

First Khutbah

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 وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh People:

The purpose behind the creation of mankind is so that they will worship Allah alone. Worship is not limited to rituals such as prayer and fasting. It includes all inward and outward words and deeds that Allah is pleased with and loves. Servitude to Allah,

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which is loving, submitting and obeying Him alone, is the reason for which we were created and it is a great honor.

On the other hand, worshipping, loving, venerating and obeying other than Allah is the biggest disgrace. These false deities come in many forms such as other people, wealth, and even one's own desires.

Allah warned us from falling into shirk (associating others with Him) and worshipping other than Him. He described shirk as a great injustice in verse 13 of surah Luqman.

(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ) 13 لقمان

Luqman 13: And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah . Indeed, association [with him] is great injustice."

And He warned all the messengers and prophets including our Prophet Mohammad (ﷺ) as indicated in verse 65 of Surah Az-Zumar:

(وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ)

Az-Zumar 65: And indeed it has been revealed to you as it was to those before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.

Also, Allah the Exalted made it the only sin that will not be forgiven. As for any other sins aside from it, even the major sins, they under the will of the Merciful: If He wills he will punish or if He wills He will forgive as indicated in verse 48 of surah an-Nisa:

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا) [النساء: 48]

An-Nisa 48: Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

And in Sahih Muslim:

مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا, دَخَلَ الْجَنَّةَ , وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ شَيْئًا, دَخَلَ النَّارَ

He who dies without associating anything with Allah will enter Jannah, and he who dies associating partners with Allah will enter the Fire. [Muslim 93]

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Worshipping Allah is for our own benefit and does not result in any benefits to Allah as He said in verse 15 of surah Fatir:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ 15 فاطر

Fatir 15: O mankind, it is you who stand in need of Allah, but Allah is Free of all needs, Worthy of all praise.

Also, in verse 8 of Surah Ibrahim:

(وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ) 8 إبراهيم

Ibrahim 8: And Moses said, If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy.

Also, in verse 12 of Surah Luqman:

(وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ) 12 لقمان

Luqman 12: And We had certainly given Luqman wisdom [and said], "Be grateful to Allah ." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.

Allah said in the Hadith Al Qudsi:

وقال تعالى في الحديث القدسي: "يا عبادي إنكم لن تبلغوا ضري فتضروني ولن تبلغوا نفعي فتنفعوني , يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم , كانوا على أتقى قلب رجل واحد منكم ما زاد ذلك في ملكي شيئاً , يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم كانوا على أفجر قلب رجل واحد منكم ما نقص ذلك من ملكي شيئاً , يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم قاموا في صعيد واحد فسألوني , فأعطيت كل واحد مسأله ما نقص ذلك مما عندي إلا كما ينقص المخيط إذا أدخل البحر" رواه مسلم

O my servants, you will not be able to bring harm to Me and you will not be able to bring benefit to Me. O my servants, were the first of you and the last of you, the human of you and the jinn of you, to have hearts like the most pious man among you, that would not increase my dominion at all. O my servants, were the first of you and the last of you, the human of you and the jinn of you, to have hearts like the most wicked man among you, that would not decrease my dominion at all. O my servants, were the first of you and the last of you, the human of you and the jinn of you, to all stand in one place and request Me, and were I to give everyone what he requested, that would not diminish what I have any more than a needle would diminish the sea if put into it. [Muslim 2577]

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Worshipping Allah is for our own benefit and does not result in any benefits to Allah. These benefits are realized in this life and the afterlife.

As far as the afterlife, there is everlasting bliss. Allah says in verses 9 and 10 of Surah Yunus:

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾ دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَعَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾ يونس

Yunus 9-10: Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure. Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah, Lord of the worlds!"

Abu Hurairah narrated that the Prophet (ﷺ) said: "Allah Most High said: 'I have prepared for My righteous worshipers what no eye has seen, no ear has heard, and no human heart has conceived. All of that is in store and what has not been recounted to you is much greater.'" And then he recited: No person knows what is kept hidden for them of delights of the eyes (As-Sajdah (32):17). [Bukhari 4780]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (يَقُولُ اللَّهُ تَعَالَى :
أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ
ذُخْرًا بَلَّهَ مَا أُظْلِعْتُمْ عَلَيْهِ) ; ثُمَّ قَرَأَ (فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ) 17 السجدة

With regards to this worldly life, worshipping Allah the Most high alone without any partners guarantees the integrity of life in line with what Allah wants so that fairness and justice between His servants is established. And it guarantees for them honor and dignity. Also, it guarantees the maximum amount of security and safety for all human beings. And the maximum protection against the transgression of the wrongdoers. And lifting pressure from the coerced and weak. And preventing exploitation. So honor and dignity is realized through worshipping Allah with humility, submission, humbleness and seeking His help and imploring Him.

Allah the Almighty has established absolute justice and complete equality between His creation in everything. For example, the rich person should not think that he was favored over others in terms of provisions because he may have been given wealth, but the blessing of health was taken away from him , and health is a provision. And the strong person should not think that he was favored over others because although he was given strength but

he was denied wisdom and wisdom is a provision. And the handsome person should not think that he is preferred over others in appearance and presence. For he may have been given handsomeness but he was afflicted with ignorance. And persons of esteem and status or those with high positions or prestigious jobs should not think that they are preferred over other ordinary people because they will inevitably need someone from a profession that they consider lowly. For example, he may be a big administrator, a prominent engineer, a famous doctor, a professor, an accountant, or another prestigious profession, but he will definitely need a carpenter, an electrician, a cleaner, a plumber, a baker, and a farmer and others from professions that he considers lowly. As Allah said in verse 32 of surah Az-Zukhruf:

(أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٣٢﴾ الزخرف

Az-Zukhruf 32: Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy of your Lord is better than what they amass.

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So in one's life he will need someone who has a talent, a craft, or a profession that he does not have, just as someone else will need him based on what he has. And this need is a form of submission and there is some degree of humility and requesting assistance and this is the meaning of servitude. This will be repeated frequently in the life of every human being whenever he needs others, such that the submission of human beings to one another will be repeated. Allah the Exalted willed to have mercy upon man when He established that the servitude is to Him alone and that the submission is to Him only and this liberated people from submitting to other than Him. Thus servitude is exclusive to Allah which results in liberation from a person submitting to someone who is stronger than him or richer than him or more knowledgeable than him or wiser than him or any other human regardless of their attributes.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ , وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

What is the difference between the servitude of one person to another and the servitude of people to their creator? The servitude of one person to another only benefits the person being served, while the servitude of a person to their Creator brings benefits from Allah to the servant.

A poet said:

I consider myself to be honored that I am a servant...My Lord welcomes me without any appointments... He is in His Most High Exalted place ...But I connect wherever and whenever I wish.

Whenever someone visits a person of importance be it a president or an administrator, he prepares by wearing the finest clothes and he needs to book a prior appointment. And before he meets him, he must pass through screening and security and may be subjected to a personal search. And the duration of the meeting is

limited. And he is cautious in what he says. And he may leave without getting any benefit from this meeting.

As far as his visit with his Lord, a specific time or place is not required. Neither are the finest clothes required, rather they should be free from impurity and modest. And he does not need to book a prior appointment. For he enters upon his Lord at any time without screening or searching or any other inconveniences. And moreover, he controls the time.

عَنْ عَائِشَةَ - رَضِيَ اللهُ عَنْهَا - أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا
امْرَأَةٌ قَالَ: «مَنْ هَذِهِ» قَالَتْ: هَذِهِ فُلَانَةٌ , تَذُكُرُ مِنِّي صَلَاتِيهَا , قَالَ: «مَهْ» عَلَيْكُمْ
بِمَا تُطِيقُونَ , فَوَاللَّهِ لَا يَمَلُّ اللهُ حَتَّى تَمَلُّوا

Aishah narrated **that there was a woman with her, and the Prophet (ﷺ) entered said: "Who is this?" She said: So-and-so, and she told him about how she prayed a great deal. He said: "Stop praising her. You should do what you can, for by Allah, Allah never gets tired (of giving reward) until you get tired."**

[An Nasai 1642]

So the intelligent and successful person does seek protection, does not hold fast, does not worship any creature like him, because in fact he can neither benefit nor harm him. Rather he

worships, holds fast and seeks protection from Allah Who owns everything. Allah said in verse 3 of surah Al Furqan:

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا
وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

Al Furqan 3: But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.

Also, in verse 58 of surah Al Furqan, Allah said:

(وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ
خَبِيرًا ﴿٥٨﴾ الفرقان

Al Furqan 58: And put your trust in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His servants;

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: 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.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided , grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ

الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلَ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You;

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and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.