

الخطبة الأولى

الْحَمْدُ لِلَّهِ الَّذِي عَمَرَ صَفْوَةَ عِبَادِهِ بِطَائِفِ التَّخْصِيسِ طَوْلًا وَآمِنَانًا. وَأَلْفَ بَيْنِ قُلُوبِهِمْ فَأَصْبَحُوا بِنِعْمَتِهِ إِخْوَانًا. وَنَزَعَ الْغُلَّ مِنْ صُدُورِهِمْ فَظَلُّوا فِي الدُّنْيَا أَصْدِقَاءَ وَأَخْدَانًا، وَفِي الْآخِرَةِ رُفَقَاءَ وَخَلَانًا. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ. صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ اتَّبَعُوهُ وَاقْتَدَوْا بِهِ قَوْلًا وَفِعْلًا وَعَدْلًا وَإِحْسَانًا.

أما بعد، فَإِنَّ الْمَحَافَظَةَ عَلَى حُقُوقِ الْعَامَّةِ مِنْهُمْ وَالْخَاصَّةِ مِنْ أَفْضَلِ الْقُرْبَاتِ، وَيُمْرَاعَتِهَا تَصْفُوا الْأَخْوَةَ وَالْأَلْفَةَ عَنْ شَوَائِبِ الْكُدُورَاتِ. فَمِنْهَا مَا يَتَعَلَّقُ بِحُقُوقِ الْمُتَوَطِّنِينَ فِي بِلَادِ الْعَرَبِ مِنَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَمَا يَتَرْتَّبُ مِنَ الْمَحَافَظَةِ بِالمُشَارَكَةِ فِي نِظَامِ الْإِنْتِخَابَاتِ. فَإِنَّ الْمَوَالَاةَ بَيْنَ الْمُسْلِمِينَ وَغَيْرِهِمْ فِيمَا يَهْمُهُمْ مِنْ أُمُورِ الدُّنْيَا مِنَ الْأُمُورِ الْمَشْرُوعَاتِ، وَفِي سِيَرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ غَيْرِ الْمُسْلِمِينَ عَدِيدَةٌ مِنَ الْمَشَارَكَاتِ. وَمَا ذَلِكَ إِلَّا لِدَفْعِ الظُّلْمِ وَالْبَغْيِ وَتَخْفِيفِ الْمَصَائِبِ وَالنَّكَبَاتِ. فَمِنْهَا حَرْبُ الْفَجَارِ وَجُلْفُ الْفُضُولِ وَدُسْتُورُ الْمَدِينَةِ وَآخَرُ مِنَ الْوَأَقِيعَاتِ. وَالْمُسْلِمُونَ فِي بِلَادِ الْعَرَبِ لَدَيْهِمْ حُقُوقٌ وَعَلَيْهِمْ وَاجِبَاتٌ، لَا يَتَطَرَّقُونَ إِلَيْهَا غَالِبًا فِي الْأَنْظِمَةِ الْمُعَاصِرَةِ إِلَّا بَعْدَ الْمَشَارَكَةِ فِي الْإِنْتِخَابَاتِ. فَمِنْ ثَمَّ رُبَّمَا تَتَدَرَّجُ الْمَشَارَكَةُ فِيهَا مِنَ الْأُمُورِ الْمُبَاحَةِ إِلَى الْوَأَجِبَاتِ، وَيَجِبُ عَلَيْهِمُ الْإِهْتِمَامُ بِهِ جَلْبًا لِلْمَصَالِحِ وَدَفْعًا لِلْمَضْرَرَاتِ، دُونَ أَنْ يَكُونَ ذَلِكَ تَفْرِيزًا لِمَا هُوَ مُخَالِفٌ لِلْمَشْرُوعِ مِنَ الْأَعْمَالِ وَالْمُعْتَقَدَاتِ، فَإِنَّ الْأُمُورَ بِمَقَاصِدِهَا وَالْأَعْمَالَ بِالنِّيَّاتِ.

وَمَعَ ذَلِكَ يَنْبَغِي أَنْ يُعْلَمَ أَنَّ آدَاءَ مَا هُوَ الْوَاجِبُ لَهَا حَيْثِيَّاتٌ، مِنَ الشَّفَاعَةِ وَالشَّهَادَةِ وَالْوَكَالَةِ فِي الْحُقُوقِ الْمَشْتَرَكَاتِ. أَمَّا الْأَوْلَى فَقَدْ قَالَ اللَّهُ تَعَالَى: مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْبِتًا (85) [النساء] وَأَمَّا الثَّانِيَةُ فَقَدْ قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ (8) [المائدة] وَقَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ ... (135) [النساء] وَقَالَ تَعَالَى: وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ... (2) [الطلاق] وَقَالَ تَعَالَى: وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثَمُ قَلْبًا وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (283) [البقرة] وَعَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَكْبَرِ الْكَبَائِرِ الزُّورَ مِنَ الشَّهَادَاتِ [البخارى]. وَأَمَّا الثَّالِثَةُ فَمَعْلُومٌ أَنَّ الْمُؤَكَّلَ ضَامِنٌ لِأَفْعَالِ الْوَكِيلِ وَمَا لَهُ مِنَ الْحَرَكَاتِ.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (58) [النساء] بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعْنِي وَإِيَّاكُمْ بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ. إِنَّهُ تَعَالَى جَوَادٌ كَرِيمٌ مَلِكٌ بَرٌّ رُؤُوفٌ رَحِيمٌ.

First Khutbah

All praise is due to Allah, Who has flooded His choicest servants with special grace due to His Might and Benevolence. He has united their hearts and with His blessings they formed one brotherhood. He has removed malice from their hearts due to which they lived as friends and confidants in this world and in the Hereafter they will be as mates and very close friends. I bear witness that there is nothing worship except Allah, and that Muhammad is His servant and Messenger (*sallallahu 'alayhi wa sallam*). May Allah send salutations upon him, his family and his companions who had followed him in speech, action, justice and benevolence.

As for what follows:

Verily guarding the rights of people, the ordinary and those specific amidst them is of the best of virtuous deeds.

Of these are those rights that are related to the male and female Muslims that live in the western countries, and the safeguarding that results as a consequence of engagement with the process of elections. For indeed, mutual cooperation between Muslims and non-Muslims in worldly matters of mutual interest is from the issues sanctioned by Islamic law, and in the life of the Prophet (*sallallahu 'alayhi wa sallam*) there are numerous incidences of participation with the non-Muslims.

Examples include the Battle of Fijaar¹, the Fudhul Alliance², the Constitution of Madinah³ and various other incidents. Muslims residing in western countries have rights and are charged with duties that are often not realised in the modern world systems without participation in the election process.

Hence, engaging in the election process is possibly elevated from permitted activities to that which are obligatory, and it becomes incumbent to get involved in order to acquire the benefits and repel the harms.

We have enjoyed much freedom in this country but many things threaten this for us now, whether the rise of the Right Wing in Europe, bans of hijab and niqab in neighbouring countries, a constant threat to halal food, the demonizing of our 'aqidah and Islamic law, and so much more.

This is no longer just scare-mongering. If we do not vote carefully in our local areas and ensure that those who hate Muslims are removed from power, then we will suffer even more harm. Voting is our key tool to safeguard our rights if done intelligently and efficiently.

This does not mean we approve of that in the system which is contrary to lawful actions and beliefs, as actions are judged according to intentions. Yet those who might try to confuse you or claim that voting is shirk or haraam, have not understood the Islamic ruling on this matter here in the West.

We will vote because that is what we are required to do as Muslims and it is within our ability. We must firstly intercede for our rights, and secondly must stand for justice.

As for the first, Allah, Most High, has said: **Whoever intercedes in a good cause becomes a partner therein; and whoever recommends and helps an evil cause shares in its burden, and Allah has power over all things. [4:85]**

¹ According to Arabian convention no tribe would undertake any hostile activity against another during the holy months. Some Arab tribes violated the sacredness of the holy sanctuary in these months and the Makkan people rose to defend the holy sanctuary. This fight lasted for four consecutive years, and the Prophet's age at that time was around 15-19 years. He participated in this war side by side with his uncles defending them against the attack of the enemy.

² This incident occurred in the house of Abdullah bin Jad'an between the greatest tribes in Makkah. One of the principles they agreed upon was backing up any oppressed person in Makkah, regardless of his origin and the purpose behind his visit ;they vowed to help him regain his rights. At the advent of his mission, the Prophet (*sallallahu 'alayhi wa sallam*) is reported to have said (while referring to this alliance): "If I am invited to join a similar (alliance) after the spread of Islam, I will, surely, join it".

³ This was a treaty held between Muslims, Jews and the Arab polytheists who constituted the population of Madinah at that time. It was an expression of mutual cooperation and included the stipulation: Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. A man is not liable for his ally's misdeeds.

As for the second, He, Most High, has said: **O you who believe! Stand out firmly for Allah, as witnesses to justice ... [5:8]** and He, Most High, said: **O you who believe! Stand out firmly for justice, as witnesses to Allah ... [4:135]** and He, Most High, said: **... and establish the evidence for Allah ... [65:2]** and He, Most High, said: **And conceal not evidence; for whoever conceals it his heart is tainted with sin; and Allah knows all that you do. [2:283]**. And the Messenger of Allah (*sallallahu 'alayhi wa sallam*) enumerated false evidence from the most greatest of sins. [Bukhari].

I seek refuge in Allah from Satan, the accursed. In the name of Allah, the Beneficent, the Merciful. **Indeed, Allah does command you to render back your trusts to those to whom they are due; and when you judge between people that you judge with justice; verily, how excellent is the teachings which He gives you. Verily, Allah is He Who is All Hearing, All Seeing. [4:58]**

It was this very verse which led Shaykh al-Islam Ibn Taymiyyah to write an entire treatise on the matter of political involvement. **With the upcoming general election, it is important that we all get involved, VOTE and do what we can to protect the interests of our entire community.**

To vote in the general election this year we have to be registered to vote. The deadline to register is Monday 22nd may. You can register online by going to www.gov.uk/register-to-vote or your local council website.

May Allah grant blessing to me and you in the Magnificent Qur'an; and benefit me and you also with the verses and sound remembrance. Indeed, He, Most High, is Magnanimous, Munificent, Lord, Beneficent, Compassionate, and Merciful.