

## Glorification of Allah

### 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:

In the sunnah (prophetic traditions) there is guidance for those seeking guidance and knowledge for those seeking knowledge. Knowledge of the Quran and the Hadith is the most honored knowledge and most beneficial to people. As far as it's honor it is attached to knowing Allah the Most High. And knowing His expectations from His creation. As for its benefit to people,

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knowledge of it contains good for their religious and worldly affairs, and success in the afterlife. For the believer does not know his religion except through knowledge of the Quran and Sunnah. So studying it is incumbent upon every Muslim.

And there is a great, honorable and lengthy hadith that narrates the story of one of the early Muslims - Amr bin Abasah As-Sulamee (عَمْرُو بن عَبَسَةَ السُّلَمِيِّ) (may Allah be pleased with him). He went to the Prophet ﷺ in Makkah and he believed in him. And he was keen to stay with him ﷺ. But the Prophet ﷺ feared for him from the persecution of the polytheists and commanded him to return to his country until the Prophet ﷺ prevailed. So when the Prophet ﷺ prevailed, he emigrated to him. And Amr had a superior intellect and asked astute questions as was evident from his dialogue with the Prophet ﷺ:

Abee Umaamah (أَبِي أُمَامَةَ) (may Allah be pleased with him) said: Amr bin Abasah As-Sulamee (عَمْرُو بن عَبَسَةَ السُّلَمِيِّ) (may Allah be pleased with him) said: In the Pre-Islamic Period of Ignorance, I used to think that people were misguided and they had no basis and worshipped idols. Then I heard of a man in Makkah who was preaching a message. So I mounted my camel and went to him. I found that (this man who was) Messenger of Allah ﷺ remained hidden because of the persecution by his people. I had entered Makkah stealthily and when I met him I asked him, "Who are you?" He ﷺ said, "I am a Prophet." I asked; "What is a Prophet?" He said, "Allah has sent me (with a message)". I asked, "With what

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has He sent you?" He said, "He sent me to strengthen the ties of kinship, to destroy idols and that Allah alone should be worshipped and nothing should be associated with Him". I asked, "Who has followed you in this?" He said, "A freeman and a slave". (At that time only Abu Bakr and Bilal (May Allah be pleased with her) were with him). I said, "I shall follow you". He said, "You will not be able to do that now. Do you not see my situation and that of the people? Go to your people, and when you hear that my cause has prevailed, come to me". So I went back to my people, and while I was with my people, the Messenger of Allah ﷺ emigrated to Al-Madinah. I continued to ask people about him till some of my people visited Al-Madinah. On their return, I asked them, "How is that man who has arrived in Al-Madinah doing?" They said, "People are hastening to him. His own people had planned to kill him but did not succeed." Then I went to Al-Madinah and came to him and said, "O Messenger of Allah, do you recognize me?" He ﷺ said, "Yes, you are the one who met me in Makkah." I said, "O Messenger of Allah, tell me of that which Allah has taught you and of which I am unaware. Tell me about Salat first." He ﷺ replied, "Perform the Fajr (morning) Salat, then hold on Salat until the sun has risen up to the height of a lance, for when it rises, it rises up between the horns of the devil, and the disbelievers prostrate themselves before it at that time. Then perform Salat, for Salat is witnessed and angels attend it, until the shadow reaches its minimum length; then hold on Salat, for at that time Jahannam (Hell) is heated up. Then pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform 'Asr prayer; then hold on Salat till sun sets, for it

sets between the horns of the devil. At that time the disbelievers prostrate themselves before it." I then asked the Messenger of Allah to tell me about Wudu', and he ﷺ said, "When a person begins the Wudu' and washes his mouth and nose, the sins committed by his face, mouth and nostrils are washed out. Then when he washes his face as commanded by Allah, the sins of his face are washed out with the water from the sides of his beard. Then when he washes his hands up to elbows, the sins of his hands are washed out through his fingers with water. Then he passes his wet hands over his head and the sins of the head are washed out through the ends of his hair with water. Then he washes his feet up to the ankles, the sins of his feet are washed out through his toes with water. Then, if he stands up for Salat and praises Allah, glorifies Him, proclaims His Greatness as He deserves and devotes his heart wholly to Allah, he emerges free of sin as the day he was born". When Amr bin Zayd (May Allah be pleased with him) narrated this Hadith to Abu Umamah (May Allah be pleased with him) a Companion of the Prophet ﷺ, the latter said to him, "Watch what you are saying. O Amr bin Zayd, a man will be getting all of this in one time?" Amr (May Allah be pleased with him) replied, "O Abu Umamah, I have attained old age, my bones have become dry, my death is approaching and I have no need to tell lies concerning Allah and His Messenger ﷺ. Had I not heard this from the Messenger of Allah ﷺ one, two, three and until he counted up to seven times, I would never have reported it. Indeed I have heard it more times than that." [Muslim 832]

**In this great Hadith we learn** of the pure innate nature of Amr bin Zayd (عَمْرُو بْنُ عَبْسَةَ السُّلَمِيِّ) (may Allah be pleased with

him) . It was not polluted by the filth of ignorance. For this reason he (may Allah be pleased with him) said: "In the Pre-Islamic Period of Ignorance, I used to think that people were misguided and had no basis and were worshipping idols" A person who has retained a balanced inner nature rejects things that oppose it including false beliefs such as polytheism and being attached to creation instead of Allah the Most High. And he rejects the invented rituals that are performed by misguided groups. And it causes him to reject the immoral behaviors such decadence, nudity and degeneracy and even if many do such things. Therefore, it is incumbent upon the fathers, mothers and educators to preserve children's balanced inner nature and to nourish it with Iman (faith) and the Quran.

**From this hadith we learn about** the importance of upholding the ties of kinship. It has been linked with tawhid and it came at the beginning of Islam. And Amr bin Abasah As-Sulamee (عَمْرُو بن عَبَسَةَ) (may Allah be pleased with him) asked the Prophet ﷺ : "With what has He sent you?" He said, "He sent me to strengthen the ties of kinship, to destroy idols and that Allah alone should be worshipped and nothing should be associated with Him".

**From this hadith we learn** that the Prophet ﷺ along with his companions suffered tremendously. And the Prophet ﷺ feared for Amr bin Abasah As-Sulamee (عَمْرُو بن عَبَسَةَ السُّلَمِيِّ) (may Allah be pleased with him) from the harm of the polytheists to the extent that he ﷺ did not inform him of those who had come to Islam alongside him. Then he ﷺ commanded him to go back to his people until Islam prevailed. Therefore, the people on the truth

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will receive harm from the people of falsehood through both action and words. This is what the Prophets encountered ( عَلَيْهِمْ ) and what their followers encountered throughout history.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ \* وَلَقَدْ فَتَنَّا الَّذِينَ  
مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ [العنكبوت: 2-3].

Al Ankaboot (29) 2-3: (2) Do the people think that they will be left to say, "We believe" and they will not be tried? (3) But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

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 , وَ أَشْهَدُ 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:

**This hadith shows** Amr bin Abasah As-Sulamee (عَمْرُو بن عَبَسَةَ) (may Allah be pleased with him) keenness to emigrate to the Prophet ﷺ. He kept following his news until it reached him that Islam had prevailed and then he emigrated to Madinah. And he requested from the Prophet ﷺ to teach him the affairs of his religion. So he ﷺ taught him the salat (prayer) and wudu (ritual purification) and he prohibited him from praying in the forbidden times. And he ﷺ explained to him the virtue of thoroughly performing wudu (ritual purification) and how it expiates sins.

**From this hadith we learn** of the virtue of salat (prayer) and focus and humility during it. And whoever does that will be forgiven of all his sins. And this is the apparent meaning of the Prophet's ﷺ words: "Then, if he stands up for Salat and praises Allah, glorifies Him, proclaims His Greatness as He deserves and devotes his heart wholly to Allah, he emerges free of sin as the day he was born".

**From this great hadith we learn** of the companion's (may Allah be pleased with them) strong confirmation of the Hadith of the Messenger of Allah to the extent that it mutes those who have doubts about the prophetic sunnah. And this is from two sides: From the side of Abu Umaamah and the side of Amr bin Abasah As-Sulamee (عَمْرُو بن عَبَسَةَ السُّلَمِيِّ). As far as Abu Umaamah he said to Amr after narrating the virtue of wudu

(ritual purification) and salat (prayer): **"O Amr bin Abasah watch what you are saying, a man will be getting all of this at one time?"** Through saying this he wanted to validate and confirm. Amr (May Allah be pleased with him) replied to him: **"If I Had not heard this from the Messenger of Allah ﷺ one, two, three and until he counted up to seven times, I would never have reported it. Indeed I have heard it more times than that."** And this indicates that the companions (may Allah be pleased with them) listened to the hadith from the Prophet ﷺ several times then they narrated it. And this is how those who came after the companions learned the knowledge from them as well as those who came after them.

So the people of Iman (faith) should be assured that the Prophet's Sunnah is a preserved revelation like the Quran. And that there is no basis for doubting or the doubters of the Prophet's Sunnah who want to take the people away from their religion through this doubting. And Allah the Most High says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ [الحِجْرِ: 9]

**Al Hijr 9: Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.**

And the Prophet ﷺ said:

أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ . (صحيح أبي داود: 4604)

I have been given the Quran and something like it . [Sunah Abu Dawood 4604]



We ask Allah for true guidance and to make us steadfast on it until death.

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 يَذِلُّ 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 الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ  
أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا، وَأَقِمِ الصَّلَاةَ

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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; 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.