

Sufficient is Passing as a Warning

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:

All praise is due to Allah, the One Who gives life and causes death, Who originates and restores, Who does whatever He wills. He is supreme over His servants, and He is the All-Wise, the All-Aware. Allah Almighty said:

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

Ar-Ra'd (13) 8: **Allah knows what every female carries and what the wombs decrease and increase, and all things are with Him in due measure.**

Fear Allah as He should be feared, And hold fast to the firmest handhold of Islam. Know that you cannot withstand the Fire, and that the Angel of Death has passed by you to reach others and will pass by others to reach you. So be careful. The wise are those who take account of themselves and work for what comes after death, while the incapable follow their desires and idly place hope in Allah.

People's opinions and viewpoints differ greatly, and their discussions over the value of this worldly life are many. Many of them consider it their ultimate goal. Yet, Islam has the definitive word on this matter. In the view of Islam, life is too important to be forgotten, yet at the same time too insignificant to be made the ultimate goal. Allah Almighty said:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

Al-Qasas (28) 77: **Seek, through that which Allah has given you, the home of the Hereafter; and do not forget your share of this world. And do good as Allah has done good to you.**

There are two blameworthy traits, which are very dangerous for whoever is not cautious of them. They relentlessly pursue a person, even in advanced age when their hair grays, their ambition has weakened, and they are nearing the end of life and are close to visiting the grave. The Messenger of Allah ﷺ feared them for his Ummah and warned against them. These two are greed and prolonged hope. Greed for wealth, greed for long life, greed for status. Greed that impoverishes a person no matter how much they possess and accumulate. And prolonged hope that exhausts them and leads them to delusions, in which death is nearer to them than the fulfillment of their wishes. The Prophet ﷺ said:

يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ

The son of Adam grows old. But two things remain young in him: Desire for life and desire for wealth. [Al-Bukhari 6421 and Muslim 1047a]

And the Prophet ﷺ said:

مَا ذُبَّانٍ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الرَّجُلِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ

Two hungry wolves sent among a flock of sheep are no more destructive to them than a person's greed for wealth and status is to his religion.

[Ahmad 15794 and At-Tirmidhi 2376, Grade: Hasan Sahih]

Every Muslim should reflect upon two scenarios and keep them before their eyes. One in which they are at their home with their family and children, enjoying comfort, happiness, abundant sustenance, and good health and playing and laughing with their children. And another scenario, while the person is still basking in the graces of health and wellbeing and pleased with their strength and youth, and the possibility of weakness does not occur to them and death does not even cross their mind, illness suddenly strikes. Weakness follows strength, worry replaces happiness, gloom replaces serenity. No companion soothes them now, no conversation pleases them. They are weary of what they once desired in their days of health. Though their minds are intact and their intellect sound, they contemplate a life they squandered and youth that they wasted. They recall the wealth that they amassed, homes that they built, and are distressed about losing all what they strove so hard to acquire. They grieve over a world that they must depart, leaving behind vulnerable offspring, fearing their fate when they pass. At the same time, they struggle with illness and pain, their heart clinging onto whatever may bring about their recovery. But what is the solution if the disease worsens and a cure cannot be found and doctors are puzzled, and loved ones despair? Allah Almighty said:

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

Qaf (50) 19: **And the intoxication of death will bring the truth; that is what you were trying to avoid.**

Then their color changes, their eyes sink, their neck and nose drop, their beauty and radiance vanish, and their tongue is silenced. They lie among family and friends, looking without acting, hearing without speaking. Their gaze is turned towards their family, friends and loved ones, who see them suffering in anguish and distress, yet cannot save them or prevent the inevitable. Allah Almighty said:

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ۖ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

Al-Waqi'ah (56) 83-85: **Then why, when the soul reaches the throat [of the dying], and you are at that time looking on—and We are nearer to him than you, but you do not see—?**

They continue to endure the throes of death, their struggle intensifies, their breathing becomes shallow and strained, their pulse weakens, their hearing and sight fail, until the appointed time arrives and their soul departs to the heavens. They become a lifeless corpse, a body among their family and friends, who distance themselves from them and may recoil from their presence. Their name, which was once known, has passed, just as their person, which was once cherished and has perished. There is no might nor power except Allah.

The greatest admonishment is death, ordained by Allah for His creation and decreed upon them. Allah alone endures forever. No creature, no matter how long-lived, escapes it. All must submit to it. Allah Almighty said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

Al-'Ankabut, (29) 57: **Every soul will taste death. Then to Us you will be returned.**

If anyone were granted immortality, it would have been His pure prophets and close messengers, foremost among them is His chosen one صلی اللہ علیہ وسلم. But Allah declared to him صلی اللہ علیہ وسلم:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Az-Zumar (39) 30: **Indeed, you are to die, and indeed, they are to die.**

So death is certain, inevitable, and there is no escaping from it. It reaches us in the depth of valleys or atop the highest peaks, above the air and under the water. Not even the angels of the heavens, nor earthly authorities, nor any human or jinn or animal are spared. Even if they were in lofty towers and fortified strongholds. Allah Almighty said:

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

An-Nisa (4) 78: **Wherever you may be, death will overtake you, even if you are in lofty towers.**

If anyone could escape death because of their physique, stature, strength, status, wealth, power, and dominion, many people would have escaped it. Where are 'Ad and Thamud, and Pharaoh of the mighty stakes? Where are the emperors and the caesars? Death fears none and does not nor spare anyone. It seizes the child from their mother's embrace, storms upon the robust youth and the strongest of warriors.

So, O you who wander in the valley of desires, pause a moment in the valley of reflection. For pleasure is brief, and punishment is long. How astonishing it is that one would trade a moment of desire for prolonged grief and misery. The sin lasted but a moment—if only it had never been!

How much humiliation followed, how many sighs are drawn upon remembering it.

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:

Know that this world is an abode of trials and tests, struggles and challenges. Because of that, Allah decreed life and death in it. Life is filled with hardships, abounding with disasters, overflowing with sorrows and distresses. Its bliss vanishes, its mighty are humbled, its happy become wretched, and its living passes. Its joys are mixed with sorrow, its sweetness with bitterness, its comfort with toil. No state in it endures, nor does peace of mind remain.

Who in this world has been safe from hardship and calamity? Who has never been touched by misfortune and regret? Who lives in it without adversity?

And whoever lives will pass. So let us take heed from those before who have transgressed, wronged and mistreated. For after a short time, they

were swallowed by the earth and wrapped in dust, becoming mere stories after they had been living realities and traces after having existed. They prioritized the transient over the enduring and the temporary over the permanent.

They blindly followed their desires, were engrossed in pursuing fleeting worldly diversions and immersed in a deep slumber. Then the throes of death unveiled the ultimate reality. Allah Almighty said:

أَلْهَاكُمْ التَّكَاثُرُ ۖ حَتَّى زُرْتُمُ الْمَقَابِرَ ۖ كَلَّا سَوْفَ تَعْلَمُونَ ۖ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

At-Takathur (102) 1-4: **Competition in [worldly] increase diverts you until you visit the graves. No! You are going to know. Then no! You are going to know.**

May Allah protect us all from heedlessness and from a bad ending. 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.

أَذْكُرُوا 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.