

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 slave and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ 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:

Allah gave preference to our Prophet Mohammad (ﷺ) over his fellow brother prophets in a number of regards. And from among these virtues, he was given "جَوَامِعَ الْكَلِمِ" conciseness of words meaning simple and concise phrases with comprehensive meanings.

And the conciseness of the Prophet's words was in everything: in his lessons, reminders, advice and the Fiqh (jurisprudence) rulings. And even in His commands and directions as the Messenger and leader of the ummah.

And this also appears in the conciseness and comprehensiveness of his (صلى الله عليه وسلم) supplications. That is the Prophet (صلى الله عليه وسلم) used to supplicate with the brief and comprehensive supplications. And he encouraged us to do so.

عن عَائِشَةَ -رَضِيَ اللهُ عَنْهَا- أَنَّهَا قَالَتْ: "كَانَ رَسُولُ اللَّهِ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدْعُ مَا سِوَى ذَلِكَ". سنن أبي داود

Aishah (May Allah be pleased with her) said "The Messenger of Allah (صلى الله عليه وسلم) liked the concise and comprehensive supplications and left all else." [Abu Dawood 1482]

Even though the Prophet (صلى الله عليه وسلم) was spared and protected and Allah secured him from discord and protected from its evils he (صلى الله عليه وسلم) used to seek refuge in Allah in a display of servitude and humility and to teach his ummah.

He (صلى الله عليه وسلم) used to seek refuge in Allah from matters related to affliction, diseases and calamities of this world and the next. And he used to specify each one by its name. For example, he (صلى الله عليه وسلم) sought refuge from disbelief, poverty, ignorance. And he (صلى الله عليه وسلم)

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sought refuge from the discord of the dajjal and the punishment of the grave and the punishment of hell. Likewise, he (ﷺ) sought refuge from leprosy, insanity, albinism and serious diseases and so on.

Ibn Battaal ابن بطال said "And all the doors of seeking refuge indicates that it is necessary for one to ask Allah, turn to Him for all his needs and specify what he is supplicating for. In this is extending the hope in Allah, beseeching Him and obeying Him.

And from the short supplications the Prophet (ﷺ) urged us to make is what was related by Abu Hurairah (May Allah be pleased with him) that:

عن أبي هريرة -رضى الله عنه- عن النبي -صلى الله عليه وسلم- أنه قال:
"تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ
الْأَعْدَاءِ". البخارى ، مسلم ٢٧٠٧،

The Prophet (ﷺ) said "Seek refuge in Allah from difficulty of an affliction, experiencing misery, a undesirable fate and the gloating of the enemies" [Al-Bukhari 6616 Muslim 2707]

In this great Hadith, the Prophet (ﷺ) sought refuge from the sources of evil.

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The supplication in this regard is:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ
الْأَعْدَاءِ

Oh Allah, I seek refuge in You from the difficulty of an affliction, experiencing misery, a undesirable fate and the gloating of the enemies.

As far as “difficulty of an affliction” this refers to all difficulties and hardships that a person cannot bear and is not able to dispel to the point he longs for death to not remain in that state. This may be due to hardship, poverty, difficult circumstances, debts, chronic diseases and ongoing problems. Or other issues that make a person feel that the earth is closing in on him despite of its great vastness. Included in “difficulty of an affliction” are psychological matters such as a person being subjected to backbiting and slander or being bullied through harmful words or even envy and the evil eye. And the Prophet (ﷺ) commanded to seek refuge from that because these matters in addition to being a hardship may result in a person falling short in some aspects of the religion. A person may be so stressed from his burden and not remain patient causing him to incur sin.

With regards to the phrase “experiencing misery” in the supplication this involves seeking refuge in Allah from experiencing misery in this world and the next due to sins and acts of disobedience. Or it could be due to not following Allah’s

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commands when a person is afflicted. He strives and strives and thinks that he is doing good. And he does not realize that he is on the path of misery that is the causing his very agony. The true misery that cannot be escaped is the misery of the afterlife that is caused by a person falling short in this world. That will be too late to be sorry!

And misery is the opposite of happiness and it is in this world and the next. In this world, misery is to busy one's heart and body in acts of disobedience, aimlessly chasing after this world, pursuing diversions and not being on the right path. And the misery in the afterlife is to be among the occupants of hell fire. We seek refuge in Allah from that.

And by seeking refuge in Allah from the misery a person is asking Allah the opposite which is happiness in this world and the next. As far as the phrase "undesirable fate" in the supplication this refers to the decreed matters that make a person feel bad or sad. Also, it includes seeking refuge from the wrong decisions that a person may take in their life. And we believe in the Divine Will and Decree and what Allah willed and decreed on us. And we seek refuge in Allah from undesirable matters that may befall us. This is the command of Allah and His messenger (ﷺ). And Allah may turn this affliction away from us.

With regards to the phrase "gloating of the enemy" it refers to the enemy rejoicing due to a misfortune affecting a person and seeking refuge from it. Because other's rejoicing at one's

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misfortune negatively impacts the spirit and frustrates the heart. And it could actually effect a person more than the affliction itself. And Allah mentioned it in the story of Musa and Harun and Allah said on the tongue of Harun in Surah Al Araf Verse 150:

(فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ)

Al Araf (7) 150: So do not let the enemies rejoice over me, nor put me among the wrong-doing people.

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.

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Oh people:

Allah said in his book inviting, urging and warning:

(وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ) [غافر: 60]

Ghafir (40) 60: And your Lord said, Call upon Me; I will respond to you. Verily, those who are too proud to worship Me will surely enter Hell in humiliation.

Allah the Exalted specified supplication as among the acts of worship. And it so because of the yaqeen (certainty of belief) of a person starting with that Allah is the Lord, the Creator, the Director, the Conductor, the Giver and the Withholder. And along these lines it was related from the Prophet (ﷺ) that he said: "Nothing is more honorable to Allah than supplication." [Al-Adab Al-Mufrad 712, Hasan (Al-Albani)]

عن النَّبِيِّ -صلى الله عليه وسلم- أنه قال: "لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ -
تَعَالَى- مِنْ الدُّعَاءِ".

So make plenty of supplication to Allah -consistently and repeatedly. And this brief supplication is from among the concise and comprehensive speech of the Prophet (ﷺ). A person should be generous with himself and recite this supplication frequently through his days and nights. And if he includes it in the dhikr (remembrances) of the mornings and evenings it is better than leaving it. For Allah loves His believing servant to call upon Him.

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The happy person is the one who follows the Prophet (ﷺ) in seeking refuge so that he has a good life. And so that he is saved from the many afflictions that spoil a person's life.

We ask Allah to protect us from the evil of ourselves and the evil of the shaytan.

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

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. 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.