

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّ الْحَمْدَ لِلّٰهِ ، نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ ، وَ نَعُوذُ بِاللّٰهِ مِنْ
شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ
لَهُ، وَ مَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ. وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ
لَا شَرِيكَ لَهُ ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ.

All Praise be to اللّٰهُ .

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

وَأَنْتُمْ أَيُّهَا النَّاسُ كُنْتُمْ أَشْرَاقًا فَانظُرُوا يَوْمَ يَأْتِيكُمُ الْمَوْتُ أَتُوعَدُونَ أَمْ يَكْفُرُونَ بِالْحَقِّ وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ

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)



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

"Our Lord: Let not our hearts deviate now that you have guided us, and grant us mercy from you; for you are the grantor of bounties without measure" (Al-Imran, 3:8)

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

"Our Lord: You will gather all people to a day of which there is no doubt: for Allah does not fail His promise" (Al-Imran, 3:9)

Dear brothers and sisters, ASA. The topic for today's khutbah relates to what Brother Basil said during his khutbah last Friday. The Prophet (SAAWS) was ascending his "minbar" when he said: "Ameen" three times. The first "Ameen" was testifying to Jibreel(AS) saying; "Woe to him who found the blessed month of Ramdan and let it pass by without gaining forgiveness".

We are now going through the last ten days of this glorious and generous month. Ramadan enforcers on us certain changes that are inevitable if we want to give this month its rightful respect. Before Ramadan, we tended to spend time in various activities that consumed our time and our energy but did not benefit our "Deen". Somehow during Ramadan, these activities are not missed. We focus on our Maghrib prayers. We are more robust with Isha at the masjid. We wake up for "suhuri" and Fajr. Our entire daily routine has been readjusted for us without us having to even try. It simply comes natural as soon as Ramadan starts.

So why is it that the Prophet (SAAWS) is warning us against this person that goes through Ramadan and does not gain forgiveness? An obvious answer is the Muslim who simply does not engage with Ramadan and does not allow Ramadan to engage his life. They do not fast or pray and Ramadan for them is just like any other month. There is no doubt that there are many Muslims out there who are not connected with their Islam, but this is not what this hadeeth is about.

Brothers and sisters, when the Prophet (SAAWS) gave this hadeeth, he was amongst the Sahabah. They all fasted, prayed and recited the Holy Quran. There is definitely another type of Muslim who will fast, will pray on time and will recite the Quran but will surely fail to gain maghfira. Is this something that is important to us? What do we

think? Do we need to know who can fall into this trap? To start to get a grip on this extremely important concept, let us read the ayah concerning fasting:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O you who believe! Fasting has been prescribed to you as it has been prescribed to those before you so that you may attain Taqwa” (Al-Baqara, 2:183)

Which ever way we look at it, we always come back to this amazing Ayah. Fasting has been prescribed to us so that we may achieve Taqwa. So let us recap somewhat again on the concept of Taqwa and the importance of Ramadan. We read in another well known verse:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا . إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ . إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ (الحجرات، 13)

“O mankind. We created you from a single pair of a male and female, and made you into nations and tribes, that you many know each other. Verily the most honoured of you in the sight of Allah is (he or she who) has most Taqwa. And Allah has all knowledge and is fully acquainted with all matters” (Al-Hujurat, 49:13)

Allah (SWT) is telling mankind as a whole that the most honoured of us in the sight of Allah (SWT) is the one who has the most “Taqwa”.

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ .

The most honoured in the sight of Allah (SWT) is the one who has the most “Taqwa”.

Allah (SWT) is telling us very clearly that to gain the highest honourable status in His sight we need to achieve Taqwa. In the Ayah on fasting, Allah (SWT) gives us one of the means of achieving Taqwa, and that is through fasting. Ramadan is the month of achieving Taqwa. Everything is set for us to do so. Our routines have changed with ease. We are “enjoining” together in the blessings of this month. We are all putting a collective effort, but we need to make sure that it is all in our quest for Taqwa.

I am convinced that through fasting, through Ramadan we get closer and closer to gaining Taqwa, and it is through that, ISA, we gain the maghfira of Allah (SWT).

In the final khutbah on mount Arafat, the Prophet (SAAWS) gave a very moving and enlightening khutbah to thousands of Muslims. As he neared the end, this is what he said:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَجْسَامِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

For Allah does not look at your features or your bodies but looks at your hearts and your deeds.

Brothers and sisters, if we ever want to gain Taqwa, we need to grasp this statement and understand it and apply it to our lives.

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَجْسَامِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

For Allah does not look at your features or your bodies but looks at your hearts and your deeds.

Do we see it? Do we see where the Prophet (SAAWS) is telling us to put the most effort? What will save us on the day will be our hearts and our deeds?

Then the Prophet (SAAWS) said one of the most powerful statements that even know it can shake the Muslims when they listen to it.

التَّقْوَىٰ هَاهُنَا، التَّقْوَىٰ هَاهُنَا، التَّقْوَىٰ هَاهُنَا

Taqwa is here, and he points to his heart and repeats it three times.

Is it now making sense? Can we see where Ramadan is taking us? It all goes back to our hearts. The heart that has been blessed with Taqwa is the key to our salvation. The heart that is filled with Taqwa is what will save us in this “Dunia” and in the Hereafter. This is another beautiful ayah about the power of Taqwa:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ

مُبْصِرُونَ ﴿٢٠١﴾

"Those who have attained Taqwa, should a whisper of evil from sheitan touches them, they bring Allah to remembrance, when lo! They see 'aright'" (S7, A201)

To me this ayah makes a significant statement about our existence as humans. First of all, even those who have achieved Taqwa are at risk of being touched by the whispers of sheitan. Taqwa is not an immunity against being touched and whispered to by sheitan. We are all at risk of that. The strength of having a heart full of Taqwa is that this heart is in contact with Allah (SWT), it is trained during Ramadan to get closer to its creator, it has learnt the practice of connecting to Allah through fasting, prayers, remembrance and Dua'. As soon as this Muslim starts to get the whispers of sheitan, his heart will guide him towards Allah and behold, they are able to recognise what is right.

Brothers and sisters, why did Allah (SWT) tell us; “when lo! They see ‘aright”. This is another powerful message for us. The whispers of sheitan touch us in such a manner that we are blinded and we probably do not even know that we have been touched. A brother coming to prayers at the mosque; he is in a hurry and is rushing. He does not want to miss the prayers. In doing so he parks inappropriately. In doing so the parking attendant tells him that he has parked inappropriately, and in response he tells the parking attendant off. Is this brother doing the right thing? Of course not. So why did he behave in this manner on his way to connect with Allah.

Sheitan has got to him. Sheitan in that moment of weakness got to him and blinded him to what is important; the wellbeing of our neighbours, respect to others and maintain a decorum fitting of a Muslim. All this was thrown away by the brother, but he simply did not see it. He was blinded. So do we now see the beauty of this expression; “when lo! They see ‘aright”.

One of the effects of having Taqwa in our hearts is that we are able to see what is right even through the whispers of sheitan. If we do not achieve the Taqwa, we will always be blind. Should we remain blind, **we may never get the maghfira that we desperately need.**

Brothers and sisters, Ramadan is the month of fasting, Ramadan is the month of maghfira and Ramadan is the month of Taqwa. These three things go hand in hand and it all points to one part of the body; **the heart.**

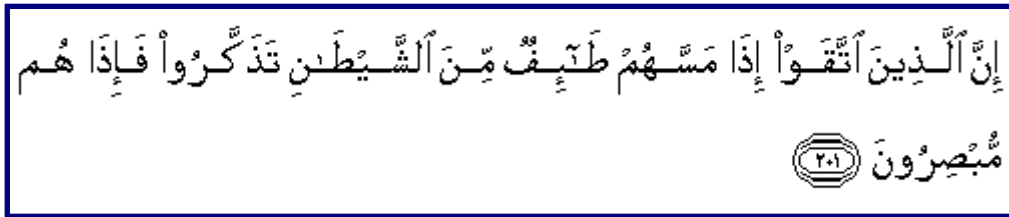
أقول قولي هذا وأستغفرُ الله لي و لكم

2nd Khutbah:

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

التقوى ها هنا، التقوى ها هنا، التقوى ها هنا

Brothers and sisters, if you want to know whether you are gaining Taqwa in your heart, prove it for yourself on Eid day. Sheitan will be unchained after Maghrib on Thursday. Sheitan will be going around absolutely devastated to see that so many of Allah's servants have worked during Ramadan on gaining Taqwa. They have worked on their hearts through enjoining of fasting and worship. They can now call on Allah (SWT) to protect them from the whispers of sheitan. Brothers and sisters, sheitan will be standing on the doorstep of every mosque in the world wanting to claim back some of his victims. It is up to us not to allow that.



"Those who have attained Taqwa, should a thought of evil from sheitan touches them, they bring Allah to remembrance, when lo! They see 'aright'" (S7, A201)

Brothers and sisters, do not let sheitan get you on the first day of Shawal. Be patient coming to the mosque. Park appropriately. Enjoin in the celebration in the same way as you have been enjoining with your brothers and sisters all throughout Ramadan. Be respectful to our neighbours, for this is an obligatory act in Islam. If you can park as far away as possible, do so. All you have to do to achieve this is to wake up earlier than usual. Have your family ready earlier than usual and do not come in a hurry at the last minute. Do not rush yourself by being late and find a suitable parking space further than you normally park.

Brothers and sisters, how can we really tell if Taqwa has indeed settled in our hearts? Is there a tangible evidence for us to work with? Probably the clue lies in the earlier hadeeth:



For Allah does not look at your features or your bodies but looks at your hearts and your deeds.

During the month of worship, what better example to give than the one narrated on Ibn Abbass. This incident tells us where the Sahabah themselves sought to gain the maximum of good deeds:

عن ابن عباس أنه كان معتكفاً في مسجد رسول الله ، فأتاه رجل فسلم عليه ثم جلس ، فقال له ابن عباس : يا فلان أراك مكتئباً حزيناً . قال : نعم يا ابن عم رسول الله . لفلان علي حق ولاء ، وحرمة صاحب هذا القبر ما أقدر عليه .

From Ibn Abaass (the cousin of the prophet^(SAAWS)): He was in I'tikaf in the Prophet's mosque. A man came up to him, gave his salaam, and sat down. Ibn Abaass said; I noticed that you are depressed and upset. The man replied; it is true. I am indebted to someone, and by the grace of the owner of this grave (the Prophet^{SAAWS}) I am unable to deliver”.

قال ابن عباس: أفلا أكلمه فيك؟ قال: إن أحببت. قال فانتعل ابن عباس ثم خرج من المسجد.

*Ibn Abaass said; do you want me to speak to that person on your behalf, and the man said if you so wish. So **immediately** Ibn Abaass puts on his shoes and was on his way out of the I'tikaf and out of the mosque.*

فقال له الرجل: أنسيت ما كنت عليه؟

So the man asked, have you forgotten what you were doing?

قال لا . ولكنني سمعت صاحب هذا القبر ، والعهد به قريب ، يقول : من مشى في حاجة أخيه ، وبلغ فيها كان خيراً له من اعتكاف عشر سنين . (البيهقي)

Ibn Abaass replied, No, but I have heard the owner of this grave say, and it was not long ago; "he who goes in the need of his brother, and achieves, is better for him than 10 years of I'tikaf" Narrated by Al-Baihaqi

Brothers and sisters, let the Taqwa in our hearts express itself with some of the best deeds that we can aim for and that is to help our brothers and sisters in Islam and to help people in general. Let us not forget in this glorious month the needs of the poor and the needy all over the world. Let us not forget the needs of our closest relatives and friends.

The prophet^(SAAWS) said,

☆ المسلم أخو المسلم ، لا يظلمه ولا يُسلمه . من كان في حاجة أخيه كان الله في حاجته ، ومن فرج عن مسلم كربةً ، فرَّجَ اللهُ عنه كربةً من كُرب يوم القيامة ، ومن سترَ مسلماً ستره اللهُ يوم القيامة ☆ (البخارى ومسلم)

The Muslim is a brother to the Muslim. He does not transgress against him. The one who is in his brother's need, Allah will be in his need. If he helps to relieve him from a difficulty, Allah will relieve him from one of the difficulties of the day of Judgement. If he shields a Muslim from harm, God will shield him on the day of Judgement. Narrated by Al-Bukhari and Muslim.

And finally brothers and sisters, let the Taqwa in our hearts manifest itself by our conduct. The prophet^(SAAWS) said,

عن أسامة بن شريك قال : كنا جُلوساً عند النبي ﷺ كأنما على رؤوسنا الطير ، ما يتكلم منا مُتكلم ، إذ جائه أناس فقالوا : من أحب عباد الله إلى الله تعالى ؟ قال : ☆ أحسنهم خلقاً ☆ الطبراني

Ussama Ibn Shareek said: we were sitting at the Prophet's^(SAAWS) , quite and silent as if we had birds on our heads, when a group of people came to him and asked: Of God's servants, whom does God love most? The Prophet^(SAAWS) said, "those who have the best of conduct" Narrated by Al-Tabarani

عن عبد الله بن عمر : سمعت رسول الله ﷺ يقول : ☆ ألا أخبركم بأحبكم إلى ، وأقربكم مني مجلساً يوم القيامة؟ فأعادها مرتين أو ثلاثاً ، قالوا : نعم يا رسول الله : قال : أحسنكم خلقاً ☆ أحمد

Abdu-Allah Ibn Umar said, I heard the Prophet^(SAAWS) say "shall I tell you who are most loved by me, and seated most near me on the day of judgement ?" and he repeated that two to three times. The Sahaba answered yes to the Prophet^(SAAWS). He said "those who have the best of conduct" Narrated by Ahmad.