

Friday, 23<sup>rd</sup> March 2007

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.

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

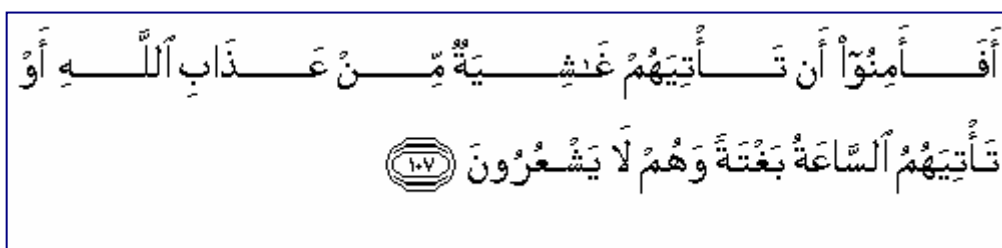
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفَقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ  
فِيهِ وَلَا خُلَّةٍ وَلَا شَفِيعَةٍ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

*"O you who believe! Spend out of (the bounties) We have provided you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject faith, they are the transgressors"*  
(S2, A254)



Dear brothers and sisters. ASA.

The topic for today's khutbah is always a difficult one to talk about. Recent events in the cricket one Day series has prompted this reminder again. Most of us are probably aware of the recent tragic death of Pakistan's cricket coach, Bob Woolmer. We heard heartfelt tributes from the Pakistani team members about this man, whose life has tragically come to an end, unexpectedly. How often have we heard these words; "a life coming to an end, tragically and unexpectedly".



***"Do they then feel secure from the coming of the wrath of Allah. Or of the coming of the (final) hour all of a sudden, while they are not aware" (S12, A107)***

That is what Allah(SWT) tells us in the Holy Quran. Do we fool ourselves by thinking that our own death is not just round the corner.

Umar(RAA) used to say: "the angle of death has passed over us to claim others, but one day, he will pass over others to claim us. Judge yourselves before you are judged, and weigh your deeds before they are weighed upon you"

Remembering death is not a taboo in Islam, but it is a wilful act of reminder that the Prophet(SAAWS) asked us to do. This khutbah is again a reminder for me and for all of us, as the prophet(SAAWS) said:

*"Ak-thirou min zikr hadhem Al-lazat". Remind yourselves plentiful of that that puts an end to what is desirable.*

That, brothers and sisters is "Death". With actual death, all human needs and desires come to an abrupt, but terminal end. With the reminder of death, some desires may be tempered for a short period of time. When we are asked to remind ourselves regularly of death, it is a further means for us to keep our worldly desires under control.

*The Prophet(SAAWS) said: "Remind yourselves plentiful of death. When a worshiper does that, Allah will revive his heart, and will lessen on him the burden of death".*

When non-believers think of death, some of their first reactions would be: "I have not fulfilled this desire; I must do this before I die; I must take this opportunity to fulfil myself, and so on". For a non-believer, this world is all that there is. This world is the paradise of non-believers, and to some, it may even be their hell. For a non-believer,

there is no belief in a creator, there is no belief in an after life and there is no belief in accountability. Death is the end. If one has fulfilled their life to the full, so be it, if not, then tough luck. Or, as one may say, that is life!

Believers on the other hand have a different perspective. For the believer, this world is no more than a temporary abode. Death is no more than a transient rout from this life to the afterlife. The term believer is understood as: we believe in a creator, we believe in the hereafter and we believe in judgement day and accountability. In fact, the concept of death for the believer is no more than a logical extension to our system of belief defined as Islam.

For the sake of argument, if you are given a choice between the following two options, which would you rather have:

The first option is;

- it is now or never;
- it is do or die;
- do not worry about accountability;
- if you get away with it, then good on you;
- if someone else got away with it, then it is your tough luck;
- those who have committed atrocities and died without accountability are the lucky ones;
- those whose rights were raped from them and died before justice are the losers.

The second option is;

- it is now and ever;
- it is do, die and be resurrected;
- you must worry about accountability;
- if you get away with it, then you are in big trouble;
- if someone else got away with it, then it is their tough luck;
- those who have committed atrocities and died without accountability are the unlucky ones;
- those whose rights were raped from them and died before justice are never the losers.

Assume that you are impartial, and you are given these two choices. These, by the way are not fictitious choices, but in reality are the only two choices we have. We need to think about this very carefully. When our children are taught at school that they need to entertain the possibility of “chance” and “evolution” as the main possibility of our existence, death is not discussed. It is as if when we talk of existence, we need to silence death.

Those who do not believe in creation will confess that there is no escape from death, but there is no logical explanation to death. On the one hand, we do not hear of a carbon atom dying. A stone does not die. Elements may change, but they do not die and disappear. We know that one cannot create or destroy energy. So how come we have death. What is the purpose of life, if death is inevitable. Where did death come

from. How did death evolve. Why is death never reversible. Nature has been amazing at adapting and evolving, but when it comes to death, the process of evolution is at a standstill. These are not new questions. These questions have consumed the efforts of many better people than myself, but there are no answers.

So what does the Quran, a book of over 14 hundred years say:

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي  
خَلَقَ الْمَوْتَ وَالْحَيَاةَ

***“Blessed is He in Whose hand is the Kingdom, and He has power over all things. He Who created Death and Life (S67, A1-2)***

All Praise be to Allah, God Almighty. We do not have to ponder about all of this. Just as much as we believe in the creation of life, Allah(SWT), tells us that death is also a **creation**. So, as Muslims, we take the package as a whole.

What is more important for the Muslims is that we should not waste valuable time on the question of “why” there is death, but we should concentrate more importantly on “what” have I prepared for this inevitable event?

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

☆ أَكْبَىٰ النَّاسِ أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ وَأَشَدَّهُمْ لَهٗ اسْتِعْدَادًا ☆ (مسلم)

*The best of people is he who is most remembering of death, and most prepared for it.*

He who is wise will make sure that he is well prepared for this eventuality.

In preparing for the departure and the hereafter, five things we need to be aware of:

1. Firstly, prepare for the hereafter and do not to be complacent with the commands of Allah. Fulfilling the commands of Allah entails regular self examination and conducting oneself as Allah has demanded with the example of The Prophet(SAAWS)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا  
أَعْمَالَكُمْ﴾ ﴿٣٣﴾

***“O you who believe! Obey Allah, and obey the messenger, and do not waste your deeds” (S47, A33)***

2. Secondly to abide by what the Prophet<sup>(SAAWS)</sup> has said: *lessen the gravity of your sins you lessen the gravity of your death.*

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

☆لم يلقَ ابن آدم شيئاً قط أشدَّ عليه من الموت، ثم إن الموت لأهون مما بعده ☆ (أحمد)

*The son of Adam has not come across anything that is more distressing than death. But what comes after is even more distressing.*

Death is a very difficult event, to both believers and non-believers. The Prophet(SAAWS) loves us and is guiding us on how to make this event less difficult on us. We need to be aware that by curbing our sins, we may make this event less distressing.

3. Thirdly, do not get too attached to the goods and bounties of this world. The more one is holding onto the bounties of this world, the more difficult it will be to give them away as it surely will happen.
4. Fourthly, do not over indulge in the luxuries of this world. For doing so will guide you away from indulging in the remembrance of Allah.
5. And finally, on a practical level, be prepared for that day. Make sure you have repaid all your debts. Make sure you have not concealed anything from your heirs, and make sure you have prepared a will in the manner that is in keeping with Islam.

ISA, in a future khutbah, we will discuss the importance of preparing an Islamic will. All praise be to Allah, we now have solicitors that are able to formulate a Sharia compliant will for Muslims living in this country. We should not be complacent with this, and we should be active in seeking the preparation of an Islamic will. No one knows when or where fate will meet up with us.

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي  
نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

***“No one knows what he shall earn tomorrow; and no one knows in what land he shall die” (S31, A34)***

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ



***"O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam" (S3, A102)***

The death of people close to us tends to remind us of this inevitable event. However, life teaches us that no matter how calamitous these events can be, we eventually get distracted and diverted away from the remembrance of Allah, as we are reminded by this verse:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ

يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

***"O you who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, surely they are the losers" (S63, A9)***

As Muslims, when ever we mention death, we need to ask ourselves, Have we done enough for Allah to be pleased with us?

When one dies, a Muslim can no longer pray for himself, he/she can no longer ask Allah for forgiveness. He/she can no longer give in charity. He/she can longer fast. Their actions in this world are over. Just a few days earlier that person was an active member of the human race. Now, they are no longer so. A few days ago, they had choices, and they were making decisions and they had an impact in this life. Now, they are no longer so. Their personal contribution to this world by their presence has ended. So, on one side of death, there is choice, there is action, there is impact and so on, while on the other side, there is nothing.

On the one side you are fully active, on the other side you are totally inactive. On the one side you feel, you think and you do, on the other side you don't. This process is not necessarily gradual. It can be very sudden as we have witnessed in the recent events all over the world. The impact can be sudden.

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ  
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

***"Do they then feel secure from the coming of the wrath of Allah. Or of the coming of the (final) hour all of a sudden, while they are not aware?" (S12, A107)***

What is more horrific, is that for most of us, we don't know when this impact will take place. But what is clear is that on one side of death one has choices, one is fully active and making decisions, while on the other side one is dead. NO choices, NO decisions and NO actions. If that is not enough to scare the living daylights out of us, I don't know what will.

We remember again the words of Umar Bin Al-Kattab<sup>(RAA)</sup> used to say: *"The angle of death has passed us to get to others, and he will pass others to get to us. Judge yourselves before you are judged, and weigh your deeds before they are weighed upon you"*.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

***"O you who believe, fear Allah, and let every soul look to what (provision) it has sent forth for tomorrow. And fear Allah, for Allah is well-acquainted with (all) that you do" (S59, A18)***

Are we therefore prepared for tomorrow? Have we saved enough provisions? Have we done enough?

How many of us now have quarrels with others. How many of us have disputes. How many of us have anxieties. How many of us have worries. How many of us have ambitions. Can we imagine the effort, time and resource that go into all that. Well, now for the real equation, how do all our quarrels, disputes, anxieties, worries, ambitions and everything else in this life balance against our inevitable death.

We see around us many that are running incessantly after this life. The bounties of this world are so alluring, all their senses are drowned by desire, and tomorrow does not seem to matter. These are some of the warnings in the Quran about those who desire the bounties of this world only:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ<sup>ط</sup> وَمَنْ كَانَ يُرِيدُ حَرْثَ  
الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

**"To any that desires the reward of the Hereafter, We give increase in his reward; and to any that desires the reward of this world, we grant him some of it, but he has no share of the reward in the Hereafter" (S42, A20)**

What a grave warning. To any that desires the bounties of this life, he will get some of it, but he will have no share in the Hereafter. Isn't this a clear message. Do we want a share of the Hereafter, or don't we?

وَجَاءَ يَوْمَئِذٍ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى  
يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾

**"And hell, that day, is brought (face to face). On that day will man remember, but how will that remembrance profit him? He will say, Only I wish I had sent forth (good deeds) for (this) my (future) life)" (S89, A23-4)**

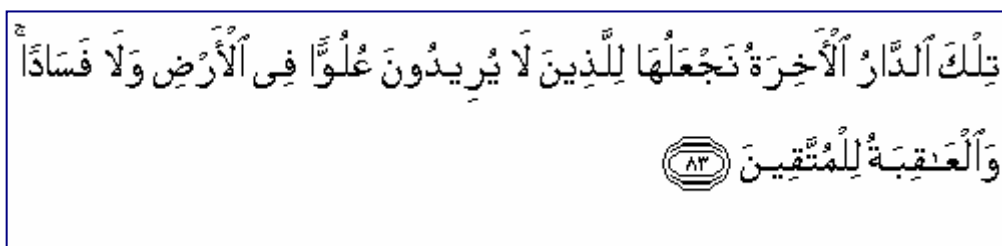
أقول قولي هذا وأستغفر الله لي ولكم

2<sup>nd</sup> Khutbah:

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

Brothers and sisters, this worldly life is the prison of the believer and the paradise of the non-believer. The non-believer lives for this world. Death to the non-believer is a tragedy, death to the believer is a mercy. For the believer, death is a mercy. He or she will no longer have to wake up at every dawn to pray. There are no further acts of worship to do. No further Halal or Haram. No further duties. Death for the believer is a mercy. The ambition of a believer is to meet Allah with a sound heart. This ambition cannot be met without death. Death to the believer is a mercy.

This is what Umar bin Abdul-Aziz recited as he was dying, as a testimony to what he believed in, and the manner he understood his role in Islam, he was a leader of the Ummah:



***"That home of the hereafter we shall give to those who did not intend high-handedness or mischief on earth. And the end is best for the righteous" (S28, A83)***

A good man passed by someone sitting crying at a grave. He asked him who is it that you are crying for? He replied, a loved one that has died. The good man said, you have done yourself injustice by loving someone who dies so much. If you loved the One who never dies, you will never have to grieve loss.

Just before we finish, a very important reminder to the youngsters here. A reminder to the important role they will play in the future. This is a hadeeth that you need to learn, you need to remember and you need to apply. The Prophet<sup>(SAAWS)</sup> said:

عن رَسُولِ اللَّهِ ﷺ ☆ إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ، أَوْ عِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ ☆ رَوَاهُ مُسْلِمٌ عَنْ أَبِي هُرَيْرَةَ

*"When the son of Adam dies, his work ends except for three: an ongoing sadaqua, useful knowledge and a righteous offspring that prays for him" Narrated by Muslim from Abu Houraira*

Even though we mentioned that on the other side of death there ends the work of that person, the Prophet<sup>(SAAWS)</sup> reminds us that there is potential for ongoing good deeds under three conditions. Firstly an ongoing sadaqua, and this can be set up for our deceased parents and loved ones. For those of us who have not done that yet, we need to look carefully at setting up a "sadaqua jaria" for our departed loved ones.

The second category is that of useful knowledge which we probably have little impact on. However, the third category is very important. It is a righteous offspring that prays for the deceased. All of us present here today, ISA all of us need to elevate our status to that of a "righteous offspring" so that we can carry on praying for our departed loved ones in the hope that their time in the grave is eased and their balance on the day of judgement is tipped in their favour. For our children, please remember that. When we, your parents, depart, we will be desperate for your prayers. We will be in need of your dua'a.

Finally we end with these beautiful verses from the Holy Quran, praying to Allah Almighty to gather us on the day of judgement with our loved ones among those whose souls are in tranquillity and satisfaction.

يَأْتِيَتْهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾  
فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَأَدْخُلِي جَنَّاتِي ﴿٣٠﴾

*"(To the righteous soul will be said) O thou soul in complete tranquility and satisfaction. Come back thou to your Lord, well pleased (thyself) and well pleasing unto Him. Enter thou, then, among my devotees, and enter thou My heaven" (S89, A27-30)*