

The Enduring Good Deeds

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:

I advise you and myself with the consciousness of Allah, the Mighty and Majestic. Fear Him in private and in public. Fear Him and worship Him. Prostrate yourselves to Him, and do good such that you may succeed.

There is a firmly established and well-known matter that is evident to anyone with a sound mind and clear thinking. It is that every beginning has an end. Every rise is followed by a decline. And each of the individual acts of worship, whether obligatory or voluntary, has a definite beginning and a definite end.

In fact, even human capacities, physical and mental, without exception, are strong at times and weak at other times. Therefore, worshipping strengthens and weakens accordingly.

There is one exception. There is one deed that is not hindered by any obstacle. In it, the young and the old are equal, as are the healthy and the ill, the able and the incapable, the standing and the seated and even those lying on their backs. It requires no strength and no mustering of energy.

Do you know what it is?

It is the remembrance of Allah, Dhikr of Allah, for which there is no acceptable excuse for abandoning it. For a man once came to the Prophet ﷺ and said:

لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأُنَبِّئُنِي مِنْهَا بِشَيْءٍ أَتَشَبَّهُ بِهِ . قَالَ " لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ " .

O Messenger of Allah! The ordainments of Islam have become too many for me, so inform me of something I can hold on to.

He ﷺ replied, Let your tongue always remain moist with the remembrance of Allah. [Sunan Ibn Majah 3793, Grade: Hasan]

O Muslims, Allah Almighty has commanded the pilgrims to make remembrance after completing their Hajj rites, and He has even commanded them to do so abundantly.

Allah Almighty said:

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

Surah Al-Baqarah (2), Verse 200: **And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance.**

This verse directs us to what is obligatory and necessary. That is, replacing the remembrance of fathers with the remembrance of Allah Almighty. And it emphasizes that Muslims should be the most deliberate in the remembrance of Allah. This is not surprising, for the believers are those who have the most love for Allah. And it is the remembrance of Allah that truly elevates a person and not boasting about one's fathers or anything else from the debris of this fleeting world.

And indeed, in the command to remember Allah after the completion of the Hajj rites is a clear and evident meaning, which is that while all other acts of worship come to an end and are completed, the remembrance of Allah remains. It neither ends nor is ever completed. The sincere believer lives upon the remembrance of Allah, passes upon it, and is resurrected upon it. For, by Allah, life itself is only sweetened by His remembrance, glorified and exalted is He.

Ibn al-Qayyim, may Allah have mercy on him, said, I heard Shaykh al-Islam Ibn Taymiyyah—may Allah have mercy upon his soul, say: “The remembrance of Allah for the heart is like water for the fish. So what would the state of the fish be if it were taken out of the water?”

O Muslims, the Creator, exalted is His majesty, says:

وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Surah Al-Kahf (18), Verse 46: **But the enduring good deeds are better to your Lord for reward and better for [one's] hope.**

And He says:

وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا

Surah Maryam (19), Verse 76: **But the enduring good deeds are better to your Lord for reward and better for return.**

These two verses, as stated by the majority of the scholars of tafsir, refer to the enduring good deeds (al-baqiyat al-salihat) as being the well-known phrases of remembrance, namely: Subhan Allah, al-hamdu lillah, la ilaha illa Allah, and Allahu akbar.

Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ said:

خُذُوا جُنَّتَكُمْ. قُلْنَا: يَا رَسُولَ اللَّهِ: مِنْ عَدُوٍّ قَدْ حَضَرَ؟ قَالَ: لَا، بَلْ جُنَّتَكُمْ مِنَ النَّارِ، قُولُوا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ؛ فَإِنَّهَا تَأْتِينَ يَوْمَ الْقِيَامَةِ مُنْجِيَاتٍ وَمُقَدِّمَاتٍ، وَهُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ

“Take up your shield.”

We said: “O Messenger of Allah! From an enemy who is near?”

He said: “No, your shield from the Fire. Say: Subhan Allah, al-hamdu lillah, la ilaha illa Allah, and Allahu akbar. For indeed, these will come on the Day of Resurrection as saviors and in the forefront. And they are the enduring good deeds (al-baqiyat al-salihat).” [Al Hakim 2011, Grade: Sahih on the condition of Muslim]

And the meaning of them being “enduring good deeds” is that they are from the cultivation of the Hereafter, and that their reward remains preserved.

We, are in dire need of acquiring enduring good deeds. Indeed, among Muslims there is such weakness, emptiness, distress, loneliness, and much

preoccupation of the tongue with what has no benefit, that they need to be mindful of the enduring good deeds. Verily, we extend our eyes towards the glitter of this worldly life. Indeed, it is often seen how people are so concerned over their homes, over decorating and beautifying them with lush trees and captivating greenery. All of these things certainly bring joy to the eyes but are temporary and short-lived. And all this should underscore for us the importance of understanding what the enduring good deeds truly are.

Reflect, upon how much you pay to buy seedlings or the finest plants. How attracted you are to planting them or harvesting their fruits. And how much haggling and bargaining is done over buying or selling them! Should not we be more eager for something better than all of that and less costly at the same time? For the wise consider the neglectful and bankrupt those who do not hasten to acquire the enduring good deeds and cultivate them, as time is limited and there is still an opportunity and no excuse is acceptable.

Abu Hurairah (may Allah be pleased with him) said that the Messenger of Allah ﷺ passed by me while I was planting a seedling, and said:

يا أبا هُرَيْرَةَ مَا الَّذِي تَغْرِسُ؟ قُلْتُ: غِرَاسًا لِي. قَالَ: ((أَلَا أَدُلُّكَ عَلَى غِرَاسٍ خَيْرٍ لَكَ مِنْ هَذَا؟))، قَالَ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: ((قُلْ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ؛ يُغْرِسْ لَكَ بِكُلِّ وَاحِدَةٍ شَجَرَةً فِي الْجَنَّةِ

“O Abu Hurayrah! What are you planting?”

I said: “A seedling for myself.”

He said: “Shall I not guide you to a cultivation better than this?”

I said: “Yes, O Messenger of Allah!”

He said: “Say: Subhan Allah, al-hamdu lillah, la ilaha illa Allah, and Allahu akbar. For with each one, a tree will be planted for you in Paradise.”[Ibn Majah 3807, Grade: Sahih]

And al-Tirmidhi, and others, narrated:

لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِيَ بِي، فَقَالَ : يَا مُحَمَّدُ ! أَقْرِي أُمَّتَكَ مِنِّي السَّلَامَ، وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ، عَذْبَةُ الْمَاءِ، وَأَنَّهَا قَيَعَانٌ، وَأَنَّ غِرَاسَهَا : سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

The Prophet ﷺ said:

I met Ibrahim on the night I was taken on the Night Journey, and he said: O Muhammad, convey my salam to your ummah, and inform them that Paradise has good soil, pure water, and is level ground. And its plants are, Subhan Allah, al-Hamdu lillah, la Ilaha illa Allah, and Allahu Akbar. [al-Tirmidhi 3462, Grade: Hasan]

And the Prophet ﷺ said in a narration reported by al-Tirmidhi and Ibn Majah:

لَأَنْ أَقُولَ : سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ

To say: Subhan Allah, al-hamdu lillah, la ilaha illa Allah, and Allahu akbar—is more beloved to me than all that the sun rises upon.

[Sahih ibn Habban 834, Grade: Sound Chain {Arnaout}]

And in another narration:

أَرْبَعُ أَفْضَلُ الْكَلَامِ لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Four are the best of speech; it does not matter which of them you begin with, Subhan Allah, al-hamdu lillah, la ilaha illa Allah, and Allahu akbar.

[Sahih ibn Majah 3088, Grade: Sahih (Albani)]

These are the virtues of these words in general. Not to mention that their abundant repetition is a means for the forgiveness of sins and the erasure of misdeeds. And how desperately we are in need of that.

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، 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:

Abu al-Darda (may Allah be pleased with him) said: The Messenger of Allah ﷺ said to me:

عَلَيْكَ بِسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ فَإِنَّهُنَّ يَحْطِطْنَ الْخَطَايَا كَمَا تَحْطُّ
الشَّجَرَةُ وَرَقَهَا

Say: Subhan Allah, alhamdulillah, la ilaha illa Allah, and Allahu akbar. For indeed, they erase sins just as a tree sheds its leaves. [Ibn Majah 3813, Grade: Hasan (Al Sayooti)]

In addition, reciting these words may be a reason for one's supplication to be answered, or for one's prayer to be accepted, as the Prophet ﷺ clarified when he said:

مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِي. أَوْ دَعَا اسْتُجِيبَ، فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ

Whoever wakes up during the night and says upon waking: there is no rightly worshipped deity other than Allah, alone without partner, to Him belongs sovereignty and to Him belongs all praise, and He is over all things capable. Subhan Allah, alhamdulillah, la ilaha illa Allah, Allahu akbar, and there is no power and no strength except with Allah—then makes supplication, it will be answered. And if he gets up, performs ablution, and then prays, his prayer will be accepted. [al-Bukhari 1154]

O Muslims! These four phrases, despite their briefness and ease of recitation, are words of profound meaning and wide-ranging impact. There may be those among us who repeat them, and perhaps even frequently, but are far removed from understanding their meaning or comprehending their implications, to the point that their hearts become distant from sensing the majesty and greatness of Allah, and from appreciating Him as He should be. Indeed, the remembrance of Allah, the Almighty, is a word that makes the skins of those conscious of their Lord shiver, and then their skins and hearts soften at the remembrance of Allah.

We ask Allah Almighty to make us among those who remember him often standing, sitting and upon our sides. 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 يَجْعَلَ
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.