

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 يَضِلَّ 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 إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا
رَبَّنَا فَاعْفُفْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

“Our Lord! We have heard the call of one calling us to Faith, 'Believe in your Lord,' and we did believe. Our Lord! Forgive us our sins, and remit from us our evil deeds, and take to Yourself our souls in the company of the righteous” (Al-Imran, 3:193)



Dear brothers and sisters, ASA. I have been asked to cover two points in this khutbah. Firstly, there is the ever present issue of our brothers and sisters across the world going through periods of severe hardship. Secondly, I have been asked to bring to your attention the issue of Islamophobia which is the cover article in our newsletter for the month of July.

When we consider that there are over 1.4 billion Muslims on earth, it is not surprising that hardship will befall some of us at some stage. Hardship is not something that is specific to Muslims, and it is wrong of us to only consider the issue of hardship when it afflicts brothers and sisters in Islam. There is no doubt that it is an Islamic duty to stand by our brothers and sisters, but it is also our Islamic duty to stand by all humanity. In my short lifetime I still remember the atrocities in Cambodia, in Rwanda and in Zimbabwe. The victims suffered unimaginable atrocities and they were not Muslims. I also remember, as most of you will, the catastrophic events in Africa from drought, the catastrophic events in many countries affected by the Tsunami and the devastating earthquakes in Haiti, Japan and New Zealand.

To face hardship in any form is very difficult, but to face it at the hands of those that are close to you makes it even harder. We have seen a wave of change passing through the Arab world. In some countries, the casualties of change were limited, but in Libya and most recently in Syria, the devastation is there for all to see. It is very sad that in our present day we still find that the only solution to a political problem is violence, oppression and murder.

We now have over ten thousand Syrian refugees outside the Syrian borders, and probably twice the number fleeing their homes and villages but remain within the Syrian borders and remain under the mercy of security forces. It is interesting to note that the Syrian government has declared that the problem will be sorted once they have arrested the sixty four thousand trouble makers. They have so far managed to arrest over thirty thousand of them. Members of our own community in Altrincham have travelled and have witnessed firsthand what is taking place. Just like the devastating earthquakes and floods in Pakistan, it is always more difficult for us as a community when it is those who are close to us that are affected, and it is inevitable that we want to do something about it. ISA over the next few weeks our community will rise again to the challenge.

However, the purpose of the khutbah is not to simply raise awareness of the difficulties of our brothers and sisters in Libya and Syria, but it is to emphasis the Islamic perspective on such events. As a community, what makes us special is the fact that we are Muslims. Islam addresses our fears and our anxieties. We understand that the definition of Islam is total submission to the will of Allah(SWT), and we should always apply this principle when addressing any form of hardship. One of the first principles in Islam relating to our fate on this earth is covered in the well known hadeeth on the authority of Ibn Abbaas when the Prophet(SAAWS) said to him:

فَإِنَّ الْعِبَادَ لَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَنْفَعُونَ بِشَيْءٍ لَمْ يَكْتُبَهُ اللَّهُ لَكَ لَمْ يَقْدِرُوا
عَلَيْ ذَلِكَ. وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبَهُ اللَّهُ عَلَيْكَ لَمْ
يَقْدِرُوا عَلَىٰ ذَلِكَ.

*“For if all people unite together to **benefit** you in something that Allah has not written for you, they will not be able to benefit you. And if they all unite together to **harm** you in something that Allah has not written against you, they will not be able to harm you.”*

As part of our submission to Allah(SWT), we have a firm belief that whatever goodness we are blessed with, it is from Allah(SWT) and whatever hardship we are afflicted with, it is also from Allah(SWT). This hadeeth cannot be any clearer. The blessings that our own community enjoy is from Allah(SWT) and the hardship that our brothers and sisters are experiencing in various parts of the world is also from Allah(SWT). In both there is a test for us.

We also need to get back to the principle that our beloved Prophet(SAWS) applied when facing any event and that is:

الْحَمْدُ لِلَّهِ عَلَىٰ كُلِّ حَالٍ

“Praise be to Allah for everything (for every situation)”

This is what the Prophet(SAAWS) used to say whatever the circumstance is; praise be to Allah for everything.

We also know from another hadeeth that the Prophet(SAAWS) describes the amazing condition of the believer. Should the believer be blessed with goodness, he thanks Allah, and should the believer be afflicted with adversity, he exercises patience, and this state of mind is only attained when one achieves the state of being a true believer.

إِذَا مَسَّهُ خَيْرٌ ، شَكَرَ . وَإِذَا مَسَّهُ شَرٌّ ، صَبَرَ . وَلَا يَكُونُ هَذَا إِلَّا لِمُؤْمِنٍ

When blessed with goodness, he thanks Allah, and when afflicted with adversity, he exercises patience. And this is only for the believer.

In fact, there is an interesting ayah that describes what the ordinary human being would do under such a condition:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا
إِذَا مَسَّهُ الشَّرُّ جَزُوعًا
وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا
إِلَّا الْمُصَلِّينَ
الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ

“For indeed man was created anxious. When adversity befalls him he is in fear, and when goodness befalls him he withholds it. Save those who worship. Those who are constant at their worship” (Al-Ma’arij, 70:19-23)

Do we see the difference between the state of man and the state of the believer?

إِذَا مَسَّهُ خَيْرٌ ، شَكَرَ . وَإِذَا مَسَّهُ شَرٌّ ، صَبَرَ . وَلَا يَكُونُ هَذَا إِلَّا لِمُؤْمِنٍ

When blessed with goodness, he thanks Allah, and when afflicted with adversity, he exercises patience. And this is only for the believer.

This hadeeth ends with the statement: *and this is only for the believer*. To be able to dispel fear in times of adversity and to be able to give generously in times of ease needs Iman. To be thankful and to be patient can only be for the believer. This proviso is in fact a measure of our standard of belief. Should we fail to be thankful to Allah and to give in times of ease, we are not true believers. And should we fail to be patient and to remain in fear in times of adversity, we are also not true believers.

For us in our community we need to demonstrate our thankfulness to Allah for all the blessings we have been given. Just look at us. Most of us enjoy good health and have access to a good health service. Most of us are financially secure. Just look outside the centre and see the cars that are parked. As for our security, apart from the odd irritation, we all enjoy a peaceful existence. If we have problems, it is likely that most of them are of our own making. The Muslims in Altrincham are very fortunate, and we are all fortunate to be part of such a wonderful community. Let us remember to be thankful generously.

For us to be thankful to Allah(SWT) will have to involve actions. Some of us may think that to be thankful to Allah(SWT) all we need to do is pray and raise our hands in gratitude. Brothers and sisters, being thankful in Islam, being thankful to Allah will involve actions. To be thankful to Allah(SWT) will include raising awareness of the plight of our brothers and sisters. It will include helping them in all the ways and means we have at our disposal. It will also include raising our hands and asking Allah(SWT) with sincere Dua’ to help our brothers and sisters by strengthening their resolve and strengthening their Iman to stand firm and patient through these difficult and testing times.

There is a beautiful Dua' in Surat Al-Baqara:

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا
فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“And all that they said was: Our Lord! Forgive us our sins and our trespasses; strengthen our resolve and help us against those who reject Faith” (Al-Imran, 3:147)

We ask Allah(SWT) with a sincere heart to grant our brothers and sisters forgiveness, to strengthen their resolve and to help them in their struggle against those who reject faith and reject humanity; Ameen.

Allah(SWT) reminds us in the Holy Quran:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا
مَعَهُ مَتَى نَصُرُ اللَّهُ أَلا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

"Or did you think that you shall enter paradise without such (trials) as came to those who passed away before you? They were afflicted by suffering and adversity, and were shaken in spirit that even the Messenger and those of faith who were with him cried: "When will the help of Allah come?" Surely, the help of Allah is near" (Al-Baqara, 2:214)

أقول قولى هذا وأستغفرُ الله لى و لكم

2nd Khutbah:

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

Brothers and sisters, the life of this “Dunia” is no more than a trial. The trial of our brothers and sisters facing adversity is patience. Our trial, the trial for those who are enjoying a time of ease and wealth is our willingness to give. Both trials can only be successful through a strong faith. For us to be effective in helping our brothers and sisters, we need to strengthen our Iman. I am sure that we all give generously, but imagine how much we can achieve if we are also strong in Iman.

During the Makka period of the seerah, we come across what the Prophet(SAAWS) termed the year of grief. It was in the tenth year of the message when "Umm-Al-Mou'mineen" Khadija^(RAA) died, the uncle of the Prophet^(SAAWS) died and the Prophet^(SAAWS) was rejected and humiliated by the people of Ta'ef. The Prophet(SAAWS) said that after the death of his uncle Abu Taleb, he was left without a protector and the people of Qureish were able to harm him much more than before. In one incident, while the Prophet(SAAWS) was prostrating in prayers at the Qa'ba, the entrails of a slaughtered animal was put on his shoulders and the Prophet(SAAWS) could not rise from his “sujud”. It was Ibn Masoud that witnessed this incident and he could do little about it. He said the disbelievers were standing laughing at the Prophet(SAAWS) and no one could help him. It was Fatima(RAA), the daughter of the Prophet(SAAWS) that demonstrated her courage and took the entrails off her father's shoulders. She was only a young girl at the time. This was one of the lowest points in the seerah and the believers were no more than three hundred yet they were strong. Their strength was not in number, it was not in wealth or power and it was not through a history of victories. Their strength was through their Iman in Allah(SWT).

Allah(SWT) reminds us in the Holy Quran:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

“And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to those who are steadfast. Those who proclaim when faced with an adversity: We belong to Allah, and unto Him we shall return. Such are those on whom are blessings and mercy from their Lord. And such are the rightly guided” (Al-Baqara, 2:155-7)

Finally brothers and sisters, I just need to remind you that the newsletter has an article on Islamophobia. I would like to ask you all to take a copy and read the article. It is self explanatory. The main point that the article makes is that it remains up to us to highlight the extent of the problem and to be able to have effective legislation; we need to report the incidents. Many Islamophobic incidents go unreported for many reasons. A forum is being

launched with the aim of increasing awareness of Islamophobia and helping the Muslim through his or her local centre to report such incidents through a third party. This means that a Muslim sister does not have to go to the local police station to report such an incident, but can report it to the representative at her local Islamic centre who in turn will pass it onto the local police station. ISA we will be able to tell you more once the forum is formally launched.