

Khutba

Friday 04.06.10
English

Diseases of heart

Dear Muslims,

Diseases of heart are very serious and have a bad and extended damaging effect. Its damaging effect begins with the diseased person and then spread to include the people surrounding him. If not treated, it may gradually transfer to the community partially or completely. Hence, it is important to equip ourselves with the necessary knowledge to prevent and treat ourselves and our communities from these diseases. Here we will review two of these diseases.

Showing –off or dissimulation (Ryaa’): To perform acts which are pleasing to Allah with the intention of pleasing other than Allah. Thus, righteous deeds done for worldly gain have been transformed into evil deeds unacceptable to Allah. As riyaa’ is very subtle it makes it among the most dangerous and difficult to diagnose. Due to that, Allah and His Prophet warned us from it and explained its danger.

“The Hypocrites - they think they are over-reaching God, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold God in remembrance;” Al-Nisa’ 142.

*“Nor those who spend of their substance, to be seen of men, but have no faith in God and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is! * And what burden were it on them if they had faith in God and in the Last Day, and they spent out of what God hath given them for sustenance? For God hath full knowledge of them.” Al-Nisa’ 38-39.*

“O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in God nor in the Last Day. They are in Parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And God guideth not those who reject faith.” Al-Baqarah 264.

Jundub (may Allah be pleased with him) reported that the Prophet (PBUH) said: *(He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him).)* **Narrated by Al-bukhari and Muslim**

Mahmood bin Labeed related that the Prophet as saying: *(Verily what I fear most for you is minor shirk)* The companions replied, "O Messenger of Allaah, what is minor shirk?" Prophet Mohamed replied: *(Al-Riyaa’ (showing off), for verily Allaah, Blessed and Exalted, will say on the Day He rewards His Servants for their actions, 'Go to those in the Dunyaa you used to show off for! See if you find any reward with them!)* **Narrated by Ahmad.**

Abu Huraira said: "I heard the Prophet (PBUH) saying: *(The first person to be judged on the Day of Resurrection will be a man who was martyred. He will be brought forth and Allah will remind him of His blessings, and he will recognize them. Then he will be asked, "What did you do with them?" He will say, "I fought for Your sake until I was martyred." Allah will say, "You have lied. You only fought so that people would say, 'He is courageous,' and they did say it." Then He will order that he be dragged on his face and thrown into the Fire. Then there will be a man who studied much and taught others, and recited Qur'an. He will be brought forth and Allah will remind of His blessings, and he will recognize them. Then he will be asked, "What did you do with them?" He will say, "I studied much, and taught others, and recited Qur'an for Your sake. Allah will say, "You have lied. You studied so that people would say, 'He is a scholar,' and you recited Qur'an so that they would say, 'He is a qari' (good in reciting Quran), and they did say it." Then He will order that he be dragged on his face and thrown into the Fire. Then there will be a man to whom Allah gave all types of wealth in abundance. He will be brought forth and Allah will remind him of His blessings and he will recognize them. Then he will be asked, "What did you do with them?" He will say, "I have never seen any way in which You would like money to be spent for Your sake without spending it." Allah will say, "You have lied. You did that so people would say, 'he is generous,' and they did say it." Then He will order that he be dragged on his face and thrown into the Fire.)* **Narrated by Muslim.**

Abu Huraira also reported Allah's Messenger (May peace be upon him) as stating that Allah the Most High and Exalted said: *(I am the One, One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allah.)* **Narrated by Muslim**

Types of Riyaa

1. Riyaa' of the Body:

This occurs by appearing to be emaciated and pale so that others may see the intensity of his striving and the abundant fear of the hereafter. Also included in this is lowering the voice and sinking of the eyes, showing that one has a weak and feeble body in order to show others that he is diligent in observing fast.

2. Riyaa of the Outward Appearance:

Such as the effects of prostration on the face or wearing a specific type of clothing which only a few people wear whom people consider to be scholars. So he wears this apparel so that it may be said he is a scholar. It can also be the opposite, a person who does not care for his appearance, dresses shabbily in order to show that he does not care for worldly appearance but rather he is concerned only for the hereafter. Allah says:

“And when you look at them, their appearance pleases you; and when they speak, you listen to their words. They are like blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How they deviate from the Right Path!” Al-Munafiqun 4.

However, to maintain a good appearance for the sake of looking nice, (as opposed to for attracting attention and praise), does not constitute riyaa'.

3. Riyaa in one's Speech:

This occurs mostly by admonishing others, reminding them, memorizing details and narrations for the sake of argumentation, making it open and known that one has copious and abundant knowledge, moving one's lips for the remembrance of Allah in the presence of others, becoming angry when evil occurs between people, lowering the voice and making it soft and tender when reciting the Quran so as to show others his fear, sadness and other such things.

4. Riyaa with one's actions:

Like the showing off of the worshipper by lengthening the standing and prolonging the rukoo' and sujood. Also outwardly displaying khushoo' and showing off due to fasting, going on military expeditions, pilgrimage, charity and other such things.

5. Riyaa on Account of One's Friends and Visitors:

Like the one who burdens himself in order to visit a scholar or a pious worshipper so that it may be said: So and so visited so and so. This also occurs by inviting people to one's house so that it may be said: The religious people and the scholars frequently visit him.

Cure of Ryaa':

- 1- Practicing the self control and training and teaching ourselves humility.
- 2- Avoiding the situations that lead to it, such as doing good things in front of people when not necessary.
- 3- Remembrance of the punishment associated with showing-off and that all your good deeds will not be counted because you didn't do it purely for Allah.

Ibn Al-Qaiem said: The cure of Ryaa' is ***“Thee do we worship”*** and of arrogance is ***“Thine aid we seek”***

Envy (Hasad in Arabic): it can be defined as a feeling of discontent and resentment aroused by and in conjunction with desire for the possessions or qualities of another. It is a character for non Muslims whom were cursed by Allah and thus should never be adopted by a true Muslim.

“Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, till God accomplishes His purpose; for God Hath power over all things” Al-Baqarah 109.

“Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the (right) way than the believers * They are (men) whom God hath cursed: And those whom God Hath cursed, thou wilt find, have no one to help * Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men? * Or do they envy mankind for what God hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom” Al-Nisaa 51-54.

Due to the great danger of envy, Allah ordered to seek refuge from it ***“Say: I seek refuge with the Lord of the Dawn * From the mischief of created things; * From the mischief of Darkness as it overspreads; * From the mischief of those who practise secret arts; * And from the mischief of the envious one as he practises envy” Al-Falaq.***

Some scholars said: Envy is the first sin to be committed both in the heaven (Satan has envied Prophet Adam) and on the earth (Adam's son Qabil killed his brother Habil).

Cure of envy:

- Fear of Allah following His order; by practicing self control and discipline in order to be as Allah want. This will lead one to abandon his desire and evil feelings including envy.
- Knowing and understanding the bad consequences of envy (it leads to self destruction and psychological trauma). You shall ever suffer in grief, pain, and anguish while the envied person is in a state of bliss and joy.
- Accepting the will of Allah and the destiny, as He is the one that has decided the path for all human beings and divided His blessings among them.

Dear Muslims,

These are two examples of the diseases that can affect hearts and affect our religion and faith. Prevention is better than cure, as the medics say. In general, following Allah's order, accepting His wills, humility, and concerning about self and observing our behavior rather than observing and judging others is the best prevention from all the heart diseases.

We ask Allah to help us purifying our hearts and reform our souls. We ask Him to guide us and help us to follow His path and steadfast on it until we die.

Amen