

Friday 11th November 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)



Brothers and sisters, ASA.

The topic for today's khutbah is; **The consequences of disobedience.**

Before we start the khutbah, we need to be aware of a number of issues concerning this time.

Firstly, today is Remembrance Day, the 11th of November. As citizens of this country, and as we are enjoying the freedom that so many have died to grant us, let us show that we, the Muslims are appreciative.

Secondly, we have all heard about the terrorist atrocities committed in Jordan two days ago by so called "Islamists". Let us remember those who were brutally murdered, and keep them in our prayers. But also, let us dig deep in our hearts and minds and think about the way we Muslims have dealt with this phenomenon, Islamic terrorism. It is in fact an appropriate way to lead into the topic of today's khutbah. In the past, when we witnessed terrorist atrocities by so called "Islamists" against Western targets, we had mixed emotions. If we are honest with ourselves, we did not know what to feel about what we were witnessing. On the one hand, we knew that Western Democracies have contributed to atrocities against Muslims, and the examples are plenty. On the other hand, terrorism is an absolute abomination. In this mixed state of mind, we, Muslims, did not come out in a unified voice of unequivocal condemnation. The reasons for not doing so are many, and each of us has his or her own. However, look at what we are witnessing now. So called "Islamists" are now committing the same horrific atrocities against Muslims. As Muslims, are we in any doubt about what Islam has to say? As Muslims, we should be clear about issues like these, and not be influenced by mixed emotions. A Muslim terrorist is a terrorist full stop. It is not the victim that defines the atrocity, but it is the perpetrator of terrorism.

Thirdly, we have recently witnessed changes in the law to deal with this phenomenon of international terrorism. There will be serious restriction of liberties. The British public was poled about the new legislations, and they were in favour of them. As we remember today all those who died in two world wars to give us our liberty, the general public is happy to relinquish some of our fundamental human rights in order to combat terrorism. Isn't that ironic. The question is who will suffer. Is it the terrorist that will suffer, or is it innocent Muslims like you and me who will suffer? There is no doubt that the new legislations will cause hardship to innocent suspects who can be held without charge in prison for 28 days. I heard two days ago on Radio 5 a statement from one of the presenters confirming that it is totally against everything that the Western Democracies stand for, and that is the respect of the rights of the individual. Listen to this comment: "Don't you think that a few miscarriages of justice are justifiable for the greater good of the nation". Brothers and sisters, this is the mood of the public, and this is the mood of the government. Those who will suffer will most likely be the innocent law abiding citizens, like you and me. We will suffer for the wrong doings that are being committed in our name by so called "Islamists".

This should lead us to the topic of the khutbah; **The consequences of disobedience.**

During Ramadan, we heard many good reminders. We were encouraged by the knowledge of the vastness of the mercy of Allah, but we were also reminded about the potential consequences of our actions in the hereafter. We were reminded of the bounties of paradise and of the devastation of the fire of hell. Following some of these reminders, we were approached by a number of brothers telling us that sometimes we go too far in our warnings about the potential consequences in the hereafter, and that Islam is the religion of forgiveness. Allah is very forgiving, and we rightly believe that the Prophet^(SAAWS) will ISA, act as a "shafee" for his Ummah, and that ISA we should hope to be forgiven. The message we were given is let us not keep reminding the brothers and sisters of the potential doom and gloom, as forgiveness is very likely.

Well, I will not argue the point as to whether we will or we will not be forgiven. No, the point for today relates to the consequences of our actions in this life when we disobey Allah and the Prophet^(SAAWS), even when we know that forgiveness may be granted.

When asked about the reward of good conduct and Iman, it is customary for brothers and sisters to say ISA it is paradise. Similarly, when asked about the consequences of bad conduct and lack of Iman, it is customary for brothers and sisters to say it can be hell fire. Somehow, we do not think about the consequences of our actions on us right now. When a reaction takes place in response to something that we do, we somehow take it as if it is a reaction to us being Muslims, rather than a reaction to us doing something wrong.

For example, when a neighbour becomes furious with us because of the way we drive and the way we park, we automatically assume that the reaction was because I am a Muslim and not because I did something wrong. However brothers, the problem is even worse when a neighbour is furious with you because another brother was at fault. Can you imagine this? Imagine when one of us is totally careless as to what they are doing, they have no care where they park, they don't care as to how they drive and they don't care as to how noisy they are outside the Mosque. Who gets the blame? We all know how life works. It is usually the good Muslim who parks well, drives well and is respectful of the neighbours. It is this Muslim that gets the reward of the poor actions of his brother. We cannot escape from that.

The next question is, does this really happen in Islam. Will Allah allow an innocent Muslim to be harmed by the actions of a disobedient Muslim. Is this fair. If we are ever in doubt about this point, we need to get very familiar with what happened in the battle of Uhud. This battle has a tremendous amount of lessons for us, but one crucial one is that innocent, law abiding good Muslims will suffer as a consequence of the actions of those Muslims who disobey Allah and his Messenger.

Once we understand the catastrophic events of Uhud, ISA, we start to recognize that even when there is forgiveness from Allah, the harm that Muslims can potentially cause for their brothers and sisters can be immeasurable.

So, what happened at Uhud?

This was the second major battle in our history. We know that Quraish came out with an army 3 thousand strong. One flank, 700 strong, was lead by Ikrima bin Abi Jahl,

the second flank, 300 strong, was lead by Khalid bin Al-Waleed, and the central army of 2000 was lead by Abu Suffyan. The Muslims at the time were able to come up with an army one thousand strong. As the Muslims were heading towards Uhud, The Munafiqueen, headed by Abdullah bin Abi Salloul, turned round with his followers and returned to Madinah, leaving the final army to confront Quraish down to seven hundred strong.

The Prophet^(SAAWS) devised a plan where the Muslims would fight within an enclave protected by the Mount Uhud on one side, and by a little hill with 50 archers on the other. This meant that the two armies will have to meet head on, with no potential for a pincer move that a large army can inflict on a smaller one. The success of this campaign will only be realised if the 50 archers protected the exposed flank, and kept the cavalry of Khalid bin Al-Waleed at bay. The orders of the Prophet^(SAAWS) were absolutely clear. The archers were told that at no time should they leave their position. Should they witness that the Muslims are winning the battle they should stay firm on the mount. Should they witness that the Muslims were being defeated, they should stay firm on the mount. They are not to abandon their position. How clear can an order be.

In Islam, we also have many clear orders. Our daily 5 prayers are clear orders. Improving our conduct is a clear order. Looking after our neighbours is a clear order. Being a useful member of society, and in fact being a good citizen is a clear order. They are many clear orders that we have received from the Prophet^(SAAWS), just like the orders that these archers received.

We know that when the two armies met, the left flank of Quraish had no where to go, and the right flank of Khalid bin Al-Waleed was rendered ineffective by the archers. The two flanks stood still watching the battle unfold with a head on clash between the central army of Quraish and the Muslims. Despite the discrepancy in numbers, the Muslims were able to defeat what Quraish had to offer, and very soon the battle was coming to an end. The Muslims started to gather the bounty as the archers were watching from above. What happened next?

What happened next was one of the most devastating events in the early part of the Muslim history. What happened next is a vital lesson for us, the Muslims of the 21st century. The sacrifices that were offered on that day were to remind us that Islam is not the religion of Miracles, but the religion of reality.

The Prophet^(SAAWS) did not have the staff of Moses that he can hit the ground with it and the army of Quraish would perish. No, this is not what Islam has been based and built upon. Islam is not based on the Idea that as long as Allah is on my side I can ignore reality. Islam is not based on the Idea that as long as Allah is on my side I can ignore cause and effect, even when you are a good Muslim. The expression in Arabic is "Al-Akhzou-bil-assbab"; abiding by reason. There is an order to everything around us. There are laws that govern everything that is around us and we cannot ignore them.

Islam is based on reality, and the Prophet^(SAAWS) and his companions had to suffer gravely to bring this point to us. If we do not take note of this event, then for us these sacrifices have been of no learning value. So, again, what happened next. What we are

about to hear is very, very distressing, but the events did take place, and if we want to be truthful to Islam, we need to learn the lesson, no matter how painful it is.

The archers decided unilaterally to step off the mount to share with the bounty. They thought that the battle is over. There was no malice in their action. They simply did not see anything wrong in disobeying the Prophet^(SAAWS). How many times do we disobey the Prophet^(SAAWS) on the grounds that we do not see any harm in what we are doing. The Prophet^(SAAWS) needed fifty archers to protect the mount, and forty decided to come down from their positions. The other ten, headed by Abdullah Bin Jubair, told their companions do not disobey the Prophet^(SAAWS) and stay where you were ordered, but the other forty did not listen and they left their positions. How many times do we hear brothers and sisters here giving us reminders that we do not want to listen to, just like Abdullah Bin Jubair. As Khalid bin Al-Walleed was about to leave, he took one last look at the mount that disabled him only to find that the archers were abandoning their positions.

As Muslims, are we allowed to ask why did Allah not prevent Khalid bin Al-Walleed from looking back. Why did Allah allow this incident to take place. Who was there fighting in the name of Allah. It was our beloved Prophet^(SAAWS). Why was this incident allowed to take place. It is to tell us that we should never abandon the reality in favour of dependence on Allah. We are only allowed to depend on Allah after we have done all that is in our capacity. Even the Prophet^(SAAWS) was not protected from the disobedience of these forty archers.

Khalid bin Al-Walleed quickly reverted from his retreat and with his three hundred strong cavalry, he secured the mount killing all ten companions left on it. This is the first devastating consequence of the forty companions leaving their positions. Immediately the other ten were annihilated. Who suffered first? It wasn't those who left the mount, but it was those who remained fast and obeyed the orders of the Prophet^(SAAWS). Brothers and sisters, please do not forget this. The first to die as a consequence of the disobedience of the forty archers were those who obeyed. Allah did not protect them from the onslaught of Khalid bin Al-Walleed, because reality states if three hundred mounted soldiers charge ten archers, the ten will perish. The fact that they were good Muslims made no difference.

The next devastating event was that the defeated army of Quraish started to regain momentum and returned to the battle ground. The actions of the forty archers gave a new lease of life to the army of the disbelievers in Allah to come back and inflict further devastation on the Muslims. The martyrs on that day were plenty, and no one was immune. Musa'ab Bin Umair, the first ambassador in Islam. It was Musa'ab who was entrusted by the Prophet^(SAAWS) to bring the message of Islam to Madinah. He was entrusted because of his mild manners and beautiful conduct.

We all know of the way he was killed. Abdullah Bin Qami'a and ten others saw him with the banner in his right hand and thought that this was the Prophet^(SAAWS). Abdullah strikes his right arm and severs it. Musa'ab grabs the banner with his left hand. He strikes the left arm and severs it. So Musa'ab grabs the banner by his severed arms as he bleeds to death, when he receives the fatal blow and falls dead. Another loss because the forty archers left their positions. Abdullah Bin Qami'a cries out loud, I killed Muhammad, I killed Muhammad.

The next devastating event was that the Muslim army was thrown into total chaos. The sahabah were in chaos. They have been grabbed in a classic pincer movement. They no longer had the protection of both flanks. The mount has been captured, and now they hear that the Prophet^(SAAWS) has been killed. Many of them left the battle field returning to Madinah in fear of Quraish charging the city. All that happened because the forty archers disobeyed the Prophet^(SAAWS). The Muslims were on the brink of defeat.

Well, we need to ask questions here. Firstly, who was the leader of the Muslim army? It was the Prophet^(SAAWS). Do we therefore understand that an army lead by the Prophet^(SAAWS) can actually be defeated. Brothers and sisters, we are talking about the Prophet^(SAAWS) and not any other person. Where are the miracles. Where is the divine intervention that we all think should take place?

We all prayed throughout Ramadan, for thirty nights none stop, and we prostrated night after night, tens of times asking for divine intervention. Can our need be any greater than that of the need of the Prophet^(SAAWS) in Uhud as the army of Quraish was about to kill him and his companions.

Again we need to ask why were those archers allowed to leave the mount. Why was there no divine message not to leave the mount? Why did they not receive divine inspiration not to leave the mount? Why were they left to their own devices? The answer that hits back at us time and time again is the fact that Islam is the religion of reason. It is the religion of cause and effect. It is the religion of actions and consequences. We need to understand this point very clearly. Muslim or otherwise, God fearing or otherwise, when an action takes place there are consequences. We need, as Muslims, to understand the consequences of our actions. The forty archers did not understand the consequences of their actions, and the results were devastating.

On the day of Uhud, the angles did not descend to fight the army of Quraish. So how did the Muslims avoid total annihilation?

How many Muslims do you think were left around the Prophet^(SAAWS). Only twenty. The army of Quraish closed in, and the arrows started to descend on that group with the Prophet^(SAAWS) in its middle. Abu Dajajah protected the Prophet^(SAAWS) with his body until his back was riddled with arrows to the extent that he was likened to a hedge hog. He endured the pain of those arrows piercing his back as he protected the Prophet^(SAAWS). Ten of the ansars came to the aid of the Prophet^(SAAWS). The Prophet^(SAAWS) said who will push these soldiers off me and his reward will be paradise. They asked, is it true that we will be granted paradise, and the Prophet^(SAAWS) confirmed. These ten companions fought bravely and they were killed one by one. Reality dictates that if twenty are fighting hundreds, they will be annihilated, Muslim or otherwise. But there is still more to come.

Even the Prophet^(SAAWS) suffered in order for us to learn the lesson. Abu Amer Al-Fasseq hated the Prophet^(SAAWS) so much and swore to kill him. He kept observing the Prophet^(SAAWS) during the battle, and anticipated his moves. He dug a hole in the ground, and as the Prophet^(SAAWS) was being pushed back, the Prophet^(SAAWS) fell into that hole injuring his face and breaking his front teeth, and his mouth started to bleed. We should ask the question, why did Allah allow this to happen? Imagine brothers and

sisters, it is our beloved Prophet^(SAAWS) being allowed to fall into that hole. Why were there no angles sent to stop Abu Amer from digging the hole. Why was the Prophet^(SAAWS) not warned about the hole. The reason was that this goes totally against reality. It is real that when one is fighting against such a number these events will happen. Islam is the religion of reality and not miracles. Islam is telling us with this fierce example, there can be devastating consequences to our actions, and even the Prophet^(SAAWS) was not immune from it. Let us never forget this lesson.

Not only did the Prophet^(SAAWS) fall in the hole and injure his face, but next comes Abdullah Bin Qami'a and strikes the Prophet^(SAAWS) on his helmet by his sword driving the metal sides into his jaws. The blow was so fierce that the helmet was jammed into the Prophet^(SAAWS) head and could not be removed. No one could prize the helmet off, until Abu Ubaidah bin Al-Jarah came and prized the helmet off with his teeth braking most of them in the process. Imagine the injury that the Prophet^(SAAWS) had to endure. His face bled profusely and his wounds had to be cauterised by heat to stop them bleeding. We are also told that the Prophet^(SAAWS) suffered from neuralgia for the rest of his life as a consequence of this blow.

It was the Muslims that obeyed the Prophet^(SAAWS) and the Prophet^(SAAWS) himself that suffered as a consequence of the actions of the forty archers. But if that was not enough, the next devastating blow was the death of Hamza, the Prophet's^(SAAWS) uncle as he was trying to regain the mount. "Wahshee" was given one order by Hind Bint Utbah. It was to kill Hamza to avenge her father and her brother who died in the battle of "Badr". If successful, he will be granted his freedom. As Hamza was storming the mount, his back was exposed to Wahshee who threw a spear that entered his back and came through the front, fatally wounding Hamza.

All this devastation because forty archers disobeyed the Prophet^(SAAWS). Allah did not intervene to prevent the death of seventy companions including Hamza. Allah did not intervene to prevent the injuries of the Prophet^(SAAWS). The angles were not sent down to alter the events. No, reality was not altered to prevent the consequences of the actions of the archers. If the devastation was so grave in the presence of our beloved Prophet^(SAAWS), what price are we expected to pay now when we wilfully and deliberately disobey him.

أقول قولي هذا وأستغفر الله لي ولكم

2nd Khutbah:

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

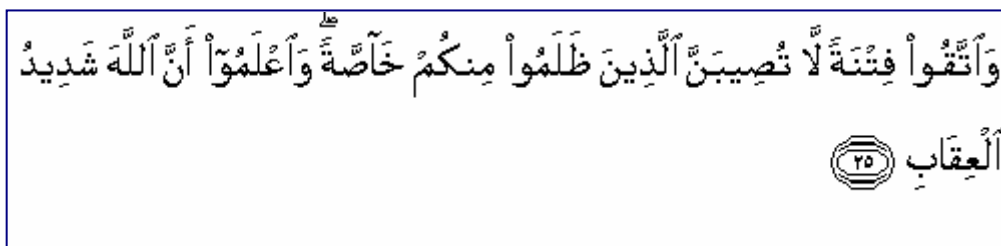
Let us contemplate some consequences as a result of Muslim disobedience:

- 1- Poor conduct exhibited by Muslims may promote anti-Muslim feelings leading to vandalism. This Mosque, and many other mosques have been vandalised. Who will suffer from this vandalism, it is those who attend the mosque regularly, and normally keep a good conduct.
- 2- 11th of September. We all remember the actions of those terrorists. As soon as it was thought that Muslims committed this atrocity, Muslims all over the western world were targeted. It was innocent, law abiding Muslims that faced the brunt of the consequences of their brothers actions. Some were seriously harmed and others killed as a result.

Who faces the consequences of the actions of our brothers and sisters that are disobeying the commands of Allah and His Prophet. It is us, the ordinary, God fearing, law abiding Muslims. There is no divine protection from that. When the Prophet^(SAAWS) suffered himself in Uhud, it is to give us a message that we will suffer as well if our brothers and sisters disobey. And we will suffer.

We are not talking here about forgiveness and pardon, we are talking about the consequences of our actions. This is a very important message. Allah^(SWT) is letting us know that the days of the miracles of Moses and Jesus and of King Solomon are over. Islam is the religion of common sense, of reality and of cause and effect. We will not be immune from the consequences of our actions. If someone comes to prayer, and was very sincere in his prayers, but later does a bad U-turn outside the mosque, he will cause an accident. His prayers and beliefs will not prevent that.

Some of us may say, well I want to do what I want and I am prepared to take on the consequences. The reality of this is that the consequences are not restricted to those who do wrong. The Holy Quran also reminds us that the suffering will not be restricted to those who disobey, but it may afflict all of us.



"And guard yourselves against an ordeal which does not afflict exclusively those of you who are wrong-doers, and know that Allah is severe in punishment" (S8, A25)

Remember the story of the man who was in the lower deck of a ship and decided that he wanted to dig a hole. Those in the upper deck will suffer as a consequence because reality dictates that if the hole allows water to flood in, every one will drown, and not just the perpetrator. This is the reality of what is happening to us now.

Next we may hear some of us say that as long as Allah will forgive me, then I am not doing anything that is bad or that wrong. I am afraid this is also not true. Let us ask,

what was the fate of those archers who disobeyed the Prophet^(SAAWS) and the companions who fled the battle field. Did they not receive forgiveness.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ
حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

"It is part of the mercy from Allah that you deal with them gently, and had you been rough, harsh hearted, they would certainly have dispersed from around you; pardon them therefore and ask forgiveness for them, and consult them in affairs; and when you have decided, then place your trust in Allah; surely Allah loves those who put their trust (in Him)" (S3, A159)

Yes, they did receive forgiveness. This is the beautiful nature of Islam. Despite the devastation, Islam teaches us to forgive. Islam teaches us to forgive under the most distressing of conditions. However, despite forgiveness, the consequences of the actions of the archers were devastating for all to see and witness until the day of judgement. Remember this lesson brothers and sisters, and this lesson is for everyone including myself. The Prophet^(SAAWS) was present and was among those who suffered. If the Prophet^(SAAWS) was not immune, we certainly will not be immune from the consequences of the actions of our brothers and sisters. We will suffer as a result.

We Muslims have a duty. Our duty is not to simply judge our actions as pertaining to the consequences in the hereafter, but we need to consider the consequences of our actions in this life. We have a duty to recognise that Islam is the religion of reality and of cause and effect. We depend on Allah in all our actions, but Allah will not change the laws for us, because these laws were not changed in the battle of Uhud.

A Muslim should be a responsible person. A Muslim should be a thoughtful person. A Muslim should be a realistic person. A Muslim should judge every action that he or she takes, and should consider the consequences on himself and on everyone else. A Muslim is he or she who cares about his brothers and sisters, and in doing so he and she take them into account when considering the consequences of their actions.