

My Dear Brothers and Sisters in Islam,

Our khutbah today is about Spending, in the way of Alláh.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٦١) الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٦٢) ﴿٥﴾ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَذَى وَاللَّهُ غَنِيٌّ حَلِيمٌ (٢٦٣)

The example of those who spend in the way of Allah is just like a grain that produced seven ears, each ear having a hundred grains, and Allah multiplies (the reward) for whom He wills. Allah is All-Embracing, All-Knowing. (261) Those who spend their wealth in the way of Allah, then do not make their spending followed by boasting about favour, or with causing hurt, they have their reward with their Lord and there is no fear for them nor shall they grieve. (262)

There are many Muslims, who believe that Alláh expects nothing more from them, than to go through the daily, weekly and yearly rituals, without stretching themselves and making sacrifices for the sake of their communities and for others in distress. These Muslims seem to think, that their salaah, their fasting and Hajj alone will earn the pleasure of Alláh and secure their place in paradise. Some of them even become so outwardly pious and self-righteous, that their main pleasure is to debate the finer details of some minor issue, quoting Quran and Hadíth at length. It is, as if their concern for these tiny technicalities will somehow make up for their lack of involvement with the real pressing problems of the day. These people are what we might call, formal Muslims, because they are more concerned about the form, than with the substance, of Islam.

Can they be right? Is this attitude enough? Will Alláh accept us as mere formal Muslims? Can we really attain the goal of truly righteous Believers by only observing our prayers in a narrow, formal way, and caring for little else?

In Sura Al Baqara, 2:v177 we read,

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ
مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى
الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

"It is not righteousness that you turn your faces toward East or West. But it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers. To spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask and for the ransom of slaves; to be steadfast in prayer and to practice regular charity. To fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. "

In one beautiful, sweeping and inspiring verse, we are told precisely, what "righteousness" really means. The truly righteous Muslim, is not one who simply faces east or west in ritual prayer. It is one who whose whole life has been dedicated to the service of Alláh, and of all Alláh's creatures. A true believer's heart is full of fear and reverence and respect for his Lord. These are the qualities of *Al Muttaqee*, one whose heart is full of taqwa.

Brothers and Sisters, we must believe sincerely in all that Alláh teaches us through his Books and Messengers. And then, just as important, we must carry out those beliefs. We must translate them into Action. Without action, our beliefs have no meaning. Doing our duties to Alláh, therefore, cannot be separated from doing our duties to our fellow human beings. For this reason, we find that in no less than 18 places The Holy Qur'án uses the expression: "..aqeemus salaata, wa aatuz zakaat" "Establish the prayer, and practice regular charity." The one is a duty we owe to Alláh, the other is a duty we owe to our fellow human beings. It is as though the two compliment each other. Prayer without active charity would be an empty ritual, and charity that is not done in the name of Alláh would have the wrong motive, and therefore be unworthy.

We must "spend out of our substance, out of Love for Him..." and for that reason alone. Not for any other reason, ... not to massage our vanity, nor to impress other people. Spending on Zakaat, Fitra and Sadaqa should be motivated purely by our deep sense of gratitude and Love for Alláh. We must constantly remind ourselves, that no matter how learned or wealthy or successful we might become, we entered this world with nothing, and we will leave it, with nothing except a record of our deeds. By spending in the way of Alláh, out of love for him, we are simply following the natural order of things, just as the fruit trees and blossoms in our garden, spend their lovely fragrance and delicious fruits freely on us. There is no other reason for their existence, but to glorify Alláh, and to serve His creatures. It is the same with man. There is no other reason for our existence, but to glorify Alláh, and to be of service to His creation.

[pause]

What about those who deliberately refuse to spend their wealth, their time, their talents and skills, in a way that pleases Alláh? They range from the frugal, cautious with money types to those who are downright selfish, stingy, miserly, niggardly. What has the Qur'án to say about them?

In the last verse of Sura Muhammad [47:38] we are warned that selfishness, niggardliness, is the work of shaytaan:

هَآأَنُتُمْ هَآؤُلَآءِ تُدَّعَوْنَ لِتُنفِقُوا فِي سَبِيلِ آللهِ فَمِنْكُمْ مَن يَبْخَلُ
وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ ۗ وَآللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَاءُ وَإِن
تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ (٣٨)

"Behold you are those invited to spend (of your substance) in the way of Allah: but

among you are some that are niggardly. Any who are niggardly are so at the expense of their own souls. Allah is free of all wants and it is you that are needy. If you turn back (from the Path) He will substitute in your stead another people; then they would not be like you! "

Clearly, Alláh does not love those who are selfish. Selfishness betrays a lack of trust, a lack of faith in Alláh's mercy. Selfish people justify themselves by saying they are merely protecting themselves from hardship and need. Is Alláh not the best of protectors? But their selfishness harms their own souls. Until they learn to trust Alláh, they will not be able to build strong faith, Imán. Their lack of faith makes them easy prey for *Shaytán*, as we see in Sura al Baqara, v268:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ
وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٦٨)

"The Evil One threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties and Allah cares for all and He knows all things."

Kahlil Gibran wrote:: "Is not the fear of thirst, when your own well is full, the thirst that is unquenchable?"

Brothers and sisters, let us beware of *Shaytán* and his many ways of undermining our *iman* . If we try hard with sincerity, Alláh will strengthen the faith in our hearts, so we do not let the fear of poverty prevent us from spending in Alláh's way. We are promised in Sura Al-Imrán v92:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ
اللَّهَ بِهِ عَلِيمٌ (٩٢)

"By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, truly, Allah knows it well."

And, in another beautiful metaphoric verse, we are asked in Sura Al-Baqara v245:

مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا
كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ (٢٤٥)

"Who is he that will loan to Allah a beautiful loan which Allah will double unto his credit and multiply many times? It is Allah that gives (you) poverty or plenty and to Him shall be your return."

This metaphor is repeated no less than 6 times in The Holy Qur'án . Again, we are promised in Sura Al Baqara v277:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
(٢٧٧)

Those who (in charity) spend of their goods by night and by day in secret and in public have their reward with their Lord: on them shall be no fear nor shall they grieve.

Second Khutbah:

Dear Brothers and Sisters in Islam,

In the world of mathematics, you can add, subtract, divide and multiply in precise quantities. You cannot increase what you have, by dividing it or giving it away. That's mathematics. But, in the spiritual world, things work differently. In the spiritual world, the more you give of what you value, the richer you become, the more you prosper. Whether you give of your wealth, or your time, or your love, your care and wisdom, you can never impoverish yourself by giving generously. Dear brothers and sisters, let us take care not to mix the rules of mathematics with the rules of *Imán*.

When a young couple have their first child, they are so full of love and affection, that they may well ask, how could they possibly have enough love left for another child? And yet, when Alláh gives them a second child, they find that their capacity for love has doubled. If Alláh gave them 10 children, they would find that their capacity for love would increase tenfold. The same applies to spending in the way of Alláh. When we give generously out of the good things, which Alláh has provided for us, we increase our true wealth, our stock of good deeds, we don't decrease it.

This truth is beautifully described in Sura Al Baqara, v 262:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا
وَلَا أَدَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
(٢٦٢)

"The parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears and each ear has a hundred grains. Allah gives manifold increase to whom He pleases; and Allah cares for all and He knows all things."

Dear Brothers and Sisters, when the opportunity comes for us to spend in the way of Alláh, let us remember this verse. "Fee Sabeelillaah" "spending

in the way of Alláh," belongs to the world of the heart and the spirit, not to the world of mathematics.

Let us pray to Alláh, that he should remove from our hearts, the fear of poverty and the selfishness that prevents us from giving freely of the bounties, which He has entrusted to us. May Alláh strengthen our hearts, so that we not only pay the minimum for *Zakát, fitra'* and *sadaqa*. But, let us really want to spend as much as we can, on good causes. Better still, let us even seek out opportunities to spend our money, our time, our education, our experience of life, for the benefit of others who are less fortunate than we are. O Alláh, help us to cleanse our hearts and remove every unworthy motive, so that every time we spend out of Your bounty, we are driven purely out of love and gratitude to You. O Alláh, please accept all our efforts to purify ourselves and our families and our possessions.

Election

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ ۖ وَلَوْ كَرِهَ
الْكَافِرُونَ (٨) هُوَ الَّذِي أَرْسَلَ رَسُولَهُ ۖ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظْهِرَهُ ۖ عَلَى الدِّينِ كُلِّهِ ۖ وَلَوْ كَرِهَ الْمُشْرِكُونَ (٩)

They wish to extinguish the light of Allah with their mouths, but Allah is to perfect His light, even though the disbelievers dislike (it). (8) He is the One who has sent His Messenger with guidance and the religion of truth, so that He makes it prevail over all religions, even though the mushriks (those who ascribe partners to Allah) dislike (it). (9)