

### 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 Believers:

This worldly life is traversed physically, and the triumphs of the hereafter are attained by the heart. And the souls incline towards ease and comfort and aversion to burdens and difficulty. And the resolute elevates his soul to the exalted matters. And nurtures it until it is accustomed to the greatest demands and aspires to the highest heights. And even if it does not attain glory, it shuns humiliation. And if it tastes the delights of the soul, it minimizes the physical delights. Allah said:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا-الإسراء:19

Al Isra (17) 19: **But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].**

Tongues do not remain silent, nor do the limbs stop moving, and the thoughts do not cease. So if they are not occupied with the most significant matters then they become occupied with trivial matters. And if they are not used in good, then they will turn to evil. So glory be to the One Who showed some of His servants His paradise before meeting Him. And opened its doors for them in this worldly life and gave them from its spirit, its essence, and its goodness, to bolster their strength in seeking and racing to it. To the point that some of the righteous predecessors said: There are times in which I say: If the people of Paradise are in such a state, they have a good life.

And Ibn Rajab (may Allah have mercy on him) said: "Iman (faith) has sweetness and a taste that is sensed in the hearts, just as the sweetness of food and beverages are tasted in the mouth. And iman (faith) is the nourishment and provision of the hearts, just as food and drinks are the nourishment and provision of the bodies. The body senses the sweetness of food and drink when it is healthy. But if a person is sick, he will not find delight in what will benefit him. Rather he may find delight in what will harm them. Thus likewise is the heart. It will find the sweetness of iman (faith) if it is sound from the disease of deviating whims and forbidden desires. And if the heart becomes sick and ill then it will not find the sweetness of iman (faith). Rather it finds delight in what brings his destruction from whims, deviations, misdeeds and indecencies."

The meaning of the sweetness of iman (faith) is the soul's delighting in acts of obedience and bearing the hardships seeking the pleasure of Allah

Almighty and prioritizing it over worldly gains. That is because the sweetness of iman (faith) and delighting in worship is the relaxation of the soul and the joy and comfort of the heart when upholding the requirements of the shariah; both outward and inward, speech and actions, that Allah loves and is pleased with. And it is an amazing sweetness. And it varies from person to person and from state to state. And it has strength and weakness. And it has advancing and retreating. Glory be to the One who made the difference between people's resolve and determination like the distance between the east and the west.

The sweetness of iman (faith) is the key to steadfastness upon the obedience of Allah and the pleasure of worship and steadfastness in the face of trials.

The pleasures of this world are accompanied by difficulties and adversities. And the pleasure of the righteous deeds is authentic and pure. One becomes bored of the pleasures of this worldly life, and the pleasure of the righteous deeds knows no boredom. Rather, the more that one increases in righteous deeds, the more that they will have pleasures and joy. And the pleasure of this worldly life may make a person miss out on the pleasures of the hereafter, while the pleasures of the righteous deed is realized in this world and the hereafter.

As for means of realizing sweetness of iman (faith) and the pleasure of worship, the first and most important of them are purification of the soul. For whoever drinks from a dirty vessel will not find the sweetness that he seeks. And if he cleaned and purified it, then poured water into it he would find the perfect sweetness and the ultimate freshness. And the heart that is clothed with the filth of the sins and stain of the misdeeds and pollution of the lusts does not find the sweetness of iman (faith). And in the authentic hadeeth:

ثَلَاثٌ مَنْ فَعَلَهُنَّ فَقَدْ طَعِمَ طَعِمَ الْإِيمَانِ: مَنْ عَبَدَ اللَّهَ وَحْدَهُ، وَأَتَتْهُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَعْطَى زَكَاةً مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ، وَزَكَى نَفْسَهُ-أَخْرَجَهُ أَبُو دَاوُدَ.

**He who performs three (matters) will taste the taste of the iman (faith): One who worshipped Allah alone and believes that there is no god but Allah, and agreeably gave the zakat (alms) on his wealth, and purified himself. [Abu Dawood 1582]**

And in the supplication of the Prophet ﷺ:

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا- رواه مسلم

**O Allah, grant my soul piety and purify it, You are the Best to purify it, You are its Guardian and its Protector. [Muslim 2722]**

And Bishr bin Harith (may Allah have mercy on him) said: One does not find the sweetness of worship until he places an iron wall between himself and lusts.

And purification of the soul is attained through establishing Allah's ordinances both inwardly and outwardly, and adhering to the Sunnah, seeking Allah's help and disavowing one's own power and strength. And the first of that is the tawhid (divine unity) of Allah Almighty, and sincerity to Him, and truly placing trust in Him, and relying upon Him, and seeking his assistance, with loving Him and constant remembrance of Him. And tranquility and inner peace in turning to Him, singling Him out with love and fear, hope and trust. So then He - Glory be to Him - is the One Who takes care of the person's worries, determinations, and wills. So whoever attaches his heart to his Lord finds the delight in obeying Him and carrying out His commands and this is superior to all other delights. And whoever's joy is through Allah, all are comforted through him. And whoever's joy is not through Allah, is torn in losses.

And from the purification of the soul is to strive in repenting from the sins. And to repent and seek forgiveness much, disavowing one's own power and strength asking his Lord for iman (faith), success and constancy. And the more that a person increases in servitude to Allah and the acknowledgement of his utter need for Allah, the more that he looks down upon and downplays himself, and his heart is attached to his Lord alone. And the most beloved hearts to Allah, are the hearts anchored with humility and consumed by impoverishment towards Allah. So he humbles his head between the Hands of his Lord and does not raise his head to Him out of modesty and humility.

One of the great means that brings the pleasure and sweetness of iman (faith) is supplication. And it was narrated in the authentic hadith:

وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ

**And I ask You for everlasting delight and joy that will never cease.**

[Sunan an-Nasa'i 1305]

And a person should recite the Quran plentifully with contemplation. And seek closeness to Allah through performing voluntary acts of worship after the obligatory, and performing regular remembrance of Allah, and prioritizing the love of Allah over what a soul overcame by desires loves, and acknowledging Allah's kindness, beneficence, goodness, generosity and grace, and taking advantage of the early morning hours and the last third of the night when the Lord descends, and accompanying the righteous.

For the great love begets great longing. And the greatest delight in this worldly life is to repent to Allah. Just as the greatest delight in the hereafter is glancing at His Noble Face. And for this reason the Prophet ﷺ combined in his supplication:

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ الْكَرِيمِ، وَالشُّوقَ إِلَى لِقَائِكَ

**I ask You for the delight of glancing at Your face and a longing to meet You.** [An-Nasai 3/54, 55, Ahmad 4/364]

Some of the righteous predecessors said: the best of what is in this worldly life is knowing Allah and loving Him. And the best of what is in the hereafter is glancing at him. And one of the righteous said: the people consumed with the worldly life are unfortunate, they left it and did not taste the best of what is in it. And it was asked, what is the best in it? He said, the love of Allah, knowing Him and making remembrance of Him.

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 forgives 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:

Know that sins and misdeeds are among the obstacles to attaining the sweetness of iman (faith). For the misdeeds are a thick veil that prevent attaining the sweetness of iman (faith) and the delight of worship for what the misdeeds beget of hardness, dryness and callousness of the heart. To the point that some of the righteous predecessors said: Allah did not afflict

a person with a punishment more severe than hardness of the heart. For a person may unleash his gaze and be denied the light of insight, or unleash his tongue and be denied the purity of the heart. Or eat doubtful food and be denied the night prayer and the delight of calling upon his Lord.

So be conscious of Allah and know that anxiety, worries, sorrows and distress could be an advanced punishment. And turning to Allah, being content with Him, filling the heart with His love, and making remembrance of Him and being joyous in knowing Him is an advanced reward and paradise. And there is nothing equal to an honorable life. And in leaving misdeeds and sins, is the life of the hearts. For if the hearts are revived they taste the sweetness of iman (faith) and the delight of worship. So be watchful of Allah Almighty in all your deeds and be sincere to Him. For all goodness and joy attained by the believer in this world and the hereafter is one of the fruits of iman (faith) and one of its results. Allah said:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ-النحل: 97

An Nahl (16) 97: **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.**

Oh Allah, make our hearts sound, fill them with iman (faith) and make us among those who delight in Your obedience. 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 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 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.