

**Arab Republic of Egypt**

**Ministry of Awqaf**

**Rajab ٢٩, ١٤٤٠ A.H./April, ٢٠١٩ C.E.**

### **Responsibility**

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "We had offered the Trust (of divine responsibilities) to the heavens, the earth, the mountains, and they refused to bear it, because they were afraid of it. But man bore it: he surely proved unjust and ignorant." I bear witness that there is no god but Allah, and that our Master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow him till the Day of Judgment.

The Almighty Allah has honored man as He created him with His Hands, breathed His Spirit into him, ordered the angels to bow down before him, and favored him with many things. These things include bearing the Divine responsibility and the Divine Obligations. Every Man, as long as he is mature and sane, is responsible before Allah, regardless of his position in the society. Everyone is responsible within his capacity and the duties assigned to him.

No doubt that assuming position of authority is a responsibility and burden not prestige. If a person deals with it just from the perspective of being a prestige, he will be overwhelmed by its consequences. However, when a person looks to assuming responsibility from the perspective of being a burden and a mission, he will get support from the Almighty Allah. Regarding this point, our Prophet (PBUH) once said to Abd Al-Rahman Ibn Samurah, "Do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be

left alone (without God's help), and if you are granted it without making any request for it, you will be helped (by God in the discharge of your duties). Abu Dharr also reported, "I said to Messenger of Allah 'Why do you not appoint me to an (official) position?'" He (PBUH) patted me on the shoulder with his hand and said, "O Abu Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him."

Responsibility has many forms, and these include: Family responsibility. Family plays a great role in the stability and cohesion of the society. It is the core of the society and its first defensive line. Parents are the ones responsible before Allah for the cohesion and stability of the family through fulfilling their duties.

Islam set out these duties and specified the responsibilities of every member of the family. The Prophet (PBUH) said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible for his subjects; a man is a guardian of his family and responsible for them; a wife is a guardian of her husband's house and she is responsible for it, a slave is a guardian of his master's property and is responsible for that. Beware! All of you are guardians and are responsible for your wards." The success of the family and its stability are based on the performance of rights and responsibilities by each member, and the avoidance of any negligence.

Duties among members of the family are mutual and complementary ones: rights alongside duties, and mutual respect. Each member has to perform his duties with love, affection and honesty. One who falls short or neglect his duties shall be held accountable before the Almighty Allah, Who will question him whether observant or negligent of these duties? The Prophet

(PBUH) said, "Indeed Allah will question every person about his the responsibilities assigned to him: had he been observant or negligent? Even Allah will ask man about his family" The Prophet also says, "Neglecting one's own dependents is a reason enough for a man to be held sinful."

Another type of responsibility is the responsibility of one's job. In that case, the greater the position entrusted to a person, the harder the responsibility will be. Furthermore, the wider the scope of this responsibility, the more qualifications are demanded. The most important qualifications are: competence, experience, honesty and the ability to perform the requirements of this responsibility, as such person will be held accountable before himself, people and before Allah Who will question him about this authority. The Prophet (PBUH) says, "He who assumes an authority over ten persons and more, will come before Allah on the Day of Judgement with his hands chained to his neck. It is then either his fulfillment of his duties will free him, or that his sin destroys him."

Anyone who assumes an authority over people or assumes any position must realize that he has to do well, fear Allah and realize the gravity of public money. So he needs to act according to the limits of his job and avoid consuming unlawful earnings under any name.

Meanwhile, we stress that an official should not show indifference or pays no attention to monitor all details of the work, even the slightest ones. Neglecting something which seems trivial, may lead to dangerous consequences. It is necessary to understand that to trusting people does not mean to stop monitoring their work, and monitoring people's work does not means the lack of thrust.

Also, every official within the capacity of his responsibilities is required to choose strong and honest assistants. He has to choose the most competent and efficient. If an official appointed a person as a leader of a group when there is someone who is more

competent, then he is unfaithful to Allah, His Messenger, nation and the responsibility he bears.

**Another form of responsibility is the societal responsibility:** Islam has established societal norms through which people enjoy a secure, and stable life, blessed with affection, respect, solidarity and social cohesion, on the basis of equality among all human beings, so that the society as a whole becomes one body.

An observer of people's lives will see the poor who lacks what relieves his hunger, the patient who lacks medicine, along with widows, orphans, the weak, and the defendant who have no one to care for them. To fulfill the needs of all those is a societal, religious and national responsibility, or even a collective obligation, that is if some has fulfilled it, all others will be relieved of. But if all people have neglected it, they all will be sinful. The Prophet (PBUH) said, "He is not a believer who spends his night full, while his neighbor is hungry and he knows of him."

The Prophet (PBUH) has shown great care to this social responsibility, to the extent that he declared that fulfilling people's needs are given priority to performing *'Itikaf* in his (PBUH) mosque. In this regard, Abu Said Al-Khudari (Allah be pleased with him) said: " While we were traveling along with the Messenger of Allah a man came to him on his she camel, and began to ride it to the right and left. The Messenger of Allah (PBUH) said he who has a spare riding beast should give it to him who has no riding beast; and he who has surplus equipment should give it to who has no equipment. We thought that none of us had a right in surplus property." He (PBUH) also said: "The most beloved people to Allah are those who are most beneficial to the people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to forgive his debt, or to feed his hunger. That I walk with a brother to fulfill his need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will

conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother to fulfill his need until he secures it for him, then Allah the Exalted will make his footing firm across the bridge on the day when the footings are shaken."

He (PBUH) was also keen on following his companions on this point to assure that they used to fulfill each other's need. It is reported that he (PBUH) once said: " Who amongst you is fasting today? Abu Bakr said: I am. He (again) said: Who amongst you followed a funeral procession today? Abu Bakr said: I did. He (the Prophet) again said: Who amongst you served food to the needy? Abu Bakr said: I did. He (again) said: Who amongst you has today visited the sick? Abu Bakr said: I did. Thereupon Allah's Messenger said: Anyone in whom (these good deeds) are combined will certainly enter paradise."

National responsibility is one of the many various forms of responsibilities; our country has due rights on us, and we shoulder great responsibility towards it so as to help it achieve progress and development. In this vein, the Prophet (PBUH) educated his companions to sacrifice their souls and properties for their countries and their sacredness, declaring this as Jihad in the Cause of Allah; a point which is crystal clear in the fact that Allah, the Almighty, has declared that those who sacrifice their souls in defense of their religion and countries are of higher rank; He, Most High, says: " Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran ..."

National responsibility requires that one should construct his country and make it a developed and advanced one through giving precedence to the public interest to the private one, unification of efforts, casting off conflicts, avoidance of discord

and to act as if we all are but one man- which is the true meaning of the Saying of Allah: " And hold fast by the covenant of Allah all together and be not disunited ..." and "do not quarrel for then you will be weak in hearts and your power will depart ..."

We all should be fully aware of the fact that a Day will certainly come when we all be addressed with the Saying of Allah, "And stop them, for they shall be questioned." Also, let us ponder over the Saying of Allah, the Almighty, "On that day you shall be exposed to view-- no secret of yours shall remain hidden"- be it a minor or major sin-; a point which is proofed by the Saying of Allah, the Almighty, "O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties, Aware;"

This is my speech to you, and I ask Allah to forgive me and you.

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no God deserved to be worshipped but Allah, and that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be him, his family, his companions and those who follow them to the Day of Judgment.

Muslim brothers:

Within few hours, we shall receive one of the seasons of good, blessing and obedience, that is, the blessed month of *Sha'baan* in which deeds are taken up to Allah, Most High, which is why Prophet Muhammad (PBUH) used to offer more acts of worship and obedience in it. For example, he (PBUH) used to fast most of the days of that month, to the extent that his companions asked him about the reason behind that. Usama Ibn Zayed (Allah be pleased with him) said: "I said: 'O Messenger of Allah, I do not see you fasting any month as much as Sha'aban.' He said: 'That is a month to which people do not pay much attention, between Rajab

and Ramadan. It is a month in which the deeds are taken up to the Lord of the worlds, and I like that my deeds be taken up when I am fasting."

Aishah (Allah be pleased with her) also reported: "The Messenger of Allah (PBUH) used to fast until one would say, he never breaks his fast (i.e. he never stops fasting), and he would abandon fasting (at other times) until one would say that he never fasts. And I never saw the Messenger of Allah (PBUH) fast for a complete month except for the month of Ramadan, and I never saw him fast in a month more than he did in the month of Sha'ban."

Furthermore, the month of Shaa'ban has a blessed night, i.e. the middle of Shaa'ban in which Allah, Most High, looks at His slaves with compassion and mercy, and showers them with His Forgiveness and the concealment of their sins. Abu Musa Al-Asha'ri (Allah be pleased with him) reported that Messenger (PBUH) said: "Allah looks down on the night of the middle of Sha'ban and forgives all His creation, apart from the idolater and the *Mushahin*." In another narration, it is stated, "Allah, Most High, looks at His slaves in the middle of Shaa'ban, and He forgives the believers, delays the disbelievers, and leaves people of grudge until they leave it."

So, we should seize these blessed days in offering much obedience, doing good deeds, and getting closer to Allah, Most High, in accordance with the saying of the Prophet (PBUH): "Most surely, your Lord has blessed days within the days of the year, so seize them, so that one of you may meet one of them, thus not to go astray anyway."

O Allah, help us remember You, expressing gratitude to You and worship You in the best manner!