**Translated Sermons' Template**

 **Turning Away from Allâh**

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| Sermon's details (in English)  |
| **Title** **عنوان المادة** | **الإعراض عن الله**Turning Away from Allâh |
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| **خاص بالمدقق والباحث****Exclusive for auditor and researcher** |
| **عناصر الخطبة****Basic Elements**  | **1-افتقار الناس إلى الله.****2-أسباب الاعراض عن الله.****3-أنواع الإعراض عن الله -تعالى-.****4-عقوبات الإعراض عن الله.****5-كيف الإقبال على الله؟**1. The need of Mankind to Allâh.
2. Reasons why people turn away from Allâh.
3. Types of turning away from Allâh.
4. Punishments for turning away from Allâh.
5. How to turn towards Allâh.
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| **التصنيف****Category** | **الرئيسي:** أحوال القلوب **Main category:** Conditions of the hearts | **الفرعي:****Sub-category:** |

**First Sermon:**

All praise is due and belongs to Allâh. We praise Him, seek His help and forgiveness and repent to Him. We seek refuge with Allâh from the evils of ourselves and from the wickedness of our own deeds. Whomever that Allâh guides, none can mislead him, and whomever He sends astray, none can guide. I bear witness that there is no deity worthy of worship but Allâh alone with no partner, and I bear witness that Muhammad is His slave and Messenger.

**( يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ )**

(O you who believe, fear Allâh as he should be feared and die not unless you are Muslims) [Al-Imran: 102]

**( يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا )**

(O people fear your Lord, who created you from a single soul. From it, He created its spouse, and from both of them scattered many men and women. Fear Allâh, by whom you ask one another, and (fear) the wombs (lest you sever its relationship). Allâh is ever watching over you). [An-Nisa: 1].

**( يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا \* يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا )**

(O you, who believe, fear Allâh and say sound statements. He will mend your deeds for you and forgive your sins. Whosoever obeys Allâh and His Messenger shall win a great victory) [Al-Ahzab: 70-71].

Assemblies of Muslims! How ignorant is he who turns away from One that is indispensable for a blink of an eye! O miniature meager slave! Every atom in your being stands in need of its Creator, the Sustainer and the Protector, the Most Purified and High. How dare do you turn away from Allâh, without whom you have no strength!

No matter the extent of wealth the creation might attain, they still stand in need of Allâh, the Most High:

**(** يَـٰٓأَيُّہَا ٱلنَّاسُ أَنتُمُ ٱلۡفُقَرَآءُ إِلَى ٱللَّهِۖ وَٱللَّهُ هُوَ ٱلۡغَنِىُّ ٱلۡحَمِيدُ (﻿١٥﻿) إِن يَشَأۡ يُذۡهِبۡڪُمۡ وَيَأۡتِ بِخَلۡقٍ۬ جَدِيدٍ۬ )﻿١٦﻿( وَمَا ذَٲلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ۬ **)**

O mankind! It is you who stand in need of Allâh, But Allâh is Rich (Free of all needs), Worthy of all praise. (15) If He willed, He could destroy you and bring about a new creation. (16) And that is not hard for Allâh [Fatir: 15-17].

And He the Most Glorified and Exalted repeated this in another verse:

**(** وَٱللَّهُ ٱلۡغَنِىُّ وَأَنتُمُ ٱلۡفُقَرَآءُ‌**)**

But Allâh is Rich (Free of all needs), and you (mankind) are poor [Muhammad: 38].

Moreover, Prophet Musa realized this and said:

**(** إِنِّى لِمَآ أَنزَلۡتَ إِلَىَّ مِنۡ خَيۡرٍ۬ فَقِيرٌ۬ **)**

Truly, I am in need of whatever good that You bestow on me! [Al-Qasas: 24] ...

Slaves of Allâh! But it is the nature of the ignorant people; No sooner does Almighty Allâh show them some kindness and bestow wealth or children or health or office ...upon them than they begin to assume that they are not in need of their Lord! Allâh, the Almighty said depicting this ignorance:

**(** إِنَّ ٱلۡإِنسَـٰنَ لَيَطۡغَىٰٓ (﻿٦﻿) أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ **)**

Verily, man does transgress (in disbelief and evil deed). (6) Because he considers himself self-sufficient [Al-Alaq: 6-7].

Allâh, the Almighty also said:

**(** وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَـٰنِ أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦ‌ۖ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسً۬ا (﻿٨٣﻿) قُلۡ ڪُلٌّ۬ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِ **)**

And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, (far away from the Right Path). And when evil touches him he is in great despair (83) Say (O Muhammad to mankind): "Each one does according to his rule of conduct [Al-Isra: 83-84].

Allâh, the Most Glorified and Exalted repeated this in another verse:

**(** وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَـٰنِ أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ۬ **)**

And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications [Fussilat: 51].

This is the first reason among the reasons for turning away from Allâh; that one is deceived by the ephemeral pleasure of the pleasures of this world, which keep on deceiving him until he forgets his Lord, May Allâh safeguard against that!

The second reason is the acquisition of knowledge with the corruption of the conscience. This is one of the wondrous reasons for turning away from Allâh; because the fundamental principal regarding knowledge is it brings one closer to Allâh and not to take one away from Him. The Qur'an has related to us the episode of one of such persons, who turned away from Allâh for this reason, saying:

**(** وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِىٓ ءَاتَيۡنَـٰهُ ءَايَـٰتِنَا فَٱنسَلَخَ مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَـٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ (﻿١٧٥﻿) وَلَوۡ شِئۡنَا لَرَفَعۡنَـٰهُ بِہَا وَلَـٰكِنَّهُ ۥۤ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَٮٰهُ‌ۚ فَمَثَلُهُ ۥ كَمَثَلِ ٱلۡڪَلۡبِ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُڪۡهُ يَلۡهَث‌ۚ ذَّٲلِكَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَـٰتِنَا‌ۚ فَٱقۡصُصِ ٱلۡقَصَصَ لَعَلَّهُمۡ يَتَفَكَّرُونَ **)**

And recite (O Muhammad) to them the story of him to whom We gave Our Ayât (proofs, verses, etc.), but he threw them away, so Shaitân (Satan) followed him up, and he became of those who went astray. (175) And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, verses, etc.). So relate the stories, perhaps they may reflect [Al-A'raf: 175-176]

The third reason: A hidden cruel characteristic such as tightfistedness, stinginess and breaking the covenant with Allâh, just like the one whom Allâh recounted for us his story:

**(** وَمِنۡہُم مَّنۡ عَـٰهَدَ ٱللَّهَ لَٮِٕنۡ ءَاتَٮٰنَا مِن فَضۡلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّـٰلِحِينَ (﻿٧٥﻿) فَلَمَّآ ءَاتَٮٰهُم مِّن فَضۡلِهِۦ بَخِلُواْ بِهِۦ وَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ (﻿٧٦﻿) فَأَعۡقَبَہُمۡ نِفَاقً۬ا فِى قُلُوبِہِمۡ إِلَىٰ يَوۡمِ يَلۡقَوۡنَهُ ۥ بِمَآ أَخۡلَفُواْ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا ڪَانُواْ يَكۡذِبُونَ **)**

And of them are some who covenanted with Allâh saying: if He gives us of His grace, we will surely give alms and we will surely become of the righteous. (75) Then when He gave them out of His grace, they became niggardly therewith and turned away as backsliders. (76) So He chastised them with setting hypocrisy in their hearts until the Day they shall meet Him, because they kept back from Allâh that which they had promised Him, and because they were wont to lie [At-Tawbah: 75-77].

Therefore, his tightfistedness was the reason for undoing the covenant he had with his Lord and turning away from Him!

The fourth reason: Giving precedence to one's whims and caprices over the Islamic Law. Such approve of the law of Allâh that which agrees with their desires, but if otherwise, they turn away from Allâh and His laws, and follow their fancies! Allâh, the Almighty said depicting their condition:

**(** وَإِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ بَيۡنَہُمۡ إِذَا فَرِيقٌ۬ مِّنۡہُم مُّعۡرِضُونَ (﻿٤٨﻿) وَإِن يَكُن لَّهُمُ ٱلۡحَقُّ يَأۡتُوٓاْ إِلَيۡهِ مُذۡعِنِينَ )﻿٤٩﻿ (أَفِى قُلُوبِہِم مَّرَضٌ أَمِ ٱرۡتَابُوٓاْ أَمۡ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيۡہِمۡ وَرَسُولُهُ ۥ‌ۚ بَلۡ أُوْلَـٰٓٮِٕكَ هُمُ ٱلظَّـٰلِمُونَ **)**

And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger, to judge between them, lo! A party of them refuse (to come) and turn away. (48) But if the truth is on their sides, they come to him willingly with submission. (49) Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger should wrong them in judgement. Nay, it is they themselves who are the wrongdoers [An-Nur: 48. 50].

This time around, Allâh openly declared that such is the case with the hypocrites, saying:

**(** لَمۡ تَرَ إِلَى ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّـٰغُوتِ وَقَدۡ أُمِرُوٓاْ أَن يَكۡفُرُواْ بِهِۦ وَيُرِيدُ ٱلشَّيۡطَـٰنُ أَن يُضِلَّهُمۡ ضَلَـٰلاَۢ بَعِيدً۬ا (﻿٦٠﻿) وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيۡتَ ٱلۡمُنَـٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودً۬ا **)**

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray. (60) And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad)," you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion [An-Nisa: 60-61].

O Muslims! I think you must have realized from the diversity of reasons for turning away from Allâh that turning away from Allâh is not confined to one kind only, but there are those who turn away with his tongue and heart from his Lord. This is the case of the unbelievers, May Allâh safeguard us against that. Allâh, the Almighty said:

**(** وَجَحَدُواْ بِہَا وَٱسۡتَيۡقَنَتۡهَآ أَنفُسُہُمۡ ظُلۡمً۬ا وَعُلُوًّ۬ا‌ۚ **)**

And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [An-Naml: 14].

This is the first type of turning away.

The second type is to turn away with the heart only with the acceptance of the tongue, and this is the case of the hypocrites, May Allâh safeguard us against that. Allâh, the Most Glorified and Exalted, has disgraced them saying,

**(** يَقُولُونَ بِأَفۡوَٲهِهِم مَّا لَيۡسَ فِى قُلُوبِہِمۡ‌ۗ وَٱللَّهُ أَعۡلَمُ بِمَا يَكۡتُمُونَ **)**

Saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal [Al-Imran: 167].

He, the Most Glorified also said,

**(** ٱلَّذِينَ قَالُوٓاْ ءَامَنَّا بِأَفۡوَٲهِهِمۡ وَلَمۡ تُؤۡمِن قُلُوبُهُمۡ‌ۛ **)**

Of such who say: "We believe" with their mouths but their hearts have no faith [Al-Maedah: 41].

Moreover, He discredited them even more when He said,

**(** يُرۡضُونَكُم بِأَفۡوَٲهِهِمۡ وَتَأۡبَىٰ قُلُوبُهُمۡ وَأَڪۡثَرُهُمۡ فَـٰسِقُونَ **)**

With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fâsiqûn (rebellious, disobedient to Allâh) [At-Tawbah: 8]

Third type: To accept part of the Islamic law (Shari'ah), and turn away from the other, either out of ignorance that it is part of the Shari'ah, or as a way of the predominating of personal whims and caprices, or due to imitation of the ignorant. This case of theirs is like the experience of those concerning whom Allâh said,

**(** أَفَتُؤۡمِنُونَ بِبَعۡضِ ٱلۡكِتَـٰبِ وَتَكۡفُرُونَ بِبَعۡضٍ۬‌ۚ فَمَا جَزَآءُ مَن يَفۡعَلُ ذَٲلِكَ مِنڪُمۡ إِلَّا خِزۡىٌ۬ فِى ٱلۡحَيَوٰةِ ٱلدُّنۡيَا‌ۖ وَيَوۡمَ ٱلۡقِيَـٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلۡعَذَابِ‌ۗ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا تَعۡمَلُونَ **)**

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 Allâh is not unaware of what you do [Al-Baqarah: 85].

Furthermore, Allâh the Most High has warned them of sedition or looming chastisement, as He said:

**(** فَلۡيَحۡذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنۡ أَمۡرِهِۦۤ أَن تُصِيبَہُمۡ فِتۡنَةٌ أَوۡ يُصِيبَہُمۡ عَذَابٌ أَلِيمٌ **)**

So, those who violate his (messenger’s) order must beware, lest they are visited by a trial or they are visited by a painful punishment [An-Nur: 63 ].

Fourth type: Turning away from one who reminds him of Allâh, and detesting listening to sermons. How similar is his case to that of those the Qur'an described saying:

**(** وَإِذَا ذُكِرَ ٱللَّهُ وَحۡدَهُ ٱشۡمَأَزَّتۡ قُلُوبُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأَخِرَةِ‌ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦۤ إِذَا هُمۡ يَسۡتَبۡشِرُونَ **)**

When Allâh is mentioned alone, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those (whom they worship) other than Him are mentioned, they become happy forthwith [Az-Zumar: 45].

What a disgusting similitude Allâh drew for them in the Qur'an when He said:

**(** فَمَا لَهُمۡ عَنِ ٱلتَّذۡكِرَةِ مُعۡرِضِينَ )﻿٤٩﻿ ( كَأَنَّهُمۡ حُمُرٌ۬ مُّسۡتَنفِرَةٌ۬ ) ﻿٥٠﻿ ( فَرَّتۡ مِن قَسۡوَرَةِۭ**)**

So what has happened to them that they are turning away from the Reminder, (49) As if they were wild donkeys, (50) Fleeing from a lion? [Al-Muddath-thir: 49-51].

O Muslims! Turning away from Allâh, the Almighty is an act of corruption in the land, and those who turn away are exposed to many penalties, some of which are as follows:

The first penalty: Turning away from Allâh is the cause of perdition. There is no nation that was doomed by Allâh except when they turned away from Him. This is a sample Allâh gave about the Kingdom of Sheba, when He the Most Glorified said,

**(** لَقَدۡ كَانَ لِسَبَإٍ۬ فِى مَسۡكَنِهِمۡ ءَايَةٌ۬ ۖ جَنَّتَانِ عَن يَمِينٍ۬ وَشِمَالٍ۬ۖ كُلُواْ مِن رِّزۡقِ رَبِّكُمۡ وَٱشۡكُرُواْ لَهُۚ ۥ بَلۡدَةٌ۬ طَيِّبَةٌ۬ وَرَبٌّ غَفُورٌ۬ (﻿١٥﻿) فَأَعۡرَضُواْ فَأَرۡسَلۡنَا عَلَيۡہِمۡ سَيۡلَ ٱلۡعَرِمِ وَبَدَّلۡنَـٰهُم بِجَنَّتَيۡہِمۡ جَنَّتَيۡنِ ذَوَاتَىۡ أُڪُلٍ خَمۡطٍ۬ وَأَثۡلٍ۬ وَشَىۡءٍ۬ مِّن سِدۡرٍ۬ قَلِيلٍ۬ )﻿١٦﻿ (ذَٲلِكَ جَزَيۡنَـٰهُم بِمَا كَفَرُواْۖ وَهَلۡ نُجَـٰزِىٓ إِلَّا ٱلۡكَفُورَ **)**

Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, A fair land and an Oft-Forgiving Lord! (15) But they turned away (from the obedience of Allâh), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees. (16) Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful, (disbelievers) [Saba: 15-17] .

Moreover, Allâh the Most Exalted and Exalted has directly set a serious warning for those who turn away saying,

**(** فَإِنۡ أَعۡرَضُواْ فَقُلۡ أَنذَرۡتُكُمۡ صَـٰعِقَةً۬ مِّثۡلَ صَـٰعِقَةِ عَادٍ۬ وَثَمُودَ **)**

So, if they still turn away, then say, “I have warned you of a calamity like the calamity of ‘Ad and Thamud [Fussilat: 13].

Second penalty: Allâh will turn away from those who turn away from Him. It was narrated on the authority of Abu Waqid Al-Laithi that while the Messenger of Allâh, (May the blessings and peace of Allâh be upon him) was sitting in the mosque with his Companions three people came to him. Two of them stepped forward to the Messenger of Allâh (May the blessings and peace of Allâh be upon him) and the third went away. Those two men stood by the side of the Messenger of Allâh (May the blessings and peace of Allâh be upon him). One of them found a space in the circle and he filled it, while the other one sat behind him. When the Messenger of Allâh (May the blessings and peace of Allâh be upon him) finished, he said, "Shall I not inform you about these three people? One of them sought refuge with Allâh and Allâh gave him refuge; the second one felt shy and Allâh showed kindness to his shyness (and so he was accommodated in that meeting), and the last one averted, and so Allâh turned away His Attention from him» (Agreed upon).

Yes, whoever turns away Allâh will turn away from him.

Third penalty: Disappointment, loss and bearing of heavy burdens on the Day of Resurrection. Allâh, the Almighty said:

**(** كَذَٲلِكَ نَقُصُّ عَلَيۡكَ مِنۡ أَنۢبَآءِ مَا قَدۡ سَبَقَ‌ۚ وَقَدۡ ءَاتَيۡنَـٰكَ مِن لَّدُنَّا ذِڪۡرً۬ا ) ﻿٩٩﻿ (مَّنۡ أَعۡرَضَ عَنۡهُ فَإِنَّهُ ۥ يَحۡمِلُ يَوۡمَ ٱلۡقِيَـٰمَةِ وِزۡرًا (﻿١٠٠﻿) خَـٰلِدِينَ فِيهِ‌ۖ وَسَآءَ لَهُمۡ يَوۡمَ ٱلۡقِيَـٰمَةِ حِمۡلاً۬ **)**

Thus, We relate to you (O Muhammad) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân). (99) Whoever turns away from it (this Qur'ân i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection, (100) They will abide in that (state in the Fire of Hell), — and evil indeed will it be that load for them on the Day of Resurrection [Ta Ha: 99-101].

The word (wizr) is a heavy load of guilt, and the expression "Khaliddeena Fihi" means they will abide forever in that torment of heavy burdens. (Tafsir Al-Khazin).

The fourth: A life of hardship in this world and blindness in the Hereafter. Allâh the Most Glorified and Exalted said:

**(** وَمَنۡ أَعۡرَضَ عَن ذِڪۡرِى فَإِنَّ لَهُ ۥ مَعِيشَةً۬ ضَنكً۬ا وَنَحۡشُرُهُ ۥ يَوۡمَ ٱلۡقِيَـٰمَةِ أَعۡمَىٰ )﻿١٢٤﻿) قَالَ رَبِّ لِمَ حَشَرۡتَنِىٓ أَعۡمَىٰ وَقَدۡ كُنتُ بَصِيرً۬ا **)**

But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection". (124) He will say: "O my Lord! Why have you raised me up blind, while I had sight (before). [Ta Ha: 124 125].

We seek refuge with Allâh from the life of hardship and blindness.

The fifth: Allâh has vowed to revenge where He the Most Purified and Exalted says:

**(** وَمَنۡ أَظۡلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ ثُمَّ أَعۡرَضَ عَنۡهَآ‌ۚ إِنَّا مِنَ ٱلۡمُجۡرِمِينَ مُنتَقِمُونَ **)**

And who does more wrong than he who is reminded of the Ayât (proofs, verses, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the criminals. [As-Sajda: 22].

And what a misery for one on whom Allâh takes revenge! I say this, and I ask forgiveness of Allâh for you and me.

**Second sermon:**

All praise is due and belongs to Allâh alone, and may the blessings and peace of Allâh be upon the last Prophet.

Slaves of Allâh! If we realize the ugliness of turning away from Allâh and the ill consequence, there is no doubt that the hearts must have been frightened and the minds might have wondered: How does one turn toward Allâh and return to Him? We say: Here are some of the means to that:

The first means: to know Allâh and understand His greatness and majesty, and that He stands not in need of his creation; for many people do not know Allâh in the proper manner. Allâh, the Most High, said,

**(** وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦ وَٱلۡأَرۡضُ جَمِيعً۬ا قَبۡضَتُهُ ۥ يَوۡمَ ٱلۡقِيَـٰمَةِ وَٱلسَّمَـٰوَٲتُ مَطۡوِيَّـٰتُۢ بِيَمِينِهِ **)**

They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand [Az-Zumar: 67]!

The whole universe lies in the Hand of Allâh, the Majestic and He disposes it as He wishes. Had it not been He the Most Purified, its balance would have collapsed and its composition would have disintegrated. Allâh, the Almighty said,

**(** إِنَّ ٱللَّهَ يُمۡسِكُ ٱلسَّمَـٰوَٲتِ وَٱلۡأَرۡضَ أَن تَزُولَاۚ وَلَٮِٕن زَالَتَآ إِنۡ أَمۡسَكَهُمَا مِنۡ أَحَدٍ۬ مِّنۢ بَعۡدِهِۚۦۤ إِنَّهُ ۥ كَانَ حَلِيمًا غَفُورً۬ا **)**

Verily! Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving [Fatir: 41].

He the Most Glorified again said,

**(** وَيُمۡسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلۡأَرۡضِ إِلَّا بِإِذۡنِهِۦۤ‌ۗ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ۬ رَّحِيمٌ۬ **)**

He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of Kindness, Most Merciful [Al-Hajj: 65].

Moreover, Abdullah bin Umar said: the Messenger of Allâh (May the blessings and peace of Allâh be upon him) said, " Allâh, the Most Exalted and Most Glorious, would fold the Heavens on the Day of Judgment and then He would place them on His right hand and say: I am the King; where are the haughty and where are the proud (today)? He would fold the' earth (placing it) on the left hand and say: I am the King; where are the haughty and where are the proud (today)? " (Agreed upon).

 He that knows Allâh, the Most Glorified and Exalted, truly, it is impossible that he would turn away from Him one day.

The second means: perception of our desperate need and deficiency to Allâh, the Most Purified and Exalted. Verily, whatever knowledge we may attain we would remain ignorant, and no matter what wealth we may have we would remain poor, and whatever height of the mind we may attain, we would remain confused, unless Allâh guides us ...

Moreover, the first thing that appears before us is the original fact about our weakness as creatures. Allâh, the Almighty said,

**(** فَلۡيَنظُرِ ٱلۡإِنسَـٰنُ مِمَّ خُلِقَ (﻿٥﻿) خُلِقَ مِن مَّآءٍ۬ دَافِقٍ۬ (﻿٦﻿) يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآٮِٕبِ **)**

 So let Man see from what he is created! (5) He is created from a water gushing forth, (6) Proceeding from between the back-bone and the ribs [At-Tariq: 5-7 ].

When we feel our vulnerability and need, and before that we realize that Allâh alone is the Generous Bestower, the Strong and Resilient and the All-Knowing, the All-Aware. We will never go away from His door at all, our hearts will never fail to heed to seeking aid from Him... It is through Him, the Most Glorified and Exalted that we fix our broken hearts, conceal our faults, meet our needs and wedge our need and our poverty ... O Allâh, O Lord, make us the poorest of the poor to you, and the richest of the rich by You to anyone besides You.

Invoke prayers and blessings of Allâh upon the one Allâh, the Most Exalted and Glorified, has commanded you to do so when He said,

**( إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا )**

Allâh sends His Salâh (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your Salâh on (ask Allâh to bless) him (Muhammad), and (you should) greet him with the Islamic way of greeting [Al-Ahzab: 56].