

Sample Khutbah 1

Assalamu Alaykum.

Sit down on the minbar.

Then stand up and say:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ
(3:102)

Yā ayyuhā-alladhīna āmanu-ttaqūllāha haqqa tuqātihi wa lā tamūtunna illā wa antum-muslimūn.

'O you who believe! Be mindful of God as is His due and make sure you devote yourselves to Him in your dying moment.' (Quran, Surah Al Imran, 3:102)

Next:

أما بعد:

إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ
مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Inna aṣḍaḡal-hadīthi kitābu Allahi wa aḡsana al-hadyi hadyu Muḡhammadin, wa sharrun al-umūri muḡdathātuhā wa kullu muḡdathatin bid 'atun, wa kullu bid 'atin ḡalālatin wa kullu ḡalālatin fī-annār.

To proceed:

Indeed, the most truthful speech is the book of God, and the best guidance is that of Muhammad. The worst actions are those that are newly invented, as every newly invented matter is an innovation, and every innovation is a misguidance, and every misguidance leads to the hellfire.

Then say:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُودُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ
أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَخَدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

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Inna-al ḥamda lillahi naḥmaduhu wa nastaʿīnuhu wa nastaghfiruhu, wa naʿuthu billahi min shurūri anfusinā wa min sayyiʿāti a mālinā, man yahdihi Allahu falā muḍilla lahu, wa man yuḍlil falā ḥādiya lahu. Wa ash-hadu an lā ilāha illa-Allah waḥdahu lā sharīka lahu, wa ash-hadu anna Muḥammadan ʿabduhu wa rasūluhu.

Indeed, God deserves all praise. We praise Him, ask for His help and ask for His forgiveness. We ask for God's protection from the evil of our ourselves and the evil of our actions. Whoever God has guided then no one can misguide him and whoever God leaves astray then no one can guide him. I bear witness that there is no god worthy of worship except God alone, and I bear witness that Muhammad is his slave and messenger, may the peace and blessings of God be upon him, his family and the righteous. Ameen.

Main Khutbah

We have an environmental crisis. However, do we understand the extent of this crisis? Do we understand the causes of this crisis? Do we know how to address this crisis? What does Islam say about environmental issues? Today we will look at this issue and answer these questions.

What's the problem? The environmental crisis is made up of various problems: global warming, pollution (water and air), depletion of natural resources, waste disposal, loss of biodiversity and deforestation etc. For example, 11 million tonnes of plastic pollute the oceans each year, harming sea life. Global warming has resulted in increasingly more severe bush fires in Australia; swarms of locusts destroying crops in Africa and an increase in flooding, including in the UK. Over five hundred species of land animals are on the verge of extinction.

What has caused the environmental crisis? One important cause of the environmental crisis is that the environment is not treated as a trust but instead as something which can be exploited for the selfish benefit of humankind. There also appears to be a correlation between wealth and greed. The scholar Muhammad Hashim Kamali points out that the wealthiest countries of the world consume about ten times more natural resources than their poorer counterparts.

We live in a consumerist society: we are encouraged by constant advertising not to be grateful for what we have, but to buy more and more. To change our car every few years; to upgrade to the latest computer or smartphone; to buy the latest clothes which are in fashion... All these require more energy consumption, increasing global warming. Rainforests are being destroyed at an alarming rate, to provide more land for grazing cattle in order to satisfy our greed for meat. Meat is now seen as a staple part of our diet, whereas historically, including at the time of the Prophet (pbuh), it was a luxury that was consumed rarely.

What does Islam say about the environment?

Firstly, that we should have respect for nature. In the Quran there are in excess of 750 verses addressing the theme of nature. Moreover, fourteen Quranic chapters have titles associated with either specific animals or other natural phenomena such as 'The Cow', 'The Thunder', 'The Sun', 'The Night', 'The Fig' and 'The Elephant'.

Moreover, there are many examples in the Quran where God makes an oath by an aspect of nature, for example 'the dawn' (89:1) and 'the fig and olive' (95:1). These oaths are basically to show that these aspects of nature bear witness to the truth of the subsequent statement.

There are also many Quranic verses that inform us of different aspects of nature which glorify and worship God.

'Do you not realise that everything in the heavens and earth submits to God (bows down in worship to God): the sun, the moon, the stars, the mountains, the trees and the animals. So do many human beings...'

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Natural phenomena are also described in the Quran as signs illustrating both God's power and wisdom.

'All the creatures that crawl on the earth and those that fly with their wings are communities like yourselves.'

One of these wisdoms is that everything in creation is interconnected.

Secondly, God has created the world in a balance. He tells us in the Quran:

'As for the Earth, We have spread it out, set firm mountains on it and made everything in due balance.'

As each of us is a khalifa (steward). We should endeavour to ensure that the environment, which has been put in our trust, is inherited from us in the highest possible state of purity - that the balance in creation is preserved. The Prophet said:

'The world is beautiful and verdant, and truly God, be He exalted, has made you His stewards in it, and He sees how you acquit yourselves.'

Therefore, Islam teaches us that we will be held responsible for how we treat nature (the environment).

Thirdly, we should have mercy towards animals.

'Abu Hurairah (may God be pleased with him) narrated that the Prophet told his companions about a man who was thirsty and found a well. After going down the well and quenching his thirst he came out and saw a dog panting and licking mud due to excessive thirst. So, the man went back down the well, filled his shoe with water, held it in his mouth and climbed out of the well to give the water to the dog to drink. God accepted that as a good deed from the man and forgave the man because of that action. The Companions said, "O Messenger of God! Is there a reward for us in serving the animals?" He replied, "There is a reward for serving any living being."'

Even if an animal is to be killed for food, then it must be done in such a manner that causes it the least pain, by utilising a sharpened knife and slaughtering from behind so that it does not become distressed by seeing the knife. Using a sharp knife results in the animal becoming unconscious immediately. In addition, the animal must not be slaughtered in front of another one, in order to avoid emotional distress.

Fourthly, planting trees is seen as a deed that can result in continual reward each time a living thing benefits from it. The prophet said:

'If a Muslim plants a tree, or sows seeds, then a bird or a person or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him.'

Fifthly, moderation in living - God tells us in the Quran:

'O Children of Adam! Beautify every place of worship and eat and drink (what you want), but do not be wasteful. Indeed, God does not love those who are wasteful.'

Said Nursi's commentary on this verse was that not being wasteful is a sign of gratitude, which will result in God giving us more blessings.

Then say the closing du'a:

أَقُولُ قَوْلِي هَذَا، وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ ، فَاسْتَغْفِرُوهُ ،
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ .

Aqūlu qawlī hadhā, wa astaghfiru-Allaha lī wa lakum wa lisā'iri-lmuslimīn, fastaghfirūhu, innahu huwa-alghafūrur raḥīm.

I ask God for forgiveness for myself and you, so ask for forgiveness, He is indeed the Most-Forgiving, Most-Merciful.

Then sit down on the minbar for a short while.

Then stand up and say the opening glorification:

بِسْمِ اللَّهِ، وَ الْحَمْدُ لِلَّهِ، وَ الصَّلَاةُ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ

Bismillah, walḥamdu lillah, was-ṣalātu was-salāmu 'alā rasūlillah, ṣallā Allahu 'alayhi wa sallam.

In the name of God, all praise be to Him, peace and blessings be upon the messenger of God.

Then continue:

What can we do? There are small things we can do in our own lives to help the environment and by doing so we also set a good example to others. Social scientists have found that when one person makes a sustainability-orientated decision, others can be influenced to do the same too.

Some of these include:

- Reusing and recycling as often as you can.
- Riding a bike or walking as a means of transport wherever you can.
- Spreading awareness.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbanā ātinā fid-dunyā ḥasana, wa fil ākhirati ḥasana, wa qinā 'adhāb annār.

'Our Lord! Give us good in this world and good in the Hereafter and save us from the torment of the Fire!'
(Quran, Surah Al Baqarah, 2:201).

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Rabbanā lā tuzigh qulūbanā ba'da idh hadaytanā wa hab min-lladunka raḥmatan innaka anta-lwahhāb.

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Our Lord! Let not our hearts deviate after You have guided us. And Grant us Your Mercy: you are the Ever Giving.’ (Quran, Surah Al Imran, 3:8)

اَللّٰهُمَّ اَعِنَّا عَلٰى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

Allahumma a'innā 'alā dhikrika wa shukrika wa ḥusni 'ibādatik.

'Oh God, help us to remember You, and thank You, and worship You with excellent manners.' (Abu Dawud)

Finally give the concluding exhortation:

عِبَادَ اللّٰهِ، ﴿۱﴾ اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِتْيَاءِ ذِي الْقُرْبٰى وَيَنْهٰى
عَنِ الْفَحْشَاۗءِ وَالْمُنْكَرِ وَالْبَغْيِ ، يَعِظْكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۲﴾ . اذْكُرُوْا اللّٰهَ
الْعَظِيْمَ يَذْكُرْكُمْ وَاشْكُرُوْهُ يَزِدْكُمْ وَاِسْتَغْفِرُوْهُ يَغْفِرْ لَكُمْ وَاَتَّقُوْهُ يَجْعَلْ
لَكُمْ مِّنْ اَمْرِكُمْ مَخْرَجًا . وَاَقِمِ الصَّلَاةَ

Ibād Allāhi, inn Allāha ya'muru bil 'adli wal iḥsāni wa itā'i dhī alqurbā wa yanhā 'ani-lfaḥshā'i wa-lmunkari wa-lbaghī, ya 'iḍḥukum la 'allakum tadhakkarūna. Udhkurū Allāh al 'aḍḥīma yadhkurkum wa-shkurūhu yazidkum wa-staghfirūhu yaghfir lakum wat-taqūhu yaj 'al lakum min amrikum makhrajan. Wa aqimi aṣ-ṣalā.

'O servants of God, "God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy and oppressive. He teaches you, so that you may take heed." (Quran, Surah 16:90). Remember God who is the Most Great, and He will remember you. Thank Him, He will give you more. Seek His forgiveness and He will forgive you. And be mindful of Him and He will provide for you a way out from every difficulty. Stand for prayer.'

Descend the minbar, turn around so that your back is towards the congregation (to lead the prayer), as the mu'addhin gives the iqamah.

Then say:

Stand for prayer. Straighten the rows and fill the gaps.