

Friday Speech 17th January 2025

Delivered by Shaykh Ammar Siddiqui, Hounslow Jamia Masjid

We ask Allah Almighty for the forgiveness of our sins. We ask Allah Almighty for acceptance of our good deeds. We ask Allah Almighty for protection in this dunya and the akhira, protection for our homes, for our children, protection of our affairs. And we ask Allah Almighty to give relief to this ummah

Wisdom - this is how we invite people to the way of Allah. When someone who is not a Muslim, or someone who is in need of God approaches you, Allah says your invitation to His way should be with hikma. Those who are Muslim and have gone astray, they need reminding to come back to the way of Allah – we are also instructed to invite these people also with hikma too.

One of the signs that Allah has shown you goodness, as we know in the hadith of Rasulullah ﷺ, is that if Allah has given you wisdom. Wisdom is key in understanding everything.

Sometimes you are in a situation you may not understand. Why is this such and such happening? Or why has Allah done such and such a thing? Across the world we see killing, murder, we hear stories which are shocking, horrific stories. But the one to whom Allah has given wisdom will never complain about these things. Rather, he will know that Allah knows of every hardship, every test, there is none except that Allah has written a prescribed portion of trial, and this will reach them.

Wisdom is also a form of foresight, and we see this even in the life of Rasulullah. Allah gave Rasulullah ﷺ immense wisdom in understanding a lot of things with the situations that occurred, even the Sahaba around him, some of them were confused that why has Rasulullah ﷺ done this? This goes against us, not realising that Rasulullah has done so out of foresight and wisdom.

When the believer speaks, he speaks with wisdom. And when the believer acts upon something, he or she acts with wisdom. You have to have hikmah in understanding the context the situation around you.

The people of wisdom - they are careful, they are cautious when they speak. They know when to speak, and they know what to say. The same when listening - when they listen do so with care and caution because not everything is relevant or correct.

Wisdom and foresight is something which Rasulullah ﷺ had. Remember when Islam began, dawah started in Makkah. Then you see Rasulullah ﷺ spreading the message to the outskirts of Mecca. And soon after it reached Ta'if.

In the books of Sira, you will find that when the Messenger of Allah ﷺ went to Ta'if, the community sent their children out who picked up stones and pelted - meaning they did not want to hear the message - the message of inviting people to Allah, to His Oneness and to accept Rasulullah as His Messenger.

So what did Allah do? Allah sent the angel Jibreel affirming that Allah is a witness that His Messenger has been treated unfairly and has been wronged and saying, "I have come from Allah, and Allah has informed me to tell you that these mountains you can see around this city - Allah has given me permission that, if you want, I will raise these mountains so that we can crush the people. Give me the permission Allah has given me if you so wish"

And look at the wisdom of Rasulullah ﷺ, even though he had every reason to retaliate (because Allah has given the believer the ability, to defend himself. We have the right to defend our religion, our property, our family, whatever we possess, we have the right to defend). Now, Rasulullah ﷺ had every reason to defend himself or retaliate out of defence.

Yet he raised his hands and said, "Allah guide my people, for verily, they do not know the truth". Why? Because Rasulullah ﷺ had a vision, a foresight. What was that foresight? That he saw Islam in the future lineage of these people, meaning he hoped they will eventually become Muslim. If they will eventually become Muslims, why should we crush them? Why should we deal with them in this way? And this was wisdom – had he made dua against them, an entire generation could have been wiped out, they would have been removed from the face of the earth and become non-existent. But Rasulullah ﷺ says no - they have the potential. And I see Islam within them.

And now you see those who have lived from that line - they were Muslims.

This act of the Messenger of Allah ﷺ is a lesson that sometimes Allah Almighty does not give you the results straight away. There is no one more closer to Allah than Rasulullah ﷺ, says. Yet, Rasulullah, when he invited the people of Tai'f, did not receive the results instantly. His objective was not fulfilled immediately, it took time, and Rasulullah ﷺ gradually saw the people of Ta'if opening their arms and coming to Islam.

That is what wisdom is. Hikmah is sometimes being patient. Look at the situation. Rasulullah ﷺ was hit with stones. He was bleeding and injured, yet the patience and the wisdom, the foresight of Rasulullah ﷺ, that there's a greater result that will come from this. It just requires waiting and gradually inviting people to Islam. And that's how the people of Ta'if came to Islam.

A lot of people, they come to me saying, I have a friend. He's learning about Islam. I wish he can become a Muslim. These results do not happen instantly, rather gradually. You invite people to Islam, and you will see how Allah Almighty opens people's hearts.

Hikmah is not only used in the concept of dawah, hikma is also used when Allah puts you through calamities, hardships. Anyone can be hit with a calamity and complain. That's very common. A lot of things around the world should be a wake up call and internal reflection. Allah Almighty wants us to realise that don't just look at the enemies attacking your own brothers and sisters. Look at your own affairs. Look how weak you are. Look how many of you there are, and yet no one can take a stand. . Do we really embody Islam within ourselves and with our fellow brothers and sisters? Allah Almighty wants us the weakness within and amend ourselves so that the Ummah as a whole can be rectified

Where is your patience?

The people of wisdom - they do not complain. They continue in their hardship. Their faith in Allah Almighty increases. They do not let Satan creep in with doubts. Allah says, if you want wisdom, then understand they are great lessons to learn behind the calamities that I send you.

Sometimes when it comes to situations where there are factors not in our favour, where everything is against us - it means Allah has a greater opening for the Ummah, or a greater opening for you. Try to see from the eyes of wisdom. We feel that it's a trial, tribulation, a hardship. Try and see beyond this. The people of wisdom, they see beyond this. They know that Allah Almighty has something greater for them.

May Allah allow us to convey wisdom within our hearts. May Allah allow us to speak with wisdom, listen with wisdom, see with wisdom. We ask Allah to protect this ummah through His hikma, through His wisdom, and we ask Allah to give us the opening, the great opening, of this ummah.

Summary:

Shaykh Ammar emphasised the importance of wisdom (hikmah) in inviting others to Islam and navigating life's challenges. He recounts the Prophet Muhammad's ﷺ wisdom in dealing with the people of Ta'if, who pelted him with stones, by making a dua for their guidance rather than retaliating. He stressed that wisdom involves understanding that hardships are predestined by Allah and should be endured with patience and foresight