

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 within ourselves and from our own bad deeds. Whom-so-ever God guides to the truth no one can lead astray, and whom-so-ever He leaves misguided, no one has the power to 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 النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا .
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ . إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ (الحجرات، 13)

"O mankind. We created you from a male and a female, and made you into nations and tribes, that you many know each other. Verily the most Honoured amongst you in the sight of Allah is the most righteous. Allah has full knowledge and is fully acquainted with all matters" (S 49, A 13)

Brothers and sisters, ASA.

This ISA will be our last khutbah for this year. The topic is one that has been close to my heart, but I had difficulty in presenting it in a coherent meaningful way until recent events in my life. These events have cleared for me many of the dilemmas that I struggled with. Once you hear the khutbah, some of you may come to think that the topic may be pedantic. However, I do sincerely believe that we all do need to go through the argument.

The topic for this khutbah relates to what I think is an important question; **which is more important to the Muslim, the mind or the heart?** Put in a different way, when we make a decision or when we face a problem, is our decision making mostly based on what we think, or is it mostly based on what we feel. Or even still, does it make any difference what we use?

This is the sort of pedantic question that always bothers me; is it the mind or is it the heart? When we expand the debate, we start to come up with more similar questions:

Is a faith that is based on sound knowledge better or one that is based on the love of God?

Is our faith strengthened by gaining more knowledge or by allowing the heart to submit?

Is it one or the other, or is it indeed a combination of the two?

I honestly think that such a debate is very useful, especially for the children that are here today. For them, they are struggling with both. Their knowledge is not strong yet. Their hearts are still soft and easily misled. When they face a problem, especially in a society that has no regards to spirituality nor even to the existence of God, what do we guide them with?

Should we try to strengthen their intellectual appreciation of religion, or do we focus on spirituality?

Do we guide them to Allah through the mind or through the heart?

How do we prove to our children that God exist and how do we teach them to have the love of Allah in their hearts?

Which is the stronger for them at this stage in their life, and which is stronger for us, now that we are older and supposedly, wiser? One thing is for sure, we cannot ignore either.

In defense of the mind, the religion of Islam started with the word “Read”

أَقْرَأْ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ
 الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

“Read in the name of your Lord Who Has created. Created the human being, out of a mere attached clot. Read, and your Lord is the Most Honorable. He Who teaches with the use of the pen. Taught the human being that which he knew not” (S96, A1-5)

Islam has been unique in that a concept that is supposedly based on “superstition” starts by challenging us to look at facts. The reason I used the word “superstition” is that in the world that we live in, anyone who believes in the unknown is by definition declared as “superstitious”. To those who do not understand Islam, they may not see the difference between someone who fears the number 13, or someone who favours the number 8 to someone who wakes up at dawn to pray in the hope that Allah would forgive him and protect him.

On the face of it, it all looks the same, superstition. But Islam did come to challenge superstition. Islam challenged the mind at the first step and said “read”.

أَقْرَأْ

More so, Islam continued to challenge the mind throughout the Quran with regular ayas that end with:

أَفَلَا يُبْصِرُونَ

Will they not see?

لَعَلَّهُمْ يَتَذَكَّرُونَ

That they may remember

لَعَلَّهُمْ يَتَفَكَّرُونَ

That they may contemplate

The Muslim is guided to look around him, to reflect and to contemplate about all that surrounds him from the smallest sub-atomic particle to the greatest nebula in this vast universe. The Muslim is asked not to leave anything out. Everything should be included in the argument. Once we look at all this, the Muslim is asked to contemplate the one simple fact, the one simple undisputed fact; everything, from the smallest sub-atomic particle to the largest vast nebula, **all** is subject to laws that govern their existence and their function. There is nothing out there that obeys no law. There is no **lawlessness** in

our universe. Science is still very busy understanding present laws and discovering new ones.

The other undisputed fact, an incredible fact, is that all these billions of laws that govern this universe have existed from the start, from the first micro-second. This cannot be disputed.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ

“It is He who created the heavens and the earth in full correctness” (S6, A73)

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“Verily, We have created everything according to a measure” (S54, A49)

You see brothers and sisters, a Muslim has nothing to fear from knowledge; indeed knowledge can only but strengthens the Muslim’s belief. It is inevitable that a true scientist cannot but come to the conclusion that this universe is the product of meticulous creation rather than the product of pure chance. Millions upon millions of exact laws cannot just happen to be. It takes just as much faith to believe that as it takes to believe in creation. There is no third alternative. Once this becomes clear, one can only humble himself at the power of the creator:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“From among His servants, those who truly fear Allah are those who have knowledge” (S35, A28)

This is what is uniquely special about Islam. It tells you that you can believe in the unknown, but this will be based not on superstition but on knowledge. However, this knowledge is not going to hit you in the face, but you need to go out there and get it. This knowledge will ultimately make you realize that this universe and everything in it, including us can never be the consequence of “chance”. Once we grasp this, we cannot but believe in God Almighty. Once we recognize this, we recognize that there must be a

Hereafter and there must be a Day of Judgment. Then we ask Allah for his protection on the Day of Judgment.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ
قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ فَقَيْنَا عَذَابَ النَّارِ ﴿١٩١﴾

“Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for those of understanding. Those who remember Allah, standing, sitting, and reclining, and contemplate the (wonders of) creation in the heavens and the earth: "Our Lord! You have not created this in vain! Glory be to You! Save us from the punishment of the fire” (S3, A190-1)

Do we have any doubt about the position of the mind and of knowledge in Islam?

This is all so well, but does the heart have anything to do with all this. Is it possible that we can have all the knowledge but yet decide that to believe in Allah is not necessary? This where there can be a few uncomfortable questions:

If you are a non-believer, does knowledge alone guide you to the Creator?

If you are a believer, but your practice of Islam is poor, does increasing your knowledge make you a better Muslim?

If you are a better practicing Muslim but you have “issues”, does knowledge alone make you resolve these issues? Or is there something else?

Before we go on, this topic will be discussed at our study circle on the first Wednesday of the New Year which I think will be the 7th. We have cancelled the circle on Christmas and New Year’s Eve. So, if you are interested, please try to join us.

So, where is the heart in all of this? This, brothers and sisters, is a very important matter for us, but it is even more vital for our children. In this world, we are constantly asked to “abandon our emotions, abandon our hearts and look at the evidence”.

To use your heart in decision making is a sign of weakness and ignorance. Yet, we have just gone through a very special period of the year. We have just gone through Christmas. For the past few days, even in this part of the world, the one clear message is “where is

your heart in all of this”. One thing that we can never escape is that we have all been given a heart. We can only ignore our hearts at our own peril.

To give you an example, we can now “manufacture” a baby at will. All you need is a sperm, an egg and a womb. Now, you can even bypass some of this process and simply clone. The knowledge is clearly there, so where is the problem. The problem lies in application, the problem lies in “Ethics”.

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ
الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ
شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

“The Arabs said, "We believe." Say (unto them Muhammad), "You have not believed, but you have only joined Islam, and faith has not yet entered your hearts. But should you obey Allah and His Messenger, He will not diminish your deeds: for Allah is Most Forgiving, Most Merciful." (S49, A14)

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا
يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

“The Arabs who stayed behind will say to you: Our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts.” (S48, A11)

These ayas that describe the “Arabs” and the hypocrites are clear about the fact that they have become Muslims by name only, but their actions do not reflect the faith they have taken on board.

This problem was a particular one in early Islam, where some Arabs took a political decision to join Islam but their hearts was never in the right place. In this day, a similar scenario exists in those who are born into Islam but have nothing to do with it, and more recently, we have observed a new type of such a Muslim, a Muslim who’s heart is no

where to be seen; these are the new converts into Islam who are being manipulated by their mentors to commit atrocities. They have joined the Muslim Ummah, but Islam has never touched the heart.

You see brothers and sisters, a Muslim who is not asked to address his heart and its connection with Allah has a serious problem. We need to teach our children to connect their hearts with Allah. This unique connection is vital for their wellbeing. Connecting our children's hearts with Allah may ultimately prove to be of far greater significance than just gaining knowledge.

This significance comes out in this aya:

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ
فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾

“Has not the time yet come for those who believe that their hearts should submit in humility to the remembrance of Allah and to the Truth that has been revealed. And do not be like those who have previously been given the knowledge of the Book, but time has long past, and their hearts became “hardened”, and many of them fell of the path” (S57, A16)

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 :

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
 وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ
 فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾

“Has not the time yet come for those who believe that their hearts should submit in humility to the remembrance of Allah and to the Truth that has been revealed. And do not be like those who have previously been given the knowledge of the Book, but time has long past, and their hearts became “hardened”, and many of them fell of the path” (S57, A16)

I know that many of you have now realized how much this aya means to me. I keep mentioning it to you because of the impact it has on me. Brothers and sisters, Allah warns us that we have a make-up that will not succeed simply through knowledge. Knowledge is a wonderful thing, but not by itself. The equation is beautiful in Islam, because it combines the two together. It combines the need for knowledge with the heart to apply it.

How many times did we mention all the ills that we as a society have. We cannot resolve them unless we submit our hearts in humility to Allah. We go on and on about backbiting, anger, greed, the hijab, and yet, over and over again, nothing has changed.

We still have people coming into the mosque who have complete disregard to our neighbours. We have people coming here for Friday’s prayers only, and they have nothing to do with Allah for the rest of the week. We still have people who cheat in their financial dealings. We still have people who backbite. We still have many good people who have anger and pride in their hearts. And we can go on and on, but one matter that is very close to my heart is that we still get sisters entering the mosque without consideration of putting on a head cover.

How can we claim that our hearts have really submitted when we do not, in reality, feel Allah with our hearts.

Brothers and sisters, the importance of this aya may only come to you when you go through an adversity and suddenly realise that your strength does not come from believing in Allah, but comes from submitting to Allah. When a catastrophe befalls you, knowing that Allah is there will not be enough if you do not know how to get to Allah. When all that you see is doom and gloom, when your knowledge can only make you travel towards despair, what is there left to save you. **Believe me brothers and sisters when I say that all that can save you is a heart that is closely linked to Allah.**

There will come a time where nothing else will do but a clean and sound heart. The Prophet(SAAWS) said:

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

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

This is ISA the message for the New Year. Work on your knowledge and work on your heart. You will need them both. Knowledge without a heart is not enough and a heart without knowledge is not enough. To remain on the straight path to Allah you need both.

Hujurat.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ
وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

Tawbah

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى
رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ
اللَّهِ وَصَلَاتِ الرَّسُولِ أَلَّا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾