

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:

Among the signs of the success granted by Allah the Almighty to someone is that they come to know their Lord—glorified is He—through His names, attributes, and actions. This knowledge fills the heart with veneration for Him, causes the tongue to be constant in His remembrance, and moves the limbs to strive in His worship.

Among the most exalted attributes of Allah the Almighty is the attribute of Ma'iyah, or His Divine Withness or Presence. The belief of the People of the Sunnah and the Community regarding this attribute is that Allah the

Almighty is with all of His creation through His knowledge and encompassment even as He, in His Essence, is high above His creation, established upon His Throne.

The witness of Allah the Almighty with His creation is of two types; a general witness and a special witness. General witness means that Allah the Almighty is truly with all of His creation through His knowledge, His encompassing, His planning, and His provision. This includes the believer and the disbeliever, the righteous and the wicked, humans and jinn, and the animate and the inanimate. He is their Sustainer and Provider, encompassing them all, and nothing concerning them is hidden from Him. In the Quran, there are several verses that indicate this, including:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Al-Hadid (57) 4: **And He is with you wherever you are. And Allah, of what you do, is Seeing.**

This means He is a watcher over you and a witness to your deeds wherever you may be, whether on land or sea, by night or by day, in your homes or in the wilderness. All are equal in His knowledge and remain under His sight and hearing. He sees you, hears your speech, and knows your secrets and your private conversations. Allah Almighty said:

أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Hud (11) 5: **Unquestionably, they fold up their breasts to hide from Him. Unquestionably, when they cover themselves with their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.**

And He the Almighty said:

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ

Ar-Ra'd (13) 10: **It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or goes forth [freely] by day.**

It has been authenticated that the Messenger of Allah ﷺ said to Jibril when he asked him about Ihsan (excellence):

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

That you worship Allah as if you see Him, for if you do not see Him, He surely sees you. [Bukhari 50]

Among the Qur'anic verses regarding general witness is the statement of Allah the Almighty:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Al-Mujadilah (58) 7: **Have you not considered that Allah knows what is in the heavens and what is on the earth? There is no private conversation of three except that He is the fourth of them, nor of five except that He is the sixth of them—and no less than that and no more except that He is with them wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed, Allah is Knowing of all things.**

The intended meaning of this witness is the presence of knowledge and the encompassment of what they discussed privately and kept secret

among themselves. This is why He concluded by saying, "Indeed, Allah is Knowing of all things." This is similar to the verse:

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

At-Tawbah (9) 78: **Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?**

And His statement:

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ

Az-Zukhruf (43) 80: **Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers are with them recording.**

For this reason, more than one scholar has cited a consensus that the intended meaning of this verse is the presence of the knowledge of Allah the Almighty.

As for special witness, it is the presence of Allah the Almighty for the righteous, characterized by protection, victory, support, and similar favors. An example of this is the witness of Allah the Almighty for Moses and Aaron, peace be upon them, during their call to Pharaoh. He, glorified is He, addressed them saying:

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ * فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ * قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ * قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَىٰ

Ta-Ha (20) 43-46: (43) **Go, both of you, to Pharaoh. Indeed, he has transgressed. (44) And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]. (45) They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will**

transgress." (46) [Allah] said, "Fear not. Indeed, I am with you both; I hear and I see."

He, glorified is He, was with them through His encompassment, protection, and support. In the interpretation of this, Ibn Abbas, may Allah be pleased with them both, said: I hear your supplication and answer it, and I see what is intended for you and prevent it; I am not heedless of you, so do not worry.

Another instance of special witness is the witness of Allah the Almighty for the Prophet ﷺ and Abu Bakr on the night of the Hijrah (emigration) when the polytheists intensified their pursuit of them. Abu Bakr, may Allah be pleased with him, said:

I was with the Prophet ﷺ in the cave and I saw the tracks of the polytheists. I said: O Messenger of Allah, if one of them were to lift his foot, he would see us. He ﷺ replied:

مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا

What do you think of two, of whom Allah is the third? [Bukhari 3653]

Among the effects of this Divine witness is the following:

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

At-Tawbah (9) 40: **So Allah sent down His tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah—that is the highest. And Allah is Exalted in Might and Wise.**

The special witness of Allah the Almighty is earned by the people of faith through their belief and their righteous deeds, just as Allah the Almighty addressed the disbelievers by saying:

وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

Al-Anfal (8) 19: **And your forces will never avail you anything, however numerous they may be, and [know] that Allah is with the believers.**

If Allah the Almighty is with the believers, then the plots of the schemers, and the deception of the deceivers will never harm them.

Those who fear Allah also deserve this witness:

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Al-Baqarah (2) 194: **And fear Allah and know that Allah is with those who fear Him.**

It is also deserved by the doers of good:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

Al-Ankabut (29) 69: **And those who strive for Us–We will surely guide them to Our ways. And indeed, Allah is with the doers of good.**

Allah the Almighty combined consciousness of Him and doing good as qualities that merit His witness:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

An-Nahl (16) 128: **Indeed, Allah is with those who fear Him and those who are doers of good.**

Finally, it is also deserved by those who are patient:

وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Al-Anfal (8) 46: **And be patient. Indeed, Allah is with the patient.**

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:

When the believer internalizes the witness of Allah the Almighty with all of creation and His all-encompassing knowledge of them, their veneration for Allah the Almighty and their devotion to Him grows. This stems from their awareness of the power of Allah the Almighty, His majesty, and His total encompassment of His creatures. When they reflect upon the knowledge of Allah that surrounds every matter, they are overcome by a profound awe of their Lord, from whom nothing is hidden. Thus, they hasten toward obedience of Allah Almighty, stay far from transgression, and live with the awareness that Allah the Almighty is ever watchful over them.

When the believer recognizes that they can merit a special withness from Allah Almighty, one that brings protection, support, aid, and victory, they draw even closer to Allah Almighty, placing greater trust and reliance upon Him, the Exalted and Majestic. Such was the case when Musa, peace be upon him, invoked the withness of Allah the Almighty at the most dire moment, when Pharaoh had him cornered at the edge of the sea:

فَلَمَّا تَرَاءَى الْجُمُعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ * قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ *
فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ * وَأَزْلَفْنَا
ثُمَّ الْآخِرِينَ * وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ * ثُمَّ أَغْرَقْنَا الْآخِرِينَ * إِنَّ فِي ذَلِكَ لَآيَةً وَمَا
كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ * وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

Ash-Shu'ara (26) 61-68: (61) **And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!"** (62) [Moses] said, "No! Indeed, with me is my Lord; He will guide me." (63) Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain. (64) And We advanced thereto the pursuers. (65) And We saved Moses and those with him, all together. (66) Then We drowned the others. (67) Indeed in that is a sign, but most of them were not to be believers. (68) **And indeed, your Lord - He is the Exalted in Might, the Merciful.**

The degree of the withness of Allah the Almighty for a believer is proportional to that believer's faith and trust in Him. As a person increases in devotion to Allah the Almighty, in certainty of Him, and in reliance upon Him, the more the withness of Allah the Almighty for them intensifies. It reaches a point where even if all of creation were to unite to harm them, they would be unable to do so. This is because Allah the Almighty, through His withness, watches over them, guards them, directs them,

strengthens them, and grants them victory over their adversaries. Qatada, may Allah the Almighty have mercy on him, said:

Whoever fears Allah, He will be with him; and whomever Allah is with, has with him the force that cannot be defeated, the guardian who never sleeps, and the guide who never loses the way.

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 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.