

Attending Congregational Prayers

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:

All praise is due to Allah the Subtle, the All Aware. He spans all the worlds with His Subtle kindness and He singles out his faithful servants. There is not a creature that does not receive the subtle kindness of Allah Almighty by means of which He made his life good and relieves his distress and anguish. We praise Him, Glory be to Him, for He is deserving of all praise. And to Him will be returned all matters, open and hidden. And He is Able to do all things. Allah Almighty said:

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

Az Zukhruf (43) 84-85: **(84) And it is He [i.e., Allah] who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing. (85) And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge of the Hour and to whom you will be returned.**

Whenever successive hardships and difficulties multiply and dangers and fear increase, there is no refuge but to Allah Almighty. And there is no recourse except to worship Him, Glory be to Him. And there is no consolation except in His Book. And in His Book is His Names, Attributes and Actions that the one who is dedicated to studying and understanding will have his heart filled with faith and certainty. So it increases him in reliance and he faces his fears with determination and steadfastness.

From Allah's names is Al Latif (the Most Subtle). And among His attributes, glory be to Him, is His subtle kindness to His servants. And it is mentioned multiple times in the Quran so that its reciter may incline to Allah Most High and be reassured by His subtle kindness - No matter how great the affliction and adversity, and no matter how great the dangers and fears. That is because the believer's knowledge of Allah's subtle kindness helps him in all that.

And His Name Al Latif (the Most Subtle), Glory be to Him, revolves around two great meanings that the believer needs. First, that His knowledge is so precise and subtle that it encompasses the secrets, hidden and concealed. Second, that He delivers to His believing servants their interests and repels from them what worries them of dangers in ways they neither perceive nor expect. And how much consolation and steadfastness these two meanings contain for the hearts of the believers.

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With regards to the first meaning there are many verses in the Quran that indicate the preciseness of His Knowledge

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَا تُدْرِكُهُ
الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

Al Anam (6) 102-103: (102) That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things. (103) Vision perceives Him not, but He perceives [all] vision; and He is the Subtle (perceptive of the most precise and unapparent matters and the intricacies of all affairs. Also, He who benefits His servants in indiscernible ways) the Aware

And in another verse:

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ
﴿١٤﴾

Al Mulk (67) 13-14: (13) And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts. (14) Does He who created not know, while He is the Subtle, the Aware?

And when the Almighty forbade the wives of the Prophet ﷺ to be soft in speech (to men) and to display themselves like at the times of ignorance, He concluded His words with:

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

Al Ahzab (33) 34: And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Aware.

And when Luqman addressed his son:

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

Luqman (31) 16: [And Luqman said], "O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Aware.

One night the Prophet ﷺ gently left the bed of Aisha (may Allah be pleased with her) so as not to awaken her, to seek forgiveness for the inhabitants of the Baqee graveyard as commanded by Allah. However, Aisha awoke and followed him in disguise to see what he would do. Then when he turned back to return, she also did so. He hastened and she also hastened; he ran and she also ran. Aishah made it first back to the bed and pretended that she was sleeping. However she was short of breathe and was still breathing heavily. The Prophet asked her what was wrong with her. She did not say anything. He said: "Tell me, or the Subtle, the All-Aware will tell me." Then she told him the whole story. She said: 'Whatever the people conceal, Allah knows.' [Muslim 974b]

Regarding the second meaning for Al Latif and that it is that He takes care of the interests of His servants in a manner that they do not perceive or expect. It was embodied in the story of Yusuf. He was thrown in the well with the presumption of doom. He was then sold as a slave and with the presumption that he would continue like that. Then he was falsely accused and thrown in jail with the presumption that he would die in prison as the minister was powerful and well established.

And if Yusuf was saved from part of it, he was not saved completely. He was thrown in the well, then enslaved and then imprisoned. But the subtle kindness of Allah is beyond the perception of humans. He made the trials

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of Yusuf, peace be upon him, the ladder that took him to glory and eminence and empowerment in the land. From the abandoned well in the desert he was transported by the caravan to the city containing the palace of the king. And when he was sold as a slave it took him to the house of the noble man. And the trial with the wife of the house took him to jail which was the last step in reaching the king by way of interpreting his dream. And it is from this chain of hardships and trials that were all encompassed with the subtle kindness of Allah that Yusuf reached the high station. That he was put in charge of the nation's stores. And then his parents and brothers came to him. When he told his father all that happened he concluded it with

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٣٠﴾

Yusuf (12) 100: Indeed, it is He who is the Knowing, the Wise. Indeed, my Lord is Subtle (perceptive of unapparent matters within which is benefit to His servants) in what He wills. Indeed, it is He who is the Knowing, the Wise.

Allah made Yusuf's trials a means to elevate his station. This was through His subtleness that Yusuf himself did not perceive nor did his brothers who plotted against him.

And the subtleness of Allah Almighty is also manifested in the provisions of people. He the most High created them and provides for them. And He has provided for His servants with what they expect and what they do not expect.

And what they do not expect from the sustenance of Allah Almighty is from His subtlety. He decreed it to them without them perceiving.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

Al Hajj (22) 63: **Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Aware.**

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

As-Shurah (42) 19: **Allah is Subtle with His servants; He gives provision to whom He wills. And He is the Powerful, the Exalted in Might.**

So His provision for His servants is out of His subtle kindness to them, and He also directs it to them with His subtle kindness.

If the veil was lifted from the subtleness and kindness of our Lord towards his servants in what they know and do not know their hearts would have melted in love of and longing for Him. And they would have fallen down in prostration in gratitude. But since the hearts were veiled from seeing that, they are perpetually in the world of vain desires and attachment to the means.

And when the believer reflects on Allah's name Al Latif (The Most Subtle), he is certain of His precise knowledge that encompasses everything big or small. That invites him to be mindful of Allah the most exalted the most high and to be watchful of what he says and does.

And the subtlety of Allah includes all of a person's affairs at all times, and helps him from every danger, and saves him from his fears. And if it were not for the subtle kindness of Allah the hearts would be full of fear, anxiety and distress and would not enjoy living at all.

And the subtle kindness of Allah Almighty is general and specific. The general includes all of His creation, the believers and the unbelievers, the righteous and the evil doer. He created them, sustains them, heals them and defends them; because he is their Lord, He is kind to them. He has a special subtle kindness for the people of faith that encompasses them. And nothing is decreed for them except what is good for them, even if

they dislike it, for he knows what is good for them. He knows what benefits them. So if He gives them what they love, He bestows them with gratefulness so that their rewards are multiplied and blesses what He has given them. And if they are afflicted with what they dislike, He bestows them with patience and contentment, so that they will receive their reward without account

إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

Az Zumar (39) 10: **Indeed, the patient will be given their reward without account [i.e., limit]."**

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، 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:

Oh Muslims. Whenever people's provisions are reduced. And challenges, difficulties, worries and hardships surround them from all sides, and when distress magnifies, the believers should observe the subtlety of Allah in every event that happens.

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From His subtlety is that all the worldly means go away except for His means. And all the ropes are cut excepts His rope. Consequently, there is no power or strength for His servants except in Him in addressing their afflictions. And facing their hardships head on. And this is a subtle way that the most subtle and most kind returns the people to their religion and increases them in their belief and worship.

And there is nothing for the believers but to turn to their Lord. And to return to their religion. And to renew their repentance. And to look for Allah's subtle kindness in what is happening to them. And Allah will change their condition without them perceiving. And that is not a big thing for Allah.

We ask Allah Almighty to make us among those who dedicate themselves to studying and reflecting on His Most Beautiful Names and Lofty Attributes and invoke Allah through them. And that Al-Latif (Most Subtle) grants us steadfastness on the straight path and illuminates our lives with Iman (faith). 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 عَادَ 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 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.