

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 ﴿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:

In the struggles of life, with its worries and sorrows, the heart pains and anguishes. Some reach a point whereby they cannot bear air or fuel that would only intensify the fire, nor water that would only make the mud muddier, until they become utterly ruined or among the doomed.

This is how people deal the trials that befall them or those striking close to home, except for those upon whom Allah has mercy, and how few they are.

These are the painful waves of life that come one after the other. We witness with our own eyes and hear with our own ears calamity after calamity, sorrow after sorrow, befalling our brothers in faith, or our neighbors, or our relatives, or even us, either before them or after them, may Allah protect us and you from such things. We find ourselves staring intently, confused and lost in how to deal with these matters, floundering blindly. Overcome with despair, hopelessness, and pessimism, which only increase the burden, and the tightness only becomes more constricting, as though one of us were climbing into the sky, but the wound only becomes more painful.

All of this overtakes us intermittently, even during moments of optimism and hope. We are all most in need, in times of turmoil and disturbance, to visualize calm and tranquility, and in times of distress, to visualize relief and comfort.

Any society untouched by the flames of conflict and destruction from within and without is in a state of wellbeing and safety. Let us nurture this wellbeing and secure our intellectual, nutritional, health, financial, societal and physical security alike. Let us devote our energy and effort to eliminating the causes of chaos, division, and fragmentation before our strength and power are no longer of any use. Prevention is better than cure, and prevention is more important than elimination.

Indeed, one of the best remedies for calamities and hardships, and among the most beneficial both now and later, is having good thoughts of Allah, through maintaining optimism within one's heart. For through optimism, your thoughts of your Lord are improved, and you follow the guidance of your Prophet ﷺ. He used to love optimism and positivity and dislike pessimism, because it involves having bad thoughts of Allah, the Exalted.

And Allah, Majestic and Exalted is He, bestows rewards through calamities. Through them, He Almighty raises ranks and expiates sins, then follows calamities with relief and good outcomes. For how many trials carry within them hidden blessings! And how often does hardship come followed by ease. Allah Almighty said:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا

al-Sharḥ (94) 5-6: **(5) For indeed, with hardship [will be] ease. (6) Indeed, with hardship [will be] ease.**

And hardship will certainly never overcome two eases.

And whoever examines the life of the Chosen One ﷺ will find it filled with optimism and positive expectations, even when meeting with his bitter adversary. For example, when he ﷺ was negotiating the Treaty of Hudaibiyyah and a man from Quraysh named Suhayl ibn ‘Amr approached, the Messenger of Allah ﷺ said:

سَهْلٌ لَّكُمْ مِنْ أَمْرِكُمْ

Your matter has now become easy. [al-Bukhari 2731]

He drew optimism from the man’s name—Suhayl, which means ease.

Indeed, he ﷺ loved optimism because of what it contains of thinking well of Allah and the deep connection that it makes between someone and their Lord through that expectation. Because of this, he paid attention to giving people good names, preferring those that evoke hope over those that stir pessimism.

The grandfather of Sa‘d ibn al-Musayyib once came to the Prophet ﷺ—and his name was Ḥazn (meaning roughness or hardness). The Prophet ﷺ asked:

مَا اسْمُكَ قَالَ اسْمِي حَزْنٌ قَالَ بَلْ أَنْتَ سَهْلٌ قَالَ مَا أَنَا بِمُغَيِّرٍ اسْمًا سَمَّانِيهِ أَبِي قَالَ ابْنُ
الْمُسَيَّبِ فَمَا زَالَتْ فِيْنَا الْحُزُونَةُ بَعْدُ

What is your name? He replied: My name is Hazn. The Prophet ﷺ said: Rather, you are Sahl (easy, gentle). He said: I will not change a name that my father gave me. Ibn al-Musayyib said: Hardness remained among us afterward. [al-Bukhari 6193]

The Prophet's ﷺ optimism was not limited to what happened in reality. He even exhibited it in interpreting dreams. As reported in Sahih Muslim, the Prophet ﷺ said:

رَأَيْتُ ذَاتَ لَيْلَةٍ فِيمَا يَرَى النَّائِمُ كَأَنَّا فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ فَأْتَيْنَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ
طَابٍ فَأَوَّلْتُ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الْآخِرَةِ وَأَنَّ دِينَنَا قَدْ طَابَ

One night I saw in my sleep—as one sees while sleeping—that we were in the house of ‘Uqbah ibn Rāfi’. We were brought some fresh dates from the dates of Ibn Ṭāb. I interpreted this as elevation for us in this world, a good outcome in the Hereafter, and that our religion has ripened and become pleasant. [Muslim 2270]

He ﷺ drew from the name ‘Uqbah the meaning of good consequence, from Rāfi ‘the meaning of elevation, and from Ibn Ṭāb the delight and perfection of the religion.

How abundantly is optimism found in the biography of our beloved and role model ﷺ. He did not want his Ummah to despair or fall into pessimism, for he was only sent as a mercy to the worlds. He drew them nearer to Allah and revived in them the spirit of optimism and positive thinking towards their Lord. Even in the context of supplication, he ﷺ reminds us to be optimistic, saying:

Supplicate Allah Almighty while you are certain of the response.

[Tirmithi 3479, Hasan (Albani)]

And he ﷺ nurtured this within his Ummah—even when their hardships multiply, their pains intensify, their conditions agonize, their mountains collapse, and their lands dry out. Relief is found in optimism, and abundance lies in hope in Allah. When the Prophet ﷺ sought rain with his Companions, he would turn his cloak inside out as a gesture of optimism that Allah would change their condition from hardship to ease, from drought to rain and vegetation.

If this is the case with the withholding of rain, then what about the optimism required upon withholding of victory and empowerment?! And the disappearance of honor and dignity after they were once there?!

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) mentioned that when ‘Ali (may Allah be pleased with him) intended to march out to face the Khawārij, an astrologer came to him and said:

“O Commander of the Believers, do not travel! For the moon is in Scorpio. If you travel while the moon is in Scorpio, your army will be defeated.” ‘Ali (may Allah be pleased with him) replied: “Rather, we will travel trusting in Allah, relying on Allah, and rejecting what you said.” So he traveled, and that journey was blessed—he defeated the majority of the Khawārij. It was one of the most joyous outcomes for him (may Allah be pleased with him).

This was the optimism and hope in Allah that Ali, may Allah be pleased with him, learned from his beloved and role model ﷺ.

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:

In this life, we have a choice between despair or hope , optimism or pessimism. Hope and optimism benefit us and bring us closer to Allah, while despair and pessimism come from Satan and work against us.

Allah Almighty said:

لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ

al-Mujādilah (58) 10: **[But] only that Satan [wants] to cause them grief. But he will not harm them at all except by permission of Allah.**

And in the Qudsi Hadith, Allah the Exalted says:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

I am as My servant thinks of Me. [al-Bukhari 7505 and Muslim 2675d]

Optimism carries within it the essence of patience, contentment, victory, honor, and hope. Whereas despair and pessimism carry the essence of discontent, defeat, humiliation, and anxiety.

Optimism does not necessarily mean that things will happen as hoped, but it is the very foundation for curing pessimism and despair. In an environment of optimism, both the mind and body rejuvenate, and one becomes closer to Allah and His Messenger ﷺ, because both commanded it. Whereas in an environment of despair, one becomes more distant from Allah and His Messenger ﷺ, because they both forbade it.

Optimism, is the first step towards action, while pessimism is the first step toward apathy, attachment to this worldly life, and following whims and desires. Optimism is like ointment on a wound, while pessimism is like salt on a wound.

Optimism is trust in Allah and belief in His will and decree. Pessimism, however, is thinking badly of Allah and questioning His will and decree. Optimism is life and pessimism is death.

Pessimism is nothing but darkness and misery. Whoever is afflicted by pessimism will perish.

Optimism is light and happiness. So rejoice in a path illuminated by your optimism.

May Allah Almighty make us among those who think well of Him Almighty in all circumstances and conditions. 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.