

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 اللَّهُ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All Praise be to **اللَّهِ** .

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

وَأَنْتُمْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

“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)



Dear brothers and sisters, ASA. As most of us are aware, we are now nearing the end of the season of Hajj. Just six days ago we had the day of Arafat and altogether from the start of the month of Zul-Hijja, we have had over 2 weeks of strengthening our “Iman”. Muslims throughout the world have had yet again another concentrated period of rituals, of salat, of “Zikr”, of “Du’a” and supplication and for the fortunate of us, some have had the opportunity to stand on Arafat less than a week ago asking Allah(swt) for forgiveness. With all that vigour and enthusiasm it is not unusual for us to be moved along with everyone else. There is no doubt that some of us are driven, but there is also no doubt that some of us simply go with the flow.

The moment grabs us and we follow with the rituals and with the celebrations, but do we ever stop and think what is it all about. Do we take the time to reflect? Allah(swt) tells us in the Holy Quran:

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

“Thus does Allah make clear to you His Signs: in order that you may reflect” (Al-Baqara, 2:219)

My first reminder for today is for us to regularly take time out and reflect. There is so much to consider and so much to think about, but most important is to reflect on where you are with your relationship with Allah(swt). Reflection in this manner is a form of worship and a form of “Zikr”. We also need to reflect on where we are with regards to the needs of our society. Are we fulfilling our obligations to others or are we just drowned with our own needs and interests.

Getting back to the Hajj season, and as we reflect on the past few days, and on the message of what Hajj is about, the message comes across very clearly. It is the message of total obedience to Allah(swt), total dependence on Allah(swt) and seeking the forgiveness of Allah(swt). It is the message of the “Deen” of Allah(swt) which is the message of total submission, the message of “Islam”.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامِنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

“Those who say: "Our Lord! We have indeed believed: forgive us our sins, and save us from the torment of the fire" (Aal-Imran, 3:16)

This is what those who submitted to Allah(swt) state: we have believed. Forgive us our sins. But is that what the entire message of Islam is about.

This is where we have to reflect further and question ourselves: what is our relationship with Allah all about? Is it simply to believe, to perform rituals and to seek forgiveness? Is this what it is all about? This is where sometimes asking the right questions is very important.

So what is a good question? As we have just gone through those two weeks of Hajj, I thought a good question would be: for those millions of Muslims who have come back from Hajj and have accomplished a tremendous task, are they there? Have they accomplished the task? Is it over and done for them?

We read in both Sahih Bukhari and Muslim:

“From one ‘Umrah to the other is expiation for what is between them (of sins) and a Hajj Mabruur has no other just reward except Paradise.” (Bukhari and Muslim)

This is a wonderful hadeeth that is very reassuring for us. Our entire existence on this earth is to work for that ultimate goal; Paradise. If one can achieve a Hajj Mabruur, there is no other reward but Paradise ISA. What more can we ask for? We ask Allah(swt) with the utmost sincerity that Allah accepts the Hajj of our brothers and sisters as a Hajj Mabruur; Ameen.

We also read in another hadeeth in Sahih Muslim:

“The one who came to this House (the Ka’bah) (with the intention of performing Hajj) without speaking or committing indecencies would return (free from sin) as he was on the day his mother gave birth to him.” (Muslim, 2/3129)

I find this hadeeth, brothers and sisters, very interesting. The Prophet(saaws) is describing the state of someone who is totally without the burdens of sin. The slate wiped clean. But the expression used is very interesting. The hadeeth that states that the reward for a Hajj Mabruur is Paradise is a hadeeth that takes us to the ultimate “end”, but the second hadeeth is a hadeeth that takes back to the “beginning”. This hadeeth on Hajj takes us back to where it all started; to the day we were born.

When we reflect on this hadeeth, it seems that the acceptance of Hajj is not where it all ends, but it is in fact where it all restarts. Brothers and sisters, this is a fundamental concept in Islam. Our rituals that are accepted by Allah(swt) are not where it ends, but they are actually starting points.

When people embraced Islam at the time of the Prophet(saaws), some of them were previous ardent enemies of Islam and indeed fought and killed the sahabah. Yet when sUmar Ibn Al-‘As and sKahlid Ibn Al-Waleed gave their pledge, the Prophet(saaws) told them: *Submission to Allah(swt) wipes what has been before.*

The concept is the same: this is where it all starts again. This brothers and sisters is the second important message for today.

However, on further reflection one would ask: A start to what?

This brothers and sisters is the main message for today. **It is the start to getting back to living with the rest of this world.** That is where the real test is brothers and sisters. An accepted Hajj gives you a fresh start to prove yourself as a member of the human race.

أقول قولي هذا وأستغفرُ الله لي و لكم

2nd Khutbah:

الحمد لله ثم الحمد لله. الحمد لله نستعينه ونستغفره ، ونعوذ بالله من شرور
أنفسنا وسيئات أعمالنا . أما بعد :

وَسَارِعُوا إِلَىٰ مَعْفَرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

“And race for forgiveness from your Lord and for a Garden that is as wide as the heavens and the earth, prepared for the righteous” (Aal-Imran, 3:133)

Seeking forgiveness and seeking Paradise is second nature to many of us. But when we pray, when we supplicate, when we stand in the hands of Allah, all these rituals are points of contact between us and Allah(swt). We are trying to establish that “spiritual” link between us the created with our creator. To us Muslims, this link is our lifeline; it gives us a tremendous boost and a tremendous lift.

As we reflect on our relationship with Allah, we come back to one of the most fundamental concepts of Islam relating to our existence on this earth. There are many ayahs in the Holy Quran which brings it home to us, and this ayah follows directly from the previous one:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيمِ وَالْغَيْظِ وَالْعَافِينَ
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“Those who spend (freely) whether (they are) in prosperity or in adversity; those who restrain anger and those who pardon people; for Allah loves those who are Muhsineen” (Aal-Imran, 3:134)

The ayah brothers and sisters lies at the heart of what Islam is about. Islam is about benefitting society. It is about benefitting all of mankind irrespective. It is about serving humanity irrespective. It is about coping with humanity irrespective. One of the best statements that I have recently come across that may explain all this is: “Putting faith into action”.

Another beautiful ayah that also brings it home to us is:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

“You shall not attain righteousness until you spend (willingly) of that which you love”
(Aal-Imran, 3:92)

You see brothers and sisters, when we are successful with our prayers, fasting, Hajj and “Zikr”, these all bring us back to Allah(swt) and this gives us another starting point. **It is a starting point to serve humanity willingly and freely and to give willingly and freely of that which we love most.**

I now for a fact that I am not there. We all need to ask ourselves; are we there? Do we give freely and willingly of that which we love most or are we just Muslims who pray, fast, come to Jum’a prayers, read the Quran and so on?

Last week I attended one of our specialist professional meetings. One of the lectures that made everyone feel humbled was not about the latest in technological advances or about a smart surgeon coming up with something new. It was about a consultant orthopaedic surgeon who uprooted himself and travelled to Africa a few years ago for the simple reason of wanting to better the lives of children in one of the poorest areas. He took his training, his skills, his life and he settled in Malawi with the one purpose of bettering the lives of these people through his skills as a surgeon. His sacrifices were tremendous, but all given willingly. As I was listening to him, I asked myself where am I from such a deed. Do I really give willingly or is it that I am always expecting something in return.

You see brothers and sisters, faith in action is not simply that someone would learn the Quran by heart, or that someone would fast and pray or that someone would travel on Hajj. Faith in action is to prepare oneself to serve humanity and to give. Taking on the care of an orphan is one of the most rewarding actions in Islam. Volunteering and giving one’s valuable time to help others through various means is another. If we cannot do either, then giving generously to charity of what is dear to us is also rewarding, for it is only then that we get closer to gaining righteousness.

I leave you with a famous quote: **sympathy is no substitute for giving**. This is not an Islamic saying, but a quote from David Livingstone who was a missionary. You see brothers and sisters, we are not in this alone. People other than Muslims know this very well; we will not get into people’s hearts and guide them towards Allah(swt) and towards this beautiful religion by simply feeling for them or by judging them, but we must put our faith into action. Praying, fasting and Hajj all bring us to a good start; serving humanity and the world around us is where we should be heading ISA.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

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