

What do you Think of the Lord of the Worlds?

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 Believers:

To Allah belong all affairs from before and after. All affairs are in His hands. Everything is existing through Him. Everything is subject to Him.

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There is nothing in existence except through His permission. He is most kind to His servants. He preserves His religion. And He safeguards His allies.

However, If one looks at what's going on across the world. And the domination of the treacherous. Hearts ache and feel fatigued and weary.

And this may cause people to forget the One in Whose Hands the means are. And who controls the affairs. And who makes circumstances alternate and change.

People take into consideration all the worldly means and forget to consider the Creator of all the means.

So what do you presume about the Lord of the worlds?

He made the burning fire cool and pleasant for Ibrahim (peace be upon Him), after the people were sure that he had perished. And He made within the drowning sea, a hard land for Musa, after the people thought that they were overtaken. So what do you presume about the Lord of the worlds?

And He saved Musa from drowning when he was placed in the river alone in his fragile state. And pharaoh and his army were drowned when he was at the height of his power. So what do you presume about the Lord of the worlds?

And when the confederates surrounded the Prophet ﷺ and his companions from above and from below, and their hearts reached their throats, and they were shaken, they had the best confidence in Allah. And upon Him they relied. And it did not increase them except in Iman (faith) and submission to Him. And they said sufficient for us is Allah.

So what do you presume about the Lord of the worlds?

What do you presume about the Lord of the worlds? This is big question. It is a question that shakes the hearts and leaves them in awe.

So what do you presume about the Lord of the worlds? A question that stops every listener to reflect on his shortcomings in the rights of the Great, Generous Lord. Allah informed of his due rights and the state of his servants in fulfilling these rights:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Az-Zumar (39) 67: They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him

So what do you presume about the Lord of the worlds? The One Who has the dominion of the skies and earth. For He is the Creator and there is no creator aside from Him. He is the Owner and there is no owner aside from Him. He the Exalted is the Administrator of this existence. There is not a movement or stillness except through His command.

The fish in the sea and the trees in the wilderness are all under His command. And nothing of their affairs are hidden from Him. All Glory and Praise is due to Allah. What do your presume about this

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great Lord such that you disobeyed his commands and violated his Shariah?

So what do you presume about the Lord of the worlds? And what a question it is!!! A question that informs servants of their Lord's great magnitude. And that his Lord is beyond all aims in magnitude, level and stature. Glory is to Allah and praise is to Him, He is the Most High, the Most Great. To Him belongs the highest description in the heavens and earth.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Ash Shuraa (42) 11: **There is nothing like unto Him**

So what do you presume about the Lord of the worlds?

Allah the exalted said:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعاً وَكَرْهاً وَظِلالُهُم بِالْغُدُوِّ وَالْآصَالِ

Ar-Rad (13) 15: **And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.**

So what do you presume about the Lord of the worlds? A question that generates exaltation of the Lord within the hearts. And thinking good of Allah to whom all matters belong.

The one whom worshippers are unable to sufficiently praise. Glory and all praise is to Allah. This question induces the hearts to think good of Allah. And it induces the hearts to hope for all good from Him.

Yahya bin Muath (may Allah have mercy on him) said: The most reliable hope is the hope that a servant has in his Lord. And the

Khutbah.info

best of thinking is thinking well of Allah. Because of this, these aspects are realized by the believer in a state of weakness. Likewise, it is incumbent that he does so at times of strength. And how much he is in need at times of weakness.

يقول أبو العتاهية في آخر شعره الذي قاله قبل موته:

The poet Abu Al A3taaheya (أبو العتاهية) recited a poem before his death:

My Lord do not torment me.. For I admit what I have done.

I have no power except my hope in your forgiveness and my thinking good of you.

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:

Khutbah.info

Anas (may Allah be please with him) related I heard the Messenger of Allah say: Allah said:

يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي، يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً لأتيتك بقرابها
مغفرة

O son of Adam! Indeed as long as you call upon Me and place hope in Me, I shall forgive you, despite whatever may have done, and without hesitation. O son of Adam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and without hesitation. So son of Adam! If you came to me with sins the size of the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness as great (as the earth).

It is mandatory to presume good of Allah. Jaber said: I heard the Messenger of Allah ﷺ say three days before his death:

لا يموتن أحدكم إلا وهو يحسن الظن بالله

None of you should die except that he expects good from Allah.
[Muslim]

We think good of Allah so that we worship him with His beautiful names and attributes.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

Al Araf (7) 180: And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.

And most of the names are the qualities of beauty. Pardon, graciousness, generosity and other qualities of beauty. The aspect of hope is greater than the aspect of fear. Therefore we should think good of Allah.

Abu Hurairah related what the Prophet ﷺ narrated from his Lord:

أَذْنَبَ عَبْدٌ ذَنْبًا فَقَالَ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، فَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، قَدْ غَفَرْتُ لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ مَتَفَقُّ عَلَيْهِ.

A servant [of Allah's] committed a sin and said: O Allah, forgive me my sin. And He (glorified and exalted be He) said: My servant committed a sin and knew that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord,

Khutbah.info

forgive me my sin. And He (glorified and exalted be He) said: My servant committed a sin and knew that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord, forgive me my sin. And He (glorified and exalted be He) said: My servant committed a sin and knew that he has a Lord who forgives sins and punishes for sins. I have forgiven my servant, let him do as he wishes." [al-Bukhari and Muslim]

We should think good of Allah because we are certain in the promise of Allah. Allah says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Al Maeda (5) 9: Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward.

And we should think good of Allah because we are certain that Allah will make us successors on this earth. Allah the Exalted said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

An Noor (24) 55: Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely

establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient.

We think good of Allah..to enter the gardens of bliss. For the hearts are filled with deposits of sins and wrong habits that sever what is between a person and Allah. And there is no antidote for it other than thinking good of Allah. So that you love Him and love getting closer to Him and getting to know him through his mercy, generosity and favor. The Messenger of Allah ﷺ said:

ذاق طعم الإيمان من رضي بالله ربا وبالإسلام ديناً وبمحمد رسولا

Whoever is pleased with Allah as (his) Lord, and Islam as (his) religion, and Muhammad as (his) Prophet tastes the essence of Iman (faith).

And if you think good of Allah, you will become more hopeful in him and that He will not overlook you, and you will trust in Him alone and you will not ask anyone else. And you will know that all the issues that you face along the way are tests from Allah the Exalted.

And so that Allah purifies your heart, sees the genuineness of your repentance and the extent of your patience. Allah said:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (2) وَلَقَدْ فَتَنَّا الَّذِينَ
مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (3)

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Al Ankabut (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.**

We ask Allah the Exalted to make us among those who think good of Him and to adorn us with optimism, patience and hope.

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 الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

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.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلْ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

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.