

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَغِيثُهُ 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 ﴿١٠٢﴾ [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:

Indeed, the Shariah of Islam is pure and its most evident characteristic is that Allah alone is to be worshipped, without any partners. It is built upon foundational principles mandated by the Lord of all creation. It is, in its entirety good, in its entirety light, in its entirety peace and in its entirety joy.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Aal ‘Imran (3) 19: **Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account**

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Aal ‘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.**

In modern times, especially during periods characterized by openness and diverse lifestyles, people encounter many choices. The consequences of these choices, either good or bad, are closely related to how connected or distant they are from their faith. Within this environment, the teachings of Prophet Muhammad ﷺ is a call to perfection and justice. Whenever someone struggles to choose between two paths, the Prophet’s teachings guide to the better one. Similarly, in confusing and difficult situations, where distinguishing right from wrong or good from bad becomes challenging, these teachings clearly guide toward truth and goodness. This is because truth is always clear and evident, while falsehood is ambiguous and confusing.

For this reason, the constants of the shariah –such as tawhīd, faith in Him, calling others to Him, and loving and hating for His sake–may, over time, either entirely or partially vanish. This occurs due to the prevalence of following desires and trivial pursuits, and the weakening of seriousness–until such foundational values begin to fade and need to be restored and revitalized.

For there is no rightly worshipped deity other than Allah!

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

Aal 'Imran (3) 83 : **So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned.**

It is necessary for us to call toward the religion of Allah, Glorified and Exalted is He, for it is the source of our honor and the secret of our strength. We must do so by speaking about it truthfully and accurately, in its true form in a way that Allah Himself is pleased with. We must follow this as a religion of servitude to Allah alone in all matters and follow His Messenger ﷺ. Beware of making a mistake when speaking about it and deviating from the correct path! For indeed, we may hear people speak in defense of Islam, and one wishes—upon hearing them—that they had remained silent and not uttered a single word.

It is impossible for societies to be reformed when the links to the true Sharia have been weakened, disregarding what pleases Allah or what displeases Him. So how much worse is the situation if these foundations are questioned, or there is a persistent effort to eliminate them, or a desire to establish foundations for turning people away from religion? There is no power or strength except with Allah.

Among the characteristics of the message of the Chosen One ﷺ is that he left nothing of good except that he directed the ummah toward it, and nothing of evil except that he warned the ummah against it.

Among what he warned us against were the trials (fitan) that would increase and multiply at the end of time, and the surrounding evils that close in upon the ummah from every side—overwhelming it like the waves of the sea—until even the wise are left bewildered. Indeed, weak souls may slowly and steadily be drawn in by such trials until they wade into their

filth without even realizing it. And once they become accustomed to these trials, it becomes extremely difficult to turn away from them after having lost their identity. Then they dwindle and fade. They wither away without realizing it, and their collapse is so complete that getting back up is nearly impossible.

The Prophet ﷺ said:

يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعَمَلُ، وَيُلْقَى الشُّحُّ، وَتَظْهَرُ الْفِتَنُ، وَيَكْثُرُ الْهَرْجُ «قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: الْقَتْلُ، الْقَتْلُ»

Time will draw close together, deeds will decrease, miserliness will be cast into the hearts of people, trials (fitan) will appear, and al-harj will increase. They said: “O Messenger of Allah, what is al-harj?” He replied: “Killing! Killing! [Bukhari 6037]

And the one may ask: What is the path to salvation in the midst of all these trials ? What stance should a believer take regarding these changes?

The answer to that—praise be to Allah—is clear. For every disease, there is a remedy. Those who know it, know it; and those who are ignorant of it, remain ignorant. The remedies for this situation are many and varied.

The first is to be grateful to Allah for the well-being (‘āfiyah) with which He has blessed us, as opposed to what He has afflicted many others with: trials, tribulations, and devastating conflicts.

Then to remain patient in the face of painful Divine decrees, with full faith that whatever Allah wills is inevitable. It must and will come to pass.

That whatever afflicts people could never have missed them, and whatever misses them could never have afflicted them.

For what Allah wills happens, and what He does not will, will never occur.

وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

Ar-Ra'd (13) 41: **And Allah judges; there is no adjuster of His decision.**

And He is swift in account

And it is narrated in Sahih Muslim that the Prophet ﷺ said:

كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ

Allah wrote the decrees of all creation fifty thousand years before He created the heavens and the earth. [Sahih Muslim 2653b]

Indeed, the rapid and diverse changes that occur in these times, descending upon us suddenly and without warning, are meant to remind us of the Day when the Hour will be established—while the people are in heedlessness, turning away.

These are preceded by signs that indicate its approach.

As is narrated in al-Bukhari and Muslim the Prophet ﷺ said:

وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقَحْتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيْطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا

And the Hour will surely come while two men have spread out a cloth between them (for trade), but they will not complete the transaction, nor will they fold it up. The Hour will surely come while a man has just returned with milk from his she-camel, but he will not get to drink it. The Hour will surely come while a man is patching his basin, but he will not use it to water (his animals). The Hour will surely come while a man has raised a morsel of food to his mouth, but he will not eat it. [Sahih al-Bukhari 6506]

All of this, is clear proof of the suddenness of divine punishment, and that:

Luqman (31) 34: **No soul knows what it will earn tomorrow, and no soul knows in what land it will die.**

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:

Then know—may Allah have mercy on you—that souls are of three types:

First, the soul that constantly commands evil.

Second, the self-reproaching soul.

Third, The tranquil soul.

There is no doubt that the worst of these souls is the first: the one that commands evil. It leads its possessor into misguidance, and urges them towards deviation and injustice.

Yet when this heedless and misguided person is touched by the mercy of their Creator, they begin to strive against their own soul—after long years of hardship and misery. They begin to resist it, striving to lift it from the

soil of wickedness to the pasture of goodness and nobility. They awaken within themselves the voice of conscience. And suddenly, the soul becomes a self-reproaching soul—one that reflects, considers, and takes lessons. It reproaches itself and reins itself in. Then it climbs higher—until it becomes a tranquil soul, one that is not shaken by horrors nor dislodged by severe hardships.

So let every one of us ask themselves honestly: Where does my soul stand among these three types?

On which path does it walk?

Am I among the foremost or the lagging behind?

Am I ascending, or am I dwelling in the lowlands?

Have you ever asked yourself? Have you held yourself accountable before you are held to account?

Have you truly contemplated, with the contemplation of one who seeks the truth?

Have you looked at your sins—knowing that if you were punished even for a portion of them, you would surely perish swiftly?

And if your sins were exposed, you would surely be overwhelmed by shame due to their ugliness and repulsiveness?

Where do you stand, in relation to that powerful example of self-accountability set by Abu al-Dardā' (may Allah be pleased with him)—when he sat weeping after witnessing the downfall of the Persian empire beneath the feet of the Muslims?

And when someone said to him:

O Abu al-Dardā'! Do you weep on a day in which Allah has granted honor to Islam and its people? He replied: Woe to you! How insignificant the creation is to Allah! A people were dominant and powerful, but when they abandoned the command of Allah, they ended up as you see.

And it was reported that Ibn Sīrīn (may Allah have mercy on him) was burdened with debt, and when he was asked about it, he said:

Indeed, I know the sin for which I have been afflicted with this debt.

He explained: "I once said to a man—forty years ago—'O bankrupt one!

Allahu Akbar, O Muslims!

Their sins were few—so they recognized exactly what caused their afflictions.

But our sins are many and we do not even know where our afflictions are coming from!

O Allah, grant us relief from every affliction and tribulation. Indeed Allah is

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ
All Hearing, Answering.

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 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.