



The General Presidency for the Affairs of
the Grand Holy Mosque and the Prophet's Holy Mosque

Translation of the Two Holy Mosques Khutbahs
A Joint Project



Al-Imam Muhammad Ibn Saud Islamic University
College of Languages and Translation

[15-8-35 – B – Al-Qasim]

Beware of Wasting Time

His Eminence Sheikh Abdul-Muhsin ibn Muhammad Al-Qasim, may Allah preserve him, delivered the Friday *khutbah* entitled, “Beware of Wasting Time”, in which he talked about the importance of time in a Muslim’s life and the great value attached to it in Islam. He mentioned several acts through which a Muslim can make use of his time during the summer season and the holidays.

Part One

Praise be to Allah. We praise Him and seek His help and forgiveness. We seek refuge in Allah from the evil within ourselves and from our wrong deeds. He whom Allah guides, none can misguide, and he whom Allah sends astray, none can guide. I bear witness that there is no god but Allah alone, Who has no partners, and I bear witness that Muhammad is Allah’s servant and messenger. May Allah bestow his bountiful peace and blessings upon him and upon his family and Companions.

O Muslims!

Fear Allah, servants of Allah, as He should be feared, for fear of Allah is the road to guidance and disobeying Him is the road to misery.

O Muslims!

One’s time is the period for work, either to achieve eternal happiness in the hereafter or to cause oneself destruction and misery. Due to the importance of time, Allah has sworn by some of its parts. He has even sworn by the entire time including its nights and days. He says:

﴿By the night as it envelops. By the day as it appears in brightness.﴾ (Al-Lail: 1-2)

There are lessons and morals that can be drawn from the passage of nights and days for those who fear Allah. Allah, Majesty be to Him, says:

﴿And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.﴾ (Al-Furqan: 62)



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Our Prophet, peace and blessings be upon him, devoted his entire life to Allah. Allah says in His Qur'an:

﴿Say (O Muhammad (peace and blessings be upon him)):
"Verily, my *Salat* (prayer), my sacrifice, my living, and my
dying are for Allah, the Lord of the '*Alamin* (mankind, jinn
and all that exists).'"﴾ (Al-An'am: 162)

The Prophet's Companions also made full use of their time. In the Noble Qur'an, Allah tells us about some of their deeds:

﴿... You see them bowing and falling down prostrate (in prayers),
seeking bounty from Allah and Good Pleasure. The mark of them
(i.e. of their Faith) is on their faces (foreheads) from the traces of
(their) prostration (during prayers) ...﴾ (Al-Fath: 29)

Abu Bakr advised Umar, may Allah be pleased with them, saying, "Allah has enjoined us to do certain deeds at night, which He does not accept in the day, and has enjoined us to do certain deeds during the day, which He does not accept at night." Abdullah ibn Mas'ud, may Allah be pleased with him, said, "Never do I regret anything as much as I regret a day that passes and decreases my lifetime without me doing any good deeds on it." The righteous predecessors, may Allah have mercy on their souls, took full advantage of every moment in their lives. They used their time in doing deeds that are pleasing to their Lord. Al-Hasan Al-Basri, may Allah have mercy on his soul, said, "I have met men who were more protective of their time than you are of your *dirhams* and *dinars*."

The Prophet, peace and blessings be upon him, said, "The feet of a son of Adam will not move [from before his Lord] on the Day of Judgement until he is asked ... about his lifetime, what he spent it on" (Reported by At-Tirmidhi). Longevity, when coupled with good deeds, is indeed one of Allah's greatest favours. The Prophet, peace and blessings be upon him, said, "The best people are those whose life is long and whose deeds are good" (Reported by At-Tirmidhi). One's days are numbered; with each day that passes, one's life diminishes. The passing of one part of life is an indication that the whole of it will equally pass away. Man embarks on the journey to his Lord the very moment he sets foot on this earth. The successful ones are those who make the best of their lives by doing deeds that are beneficial to them, while the losers are those who waste the time they have. The Prophet, peace and blessings be upon him, said, "There are two blessings in which many people incur loss [i.e. by wasting them]: health and free time" (Reported by Al-Bukhari).

Ibn Al-Qayyim, may Allah have mercy on his soul, said, "Wasting time is worse than death, for wasting time severs one from Allah and the hereafter, whereas death



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severs one from the present world and the people living in it.” Whoever wastes his time will inevitably regret losing every single moment of it; and whoever spends a day in his life without discharging a duty, fulfilling a religious obligation, or acquiring some useful knowledge, has indeed wasted that day and can squander his whole life in this way. The wise person is one who occupies himself with deeds that are pleasing to his Lord; no sooner does he complete a good deed than he engages in another one. Allah, Glorified be He, says:

﴿So when you have finished (your occupation), devote yourself to Allah’s worship.﴾ (Ash-Sharh: 7)

Ibn Kathir, may Allah have mercy on his soul, commented on this verse saying, “This means that once you have completed your worldly affairs and tasks and you have broken away from them, then get up to engage in worship of Allah with zeal and complete devotion and purify your intention and desire to serve your Lord.”

The best acts of worship to be performed are the declaration of the Oneness of Allah, i.e. bearing witness that there is no god but Allah alone, and the performance of the integrals of Islam in a perfect manner. The best thing to fill up our time with and to have our ranks elevated is to memorise the Book of Allah, revise it, and reflect upon it, for it is a precious treasure and a source of immense benefit. The Prophet, peace and blessings be upon him, said, “Would any of you not like to go out in the morning to the mosque and learn (or recite) two verses of the Book of Allah? They are better for him than two she-camels, and three verses are better than three (she-camels), and four verses are better for him than four, and the same is true of any number of verses” (Reported by Muslim).

He who learns the Book of Allah by heart is honoured; he who recites is revered; and he who draws nearer to it is dignified. The servant’s rank in Paradise will be proportional to the number of the verses of the Qur’an that he recited in this world. In times of trials, tumults, widespread doubts, and lustful desires, holding fast to the Book of Allah and drawing nearer to it becomes all the more obligatory.

Acquiring religious knowledge, attending sessions of learning held by scholars, and memorising Prophetic *hadiths* and the basics of different branches of religious knowledge make a Muslim well-established in knowledge and elevate his rank. Allah, Glorified be He, says:

﴿... Allah will exalt in degree those of you who believe, and those who have been granted knowledge ...﴾ (Al-Mujadilah: 11)

Imam Malik, may Allah have mercy on his soul, said, “The best supererogatory act is to learn and teach religious knowledge.” It is through knowledge and learning that one’s life



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is enlightened and one's memory remains even after one dies. In addition, calling people to this religion and spreading it with wisdom is the practice of all messengers and righteous people. Allah says:

﴿Say (O Muhammad peace and blessings be upon him):
"This is my way; I invite to Allah (i.e. to the Oneness of
Allah – Islamic Monotheism) with sure knowledge, I and
whosoever follows me (also must invite others to Allah, i.e.
to the Oneness of Allah – Islamic Monotheism with sure
knowledge) ...﴾ (Yusuf: 108).

This is the door to all goodness and blessings. As the Prophet, peace and blessings be upon him, said, "If Allah guides a single person through you, this will be better for you than a whole lot of red camels [i.e. better than the best property in this world]" (Agreed upon).

Honouring one's parents is an act of obedience to Allah and a source of happiness to the servant. Getting close to one's parents leads to inner peace and success. Allah, Glorified be He, tells us that His prophet 'Isa (Jesus), peace be upon him, said of himself:

﴿"And dutiful to my mother, and made me not arrogant,
unblest."﴾ (Maryam: 32).

Ibn Kathir, may Allah have mercy upon his soul, said, "Whoever is dutiful to his parents is always unpretentious and happy in his life."

A perceptive child rejoices over the advent of the holidays, for that will offer him the opportunity to be more dutiful to his parents, to make them happy, and to keep their company. Parents will be happy when they see their children holding fast to the religion. One way of honouring one's parents after their death is to visit their friends and show kindness to them. The Prophet, peace and blessings be upon him, said, "The highest form of honouring one's father is to maintain relations with the people whom he loved" (Reported by Muslim).

Maintaining the ties of kinship is pleasing to Allah, the Most Beneficent, prolongs one's life, increases one's wealth, blesses one's time, brings hearts together, reveals one's good character, and testifies to one's sense of honour. The Prophet, peace and blessings be upon him, said, "He who likes to have his provision expanded and his term of life lengthened should maintain the ties of kinship" (Agreed upon).

Visiting religious scholars and virtuous people helps to refine and elevate the soul, strengthen one's determination, improve one's condition, and remind one of the hereafter. A person who visits religious scholars gains more knowledge and understanding, for scholars are the inheritors of prophets and the callers to guidance.



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One of the qualities of the dwellers of Paradise is that, in this worldly life, they compete for good and for acts of piety. Allah, Glorified be He, says:

﴿... and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).﴾ (Al-Mutaffifin: 26)

Al-Hasan Al-Basri, may Allah have mercy on his soul, said, “If you see people doing good, then compete with them in that.”

Good companions provide the best help in doing good deeds. They urge us to do righteous deeds, prevent us from treading the pathways to evil, and encourage us to do acts of obedience to Allah. Those who love one another for the sake of Allah will be on pulpits of light on the Day of Judgement, and even the prophets and the martyrs will be happy for them and will wish to have the same status as theirs.

On the other hand, a bad companion calls to evil and dissuades one from doing good. His company is always a source of grief and remorse. Allah, Glorified be He, says:

﴿And (remember) the Day when the *Zalim* (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: “Oh! Would that I had taken a path with the Messenger (Muhammad, peace and blessings be upon him). Ah! Woe to me! Would that I had never taken so-and-so as a *Khalil* (an intimate friend)!”﴾ (Al-Furqan: 27-28)

Abdullah ibn Mas’ud, may Allah be pleased with him, said, “You can judge a man by the company he keeps, for a man only accompanies his likes.”

Pursuing sources of temptation and matters leading to it, such as what is presented on television channels, only leads man to show ingratitude to Allah’s favours and engulfs the heart in total darkness.

The holidays provide a good opportunity to bring parents closer to their children and give them the chance to support them emotionally, refine their manners, and mend any deviation they might show. In fact, the duty of the father towards his sons is great, and so is the mother’s duty towards her daughters. She should look after them and commit herself to giving them advice and guidance and ordering them to wear the *hijab* (veil) and observe modesty and chastity.

Abdullah ibn Umar, may Allah be pleased with him and his father, said, “Discipline your son, for you will be questioned about him: What manners did you impart to him and what did you teach him? He will also be questioned about whether or not he honoured and obeyed you.” Children feel happy in the company of their parents



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and experience peace and tranquillity in their presence, benefit from their character, and acquire their good qualities. Ibn 'Aqeel, may Allah have mercy on his soul, said, "A judicious person gives due rights to his wife and to himself as well, and when he is alone with his children he acts as if he were one of them and abandons seriousness for a while." In addition, rewarding children for doing good is one way of providing good care. Ibrahim ibn Adham, may Allah have mercy on his soul, said, "My father said to me, 'My son! Learn the Prophet's *hadiths*. Whenever you hear a *hadith* and you commit it to memory, I will give you one *dirham*.' This is how I learnt the *hadiths*."

A father who turns away from his children and distances himself from them is in fact neglecting their upbringing, for this makes them easy preys to evil-doers, which will only cause remorse and anguish to the father. Going on a journey sanctioned by Islam with them is one way of bringing parents and children together and mending any defects in their relationship. For example, the '*umrah*' is a journey and is also an act of worship that wipes away sins and raises one's rank in Paradise. In addition, offering one prayer in the Prophet's Mosque in Al-Madinah is far better than offering one thousand prayers in any other mosque (with the exception of the Holy Mosque in Makkah). Conversely, going on a journey that is forbidden by Islamic law is a waste of money, subjects one to temptations, and is the cause of a great deal of doubts and lustful desires. A person who makes such journeys returns home in a state that is far worse than his initial state.

In holidays, people start new families through marriage. Part of showing gratitude to Allah for this favour is to make sure that wedding parties do not involve forbidden acts and that the marriage itself is free from any sin.

Allah blesses all that the members of the Muslim *ummah* do in early mornings. He has also made the night for rest and the day for livelihood. It was the practice of the Prophet, peace and blessings be upon him, to sleep at the beginning of the night and pray towards its end. Abu Barzah, may Allah be pleased with him, said, "The Prophet, peace and blessings be upon him, disliked sleeping before the '*Isha*' (Nightfall Prayer) and engaging into a conversation after it" (Agreed upon). If staying up late at night leads to missing the *Fajr* (Dawn) Prayer in congregation in the mosque, then it is forbidden.

A Muslim is watchful of his Lord under all circumstances and at all times and knows for certain that Allah sees his acts, hears his speech, and knows what his breast conceals. Allah, Glorified be He, says:

﴿... nor you (mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it ...﴾ (Yunus: 61)

The best status of faith is to know that Allah is always with you and is All-Aware of what you do. One of the commandments that the Prophet, peace and blessings be upon him, gave to his followers was, "Fear Allah wherever you are" (Reported by At-Tirmidhi).



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Allah's *ghairah* (sense of honour, protectiveness, and pride) is provoked when the limits He has set are violated whether one is on a journey or at home. The Prophet, peace and blessings be upon him, said, "Allah has *ghairah* (sense of honour, protectiveness, and pride), and Allah's *ghairah* is provoked when a person does something which Allah has prohibited" (Agreed upon).

O Muslims!

A believer keeps himself away from committing sins, seeks to increase his good deeds, and uses his time wisely in accordance with whatever Allah has ordered. If hard work is laborious, idleness is a cause of evil. If you do not occupy yourself with doing right, your lower self will occupy you with doing wrong. Man is subject to tests in times of ease and hardship, in times of health and illness, and in times of travel and staying home. A truly successful person is one who makes fear of Allah a means to his ends and hastens towards his Lord's Paradise by doing good deeds. I seek refuge in Allah from the accursed Devil:

﴿Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.﴾
(Fussilat: 46)

May Allah bless you and me with the Great Qur'an and make us benefit from its verses and wise words. I have said what you have heard and I ask forgiveness of Allah for myself, for you, and for all Muslims, for any sin that we have committed. Ask Allah for forgiveness. He is the Oft-Forgiving, the Most Merciful.



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Part Two

Praise be to Allah for His kindness to us; and all forms of gratitude are due to Him for the success He has blessed us with and for His graciousness. I bear witness that there is no god but Allah, Who has no partners, in glorification of His dignified position. I also bear witness that our prophet, Muhammad, is His servant and messenger. May Allah bestow His bountiful peace and blessings upon him and upon his family and Companions.

O Muslims!

Life in this world is very short indeed, and the pleasures of this world are transient and abominable. Therefore, do not take from it more than a stranger takes to meet his needs when he is away from home, and occupy yourself only with what a traveller occupies himself with after making sufficient preparations to return to his family.

A believer is in constant fear of two things: a sin which he has committed and does not know what Allah will do to him regarding it, and the approaching time of death after which he does not know what destiny he is going to meet. A wise person spends his free time worshipping his Lord. The Prophet, peace and blessings be upon him, used to observe voluntary fasts very frequently during the month of Sha'ban. There are no authenticated *hadiths* regarding the virtue of this month except that the Prophet, peace and blessings be upon him, used to fast frequently in it; indeed, neither the night of the middle of Sha'ban nor any other night in it has any special virtue. Deeds are only accepted if they are done according to the *Shari'ah*.

Know that Allah has commanded you to ask Him to bestow His peace and blessings upon His Prophet. He says in His perfect revelation:

﴿Allah sends His *Salat* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad (peace and blessings be upon him)) and also His angels (ask Allah to bless and forgive him). O you who believe! Send your *Salat* on (ask Allah to bless) him (Muhammad (peace and blessings be upon him)), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e. *As-Salamu 'Alaikum*).﴾ (Al-Ahzab: 56)

O Allah! Bestow bountiful prayers, peace, and blessings upon our Prophet, Muhammad, and be pleased with the Rightly-Guided Caliphs, who ruled by truth and thereby established justice, Abu Bakr, Umar, Uthman, and Ali, along with all the Companions, and also be pleased with us together with them, by Your grace and generosity, O Most Generous of all the generous!



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O Allah! Grant power and glory to Islam and Muslims, subdue polytheism and the polytheists, and destroy the enemies of the religion. O Allah! Make this country of ours, as well as all other Muslim countries, safe, secure, and prosperous.

O Allah! We ask You for success and happiness in this life and in the hereafter. O Allah! Inspire us to do right, guide us to the truth, keep us away from trials and tumults, and make us among Your chosen, guided servants, who love and obey You most, O Owner of Majesty and Honour!

O Allah! Improve the condition of Muslims everywhere. O Allah! Spare their blood and gather them around the truth, guidance, and piety, O Most Strong! O All-Mighty! O Allah! Make the best among them the ones who rule them, O Owner of Majesty and Honour!

O Allah! Lead our ruler to Your guidance, make all his deeds pleasing to You, and guide all the leaders of the Muslims to act according to Your Book and rule by Your *Shari'ah*, O Owner of Majesty and Honour!

Servants of Allah!

﴿Verily, Allah enjoins *Al-'Adl* (i.e. justice and worshipping none but Allah Alone – Islamic Monotheism) and *Al-Ihsan* [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the *Sunnah* (legal ways) of the Prophet (peace and blessings be upon him) in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g. wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahsha'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression), He admonishes you, that you may take heed.﴾ (An-Nahl: 90)

Remember Allah, the Most Great, the Sublime, and He will remember you. Thank Him for His blessings and favours and He will give you more. Verily, remembrance of Allah is greater than all, and Allah knows what you do.