

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ ، وَ نَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ
لَهُ، وَ مَنْ يُضِلِّ فَلَا هَادِيَ لَهُ. وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All Praise be to **اللَّهُ** .

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

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

“My Lord, grant me that I should be thankful for Your favour which you have bestowed upon me and my parents. And grant me that I should do good such that you will be pleased with, and admit me, by Your Grace, to the ranks of your righteous servants” (S27, A19)



Dear brothers and sisters, ASA. In the previous khutbahs, I was trying to explore the concept of obedience to Allah(SWT) and its vital importance. As part of understanding this concept, I mentioned that everything in the universe except man and jinn do not have an option in obedience. They have been created obedient. The human being on the other hand has been given a choice. The outcome of this choice is clearly defined in the Holy Quran:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

“And whoever obeys Allah and His Messenger; he has surely attained the greatest victory”
(S33, A36)

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

“And whoever disobeys Allah and His Messenger, he has surely strayed off” (S33, A36)

Success and victory comes through obedience while straying off the path of Allah is the outcome of disobedience. This is how Islam defines it for us Muslims. This is the argument we accept as defined in the Holy Quran. Non-Muslims may present a different set of rules and a different argument. This is for them. I, as a Muslim, cannot argue someone else’s faith or lack of it. I can only present and argue my faith as a Muslim. This does not mean that you cannot or should not ask why.

When we become aware of the consequences of making the wrong choice and how difficult it can be to make the right one, it is very understandable that we start to question “why”. Some of us, including myself, may ask why should we have a choice in the first place. Everything in creation that has no choice will not be judged, but we will. It is a difficult and disturbing thought and to our young, this may be something you may struggle with. ISA I will be looking into this issue and hopefully bring you some answers, or probably more questions, but one thing is for sure, the Holy Quran tells us that Allah(SWT) has honoured us with this ability. We need to appreciate as Muslims that being able to make a choice is an honour from Allah(SWT):

﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴾

“And We have honoured the children of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and We have indeed favoured them above a great part of Our creation” (S17, A70)

For the time being, let us accept that Allah(SWT) has indeed honoured us above a great part of creation, and many scholars defined this honour by the fact that the human mind has the ability to chose freely. I am confident that there is nothing out there that has the same freedom.

In the previous khutbah, I mentioned that I came across an interesting way of looking at Islam as a working and practical religion by defining three subdivisions. The three subdivisions are:

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.

All of us have no problems or issues with “Aqeeda”. It is the foundation of our belief that there is no God but Allah to whom there is no partner or equal. Allah is the creator of everything. Allah created time, created space, created vacuum, created time and indeed created “times of different order and magnitude” and so on. This aspect of our “Aqeeda” or belief determines the way we should interact with Allah. Allah (SWT) is the creator and we are the created.

As Muslims, we believe that whatever we have is from Allah, and whatever we do not have is also from Allah. If we ask, we ask of Allah. To Allah there are no partners in worship, in submission, in need and so on. Even though this aspect of “Aqeeda” is very clear to us, our actions do not always express our beliefs. We sometimes feel that it is others that are important in what happens to us, and at times we tend to forget or probably ignore our unique relationship with Allah.

Acts of worship are also part of this foundation. Our acts of worship strengthen our relationship and our association with our creator. We worship Allah because we need to, and not because Allah(SWT) is in need of our worship. Everything else in the universe is in a state of worship to Allah(SWT), and Allah is above any need. I heard one once saying that “I will not worship a god

that needs to be worshiped”. This is a sad understanding of the concept of worship. Worship in Islam is a tool to connect with the creator. Worship has been designed for us to get closer to our creator and in doing so we gain great comfort and great strength. The Prophet(SAAWS) on the night of “Ascension” described that the entire universe is pact with angels side by side in a state of worship to Allah(SWT). The Prophet(SAAWS) described them in a state of standing, bowing or prostrating. It is amazing how arrogant some are when they think that God Almighty is in need of worship. In Islam, we understand that our acts of worship are an essential part of our foundation.

When we now reconsider the three subdivisions; the foundations, the building blocks and the application, it is likely that many of us have fallen into the trap of thinking that by defining our Aqeeda and by carrying out our acts of worship we are applying Islam. This has probably been our biggest misunderstanding of Islam.

The application of Islam is to some extent defined by the following ayahs:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

“And let there be among you a nation who invite to all that is of goodness, enjoining what is good, and forbidding what is wrong. Such are they who are successful” (S3, A104)

❖ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

“Allah commands justice and Ihssan” (S16, A90)

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا

“And fulfill the covenant of Allah when you have entered into it, and do not break your oaths after you have confirmed them” (S16, A91)

Do you notice brothers and sisters that these commands from Allah do not have anything to do with acts of worship and they also have nothing to do with conduct. It is all to do with

application of laws for the benefit of society as a whole. That is what application of Islam is about. This is how the Muslim becomes the “Khalifa” on this earth. Allah(SWT) commands justice, fulfillment of covenants and the betterment of society and the question remains as to who is able to apply these commands of Allah. We as Muslims in this Masjid, we have believed and we have worshiped. We have to some extent fulfilled the section of foundation. When it comes to the betterment of society, is it enough? Is it enough for us to be here praying and worshipping, or is there more to it.

I am confident that when we think about it, there is definitely something that we expect of each other above and beyond worship. In simple terms, whether I believe in Allah and whether I pray and fast is of no benefit to me or to you if I am an offensive or abusive person. You can witness me praying every day, but if I am dishonest, all that prayers is of no value to my relationship with you.

Do you see where I am going? My conduct is vital for me to interact with you. In fact, we have non-Muslims that have an exemplary conduct and we are more than happy to work with them based on their conduct and not based on their beliefs. We do that every day living in this society. It is shameful to admit it, but the missing link between the foundations of Islam and the application of Islam is the conduct and behavior of the Muslim.

To me, this is probably a very revealing concept. The foundations, the building blocks and the application. We can never progress to the application before we sort our conduct. If we fail to do so, we can never be entrusted to be in a position of authority to apply Islam. This is where we fail in our duty as the “Khalifa” on this earth.

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 :

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ

“And guard yourselves from the Day when you shall be brought back to Allah. Then every soul shall be paid what it has earned, and none shall be dealt with unjustly” (S2, A281)

Brothers and sisters, I will give you some examples of the behavior and conduct of the early Muslims that we may take on board.

Firstly, Abu Bakr As-sediq(RAA). After he became the leader of the Muslim Ummah, a young girl said to him: “now you will no longer milk for us”. The 2nd person in Islam used to milk for a poor family. The little girl assumed that now that he is in power, he will no longer accept to milk for them. This amazing man replied: By Allah I will continue to milk for you. And he continued to do so daily. This is a definition of humility and responsibility.

Secondly, Umar ibn Al-Khatib(RAA). He was renowned for his sense of justice, for his humility and compassion. He was known to have a very demanding conscience. Umar(RAA) was once walking in the market and saw Iyass Ibn Salma blocking a narrow path. In his rush, he pushed him aside telling him to get off the path. Time passed by, and Umar(RAA) met Ibn Salma in the market again. He asked him, are you considering going to Hajj this year. He answered yes. Umar(RAA) took him by the hand and gave him six hundred dirhams. He said to him, this will help you, and know that it is for pushing you off the road a while ago. Ibn Salma said: I would not have remembered it if you did not mentioned it to me. Umar(RAA) replied: By Allah, I have not forgotten it since. This is a definition of a redeeming conscience.

Umar(RAA) entered his home one day, and his wife brought him sweets that she had prepared. He asked her: where did you get it from. She replied that she has been saving a little bit of flour, honey and gee for a few days enough for her to make these sweets. Umar(RAA) asked: when you were making these little savings, were we left short from our sustenance. She said no. Umar replied: this is then an excess, and we have no right in it. It should be given back. This is a definition of accountability. When we consider this behavior versus the recent scandals of the MPs claims, it shows us how far advanced the behavior and conduct of this great man was.

During the year of drought, Umar(RAA) took an oath that he will not taste gee until Allah lifts the adversity off the Muslims. He was asked by the people to take from the treasury but he refused saying: how can I be responsible for my people if I do not suffer as they do. This is a definition of service; a definition of a leader serving and not a leader being served.

We all know of the generosity of Uthman ibn Affan(RAA). He gave so generously when preparing the army of “Tabouk”. His generosity was so overwhelming that the Prophet(SAAWS) said: nothing will harm Uthman of what he does after today. This is a definition of generosity.

Ali bin Abi Talib(RAA) was told by Ja’d Ibn Habeera: When you are approached by two men, one is beloved to you and the other would kill you if he had the chance. Yet you would judge in

favour of the latter. Ali shook him saying: if I was judging for myself, I may have judged differently, but I am judging for Allah. This is the definition of justice in Islam.

Umar ibn Abdul-Aziz was once out in the night checking on the welfare of his people in the company of a police officer. As he entered the mosque in the dark he stumbled over a man. This man looked at him and said: are you crazy? Umar replied: No. The police officer was about to hit this man when Umar(RAA) told him not to do so, he simply asked me if I was crazy, and I told him I am not. Is that a definition of humility?

There is an account of Haroon Ar-Rasheed asking one of his slaves to bring him water to do "Wudu". As the young man was hurrying, he tripped and broke the vessel. Haroon Ar-Rasheed became angry and wanted to punish him. The slave said to him: Ya Amir Al-Mou'mineen (O leader of the believers): Allah(SWT) says:

وَالْكَاظِمِينَ الْغَيْظَ
“And those who restrain their anger” (S3, A134)

So Haroon said: I have restrained my anger. Then slave then said:

وَالْعَافِينَ عَنِ النَّاسِ
“And those who pardon people” (S3, A134)

Haroon said: I have pardoned you. The slave then said:

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
“And Allah loves those who are Muhsineen” (S3, A134)

So Haroon said: I have released you for the sake of Allah. This is a definition of controlling one's anger, being forgiving and doing what is of goodness.

These are a few examples of conduct and behavior that takes a Muslim from the foundations of Aqeeda and worship to application in our everyday lives. It is such application that better our lives and the lives of those who come into contact with us. These are examples of humility, responsibility, redeeming conscience, accountability, honesty, being of service to others, generosity, justice, controlling one's anger, being forgiving and doing what is of goodness to all. These and many other characteristics have nothing to do with Aqeeda or worship, but without them, Islam cannot stamp its mark. The sooner we accept this the sooner we present Islam as the concept of reform for a society that is in desperate need of reform.