

Islamic Concepts

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 one looking at the current state today with clear vision sees rampant confusion like a ship going through a whirlwind with waves on top of waves. And calamities and afflictions crashing over one another, on top of which is darkness. There are no principles, philosophies or movements that can rectify grievances in their various forms or mend broken communities except for Islam.

Allah said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ-آل عمران:19

Al Imran (3) 19: **Indeed, the religion in the sight of Allah is Islam.**

Khutbah.info

The solution is wholly through Islam, the spirit of Islam and the Divine ordainments of Islam.

Worshipping Him alone frees people from the worship of creation to the worship of the Lord of the creation.

Allah Almighty said:

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ - الزخرف: 84

Az Zukhruf (43) 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.**

And honor depends on adherence to it and humiliation is a result of turning away from it.

Allah said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخُسْرَيْنِ - آل عمران: 85

Al Imran (3) 85: **And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.**

Adherence starts with the conscience of the individual and culminates with societies. Whatever the case, Islam cannot fill a heart with its sweetness unless one surrenders and submits solely to Allah.

At the core of Islam are liberating Divine ordainments which are only the domain our Lord.

Allah said:

وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً - البقرة: 138

Al Baqarah (2) 138: **And who is better than Allah in [ordaining] religion?**

Divine ordainments came to correct understandings and concepts. And ridding them of the remnants of ignorant beliefs and the prevailing falsehoods. And correcting them to become compatible with the clear religion and suitable for guiding the believers. When we look and ponder on the texts of the two revelations (the Quran and Sunnah), we find that

they are full of addressing this matter in various aspects and in different forms.

For in Allah's words:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ-الْحُجُرَاتِ: 13

Al Hujurat (49) 13: O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware.

Is a clarification of what people were practicing during the pre-Islamic era of boasting about lineages and their fathers and forefathers. So the Divine ordainments came with the correct understanding of honor. The differentiation is only through the consciousness of Allah. There is no preference for an Arab over a non-Arab except through consciousness of Allah.

And the prophet ﷺ clearly affirmed this reality when he said:

الحسب المال، والكرم التقوى

Being honorable is wealth and nobility is consciousness of Allah. [Sunan Ibn Majah 4219]

That is honor between the people is wealth and nobility with Allah is consciousness of Him. So note the difference between the understanding of the people and its reality with Allah. The people of faith and righteousness are the allies of the Prophet ﷺ whether they are related to him or not. The Prophet ﷺ said:

إن أولى الناس بي المتقون، مَنْ كانوا وحيث كانوا- الألباني في صحيح الجامع

Indeed the closest people to me are those conscious of Allah, whoever they are and wherever they are. [The Authentic Series (Albani) 5/665]

And the meaning is my ally is only he who is righteous, even if his lineage is far from me.

And another concept is built on the true understanding of nobility as the Prophet ﷺ said:

إن الله لا ينظر إلى صوركم وأموالكم ولكن ينظر إلى قلوبكم وأعمالكم

Allah does not look at your forms or your wealth, rather He looks at your deeds and your hearts. [Sunan Ibn Majah 4143]

So there is no connection between Allah and His creation except through consciousness of Him. So whoever is more conscious of Allah is closer to Allah and is more Noble to Allah. Based on this, it is not right for a person to be proud of his wealth, his position, his physical appearance or other worldly qualities at all. Rather what should be considered is the heart and the deeds.

And what also attests to this meaning is the Prophet's ﷺ words:

إنه ليأتي الرجل العظيم السمين يوم القيامة، لا يزن عند الله جناح بعوضة، وقال: اقرأوا:
فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا-الْكَهْفِ: 105

Indeed, a huge, bulky man will be brought on the Day of Resurrection and he will not weigh in the sight of Allah even as much as the wing of a mosquito. And he said: recite: Al Kahf (18) 105: And We will not assign to them on the Day of Resurrection any weight [i.e., importance]. [Bukhari 4729, Muslim 2785]

So the correct basis is consciousness of Allah and steadfastness upon His ordainments. And the Prophet ﷺ was keen to solidify people's understanding of distinction and that it is not based on their forms or their bodies. And he confirmed this reality of faith through live examples for his noble companions. From among them is what was related by Abdallah bin Masood (may Allah be pleased with him) that he climbed a tree to bring the Prophet ﷺ something from it and as it was windy his shins were exposed and the companions (may Allah be pleased with them) laughed because of how thin they were. The Prophet ﷺ said:

"ما يُضحككم؟ قالوا: من دقة ساقيه، قال النبي -صلى الله عليه وسلم-: والذي نفسي بيده
لهما أثقل في الميزان من أحدٍ

What makes you laugh? They replied: The thinness of his legs. The Prophet ﷺ said: By the One in Whose Hands is my soul, they are heavier in the scale than the mount of Uhud. [Musnad Ahmad 920]

And related to this meaning, is that the extension and restriction of provision has no relation to Allah's love or hate or pleasure or displeasure. And it is not proof of the person deserving that. Allah Almighty said:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ * قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ-سَبَأٌ: 35-36

Saba (34) 35-36: (35) And they said, "We are more [than the believers] in wealth and children, and we are not to be punished." (36) Say, "Indeed, my Lord extends provision for whom He wills and restricts [it], but most of the people do not know."

So those who are arrogant towards Allah say: we are more wealthy and have more children, and we will not be tormented in the Hereafter. Because if Allah was not pleased with our beliefs and practices He would not have given us wealth and children and he would not have extended our provisions. And He would have not preferred us over others in this regard except because of our virtue. And they missed out on the reality that Allah extends provision in this world to whomever He wills of His creation and that He restricts provision for whomever He wills. And not out of His love for the one for whom He extends. And not out of His hate for the one for whom He restricts. But He does so as a trial for His servants and as an affliction. And most people do not know that Allah does so as a test for His servants. For it was authenticated that the Prophet ﷺ said:

إذا رأيت الله يعطي العبد من الدنيا على معاصيه ما يحب فإنما هو استدراج، ثم تلا رسول الله -صلى الله عليه وسلم- فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ-الْأَنْعَامُ: 44

If you see Allah giving a person what they like of this worldly life in spite of their disobedience, indeed it is istidraj (being brought closer to punishment without them perceiving). Then the Messenger of Allah ﷺ recited: Al Anam 44: So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair. [The Authentic Series (Albani) 413]

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:

During these times, it is becoming increasingly important to correct misconceptions and misunderstandings. Whereby material concepts have prevailed over moral ones. And worldly considerations are prioritized over

those of the hereafter. And there is a need for concerted efforts to remedy what has been entrenched in many peoples' minds whose souls have been saturated with false concepts. And to provide them awareness of the correct beliefs, sound ideas and the balanced path. So their frames of references, standards and judgements are in accordance with the Divine ordainments and free from whims and inclinations of ignorance.

Among the examples that indicate that the Wise Ordainer transfers people from a familiar, well-known understanding to another understanding that should be taken into account are His Words:

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ-الْحَجَّ: 46

Al Hajj (22) 46: **For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the chests.**

That is blindness is not as thought, the blindness of the eye and sight, but rather true blindness is blindness of the heart and insight. For even if the visual sight is sound and strong, it does not learn lessons and derive understanding.

Another example that takes people from a familiar, well-known understanding to another understanding is the Prophet's ﷺ explanation of miserliness which most people associate with withholding wealth and material. The Prophet ﷺ went beyond that when he said:

وأبجل الناس من بخل بالسلام

The most miserly of people is the one who is miserly with the greeting.

[Al-Adab Al-Mufrad 1042]

Because he is miserly with the simplest of words and it does not harm him at all. And the Prophet ﷺ also said:

البخيل الذي من ذكرت عنده فلم يُصَلِّ عليَّ

The miser is the one in whose presence I am mentioned yet does not supplicate for Allah's blessings upon me. [Jami` at-Tirmidhi 3546]

So the ultimate miser is the one who when the Prophet ﷺ is mentioned in a place where he is does not hasten to send blessings upon him. For this is the true miser. And can you find anyone more miserly than that? So do not be stingy with yourselves, and hasten to send blessings upon the Prophet ﷺ every time that he ﷺ is mentioned. Rather, plentifully send blessings upon him. For the Prophet ﷺ said:

أولى الناس بي يوم القيامة أكثرهم عليّ صلاةً

The one who will be nearest to me on the day of resurrection will be the one who invoked most blessings on me. [Jami` at-Tirmidhi 484]

And the Prophet ﷺ also said:

أكثرُوا الصلاة عليّ يومَ الجمعة، وليلةَ الجمعة؛ فمنَ صلى عليّ صلاةً صلى اللهُ عليه بها عَشْرًا.

Invoke many blessings on me on the day of Friday, and the night of Friday, for whoever supplicates for Allah's blessings upon me once, will be blessed for it by Allah ten times. [The Authentic Series (Albani) 1407]

May Allah Almighty guide us to the correct understandings and rectify all of our affairs. 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.