

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Friday Khutbah – 13/02/2015

Trials of Whims and Desires

It is part of the decree and wisdom of Allah (*Subhanahu wa ta'ala*) in His creation of human beings that He tests them with trials which verify their Iman and distinguish a truthful person from a liar and a believer from a hypocrite. Allah (*Subhanahu wa ta'ala*) says: "Do people think that they will be left (at ease) because they say: "We believe," and will not be tested."

A believer can never be free from tests and trials; however, he/she seeks refuge with Allah (*Subhanahu wa ta'ala*) from the misleading trials (that lead to error) because *al-fitan* (or trials) - in the broad sense of the word - surround us from every direction.

Ibn Masoud, (*radhiya Allahu 'anhu*) said: "One should not say: O Allah I seek refuge with you from *al-Fitan* (trials) because none of you but he is implicated in a trial because Allah (*Subhanahu wa ta'ala*) says: "Your wealth and your children are only a trial..." So, whoever of you wants to seek refuge, should seek refuge with Allah from the *fitan* (trials) that lead to error and falsehood."

Allah (*Subhanahu wa ta'ala*) also says: "And We have made some of you as a trial for others." This includes all human beings; Allah tests them with each other. Allah tests the messengers with those to whom the messengers were sent; by calling them to the truth and being patient when harmed. He tests those to whom the messengers were sent (by the messengers); whether they believe and support them or disbelieve. He tests the '*Ulama*' (scholars) with the ignorant ones; would they teach and advise them and persevere. He tests the ignorant ones with the *Ulama*'; would they listen to and follow them. He tests the kings with their subjects and He tests the subjects with their kings. He tests the rich with the poor and the poor with the rich. He tests the believers with the unbelievers and the unbelievers with the believer.

Rasulullah (*Salla Allahu alaihi wa sallam*) warned us against the *fitan* (tribulations) - not to fall into them. The *fitan* (tribulations) are of two types; those of doubts and confusion and those of desires.

The *fitan* of doubt and confusion are the most serious for the individuals and for the *Ummah* because they lead to innovation (*Bid'ats*) in *Deen* and transgression which damage one's *Deen* and could throw one completely out of Islam.

A person who is afflicted with desire or lust knows and acknowledges his/her fault. He/she may ask Allah for forgiveness and guidance – so he is likely to repent. However, a person who is afflicted by some doubt is a sick person who does not see his error. He thinks he is right and all those around him are wrong. As a result he does not return to the truth or repent.

The original cause of the *fitnah* (affliction) of doubt is giving preference of one's opinion over the explicit and perfect text (of the Qur'an or Sunnah.)

The *fitan* of doubt and misinterpretation lead eventually to *Kufr*, *Nifaq*, error or revolt against *Jam'aat al-Muslimeen*. This is the *fitnah* of the hypocrites, *Khawarij* and people of *Bid'ah* in the past and present time.

Nothing can save one from this type of *fitnah* except adherence and submission to the judgements of the revelation- the Qur'an and *Sunnah*- in every ambiguous issue that one comes across. One should combine together all the texts on the issue and not choose what one likes and ignore what one does not suit one's liking. He should not go to extreme in his interpretation of the texts. He should refer every doubtful opinion to the perfect text of the revelation. (i.e. follow the perfect text and throw away his fallible opinion.) He should seek the interpretation and guidance of the scholars who are firmly established in knowledge.

An example of a person who was misled by the *fitnah* of doubt (misinterpretation) was Abdul Rahman Ibn Muljam, who killed Ali ibn Abi Talib, *radhiya Allahu 'anhu*. He was an obsessed person who thought that what he was doing was right and good. Whoever reads about the life of this man, Abdul Rahman Ibn Muljam, will be amazed how a person like him could become so dangerously deviant that he would see the killing of Ali, *radhiya Allahu 'anhu*, as being a good religious act. The position of Ali, *radhiya Allahu 'anhu*, in Islam is not hidden from any Muslim. He was one of the first Muslims. He was one of the ten people who were promised *al-Jannah* by Rasulullah, *Salla Allahu alaihi wa sallam*. The Prophet *Salla Allahu alaihi wa sallam* gave him his daughter *Fatimah* in marriage. Abdul Rahman ibn Muljam could not see these and other virtuous of Ali because of the satanic doubtful misinterpretation.

He, Ibn Muljam, was a courageous knight (fighter) who took part in the conquest of Egypt. He was one of the devout worshippers and famous *Qari'*, teacher, of the Qur'an. He was proficient and skillful in the recitation of the Qur'an. The Caliph Umar Ibn Al-Khattab, *radhiya Allahu 'anhu*, wrote to Amr ibn Al-Aas, his governor over Egypt, to give him a house near the Masjid so that he would teach people the Qur'an and *Fiqh*.

He, Ibn Muljam, memorised and read the Qur'an but without comprehending its meanings. His actions surpassed his knowledge. He was overwhelmed by the doubtful misinterpretation. That doubtful misinterpretation spoiled his *Iman* and destroyed him. He chose the most righteous person during his time and declared his blood to be Halal (lawful to kill him.)

Ibn Hibban, the *Muhadith*, said: Abdul Rahman ibn Muljam went out with his sword until he came to Masjid Al-Koufa. Ali came out of his house and was walking to the Masjid before *Fajr Salat* and was calling: O people! *As-Salat! As-Salat!* O people! *As-Salat As-Salat!* It was the night of Friday, the seventeenth of Ramadan. Abdul Rahman ibn Muljam came from behind and hit him on his head with his sword. Ali, *radhiya Allahu 'anhu*, died on the morning of Friday.

You can see how a doubtful misinterpretation could do. It destroyed the heart and soul of the *Qari' al-Qur'an* until he saw it lawful to spill the blood of one of the best men on earth in his time, in Ramadan, at dawn time, when he was calling people for prayer.

We seek refuge with Allah (*Subhanahu wa ta'ala*) from the misleading *fitan*, the apparent and the hidden. We ask Him to protect us from doubts and misinterpretations and desires, and keep us firm on the truth until our death.

Second Khutbah:

As for the second type of *fitnah*, it is the *fitnah* of desires. If the original cause of the *fitnah* of doubt is giving preference for the fallible opinion over the *Shari'ah* (the perfect of

revelation), the original cause of the *fitnah* of desires is giving preference for the whims over reason (intellect.)

It was for this reason that our right acting predecessor (*as-Salaf as-Salih*) used to say: Be careful of two types of people; a whimsical person who has been misled by his whims and a materialistic person who has been blinded by the *dunya* (life of the world.)

They also used to say: Be careful of the *fitnah* of two; a morally corrupt scholar and an ignorant worshipper – because their *fitnah* is a test for any person who can easily be misled.

The *fitan* of doubt are deterred and kept away by certainty (*Yaqeen*) and trust in the word and promise of Allah (*Subhanahu wa ta'ala*). As for the *fitan* of desires (lusts) they are repelled and kept away by *Sabr* (patience.) It is for this reason that Allah (*Subhanahu wa ta'ala*) made true leadership in religion and on earth subject to these two conditions. He says (*Subhanahu wa ta'ala*) regarding the Children of Israel: “And We appointed, from amongst them leaders guiding others by Our command, when they persevered with patience, and believed with certainty (sur-tn-tee) in Our *Ayat* (signs and revelations, etc.)

This indicates that it is through these two; patience and certainty that leadership is acquired.

Allah (*Subhanahu wa ta'ala*) joined the two again in *Surah Al-Asr*: “By the time. Verily man is in loss. Except those who believed and did righteous deeds and counselled (instructed) one another to follow truth and counselled (instructed) one another to observe patience.

Yahya Al-Hussein
Dublin Mosque