



On social accountability

First Sermon

All praise is due to Allah the Lord of the Worlds. I thank Him the Most Exalted as befitting to His Sublime Countenance and Supreme Status. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the Servant of Allah and His Messenger. May the peace and blessings of Allah be upon him, his pure blessed family and companions, and all those who follow them in righteousness till the Day of Judgment.

As to what follows,

I urge you, **O servants of Allah**, and myself to be aware that you are asked to obey Him the Most Exalted, in line with His orders: “**and fear Allah and know that Allah is Seeing of what you do.**” (Al-Baqara: ٢٣٣).

O Worshipers,

In its essence, social responsibility means feeling accountable for and loyal to one's community. It further means that the individual members of society, each in their position, work together to fulfil the general needs of their community. Such sense of responsibility was emphasised by the Messenger of Allah pbuh when he said, “Every one of you is a guardian and every one of you is responsible for his charges. A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it).”

In fact, such sense of accountability is conducive to encourage every member of the society to discharge their responsibilities, fulfil their trust and work with the highest possible levels of efficiency, excellence and innovation. Throughout this process, one will be driven with one's faith in Allah, the Most High, and their sincere wish to serve their society and contribute to its development and prosperity.

Stressing such kind of responsibility, our Master Muhammad pbuh said, “Every Muslim has to give in charity.” The people asked, “O



Allah's Prophet! If someone has nothing to give, (what will he do)?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He pbuh replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds." In this Hadith, the Prophet pbuh urges people to feel for others who live in their surroundings and to strive in the way extending a helping hand to them. Undoubtedly, if each individual in the community discharged their duties as best as possible, they would contribute positively to building their society and establishing the civilisation of their nation.

This meaning can be illustrated in the following Hadith for the Prophet pbuh: "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." That is to say: all individual members of society work together to fulfil the general needs of society as well as the individual needs of its members and that they cooperate in all that is righteous, which is an ordain of Allah, the Exalted, for He says, "**and cooperate in righteousness and piety.**" (Al-Maaida: ٢).

Truly, it is with such cooperation, coherence and solidarity that a nation achieve advancement and see its status rising high amongst other nations.

O Servants of Allah,

Going deep into the aspects of social accountability, such sense of responsibility begins when a person starts to assume the most important duties they are required to discharge. As such, one should take care of his family, which is the cornerstone of the society. This can be achieved by being dutiful to one's parents and treat them in kindness. This way one will adhere to the commands of Allah the Almighty for He says, "**and We have enjoined upon man goodness to parents.**" (Al-Ankaboot: ٨).



In this sense, when a man recognises the rights of his parents upon him, such recognition will constitute a great motivation for them to care for their parents and serve their needs. Indeed, dutifulness to parents is associated to the satisfaction of Allah, the Most Gracious.

Other members who come next in their rights upon a man are his wife, daughters and sons. This was advocated by the Messenger of Allah pbuh as he said, “Indeed Allah will question everyone who is responsible about His charge, whether he has preserved it or lost it, until He will question him about his family (dependents).”

In a broader context, the aspects of social accountability further extends to preserving the rights of one’s neighbours and respecting their dignity. Allah, the Most Exalted says in this regard, “**the near neighbour, the neighbour farther away, the companion at your side.**” (An-Nisaa: ٣٦).

In fact, developing a sense of social accountability has tremendous positive impact on the individual and the community too. It creates inside the individual the aspiration to be part of the community and the need to positively interact with its members regardless of their religion, beliefs, cultures and walks of life. This way, one will also be in consistency with the noble teachings of Islam.

Indeed, good conducts, treating others in a civilised way, respecting them, showing kindness towards them and helping them are all traits that Islam called for embracing them. Islam also calls for establishing good neighbourly relations, wishing for others all that is good, avoiding causing them any harm, and safeguarding their honour and properties. On this account, the Prophet pbuh said, “The Muslim is the one from (the harm of) whose tongue and hand other people are safe.”

All these are lofty social behaviours that are conducive to strengthen bonds and harmony amongst people and promote co-existence in the community. Those further open wide horizons for positive interaction amongst the members of the community.



Dear Muslims,

The merits of social accountability are many. For instance, it inspires the individual to adhere to laws and regulations enacted in their country with the aim of regulating daily life matters in the community. Such rules were laid down for the best interest of the community as well as the individuals, promoting good actions and preventing harmful ones. They are aimed at preserving the resources of the nation and protecting the souls and achievements so that the whole nation would cherish welfare and prosperity. Ultimately, people would attain Allah's rewards in return for their good work. Allah the Almighty says, **“the Day every soul will find what it has done of good present [before it].”** (Al Imran: ٣٠).

Having this in mind, let us implore to Allah, the Most Gracious, to guide us all to obey Him and obey His Messenger Muhammad pbuh and obey those He have commanded us to obey in line with His orders: **“O you who have believed, obey Allah and obey the Messenger and those in authority among you.”** (An-Nisaa: ٥٩).

May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.

I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Second Sermon

All praise is due to Allah, the Lord of the Worlds. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.

I urge you, **O Servants of Allah**, and myself to be aware that you are asked to obey Him, the Most High and Exalted.

O Worshipers,



Please know that amongst the benefits of developing a sense of social responsibility is that it strengthens the bonds amongst members of the community, elevates the status of the nation, shapes its civilisation and promotes the culture of voluntary work amongst individuals. As a result, harmony and solidarity will prevail, bringing the nation to a state resembling the one human body in its cohesion. Accordingly, the foundations of the society will become sound with firm pillars enabled with compassion and voluntary activities where each member extends a loving and giving hand, the aim being to bring about hope and mercy, relieve the distressed and strive in all that is good. This, in return, will reflect on the whole community with goodness and blessings as illustrated in this Hadith: “And Allah will help His servant as long as the servant is engaged in helping his brother.”

That is said, please bear in mind that you are instructed to invoke peace and blessings on the Prophet pbuh. Allah, the Most Sublime, says, “**indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.**” (Al-Ahzab: ٥٦).

On the same matter, the Prophet pbuh said, “For everyone who invokes a blessing on me will receive ten blessings from Allah.”

O Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all of the companions.

O Lord You have blessed us with a homeland of tolerance and love, so we seek Your favour to make forgiveness amongst our qualities and tolerance our character.

May Allah make the UAE a country of knowledge and civilisation, and a nation of building, prosperity, cleanliness and beauty.

O Allah, we supplicate to You to provide for us the love of reading, attachment to books and passion for seeking knowledge.



O Allah, please make our tongues wet with Your remembrance, busy with uttering Your praise and kind to Your Creation.

May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.

O Allah, please grant the best reward for the families of the martyrs and offer them patience and solace. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners. O Lord, please be by their side and guide the Yemeni people to everything that is good. O Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.

O Lord, we beseech You to bless all of the Muslim countries and the whole world with stability and peace.

May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.

O Allah, may we ask You for all that is good, in this world and in the Hereafter. O Allah, we seek Your favour to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.

May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.

O Allah, please forgive all of the Muslims, men and women, living and dead. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs. O Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.

O Allah, make this gathering one of compassion, and our dispersion after it one that is infallible. O Allah, do not let anyone amongst us be deprived or desperate.

We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.

Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.

O Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: ٩٠).

Remember Allah and He will remember you. Be grateful of His benevolence and He will increase His blessings to you. Allah says, **“and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.”** (Al-Ankaboot: ٤٥).