



SAMPLE KHUTBAH

Changing hearts and minds through action.

KHALEAFA
A SACRED TRUST

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ (١) يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا
يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ

*Praise be to Allah, to whom belongs all that is in the heavens and earth, and
praise be to Him in the life to come.*

He is the All Wise, the All Aware.

He knows all that goes into the earth and all that comes out of it;

He knows all that comes down from the heavens and all that goes up to them.

He is the Merciful, the Forgiving. (Qur'an 34:1 - 2).

I bear witness that there is no deity, no object worthy of any act of worship except Allah, the One without any partners, associates or equals. And I bear witness that Muhammad is His servant and messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

You who believe, be mindful of Allah, as is His due, and make sure you devote yourselves to Him, to your dying moment. (Qur'an 3: 102).

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

People, be mindful of your Lord, who created you from a single soul, and from it created its mate, and from the pair of them spread countless men and women far and wide; be mindful of Allah, in whose name you make requests of one another. Beware of severing the ties of kinship: Allah is always watching over you.

(Qur'an 4:1).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ ۖ فَقَدْ فَازَ فَوْزًا عَظِيمًا (٧١)

Believers, be mindful of Allah, speak in a direct fashion and to good purpose, and He will put your deeds right for you and forgive you your sins. Whoever obeys Allah and His Messenger will truly achieve a great triumph. (Qur'an 33: 70-71).

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As we gather today, in this blessed month of Ramadan, our minds are drawn on how much the world has changed since the last Ramadan visited our homes and hearts.

Alhamdulillah most of the pandemic restrictions have eased and for many of us this is the first Ramadan in several years that we are able to come together to worship, reflect and pray.

We remember all those who were with us last Ramadan and who are no longer among us here today. We also remember those who the pandemic has impacted their mental and physical health. We pray that Allah sends down His mercy on those who are suffering and alleviate this burden so we may all come together in worship (Inshaa' Allah).

Ramadan is a time to purify our intentions, to seek forgiveness and to strengthen our relationship with Allah and with our communities. It's a time of exploration, a time of reflection and a time for action in our lives.

It's a time to recognize the many signs and blessings of Allah. During this period of prolonged lockdowns while many of us remain in our homes – these signs can be found right outside our windows - in nature.

Today, **April 22 2021**, marks Earth Day.

Every year on this date, people around the world foster and celebrate environmental respect and action.

Earth Day is a time to reflect on our behavior and impact on the earth and the environment – and this reflection is more significant to Muslims as it is taking place during the holy month of Ramadan.

In many mosques, Imams are dedicating today's Khutbah to the **Green Khutbah Campaign** that aims to mobilize Muslims to become responsible stewards of the environment.

This day is a time for us to reflect on the fragility and fine balance of the universe and to remind us to be good stewards of Allah's creation.

Allah has created the universe in all its diversity, richness and vitality: the stars, the sun and moon, the earth and all its communities of living beings.

All these reflect the boundless glory and Mercy of Allah.

And what a wondrous universe Allah has created!

- "in the alternation of night and day,"(Qur'an 2:164);
- "in the water which Allah sends comes down from the sky to give life to the earth when it has been barren"(Qur'an 2:164);
- "in the changing of the winds," (Qur'an 2:164);
- "in the mountains over you" (Qur'an 2:63);
- "in the birds with wings outspread," (Qur'an 24:41);
- in "the gardens, springs" (Qur'an 26:147).

We cannot be but awe struck by these Qur'anic descriptions of Creation.

We human beings are created to serve the Lord of all beings, to work the greatest good we can for all the species, individuals, and generations of Allah's creatures.

Caring for the Earth is our shared responsibility.

But

We are failing to be good stewards of Allah's creation.

The Earth is warming and we, humans, are the cause - that's the overwhelming and undeniable conclusion of scientists.

We are failing in the trust of caring for the Earth and the environment.

Our affluence and extravagant lifestyle comes at a high environmental cost.

Our consumption, indeed overconsumption, has done a great wrong and a great injustice to the planet.

Human beings are defiling Allah's creation – from polluting our waterways, the destruction of our forests and the creation of vast amounts of waste.

Our actions are not only threatening our own health and quality of life but our future generations.

“Corruption has flourished on land and sea as a result of people’s actions and He will make them taste the consequences of some of their own actions so that they may turn back.” (Qur’an 30:41).

It is clear that significant lifestyle changes will have to be made.

We must strive for alternatives to the culture of consumerism that is so destructive to ourselves and to our planet.

But the environmental crisis is not just a scientific problem or an environmental one but the result of a deep, inner crisis of the soul - it is a moral issue.

We need to return to our sacred sources, the Qur’an and Prophetic traditions, as well as the example of our righteous predecessors, to re-calibrate our relationship to the Earth, its environment and all of Allah’s Creation.

Today’s **Green Khutbah Campaign** is calling all Muslims to join with others to create a sustainable future.

To create a sustainable future means to meet our needs without compromising the ability of future generations to meet their own needs.

A sustainable lifestyle is about caring and of not being harmful to the environment or depleting natural resources, and it is about supporting long-term ecological balance.

Let us be reminded that

Islam is based on the understanding that Allah is One (**Tawhid**), and everything comes from Allah – He is the Creator and Sustainer.

Everything in the natural world is a sign (**Ayat**) of Allah’s creation.

Islam seeks for us to establish justice (**‘Adl**) and to maintain the Earth’s delicate balance (**Mizan**).

We are required to honor the trust we have with Allah (**Amana**) and be stewards of the Earth (**Khalifah**).

And we are to be moderate (**Wasat**) in our lifestyle and be compassionate (**Rahmah**) to all of Allah’s creation.

In Islam, there are principles and guidelines on sustainability:

1. **Living a sustainable life** means understanding that Allah created us directly from the Earth and we must be stewards of the earth (**Khalifa**) - taking care of it, protecting it and managing it in a sustainable way.

“It is He who made you successors on the earth and raises some of you above others in rank, to test you through what He gives you [Prophet], your Lord is swift in punishment, yet He is most forgiving and merciful.” (Qur’an 6:165).

2. **Living a sustainable life** means knowing that we have undertaken a trust (**Amana**) with our Creator to protect the planet and sustain its resources responsibly.

“We offered the Trust to the heavens, the earth, and the mountains, yet they refused to undertake it and were afraid of it; mankind undertook it – they have always been inept and foolish.” (Qur’an 33:72).

3. **Living a sustainable life** means treating all creation, including the natural world with justice (**‘Adl**).

“Allah 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.” (Qur’an 16: 90).

4. **Living a sustainable life** means recognizing and respecting the perfect balance (**Mizan**) that Allah has created the universe with and living in balance with the natural world.

“He created man and taught him to communicate. The sun and the moon follow their calculated courses; the plants and the trees submit to His designs; He has raised up the sky. He has set the balance so that you may

not exceed in the balance: weigh with justice and do not fall short in the balance.” (Qur’an 55: 3 – 10).

5. **Living a sustainable life** means living a simple and moderate lifestyle (**Wasat**), choosing the middle path in all aspects of our life.

“We have made you (believers) into a just (a middle nation) community, so that you may bear witness (to it) before you.” (Qur’an: 2: 143)

“..and eat and drink[as We have permitted] but do not be extravagant: Allah does not like extravagant people.” (Qur’an: 7:31).

6. **Living a sustainable life** means treating all of Allah’s creation with mercy (**Rahmah**), from human relationships to all living animals, plants and insects and the natural environment. Our beloved Prophet Muhammad, peace be on him, whose is our role model was sent as a mercy to all worlds.

“There truly is a message in this for the servants of Allah! It was only a mercy that We sent you (Prophet) to all people.” [Qur’an: 21:106-107]

These are some of the principles from the Islamic sources for living a sustainable life.

These principles affirm the integral relationship between our faith and the natural world.

Indeed, the signs (ayaat) in the Universe are "*messages for those who reason and think*" – testifying to the presence and infinite generosity of the One God Who has laid out the Universe as the '*outspread book*' (*al-kitab al-manshur*) containing signs mirroring the signs of the '*written book*', the Qur'an (*al-kitab al-mastur*).

We cannot be Muslim without a connection to all of creation.

We cannot be Muslim without being responsible stewards of the environment by caring for all of Allah's creations.

Although evidence of environmental damage is stronger than ever, the world has been slow to accept it and take steps to rectify it.

But Muslims cannot tune out from the environmental damage.

It is a matter of faith – tuning out would mean that we are disregarding our moral responsibility to Allah's creation.

Those who violate or abuse the Trust are described in the Qur'an as those who corrupt, degrade and bring ruin on earth (*mufsidin fi'l-Ard*).

The corrupters (*mufsidin fi'l-Ard*) abuse the Trust (*amana*) and are in clear contrast to the stewards of the earth (*khulafa fi'l-Ard*).

As such, we must be, not just 'friends of the earth', but its guardians.

Let us supplicate

O Allah, forgive us for every blessing which You bestowed upon us but which we used in disobedience to You.

O Allah, we beg Your forgiveness for those of our words which have not been matched by our deeds.

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PART 2: Changing Hearts and Minds through Action

All Praise be to Allah and His choicest blessings on our beloved Prophet Muhammad, peace be on him, and on his family, companions and the righteous ones until the Last Day.

The Holy Prophet Muhammad, peace be upon him said: It (Ramadan) is the month, whose beginning is mercy, its middle, forgiveness and its end, emancipation from the fire (of hell).

As Muslims we have to ask ourselves, what have we done to deserve Allah's mercy and what are we doing to deserve His forgiveness?

We have been bestowed an ultimate trust as stewards over the environment. It is a sacred inheritance and a precious home which we must protect. Every act

to protect and care for all beings connects us to one another, deepening the spiritual dimension of our lives.

We must reflect on the true nature of our interrelationship to the Earth and our ability to change.

On the authority of Abu Sa`eed al-Khudree (may Allah be pleased with him) who said: I heard the Messenger of Allah (ﷺ) say, “Whosoever of you sees an evil [injustice], let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.” [Muslim 40:34]

This year’s Green Khutbah Campaign, is requesting each one of us to live a simple, sustainable lifestyle by committing to meaningful change:

1. CHANGE WITH YOUR HANDS

As stewards of the earth, we must take this responsibility seriously and with great pride. Curbing our consumption, minimizing our waste and showing respect to the environment are all actions that should become second nature to us as Muslims. Organizing a tree planting event, reducing and recycling waste, participating in a park clean-up are all ways to make meaningful change with our hands.

2. CHANGE WITH YOUR TONGUE

When we see an injustice towards the environment taking place, speak out against it to those in power and those around you. Whether it is a broad issue such as climate change or a local issue such as reducing litter, we all have a responsibility to educate ourselves and raise awareness within our communities. We can share issues on social media, organize and sign petitions and have conversations with friends and family members to bring about change.

3. CHANGE WITH YOU HEART:

Purifying our intentions and our hearts should be a goal for all us during the holy month of Ramadan. Striving for change with sincere dua is a simple but powerful way to connect with Allah and reflect on the impact of our actions. If we feel overwhelmed with the scale of the issue; seek guidance in Allah to give us the knowledge, power and motivation to fulfill our responsibility as stewards of the environment.

These seemingly small steps will lead you down the road to becoming an eco-conscious Muslim and live a sustainable life

We conclude with a tradition of the Prophet Muhammad, peace be on him, that is a most striking statement in the religious traditions about the environment.

This tradition summarizes the ethical position of Islam with regard to the environment.

The Prophet Muhammad, peace be on him, is reported to have said, "If the Judgment Day comes when one of you is holding a seedling in his hand, if you are able to plant it before the Day arrives, do so." (Imam Ahmad, Al Bukhari in Al Adab Al Mufrad (479)).

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O Allah, forgive us, have Mercy on us, guide us, support us, protect us, provide for us and elevate us.

Our Lord, accept our repentance, cleanse us of our misdeeds, answer our prayers, substantiate our pleas, guide our hearts, straighten our tongues and banish all ill-will from our breasts.

And we send peace and blessings on our beloved Prophet Muhammad, peace be on him.

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