

## Those Who Turned Back

### 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:

There is no blessing greater than the blessing of being on the truth and being steadfast upon it until death. And there is no failure or loss greater than knowing the truth and departing from it. And being guided to Iman (faith) but refusing. And preferring the immediate over the later, and being content with this world over the hereafter.

إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ-الأعراف: 30

**Al Araf 30: Indeed, they [i.e., the latter] had taken the devils as allies instead of Allah while they thought that they were guided.**

We seek refuge in Allah from their condition and destiny.

And in the Prophetic biography is the accounts of people who saw the Prophet ﷺ and the signs of his prophethood. And they knew his truthfulness. And they believed in him. Then they apostatized after having believed. And they forsake their religion. And among all of the polytheists, they had the greatest enmity to the Prophet ﷺ. And from among those wicked evil doers were Abdullah bin Khatal Al Fihree (عَبْدُ اللَّهِ بْنِ خَطَلِ الْفِهْرِيِّ) and Muqees bin Subaabah Al Kindy (مُقَيْسُ بْنُ صُبَابَةَ الْكِنْدِيِّ). And the Prophet ﷺ commanded capital punishment in the year of the Conquest of Makkah as was related in the hadith narrated by Saad bin Abi Waqaas (may Allah be pleased with him) who said:

لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ آمَنَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - النَّاسَ، إِلَّا أَرْبَعَةَ نَفَرٍ وَأَمْرَاتَيْنِ وَقَالَ: اقْتُلُوهُمْ، وَإِنْ وَجَدْتُمُوهُمْ مُتَعَلِّقِينَ بِأَسْتَارِ الْكَعْبَةِ" رواه النسائي

**On the day of the Conquest of Makkah, the Messenger of Allah ﷺ granted amnesty to the people, except four men and two women. He said: 'Kill them, even if you find them clinging to the covers of Ka'bah.**

[An Nisai Sunan an-Nasa'i 4067]

Al Waaqady said: And Ibn Khatal came from Mecca, fortified with iron armor on a long-tailed horse and he had a spear in his hand. Then he reached a place called Khandamah and he saw the Muslims' horses and he witnessed the fighting. And fear descended upon him to the point that he was not able to stop trembling. Until he reached the Kaba and got off his horse. And he put his weapons down and went between the covers of the Kaba.

As regards to the reason for Ibn Khatal's apostasy Al Waaqady said: He embraced Islam and emigrated to Madinah, and Allah's Messenger ﷺ sent him on a quest. And sent with him a man from Khozaa'h who used to serve him and make his food. Then they stayed in Al Majmaa'h and he commanded him to make food for him, and he slept half the day. Then he

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woke up and the man from Khozaa'h was sleeping and had not made any food. He was infuriated with him and he struck him and he did not stop until he killed him. Upon killing him he said: By Allah because of this Mohammad will impose a capital penalty upon me if I come to him. So he apostatized from Islam. And he took what he could from the money of charity and escaped to Makkah. The inhabitants of Makkah asked: What returned you to us? He replied: I did not find a religion better than yours. Then he resumed polytheism. And he had two singers. And he used to recite poetry mocking the Messenger of Allah and he commanded them to sing it. And the people would enter upon him and his singers and they would drink alcohol and the singers would sing that mockery.

And Ibn Khatal clinged to the covers of the Kaba and he thought that through this he would be saved due to the Muslims' reverence of the Kaba. However, the Prophet ﷺ commanded capital punishment even if he clinged to its covers.

And as far as the apostasy of Ibn Subaabah – may Allah Almighty disgrace him- it was related that Abdallah bin Aby Bakr bin Mohammad bin Amr bin Hazm said: Miqyas bin Subabah, the brother of Hisham bin Subabah, came to the Messenger of Allah ﷺ in Madeenah as a Muslim. He was seeking redress for the killing of his brother Hisham who was killed by a Muslim man on the day of Banu al-Mustaleq, and everyone thought that he was a polytheist. So the Prophet ﷺ said: Indeed your brother was killed by mistake. So he ﷺ commanded a payment of compensation and he took it. Then he stayed with the Muslims a bit. Then he went to the man who killed his brother and killed him. Then he returned to Makkah a disbeliever. Then the year of the conquest, the Prophet ﷺ commanded capital punishment even if he was found under the covers of the Kaba. So a man from his people named Thumaymah bin Abdallah killed him in between As Safa and Marwah. (Al-Bayhaqi)

And he used to recite a poem boasting about taking revenge from the killer of his brother. And in it, he announced that he left Islam to worship

idols. And a number of the salaf (righteous predecessors) stated that the Quranic verse warning about intentionally killing was revealed regarding him. And it is:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاءُ جَهَنَّمَ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا-النِّسَاءِ: 93

An Nisa (4) 93: **But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.**

So the consequence of his apostasy was dire. And the torment of the hereafter is more severe and lasting.

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:

Let us consider the news of those who deviated from the truth. For man is weak. And indeed the hearts are in the Hands of the Changer of the hearts. So if He wills He makes the heart firm on Iman (faith) and if He wills, he diverts it.

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For Ibn Khatal lost his Iman (faith), his worldly life and his hereafter because of one meal. And Ibn Subaabah lost all that because of vengefulness that the Shaytan planted in his head. And the inner self is weak. And the hearts are volatile. And no one should feel secure. And a person does not have power or strength except through Allah, the All Mighty, the All Wise. So let us safeguard our Iman (faith) by thinking well of our Lord, Most Glorified. And by seeking refuge in Him and relying on Him. And repeatedly invoking Him. We ask Him for steadfastness. Coupled with thinking badly of ourselves. And having certainty in our weakness and our powerlessness. And likewise, we safeguard our Iman (faith) by performing plenty of righteous deeds. For the Prophet ﷺ encouraged lots of worship in times of tribulation. The Prophet ﷺ said:

الْعِبَادَةُ فِي الْهَرَجِ كَهِجْرَةِ إِلَيَّ (رَوَاهُ مُسْلِمٌ)

**Worship during the time of turmoil is like emigrating to me.** [Muslim 2948a]

We seek refuge in Allah Almighty from misguidance after guidance. And from immorality after steadfastness. And we ask Allah firmness on the truth until death.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ) [آلِ عِمْرَانَ:

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**Al Imran (4) 8: Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.**

Oh Allah, O Changer of the hearts, make our hearts firm upon Your religion. 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

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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.