

WHO ARE THE PEOPLE OF TAQWA?

KHUTBAH BY:

NOUMAN ALI KHAN

3:133

to top

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

Sahih International

And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous

3:134

to top

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ
وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

Sahih International

Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;

3:135

to top

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ
فَأَسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

Sahih International

And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah ? - and [who] do not persist in what they have done while they know.

In sha Allah , in today's breif khutbah Im gonna share with you a reminder. And the reminder is from a passage of surah imran.The third surah of the Quran.

First and foremost a very important thing that all of us already know.Allah az zawajal calls us to the friday prayer.The commandment occurs in surah al jumma'h.And he says to us that when the call is made : **“fas'au ala zikr i Allah” rush to the remembrance of Allah”(62:9)**

So instead of calling it a khutbah or prayer he calls it a remembrance of Allah. The essence is to remind ourselves of the commitment. It's a means of refreshing an individual as well as refreshing an entire community. And the best means to do that is the remembrance of Allah .And speaking of remembrance,there are many different ways of remembering Allah . But the best of them, the ultimate remembrance of Allah is what Allah calls himself the ultimate reminder :the Qur'an. **Wa zakkir bil Quran. And remind with Quran.(reference not located) kalla inaha tazkirah:no, it is no doubt a powerful means of reminder. (80:11)in huwa ila zikrun wa qura'num mubeen.it is nothing but a reminder.(36:69)**

One of the central that the Quran plays in the life of a believer and in the life of a community is that it is a reminder. And by definition, a reminder is something you already know. A reminder is not new information. If I remind you , you have a flight at 7'o clock , it's something you knew but you forgot.

So Allah reminds us in the Quran and this explains why there is so much repetition in the book of Allah.

Allah az zawajal says the same thing many times. many many times he mentions taqwa for example. And the proportions to which something is mentioned more, it illustrates that how quickly people forget that which is more. So if Allah mentions taqwa over 200 times, it is because even if you know about taqwa, you forget to apply it. You forget to think about it,you forget to realize it when the time comes. So u need to be reminded over and over again as do I.

So reminder from surah al imran , Allah says **“wa ateeu Allah wa ateeu ar rasool, la alla kum turhamun”.obey Allah and the Messenger SAW so that you may be shown mercy”(3:132)**

So that all of you may be shown mercy. In this ayah Allah has attributed the obedience of Himself and His Messenger SAW with the one who is hopeful of getting mercy.

“oola ika yarjoona rahmat Allah”.Those are the ones who are hopeful of the mercy of Allah”.(2:218) So anyone hoping to obtain mercy of Allah needs to first change his attitude towards the obedience of Allah and his Messenger SAW. There is no mercy outside the obedience. And by the way a couple of ayaat before there is a prohibition. **”ya ayyuhal azeena amanoo la ta'kukur riba, ad'aafun mud'aafa”. (3:130)**

A couple of ayaat before, Allah says, those of you who believe, don't consume riba”

Dont consume any form of this detestable form of earning. The most common occurrence of which is limited to interest. Well at least its the most common form. Don't consume it even if it multiplies your wealth.

And by saying “ada'afun mud'aa'fa”, Allah illustrates something. Why would people get involved in riba anyway. What's the incentive. So you get something out of it. you worked so hard to earn this money. and the banker comes to you and says , “let it work for you now”, let it multiply on top of itself.so you wanna do it so you succeed.

Allah gives an alternative in the same ayah.”ittaqu Allah”, the alternative is “be conscious of Allah”. Now when you say, “an alternative”, I was thinking of an alternative way of investment.some where else that I should put money, Allah az zawajal offers the alternative, “have taqwa of Allah”.

And then He adds , **“la alla kum tuflihoon”.**(3:130) Literally “aflaha , iflah” is to see the fruits of your labour. So that you may see the fruits of your labour if you have taqwa of Allah. The very reason

someone would get into riba is to get something out of it. And Allah says you wanna get something out of it, you wanna succeed, you wanna see your investments come through, I'll give you an alternative. it's taqwa of Allah. And if that's not enough, **"wataqun naar allati oo'iddat lil kafeeren"**(3:131). The very next ayah now, if you are not being cautious of Allah then here is another incentive, why you should get riba out of lives.

Fear the fire, be cautious, be aware of the fire, that has been prepared for the disbelievers. Just by saying that it has a mercy from Allah. It has not been prepared for the Muslims. The ayaat began "ya ayyu hal azeena amanoo", "those of you who believe". "You shouldn't consume riba you should have taqwa of Allah". You should have taqwa of the fire, that fire which has not been prepared for you but has been prepared for al kafeeren.

So Allah is reminding us, don't act like those who are headed for the hellfire. He could have just ended here, but he adds "prepared for those who disbelieve" (May Allah not make us among them amen).

And then he says **"wa atee'o Allah ha wa atee u arrasool"**(3:132). Fine but it gives us an additional incentive. We don't just want to escape the fire, we want to enter Allah's paradise, subhanahu wa ta'ala".

And that's the mercy of Allah as to when he says **"obey Allah and obey the Messenger SAW so that you may be shown mercy"**(3:132). I gave you this introduction because the real passage is what's coming next in the ayaat.

It's a very unique place in the Quran and in this place, Allah mentions a certain category of people. There are certain attributes, certain personality traits that these people have. And these traits are so important, so powerful that in the beginning of it Allah mentions jannah and at the ending again Allah mentions jannah. and in between, these people are mentioned. So the mention of these people is sandwiched between the mention of jannah. Subhan Allah. who are these people?

We want to be from these. we want to at least embody some of these characteristics so we are hopeful of Allah's jannah. Allah says, **"wa ssariu ila maghfiratim mi rabbikum"**(3:133)

the choice of words is incredible. **"run towards forgiveness from your Rabb,"**(3:133) and this is an alternative because just the ayaat before people were being talked about who are running towards worldly benefit.

Allah is giving you something else to run towards. The first thing, forgiveness from your Lord. Also, we must understand here that you and I never run towards something that we don't need. You rush to work because you need to get there on time. You hit the books because you need to pass the exam. We rush to things when we are in need of them. So first of all, we need to acknowledge that we are in NEED of Allah's forgiveness. And who will realize they need to be forgiven by Allah except the one who realize they have done something wrong. The first thing that a believer needs to internalize. No matter how good a Muslim we are, we are not free of sin. We are not free from disappointing the standards set by Allah for us. After all, it's Allah who says about humans, **"ma qadra Allaha haqqa qadrihi"** (Surat zumar:67) **"Human beings do not appreciate Allah as he deserves to be appreciated"**. The first thing that He tells us, "run towards forgiveness from your Lord" (sa'airu ila maghfiratum mir rabbikum").

“wa janna tin arduhassamawat wal ardh”(3:133). And the second incentive, “run towards this garden!”. The jannah! Whose expanse, whose size, whose real estate is comparable to the size of the skies and the earth combined.

You know this hits more when you get a little old. When you are young, you don't appreciate the power of these words. But those of you who are older, those of you who are married, those of you that have kids, will appreciate this. When you are younger, you don't care about money, not so much. You can live in an apartment, you can roommate with five people, it's all right, you don't care. But when you are married, you say I need to move to a house. I can't be in that apartment anymore. We need to buy property. And it should be in a good neighborhood and this was not the right size, we need something bigger. And the kids are growing older, we need something with more bedrooms, what about a backyard? What about this, what about that?. We run towards a house, towards permanent residence. We don't want to stay in temporary housing, we want something permanent. It's a symbol of stability. So Allah az zawajal offers us stability, run towards this garden. This amazing real estate. It's the expanse of the heavens and the earth. And who has this been prepared for? **Ooiddat lil muttaqeen(3:133)**. This has been **prepared for the people who are truly cautious**, afraid. These are the muttaqeen. Allah az zawajal speaks about the taqwa all the time. But in this passage there are specific attributes that I want us to try and remember and implement IA. What good are these reminders if they don't affect our lives.

“al lazeena unfiqoona fis sarraaaa'i wadaraa”.(3:134) This is the first attribute of the people of taqwa he says.

Those who spend in times that are easy and in times that are difficult. Ofcourse spending here implies spending for the sake of Allah, investing in that real estate that you are gonna get later on. You don't get any pictures of that real estate ,there are no brochures,you have to trust. Any other salesman tries t sell you a product without showing it to you, you say I don't trust you man. But Allah is selling us. **“hal adullukum ila tijara. Should I tell you of a sale(61:10). “fastabshiru bi baiikumul lazi bayatumu bihi”**.”congratulations on this trade agreement that you have made(Then rejoice in the bargain which you have concluded)(9:111). Allah is selling us something. Why would Allah need to sell us something. You know when you buy something, there's an exchange, but everything we own is Allah's too. But Allah owns everything , he is our owner too. But Allah speaks to us in terms we will understand because human beings are greedy. When it comes to business deals, our ears open up. We hear there's a good business deal . I can get something out of this. So Allah speaks to us in the terms we understand. In terms that incentivise things for us. So Allah says here, “those of you who spend, when it's easy to spend and when it's hard to spend.”

and what is it that they spend, Allah didn't say amwalahum(their wealth) here. He didn't say amwal. He says amwal ,i.e wealth, assets in other places. In this passage , he didn't mention it. It includes wealth but it includes time, it includes your youth. It includes your energies, it includes your priorities. It includes your planning . You give that up for the sake of Allah. You sacrifice things for the sake of Allah. You have invested things for the sake of Allah. Anfaqa literally means to loose something to let go off something so we let go off something which we love. And we let go of it for the sake of Allah to acquire this attribute of taqwa. Al lazeena fis sarraaa'i wadaraa'. This is the first characteristic now listen to the second one. You know maybe you could say I don't have anything to give. I don't have any money. Well the next attribute, all of us can manage, **wal kazimeena al ghaez.(3:134)** Allah says **those who swallow their anger(wal kazimeena al ghaez 3:134)**, and the wordings are actually very powerful .

Kazamma literally means to swallow. Now there's one thing when you are chewing food. If im chewing food, you could see my cheeks moving and you could tell that there's something in my mouth. But if I swallow it, would you know that I have eaten something? No . It disappears. By saying the word kazimeen Allah demonstrates that we need to have such a good control over our temper, that when you do come across something that makes you upset that when you do get into a disagreement with someone obnoxious. As upset as it makes you not only you have to be quiet you cant even show the anger on your face. You have to swallow it as though its not even there . The imagery is incredible. You have to have this self control and this self control is becoming increasingly difficult especially for young people. Somebody says something that we don't wanna hear our face fires up . If you are young and you are at the sports. You are playing basketball, somebody plays foul with you or somebody says something to you, immediately your cheeks turn red. You have to have the exact revenge, how easily we get angry. You are driving your car and somebody cuts you off and my God this is the end of the world. Your digniity has just been compromised you must cut him now. Wal kazimeen al ghaez. This is an attribute of a believer and ism fa'il is used. In English we call it the after participle. Simply what this means is that they do it all the time. They have all these opportunities to get angry. Little things at work. Little things at home. Easily the wife gets angry at the husband . Very easily the husband gets angry at the wife. Little things make you angry at the children . Learn to swallow your anger. Learn to persevere through all these things. If little things annoy us, little things make us upset. Then how to expect Allah to forgive our big sins. We expect Allah that He doenst get angry at us. And here we are, getting angry at every little thing. It shows a lack of restraint. So al kazimeena al ghaez.

And the next attribute, “wal aafeena an nas”. Very difficult. They forgive people out of love(“wal aafeena an nas”(3:134)).

Not ghafireen, aafeen. Ghafir is someone who forgives. But aaf is to forgive out of love. You know when someone really makes you angry and you forgive them , first of all they walk up and say you know this was a very good khutbah and we should forgive but my case is special. You don't understand. This guy was really messed up. He doesn't deserve forgiveness. By the way, you never forgive someone who deserves it. By definition, forgiveness is given to somebody who doesn't deserve it. You are not forgiving for them. You are not giving them forgiveness because they want it. Or because they deserve it. You are doing it for yourself, because you want to be in this list. You want to be considered among these people that are considered mutaqaen. Thats why they forgive people.Especially those who work for the sake of Allah az zawajjal, if you have volunteered in the masjid , or you are working for an Islamic organization, there's a situation in the family .There are a lot of fuels that come up. and people get friction against each other .shaitan is waiting for this moment. Among yourselves, no doubt shaitan will try to cause descent amongst you. at that time you have to remember (...aafena anin nas).you know the sahaba understood this beautifully very well.

Hassan ra , is sitting there and his servant brings him drink.and when he was pouring the drink, he dropped it.he dropped the drink.ofcourse this upset th sahabi RA.so immediately he recited this ayah “wa kazimeen al ghaez”. Those who suppress their anger, those who swallow their anger. Hassan ra said “ ok I have swallowed my anger”. Im not upset any more. The servant continues to recite , he says , “wal aafeena anin nas” and they lovingly forgive other people , he says okay I have forgiven you too. Then he recites the end of ayah “wa Allah u yuhibbu al muhsineen”. “It is Allah who loves those who excel”(3:134). Who excel their religion, who excel their consciousness of Allah. He says OK go you are a free man. Hassan RA set him free. Just because he heard that ayah.these ayaat are supposed to

change our behaviour. So here we have three things that Allah mentions “al lazeena unfiqoona fis sarraaaa'i wadaraa”, “kazimeena al ghaez wal aafeena an nas” and “wa Allah u yuhibbu al muhsineen” . one thing about forgiving people because it seems a big problem for Muslims. we are very nice to the secretary and the boss, when we come to the masjid, we frown. That brother is nice, may Allah forgive him. And you start with all the flaws he has. We are very cut throat when we its about forgiving each other. We have to learn to be different.

And in this regard I share with you a reminder. That I shared with a few students last night. Abu Bakar Siddiqe RA. There cant be any comparison between the love he had for Rasool Allah SAW with anybody else.His love for the Messenger SAW surpasses that of anybody else.On top of this, his daughter is married to the Rasool Allah SAW.So not only does he love him because he is the Rasool of Allah.He loves him because he is family.His daughter is accused.In Surah Noor we find the incident, his daughter is accused.And his daughter is accused by someone whom he used to give allowance to. Now those of you who have daughters. Imagine your daughter is accused in an ugly way. Like our mother was accused. Umm ul mo'mineen. Imagine the rage you would feel. The anger you would have. And on top of this, this is not just any woman. This was the mother of the believers. So an attack on her was not just an attack on her but on her husband and on the deen of Islam. It's an attack on the dignity of Islam altogether. This incredible violation. This enormous attack. And here we find the anger of Abu Bakar Siddique. His anger is that he discontinues his allowance. How big his heart is. Thats all he does. And Allah az zawajjal sets up such a high standard for him, he gives him advice in the Quran. “Wal yaa'foo wal yasfa'hoo. ala tuhiboona ayeen yaghfira Allahu la kum?.” (And they should forgive out of love and they should turn the page (overlook), would'nt you love that Allah would forgive you”) (24:22) . Now listen to this carefully. Imagine this scale. On one hand,there is the anger of Abu Bakar as Siddiqe on this man. He is being fair. That man deserves anger. But Allah gives Abu Bakar RA choice. Either your anger weighs more or your love of being forgiven by Allah weighs more. So next time you get upset, remind yourself of this. Does the offense that makes you upset anything compared to the situation of Abu Bakar RA. And does it compare that if you forgive out of love of Allah. In a loving fashion, If you forgive , then what Allah is offering you is your forgiveness. Is your anger or your revenge worth more , or is Allah's forgiveness that He is offering you? Whether the person deserves it or not, whether they are nice guy or not, whether they acknowledge they did something wrong or not, you don't care. All you care about is , Allah is offering you your forgiveness. “aafena anin nas,wa Allah u yuhibbu al muhsineen.”

The thing I want to conclude with,is something very peculiar. You would think Im gonna go on with a list of good deeds. Good things that these muttaqeen do. The next ayah is about bad deeds. “wa alazeena izza faa'aloo fahishatan au zalamoo anfusahum”.(3:135) “ Those who did something lude, shameless,vulgur, whenever they committed an act that was shameless in any way shape or form. Fahishatan not al fahisha but fahishatan.

Any act of shamelessness, whether it was stealing something at the eyes,they gazed at something they shouldn't have. Ya 'alamoo khainatal aya'yun. He knows the stealing of your gazes.(40:19) He knows that too.Wa ma tukh fi as sodoor.what the chests are hiding.(40:19) whether it was a billboard.whether it was a banner. Whether it was some facebook friend you made.whether it was some texting you were doing In the middle of the night.whether it was some inappropriate interaction. whatever it was. Whatever shameless thing you did. The mutaqqin are being described. That they may fall into this trap too.they are not immune. They are human beings. It might happen and wa Allahi its

so much easier to understand now than it was ever before. You cant take a trip you cant get into your car unless you are exposed to some fahsha 100s of times before you get to work. We are breathing it in and out. we live in a culture of fahsha.

“au zalamoo anfusahum” I.e or they wronged themselves in any other way.They didnt wake up for the prayer. They didnt give their zakat.They didnt give sadaqa.They didnt keep family ties.They wronged themselves in any other way. Allah is describing the muttaqeen like this.Why? Becasue they will do mistakes.But there is something that they do after the mistakes.This is the point I wanna make before I end. He says, “**wa alazeena izza faa'aloo fahishatan au zalamoo anfusahum, zakaro Allah ha**”(3:135).They remembered Allah. I wanna tell you about a trick of shaitan.When you go late to work and your boss is angry at you because you are late. And lots of people work at your office.You know what you do. You avoid eye contact and you go sit into your cubicle. You don't wanna face him. When you have a bad report card and you go home to your family .You sneak into the house. There is no “assalam o alaikum, im home”...You sneak in and you go to sleep. What happened in school ?Nothing!. When you disappoint someone, you avoid contact with them . It's natural.

In this case, when we do something shameless, when we wrong ourselves, who have we disappointed? Allah az zawajjal. So naturally, shaitan takes advantage of this.He comes to you and says, you gonna go pray now?You hypocrite! You do shameless thing this and that and now you wanna go attend a class, you gonna do ibadah? You are such a two faced person. So this person says ya I shouldn't go pray because Im two faced. Shaitan takes advantage.He distances you from Allah. And we are embarrassed to go before Allah. But the true muttaq, when he does something wrong, immediately what does he do? He remembers Allah! Zakaru Allaha. Theres no even fa or summa, no nothing!. “**Fasthagfaroo lizunubi him**” Then they asked Allah to forgive for their sins.(3:135) And the word for sins here zunob comes from zanab actually which means a tail that which you are not proud of that which humiliates you. Something you did that you are not proud of .Those embarrassing things that they did. “**Wa maeyen yagh firiz zonoobi illa Allah**”, Who's gonna forgive sins other than Allah? Who are you gonna go to? Where else you gotta go? Who else , other than Allah knows the things you and I have messed up with? There are a lot of things in our closet that Allah hasn't exposed. Only Allah knows them . And we gotta find time out and ask Allah to forgive those. This is the main attributed described of the people that are going to enter Jannah. “**Olaika jazaohum maghfiratun min rabbihim wajannatun tajree min tahtiha al anharu khalideena feeha wani'ma ajru alAAamileen.**

Such people will be rewarded with forgiveness from their Rabb plus gardens beneath which the rivers flow, to live therein forever. How excellent is the reward for such laborers!
“ (3:136).

My family and I were at the mall once and there was this mom and she was yelling at her child and that kid was crying his head off.She even gave him a spanking. But you know where the child went.Even when he got hit.He is still holding on to his mother. Everywhere around else, there are these ugly gigantic strangers .He doesnt wanna deal with them. Even if she is angry, even if she is disappointed, even if she is yelling at him, his whole world, his whole shelter, his whole protection where is he gonna get it from? His mother! So when we disappoint Allah, when we disobey Him, where are we gonna go? Where else do we have. So even if we fell short of the standards set by Him, we still should hold on to Allah. Seek forgiveness. The true muttaq never looses his hope in Allah. We are not allowed to loose hope in Allah.

May Allah make us all true muttaqeen. May Allah make us of those of suppress their anger, who

forgive others lovingly, out of love for Allah. May Allah make us of those , who when wrong themselves, immediately turn to Allah. May Allah make us of those who never loose hope in Allah. May Allah protect us all and our families.