

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّ الْحَمْدَ لِلّٰهِ ، نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ ، وَ نَعُوذُ بِاللّٰهِ مِنْ
شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ
لَهُ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ
لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All Praise be to اللّٰهُ .

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 اللّٰهُ to whom there is no partner and I testify that Muhammad ﷺ is his servant and messenger

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قُوًا أَنْفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللّٰهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿١﴾

"O you who believe, save yourselves and your families from a Fire whose fuel is people and stone, over which are (appointed) Angels stern and severe, Who do not disobey the Commands They receive from Allah, but do what They are commanded" (S66, A6).



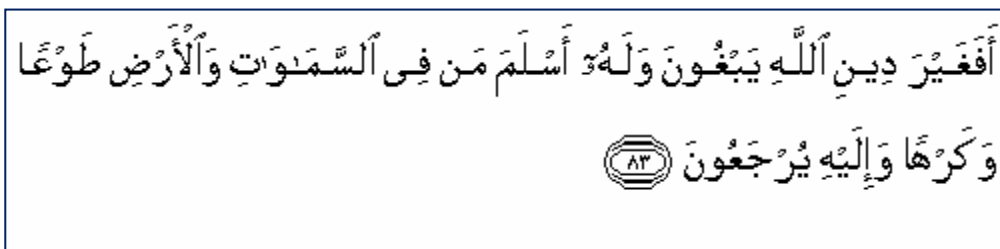
Dear brothers and sisters, ASA. In previous khutbahs, I tried to concentrate on the concept that it is not enough to believe if that belief does not materialise into obedience. We have realised that the best example of believing yet disobeying is that of shaitan. Shaitan has never disbelieved in creation, he has never disbelieved in the one Allah and Shaitan testified that there is a day of judgement, yet we seek refuge in Allah from “Ash-Shaitan Ar-Rajeem”, the outcast satan. Shaitan has earned this through disobedience.

We the Muslims should never underestimate the concept of obedience. This concept is embedded in the name of our religion; Islam. Islam simply means to submit in obedience to the command of Allah(SWT).

Even though the concept of believing and obeying is clear and is straight forward, its application is not as easy as it seems. On the one hand we have Muslims who obey blindly to the extent that they never question the command, while on the other hand we have Muslims who feel that they do believe but some of the commands are not necessary.

I have seen a program on a Muslim society in Turkey who felt that eating pork is no longer an issue for them while on the other hand we see Muslims following their leaders blindly because of an overwhelming sense of obedience. Obedience is a double edged sword, and it can only be successful when belief is supported by knowledge.

The concept of obedience to Allah(SWT) in Islam is not specific to believers or to people, but it is a universal concept that has been dictated by Allah(SWT) on everything in the universe. It is a concept that underpins the relationship of “the created” with “The Creator”. We know that there is only One Creator, and we know that everything else has been “created”. This is why Allah(SWT) questions those who wilfully disobey, whether they believe or not:

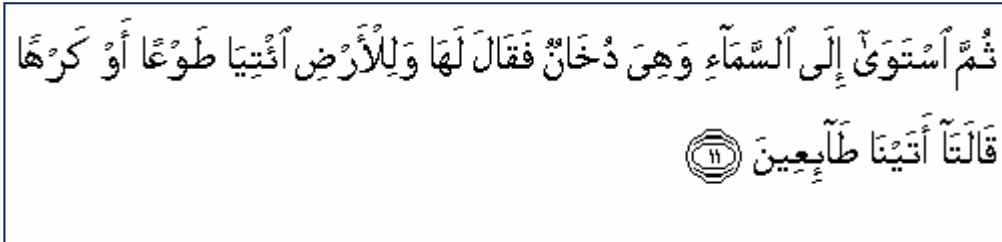


“Do they really seek other than the Deen of Allah, when unto Him have submitted in obedience all that is in the heavens and earth, willingly and unwillingly, and unto Him they will be returned” (S3, A83)

Subhana-Allah, this ayah tells us that nothing in the heavens or earth have a choice in obedience to Allah. All creation, except Humans and Jinn, will obey Allah(SWT). They do not have a choice, but unfortunately we do. This brothers and sisters is our greatest burden. On the day of

Judgement, the disobedient will come forth and wish that he or she was anything else but human. The disobedient will realise that he or she had a choice, and they chose wrongly.

Allah(SWT) reminds us again:



“And then He turned to the heaven when it was in a state of smoke, and said unto it and unto the earth: Come both, willingly or unwillingly. They both said: We obediently come” (S41, A11)

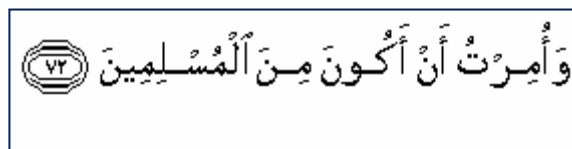
My appreciation of the concept of “obedience” in this context is that Allah(SWT) has created everything, and has also created the laws by which everything will exist. Obedience is a testimony that these laws will be obeyed. Scientific laws will be obeyed. Natural laws will be obeyed. It is Allah(SWT) that has created matter and it is Allah(SWT) that has created the laws by which matter will exist, and matter has no choice in the matter. This is why in ayah 11 from surat “Fussilat”, the heavens and earth say: ***we obediently come***”.

It is interesting how Allah(SWT) is giving us the example in this ayah by telling us that the heavens and earth were told “follow the laws whether you like it or not” as if they had a choice, and yet the answer given by both is that “we will obey”. Allah(SWT) is giving us humans this example where the entire universe has submitted to the will of Allah, the entire universe, and yet we chose to disobey. Can we imagine what would have been the case if the heavens and earth had a choice not to obey their laws? I believe the term for what would happen is “chaos”.

Allah(SWT) is telling us that in obedience to Allah(SWT) there is peaceful existence, there is a sense of steadiness, there is comfort and there is reassurance. Allah’s creation is perfection. It is inconceivable that matter will ever disobey Allah. It is inconceivable that all living creatures will ever disobey Allah, except us humans and Jinn. We have been given the unenviable honour of having the choice to obey or disobey. Because of that, Allah sent us thousands of messengers to confirm that our safety is through our “obedience”. We simply cannot get away from obedience.

All the messengers of Allah came to deliver the message of obedience to Allah:

Nuh(AS) said:



“And I was commanded to be among those who have submitted” (S10, A72)

Ibraheem(AS) and Ismael(AS) said:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ

“Our Lord, and make us submit to you” (S2, A128)

Ya’coub(AS) told his children:

يَبْنَئِي إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“My children, Allah has chosen for you the religion, so do not die except in a state of submission” (S2, A132)

The same is true for Youssof(AS) and for the disciples of Issa(AS).

Brothers and sisters, I cannot stress more the fact that Islam is not a set of rituals. Islam is a way of life. For it to be a way of life, we need to be obedient.

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

**“This day those who disbelieve are in despair of your ‘Deen’; so fear them not but fear Me!
This day have I perfected your ‘Deen’ for you and completed My favour upon you, and have
chosen for you Islam as “the way of living” (S5, A3)**

In the seerah of the Prophet(SAAWS), we come across a significant event in the early part of the message of Islam. We are still in the first few years and Allah(SWT) has decreed that the message should now be open and should be delivered to all. This was in the third year of the message. Once the message became openly declared, Quraysh went on the offensive. The Prophet(SAAWS) was ridiculed, insulted, abused and harmed. The companions started to experience a viscous campaign of abuse and physical harm. The viciousness is exemplified by what happened to Al-Yasser. Of the first martyrs in Islam were Yasser and his wife Um Ammar. The Prophet(SAAWS) passed by them when they were being tortured and said: Patience Ala-Yasser, for your destiny is paradise. They were later murdered.

The Muslims of Quraysh were about three hundred by then, and they were facing a very difficult period. During this period, the Prophet(SAAWS) advised his companions to emigrate to Abyssinia. This was the first emigration in Islam and it took place in two stages. Initially twelve men and four women left to Abyssinia in Rajab of the 5th year of the message. Among them were Ruqaya the daughter of the Prophet(SAAWS) and her husband Uthman ibn Affan(RAA).

This first group returned a few weeks later, and subsequently over one hundred companions made a monumental emigration to Abyssinia. These included eighty three men and eighteen women. Among them again were Ruqaya and Uthman ibn Affan as well as Um Habiba the daughter of Abu Sufyan. At the time Abu Sufyan has not embraced Islam yet and was still a staunch opponent. Among the emigrants was Ja'far ibn Abi Talib, the cousin of the Prophet(SAAWS) and many of the wealthy and honoured people of Quraysh.

The incident of this emigration has many lessons for us to learn, but one specific point I would like to focus on today. This point is “obedience”.

At the time, emigration was not a customary action for the Arabians. People simply did not leave their birth land and go. The focus of one's existence was related to his ancestry. People who left their lands and settled elsewhere were mostly slaves who were sold away, or prisoners who were captured during many conflicts at the time. To leave everything and pack up and leave was very unusual and very unfamiliar.

Secondly, at the early part of the message, there was still no nation of Islam. The future was not guaranteed and the companions were armed by no more than an unyielding belief. When these companions left to Abyssinia, they did not know if they would ever return back and they had no idea what the future held. They left their families behind, they left their wealth behind and they also left the Prophet(SAAWS) behind. They did all that based on obedience to Allah(SWT) and the Prophet(SAAWS). The Prophet said leave, and they did.

Why would one do that? These companions sacrificed so much in the path of Allah. Why would they do that? This can only come from having the strongest of belief. They believed in Allah the mighty. They believed in the message of Islam and they believed in the Prophet(SAAWS). That is why they obeyed him.

This is where we have to ask ourselves some serious questions. We know that we do not obey the commands of Allah(SWT) and the Prophet(SAAWS), and the question is “why”? No matter how I look at it, I always come back to the same answers:

1. My belief is still weak
2. I have still to understand the command
3. I am still lazy

These are my excuses, and I know they will not hold much water on the day of judgement. But I also know what I need to do. I have to strengthen my beliefs, I have to become more knowledgeable and I have to stop being lazy. I think these excuses may be true for all of us, but

in different measures. Whichever way it goes, we need to question ourselves very seriously and we need to become more obedient.

Islam is not a fashion that changes with time. Islam is a universal religion that is suitable for all time, anywhere and for everyone. There are some licenses to make our lives easier, but licences do not translate to disobedience. I will not give specific examples of our disobedience because I know you are fed up with me mentioning them. It is enough to say that we are still having great difficulty obeying.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

“Say: If you do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Most Forgiving, Most Merciful” (S3, A31)

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا
يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾

“Say: Obey Allah and His Messenger”: But should they turn away, then surely Allah does not love those who reject Faith” (S3, A32)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

“When a matter has been decreed by Allah and His Messenger, it is not fitting for a Believer, man or woman, to exercise their own choice in that matter: And whoever disobeys Allah and His Messenger, he has surely strayed off” (S33, A36)

أقول قولي هذا وأستغفر الله لي و لكم

2nd Khutbah:

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

Brothers and sisters, to better our understanding, scholars have subdivided Islam into three major sections:

The foundations: Matters of Aqeeda and acts of worship.

The building blocks: These are reflected in the rules of conduct and behaviour.

The application: These are matters to do with jurisprudence, enjoining what is right and forbidding what is wrong, struggling in the path of Allah and so on.

We are still struggling with the foundations and with the building blocks. If we are ever to build a society based on justice, equality, and Ihssan, we must move on. We can never move on if we are still disobedient. If we are not able to understand this concept, then Allah(SWT) will give the honour of spreading His message to others than us. Others who will listen and obey.