

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ " بَيْنَمَا ثَلَاثَةٌ نَفَرٍ
يَتَمَشُّونَ أَحَدُهُمُ الْمَطْرُ فَأَوَّأَ إِلَى غَارٍ فِي جَبَلٍ فَأَنْحَطَّتْ عَلَى فَمِ
غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَأَنْطَبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ انظُرُوا
أَعْمَالًا عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ فَادْعُوا اللَّهَ تَعَالَى بِهَا لَعَلَّ اللَّهَ يَفْرُجُهَا
عَنْكُمْ . فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ وَامْرَأَتِي
وَلِي صَبِيَّةٌ صِغَارٌ أَرْعَى عَلَيْهِمْ فَأِذَا أَرَحْتُ عَلَيْهِمْ حَابَبْتُ فَبَدَأْتُ بِوَالِدَيْ
فَسَقَيْتُهُمَا قَبْلَ بَنِيَّ وَأَنَّهُ نَأَى بِي ذَاتَ يَوْمِ الشَّجْرِ فَلَمْ آتِ حَتَّى أَمْسَيْتُ
فَوَجَدْتُهُمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ فَجِئْتُ بِالْحِلَابِ فَقُمْتُ عِنْدَ
رُءُوسِهِمَا أَكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا وَأَكْرَهُ أَنْ أُسْقِيَ الصَّبِيَّةَ قَبْلَهُمَا
وَالصَّبِيَّةُ يَتَضَاعُونَ عِنْدَ قَدَمَيَّ فَلَمْ يَزَلْ ذَلِكَ دَائِي وَدَائِبُهُمْ حَتَّى طَلَعَ
الْفَجْرُ فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرُجْ لَنَا مِنْهَا فُرْجَةً
نَرَى مِنْهَا السَّمَاءَ . فَفَرَجَ اللَّهُ مِنْهَا فُرْجَةً فَرَأَوْا مِنْهَا السَّمَاءَ . وَقَالَ
الْآخِرُ اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمَّ أَحَبَبْتُهَا كَأَشَدِّ مَا يُحِبُّ الرَّجَالُ النِّسَاءَ
وَطَلَبْتُ إِلَيْهَا نَفْسَهَا فَأَبَتْ حَتَّى آتَيْهَا بِمِائَةِ دِينَارٍ فَتَعَبْتُ حَتَّى جَمَعْتُ
مِائَةَ دِينَارٍ فَجِئْتُهَا بِهَا فَلَمَّا وَقَعْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ
وَلَا تَفْتَحِ الْخَاتَمَ إِلَّا بِحَقِّهِ . فَقُمْتُ عَنْهَا فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ
ابْتِغَاءً وَجْهَكَ فَافْرُجْ لَنَا مِنْهَا فُرْجَةً . فَفَرَجَ لَهُمْ . وَقَالَ الْآخِرُ اللَّهُمَّ إِنِّي
كُنْتُ اسْتَأْجَرْتُ أَحِيرًا بِفَرَقِ أُرْزٍ فَلَمَّا قَضَى عَمَلَهُ قَالَ أَعْطِنِي حَقِّي .
فَعَرَضْتُ عَلَيْهِ فَرَقَهُ فَرَغِبَ عَنْهُ فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقْرًا
وَرِعَاءَهَا فَجَاءَنِي فَقَالَ اتَّقِ اللَّهَ وَلَا تَطْلِمْنِي حَقِّي . قُلْتُ أَذْهَبُ إِلَى تِلْكَ
الْبَقْرِ وَرِعَائِهَا فَخُذْهَا . فَقَالَ اتَّقِ اللَّهَ وَلَا تَسْتَهْزِئْ بِي . فَقُلْتُ إِنِّي لَا
أَسْتَهْزِئُ بِكَ خُذْ ذَلِكَ الْبَقْرَ وَرِعَاءَهَا . فَأَخَذَهُ فَذَهَبَ بِهِ فَإِنْ كُنْتُ تَعْلَمُ
أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرُجْ لَنَا مَا بَقِيَ . فَفَرَجَ اللَّهُ مَا بَقِيَ .

3/10/17

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The Prophet (*Salla Allahu Alaihi Wa Sallam*) used many methods in order to call people to Islam, sometimes through his actions, sometimes through his manners, and sometimes through his manner of speaking. And one of the speaking techniques that he used with his companions, was to inform them about true realistic stories of the earlier nations, or authentic stories about what will occur in the future. The prophet would receive revelation from Allah informing him about these stories and then he would convey them to others. As Allah says:

{تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا}

‘And this information contained in the stories is from the knowledge of the unseen, that we reveal to you, even you (O Muhammad) didn’t have knowledge of it, nor did your people, before this revelation to you’

~~So only Allah is the one who has knowledge of the unseen, no one from amongst the creation, and the prophets only learned about the unseen through revelation from Allah.~~

Brothers and sisters in Islam, indeed the Quran and authentic sunnah are filled with numerous stories and these stories are the best and most authentic stories known to mankind as Allah says:

{نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ}

‘And we narrate to you (O Muhammad) the best of stories’

Stories contained in the Quran and authentic sunnah contain endless amounts of benefits and serve as examples, lessons and teachings for those who possess sound and healthy intellects, as Allah says:

{لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ}

‘And there are lessons and examples contained in their stories for those with intellects’

Stories of our Prophets and previous nations move the hearts and intellects, and give us lessons that we can utilize in our daily lives. Quranic stories contain numerous benefits for mankind, not only for Muslims, but non-Muslims as well, so each individual can see what was the result of the people of the past for doing things which people engage in today in their daily lives, whether good or bad, righteous or unrighteous. The Quran contains stories for all people of all different ways of life. Allah ordered the prophet to recite stories to the people so that they will think and take account of themselves and compare their lives to the lives of the previous nations, as he says:

{فَاقْصِصْ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ}

‘Recite stories to them, so perhaps they will think and ponder’

And Allah addresses the Prophet Muhammad and His ummah as to why He relates stories to Him as he says;

{تَوَكَّلْ عَلَى اللَّهِ إِنَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ}

“And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.”

O Believers
Stories have an undeniable effect on our hearts, souls and intellects ~~O believers~~. So let us mention one of the stories about one of the ^{previous} ~~earlier~~ nations as authentically narrated by the Prophet (Salla Allahu Alaihi Wa Sallam) so that we can deduce some useful and beneficial lessons for our daily lives and in hopes that it will make our faith and our hearts firm.

Bukhari and Muslim reported that `Abdullah bin `Umar (may Allah be pleased with him) said: I heard the Prophet (Salla Allahu Alaihi Wa Sallam) say: **“While three persons were traveling, the night fell and they had to enter a cave in a mountain in order to spend the night. A big rock rolled over and blocked the mouth of the cave. They said to each other: Nothing could rescue us except us invoking Allah with the best deed we have performed (so Allah might remove the rock)”. One of them said, 'O Allah! My parents were old and I used to go out to collect wood. On my return I would milk (the animals) and take the milk in a ^{contains} vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, but I disliked to wake them up, or to feed my family before them. I waited with the vessel in my hand with my children crying at my feet (because of hunger) until dawn when they woke up and drank their share of the milk. O Allah! If You regard that I did it for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit but it was too small for them to get out.**

The second man said, 'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and I tried to seduce her but she refused, until one day she became in need of money, and she came to me for help, so I offered her one hundred and twenty Dinaars (gold currency) provided she gives in to my desire, and she accepted. When I sat between her legs, she said to me: Fear Allah, and asked me not to ^{take her virginity} ~~deflower~~ her except rightfully (by marriage). So, I got up and left her, though she was the most desired and beloved to me, and made her keep the money. O Allah! If You regard that I did it for Your sake, kindly remove this rock.' So, the rock was moved a bit but it was too small for them to get out.

Then the third man said, **“O Allah! Once I employed workers, and I paid them, except one who left with out taking his due share, so I invested it and from it ^{the wealth grew} ~~great wealth developed~~. After some time that man came and demanded his money. I said to him: Go to those camels, cows and the shepherd and take them for they are all for you. He asked me not to mock him. I told him that I was not mocking him, so he took it all and left nothing behind. O Allah! If You regard that I did it sincerely for Your sake, then please remove the rock. So, the rock was removed completely from the mouth of the cave, and they came out walking”.**

Servants of Allah! Think over this great story. These three people remembered, worshipped, and were conscious of Allah while being obedient to his commands when they were free from any troubles and hardships, and Allah saved them when they were in distress and in times of difficulties. Hence, whenever a man fulfills his duties towards Allah during times of ease, Allah will support him in times of worry, trouble and distress; He will be Most Gracious to him and facilitate ^{all matters} ~~matters~~ for him. Allah says:

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا)

"... And whosoever fears Allah, He will make for him a way out (from hardships). And will provide him from sources he could never imagine" (At-Talaaq: 2-3).

And Allah will not only make a way out from hardships, but he will make it easy for those people who have 'taqwa' as well, as He says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

"And whosoever fears Allah, He will make his matter easy for him" (At-Talaaq: 4)

The Prophet Muhammad also told us to be mindful of Allah in times of ease, and Allah will be there for us in times of difficulties as he said:

احْفَظْ اللَّهَ تَجِدَهُ أَمَامَكَ تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشَّدَّةِ،

Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity.

So reflecting upon the story we see that
The first man in the cave gave a great example of dutifulness towards his parents. Throughout the whole night, he was holding the vessel of milk not allowing his children nor himself to drink (until his parents had drunk their share). He did not even disturb his parents by waking them up ~~until dawn~~. This indicates the excellence of having and showing dutifulness to parents and that it is a means for facilitating one's affairs and avoiding distress. Dutifulness to one's parents is the best act of keeping relations with one's family and relatives. The Prophet (Salla Allahu Alaihi Wa Sallam) said:

مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَجْمَهُ "

"Whoever would like to have wider provisions and prolong his life, should keep good relations with his kith and kin" (Al-Bukhari & Muslim).

This is an advanced reward in this worldly life. His provisions are lavish and his life is prolonged, let aside the reward in the Hereafter. Allah highly honors parents to an extent that He prohibited the ~~son~~ ^{children} to utter even the smallest word that indicates annoyance Allah says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ وَالْخَفِضَ لَهُمَا جَنَاحَ الدَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

"Thy Lord has decreed that you worship none but him, and that you be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but

address them in terms of honor. And, out of kindness, lower to them the wing of humility, and say: my Lord bestow on them thy mercy even as they cherished me in childhood" (Al-Isra': 23-24).

-The mother, the mother, the mother

The Prophet (Salla Allahu Alaihi Wa Sallam) told us that the best type of goodness is having good relations with the friends of one's father. Imam Muslim reported that `Abdullah bin `Umar (may Allah be pleased with him) narrated that the Prophet (Salla Allahu Alaihi Wa Sallam) said: **"The best type of goodness is having good relations with the friends of one's father"**.

In contrast, Islam warned against undutifulness to one's parents and made it one of the gravest sins.

Abu Bakr narrated that The Prophet (Salla Allahu Alaihi Wa Sallam) said: **"Should I not inform you about the most grievous of the grave sins?"** We (the companions) said: *Indeed O messenger of Allah.* He said: **"Associating anyone with Allah, undutifulness to parents, (he was reclining then he sat up saying): (beware of) false testimony or false utterance, and he repeated it so many times that we wished that he should become silent"** (Al-Bukhari & Muslim).

Abu Hurairah narrated that the Prophet (Salla Allahu Alaihi Wa Sallam) also said: **"Let him be humiliated, let him be humiliated, let him be humiliated.** It was said: *Allah's Messenger, who is he?* He said: **"He who finds his parents in old age, either one or both of them, and does not enter Paradise (due to his dutifulness to them)".** (Muslim).

This indicates that dutifulness to parents when they are old and weak (by serving them, financially supporting them, or any other means), are the gates to Paradise. If a person does not assume such duties, Allah will humble him and humiliate him.

~~Servants of Allah~~ Some people pay little attention to dutifulness towards their parents. They may be ungrateful to them in both words and actions. They may avoid them and abandon them. Abandoning one's parents, placing them in convalescent homes, nursing homes, etc...even if one had not been ungrateful to them, in reality is a sort of undutifulness towards them.

Servants of Allah! The second person of the three in the story we're narrating today, gave a great example of complete virtuousness. He almost managed to fulfil his sexual desire with this woman who was the most beloved person to him. Yet, when she reminded him to fear Allah, he left her in spite of his love and did not even take back his money.

Bukhari and Muslim reported a Hadith that there are seven people whom Allah will give shade on the Day when there will be no shade but His, one of these is **"a man who refuses the call of a charming woman of noble lineage for illicit intercourse with her and says: I fear Allah"**.

So fear Allah O brothers and sisters, lower your gazes and dress properly and do not expose yourselves so as to draw the glances of the opposite gender. Because indeed Allah sees everything that we do whether we are in private or public. In order to know how disgraceful adultery and fornication is, it is enough to think over the legal penalty of it in this worldly life. An unmarried adulterer (adulteress) is to be lashed one hundred times and exiled for a year. A married adulterer (adulteress) is to be put to death, but in a most horrible manner - stoning till death, as contained in the Quran, as well as in the

previous books of revelation. This is why Allah ordered us to lower our gazes, and not to be flirtatious in speaking or acting with the opposite gender, Allah ordered us to stay far away from fornication and anything that can lead to fornication, as he says:

وَلَا تَقْرُبُوا الزَّانِجَاتِ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

"Nor come close to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)"

(Al-Isra': 32)

May Allah keep us far away from all evil, the apparent and in apparent.

May Allah guide us through the Holy Qur'an and authentic sunnah and make its teachings of benefit to you and me. And may Allah make our hearts firm and our iman strong through being reminded of stories from the Quran and authentic sunnah.

Second Khutbah

Servants of Allah! The third person mentioned in this story was a man who gave the best example of honesty and sincerity. He invested his employee's wages and increased it greatly, then he gave the accumulated wealth to him and refused to take anything in return. What an excellent example of an employer, and what a great difference between this man and those who treat their employees unjustly and devour their wages, delay their wages, especially if such employees are from different countries, or a different social class. Those who are unjust, unfair and oppressive towards their employees are very near to the people mentioned in Allah's saying which translates as:

وَيْلٌ لِّلْمُطَفِّفِينَ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وُزِنُوا لَهُمْ يُخْسِرُونَ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ

"Woe to those that deal in fraud, Those who, when they have to receive by measure from men, exact full measure, But when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account?" (Al- Mutaffifeen: 1-4).

Servants of Allah! This *Hadith* that we mentioned today about the three men in the cave indicates that it is permissible and legislated to supplicate to Allah by mentioning one's good deeds. Such supplication to Allah alone is a means of relieving distress and hardship. Think about these three people who supplicated to Allah by mentioning their best deeds when they were in distress and how Allah relieved it. These three men supplicated to Allah with deeds that they did sincerely for Allah alone, seeking only his reward, and seeking Allah's aid to remove the rock closing the entrance of the cave. So what deeds would you use to ask Allah to aid us and help us in times of difficulty, what acts of worship are you perfecting and doing completely for Allah, and performing them in the best of manners? What actions of worship would you present to Allah and supplicate to Allah with if you were the fourth person in the cave.

So let us use this story as a lesson my brothers and sisters in Islam, make all of your deeds and actions sincerely for Allah alone, so that if you experience any hardship, you can use those good deeds to supplicate to Allah and he will remove any difficulty in your way, whether it is a huge stone as the three men in this story or any other hardship we experience in our lives.

Sincerity
and
imitation
of
prophet
clearly