

Friday 19<sup>th</sup> August 2005

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 يُضِلِّ فَلَا هَادِيَ لَهُ.  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All Praise be to **الله**.

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

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

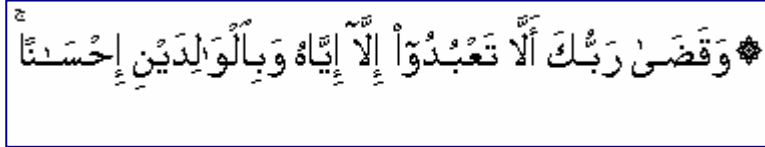
﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيداً ☆ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ  
لَكُمْ ذُنُوبَكُمْ ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً ﴾ (الأحزاب، 1-70)

*"O you who believe, fear Allah, and say what is the truth. That He may make your conduct whole and sound and forgive your sins. He that obeys Allah and His messenger has attained the great victory" (S33, A70-1)*



Dear Brothers and sisters, ASA.

I am mindful that we are still in the summer holidays and we still have many youngsters with us. We heard last week a very beautiful khutbah from brother Athman on the value Islam puts on our relationships with our parents, and that Allah<sup>(SWT)</sup> has linked our conduct with our parents to worshipping Allah:



*"Thy Lord Has decreed that you worship none but Him, and that you be kind to your parents" (S17, A23)*

### **The khutbah today is:**

#### **Relationship of worship & conduct in Islam to integrating into a new society**

We have tended to hear recently, and on a regular basis that one of the main problems with minorities in the UK, such as us Muslims, is that they do not integrate. We are not part of the society. Some Muslims comment that they have not been accepted by the society they live among, while others feel that they have little in common with the non-Muslim society, and it is they that have difficulty accepting the society they live in. In a nutshell, we either feel that we are not accepted, or we do not accept. This remains a very difficult problem, as in addition to all that, we have a new generation up and coming who will have to define itself and define its position in this society.

This is a major headache for us. How do we deal with this issue of integration? How can we instill the values of Islam in our children while allowing them to be part of this society with all the fears that it represents from issues of morality, ethics, sexuality, law and so on.

In order to instill the values of Islam in our children, we encourage them to pray from an early age, we encourage them to conduct themselves as Muslims, we encourage our girls to start considering certain dress code, we discourage excessive mixing of boys and girls in atmospheres such as discos and night parties. We limit our television exposure. We certainly have no alcohol in our homes. Suddenly, with all these differences, our children start to feel that they are different. They have peer pressures to integrate, but we tell them they are different. How can we confront this dilemma? How can we instill Islamic values in our children, and yet make them integrate in a society that is seemingly antagonistic to these values. This is a big headache for us. I am a father, and I have to face up to this problem, just like most of us here.

One of the thoughts that came to mind was that Muslims in the West are not the only Muslims in the world with this problem, and this problem is definitely not restricted to this period. With this in mind, we Muslims should have some clear messages about

Islam that should make the process of integration easier and to our advantage. We need to be able to have strategies to use with our children when they confront this problem. What we should not do is misguide them through our own prejudices, but guide them through the honest and truthful message of Islam.

**My simple understanding of integration into a society is that one becomes a useful member of his society.** Integration does not mean being swallowed by the society, but it means becoming a useful member of that society. I am of the firm opinion that should we guide our children to properly adopt Muslim values they will, ISA, become useful members of this society. They should be able to serve this society, or to that matter, any society they chose to live in.

The question, however, remains, how can I as a Muslim who has to pray five times a day, who has to fast Ramadan, who has to dress in a certain manner, who is not permitted to drink alcohol, and so on, how can I remain different, but still integrate. For our children and youngsters today, this is a very important question to answer for yourselves. Being able to answer this question means that you can retain you Muslim identity and be a fully integrated and useful member of this society.

There must be many answers to this question, but the one I chose to highlight today is the relationship of the acts of worship in Islam to the conduct of the Muslim. It is the acts of worship that sets us apart from this society, but it is our conduct that makes us integrate. **This is the fundamental concept that our children need to understand and grasp.** It is the acts of worship that sets us apart, but it is our conduct that makes us integrate. When we accept this concept, the rest is straight forward. Or is it?

We as parents have a tremendous duty to our children to help them integrate. We cannot help our children to integrate if we only set them the example of worship in Islam, but we do not set them the example of conduct in Islam. **This is the message to the parents today.** If you want your children to be able to integrate in society, setting them the examples of worship is not enough if you do not also set them the example of conduct. When Islam insists on linking worship to conduct, it is not only addressing the individual, but it is also addressing our responsibilities for our future generations. I hope that this is very clear. Put it this way, if you do not want to improve your conduct, as Islam dictates, for yourself, at least do it for your children.

Remember, it is the acts of worship that sets us apart, but it is our conduct that makes us integrate.

The Prophet<sup>(SAAWS)</sup>, established one of the first aims of his message, the message of Islam, when he said:

☆ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ ☆ مَالِك

*“For I was sent to complete (within you) the best of morals”. Narrated by Malik*

When it came to the conduct of individuals, The Prophet<sup>(SAAWS)</sup> recognized that in each and every one of us, there was good and positive behavior and bad and negative behavior. The message of Islam was not to radically change the person's behavior, but

to let him or her recognize the good and commendable aspects of one's behavior and stick to them, and to recognize the bad and deplorable ones and learn to gradually change for the better.

It is important for us to recognize that even in the Jahilia, where there were so many acceptable but deplorable conducts, such as the burying of the female newborn, there were also some conducts which Islam recognized as good. So Islam did not come to denounce all that Jahilia stood for, but to enlighten people from the Era of Jahilia and Ignorance, to the Era of Islam and Enlightenment.

This is a very important concept for us to grasp, as sometimes it is very easy for us as Muslims to denounce or cast away all that a non-Muslim society stands for. As a Muslim, we should be able, through our understanding of Islam, to recognize the good aspects of a society's conduct, that aspect that is accepted by Islam, and praise it and encourage it and in fact learn to be better at it and help our society in the process. This is a genuine process of integration.

A simple example is the respect of time and punctuality. Muslims should be the leaders in punctuality, for we daily adhere to a strict prayer timetable which everyone else in the world is amazed at. Even though some people may not like or agree with what Muslims do, they certainly respect our commitment to time keeping when it comes to prayers. Yet when it comes to ordinary aspects of keeping time we are not that good. Many Muslims who pray regularly, do not respect the value of time and punctuality.

As part of the process of integration, we should look at the society that we live in, accept that there are some good and positive aspects as well as bad and negative aspects. Good Muslims should be able to differentiate between the two. We should be able to apply our conduct as set by Islam and exemplified by the conduct of the Prophet Muhammad<sup>(SAAWS)</sup>, and set examples to those around us that we can recognize the aspects of their good conduct and behavior and show them that we also have much more to offer.

You need to believe brothers and sisters that we, as Muslims, have a tremendous amount of goodness to offer the people around us. The examples set by the Prophet<sup>(SAAWS)</sup> and the companions are there for us to follow. The examples of compassion, of selflessness, of justice and so on are just as important now as they were then. If we apply ourselves as God<sup>(SWT)</sup> and his Prophet<sup>(SAAWS)</sup> have guided us to do, the process of integration becomes easy. Those people around us must, inevitably, start looking deeper into this code of practice, the Islamic code of practice. They will see why Muslims are able to conduct themselves in an exemplary manner and God willing, may ultimately embrace this code. We as Muslims need to understand without any shadow of doubt that it is through our ability to integrate with the society around us that we may enlighten non-Muslims to what Islam has to offer. We Muslims should not shy away from integration, but we must be actively encouraging it. But again we need to remember that it is the acts of worship in Islam that sets us apart, but it is our conduct that makes us integrate.

Let us now look at the relationship of Islam in worship and Islam in conduct.

The Pillars of Islam are not simply rituals that connect oneself with the unknown and the spiritual world. They are not mystical rituals that bear no meaning or structure. On the contrary, they are all very elaborate, repetitive and mandatory exercises that in addition to their spiritual role, they also aim at establishing and maintaining a high standard of conduct. This high standard should be manifest irrespective of what the circumstances are and irrespective of what this world throws at the Muslim, day in day out. The important facts to recognize are that each of these acts of worship is specially designed for a purpose, and that the Muslim must adhere to them on a regular basis.

The Holy Quran and the Sunnah illustrate very clearly the benefits of the pillars of Islam in helping the Muslim to maintain good conduct.

Let us look first at Salat. This is an essential part of the Muslim way of life. In the Quran, in Sura Al-Ankaboot:

﴿ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ﴾ (العنكبوت, 45)

***"And do establish regular prayers, for surely prayers will restrain from shameful and evil deeds" (S29, A45)***

Restraining from bad conduct and purifying our words and our deeds is an absolute aim of establishing prayers. In a Hadeeth, the Prophet<sup>(SAWS)</sup> says about God<sup>(SWT)</sup>:

☆ إنما أتقبل الصلاة ممن تواضع بها لعظمتي ، ولم يستطبلْ على خَلْقِي ، ولم  
يبت عليّ معصيتي ، وقطع النهار في ذكرى ، ورحم المسكين وابن السبيل  
والأرملة ورحم المصاب ☆ البزار

*"For I accept the prayers of he who was humbled through it to my Might; did not aggress on my creatures; did not insist on disobeying me; and spent the day remembering Me; and had mercy on the needy, the poor, the widow and had mercy on the afflicted" Narrated by Al-Bazar*

This Hadeeth makes it very clear that prayers without humility to Allah<sup>(SWT)</sup>, prayers followed by aggression and disobedience, and prayers that do not bring mercy to one's heart and one's actions are prayers that will not be accepted by God. This Hadeeth makes it also clear that a pre-requisite for our prayers to be accepted is that it should guide us through humility to Allah<sup>(SWT)</sup> to restrain from disobedience and to instil mercy in our hearts to those around us. Furthermore, our Salat can only help us integrate through its positive impact on our conduct and behaviour.

*"For I accept the prayers of he who was humbled through it to my Might; did not aggress on my creatures; did not insist on disobeying me; and spent the day remembering Me; and had mercy on the needy, the poor, the widow and had mercy on the afflicted "*

Next are Zakat and Sadaqa. What does the Quran has to say about this tax:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴾ (التوبة, 103)

*"Of their wealth take alms, that so you might purify and sanctify them" (S9, A103)*

This Zakat is aimed at further purification of the Muslim and his or her actions. It plants the feelings of compassion and care and it strengthens the relationship between the various levels of society. For this reason, the Prophet<sup>(SAAWS)</sup> expanded what can be included in the meaning of Sadaqa, and that it is not limited to giving of money:

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

☆ تَبَسُّمِكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ، وَأَمْرِكَ بِالْمَعْرُوفِ وَنَهْيِكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرْشَادِكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ صَدَقَةٌ، وَإِمْلَاطَتِكَ الْأَذْيَ وَالشُّوكَ وَالْعِظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاغِكَ مِنْ دَلُوكَ فِي دَلُوكِ أَخِيكَ صَدَقَةٌ، وَيَضْرُكُ لِلرَّجُلِ الرَّدِيءِ الْبَصَرَ لَكَ صَدَقَةٌ ☆  
البخارى

*"Your smile in your brother's face is Sadaqa, commanding kindness and forbidding indecent deeds is Sadaqa, your guidance for a man in the land where perversion is strife is Sadaqa, removing harm and dirt off the road is Sadaqa, sharing what you have with your brother is Sadaqa" Narrated by Al-Bukhari.*

The Prophet<sup>(SAAWS)</sup> is instilling example after example of what a good Muslim should do, and going into little details of every little action no matter how insignificant it may seem, down to the smile on one's face. Imagine brothers and sisters how easy it is for Muslims to integrate in any society when they adopt the principles of Sadaqa as set by Islam.

Next is Fasting. We are only a few weeks away from Ramadan. I am quite sure you are all familiar with the aya:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ (البقرة, 183)

*"O you who believe, Fasting is prescribed to you as it was prescribed to those before, that you may achieve 'Tuqa' " (S2, A183)*

﴿ لَعَلَّكُمْ تَتَّقُونَ ﴾

If by fasting one does not attempt to achieve 'Tuqa' then one is wasting his time and his fast. This is confirmed by the sayings of the Prophet<sup>(SAAWS)</sup>, firstly:

☆ من لم يدع قول الزور، والعمل به، فليس لله حاجة في أن يدع طعامه  
وشرا به ☆ البخارى

"He who does not stop lying and giving false witness has no need to fast from food and water" Narrated by Al-Bukhari, and secondly:

☆ ليس الصيام من الأكل والشرب، إنما الصيام من اللغو والرفث؛ فإن  
سأبك أحد، أو جهل عليك، فقل: إني صائم ☆ ابن خزيمة

"Fasting is not abstaining from food and water only, but it is also abstaining from nonsense chit chat and obscenity; and if someone should insult you or was

unknowingly unfair to you, say: ☆ إني صائم ☆ I am fasting" Narrated by Ibn Khuzaima

This is what fasting aims at. It aims at raising us to the level of "Tuqa". It teaches us self-discipline and restraint, two very important characteristics of a Muslim's conduct, self-discipline and restraint. Again, brothers and sisters, we need to imagine how difficult is it for a Muslim to integrate into any society when he or she achieves Tuqa through their fast. Imagine that Muslim who does not lie or give false witness, that Muslim who abstains from obscenities and so on. This is not a Muslim that will have any difficulty integrating into any society.

Next is obviously Hajj:

﴿ الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ، فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ، وَلَا فُسُوقَ، وَلَا  
جِدَالَ فِي الْحَجِّ، وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ، وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ  
التَّقْوَى، وَاتَّقُوا يَا أُولَى الْأَلْبَابِ ﴿ (البقرة, 197)

"For Hajj are the months well known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good you do, be sure that Allah knows it, and take provisions for the journey. But the best of provisions is 'Taqua', so fear me you that are wise" (S2, A197)

Again, the Holy Quran reminds us that in Hajj we forfeit obscenity and wickedness, and we are reminded that the best provision in this life is 'Tuqa'.

This was a quick run through the four acts of worship that a Muslim has to perform on a regular basis. These acts of worship are there to guide the Muslim to a better conduct and behaviour. For our children, it is through this that we achieve integration. We do not achieve integration by relinquishing our acts of worship, but we achieve it by bettering ourselves through worship.

Remember one of the important messages of Islam:

☆ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ ☆

*"For I was sent to complete (within you) the best of morals".*

If the person achieves these goals, then he has succeeded in this life and the thereafter. However, if the person fails to achieve these aims through his acts of worship, then he has wasted his time and efforts, and his reward is clearly described in Holy Quran in many places and the following is just one example:

﴿ إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَمَنًا لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۚ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ ، فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴾ (طه، 74-75)

***"He who comes to his Lord as a sinner (At the day of Judgement), for him is Hell: therein shall he remain neither die nor live. But he who comes to Him as a believer who has worked righteous deeds, for them are ranks exalted" (S20, A74-75)***

This is an amazing statement. We are reminded that we are bettering our conduct in the pursuit of the hereafter. But it is in this pursuit that we also achieve integration in this society. We Muslims should be aware that there is no dilemma regarding integration.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلكم

2<sup>nd</sup> Khutbah:

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

In Islam, there is a clear link between the Muslim's acts of worship and his behaviour.

This link is so vital to the extent that one can safely say that a Muslim with poor conduct and behaviour is an indication of poor and weak faith (Iman). This leads to an interesting idea. **It is the Muslim who has a weak faith that has most difficulty integrating.** What is the evidence that bettering ones faith leads to a better conduct?

We find regular mention in the Holy Quran of the *phrase "O you who believe"*

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ﴾

Directly followed by a guide as to how they should behave to be regarded as believers,

﴿ اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ ﴾

*"Fear Allah and be with those who are truthful"*

The Prophet<sup>(SAAWS)</sup> has also clarified this message and gave ample examples like:

☆ من كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت ☆ البخارى

*"Whoever believes in Allah and the day of judgement should speak good (of others) or remain silent"*

Furthermore, the Prophet<sup>(SAAWS)</sup> gave numerous examples of the hypocrites, and numerous examples of good conduct and its rewards, and bad conduct and its rewards. Firstly is this Hadeeth:

☆ ثلاث من كن فيه فهو منافق، وإن صام وصلى وحج واعتمر، وقال إني مسلم: إذا حدث كذب، وإذا وعد أخلف، وإذا أؤتمن خان ☆ مسلم

*"Three characteristics if present in someone, then he is a hypocrite, even if he fasts, prays and performs Hajj or Imra and says I am a Muslim: if he speaks he lies, if he promises he breaks the promise and if he is trusted he betrays the trust" Narrated by Muslim*

The second Hadeeth:

عن ابن عمر: سمعت رسول الله يقول: ☆ إن المسلم المُسَدِّد لِيُدرِك درجة الصَّوَامِ القَوَامِ بآيات الله، بحسن خُلُقِهِ وكرم طبيعته ☆ أحمد

*"The clever Muslim is he who achieves the status of the ever fasting and ever praying Muslim by his good behaviour and generous nature" Narrated by Ahmad*

The third Hadeeth, is one probably most of you have come across:

لقد سأل أصحابه يوماً: ☆ أتدرون من المفلس؟ قالوا: المفلس فينا من لا درهم له ولا متاع، فقال: المفلس من أمتي من يأتي يوم القيامة بصلاة وزكاة و صيام، وقد شتم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا، وضرب هذا؛ فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضى ما عليه، أخذ من خطاياهم فطرحت عليه، ثم طرح في النار ☆ مسلم

*" The Prophet<sup>(SAAWS)</sup> asked his companions: Do you know who is penny-less? They replied the penny-less among us is he who has no money and no possessions. The Prophet<sup>(SAAWS)</sup> said: the penny-less is from my nation (my Ummah) who comes on the day of judgement with prayers, with zakat and with fasting, but he swore at this person, slandered another, cheated another, wounded another and hit another: so to each of these he gives of his good deeds. Should his good deeds run out before he has repaid his debts, their sins are thrown onto him and he is thrown in the Fire" Narrated by Muslim*

Brothers and sisters, the acts of worship in Islam are a must. It is these acts that set us apart from the rest of society. It is these acts that set us apart as Muslims. And probably, it is these acts that make our children feel different from the society around them. These obvious differences may worry them unnecessarily, and make them feel that it will not be possible for them to integrate. However, should we achieve a betterment of our conduct through worship, we should have no issues with integration. In fact, the likelihood is that those around us may eventually see through us what Islam has to offer this society on an individual basis and as a whole. By doing so, we will have fulfilled our obligations in this life and ISA we will not be penniless on the day of judgement, but we will be among those who are described in the Holy Quran:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ﴾  
(آل عمران، 110)

*"You are the best of nations brought for mankind, promoting what is right, forbidding what is wrong" (S3, A110)*