

February 2004

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا  
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ.  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Praise be to **اللَّهِ**.

We praise him and ask him for help and forgiveness. We ask him for protection from the evilness in ourselves and from our bad deeds. Whomever God guides to the truth no one will lead astray, and whomever He leads astray, no one will ever guide.

I testify that there is no God but **اللَّهِ** to whom there is no partner  
and I testify that Muhammad **ﷺ** is his servant and messenger

أما بعد:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ  
وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾ (الجمعة، 9)

*"O you who believe, when the call is proclaimed to prayer on Friday (the day of assembly), hasten earnestly to the remembrance of Allah, and leave off business. That is best for you if you but knew" (S62, A10)*

Brothers and sisters, the khutbah today is about **Brotherhood in Islam**.

It is not natural for humans to wish to live in isolation. People naturally feel that they wish to live in a community and wish to feel that they belong to such a community. A strong community is one in which people are supportive of each other, and where people feel secure and feel a sense of belonging. In Islam, we are blessed by the fact that we all agree that all of humanity has originated from Adam and Eve. We are all ultimately brothers and sisters when it comes to our original heritage as testified in Islam.

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا .  
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ . إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ (الحجرات، 13)

*"O mankind. We created you from a single pair of a male and female, and made you into nations and tribes, that you many know each other. Verily the most honoured of you in the sight of Allah is (he or she who is) the most righteous of you. And Allah has all knowledge and is fully acquainted with all matters" (S 49, A 13)*

Brothers and sisters, This Sura was revealed in Madinah, and its subject matter is the manners to be observed by the members of the then rapidly growing Muslim community. I remind myself and you to read it and to understand it.

People inevitably get enthralled and engrossed by their daily events and routines. They are concerned about their wealth and their income, about their health, about their children and about the present and future in general. They have different interpretation of the facts and regularly have to choose between sides. Added to that, we are all different, and do not always see things eye to eye with others. It is therefore inevitable that we may find ourselves torn apart by loyalties, status, grievances and the like.

The rules of engagement are not always clear, and it is not so easy for us Muslims to know what to do. How should I, as a Muslim feel and interact with another Muslim who has a different opinion or point of view. How do I interact with another Muslim, who on the face of it, seems to have very little in similarity to me. What does Islam has to say and advise.

First of all, as the Sura tells us, it is important for us to get to know each other in our communities. That includes everyone. Isolation and retraction from the community is not a feature of a good Muslim. It is understandable that in the hustle and bustle of every day living, we tend to let things pass us by, and we tend to forget about this clear directive;

﴿لِتَعَارَفُوا﴾

"To get to know each other."

If we accept this directive, then one may ask, what are the rules of engagement?

الْحَمْدُ لِلَّهِ

Islam has shown us the way in which we should live our lives as a community. For today, I will speak about the Muslim community.

Brotherhood and sisterhood in Islam exemplify the true spirit of the Muslim Faith. It enriches the true, honest and gentle feelings of Muslims to such an extent that we, as Muslims, ultimately live our lives for each other. No matter what our backgrounds are, no matter what our status is and no matter what our differences are, if we are true to our Muslim faith, and true to the Islamic concept of brotherhood, we can live as a strong, intact and supportive Muslim community.

Islam stands against hatred and prejudice based on racial differences, against cast, against social class and against all matters that put one human being above or below another. In Islam we are all equal.

Islam teaches us how to deal with our feelings and attitudes in order to create a stronger community. Islam stands against envy and against jealousy. It is your duty as a Muslim to feel for your brother Muslim. When something bad happens to your brother Muslim, you should be saddened for him as if it was you who had suffered. But equally, when something joyous and good happens to your brother Muslim, you should feel as happy for him.

Remember from the previous aya, that after we are ordered to

﴿لِتَعَارَفُوا﴾

The next statement addresses the fact that the only difference between us in God's eyes is that of Taqua:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى﴾

The Prophet Muhammad<sup>(SAAWS)</sup> said:

☆ مثلُ المسلمين في تَوَادِهِمْ وَتَعَاطُفِهِمْ وَتَرَاحُمِهِمْ كمثلِ الجسدِ الواحدِ ، إذا اشتكى منه عضوٌ تداعى له سائرُ الأعضاءِ بالسمِّ والحُمى ☆ (البخارى)

*The example of Muslims in their love, care and compassion to each other is like that of a single body. If one organ falls ill, the rest of the body reacts to it by vigil and fever. Narrated by Al-Bukhari.*

The prophet<sup>(SAAWS)</sup> further said,

☆ المسلم أخو المسلم ، لا يظلمه ولا يُسلمه . من كان في حاجة أخيه كان الله في حاجته ، ومن فرج عن مسلم كربةً ، فرَّجَ اللهُ عنه كربةً من كُربِ يومِ القيامةِ ، ومن سترَ مسلماً ستره اللهُ يومَ القيامةِ ☆ (البخارى ومسلم)

*The Muslim is a brother to the Muslim. He does not transgress against him. If he is in his brother's need, God will be in his need. If he helps to relieve him from a difficulty, God will relieve him from one of the difficulties of the day of Judgement. If he shields a Muslim from harm, God will shield him on the day of Judgement. Narrated by Al-Bukhari and Muslim.*

Imagine brothers and sisters. Imagine our state on the day of judgement. The state described:

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ، وَأُمِّهِ وَأَبِيهِ، وَصَاحِبَتِهِ وَبَنِيهِ﴾

The day of judgement is so awesome and so overwhelming that we do not even recognise and in fact we run away from our brothers, from our parents and even from our partners and children. Imagine how desperate we will all be on this day for God's shelter. Well, if we want that shelter, we know what we need to do.

مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

Brothers and sisters, a sign of generosity in brotherhood is that you genuinely wish goodness for your brothers and sisters. You should be as happy for him or her as if that goodness was for you. For example, if a Muslim brother achieves wealth, buys something new, succeeds in his studies, has a new child, and so on and so forth, let us be honest with ourselves and ask ourselves how would we normally feel for that brother.

It is always tempting to say why not me. I should have had this or I should have had that. Why him and not me. These feelings are natural. This is indeed human nature. However, in Islam, this is not the sign of good brotherhood or good sisterhood. This is not what Islam teaches us. Islam teaches us to be just as happy for others as if that good event has indeed happened to us. We should share in the joy and success of our brothers and sisters, for this is exactly what they are. They are our brothers and sisters in Islam.

Brothers and sisters, this is the true feeling of the Muslim Ummah. The true feeling of belonging to this brotherhood and to this Ummah. You should get just as much joy and happiness from your brothers' success as if it was your own. This is an essential part of the brotherhood in Islam.

Furthermore, and this is a critical point, we must strive to help our brothers and sisters to achieve this success as if we would help ourselves. Your brother's success is your success. We should stand side by side in this life by sharing through good and bad time.

The **أجر** or reward for doing that is exemplified by this event:

عن ابن عباس أنه كان معتكفاً في مسجد رسول الله ، فأتاه رجل فسلم عليه ثم جلس ، فقال له ابن عباس : يا فلان أراك مكتئباً حزيناً . قال : نعم يا ابن عم رسول الله . لفلان عليّ حق ولاء ، وحرمة صاحب هذا القبر ما أقدر عليه .

*From Ibn Abaass (the cousin of the prophet<sup>(SAAWS)</sup>): He was in I'tikaf in the Prophet's mosque. A man came up to him, gave his salaam, and sat down. Ibn Abaass noticed that this man was looking upset. So he approached him and asked as to his problem. The man said: I am indebted to someone, and by the grace of the owner of this grave (the Prophet<sup>(SAAWS)</sup>) I am unable to deliver”.*

قال ابن عباس: أفلا أكلمه فيك؟ قال: إن أحببت. قال فانتعل ابن عباس ثم خرج من المسجد.

*Ibn Abaass said do you want me to speak to that person on your behalf, and the man said if you wish. So **immediately** he puts on his shoes and was on his way out of the I'tikaf and out of the mosque.*

فقال له الرجل: أنسيت ما كنت عليه؟

*So the man asked, have you forgotten what you were doing?*

قال لا . ولكني سمعت صاحب هذا القبر ، والعمد به قريب ، يقول : من مشى في حاجة أخيه ، وبلغ فيها كان خيراً له من اعتكاف عشر سنين . (البيهقي)

*Ibn Abaass replied, No, but I have heard the owner of this grave say, and it was not long ago; "he who goes in the need of his brother, and achieves, is better for him than 10 years of I'tikaf" Narrated by Al-Baihaqi*

Imagine brothers and sisters. If we help a brother out willingly and for the sake of Allah, it is equivalent to ten years worship at the level of I'tikaf. Ibn Abbas knew that. He thought I can stay in the mosque and do I'tikaf for one day, or I can help my Muslim brother and achieve the equivalent of ten years, that is 3650 days worth of I'tikaf. This is how the Sahabah understood the teachings of the prophet<sup>(SAAWS)</sup>. A good Muslim is a Muslim that is of benefit to others.

Brothers and sisters, please remember this story, and let us always help each other. We are always trying to accomplish our prayers on time. We have special clocks, we ask each others and we use all sort of means to help us with our daily prayers. Let us ask ourselves, do we deliberately ask each other: do you a problem I can help you with? Is there anything I can help you with? Do you know of anyone that may need my help, and

so on. Do we not realise that by seeking to help each other we are actually achieving the reward of over 3650 days of prayers. The equation is so overwhelming I can only ask myself why am I not doing this.

This is the community that Islam wants us to build. The rewards are there both in this, our worldly life and the hereafter.

## سبحان الله والحمد لله

Brothers and sisters. The demands of every day life, and its burdens are enormous. The human being by himself is weak. He is far too weak to stand alone in the face of the incessant burdens of life, no matter how strong or able that person is. It is the right of each Muslim brother and sister to feel that our Muslim brothers and sisters are a support to him or to her during periods of ease and during periods of strife. It is their right.

The Prophet<sup>(SAAWS)</sup> said:

☆ المؤمن للمؤمن كالبنيان يثمد بعضه بعضاً ☆

*The faithful to the faithful is like a structure, each part supports the other. Narrated by Al-Bukhari*

This is an important hadeeth. It describes the faithful like a mechanical structure made out of several pieces or components. The integrity of the structure is dependent on the integrity of each individual piece. If the pieces start to fail one by one, then the whole structure will fail, and that will include those individual pieces that were individually strong and intact. Remember the scenes of bringing down a building or a large chimney. What is normally done is that explosives are used at the base to weaken the structure. Once that is blown, the whole structure falls down. The same is with the community. Once the base of the community is weakened, it will inevitably decline. The importance of this hadeeth is that if we as a Muslim community want to stay intact, we must support each other and help the weak among us to be a strong piece in this structure. Each and every one may be in the future that vital important piece that will keep the whole community from failing.

This is how Muslims should be to each other. This is indeed a blessing from Allah. Brothers and sisters, this brotherhood is indeed a blessing. This is what the Holy Quran has to say:

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾ (آل عمران، 103)

*"And remember with gratitude Allah's favour on you: for you were enemies and he joined your hearts in love, so that by His Grace and blessing you became brothers"*  
(S3, A103)

*"By His Grace and blessing you became brothers"*

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ

2<sup>nd</sup> Khutbah:

الْحَمْدُ لِلَّهِ ثُمَّ الْحَمْدُ لِلَّهِ . الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا . أَمَا بَعْدُ :

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا .  
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ . إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ (الحجرات، 13)

*"O mankind. We created you from a single pair of a male and female, and made you into nations and tribes, that you many know each other"*

We are instructed as a Muslim community how we should interact with each other to strengthen and hold our community together.

The Prophet<sup>(SAAWS)</sup> said:

إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

Beware of speculation and conjecture and the like, for this is not the truth.

ولا تجسسوا، ولا تنافسوا، ولا تحاسدوا، ولا تباغضوا، ولا تدابروا

Do not spy on each other, do not compete or envy each other, do not have hatred among yourselves and do not turn away from each other.

وكونوا عباد الله إخواناً كما أمركم الله تعالى

And be servants of Allah as Brothers as you have been ordered by God Almighty.

المسلم أخو المسلم

The Muslim is the brother of the Muslim.

He does not aggress against him or be unfair to him.

لا يظلمه

He does not let him down.

ولا يخذله

He does not belittle him.

ولا يحقره

بحسب امرىء من الشر أن يحقر أخاه المسلم

The person is nearing an evil deed by belittling his Muslim brother.

كل المسلم على المسلم حرام، ماله ودمه وعرضه

All the Muslim to the Muslim is forbidden his wealth, his blood and his family.

إن الله لا ينظر إلى صوركم وأجسامكم ولكن ينظر إلى قلوبكم وأعمالكم

God does not look at your features or your bodies, but looks at your hearts and deeds.

\_\_\_\_\_ التقوى ها هنا، التقوى ها هنا، التقوى ها هنا \_\_\_\_\_

The Prophet<sup>(SAAWS)</sup> said as he pointed to his heart, piety is here, piety is here, piety is here.

Narrated by Muslim.

Remember brothers and sisters, Islam makes it clear to us that God will look at our hearts and deed and that Al-Taqua is in here, our hearts.

التقوى ما هنا

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