

Message to Travellers – ‘do not let our calamity be in our religion’

DISCLAIMER: This reminder was originally delivered in Arabic on Friday, 12th February 2010. Any meanings lost in translation are not to be attributed to the speaker as reminders are translated by volunteers. The mosque has no official translator and volunteers often have no formal qualifications to translate on the day. Please forgive any errors as they are from our human weakness and any right guidance is from God.

Today I direct my speech to a group of our brothers and sisters in this mosque - our beloved brothers and sisters who are here either for education or for work. This is an appeal of faith from deep in your hearts calling you: preserve your religion, belief and Islamic culture, protect your personality and Islamic identity and be aware of losing yourselves or your identity. You came here either to get a scientific degree or to achieve a material gain – so you came with a good intention - but what is the benefit of getting a scientific degree compared to the harm of losing your position with God (Glory be to Him, the Most High)? What is the benefit of acquiring wealth and certificates but losing the meaning of (there is no god but God, and Muhammad is His messenger) in your life? What is the value to succeeding and winning in this worldly life but at the same time losing your religion? Indeed, there is no value for all of this except if you are a Muslim who preserve his religion, identity and personality. A Muslim who establishes his prayers, Zakah and fasting, a Muslim who abandons the unlawful things, who is jealous for the ordinances of God and eager to protect his religion wherever he goes. By God, there is no value for that if you do not live a balanced, just and moderated life in order to protect the belief within your souls. There is no point for achieving success and self satisfaction by obtaining the dissatisfaction of God and committing sins.

Oh Muslim youth:

- be in the mosque with the good companions,
- chose the friends who remind you of God and help you to obey and be conscious of Him,
- attend the circles of knowledge and remembrance and
- chose times for your self with your Lord during which you supplicate to Him to:
 - consolidate and strengthen your determination,
 - lighten your way,
 - protect your faith and
 - surround you with His care and protection.

Your religion- praise be to God – encourages you to gather what will establish you in this life and in the Hereafter, reconciles between the mind and the heart, mixes between your materialistic and spiritual nature, connects between heaven and earth, combines between your rights and the duties and balances between the individual and the community without any excessiveness or negligence. So remain constant, do your best, seek God’s help and be equipped with patience. God says: “And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you” [Al-Baqarah 2:143].

If you are here with your family then your responsibility is doubled. You should give them extra care to protect them and their religion. Take care of your family with wisdom and good behaviour and always realise that you will be asked about them on the Day of Judgement as you were responsible for this in this life. Remember the saying of the prophet, peace and blessings be upon him (pbuh): “Every one of you is shepherd and every one of you shall be asked about those under his (or her) guard” and the verse says “O you who have believed,

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protect yourselves and your families from a Fire whose fuel is people and stones” [Al-Threem 66:6].

Oh Muslim youth:

Among the supplications of the prophet (pbuh) was: “oh God, do not let our calamity be in our religion¹” meaning that: we do not want to be hit by that which might harm our religion or weaken our belief including:

- unlawful joy and amusement,
- unlawful sight or touch,
- unlawful food or drink,
- bad company,
- neglect of our duties and prayers,
- committing sins and following desires.

Be a Muslim who holds the thinking of Islam in his mind and the doctrine of faith in his heart.

Be a Muslim who lives with good manners between people and with good deeds in his life.

Be a Muslim with a mission, goals, ambition, noble objectives and excellent morals.

In the Qur’an, you find the story of Joseph. Joseph who was exposed to many temptations and tribulations. Joseph the handsome, beautiful young man who was described by the women “Perfect is God! This is not a man; this is none but a noble angel” [Joseph 12:31]. Joseph who was subjected to the glamour and great planning of women. That glamour used to live in the same house in the form of a woman offering herself to him both openly and by guile: “She closed the doors and said, “Come, you.” He said, “[I seek] the refuge of God. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed” [Joseph 12:23]. Then, she threatened him before the women of the city “She said, “That is the one about whom you blamed me and I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased” [Joseph 12:32]. So Joseph was confronted by two harms - one in his worldly life by being imprisoned and thereby of those debased and the other was in his religion of committing adultery (and debasing the nobility of his self). He chose the harm to this life over the harm to his religion - he preferred to go to prison instead of disobeying his Lord. So in his response to the alternatives posed for him, he whispered to his Lord “My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant” [Joseph

¹ O God! Grant us such fear of displeasing You as will come between us and acts of disobedience to You; such obedience to You as will bring us to Your Garden: and such certainty that the calamities of this world will be made easy for us by You. Let us enjoy our hearing, our sight, and our faculties as long as You grant us life, and let it be, the last to be taken away from us. Avenge us from those who have wronged us and help us against our enemies. Let no calamity befall our religion, let no worldly affairs be our greatest care or all about which we know, and let not those rule over us who have no fear of You and who do not show mercy towards us.

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12:33]. So where are you from this supplication when facing temptations? And where are you from preferring the choice of faith over your self desires?

Cooperate in righteousness and piety, but do not cooperate in sin and aggression, gather, help and take care of each other. Let the one of you ask about his brother, visit him when he is unwell, help him when he needs help, advise him if when he commits a mistake and bring him back when he goes astray. Let your slogan be “By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience” [Al-Asr 103:1-3] and “A believer to another believer is like a building whose different parts enforce each other”.

Second khutba

The prophet (pbuh) said: “the first thing for which the servant shall be called to account for on the Day of Judgement is the prayer. If it was good, then the rest of his deeds are good and if it was bad, then the rest of his deeds are bad”. Among the mistakes people do are:

- Praying *Nafil* (optional prayer) when the prescribed prayer is established: some people start their *Nafil* just before the prescribed prayer and continue their *Nafil* despite missing *Takbirat al-Ihram* (first *takbir* in prayer) or even the first *rak’ah* which is wrong. In such situation, the Muslim should stop his *Nafil* and join the Imam immediately as Abu Hurairah narrated that the prophet (pbuh) said: “If the second call to prayer (*Iqamah*) is made, then there is no prayer except the prescribed prayer”. Some other make *Tasleem* while standing when they want to cut their *Nafil* to join the Imam in the prescribed prayer. This is also wrong and not from the tradition of the prophet (pbuh) as *Tasleem* takes place only in the end of the prayer. The correct thing to do is to cut the *Nafil* without *Tasleem* and join the Imam directly.
- Some people precede the Imam in *Ruku’*, *Sujud* or *Tasleem*. This hadith is enough to prevent them from doing so: “Isn't he who raises his head before the Imam afraid that God may transform his head into that of a donkey or his figure into that of a donkey?”
- Another mistake following this is the delay in following the Imam or doing the act with him. The followed tradition of the prophet (pbuh) is to follow the Imam exactly so when he completely bows down you follow him in bowing down and when he completely prostrates you prostrate without preceding, delaying or doing the act at the same time. Albara’ bin Azib said: ‘we were behind the prophet (pbuh) and none of us would bend his back (to go for prostration) till the prophet (pbuh) had placed his forehead on the ground’. A companion saw a man preceding the Imam so he said: ‘you haven’t prayed by your self nor followed your Imam’.

So be aware of such mistakes, have knowledge in your religion and take care of your worship.