

**IN THE NAME OF ALLAH MOST GRACIOUS MOST MERCIFUL
AL - NOOR MASJID, ICICE, WUSE II, ABUJA**



Jumu'ah Khutbah Translation 3rd, Dhul-Hijja 1441AH, Equivalent to 24th July 2020

**THE BEST DAYS OF THE YEAR AND SELF-ASSESSMENT AT THE END OF THE
LUNAR YEAR**

All praise is due to Allah who grants us seasons of worship so that we achieve increased goodness. Praise be to Him he Who distinguished the first ten days of Dhul Hijja over all other days so that we intensify pious deeds in them. I testify that there is no deity worthy of worship except Allah alone Who has no partner and I testify that Muhammad (PBUH) is His servant and messenger. May Allah's salutations be upon him, his household and his companions.

O servants of Allah! Fear Allah as he should be feared and take provision of deeds that please Allah, so that you make use of your life positively before you are no more. Allah says in His magnificent book: "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]." [03:102]

Servants of Allah! We are currently observing great days, days which are better than other than them as the messenger (Peace be upon him) said in a Hadith narrated by Jabir (May Allah be pleased with him). The messenger (PBUH) said: "The best days of Dunya are the ten days, the (first) ten days of Dhul Hijja". Due to the great position of these days in the sight of Allah, he the exalted had sworn by them in his book where he says: "By the dawn And [by] ten nights" [89:1-2].

We should try to benefit from these days and fill them with pious deeds because pious deeds are most beloved to Allah the exalted in these days.

Ibn Abbas narrated that the Messenger of Allah said: "There are no days in which righteous deeds are more beloved to Allah than those ten days." They said: "O Messenger of Allah! Not even Jihad (Just war) in Allah's Cause?" The Messenger of Allah said: "Not even Jihad (Just war) in



Allah's Cause, unless a man were to go out with his self and his wealth and not return from that with anything."

Ibn Al-Qayyim said: "The (first) ten days of Dhul Hijja are better than the ten days of Ramadan, but the last ten nights of Ramadan are better than the (first) ten nights of Dhul Hijja".

Servants of Allah! Sacrifice is a symbol among the symbols of Allah the most high. Allah says: "...And whoever honors the symbols of Allah - indeed, it is from the piety of hearts." [22:32]

The messenger (PBUH) enjoined Muslims to observe this great act of worship (i.e Sacrificing animals). Narrated Al-Bara' bin `Azib: The messenger (PBUH) said: "Whoever slaughtered his sacrifice before the (Id) prayer, he only slaughtered for himself, and whoever slaughtered it after the prayer, he offered his sacrifice properly and followed the tradition of the Muslims."

Seeking closeness to Allah through sacrificing animals (During this season of goodness) is one of the greatest acts of worship and obedience, that's why it has been coupled in a lot of places in the Quran with prayer so that its greatness and special position is depicted. Allah says: "So pray to your Lord and sacrifice [to Him alone]." [108:02]

Indeed, a wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires. Also, the best of people is the one whose life is prolonged and his deeds are pious and on the other hand, the most evil person is the one whose life is prolonged but filled with bad deeds.

O servants of Allah! At the end of the year, It is pertinent that you and I observe a self-assessment stance, what have we presented for our akhira (hereafter)? What have we done of support towards our religion and Ummah? What steps have we taken to serve our society and ultimately benefit our Muslim brothers/sisters?



Businessmen and rich people carry out thorough assessment or audit -if you like- of their financial activities throughout the exiting financial year, how much was their profit and loss? What have they spent and what's left. In the event of a loss, they investigate what's the cause of that so that future recurrence is avoided while whoever realizes profit among them tries to improve his/her business so that more proceeds are realized.

Brothers and sisters in faith, as Muslims, we need to be more audit centric than businessmen and wealthy people. We should look at what we have presented in the outgoing year of deeds and what are we preparing for the forthcoming one so that we work by what our Lord says: “O you who have believed, fear Allah . And let every soul look to what it has put forth for tomorrow - and fear Allah . Indeed, Allah is Acquainted with what you do.” [59:18]

One of the Arab poets said:

Indeed! We are happy about the days we spend

But every day that passes, draws closer the appointed time.

You should therefore work for your own good before death:

Because real profit and loss are determined by deeds.

Verily, the most important aspect of our farewell to the outgoing year and welcoming of the incoming one is self-assessment, we should go through the pages of our deeds thoroughly, if they are good, we maintain that and build on them, and if they are bad, we make up for them then hasten towards repentance and abstain from such in the future. Allah says: “Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.” [07:201]



He also says: “The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants.” [03:30]

Umar Ibn Al-Khattab said: “Judge yourselves before you are judged, weigh your deeds before they are weighed for you. Beautify yourselves for the grand exposition. That day your deeds will be exposed, on that day you shall be exposed, not one secret of yours concealed”.

Self-assessment is about checking the heart, it’s thinking about the actions committed by the tongue and limbs. Whoever allows himself to dive into sins without checkmating himself, it is tantamount to killing himself. Allah says: “And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.” [04:29] Ibn Katheer said in the exegesis of this verse: “Don’t kill yourselves by committing Haram, sins and consuming the wealth of one another unlawfully”.

Self-assessment is about the ability a servant has of discovering the defects of his own self and his shortcomings. Whoever discovers the defects of his own self therefore places himself in the appropriate position, such person would in turn deprive himself from arrogance and disdain.

Indeed when a servant knows his status and who he really is, that ushers him towards humbleness and worship, So he doesn’t become boastful of his deeds no matter how great they are and doesn’t despise his sins no matter small. This is indeed a sign of success. Abud-dardaa’ (May Allah be pleased with him) said: “A man would not be of complete understanding unless he detests people for the sake of Allah (when they commit sins) then returns to his own self to detest it even more (for his own sins)”.

Allah says: “He has succeeded who purifies it (the soul), And he has failed who instills it [with corruption].” [91:9-10] Malik Bn Dinar said: “May Allah have mercy on a servant who tells himself: aren’t you the person who committed so and so? Then he dispraises his own self and muzzles it, then imposes upon it the book of Allah such that it becomes a guide for it”.



Ibn Al-Qayyim said while warning against abstaining from self-assessment: “The most harmful thing for a sane person is his abandonment of self-assessment... because that leads him to destruction. This (abandonment of self-assessment) is the attribute of the egoistic arrogant people, those who close their eyes from seeing the repercussions of their bad deeds and placate themselves and rely blindly on Allah’s forgiveness such that they abandon self-assessment and thinking of consequences of their actions. Whoever does that, falling into sins becomes easy for them and eventually becomes comfortable committing them.”

Another Arab poet said:

And the soul is like an infant, when you allow him (the infant), he grows up loving to be breastfed, but when you wean him, he weans.

So, disobey your own (evil) self and the Satan, even if they advise you, you should investigate (their advice).

Maimoun Bn Mahraan said: “A servant (of Allah) will not be a pious one unless he becomes more serious in judging himself than judging others. That’s why one’s self is just like a betrayer business partner, if you don’t bring him to account, he goes with your wealth”.

Because of the importance of self-assessment, the pious predecessors used to consistently assess themselves:

Sufyan Ibn Uyaynah (May Allah have mercy upon him) said: “A man would meet his brother in the era of the pious predecessors then he would tell him: Fear Allah! and if you are able not to offend whom you love, you should (not offend them). Then it was told to him: And is it possible for a man to offend whom he loves? He said: Subhanallah (Praise be to Allah), your own self is more beloved to you among all things, so when you disobey Allah, you have offended it”



Hassan Al-Basri (May Allah have mercy upon him) said: “You will not find a believer, except that he assesses his own self, (he would say) what have I intended by my words?

What have I intended by this sip of water? But the licentious goes on and on without self-assessment”.

Anas Bin Malik (May Allah be pleased with him) said: I heard (the voice of) Umar Bn Al-Kattab (May Allah be pleased with him) one day, then I followed him until he walked pass a wall, I heard him saying (to himself) and between myself and him was the wall: “Umar! Amirul Mu’mineen! Wow! Wow! By Allah, the son of Al-Khattab, you most fear Allah or else, Allah will certainly punish you”

Ibrahim AT-Taimiy said: “I imagined myself in Jannah (paradise) eating from its fruits, drinking from its rivers and hugging its virgin women, then I imagined myself in hell fire eating from its Zaqqoum (a tree), drinking from its purulent water and dealing with its chains and shackles, I then told myself: O you! What is it that you want? It replied me saying: I want to return to the Dunya (worldly life) so that I do pious deeds, then I said: you are indeed (living) in your wish (meaning: where you will wish to be returned to when you find yourself in the hereafter), so you should work hard”.

Servants of Allah! Indeed the absence of self-assessment or being carried away from it has caused many people to fall into corruption and heedlessness that eventually cause punishment in this worldly life; and in the hereafter, a fire whose fuel is people and stones. We should know that sins become widespread only when societies or individuals forget about the day of reckoning, so they go about their daily businesses as they like and dive into their dealings as they wish without any regards for Allah’s dos and don’ts.

It is high time for each and every one of us to look at their shortcomings then genuinely intend to make up for them in the forthcoming days, we should pledge -between us and Allah- to live the incoming year(s) better than how we lived the preceding year. We have to take heed because the



human mind (Nafs) alters speedily and often tilts towards evil as we are told by our creator in the Quran, he says: “Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.” [12:53]

Finally, let us all ponder on what Ali (May Allah be pleased with him) said as collected by Bukhari in his book: “The Dunya (worldly life) is moving towards the end and the akhira (the hereafter) is fast approaching. For both lives are sons, so you should be among the sons of akhira and don’t be among the sons of Dunya because today is about actions not reckoning, while tomorrow (the hereafter) is about reckoning not actions”.

May Allah bless you and I with the glorious Quran, grant us forgiveness and make it possible for us to return back to him while we frequently observe self-assessment.