

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
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 عَلَيْنَكُم رَقِيبًا
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

أَمَّا بَعْدُ

فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ
وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Dear my brothers in Islam,

All thanks and praise is due to Allah Ta'ala, we seek His help and forgiveness. We seek refuge to Allah from the evil within ourselves and the consequences of our evil deeds. Whosoever Allah guides will never be led astray, and whosoever Allah leads astray will never find guidance. We bear witness that there is no God to be worshipped except Allah, alone without any partners, and we bear witness that Muhammad shallallahu'alaihi wa sallam is His servant and His Messenger.

As a reminder for myself and all of us, let us increase our taqwa to Allah Subhaanahu wa Ta'ala by fulfilling all of His commands and refraining from all His prohibitions. Let's continue to be guided by the Holy Quran and the Sunnah of the Prophet Shallallahu'alaihi wa sallam in our daily life.

Dear brothers,

As you know, we are still in the beginning of Muharram, in the new Hijri year, 1439 years after hijra. In last Friday's khutbah, our brother has reminded us the virtue of this month. Now I would like to discuss another topic that might come up in our mind when a Hijri year has been passed, which is about hijrah itself, the migration performed by Rasulallah sallallahu'alaihi wa sallam and his companions radiyallahu'anhum from Makkah to the Madiinah. It was one of the greatest milestones in the human history. For this reason, Umar Ibn Al Khattab radiyallahu'anhu established the year of the Prophet's migration as the beginning of the Islamic calendar.

Umar Ibn Al Khattab consulted the companions on the starting date of the new Muslim chronology. Some of them said, "Start with the date Rasulallah sallallahu'alaihi wa sallam received his prophecy." But others suggested to mark the date of Hijra as the beginning of the new Muslim calendar. It was finally agreed that the most appropriate reference point for the Islamic calendar was the Hijra since it has brought in the seeds of development and civilisation to the whole humanity. Such achievements were the produce of concerted efforts by the companions, both men and women.

With the Hijra, Rasulallah sallallahu'alaihi wa sallam cultivated the seeds of justice and cemented the foundations of kindness and tolerance in dealings amongst people. He laid the principles of co-existence with non-Muslims based on the values of safeguarding rights and discharging duties. Such important values were stipulated in the Charter of Madiinah which the Prophet sallallahu'alaihi wa sallam himself drafted. Based upon this Charter, the companions established human civilisation and disseminated the tolerant principles of Islam.

Dear my brothers,

We basically don't celebrate new year as it was not exemplified by the companions of prophet nor salafusshalih after them. It's just a changing day as usual. But surely we can make our own self-accountability based on the Hijri calendar, day by day, week by week, month by month, and year by year.

For example, by changing a day, we should take account of our deeds on the previous day. By changing a week, we evaluate again our deeds in the previous week, and so on. With the beginning of the new Hijri year one should stand with himself and take account of their deeds during the previous year. Indeed, Allah Subhanaahu wa Ta'ala has urged man to be self-accountable and prepare for the Day of Resurrection. The Most Exalted says in Surah Al-Haqqa: 18,

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ

"that Day, you will be exhibited for judgement, not hidden among you is anything concealed."

This was further emphasised by Umar Ibn Al Khattab radiyallahu'anhu, as he said,

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا، وَزِنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا

"Hold yourselves accountable before you are held accountable and weigh yourselves (your actions) before they are weighed for you."

Indeed, one of the qualities of the true believer is the practice of self-assessment in this world before they are assessed on the Day of Judgement. As such, one should consider what they have done in this life that is conducive to help them to be winners in the Hereafter. To this end, it is a duty incumbent on every Muslim to assess his actions and make sure that he performed the prescribed acts of worship and best invested his time by engaging in good deeds.

More to the point, self-accountability also entails striving to benefit oneself, one's family, society and nation. This in turn requires the person to work diligently in improving his/her performance at work, seek to acquire further knowledge and add new strengths to their expertise as well as increase their achievements. The reason is that on the Day of Judgment every one of us will be questioned about his body and what he wore it out in, about his life and what he did with it, about his wealth; how he earned it and where he spent it, and about his knowledge and how he used it.

Furthermore, of course, not only one should assess his past one year, but also needs to plan for all the things that he will do to benefit himself in the new year ahead.

Dear my brothers,

The lessons and values we can draw from the Prophet's migration are numerous, the first and foremost of which is its meaning. Hijra means abandoning all the wrongdoings that Allah the Almighty has forbidden. This meaning was implied by Rasulullah sallallahu'alaihi wa sallam himself as he said,

الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

"an emigrant is the one who refrains from what Allah has forbidden." (Narrated by Bukhari)

Thus, a Muslim migrates by embracing such qualities as truthfulness and trustworthiness as well as by seeking knowledge and striving in the way of elevating one's status and benefiting their families, community and nation too. Indeed, those who go through such righteous path and seek Allah's satisfaction, will inshaallah be highly rewarded.

On another level, in its events, the Prophetic migration carries the value of cooperation where every member of the community plays a role in serving its best interests. An illustration of this can be seen in the cooperation showed by Abu Bakr and his family, may Allah be pleased with them, setting thereby an example for good companionship. To this effect, Abu Bakr sacrificed his money and property and was also supported by his family members.

When Rasulallah sallallaahu'alaihi wa sallam said him, "I am informed that I have been granted the permission for migration." Abu Bakr said, "I will accompany you, oh rasullallah!" Rasulallah sallallaahu'alaihi wa sallam then said, "Yes, you will accompany me." Abu Bakr said, "O Rasulallah! Take one of these two camels of mine."

Aisha radiyallaahu'anha also reported, "So we prepared their baggage quickly and put their journey food in a leather bag." And then Asmaa bint Abi Bakr radiyallaahu'anhuma cut a piece of her waistband and tied the mouth of the leather bag with it. When Rasulallah and Abu Bakr proceeded to a cave in the vicinity of Makkah to take shelter, Asmaa radiyallahu'anha also used to provide them with the supply they needed. She climbed the mountain although she was pregnant, setting thereby an example for woman's limitless giving.

Dear my brothers,

In like manner, young people also played an important role in the success of the hijra / migration. There is no doubt, with the youths' stamina, achievements can be accomplished and challenges surmounted. They are the cornerstone for societies' renaissance and prosperity.

A good example of the young people who cooperated in the Hijra of Rasulallah sallallaahu'alaihi wa sallam is the one of Ali Ibn Abu Talib, may Allah be pleased with him. At that time, Ali was in the spring of his life when he was left in Makkah in order to return the things that were committed to the care of Rasulallah to their owners.

Another example in this regard is the one of Musaab Ibn Umair who went to Madiinah prior to the Prophet's arrival in order to spread Islamic knowledge there and teach people about their religious affairs. In doing so, Musaab adopted leniency as an approach. As a result, he won the hearts and minds of the people of Madiinah.

Thereafter, the Muhajireen (emigrants) and the Ansar (supporters) joined hands together, showed tolerance to one another, and ultimately boosted the strength of their community, elevated the standing of their homeland and carried on in building their civilisation. As such, they drew closer to each other and Allah's favour upon them was completed, as mentioned in Surah Al-Anfaal: 62-63,

هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ * وَأَلَّفَ بَيْنَ قُلُوبِهِمْ

"it is He who supported you with His help and with the believers, and brought together their hearts."

Bearing this in mind, we seek Allah's grace to grant us success in following the example of our prophet in our speech and in our deeds.

May Allah direct us all to the blessings of the Glorious Quran and the Sunna of Rasulallah sallallaahu'alaihi wa sallam.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِيْ وَلِكُمْ ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُوْرُ الرَّحِيْمُ

Second sermon

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَبِهِ نَسْتَعِينُ عَلَى أُمُورِ الدُّنْيَا وَالْآخِرَةِ،
وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَا بَعْدُ

Dear my brothers,

The Hijrah has left us numerous lessons. It demonstrates the splendour and glory of Islam as well as its positive impact on people through its noble values and principles. Such principles are based on doing all that which is good, spreading peace, showing compassion, co-existence, empathy and interaction amongst people. Through the event of Hijrah, Allah has made it possible for Islam to be spread all over the world, over many centuries, eventually it has arrived to us, Allah destined us to be a Muslim, walhamdulillah. We must be thankful to Allah and try our best as a Muslim to do good deeds, performed what Allah has ordered us and to refrain from what Allah has forbidden. That's the least we can do to reflect upon the concept of Hijrah.

As Muslims in Japan, we must also realize that we are currently living in a country where nonbelievers are majority and the rule here is dominated by nonislamic principle. If we cannot practice obligations as a Muslim in Japan or we cannot make da'wah in this country, it is actually mandatory for us to do Hijrah physically. Alhamdulillah with Allah's blessing, we are lucky to have masjid in this city, to be able to perform salat in this masjid, and gradually with the effort of many brothers there have been a good indication that Islam becomes more well known and accepted in Japan.

To close this khutbah, as a reminder about one of good deeds to be performed in Muharram, it's recommended according to the Sunnah to fast on the tenth of Muharram, and also better to accompany it with the fasting on one day before and one day after. If we follow local determination of the new month in Japan, 10th of Muharram for this year is equivalent to October 1st (Sunday), so we can do fasting on this Sunday, with additional fasting days on Saturday and Monday.

May Allah accept all of our good deeds and make it easy for us to become a better individual. Let's make du'a.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ
رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَإِرْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ