

Hope in Allah

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:

Know that the person travels to Allah through his heart and his determination and not with his body. And taqwa (consciousness of Allah) in reality is the taqwa of the heart and not the taqwa of the limbs.

And the deeds of the heart are more mandatory than the deeds of the limbs. And the servitude of the heart is greater than the servitude of the limbs. And from among the greatest worships of the heart is the worship of Al Rajaa (hope).

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Al Rajaa (hope) is hoping for the grace and mercy of Allah. And anticipating His bounty and favour. And faith and satisfaction in His bestowal and generosity. Allah said:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ
رَحِيمٌ البقرة: 218

Al Baqarah (2) 218: Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful.

Ahmad bin Asem (أحمد بن عاصم) was asked: what is the sign of a person having rajaa (hope) ? He responded: If he is enveloped by grace, to be inspired to be grateful longing for the complete favour from Allah upon him in this world and the hereafter.

And from this we know the difference between the fruitful rajaa (hope) and wishing and delusion. With wishing comes laziness and abandoning deeds and not taking the path of seriousness and diligence. As for rajaa (hope) it comes with deeds and acts of obedience. And exerting effort and correct reliance. Allah said:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا الكهف: 110

Al Kahf 110: So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.

As for delusion, it is having false hope with deficiency in taking the required means while doing deeds to the contrary. Yahyaa bin Muath (يحيى بن معاذ) said: I define delusion as: persisting in sin while hoping for pardoning without feeling regret. And expecting closeness to Allah without performing acts of obedience.

The poet truthfully said:

You wish for salvation and have not taken its path

Indeed, the ship does not run on land

It is sufficient for hope (rajaa) as a station that it is the servitude of the Prophets. Ibrahim (peace be upon him) said:

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ الشعراء:82

Ash-Shuaraa (26) 82: **And who I aspire that He will forgive me my sin on the Day of Recompense.**

And it is one of the characteristics of scholars who are knowledgeable of Allah Almighty:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِداً وَقَائِماً يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ الزمر:9

Az-Zumar (39) 9: **Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.**

And those hoping for the mercy of Allah are those performing acts of obedience. The ones who perform what Allah has commanded and refrain from what Allah has prohibited. Allah said:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ فاطر:29

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Fater (35) 29: **Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish –**

Hope (rajaa) is a great worship of the heart that has an effect on the Iman (faith) of the Muslim and his behaviour.

From its effects on Iman (faith) is displaying servitude and the need for what he hopes for from his Lord. And he looks forward to His Generosity. And he does not dispense from His Grace and Generosity even for a glimpse of an eye.

Also hope (raja) places the person on the doorstep of love of Allah. For as his hope (rajaa) increases and he obtains what he hopes for, he increases in love of Allah, gratitude to Allah, being pleased with Allah and Allah being pleased with him.

Moreover, hope (raja) raises him to the highest level which is the level of gratitude, which is the essence of servitude to Allah. For if he obtains what he hoped for, he is more likely to have gratitude.

And from the fruits of hope (rajaa) is that it necessitates increasing in knowing Allah, His names , their meaning and attachment to them. For indeed in practicing hope (rajaa) is attachment to His beautiful names, worshipping and supplicating through them and leaving all else. Allah said:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ
إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا الإسراء: 57

Al Israa (17) 57: **Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for**

His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

And from the effects of hope (rajaa) on behaviour is that those practicing hope (rajaa) are the closest in following the way of the Prophet Mohammad ﷺ . Allah said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

الأحزاب:21

Al Ahzab (33) 21: There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

Also, whoever hopes in Allah also thinks well of Allah. And thinking well of Allah raises the level of person with His Lord. Abu Hurairah (may Allah be pleased with him) related that the Prophet ﷺ said:

يقول الله -تعالى-: أنا عند ظن عبدي بي (متفق عليه).

Allah says, "I am as My servant thinks I am" [agreed upon]

And from its effects is that hope (rajaa) drives a person to repent and return to Allah. And repentance is among the most beloved deeds to Allah Almighty. The Messenger of Allah ﷺ said:

لو يعلم المؤمن ما عند الله من العقوبة ما طمع بجنته أحد، ولو يعلم الكافر ما عند الله من الرحمة ما قنط من جنته أحد

If the believer knew what is with Allah of punishment, none would hope for Paradise, and if the disbeliever knew what is with Allah of mercy, none would despair of (attaining) Paradise. [Muslim 2755]

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There is nothing between the sinner and the mercy of his Lord except that he leaves the sin and feels regret over it. And is determined that he will not return to it and that he asks for Allah's forgiveness. By doing so, Allah's words apply to him:

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا النساء: 110

An Nisa (4) 110: And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

And the Messenger of Allah ﷺ said:

إن الله يدني المؤمن فيضع عليه كنفه ويستره فيقول: أتعرف ذنب كذا أتعرف ذنب كذا؟ فيقول: نعم أي رب حتى إذا قرره بذنوبه ورأى في نفسه أنه هلك قال: سترتها عليك في الدنيا وأنا أغفرها لك اليوم

The believer will be brought close to his Lord until He will cover him with His screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: "I concealed your sins in the world and I forgive them for you today." [al-Bukhari 2441]

The poet said:

*When my heart hardened and exits were closing
I made a ladder out of hoping in Your pardoning
My sin seemed enormous but Your
Pardoning my Lord was more
You continue in Your pardoning
According grace and honoring*

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، وَأَشْهَدُ 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:

Hope (rajaa) is not without fear of Allah Almighty. For they are like two wings of a bird. If they are balanced the bird is able to fly. But if one of them is deficient then the bird is impaired. And if they disappear, the bird is on the brink of death and falls. And there are many verses in the book of Allah Almighty in which He combined fear and hope. And between mercy and punishment. Which causes a person to be between fear and hope.

Allah said:

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ الْأَنْعَامُ: 147

Al Anam (6) 147: So if they deny you, [O Muhammad], say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."

And Allah said:

نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ * وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

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Al Hijr (15) 49-50: (49) [O Muḥammad], inform My servants that it is I who am the Forgiving, the Merciful, (50) And that it is My punishment which is the painful punishment.

And Allah said:

قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ الأعراف:156

Al Araf (7) 156: [Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things"

And Allah said:

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ الأنعام:165

Al Anam (6) 165: Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

And Allah said:

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ غافر:3

Ghafer (40) 3: The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.

And Allah said:

وَادْعُوهُ خَوْفًا وَطَمَعًا الأعراف:56

Al Araf (7) 56: And invoke Him in fear and aspiration.

So let our hope and thinking well towards Allah Almighty be more than our dependence on our deeds and acts of obedience. For Allah's mercy and generosity is more than we think. Rather it is beyond our perceptions. So think well towards your Lord and be hopeful.

We ask Allah Almighty to make us among those who balance hope and fear of our Lord. 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 يَذِلُّ 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

سَأَلَكْ 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، يَعْظُمُ لِعَلَّكُمْ 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 وَاتَّقُوا اللَّهَ 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

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forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.