

GOOD DEEDS IN THE TEN DAYS OF THIL HIJJAH

Friday Sermon Presented by

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Our Beloved (PBUH) said:

"The best time for the good deeds that are most loved by the Exalted Allah is the ten day of Thil Hijja".

That is, every good deed that is done in these days is more loved to the Exalted Allah than the same deed that is done at another time.

'Good deeds' is a concept that is frequently repeated in the Holy Qur'an. Most people believe that in the first ten days of Thil Hujjah, good deeds are merely fasting and praying. Thus, they stenograph good deeds into only performing fasting and praying. But good deeds is an expression that denotes a wider meaning than that. It refers to every good deed that makes the believer closer to the Exalted Allah. Moreover, it refers to every good deed accepted by the Exalted Allah, and every good deed that makes man distinguished from the other species.

The Holy Qur'an sums up the concept of good deeds when the Exalted Allah said:

"Those who have Faith and do righteous deeds, they are the best of creatures" (Al Bayyinah, v. 7).

The most distinguished of all mankind are the people who performs two objects together:

-First, to join in their hearts: faith in the Exalted Allah, a belief in His Words and in His Promise, and in whatever He tells us.

-Secondly, to perform good deeds by which they are promoted.

See the high value of good deeds as is mentioned by the Exalted Allah in the Holy Qur'an:

"To Him mount up (all) Words of Purity"

(Fater 10).

When the Raised High above all ranks, the Most High the Most Great, the Most Sublime, Glory is to Him, describes this deed that He calls good as raised to Him, and when the Raised High above all ranks, Glory is to Him, raises it, then it should definitely be good.

Consequently, 'good deeds' is a concept whose connotation is so wide that it is not restricted to prayer and fasting only. But prayer and fasting are rather part of the good deeds. How far are we from the good deeds when we are called to be promoted each year in these ten days?

In these ten days, good deeds are not restricted only to man's presence in front of Ibrahim's shrine or the Ancient House. Definitely not, for although the visitors of these holy places are honored by being invited to the Ancient House which is a great good deed, but their presence in this holy place does not mean all the good deeds. As long as man exists on our earthly planet, he can do good deeds wherever he is.

Let us read the tale in Sahih Al Bukhari when the Prophet (PBUH) was asked:

"Which action is better than doing good deeds in these days (meaning the first ten days of Thil Hijjah)?"

He (PBUH) said: **"Nothing is better than this even fighting for the cause of Allah"**

They asked with exclamation : "Oh Messenger of Allah, even fighting for the cause of Allah!"

He said: **"Not even fighting for the cause of Allah unless one risks his soul and wealth then returns with nothing** (i.e., he goes out for Jihad aiming at nothing but dying for the cause of Allah).

Whenever I read this Hadith, I really look up with veneration and esteem to the fighters who, nowadays, hold the flag of Jihad against the Zionist enemy. They are the ones whom the Prophet (PBUH) referred to as the group **"who will persevere on the right, indifferent to whoever opposes them till the command of Allah comes. They are in Jerusalem and in the vicinity of Jerusalem"**.

We greet them with great veneration and stand before them with great respect and esteem.

Oh people of Gaza, Oh people of Ramallah, Oh people of the Blessed Holy Land, you are the ones **"who go out risking your souls and wealth and return with nothing"**. May Allah bless you. You are the group of people whom the Exalted Allah referred to in the Holy Qur'an saying:

"Allah hath purchased of the Believers their persons and their goods; for their (in return) is the Garden (of Paradise): they fight in His Cause, and slay and are slain: a promise binding on Him in Truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his Covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. Those that turn (to Allah) in repentance; that serve him, and praise him; that wander in devotion to the cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah (these do rejoice). So proclaim the glad tidings to the Believers" (Al Tawbah, vs. 111-112).

Let us read these verses with a comprehensive view to see that these people fight the enemy when they are at the same time repentant, worshippers, wanderers, kneeling, prostrating, enjoining good and forbidding evil and observing the limits set by the Exalted Allah...

Oh you...who stand steadfast on the right in Jerusalem, and in the vicinity of Jerusalem, holding fast the flag of Jihad to make the legislation of Jihad everlasting:

"There will be a group of my Ummah who will persevere on the right, indifferent to whoever opposes them till the command of Allah comes. They are in Jerusalem and in the vicinity of Jerusalem".

Oh people of Jihad...you have got a testimony presented to you from our Master, Muhammad (PBUH). Jihad is not by exploding oneself in the market. It is definitely not so. Jihad is fighting in such places when the enemy is quite evident. Jihad here means fighting for the cause of Allah in defense of oneself and one's country.

As for the other meaning of Jihad other than fighting the enemy, it is open to all people when they want to exert their utmost effort for the call to the Exalted Allah, and when they present their souls and wealth for the exaltation of the Word of the Exalted Allah.

As for Jihad with the meaning of fighting, Oh people of Palestine and the people of Gaza, we can see you, we can see you today holding the flag of Jihad indifferent to the Great Forces, Materialism or Secularism. You are indifferent to those who conspire against you. You do not care about those who sell and buy you at the boards of negotiations.

You stand there on the land of Jihad joining steadfastness with repentance to the Exalted Allah. We can see in your faces repentance, giving up sins, and adopting the method of righteousness.

Read the previous verses again with no interruption of its many connotations: **Those that turn (to Allah) in repentance**" (the repentant fighter); **"that serve him, and praise him; that wander in devotion to the cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good "** (those who do not turn away from the straightway but adhere to it) ; **" and forbid evil and observe the limits set by Allah"** (whatever these limits are, for they are disciplinary as they are the

legislations sent by the Exalted Allah by way of our Prophet (PBUH), "**So proclaim the glad tidings to the Believers**" (those who join Jihad with the above mentioned qualities by which they turn to the Exalted Allah and apply them following the straightway of Allah).

After greeting those brave people who join all these qualities and apply them in reality, we'd like to say to them: We need reconsideration of the concept of the 'good deeds'. This concept is included in our Qur'an. Though we read the Holy Qur'an from beginning to end, we still stenograph, as I've mentioned before, the meaning of good deeds into few Rik'at we perform in prayer or few days we fast. The concept of good deeds is definitely not only so. 'Good deeds' means adopting a behavioral method that is practical and integrated, and applying it.

Herein, I have chosen some samples from the Book of the Exalted Allah, not aiming at restricting the concept of 'good deeds', nor at explaining it, but with the purpose of mere reminding of some of its sides on the occasion of these days in which good deeds make man closer to his Lord.

Good deeds (and how much we need them), are:

1-repentance: is the beginning of every good deed without which action becomes worthless. Moreover, the deed is not considered good unless the believers denounces polytheism in his heart and announces that he has relinquished the method of aberration. The Exalted Allah said:

"And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss" (Al nur, v.31).

2-Rendering back the trust: how can one who claims to do good deeds that are expected to be raised by the Exalted Allah be untrustworthy?

"Allah doth command you to render back your trusts to those to whom they are due" (Al Nisa', v. 58).

3-Reconciliation of people. The Prophet (PBUH) calls the action of sowing dissention among people 'the shaver' that shaves religion. But alas, most people in our society live on stirring up discord among the others. Consequently, there is no harmony among people by which there is inwardly, communication of love from the hearts, and outwardly cooperation among them. On the contrary, everyone remains in the domain of individualism and the 'ego'. The Exalted Allah said:

"and keep straight the relations between yourselves" (Al Anfal, v. 1).

I'd like to read to you some of these verses so that we become aware of, and know quite well that the concept of 'good deeds' is not restricted to prayer and fasting.

4-Good care of parents: Your deeds will be worthless, however you believe them to be good, unless you take good care of your parents. The Exalted Allah said:

"We have enjoined on man kindness to his parents: bear them company in this life with justice and consideration" (Luqman, v. 15).

Many are the times when some youth come to me complaining of their parents saying: "My father does not pray...my father is against religion...my father is far away from the method of religion", and I always say to them: "You have nothing to do with your father". The exalted Allah said: "**bear them company in this life with justice and consideration**", for he is your father, and she is your mother, and you are recommended to treat them with kindness however different is their doctrine or behavior from yours, for this is none of your business.

If you invoke the Exalted Allah to enlighten their way, that would be better for them and they may benefit more from your invocation for them. You are not responsible for their belief or behavior. All that you should do to them is to treat them with kindness. If you are not dutiful to your parents, if you do not put your head at their feet, all your good deeds will be worthless.

A man saw Al Shafi'i in the dream with his beard decorated with pearls. He went to him and said:

"Oh Imam, yesterday, I had a strange dream. I'd like to give you good tidings. I saw your beard decorated with beads of pearl. What is the interpretation of this dream?"

The Imam said: "I never sleep every day before I put my beard under the feet of my mother".

He is the Imam Al Shafi'a. So who are you compared to him...?!

He is Al Shafi'a, whose followers cover nearly one quarter of the world, put his beard under the foot of his mother. So who are you compared to him...?!

This is the way the Exalted Allah wants you to behave with your parents. How can you feel pleased with your prayer and fasting while you are undutiful to your parents?

How impossible it is for you to have good deeds when you are undutiful to them!

5-Your care of your children:

As the Exalted Allah recommends you to be dutiful to your parents saying: **"We have enjoined on man kindness to his parents"**, He also said: **"Allah (thus) directs you as regards your children's (inheritance)"** (Al Nisa', v. 11).

The Prophet (PBUH) said: **"All of you are guardians and every guardian is responsible for his subjects"**. How far are you from this recommendation?

6-Adhering to the great common points which are the rope of the Exalted Allah, that is the Holy Qur'an. The great common points that join the Ummah is adhering to the Holy Qur'an. Consequently, to direct us to the most perfect good deeds, the Exalted Allah said:

"And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves" (Al Imran, v. 103).

Let us find excuses for one another in probabilities, and let us agree on fundamentals.

7-Good company: the Exalted Allah said:

"O ye who believe! Fear Allah and be with those who are true [in word and deed]" (At Tawbah, v. 119).

8-Forbearance with your religion. The Exalted Allah said:

"O ye who believe persevere in patience and constancy; vie in such perseverance; strengthen each other" (Al Imran, v. 200).

The Exalted Allah finds patience not enough, so He said also "**vie in such perseverance**". This last expression has a linguistic connotation that means endurance, trial and strife.

Thus 'patience' is a step, but persevere in patience is a higher step which means struggle with yourself when yourself says: "I am not going to be patient any more", but the Exalted Allah says to you: "persevere in patience".

After which He, Exalted is He, said: "**strengthen each other**", **i.e.**, help each other in guarding against averting from the right. The vigilant guard is the one who is always alert. He is the one who guards his heart, his mind, his body, his belly, his tongue, and his manner...

9-Remembering Allah: The Exalted Allah said:

"and call thy Lord to mind when thou forgettest" (Al Kahf, v. 24)

If you become heedless and your heart stiffens, remember the Exalted Allah. How can you complain about cruelty when you have the medicine for this malady ready at hand?

10-Reading the Holy Qur'an especially at dawn. The Exalted Allah said:

"for the prayer and reading in the morning carry their testimony. And pray in the small watches of the morning: (it would be) an

additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of praise and Glory" (Al Isra', vs. 78-79).

11-Calling to Allah: The Exalted Allah said:

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong" (Al Imran, v. 104).

12-Surrendering to the Exalted Allah: The Exalted Allah said: **"ye who believe! enter into Islam whole heatedly"**, i.e., do not be like the others who fight the Exalted Allah.

How much they distort and misinterpret the meaning of this verse. They say it means: 'Do not fight anybody'.

Shame be on misunderstanding!

"Enter into Islam whole heatedly" so that you do not fight the Exalted Allah. You had better surrender to the Exalted Allah and be His servants.

"Enter into Islam whole heatedly" so that the Exalted Allah may not fight you and you do not become fighters against Allah. "Whoever shows enmity to someone devoted to Me, I shall be at war with him".

When the Exalted Allah and His Apostle (PBUH) guide you to do something, do surrender to them.

"and follow not the footsteps of the evil one; for he is to you an avowed enemy" (Al Baqarah, v. 208).

Do not follow the footsteps of the devil because he tries to surround you so that you fall in his slides and do not surrender to the Exalted Allah.

13-Hold fast to the Exalted Allah: if you imagine, while you commit yourself to doing good deeds, that somebody may cause you harm or injure you, take refuge with the Exalted Allah.

Make the method of your behavior: "**And hold fast, all together, by the rope which Allah (stretches out for you) "** (Al Imran, v. 103), and take refuge in "**and hold fast to Allah**", i.e., it is He Who undertakes your affairs; it is He Who makes you win victory; it is He Who protects you...

"He is your Protector. the best to protect and the best to help" (Al Haj, v. 78).

Allahum...help us to achieve good deeds, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.