

FRIDAY KHUTBA OF TOKYO CAMII

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"NO BEARER OF BURDENS SHALL BEAR THE BURDEN OF ANOTHER"

Dear Mumins!

According to the understanding of responsibility in Islam, everyone is independent on his/her own individual life and everyone's attitude concerns only him/her. The Qur'ân frequently states that every man and woman as an individual and every single community as a community is responsible only for what they do. No one is guilty of a crime but the doer. Thus **"no bearer of burdens shall bear the burden of another."**¹

As this understanding of individual responsibility is effective in all fields of the life, it also is the same in performing religious duties. That is to say, a worship or goodness that someone carried out would be a useful deed only for him/herself. Being relative of the Prophet (s.a.w.) or another great religious personality, coming from their progeny does not guarantee eternal salvation at all. Likewise, our beloved Prophet (s.a.w.) said to Fatimah, our mother, the following: "Oh Fatimah (the daughter of the Prophet)! Rescue yourself from hell fire, for I have no power to protect you in front of Allah."²

My Dear Brothers and Sisters!

The fact that the responsibility is individual requires that everyone must use his or her mind and abilities in the best way and straighten out his or her

behaviors. Neglecting the duties and the responsibilities by relying on others is not a straight path. Everyone should be conscious of one's own selection and decisions and should act by considering the possible consequences carefully.

As Islam aims to improve each individual's character singly, it also considers social integration and progress with great importance. It never approves of a narrow-minded selfishness that removes helping one another and solidarity on good, right, and beautiful deeds. There is no foundation for thinking of an approach such as "I

worry only about myself; others do not concern me." Therefore, to stay inconsiderate about others' pain and calamity, or defective aspects of the society, is not an acceptable attitude because social troubles do not affect only the causer but also everybody living in that society. The Qur'ân warns about this matter as follows: **"And fear the fitnah which affects not in particular those of you who do wrong ..."**³ The concept of fitnah in this verse means anarchy, disorder, trial, discomfort, etc.

For the sake of being a mumin, who is sincere and conscious of responsibilities, let's try to perform both our individual and social duties through mutual solidarity in the society in which we live. Let's not forget that neglecting respective responsibility of man may lead to disruption of the social order.



¹ Al-An'âm, 164. Also refer to Al-Baqarah, 286; Al-Ankabût, 12.

² Muslim, Eiman, 399.

³ Al-Anfâl, 25.