

## Striving during Virtuous Times

### 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:

From among the worst ailments that afflicts a person and hinders his immediate and future interests is the disease of laziness. For if a person stops working for his hereafter, his loss will be greater than losing the entire world. And it is the disease with which the hypocrites are afflicted. For they are lazy in performing righteous deeds due to not having the intention of worshipping Allah the Most High.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا-النِّسَاءِ: 142

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An Nisa (4) 142: **Indeed, the hypocrites [think to] deceive Allāh, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allāh except a little,**

They are sluggish because they do not hope for the reward for performing acts of obedience and they do not fear punishment for abandoning them. And Allah Almighty warned the believers against laziness in performing acts of obedience and said:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ  
بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ -التَّوْبَةِ 38

At Tawbah (9) 38: **O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.**

Meaning, laziness and inclination to the worldly life and complacency and stagnation. And Abu Hurairah, may Allah be pleased with him, narrated that the Prophet ﷺ said:

يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ مَكَانَهَا:  
عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنِ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنِ  
صَلَّى انْحَلَّتْ عُقْدَةٌ كُلُّهَا، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ-  
رَوَاهُ الشَّيْخَانِ

**When one of you goes to sleep the devil ties three knots at the back of his head, sealing every knot with saying, You have a long night, so sleep. So if one awakes and mentions Allah a knot will be loosened, if he performs ablution a knot will be loosened, and if he prays a knot will be loosened, and in the morning he will be active and in good spirits;**

otherwise he will be in bad spirits and sluggish in the morning. [Al

Bukhari 1142, Muslim 776]

The Prophet ﷺ sought refuge in Allah Almighty from laziness. As Anas bin Malik, may Allah be pleased with him, said that the Prophet ﷺ used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ،  
وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ-رَوَاهُ الشَّيْخَانِ

**O Allah, I seek refuge with You from incapacity, laziness, cowardice and old age. And I seek refuge with You from the trials of life and death.**

**And I seek refuge with You from the punishment of the grave. [Al**

**Bukhari 6369, Muslim 2706a]**

And in a narration in Al Bukhari, Anas, may Allah be pleased with him, said:

كُنْتُ أَخْدُمُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِذَا نَزَلَ فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ اللَّهُمَّ إِنِّي  
أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلْبَةِ الرَّجَالِ،

**I served the Messenger of Allah ﷺ, if he stopped (on his journey), I**

**often heard him say: O Allah, I seek refuge in you from grief and sadness, from incapacity and from laziness, from miserliness and from cowardice, from being overcome by debt and overpowered by men**

**(i.e. others). [Al Bukhari 2893]**

And in narration in An Nisa'i:

كَانَ لِرَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- دَعَوَاتٌ لَا يَدْعُهُنَّ كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ  
الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَغَلْبَةِ الرَّجَالِ

**The Prophet ﷺ had supplications that he would not leave, he would**

**say, O Allah, I seek refuge in you from grief and sadness, from incapacity and from laziness, from miserliness and from cowardice, from being overcome by debt and overpowered by men (i.e. others). [Sunan an-Nasa'i 5449]**

Also, it came in the hadith in An Nisa'i narrated by Zayd bin Arqam, may Allah be pleased with him, that the Prophet ﷺ used to teach them seeking

refuge in Allah from incapacity and laziness. And in a hadith narrated by Ibn Masood, may Allah be pleased with him, that seeking refuge from laziness was a supplication that the Prophet ﷺ recited each evening.

These textual evidences should motivate the believer to beware of laziness. Because it is an ailment that hinders a person from their interests in the worldly life and hereafter. Rather, if one is lazy regarding his livelihood and worldly interests in the name of zuhd (detachment from this worldly life), he would be blameworthy. So how about the one who is lazy in the righteous deeds ?! Ibn Taymiyah, may Allah have mercy on him, said, if the person in name of zuhd (detachment from this worldly life) is idle, he commits the greatest corruption, for he does not build the worldly life or the hereafter. As AbdAllah bin Masood said, I hate to see a man idle, neither engaged in a matter of this world nor in a matter of the hereafter... So whoever leaves an ordained good deed because of his zuhd (detachment from the worldly life), then what he left is better than his zuhd (detachment from the worldly life). Or if he performed misdeeds or is lazy and idle, then he is among the greatest losers in respect to his deeds:

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحَسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا-الْكَهْفِ 104

Al Kahf (18) 104: **[They are] those whose effort is lost in worldly life, while they think that they are doing well in work.**

And Ibn Al Qayim, may Allah have mercy on him, said, and incapacity and laziness go together. If one does not pursue the means of goodness and prosperity, due to his inability, then it is incapacity, and if it is due to his lack of will, then it is laziness.

And satan grows the disease of laziness within a person in performing acts of obedience. For he starts with him in laziness in performing the voluntary worships and then the person falls short in offering them and is not consistent in performing them. Until satan weighs him down from performing them, then the person does not perform them at all. Rather he suffices with the obligatory with the excuse that the voluntary worships are not mandatory. And the voluntary worships are the fence and shield of the

obligatory. So whoever obeys satan in laziness in performing voluntary worships, will deteriorate to laziness in performing the obligations. So he will delay them and if he offers them, he does not give them their due. Perhaps his laziness leads him to abandoning them or performing them outside of their prescribed time. Like the one who delays the prayer from its proper time, or combines prayers without a valid reason. For they have no ailment other than lethargy and laziness.

And from the approaches of curing laziness in acts of obedience is for a person to safeguard the fence of voluntary worships to protect the obligatory. So if he becomes sluggish or lethargic he reduces the voluntary but does not cut it off. And this is the approach taken by the Prophet ﷺ himself. As AbdAllah bin Abee Qais narrated that Aisha, may Allah be pleased with her, said to him:

لَا تَدْعُ قِيَامَ اللَّيْلِ؛ فَإِنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ لَا يَدَعُهُ، وَكَانَ إِذَا مَرِضَ أَوْ كَسِلَ صَلَّى قَاعِدًا" (رَوَاهُ أَبُو دَاوُدَ) وَصَحَّحَهُ ابْنُ خُرَيْمَةَ.

**Do not leave the night prayer, for the Messenger of Allah ﷺ would not leave it. And if he fell ill or was lethargic, he would offer it sitting. [Abu Dawood 1307]**

And the Prophet ﷺ directed his nation and said:

يَا أَيُّهَا النَّاسُ، خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دَامَ وَإِنْ قَلَّ -رَوَاهُ الشَّيْخَانِ

**Oh people, Take from the deeds what you can handle. For Allah does not get tired (of giving reward) until you get tired. And the most beloved of deeds to Allah are those that are continuous, even if they are few. [Al Bukhari 1151, Muslim 782a]**

And if the person remembers that the reward for good deeds is continuous bliss in the grave then in the hereafter and an eternity in a Garden which is as wide as the heavens and the earth, this energizes him in performing good deeds. Also, if he looks with his heart at his eternal future

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and longs for what Allah Almighty has prepared for the believers in Paradise. So his soul is eased before the essence of Allah Almighty and he dispatches his limbs to all kinds of acts of obedience. He enjoys it more than the people of diversions enjoy their amusements. Imam Ibn Al Mubarak, may Allah have mercy on him, said, the people of this worldly life left this world without tasting the best of what is in it. He was asked, and what is the best in it? He replied, Knowing Allah, the Mighty and Sublime. Allah Almighty said:

لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ  
مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ \* الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ  
\* الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ-آلِ عِمْرَانَ 15-17

Al Imran (3) 15-17: (15) For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh. And Allāh is Seeing [i.e., aware] of [His] servants – (16) Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire," (17) The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn.

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، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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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:

From the greatest losses is being lazy in worship during virtuous times when the reward is multiplied, such as Friday, Ramadan, the last ten nights of Ramadan, the sacred months and the first ten days of Dhul Hijjah, the Day of Arafah and the Day of Ashurah. For the wise person is the one who dedicates himself and is diligent and strives within them. And makes a plan of righteous deeds that he will accomplish. And makes sure that of all his time is in obedience to attain the virtue of the period. For they are a great opportunity and whoever misses out in performing good deeds in them has been deprived of much good.

So let us devote ourselves and be diligent during these virtuous times. Let us strive, hasten and compete in performing good deeds. For Allah Almighty has commanded the believers to hasten and compete in performing good deeds:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ - آل

عمران: 133

Al Imran (3) 133: **And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous**  
And Allah said:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ - الحديد: 21

Al Hadid (57) 21: **Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth**  
We seek refuge in Allah from apathy, lethargy and laziness. And we ask Allah to give us success in hastening and competing in performing good deeds. 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 الْقُرْبَى وَيَنْهَى 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.

