

## Islam means submission

The primal and fundamental conflict in life is not with Shaytaan or society or any external force. It is with ourselves. Our Nafs. Our desires. This conflict is fundamental in the sense that when our desires oppose the orders of Allah ﷻ and the Sunnah of Rasoolullah ﷺ the question is, which do we give precedence to? This conflict is so fundamental that Allah ﷻ called it the worship of someone other than Himself. And prohibited Rasoolullah ﷺ from making dua for or interceding for such people. He said:

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلاً

**Furqan 25: 43.** *Have you (O Muhammad ﷺ) seen him who has taken as his ilah (god) his own desire? Would you then be a Wakil (a disposer of his affairs or a watcher or intercessor) over him?*

Every Juma we hear this Ayah in the Khutba where Allah ﷻ ordered us and said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

**A'al Imraan 3: 102.** *O you who believe! Have Taqwa of Allah as it is His Right that you should have His Taqwa do not die except in a state of Islam (as Muslims)*

Islam means submission. We can only die in the state we lived in. So, let us see what that is. Are we living in submission to Allah ﷻ or in rebellion against Him?

Zaid bin 'Arqam (رضي الله عنه) narrated that Rasoolullah ﷺ said: "Whoever says La ilaaha illal-laahu Muhammad-ur-Rasul Allah... sincerely will enter Jannah." They asked him, "And what is the [sign of] sincerity?" He replied, "That this Kalima stops him from those things which Allah ﷻ has forbidden." (Tabarani in Muajjam-Al-Wasat)

You will notice that I didn't translate the word 'Taqwa' and mentioned it as it is in the Ayah. Normally you will see that Taqwa is translated as 'Fear'... "Fear Allah ﷻ as He should be Feared". I submit to you that this is an incorrect translation. The Arabic word for 'fear' is Khauf. Allah ﷻ said about Shaytaan that he said:

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

**Hashr 59: 16.** (Their allies deceived them) like Shaytaan, when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaytaan says: "I am free of you, I fear Allah, the Rabb of the 'Alamin (mankind, jinns and all that exists)!"

Though Shaytaan says that he fears Allahﷻ, this doesn't stop him from disobeying Allahﷻ or from attempting to lead others to disobey Him.

Fear is a negative emotion which produces hatred. Ask any child who is cursed with a merciless teacher who beats him, if he fears that teacher. Ask him if he obeys that teacher. Ask him if he loves that teacher. Allahﷻ said about the believers:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

**Baqara 2: 165.** And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. **But those who believe, love Allah more (than anything else).** If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.

Allahﷻ declared that love for Him is the defining characteristic of the believer. And that too He didn't leave it to our imagination about the extent of that love. He said, '**But those who believe, love Allah most (more than anything else).**'

Allahﷻ said this even more clearly in Sura Tawba and listed the things we normally love and spend time and resources in trying to acquire. He said:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ

وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ

**Tawba 9: 24.** Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard in His Cause, then wait until Allah brings about His Decision (punishment). And Allah guides not the people who are Al-Fasiqun.

I submit to you that to love anyone you must first know them. You can't love someone you don't know. Therefore, Allah ﷻ introduced Himself in two ways: By mentioning His Glory and Majesty and by mentioning His Grace and Generosity. The first set of attributes produces awe in the heart of the believer; the second, gratitude. He said:

**Ayatul Kursi + Sura Al Hashr 22-24 + Sura Ikhlāas followed by Sura An-Naba 6-16 + Ar-Rahman 1-28**

You all know these Ayaat. Please reflect on their meaning. We ask Allah ﷻ to fill our hearts with His Glory, Majesty and Noor and gratitude for His blessings, the chief of them being His Messenger ﷺ and the Message; Allah ﷻ's Kalaam, which he brought.

I remind myself and you that for us to have hearts that are responsive, our hearts must first be purified. Tazkiyyatun Nafs wa Tarbiyyatul Akhlaaq (purification of the heart and correction of our manners) are the pre-requisite to building a connection with Allah ﷻ. It is only the pure heart which can reflect the Noor of Allah ﷻ and be conscious of it. It is only with a pure heart that we can build a connection with Allah ﷻ and only a pure heart that will benefit us on the day when we meet Allah ﷻ, the Day of Judgment. Allah ﷻ said:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ  
إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

**Shu'ara 26: 88.** *The Day when neither wealth nor sons will be of any benefit, 89. Except him who brings to Allah a clean heart [pure from Shirk, Nifaq, rebellion].*

You will recall the series of lectures that I did on Qalbun Saleem in this masjid. Please listen to them again if you wish. They are on our website. The question I ask myself and request you to ask yourself is, 'What are we doing to achieve Qalbun Saleem?' My brothers and sisters, the only proof of belief that is acceptable before Allahﷻ is action. What we don't do, we can't claim to believe in. It is as simple as that. All goodness comes by building our relationship with Allahﷻ for which we need to work. Love for Allahﷻ is expressed only in obedience to Him. Nobody who deliberately disobeys Allahﷻ can claim to love Him. That claim is a lie which will return to haunt us when we meet Him. Let us stop fooling ourselves and remember that we too will die.

It is the lack of this submissive spirit which is implied when Allahﷻ said:

فَوَيْلٌ لِلْمُصَلِّينَ  
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

**Ma'oun 107: 4.** *So woe unto those performers of Salat (prayers), 5. Who delay their Salat (prayer) from their stated fixed times*

It is salutary to note that it is not those who don't pray at all who are being addressed, warned and criticized here. It is those who pray but delay the Salah to suit their convenience instead of praying as soon as the time for prayer comes in. Attitude precedes action and is its root. Therefore, it is our attitude towards Allahﷻ, towards the Sunnah of Rasoolullahﷺ and towards the Shari'ah of Islam that we must examine and change. Submission begins in the heart and is expressed in our actions.

It is submission; the attitude, which is the essence of Uboodiah, the worship of Allahﷻ, which is the essence of Islam. Islam means submission. That is the first lesson we must learn. This means to make our desires subservient to what Allahﷻ ordered.

Abu Muhammad 'Abdullah ibn 'Amr ibn al-'Aas (رضي الله عنه) said; "Rasoolullah ﷺ said; 'None of you believes until his desire follows that which I have brought.' "  
[Hujjah, Arbaeen al Nawawiyyah]

Allah ﷻ told us what Shaytaan will say to those who chose to obey their desires (aided by Shaytan's whispers):

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

**Ibrahim 14: 22.** And Shaytân will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So, blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allah (by obeying me). Verily, there is a painful torment for the Zalimun (wrong-doers)."

Allah ﷻ ordered:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

**Al-Baqarah 2:208** O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of Islam) and follow not the footsteps of Shaytân. Verily! He is your plain enemy.

Please notice once again the language of this warning: "Do not follow the footsteps"; not, 'Do not follow Shaytân.' Following someone implies that the leader you are following is present and therefore it is likely that there is some form of moral or

physical compulsion which makes you follow him or her. But following footsteps means just that; the leader is not present. All you have are his/her tracks. You are the one who chooses to follow them. You need not have done that. You chose to do it. And so, you are solely responsible for the consequences of that.

When we choose to submit to Allah ﷻ, we automatically refuse to submit to anyone else. That is the meaning of Tawhid. And thereby we are saved from following the footsteps of Shaytân. It is in submission that our safety lies, in this world and the next.

Rasoolullah ﷺ made the issue of obeying people and producing that as a proof of disobeying Allah ﷻ and said:

*On the authority of an-Nu'man ibn Basheer (رضي الله عنه) who said: I heard the Messenger of Allah (ﷺ) say, "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it is whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart." [Bukhari & Muslim]*

We are very concerned about physical cardiac health and get annual checks done and are prepared to undergo any amount of pain and expense to ensure that the pump keeps pumping. But what about the spiritual health of the heart, which Rasoolullah ﷺ mentioned here? What are we prepared to do to ensure that our hearts are healthy in a way that will outlast our death? One day the pump will stop. But the spirit will remain. I can say with total confidence that the single most dangerous creature to our everlasting life is the one we see in the mirror. That is the one who we must fight. As the Cherokee Chief said to his grandson, "There are two wolves fighting each other, inside every one of us. One is for goodness and the other is for evil." The little boy asked, "But who will win, Grandpa?" The Chief replied, "The one you feed."

There are only two reasons why we disobey Allah ﷻ; to please ourselves or to please other people. About the first Allah ﷻ called it Shirk; worshipping our desires instead of Allah ﷻ and prohibited Rasoolullah ﷺ from making dua for such people. May Allah ﷻ save us from ourselves. He said:

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلاً

**Furqan 25: 43.** *Have you (O Muhammad ﷺ) seen him who has taken as his ilah (god) his own desire? Would you then be a Wakil (a disposer of his affairs or a watcher or intercessor) over him?*

About obeying or trying to please other people or committing sins to be considered cool or in or with it and so on, Rasoolullah ﷺ said:

It was narrated from 'Abdullah bin Mas'ud (RA) that Rasoolullah ﷺ said: "Among those in charge of you, after I am gone, will be men who extinguish the Sunnah and follow innovation. They will delay the prayer from its proper time." I said: "O Messenger of Allah, if I live to see them, what should I do?" He said: "You ask me, O Ibn 'Abd, what you should do? **There is no obedience to one who disobeys Allah.**"

Rasoolullah ﷺ said: "There is no obedience to any human being if it involves sin; obedience is only in that which is right and proper." [Tirmidhi Vol. 4, Book 11, Hadith 2518]

Rasoolullah ﷺ said: "There is no obedience to any human being if it involves disobedience of Allah." [Bukhari, 7257; Muslim, 1840]

For those who are happy with selective obedience, Allah ﷻ warned them and declared:

أَفْتُمُونَنَّا بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

**Al-Baqara 2:85** ... *Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the*

*life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.*

As someone said, "You know what the most frightening thing about Ramadan is?" To know that it is not Shaytân. It is me." And as someone else said, "Selective obedience is disobedience." To selectively obey one rule, is to consciously choose to disobey another. That is arrogance, the opposite of submission. Arrogance is the attitude which leads most surely to Jahannam. It was arrogance that did Shaytân in and consigned him to the flames. He was arrogant (and racist) and when he was ordered to make Sujood to Adam (AS) he said:

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ  
مِنْ طِينٍ

**A'araf 7: 12.** (Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay."

Contrast this with the attitude of Adam (AS) and Hawwa (AS) when they disobeyed Allahﷻ, but then realized what they had done. They said:

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

**A'araf 7: 23.** They said: "Our Rabb! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

The cardinal difference between these two attitudes is the response to the realization of wrongdoing. One is to delay Istighfaar wa Tawba; to delay repentance. The other is to immediately accept responsibility and seek forgiveness. Let us check where our attitude places us; with Iblis (Shaytaan) or with Adam (AS)? They are opposites.

Let us do a self-check. Let us ask ourselves this primary question, "What is more important to me? What pleases Allahﷻ or what pleases me?" We have created a system where we have decided to redo what Allahﷻ ruled. That is what Firawn of

Egypt did. Today we are in his place. We are saying, "I am the Law Maker." Ask yourself what that will mean when we meet the real Law Maker. Who will we be clubbed with? Is that where we want to be? If not, what is the plan to save ourselves?

Where do we stand? Today, if we find that desirable what Allah ﷻ made Haraam, we have made it acceptable and permissible for ourselves. We do it, enjoy it, take pride in it. If not, we reject the Haraam and pretend that we are doing it to please Allah ﷻ. I say 'pretend' because if it were indeed to please Allah ﷻ, then we would reject everything that Allah ﷻ prohibited. Not selectively. Selective obedience is disobedience. Selective obedience is arrogance.

Consider our attitude to eating pork and compare it to drinking alcohol, gambling and music. Rasoolullah ﷺ said: *"Among my ummah there will certainly be people who permit Zina, silk, alcohol and musical instruments..."* (Narrated by al-Bukhaari ta'leeqan, no. 5590; narrated as mawsool by al-Tabaraani and al-Bayhaqi. See al-Silsilah al-Saheehah by al-Albaani, 91).

Shaikh Naseeruddin Albani (R) says, "This hadeeth indicates in two ways that musical instruments and enjoyment of listening to music are Haraam. The first is the fact that Rasoolullah ﷺ said: "[they] permit" which clearly indicates that the things mentioned, including musical instruments, are Haraam according to Shari'ah, but those people will permit them. The second is the fact that musical instruments are mentioned alongside things which are definitely known to be Haraam, i.e. Zina and alcohol: if they (musical instruments) were not Haraam, why would they be mentioned alongside these things? (adapted from al-Silsilah al-Saheehah by al-Albaani, 1/140-141)

Consider what we have done with gambling and clubs. What do you call being a member of the Hyderabad (or any other) Race Club? Halaal or Haraam? What do you call being a member of a club which has a bar, card room and has dance parties with all that it means? Halaal or Haraam? I am sure you all know that being a member of a club means to be a shareholder in that business. Would you consider being a shareholder in a liquor company, bookie firm or an entertainment company that organizes dance parties, Halaal or Haraam? Then how is being a member of a club

where all this happens in your name, whether you are aware or not and whether you like it or not, Halaal? For those who say that they do it only for the gym and sports, I say to you, that you know the answer to that lamest of excuses. The obvious solution is to start a Halaal Club of your own where none of these Haraam activities happen and where you can do your sports and gym in a safe atmosphere with your family. But you will never do that as long as you consider what Allahﷻ made Haraam, to be Halaal. The choice is ours because one day we will meet Allahﷻ.

Some of you may wonder why I said, 'Safe atmosphere.' Are you asking yourself, "How is Secundrabad Club and Nizam Club, unsafe?" I invite you to reflect on what your definition of safety is. Is it only physical? Or is it also safety of the heart, the mind and the spirit? If it is the latter; and that is what the definition is, in Islam; then being in and taking your children to be in an atmosphere of the open disobedience of Allahﷻ is more lethal than walking through an inner city in America. The most that can happen to you in an inner city is that you can get mugged and your wallet stolen. But in an atmosphere where sin is normalized, even aspirational, what is stolen from you is far more difficult to replace. And if you don't replace it, it will go with you into your grave and arise with you on the Day of Judgement and be with you thereafter. But when we have normalized sin and the disobedience of Allahﷻ in our homes, through Haraam TV programs, gana parties and you know better, sin no longer stinks. We have learnt not only to accept the stench, but to savor its aroma.

The key is to decide if in fact we will meet Allahﷻ one day or not. If the answer is, YES, then ask yourself how you can go to bed tonight without resigning your club membership. If you can go to bed without that, then you know what that means. For those who make the lamer than lame excuse, "My father doesn't allow me to resign my membership otherwise I would have resigned a long time ago", my answer is, "If you didn't know the Hadith of Rasoolullahﷺ about not obeying anyone in sin and disobedience of Allahﷻ, you know it now." Add to this what Allahﷻ said, which you have heard from me many times before:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

**Ankabut 29: 8.** *And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, **then obey them not.** Unto Me is your return, and I shall tell you what you used to do.*

To deliberately do what Allah ﷻ made Haraam is Shirk and Kufr. It is to join yourself or your instigators as partners with Allah ﷻ. We know the incident of Adi bin Hatim at-Tayi (RA), before he accepted Islam and came to visit Rasoolullah ﷺ and was wearing a cross as a pendant round his neck. Rasoolullah ﷺ saw this and recited this Ayah:

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

**Tawba 9: 31.** *They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their God) Messiah, son of Maryam, while they (Jews and Christians) were commanded [in the Taurat and the Injeel) to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He) . Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."*

Adi bin Hatim said, 'Ya Rasoolullah ﷺ we don't worship our monks and priests.'" Rasoolullah ﷺ asked him, 'Is it not true that Allah ﷻ prohibited some things but your priests have permitted you to do them and is it not true that Allah ﷻ permitted some things and your priests have prohibited you from doing them. And is it not true that you follow your priests instead of Allah ﷻ?' Adi bin Hatim said, 'Yes, that is true, Ya Rasoolullah ﷺ.' Rasoolullah ﷺ said, 'That is worship.'

To obey another in disobedience of Allah ﷻ is to worship that person instead of Allah ﷻ. I didn't say it. Rasoolullah ﷺ did. Allah ﷻ warned us about that Day when we will meet Him and said:

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ  
وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا  
رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ لَعْنًا كَبِيرًا

**Ahzab 33: 66.** *On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad)." 67. And they will say: "Our Rabb! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 68. Our Rabb! give them double torment and curse them with a mighty curse!"*

On that Day there will be no loyalty to anyone, no love for anyone. Allah ﷻ told us:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ  
وَأُمِّهِ وَأَبِيهِ  
وَصَاحِبَتِهِ وَبَنِيهِ

**Abasa 80: 34.** *That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children.*

I advise you, save yourself and your children from that day. If you have been guilty of introducing your child to sin and of insisting that he/she remains in it, make Tawba, accept your fault before Allah ﷻ, resign your own membership and tell your child to do the same and insist that he/she resigns his membership of whichever Haraam club you introduced him to.

Remember that you have the status that Allah ﷻ gave you because He sent you to guide your children to virtue. Not to sin. He gave you authority over them so that you could teach them how to connect to Allah ﷻ and to Rasoolullah ﷺ and to get their

priorities right, which is to put Allahﷻ first, because Allahﷻ is first. If you didn't do that, now is the time to own up and make amends before it is too late.

I make Allahﷻ my witness that I have explained everything as clearly as I could.

My brothers and sisters let me assure you that there is nothing in the disobedience of Allahﷻ that we do today, which is unique. Everything we do has been done before in more style and excess than we can even imagine. They too competed with one another like we do. But ask yourself where those people are today?

Instead, we have the option of competing in goodness, in obedience and in seeking the pleasure of Allahﷻ as He told us to do. He said:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ  
لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ  
الْعَظِيمِ

**Hadeed 57: 21.** *Race with one another towards Forgiveness from your Rabb and towards Jannah, the expanse whereof is like the width of heaven and earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He pleases. And Allah is the Owner of Great Bounty.*

Let us choose where to compete. Let us win the race that is worth winning. Let us choose wisely because the results are permanent.

1453 years ago, a window opened in the heavens and God spoke to man. In Makkah, Muhammadﷺ received the first words of Revelation of the Qur'an which continued for the next 23 years. The essence of this was to re-establish a way of life based on three cardinal principles: Truth, Virtue and Compassion. This is called Islam. The principles of this religion are based not on human wisdom but on Divine Will and are designed to create a system of life which is full of goodness for all those who choose to live by it. The author of these words and this way of life is Allahﷻ, our Creator.

Allahﷻ asked the rhetorical question:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

**Baqara 2: 28.** *How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.*

We were dead before we were born. We didn't exist even in memory, we had no identity, we were nothing. Allahﷻ gave us life, existence and identity. Ask yourself what you say if someone has a child that is still born or who dies soon after it is born. Who do you say, died? You say, "So-and-so's baby died." No name as it had no identity. What happens to those of us who live long lives and die. How many are mentioned in a way that you can say that their memory is alive? How many of you here can recall (if you even knew it in the first place), the name of your grandmothers? Or great-grandmothers? You have their genes, their blood is in your veins, but you don't know their names. Don't feel bad. The same thing is going to happen to us all. What will remain? Our actions. What we believed in and lived by. If we believed in it but didn't live by it, that will also remain and will be called Nifaq (hypocrisy).

Allahﷻ asked:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

**Insaan 76: 1.** *Has there not been over man a period of time, when he was nothing to be mentioned?*

So, let us ask ourselves whether our lifestyle and choices are worth the price that we are paying for them? We are paying the price. Make no mistake. It is like online shopping. It is totting up even though you didn't need to reach for your wallet even once. Our digital wallet is signed in and it is being debited with every choice. And one day we will be presented with the bill and will have to pay. There is no escape from that payment.

Allah ﷻ clearly stated and ordered us:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ  
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

**Ma'ida 5: 90.** *O you who believe! Alcohol (all kinds of intoxicants and addictives), gambling, Al-Ansab and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's handiwork. So, avoid (strictly stay away from them) that (abomination) in order that you may be successful.*

We know perfectly well that in Islam when something is prohibited then everything connected with it is also prohibited. Allah ﷻ clearly prohibited alcohol and all kinds of addictive substances and gambling. This prohibition is for our benefit and the benefit of our society. Not for the benefit of Allah ﷻ. Yet we insist on being associated with establishments set up to facilitate these activities. Yet we insist on ignoring the prohibition of Allah ﷻ, even though we believe that one day we will meet Allah ﷻ. Ask yourself what benefit you are getting from this senseless insistence on doing what Allah ﷻ prohibited and hates and warned us against? Ask yourself what you intend to say to Allah ﷻ when He asks you this very question when you meet Him?

We were dead and misguided until Allah ﷻ guided us to His obedience. Yet do we want to show our gratitude by disobeying Him? How miserable is that? And for what? For the few years that we have in this life; for the few claps and cheers we will get from those as blind as we are, in exchange for the anger of Allah ﷻ? If the answer is no, then what is the plan going forward from today?

I will not list the long litany of disobedience that we insist on, in our fashion, our weddings, death ceremonies, customs and lifestyles. You know what you do better than I, so I won't waste your time telling you what you already know. I request you to please reflect and ask, "*When we know what is Halaal and what is Haraam and we know that to deliberately do Haraam is Kufr and invites Allah ﷻ's anger then why do we insist on doing that? When we insist on following our desires instead of Allah ﷻ's*

*orders, who are we giving primacy to? Therefore, to use Allahﷻ's definition, who are we worshipping?"*

*Abdullah bin Masood (RA) said, "It was difficult for us to memorize the words of the Qur'an but easy for us to act by them. After us will come people for whom it will be easy to memorize the words but difficult to act by them. (Tafsir Qurtubi)*

*Narrated Samura bin Jundab (RA) narrated that Rasoolullahﷺ said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Qur'an but never acted on it and slept ignoring the compulsory prayers." [Sahih al-Bukhari 1143]*

How many of us pray Fajr in the masjid even when we have gravity aided locomotion to get to it? And what do we tell ourselves about that? But what did Rasoolullahﷺ say? So, who is right? We or Rasoolullahﷺ? Same question to be asked about every one of the many customs and practices we insist on doing. We object when someone reminds us about the evil of what we do. But this is the essence of arrogance; to appoint yourself in the place of Allahﷻ and His Messengerﷺ and make and change laws and consider that to be your right, forgetting that one day we will answer.

My brothers and sisters, please understand that we are not doing Allahﷻ and His Messengerﷺ a favor by accepting Islam. Allahﷻ did us a favor by guiding us and showing us the path to Jannah. Allahﷻ said:

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمْنُ عَلَيْكُمْ أَنْ  
هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

**Hujuraat 49: 17.** *They regard as favor upon you (O Muhammadﷺ) that they have embraced Islam. Say: "Count not your Islam as a favor upon me. Nay, but Allah has conferred a favor upon you, that He has guided you to the Faith, if you indeed are true.*

Allah ﷻ told us about the fate of those who continue to disobey Him in this life and mislead others:

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ  
قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي  
ضَلَالٍ كَبِيرٍ

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ  
فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

**Mulk 67: 8.** It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" **9.** They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'" **10.** And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" **11.** Then they will confess their sin. So, away with the dwellers of the blazing Fire.

Remember that selective obedience is disobedience. Selective obedience is arrogance. Selective obedience is what Iblis did for which he was consigned to the Fire. Allah ﷻ said about those who play games with the His Laws by giving disobedience and sin different names and pretending that it is acceptable to indulge in it:

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَن يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

**Fussilat 41: 40.** Verily, those who turn away from Our Ayat (signs), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers).

Then Heﷻ said to those who look at the people who openly disobey Allahﷻ and wonder at the fact that they seem to get ever more wealthy, famous and powerful and the punishment of Allahﷻ doesn't seem to touch them:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا  
أَخَذْنَاهُمْ بَغْتَةً فَاِذَا هُمْ مُبْلِسُونَ  
فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**An'am 6: 44.** *So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows. 45. So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allah, the Rabb of the 'Alamin (mankind, jinns, and all that exists).*

Some people asked Imam Shafi about this, wondering how Allahﷻ's punishment doesn't seem to come to those openly disobey Him. Imam Shafi recited this Ayah and said, "This Ayah is proof that Allahﷻ's Adhaab on those people has already started and the doors of Hidayah have been shut for them. The rest will follow."

History is witness to how Allahﷻ destroyed all those who thought themselves to be untouchable. The sad thing is that we don't learn from history. The only thing we learn from history is that we learn nothing. This need not be the case if we are intelligent. But are we? For those who choose to respect the boundaries of Allahﷻ and who believe in Allahﷻ, unseen, He stated clearly:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

**Mulk 67: 12.** *Verily! Those who fear their Rabb unseen (fear His punishment and strive for His pleasure), theirs will be forgiveness and a great reward (Jannah)*

My brothers and sisters, if someone invited you to be a member of a subversive, anti-national organization would you accept? Even if he told you that you would not need to participate in any of those activities? Just having your name in the list of members would mean that you are now clubbed with subversive, traitorous and anti-national people and you being a sensible person wouldn't go near such a thing. How then can you be a member of an institution established for the perpetration and facilitation of activities which Allahﷻ prohibited and which make Allahﷻ angry? Even if you don't do those things yourself, your membership means that your name is with them in that list. Is that acceptable to you?

Let us remember that our Day of Judgement is very near. Our personal Day of Judgement is the day when we will meet Malakul Mawth. That is why is it called Al Qaiyamus Sughra; The Small Qiyama. Small, only in comparison with the final one. I remind myself and you that being a Muslim doesn't merely mean obeying certain rules or performing certain rituals but above and before all, it means becoming submissive and subservient to Allahﷻ. This subservience to Allahﷻ makes us free from subservience to any creature. It is this, about which Allama Iqbal said:

یہ ایک سجدہ جسے تو گراں سمجھتا ہے  
ہزار سجدے سے دیتا ہے آدمی کو نجات

Ye ek Sajda jisay tu giraan samajhta hai, Hazar sajdon say deta hai aadmi ko najaat  
[That one Sajda which you find difficult, frees man from a thousand sajdas]