

### 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:

Indeed the Messenger of Allah ﷺ is an illuminating light. He is a mercy to the worlds. And proof against the stubborn. And he is the messenger of the Lord of the worlds. Allah expanded for him his chest and removed from him his burden. And humiliated and belittled whoever disobeys and transgresses his command. So how about someone who scorns him, insults him, or belittles his religion and his followers. Indeed it is a terrible deed and wretched treachery.

And the details of his biography and actions demonstrate his impressive conduct, perfect worship and genuine advice. And Al Bukhari and Muslim as well as others narrated from Abu Hazem bin Dinaar that:

أَنَّ رِجَالًا أَتَوْا سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ وَقَدْ امْتَرَوْا فِي الْمِنْبَرِ مِمَّ عُوْدُهُ؟؛ فَسَأَلُوهُ عَنْ ذَلِكَ؛ فَقَالَ: وَاللَّهِ إِنِّي لَأَعْرِفُ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ، وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. أَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى فُلَانَةَ -امْرَأَةٍ مِنَ الْأَنْصَارِ قَدْ سَمَّاهَا سَهْلٌ-: ((مُرِّي غُلَامَكَ التَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهَا إِذَا كَلَّمْتُ النَّاسَ)) فَأَمَرْتُهُ؛ فَعَمِلَهَا مِنْ طَرْفَاءِ الْعَابَةِ، ثُمَّ جَاءَ بِهَا. [زاد مسلم: فعمل هذه الثلاث درجات]، فَأَرْسَلْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَأَمَرَ بِهَا فَوُضِعَتْ هَا هُنَا، ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَيْهَا وَكَبَّرَ وَهُوَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: ((أَيُّهَا النَّاسُ إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُوا وَلِتَعَلَّمُوا صَلَاتِي)) البخاري: 2049 ومسلم: 544، وغيرهما.

People came to Sahl bin Sa'd al-Sa'edee (may Allah be pleased with him) when they were differing about the kind of wood used for the minbar (pulpit in the masjid of the Prophet). So they asked him about it. He said: By Allah, I know (the wood) of which it was made; I saw it the first day when it was placed there, and the first day when the Messenger of Allah ﷺ sat on it. The Messenger of Allah ﷺ sent (word) to a woman from the Ansar whom Sahl named: Order your boy, the carpenter, to construct for me a wooden pulpit so that I sit on it when I speak to the people. So she ordered him and he made a pulpit from tarfa (a type of wood found in the desert) of al-Ghabah (a place near Madinah). Then he brought it. [Muslim added that he made these three steps] And it was sent to the Messenger of Allah ﷺ, who commanded that it be set up here. Then I saw the Messenger of Allah ﷺ ascend it and pray on it, and say the Takbir while he was on top of it, then he

**bowed when he was on top of it, then he came down backward and prostrated at the base of the Minbar, then he went back. When he had finished he turned to face the people and said: 'O people, I only did this so that you can follow me in prayer and learn how I pray.'" [al Bukhari 2049 Muslim 544]**

This Hadith is not among the most famous Hadiths, nor among the Hadiths with the most knowledge and benefits. Nevertheless, it has great benefits about your Prophet ﷺ on which we will reflect.

Firstly, these tabi'een (successors of the companions) debated and deliberated about the minbar. And when they differed they referred the matter to someone with knowledge of it. So they went to Sahl (may Allah be pleased with him) and asked him and it was as if Sahl said to them that you came to the knowledgeable person and he said what he said in the Hadith. And this was the way of the companions with the Messenger of Allah ﷺ. They had utmost love of him ﷺ. They used to seek out his knowledge and observe him regarding his worshipping, in his house and in all his ﷺ affairs.

Secondly, this hadeeth demonstrates that your messenger ﷺ used to take the easiest way in his worship, rather in all his affairs, whenever possible. And he ﷺ was the farthest of people from extravagance and excess. For in the initial stages of his affair, he would address the people while standing on the ground and he would lean on the tree trunk that was close to his place of prayer. And when the people increased and there was a need to see him so that the words would be more impactful and so that sound could reach further, he ﷺ did not hesitate and hastened in the matter and commanded building the minbar. And his minbar had three levels and it was neither less than needed nor more than needed. And as such it is necessary to follow the Prophet ﷺ and hasten to every allowable means that helps in spreading the religion. And that it has an effect in calling to the way of Allah and to the approach of the messenger whenever the people are in need of it. With abandoning excessiveness and being keen to reach the goal and aim by the shortest path.

Thirdly, Sahl (may Allah be pleased with him) said: Then I saw the Messenger of Allah ﷺ ascend it and pray on it, and say the Takbir while he was on top of it, then he bowed when he was on top of it, then he came down backward and prostrated at the base of the Minbar, then he went back. When he had finished he turned to face the people and said: 'O people, I only did this so that you can follow me in prayer and learn how I pray.'". This indicates the great significance of the prayer. And it is from the first things that must be taught. And to repeatedly teach it and command its performance. Here he ﷺ prayed on the minbar (pulpit) as much as he could perform on it then when he reached the prostration he descended to the back facing the Qiblah until he prostrated near the base of the minbar (that is on the ground near the first step of the minbar) . And in it is the great importance in emulating him ﷺ in his prayer as he said:

صلوا كما رأيتموني أصلي

**Pray as you have seen me praying.** [al Bukhari 6008]

Oh Allah grant us the beneficial knowledge and the righteous deeds. And grant us emulation of your Prophet ﷺ and following him. Allah said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾  
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ - آل عمران 31-32.

Al Imran (3) 31: (31) Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." (32) Say, "Obey Allah and the Messenger. But if you turn away - then indeed, Allah does not like the disbelievers."

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 forgiveness 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:

And it was narrated in Al Bukhari also from Jaber bin Abdallah (may Allah be pleased with him) that:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَانَ يَقُومُ يَوْمَ الْجُمُعَةِ إِلَى شَجَرَةٍ أَوْ مَخْلَةٍ، فَقَالَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ أَوْ رَجُلٌ: يَا رَسُولَ اللَّهِ أَلَا نَجْعَلُ لَكَ مَنبَرًا؟ قَالَ: ((إِنْ شِئْتُمْ))، فَجَعَلُوا لَهُ مَنبَرًا. فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ دُفِعَ إِلَى الْمَنبَرِ؛ فَصَاحَتِ التَّخْلَةُ صِيَاخَ الصَّبِيِّ!! ثُمَّ نَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَضَمَّهُ إِلَيْهِ، تَبُّنُ أَنْبَيْنَ الصَّبِيِّ الَّذِي يُسَكِّنُ. قَالَ كَانَتْ تَبْكِي عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ عِنْدَهَا. (البخاري: 3584)

The Prophet ﷺ used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said. "O Allah's Messenger ﷺ! Shall we make a minbar (pulpit) for you?" He replied, "If you wish." So they made a minbar (pulpit) for him and when it was Friday, he proceeded towards the minbar (for delivering the sermon). The date-palm cried like a child! The Prophet ﷺ descended (the minbar and embraced it while it continued moaning like a child being quieted. The Prophet ﷺ said, "It was crying for (missing) what it used to hear of religious knowledge given near to it." [al Bukhari 3584]

And in another narration for Al Bukhari also related by Jaber:

فَلَمَّا صُنِعَ لَهُ الْمَنبَرُ وَكَانَ عَلَيْهِ فَسَمِعْنَا لِذَلِكَ الْجَذْعِ صَوْتًا كَصَوْتِ الْعِشَارِ حَتَّى جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَوَضَعَ يَدَهُ عَلَيْهَا فَسَكَتَتْ. (البخاري: 3585)

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**When the minbar (pulpit) was made for him, and he was on it. Then we heard the date-palm trunk making a sound like a pregnant she-camel until the Prophet ﷺ went to it, and placed his hand over it, then it became quiet." [al Bukhari 3585]**

And there are benefits in this hadith. From among them is seeking the best for the religion. And when safeguarding interests, feelings are not taken into account.

Rather, one acts seeking Allah's pleasure. And we are all guardians of this religion. So one may be at the forefront but the interest may necessitate that someone else takes his place. And it is incumbent on someone in this situation to act in accordance with the interests of Islam and inviting to it. However, this does not rule out good conduct and accommodating feelings. Take a look at how the Messenger of Allah ﷺ interrupted his khutbah and it was the Friday Khutbah. Then he went to this dead date-palm tree trunk to soothe it and calm it down. So prayers of peace be upon the one who taught us, disciplined us, and guided us to every lofty character trait and all pleasant behaviors. This was an inanimate object that the Messenger ﷺ soothed and pleased. And some are too arrogant to please their father or mother. Or is too conceited for pleasing his wife and children. Or looks down upon some of his colleagues or employees. Where is this from that? And by Allah the souls that Allah created that we owe good behavior have more priority and right to accommodating feelings and beautiful conduct than any piece of stone or wood.

And from the benefits of this hadith is that missing out on remembrance and the Quran is what should make someone cry. And that the Prophet of Allah ﷺ used to magnify and remind them of only that.

And from this hadith is a sign of his ﷺ prophethood. Al Shafi' said: Allah did not give a prophet like he gave Mohammad ﷺ. So a man said to him: Isa was given the ability to give life to the dead. Then Al Shafi' responded: Mohammed was given the loving date-palm trunk whose sound was heard. This is bigger than that.

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And from this Hadith is that his ﷺ matter and blessing is what should be desired. And that closeness and proximity to him ﷺ are bliss and what a bliss. And that the blessing of his message encompassed mankind, animals and inanimate objects. For he was a mercy to the worlds.

And Hassan Al Basri (may Allah have mercy upon him) used to say when discussing this Hadith: Oh Muslims: The wood was affectionate to the Messenger of Allah ﷺ longing to meet him. For you are more deserving in yearning him.

Oh Allah grant us attendance at his ﷺ hawd (basin) and bestow upon us his ﷺ intercession. And bestow upon us seeing and accompanying him in Your Paradise - Gardens of Pleasure. Indeed you are All Hearing, Answering.

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

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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

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 وَاشْكُرُواهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلَ 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.