

The Purification of Faith

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 a period before the Prophethood of the Chosen One صلى الله عليه وسلم humankind lived in a state of utter ignorance, in the depths of a dark and blind age, during a period when the succession of messengers had ceased. The people had been cut off from the spiritual sustenance and divine light of revelation. Because of that discontinuity, darkness overwhelmed their beliefs, their laws, and their very souls. Darkness upon darkness, through which not even the sharpest intellect could glimpse a

ray of guidance to lead them aright, or a glimmer by which to deliver them from their missteps and save them from their deviation.

The scholar of this ummah, Ibn ‘Abbās, may Allah be pleased with him and his father, spoke of this era, saying:

The idols that had been among the people of Noah later appeared among the Arabs. As for Wadd, it belonged to the tribe of Kalb in Dūmat al-Jandal; Suwā‘ belonged to Hudhayl; Yaghūth belonged to Murād, and later to Banū Ghaṭīf in al-Jawf near Saba’; Ya‘ūq belonged to Hamdān; and Nasr belonged to the people of Ḥimyar, the clan of Dhū al-Kalā‘. They were the names of righteous men from among the people of Noah. When those men died, Satan whispered to their people, saying: set up memorials at the places where they used to sit, and name them after them. So they did so, but they were not yet worshiped. Then, when that generation died and knowledge was forgotten, those idols were worshiped.

Before this degeneration the Arabs had been upon the religion of Abraham, peace be upon him. But as time passed, the scholars passed and knowledge diminished, until idols returned among the Arabs once again. The creed of Abraham, peace be upon him, was thus altered and distorted. The one who bore the greatest burden of this calamity was the chief of Khuzā‘ah, ‘Amr ibn Luhayy. The Prophet ﷺ saw him dragging his intestines in the Fire—for he was the first to dedicate animals to idols and to replace the religion of Abraham, peace be upon him. This was narrated by Muslim in his Ṣaḥīḥ.

Allah created both the jinn and humankind for one purpose only—that they worship Him alone without a partner. He sent His Messenger with a luminous and noble law, underpinned by foundational principles established by the All-Wise Lawgiver, summed up in five essential

necessities upon which all the Prophets and Messengers unanimously agreed to preserve and protect: religion, life, wealth, honor, and intellect. Every corruption that threatens any of these necessities must be prevented. Averting such harm is more important than remedying it after it occurs. Whoever causes harm to any of them bears a sin that continues to renew itself as that harm spreads. Its burden accumulates upon their record of deeds throughout their life and even after their death, just as it did upon ‘Amr ibn Luhayy when he introduced idols and altered the religion of Abraham. And foremost among these five necessities is the preservation of religion, creed, and the Tawhid of Allah.

The Prophet ﷺ illuminated the path and clarified the way. Through him, Allah purified the Arabian Peninsula from the filth of idolatry and statues. When the Chosen One ﷺ entered the Ka‘bah on the day of the liberation, he struck the idols down with his noble hand while reciting the words of Allah:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Al-Isrā’ (17) 81: **And say, ‘Truth has come, and falsehood has departed. Indeed, falsehood is [bound] to depart.’**

The Messenger of Allah ﷺ destroyed the idols surrounding the Ka‘bah. Some of his companions recited as they did so, “O ‘Uzzā, we reject you, do not seek your forgiveness! I have seen that Allah has humiliated you!” The Messenger of Allah then dispatched detachments to demolish the idols placed around Mecca. His caller proclaimed throughout the city: Whoever believes in Allah and the Last Day shall not leave an idol in his house without breaking it.

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By all of this, the Messenger of Allah ﷺ was renewing the faith of his forefather Abraham and of his brother-prophets. For Abraham once supplicated to his Lord, saying:

وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

Ibrāhīm (14) 35: **And keep me and my sons away from worshiping idols.**

The Prophet's ﷺ stance toward idols and statues was completely clear, both in word and in deed. Indeed, his destruction of idols was not limited to those that were actually worshiped besides Allah or revered as Allah is revered. He ﷺ went beyond that to prohibit even the statues kept in houses for decoration, even if they were not worshiped.

It is related by Abū Dāwūd and al-Tirmidhī from the ḥadīth of Abū Hurayrah—may Allah be pleased with him—that he said: The Messenger of Allah ﷺ said:

أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ لِي أَتَيْتَكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِي أَنْ أَكُونَ دَخَلْتُ إِلَّا أَنَّهُ كَانَ عَلَى الْبَابِ تَمَاثِيلُ

Jibreel, peace be upon him, came to me and said: "I came to you last night, but nothing prevented me from entering except that there were statues at the door. [Sunan Abi Dawud 4158, Grade: Sahih (Albani)]

And in the remainder of the ḥadīth, Jibreel instructed him that the heads of the statues should be removed so that they would become like the form of trees.

‘Amr ibn ‘Abasah once asked the Prophet ﷺ “For what purpose has Allah sent you?” He replied:

أَرْسَلَنِي بِصَلَةِ الْأَرْحَامِ وَكَسْرِ الْأَوْثَانِ وَأَنْ يُوحَدَ اللَّهُ لَا يُشْرَكَ بِهِ شَيْءٌ

I have been sent to join ties of relationship, to break the Idols, and to proclaim the oneness of Allah (in a manner that) nothing is to be associated with Him. [Muslim 832]

The noble Companions and the great Imams of religion continued upon the footsteps of the Prophet ﷺ, and of the prophets before him, peace and blessings be upon them all. Muslim narrated in his Ṣaḥīḥ from Abū al-Hayyāj al-Asadī who said: ‘Alī, may Allah be pleased with him, said to me:

أَلَا أُنَبِّئُكَ عَلَىٰ مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَدَعَ تِمَثَالًا إِلَّا طَمَسْتَهُ
وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ

Shall I not send you on the same mission that the Allah's Messenger ﷺ sent me? Do not leave any statue without effacing it, nor any elevated grave without leveling it. [Muslim 969]

And Ibn Ishaq mentioned in his Maghazi from Abu al-‘Aliyah, who said: “When we liberated Tustar, we found in the house of al-Hurmuzān a bed upon which lay a dead man, and at his head was a written scroll, a book. We took it and brought it to ‘Umar, may Allah be pleased with him.” – He continues – “‘Umar said: ‘What did you do with the man?’ They replied: ‘We dug for him, during the daytime, thirteen separate graves in different places. Then, when night came, we buried him and leveled all the graves, concealing the true one from the people so that they would not exhume him.’ ‘Umar asked: ‘And what did they seek from him?’ They replied: ‘It was said that whenever the sky withheld rain from them, they would bring out his bier, and then rain would fall.’”

Ibn al-Qayyim, may Allah have mercy on him, commented on this saying: “In this narrative is the clear example of what the Muhājirūn and the Anṣār—may Allah be pleased with them—did in hiding his grave, lest people be tried through it. They did not expose it for people to pray

beside it or seek blessing from it. Had the later generations seen it, they would have fought one another with swords over it.”

Such, then, were the stances of the Prophet and of his noble Companions—staunch and unwavering in guarding the sanctity of tawḥīd, and in blocking every pathway that could lead to associating partners with Allah. For when innovations arise and begin to divert people from the path laid down by the Qur’an and the Sunnah, and when they are adorned with deceptive arguments and clothed in eloquent, refined words, such innovations soon come to be accepted as established truths—realities so deeply rooted that they cannot be repelled except after great hardship and struggle.

And this truth is affirmed by what al-Ḥāfiẓ Ibn Ḥajar transmitted from al-Fākihī and others, from ‘Ubaydullāh, who said: “The first time idols appeared was during the era of Noah. Sons used to be dutiful to their fathers. Then one of them died, and his son grieved deeply for him and could not bear to be separated from him. So he made a likeness in his image. Whenever he longed for him, he would look at it. When that son died, people did with him as he had done. They continued upon that practice; when the fathers died, the sons said: ‘Our fathers made these images only because they were their gods,’ so they worshiped them.”

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:

Every Muslim must cleanse their heart from inner inclinations and distracting preoccupations that turn them away from worshiping Allah. We are all obligated to obey the command of Allah and His Messenger, placing that obedience before our own desires, even before the wishes of parents and near kin. Let everyone strive earnestly, within their means, to cleanse their homes and communities of idols and statues kept under the pretense of decoration, for angels do not enter a dwelling that contains them.

Indeed, averting harms and closing the channels that lead to associating partners with Allah is a matter of grave importance that Muslims at large must never neglect. It was for this very reason that ‘Umar cut down the tree of al-Ridwān—an act born of this principle. The adoption of statues and idols, and the glorification of them or of graves, is a later innovation in Islam; its introduction was not the work of the those of knowledge and piety but rather of those inclining to desires and ignorance. The Qur’an itself alludes to such tendencies in the account of the People of the Cave:

وَقَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

Al-Kahf (18) 21: **Said those who prevailed in the matter, We will surely take [for ourselves] over them a masjid.**

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Ibn al-Qayyim, may Allah have mercy on him, commented upon the Prophet's expedition to Ṭā'if and the smashing of the idol al-Lāt, saying: one of the lessons is that it is not permissible to leave places of shirk and false deities standing once one has the ability to demolish them; the same ruling applies to shrines and graves that have been turned into objects of worship besides Allah—many of which stand in the same position as al-Lāt, al-'Uzzā, and Manāt. These people imitated the practices of those before them; shirk thus prevailed in many hearts owing to the spread of ignorance and the concealment of true knowledge. What was once known became denied and what was once denied became known; the Sunnah was called innovation and innovation was called Sunnah, and Islam became intensely estranged—yet a group from the followers of Muhammad remain steadfast upon the truth.

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

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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

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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.