

الخطبة الأولى

الحمد لله الذي غَمَرَ صَفْوَةَ عِبَادِهِ بِلَطَائِفِ التَّخْصِصِ طَوَّلًا وَآمِنَاتًا. وَأَلْفَ بَيْنَ قُلُوبِهِمْ فَأَصْبَحُوا بِنِعْمَتِهِ إِخْوَانًا. وَنَزَعَ الْغِلَّ مِنْ صُدُورِهِمْ فَظَلُّوا فِي الدُّنْيَا أَصْدِقَاءَ وَأَخْدَانًا، وَفِي الْآخِرَةِ رُفَقَاءَ وَخَلَاتًا. 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 وَعَدْلًا وَإِحْسَانًا.

أما بعد، فَإِنَّ المِحَافِظَةَ عَلَى حُقُوقِ العَامَّةِ مِنْهُمْ وَالْحَاصَّةِ مِنْ أَفْضَلِ القُرَبَاتِ، وَبِمُرَاعَاتِهَا تَصْفُوا الأُخُوَّةَ والأَلْفَةَ عَنِ شَوَائِبِ الكُدُورَاتِ. فَمِنْهَا مَا يَتَعَلَّقُ بِحُقُوقِ المِتَّوطينِينَ فِي بِلَادِ العَرَبِ مِنَ المِسلمِينَ والمِسلمَاتِ، وَ مَا يَتَرْتَبُ مِنَ المِحَافِظَةِ بِالمِشَارَكَةِ فِي نِظَامِ الإِنْتِخَابَاتِ. فَإِنَّ المَوَالِيَةَ بَيْنَ المِسلمِينَ وَغَيْرِهِمْ فِيمَا يَهْتُمُّهُمْ مِنْ أُمُورِ الدُّنْيَا مِنَ الأُمُورِ المِشْرُوعَاتِ، وَفِي سِيَرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَعَ غَيْرِ المِسلمِينَ عَدِيدَةً مِنَ المِشَارَكَاتِ. وَمَا ذَلِكَ إِلَّا لِدَفْعِ الظُّلْمِ وَالبَغْيِ وَتَخْفِيفِ المِصَائِبِ وَالتَّكْبَاتِ. فَمِنْهَا حَرْبُ الفِجَارِ وَحَلْفُ الفُضُولِ وَدُسْتُورُ المَدِينَةِ وَ أُخْرُ مِنَ الوَاقِعَاتِ. وَالمِسلمُونَ فِي بِلَادِ العَرَبِ لَدَيْهِمْ حُقُوقٌ وَعَلَيْهِمْ وَاجِبَاتٌ، لَا يَتَطَرَّقُونَ إِلَيْهَا غَالِبًا فِي الأنْظِمَةِ المِعَاصِرَةِ إِلَّا بَعْدَ المِشَارَكَةِ فِي الإِنْتِخَابَاتِ. فَمِنْ ثَمَّ رُبَّمَا تَتَدَرَّجُ المِشَارَكَةُ فِيهَا مِنَ الأُمُورِ المِبَاحَةِ إِلَى الوَاجِبَاتِ، وَبِحَبِّ عَلَيْهِمُ الإِهْتِمَامُ بِهِ جَلْبًا لِلْمِصَالِحِ وَدَفْعًا لِلْمَضَرَّاتِ، دُونَ أَنْ يَكُونَ ذَلِكَ تَقْرِيرًا لِمَا هُوَ مُخَالِفٌ لِلْمَشْرُوعِ مِنَ الأَعْمَالِ وَالمُعْتَقَدَاتِ، فَإِنَّ الأُمُورَ بِمَقَاصِدِهَا وَالأَعْمَالَ بِالنِّيَّاتِ.

وَمَعَ ذَلِكَ يَبْنِي أَنْ يُعْلَمَ أَنَّ أَدَاءَ مَا هُوَ الوَاجِبُ لَهَا حَيْثِيَّاتٌ، مِنَ الشَّفَاعَةِ وَالشَّهَادَةِ وَالْوَكَالَةِ فِي الحُقُوقِ المِشْتَرَكَاتِ. أَمَّا الأُوَلَى 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 مُقْتِنًا (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 ... (2) [الطلاق] وَقَالَ تَعَالَى: وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (283) [البقرة] وَعَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مِنَ أَكْبَرِ الكَبَائِرِ الرُّؤُورَ مِنَ الشَّهَادَاتِ [البخارى]. وَأَمَّا الثَّالِثَةُ فَمَعْلُومٌ أَنَّ المَوْكَلَّ ضَامِنٌ لِأَفْعَالِ الوَكِيلِ وَمَا لَهُ مِنَ الحَرَكَاتِ.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ 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 القُرْآنِ العَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِالآيَاتِ وَالدُّكْرِ الحَكِيمِ. 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 no deity but Allah and Muhammad is His servant and Messenger. 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 ordinary people, and especially the most needy amongst them is amongst the best of virtuous deeds. This virtue leads to the bonds of brotherhood and friendship becoming purified from the stains of impurities. Amongst these rights are those

rights that are related to the male and female Muslims that have taken their abode in the Western countries, and the needs to safeguard people's rights by participating in democratic 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 ﷺ there are numerous incidences of participation with the non-Muslims. And this was solely to repel oppression and transgression and to reduce [the effects of] trials and misfortunes. 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 obligations, and are charged with duties that cannot be 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 obligatory activities, and it becomes incumbent upon them to participate in order to acquire the benefits and repel the harms. Such is without being an approval of that which is contrary to lawful actions and beliefs, as actions are judged according to intentions.

It is also necessary to know that there are different aspects to the duty of voting, in terms of firstly, the person casting the vote interceding on behalf of the candidate. Secondly, the person casting the vote bearing witness to the candidates ability to discharge their duty. Thirdly, the elected candidate acts as an agent for those who voted. Therefore consider all candidates carefully before casting your vote and choose that candidate who will bring most benefit and least harm to the people. This is your duty as a Muslim living in the Western countries.

As for the first aspect of intercession, 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]** As for the second of bearing witness, 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 ﷺ enumerated false evidence from the most greatest of sins. [Bukhari]. As for the third aspect of agency, it is known that the principal is responsible for the actions and deeds of the agent.

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]** 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.

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 Makkkan 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 ﷺ 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.