

15<sup>th</sup> 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.

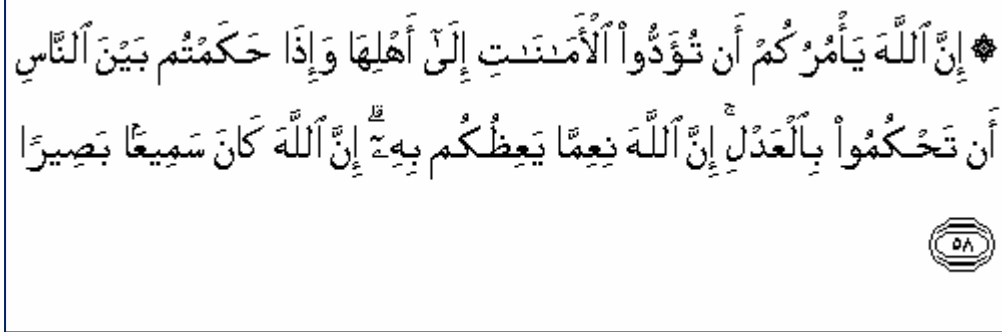
I testify that there is no God but الله to whom there is no partner and I testify that Muhammad ﷺ is his servant and messenger

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

*“O you who believe, should you keep your duty to Allah, Allah will grant you a criterion (to judge between right and wrong) and will rid you of your bad deeds, and will forgive you. And Allah is of Infinite Grace” (S8, A29)*

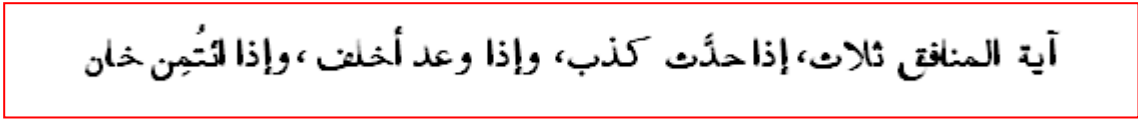


Dear brothers and sisters, ASA. We thank Allah(SWT) for this opportunity to gather again in our humble Masjid asking Allah(SWT) to accept our prayers and our deeds.



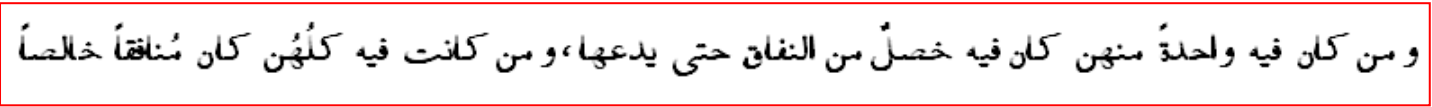
***“Allah commands you to render Trusts to their owners; And commands you when you judge between people to judge with justice; surely Allah admonishes you with what is best; surely Allah is All Hearing, All Seeing” (S4, A58)***

ISA brothers and sisters we continue with the subject of “Amanah”. In the last khutbah, we finished with two Hadeeths, the first was:



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

And in Saheeh Muslim, the Hadeeth was narrated with a continuation:

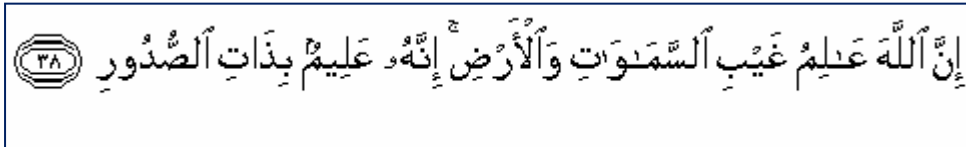


*“And whoever has one such behaviour, he has a characteristic of hypocrisy until he or she abandons such behaviour. But whoever has all three, then he is truly a hypocrite”*

Brothers and sisters, the khutbah on a Friday is an excellent opportunity for the Muslim community to gather, especially on a cold day like this, to remind themselves of their duties towards Allah(SWT), their duties towards themselves and their duties towards “others”.

Our relationship with Allah(SWT) is something that is very personal. No one here but Allah(SWT) knows how close anyone of us is to Him.

One of the things that we need to keep asking ourselves is how close are we to Allah, and then we need to ask ourselves how close do we really want to be to Allah? Our relationship with Allah is defined by what our minds think and what our hearts feel, but there is no doubt that our relationship with Allah(SWT) is closest when the heart submits. Only Allah(SWT) knows what is in each and every heart that is present now in this Masjid.



***“Verily Allah is the Knower of all that is unseen in the heavens and earth: verily He has full knowledge of all that is within the hearts” (S35, A38)***

We can all look at each other, sit as close as we want to each other, and even speak to each other, but we will never truly know what lies in the other’s heart. Allah(SWT) knows every little thought and every little detail. That is how close Allah is to every one of us. This is our relationship with Allah; very special, very personal.

Compare this with the relationship we have with each other. Our personal relationships demand defined rules and depend upon open interactions. Most of our relationships are based on defined mutual understandings. But let us now imagine a relationship that goes beyond defined mutual understanding and is elevated to the level of “Trust”. Can we see a difference? Trust is a very special quality in a relationship that sets it on a totally different level. This is probably one of the reasons why the disappointment is greater when trust is betrayed. A trusting relationship is something extremely special and extremely rewarding. Imagine now a whole community established on defined mutual understandings and on trust.

Brothers and sisters, trust is a function of the heart. When we trust someone, we instinctively allow ourselves to get closer and closer to that person and we let them get closer to us. But, when we distrust a person, there is a definite barrier that one sets against that person. The more you distrust a person, the bigger the barrier. Imagine now a community still based on defined mutual understandings but lacks trust. Do we have any doubt as to how beautiful trust can be and how devastating lack of trust can be?

This is why Allah(SWT) commands us to deliver on our trusts to everyone without exception. And this is why in the second Hadeeth, the Prophet(SAAWS) says:

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 covenants.”*

Allah(SWT) wants us to enjoy living in a community based on mutual understandings and on trust. Allah(SWT) knows how rewarding living in such a community can be and Allah(SWT) wants us to enjoy this. This is why we are reminded that the “Iman” of the believer is never complete until he or she is trustworthy. No matter how much prayers and fasting one does, even Zakkat and Hajj, these acts of worship will not complete one’s Iman until that person becomes trustworthy. Allah(SWT) wants our community to be based on trust.

The Prophet(SAAWS) also said:

المسلم من سلم المسلمون من لسانه ويده، والمؤمن من ائتمنه الناس على دنائهم وأموالهم

*“The Muslim is the one who the Muslims are safe from his tongue and his hand, and the believer is the one who people are willing to trust him with their lives and their money”*

The believer is the one who people are willing to trust him or her with their lives and their livelihood. These two Hadeeths make it very clear for us that the more people that find you trustworthy, the greater testimony of your “Iman”. Indeed scholars ask the Muslim to test the level of his or her Iman by asking him or herself as to how many people are prepared to trust them. The more trustworthy you are the greater is the testimony of your “Iman”.

That is a very tough criterion for the Muslim. Again we have a very difficult Hadeeth. Not only do we have to believe in Allah, the angels, the prophets, the books, fate, the hereafter, the unseen and the unknown, we are also told that our belief is not complete unless we are trustworthy. The standard of our Iman is being defined by people’s opinion of us, both Muslim and non-Muslim. Some may think, how unfair can this be?

There is no escape from this; to be a good believer you have to be trustworthy. If that is the case, let us use this criterion for ourselves today. Let each and everyone here ask him or herself, how many of my brothers and sisters in Islam will be willing to put their trust in me. Am I trustworthy, or have I lost someone’s trust, and if so, how can I get them to trust me again. I now know that by doing so I am elevating my standard of Iman.

When we are asking ourselves the question of how many people will put their trust in me, we should not simply think of personal relationships, but we need to include all aspects of life. If you are a Muslim who owns a shop, a business, a trade and so on, are you a Muslim who others will have no problem trusting you. Will they come to your shop or business and feel instinctively they will get a fair deal. Are you the sort of Muslim that people can come to you and trust you with both their personal and their routine affairs, or are you the sort of Muslim who have been tried and tested in the past and people are no longer willing to share with you their trusts? Do you really want to know how strong your Iman is; are you ready to ask yourself this question; you now have an excellent measure. Just ask yourself, am I trustworthy?

أقول قولي هذا وأستغفرُ الله لي و لكم

2<sup>nd</sup> Khutbah:

الحمدُ لله ثم الحمد لله . الحمد لله نستعينه ونستغفره ، ونعوذُ بالله من شرور  
أنفسنا و سيئات أعمالنا . أما بعد :

In خطبة الوداع , the khutbah that the Prophet(SAAWS) gave on Arafat on his only pilgrimage to Makkah; at the end of the khutbah he said:

: أيها الناس، من كان عنده أمانة فليؤدها إلى من ائتمنه عليها

*“Oh people, if you have a trust, render it back to the one who has entrusted you with it”*

When the Prophet(SAAWS) was about to leave Makkah on Hijra, he made sure that all his trusts were rendered back, and as he is now about to leave again after Hajj, he is reminding all to do the same. The Prophet(SAAWS) took trusts very seriously to include it in his departure khutbah in Hajj. He commanded us to render our trusts, and he finished the khutbah by saying:

ألا هل بلغت، ألا هل بلغت. فليبلغ عني الشاهد منكم الغائب، فرب مبلغ أوسع من سامع

*“Have I delivered the message, have I delivered the message? Let those who have witnessed, deliver the message to those who are absent. For it may be that the one who has the message delivered to them will be a happier person than the one who is listening”*

For it may be that the one who has the message delivered to them (then) will be a happier person than the one who is listening (now). Isn't this an amazing statement? The Prophet(SAAWS) was entrusted with the message. Having delivered the message, he reminded everyone of the importance of trust and then asked those who witnessed and listened to the message to pass it on, for it may be of more benefit to someone who did not witness it there and then, but received later. Brothers and sisters, we are the ones meant in this. We were not there but, by the trustworthiness of the earlier Muslims, the message has been passed and has reached us. We have now received the message and we are now entrusted with passing it on even if we ourselves may not benefit from it. The Prophet(SAAWS) is giving us very good advice; even if you may not be able to benefit from the message, pass it on, for someone else may do. It is our duty to pass it on and let it be that someone else may benefit from it. This concept is not just about trust, but it is about Islam in general. Should someone benefit, you will have part of the reward even if you have not acted fully on the message.

I leave you with a comforting Hadeeth from Imam Ahmad: The Prophet(SAAWS) said:

أربعٌ من كن فيه فلا عليك ما فاتك من الدنيا، حفظ أمانة، وصدق حديث، وحسن خليفة، ووفاء في مطعم

*“If you have these four characteristics, then do not worry about what you have missed from this life of Dunia; trustworthy, truthful in speaking, good in conduct, modest in what you consume”*

You see brothers and sisters. The Prophet is consoling us in this Hadeeth. He is aware that by being trustworthy, by being truthful, by being of good conduct and by being modest in what you consume, we may appear that we are missing out in this life. People's perception in this consumer life is that “it is now or never” and the aim justifies the means. By being honest, trustworthy, truthful and modest, you are rejecting this ethos. Islam is aware of that, and Islam does not deny the perception that you are “missing out”. The message from this Hadeeth is very clear; do not let that worry you. Brothers and sisters, do not worry about being trustworthy, honest, truthful and modest. You need to measure up to this Hadeeth and nothing else. Whenever you are having difficulty with this, remember the words of the Prophet(SAAWS):

*“If you have these four characteristics, then do not worry about what you have missed from this life of Dunia; trustworthy, truthful in speaking, good in conduct, modest in what you consume”*