

1st January 2010

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. We thank Allah(SWT) for this opportunity to gather again in this humble Masjid asking Allah(SWT) to accept our prayers and our deeds.

In a hadeeth narrated by Ibn Maja:

الصلوة الخمس ، والجمعة الى الجمعة ، وأداء الأمانة كفارة لما بينها

The five obligatory prayers, the Jum'a to the Jum'a and fulfilling trusts will blot out the minor sins in between them. We ask Allah(SWT) to accept our prayers and to accept our Jum'a, and we ask Allah(SWT) for His Mercy and Forgiveness for our transgressions. Allah(SWT) says in the Holy Quran, in Surat An-Najm:

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ
الْمَغْفِرَةِ

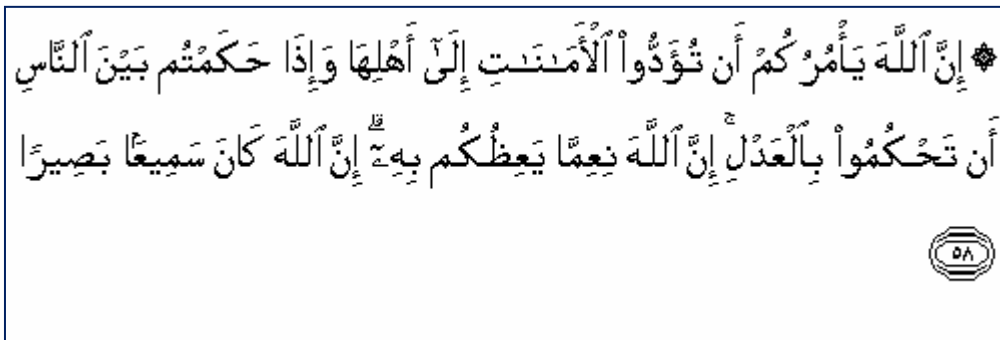
“Those who avoid the greater sins and shameful deeds, except falling into the minor sins. Indeed your Lord is ample in forgiveness” (S53, A32)

We ask Allah(SWT) to help us and guide us away from the greater sins and from the shameful deeds. As true believers, we know full well that we can only obey Allah and follow on the Straight Path by His will and mercy. We ask Allah to help us understand our beautiful Deen of

Islam, and we ask Allah to help us, and to help us help others benefit from this Deen in this life and in the Hereafter.

Brothers and sisters, in my last Khutbah, I started going over a major subject that has significant implications to our relationship with Allah(SWT) and to our relationships with each other. This subject is that of “Amanah”, trust.

We read in the Holy Quran, in surat An-Nissa, aya 58:



“Allah commands you to render Trusts to their owners; And commands you when you judge between people, you judge with justice; surely Allah admonishes you with what is best; surely Allah is All Hearing, All Seeing” (S4, A58)

Allah commands us to render “Trusts”. When we read through the Holy Quran, we come across various ayas of “Laws” that we probably skim over and do not realise the significance of what we have just read. There is no one here that will argue that we have to fast or to pray. These are commands that have been very explicit. They are commands of worship, and as Muslims, this is something that is extremely important for us. Last week on Christmas Day, we were all gathered here to remember Allah, and today, on New Year’s Day, we are again gathered to pray and to remember Allah. We the Muslims take our “Ibada” seriously.

Yet, when we come across a clear command from Allah(SWT), we seem to ignore the seriousness of the issue, and we seem to ignore that the command is from Allah. Aya 58 in Surat An-Nissa, Allah **commands** that we should render the “trusts” to their owners. Allah(SWT)

did not differentiate between Muslim and non-Muslim, between old and young, between male and female, between strong and weak. Allah(SWT) commands: render the “trusts” to their owners. The Prophet(SAAWS) showed us the way by being the best of examples for mankind. The Prophet(SAAWS) was known even before the revelation of Islam as: , “the truthful and the trustworthy”. We know from the Seerah of the Prophet(SAAWS) that at the time of Hijra, the Prophet(SAAWS) kept sAli(RAA) in Makkah to deliver all the trusts he was given by those who have conspired to kill him and were indeed waiting outside his house to strike him down as soon as he stepped out.

Not only were the trusts being given back to non-bleivers but the Prophet(SAAWS) never took the view that “the people of Qureish have taken all our possessions, it is only fair for the Muslims to take what they were entrusted with”. The concept of trust in Islam is a very onerous and a very difficult one. The Prophet(SAAWS) says:

أدى الأمانة لمن ائتمنك ، ولا تخن من خانك

“Render the trust to those who have entrusted you, and do not betray those who have betrayed you”.

This is another one of these Hadeeths that makes you, as a Muslim, feel this is simply not fair. As a Muslim, I am supposed to pray, fast and give in charity. I am supposed to be trustworthy to those who are equally trustworthy, but why should I be trustworthy to Muslims and non-Muslims who are themselves not trustworthy and have betrayed me. Brothers and sisters, Islam is a tough religion. It is a difficult way of life. It seems that we are asked to give and give and give. We have many young ones with us here today. They see life in a simple way. If you are good to me, I will be good to you. If you are bad to me, then do not expect anything less. That is what life teaches us.

This may be true if one thinks that this life is all there is. This may be true if we think that there is no day of recompense. But this is definitely not true when we truly believe in Allah and in the Day of Judgement. Allah tells us to deliver on our trusts to everyone without exception, and then Allah tells us: **إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ** ; **surely Allah admonishes you with what is best.** That is what it is all about. Allah(SWT) does not want us to be ordinary people, but Allah(SWT) wants us to be the best. It may be good to be trustworthy with trustworthy Muslims. It may be better

to be trustworthy with untrustworthy Muslims. But Allah(SWT) tells us that it is **best** to be trustworthy to everyone. This is how we develop into the nation described in the Holy Quran:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You are the best of the nations raised for the benefit of mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah” (S3, A110)

أقول قولي هذا وأستغفرُ الله لي ولكم

2nd Khutbah:

الحمد لله ثم الحمد لله . الحمد لله نستعينه ونستغفره ، ونعوذ بالله من شرور
أنفُسنا وسَيِّئات أعمالنا . أما بعد :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ
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 know (that you are betraying them)” (S8, A27)

This, brothers and sisters, is another command from Allah(SWT) ordering us not to betray the trust of Allah or of the messenger, and not to betray the trusts that we have established amongst ourselves.

I am aware that the time for the khutbah in the winter season is extremely short, so for today I will leave you with two hadeeth. We will ISA, continue with this very important topic, because we have already seen that Allah(SWT) has given us two clear commands in the Holy Quran about “Amanah”.

آية المنافق ثلاث، إذا حدث كذب، وإذا وعد أخلف، وإذا أئتمن خان

“The characteristics of the hypocrite are three. If he or she speaks, they lie. If he or she gives a promise they break their promise, and if he or she is trusted, they betray the trust.”

Brothers and sisters, the scholars mentioned that this “hypocrisy” is not hypocrisy of “Deen”, but it is the hypocrisy of “conduct”. We as adults are fully aware of the devastation that these characters can have on society. How comfortable is society when people are prepared to lie, to break their promises and to betray trusts. We need to teach our children the evil nature of such behaviour, and we need to stress to them that these characters are not befitting a good Muslim and have no place in a Muslim society. Our children must appreciate that the conduct of a true believer has no room for telling lies, for breaking promises and for betraying trusts.

In Saheeh Muslim, the Hadeeth was narrated with this continuation:

ومن كان فيه واحدةٍ منهم كان فيه خصلٌ من النفاق حتى يدعيها، ومن كانت فيه كلُّهن كان مُنَافِقاً خالصاً

“and whoever has one such behaviour, he has a characteristic of hypocrisy until he or she abandons such behaviour. But whoever has all three, then he is truly a hypocrite”

The last hadeeth I leave you with is another difficult one, for it defines the importance of “Amanah” in the character of the believer.

لا إيمان لمن لا أمانة له، ولا دين لمن لا عهد له

“The Iman of the believer is not complete if he is not trustworthy, and the Deen of the believer is not complete if he breaks his promise.”