

الحمد لله، الحمد لله الذي أنزل القرآن، وأرسل محمداً رحمةً للعالمين، نحمده ونستعينه ونستغفره، ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، ونشهد أن لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت، بيده الخير، وهو على كل شيء قدير، ونشهد أن سيدنا ومولانا محمداً عبده ورسوله، أرسله بشيراً ونذيراً بين يدي الساعة، من يطع الله ورسوله فقد اهتدى، ومن يعصهما فإنه قد ضل، وإنه لا يضر إلا نفسه ولا يضر الله شيئاً. أما بعد! فيا عباد الله اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون. يا أيها الذين ءامنوا اتقوا الله وقولوا قولا سديدا يصلح لكم أعمالكم ويغفر لكم ذنوبكم، ومن يطع الله ورسوله فقد فاز فوزاً عظيماً.

قال الله تعالى في كتابه الكريم: **قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ**
 Say: "Truly, my submission of limbs in prayer and my service of sacrifice, my very life and death, are all for Allah, the Lord and Master of the Worlds.

It is impossible to over-emphasise the fact that Islam is not a religion in the popular sense of the word. It is a religion as well as a way of life that embraces all aspects of human existence - **spiritual and material, moral and physical, emotional and intellectual, personal and social**. It is the conflux of this world and the Next, the meeting point of the body, the mind and the soul, where all three unite to form a single reality, the basis of which is a real, living consciousness of Allah.

Islam also provides a clear path, showing us **how** to live this reality in our daily lives. It doesn't ask us to accept illogical beliefs. There's no Original Sin or past wrongs that hold us back from our potential. It doesn't call for self-punishment or giving up the world to find spiritual success. These ideas are foreign to Islam. Islam is not a mystical philosophy or an abstract idea. It's a complete guide to personal and social conduct, ensuring that both our physical and moral lives can exist in harmony.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

"except for those who have iman and have done the amal of the righteous and advised each other to truth and advised each other to patience."

This balance between Eman and Amal – between knowledge and action - is why Islam has never hindered progress or science. No other religion has supported scientific advancement like Islam. Europe itself owes its intellectual and cultural revival to Islam. As historians have commented, *"It is highly probable that but for the Muslims, modern European civilisation would not have arisen at all; it is absolutely certain that but for them, it would not have assumed the character that has enabled it to transcend all previous phases of evolution."*

Today, many in the west see the decay in Muslim societies and blame Islam for it. They argue that Muslims would be better off if they abandoned their faith and embraced western values. But anyone who studies Islam sincerely will see there is nothing irrational or backward in its teachings. Islam is not the cause of the Muslim world's decline. The issue lies in the fact that many Muslims have strayed from truly living according to its principles. They've allowed Islam to become an empty shell, stripped of its vitality and purpose. Yet, the core message of the Qur'an and the Prophet's ﷺ Sunnah remains intact. There's no reason why it cannot guide us once again.

For Muslims, belief in Islam as a divine law for all times is part of their Deen. This law was brought by the Prophet Muhammad ﷺ, who did not act on his own but through divine inspiration. Therefore, those who want to "reform" Islam to suit modern times are betraying their own lack of understanding. A law revealed by Allah is not subject to human trends; it never becomes outdated. What some see as the decay of Islam is actually the decay of Muslims' hearts. We've grown too weak to answer Allah's call.

Muslims who call for "reforming" Islam are not driven by a sincere concern for their Deen. Instead, they want to reshape it to fit the lifestyles and values they've absorbed from western materialism. This obsession with western ideals has led many Muslims to seek changes in Islamic teachings to align with western social and economic models. What they fail to see is that this would destroy the very foundation of Islam as a moral and practical code. Unfortunately, for these individuals, what governs their hearts is not Islam but the west.

أقول قولي هذا وأستغفر الله لي ولكم ولسائر المسلمين من كل ذنب فاستغفروه إنه هو الغفور
الرَّحِيم

الحمد لله الحمد لله رب العالمين، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله، أرسله بشيراً ونذيراً بين يدي الساعة اللهم صلِّ وسلم وبارك عليه وعلى آله وأصحابه أجمعين، ومن تبعهم بإحسان إلى يوم الدين.
أما بعد! فيأيها الذين ءامنوا اتقوا الله ما استطعتم واسمعوا وأطيعوا وأنفقوا خيراً لأنفسكم يا عباد الله أوصيكم وإياي بتقوى الله وطاعته

We are all familiar with the decline of Muslim power—how the Ummah, once leaders in science, ethics, and governance, fell from its heights. But let us be clear: this decline was not like the fall of any other empire or nation. What happened to the Muslims was not just the collapse of a government or the loss of territories. It was a loss for humanity, and the world is still suffering because of it.

When other empires fall—whether it's Rome, Persia, or any other—the world doesn't weep for long. These empires were built on conquest, exploitation, and self-interest. Their rise and fall were natural parts of a cycle. No one truly mourns the loss of kings who oppressed, or states that thrived on injustice. As the Qur'an tells us in Surah Dukhan:

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ وَنَعْمَةً كَانُوا فِيهَا فَآكِهِينَ ۚ كَذٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ

“How many were the gardens and springs they left behind, and crops, and fine places to dwell, and comfort and ease in which they delighted! Thus [it was], and We made other people inherit those things.” (44:25-28). This is the law of Allah: oppressive powers are meant to fall, and humanity moves on.

But the decline of the Muslim Ummah was different. We were not simply a state or an empire; we were the carriers of a message, a divine responsibility. The world didn't lose just another kingdom; it lost a system of justice, compassion, and guidance for all humanity. The Ummah, at its peak, was a beacon of light, offering a model of governance, knowledge, and morality that lifted humanity.

Islam is not a nation or a race. It is a divine message, like a soul to the body of human society. When Muslims led the world, they carried this message—of mercy, justice, and truth. The fall of the Muslims signified the diminishing influence of this message on the global stage.

Now, many might ask: "Has humanity regretted the decline and withdrawal of the Muslims

from leadership? Has the world really lost anything?" The answer, brothers and sisters, is a resounding yes. Look at the moral decay, the global inequality, and the absence of justice in leadership. The decline of the Muslims meant the world lost its moral compass, its spiritual anchor. Science, once led by the Muslim world, became divorced from ethics. Power shifted to those who led not with justice but with greed. Had we continued to embody Islam's message, the world would be different today.

So, what did the world lose when the Muslims fell? It lost balance! It lost a civilisation that thrived not just on technological progress but on moral and spiritual integrity. The world lost the model of governance based on the integration of Sharia and a legal code that is subordinate to it—one that draws from the clear teachings of the Qur'an and Sunnah. Leaders, in collaboration with religious scholars, ensured that the legal code would address areas of governance and statecraft not explicitly covered by Shariah. This dynamic relationship, overseen by the Khaleefah, harmonised Islamic principles with the practical needs of a diverse, multi-ethnic Ummah. The ideologies that replaced us severed the connection between religion and life, science and ethics, and leadership and responsibility.

What happened when these imperial powers took the reins of leadership? A world once grounded in divine guidance and balance gave way to the rise of colonialism and nationalism, where the exploitation of weaker nations became the norm. Global conflicts erupted, fueled by greed disguised as progress—usurious banking and domination masquerading as liberation and peace. Religion, once the bedrock of society, was relegated to the private sphere, no longer shaping public life. Ethics became subjective, reduced to personal preferences rather than upheld as universal truths. Politics devolved into a ruthless pursuit of power, devoid of accountability. In this chaos, humanity lost its compass. Fragmented, oppressed, and disoriented, the human race began to struggle for meaning and purpose in an increasingly hollow world.

Abdullah Ibn Mubarak, the son of a freed slave who became a renowned scholar, articulated that the corruption of this Ummah arises from its elite: the Scholars, Warriors, Ascetics, Traders, and Rulers. The scholars are the heirs of the prophets. The ascetics are the guardians of the earth. The warriors are the army of Allah on earth. The traders are the trustworthy ones of Allah. The rulers are the shepherds. If the scholar prioritises wealth over the Deen, the ignorant will inevitably follow him. If the ascetic yields to worldly desires, the repentant will be misled. If the warrior succumbs to greed and despair, how can he overcome the enemy? If

the trader is treacherous, how can trust be established? If the ruler is like a wolf, how can just governance be ensured?

Ya ibad-Allah, the message of Islam is timeless. Allah's guidance is eternal, and it is upon us to reclaim our role as leaders, not just for ourselves but for all of humanity. We are not destined to remain in decline. The Qur'an assures us:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ

“Indeed, Allah will not change the condition of a people until they change what is in themselves.” (13:11). Meaning change is possible!

So let us rise again, empowered by the knowledge that our decline is not permanent. The world is in desperate need of Islamic leadership. The path forward is clear: return to the principles of our Deen, embody the teachings of our Prophet (ﷺ), and lead with integrity. When we commit to this, we will uplift not only ourselves but all of humanity.

O Allah, make us leaders of goodness and truth, honour Islam and the Muslims, and humiliate disbelief and the rejectors of truth, O Lord of Majesty and Honour.

Before I conclude the khutbah, I want to remind everyone about the most significant event on our calendar taking place this weekend—the Moussem. Tomorrow evening, starting after Esha, we will have a special Dhikr with our esteemed guests, Shaykh Abdalhaqq Bewley and Shaykh Asrar Rashid from the United Kingdom. Shaykh Asrar, a noted scholar, particularly in Islamic governance, has explored critical topics such as the relevance of the Khaliphate in today’s world and the need for a just governance system rooted in Islamic principles. Then, on Sunday after Thuhr, Shaykh Asrar and Dr. Ali Azzali from Italy will deliver insightful talks. Facilities for ladies will be available. We warmly invite all of you to join us for this blessed gathering.

O Allah, grant victory to the Ummah of Muhammad ﷺ wherever they are, and rectify the conditions of the Muslims, returning them to Your religion in a beautiful manner. O Allah, forgive us for what we have done and left undone, what we have concealed and revealed, and what You know better than us. You are the One who brings forward and delays; there is none worthy of worship but You.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا .
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِينَ . وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ
وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ الَّتِي أَمَرْنَا اللَّهُ فِي سُورَةِ النُّورِ أَنْ نُدَافِعَ عَنْهَا، وَعَنْ سَائِرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الصَّحَابَةَ أَجْمَعِينَ، خُصُوصاً الْأَنْصَارَ مِنْهُمْ وَالْمُهَاجِرِينَ، وَعَنِ التَّابِعِينَ وَتَابِعِي التَّابِعِينَ وَمَنْ تَبِعَهُمْ
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.
اللَّهُمَّ اهْدِ وُلاةَ أُمُورِ الْمُسْلِمِينَ لِمَا يُرْضِيكَ وَلَا تَتَّبِعِ سُنَّةَ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتَبَّتْ أَفْئامُهُمْ عَلَى
الصِّرَاطِ الْمُسْتَقِيمِ، وَأَصْلِحْهُمْ يَا رَبَّ الْعَالَمِينَ .
اللَّهُمَّ بَارِكْ عَلَى شُيُوخِنَا، وَعَلَى رَنيسِنَا، وَعَلَى أَمِيرِنَا، وَعَلَى جَمِيعِ أَمْرَاءِ وَرُؤُساءِ الْمُسْلِمِينَ .
اللَّهُمَّ بَارِكْ عَلَى الْمُسْلِمِينَ فِي هَذِهِ الْمَدِينَةِ، وَوَقِّفْهُمْ لِمَا تُحِبُّهُ وَتَرْضَاهُ يَا أَكْرَمَ الْأَكْرَمِينَ .
اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ . رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ .
إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى، وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ، وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ . وَفُؤُومُوا إِلَى صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ.

Imam-Khatib

Sh. Isma-eel Isaacs

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