

The Hadith of Power

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:

The Hadith of power is a comprehensive and beneficial prophetic hadith. We will pause to reflect on it, take in some of its benefits, illuminate with its light and be guided with its meanings. At a time that is tarnished by injustice and many people are away from the truth and many have lost the way.

It is the hadith of having religious strength and being keen to benefit and overcoming shaytan and being content with the Qadr (Divine Will and Decree). Imam Muslim reported it on the authority of the narrator of Islam

Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah

صلى الله عليه وسلم said:

المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير، احرص على ما ينفعك واستعن بالله ولا تعجز، وإن أصابك شيء فلا تقل: لو أني فعلت كان كذا وكذا، ولكن قل: قدر الله وما شاء فعل، فإن لو تفتح عمل الشيطان.

The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive for that which will benefit you, and seek the help of Allah, and do not feel helpless. If anything befalls you, do not say, "if only I had done such and such" rather say "Qaddara Allahu wa ma sha'a fa'ala (Allah has decreed and whatever he wills, He does)." For (saying) 'If' opens (the door) to the deeds of Satan. [Muslim 2664]

This hadith favors the strong believer over the weak one. Although there is good in the weak one. That is the weakness of Iman (faith). But Iman (faith) requires transmitting it among people and calling to it and citing its proofs and striving against its adversaries. And only the strong believer can do that.

And strength is praised in the Book of Allah, the Most High:

وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ - ص: 45

Sad (38) 45: And remember Our servants, Abraham, Isaac and Jacob - those of strength and [religious] vision.

And strength means strength and resolve to carry out Allah Almighty's command. And Allah Almighty commanded the believers to adopt it in His Words:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ-الأنفال: 60

Al Anfal (8) 60: **And prepare against them whatever you are able of power**

إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ-القصص: 26

Al Qasas (28) 26: **Indeed, the best one you can hire is the strong and the trustworthy.**

And Allah - Glory be to Him - loves what His Names and Attributes encompass and what agrees with Them. For He is The Strong and loves a strong believer. Because his strength benefits Islam and Muslims.

Then the Prophet ﷺ draws a practical plan to attain power by saying:

Strive for that which will benefit you

Ibn Qayim (may Allah have mercy upon him) said: The happiness of a person lies in his keenness for what will benefit him in his life and his hereafter.

And what benefits is dictated by the primary goal and that is the Iman (faith).

And so that the believer does not rely on himself and so that he is not deceived by his power. The Prophet ﷺ reminded him of his Creator and Provider by saying:

and seek the help of Allah

And the believer recites in every rak'ah of his prayer:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Al Fatihah (1) 5: **It is You we worship and You we ask for help.**

And every action in which the help of Allah is not sought is not blessed.

And so that no one would think that seeking Allah's help does not require taking action and the required means, the Prophet ﷺ said:

and do not feel helpless

So it is not enough to seek help verbally without taking the necessary means.

Therefore, it is necessary to understand these three sentences of the hadith as a single related meaning and not as three separate sentences. So seeking what is beneficial, and being keen for it, must be encompassed by seeking Allah's help with diligent hard work, far from helplessness, lethargy, and weakness.

And if a person is keen on what benefits him, seeks help from Allah and is not helpless and then is struck by an affliction or does not achieve the desired results, then he is commanded to be patient, seek reward, and to not regret what has passed:

If anything befalls you, do not say, "if only I had done such and such" rather say "Qaddara Allahu wa ma sha'a fa'ala (Allah has decreed and whatever he wills, He does)." For (saying) 'If' opens (the door) to the deeds of Satan.

And having a correct aim and sincere intention and taking the means does not necessitate achieving the desired results. Because the Decree of Allah Almighty prevails and His Will transpires, and His command is implemented. And regret and blame do not benefit at all with what it includes of objecting to Allah Almighty's decree and viewing one's action as an isolated personal effort that has nothing to do with Allah's will. And this involves swearing by Allah. Rather the servant of Allah was

commanded to distance himself from that. And to submit to the command of Allah with acceptance and contentment.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ * لِكَيْ لَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ-الحديد: 22 – 23

Al Hadid (57) 22-23: (22) No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy (23) In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ 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:

There is a gap between the people's conditions in terms of understanding and action and the prophetic guidance. This great hadith clearly highlights

the extent of the distance between them and the Sunnah and its implementation as weakness is widespread among many Muslims. Weakness in Iman (faith) and certainty. And weakness in worship and deeds. And weakness in enjoining good and prohibiting evil. And weakness in understanding the correct creed and adherence to it. And weakness in front of this worldly life and its glitter. And weakness in the face of the doubtful matters to the point that they have entered the heart. And weakness in the face of the vain desires to point of succumbing to them. This from weakness and there are many other types that appear among Muslim communities and individuals.

The strong believer is better and more beloved to Allah than the weak believer

And from the manifestations of weakness is limiting seeking benefit to worldly matters with heedlessness or neglect of the hereafter. You will find a person grieving for the loss of a worldly matter, while he does not grieve over many of the deeds of the Hereafter that he missed or neglected.

Among the signs of weak faith in people is the lack of seeking help from Allah - the Most High - in all matters. And many people depend on their power and strength. Therefore, success in a matter is not attributed to the grace and success from the Almighty. Rather, it is attributed to weak human efforts. And how often one hears the phrase: self-confidence, confidence in the abilities of so-and-so And total reliance on all that without putting entire trust in Allah Almighty.

And the Prophet ﷺ sent some of his companions on foot to get spoils but they returned without getting any. Then when he saw the signs of distress on their faces, he stood up said:

اللَّهُمَّ لَا تَكْلِمَهُمْ إِلَيَّ فَأُضْعِفَ عَنْهُمْ، وَلَا تَكْلِمَهُمْ إِلَى أَنْفُسِهِمْ فَيَعْجِزُوا عَنْهَا، وَلَا تَكْلِمَهُمْ إِلَى النَّاسِ فَيَسْتَأْثِرُوا عَلَيْهِمْ

O Allah, do not put them under my charge, for I would be too weak to care for them; do not put them in charge of themselves, for they would be incapable of that, and do not put them in the charge of people, for they would prefer themselves over them. [Sunan Abi Dawud 2535]

And he advised his daughter Fatimah to say in the morning and evening:

يا حي يا قيوم برحمتك أستغيث أصلح لي شأني كله ولا تكلني إلى نفسي طرفة عين

O Ever-Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e. a moment) [Al-Hakim 1/545]

Look at the gap between this great Prophetic hadith and the reality of Muslims. And the Muslims are not weakened or humiliated except because of their distance from the Book and the Sunnah. And according to how far away they are, their humiliation will be increase or decrease. And the ummah (nation) will not emerge from its weakness and humiliation until it returns to the Book and the Sunnah with the understanding of the righteous predecessors. And the last part of this ummah (nation) will not be rectified except by what rectified the first of part of it.

We ask Allah to bring us closer to the Quran and Sunnah with the proper understanding. And to increase us in strength and reliance upon Him. 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, 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 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.