

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:

All praise is due to Allah. He guided us to the straight path. And favored us by sending the leader of the messengers.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Al Imran (3) 164: **Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the**

Book [i.e., the Qur'ān] and wisdom, although they had been before in manifest error.

The Prophet ﷺ was the most genuine advisor. And was the most conscious of Allah.

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ

At Tawbah 128: There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.

Allah selected the best of His messengers for this ummah (nation). And He chose for him names that indicate commendation and praise. So he named him Mohammed. For he ﷺ is praised with Allah Almighty. Praised by the angels. Praised by his fellow messengers (peace be upon them). Praised by all the inhabitants of the earth even if some of them disbelieve in him. Because his attributes are praiseworthy to rational people even if the person is arrogant and disbelieves. He ﷺ described himself:

فصدق عليه وصفه نفسه حين قال عليه الصلاة والسلام: "أنا سيد ولد آدم يوم القيامة ولا فخر، وأول من تنشق عنه الأرض، وأول شافع، بيدي لواء الحمد، تحته آدم فمن دونه"

"I am the leader of the sons of Adam, and it is no boast. I will be the first one for whom the earth will be split open (on the Day of Resurrection). I will be the first to intercede. The banner of praise will be in my hand (on the Day of Resurrection) under it will be Adam and those other than him. [Ibn Habbaan]

Through him, Allah Almighty helped mankind who were floundering in the darkness of polytheism, ignorance and superstition. Through him ﷺ, He took away the darkness, removed the distress, and reformed the ummah (nation). For he ﷺ is the absolute leader in guidance for the first and last of the children of Adam.

Through him, Allah Almighty guided the misguided and stray and taught the ignorant. And through him ﷺ, Allah Almighty opened blind eyes and

deaf ears and closed hearts. And through him ﷺ, Allah Almighty increased after scarcity, dignified after humiliation, and enriched after poverty. He acquainted mankind with their Lord and Deity to the fullest possible extent. And he did not leave for the ummah (nation) a need for knowledge beyond that, not from those who came before him and not from those after him. Rather he ﷺ sufficed them, rectified them, and made them independent of all who spoke in this regard.

أَو لَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ
يُؤْمِنُونَ

Al Ankaboot (29) 51: And is it not sufficient for them that We revealed to you the Book [i.e., the Qur'ān] which is recited to them? Indeed in that is a mercy and reminder for a people who believe.

And he ﷺ taught them the path to their Lord and how to attain His pleasure and His honored abode. And he ﷺ did not leave any good but commanded to it. And not any ugliness but he prohibited it. And he informed them of their state upon coming to their Lord; he revealed the matter and made it clear. And he did not leave a door of knowledge, that is beneficial to people and brings them closer to their Lord, except that he opened it. And not an issue except that he clarified and explained it. Through him the hearts were guided from their misguidance and through him ailments were cured and ignorance was lifted. So which human being has the most right to be loved? May Allah reward him, on our behalf and on behalf of all his ummah (nation), the best reward.

Loving him ﷺ is obligatory upon every Muslim. And it is part of loving Allah Almighty. And the one who claims to love Allah Almighty and does not love Mohammad ﷺ, his close friend the best of mankind, has lied.

This is indicated in textual evidences from the Quran and sunnah.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

At Tawbah (9) 24: **Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."**

The verse states that the love of Allah Almighty and the love of His Messenger ﷺ must take priority over every object of love whatever it is. The Judge Eyaadh (may Allah have mercy upon him) said regarding this verse: This is enough admonition and warning. And proof and evidence of the obligation to love him ﷺ. And its criticality and the importance of its realization. For Allah warns those whose wealth, wives and sons are more beloved than Allah and His messenger:

فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

At Tawbah (9) 24: **Then wait until Allah executes His command.**

Then in the conclusion of the verse, He declared them defiantly disobedient and informed them that they are among those whom Allah Almighty will not guide.

And in the matter of prioritizing his ﷺ love over the love of mother, father, wife, son and every beloved other than Allah Almighty, it was related by Anas (may Allah be pleased with him) that the Prophet ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

None of you believes till I am dearer to him than his father, his child, and all mankind. [Bukhari 14, Muslim 44b]

And in the matter of prioritizing his ﷺ love over loving oneself, Al Bukhari narrated that Abdallah bin Hashem (may Allah be pleased with him) said:

كنا مع النبي صلى الله عليه وسلم وهو آخذٌ بيدي عُمر بن الخطَّابِ فقال له عُمرُ يا رَسولَ اللهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي فقال النبي صلى الله عليه وسلم لا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ فقال له عُمرُ فَإِنَّهُ الْآنَ وَاللهُ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي فقال النبي صلى الله عليه وسلم الْآنَ يَا عُمرُ أَيُّ: الْآنَ عَرَفْتَ فَنَطَقْتَ بِمَا يَجِبُ.

We were with the Prophet ﷺ and he was holding the hand of `Umar bin Al-Khattab. `Umar said to Him, "O Allah's Messenger (ﷺ)! You are dearer to me than everything except my own self." The Prophet (ﷺ) said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then `Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet (ﷺ) said, "Now, O `Umar, (now you are a believer). [Bukhari 6632, Muslim]

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللهَ 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 رَسولِ اللهِ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ 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:

If the believer realizes the love for the messenger ﷺ and this love takes hold in his heart and he prioritizes it over every beloved, he harvests the

fruit of this love through sweetness that he finds in his heart. And great pleasantness that sweeps his soul. This is not attained through prestige and is not bought through wealth. And it is not attained except by the love of Allah and His messenger taking hold in his heart. Just as the Prophet ﷺ said:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ

There are three things, whoever attains them will find therein the sweetness of faith: When Allah, the Mighty and Sublime, and His Messenger are dearer to him than all else; and a person only loves for the sake of Allah and hates to return to disbelief just as he hates to be thrown into the fire. [Bukhari 21, Muslim 43a]

And through this sincere love for the Messenger of Allah, a person attains the intercession and is resurrected in his group and accompanies him in paradise as was narrated by Anas (may Allah be pleased with him) who said:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ وَمَا أَعَدَدْتَ لِلْسَّاعَةِ قَالَ حُبَّ اللَّهِ وَرَسُولِهِ قَالَ فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ قَالَ أَنْسٌ فَمَا فَرِحْنَا بَعْدَ الْإِسْلَامِ فَرِحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ قَالَ أَنْسٌ فَأَنَا أَحِبُّ اللَّهَ وَرَسُولَهُ وَأَبَا بَكْرٍ وَعُمَرَ فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ

A man came to Allah's Messenger ﷺ and said: Oh Allah's Messenger, when is the Hour? Thereupon he (the Prophet) said: What preparation have you made for the Hour? He said: The love of Allah and of His Messenger. He (the Prophet) responded: For you will with whomever you loved. Anas said: After the joy of Islam, we did not rejoice more than when Prophet's said: You will be with whomever you loved. Anas said I love Allah and His Messenger and Abu Bakr and Umar, and I hope that I would be with them even though I do not do deeds like them. [Bukhari 6171, Muslim 2639d]

And one should not think that this love is only realized by the companions (may Allah be pleased with them) or the first preferred generations. Such that one despairs from being able to realize it and comes short in attaining it. For even though the first generations attained it more than others, individuals from the latter part of this ummah (nation) will realize it. And they will prioritize the love of Allah Almighty and the love of the Messenger ﷺ over every beloved. And they wished that they sacrificed for the Prophet ﷺ with their souls. And they wish to see him ﷺ even at the expense of their families and wealth as was related by Abu Hurairah (may Allah be pleased with him) that the messenger of Allah ﷺ said:

من أشدَّ أمتي لي حُبًّا ناسٌ يَكُونُونَ بَعْدِي يَوَدُّ أَحَدُهُمْ لَوْ رَأَى بِأَهْلِيهِ وَمَالِهِ

From the people of my ummah (nation) who have the greatest love for me, are those who will come after me that wish to see me even if it is at the expense of his family and wealth. [Muslim 2832]

We ask Allah Almighty to make us among them and to fill our hearts with love for Allah Almighty and for His prophet ﷺ. Indeed, Allah is 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 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,

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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

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 يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا 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.