

Safeguarding the Mind

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

Allah the Mighty and Majestic has honored human beings over many of His creations:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Al-Isra (17) 70: **And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good**

things and preferred them over much of what We have created, with [definite] preference.

Allah the Mighty and Majestic has honored the children of Adam with many qualities by which they are distinguished from other creatures. He honored them with intellect, adorned them with understanding, and directed them to ponder and reflect. Thus, the intellect is among the greatest blessings of Allah upon humankind. By it they distinguish between good and evil, and between the harmful and the beneficial. By it they find happiness in their lives. By it they manage their affairs and concerns. By it they find enjoyment and contentment and by it communities flourish and life advances.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى

Taha (20) 54: Indeed in that are signs for those of intelligence.

The intellect is a precious jewel which rational people protect and nurture, acknowledging its virtue and fearing its loss and disappearance. If a person loses their intellect, there is no distinction made between them and animals and inanimate objects. Rather, an animal may surpass them in usefulness! Those who lose their intellect are of no use, nor can they be utilized. Rather, they are a burden upon their families and society.

This precious intellect is the basis for accountability. However, some people do not care for its well-being and do not preserve and protect it. Rather, there are those who place it under their feet, following their desires while their insight becomes blinded!

All of this appears clearly evident in the likes of a glass of wine, a dose of drugs, inhaling a narcotic, or drinking an intoxicant that causes the human to lose their mind, thus stripping them of humanity and assuming the persona of toxicity, vulgarity and indecency. Thus, life is paralyzed and the

fabric of the community is torn. The intoxicated forget their Lord, wrong their souls, and wander aimlessly. They destroy their willpower and obliterate their modesty. They orphan their children, while they are still alive, widow their spouse while their heart still beats, and bring disgrace upon their families- thereby casting away one of the five necessities, which is the necessity of safeguarding the intellect.

Losing one's mind through intoxication is an ugly habit that clung to the people of the Pre-Islamic Era (Jahiliyyah) whereby they consumed wine. They spent sleepless nights with companions and friends sipping it. They even considered it a means of pride and generosity! Their poets boasted of drinking it and spending wealth to pour it! They spoke much of wine during a time when there was a pause in the succession of Messengers, to the point that wine was featured in the opening of a Mu'allaqah (a poem held in high esteem) that is among the most famous of the Seven Mu'allaqat of the Arabs, which was said to have been hung on the curtains of the Kaaba. The Arabs and poets circulated that Mu'allaqah as if it were a holy scripture, and it captured the attention of the people, to the extent that the poem distracted them from every noble deed.

Then the Messenger of Allah ﷺ came after that declaring to his ummah:

أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ

Unquestionably, everything of the matter of the Jahiliyyah is placed underneath my two feet. [Muslim 1218a]

A community that does not safeguard the minds of its children is indeed a lost community. What did intoxication do for the people of the Jahiliyyah?! Did it restore their ancient glory or regain a stolen homeland?! Did it bring people out of the darkness of ignorance and deviation into the light of guidance and uprightness?! Do a people

succeed when intoxication and intoxicants become rampant in their lands?!

No, never, and a thousand times no. It is established in the "two Sahihs that the Prophet ﷺ said regarding the Night Journey (Isra):

فَأْتَيْتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ فَقِيلَ لِي خُذْ أَيُّهُمَا شِئْتَ فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ فَقَالَ هُدَيْتَ الْفِطْرَةَ أَوْ أَصَبْتَ الْفِطْرَةَ أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ

And I was brought two vessels; in one of them was milk and in the other was wine. It was said to me: 'Take whichever of them you wish.' So I took the milk and drank it. It was said to me: 'You have been guided to the Fitrah—or: You have attained the Fitrah. But if you had taken the wine, your ummah would have gone astray.' [Bukhari 3394, Muslim 168]

Allah is Most Great, Allah is Most Great! Indeed, the statement of Gabriel, peace be upon him, confirms that the true Muslim ummah cannot follow a wine-drinker, even if it were the Messenger of Allah ﷺ and far be it from him to do so.

Islam abolished the wines that were among the boasts of the Jahiliyyah and their traditions. Islam purified the Muslim ummah from the filth of wine after it had firmly established the pillars of Tawheed and creed in their souls. It brought them out of the worship of the created and the worship of desires and the body to the worship of Allah alone. It brought many of the Companions, may Allah be pleased with them, out of the companionship of wine. Islam refined them such that they abandoned every habit that angers Allah and His Messenger ﷺ.

Consider the poetry of Hassan bin Thabit, may Allah be pleased with him, about wine in the Jahiliyyah :

We drink it and it leaves us as kings, and lions whom no adversary can restrain.

But when Islam entered his heart, his poetry became harder on the polytheists than the impact of arrows, as the Messenger of Allah ﷺ said. (Narrated by An-Nasa'i and At-Tirmidhi, who said: Good and Authentic).

Modern civilization has given some people a deceptive sense of superiority, making them imagine that they are a new kind of humanity, completely different from all the generations that came before them. Those who fancy themselves as sophisticated and artistic even claim that no moral law applies to them and that they are not bound by established standards. They proclaim to everyone: "Do you not realize that life is nothing but smoke and a cup—intoxication and entertainment? Do you not see that these so-called 'highs' are but spiritual beverages? Then why do you call them intoxication, numbness, or drug use?

Intoxicants and narcotics have established harms proven by modern medicine and confirmed by the experiences of societies. They are more than one hundred and twenty religious and worldly harms. The Lord of the Worlds clarified their harm:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

Al-Baqarah (2) 219: **They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.**

Sheikh Al-Islam Ibn Taymiyyah, may Allah have mercy upon him, said: "Hashish is forbidden; its consumer is to be lashed just as the drinker of wine is lashed. Indeed, it is more malicious than wine in the sense that it

corrupts the mind and the mood, until the man becomes effeminate and a cuckold (lacking jealousy), and other forms of corruption, and it hinders the remembrance of Allah."

So fear Allah, and beware of intoxicants and narcotics, and beware of wine, for it is the mother of evils.

An-Nasa'i and Ibn Hibban in his "Sahih" narrated that Uthman, may Allah be pleased with him, stood delivering a khutbah and said: "O People, fear wine, for it is the mother of evils. Indeed, a man among those who were before you from the worshippers used to frequent the mosque. He was met by an evil woman who ordered her maidservant, so she brought him into the house and locked the door. With her was a vessel of wine and a boy. She said to him: 'You shall not leave from me until you drink a cup of this wine, or have intercourse with me, or kill the boy! Otherwise, I will scream and say: He entered upon me in my house. So who will believe you?' The man weakened at that and said: 'As for the indecency, I will not commit it, and as for the soul, I will not kill it.' So he drank a cup of wine, then said: 'Give me more .' So she gave him more. By Allah, he did not leave until he had intercourse with the woman and killed the boy."

Uthman, may Allah be pleased with him, said: "So avoid it, for it is the mother of evils. And indeed, by Allah, faith and wine do not gather in the heart of a man except that one of them departs with the other!!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي
الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Al-Ma'idah (5) 90-91: **O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you**

may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Be conscious of Allah, and know that Islam adopted a gradual approach regarding wine until Allah concluded with its prohibition. The Mighty and Majestic said:

فَهَلْ أَنْتُمْ مُنْتَهُونَ

Al-Ma'idah (5) 91: **So will you not desist?**

The Companions, may Allah be pleased with them, said: "We have desisted, we have desisted."

The prohibition of wine includes all types of intoxicants, due to his saying

• صلى الله عليه وسلم •

كل مُسكرٍ خمر وكل مُسكرٍ حرام

Every intoxicant is Khamr, and every intoxicant is forbidden. [Muslim 2003b]

The drinker of wine deserves worldly punishment, which is to be lashed eighty times. The one who drinks it receives the fixed punishment (Hadd) even if they do not become intoxicated, whether they drink much or little, by the consensus of the Companions, may Allah be pleased with them.

As for the punishment in the Hereafter, Abu Dawud, Ibn Majah, and At-Tirmidhi narrated from Ibn Umar, may Allah be pleased with them both, who said: The Messenger of Allah ﷺ said:

لَعَنَ اللَّهُ الْخَمْرَ وَشَارِبَهَا وَسَاقِيَهَا وَبَائِعَهَا وَمُبْتَاعَهَا وَعَاصِرَهَا وَمُعْتَصِرَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ

Allah has cursed wine, its drinker, its server, its buyer, its seller, its presser, the one for whom it is pressed, its carrier, and the one to whom it is carried. [Sunan Abi Dawud 3674, Sahih (Albani)]

And he ﷺ said:

مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الْآخِرَةِ

Whoever drinks wine in this world then does not repent from it will be deprived of it in the Hereafter. [Bukhari 5575, Muslim 2003f]

And he ﷺ said:

مُذْمِنُ الْخَمْرِ كَعَابِدٍ وَثْنٍ

The addict of Khamr is like an idol worshipper. [Sunan Ibn Majah 3375, Grade: Hasan)]

And he صلى الله عليه وسلم said:

كُلُّ مُسْكِرٍ حَرَامٌ إِنَّ عَلَى اللَّهِ عَزَّ وَجَلَّ عَهْدًا لِمَنْ يَشْرَبُ الْمُسْكِرَ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ
m قَالُوا يَا رَسُولَ اللَّهِ وَمَا طِينَةُ الْخَبَالِ قَالَ " عَرَقُ أَهْلِ النَّارِ أَوْ عُصَارَةُ أَهْلِ النَّارِ

Every intoxicant is forbidden. Indeed, Allah the Mighty and Majestic has a covenant for whoever drinks an intoxicant that He will give him to drink from the Mud of Khabal. They said: "O Messenger of Allah, and what is the Mud of Khabal?" He said: **The sweat of the people of the Fire or The discharges of the people of the Fire.** [Muslim 2002]

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

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

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon

us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أَذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.