

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ ثُمَّ الْحَمْدُ لِلَّهِ. الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ.
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ، وَأَعَزَّ جُنْدَهُ، وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا
عَبْدَهُ وَرَسُولَهُ. أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ. مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ رَشِدَ، وَمَنْ يَعِصِمْهَا فَيَنْهَ لَا يَجِرْ إِلَّا نَفْسَهُ.

Praise be to الله.

We ask him for help, guidance 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 الله

and that Muhammad ﷺ is his servant and messenger.

أما بعد:

﴿يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ
اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (النساء، 1)

"O mankind, fear your guardian Lord, who created you from a single person, created out of it, his mate, and from them Twain scattered (like seeds) countless men and women:- Fear Allah, through whom you demand your mutual rights, and be heedful of the wombs (that bore you): for Allah ever watches over you" (S3, A1)

At the beginning of Surat Al-Nissa', God Almighty reminds us to fear him, and follows this reminder immediately by asking mankind to be heedful of the miracle of the womb. Among the most wonderful mysteries of our nature and existence is that of reproduction. The non-regenerate male is apt, in the pride of his physical strength, to forget the all-important part that the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. In Islam, this intimate relationship between man and woman permitted within the boundaries of marriage governs so much of our physical and emotional lives that Islam reveres it in the highest order. There are no fears, misconceptions, mystical mysteries, contempt, rituals or amused indulgence in this intimate relationship, but reverence in the highest order. This is the introduction to Surat Al-Nissa' that discusses matters relating to women, family relationships and orphans. This is how Islam laid down the foundation of our physical existence and perpetuation in these few miraculous words of over fourteen hundred years.

Learn this aya and understand its meaning by heart brothers and sisters.

The subject of today's Khutbah is a continuation on the theme of the "**conduct of the Muslim**" and the emphasis that Islam puts on promoting the highest of morals and the best of conduct. This is how this Ummah, our Ummah, the Ummah of Islam, the Ummah that each one of us in this place belongs to, this is how God almighty describes us in the Holy Quran:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You were the best of peoples, evolved for mankind. Enjoining what is right, forbidding what is wrong and believing in Allah" (S3, A110)

These few words summarise for us what we need to do individually as Muslims, and collectively as an Ummah to earn the right to be part of the "best of people in the sight of Allah". What should we do? We should enjoin what is right, forbid what is wrong and believe in God Almighty. If we remember anything from today's Khutbah, it should be these few simple but vital words.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

We have already listened in the previous hutbah's about the relationship of worship to conduct, the status in Islam that one achieves through good conduct and the guidance given to us by the Prophet Muhammad^(SAAWS). This hadeeth is one quick reminder:

عن عبد الله بن عمر: سمعت رسول الله ﷺ يقول: ☆ ألا أخبركم بأحبكم إلي،
وأقربكم مني مجلساً يوم القيامة؟ فأعادها مرتين أو ثلاثاً، قالوا: نعم يا رسول
الله؛ قال: أحسنكم خلقاً ☆ أحمد

Abdu-Allah Ibn Umar said, I heard the Prophet^(SAAWS) say "shall I tell you who are most loved by me, and seated most near me on the day of judgement?" and he repeated that two to three times. The Sahaba answered yes to the Prophet^(SAAWS). He said "those who have the best of conduct" Narrated by Ahmad.

Brothers and sisters, let us again remember to be **أحب عباد الله إلى الله تعالى**
We need to be those who God almighty and his Prophet^(SAAWS) love most.

Well, we have heard about our need to believe in Allah, our need to establish regular worship and our need to improve our conduct. So, what is it all about?

This is where we go back to the eternal conflict between "Good and Evil".

So how does Islam tackle the issues relating to this conflict?

First of all, we need to realise that there is a fundamental similarity between Islam and most other religions including Christianity and Judaism in that in their attempt to improve and benefit society at large, they above all, focus on improving and refining the individual. Islam focuses greatly on defining the human nature, and then goes to length in giving instructions as to how to guide this so called "human nature" to ultimately achieve what we understand as "humanity".

This concept of "humanity" is one of the reasons why the major religions in the world have such a vast following. It is that innate nature in us that tells us that we can only find our true selves in our humanity. These religions consider that for reform in society to take place for the better, it needs to start with personal reform, and ample guidance is given as to how to achieve this reform. There is no mystery in that, and this makes good sense. A person who is a slave to his or her desires, a person who has little self discipline is not the sort of person who can be the basis of reform until he or she reforms themselves. From this basic premise, self-reform is the cornerstone for the success of good over evil, and of right over wrong.

The manner in which the concept of human nature is defined, and the manner in which it is guided to achieve change and reform and to prevent it from regression and decline, is unique to Islam.

Let us go through some examples:

﴿ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ، وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا أَوْ
فَلَاحًا مَرَدَّدًا لَهُ ، وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴾ (الرعد، 11)

"Verily never will Allah change the condition of a people until they change what is in themselves. But when (once) Allah wills a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect them" (S13, A11)

This aya tells us that Allah will not help change and improve the condition of a society until they reform themselves. Should they choose not to, it is a bleak horizon for this society as injustice and turmoil take grip on this society's present and future. Allah warns us as to what would happen to such people if they persist in their turmoil:

﴿ كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ ، كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ ، إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ * ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً
أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ، وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾
(الأنفال، 52-53)

"Deeds after the manner of the people of Pharaoh and of those before them, they rejected the Signs of Allah, and Allah punished them for their crimes, for Allah is Strong, and Strict in punishment. Because Allah will never change the Grace which He has bestowed on a people until they change what is in their (own) souls, and verily Allah is He Who hears and knows (all things)" (S8, A52-3)

So, how does Islam look at inducing reform?

Islam looks at two important factors when addressing personal reform and improvement. First off all, Islam identifies that our innate and natural disposition

"Fittrah" is good. It seeks what is good and is pleased by achieving it, and avoids what is bad and is grieved when it is committed. When justice is achieved, man's innate disposition is confirmed. Very rarely do we see people enjoying what is clearly wrong, and accepting it as natural unless it is a clear aberration.

However, Islam also clearly defines that along this instinctively good innate disposition, mankind has been given a set of desires, natural desires, that can lead him astray and glorifies to him actions that are clearly harmful to him and will only lead him down a slippery slope.

So Islam defines these two clear forces that are in constant conflict within ourselves, the force of our innate good nature against the forces of our natural desires. The Quran confirms that by the following:

﴿وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا * قَدْ أَفْلَحَ مَنْ زَكَّاهَا *
وَقَدْ خَابَ مَنْ دَسَّاهَا﴾ (الشمس، 7-10)

"By the soul, and the proportion and order given to it; and its inspiration as to its wrong and its right. Truly he succeeds that purifies it. And he fails that corrupts it" (S91, A7-10)

This verse defines the creation of the "Nafss", and that it is given its inspiration to what is right and what is wrong. A further example is the following:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا، فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا، لَا تَبْدِيلَ لِخَلْقِ
اللَّهِ، ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (الروم، 30)

"So set your face truly to the religion being upright; the nature in which Allah has made mankind; No change (there is) to the creation by Allah; the true religion. But most mankind know not" (S30, A30)

This verse tells us as turned out from "Fittrata-Allah", the creative hand of Allah, man is innocent, pure, true, free, inclined to right and virtue, and endowed with true understanding about his own position in the Universe and about Allah's goodness, wisdom and power.

That is the true nature, unless distorted and twisted. Man is caught in the meshes of customs, superstitions, selfish desires and false teachings. This may make him pugnacious, unclean, false, slavish, hankering after what is wrong or forbidden, and deflected from the love of his fellow men and the pure worship of the one true God. The message to the prophets is to reform man, **lead him back to his innate disposition** and cure this crookedness. Those messages aim to restore human nature

to what it should be under the will of Allah. So, let us read what the next verse tells us as to how to preserve this "Fitrah". This is Aya 31 in Sura 30 (Al-Roum).

﴿ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ * مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا ، كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾ (الروم، 2-31)

"Turn you in repentance to Him, and fear Him, establish regular prayers, and be not you among those who join gods with Allah. Those who split up their religion, and become sects; each party rejoicing in that which is with itself" (S30, A31-2)

We are asked to seek repentance, establish regular prayer and do not associate with Allah other gods. We are asked not to split our religion into sects and rejoice in that, as this will inevitably lead to distortion of what is the truth, and ultimately to the distortion of what is the true "Fitrah".

أقول قولي هذا وأستغفر الله لي ولكم

2nd Khutbah:

الحمد لله ثم الحمد لله. الحمد لله نستعينه ونستغفره ، ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا . أما بعد :

Islam does not compromise on this issue what so ever. Brothers and sisters, there should be no doubt what-so-ever in our minds or hearts as to what constitutes the true innate disposition of man in Islam. Remember that the Quran states clearly that this innate disposition is created by Allah in the best of form. There is no compromise or negotiation on this concept in Islam.

You will be asked to forsake this concept, and be asked to believe that many of the discrepancies that we see and hear about in this day and age are part of this innate disposition, and that this disposition is the creation of God. You will hear people arguing that this is how God created them, they can do nothing about "their supposed nature", and that God will have to forgive them as they can do nothing about it. This argument is rejected in Islam, for God has created man in the best of moulds.

﴿ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ * ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴾ (التين، 4-6)

"We have indeed created man in the best of moulds. Then do we abase him to be the lowest of the low. Except those who believe and do righteous deeds, for they shall have a reward unfailing" (S95, A4-6)

There is no fault in Allah's creation. To man Allah gave the purest and best nature. This nature guides him to the knowledge of what is right, helps him to abide by it, helps him to seek the best of morals and conduct and helps him to overcome life's adversities. It is man's duty; it is OUR duty, to preserve the pattern on which Allah has made us. If you are being asked to give up or forsake this concept, no matter how convincing the arguments are, take a step back and recite Surat-Al-Teen.

It is however unfortunate that we find that many are guided by their desires. They forsake their nature and completely ignore it, and even convince themselves that this nature is not perfect any way, and in doing so abase themselves to the lowest of the low "Assfala-ssafileen".

We should therefore not confuse these two aspects of man. That he has an innate good nature, and that he has a set of natural desires. God in his mercy has guided us in the manner in which we can satisfy our desires within the framework of our innate disposition so as there is no longer a conflict between "fitrah" and "shahwa". This is again, brothers and sisters one of the beauties of Islam. Islam abolishes this endless conflict that exists between natural instinct and natural desires. Allah has given many guidelines as to how we can fulfil both without conflict and without gaining Allah's displeasure. Allah has told us that we will not be misled if we accept his guidance.

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ، إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (التوبة، 115)

"And Allah will not mislead a people after He has guided them until He makes clear to them as to what they should avoid, for Allah has knowledge of all things" (S9, A115)

However, if man decides that he is no longer willing to accept Allah's guidance, Allah will turn them away and leave them in their darkness.

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الغَىِّ يَتَّخِذُوهُ سَبِيلًا ، ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ﴾ (الأعراف، 146)

"Those who behave arrogantly on the earth in defiance of what is right- them I will turn away from My signs. Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as their path; but if they see the way of error, that is the path they will adopt. For they have rejected Our signs, and failed to take warning from them" (S7, A146)

Brothers and sisters, this is serious stuff. We cannot afford to be arrogant in our interpretation of human nature and present it in a manner that displeases Allah. We

should not accept these incessant arguments as to how much human nature is flawed, and that these flaws can be used as an excuse to go against Allah's will. Allah warns us that if we start to distort the Image in which he has created man Allah will ultimately take away his guidance and make us believe in our lies. This is truly a great loss.

So, let us recap today's Khutbah:

1. Reform of the individual is an essential message of all religions to achieve a just and humane society. Islam tackles the issue of reform by defining the two concepts of innate disposition "Fittrah" and natural desires "Shahwa". This is where the conflict begins.

﴿وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا * قَدْ أَفْلَحَ مَنْ زَكَّاهَا *
وَقَدْ خَابَ مَنْ دَسَّاهَا﴾ (الشمس، 7-10)

"By the soul, and the proportion and order given to it; and its inspiration as to its wrong and its right. Truly he succeeds that purifies it. And he fails that corrupts it" (S91, A7-10)

2. Islam confirms that the "Fittrah" is created by Allah with a natural tendency to seek and accept what is good.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا، فِطْرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا، لَا تَبْدِيلَ لِخَلْقِ
اللَّهِ، ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (الروم، 30)

"So set your face truly to the religion being upright; the nature in which Allah has made mankind; No change (there is) to the creation by Allah; the true religion. But most mankind know not" (S30, A30)

3. Islam confirms that if man refutes the concept of "Fittarat-Allah", and follows his desires against the ample guidance afforded to him by Allah, he will ultimately gain the displeasure of Allah.

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ * ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ *
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾ (التين، 4-6)

"We have indeed created man in the best of moulds. Then do we abase him to be the lowest of the low. Except those who believe and do righteous deeds, for they shall have a reward unfailing" (S95, A4-6)

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾
 اللهم صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَ
 عَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

دعاء:

اللهم اجعلنا ممن يستمعون القول فيتبعون أحسنه ، اللهم علمنا ما ينفعنا وانفعنا بما علمتنا وزدنا علماً

اللهم أرنا الحق حقاً وارزقنا اتباعه ، وأرنا الباطل باطلاً وارزقنا اجتنابه

اللهم لا تدغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمةً إنك أنت الوهاب

اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار ، God protect us from the fire of Hell

اللهم من أراد بالإسلام والمسلمين خيراً فوفقه إليه ، ومن أراد بالإسلام والمسلمين شراً فاجعل دائرة شره تدور عليه

اللهم أعز الإسلام والمسلمين وأذل الكفر والكافرين ودمر أعداء الدين ، اللهم اجعل كيدهم في نحورهم

اللهم خذهم أخذ عزيز مقتدر ، اللهم أرنا فيهم بأسك يا قوي يا جبار ، اللهم أرنا فيهم يوماً كيوم ثمود وعاد ،

ربنا فرق بينهم وشتمت شملهم ، ربنا إنهم لا يعجزونك .

ربنا لا تُصَلِّتْ علينا بذنوبنا من لا يخافك ولا يرحمنا .

اللهم انتصر المسلمين في كل مكان ، اللهم انتصر المجاهدين في سبيلك ، اللهم انتصر إخواننا في العراق ، وفي فلسطين ،

وفي أفغانستان ، وفي الشيشان ، وفي كل مكان ، اللهم أنزل عليهم السكينة ، واربط على قلوبهم ، وسدد رميتهم ،

اللهم اهدهم واغفر لهم وارحمهم وفرج عنهم وأيدهم وانصرهم واكتبهم مع الشهداء الأبرار .

ربنا لا تؤاخذنا إن نسينا أو أخطأنا ، ربنا ولا تحمل علينا إصراً كما حملته على الذين من قبلنا ، ربنا ولا تحملنا ما لا طاقة

لنا به ، واعف عنا واغفر لنا وارحمنا ، أنت مولانا فانصرنا على القوم الكافرين ، وانصرنا على القوم الظالمين ، وانصرنا

على القوم الفاسقين

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ

وَالْمُنْكَرِ وَبِالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ﴾

اذكروا الله يذكركم ، وادعوه يستجب لكم ، ولذكروا الله أكبر ، والله يعلم ما

تصنعون .

Notes for the khutbah:

1. Reform of the individual is an essential message of all religions to achieve a just and humane society. Islam tackles the issue of reform by defining the two concepts of innate disposition "Fittrah" and natural desires "Shahwa". This is where the conflict begins.

﴿وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا * قَدْ أَفْلَحَ مَنْ زَكَّاهَا *
وَقَدْ خَابَ مَنْ دَسَّاهَا﴾ (الشمس، 7-10)

"By the soul, and the proportion and order given to it; and its inspiration as to its wrong and its right. Truly he succeeds that purifies it. And he fails that corrupts it" (S91, A7-10)

2. Islam confirms that the "Fittrah" is created by Allah with a natural tendency to seek and accept what is good.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا، فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا، لَا تَبْدِيلَ لِخَلْقِ
اللَّهِ، ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (الروم، 30)

"So set your face truly to the religion being upright; the nature in which Allah has made mankind; No change (there is) to the creation by Allah; the true religion. But most mankind know not" (S30, A30)

3. Islam confirms that if man refuses to accept the concept of "Fittarat-Allah", and follows his desires against the ample guidance afforded to him by Allah, he will ultimately gain the displeasure of Allah, and will be debased to the lowest of the low.

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ * ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ *
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾ (التين، 4-6)

"We have indeed created man in the best of moulds. Then do we abase him to be the lowest of the low. Except those who believe and do righteous deeds, for they shall have a reward unailing" (S95, A4-6)

This sura also tells us who will remain ﴿فِي أَحْسَنِ تَقْوِيمٍ﴾, in the manner that Allah has created man "in the best of moulds". It is them who believe and do righteous deeds.

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

You see brothers and sisters, in Islam, we always go back to the most important principle that the Muslim should adhere to. The principle of believe and of doing righteous deeds.

﴿آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

Who ever you are. Whether you are the most learned scholar, whether you are wealthy, poor, strong or weak, famous or not, whatever, if you adhere to this principle, you will never go wrong. **Believe and do righteous deeds**. The Holy Quran and Hadeeth are full of such examples.

We thank Allah that we are true believers. This is why we come to the mosque. This is why we try to adhere to our regular acts of worship and to improve our knowledge of Islam. We are always bettering our level of belief. Even belief has levels. There are the strong believers and the weak believers. Everyday something happens to shake our belief and our resolve, we pray to Allah to keep us on the right path. So, having agreed that we are believers, the only thing left for us to do is to do righteous deeds, and a lot of that. We need to ask ourselves, why is it that knowing this basic principle in Islam, we are not always, day in day out not doing righteous deeds. What is stopping us? It is almost like telling an ill person that we know what is wrong with you and what you need is to take the medicine that will cure your illness. The real problem is that this person refuses to take his medicine and remains surprised that he is not getting better.

Brothers and sisters, we know what our medicine is. It is to believe and do righteous deeds.

﴿آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

Let us ask ourselves, why we do not stick to this principle

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتْنَعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ ﴿١٤﴾

"Fair in the eyes of men is the love of things they covet: Women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but with Allah is the best of the goals (to return to)" (S3, A14)

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ
اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

"And do not follow the lust (of your heart), for it will mislead you from the path of Allah; for those who wander astray from the path of Allah, is a chastisement grievous, for that they forget the day of account" (S38, A26)

وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ
فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

"If the truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in ruin. Nay, We have sent them their admonition (caution and forewarn), but they turn away from their admonition" (S23, A71)

يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

"O you people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan for he is to you an avowed enemy. For he commands you what is evil and shameful, and that you should say of Allah that of which you have no knowledge" (S2, A168-9)

﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ
الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ
﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾
وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ
﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

"Truly man was created very impatient. Fretful and worried when evil touches him. Mean and ungenerous when good reaches him. Not so those devoted to prayers. Those who remain steadfast to their prayer. And those in whose wealth is a recognised right. For the needy who asks and him who is deprived. And those who hold to the truth of the Day of Judgement. And those who fear the punishment of their Lord. For their Lord's punishment is not a thing to feel secure from. And those who guard their chastity" (S70, A19-29)