

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 **اللَّهِ** .

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

وَأَنْتَقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

“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)



إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَأَطْمَأَنَّنُوا
بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ مَا لَهُمْ مِنَ النَّارِ
بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

“And those who do not rest their hope in meeting Allah, and are content with this worldly life and feel secure with it, and those who are neglectful of Our signs. Their shelter will be the Fire because of what they have earned” (S10, A7-8)

We ask Allah(SWT) to make us among those who rest their hope in meeting Him with a clean heart and with our book of deeds in our right hand, and not make us among those who are content with this worldly life and continue to ignore and neglect the day that we will all ultimately face our deeds and our judgment.

Brothers and sisters, the Holy month of Ramadan is an ideal opportunity for us to size up this worldly life for what it really is when compared with the hereafter. We ask Allah(SWT) in this Holy month to open our eyes and our hearts and guide us to rest our hopes in meeting Him, ISA with a sound heart and with our books in our right hand. We ask Allah(SWT) to guide us and to strengthen our Iman and to keep us on the “Sirat” and not let us lose our way after He has guided us.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ
الْوَهَّابُ ﴿٨﴾

“Our Lord: Let not our hearts deviate now that you have guided us, and bestow on us mercy from you; for you are the bestower of everything” (S3, A8)

Dear brothers and sisters, ASA. Brothers and sisters, we are now in the 14th day of Ramadan. Half of Ramadan is almost over. Have we started to feel the change in ourselves? Is the heart starting to soften? Are we busy strengthening our relationship with Allah(SWT)? Has Ramadan been generous to us, and have we been generous to Ramadan. In ayah 186 from Surat Al-Baqara, Allah(SWT) tells us:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

“And when My servants ask you about Me, I am indeed close (to them): I answer the prayer of the one who calls on Me: So let them answer to My call, and believe in Me: That they may achieve guidance” (S2, A186)

Brothers and sisters, I am sure that we do not need a reminder as to what Ramadan is about, but to make best use of this Holy month, it is probably relevant to remind ourselves and our hearts of some of the features of the Day of Judgment. ISA, this reminder will inspire us to tighten our belts and apply ourselves in the second half of this Holy month.

One of the strong features of Islam is the manner in which the unseen and the unknown has been described for us through the Holy Qura'n and through the narrations of the Prophet(SAAWS). We have descriptions of the time we will spend in the grave, description of the end of time, description of the start of the Day of Judgment, description of our state on the day of “Hashr”. We know that the Holy Qur'an is full of descriptions of paradise and of hellfire to the extent that the first Sahaba used to almost physically see and feel what is prepared for them.

Our Iman as Muslims is based on these beliefs and is based on the fact that we truly believe that these unknowns are certainties. We believe that our judgment is a certainty, or success or failure is a certainty and eternity is a certainty. This unyielding belief is what makes us believers. But this is not enough to save ourselves. If we fail to act now, in this life, if we fail to act on our beliefs, these beliefs may not save us on that day.

In this khutbah ISA I will go through some of what has been described to us on that Day and ISA this reminder will give us a boost to strengthen our Iman and allow us to make best use of what is left of Ramadan.

Brothers and sisters, we know that even before our judgment start, the entire humanity will be gathered on the day of “Hashr” awaiting our judgment to start. On that day, the sun will be on top of our heads and we will be gathered in this searing heat for fifty thousand years. Allah(SWT) reminds us that on that day there will only be his shade. In a hadeeth sahih, seven will be shaded on the day when only the shade of Allah is. Among those that will be shaded on that day are two men. Their relationship was based on the love of Allah. They met on that love and they departed on that love. With that narration, let us now brothers and sisters imagine what such a relationship would be like. A relationship based on the love of Allah is a relationship based on honesty, openness, giving, trust, forgiveness, selflessness and all the attributes that one associates with the love of Allah. In the hadeeth if we make the decision that we want that shade on that Day, we are asked to put our love of Allah into practice in the way we deal with each

other. If we succeed in doing that, the benefits on the day of “Hashr” are immense but I have no doubt that there are immense benefits in this “Dunia” as well.

Imagine a community brought together on the love of Allah and compare it to a community that is brought together on matters of “Dunia”. A divided community is a weak community. It is inevitable that a community that comes together on matters of this “Dunia” and ignores the love of Allah is at great risk of becoming divided. It is inevitable that our interests in this “Dunia” will divide us if we do not emphasize and apply the love of Allah. This is something that has happened to other communities, and it is happening to ours as well. If we are truly honest with Allah(SWT) and with ourselves, we know that the one true factor that can bring us together is the love of Allah(SWT).

If we truly love Allah above all else; above ourselves, above our needs, above our egos, above our differences of “Dunia” then and only then, can we truly say that the love of Allah will bring us close together. If we make the claim that we love Allah and there is no clear proof of our unity, then we should be in no doubt that **we do not** really love Allah. Let us once and for all stop kidding ourselves. We claim the love of Allah in our hearts but we insist on ignoring this love when we deal with each other.

Brothers and sisters, a heart that is full of the love of Allah will not have room for deception, for pride, for scheming and for promoting disharmony. Any Muslim who loves Allah(SWT) and works for the sake of Allah(SWT) must be selfless. If not, then we all need to reconsider whether we truly have the love of Allah(SWT) in our hearts, or are we really kidding ourselves. This is a reminder first and foremost for me before anyone else. I ask Allah(SWT) to guide us all to His love and to guide us all to recognize whether our actions are for His sake alone or for something else. Should we decide that we truly need the shade of Allah on the day of “Hashr” then we must look again at our hearts and at our love of Allah(SWT).

The second scene from that day, before judgment even starts, is what is known as “Aard”. This is when our deeds are exposed. They are exposed in front of Allah(SWT) and they are exposed in front of everyone else. Every little deed is exposed.

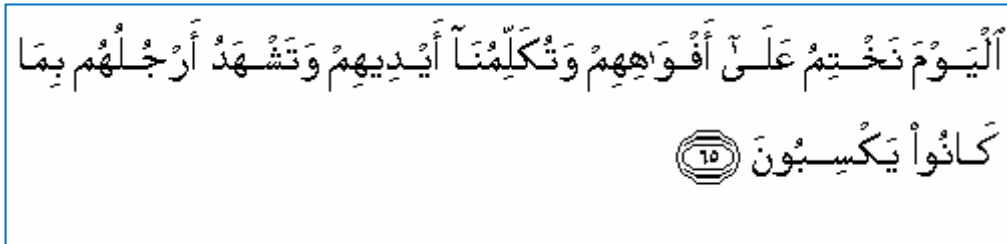
وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا
مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

“And the Book of Deeds will be placed down, and you will see the guilty in great fear of what is recorded; and they will say: our great shame, why does this book not leave out anything small or great, but takes account of all” (S18, A49)

Imagine this day brothers and sisters. We will all be called one by one. We will all be standing there, the book is placed and we are called to witness our book of deeds, one by one. I and everyone here will stand in front of Allah, in front of our parents, our children, our spouses, our friends and colleagues, and all is then exposed. Every little detail of what we did in this life and

every little detail that we tried so hard to conceal is being exposed one by one for everyone to witness. What we did, what we looked at, what we said about people, all our lies, all our sins, all our schemes, no matter how big or small, exposed for everyone to witness. It is indeed a day of great shame. Can we imagine just how shameful this will be? Each and every one of us **right now** should think for themselves and imagine that you are standing right now with this book of deeds open for all to see, for that is exactly what will happen. sAli(RAA) said that on that day, the skin of people will wilt and drop off their faces purely from the shame of their deeds before they are even judged.

You are standing in front of Allah(SWT) and the book is read. On such and such a date, you did this and on such and such a date you did that. You want to cry out “no I did not”. This is exactly what we do in this life. When one is faced with a shameful deed, the first thing they do is deny it, but on this day, as you try to shout in utter shame “no I did not do that”, our mouths are sealed, and our bodies are made to testify:



“Today We seal their mouths, and their hands will speak to us, and their feet will bear witness to what they have earned” (S36, A65)

Brothers and sisters, can we bear to have all that we have kept concealed be exposed like this. Allah(SWT) will call us one by one and tell us, my servant, on such a date you did this, and on such a date you did that, and the list goes on and on and on, and you start to wilt and shrink in shame to the point of thinking I am truly doomed. Then Allah(SWT) in his mercy declares: My servant, it is I that have concealed your deeds in the “Dunia” and now I forgive your deeds.

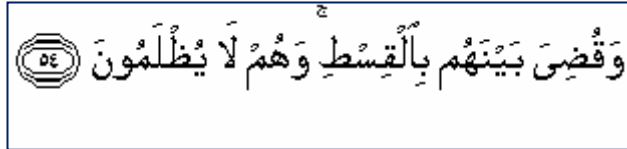
Brothers and sisters, scholars have defined “Maghfirah” as forgiveness after the deeds have been exposed. The shame of exposure is there, but it is followed by forgiveness. This is “Maghfirah” and Allah(SWT) is “Al-Ghafour”. But Allah has told us about another of His beautiful names, and that is “Al-Affou”. Some of us in this life are willing to forgive, but only after exposure. Some of us will only forgive when we make sure that everyone else becomes aware of what the other has done. Yes there is forgiveness, but after exposure. “Al-Affou” brothers and sisters, is something totally different.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ

2nd Khutbah:

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

Before we talk about “Al-Affou”, I need to mention other scenes on that Day. Allah(SWT) tells us that we will all be dealt with, with absolute just:



“And the judgment between them will be just, and they will not be wronged” (S10, A54)

Allah(SWT) tells us that our judgment on the day is based on Allah’s absolute justice. So imagine now that you are looking at your own scales. The bad deeds are placed on one side and your good deeds are on the other. The scale is scarily close. It is tilting one way and then the other. You are desperate for more good deeds. You go to your own mother and ask her: please let me have some of your good deeds, but you mum answers back: “Nafssi, nafssi”. You go to your children and they answer the same: “nafssi, nafssi”. You are standing there, and then out of nowhere a whole mountain of hassanat is dropped on your scales. In your astonishment you think this cannot be: and then you remember that hadeeth that stated when my servant is charitable with something as small as a date but purely for the sake of Allah, Allah(SWT) will continue to expand this deed until you come on the day of the judgment and this date has become as huge as the mountain of Uhud. Then, another huge amount of good deeds is dropped in your scales, and you again wonder where did this come from, and you are reminded that you have been among the fortunate few that have witnessed the night of power “Lailatu-Al-Qadr”.

Brothers and sisters, on that day, no one but your own good deeds will save you. Give in charity for the sake of Allah even if it is a little as a small date, or even if it was a few pence, and Allah(SWT) in his great mercy will grow this for you until this little charity becomes as huge as a mountain. And never lose sight of the night of power. We must seek it this Ramadan. We cannot afford to lose it again. It is simply unimaginable.

Next scene brothers and sisters is that you have now been allowed to pass safely over the “Sirat” by the mercy of Allah. You are heading along this path and from a distance you start to witness the gates of Heaven. You arrive there by the mercy of Allah(SWT), and as the gates are about to open, you look to your side and your mother is standing there beside you. Then your father, then your spouse and then your children. You and your family are safe by the mercy of Allah, and then the gates of heaven open and you see with your own eyes what your heart has always been telling you. It is now a certainty and you are seeing it. Well brothers and sisters, Allah(SWT) tells us that the gates of heaven are set wide open for us during this month, do we want to make this vision a reality. Is this question even worth asking?

فَأُولَٰئِكَ عَسَىٰ اللَّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَافِيًا غَفُورًا ﴿٩٩﴾

“For these, there is hope that Allah will pardon them: For Allah does wipe out the sins and is most forgiving” (S4, A99)

Now brothers and sisters for “Al-Affou”. We mentioned earlier that “Maghfira” is to forgive but after the book of deeds has been exposed to all, and all our sins have been exposed. “Al-Affou” is totally different. In this ayah, we hear of both “Maghfirah” and “Afou”. Probably the closest one gets to translating “Afou” is to pardon. In Arabic, the verb “AFA” means to wipe out. When the wind blows over the sand, or when the tide goes over the shore, all imprints on the sand and the shore are wiped out completely leaving no trace what so ever. This is “Afou”. Allah(SWT) has the beautiful name of “Al-AFFOU”. You walk up to Allah when your name is called, you look around, you know what you have done, your book is open, and as you look into your book, you find that there no record of your sins. Allah(SWT) has not only forgiven you, but has also wiped the slate clean. There is no exposure, there is no shame, and there is total forgiveness. Is that what we want on that day, total forgiveness? If so let us read:

وَلْيَعْفُوا
وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾

“Let them pardon and overlook, do you not wish that Allah should forgive you? For Allah is Most Forgiving, Most Merciful” (S24, A22)

Do we want Allah(SWT) to forgive us and to blot our sins out of our book of deeds. If so, the answer lies in us doing the same for our brothers and sisters. It is not enough for us to forgive, but we need to pardon and to overlook and drop away those bags of history that we keep on carrying with us throughout the years. “I will not forget and I will not forgive, until!”. No brothers and sisters, this is not the Islamic way. If we want to have our sins blotted, we need to overlook the past. We need to shed away those memories, for if we can’t, we will face the same fate on that Day.

Finally brothers and sisters, A’isha(RAA) said that she asked the Prophet(SAAWS) what to say and ask for on the night of Qadr, and he replied:

“Say: Allahuma-Innaka-Affouon-tohibul-afoua-fa’fou-anna. Allahuma-Innaka-Affouon-tohibul-afoua-fa’fou-anna. Allahuma-Innaka-Affouon-tohibul-afoua-fa’fou-anna,

“Oh Allah, you are the one who pardons, you love to pardon; pardon us”

وَأْتَقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

“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)