Deen without altering any part of it). Allaah said (to me), 'I am sending you to test you and to test (others) by you (to see whether they will accept your message). I shall also reveal a scripture to you that water will not be able to wash off and which you will be able to recite in your sleep and when awake.' Allaah then commanded me to set the Quraysh alight (by igniting the call to Islaam amongst them). 'O my Rabb! I said, 'They will then trample my head and make it a piece of bread (to be consumed).' Allaah however said, 'I shall remove them (from Makkah) just as they removed you. Fight them and We shall fight by your side, spend on them and We will spend on you, dispatch an army against them and We will dispatch an army (of angels) five times larger. Use those who obey you to fight those who disobey you.'"

Rasulullaah ﷺ continued to say, "The people of Jannah are of three categories; (1) the just ruler whom Allaah inspires to do good and who spends in Sadaqah, (2) the soft hearted person who is compassionate towards every

(1) Bayhaqi in his Dalaa'il and Ibn Asaakir in his Taareekh. Abu Nasr Sajzi has reported a similar narration from Hadhrat Abu Dardaa ﷺ in his Kitaabul Ibaanah, while Ibn Abi Shaybah, Abu Nu'aym in his *Hilya* and Qudhaa'i in his *Shihaab* have all reported the narration as the words of Hadhrat Abdullaah bin Mas'ood ﷺ. Askari and Daylami have reported the narration from Hadhrat Uqba ﷺ, as quoted in Suyuti's *Jaami'us Sagheer* and Manaawi's commentary on it entitled *Faydhul Qadeer* (Vol.2 Pg.179). Haakim has reported a similar narration, as quoted in *Zaadul Ma'aad* (Vol.3 Pg.7).

relative and every Muslim and (3) the chaste and poor person with a family who still donates in Sadaqah. The people of Jahannam fall into five categories; (1) the weakling who has no intelligence and who follows blindly, (2) those who (in the pursuit of illicit activities) do not ever seek a family or wealth, (3) the traitor whose greed cannot be concealed and who will endeavour to betray no matter how slight the chance, (4) the person who cannot pass a single day or night without deceiving a person with regard to his family and wealth." When describing the fifth type of person, Rasulullaah ﷺ mentioned the traits of miserliness, lying, bad character and vulgarity. (1)

A Comprehensive Lecture of Rasulullaah ﷺ as Narrated by Hadhrat Abu Sa'eed Khudri ﷺ

Hadhrot Abu Sa'eed Khudri ﷺ narrates, "It was after he had led the Asr salaah that Rasulullaah ﷺ stood up to deliver a lecture. There is nothing to occur until the Day of Qiyaamah that he did not inform us about. Whoever remembered what he said remembers it and whoever forgot it, forgot it. Amongst the things he mentioned was: 'This world is lush and sweet. Allaah has appointed you as His deputies in the world and is watching how you conduct yourselves. You should be wary of the world and of women because the first trial of the Bani Israa'eel (that they failed) involved women. Remember that the children of Aadam ﷺ are of different categories. There are those who are born as Mu'mineen, live as Mu'mineen and die as Mu'mineen. Then there are those who are born Kuffaar, live as Kuffaar and die as Kuffaar. There are also those who are born as Mu'mineen, live as Mu'mineen but then die as Kuffaar. Another group are those who are born as Kuffaar, live as Kuffaar but then die as Mu'mineen.

Take note! Anger is a coal that ignites in the belly of a man. Do you not see the redness in the eyes of an angry person and the swelling of his veins? When any of you experiences this, he must take to the ground. He must take to the ground (sit or lie down). Remember that the best of people is he who is slow to anger and quick to please and the worst of people is he who is quick to anger and slow to please. As for those whose temper takes time to flare but also long to abate and those whose anger flares quickly and also abates quickly, these two are alike (because each has one good and one bad quality). Remember also that **the best trader is he who is considerate in settling debts** as well as in claiming them while the worst of traders is he who is inconsiderate when settling and when claiming debts. As for the one who is considerate when settling but inconsiderate when claiming and the one who is considerate when claiming but inconsiderate when settling, they are both on par (with an evil quality and a good quality each). Take note that every traitor will have a flag (denoting his treachery) on the Day of Qiyaamah which will be proportionate to the degree of his treachery. Remember that the worst of treachery is when a ruler betrays his subjects. Listen well! Fear for the people must never stop a person from speaking the truth when he knows

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.35).

it because the best of Jihaad is speaking the truth in front of a tyrant.

Remember also that all that is left of this world in comparison to what has already passed is like what is left of this day compared to what has already passed of it." (1)

A Comprehensive Lecture of Rasulullaah ﷺ as Narrated by Hadhrat Umar رضي الله عنه

Hadhrt Saa'ib bin Mahjaan was from Shaam and had met many Sahabah رضي الله عنهم. He reports that when Hadhrt Umar رضي الله عنه arrived in Shaam, he (in his address to the people) praised Allaah, advised the people, reminded them (of their responsibilities), enjoined good and forbade evil. He then said, "Rasulullaah ﷺ once delivered a lecture to us just as I am doing here before you. After instructing us to adopt Taqwa, to maintain family ties and to reconcile our differences, he said, **You must remain united by listening (to your leaders) and obeying (them) because Allaah's help is with the united mainstream. Shaytaan is with the loner and stays far from a pair. A man must never be in seclusion with a (non-Mahram) woman because Shaytaan is then the third person. A sign of a Muslim with Imaan is that he is dismayed by his sins and pleased by his good deeds while the sign of a hypocrite is that he is not dismayed by his sins and not pleased by his good deeds. When he carries out a good deed, he does not hope for reward from Allaah and when he commits a sin, he does not fear Allaah's punishment for it. Be moderate in seeking your livelihood because Allaah has assumed responsibility for your sustenance. Every person will complete every action he is destined to carry out, so seek Allaah's assistance in your actions because He removes and retains whatever (event of destiny) He pleases and the 'Mother of all Books' (the Lowhul Mahfoodh) is with Him.**"

Hadhrt Umar رضي الله عنه then concluded his lecture by saying, "May Allaah shower His special mercy on our Nabi Muhammad ﷺ and on his family. May peace and Allaah's mercy be on him. Peace be to you all." (2)

Rasulullaah ﷺ's Final Sermon

Hadhrt Mu'aawiya bin Abu Sufyaan رضي الله عنه reports that (during his final illness,) Rasulullaah ﷺ instructed the Sahabah رضي الله عنهم saying, "Pour over me seven water bags of waters drawn from several wells so that I may go to the people and advise them." Consequently, with a bandage tied to his head, Rasulullaah ﷺ managed to leave his room and mounted the pulpit. After duly praising Allaah, Rasulullaah ﷺ said, "A servant from amongst Allaah's servants has been asked to choose between this world and what is with Allaah and he has chosen that which is with Allaah." None of the Sahabah رضي الله عنهم besides Hadhrt Abu Bakr رضي الله عنه understood this statement. He therefore burst out crying and

(1) Ahmad, Tirmidhi, Haakim and Bayhaqi, as quoted in Jaami'us Sagheer and Manaawi's commentary, Manaawi (Vol.2 Pg.181) has commented on the chain of narrators.

(2) Ibn Mardway, Bayhaqi in his Shu'abul Imaan and Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.8 Pg.207).

said, "May our parents and our children be sacrificed for you (O Rasulullaah ﷺ)!"

Rasulullaah ﷺ consoled him saying, "Take it easy. The best of all my companions and the one who assisted me the most is the son of Abu Quhaafa (Hadhrat Abu Bakr ﷺ). All these doors leading to the Masjid must be closed except for the door of Abu Bakr because I see celestial light emerging from it."⁽¹⁾

Hadhrat Ayyoob bin Basheer ﷺ narrates that during his illness, Rasulullaah ﷺ requested for water to be poured over him. The narration then proceeds like the one above, but adds that the first thing Rasulullaah ﷺ mentioned after praising Allaah was the martyrs of the Battle of Uhud. Rasulullaah ﷺ sought Allaah's forgiveness for them and made du'aa for them. Thereafter, he said, "O assembly of Muhaajireen! Whereas your numbers will continue to increase (as more people make Hijrah), **the population of the Ansaar will not increase any more than they are today.** The Ansaar are my personal trunk with whom I have taken shelter. You should therefore honour the honourable ones amongst them and overlook the sinful ones. O people! A servant from amongst Allaah's servants has been asked to choose between this world and what is with Allaah and he has chosen that which is with Allaah." Form all the Sahabah ﷺ, it was only Hadhrat Abu Bakr ﷺ who understood this statement and therefore burst out crying.⁽²⁾

Hadhrat Abu Sa'eed Khudri ﷺ narrates, "Rasulullaah ﷺ delivered a lecture saying, 'Allaah has asked a servant from amongst His servants to choose between this world and what is with Allaah and he has chosen that which is with Allaah.' When Abu Bakr ﷺ burst out crying, we all wondered why he should be weeping over some servant of Allaah that Rasulullaah ﷺ was speaking about. (What the rest of us did not understand was that) The servant given this choice was none other than Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ knew this well. Rasulullaah ﷺ then said, "The person who did me the most favours through his friendship and wealth is Abu Bakr. If I were to choose a bosom friend other than my Rabb, I would have chosen Abu Bakr ﷺ. He is nonetheless my close companion in Islaam and in the love for Islaam. Every door leading to the Masjid must be sealed except for the door of Abu Bakr ﷺ."⁽³⁾

Hadhrat Abdullaah bin Abbaas ﷺ narrates that during the illness with which he passed away, Rasulullaah ﷺ came out of his room with his head wrapped in an oily bandage. With a shawl draped over his shoulders, Rasulullaah ﷺ sat on the pulpit. The narration then recounts the sermon quoted above together with the advice Rasulullaah ﷺ gave about the Ansaar. The narration concludes to state that this was the final sermon that Rasulullaah ﷺ ever delivered.⁽⁴⁾

(1) Tabraani in his *Awsat*. A narration in his *Kabeer* adds that Rasulullaah ﷺ also made mention of the martyrs of the Battle of Uhud and performed salaah for them, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.42).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.229).

(3) Ahmad, Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.229).

(4) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.230). Ibn Sa'd (Vol.2 Pg.251) has reported a similar narration from Hadhrat Abu Sa'eed Khudri ﷺ.

Hadhrat Ka'b bin Maalik رضي الله عنه who was one of the three men whose repentance was accepted⁽¹⁾ relates that Rasulullaah ﷺ once came out of his room and after duly praising Allah and seeking forgiveness on behalf of the martyrs of the Battle of Uhud, he said, "O assembly of Muhaajireen! Whereas your numbers will continue to increase (as more people make Hijrah), the population of the Ansaar will not increase any more than they are today. The Ansaar are my personal trunk with whom I have taken shelter. You should therefore honour the honourable ones amongst them and overlook the sinful ones."⁽²⁾ Another similar narration states that this was the last sermon that Rasulullaah ﷺ ever delivered.⁽³⁾

Hadhrat Abu Salmah bin Abdur Rahmaan narrates that he heard from both Hadhrat Abu Hurayrah رضي الله عنه and Hadhrat Abdullaah bin Abbaas رضي الله عنه that the last sermon they heard Rasulullaah ﷺ deliver was when he said, "Verily the person who guards these five Fardh salaahs in congregation will be the first to pass over the Bridge of Siraat like a flash of lightning. Allaah shall also resurrect him amongst the first group of those who followed (the Deen). In addition to this, for every day and night that he guarded his salaahs, he will have the reward of a thousand martyrs killed in the path of Allaah."⁽⁴⁾

The Lecture Rasulullaah ﷺ Delivered from Fajr Until Maghrib

Hadhrat Abu Zaid Ansaari رضي الله عنه relates, "Rasulullaah ﷺ led us in the Fajr salaah and then delivered a lecture to us until Zuhr. He then dismounted the pulpit and led the Zuhr salaah. Thereafter, he delivered a lecture until Asr, after which he again dismounted to lead the Asr salaah. He then mounted the pulpit again and delivered a lecture until Maghrib. In these lectures, Rasulullaah ﷺ related to us everything that was still to happen. Those of us who remembered the most (of these lectures) are therefore the most knowledgeable."⁽⁵⁾

Rasulullaah ﷺ's Condition at the Time of delivering a lecture

Hadhrat Jaabir رضي الله عنه reports that when Rasulullaah ﷺ delivered a lecture, his eyes would redden, his voice would get louder and (when necessary) his anger would be intense as if he were warning an army that the enemy was attacking them that morning or evening. He would then hold up his index and middle finger and say, "My coming and Qiyaamah are like these two (as close as they are)." Rasulullaah ﷺ would then also add, "The best guidance is that of Muhammad ﷺ, the worst of matters are those that have been fabricated and every Bid'ah is a means of misguidance. The wealth a person leaves behind after his death shall be for his family and the debts and little children he leaves behind

(1) When they missed the expedition to Tabook.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.37).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.37). Haakim (Vol.4 Pg.78) has reported a similar narration from reliable sources as confirmed by Dhahabi.

(4) Tabraani in his Awsat. Haythami (Vol.2 Pg.39) has commented on the chain of narrators.

(5) Haakim (Vol.4 Pg.487), reporting from reliable sources as confirmed by Dhahabi.

shall be mine and will be my responsibility." (1)

The lectures that Rasulullaah ﷺ's Successor Hadhrat Abu Bakr Siddeeq رضي الله عنه delivered

His Lecture when he Assumed the Office of Khilaafah

Hadhrat Urwa رضي الله عنه reports that when Hadhrat Abu Bakr رضي الله عنه assumed the office of Khilaafah, he delivered a lecture to the people. After duly praising Allaah, he said, "O people! I have been placed in charge of your affairs whereas I am not the best amongst you. The Qur'aan has already been revealed and Nabi ﷺ has already chalked out his ways. He taught us that the best of intelligence is Taqwa and that the most foolish of all foolishness is to sin. The powerful amongst you are weak in my sight until I am able to reclaim the rights he owes (to the weak ones he oppressed) and the weakest is powerful in my sight until I can restore his right (taken by the powerful ones). O people! I am a follower and not one to fabricate new practices (in Deen). Do assist me when I do right and straighten me when I stray. This much I have to say and I seek Allaah's pardon for myself and for you." (2)

Hadhrat Abdullaah bin Ukaym رضي الله عنه narrates that when the Muslims pledged allegiance to Hadhrat Abu Bakr رضي الله عنه, he ascended the pulpit and, sitting a step beneath the step where Rasulullaah ﷺ usually sat, he praised Allaah and said, "O people! You should know that the best of intelligence..." The Hadith continues like the one above, with the following addition at the end: "Take stock of yourselves before your reckoning takes place (on the Day of Qiyaamah). Whenever a nation forsakes Jihaad in the path of Allaah, Allaah smites them with poverty and whenever immorality prevails in a nation, Allaah afflicts them all with a common calamity. Obey me as long as I obey Allaah and as soon as I disobey Allaah and His Rasool ﷺ, you need not obey me any more. This much I have to say and I seek Allaah's pardon for myself and for you." (3)

Hadhrat Hasan narrates a narration similar to the one above, but with the addition that Hadhrat Abu Bakr رضي الله عنه said, "The most foolish of all foolishness is sin. Take note that to me truthfulness is a great trust and lying is grave treachery." After Hadhrat Abu Bakr رضي الله عنه's statement "I am not the best amongst you", Hadhrat Hasan says, "By Allaah! He was the best of them and none would have contested the fact. However, he made the statement because a true Mu'min always humbles himself." This narration also states that Hadhrat Abu Bakr رضي الله عنه added, "I wish that one of you would have relieved me of this responsibility." To this, Hadhrat Hasan comments, "By Allaah! He truly meant this." Hadhrat Abu Bakr رضي الله عنه then said further, "If you people wish that I fill the

(1) Ibn Sa'd (Vol.1 Pg.376). Bayhaqi has reported a similar narration in his Asmaa was Sifaat (Pg.144), where he states that Muslim has reported the narration.

(2) Ibn Sa'd, Mahaamili and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).

(3) Deenowri, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135).

position for which Allaah used revelation to steer His Nabi ﷺ, then you should know that I do not enjoy that privilege. I am but an ordinary human being, so please do watch over me." (1)

Hadhrat Hasan also reports that Hadhrat Abu Bakr رضي الله عنه delivered a lecture saying, "By Allaah! I am not the best of you. I have always disliked this post and have always wished that one of you would relieve me of it. Do you think that I can practice the ways of Rasulullaah ﷺ precisely as he did with you? This I am unable to do because Rasulullaah ﷺ was safeguarded from doing wrong by revelation and while he had an angel with him, I have a Shaytaan who keeps coming to me. **You should therefore stay away from me when I am angry so that I harm neither your hide nor your hair.** Remember to keep watch over me. When I remain steadfast (on Deen), then assist me but when I stray, then correct me." Hadhrat Hasan says, "By Allaah! This was a sermon the like of which he never delivered again." (2)

Another narration states that Hadhrat Abu Bakr رضي الله عنه also added, "I am but a human being who does right and makes mistakes as well. When I do right, I want you to praise Allaah and **when I err, I want you to correct me.**" (3)

Hadhrat Qais bin Abu Haazim reports that he was sitting with Rasulullaah ﷺ's Khalifah Hadhrat Abu Bakr رضي الله عنه a month after Rasulullaah ﷺ passed away... The narration continues until he says that the people were gathered with the call "As Salaatu Jaami'ah", after which Hadhrat Abu Bakr رضي الله عنه mounted the pulpit, which was a little platform made for him to deliver lectures on. This was the first sermon that Hadhrat Abu Bakr رضي الله عنه delivered in Islaam (after becoming the Khalifah). After praising Allaah, he said, "O people! I had wished that someone else could relieve me of this post. If you people want to charge me with following the Sunnah of your Nabi ﷺ (to the fullest), you should know that I do not (fully) have the ability to do so because Rasulullaah ﷺ was protected from Shaytaan and revelation from the heavens used to come to him." (4)

Already quoted earlier (5) was the following lecture in which Hadhrat Abu Bakr رضي الله عنه said, "O people! There are people who entered into Islaam willingly and those who entered unwillingly. However, they are now all in Allaah's protection and His neighbours. Therefore, if it is possible that Allaah does not find you guilty of wronging anyone in His protection, then make sure that you do so. I also have a Shaytaan with me so when you see me angry, stay away from me so that I may not harm even your hair or your skin. **O people! Keep watch over the income of your slaves because flesh nourished with Haraam cannot enter Jannah.** Hear this well! Inspect me with your eyes and assist me when I do good. However should I deviate, then do correct me. Obey me as long as I obey Allaah

(1) Bayhaqi (Vol.6 Pg.353).

(2) Abu Dharr Harawi and Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

(3) Abu Dharr Harawi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.136).

(4) Ahmad. Haythami (Vol.5 Pg.184) has commented on the chain of narrators.

(5) Under the heading "Relinquishing the Post of Khilaa'afah" and the subheading "The Response of the Sahabah رضي الله عنهم to Hadhrat Abu Bakr رضي الله عنه and their Statement Confirming that he was the Best Amongst them".

and disobey me if I disobey Allaah.

Hadhrat Aasim bin Adi narrates that it was a day after Rasulullaah ﷺ had passed away that Hadhrat Abu Bakr ﷺ sent a caller to announce that the expedition of Hadhrat Usaamah ﷺ must proceed. The announcement was, "Behold! Not a single member of Usaamah's army should remain behind in Madinah without proceeding to the military rendezvous at Juruf." Hadhrat Abu Bakr ﷺ then stood up amongst the people to deliver a lecture. After duly praising Allaah, he said, "O people! I am a human just like you. I however do not know whether you would expect me to do what only Rasulullaah ﷺ could do. Allaah had selected Muhammad ﷺ from all in the universe and safeguarded him against all disasters. **I am only a follower and not one to start anything new.** Therefore, if I remain steadfast (on Deen), you should follow me and if I stray, you must correct me. Rasulullaah ﷺ was taken from this world without any member of the Ummah seeking redress for a lash given unjustly or anything even less than this. Remember that I have a Shaytaan that comes to me, so when he does, you should keep away from me so that I never harm your hide or hair. You pass through every morning and evening with a lifespan that is hidden from you. Therefore, if you can, you must spend every moment of this life doing good deeds. This you can of course not do without Allaah's help. You should compete with each other in doing good while your lifespan still allows you grace and before it brings all your deeds to an end one day. You must beware not to be like some people who had forgotten their deaths and did all their actions for others. Exert yourselves! Exert yourselves! Rush! Rush! Hasten to salvation! Hasten to salvation! (Do this) Because behind you is a speedy hunter, which is very quick. Fear death and take lesson from (the deaths of) your forefathers, children and brothers. Never envy the living for anything other than that for which you would envy the dead." (1)

Hadhrat Sa'eed bin Abu Maryam says that he was informed that when Hadhrat Abu Bakr ﷺ became the Khalifah, he mounted the pulpit. After duly praising Allaah, he said, "By Allaah! Had it not been for your affairs being ruined with us in your midst, I would have preferred that this responsibility be placed **around the neck of the person I detest the most so that he could have no peace.** Remember that the most ill-fortuned people in this world and in the Akhirah are the kings." When the people looked up and started at him, Hadhrat Abu Bakr ﷺ said, "Take it easy! You people are too hasty. A person never becomes king of a place before Allaah knows the kingdom well and the person spends half his life. Fear and worry then take charge of him and he becomes greedy for what the people have, while ignoring what he has with him. His life then becomes straightened even though he eats the best and wears the best. Eventually when his shadow dwindles and his life is taken, he reaches Allaah's court. Allaah will then take him to task most severely. and is unlikely to forgive him. **Remember that it is the poor ones who will be forgiven!** Remember that it is the poor ones who will be

(1) Tabari in his Taareekh (Vol.2 Pg.460)

forgiven! Remember that it is the poor ones who will be forgiven!" (1)

Hadhrat Abu Bakr ﷺ's Lecture Concerning Taqwa and Acting for the Akhirah

Hadhrat Abdullaah bin Ukaym reports that Rasullullaah ﷺ once delivered a lecture to them saying, "I emphatically advise you to adopt Taqwa, to praise Allaah as He deserves to be praised, to **combine both hope and fear** (of Allaah) and that you be persistent in begging from Allaah. Allaah has praised Zakariyya ﷺ and his family when He says:

﴿ أَنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ ﴾

(سورة انبياء: آيت ٩٠)

'Verily, they would hasten to perform good deeds and prayed to Us in anticipation (of Our mercy) and in fear (of Our punishment). They were truly humble before Us.' {Surah Ambiyaa, verse 90}

O servants of Allaah, you must know that Allaah has taken your souls as security against the rights you owe Him. He has also taken a pledge from you (to fulfil these rights) and has bought from you this temporary little (world) for what is eternal and much more. This Book of Allaah that you have is such that its wonders will never cease and its light will never be extinguished. You must therefore believe its words, heed its advices and glean sight from it for the day of complete darkness. You have been created only for worshipping Allaah. The honourable angel scribes (*Kiraaman Kaatibeen*) have been appointed over you (to record your actions) and they are aware of the actions you do. O servants of Allaah! You must also know that you spend every morning and evening within a fixed lifespan that you have no knowledge of. Therefore, if you are able to be doing deeds that please Allaah when your lifespan comes to an end, you must do so. You will however be unable to do this without Allaah's help. Compete in good deeds while your lifespans allow you grace and before they eventually terminate, causing you to return to the worst of your actions. There have been people who have sacrificed their lives for others and forgotten about themselves. I want to stop you from being like them. Rush! Rush! Hasten to salvation! Hasten to salvation! (Do this) Because behind you is a speedy hunter, which is very quick." (2)

Hadhrat Abu Bakr ﷺ's Lecture about Taqwa and about taking Lessons from the Past

Hadhrat Amr bin Dinaar reports that Hadhrat Abu Bakr ﷺ once said the following in one of his lectures: "My advice to you in your conditions of poverty and hunger is to fear Allaah, to praise Him as He deserves to be praised and to seek His pardon because He is most Forgiving." The rest of the narration is like

(1) Ibn Zanjaway in his Kitaabul Amwaal, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.35). Ibn Abi Shaybah, Hannaad, Haakim and Bayhaqi have reported similar narrations and Ibn Abi Dunya has also reported a part of it in his *Qisarul Amal*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).

the one above narrated by Hadhrat Abdullaah bin Ukaym. The following addition has however been reported: "You ought to remember that by being sincere (in everything you do), you will be obeying your Rabb as well as safeguarding what (reward) is yours. You must pay what is due from you during the days that you have been given to make your advance payment (i.e. in this world) and ensure that you also send Nawaafil ahead of you (to the Akhirah) because you will then collect all the advance payments you had made at a time when you will be in dire need for it.

O servants of Allaah! You should also ponder about those who lived before you. Where were they yesterday and where are they today? Where are the kings who had erected monuments on earth and had cities built? People have forgotten about them and their feats have also been forgotten. They are non-entities today and because of their injustice, their dwellings now lie in ruins (after Allaah had destroyed them) while they lie in the darkness of the grave. Do you hear any of them or even a whimper from them? Where are all the friends and brothers that you knew? They have reached the actions they sent ahead and it is either good fortune or ill fortune that has become their lot. Allaah has no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah. This much I have to say and I seek Allaah's pardon for myself and for all of you."⁽¹⁾

Hadhrt Nu'aym bin Namha narrates that a lecture of Hadhrt Abu Bakr ﷺ included the following: "Do you not know that you spend mornings and evenings within the confines of your lifespans..." The narration then continues like the narration of Hadhrt Abdullaah bin Ukaym, but with the addition: "There is no good in the speech that is not said with the intention of pleasing Allaah, there is no good in the wealth that is not spent in the path of Allaah, there is no good in the person whose foolishness dominates his forbearance and there is no good in the person who fears the condemnation of a critic when carrying out a command of Allaah."⁽²⁾

The Narration of Tabari Concerning Hadhrt Abu Bakr ﷺ's Lecture about Taqwa and about taking Lessons from the Past

Hadhrt Aasim bin Adi reports a lecture that Hadhrt Abu Bakr ﷺ delivered. While the first part is like the one already narrated, this narration states that Hadhrt Abu Bakr ﷺ stood up again and after praising Allaah yet again, he said, "Verily Allaah accepts only those actions done solely to please Him, so **ensure that your intention for all your actions is solely for Him. You must**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.35).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.36). Tabraani has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.342) with more detail on the narrators.

know that every act that you do sincerely for Allaah represents an act of obedience, a sin that you have been saved from, an instalment that you have paid (towards the Akhirah) and an advance payment that you send ahead from these transitory days to others that are eternal. It will therefore be there for the time when you will be most in need of it.

O servants of Allaah! Take lessons from those who have died from amongst you and think about those who had lived before you. Where were they yesterday and where are they today? Where are all the tyrants? Where are those who were famous in battle, in conquests and whenever wars raged? **Time has humbled them, their bones have decayed and people have stopped talking about them.** Remember that indecent women are for indecent men and indecent men are for indecent women. Where are the kings who had erected monuments on earth and had cities built? They are far away, have been forgotten about and are non-entities today. Listen well! While their passions have long been cut off and they have passed on, their sins will still remain theirs but their worldly possessions have gone to others. We have been left as their successors and we will be saved only if we take lesson from them. However, if we allow ourselves to be deceived, we will be just like them. Where are all the handsome and attractive people who were so enamoured by their youth? They have become dust and now regret their overindulgence. Where are those who erected cities, fortified them with high walls and built spectacular wonders? They had left it all behind for their successors. So there are their dwellings standing in ruins while they are in the darkness of their graves. Do you hear any of them or even a whimper from them? Where are all the children and brothers that you knew? Their prescribed terms caught up with them so they reached the actions they sent ahead (to the Akhirah) and have settled there. They now live after death in either a place of ill fortune or a place of good fortune. Listen well! Allaah has no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. Remember that you are servants who will be rewarded and **whatever is with Allaah can be attained only by being obedient to Him.** There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah." (1)

A Comprehensive Lecture that Hadhrat Abu Bakr

رَوَى عَنْهُ Delivered

Hadhrat Moosa bin Uqba reports that when he delivered a lecture, Hadhrat Abu Bakr رَوَى عَنْهُ would say, "All praise belongs to Allaah the Rabb of the universe. I praise Him, seek his assistance and ask Him for honour after death because my death and yours have drawn very close. I testify that there is none worthy of worship but the One and Only Allaah and I testify that Muhammad رَوَى عَنْهُ is the servant and Rasul of Allaah. Allaah sent him with the truth, as a giver of glad

(1) Tabari (Vol.2 Pg.460).

tidings, a warner and an illuminating lantern. Allaah sent him to warn the living and so that the proof may be established against the Kuffaar. Whoever obeys Allaah and His Rasool ﷺ has been rightly guided and whoever disobeys them has strayed far off the path.

I strongly advise you to adopt Taqwa and to hold fast to Allaah's commands that He has ordained for you and to which He has directed you. The most comprehensive guidance of Islaam after the Kalimah of sincerity is to listen to and obey the people whom Allaah has appointed to take charge of your affairs (your leaders). The person who obeys the leader who enjoins good and forbids evil shall be successful and has fulfilled his responsibility. I must also warn you against following your desires. Successful is the person who is saved from his whims, from greed and from anger. You must also stay away from pride, for what pride can one have when one is created from sand and shall be returning to sand where worms shall consume his body? What pride can he have when he is alive today and shall be dead tomorrow? **Act from day to day and from hour to hour, save yourselves from the curse of the oppressed one and count yourselves amongst the dead.**

Persevere, because all actions are achieved through perseverance and be vigilant because vigilance is truly beneficial. Continue carrying out good deeds because such deeds are accepted, beware of the punishment that Allaah has warned you about and hasten to the mercy that Allaah has promised you. **Make an effort to understand and Allaah will make you understand, make an effort to stay away (from wrong) and Allaah will save you from it.** Allaah has explained to you what it was that destroyed those before you and what it was that caused others to be rescued. **Allaah has also detailed what is Halaal and what is Haraam and which actions He likes and which ones He does not like.** Remember that I shall never compromise on what ensures your and my welfare. It is Allaah from Whom we seek assistance because there is no power or might except with Allaah.

Listen well! Whenever you do something sincerely for Allaah, you are obeying Allaah, safeguarding your share (of rewards in the Aakhirah) and becoming the envy of others. The deeds you carry out apart from the Faraa'idh, you will be sending ahead of you (to the Aakhirah) as Nawaafil and there you will receive back in full every advance payment you made and given your reward at a time when you will be most in need of it.

O servants of Allaah! You must also think about your friends and brothers who have passed on. They have reached the actions they sent ahead and there that they shall abide. After their deaths, they have now settled either in a place of good fortune or one of ill fortune. Allaah has no partner and no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah. This much I have to say and I seek Allaah's pardon for myself and for all

of you. Send salutations to your Nabi ﷺ. May peace be on him as well as Allaah's mercy and blessings." (1)

The lecture Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ delivered About the condition in the Akhirah of the person who Was Ungrateful for the Bounties of Allaah

Hadhrt Yazeed bin Haaron reports that Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ once delivered a lecture saying, "(On the Day of Qiyaamah) A person will be brought forward upon whom Allaah had showered His bounties. Allaah had given him plenty of sustenance and a healthy body, yet he was ungrateful for these bounties (and did not thank Allaah by being obedient to Allaah). He will be made to stand before Allaah and asked, "What have you done for this day? What deeds have you sent ahead for yourself?" Finding that he had not carried out any good deed, he will weep so much that all his tears would be exhausted. He will then be taunted and humiliated so much for not obeying Allaah that he will start to cry tears of blood. Thereafter, he will again be taunted and humiliated so much that he will (start biting his nails and eventually) eat his hands up to the elbows. Then too, he will be further taunted and humiliated so much for not obeying Allaah that he will scream and cry so much that his eyeballs will (pop out and) fall to his cheeks. Each eye will then be three miles long and three miles wide. Yet again he will be taunted and humiliated so much that he will cry, 'O my Rabb! Send me to Jahannam and relieve me of standing here.' It is about this that Allaah says:

﴿أَنْتَ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۗ ذَلِكَ الْعِزَّى الْعَظِيمُ﴾

﴿سورة توبه: آيت 63﴾

'Whoever opposes Allaah and His Rasool ﷺ shall have the fire of Jahannam (as his punishment), where he shall live forever? That is the extreme humiliation.'" {Surah Taubah, verse 63} (2)

Various lectures that Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ delivered

Hadhrt Muhammad bin Ibraheem bin Haarith narrates that Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ once delivered a lecture to the people saying, "I swear by the Being Who controls my life that if you have Taqwa and do good deeds, it will not be long before the time arrives when you will eat bread and butter to your fill." (3)

Hadhrt Zubayr رَضِيَ اللهُ عَنْهُ narrates that Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ once delivered a lecture saying, "O people! **Have shame before Allaah ﷻ**. I swear by the Being Who controls my life that out of shame before my Rabb ﷻ I **always have a cloth covering my head whenever I go out to relieve myself.**" (4)

(1) Ibn Abi Dunya in his Kitaabul Hadhr and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).

(2) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.246).

(3) Ibn Abi Dunya and Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.34). Ibn Mubaarak, Rustah, Ibn Abi Shaybah and Kharaa'iti have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.306).

Hadhrat Ibn Shihaab reports that during one of his sermons, Hadhrat Abu Bakr Siddeeq ﷺ said, "Have shame before Allaah ﷻ. I swear by Allaah that out of shame before my Rabb, since the day I pledged allegiance to Rasulullaah ﷺ, I have always had a cloth covering my head whenever I go out to relieve myself." (1)

Hadhrat Abu Bakr ﷺ once stood on the pulpit and started to weep, saying, "It was during the first year that Rasulullaah ﷺ stood on the pulpit and started to weep. He then said, 'Ask Allaah for forgiveness and well-being because well-being is the best thing that a person can be granted after conviction.'" (2)

Hadhrat Aws ﷺ narrates that Hadhrat Abu Bakr ﷺ once delivered a sermon saying, "It was during the first year that Rasulullaah ﷺ stood where I am standing and said, 'Ask Allaah for forgiveness and well-being because well-being is the best thing that a person can be granted after conviction. You must also ensure that you adhere to speaking the truth because it is coupled with righteousness and the two will lead to Jannah. You must also ensure that you refrain from lying because it is coupled with sinfulness and the two will lead to Jahannam. Never foster jealousy between you, never have hatred for each other, never sever family ties and never turn your backs to each other. O servants of Allaah! You must rather be brothers as Allaah has commanded you.'" (3)

Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazm reports that Hadhrat Abu Bakr Siddeeq ﷺ once delivered a lecture to them saying, "Rasulullaah ﷺ once told us to seek Allaah's protection from hypocritical humility. When the Sahabah ﷺ asked what hypocritical humility was, Rasulullaah ﷺ explained that it occurred when the body appeared to be humble but there lurked hypocrisy in the heart." (4)

Hadhrat Abul Aaliya narrates that Hadhrat Abu Bakr ﷺ once delivered a lecture to them saying, "Rasulullaah ﷺ once said, "The traveller will perform two Rakaahs salaah while the resident will perform four. While Makkah is my place of birth, Madinah is my place of migration. Therefore, when I leave for Makkah from Dhul Hulayfah, I shall perform two Rakaahs salaah until I return (to Madinah)." (5)

Hadhrat Abu Dhamra narrates that in one of his lectures to the people, Hadhrat Abu Bakr ﷺ praised Allaah and then said, "You people will soon be conquering Shaam. You will then arrive in a fertile land where you shall fill yourselves with bread and olive oil. Masaajid will also be built for you there. You should therefore never let Allaah know that you go to these Masaajid only in vanity because they are built expressly for Allaah's remembrance." (6)

Hadhrat Anas ﷺ reports, "When Hadhrat Abu Bakr ﷺ delivered lectures to us, he would mention how man is created. He would say, 'When he is born,

(1) Ibn Hibbaan in his Rowdhatul Uqalaa, as quoted in *Kanzul Ummaal* (Vol.5 Pg.124).

(2) Tirmidhi and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.233).

(3) Ahmad, Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).

(4) Hakeem, Askari and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.229).

(5) Abu Nu'aym in his *Hilya* and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.239).

(6) Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

man has to twice pass through the urinary passage.' He would make this point clear until each of us would regard himself as being impure (thereby expelling pride from our hearts)." (1)

In the chapter discussing Jihaad, the lectures of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ have already passed in which he encourages the Muslims to fight the Murtaddeen, to fight in Jihaad and to march against the Romans. His lecture to the Muslims before they marched to Shaam has also been reported there. His lectures have also been quoted in the chapter discussing the importance that the Sahabah رَضِيَ اللهُ عَنْهُمْ gave to unity. Here, his lecture warning against conflict has been quoted, as well as his lecture confirming the demise of Rasulullaah ﷺ and concerning holding fast to Deen. Also quoted is his lecture about Khilaafah being for the Quraysh, his lecture in which he excused himself from being the Khalifah, his lecture about refusing to pledge allegiance and his lecture about the qualities of a Khalifah. The chapter discussing enjoining good and forbidding evil also quotes his lecture that explains the meaning of the verse:

﴿لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ (سورة مائدة: آيت ١٠٥)

He who has strayed (from the truth) cannot harm you when (as long as) you are rightly guided (obeying Allaah's commands). {Surah Maa'idah, verse 105}

The Lectures of Ameerul Mu'mineen Hadhrat Umar bin Khattaab رَضِيَ اللهُ عَنْهُ

His lecture after Burying Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ

Hadhrt Humayd bin Hilaal reports from someone who was present for the burial of Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ that after Hadhrt Umar رَضِيَ اللهُ عَنْهُ had finished with the burial, he dusted off the sand from his hands. Standing where he was, he then delivered a lecture saying, "Allaah is testing you with me and me with you (by making me your leader) and has kept me alive after my two companions (Rasulullaah ﷺ and Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ). By Allaah! It will never be that any of your matters are presented before me (to be settled) and is then done by anyone other than myself. It will also never happen that something happens in my absence and I am then negligent in settling it with integrity. When people behave well, I shall be good to them, but when they do evil, I shall punish them."

The man reporting the narration says, "By Allaah! This was exactly what Hadhrt Umar رَضِيَ اللهُ عَنْهُ did until the day he departed from this world." (2)

His Lecture the day he became the Khalifah

Hadhrt Sha'bi narrates that when Hadhrt Umar رَضِيَ اللهُ عَنْهُ became the Khalifah, he ascended the pulpit and said, "Allaah should never see me considering myself

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.205).

(2) Ibn Sa'd (Vol.3 Pg.275).

worthy of sitting where Abu Bakr ﷺ sat." He then climbed a step lower and after duly praising Allaah, he said, "Recite the Qur'aan and you will be noted for it. Practise its teachings and you will be amongst its bearers. **Weigh yourselves before you are weighed** and beautify yourselves (with good deeds) for the great presentation on the day you will be presented before Allaah and nothing of yours will be hidden from Him. Remember that no one has such a right over you that compels you to obey him while disobeying Allaah. Take note that in respect of the wealth of Allaah (public funds), I regard myself to be like the guardian of an orphan. I shall therefore stay away from it if I have sufficient means and will use it within reason if I am ever in need of it." (1)

Another narration states that Hadhrat Umar ﷺ said the following in his sermon: "**Take reckoning of yourselves before your reckoning is taken** (on the Day of Qiyaamah), because it (the reckoning you take of yourself) is easier. Weigh yourselves before you are weighed for the great presentation on the day you will be presented before Allaah and nothing of yours will be hidden from Him." (2)

The Lecture Hadhrat Umar ﷺ gave About how he Knew the Conditions of People and about other Matters

Hadhrot Abul Firaas reports that Hadhrot Umar ﷺ once delivered a lecture saying, "O people! We knew you people well when Rasulullaah ﷺ was in our midst because it was a time when revelation descended and Allaah used to inform us about your condition. Take note however that Rasulullaah ﷺ has left and revelation has ceased. Therefore, we now get to know you only in the manner we shall be stating to you: Whoever displays good behaviour, we shall think good of him and love him for the good. On the other hand, whoever displays evil behaviour, we shall think negatively of him and dislike him for his evil ways. Your secret affairs lie between you and your Rabb (and only He can judge you by them). There was a time when I was certain that whoever recited the Qur'aan did so to please Allaah and to attain what (reward) is with Him. However, I have since come to realise that lately some people recite the Qur'aan to attain that which is with the people. You must therefore aspire to please only Allaah when reciting the Qur'aan and when carrying out any good deeds. Take note also that I do not dispatch my governors to you to beat you or to take away your wealth. **I am sending them only to educate you in your Deen and in the Sunnah practices.** Whoever receives treatment other than this, should take the matter up with me and I swear by the Being Who controls my life that reparation shall be done. You must never hit Muslims because this will humiliate them and never prevent them from returning home after their shifts in guarding the state borders because this will cast them into difficulty. You should also not deny them

(1) Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.210). Fadhaa'ili has reported a similar narration, as quoted in *Riyaadhun Nudhrah* (Vol.2 Pg.89).

(2) Ibn Mubaarak, Sa'eed bin Mansoor, Ahmad in his *Zuhd*, Ibn Abi Shaybah and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

their rights because this would lead them to show ingratitude. Do not make them set up camp in a dense forest because this would lead to their destruction (when they fall prey to the enemy taking advantage of the ample cover)." (1)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Delivers a Lecture Preventing people from Making Dowries Expensive and from openly stating who is a Martyr

Hadhrat Ibnul Afaa reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said the following in his lecture: "Take note that you should not inflate the dowries of your women because had this been an act of honour in this world and an act of Taqwa in Allaah's sight, Nabi ﷺ would have been most entitled to it. However, Rasulullaah ﷺ never gave any of his wives a dowry of more than twelve Awqiya and did not receive more than this as dowry for any of his daughters either. What is happening is that some of you inflate the dowry so much that the husband (when unable to pay) fosters hatred for her in his heart, saying, 'It is because of you that I have been burdened with a water-bag hung around my neck.' Another aspect I wish to discuss is that when someone is killed in your battles, you say that he has been killed as a martyr or has died as a martyr. However, it is very possible that in the interests of conducting trade, he has stored away some gold or silver at the back of his animal or in his carriage. You should therefore not make such bold statements but rather say what Rasulullaah ﷺ used to say; 'Whoever is killed or dies in the path of Allaah shall be in Jannah.'" (2)

Hadhrat Masrooq narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once mounted the pulpit and said, "O people! What is this inflation of dowries for your women when the dowries common amongst Rasulullaah ﷺ and his Sahabah رَضِيَ اللَّهُ عَنْهُمْ were in the region of four hundred Dirhams and less. Had inflated dowries been a sign of Taqwa in Allaah's sight or a mark of honour, you people would have never beaten Rasulullaah ﷺ and his Sahabah رَضِيَ اللَّهُ عَنْهُمْ to it (they would have been first to implement it)." (3)

Some versions of this lecture have already been quoted in the chapter discussing marriage.

The Lecture of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Prohibiting Discussions on Predestination

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was in Jaabiya when he delivered a lecture. After duly praising Allaah, he said, "There can be none to mislead the one whom Allaah guides and none can guide the one whom Allaah misleads." **A priest who was in front of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said something in Persian.** When Hadhrat

(1) Ahmad, Ibn Sa'd, Musaddad, Ibn Khuzaymah, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209). Haythami (Vol.5 Pg.211) has commented on the chain of narrators. Haakim (Vol.4 Pg.439) states that the report is from reliable sources and this is confirmed by Dhahabi.

(2) Abdur Razzaaq, Tayaalisi, Ahmad, Daarmi, Tirmidhi, Abu Dawood, Nasa'ee, Ibn Maajah and others.

(3) Sa'eed bin Mansoor and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.8 Pg.258).

Umar ﷺ asked a translator to translate what he had said, the translator said, "He is of the opinion that Allaah does not mislead anyone." "You are wrong, O enemy of Allaah!" Hadhrrat Umar ﷺ exclaimed, "It was Allaah Who created you, Who misled you and will enter you into Jahannam if He so pleases. Had you not entered into a treaty (with the Muslims), I would have had you executed."

Hadhrrat Umar ﷺ then said, "When Allaah created Hadhrrat Aadam ﷺ, He spread out his progeny. Allaah then recorded who the people of Jannah shall be and the actions they will carry out. Thereafter, Allaah also recorded who the people of Jahannam shall be and the actions they will carry out and said, 'These are for this (Jannah) and those for that (Jahannam).' The people then dispersed (on earth) and now they dispute about predestination." (1)

Hadhrrat Abdur Rahmaan bin Abzah narrates that when someone reported to Hadhrrat Umar ﷺ that some people were disputing about predestination, he stood up to deliver a lecture saying, "O people! The nations before you were destroyed when they disputed about predestination. I swear by the Being Who controls Umar's life that if I have to hear about any two persons disputing about predestination, I shall have them both executed." The people then stopped disputing about predestination and no one discussed the matter until a group in Shaam started to dispute about it during the time of Hajjaaj." (2)

His Lecture at Jaabiya

Hadhrrat Baahili narrates that when he arrived in Shaam, Hadhrrat Umar ﷺ stood up to deliver a lecture in Jaabiya. He said, "Learn the Qur'aan and you will be noted for it. Practise its teachings and you will be amongst its bearers. Remember that no person who has a right over you has reached such a status that compels you to obey him while disobeying Allaah. You should also take note that speaking the truth and advising a senior can never draw your death any closer nor distance any of your sustenance. Remember that there is a barrier between a servant and his sustenance. If he is patient, his sustenance will come to him but if he charges towards it (not caring whether he is earning Halaal or Haraam), he will rupture the barrier and find nothing more than his sustenance (that has been predestined for him). Train your horses, practise archery, use the Miswaak, live lives of simplicity and avoid the behaviour of the non-Arabs. Avoid the company of tyrants, never allow a cross to be raised in your midst and never sit at a table where wine is served. You must also not enter public baths without a lower garment and never permit your women to enter them because none of this is permissible.

After entering the lands of the non-Arabs and entering into a pact with them, avoid earning your living in any manner that will prevent you from returning to your land because you will soon be required to return. Avoid bringing humiliation to yourselves and ensure that you stay with Arab animals and that

(1) Abu Dawood in his Kitaabul Qadariyyah, Ibn Jareer, Ibn Abi Haatim and others.

(2) Laalkaa'ee, Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.86).

you take them wherever you go. Remember that wine can be made from three substances; from raisins, honey and dates. When any of these ferments (and becomes intoxicating), they are regarded as wine and are not permissible. You must also take note that there are three types of person whom Allaah shall not purify, shall not even look at (with mercy) and will not allow to be brought close to Him. They shall be inflicted with a painful punishment. (The first is) The person who pledges allegiance to his leader solely for worldly gain. He is therefore loyal to the pledge only if he receives some worldly benefit, otherwise not. (The second is) The person who leaves with his merchandise after the Asr salaah and (falsely) swears in the name of Allaah that he purchased it at a certain price (which he did not). Because of this oath, he then manages to sell the goods. (The third is a person who owns a watering place in a parched land and refuses water to travellers⁽¹⁾). Verbally abusing a Muslim is a grave sin and physically abusing him leads to kufr. It is also not permissible to sever relations with your (Muslim) brother for more than three days. Furthermore, the person who approaches a sorcerer, a fortune-teller or an astrologer and then believes what they say has disbelieved what has been revealed to Muhammad ﷺ.⁽²⁾

A most Comprehensive Lecture that Hadhrat Umar رضي الله عنه Delivered at Jaabiya

Hadhrt Moosa bin Uqba reports that the following is the lecture that Hadhrt Umar رضي الله عنه delivered at Jaabiya:

"After praising Allaah and sending salutations to Rasulullaah ﷺ, I wish to advise you to fear that Allaah Who shall remain alive forever while everything else shall perish. It is by obedience to Him that His friends are honoured and it is by disobeying Him that His enemies wander astray. None has any excuse for carrying out a misdeed that he regards as an act of virtue just as there is no excuse for the person who does not carry out an act of virtue, thinking it to be a misdeed. The matters that most need the attention of a ruler are those duties that his subjects owe to Allaah. These are the responsibilities of Deen that Allaah has guided them to carry out. Our duty (as rulers) is only to instruct you to do those acts of obedience that Allaah has commanded you to do and to forbid you from carrying out those acts of disobedience that Allaah has forbidden you from. Furthermore, we need to establish the commands of Allaah تعالى amongst those of you who are nearby and those far off without a concern for those who wish to bend the truth.

I am aware of the fact that there are many people who entertain hopes in their Deen, saying that they will perform salaah with those who perform salaah, that they will strive in Jihaad with the Mujaahideen and adopt the prestige of making Hijrah. They however do this without fulfilling the rights of these acts. Remember that Imaan is not achieved by mere superficial dressing. There are times for salaah that Allaah has specified and they will not be correct at any other times.

(1) *Targheeb wat Tarheeb*, narrated by Hadhrt Abu Hurayrah رضي الله عنه.

(2) Adani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

The time for the Fajr salaah is when night draws to an end and food and drink become Haraam for the fasting person. Give this salaah its due share of the Qur'aan (recite lengthy portions of the Qur'aan during this salaah). The time for the Zuhr salaah starts when the heat is intense and the sun crosses the meridian. It then lasts until your shadow equals your height. This is usually the time when a person takes his siesta. In winter however, it should be performed when the sun shines on your right eyebrow after crossing the meridian (i.e. wait a while even after it crosses). The salaah should be performed with all the necessary conditions that Allaah has stipulated in the wudhu, the Ruku and the Sajdah. These have been ordained so that one does not sleep through the salaah (is not unaware and oblivious of what he is doing).

The time for the Asr salaah is while the sun is still bright and clear and before it starts to turn yellow. It is equal to the time in which a person rides a slow camel for two Farsakh (six miles) before the sun sets. Now the time for the Maghrib salaah starts when the sun sets and the fasting person terminates his fast and the time for the Isha salaah starts when the night becomes completely dark. This is between the time that the redness in the sky disappears and a third of the night passes. May Allaah never awaken the person who sleeps before that (without performing his salaah). These are the times of the salaahs, as Allaah says:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾ (سورة نساء: آيت ١٠٣)

Indeed salaah has been made obligatory for the Mu'mineen at fixed hours (and can therefore not be postponed). {Surah Nisaa, verse 103}

There are people who claim that they have migrated when they have actually not done so because **the true Muhaajir is he who migrates away from sin**. Then there are those who claim that they have waged Jihaad whereas **true Jihaad in the path of Allaah is fighting the enemy and refraining from Haraam**. There have also been people who fight well in battle but in doing so they have no intention of attaining rewards nor do they remember (pleasing) Allaah. Being killed is merely one of the many means of death and every slain person will be judged according to the reasons for which he was killed (he will therefore be regarded as a martyr only if he was killed while attempting to uplift the Deen of Allaah). There are those who fight because they are naturally courageous and who therefore come to the rescue of those they know and those they do not know. Then there are those who are naturally so cowardly that they will surrender their own parents to the enemy whereas even a dog will bark in defence of its family.

Remember that fasting is an extremely sacred act and causing any harm to the Muslims should also be avoided while fasting just as eating, drinking and sensual pleasures are forbidden. This is a complete fast. Remember also that the zakaah that Rasulullaah ﷺ has made Fardh (by the instruction of Allaah) should be paid with a happy heart and must never be regarded as a favour to the recipient. Understand the advices you are given because **the ransacked person is one whose Deen is ransacked. The fortunate person is he who learns from the**

experiences of others while the unfortunate one has been decreed as such since the time he was in his mother's womb. The worst of things are those that have been fabricated. **Remember that moderation in practising the Sunnah is better than exerting oneself in practising Bid'ah.** Indeed, people have a natural dislike for their rulers, so I seek Allaah's protection from Him finding me or you with malice ingrained within us. I also seek Allaah's protection from Him finding us following our whims and giving preference to this world (over the Aakhirah). I fear that you should incline to the ways of those who oppress themselves, so you should never content yourselves to be with those who have been granted wealth.

Hold fast to this Qur'aan because it is filled with light and healing powers, whereas everything else is filled only with misfortune. I have fulfilled my responsibilities to your affairs that Allaah ﷻ has made me responsible for and I have advised you in your best interests. We have fixed your allowances (from the state treasury), prepared your armed forces, stipulated the places where you will be engaging in military operations and specified the locations of your military camps. We have even been very accommodating in the shares of the booty you receive from the battles you fight. You therefore have no objections to present before Allaah. In fact, objections can well be brought against you. I have had my say and seek Allaah's forgiveness for myself and for you all." (1)

Another narration states that Hadhrat Umar رَضِيَ اللهُ عَنْهُ appointed Hadhrat Ali رَضِيَ اللهُ عَنْهُ as his deputy and then left Madinah by horseback so that he could travel faster. When he reached Jaabiya, he dismounted and delivered an eloquent lecture there. Amongst the things he said was the following: "O people! Ensure that your private lives are in order and your public lives will automatically follow suit. Work for your Aakhirah and your matters in this world will be seen to (by Allaah). Remember that no man has a living father between himself and Aadam رَضِيَ اللهُ عَنْهُ who can be of assistance to him at the time of death, neither has he any pact with Allaah (that will ensure his salvation). The person who wished to have the path to Jannah made apparent to him should stick with the greater body of united Muslims because Shaytaan always preys on the lonesome individual and stays far from two united persons. None of you should ever be alone with a (non-Mahram) woman because Shaytaan will be the third person with them (encouraging them to sin). The true Mu'min is he whose good deeds please him and whose sins bother him." The narrator states that this was Hadhrat Umar رَضِيَ اللهُ عَنْهُ's lecture that he has condensed into a few words. (2)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ's Lecture at Jaabiya which he Quoted from Rasulullaah ﷺ

Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ reports that in his lecture to the people at Jaabiya, Hadhrt Umar bin Khattaab رَضِيَ اللهُ عَنْهُ said, "Just as I am standing before

(1) *Kanzul Ummaal* (Vol.8 Pg.210).

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.56).

you here, Rasulullaah ﷺ once stood up to address us saying, 'Accept this advice to treat my Sahabah رَضِيَ اللهُ عَنْهُمْ well as well as those to come after them and then those after them. Thereafter a time will come when lying will be so widespread that a person will be prepared to offer testimony before being even asked to do so. Whoever wishes to attain to the very heart of Jannah must stick with the greater body of united Muslims because Shaytaan always preys on the lonesome individual while staying far from two united persons. None of you should ever be alone with a (non-Mahram) woman because Shaytaan will be the third person with them. The person whose good deeds please him and whose sins bother him is a true Mu'min.' (1)

Hadhrat Suwayd bin Ghafala narrates that in an address to the people at Jaabiya, Hadhrat Umar bin Khattaab رَضِيَ اللهُ عَنْهُ said, "Rasulullaah ﷺ forbade (men from the) wearing of silken garments unless it be (an insignificant quantity such as) the equivalent of three or four fingers." Hadhrat Umar رَضِيَ اللهُ عَنْهُ then indicated with his hand to elucidate. (2)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ's Lecture at Jaabiya when he Intended to Return when the Plague Broke out

In his report detailing Hadhrat Umar رَضِيَ اللهُ عَنْهُ's arrival (in Shaam) after the outbreak of the plague in Amwaas at the end of the year 17 A.H., Hadhrat Sayf reports that it was just before his departure back to Madinah that Hadhrat Umar رَضِيَ اللهُ عَنْهُ addressed the people in the month of Dhul Hijjah. After duly praising Allaah, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "Listen well! I have been entrusted to your affairs and have fulfilled my responsibilities towards your affairs as commanded by Allaah. By the will of Allaah, we have exercised justice between you as far as your shares of the booty are concerned and as far as your military camps and sites of battle are concerned. We have conveyed to you everything you are entitled to, amassed armed forces for you, demarcated your borders, built towns for you and generously given you your shares of the booty and everything you fought for in Shaam. We have also allotted your rations, allowances and shares of the booty. If anyone knows of anything worth doing, he should inform us accordingly and we shall Inshaa Allaah comply. There is no strength (to do good) except with Allaah." (3)

Two Lectures that Hadhrat Umar رَضِيَ اللهُ عَنْهُ Delivered when he Became Khalifah and his Explanation of the Rights his Subjects have over Him

Hadhrat Urwa bin Zubayr رَضِيَ اللهُ عَنْهُ and others have reported after duly praising Allaah, Hadhrat Umar رَضِيَ اللهُ عَنْهُ reminded the people about (the greatness of) Allaah تَبَارَكَ وَتَعَالَى and about the Day of Qiyaamah. Thereafter, he said, "O people! I

(1) Ahmad (Vol. 1 Pg. 18).

(2) Ahmad (Vol. 1 Pg. 51).

(3) *Al Bidaayah wan Nihaayah* (Vol. 7 Pg. 79).

have been appointed over you and I would have never accepted the post had it not been for the hope that I may develop into one who is the best for you, the strongest for you and the most powerful for you when tackling matters of importance to you. **Merely waiting for reckoning concerning my administration of your rights is enough to worry and depress Umar because it will be judged how I took up the matters, how I handled them and how I have been treating you.** It is from my Rabb that I seek assistance because Umar has neither any strength nor strategy if the mercy, assistance and help of Allaah ﷻ was not there for him." (1)

Another narration states that Hadhrat Umar ﷺ said the following in his lecture: "Allaah ﷻ has appointed me to be in charge of your affairs. Although I know what is most beneficial for you from all that which is before you, I still seek Allaah's help in making the decision. I beseech Allaah to watch over me when doing this just as He watches over me at other times. I also ask Him to inspire me to exercise justice when distributing things amongst you as He has commanded me to do. I am merely an average Muslim and a weak servant unless Allaah comes to my aid. **The post of Khilaafah that I have been entrusted with will not alter my character in any way,** Inshaa Allaah (because I understand well that) all grandeur belongs to Allaah ﷻ and His servants have no stake to it. None of you should therefore say that Umar has changed since becoming the Khalifah. I know what truly lies within me and I will come forward to inform you of it (I will not defend my wrongs). Therefore, any person who has a need, who feels wronged or wants to object about any facet of my character, should come to me (to redress matters) because I am merely a normal person amongst you (and am prone to err).

You should adhere to Taqwa in your private and public lives and when dealing with affairs that are sacred and that impact upon your honour. At the same time, ensure that you fulfil the duties that are binding upon you. None of you should ever goad others into bringing their cases to me (thinking that I will certainly rule in their favour) because no pact exists between me and anyone else (forcing me to rule in his favour). I love you to be on the right and hate to rebuke you. You are a people whose majority reside in Allaah's cities and people living in cities usually have no plantations or milk-giving animals. They therefore have no access to these necessities apart from what Allaah brings to them. Allaah has promised you tremendous honour and I shall be questioned about the trust given to me and about the post I occupy. Inshaa Allaah, **I shall personally tend to matters that are before me without appointing anyone else to do it.** However, I cannot tend to matters that are far from me without the **assistance of trustworthy persons who are well-wishers to the masses.** Inshaa Allaah, I shall never entrust my duties to anyone else apart from such (trustworthy and well-wishing) men." (2)

(1) Ibn Jareer Tabari in his Taareekh (Vol.3 Pg.281).

(2) Ibn Jareer Tabari in his Taareekh (Vol.3 Pg.281).

Hadhrat Umar رضي الله عنه's Lecture Concerning Wishing well for his Subjects and the Rights they have over him

After praising Allaah and sending salutations to Rasulullaah ﷺ, Hadhrat Umar رضي الله عنه once said the following in his lecture, "O people! Some instances of greed lead to poverty and some instances of losing hope lead to independence. You people stockpile food that you will never eat and entertain hopes that you will never reach whereas in this place of deception you have been granted respite (to live only until the time of your death). During the time of Rasulullaah ﷺ, you were apprehended by means of revelation. Therefore whoever hid something (evil) was apprehended for what he hid and whoever made something public was apprehended for that. (However nowadays) You must make public your best behaviour because only Allaah knows what is in your heart. Whoever makes something (evil) apparent to us and then claims that what is in his heart is good, we shall not believe him. **We shall therefore have a good opinion of only those people whose public behaviour is good (and not of those whose public behaviour is evil).** Remember that in so many cases, the miserliness coupled with greed is a sign of hypocrisy, so make sure that you spend generously (in Sadaqah). (Allaah says:)

﴿وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ ۖ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

(سورة تغابن: آيت ١٦)

Spend *(in charity for Allaah's pleasure)* for this is best for you. Those who are protected *(by Allaah)* from the miserliness *(and accompanying greed)* of their souls are indeed the successful ones. {Surah Taghaabun, verse 16}

O people! Make your places of eternal residence good, reconcile matters between yourselves, fear Allaah your Rabb and **never allow your women to wear the fine white Egyptian cloth because since it does not conceal well, it reveals the features of the body.** O people! I wish that I attain salvation without any sin against me nor any rewards in my favour. I also hope that, Inshaa Allaah, I am always able to exercise what is right, whether I live for a long while or for a short period amongst you. I also hope that every Muslim receives the wealth due to him from Allaah's riches, even though he may be sitting in his house, without him having to do anything or even tiring himself for a single day. Ensure that you set right the wealth that Allaah has blessed you with (by ensuring that you earn only what is Halaal). **Remember that a little done with gentleness is better than a lot done with harshness.** Being killed is a means of death that both the righteous and sinful attain while the martyr is the one who intends earning rewards (from Allaah). When any of you intends purchasing a camel, he should look for one that is tall and large and then strike it with his staff. If he then finds that it is bright, he should buy it." (1)

(1) Ibn Jareer in his Taareekh (Vol.3 Pg.282).

The Historic Lecture Hadhrat Umar رَضِيَ اللهُ عَنْهُ Delivered concerning Allaah's Bounties on the Muslims and Encouragement to Express Gratitude for the Same

Hadhrt Urwa رَضِيَ اللهُ عَنْهُ and others have narrated that in one of his lectures, Hadhrt Umar رَضِيَ اللهُ عَنْهُ said, "Indeed Allaah is Pure and free from all blemishes and it is necessary for you to express gratitude to Him by praising Him. Without your asking for or aspiring for them, Allaah has shown you many proofs of the honour that He has bestowed upon you in this world as well as in the Aakhirah. When you were nothing, Allaah created you (as human beings) for Himself and for worshipping Him even though He had all the power to make you into a creation of a much inferior type. He has placed the rest of creation at your service, something that He has not done for any other creation. In addition to this (Allaah says):

﴿سَخَّرَ لَكُمْ مَافِي السَّمٰوٰتِ وَمَافِي الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً وَّ بَاطِنَةً ط﴾

(سورة لقمان: آيت ٢٠)

Allaah has placed at your service whatever is in the heavens and whatever is in the earth, and that He has showered His visible and hidden favours on you (*favours that are perceived both by one's senses and by one's intellect*). {Surah Luqmaan, verse 20}

Allaah also carries you on land and at sea and provides your sustenance so that you may be grateful. Furthermore, Allaah has blessed you with hearing and sight. Amongst the bounties that Allaah has bestowed upon you are those that He has blessed all mankind with as well as those that He has granted only to those belonging to your Deen. All of these bounties, be they the universal ones as well as the exclusive ones, have all fallen to your lands, during your time and amongst your kind. Each of these bounties given to a single individual is such that if given to all of mankind, they would get tired showing gratitude for it and fulfilling the rights of this gratitude would be much too difficult for them unless Allaah assists them and they do so with Imaan in Allaah and in His Rasool ﷺ. You have been appointed as vice-gerents on earth and have authority over its people. Allaah has assisted your Deen and apart from two groups of people, there remains no other group that is opposed to your Deen. The first of the two is the group of people who have been made subservient to Islaam and the Muslims and who pay the Jizyah (they are the Dhimmi people -non-Muslims living in a Muslim country). They labour at their occupations, toil hard and spend the sweat on their brows. While they have the responsibility of doing the hard work, the benefits of their efforts come to you. The second group comprises of those people who are waiting day and night for Allaah's armies to attack them and whose hearts Allaah has filled with terror. They have no sanctuary, no place of safety and nowhere to run to from where they can be saved. Allaah's armies have started military

offensives against them and set up camp in their territory.

With the permission of Allaah, you are enjoying good lives, an abundance of wealth, a steady stream of reinforcements and impregnable borders. In addition to all of this, you have the priceless bounty of collective well-being, better than which the Ummah as a whole has never had since the dawn of Islaam. Only Allaah is to be praised that at the same time, you are enjoying military victories in every country. The gratitude of the grateful ones, the Dhikr of those engaged in Dhikr and all the efforts of those exerting themselves can scarcely fulfil the rights of the gratitude owing to Allaah for these bounties that cannot be counted and which cannot be appreciated to their fullest extent. Of course, this is possible only with the assistance, mercy and grace of Allaah. We ask Allaah besides Whom there is none worthy of worship and Who has granted us all of this, that He blesses us with the ability to obey Him and to hasten to do everything that will please Him.

O servants of Allaah! Think about Allaah's bounties when alone and even in your gatherings of two persons to have Allaah's bounties completed upon you. Allaah said to Moosa عليه السلام:

﴿أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ لِأَذْكُرَهُم بِآيِمِ اللَّهِ ط﴾ (سورة ابراهيم: آيت ٥)

'Remove your people (*the Bani Israa'eel*) from the multitude of darkness, take them into the light (*Imaan*) and remind them of the days (*the favours*) of Allaah.' {Surah Ibraheem, verse 5}

Allaah also said to Muhammad عليه السلام:

﴿وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ﴾ (سورة انفال: آيت ٢٦)

'Remember the time when you were few and regarded as weak on earth.' {Surah Anfaal, verse 26}

At the time when you were regarded as weak on earth and deprived of worldly wealth, you would have been in an excellent condition had you been believing in and taking solace from some truth together with the recognition of Allaah and His Deen, hoping all the time to have success after death. However at that time you led the harshest of lives and were most ignorant of Allaah. It may have been best if this (Deen) that came to your rescue had come with no worldly gains and with only a security for your Aakhirah, to which you will eventually be returning. Then in the difficult lives you were leading, you would have been more covetous over your fortune ensuring that nothing else overwhelms it. That being as it is, what has happened is that Allaah has combined for you the bounties of this world as well as the honour of the Aakhirah. Therefore, whoever wishes that these two factors be combined for him, I wish to remind him of that Allaah Who can come between a man and his own heart. He must act on every right he realises he owes to Allaah, **he must defeat his soul to obey Allaah** and together with being overjoyed with Allaah's bounties, he must also fear that they must never be overturned and lost. There is nothing more effective in taking bounties away than ingratitude for them. Gratitude ensures that bounties are safe from

change and is a means for them to increase and to grow. It is a duty to Allaah upon me to instruct you (to do good) and to forbid you (from evil)." (1)

The Lecture Hadhrat Umar رَضِيَ اللهُ عَنْهُ Delivered discussing the Battle of Uhud

Hadhrat Ibn Kulayb narrates that it was on a Friday that Hadhrat Umar رَضِيَ اللهُ عَنْهُ addressed the people. He recited a portion of Surah Aal Imraan until he reached the verse:

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ﴾ (سورة آل عمران: آيت ١٥٥)

Those of you who fled on the day when the two armies (of the Muslim and the Mushrikeen) clashed (at Uhud) ... {Surah Aal Imraan, verse 155}

Hadhrat Umar رَضِيَ اللهُ عَنْهُ then commented, "After we had been defeated in the Battle of Uhud, I ran up the mountain, leaping as if I were a mountain goat. When the people started saying that Muhammad رَضِيَ اللهُ عَنْهُ had been martyred, I announced that I would kill anyone who made that statement. We then regrouped on the mountain and Allaah revealed the verse:

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ﴾ (سورة آل عمران: آيت ١٥٥)

Those of you who fled on the day when the two armies (of the Muslim and the Mushrikeen) clashed (at Uhud) ... {Surah Aal Imraan, verse 155} (2)

Another narration from Ibn Kulayb states that as he recited Surah Aal Imraan on the pulpit, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "This Surah discusses the Battle of Uhud. When we dispersed from around Rasulullaah رَضِيَ اللهُ عَنْهُ during the Battle of Uhud and I had climbed up the mountain, I heard a Jew announce that Rasulullaah رَضِيَ اللهُ عَنْهُ had been martyred. I then declared, 'I shall personally execute any person who says that Rasulullaah رَضِيَ اللهُ عَنْهُ has been martyred!' When I then had a proper look, I saw Rasulullaah رَضِيَ اللهُ عَنْهُ and saw the Muslims regrouping around him. It was then that the verse was revealed:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ (سورة آل عمران: آيت ١٤٤)

Muhammad رَضِيَ اللهُ عَنْهُ is but a Rasool (of Allaah). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen). {Surah Aal Imraan, verse 144} (3)

(1) Ibn Jareer in his Taareekh (Vol.3 Pg.283).

(2) Ibn Jareer.

(3) Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.238).

Various Lectures that Hadhrat Umar رضي الله عنه Delivered

Hadhrt Abdullaah bin Adi bin Khiyaar reports that he heard Hadhrt Umar رضي الله عنه deliver the following lecture from the pulpit: "When a servant humbles himself for the pleasure of Allaah, Allaah elevates his status saying, 'Rise (in status)! May Allaah elevate you.' While such a person sees himself as a degraded person, he is very much revered by the people. On the other hand, when a person has pride, and transgresses, Allaah breaks him and floors him, saying, 'Be disgraced! May Allaah degrade you!' While such a person sees himself as a great person, he is so humiliated in the eyes of the people that they regard him as being lower than a pig." (1)

Hadhrt Abu Sa'eed Khudri رضي الله عنه reports that Hadhrt Umar رضي الله عنه once delivered a lecture saying, "It may happen that I forbid you from things that are of benefit to you and instruct you to do things that hold no benefit for you. Amongst the last verses to be revealed were those forbidding interest and (because of other commitments) Rasulullaah صلى الله عليه وسلم passed away without explaining the finer details of interest. You people should therefore forsake all transactions that give you doubts (about the involvement of interest) and rather opt for those that do not give you doubts." (2)

Hadhrt Aswad bin Yazeed narrates that Hadhrt Umar رضي الله عنه once delivered a lecture saying, "Whoever intends performing Hajj should enter into the state of Ihraam only from the *Miqaat* (the designated places for doing so and not afterwards). These various places as designated by Rasulullaah صلى الله عليه وسلم are: Dhul Hulayfah for the residents of Madinah and for its non-residents who happen to be passing by it. For the residents of Shaam and for its non-residents who happen to be passing by it, the *Miqaat* is Juhfah. Qarn is the *Miqaat* for the residents of Najd and for its non-residents who happen to be passing by it. Yalamlam is the *Miqaat* for the residents of Yemen, while Dhaatul Iraq is the *Miqaat* for the people of Iraq and others (in that direction)." (3)

Hadhrt Abdullaah bin Abbaas رضي الله عنه narrates that while discussing **Rajm (stoning an adulterer)** in his lecture, Hadhrt Umar رضي الله عنه said, "Never be deceived about it because it is definitely a penalty from amongst those that Allaah has ordained. Take note of the fact that Rasulullaah صلى الله عليه وسلم had people stoned and we have also done so after him. Had it not been for people remarking that Umar adds to Allaah's book things that are not part of it, I would have attached a footnote to the Qur'aan stating that Umar bin Khattaab, Abdur Rahmaan bin Auf and many others testify that Rasulullaah صلى الله عليه وسلم had people stoned and they have also done so after him. Remember that after you there shall come people who will refuse to believe in *Rajm*, in *Dajjaal*, in intercession (in the Aakhirah), in punishment in the grave and that people will

(1) Abu Ubayd, Khraa'iti, Saabooni and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).

(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.2 Pg.232).

(3) Ibnud Diyaa, as quoted in *Kanzul Ummaal* (Vol.3 Pg.30).

be removed from Jahannam after being burnt there." (1)

Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Umar ﷺ left Mina (after his stay in Makkah), he sat his camel down at Abtah, where he made a mound with the loose sand. Thereafter, he cast a portion of his garment over the mound and then leaned against it. He then raised his hands and made du'aa saying, "O Allaah! I am growing old, my strength is dwindling and my subjects have all dispersed far and wide. Do call me to You while I am not guilty of sinning nor have I been negligent in any duty."

When Hadhrat Umar ﷺ reached Madinah, he addressed the people saying, "O people! The Faraa'idh have been ordained for you, the Sunan have been shown to you and you have been left on a clear path." He then hit his right hand on the left and added, "Unless you sway people to the right and left and lead them astray. Beware that you never destroy yourselves because of the verse of *Rajm* and never let anyone say that we do not find two penalties in Allaah's Book (we find only the one for lashing a fornicator and not the one for stoning an adulterer). I saw Rasulullaah ﷺ having people stoned and we have also done so after him. Had it not been for people remarking that Umar adds new things to Allaah's book, I would have written in (a footnote of) the Qur'aan the verse that we used to recite (while the words of the verse were abrogated, the law still remained). **It reads that if a married man or a married woman commits adultery, both must be stoned.**"

Hadhrat Sa'eed says, "The month of Dhul Hijjah had hardly passed by when Hadhrat Umar ﷺ was stabbed (and then passed away)." (2)

Hadhrat Ma'daan bin Abu Talha Ya'muri reports that it was on a Friday that Hadhrat Umar ﷺ once stood on the pulpit and praised Allaah. He then spoke of Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ before saying, "I have seen a dream that I feel means nothing other than the approach of my death. I saw that a red rooster twice pecked at me. When I related the dream to Asmaa bint Umais ﷺ, she informed me that a non-Arab will kill me. Although people now want me to appoint a successor, you must remember that Allaah will never destroy His Deen nor the role of vicegerency (on earth) for which He sent his Nabi ﷺ.

If anything happens to me suddenly, the consultative assembly (to decide which of them will be the Khalifah) shall comprise of six men with whom Rasulullaah ﷺ was pleased when he left this world. They are Uthmaan ﷺ, Ali ﷺ, Zubayr ﷺ, Talha ﷺ, Abdur Rahmaan bin Auf ﷺ and Sa'd bin Abi Waqqaas ﷺ. You people must listen to and obey whichever of them you pledge allegiance to. I know well that some people will criticize this matter and these are the very ones against whom I personally fought for the sake of Islaam. (In doing so) They will be joining the ranks of the enemies of Allaah and the misguided Kuffaar (because they will be assisting the cause of these Kuffaar).

I am leaving behind nothing more important in my estimation than the matter of

(1) Ahmad, Abu Ya'la and Abu Ubayd.

(2) Maalik, Ibn Sa'd, Musaddad and Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.90).

the Kalaalah (the person who dies without leaving behind any ascendants or descendants). I swear by Allaah that since the time I joined the company of Rasulullaah ﷺ, he was not as strict with me about any matter as he was about the matter of the Kalaalah. In fact, Rasulullaah ﷺ even jabbed his finger in my chest and said, 'The verse of Surah Nisaa⁽¹⁾ revealed in summer is enough for you (in this regard).' If I live long enough, I shall certainly be passing a law concerning the *Kalaalah* that every learned and unlettered person will understand.

I also make Allaah Witness to the fact that every governor whom I have sent to the various cities has been sent expressly for the purpose of educating the people about their Deen, about the Sunnah practices of their Nabi ﷺ and to bring to my attention matters that otherwise go unnoticed. I would also like to bring to your notice something about two plants that you eat from, namely garlic and onions. They are foul-smelling in my estimation and I swear that I have seen that when Rasulullaah ﷺ smelled them on anyone, he would give the instruction for the person to be taken by the hand and led out of the Masjid as far as Baqee. If a person has to eat them, he must first eliminate the smell by cooking."

This lecture Hadhrat Umar ﷺ delivered on a Friday and it was on a Wednesday just four days before the end of Dhul Hijjah that he was stabbed." (2)

Hadhrt Yasaar bin Maroor narrates that Hadhrt Umar ﷺ once addressed them saying, "O people! Rasulullaah ﷺ built this Masjid when we the Muhaajireen and Ansaar were with him. When the crowds become excessive, every one of you should make Sajdah on the back of his brother (in front of him)." When Hadhrt Umar ﷺ saw some people performing their salaah in the streets, he instructed them to perform salaah inside the Masjid. (3)

Hadhrt Abdullaah bin Umar ﷺ narrates that when he was appointed Khalifah, Hadhrt Umar ﷺ addressed the people saying, "**Rasulullaah ﷺ permitted Mut'ah for us for three days only, after which it was declared Haraam.** By Allaah! If I find out that any married man has committed Mut'ah, I shall have him stoned to death unless he brings forth four witnesses to testify that Rasulullaah ﷺ permitted it after it was made Haraam. In the same manner, if I find any other (non-married) Muslim committing Mut'ah, I will have him lashed a hundred lashes unless he brings forth four witnesses to testify that

(1) The verse Rasool ﷺ was referring to is verse 176 of Surah Nisaa which reads: "They (the Sahabah ﷺ) seek a ruling from you (O Muhammad ﷺ). Say, "Allaah shall issue a ruling (verdict) to you concerning the person who leaves neither ascendants (parents or grandparents) nor descendants (children or grandchildren). If a man passes away without any children, but has a sister, then she will inherit half of what he leaves. (If she dies) He will inherit all of her wealth if she has no children. If they (the heirs) are two (or more) sisters, then they will inherit two-thirds of what he leaves. If they (the heirs) are (a few) brothers and sisters, then the male will inherit the similar share of two females. Allaah explains to you (the laws of Shari'ah) so that you do not go astray. Allaah is the Knower of all things.

(2) Tayaalisi, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Ibn Hibbaan, Muslim, Nasa'ee, Abu Awaana and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.3 Pg.153).

(3) Tabraani, Ahmad, Shaashi, Bayhaqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

Rasulullaah ﷺ permitted it after it was made Haraam." (1)

Hadhrat Abdullaah bin Sa'eed reports from his grandfather who heard Hadhrat Umar ﷺ say from the pulpit, "O assembly of Muslims! Very Allaah has granted you so many non-Arab women and children as booty that He did not grant to either Rasulullaah ﷺ or to Hadhrat Abu Bakr ﷺ. I also know that many men engage in sexual relations with these women (who are their slaves and they are therefore within their legal right to have relations with them). Therefore, if any of you have children from any of these non-Arab (slave) women, he must not sell her because if he does so, the possibility exists that without him knowing, a person may engage in intercourse with a woman who is his Mahram." (2)

Hadhrat Ma'roor or Ibn Ma'roor Tameemi reports, "Hadhrat Umar bin Khattaab ﷺ was on the pulpit, sitting on a step beneath that on which Rasulullaah ﷺ sat when I heard him say, 'I emphatically advise you to adopt Taqwa and to listen to and obey those who are entrusted to take charge of your affairs (your leaders)'" (3)

Hadhrat Abu Hurayrah ﷺ narrates that Hadhrat Umar bin Khattaab ﷺ used to say the following in his lectures: "**The most successful of you all is he who is safeguarded against his passions, anger and greed and who is inspired to always be truthful in his speech. It is such truthfulness that draws one towards all virtue. The person who lies will always sin and such sin will ultimately destroy him. Beware of sin! Why should one sin when he has been created from sand and who will return to sand and while he is alive today, he will be dead tomorrow? Do your deeds from day to day, avoid the curse of the oppressed and count yourself amongst the dead.**" (4)

Hadhrat Qabeesah narrates that he heard Hadhrat Umar ﷺ say from the pulpit, "Whoever has no mercy will not be shown any, whoever does not forgive will not be forgiven, whoever does not repent will not have his repentance accepted and whoever does not abstain (from sin) will not be saved (from punishment)." (5)

Hadhrat Urwa ﷺ reports that Hadhrat Umar ﷺ once said in his lecture, "Know well that **greed leads to poverty** and that **losing hope leads to independence** because when a person loses hope in something, he becomes independent of it." (6)

Hadhrat Abdullaah bin Khiraash reports that his uncle heard Hadhrat Umar ﷺ say in a lecture, "O Allaah! Rescue us with Your rope and keep us steadfast on your Deen." (7) Another narration states that Hadhrat Umar ﷺ

(1) Ibn Asaakir, Sa'eed bin Mansoor and Tammaam, as quoted in *Kanzul Ummaal* (Vol.8 Pg.293).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.292).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

(5) Bukhaari in his *Adab* (Pg.), Ibn Khuzaymah and Ja'far Firyabi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.50). Ibn Mubaarak has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).

also added, "...and provide for us from Your grace." (1)

Hadhrat Abu Sa'eed narrates that Hadhrat Umar رَضِيَ اللهُ عَنْهُ once delivered a lecture saying, "Verily Allaah had granted certain concessions to His Nabi ﷺ as He pleased (because of which Rasulullaah ﷺ was allowed to perform Umrah with the same Ihraam he originally donned only for Hajj. This is not permitted for the Ummah). Rasulullaah ﷺ has now passed on and you people must complete your Hajj and Umrah as Allaah تبارك وتعالى has commanded⁽²⁾ and you must ensure that you safeguard the chastity of your women." (3)

Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ says that he heard Hadhrat Umar رَضِيَ اللهُ عَنْهُ say in his lecture that he heard Rasulullaah ﷺ say, "Whoever (from amongst the males) wears silk in this world will not be given any to wear in the Aakhirah."⁽⁴⁾

Hadhrat Abu Ubayd who was the freed slave of Hadhrat Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ reports that he once attended the Eid salaah led by Hadhrat Umar رَضِيَ اللهُ عَنْهُ. Without any Adhaan or Iqaamah being called out, Hadhrat Umar رَضِيَ اللهُ عَنْهُ led the salaah before delivering the lecture. He then said in his lecture, "O people! Rasulullaah ﷺ forbade fasting on two days. The one is the day in which you break from your fasting, which is the day of Eid (Eidul Fitr). The other is the day in which you eat from your sacrificial animals (Eidul Adhaa)."⁽⁵⁾

Hadhrat Alqama bin Waqqaas Laythi رَضِيَ اللهُ عَنْهُ narrates that he heard Hadhrat Umar رَضِيَ اللهُ عَنْهُ say the following in his lecture to the people: "I have heard Rasulullaah ﷺ say, 'Actions are judged according to their intentions and a man will have what he had intended. Therefore, whoever migrated for the pleasure of Allaah and His Rasool ﷺ, his migration will be for Allaah and His Rasool ﷺ. As for the one who migrated for worldly gain or to wed a woman, his migration shall be for that towards which he migrated.'"⁽⁶⁾

Hadhrat Sulaymaan bin Yasaar reports that it was during the period of drought that Hadhrat Umar رَضِيَ اللهُ عَنْهُ addressed the people saying, "O people! Fear Allaah from within yourselves and in all those personal matters that are hidden from the people. While I have been put to test with (being Khalifah over) you, you have been put to test with me. I do not know whether this (drought) is because Allaah is angry with me and not with you, and not me or whether Allaah is angry with all of us. Come! Let us pray to Allaah so that Allaah may correct our hearts, have mercy on us and remove this drought from us."

That day, Hadhrat Umar رَضِيَ اللهُ عَنْهُ and the people were seen with their arms raised as they made du'aa to Allaah and wept for some time before he descended from the pulpit. (7)

Hadhrat Abu Uthmaan Nahdi says, "I was sitting beneath Hadhrat Umar رَضِيَ اللهُ عَنْهُ's

(1) Ahmad in his *Zuhd*, Rooyani, Laalkaa'ee and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.303).

(2) In verse 196 of Surah Baqarah.

(3) Ahmad (Vol.1 Pg.17).

(4) Ahmad (Vol.1 Pg.20).

(5) Ahmad (Vol.1 Pg.34).

(6) Ahmad (Vol.1 Pg.43).

(7) Ibn Sa'd (Vol.3 Pg.322).

pulpit as he said in his lecture, 'I heard Rasulullaah ﷺ say, 'What I fear most from this Ummah is the Munaafiq with an eloquent tongue.' (1)

Several other lectures of Hadhrat Umar رَضِيَ اللهُ عَنْهُ have already been quoted in the chapter discussing unity.

The Lectures of Ameerul Mu'mineen Hadhrat Uthmaan bin Affaan رَضِيَ اللهُ عَنْهُ

Hadhrat Ibraheem bin Abdur Rahman Makhzoomi reports that when the people had pledged allegiance to Hadhrat Uthmaan bin Affaan رَضِيَ اللهُ عَنْهُ, he stood up to deliver a lecture. After duly praising Allaah, he said, "O people! The first rung of the ladder is most difficult and there will still be many more days to come after this one. If I live longer, you shall have lectures that are properly prepared. Although we have never been speakers, Allaah shall soon teach us." (2)

Hadhrat Badr bin Uthmaan reports from his uncle that when the other members of the consultative assembly pledged allegiance to Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ, he left for the Masjid in great consternation. He then went to the pulpit of Rasulullaah ﷺ, from where he addressed the people. After duly praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "You are in a place from where you shall soon be leaving and you have but a short duration of your lives ahead. You should therefore beat your deaths by doing as much good as you possibly can because death will certainly come to you, whether by day or night. Remember that this world is deception through and through. (Allaah says:)

﴿فَلَا تَعْرَبْنَكُمْ الْحَيَاةَ الدُّنْيَا قَفًّوً وَلَا يُغْنِيَنَّكُمْ بِاللَّهِ الْغُرُورُ﴾ (سورة لقمان: آيت ٣٣)

Let not the life of this world deceive you (*into believing that Qiyaamah will never come*), and do not allow the great deceiver (*Shaytaan*) to deceive you about Allaah. {Surah Luqmaan, verse 33}

Learn lessons from those who have passed on and then be resolute without giving way to negligence because death will never neglect you. Where are all those sons of this world and its brothers who inhabited the earth, left landmarks and who enjoyed it for an extensive period of time? Did the world not fling them aside? Throw the world aside just as Allaah has done and seek the Aakhirah. Allaah has drawn a similitude for the world and the Aakhirah, which is the better of the two. Allaah says:

﴿وَأَضْرَبَ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ۝ وَالْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۝﴾

(سورة كهف: آيت ٤٥، ٤٦)

'Relate to them the example of this worldly life which is like the rain

(1) Ahmad (Vol.1 Pg.44).

(2) Ibn Sa'd (Vol.3 Pg.62).

that We send from the sky, with which the plants of the earth mingle (causing them to flourish). Thereafter (the time comes when) they (the once flourishing plants dry up or are destroyed in some way, only to) become debris (broken bits and pieces), to be carried (dispersed) by the winds (after which there is no sign that they ever existed). Allaah always has control over everything (He can create and destroy as and when He pleases). Wealth and sons are merely adornments of this worldly life (that will not last forever). The lasting good deeds (all good actions that one does in this world, the rewards of which are everlasting) are best in the sight of your Rabb in terms of reward and best in terms of expectations (because the expected rewards in the Akhirah are guaranteed by Allaah)." {Surah Kahaf, verses 45,46}

The people then went up to him and pledged their allegiance to him. (1)

Hadhrat Utba narrates that after he became the Khalifah, Hadhrat Uthmaan رضي الله عنه addressed the people saying, "I have been made responsible for this task and have accepted it. Take note of the fact that I am a follower (of the Deen) and not one to introduce new things. Listen well! After the Book of Allaah and the Sunnah of Rasulullaah ﷺ, you people have three rights over me: (The first is) That I follow that which you are unanimous about, that you have been practising and that has a precedent amongst those before me (during the periods of Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه); (the second is) that I follow the ways of the righteous ones in matters that you may have not been accustomed to doing; (the third is) that I restrain my hand from you except in matters that necessitate punishment. Remember that this world is a lush place that has been made desirable to people, because of which so many people are inclined towards it. You should therefore not be inclined towards the world and should never place your trust in it because it is not dependable. Bear in mind also that this world will never leave anyone besides the one who leaves it first." (2)

Various Lectures that Hadhrat Uthmaan رضي الله عنه Delivered

Hadhrat Mujaahid reports that Hadhrat Uthmaan bin Affaan رضي الله عنه once delivered a lecture saying, "O son of Aadam عليه السلام! You must know that the angel of death who has been appointed to take your life has always been leaving you to go to others as long as you have been in this world. It now appears that he is skipping all the others out and is now stalking you. You must therefore take your precautions and prepare for him, never be unmindful of him because he is never unmindful of you. O son of Aadam عليه السلام! Remember that if you are unmindful of yourself and do not prepare, no one else will prepare for you. Meeting Allaah is inevitable, so take charge of your Nafs and do not hand it over to others. Peace

(1) Ibn Jareer in his Taareekh (Vol.3 Pg.305).

(2) Ibn Jareer (Vol.3 Pg.446).

be upon you all." (1)

Hadhrat Hasan narrates that in an address to the people, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ started by praising Allaah and then said, "O people! Adopt Taqwa because Taqwa is a great asset. Verily the greatest of all the intelligent people is the one who controls his Nafs and acts for his life after death. Glean from Allaah's light some light for the darkness of the grave and every person should fear that he be raised blind when he was sighted in this world. Concise words suffice for a wise person and it is only the deaf who have to be shouted to from a distant place. Remember that the person who has Allaah with him need not fear anything. On the other hand, what hope can there be for the person who has Allaah up against him?" (2)

Hadhrat Hasan narrates that he saw Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ delivering the following lecture from the pulpit: "O people! Fear Allaah in your private affairs because I heard Rasulullaah ﷺ say, 'I swear by the Being Who controls the life of Muhammad that whenever a person does an act in private, Allaah dons him with such garments in public (such will be peoples' impression of him). Therefore, if the act is good, the garment will be good and if the act is evil, so too will the garment be." He then recited the verse:

﴿وَرِيشًا طَوَّلَ وَرِيشًا طَوَّلَ﴾ (سورة اعراف: آيت ٢٦)

...and (We have sent clothing to you) as a means of beautification, but (remember that) the clothing of Taqwa is best (because it offers you protection from all evil). {Surah A'raaf, verse 26}

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ recited the word and not (as is recited in the most popular mode of recitation). (3)

Hadhrat Abbaad bin Zaahir says that he heard Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ deliver a lecture saying, "By Allaah! We were with Rasulullaah ﷺ all the time, whether at home or on journey. Rasulullaah ﷺ would visit our ill, accompany our funeral processions, fight battles with us and take care of our needs whether he had a little with him or plenty. Nowadays some people teach us certain things about Rasulullaah ﷺ whereas they have perhaps never even seen him." (4) Another narration adds that a person named A'yan bin Imra'atul Farazdaq addressed Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ saying, "O Na'shal⁽⁵⁾! You have changed many things (in Deen)." "Who is that man?" Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ asked. When the people named him as A'yan, others sprung to attack him. A man from the Banu Layth however managed to ward the people off him and took him to his house." (6)

Hadhrat Maalik narrates that he heard Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ say the

(1) Deenowri in his Mūjaalasah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.109).

(2) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

(3) Ibn Jareer and Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.137).

(4) Ahmad, Bazaar, Mirwazi, Shaashi, Abu Ya'la and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).

(5) Na'shal was the name of a man in Egypt who had an extremely long beard. People opposed to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ would call him this name in a derogatory manner because the length of his beard was the only factor they find by which to criticise him.

(6) Ahmad and Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.228).

following in his lecture: "Never burden young children with the task of earning because when you do so, they tend to steal. You should also not delegate the responsibility of earning to a slave woman who does not know a craft because when you do this, she will earn by her charms (as a prostitute). You should remain chaste when Allaah has kept you chaste and eat only those foods that are good for you." (1)

Hadhrat Zaid bin Silt narrates that Hadhrat Uthmaan ؓ was referring to backgammon when he heard him say from the pulpit, "O people! Stay away from gambling because I have been informed that this is to be found in some of your homes. Whoever has this in his house must either burn or break it."

On another occasion, Hadhrat Uthmaan ؓ mentioned the following from the pulpit, "O people! I have already spoken to you about backgammon but I see that you have not removed it from your homes. I have therefore decided to have firewood collected and to then dispatch people to set fire to the houses in which these games are to be found." (2)

Hadhrat Saalim the freed slave of Hadhrat Abdur Rahmaan bin Humayd reports that Hadhrat Uthmaan bin Affaan ؓ performed salaah in full in Mina and then addressed the people saying, "O people! The true Sunnah is that of Rasulullaah ﷺ and his two companions (Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ, all of whom performed two Rakaahs for Zuhr, Asr and Isha at Mina). However, because many new people are performing Hajj this year, (I am performing four Rakaahs salaah because) I fear that they will regard it as Sunnah (to always perform two Rakaahs salaah)." (3)

Hadhrat Qutaybah bin Muslim narrates, "Hajjaaj bin Yusuf once addressed us and spoke of the grave. He then said, 'It is a place of solitude and a place of loneliness.' He repeated this so much that he then burst out crying and made everyone around him weep as well. Thereafter, he continued, 'I heard Ameerul Mu'mineen Abdul Malik bin Marwaan say that he heard Marwaan say in a lecture, 'Hadhrat Uthmaan ؓ once addressed us saying Rasulullaah ﷺ always wept whenever he saw a grave or spoke about the grave.'" (4)

Hadhrat Sa'eed bin Musayyib narrates that he heard Hadhrat Uthmaan ؓ say the following in an address from the pulpit: "I used to buy dates from a tribe of the Jews called the Banu Qaynuqaa and then sell it at a profit. When Rasulullaah ﷺ learnt that I was doing this, he said, "O Uthmaan! Weigh the dates when you purchase them and then weigh them again when you resell." (5)

Hadhrat Hasan reports that he was present when Hadhrat Uthmaan ؓ instructed from the pulpit that all (dangerous) dogs should be killed and pigeons (used for sport) should be slaughtered. (6)

(1) Shaafi'ee and Bayhaqi (Vol.8 Pg.9), as quoted in *Kanzul Ummaal* (Vol.5 Pg.47).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).

(3) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.239).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.109).

(5) Ahmad (Vol.1 Pg.62).

(6) Ahmad (Vol.1 Pg.72).

The Final Lecture that Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ Delivered

Hadhrt Badr bin Uthmaan reports from his uncle that in the final lecture that Hadhrt Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ delivered in public was when he said, "Verily Allaah has granted you this world so that you may use it to acquire the Aakhirah and not for you to attach yourselves to it. Whereas this world will come to an end, the Aakhirah shall be forever, **so never allow what is temporary to make you arrogant and never allow it to distract you from that which is everlasting.** Give preference to that which is eternal to that which is transitory because this world will certainly come to an end while you will have to return to Allaah (in the Aakhirah). Fear Allaah تَبَارَكَ وَتَعَالَى because Taqwa is a shield against His punishment and a means to draw close to Him. Take precautions against Allaah changing your conditions (removing your bounties), remain united with the Muslims and never break up into splinter groups. (He then recited the verse:)

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾ (سورة آل عمران: آيت ١٠٣)

Recall Allaah's favour to you when you were enemies and He (Allaah) created love between your hearts. Then you became brothers by His grace. {Surah Aal Imraan, verse 103}⁽¹⁾

A narration has already passed in the chapter discussing Jihaad in which Hadhrt Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ extols the virtues of keeping guard in the path of Allaah رَضِيَ اللهُ تَعَالَى عَنْهُ.

The Lectures of Ameerul Mu'mineen Hadhrt Ali bin Abi Taalib رَضِيَ اللهُ تَعَالَى عَنْهُ

The First Lecture that he Delivered

Hadhrt Ali bin Husayn narrates that when he was appointed Khalifah, Hadhrt Ali رَضِيَ اللهُ تَعَالَى عَنْهُ started his first lecture by praising Allaah. Thereafter, he said, "Verily Allaah has revealed a scripture that is a guide and which makes distinct what is good and what is not. You must therefore hold fast to what is good and abstain from what is evil. When you carry out the Faraa'idh for Allaah, Allaah will carry you into Jannah. Allaah has made many things sacred, and these are no secret. He has however made the sanctity of a Muslim more sacred than anything else and bonded the Muslims by sincerity and Towheed. The (true) Muslim is he from whose tongue and hands other people are safe unless it be done rightfully (to mete punishment when Allaah's laws are broken). It is not permissible to harm any Muslim unless it becomes necessary (when he transgresses Allaah's laws). Hasten to do good deeds before the universal occurrence (Qiyaamah) and before the individual occurrence as well, which is the death of each one of you. Many people have passed ahead of you and Qiyaamah is driving you from behind.

(1) Ibn Jareer (Vol.3 Pg.446).

Travel lightly (without sins) and you will meet (those who have passed away) because (deceased) people are waiting for those after them. Instil the fear of Allaah into His bondsmen with regard to (abusing) His other bondsmen and lands because you will be questioned even with regard to tracts of land and animals. Obey Allaah and never disobey Him. Seize the opportunity to do good whenever you see it, avoid evil when you see it and remember the time when you were few in number and regarded as weak in the lands." (1)

His Lecture Concerning the Value of a Person's Tribe

Hadhrat Ali عليه السلام once delivered a lecture saying, "A man's tribe is more valuable to him than he is to his tribe. If he restrains his hand from (assisting) them, he will be restraining but one hand. However, if they restrain their hands, they will be restraining many hands together with the love, protection and assistance they have to offer him. In fact, it often happens that a person becomes angry with another only because of the tribe he belongs to. I can cite to you so many verses of the Qur'aan in this regard." He then recited the verse:

﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ﴾ (سورة هود: آيت ٨٠)

He (Hadhrat Loot عليه السلام) said, "If only I had some might against you or (if only) I could seek protection from a strong pillar." {Surah Hood, verse 80}

Hadhrat Ali عليه السلام then continued to explain, "The strong pillar is a tribe that Hadhrat Loot عليه السلام did not have (in the place he resided). I swear by the Being besides Whom there is no deity that after Hadhrat Loot عليه السلام, Allaah sent every Nabi عليه السلام as a member of a strong tribe." Hadhrat Ali عليه السلام then recited the following verse with regard to Hadhrat Shu'ayb عليه السلام:

﴿وَأَنَا لَتَرَكٌ فِينَا ضَعِيفٌ﴾ (سورة هود: آيت ٩١)

(His people said, 'O Shu'ayb!) we consider you to be a weakling among us.

"This they said because Hadhrat Shu'ayb عليه السلام was blind. However, they then added:

﴿وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ﴾ (سورة هود: آيت ٩١)

If it were not for your tribe (*who are there to protect you*), we would have certainly stoned you (*to death*). {Surah Hood, verse 91}

Hadhrat Ali عليه السلام said further, "I swear by the Being besides Whom there is no deity that rather than fear the supremacy of their Rabb, these people were in awe of Hadhrat Shu'ayb عليه السلام's tribe." (2)

His Lecture when Ramadhaan Arrived

Hadhrat Sha'bi reports that whenever Ramadhaan arrived, Hadhrat Ali عليه السلام would deliver a lecture and say, "This is that blessed month in which fasting has been made obligatory while standing (at night in salaah) has not. One must

(1) ibn Jareer (Vol.3 Pg.457).

(2) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.250).

beware of saying that he will fast only if a particular person fasts and will not fast if a particular person does not. Remember well that fasting is not only abstaining from food and drink but abstaining from lies, falsehood and kufr. Bear in mind that you must never bring the month forward. Fast only when you see the new moon (of Ramadhaan) and stop fasting when you see the new moon (of Shawwaal). However, if it is overcast (and you cannot see the new moon), then complete the month (as thirty days)." Hadhrat Ali ﷺ used to say this after the Fajr and Asr salaahs. ⁽¹⁾

His Lecture Concerning the Grave and its Condition

After commencing with the praises of Allaah in one of his lectures, Hadhrat Ali ﷺ proceeded to speak about death. He said, "O servants of Allaah! By Allaah! There is no escape from death. If you stand still for it, it will seize you and if you flee from it, it will still find you. Hasten to salvation! Hasten to salvation! Be quick! Be quick! Behind you is a speedy pursuer, which is the grave. Beware of its pressure, intense darkness and loneliness. Remember well that the grave may either be a pit of Jahannam or a garden from amongst the gardens of Jannah. Bear in mind that the grave calls out three times every day saying, 'I am the home of darkness! I am the home of worms! I am the home of loneliness! Do not forget also that what is to come afterwards is even worse. There is Jahannam with extremely hot fires, a tremendous depth, decorations of iron and Maalik as its custodian. In there shall be no part of Allaah's mercy. After this there is Jannah, which is as wide as the heavens and the earth and which has been prepared for those with Taqwa. May Allaah make us and all of you amongst those with Taqwa and save us and all of you from a most painful punishment." ⁽²⁾

Hadhrat Asbagh bin Nabaatah reports that Hadhrat Ali ﷺ one day ascended the pulpit and after duly praising Allaah, he spoke about death. The rest of the narration is similar to the one above, but after the words "I am the home of worms!", it adds that Hadhrat Ali ﷺ then said, "Remember that after this shall come a day in which even a youngster will turn white, a grown man will break down and every expectant mother will abort her child. You will see people in a state of intoxication but they will not really be intoxicated. The fact is that (they will be in this condition because) the punishment of Allaah will be extreme." Another narration states that Hadhrat Ali ﷺ then burst out crying and the Muslims around him also wept. ⁽³⁾

His Lecture concerning the World, the Grave and the Aakhirah

Hadhrat Saalih Ijli reports that Hadhrat Ali bin Abi Taalib ﷺ once addressed the people. After praising Allaah and conveying salutations to Rasulullaah ﷺ, he said, "O servants of Allaah! Never allow this worldly life to deceive you

(1) Husayn bin Yahya Qattaan and Sayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.322).

(2) Saabooni in his *Mi'atayn* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.110).

(3) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.6).

because it is a place of light difficulties, it is famous for its transitory nature and well-recognised for its treachery. Everything in it shall come to an end and is continuously passed on from person to person. The one who goes down to tap its resources cannot remain safe from its evil and even while its people enjoy prosperity and happiness, they are still involved in its calamities and deception. Living a good life in this world is condemned and its prosperity does not last. Its people are only its practice targets that it fires at with its arrows and eventually destroys with death.

Dear servants of Allaah! You and all that is with you in this world are following the same path as those who have passed on before you. They had lives longer than yours, they were more powerful than you, they constructed more buildings than you and their landmarks had weathered the times. However, their voices have been silenced and extinguished after their long sojourn. Their bodies have decomposed, their homes lie empty and their landmarks have been wiped out. They have exchanged their fortified palaces, their luxurious beds and their scattered cushions for rocks and stones stacked in their muddy and boxed graves dug in the wilderness, fortified with sand only. Although it (the graveyard) may be close to a town, its inhabitants are still estranged and even though it may be in the very midst of an inhabited place, its inhabitants are extremely lonely as the people of the town engage in their activities. They feel no affinity with other inhabitants and do not even engage in mutual neighbourly relations despite being so close to each other. How can they really have any relations when decomposition has ground them to dust and rocks and mud have consumed their bodies. After once being vibrant with life, they now lay dead and after once seeking good lives, they are now reduced to decayed bones. Their friends were pained as they took to live in the sand and undertook a journey from which there is no return. Farfetched! Farfetched indeed (is the thought of returning to this world)! Never (will they return)! The request to return is merely a statement they make (without any hope for a response) because behind them is a (impregnable) barrier until the day when they are resurrected.

You people will also be experiencing the loneliness and decay that they have experienced in the realm of the dead. You will be placed in trust in that resting place and that safety deposit box will take charge of you. What will your condition be when all matters will draw to an end, when everything contained in the graves will be raised, when everything contained in the heart will be exposed and you will be standing before your honoured King to have everything laid bare. Hearts will then flutter out of fear because of past sins. All veils and shrouds will then be torn apart and all your faults and secrets will be exposed. (He then recited the following verses:)

﴿الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ﴾ (سورة مؤمن: آيت ١٧)

On this day every soul shall be recompensed for what it earned. {Surah Mu'min, verse 17}

﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾ (سورة نجم: آيت ٣١)

(With this complete power) He may punish the evil-doers for their (evil) actions and reward those who do good with the best (of rewards, namely Jannah). {Surah Najm, verse 31}

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُؤْتِنَا مَا لِي هَذَا الْكِتَابِ

لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

﴾ (سورة كهف: آيت ٤٩)

The book (every person's record of actions) shall be placed (given to them) and you will see the sinners afraid of what is contained in them (because it will condemn them to Jahannam). They will say, "We are destroyed! What is (the matter) with this book that (it is so thorough that) it does not leave anything small or large unrecorded?" They will find their actions present (written in their records) and your Rabb shall not oppress anyone. {Surah Kahaf, verse 49}

May Allaah make us and you all practise on His Book and followers of His friends until He enters us all into the home of eternal residence by His grace. Verily He is Most Worthy of Praise, Most Majestic." (1)

Another narration states at the beginning that Hadhrat Ali ﷺ commenced his lecture saying, "All praise belongs to Allaah. I praise Allaah, seek His assistance, believe in Him, rely on Him and I testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is His servant and Rasool (messenger). Allaah sent him with guidance and the true religion to eradicate all your ailments and to awaken you from your negligence. Remember that you will certainly be dying and resurrected after death, when you will be made to stand to account for your actions and be either rewarded or punished for it. You should therefore never allow this worldly life to deceive you..." The rest of the narration is as quoted above. (2)

His Lecture Concerning Accompanying Funeral Processions

Hadhrt Ja'far bin Muhammad reports from his grandfather that Hadhrt Ali ﷺ once accompanied a funeral procession. When the deceased was lowered into the grave, the family started to weep loudly. "What makes you weep?" he asked. "By Allaah!" he continued, "If people could witness what the deceased has witnessed, the sight would make them forget all about the deceased. The angel of death will return to them time and time again until he leaves none of them alive."

Hadhrt Ali ﷺ then stood up and said, "O servants of Allaah! I emphatically

(1) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.219) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.324).

(2) Ibn Jowzi in his *Safwatus Safwah* (Vol.1 Pg.124).

advise you to be conscious of that Allaah Who has cited so many examples for you (to make you understand realities) and has specified the periods you are to live. He has granted you ears so that whatever enters them may be memorised and granted you eyes so that whatever is hidden can become apparent to you. Allaah has also granted you hearts to understand the mechanics of whatever misfortunes strike it and to understand that which gives life to it (Allaah's *Dhikr*). Allaah has neither created you in vain nor diverted the Reminder (the Qur'aan) from you. On the contrary, He has honoured you with a shower of munificent bounties and granted you the best of gifts most generously.

Allaah has full knowledge of your numbers and has prepared returns for your every condition of prosperity and adversity. O servants of Allaah! You must therefore inculcate Taqwa, earnestly apply yourselves to seeking (the pleasure of Allaah) and hasten to do good deeds before the arrival of that which destroys passions and demolishes all desires (death). This is necessary because the bounties of this world are short-lived and one is never safe from the sudden disasters of this world. In addition to this, the world is also deceptive, ever-changing, a paltry shelter and a shaky support. **Things of this world quickly become old and after tiring out a person with his passions, it feeds him only the milk of deception.**

Dear servants of Allaah! Take heed from the lessons you learn and from the signs and indications you observe. Hearken to warnings and take benefit from advices. It is almost as if the talons of death have dug themselves in to you and the home of sand has enveloped you. It is almost as if the most frightening scenes have taken you by surprise when the trumpet is sounded, when graves are emptied, when people are led to the plains of resurrection and made to stand for reckoning under the complete authority of the Almighty. **Every soul will then have an angel to push him along to the Plains of Resurrection and also a witness to testify against him for the actions he carried out.** The earth will then be illuminated by the light of its Rabb, records of deeds will be presented (to the people), the Ambiyaa and witnesses will be brought forward and without anyone being wronged, all matters will be decided with justice.

Cities will shake on that day, a crier will make the announcement, people will meet (with Allaah), the 'shin' will be exposed⁽¹⁾ and the sun will eclipse. Wild animals will be gathered together on the plains, secrets will be exposed, the evil ones will be destroyed and hearts will tremble. Allaah shall inflict the people of Jahannam with devastating fear and a terrible punishment. Jahannam will be brought forward (for all to see) along with its hooks, yokes, frightening screams, thunderous roars, fury and threats. Its flames will be leaping, its waters will be bubbling all over and its searing winds will be raging. Those doomed there for eternity will have no respite from it and their remorse will never end. The shackles of Jahannam can never be broken and the people there will have angels with them who will give them the news that the hospitality they will be shown

(1) This term is among the "Mutashaabihaat". See the commentaries of verse 42 of Surah Qalam (Surah 68) for explanation.

will only be boiling water, entry into flaming fires, deprivation from the mercy of Allaah, separation from friends and a trip to the fire of Jahannam.

O servants of Allaah! Fear Allaah as a gentle and humble person would fear, who would flee out of fear and would heed all warnings he is given. Such a person would be on the lookout, would save himself by fleeing, would carry out good deeds for the Aakhirah and take his journey's provisions along for assistance. Allaah suffices as an avenger (for the oppressed) and One who sees everything. Allaah's Book will suffice as a plaintiff and adversary (for those who acted against it) and Jannah will suffice as a reward (for the righteous) while Jahannam will suffice as retribution and punishment (for the sinful). I seek Allaah's forgiveness for myself and for all of you." (1)

His Lecture Encouraging People to Act for the Aakhirah

After duly praising Allaah in one of his lectures, Hadhrat Ali رضي الله عنه said, "Verily this world is turning its back around and bidding farewell while the Aakhirah is arriving and straining its eyes to look. Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead. Behold! You are passing through days of hope which are followed by your death. Therefore, whoever is neglectful (of doing good) during the days of hope before death approaches will be at a loss. Remember that you should do deeds for Allaah in anticipation for rewards just as you would do them when fearing his punishment. I have never seen a place like Jannah yet its seeker is asleep. I have also not seen a place like Jahannam, yet the one who ought to be running away from it is also asleep. Take note of the fact that whoever does not benefit from the truth will still be harmed by falsehood and the one whom guidance does not put on the straight path will certainly be led away (from the straight path) by misguidance.

Listen well! You have been instructed to travel (to the Aakhirah) and have been shown where to find the provisions for the journey. O people! Remember that this world is a ready commodity that both the righteous and the sinful eat of, whereas the Aakhirah is true promise when the All Powerful King (Allaah) shall pass judgement. While Shaytaan threatens you with poverty and instructs you to do lewd acts, Allaah promises you His forgiveness and grace. Allaah is Most Accommodating and All Knowing.

O people! Do good works during your lives and you will be protected in the end. Allaah has promised Jannah for those who obey Him and promised Jahannam for those who disobey Him. The screams of the people in the fire of Jahannam never subsides, the prisoners of Jahannam never escape and those with fractured limbs never have them heal. Its heat is intense, its depth immense and its drink is pus. What I fear most for you people is that you follow the dictates of your passions and that you entertain long hopes of the future. (2) Another narration states that

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.77).

(2) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.324).

Hadhrat Ali رضي الله عنه also added, "...because following one's passions prevents one from the truth and entertaining long hopes makes one forget the Aakhirah." (1)

His Lecture after the Battle at Nahrwaan

Hadhrat Ziyaad A'raabi narrates that Ameerul Mu'mineen Hadhrat Ali bin Abi Taalib رضي الله عنه once ascended the pulpit in Kufa after the scourge (of the Khawaarij) and after the battle had been fought (against them) at Nahrwaan. He started by praising Allaah but he then choked on his tears and wept so much that his beard was soaked and the tears, which started running off. He then shook his beard and the droplets of tears happened to fall on some people. Hadhrat Ziyaad says that they commonly believed that Allaah forbade Jahannam from the people on whom those tears fell.

Thereafter, he said, "O people! Never be amongst those people who wish for Jannah without doing any good and who postpone repentance because of their long hopes (hopes to live long). They are people who speak like the abstinent ones yet they behave like those who hanker after the world. If they are given any portion of the world, they are not satisfied and when anything is held back from them, they are not content. They fail to express gratitude for what they are given and still seek to have more. They instruct people to do what they do not themselves do and forbid people from that which they themselves do not abstain from. They love the righteous ones but do not carry out their actions and they detest the sinful ones whereas they are amongst them. The Nafs of such a person overpowers him in matters he is uncertain about (to do worldly acts, the benefits of which are not certain) but does not overpower him in matters he is convinced about (to do acts for the Aakhirah, the benefits of which are guaranteed). When he achieves independence, he falls into sin, when he falls ill, he is grieved and when he suffers poverty, he loses hope and becomes weak-hearted. He takes benefit from both sin and Allaah's bounties without ever being grateful when he is blessed with well-being or even being patient when afflicted with hardship. He behaves as if only others have been warned of death and that only they have been cautioned and rebuked.

O targets of death! O pawns of death! O containers of disease! O spoils of time! O booty of the ages! O fruits of generations! O light of the vicissitudes of time! O muted ones at the time of litigation (on the Day of Qiyaamah)! O those drowning in tribulations that have become an obstacle to them learning lessons! It is with proof and conviction that I state that no successful person can attain success without knowing himself and every destroyed person has destroyed himself. Allaah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا ﴾ (سورة تحریم: آیت ۶)

'O you who have Imaan! Save yourselves and your families from the Fire (of Jahannam).' {Surah Tahreem, verse 6}

(1) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.7).

May Allaah make us and you all amongst those who listen to advice and accept it and who respond with the correct action when summoned to carry it out." (1)

His Lecture Concerning Enjoining Good and Forbidding Evil

Hadhrat Yahya bin Yamur narrates that in a lecture to the people, Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ started by praising Allaah. Thereafter, he said, "O people! Those who came before you were destroyed only because when they started to sin openly and were not stopped by their priests and those attached to Allaah, Allaah sent His punishment to them. Behold! You must remember that enjoining good and forbidding evil neither cuts off your sustenance nor does it bring your death any closer.

Allaah's decisions descend from the heavens just as raindrops fall down. These decisions of Allaah determine whether there will be prosperity or adversity in any aspect concerning a particular person's personal self, his family or his wealth. Therefore, when any of you suffers an adversity in any aspect of his personal self, his family or his wealth and he sees that someone else enjoys quite the opposite, this must never be a cause of tribulation for him. When a Muslim has not been overpowered by a wretched disposition, he expresses humility whenever he thinks of the adversity, whereas a person with a wretched disposition laments over it, behaving like a gambler waiting for his first win (after too many losses) that will bring him plenty of wealth and allow him to settle all the penalties he has had to bear. This also bears a similarity with the Muslim who is trustworthy. Whenever he makes du'aa to Allaah, he waits for one of two good things to happen (either he gets what he prays for or he gets rewards in the Aakhirah). What is with Allaah (his rewards in the Aakhirah) is better for him, otherwise Allaah grants him some wealth, making him a person who has both family and wealth.

There are two types of harvests (the harvest of this world and that of the Aakhirah). **While the harvest of this world is wealth and children, the harvest of the Aakhirah is good deeds. Allaah has however granted both to certain people.**" Hadhrat Sufyaan bin Uyaynah remarked, "Who else but Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ is capable of speaking such wonderful words?" (2)

Another narration states that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "Allaah's decisions descend from the heavens..." The narration continues like the one above, but adds that he also said, "(Whenever he makes du'aa to Allaah, he waits for one of two good things to happen) He may either become a wealthy person with a large family, together with honour and Deen. Otherwise, Allaah will grant him rewards in the Aakhirah and the Aakhirah is always better and everlasting. **There are two types of harvests. While the harvest of this world is wealth and Taqwa, the harvest of**

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.325).

(2) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.326).

the Akhirah is the everlasting good deeds." (1)

The Lecture he Delivered in Kufa

Hadhrat Abu Waa'il reports that in a lecture delivered in Kufa, he heard Hadhrat Ali ﷺ say, "O people! The person who portrays himself as a pauper will soon suffer poverty, the person who lives very long will suffer many trials and the one who does not prepare for adversities will be unable to exercise patience when afflicted. Remember also that the one who assumes a position of authority will practise favouritism and the one who does not consult with others will have regrets."

After saying this, Hadhrat Ali ﷺ would say, "Soon there shall remain of Islaam naught but its name and of the Qur'aan naught but its script. Behold! No person should be too shy to learn, neither should he be too shy to admit that he does not know something when asked about something he has no knowledge about. While your Masaajid will be well attended during those times, your hearts and bodies will be bereft of guidance. **The worst of you beneath the skies will be your learned ones who will be the source of trouble, which will ultimately return to them.**"

A man then stood up and asked, "O Ameerul Mu'mineen! When will this happen?" Hadhrat Ali ﷺ replied, "When the knowledge of Deen will rest with the downtrodden ones, when the best of you will carry out indecent acts and when government will be in the hands of your youngsters. It is then that you should just wait for Qiyaamah." (2)

emely Eloquent and Comprehensive Lecture of His

Hadhrat Ali ﷺ once stood up to deliver a lecture saying, "All praise belongs to Allaah Who has created creation, Who breaks the dawn, Who will resurrect the dead and raise all within the graves. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul (messenger) of Allaah. I emphatically advise you to adopt Taqwa. **Remember that the best means of attaining proximity to Allaah is by Imaan and Jihaad in the path of Allaah.** It is also most effectively attained by the Kalimah of sincerity that is most natural, by establishing salaah, which is part of the true creed, by paying zakaah, which one of the obligatory duties and by fasting during the month of Ramadhaan, which happens to be a shield against Allaah's punishment. Furthermore, it is attained by making **Hajj at the Kabah, which eliminates poverty and obliterates sins.** Fostering good family ties is also a means (of attaining proximity to Allaah) since it causes one's wealth to increase, one's lifespan to be extended and love within the family to grow. Sadaqah should also be given in secret because it erases sin and extinguishes the wrath of your Rabb. Good deeds need also be carried out because it thwarts a bad death and safeguards one against being floored by abject circumstances.

(1) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.8).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.218).

Engage abundantly in Allaah's Dhikr because it is the best thing to engage the tongue with. You must look forward to the promises Allaah has made to the people of Taqwa because Allaah's promises are the most truthful of all promises. Follow the guidance of your Nabi ﷺ because it is the best of all guidance and adopt his way of life because it is the best of practices to follow. Learn the Book of Allaah because it is the best of all speeches and develop a deep understanding of Allaah's Deen because it is the spring of the heart. Treat (physical and spiritual) illnesses with its light because the Qur'aan is definitely a cure for all that hearts contain. Recite the Qur'aan beautifully because it is the most beautiful of all narratives and when it is recited to you, **listen attentively and remain silent so that mercy may be showered on you.** When you have been inspired to study the Qur'aan, practise what you have learnt so that you may receive guidance. **Remember that the practising Aalim who does not practise his knowledge, he would be just like the tyrannical ignoramus who cannot be straightened because of his ignorance.** In fact, I feel that the regret is more lasting and the case stronger against the Aalim who forsakes his knowledge as opposed to the ignoramus who is confused in his ignorance. Both these persons are astray and destroyed.

Never entertain doubts because it will plunge you into misgivings and it is such misgivings that will lead you to kufr. Do not also practice on concessions because you will then soon become too compromising and as soon as you compromise on the truth, you will lose plenty. Bear in mind that it is an act of intelligence that you rely on Allaah but this reliance should not be such that it leads you to deception. The person who most wishes well for himself will be the most obedient to his Rabb whereas the one who is most deceived will be most disobedient to his Rabb. The person who obeys Allaah will remain safe and happy while the one who disobeys Allaah will remain in fear and have regrets.

Furthermore, you must also pray to Allaah for conviction and always show Him your desire for well-being. In fact, conviction is the best of all things that remain entrenched within the heart. The best of all matters are those that are the most resolute while the worst of them are those that have been fabricated. Remember that every fabricated matter is a Bid'ah and every person who fabricates is engaging in Bid'ah. **Such a person will be destroying (the Deen) because whenever he fabricates a Bid'ah, he is forsaking a Sunnah.**

Those truly at a loss are those whose Deen is at a loss and who have put their own souls at the losing end (by disobeying Allaah). Verily ostentation is a part of Shirk, while sincerity is a part of good deeds and Imaan. Gatherings of futility make one forget the Qur'aan, are attended by Shaytaan and invite people to misguidance. **Remaining in the company of (non-Mahram) women causes the heart to stray and captivates the eyes because women are indeed the traps of Shaytaan.**

Be true to Allaah because Allaah is with those who are true and abstain from lying because lying is the antithesis of Imaan. Always bear in mind that the truth

stands at the peak of salvation and honour while lying stands at the peak of destruction and devastation. Listen well! Always speak the truth and you will be known for it, practise it and you will be amongst its worthy bearers. Always return trusts to those who have entrusted goods with you. Join ties with those family members who have severed them and be gracious to those who deprive you. Fulfil the pledges you undertake with people, ensure that you exercise justice when passing judgement and never boast about your ancestors before each other. Never call each other names, never make fun of each other and never make each other angry. Assist the poor, the oppressed, those in debt, those striving in the path of Allaah, the beggars and slaves and always show mercy to widows and orphans. Make Salaam common amongst you and reply to the Salaam of those who greet you, using the same words or words that are better. (He then recited the verse:)

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ

اللَّهُ شَدِيدُ الْعِقَابِ ﴿٢﴾ (سورة مائده: آيت ٢)

Assist each other in good works (*virtue and piety*) and Taqwa and do not assist each other in sin and transgression (*oppression and injustice*). Fear (*the punishment of*) Allaah! Most surely Allaah is severe in punishment. {Surah Maa'idah, verse 2}

Entertain guests, be good to your neighbour, visit the ill, accompany funeral processions and, O servants of Allaah, behave like brothers.

Furthermore, I wish to add that this world has turned its back and bid farewell, whereas the Akhirah has arrived and is straining its eyes to look. Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead. The winner will have Jannah while at the other end is Jahannam. Behold! You are passing through days of respite which are followed by your death that is approaching very fast. Therefore, whoever does good deeds sincerely for Allaah during the days of respite before his death, has really done well and will have what he hopes for. On the other hand, whoever is neglectful of doing good will be at a loss for good deeds, will have shattered hopes and will actually come to harm because of his hopes. You must do good deeds with hope of reward as well as in fear (for punishment). If you are overcome with hope, then be grateful to Allaah and couple it with fear. Then, if you are overcome with fear, remember Allaah and couple it with hope because Allaah has announced that men shall have Jannah in return for their good deeds and will have an increase (in bounties) for their gratitude.

I have never seen a place like Jannah yet its seeker is asleep. I have also not seen a place like Jahannam, yet the one who ought to be running away from it is also asleep. I have also not seen anyone earn as much as the one who earns for the day when treasures will be accumulated, when secrets will be exposed and when all major sins are collected together. Take note of the fact that whoever does not benefit from the truth will still be harmed by falsehood and the one whom

guidance does not put on the straight path will certainly be led away (from the straight path) by misguidance. The one whom conviction does not benefit will be harmed by doubt and the one who does not benefit from what is before him will be one-eyed when viewing something far off and even more helpless when it comes to things that are not present. You have been instructed to travel (to the Akhirah) and have been shown where to find the provisions for the journey. What I fear most for you people is that you follow the dictates of your passions and that you entertain long hopes of the future. As for entertaining long hopes, it makes one forget the Akhirah, whereas following one's passions distances one from the truth.

Listen well! While this world has already embarked on its return journey, the Akhirah has just commenced its arrival. Both these places have their sons, so as far as possible, you should endeavour to be amongst the sons of the Akhirah and not amongst the sons of this world. While today you have the opportunity for actions without reckoning, tomorrow you will face reckoning without the opportunity for actions." (1)

His Lecture Concerning what will Happen to the Progeny of Rasulullaah ﷺ

Hadhrat Abu Khayrah reports that he accompanied Hadhrat Ali رضي الله عنه to Kufa, where he ascended the pulpit and duly praised Allaah. Thereafter, addressed the people saying, "What will you people do when the progeny of Rasulullaah ﷺ will be attacked whilst in your midst?" The people replied by saying, "We will then display the most fearsome valour before Allaah." To this, Hadhrat Ali رضي الله عنه remarked, "I swear by the Being Who controls my life that they will certainly be attacked whilst in your midst and you people will go out to kill them yourselves. He then recited the following couplets (which mean):

They bring him (Hadhrat Husayn رضي الله عنه) there (to Kufa) in deception and then announce

'Accept his (Yazeed's) call (to pledge allegiance at his hands), otherwise there can be no escape or excuse'"(2)

His Lecture In which he Quotes the Words of Rasulullaah ﷺ

Hadhrat Ibraheem Taymi reports from his father⁽³⁾ that Hadhrat Ali رضي الله عنه once addressed them saying, "Whoever claims that we (the family of Rasulullaah ﷺ) have with us something else to read other than the Book of Allaah and this note, then he is grossly mistaken. All that this note contains is the ages of camels (according to which zakaah is paid), some laws pertaining to (retribution

(1) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.30). Haafidh Ibn Katheer states that this lecture is most eloquent and comprehensive in enjoining good and forbidding evil and has been narrated through many unbroken chains of narrators.

(2) Tabraani.

(3) Hadhrat Yazeed bin Shareek.

for) injuries and a statement of Rasulullaah ﷺ in which he said, 'Madinah is sacred from between Mount Ayr and Mount Thowr. Whoever fabricates anything (in Deen) here or even gives refuge to one who does, he will have on him the curse of Allaah, of the angels and of all of mankind. Allaah will also not accept from him any obligatory or optional deeds until the Day of Qiyaamah. Whoever claims that another person is his father or whichever slave claims that another person is his master, then he will also have on him the curse of Allaah, of the angels and of all of mankind. Allaah will also not accept from him any obligatory or optional deeds until the Day of Qiyaamah. The responsibility of all Muslims is one and even the lowest of them must strive to fulfil it.'⁽¹⁾

His Lecture Concerning the Merits of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Umar رَضِيَ اللهُ عَنْهُ

Hadhrt Ibraheem Nakha'ee reports that Hadhrt Alqama bin Qais once mounted the pulpit and said, "It was on this very pulpit that Hadhrt Ali رَضِيَ اللهُ عَنْهُ delivered a lecture to us. After duly praising Allaah and mentioning certain things, he said, 'Verily the best of all people after Rasulullaah ﷺ were Abu Bakr رَضِيَ اللهُ عَنْهُ and Umar رَضِيَ اللهُ عَنْهُ. After them, we had initiated many new things, about which Allaah shall pass judgement.'⁽²⁾

Hadhrt Abu Juhayfah also reports that Hadhrt Ali رَضِيَ اللهُ عَنْهُ once mounted the pulpit where he commenced by praising Allaah and sending salutations to Rasulullaah ﷺ. Thereafter, he said, "The best person of this Ummah after Rasulullaah ﷺ was Abu Bakr رَضِيَ اللهُ عَنْهُ and next was Umar رَضِيَ اللهُ عَنْهُ. Allaah places goodness wherever He pleases."⁽³⁾

Another narration is similar to the first one quoted above, but without the words "After them, we had initiated many new things...". This narration however adds that Hadhrt Ali رَضِيَ اللهُ عَنْهُ said, "We never regarded it as farfetched to think that it was an angel who would speak with the tongue of Umar رَضِيَ اللهُ عَنْهُ."⁽⁴⁾

Hadhrt Alqama reports that Hadhrt Ali رَضِيَ اللهُ عَنْهُ once addressed them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be better than Abu Bakr رَضِيَ اللهُ عَنْهُ and Umar رَضِيَ اللهُ عَنْهُ. Had I forbidden you from this before, I would have certainly punished people for saying it. However, I do not like to punish before first announcing the prohibition. Nevertheless, whoever mentions anything of the sort after this address of mine shall be regarded as a slanderer and shall therefore suffer the penalty of a slanderer (eighty lashes). Verily the best of all people after Rasulullaah ﷺ was Abu Bakr رَضِيَ اللهُ عَنْهُ, followed by Umar رَضِيَ اللهُ عَنْهُ. After them, we had initiated many new things, about which Allaah shall pass judgement."⁽⁵⁾

Hadhrt Zaid bin Wahab reports that Hadhrt Suwayd bin Ghafalah once went to

(1) Ahmad (Vol.1 Pg.81).

(2) Ahmad (Vol.1 Pg.127).

(3) Ahmad (Vol.1 Pg.106).

(4) Ahmad.

(5) Ibn Aasim, Ibn Shaaheen in his Sunnah, Isfahaani in his Hujjah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.116).

Hadhrat Ali رَضِيَ اللهُ عَنْهُ when he was the Khalifah. "O Ameerul Mu'mineen!" Hadhrat Suwayd said, "I have passed by some people who were making inappropriate statements about Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Umar رَضِيَ اللهُ عَنْهُ." Hadhrat Ali رَضِيَ اللهُ عَنْهُ immediately sprang up, mounted the pulpit and said, "I swear by the Being Who splits the seed and created the soul that it is a venerable Mu'min who loves the two of them (Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Umar رَضِيَ اللهُ عَنْهُ) whereas only a wretched and irreligious person will dislike them. Loving them is a means of attaining proximity to Allaah while enmity for them will lead to irreligiousness. What is the matter with certain people that they speak ill of Rasulullaah رَضِيَ اللهُ عَنْهُ's two brothers, his two ministers, his two companions, the two leaders of the Quraysh and two fathers of the Muslims? I absolve myself of all those who speak ill of them and I shall have them punished." (1)

A detailed lecture in this regard has already passed in the chapter discussing defending one's pious predecessors.

Hadhrat Ali bin Husayn narrates that after Hadhrat Ali رَضِيَ اللهُ عَنْهُ had returned from the Battle of Siffeen, a youngster from the Banu Haashim family asked him, "O Ameerul Mu'mineen! I heard you say in the Jum'u'ah sermon, 'O Allaah! Set right our affairs as you had done for the rightly guided Khulafaa.' Who were they?" Hadhrat Ali رَضِيَ اللهُ عَنْهُ's eyes welled with tears as he said, "They were Abu Bakr رَضِيَ اللهُ عَنْهُ and Umar رَضِيَ اللهُ عَنْهُ. They were the leaders of guidance, the great scholars of Islaam and the ones by whom guidance was attained after Rasulullaah رَضِيَ اللهُ عَنْهُ. Whoever follows them will be guided to the straight path and whoever does what they did will have direction. Whoever holds fast to their ways will be amongst the group of Allaah and the group of Allaah are the ones who will attain true success." (2)

Various Lectures that Hadhrat Ali رَضِيَ اللهُ عَنْهُ Delivered

A scholar from the Banu Tameem tribe reports that Hadhrat Ali رَضِيَ اللهُ عَنْهُ once addressed them saying, "There shall come a time when people will bite into each other and the wealthy will hold on to their wealth (refusing to spend it on others) whereas they have never been commanded to do that. In fact, Allaah says:

﴿وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ط﴾ (سورة بقره: آيت 237)

Do not forget kindness among yourself. {Surah Baqarah, verse 237}

(During those times) The evil ones will be regarded as honourable while the good people will be looked down upon. Furthermore, people will be buying from desperate people, whereas Rasulullaah رَضِيَ اللهُ عَنْهُ forbade buying from people who are desperate (because they are forced to sell, even if it is at a loss). Rasulullaah رَضِيَ اللهُ عَنْهُ also forbade sales that involve deception and the selling of fruit before it ripens." (3)

Hadhrat Abu Ubayd who was the freed slave of Hadhrat Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ reports that he also attended the Eid (Eidul Adhaa) salaah led by Hadhrat

(1) Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.443).

(2) Laalkaa'ee, Abu Taalib Ishaari and Nasr in his *Hujjah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.444).

(3) Ahmad (Vol.1 Pg.116).

Ali ﷺ. He led the salaah before delivering the sermon, and there was neither any Adhaan nor Iqaamah. He then said in his sermon, "O people! Verily Rasulullaah ﷺ prohibited eating the meat of your sacrificial animals after three days, so do not eat it thereafter." (This prohibition was however lifted and Muslims are permitted to eat the meat after three days.) (1)

Hadhrat Rib'ee bin Hiraash reports that he heard Hadhrat Ali ﷺ say in a lecture, "Do not lie about me because whoever lies about me shall enter Jahannam." (2)

Hadhrat Abu Abdur Rahmaan Sulami narrates that Hadhrat Ali ﷺ said the following in his lecture: "O people! Enforce the penalties of the Shari'ah on your slaves, whether they are married or not. When a slave woman belonging to Rasulullaah ﷺ committed adultery, Rasulullaah ﷺ instructed me to enforce the penalty. However, when I went to her I found that she had just started to bleed after giving birth. I therefore feared that she may lose her life if I had to lash her. When I reported back to Rasulullaah ﷺ, he told me that my decision had been correct." (3)

Hadhrat Abdullaah bin Sabt narrates that Hadhrat Ali ﷺ once addressed them saying, "I swear by the Being Who splits the seed and creates the soul that this beard will certainly be smeared with the blood of this head (I will shortly be assassinated). The people asked, "Do inform us who he (your assassin) shall be. By Allaah! We shall kill his entire family!" Hadhrat Ali ﷺ however instructed them saying, "I ask you in the name of Allaah not to kill anyone other than my assassin." The people's response was, "If you know this, why do you not appoint a successor then?" "No," Hadhrat Ali ﷺ replied, "I prefer to rather leave you just as Rasulullaah ﷺ left you (to choose your own Khalifah)." (4)

Hadhrat Amr bin Alaa reports that Hadhrat Ali ﷺ once addressed the people saying, "O people! I swear by the Being besides Whom there is not deity that I have not decreased anything small or large from your wealth apart from this vial that the chief of a village gave me as a gift." He then removed from his sleeve a vial containing some perfume. (5)

Hadhrat Umayr bin Abdul Malik reports that Hadhrat Ali ﷺ once addressed them from the pulpit in Kufa saying, "Rasulullaah ﷺ would be first to notify me if I did not ask him a question about something and would always inform me about anything I asked. He once informed me about His Rabb ﷻ saying, 'Allaah ﷻ says, 'I swear by My loftiness over My throne that when the people of any town or household or even when a lone man in the wilderness turns away from disobeying Me, which displeases Me towards obeying Me, which pleases Me, I shall turn away from him My punishment, which displeases him and focus towards him My mercy, which is sure to please him. On the contrary, when the

(1) Ahmad (Vol.1 Pg.141).

(2) Ahmad (Vol.1 Pg.150). Tayaalisi (Pg.17) has reported a similar narration

(3) Ahmad (Vol.1 Pg.156).

(4) Ahmad (Vol.1 Pg.156).

(5) Abdur Razzaaq, Abu Ubayd in his Amwaal, Haakim in his Kuna and Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.54).

people of any town or household or even when a lone man in the wilderness turns away from obeying Me, which pleases Me towards disobeying Me, which displeases Me, I shall turn away from him My mercy, which displeases him and focus towards him My wrath, which is sure to displease him." (1)

The Lectures that Ameerul Mu'mineen Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُمَا delivered

The Lecture he Delivered after the Demise of his Father

Hadhrat Hubayrah narrates that when Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ passed away, his son Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ stood up, mounted the pulpit and addressed the people saying, "O people! Tonight such a man has left this world whom the earlier people could not catch up with and whom the latter people will never be able to find. Whenever Rasulullaah ﷺ dispatched him on an expedition, Hadhrat Jibra'eel عَلَيْهِ السَّلَام would be on his right side, Hadhrat Mikaa'eel عَلَيْهِ السَّلَام would be on his left side and he would not return until Allaah had granted him victory. All that he left in estate was seven hundred Dirhams with which he intended to purchase a slave. His soul departed on the same night that Hadhrat Isa عَلَيْهِ السَّلَام was raised to the heavens, which was the twenty seventh night of Ramadhaan."

Another narration adds that he also said, "He left neither any gold or silver apart from seven hundred Dirhams, which was all that was left over from his allowance." This narration however does not contain the words "His soul departed on the same night that..." (2)

When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was martyred, Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ stood up to address the people. After duly praising Allaah, he said, "By Allaah! You have killed a man tonight, which is a night during which the Qur'aan was revealed, during which Hadhrat Isa عَلَيْهِ السَّلَام was raised to the heavens, during which Hadhrat Yusha bin Noon عَلَيْهِ السَّلَام the aide to Hadhrat Moosa عَلَيْهِ السَّلَام was martyred and the night during which the repentance of the Bani Israa'eel was accepted." (3)

Hadhrat Abu Tufayl reports a narration similar to the one above, but with the addition that Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ also said, "Whoever knows me knows and whoever does not know me should know that I am Hasan the son of Muhammad ﷺ. He then recited the verse in which Hadhrat Yusuf عَلَيْهِ السَّلَام says:

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾ (سورة يوسف: آيت 38)

"I follow the creed of my fathers Ibraheem عَلَيْهِ السَّلَام, Is'haaq عَلَيْهِ السَّلَام and Ya'qoob عَلَيْهِ السَّلَام" {Surah Yusuf, verse 38}

(Just as Hadhrat Yusuf عَلَيْهِ السَّلَام referred to his grandfathers as his fathers, so too do

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.8 Pg.203).

(2) Ibn Sa'd (Vol.3 Pg.38). Abu Nu'aym has reported a narration similar to the second one in his *Hilya* (Vol.1 Pg.65). Ahmad (Vol.1 Pg.199) has also reported a similar narration in brief.

(3) Abu Ya'la, Ibn Jareer and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

I refer to my grandfather Rasulullaah ﷺ as my father.)"

After then reciting some portions of the Qur'aan, he said, "I am the son of the giver of glad tidings, I am the son of the warner, I am the son of Nabi ﷺ, I am the son of the one who called to Allaah with His permission, I am the son of the brilliant lamp and I am the son of the one who was sent as a mercy to the universe. I belong to that household which Allaah had rid of (all spiritual) filth and had thoroughly purified. I belong to that family whom Allaah تبارك وتعالى has made it compulsory (for others) to love and to assist. Allaah says in the revelation He has sent to Muhammad ﷺ:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ط﴾ (سورة شعراء: آيت ٢٣)

'Say (to the people, O Muhammad ﷺ), 'I ask of you no repayment (for conveying to you the message of Towheed), except (all that I ask for is) the (usual and traditional) love between relatives (that you ought to show to me regardless of what message I carry to you).' {Surah Shura, verse 23} (1)

Another narration adds that Hadhrat Hasan ﷺ also said, "Rasulullaah ﷺ would hand over the flag to him (Hadhrt Ali ﷺ) and when the battle grew furious, Hadhrt Jibra'eel ﷺ would be there to fight by his side." The narrator of this report states that it was the twenty first of Ramadhaan (when Hadhrt Ali ﷺ passed away). (2)

Yet another narration similar to the one of Hadhrt Abu Tufayl adds that Hadhrt Hasan ﷺ said, "I am from that family to whom Hadhrt Jibra'eel ﷺ descended and with whom he ascended." The narration also states that Hadhrt Hasan ﷺ added the concluding part of the above verse when he recited:

﴿وَمَنْ يَفْعَلْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ط﴾ (سورة شورى: آيت ٢٣)

As for the one who carries out a good deed, We will increase the beauty of the deed (by granting a reward for it that is far superior to the deed itself) " {Surah Shura, verse 23}

He then explained carrying out a good deed in the this verse refers to imbibing love for the family of Rasulullaah ﷺ. (3)

His Lecture after being Stabbed

Hadhrt Abu Jameela narrates that after Hadhrt Ali ﷺ was assassinated, (his son) Hadhrt Hasan ﷺ became the Khalifah. However, when he was once leading the salaah, someone leapt at him and stabbed him with a dagger in his buttock. This confined him to bed for a month, after which he stood up to address the people from the pulpit. He said, "O people of Iraq! Fear Allaah when it concerns us because we are both your leaders and your guests. We also belong to the household concerning whom Allaah says:

(1) Abu Ya'la, Ibn Jareer and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

(2) Tabraani, Abu Ya'la and Bazaar, as quoted in *Majma'uz Zawa'id* (Vol.9 Pg.146).

(3) Haakim (Vol.3 Pg.172).

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

(سورة احزاب آیت ۳۳)

'Allaah only wishes to rid you of (*spiritual*) filth, O members of the household (*of Rasulullaah ﷺ*), and to purify you thoroughly (*from all evil*).'" {Surah Ahzaab, verse 33}

He then continued speaking until there was none to be seen in the Masjid who was not weeping. (1) Another narration states that Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ continued repeating these words until there was none in the Masjid who was not sobbing profusely. (2)

The Lecture he Delivered when he Made Peace with Hadhrt Mu'aawiya رَضِيَ اللَّهُ تَعَالَى عَنْهُ

Hadhrt Sha'bi reports that he was present at Nakheelah when Hadhrt Hasan رَضِيَ اللَّهُ تَعَالَى عَنْهُ made peace with Hadhrt Mu'aawiya رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Hadhrt Mu'aawiya رَضِيَ اللَّهُ تَعَالَى عَنْهُ then said to him, "Now that the matter has been settled, do address the people and inform them that you have relinquished the Khilaafah and handed it over to me." Hadhrt Hasan رَضِيَ اللَّهُ تَعَالَى عَنْهُ then stood on the pulpit and praised Allaah. Hadhrt Sha'bi confirms that he personally heard the lecture.

Hadhrt Hasan رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, "The best of all intelligence is Taqwa and the worst of all foolishness is sin. The post of Khilaafah that has been disputed between Mu'aawiya رَضِيَ اللَّهُ تَعَالَى عَنْهُ and I may either be my right, which I have now relinquished in his favour for peace to reign amongst the Ummah and to save their blood. If this post is really the right of someone else other than me, then I have now handed it over. He then recited the verse:

﴿ وَإِنْ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴾ (سورة انبياء: آیت ۱۱۱)

I have no idea whether it (*the delay in punishment*) is a test for you (*to see whether you repent*) or an enjoyment until a stipulated time." {Surah Ambiyaa, verse 111} (3)

In another narration, Hadhrt Sha'bi says, "Hadhrt Hasan bin Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ addressed us at Nakheelah when he made peace with Hadhrt Mu'aawiya رَضِيَ اللَّهُ تَعَالَى عَنْهُ. He stood up and after praising Allaah, he said..." The words of this narration are like the one above, but states that after reciting the verse of the Qur'aan, Hadhrt Hasan رَضِيَ اللَّهُ تَعَالَى عَنْهُ concluded by saying, "This is all I have to say. I now seek Allaah's forgiveness for myself and for all of you." (4)

Yet another narration states that in this historic lecture, Hadhrt Hasan bin Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, "O people! Allaah has guided you through the first generation of our family (Rasulullaah ﷺ) and has saved your blood from being spilled by the latter generation of our family (myself). The post of Khilaafah is a temporary one

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.172).

(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.486).

(3) Tabraani in his *Kabeer*. Haythami (Vol.4 Pg.108) has commented on the chain of narrators.

(4) Haakim (Vol.3 Pg.175). Bayhaqi (Vol.8 Pg.173) has reported a similar narration.

and the successes of this world pass from hand to hand. Allaah has said to His Nabi ﷺ:

﴿وَأَنْ أَدْرِي لَعَلَّه فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ﴾ (سورة انبياء: آيت ١١١)

I have no idea whether it (*the delay in punishment*) is a test for you (*to see whether you repent*) or an enjoyment until a stipulated time."

{Surah Ambiyaa, verse 111} (1)

The Lecture of Ameerul Mu'mineen Hadhrat Mu'aawiya bin Abu Sufyaan رَوَى اللَّهُ تَعَالَى

Hadhrt Muhammad bin Ka'b Qurazi narrates that Hadhrt Mu'aawiya bin Abu Sufyaan رَوَى اللَّهُ تَعَالَى delivered a lecture in Madinah saying, "O people! There is none to prevent that which Allaah grants, none can grant what Allaah prevents, the wealth of the wealthy cannot assist them and when Allaah wishes well for a person, He grants him understanding of the Deen. I have heard Rasulullaah ﷺ speak these words from this very pulpit." (2)

Hadhrt Muhammad bin Abdur Rahmaan reports that he heard Hadhrt Mu'aawiya رَوَى اللَّهُ تَعَالَى deliver a lecture saying, "I have heard Rasulullaah ﷺ say, "When Allaah wishes well for a person, He grants him understanding of the Deen. While I am just the distributor (of knowledge), it is Allaah Who grants it. This Ummah will always remain firm on the truth and on Allaah's Deen until the Day of Qiyaamah without being harmed by those who oppose them." (3)

Hadhrt Umayr bin Haani narrates that Hadhrt Mu'aawiya bin Abu Sufyaan رَوَى اللَّهُ تَعَالَى once addressed them saying, "I heard Rasulullaah ﷺ say, 'Until the Day of Qiyaamah, this Ummah will always remain steadfast on Allaah's Deen and will not be harmed by those who oppose them or by those who do not want to assist them.'" Another narration states that he also said, "And they (the Ummah) shall dominate over others."

Hadhrt Umayr bin Haani says, "Hadhrt Maalik bin Yakhaamir then stood up and said, 'I heard Hadhrt Mu'aadh bin Jabal رَوَى اللَّهُ تَعَالَى say that these people (the Ummah steadfast on the Deen and dominant over others) are the people of Shaam (during those times).'" (4)

Hadhrt Yunus bin Halbas Janadi reports a similar narration with the addition that Hadhrt Mu'aawiya رَوَى اللَّهُ تَعَالَى recited the following verse (in substantiation):

﴿يَا عِيسَىٰ ابْنِ مَرْيَمَ كَفَرُوا بِالَّذِينَ كَفَرُوا وَمَطْهَرَكُ إِلَىٰ وَمَطْهَرَكُ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ﴾ (سورة آل عمران: آيت ٥٥)

(Allaah said,) 'O Isa, I shall take you away (*from this world*), raise you to Me (*to the heavens*), purify you from (*the company of*) those who disbelieve and make those who follow you above (*superior to*) those

(1) Ibn Jareer in his Taareekh (Vol.4 Pg.124).

(2) Ibn Abdul Birr in his Jaami'ul Ilm (Vol.1 Pg.20).

(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.20)

(4) Ahmad, Abu Ya'la, Ya'qoob bin Sufyaan and others.

who disbelieve until the Day of Qiyaamah. {Surah Aal Imraan, verse 55} (1)

Hadhrat Makhool reports that Hadhrat Mu'aawiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ was delivering a lecture from the pulpit when he said, "I heard Rasullullaah ﷺ say, 'O people! Knowledge is attained through studies and understanding of Deen is attained through deep thought. When Allaah wishes well for a person, He grants him understanding of the Deen and it is only the learned ones who truly fear Allaah. There shall always be a group from my Ummah who will always remain steadfast on the truth and will dominate over others without being intimidated by those who oppose them and those who are hostile towards them. They will prevail until the Day of Qiyaamah.'" (2)

The Lectures of Ameerul Mu'mineen Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ

His Lecture On the Occasion of Hajj

Hadhrat Muhammad bin Abdullaah reports, "I was present when Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ delivered a lecture during the occasion of Hajj. We had no idea of his presence until he appeared just before the day of Tarwiya (8th of Dhul Hijjah) when people entered into the state of Ihraam. He was an extremely handsome man in his middle ages, wearing two white garments. When he arrived, the people shouted, 'Here comes the Ameerul Mu'mineen!' He ascended the pulpit and greeted the people. After they replied to his greeting, he recited the most beautiful Talbiya I had ever heard.

He then praised Allaah and said, "You people have come as delegations to Allaah from distant and different places. It is therefore necessary that Allaah should honour you. Whoever has come in search of what is with Allaah should know that the one who seeks Allaah shall never return empty-handed. You must therefore confirm your words with deeds because deeds are the masters of words and intentions are confined to the heart. Fear Allaah! Fear Allaah in these days of yours because these are days during which Allaah forgives sins. Remember that you have come here from various distant lands without the desire for trade, wealth or any other aspect of this world."

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ then recited the Talbiya and the people recited it with him. After deliberating at length, he said, "Verily Allaah states in His Book: (الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ) 'Hajj is the few known months' (3). These are three months, namely Shawwaal, Dhul Qa'dah and ten days of Dhul Hijjah." He then recited further:

﴿مَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾ (سورة بقره: آيت 197)

(1) Ibn Asaakir.

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.130).

(3) Surah Baqarah, verse 197.

"So whoever considers the Hajj obligatory (*upon himself and enters the state of Ihraam*) in them (*during these months*) should not engage in any sexual relations (*with his wife*) nor commit any act of sin (*should not swear*) nor dispute (*quarrel or fight*) during Hajj. Allaah knows whatever good deed you do. Take your provisions along with you (*for the journey*), but (*always remember that*) the best of provisions is Taqwa." {Surah Baqarah, verse 197}

He then continued further to state, "Allaah says: (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ) 'There shall be no sin upon you should you seek the bounty from your Rabb'. Allaah has therefore made trade permissible (during the days of Hajj). Thereafter, Allaah says: (فَإِذَا أَقْسَمْتُمْ مِنْ عَرَفَاتٍ) 'When you leave Arafat...' This is the place where people will stay until sunset, after which they will depart (for Muzdalifah). Allaah says further: (فَإذْ كُورُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ) 'then remember Allaah at the Mash'arul Haraam (The Sacred Monument)'. These are the mountains where people will also stay over, namely Muzdalifah.

Allaah states further: (وَادْكُرُوا اللَّهَ كَمَا هَدَاكُمْ) 'Remember Him as He had guided you'. The next command is not general, but addressed specifically to the people of this city (Makkah) who used to depart (back to Makkah) from Muzdalifah (without going to Arafat at all), while others departed from Arafat. Slamming this act of theirs, Allaah revealed the verse:

﴿ثُمَّ أفيضوا من حيث أفاض الناس﴾ (سورة بقره: آيت 199)

'And proceed from the place where the people proceed from (*when heading off to fulfil the other rights of Hajj in Mina*).' {Surah Baqarah, verse 199}

Hadhrat Abdullaah bin Zubayr رضي الله عنه continued further. He said, "It was the practice of the people to boast about their forefathers after completing their Hajj. It was with regard to this that Allaah revealed the verse stating:

﴿فَإذْ كُورُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۝ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ (سورة بقره: آيت 200، 201)

(Once you have completed your Hajj rites) Remember Allaah as you remember your forefathers, or (*rather with*) an even greater remembrance. From among man there are those (*the Kaafiroon*) who say, 'O our Rabb, grant us in this world.' (*They are then granted their needs in this world whereas*) They shall have no share (*of good*) in the Aakhirah. (*On the other hand*) From among them there are also those (*the Mu'mineen*) who say, 'O our Rabb, grant us (*all that which is*) good in this world, (*all that which is*) good in the Aakhirah and save us from the punishment of the fire (*of Jahannam*).' {Surah Baqarah, verses 200,201}

These people work in this world for the good of this world as well as for the Akhirah." He then continued reciting until he reached the verse:

﴿وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾ (سورة بقره: آیت ۲۰۳)

Carry out the Dhikr (*remembrance*) of Allaah during the limited days (10th, 11th, 12th and 13th of Dhul Hijjah). {Surah Baqarah, verse 203}

With reference to this verse, he commented, "These are the days of Tashreeq. The Dhikr of Allaah to be carried out during these days consist of (سُبْحَانَ اللَّهِ) ('Subhaanallaah'), (الْحَمْدُ لِلَّهِ) ('Al Hamdulillaah'), (لَا إِلَهَ إِلَّا اللَّهُ) ('Laa Ilaaha Illallaah'), (اللَّهُ أَكْبَرُ) ('Allaahu Akbar') and other glorifications of Allaah."

Hadhrat Abdullaah bin Zubayr (رضي الله عنه) then spoke of the various points from where people need to enter the state of Ihraam. He said, "The place from where the people of Madinah need to enter into Ihraam is Dhul Hulayfah, the place from where the people of Iraq need to enter into Ihraam is Aqeeq, the place from where the people of Najd and Taa'if need to enter into Ihraam is Qarn and the place from where the people of Yemen need to enter into Ihraam is Yalamlam." He then cursed the disbelievers from the Ahlul Kitaab saying, "O Allaah! Punish the disbelievers from the Ahlul Kitaab who reject Your signs, disbelieve in your Ambiyaa and who prevent others from Your path. O Allaah! Punish them and give them the hearts of immoral women." He then proceeded to make many more du'aas.

He then continued to say, "There are many men here whose hearts have been blinded just as their sight has been. Their ruling in the case of Tamattu Hajj is that if a person arrives from Khurasaan with the Ihraam for Hajj, they tell him that he may emerge from the Hajj Ihraam after performing Umrah and then enter into Ihraam again for his Hajj (whereas the person intending Hajj may emerge from his Hajj Ihraam only after performing Hajj). By Allaah! This type of Tamattu is permissible only for the person in straitened circumstances."

He then recited the Talbiya and the people recited it as well. The narrator says that he had not seen so many people weeping as he did on that day. ⁽¹⁾

Various Lectures that he Delivered

Hadhrat Hishaam bin Urwa narrates that Hadhrat Abdullaah bin Zubayr (رضي الله عنه) said the following in his lecture: "You need to know that one (performing Hajj) may stay at every part of Arafah besides Batn Urna and you also need to know well that one may also stay in every part of Muzdalifah besides Batn Muhassar." ⁽²⁾

Hadhrat Abbaas bin Sahl bin Sa'd Saa'idi Ansaari reports that he heard Hadhrat Abdullaah bin Zubayr (رضي الله عنه) deliver a lecture on the pulpit in Makkah. He said, "O people! Rasoolullaah (صلى الله عليه وسلم) used to say, 'If man is given a valley full of gold, he would want a second and when given a second, he would still want a third.'

(1) Tabraani in his *Kabeer*. Haythami (Vol.3 Pg.250) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.326) without the words "After deliberating at length..." until "only for the person in straitened circumstances".

(2) Ibn Jareer in his *Tafseer* (Vol.2 Pg.168).

There is nothing to fill man's belly besides the sand of the grave and Allaah accepts the repentance of those who repent." (1)

Hadhrat Ataa bin Abi Rabaah narrates that in one of his lectures, Hadhrat Abdullaah bin Zubayr رَوَاهُ النَّبِيُّ ﷺ said, "Rasulullaah ﷺ said, 'A single salaah in this Masjid of mine (in Madinah) is better than a thousand salaahs in any other Masjid other than the Masjidul Haraam. A single salaah in the Masjidul Haraam is a hundred times superior (than a salaah in my Masjid)."

Hadhrat Ataa says further, "That makes it (the rewards) a hundred thousand (more than in any other Masjid in the world). I therefore asked, 'O Abu Muhammad! Does this virtue apply exclusively to the Masjidul Haraam or to all of the Haram?' He replied, 'It applies to all of the Haram because all of the Haram is a Masjid.'" (2)

Hadhrat Wahab bin Kaysaan a freed slave of Hadhrat Abdullaah bin Zubayr رَوَاهُ النَّبِيُّ ﷺ reports that he heard Hadhrat Abdullaah bin Zubayr رَوَاهُ النَّبِيُّ ﷺ deliver a lecture on the day of Eid. On that occasion, Hadhrat Abdullaah bin Zubayr رَوَاهُ النَّبِيُّ ﷺ led the salaah before delivering the lecture and when he did stand up to deliver the lecture, he said, "O people! All of this (performing the salaah before the lecture) is the way shown by Allaah and by Rasulullaah ﷺ." (3)

Hadhrat Thaabit reports that he heard Hadhrat Abdullaah bin Zubayr رَوَاهُ النَّبِيُّ ﷺ say the following in a lecture: "Muhammad ﷺ said, 'Whoever (from amongst the males) wears silk in this world will not wear it in the Akhirah.'" (4)

Hadhrat Abu Zubayr says, "It was on this very pulpit that I heard Hadhrat Abdullaah bin Zubayr رَوَاهُ النَّبِيُّ ﷺ narrate some Ahadeeth. He said, 'After making the Salaam after his salaah, Rasulullaah ﷺ used to recite:

”لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ أَهْلُ النِّعْمَةِ وَالْفَضْلِ وَالْغِنَاءِ الْحَسَنِ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَكَوْكَرِهِ الْكَافِرُونَ“

"There is none worthy of worship but the One Allaah Who has no partner. All kingdom and all praise belong to Him and He has power over all things. There is no strength or power without Allaah. We worship only Him Who bestows all bounties and grace and to Whom all good praise is due. There is none worthy of worship but Allaah, for Whom all worship is to be done sincerely, even though the Kuffaar detest it." (5)

Hadhrat Thuwayr narrates that he heard Hadhrat Abdullaah bin Zubayr رَوَاهُ النَّبِيُّ ﷺ say from the pulpit: "This is the day of Aashura (10th of Muharram) so fast because Rasulullaah ﷺ gave the instruction to fast." (6)

Hadhrat Kulthoom bin Hibr narrates that Hadhrat Abdullaah bin Zubayr رَوَاهُ النَّبِيُّ ﷺ

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.337).

(2) Abu Dawood Tayaalisi (Pg.195)

(3) Ahmad (Vol.4 Pg.4).

(4) Ahmad (Vol.1 Pg.5).

(5) Ahmad (Vol.4 Pg.5).

(6) Ahmad (Vol.4 Pg.6).

once addressed the people saying, "O people of Makkah! I have been informed that some of you play a (gambling) game called *Nardsheer*, whereas Allaah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ (سورة مائدة: آيت ٩٠)

O you who have Imaan! Indeed liquor (*wine, beer and other intoxicants*), gambling, idols and (*distribution by*) arrows are filth from the acts of Shaytaan, so abstain from them so that you may be successful (*in both worlds*). {Surah Maa'idah, verse 90}

I swear by Allaah that I shall severely punish him by removing his hair and lashing him. I shall also hand over all his possessions (with him at the time) to the person who brings him in." (1)

The Lectures of Hadhrat Abdullaah bin Mas'ood رَوَى النَّبِيُّ عِنْدَهُ

The Lecture he Delivered in the presence of Rasulullaah ﷺ

Hadhrt Abu Dardaa رَوَى النَّبِيُّ عِنْدَهُ narrates that after once delivering a short lecture, Rasulullaah ﷺ said, "O Abu Bakr رَوَى النَّبِيُّ عِنْدَهُ! Stand up and deliver a lecture." Hadhrt Abu Bakr رَوَى النَّبِيُّ عِنْدَهُ then delivered a lecture that was shorter than that of Rasulullaah ﷺ. Rasulullaah ﷺ then instructed Hadhrt Umar رَوَى النَّبِيُّ عِنْدَهُ to deliver a lecture and he complied by delivering a lecture that was shorter than that of Hadhrt Abu Bakr رَوَى النَّبِيُّ عِنْدَهُ. When Rasulullaah ﷺ then asked another person to deliver a lecture, he was very bombastic in his speech, because of which Rasulullaah ﷺ told him to step down. Rasulullaah ﷺ then said, "Bombastic speech is from Shaytaan and well delivered speech is magical indeed."

Addressing Hadhrt Abdullaah bin Mas'ood رَوَى النَّبِيُّ عِنْدَهُ, Rasulullaah ﷺ said, "O Ibn Ummi Abd! You now deliver a lecture." Hadhrt Abdullaah bin Mas'ood رَوَى النَّبِيُّ عِنْدَهُ then stood up and after praising Allaah, he said, "O people! Verily Allaah تَبَارَكَ وَتَعَالَى is our Rabb, Islaam is our Deen, the Qur'aan is our Imaam, the Kabah is our Qiblah and (pointing to Rasulullaah ﷺ) this is our Nabi ﷺ. We are pleased with what Allaah and His Rasool ﷺ like for us and we dislike that which Allaah and His Rasool ﷺ dislike for us." To this, Rasulullaah ﷺ remarked, "Ibn Ummi Abd has spoken well." (2)

Hadhrt Sa'eed bin Jubayr reports a similar narration from Hadhrt Abu Dardaa رَوَى النَّبِيُّ عِنْدَهُ with the addition that Rasulullaah ﷺ also said, "I am pleased with that which Allaah is pleased with for me and for my Ummah and with that which pleases Ibn Ummi Abd. Likewise, I am displeased with that which Allaah is displeased with for me and for my Ummah and with that which displeases Ibn

(1) Bukhaari in his Adab (Pg.186).

(2) Tabraani. Haythami (Vol.9 Pg.290) has commented on the chain of narrators.

Ummi Abd." (1)

Another similar narration states that after Rasulullaah ﷺ asked Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ to speak, he began by praising Allaah, invoking peace and blessings on Rasulullaah ﷺ and attesting to the Shahaadah of truth. Thereafter, he said, "We are pleased with Allaah as our Rabb, with Islaam as our religion and I am pleased with that with which Allaah and His Rasool ﷺ like for you." To this, Rasulullaah ﷺ remarked, "I am pleased with that which Ibn Ummi Abd likes for you." (2)

Various Lectures that he delivered

Hadhrt Abul Ahwas Jushami reports that while Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ was delivering a lecture, he noticed a snake slithering along a wall. He immediately stopped the lecture and hit the snake with his staff until he killed it. Thereafter, he said, "I heard Rasulullaah ﷺ say that one who kills a snake is like the person who kills a Mushrik who deserves to be executed." (3)

Hadhrt Abu Waa'il narrates that when Hadhrt Uthmaan رَضِيَ اللهُ عَنْهُ became the Khalifah, Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ travelled for eight days from Madinah to Kufa. He then delivered a lecture in which he said, "When Ameerul Mu'mineen Umar bin Khattaab رَضِيَ اللهُ عَنْهُ passed away, we did not see so many people weep as on that day. We the companions of Muhammad ﷺ then gathered together and did our very best to select the one who is best from amongst us. We therefore pledged our allegiance to Ameerul Mu'mineen Uthmaan رَضِيَ اللهُ عَنْهُ, so you should all pledge your allegiance to him as well." (4)

The Lectures of Hadhrt Utba bin Ghazwaan رَضِيَ اللهُ عَنْهُ

Hadhrt Khaalid bin Umayr Adawi reports that Hadhrt Utba bin Ghazwaan was the governor of Basrah when he addressed them. After duly praising Allaah, he said, "Verily this world has already announced its termination and has speedily turned on its heels. All that is left of her is like the little residue left over in a utensil that a person tries to lick out of it. You people will certainly be moving over from here to a place that will never come to an end. You must therefore take along with you the best that you have with you because we have been informed that a stone thrown from the edge of Jahannam will continue falling for seventy years without reaching the bottom. By Allaah! This Jahannam will however be filled. Does this not astonish you? We have also been informed that the distance between two of the many doorways to Jannah spans a distance of forty years. There shall however come a day when even these doorways will be crowded with people (entering into Jannah).

I have seen the time when I was one of seven people with Rasulullaah ﷺ without any food between ourselves other than the leaves of trees (which we continued to eat) until our jaws were filled with sores. Throwing down a shawl of mine, I

(1) Ibn Asaakir.

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.237).

(3) Ahmad (Vol.1 Pg.421).

(4) Ibn Sa'd (Vol.3 Pg.63).

tore it into two parts. I used one part as a lower garment for myself and the other I gave to Sa'd bin Maalik, who also used it as a loincloth. However, today there is none of us who has not become the governor of a city. I ask Allaah to protect me from standing high in my own esteem while being humiliated in Allaah's sight."⁽¹⁾

Another narration adds that Hadhrat Utba رَضِيَ اللهُ عَنْهُ concluded with the words, "There has never been a (succession of leaders starting from the period of) Nabuwwaat that does not gradually decline until it **degenerates into a monarchy**. After me you shall soon experience and be tested with many (different types) of leaders and governors (so prepare yourselves)."⁽²⁾

Yet another narration states that this was the first lecture that Hadhrat Utba رَضِيَ اللهُ عَنْهُ delivered in Basrah. He said, "All praise belongs to Allaah Whom I praise, from Whom I seek help, Who I believe in and in Whom do I rely. I testify that there is none worthy of worship but Allaah and I testify that Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the servant and Rasul of Allaah. O people! Verily this world has already..." The rest of the narration is like both narrations quoted above.⁽³⁾

The Lectures of Hadhrat Hudhayfah bin Yamaan رَضِيَ اللهُ عَنْهُ

Hadhrot Abu Abdur Rahmaan Sulami reports, "I once accompanied my father for the Jumu'ah salaah in Madaa'in. We lived a *Farsakh* away from the Masjid and it was during the time when Hadhrot Hudhayfah bin Yamaan رَضِيَ اللهُ عَنْهُ was the governor of Madaa'in. He ascended the pulpit and after praising Allaah, he recited the verse:

﴿اِقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ﴾ (سورة قمر: آيت ١)

Qiyaamah has drawn close and the moon has been split. {Surah Qamar, verse 1} He then continued, 'Listen well! The moon has already been split. Listen well! This world has already announced her departure. Listen well! Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead.' I then asked my father, 'What does he mean by the race?' My father informed me that he was referring to the race to Jannah."⁽⁴⁾

Another similar narration states that Hadhrot Hudhayfah رَضِيَ اللهُ عَنْهُ said, "Allaah says:

﴿اِقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ﴾ (سورة قمر: آيت ١)

Qiyaamah has drawn close and the moon has been split. {Surah Qamar, verse 1} Listen well! The moon has already been split ..." This narration concludes with Hadhrot Abu Abdur Rahmaan Sulami saying, "I then asked my father, 'Will people be running a race tomorrow?' 'Dear son!' my father remarked, 'You do not

(1) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).

(2) Haakim (Vol.3 Pg.261), reporting from reliable sources. Ibn Jowzi has reported a similar narration in his *Safwatus Safwah* (Vol.1 Pg.152), as has Naabils in his *Dhakhhaa'irul Mawaareeth* (Vol.2 Pg.229), reporting from Muslim, Ibn Maajah and Tirmidhi. Ahmad (Vol.4 Pg.174) has reported a similar narration, as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.171).

(3) Ibn Sa'd (Vol.7 Pg.6).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.281).

understand. It is the race for good deeds that he is referring to.'

When we attended the following Jumu'ah salaah, Hadhrat Hudhayfah رَوَاهُ النَّبِيُّ said in his lecture, "Behold! Verily Allaah تَبَارَكَ وَتَعَالَى says:

﴿اِفْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ﴾ (سورة قمر: آيت ١)

Qiyaamah has drawn close and the moon has been split. {Surah Qamar, verse 1} 'Listen well! This world has already announced her departure. Listen well! Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead. Take note that at the end is the fire of Jahannam while the race is on for those heading for Jannah.' (1)

Hadhrt Kurdoos narrates that in a lecture in Madaa'in, Hadhrt Hudhayfah رَوَاهُ النَّبِيُّ said, "O people! Closely monitor what your slaves earn. If it is Halaal, you may utilise it, otherwise, discard it because I have heard Rasulullaah ﷺ say that no flesh nourished with Haraam can ever enter Jannah." (2)

Another narration states that in a lecture he delivered in Madaa'in, Hadhrt Hudhayfah رَوَاهُ النَّبِيُّ said, "O people! Be vigilant over your slaves and ensure that you know their sources of income because the flesh nourished by Haraam can never enter Jannah. Remember also that the seller, the buyer and the maker of wine are just like the one who consumes it." (3)

A Lecture of Hadhrt Abu Moosa Ash'ari رَوَاهُ النَّبِيُّ

Hadhrt Qasaama bin Zuhayr narrates that Hadhrt Abu Moosa Ash'ari رَوَاهُ النَّبِيُّ once addressed the people of Basrah saying, "O people! Do weep (over your sins and for fear of Jahannam) and if you are unable to weep, then at least pretend to do so because the people of Jahannam will weep until their tears will come to an end. When their tears are eventually finished, they will cry blood so much that even ships will be able sail on it." (4)

A lecture of Hadhrt Abdullaah bin Abbaas رَوَاهُ النَّبِيُّ

Hadhrt Shaqeeq says, "When Hadhrt Abdullaah bin Abbaas رَوَاهُ النَّبِيُّ was the Ameer of Hajj, he delivered a lecture. He started reciting Surah Baqarah and he commented on each verse as he recited. (This was so impressive that) I said, 'I have never seen or heard anyone speak like this. If the Romans and Persians have to hear this, they will surely accept Islaam.'" (5)

Lectures of Hadhrt Abu Hurayrah رَوَاهُ النَّبِيُّ

Hadhrt Abu Yazeed Madeeni reports that Hadhrt Abu Hurayrah رَوَاهُ النَّبِيُّ once ascended Rasulullaah ﷺ's pulpit and stood on a step lower than that on which Rasulullaah ﷺ stood. He then said, "All praise belongs to Allaah Who has guided Abu Hurayrah to Islaam. All praise belongs to Allaah Who has taught Abu

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.261). Haakim (Vol.4 Pg.609) has reported a similar narration from reliable sources as confirmed by Dhahabi.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.281).

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).

(4) Ibn Sa'd (Vol.4 Pg.110). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.261).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.324).

Hurayrah the Qur'aan. All praise belongs to Allaah Who has blessed Abu Hurayrah with Muhammad ﷺ. All praise belongs to Allaah Who has fed me leavened bread and given me fine garments to wear. All praise belongs to Allaah Who has given me the hand of Ghazwaan's daughter in marriage after I had been her servant to earn food to fill my belly and now I am able to annoy her just as she used to annoy me. Destruction will come to the Arabs because of the evil that has already arrived. Destruction will come to them because they will be led by mere children who will rule according to their passion and will kill in anger. Glad tidings to you, O non-Arabs! I swear by the Being Who controls my life that even if Deen is suspended on the Pleiades constellation, a group from you will certainly reach it." (1)

Hadhrat Abu Habeebah narrates that he entered the house of Hadhrat Uthmaan ؓ during the period when he was besieged in it. It was then he heard Hadhrat Abu Hurayrah ؓ seek permission to address Hadhrat Uthmaan ؓ. When permission was granted, Hadhrat Abu Hurayrah ؓ stood up, duly praised Allaah and then said, "I have heard Rasulullaah ﷺ say, 'You will surely encounter plenty of tribulation and disputes after me.' 'O Rasulullaah ﷺ! someone asked, 'What do you advise us to do?' Rasulullaah ﷺ replied, 'Attach yourselves with the Ameer and those with him.'" Saying this, Hadhrat Abu Hurayrah ؓ pointed towards Hadhrat Uthmaan ؓ. (2)

A Lecture of Hadhrat Abdullaah bin Salaam رَوَاتُهَا

Hadhrat Muhammad bin Yusuf bin Hadhrat Abdullaah bin Salaam reports that he once sought permission to see Hajjaaj bin Yusuf and when permission was granted, he entered and greeted with Salaam. Hajjaaj instructed two men sitting close to his chair to make way and when they did, Hadhrat Muhammad bin Yusuf sat down. Hajjaaj then said to him, "May Allaah grant abundant good to your father. Do you know the narration that your father reported to Abdul Malik bin Marwaan, which he heard from your grandfather Hadhrat Abdullaah bin Salaam ؓ?" "May Allaah have mercy on you," Hadhrat Muhammad bin Yusuf remarked, "there are so many narrations. Which one is it?" Hajjaaj replied, "The narration of the Egyptians when they blockaded the house of Hadhrat Uthmaan ؓ."

Hadhrat Muhammad bin Yusuf then said, "I know that narration. When Hadhrat Uthmaan ؓ was besieged in his house, Hadhrat Abdullaah bin Salaam ؓ arrived and entered the house. The people gave him way until he came to Hadhrat Uthmaan ؓ and said, 'Peace be on you, O Ameerul Mu'mineen!' 'Peace be on you too,' Hadhrat Uthmaan ؓ replied, 'What brings you here, O Abdullaah bin Salaam?' Hadhrat Abdullaah bin Salaam ؓ replied, 'I have come to remain by your side (and to fight these people) until I am either martyred or until Allaah grants you victory because I estimate that these people will definitely come out to fight you. If they ever succeed in martyring you, it will

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).

(2) Haakim (Vol.4 Pg.433), reporting from reliable sources as confirmed by Dhahabi.

be good for you but terrible for them.' To this Hadhrat Uthmaan رضي الله عنه said, 'I ask you by the rights I have over you that you must go out to them (and explain to them the error of their ways).' (Hadhrat Abdullaah bin Salaam رضي الله عنه complied and) When the rebels saw him approach them, they gathered around, hoping to hear some news that would please them.

Hadhrt Abdullaah bin Salaam رضي الله عنه then stood before them to deliver a lecture. After duly praising Allaah, he said, 'Verily Allaah had sent Muhammad ﷺ as a giver of glad tidings and a warner. He gave the glad tidings of Jannah to those who obeyed him and warned those who disobeyed him about the fire of Jahannam. Allaah then made those who followed Rasulullaah ﷺ prevail over the adherents to every other faith even though the Mushrikeen detested this. From all the other chosen places of residence, Allaah chose Madinah as the residence of Rasulullaah ﷺ and made it the place of Hijrah and the place of Imaan. By Allaah! Angels have been surrounding Madinah ever since Rasulullaah ﷺ entered it and remain doing so to this day. Allaah's sword has also remained sheathed against you (because of which Muslims have not been fighting each other) and remains so until this day.'

'Allaah had sent Muhammad ﷺ with the truth and whoever takes guidance (from him) has been guided by the guidance of Allaah and whoever strays has done so after matters have been made plain to him and proven beyond doubt. It is a fact that whenever a Nabi ﷺ has been martyred in the past, seventy thousand warriors had lost their lives, each one being killed in retribution for the killing of the Nabi ﷺ. Similarly, whenever a Khalifah has been martyred, thirty five thousand warriors had lost their lives, each one being killed in retribution for the killing of the Khalifah. You people should therefore never be rushed into assassinating this elderly man because I swear by Allaah that the person who kills him will appear before Allaah on the Day of Qiyaamah with an amputated and paralysed hand. Remember well that this elderly man has as many rights over you as a father has over his son.'

The rebels however stood up and shouted, 'The Jew is lying! The Jew is lying!' Hadhrt Abdullaah bin Salaam رضي الله عنه retorted by saying, 'I swear by Allaah that it is you who are the liars and the ones at fault. I am not a Jew but one of the Muslims. Allaah, Rasulullaah ﷺ and all the Mu'mineen know this fact well. It is with reference to me that Allaah revealed the verse:

﴿قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾ (سورة رعد: آيت ٤٣)

(O Rasulullaah ﷺ) Say (to the Mushrikeen), 'Allaah is sufficient as witness between us (to attest that I am truly His messenger), and so are those who possess the knowledge of the Book (such as Hadhrt Abdullaah bin Salaam رضي الله عنه).' {Surah Ra'd, verse 43}

Allaah has also revealed another verse, which is:

﴿قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ

مِنْهُ قَامِنٌ وَأَسْتَكْبِرُ تَمْ ط (سورة احقاف: آيت ١٠)

(O Rasulullaah ﷺ) Say (to the Mushrikeen), 'Tell me. What if this Qur'aan is really from Allaah and you people deny it (without good reason) and are too proud (to accept it) although a witness from the Bani Israa'eel (those learned in the original teachings of the Torah and Injeel, such as Abdullaah bin Salaam ﷺ) testifies to a similar (divine) book and believes in it (believes that the Qur'aan is from Allaah)?'" {Surah Ahqaaf, verse 10}

The narration then proceeds to recount the martyrdom of Hadhrat Uthmaan (1)

The lectures of Hadhrat Husayn bin Ali ﷺ

Hadhrat Muhammad bin Hasan narrates that when Umar bin Sa'd arrived (with his army) to confront Hadhrat Husayn (2) (and his party), Hadhrat Husayn stood up to address his companions. After duly praising Allaah, he said, "Matters have reached a head as you can see. Life in this world has changed and become detestable. The good of this life has turned away and passed on. All that is left of the good is the equivalent of what remains at the bottom of a utensil (after the contents have been poured out). What is left of life is the worst of it like a diseased pasture (that makes every grazing animal ill). Do you not see that the truth is no longer practised on and that people do not refrain from falsehood? Every Mu'min should look forward to meeting Allaah. I regard death as something most fortunate and life amongst oppressors as a source of great anguish." (2)

Hadhrat Uqba bin Abul Ayraaz narrates that it was at a place called Bayda that Hadhrat Husayn (3) addressed his companions together with the army of Hurr bin Yazeed (whose army had arrived to fight Hadhrat Husayn (4)). After praising Allaah, he said, "O people! Verily Rasulullaah (5) said, 'When a person sees a tyrannical ruler who permits what Allaah has made Haraam, who reneges his pledge with Allaah, who contradicts the Sunnah of Allaah's Rasool (6) and who sins and transgresses against Allaah's servants and he neither acts or speaks out against such a ruler (despite having the ability to do so), Allaah takes it upon Himself to enter such a person into the same place He will be entering the tyrant (i.e. into Jahannam).' Take note of the fact that these people (the present ruling party) have taken it upon themselves to obey Shaytaan, to forsake obedience to Allaah, to spread corruption, to renounce the restrictions Allaah has set, to show favouritism when distributing booty, to make legal what Allaah has forbidden and to forbid what Allaah has made lawful. I am most obliged to change all of this. (O people of Kufa!) Your letters had come to me and many of your messengers had also come to me with the assurance that you will never desert me or leave me in the lurch. If you fulfil this pledge of allegiance to me, you will

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.93).

(2) Tabraani. Haythami (Vol.9 Pg.193) has commented on the chain of narrators. A narration of Ibn Jareer (Vol.4 Pg.305) states that this lecture was delivered at a place called Dhu Husum.

have been rightly guided because I am Husayn the son of Ali and the son of Faatima who was the daughter of Rasulullaah ﷺ. My life is with yours and my family is with yours, so you should follow the example in me (by pledging your lives and families for mine as well). If you do not do this and choose to renege on your promise and to absolve yourselves of your pledge to loyalty, I swear by my life that I do not at all find this strange because you have already done the same to my father, my brother and my cousin (Muslim bin Aqeel). **A truly deceived person is one who is deceived by you.** You people have forsaken your share to good fortune and whoever breaks his promise does so to his own detriment. Allaah will soon make me completely independent of you. Was Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh." (1)

The Lectures of Hadhrat Yazeed bin Shajarah ﷺ

Hadhrt Mujaahid says, "Hadhrt Yazeed bin Shajarah ﷺ was one of those people whose words always materialised into action. He once addressed us saying, 'O people! Remember Allaah's favours on you because Allaah's favours on you are tremendous indeed. They are found in all colours and in the things we have in our homes.' He would often say, 'When people form their rows for salaah and to do battle, the doors of the skies, the doors of Jannah and the doors of Jahannam open. The wide-eyed damsels of Jannah beautify themselves and watch closely. When the person steps forward, they pray, 'O Allaah! Assist him' but if he turns his back, they conceal themselves from him saying, 'O Allaah! Forgive him.' May my parents be sacrificed for you! **Engage the enemy in full combat and do not disappoint the damsels. The first drop of blood that spills (of a martyr) erases every sin he has committed and it is then that two of his wives from Jannah descend to wipe his face saying, 'The time has come for you.'** He will respond by saying, 'The time has come for you.' He will then be clothed in a hundred garments which will not be woven like the garments of man, but will be the products of Jannah. **(They are so fine that) If they (all hundred of them) are placed between two fingers, they will fit comfortably.'** He also used to say, **'We have been informed that swords are really the keys to Jannah.'**"(2)

Hadhrt Mujaahid reports, "Hadhrt Yazeed bin Shajarah Rahaawi ﷺ was one of the governors of Shaam whom Hadhrt Mu'aawiya ﷺ had placed in command of the armed forces. He once addressed us saying, 'O people! Remember Allaah's favours on you. If only you could see the many shades of them as I do, in addition to the many things we have in our homes. 'When people stand up for salaah, the doors of the skies, the doors of Jannah and the doors of Jahannam open. The wide-eyed damsels of Jannah beautify themselves and watch closely. Then when a person steps forward to do battle, they pray, 'O Allaah! Keep him steadfast! O Allaah! Assist him'. However, if he turns his back, they conceal themselves from him saying, 'O Allaah! Forgive him! O Allaah! Have mercy on him.' May my parents be sacrificed for you! Engage the enemy in full

(1) Ibn Jareer (Vol.4 Pg.305).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.294).

combat because when a person steps forward (and is martyred) the first drop of his blood that causes his sins to fall off just as the leaves of a tree fall off. Two damsels from the wide-eyed damsels of Jannah then descend to wipe the dust off his face. 'I am yours,' he says. 'No,' they reply, 'We are yours.' He will then be clothed in a hundred garments (so fine that) if they (all hundred of them) are placed between these two fingers (the index and middle fingers), they will fit comfortably. They are not woven like the garments of man, but are the clothes of Jannah.

'Your names are recorded by Allaah together with details of your character traits, your qualities, the secret discussions you engage in and the gatherings you attend. Then on the Day of Qiyaamah, it will be said to some people, 'O person! Here is your light (by which you will be led to Jannah).' It will also be said to others, 'O person! There is no light for you.' **Jahannam has a shore just as the ocean has a shore. This shore is however infested with insects, snakes as long as palm trees and scorpions as large as mules.** When the people of Jahannam will plead for the punishment to be lightened, they will be told to go to the shore. When they go there, the insects will start biting their lips, faces and other parts of the body, because of which they will then plead to be delivered from there back to the fire of Jahannam. They will also be made to suffer from an itch so sever that they will scratch at it so much that their bones will eventually become exposed. 'O person!' it will be said to one of them, 'Does this cause you pain?' When he replies that it certainly does, he will be told, **'This is because of the pain that you caused to the Mu'mineen.'**"⁽¹⁾

The Lecture of Hadhrat Umayr bin Sa'd رضي الله عنه

Hadhrat Sa'eed bin Suwayd reports that a Sahabi by the name of Hadhrat Umayr bin Sa'd رضي الله عنه was the governor of Hims and would say from the pulpit, "Listen well! **Islaam has a fortified wall and a reinforced door. The wall of Islaam is justice and its door is the truth.** (The adherents to) Islaam will be vanquished only when this wall is demolished and when the door is torn apart. **Islaam will remain strong as long as the (Muslim) rulers remain firm.** The firmness of the rulers is not in their killing by the sword nor by their striking with the whip, **but by passing judgement according to the truth and by adhering to justice.**"⁽²⁾

The Lecture of Hadhrat Sa'd bin Ubayd Qaari

رضي الله عنه the father of Hadhrat Umayr رضي الله عنه

Hadhrat Sa'd bin Ubayd رضي الله عنه once addressed the people saying, "We shall be meeting the enemy tomorrow and will be martyred. You should therefore not wash off any blood from us, shroud us, in anything other than the clothes we will be wearing."⁽³⁾

(1) Haakim (Vol.3 Pg.294). Ibn Mubaarak in his *Zuhd*, Ibn Mandah and Bayhaqi have all reported a similar narration in detail, as quoted in *Isaabah* (Vol.3 Pg.658).

(2) Ibn Sa'd (Vol.4 Pg.375).

(3) Ibn Sa'd (Vol.4 Pg.458).

A Lecture of Hadhrat Mu'aadh bin Jabal **رَضِيَ اللهُ عَنْهُ**

Hadhrt Salamah bin Sabarah reports that it was in Shaam that Hadhrt Mu'aadh bin Jabal **رَضِيَ اللهُ عَنْهُ** addressed them saying, "You are the Mu'mineen and the people of Jannah. By Allaah! I truly feel that Allaah will admit into Jannah every person you take prisoner from Rome and Persia. This is because whenever they do any service for you, you say, 'You have done well! May Allaah have mercy on you!' or 'You have done well! May Allaah bless you!'" He then recited the verse:

﴿وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ط﴾ (سورة شورى: آيت ٢٦)

He (*Allaah*) accepts (*the du'aas and sincere Ibaadah*) of those who have Imaan and who do righteous deeds, and He increases (*their rewards*) for them out of His favour. {Surah Shura, verse 26} ⁽¹⁾

A Lecture of Hadhrt Abu Dardaa **رَضِيَ اللهُ عَنْهُ**

Hadhrt Howshab Fazaari reports that he heard Hadhrt Abu Dardaa **رَضِيَ اللهُ عَنْهُ** deliver a lecture from the pulpit saying, "I fear the day when my Rabb **رَبِّكَ** will summon me saying, 'O Uwaymir!' When I respond by saying, 'I am at Your service, O my Rabb!', Allaah shall ask, 'How did you practise on your knowledge?' Then every verse in Allaah's Book containing a command and every verse containing an admonition shall claim their rights. The verses containing commands testify that I did not carry out the command and every verse containing an admonition will testify that I did not take heed to the admonition it contained. How will I then be left alone?" ⁽²⁾

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(1) Ibn Jareer and Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.115).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).