

Radio Sermon: Impact of a good Example

In the Name of Allah, The Most Gracious, Most Merciful

First sermon:

Praise be to Allah, and all praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light. All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad) the Book (the Quran), and has not placed therein any crookedness. All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us!

O Lord, our humiliation is not hidden from you, so is our weakness, treat us with benevolence, for the favor comes from You and returns to you.

Guide and lead us to You by Your Light and bestow us sincerity in our worship before You.

O Lord, teach us from Your reserved Knowledge, and watch over us by the secret of

Your guarded Name.

Let us see the truth seen by the people of closeness (to You), lead us to you through the paths of the people of love (to You), suffice us with Your Arrangement and Choice so that we do without our choice, give us a way out of the lowness of disobeying You to the high rank of obeying You and purify us from Shirk.

We ask victory from you, so grant us victory.

We put our trust in You, so don't abandon us.

It is You Whom we ask, so don't let us down.

It is Your favor we seek, so don't deprive us.

With Your Mighty we affiliate, so don't cast us out.

He, who suffices with anyone other than You, will be disappointed, and he, who seeks help from anyone other than You, will fail.

O Lord, night is never good without Munajat (secret talk), day is never good without serving people, worldly life is never good without remembering You and the Hereafter is never good without devotion to You.

O Possessor of might and invincibility! O Possessor of dominion and kingdom!

O Securer of Yunus in the belly of the whale!

O Savior of Moses in the chest!

O Protector of Mohammad PBUH by a spider web!

Glory be to You, The One who does not die.

I testify that there is no god but Allah alone with no partner.

It is narrated in the divine Hadith:

((Not all those who pray are prayers, as I accept Salat from only those whose Salat make them humble to My Greatness, who do not follow their desires, who do not insist on disobeying Me, who feed the hungry, who cloth up the needy, who are merciful to the injured, and who house the

stranger. Only if all are done for my Sake, by My Glory and My Loftiness the light of his face will be to Me brighter than the sun. I will turn his recklessness to patience and darkness to light, and if he supplicates Me, I will answer him, if he asks Me, I will give him, if he swears by My Name, I will respond to him. I will keep him close to Me and let My angels protect him. He is to Me like Paradise whose fruits do not lack and whose state never changes.))

[Kanz Al 'Ummal on the authority of Harithah bin Wahab]

I testify that Sayyidina Muhammad, may Allah bless him and grant him peace, is the Messenger of Allah, the best among prophets chosen by Allah and sent to mankind.

Allah praises the prophet's mind when He says:

{Your companion (Muhammad) has neither gone astray nor has erred.}

Allah praises the prophet's tongue when He says:

{Nor does he speak of (his own) desire.}

Allah praises the prophet's Sunnah when He says:

{ It is only an Inspiration that is inspired.}

Allah praises Jibrael (conveyer of Allah's Message to the prophet PBUH) when He says:

{ He has been taught (this Qur'an) by one mighty in power [Jibrael (Gabriel)].}

Allah praises the prophet's hearts when He says:

{The (Prophet's) heart lied not (in seeing) what he (Muhammad) saw.}

Allah praises the prophet's sight when He says:

{The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it)..}

[An-Najm]

Allah praises the prophet's character when He says:

{And verily, you (O Muhammad) are on an exalted standard of character.}

The prophet PBUH said:

((O Lord, a soul which is comfortable and over-fed in worldly life, might be hungry and naked on the Day of Resurrection, O Lord a soul which is hungry and naked in worldly life, might be comfortable and over-fed on the Day of Resurrection, O Lord a man might treat his self with honor while actually he is humiliating it, O Lord a man might be humiliating his self while actually he is honoring it. Behold! The deeds of Paradise are difficult to reach, for they are on top of a hill, while the deeds of the Fire are easy to find in the lowlands. One hour of unlawful pleasures results in everlasting sorrow))

[Kanz Al 'Ummal, Da'eef Hadith]

O Allah, Grant peace and blessings to Sayyidina Muhammad, his Family and his Companions, the rightly guided, the companions who guided Muslims and the companions who were like stars one would be guided if one refers to any of them.

Ali, May Allah honor his face, said: "There is nothing worse than evil except its retribution, and there is nothing better than a good deed except its reward. Everything in the worldly life is greater when heard of than when seen, and everything in the Hereafter is greater when seen than when heard of, so be satisfied with what you hear about without seeing it and what you learn of without witnessing it. What one diminishes in this world, increases in the Hereafter, and what one increases in this world, diminishes in the Hereafter. How often it is that one who gets less, benefits while one who gets more, loses. Be aware that what you are allowed to do is much more than what you are prohibited from doing, and the permissible matters are more than the forbidden ones. Thus, leave the little that is forbidden and adhere to the abundant that is allowed, and move from the limited to the spacious. Allah guaranteed provision for you and ordered you to offer

deeds, so do not let seeking that which is guaranteed for you be more important to you than the action which has been made obligatory upon you to perform, so fear the suddenness of death and hasten towards performing good deeds."

O servants of Allah, I advice you and myself of fearing Allah and I encourage you to obey Him and I will begin with what is good.

Dear brothers, Allah says in Surat Al Hijr:

{ And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad), their faults with gracious forgiveness. [This was before the ordainment of Jihad noble fighting in Allah's Cause]. }

[Al Hijr-85]

The heavens and the earth were created with truth:

1- The universe manifests Allah's book:

Wherever the heavens and the earth are mentioned in the Quran, they indicate the universe in general.

With the help of enormous observatories, astronomers reached the conclusion that this universe has no limits and that no one can grasp it properly. Everyday new galaxies and farther stars are discovered. There are hundreds of millions of galaxies; and each one has thousands of millions of stars and planets. There is a new discovery of a galaxy which is about 16 thousand million light-years far from the Earth, given that light travels 300,000 kms per second. Allah says:

**“So I swear by Mawaqi’ (setting or the mansions, etc.) of the stars (they traverse).
And verily, that is indeed a great oath, if you but know.”**

It is verily a great oath to swear by the setting of the stars, for none but scientists and people of knowledge know what that means. Such knowledge, however, breeds veneration and humbleness to Allah the All Mighty. Allah says:

“It is only those who have knowledge among His slaves that fear Allah”

[Fatir; 28]

Imam Al Shafi'I said: "If you want to win this world, you should seek knowledge, if you want to win in the Hereafter, you should seek knowledge, and if you want to win them both, you should seek knowledge."

Allah says:

"And We created not the heavens and the earth and all that is between them except with truth”

2- What does the word "Truth" refer to:

Truth was the reason for the creation of the Heavens and the Earth; but what does the word "Truth" mean? What a wonderful Book the noble Quran is! And how wonderfully its verses interpret each other! Allah says:

”Not without purpose did We create heaven and earth and all that is between them”

[Saad; 27]

Allah says also:

”Not for (idle) sport did we create the heavens and the earth and all that is between them”

[Al-Anbiya'; 16]

The truth, therefore, is the opposite of vanity. So the truth is contradictory with play. It is neither vanity nor play. If vanity is the impermanent and perishable thing, then the truth is the permanent eternal thing; and if play has no purpose or aim, then the truth is

something which has a great goal. So the truth is the stability which has a noble purpose, or it is the permanent wisdom.

3- The purpose behind creating the heavens and the earth:

But what is the purpose and wisdom underlying the creation of the heavens and the earth?

Some of the scholars interpreted this verse saying:

Allah created the heavens and the earth as a manifestation of His Most Beautiful Names and Attributes; and He created us to recognize Him through the creation of the heavens and the earth. So if we recognize Him, we worship Him; and if we worship Him properly, we will be happy with His worship in this life and the Hereafter. Whoever recognizes Allah and worships him properly becomes happy being closer to him; such a man really fulfills the purpose of his own creation as well as the creation of heavens and earth.

In a Qudsi Hadith Allah says,

“O son of Adam! Seek me, and you will find me. If you find Me, then you find everything; and if you lose me you lose everything; and I am more beloved to you than everything.”

[Mentioned in relic]

O Lord! What does the one who misses You find? And what does the one who finds You miss?

Knowing Allah is a vital thing in man's life. Whoever fails to know his Lord or is not guided by His Guidance his mind will be misled and his soul will be miserable; he will regret for what he has lost and will be afraid of what is to come; and he will be impatient, irritable and discontented. Allah says:

“Then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.”

[Ta Ha; 123]

“And whoever follows My Guidance, there shall be no fear on them, nor shall they

grieve.”

[Al-Baqarah; 38]

”Verily, man (disbeliever) was created very impatient; Irritable (discontented) when evil touches him; And niggardly when good touches him; Except those devoted to Salat (prayers)”

[Al-Ma'arej; 19-22]

Giving a good example is better sermons and books:

How can people be convinced of this Divine Guidance? How can they be convinced to follow it? Why did lots of people become Muslims in the Prophet's life? Why did many people convert from Islam through some later periods? Why was one single Companion of the Noble Prophet's like one thousand men, and, then, later Muslims lose their power, respect and dignity? Why did the Prophets succeed in purifying their followers' souls and providing them with spiritual enhancement, while so many modern preachers and reformers who claim to be religious failed?

One of the thinkers says: To set one good example is more beneficial for people than ten volumes, because living people do not believe but live examples. Therefore, the Prophet who was only one person with his good manners and sincere strife for the sake of Allah was a better guidance for people than thousands of writers who filled their books with values and morals. Most people can speak about high morals or ideals, but they can never practice them; that is why the lives of the noble Prophets were miracles of their own; and the outcomes of their Call were also unique miracles. But those who call to Allah insincerely are met with disdain and mockery.

Islam cannot be revived except through high ideals, good exemplars, straight behavior, self-discipline, abstinence from personal interests and unlawful things, righteous work, self-sacrifice and altruism. In this context, the Messenger of Allah, (PBUH), says,

“True Faith is not a mere desire or adornment, but rather something that is deeply

rooted in man's heart and manifested by righteous work.”

He (PBUH) also says,

“ Two Rak'as (of Prayer performed) by a pious person are far better than a thousand Rak'as by someone who mingles (good deeds with evil ones).”

[Al-Jame' As Sagheer, on the authority of Anas]

It has also been rightly said,

“If someone is not deterred by one's piety from the things that Allah considers as unlawful, Allah cares not for anything (righteous) that he does.”

[Ad-Dailami on the authority of Anas]

Ibn Omar, may Allah be pleased with them both, one day saw a shepherd with some sheep. He said to him: “I'd like to buy this sheep.”The shepherd said,

“It is not mine.”Desiring to test the shepherd's sincerity, Ibn Omar said, “Tell your master that it died or was eaten by a wolf and take its price for yourself.”The shepherd repeated, “It is not mine.” Ibn Omar said, Here! Take its price!”

The shepherd angrily said, “I swear by Allah that I am in a terrible need of the money; and if I said to my master that it died or was eaten by a wolf, he would believe me, because he trusts me. But where is Allah?!” The shepherd touched the very core of Islam when he said that, although his share of religious knowledge was so little.

Verily, it suffices man of knowledge to fear Allah; and it suffices him of ignorance to disobey Him.

If someone is tempted to take something that does not belong to him while no one is watching, but says to himself, as the shepherd did, “But where is Allah?!”, this means that he knows his Lord, the Almighty, and he is a true worshipper. But if he forgets such a fatal question and takes what does not belong to him, all his religious knowledge, no matter how big it might be, avails him nothing, and his worship and deeds of

righteousness will by no means be accepted by the Lord All High.

Sahl Altustori once said: “By Allah! To abandon an unlawful Durham (of money) is better than to perform the Hajj eighty times after the obligatory Hajj”

It has also been rightly said, “A Wali (The one beloved to Allah) is not someone who can do miraculous deeds, but someone who follows Allah’s Commands sincerely, specially under difficult circumstances”

Omar, may Allah be pleased with him, once addressed the righteous man Owais Al-Qorani, “O Owais! Admonish me.” Owais said, “Hope for Allah’s Mercy when you obey Him, and fear of His Wrath when you disobey Him; and do not lose hope between the two cases.”

The characteristics of the one who calls to Allah:

In the Noble Quran there are delicate references to the attributes that every caller to Allah must be endowed with:

1- He must disdain the temporal life:

He must disdain this temporal life and not make his knowledge of Religion a means to fulfill his personal interests and aspirations. Allah says:

“A man, saying: "O my people! Obey the Messengers; "Obey those who ask no wages of you (for themselves), and who are rightly guided.”

[Ya Sin; 20-21]

2- He should offer good deeds:

He must have good deeds, because they are the evidence of his truthfulness, and that can help him to succeed in his mission. Allah says:

” And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to

Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims.""

[Fussilat; 33]

3- He must remain steadfast:

He must remain steadfast in his worship, abstain from disobedience and show enough patience with whom he invites to Allah's Religion, for this is a good evidence of his truthfulness in seeking Allah's Paradise and determination to make Allah pleased with him. Allah says:

“And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)”

[As-Sajdah; 24]

4- He must be guided by Allah's Commands:

He must be completely guided by Allah's Commands at weal or woe, and whether he knows the wisdom behind such Commands or not. This is because content with destiny, only because it is from Allah, is the highest degree of belief. Allah says:

” And (remember) when the Lord of Ibrahim (Abraham) [i.e., Allah] tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind.”

[Al-Baqarah; 124]

5- He must fear no one but Allah:

He must fear no one but Allah Alone. Allah says,

“Those who convey the Message of Allah and fear Him, and fear none save Allah.”

[Al-Ahzab; 39]

The prophet PBUH is the ideal example for all Muslims:

The Prophet (PBUH) was the ideal example for his pious Companions and the righteous believers. His Call was distinguished by its wide range and deep effect. The reason is that he practiced what he preached.

The Prophet (PBUH) was on an excellent standard of character; his manners were completely derived from the Noble Quran.

His venerable Companions loved and obeyed him to an incredible extent. Before he embraced Islam, Abu Sofian said, “I have never seen anybody who loves another as the Companions of Muhammad love him “.

The secret behind the deep and great effect that the Prophet (PBUH) had on his Companions was that he was the ideal and the best example to be followed.

After having met the Prophet (PBUH), the King of Oman said, “I swear by Allah that the thing which guided me to the truthfulness of this illiterate Prophet was that he never enjoined or invited to a good thing unless he had been the first one to do it; and he never forbade anything unless he had been the first one to abandon it. If he won, he was never ungrateful; and if he was defeated he was never impatient. And he fulfils his pledges and keeps his promises.

The prophet PBUH was of great modesty, and abundant politeness. He used to initiate Salam (i.e. greeting whenever sees people). Whenever he's talking to anyone, he's totally focusing on him, no matter the addressee is a youngster or an adult. If ever he shakes hand with any one, he's the last to pull his hand. When he gives alms, he puts the money in his hand to the needed hand. He's never been seen stretching his legs. He has never scorned any deed to achieve his purpose or his companion's or neighbor's. He used to go the market and carry his purchases saying: “I'm the one who should carry my own things.”

He used to respond positively to the invitation of a free man, a slave, or a weak one. He would accept excuse from the one who wished to apologize.

He would patch his clothes, sew his slippers, serve himself, tie his camel, sweep his home, and he used to help his wives in the households. Moreover, he used to eat with his servant, and help the weak and the miserable one.

He would walk gently, and lower his gaze.

He was of continual somberness. He was always thoughtful. He never spoke unless there was a need for his speech. He was often silent, but when he would speak, he was the most fluent and eloquent.

He was amiable, and he was neither ungrateful, nor offending. He used to cherish whatever blessing he had, no matter how tiny it was.

He wouldn't dispraise any blessing. He wouldn't praise any taste (of food) nor dispraise it.

He wouldn't get angry for any worldly sake.

He wouldn't be angry for the sake of his soul, nor would he avenge for himself.

He would avert and turn away when became angry, and he would lower his eyes when he was happy.

He would reconcile between people and never separate them. He would bring people nearer not send them farther.

He would act generously with each noble person of any tribe and give him their leadership.

The noble Prophet (PBUH) would look after his companions, and check their conditions.

He would appreciate the good deed and correct it, while he would rebuke the bad deed and weaken it.

He wouldn't hold back in executing any obligation. If he sat with anyone, his companion would think that he's the most honorable one for him. If anyone asked him for anything, the noble prophet would give it to him. If he, the prophet, didn't have the requested object, he would tell him some sweet words.

He was always smiling, easy going, not a tough neither a rude one. He was neither bad tempered nor vulgar, neither a scoffer, nor a ridiculer. He would disregard what he didn't

like. He would never disappoint those who pinned hopes on him PBUH.

He did not disgrace or insult anyone, nor look for the faults of others, he only spoke that from which thawaab and reward was attained.

He would laugh at what his companions laughed at, and would admire what they admired.

He would be patient with the strangers' toughness and wouldn't interrupt anyone's speech until he ended his speech.

Enormous number of volumes and sermons delivered for years are not enough to describe the exalted character of the prophet PBUH, yet Allah the Almighty summarized his exalted character in few words:

{And verily, you (O Muhammad) are on an exalted standard of character.}

[Al Qalam-4]

The companions are good examples for all Muslims:

The perfect example that the Prophet (PBUH) gave in his life and his good character and manners made his Companions follow him and adopt his Tradition and adhere to his religion. Omar ibn Al-Khattab, for example, used to follow the character of the Prophet (PBUH) and adopt his manners and stances. Whenever he wanted to do anything, he gathered his people and relatives and addressed them, “I have forbidden people to do so and so, and forbidden them to do so and so; and people are like birds; if they see you committing bad things they will do the same. I swear by Allah! If any one of you comes to me committing anything I have forbidden people to do, I shall double punishment for him, because of the kinship that links him with me!” Hence kinship with Omar, may Allah be pleased with him, turned out a heavy burden and a great responsibility.

By his noble behavior and character, this rightly guided Caliph, may Allah be pleased with him, substantiated the values of Truth and Goodness most beautifully. He embodied such great values by his attitudes and judgments. Therefore he was really a principled

hero who strived to achieve his noble principles at all costs.

When Omar ibn Al-Khattab was Caliph, Jabala Ibn Al-Ayham, the last King of Al-Ghasasena, came to him to announce his conversion to Islam. Omar, may Allah be pleased with him, welcomed him warmly. But later on, while he was going round the Ka'bah in the Hajj (pilgrimage), a Bedouin from Fazarah stepped on Jabala's wrapper, and the King got angry. He turned to the Bedouin and hit him on the face breaking his nose. The Bedouin complained to Omar, may Allah be pleased with him, who sent for the King to come to his Assembly. A dialogue took place between them as follows:

Omar said, "O Ibn Al-Ayham! This morning, I saw a bitter view. A Bedouin from Fazara came to me complaining with a broken nose and a bleeding face! When we asked him, he put the blame on you. Was it true?" Jabala said, "I am not of those who deny or conceal matters; I punished this guy and took my right with my hands." Omar, may Allah be pleased with him, said, "Which right are you talking about? With other than me the poor and weak might be wronged or treated unjustly. With other than me an innocent face may be hit in vanity. Desires of ignorance and insolent arrogance have no place to dwell with us after we have established a new civilization of human equality and justice. Slaves are now equal to free men; the poor are equal to the rich. No way! The guy's right has to be redeemed! Your nail is still stained with his blood! Or else he will break your nose as you did to him." Jabala said: "How come, O Commander of Believers?! He is an ordinary man, and I am a king! How can you be pleased to see a star falling down?! It was a mere illusion when I thought that I would be with you stronger and more honorable! I will apostatize if you force me!" Omar, may Allah be pleased with him, said, "The neck of an apostate is to be chopped off by sword. It is a new world that we are now building – a world wherein wrong things are set right and differences between slaves and free men are eliminated!"

Dear brothers, you all know what Jabala did after this incident with Umar, May Allah be pleased with him, (Jabala Ibn Al-Ayham was led by arrogance to more crime. He did not

listen to Allah's Command, apostatized and fled away from the Leader of Believers Omar. His story is mentioned in books of history.)

The pious ancestors realized the importance of setting a good example in Dawah:

Eminent scholars of the righteous ancestors realized the great impact of good exemplars in purifying man's soul, providing him with spiritual enhancement and inciting him to perform paramount deeds and noble actions. Therefore, they admonished themselves before they admonished others. That is why their influence on the public was great, and their prestige with the rulers was high.

Imam Al-Ghazali, may Allah have mercy on him, said, "Preaching is like the Zakat (alms) on ones wealth. Zakat is not due unless one owns the Nisab (the required amount of money to pay Zakat); similarly a man who is not properly admonished should not preach."The Prophet (PBUH) also said,

"I have left you with two Admonishers, namely the Noble Quran and death; one is speaking and the other is silent. The Speaking Admonisher is the Noble Quran; and the Silent Admonisher is Death."

[Mentioned in relic]

Both Admonishers are sufficient to those who want to be admonished. I thought to myself, "Do you not believe that the Quran is the Speaking Admonisher, because Allah says,

'Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.'

[Hud; 15-16]

Allah promised you with the fire if you love this life. And everything that does not accompany you after death is from this life. If a physician warns you of becoming ill if you eat delicious food, you will avoid such food. Do you believe the physician more than you believe Allah? If it be so, what a disbelieve you are! And if the illness is harder on you than Hell Fire, how ignorant you are! Then I admonished myself with the Silent Admonisher, Death. Allah says,

“Tell Me, if We do let them enjoy for years, And afterwards comes to them that (punishment) which they had been promised! All that with which they used to enjoy shall not avail them.’.

[Ash-Shu'ara'; 205-207]

Thus we notice how good exemplars affect people's souls like magic, for people learn not by their ears, but rather by their eyes. And the language of action is much more effective than the language of tongue. Therefore, you cannot convince others of anything unless you are completely convinced of it. And you cannot ask people to do anything unless you precede them by doing it. Only then you will be a good example.

A good example is a fact with its own evidence. How can the shadow be straight while the origin is twisted? And you, dear Muslim brother, are protecting one of the guard-holes of the castle of Islam, so let not Islam be attacked from the guard-hole that you protect. And, furthermore, this Ummah (nation) will not be reformed except by what it was reformed at the beginning. In a Divine Hadith, Allah, the Almighty, says,

“Verily, I have accepted this Religion (of Islam to be the religion of mankind) towards Me. Nothing can set right this religion except generosity and good manners; so, honor it by them as much as you can.”

[Kanz Al 'Ummal on the authority of Jabir]

Allah the All Mighty preserved you, so do not lower yourself, He treasured you, so do not humiliate yourself, He raised you, so do not fall down, He purified you, so do not get stained with sins, He made things easy for you, so do not fall behind, He drew you close

to Him, so do not distance from Him, He loved you, so do not turn down that love, He encouraged you, so do not get lazy, He made you His successor on earth, so do not waste your life in vain, He set you free, so do not imprison yourself to other than Him, He bailed you, so do not stumble, He mended you, so do not get broken, He grew you, so do not wilt, He beautified you, so do not get ugly (by sinning), He taught you, so do not get ignorant, He strengthened you, so do not become weak, He covered your sins, so do not expose them publically, He waited you, so do not come to a halt, He secured you, so do not get frightened and He straightened you, so do not get crooked.

Dear brothers, call yourselves to account before you are called to do so and weigh your deeds before they are weighed, and you should know that the Angel of Death has been reaching others and will reach us soon, so pay heed. The clever one is he who upbraids himself and works for what comes after death; and the weak one is he who follows his desires and lives on wishful thinking.

Every creature shall die, and only the Almighty remains.

No matter how long the night lasts, the dawn shall certainly come.

No matter how long man lives, he must die and be buried.

((When a servant turns back to Allah, a caller calls those in the heavens and earth to congratulate him as he has reconciled with Allah)).

The second Khutbah:

Do they not look at the camels, how they are created?

1- The camel is one among the signs of Allah:

Dear brothers, I mentioned in the first Khutba that the core of Islam is to know Allah and that the entire universe but manifests Allah's Beautiful names.

Furthermore, thinking deeply of the creation of Allah is the widest gate to know Him.

When man reflects on Allah's creation, he will get to know Him, and when he knows Him, He will worship Him and this will bring him happiness in worldly life and in the Hereafter.

Allah the Almighty describes the believers as thinkers of the creation of the heavens and the earth.

Allah encourages us to think deeply in some Ayat in the Quran, and among which is the following Ayah:

“Do they not look at the camels, how they are created?”.

[Al Ghasshiyah; 17]

Looking closely to the camel makes man realizes how amazing this creature is, for it is considered a wonder in the anatomic engineering.

2- The camel is desert's only vessel:

The camel is a priceless means to move in deserts, and deserts make one sixth of dryland.

Traveling through deserts is difficult for the most advanced vehicles.

There are more than 15 million camels in the world and continually increasing.

Everything in the camel is perfect to fit the desert's tough climate.

The camel's eye has long double-layered lashes in order to protect its eyes from flying specks of sand.

The camel's eye has the ability to magnify things and see them closer than they are, thus the camel sees distant things closer and small things bigger which allows even a child to guide the camel.

Allah the Almighty says:

﴿ And We have subdued them unto them so that some of them they have for riding and some they eat. ﴾

The camel has the ability to close its ears and nose drills so that they won't sand up.

The camel's hooves are large and wide so that they make it easy for it to move on sand without sinking in it.

The Camel uses its thick, leathery rubber-like lips to munch on thorny desert plants and they keep the camel's mouth moist so even if it stretches its tongue out, the camel doesn't lose any moist.

“Do they not look at the camels, how they are created?”

[Al Ghasshiyah; 17]

3- The camel can do without water for a long time:

The camel can do without water for a long time, but when it drinks water, it consumes what fills a bathtub in one drink.

Thus the camel can travel without drinking water for tens of days or for few months, and when it needs water, it consumes the tissue's water in its body which makes it lose quarter of its weight without getting weak to move.

The camel's hump store fatty tissue which is used as a source of nourishment when food is scarce, given this fat makes one fifth of its weight.

The average age of the camel is 40 years.

The camel needs to be respected, loved and showed passionate in order to be guided, and this is but a lesson to be learnt by human beings.

“Do they not look at the camels, how they are created?”.

[Al Ghasshiyah; 17]

I knew you Allah due to my Fitrah and due to searching

Thus I came to You with purified empty heart

I

**n horizons there are signs, the least of which
Might be a light you see that guide you to Him**

**If you see plants in desert grow
without aid ask them: "Who grows you?"**

If you see the moon travels by night spreading its light

Ask it: "Who makes you travel?"

If you see the river running ask it

Who makes you run?

If you see the tide of the salty sea ask it

Who makes your tide high?

If you see the night overspread ask it

Who makes you very dark?

If you see the day breaks at dawn ask it

Who originates your light?

Praise be to Allah, the Lord of Creations