

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 **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.

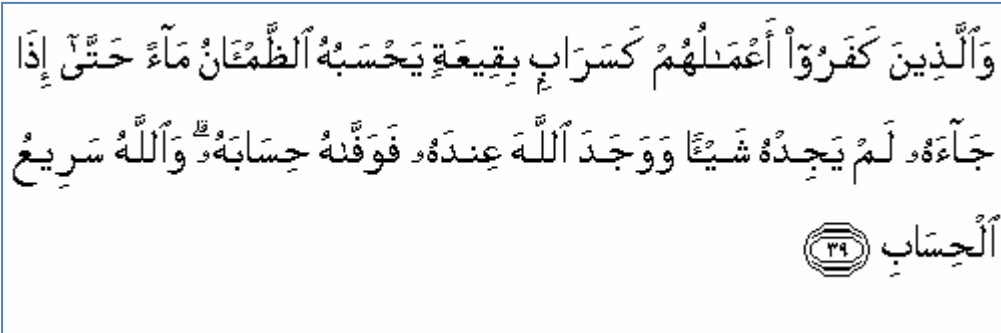
I testify that there is no God but **اللَّهُ** to whom there is no partner and I testify that Muhammad **ﷺ** is his servant and messenger

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا
وَتُبَّ عَلَيْنَا إِنْكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

"Our Lord! And make us both submit to You, and from our offspring a nation that submits unto you. And show us our ways of worship and rites; and turn unto us (in Mercy); for You are Most Forgiving, Most Merciful" (S2, A128)



Dear brothers and sisters, ASA. Before we continue with the topic of Amanah, I like to share with you another Ayah in the Glorious Quran. When we read the Quran, we frequently come across the expression: those who believe and do good deeds. In the past, we spoke about the relevance of doing good to confirm ones Iman and how Iman and deeds are closely related. When living in an atmosphere where belief does not exist, but people still do good, how should we understand this. I have recently come across this ayah in Surat An-Nour:



“And those who disbelieve, their deeds are like the mirage in a desert. The one who is thirsty will assume it to be water until when he comes to it he finds it to be nothing; And there he finds Allah, And Allah will recompense him what he is due; and Allah is quick in reckoning” (S24, A39)

Again, Subhana-Llah, we come across one of these amazing ayahs that we have come across in the past, but it just did not register with us. We know that the claim by a Muslim of Iman where this claim is not substantiated and confirmed by good deeds is no more than an empty claim. Such a claim is not just empty, but it is also dangerous because this Muslim will get a false sense of security by thinking; well it is good enough that I believe while those around me don't; I am safe.

This fact is something that we need to deal with. As a Muslim, living in an atmosphere where the claim of disbelief is overwhelming, we need to constantly remind ourselves that it is not enough for us to declare that we “believe”, but we also have to prove it by our actions. For many of us, we do get the feeling when we compare ourselves to others that we have come a long way along the path of Allah(SWT) by stating that we believe in a creator. Brothers and sisters, this I am afraid, for me and for you, is not enough. It is not enough to claim to believe. This claim must be substantiated by actions. This belief must be substantiated by actions that demand honesty, actions that demand trust, actions that demand selfless acts, actions that demand forgiveness and so on.

Please do not think that our statement of belief in Allah is a substitute to these actions. Our statement of belief simply puts our actions in the right context. Our actions are for the sake of

our Creator. In Islam the belief in The Creator and doing good deeds for the sake of The Creator cannot be separated. One does not forfeit the other.

This brings us to the other side of the coin; what does Islam say about the person who denounces Allah altogether, disbelieve in Him and disbelieve in creation, but yet that person has done good. What does Islam say about this? Ayah 39 in Surat An-Nour, Surat 24, is very revealing. It essentially states that for those who disbelieve, their recompense for their good deeds is here and now. They will not be denied their reward, and Allah(SWT) tells us that they will get their reward from Allah(SWT) in this life and in this Dunia. Allah(SWT) will recompense them for what they have done, but we are reminded in this ayah that the value of this recompense is no more than a mirage when it is compared to the hereafter. **كَسْرَابٍ بِقِيَعَةٍ** And Allah(SWT) confirms to us that He is quick in reckoning for those who want their reward now. No one shall be transgressed.

If a person does good in this life, Allah(SWT) will recompense them in this life should they choose that. Should that person decide to believe in Allah as His creator and master, he and she will, ISA also be recompensed in the hereafter. If they choose otherwise, their reward remains in this life. It is that simple. At first, one might think that this is probably unfair. These people have done some great deeds and they deserve more. But when you look at it from the disbeliever point of view, this is exactly what they want. They want to live their lives to the full. They want this life to be their paradise. They want it all, and they want it now. What they get is exactly what they ask for. As Muslims, we need to be confident that Allah will not transgress any soul. If you are asked what Islam says about this issue, the answer is very simple; each person gets what they ask and what they work for and Allah(SWT) will not transgress any soul (Wa La Yadhlimu Rabuka Ahada).

Having said that, this brings us to another difficult reality that we need to be very clear on. It is the concept of the believer in Allah(SWT), like you and me, doing good deeds but our intentions were wrong. Our deeds were not for the sake of Allah(SWT). As an example, when a Muslim gives in charity, it may not have been given with the sole intention for the sake of Allah, but it may have been given for others to say: oh, he or she is indeed charitable. Brothers and sisters, the intention of the deed, even when it comes to charity and given by a believer, has to be right. To do good deeds in order to gain recognition and reward from others rather than to gain the pleasure of Allah(SWT) is missing the point. Should the believer choose to do that, again the recompense will be in this Dunia, and not much reward is left for the Hereafter.

Brothers and sisters, let us take this important reminder and work with it. The first thing that is fundamental for us is to believe. The second thing that is equally fundamental to us is for us to act on our belief. The third thing that is equally fundamental to us is to make sure that when we act, our intention is pure and is simply for the sake of Allah(SWT). Not believing doesn't work, not acting doesn't work and acting for the wrong reasons doesn't work. We seek the reward of the Hereafter and not the reward of this Dunia. Let us not be like those described in this ayah:

فَمِنَ النَّاسِ

مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾

“And there are some people who say, Our Lord! give us in this world, and they shall have no hold in the Hereafter” (S2, A200)

Can we now see it brothers and sisters, can we see the whole picture. Which ever way you look at it, it all revolves around a unique relationship between the created and his Creator. We firstly believe in our Creator. We work with the intention of pleasing our Creator, and we seek our reward only from our Creator. That is when we can claim that we are truly connected with our Creator. This is when we achieve that true sense of security and tranquillity. We ask Allah(SWT) to guide us towards him and to help us to His remembrance, to help us to thank him through our deeds and to help us to worship Him as best as we can; Ameen.

Dear brothers and sisters, we have so far covered many aspects of an important and positive conduct in Islam and that is “Trust”, “Amanah”. We covered the negative implications of betraying trust, and we covered the beneficial rewards in this life and in the Hereafter of fulfilling trusts. We now recognise that fulfilling trusts is a direct command from Allah(SWT). We looked at trusts of money and possessions, trusts of profession and trade and trusts of what we say to each other. We also came to realise that the Iman of a Muslim is never complete until he or she is trustworthy. The Prophet(SAAWS) says:

لا إيمان لمن لا أمانة له،

“The Iman of the believer is not complete if he is not trustworthy.”

Today, we will learn about another aspect of trust mentioned in the Holy Quran, and that is the trust of the relationship between men and women. It is a trust of “relationship”. It is essentially the trust that exists when a woman and a man are together. For most of us here today, we may think that this type of trust is not relevant to us as we are “safely” and happily married. I am using the terms safely and happily quite loosely! However, there are many of us here who are constantly in contact with women by the nature of their work or business, and there are also many of us who will probably be embarking on a journey of search for a partner that they will share the rest of their lives with. This special relationship is based on many principles, and trust is a critical one.

This issue may be even more relevant to us living in such an open society where we do not have the same boundaries that existed where we grew up. Access to the internet and mobile phones has made it very easy for boys and girls to meet and to chat behind closed doors without them

being physically together. Chat rooms and face books have made it very easy for relationships to develop where the intentions are not honest. Brothers and sisters, this topic is very serious indeed. For the single among us here today, you need to understand this issue very clearly, and for the parents, you need to make it clear to your children.

Unfortunately, many of us are having to deal with new concepts to us as our young kids are starting to acquire certain behaviours such as having a boyfriend and a girlfriend. The prevailing culture of this society sees nothing wrong in that, but our Islamic teachings are very clear. This is not an acceptable behaviour. Worst still is when this behaviour is intended to take advantage of the relationship. Brothers and sisters, we must be clear in what we tell our children and in how we guide them to go through a very difficult teenage period when peer pressure can misguide them to abuse a very important trust. Let us see what the Quran says about this. In Surat Al-Qassass, Surat 28, we read about the encounter of sMussa(AS) when he fled from Egypt and went to Madyan:

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ
أَمْرَاتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ
وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

“And when he arrived at the watering (place) in Madyan, he found there a group of people watering (their flocks), and besides them he found two women who were keeping back (their flock). He said: “What is your matter?” They said: “We cannot water (our flocks) until the shepherds move away (their flocks): And our father is a very old man.” (S28, A23)

The scholars tell us from this ayah that it was sMussa(AS) who first walked up to these two women when he noticed that there was something not right. All the men watering, leaving them staying behind until they finish. sMussa(AS) did not take advantage of the situation. He did not stand there chatting to them and keeping their company until the coast was clear. He noticed something not right, he approached them and enquired and then he went ahead and helped the two women with their problem straight away. But what did he do next?

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ
فَقِيرٌ ﴿٢٤﴾

“And so he watered (their flock) for them; and then turned back towards the shade, and said: O my Lord! Truly I am in need of whatever good that You may bestow upon me” (S28, A24)

Can we see the etiquette that the Quran teaches us? Islam does not forbid an approach or an interaction between men and women, but Islam sets the protocol. We do not have to invent anything new; it is all there for us to see. Once sMussa(AS) finished from helping them, his task has been accomplished, he did not stand there waiting to be thanked or rewarded. He was the first to turn away. The fact that he helped and the fact that he was of service did not give him any right to go beyond that.

When the father of the two women became aware of what sMussa(AS) did, he sent one of them to invite him over. This is how the Quran describes this invitation:

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا

“One of the two women came to him walking bashfully. She said: My father invites you that he may reward you for having watered for us” (S28, A25)

Brothers and sisters, is there something that we should learn from this. The Holy Quran uses the term “Isstihya”, which is translated as “bashfully”. Does being bashful give the impression of being subdued, being inferior or being insecure? This is indeed a beautiful ayah. Sisters, Allah(SWT) could have used any other expression to describe the mannerism of the woman, and Allah(SWT) chose the mannerism of “Isstihya”.

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ ***“One of the two women came to him walking bashfully”***

In this day and age, we are lead to believe that being bashful is a sign of weakness and insecurity. One can only wonder why. I do not have an answer for that. How do we balance the confidence of being a believing Muslim woman with the mannerism described here?

Let us now read what one of the women described sMussa(AS). In the following ayah, one of the daughters asks her father to hire sMussa(AS) to work for them. This is what she says:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ

“One of the two said: My father! Hire him! Surely the best of those you can hire in the strong and the trustworthy” (S28, A26)

“The strong and the trustworthy”. How did she know?

أقول قولي هذا وأستغفرُ الله لي ولكم

2nd Khutbah:

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

إِنَّ خَيْرَ مَنْ أَسْتَجَرْتَ الْقَوِيَّ الْأَمِينُ

“Surely the best of those you can hire in the strong and the trustworthy”

How did she know that he was trustworthy? When he watered the flock for them, he demonstrated his physical strength, but why did she describe him as “trustworthy”. There must have been many men in Madyan, yet, she asked her father to hire him specifically. What did she notice about him that Allah(SWT) wanted us to understand as defining trust. Brothers and sisters, this is one of the most important trusts that Allah(SWT) has placed upon us; the trust of our relationship with women. Something about the way sMussa(AS) spoke, looked and conducted himself gave the clear impression that he was helping them not for the purpose of taking advantage, but he was trustworthy.

I am sure that some young Muslim men fancy themselves as “a lady’s man”. As our teenage boys grow and mature, they will inevitably go through a difficult period. Living in a culture where everything goes, they will get confused as to what Islam allows for them. As our teenage girls grow and mature, they will also go through the same confusing period. It is therefore extremely important for us parents to guide them and let them know that when they associate with each other, there is a bond of trust expected from both.

Brothers, be careful and be aware that when you deal with women it is a trust. Your mannerism, your behaviour, your intentions, your gaze are all a trust. These words are specifically for the older teenagers and the young bachelors. You may decide that it is OK to have a girlfriend, or be chatty with women at work beyond what you are entitled to within your profession. Be careful brothers because you may be potentially breaking a very important trust.

If we go back to one of the earlier hadeeth about trust, this is what we find:

إِضْمِنُوا لِي سِتِّ مِنْ أَنْفُسِكُمْ أَضْمَنْ لَكُمْ الْجَنَّةَ، اصْدُقُوا إِذَا حَدَّثْتُمْ، وَأَوْفُوا إِذَا عَاهَدْتُمْ،
وَأَدُوا إِذَا تُتِمِّنْتُمْ، واحفظوا فروجكم، وغضوا أبصاركم، وكفوا أيديكم. (إمام أحمد)

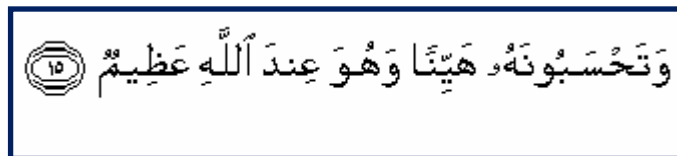
“Guarantee for me six of yourselves and I can guarantee for you Paradise: When you speak, speak the truth, when you take an oath, fulfil its obligation, when you are trusted, deliver on

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.”

Brothers and sisters, it is not possible for me to get into such a huge topic about relationships. But it is important for us to be reminded that one of the foundations of the interaction between men and women according to Islam is that of trust. Let us remind ourselves, especially the men that we need to respect and fulfil this trust. One of the practical things that the man can do is to lower the gaze, and one of the practical things that a woman can do is to have “Haya”.

(Not covered in the khutbah, but discussed in the next one is the use of the term “Bashful” as a translation for the term “Isstihya”)

Annass Ibn Malik said: At the time of the Prophet(SAAWS) we used to do things that you now consider to be less significant in your eyes than the thickness of a hair, but at that time we considered them to be among “Al-Moubiqat”, things that can destroy you. Allah(SWT) says in the Holy Quran, in Surat An-Nour:



“And you deemed it to be a light matter, while it was very grave in the sight of Allah” (S24, A15).