

19<sup>th</sup> February 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

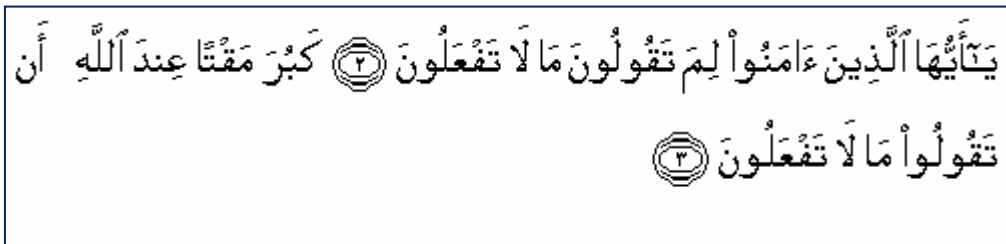


*“And guard yourselves from the Day when you shall be brought back to Allah. Then every soul shall be recompensed what it has earned, and none shall be dealt with unjustly” (S2, A281)*



Dear Brothers and sisters, ASA. I am again mindful of the fact that this is half-term and we will have many children with us today. For this reason, and in keeping with the khutbahs on “Amanah”, trusts, I will talk about two more types of trusts. It is very important for parents to realise that to instil the values of trust in our children, we need to exhibit these qualities ourselves. We cannot ask our children to do something and then show them that we, the parents, are happy not to do the same. Our children will very quickly see through us.

Allah(SWT) tells us in Surat As-Saff:



***“O you who believe! Why do you say that which you do not do. It is most hateful in the sight of Allah that you should say that which you do not do” (S61, A2-3).***

As we start talking about “Amanah” to our children, we must start by setting the example. This example must be us, the parents. In Islam, there are a number of things that are hateful in the sight of Allah(SWT). We are not talking here about “Iman”, because the ayah starts by addressing those who believe. “O you who believe” means us Muslims sitting in this Masjid today. One of the things that is hateful in the sight of Allah(SWT) is “hypocrisy”; that is to say that which you do not do.

When we look more and more into Islam, we truly find that it is a complete way of life. There is no doubt in what we need to do. The difficulty for the Muslim is not defining what Islam asks of us, but it is in conducting ourselves according to our “Deen”. Honesty is a must, but it is difficult

to always be honest. Our acts of worship are a must, but we have difficulty keeping to them. Reading the Quran is a must, but we seem to keep this book on the shelf weak after weak. The Hijab is a must, but it is difficult to put it on, especially for our younger girls, and especially when they see that the older and more confident ladies are taking their hijab as soon as they leave the mosque. What is the message to our young. Is it: do as I say, or do as I do.

Brothers and sisters, one of the “Amanahs” that Allah(SWT) has given us is the “Amanah” of bringing our children up. Our children are a trust from Allah. Next to our “Deen”, this is probably one of the most difficult trusts to fulfil. The trust of bringing our children up in the way of Islam. There is no doubt in our minds that the parents sitting here today with their children are trying to fulfil this trust. We bring our children to pray, we help them to fast, and we bring them to the “Madrassah” to learn about Islam and to learn the Quran. But somehow, we fail to realise that the most important thing in their appreciation of Islam is the “example” they need to follow.

We all hear a lot about the example of the Prophet(SAAWS) and the example of the Sahabah and the scholars. These are great examples, but all that our children can get from such examples is hearing us talking about them. Our children cannot learn by simply listening, they need examples to look at. They need to see for themselves an enactment of such examples. There is no escaping this simple but very heavy fact; if we the parents fail to provide the example to our children, someone else will. This, I am afraid, can only mean one thing. If I want my children to pray, I need to show them that I want and I need to pray. If I want my children to fast, I need to show them that I want and I need to fast. If we want our daughters to wear the Hijab, we need to show our daughters that their mothers want and need to wear the Hijab.

Many of our daughters have taken on the Hijab at a young age when the pressures on them were not so great. Now that they are going through secondary school, and now that they see what other girls are getting up to, the pressures are mounting. Some of our girls have started to take the Hijab off because they are unable to commit to it. When they look at their parents for an example, they also find that their mums are facing the same difficulties and they reacted by removing the Hijab. The Hijab is not easy, but it is part of Islam. The least that we can tell our daughters is that we share the same difficulties. Let us not, in our moment of weakness, feed into them that the Hijab is not part of Islam.

Our children are very clever. They will ask their mums if you want me to put the Hijab on, why don't you do the same. It is at this critical point that a graver mistake can take place. Let us be honest with our daughters and teach them that even for a grown up, the Hijab is not easy. Let us not let pride get in the way of us telling them; "probably the Hijab is not necessary". Honesty is critical. We need to pray to Allah(SWT) to guide us to do what is right. Once we establish what Islam asks f us, we can then set a strategy to help us abide.

For example, to get to Fajr prayers as part of Jama', we can make Fajr groups helping each other to attend. As for Hijab for our daughters, we can introduce the concept in a stepwise manner. If our daughters are having difficulty wearing the Hijab altogether, let us introduce the Hijab gradually. Why not ask our daughters to initially wear the Hijab all day on Friday, and not just when they come to Juma'. That also goes for our ladies. Some of you take the Hijab off no sooner than when you get into your cars. Why not keep to your Hijab all day Friday. Once you feel strong with that add another day. We need to help our daughters with this great task. We did that with prayers and we did it with fasting. None of our children started praying all their "fards" from the start, and none of our children fasted the whole of Ramadan when they took on fasting. There is no doubt that we have a few children that are blessed with a strong will, but for the most, life is about a gradual and hard process.

Let us not forget the most important message; our children are a trust and we need to fulfil this trust by the way we bring them up. For the boys, I find that the most difficult problem is discipline. I am sure we all agree that boys are totally diffirent. One of the biggest problems with boys is teaching them the disciplines of life and the disciplines of Islam. Boys will only learn by seeing the example. I know from my personal experience that I can discuss matters with my daughter and without a firm example she is able to reason. As for my son, he learns by example only. When I do something, that is when he will do it. My son has been a critical factor in my own discipline. To teach him discipline I had to show discipline. Having addressed mothers with the issue of Hijab, the fathers now need to take on board this very important message. Our sons need us to be the example for them. Do not set the wrong example. Do not say something to your son and then do something else. Do not teach your son hypocrisy by your actions and remember the ayah:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ  
تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

***“O you who believe! Why do you say that which you do not do. It is most hateful in the sight of Allah that you should say that which you do not do” (S61, A2-3).***

Honesty, trustworthiness, patience, diligence and many other aspects of conduct and behaviour are things that cannot be taught by words but are taught by example. Brothers and sisters, our children are a trust. Fulfilling this trust means one thing, we need to set the example. If you as a parent are not setting the example, you are not fulfilling this trust with Allah(SWT). Allah tells us:

الْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ  
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ 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)***

When we feel that Islam is just too difficult, let us remember this ayah. Islam is a blessing from Allah(SWT). If we think that Islam is a burden, then we have truly misunderstood this message. Islam is a blessing. To wear the Hijab is not a burden but a blessing. Being disciplined is not a burden but a blessing. Being trustworthy is not a burden but a blessing. Being honest and truthful is not a burden but a blessing. Unless we truly recognise that Islam is not a burden but a blessing, we will continue to struggle as parents with our trusts.

Brothers and sisters, lets us make it clear in our minds and the minds of our children that Islam is a blessing and remember ayah 3 in surat 5, Surat Al-Ma'ida:

***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 for you and completed My favour upon you, and have accepted for you Islam as your Deen” (S5, A3)***

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلكم

2<sup>nd</sup> Khutbah:

الحمد لله ثم الحمد لله . الحمد لله نستعينه ونستغفره ، ونعوذ بالله من شرور  
أنفسنا وسيئات أعمالنا . 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 know (that you are betraying them)” (S8, A27)***

The next trust I want to talk about is the trust of what we say to each other. Our community has had to face many difficulties because of ignoring this vital trust. The Prophet(SAAWS) said:

إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ التفتَ فِيهِ أَمَانَةٌ

*“If the person speaks and then turns, it is ‘Amanah’”.*

What do we understand from this Hadeeth. The Prophet(SAAWS) is telling us that when a person is speaking to another about a matter, and during the conversation, the person turns his head, what is being said becomes a trust. The example of turning the head is being used here to indicate that one is looking if there is anyone listening. Islam comes down to even such mundane detail. Brothers and sisters, one of the biggest problems we have in any community, and ours is no exception, is the trust of what we say to each other. How seriously do we take

this matter. Our spoken words are a trust. When we speak to each other, the simple act of lowering the voice or turning the head is an indication that what we are saying to this person is a trust. Rendering trusts is a command from Allah(SWT).

Hours and hours are spent on the phone telling each other what this person said and what that person said, and here I am talking about adults. But the message is also for our children, for our daughters and sons. Please be aware that it is not Islamic to spread around what a friend tells you in trust. I am sure that it is very compelling to share with others what someone has just confided in you. “Don’t”. It is not Islamic to disclose a conversation. A conversation in Islam is a trust and this trust must not be broken.

If you badly want to tell someone, take the permission of the girl you just spoke to. If you find it difficult to get the permission, it is the clear message that you should keep your mouth shut. You are not even allowed to use the excuse of confiding with your best friend. In Islam, our spoken words are a trust, so please do not forget this very important rule. I need to apologise to our daughters and sons here today as most probably all have their own mobile phones and are always eager to share what others are saying. Please be absolutely clear that you have no right to do so without permission. Are you clear about this. The only possible exception is when keeping quite can cause potential harm. Under such circumstance, you have to ask your friend to do what is right, and you may approach an adult for advice.

As for the adults, there is a very difficult Hadeeth ahead of us about the same subject:

إِنَّ مِنْ أَعْظَمِ الْأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَنْ يُفْضِيَ الرَّجُلُ لِمَرْأَتِهِ بِالْحَدِيثِ وَتُفْضِيَ إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا

The Prophet(SAAWS) says: *“It is one of the gravest of Amanahs in the sight of Allah on the Day of Judgment that the man speaks openly to his wife, and the wife speaks openly to him and then he “tells” of her secrets”*

One has to ask, does this really happen? One thing for sure, the Hadeeth would not have been said if the possibility did not exist. This is simply terrifying. Husband and wife confiding in each other and then they divulge their secrets to others. This is why Allah(SWT) described the breaking of this trust as “one of the gravest Amanahs in the sight of Allah”. One may ask; surely this does not happen. But let us ask ourselves; are all of our relationships and marriages successful? The answer is clearly no. Now we can see a clear opportunity to divulge such secrets. It is usually when a relationship goes sour that people find it easy to speak about their past.

Brothers and sisters, sons and daughters, if you ever find yourself in such a situation, remember these words; *“one of the gravest Amanahs in the sight of Allah”*. You have no right in divulging the secrets of those who were very close to you at one time and then things went wrong. What you have shared with that individual is an absolute trust. It is an “Amanah” gained during a trusting relationship and it is not open to be revealed to anyone. This includes friendships between brothers and friendships between sisters. This trust has no age limit. Our sons and daughters have to learn this trust now and act on it. When such friendships go sour, what has been said in confidence remains in confidence. It is a trust and you are not permitted to disclose any of it. Is this clear to everyone. We are not permitted to speak about our ex-wife and ex-husband. We have no right in disclosing words said to us in a previous relationship. Should we decide to ignore this, we will have to face up to it on the Day of Judgment.

Brothers and sisters, the subject of “Amanah” is growing bigger and more difficult yet there is still more to come. ISA we will continue in the next khutbah.