

## Three Blessings

### 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:

When a Muslim grants themselves moments for sincere self-scrutiny and reflection upon the purified Sunnah, and contemplates attentively and precisely upon the words of the Messenger of Allah ﷺ – words that emanate from the radiant lamp of Prophethood –they may uncover their secrets and become illuminated by their light until their soul finds peace and clarity. They will strengthen their belief in the Chosen Prophet and the Selected Messenger ﷺ and follow the light that was revealed with him

• صلى الله عليه وسلم

When someone does this, they will come across words that are clear and straightforward – not complicated or filled with philosophical puzzles. Words that make it clear that a Muslim's true essence, high status, and stable, peaceful life are not found in temporary pleasures, or in chasing fleeting desires, or in rejecting the firm truths of Islam that some people – especially the naïve – wrongly think are restrictions or limitations. No! The matter is not like that!

Rather, anyone who carefully studies the Sunnah of the Prophet ﷺ will only find what brings comfort and happiness to the heart, and what outlines the shortest path to true success – a path that leads to the greatest goal: glancing at Allah Almighty in His eternal Paradise.

The Chosen Prophet ﷺ said in an authentic Hadith:

مَنْ أَصْبَحَ آمِنًا فِي سِرِّهِ، مُعَافًى فِي جَسَدِهِ، عِنْدَهُ طَعَامُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا  
بِحِذَائِهَا

**Whoever wakes up feeling secure in his surroundings, healthy in his body, and possessing his daily sustenance – it is as if he possesses the whole world in its entirety.** [Jami` at-Tirmidhi 2346, Grade: Hasan]

These are brief words yet they encompass the essence of life and enduring stability. Indeed, they paint the full picture of life in all of its aspects – the pleasant and the bitter, the easy and the difficult – and they establish that all of it is contained within these three conditions, without which no rational human being can imagine a peaceful life.

Security within one's surroundings is a fundamental need of both individuals and communities. It is the ultimate goal pursued by all communities, regardless of their differences, without exception. Indeed, establishing a secure life is the constant theme of all platforms, due to its deep connection with social stability. Otherwise, what value does a morsel

of food have if it is eaten in fear? Or a sip of water drank by the anxious and uneasy? Or a moment of sleep interrupted suddenly by incidents of panic and dread? Or teaching and learning in environments fraught with danger?

To protect safety and security, the noble Islamic Shariah came with decisive deterrents and firm penalties against anyone threatening security, regardless of who they are. It even closed the doors of leniency in enforcing these rulings, regardless of the nature of such leniency. When the disease of security breaches spreads within the Ummah, the perpetrators are, in fact, tainting the legacy of the Muslims and cutting off the lifelines of secure living from current and future generations.

A Muslim waking up feeling safe in their surroundings is one of the first glad tidings of their day. Good health and daily sustenance come only after the blessing of feeling secure within oneself and one's community. For how can the body be healthy if one lives in fear? And how can someone who does not feel secure within themselves or their home gain wealth?

For this reason it is necessary for us to appreciate the value of security and to place it before our eyes from time to time, lest we lose our appreciation for it due to over-familiarity. This is especially crucial when we look around the globe and see regions engulfed in conflict, torn apart from within, or – worse still – overwhelmed by the aggression of transgressors or subjected to brutality that desecrate their lands and violate their sanctities.

The Prophet ﷺ followed up the blessing of a person feeling secure in their surroundings by mentioning being healthy in their bodies. He ﷺ made good health one-third of possessing the entire world – and this is

something absolutely clear. For health is a crown upon the heads of the healthy that only the sick can see and appreciate.

And health and well-being are among the blessings that people waste and squander. The Prophet ﷺ said:

نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ وَالْفَرَاغُ

**Two blessings which many people squander: Good health and free time.**

[ al-Bukhāri 6412]

There is nothing that equals the blessing of wellbeing. Complete health and relief from illnesses and ailments – both outwardly and inwardly – are among the key foundations of a peaceful and stable life. For through health one is able to fulfill acts of obedience and carry out religious obligations in the best manner. Not to mention the effect of health and physical strength upon all aspects of life.

The Prophet ﷺ said:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ

**The strong believer is better and more beloved to Allah than the weak believer, though in both there is good. [Muslim 2664]**

And having abundance in knowledge and physical strength are among the means by which lofty matters are attained, as Allah the Exalted said:

إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

Al-Baqarah (2) 247: **Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature.**

And He, the Most High, said about Musa (Moses):

إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

Al-Qasas (28) 26: **Indeed, the best one you can hire is the strong and the trustworthy.**

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:

Wealth in Islam is a means and not an end. And it is prescribed to seek it through lawful and wholesome means.

The Prophet ﷺ said:

مَنْ أَصْبَحَ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ طَعَامُ يَوْمِهِ...

**Whoever wakes up feeling secure in his surroundings, healthy in his body, and possessing his daily sustenance...** [Jami` at-Tirmidhi 2346, Grade: Hasan]

He صلى الله عليه وسلم intended by “day’s sustenance” the middle ground between two extremes, neither the condition of the wealthy and luxurious, some of whom have weak morals and faith, nor the condition of the bankrupt and idle, who have become accustomed to laziness, unemployment, and vagrancy.

Indeed, those who are lazy and unproductive and then turn to begging or deception under the guise of seeking livelihood or survival – are not on the right path. Likewise, those who love wealth excessively, so much that it blinds them from their faith and morals – they too are not on the right path. Both extremes are blameworthy.

About the first group, the Prophet صلى الله عليه وسلم said:

تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذَّلَّةِ

**Seek refuge with Allah from poverty, insufficiency, and humiliation.**

[Sunan Ibn Majah 3842, Grade: Sahih]

And he said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ

**O Allah, I seek refuge with You from disbelief and poverty.** [Sunan an-Nasa'i 1347, Grade: Hasan]

And about the second group, Allah the Blessed and Exalted says:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ \* أَنْ رَأَاهُ اسْتَفْتَحَىٰ

**Al-‘Alaq (96) 6–7: (6) No! [But] indeed, man transgresses (7) Because he sees himself self-sufficient.**

The best of matters is the middle way. Indeed, poverty is almost like disbelief. It often results in dependence on others and associating

people's worth with what they own, rather than their character. Thus, the standards of the poor become distorted.

Just as wealth is a cause arrogance and falling into unlawful ways of earning due to greed. Or it may cause one to evade rights such as charity, zakah, and acts of kindness. That is why whoever possesses their day's sustenance is safeguarded from the arrogance of wealth and the humiliation of poverty. They are content and satisfied. From here comes the notion of "possessing the world." So poverty is bad in its self, and wealth is praiseworthy when it serves good and is blameworthy when it serves evil.

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى \* وَصَدَّقَ بِالْحُسْنَى \* فَسَنُيَسِّرُهُ لِلْيُسْرَى \* وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى \*  
وَكَذَّبَ بِالْحُسْنَى \* فَسَنُيَسِّرُهُ لِلْعُسْرَى

Al-Lail (92) 5-10: (5) As for he who gives and fears Allah (6) And believes in the best [reward], (7) We will ease him toward ease. (8) But as for he who withholds and considers himself free of need (9) And denies the best [reward], (10) We will ease him toward difficulty.

And the Messenger of Allah ﷺ said:

نِعْمَ الْمَالُ الصَّالِحِ لِلْمَرْءِ الصَّالِحِ

**Blessed is the righteous wealth for the righteous man.** [Ahmad 17763, Grade: Sahih]

Every person blessed with these blessings should recognize and appreciate them, and realize that there are Muslims who wake up uncertain, uneasy and concerned about their security, their daily provision, their bodily health.

They live in a disturbing atmospheres and have volatile lives. They have no confidence in their tomorrow. The elderly, women and children are innocent and have committed no wrong. Their roofs and walls leak, and their mountains flow with devastation and agony. Their valleys overflow with tragedy. The dwellings are no longer homes and their abodes are no longer shelters.

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Qaf (50) verse 37: **Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].**

We ask Allah Almighty to safeguard these blessings for us and make us among those who are grateful to Him. 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 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.