

13th November 2009

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ ، وَ نَعُوذُ 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

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 recompensed what it has earned, and none shall be dealt with unjustly” (S2, A281)



Dear Brothers and sisters, ASA. ISA we are just about two weeks away from The Day of Arafat. According to the Hijri calendar, today is the 25th of Zul-Qi'da. Should Zul-Qi'da be 29 days, then the Day of Arafat, which is the 9th day of Zul-Hijja, will be thirteen days from now which is Thursday 26th of November and Eid ISA will be Friday the 27th. Should Zul-Qi'da be 30 days, then ISA the Day of Arafat will be Friday 27th of November and Eid will be on the Saturday. We will know this by next khutbah ISA and we will let you know. Please be aware that the first of Zul-Hijja will either be next Tuesday or next Wednesday and it is recommended that we celebrate with the visitors of the house of Allah by fasting, especially the 9th day.

I am sure that next khutbah will be on Hajj and Arafat, but I like to remind myself and you of this glorious ayah from the glorious Quran:

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 and fear Me! This day I have perfected your religion (your way of life) for you and completed My favour upon you, and have accepted for you Islam as your Deen” (S5, A3)

I am always intrigued as to why Allah (SWT) tells us “so fear them not and fear Me”. I am sure that in Allah’s wisdom, Allah (SWT) knows that the Muslim will always be facing challenges to the “Deen” of Islam, the way of life that Allah (SWT) has perfected and accepted for us. When we look at dress code, family relationships, believing in the unseen and the unknown and many other aspects of our way of life, we do get challenged, and inevitably some of us, if not all of us, will feel: do I really have to do that? Can’t I change something about Islam or the way I can practice Islam so that I can become “accepted” in the society? Do we not on occasions get afraid of what others may think of us for following the “Deen” of Islam? This is probably why Allah (SWT) says: “fear me”. So, when we are in doubt about the acceptability of our way of life by others, let us remember what Allah says: “fear me”.

Brothers and sisters, the topic of today's khutbah is "Amanah", "trust". The Prophet (SAAWS) was very careful to promote this character in the companions for its vital importance. It elevated the companions from being followers of Islam to being "trustees" of Islam. It also elevated them from a disparate group of people, to those who developed a trust amongst themselves, and it also allowed them to progress to the level that non-believers and non-Muslims also understood that when a person followed the deen of Islam, this person is worthy of trust. This is why "Al-Amanah" is a very grave thing.

Even before the revelations, the Prophet (SAAWS) was known amongst his people as "As-Sadique, Al-Ameen", the truthful and the trusted. He was so trustworthy, that even at the time Qureish decided to kill him, they still were entrusting him with their belongings. We know from the "Seerah" that when the Prophet (SAAWS) emigrated with Abu Bakr As-sedeque (RAA), he asked sAli (RAA) to stay behind to give back the "Amanah", the "trusts" that he was keeping for those who wanted to kill him. Do you see brothers and sisters the burden of "Trust". Qureish wanted to kill him, but they also entrusted him. This trust could not and must not be betrayed. We, brothers and sisters, need to be the current day trustees of Islam.

Islam spread through the Far East based on the "trustworthiness" of the Muslim traders. It is therefore important for us, brothers and sisters, to understand the concept of trust and the positive impact it has on people. We have to take on the burden of "trustees" of Islam, but to do so, we first need to develop our understanding of "being a trustee".

To understand a certain concept, it is sometimes worth looking at the opposite characteristic. In this case, the opposite of **"to trust"** is **"to betray a trust"**. The opposite of trust is betrayal. When we hear the word "betrayal", what sort of feelings or emotions does the word "betrayal" conjures in our minds? Betrayal is a very disgusting act. To betray a trust is something that is extremely grave. To betray a trust is a wilful act. Betraying a trust does not happen by mistake or by accident. Betraying a trust defines a certain level of indifference or disrespect to what has been entrusted and to the person that has entrusted you. Betrayal is very difficult to forgive.

When someone betrays you, it is extremely difficult to forgive them. One of the feelings that troubles you is how can that person betray my trust. They must have known what they were doing and they must have understood the consequences of this betrayal. This, brothers and sisters is why people have a great deal of difficulty forgiving some one who has betrayed them. To be betrayed, by default, means that trust was offered and then it was wilfully betrayed. Very difficult to accept.

Now that we have looked at the opposite of trust, we can look again at "Amanah", or trust. We can now recognise that to be given a trust is indeed a great privilege but with that privilege

comes the onerous task of fulfilling the trust. This is why Allah (SWT) says in the holy Quran in Surat A-Anfal, ayah 27:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا ءَمَنَتِكُمْ
وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

“O you who believe, do not betray the trust of Allah and of the Messenger, and do not betray the trusts you have established between yourselves while you now (that you are betraying them)” (S8, A27)

This ayah addresses us, the believers, ***“O you who believe, do not betray the trust of Allah and of the Messenger”***. How can a believer betray the trust of Allah and the trust of the Prophet? This is again one of those heavy ayahs in the Quran. It raises the bar significantly.

In another ayah, we read:

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ
نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِن بَعْدِهِ
وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

“And when those who believe in Our revelations come to you, say (to them): Peace be upon you! Your Lord has decreed mercy on Himself, that if any of you commits a bad deed through ignorance and repents afterward and does right, then He is Forgiving, Merciful” (S6, A54)

Do you see the difference between the two? In this ayah, Allah tells us that when the bad deed is committed through ignorance we need to remember that Allah is the Forgiving and the Merciful. However, in the first ayah, ayah 27 from Surat Al-Anfal, the ayah ends by; ***“while you now (that you are betraying them)”***.

Do we now start to realise the importance of the concept of “trust” and “betrayal”. To betray Allah (SWT) is to **knowingly** ignore His commands. To betray the Prophet (SAAWS) is to **knowingly** ignore his teachings and the Sunnah. That is when a bad deed becomes a betrayal, when it is done **knowingly**. I remind myself and us that as we improve our understanding of this beautiful religion, and as we better our knowledge, it is an inevitable fact that we become increasingly entrusted with this knowledge. We cannot allow ourselves to be among those who knowingly betray Allah (SWT). I remind the sisters again regarding their Hijab and regarding their obligations to their families and children, and I remind myself and the brothers regarding our conduct and our obligations to our families and to our children. These are very serious “trusts” that we cannot betray.

أقول قولي هذا وأستغفر الله لي و لكم

2nd Khutbah:

الحمد لله ثم الحمد لله . الحمد لله نستعينه ونستغفره ، ونعوذ بالله من شرور
أنفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا . أما بعد :

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا ءَمَنَتِكُمْ
وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

“O you who believe, do not betray the trust of Allah and of the Messenger, and do not betray the trusts you have established between yourselves while you now (that you are betraying them)” (S8, A27)

Betrayal of the trust of Allah and of the messenger is not when one disobeys through ignorance, but it is when one betrays with the full knowledge that one is being disobedient. “Salat”, “Hijab”, “conduct” and so on. The ayah also makes it clear that it is no different from betraying the trusts we are given by others.

The topic of “Amanah”, trust, is a vast one and considering the time restraint in the winter, ISA I will try to cover the topic in another khutbah.

For today, we will look at two Hadeeths that can ISA guide us to the value of Amanah: The Prophet (SAAWS) says:

إِضْمِنُوا لِي بِسِتِّ مَنْ أَنْفُسِكُمْ أَضْمِنَ لَكُمْ الْجَنَّةَ، اصْدُقُوا إِذَا حَدَّثْتُمْ، وَأَوْفُوا إِذَا عَاهَدْتُمْ،
وَأَدُوا إِذَا تُمِنْتُمْ، واحفظوا فروجكم، وعضوا أبصاركم، وكفوا أيديكم. (إمام أحمد)

Guarantee for me six of yourselves and I can guarantee for you Paradise: When you speak, speak the truth, when you take an oath, fulfil its obligation, when you are trusted, deliver on your trust, protect your privates from bad deeds, lower your gaze and hold your hands from harming others and from taking what is unlawfully yours. The prophet SAAWS asks us to fulfil six obligations and Paradise is guaranteed. As you see all six obligations are related to conduct and behaviour with others and are not about salat, zakat or siyam. Let us go through the hadeeth again:

إِضْمِنُوا لِي بِسِتِّ مَنْ أَنْفُسِكُمْ أَضْمِنَ لَكُمْ الْجَنَّةَ، اصْدُقُوا إِذَا حَدَّثْتُمْ، وَأَوْفُوا إِذَا عَاهَدْتُمْ،
وَأَدُوا إِذَا تُمِنْتُمْ، واحفظوا فروجكم، وعضوا أبصاركم، وكفوا أيديكم. (إمام أحمد)

Guarantee for me six of yourselves and I can guarantee for you Paradise: When you speak, speak the truth, when you take an oath, fulfil its obligation, when you are trusted, deliver on your trust, protect your privates from bad deeds, lower your gaze and hold your hands from harming others and from taking what is unlawfully yours. Let us ask ourselves how many of these six obligations are we fulfilling and ask ourselves if we truly want a guarantee for Paradise.

Another hadeeth about “Amanah” is narrated in Sahih Bukhari. It is a long hadeeth about “Shafa’a” (Intercession). It deals with the things that can intercede for us on the Day of Judgement. We know that we will all pass over the “Sirat” on that day, every single human being: We read in the Holy Quran in Surat Mariam, Ayah 71:

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾

“Wa In-minkum illa wariduha, Kan Ala Rabika Hatman maqdia”

“There is not one of you but will pass over it {“As-sirat” over the fire of hell}. This is a decree of your Lord that will be done” (S19, A71)

For some, the “sirat” will be a wide, comfortable and safe passage, while for others it will be a precarious journey over a path that is as sharp as a razor blade,.

The hadeeth states that Allah (SWT) will send “Al-Amanah” (trust) and “Ar-Rahem” (maintaining kinship-ties); these two important conducts take on a physical structure on the Day of judgement and are positioned on either side of the “Sirat”. As each and every one of us starts this journey over the “Sirat” “Al-Amanah” and “Ar-Rahem” will each ask: have you been just to me; have you fulfilled your obligations towards me? These will be among the last intercessors on that day.

Let us ask ourselves again and for a moment putting aside the horrible nature of betrayal, is “Amanah” in itself a good reason for us to keep to? When we know that “Amanah” is one of the guarantees for paradise and is an intercessor, what more do we need to know.

Brothers and sisters, ISA we will continue with this topic in a later khutbah. Being a “trustee” of any affair, whether it is to do with our “Deen” or whether it is to do with mundane day to day affairs is a very privileged position that carries a tremendous reward if we uphold this privileged, but can equally carry a severe penalty if we choose to betray it.