

30th September 2011

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

وَأَنْتُمْ أَيُّهَا النَّاسُ كُنْتُمْ أَشْرَاقًا فَادْعُوا إِلَى اللَّهِ عَالِمًا خَلْقَ كُلِّ نَفْسٍ مَا 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” (Al-Baqara, 2:281)



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord! Give us good in this world and good in the Hereafter, and guard us from the torment of the Fire” (Al-Baqara, 2:201)

Ameen

Brothers and sisters, you may recall in my previous khutbah we were going through the concept of the original sin in Islam to identify what can lead someone into disobeying Allah and into committing a grave sin. Understanding what sheitan means to us and understanding what the “Nafss” means to us may help us understand ourselves and help us to better ourselves and to better our behaviour. However, whatever concept we look at in Islam, we always need to go back to the original context; the context that we are Muslims, we are created, Allah(swt) is the creator and we will face our deeds on the day of judgement. Within this context, our teachings will come from the Quran and from the Prophet(saaws).

There is no doubt that we can read and learn about the psychology of the mind, how humans behave and what leads some to crime from many other sources. This is always useful and revealing, but unless the context is set, it is not enough. One of the most important issues in Islam is setting the context in which we live and conduct ourselves. It is the context that we are the creation of Allah. It is the context that we are entrusted with this world around us. It is the context that our way of life is that of Islam and it is the context that we will be resurrected and we will be brought back to Allah(swt), every single one of us, including Dick Chaney, including Condalisa Rice, including Ariel Sharon, including George Bush and including all those who have transgressed in this world. They will all be brought back to Allah(swt) along with all those whom they have transgressed against. The book of deeds will be opened and the judgements shall begin.

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ

“And the Book (of Deeds) will be placed (before you); and you will see the criminals in great terror for what this book contains” (Al-Kahf, 18:49)

But let us not get carried away thinking that only those big names will be there. All of us have transgressed against others in one way or another, and Allah(swt) is the supreme justice. Let us make sure that we set our own records straight before we face our own judgements. No one is going to get away with the slightest transgression and we will all be rewarded for even the slightest of good deeds.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“And whosoever does good an atom's weight shall see it. And whosoever does ill an atom's weight shall see it” (Al-Zalzala, 99:7-8)

This is the context in which Muslims should look at themselves and the world around them. sUmar(ara) used to say: judge yourselves before you are judged and weigh your deeds before they are weighed upon you.

Going back to our story of the original human sin on this earth, we came to know the two brothers, “Habeel” and “Qabeel”. Their story was that they both gave an offering to Allah and Allah(swt) accepted from one of them and not from the other.

وَأَنذِرْ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

“And recite unto them with truth the tale of the two sons of Adam, for they each offered an offering, and thus it was accepted from the one of them and it was not accepted from the other. (The one from which the offering was not accepted) said: I will surely kill you. (The other said) for indeed Allah accepts from those who have Taqwa” (Al-Ma’ida, 5:27)

Scholars tell us that there is so much to learn from this ayah which describes the first intention by a human being to commit a grave sin and how the person with the “Taqwa” of Allah in his heart responded to such an act. There are many clues for as to what drives one to commit such a grave sin and what drives another to accept the will of Allah.

When the offering of “Qabeel” was rejected by Allah, he becomes furious and he refuses to accept Allah’s judgement. The driving forces in his heart are those of arrogance and of envy, the same driving forces that made Ibliss disobey the command of Allah. Brothers and sisters, scholars tell us that if there is one thing we need to learn about ourselves, about our makeup, is that these two qualities are devastating to us. Arrogance is the big one; it is there amongst the worst of qualities. Being confident is an important character of the Muslim, but confidence does not mean arrogance. Arrogance is when one looks down at others and arrogance is when you only accept the truth from those who you consider as being above you or stronger than you are. Confidence is to stand for what is right and to be able to accept the truth from anyone whether less, equal or better than you are. Essentially you accept the truth for what it is and not from where it came.

But as with all good characters, knowing when confidence spills into arrogance is important for us and it seems that envy is that catalyst that can drive a confident person into becoming

an arrogant one. Once this combination of envy and arrogance matures in a person, the path is very bleak.

The Quran tells us about sheitan and how his arrogance and envy led him to disobey Allah. Sheitan promotes such characters in us, but once they gain acceptance within us, it is our own “Nafss” that takes over. In the story of “Habeel” and “Qabeel” we see the next chapter in disobedience. It is now a human being that is exhibiting the same characteristics of arrogance and envy. Brothers and sisters, we need to be aware that the effect these characters have on our behaviour no longer have to do with sheitan. We can no longer blame sheitan for what happens next but only ourselves. This becomes a pure human characteristic and we need to understand that and be able to deal with it. It is such a character; it is such a “Nafss” that can lead someone into transgression and disobedience. We read in Surat Yousof:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

“The (human) soul “Nafss” certainly promotes evil, except that which my Lord bestows His Mercy upon” (Yousof, 12:53)

This brothers and sisters is a very important concept to understand. I have always thought that sheitan is the only enemy; however, sheitan is a particular characteristic amongst the Jinn. We know that Islam teaches us that there are two creations that have been given the will to choose; us and the Jinn. It is amongst both, the Jinn and us that a sheitan can exist. We read the following surat so many times, but it had escaped me what it really meant. It is Surat An-Nass, the last surat in the Holy Quran:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say: I seek refuge with the Lord and Cherisher of Mankind

مَلِكِ النَّاسِ

The King (Ruler) of Mankind

إِلَهِ النَّاسِ

The God of Mankind

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

From the evil of the sneaking whisperer

الَّذِي يُوسْوَسُ فِي صُدُورِ النَّاسِ

Who whispers into the hearts of Mankind

مِنَ الْجِنَّةِ وَالنَّاسِ

Among the Jinn and among Mankind

The last word in the Holy Quran is US, and Allah(swt) is warning US from OURSELVES just after warning us from sheitan.

Where did the final push come from to allow for the crime to take place? This is very worrying for us brothers and sisters, because on the day of judgement, we just have nowhere to hide from and no one else to blame but ourselves:

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ

“His soul (hin Nafss) led him (paved for him) to the murder of his brother: and so he murdered him” (Al-Ma’ida, 5:30)

Brothers and sisters, we must understand our make up to help ourselves against transgressing. Arrogance and envy are amongst the worst diseases of the heart. Once they take over, it is very difficult for your soul, for your “Nafss”, to stop you. Indeed, it is your “Nafss” that drives you to sin and to transgress and there are no more barriers. The fear of Allah(swt) does not exist anymore. Compassion, sympathy and forgiveness have no chance within such a heart. Arrogance, greed, envy and selfishness rule. The lessons we need to take from this when we teach our children is how to be confident without being arrogant and how to accept what Allah has bestowed upon others without envy and how to love others as you love yourself.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ

2nd Khutbah:

الْحَمْدُ لِلَّهِ ثُمَّ الْحَمْدُ لِلَّهِ . الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ
أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا . أَمَا بَعْدُ :

Brothers and sisters, understanding the origin of sin as Islam teaches it to us is important for us, but equally, we need to understand what was the reaction of the one who is about to be killed. How did Islam portray to us the character of “Habeel”.

In an attempt to admonish his brother, “Habeel” explains to him why his offering was rejected:

قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

“He said; for Allah will surely accept from those who have Taqwa” (Al-Ma’ida, 5:27)

“Habeel” starts off by admonishing his brother and telling him why his offering was not accepted *“for Allah(swt) surely accepts from those who have Taqwa”*. This is where we start learning about the two characters. “Qabeel” had no “Taqwa” of Allah. We have learned a lot about “Taqwa” during Ramadan and recently from brother Munir. In his last two khutbahs he went through the ayah of “Righteousness”. We learned about the “Mutaqeen”; those who believe in Allah, the Day of Judgment, the angels, the book and the messengers. Those who give in the way of Allah. Those who establish prayers and are upright in doing so, and those who give in “Zakat”. Those who fulfil their covenants with others and those who are steadfast and patient especially in adversity and in times of difficulty. These are indeed “Al-Mtaqeen”.

There are many examples of how the sahabah understood “Taqwa” and one such example states that “Taqwa” is for Allah(swt) to find you where Allah has ordered you to be and to miss you where Allah has ordered you no to be. With that in mind, let us look again at “Qabeel”.

He had no “Taqwa”: he did not obey, he was not upright, he was not giving, he was not in contact with Allah, he broke his covenants and he was very impatient. What about “Habeel”. Now that we have the reason for his offering being accepted, how did the Quran portray him when he was faced with the threat of killing? What did he do?

لَيْنَ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

“For should you reach out with your hand opened out to kill me, I will not reach out with my hand opened out to kill you; I fear Allah, the Lord of the worlds” (Al-Ma’ida, 5:27-8)

The term that “Habeel” used in reaching his hand out was still that of a giving open hand. As he is being threatened by murder, he admonishes his brother; I have the fear of Allah in my heart, I cannot react and behave in the same way as you.

Brothers and sisters, can we see the real difference here. It is not just the difference in the personality that we are looking at, but it is the actions that each personality drives. On the one side, we have “Qabeel” who is hell bound to kill, and on the other we have “Habeel”. Can we picture them in our minds? “Habeel” knew that he was going to be killed. He accepted the fact that he had nothing to do with that. He obeyed Allah, he reformed his character, he was generous and giving and yet, his brother wants to kill him.

You see brothers and sisters; “Habeel” knew very well the context of this world. We are Muslims, we are created, Allah is the creator and we will all be brought back to him. For us to go back to Allah, we will surely die at some stage, and our allotted time on earth has already been determined.

Brothers and sisters, has this understanding settled fully in our hearts. Do we really believe that this life is temporary? How much do we love this “Dunia” and how beautiful is it within our hearts.

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا

“Beautiful is the life of “Dunia” for those who disbelieve, and they ridicule those who believe” (Al-Baqara, 2:212)

We also read in surat Al-Baqara:

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ
وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“And of mankind is he who says: Our Lord! Give unto us in this world, and he has no portion in the Hereafter. And of them is he who says: Our Lord! Give unto us in this world that which is good and in the Hereafter that which is good, and protect us from the torment of the Fire” (Al-Baqara, 2:200-1)