

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَغِيثُهُ 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:

I advise you and myself to be conscious of Allah Almighty. Know that this world is a passing residence and not a permanent abode, and that Allah has made you successors within it to see how you will act. Whoever is conscious of Him has found the right path, but whoever neglects their duty towards Allah should blame none but themselves.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

Fussilat (41) 46: **Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.**

Through the water of the blessed rain, the earth is brought to life and adorned, and both people and animals rejoice. It is a manifestation of the mercy of the Entirely Merciful, the Especially Merciful, toward. Through it, Allah Almighty removes despair, purifies filth, clears worries, dispels distress, and lifts their hardships.

وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ

Al-Anfal (8) 11: **And sent down upon you from the sky, rain by which to purify you and remove from you the evil [whispering] of Satan.**

From His blessed rain, they drink. From its produce, they eat; and with it, they purify themselves.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ * يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

An-Nahl (16) 10-11: **It is He who sends down from the sky, rain; from it is drink and from it is foliage in which you pasture [animals]. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and of all the fruits. Indeed in that is a sign for a people who give thought.**

It is fitting for people to seek it out and await it, and to share its news and to feel joy when they are granted drink through it. For who would not rejoice at the effect of the mercy of Allah the Almighty?

فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ * وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ * فَانْظُرْ إِلَى آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

Ar-Rum (30) 48-50: **(48) Then when He causes it to fall upon whom He wills of His servants, immediately they rejoice. (49) Although yesterday, before it was sent down upon them, they were in despair. (50) So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness.**

Truly, the blessed rain is a mercy from Allah the Almighty by which He shows compassion to His creation so they may drink, eat, and purify themselves. It is their duty to recognize the true value of this great blessing and to strive in showing gratitude for it, keeping in mind the impact of this immense favor on their food, drink and their cleanliness. Anyone who studies the Noble Qur'an will find mention of these three blessings associated with rain, along with a reminder for all creation to be grateful in every instance.

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ * أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ * لَوْ نَشَاءُ جَعَلْنَاهُ
أُجَاجًا فَلَوْلَا تَشْكُرُونَ

Al-Waqi'ah (56) 68-70: **(68) And have you seen the water that you drink? (69) Is it you who brought it down from the clouds, or is it We who bring it down? (70) If We willed, We could have made it bitter, so why are you not grateful?**

Food comes only from plants and animals, and neither can live without rain. For the earth becomes dusty and barren without it, and livestock perish in its absence, leading people to suffer hunger and demise. History records many lean years marked by drought and famine, when rain was withheld from the people, causing them to lose their sources of food and perish. Notice that verses mentioning provision and food are often concluded with a call to gratitude.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Al-Baqarah (2) 172: **O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.**

In another verse:

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ

Al-A'raf (7) 10: **And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.**

When the Prophet Ibrahim, peace be upon him, supplicated Allah Almighty to provide for us, he linked it to gratitude because he knew the high status of gratitude before his Lord, the Glorified. He said:

وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

Ibrahim (14) 37: **And provide for them from the fruits that they might be grateful.**

The blessings of drink and food were always present in the mind of the Prophet ﷺ every time he ate or drank. As mentioned in the hadith narrated by Abu Ayyub al-Ansari, may Allah be pleased with him, who said: When the Messenger of Allah ﷺ ate or drank, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا

All praise is for Allah who given food and drink, made it easy to swallow, and an exit for it. [Sunan Abi Dawud 3851, Grade: Sahih (Albani)]

He would also remember these two blessings when going to sleep and express gratitude to Allah the Almighty for them. Anas, may Allah be

pleased with him, narrated that the Messenger of Allah ﷺ would say when he went to his bed:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي

Praise is to Allah Who has provided us with food and with drink, sufficed us and gave us an abode, for how many have neither enough nor refuge.

[Narrated by Muslim 2715]

As for the blessing of purification with water, it was mentioned in the verse concerning ablution and dry ablution. After Allah the Almighty explained their obligations and rulings, He concluded by saying:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ

Al-Ma'idah (5) 6: **Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.**

Thus, water itself, the purification performed with it, and the clarification of the rulings of purity are all blessings that necessitate gratitude.

No matter how much we attempt to count the blessings of Allah upon us in the blessed rain, we will never be able to enumerate them all. These blessings fall under three basic necessities; food, drink, and purification. If we are unable to even enumerate them, then we are certainly incapable of adequately expressing gratitude to Him for them. However, it is part of the mercy of Allah toward us that He has only tasked us with as much gratitude as we can manage. Is it then right for us to fall short in the gratitude that we are capable of, which is so little compared to the abundance of the blessings and the majesty of the Bestower? Sulayman al-Taymi, may Allah have mercy on him, said, Allah the Almighty has

bestowed blessings upon His servants according to His capacity, and He has tasked them with gratitude according to theirs.

Allah Almighty said:

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتِ تُؤْفَكُونَ

Fatir (35) 3: O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?

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:

Among the etiquettes regarding rain, is to rejoice at its falling, to express gratitude to Allah for it, and to believe that it comes solely from Him, the Glorified, and not because of any star, constellation, or season. However, predicting the rain, wind, wind speed, wind direction, and other weather

conditions based on scientific matters and astronomical calculations is permissible. This is because such things are part of the natural laws of Allah and what He has allowed His servants to discover. Ultimately, the matter belongs entirely to Allah and is in His hand. What people expect may happen, or it may not happen.

If rain falls and soaks one's clothes, and the streets are filled with muck and slippery mud, then it is permissible to combine the prayers. One may combine Dhuhr with Asr, and Maghrib with Isha. If the rain intensifies and people fear for themselves in going to the mosque, they may pray in their homes. At that time, the caller to prayer should say in his call, Pray in your homes, pray in your dwellings. It is narrated on the authority of Jabir, may Allah be pleased with him, who said: We went out with the Messenger of Allah, peace and blessings of Allah be upon him, on a journey and it rained, so he said:

لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ

Let those of you who wish pray in their dwellings. [Muslim 698]

The falling of rain, is a time when supplications are answered, as mentioned in the report:

ثِنْتَانِ مَا تُرَدَّانِ الدُّعَاءُ عِنْدَ النَّدَاءِ وَتَحْتَ الْمَطَرِ

Two supplications are not rejected: the supplication at the time of the call to prayer and under the rain. [al-Hakim 2534, Grade: Hasan (al-Albani)]

If the rain becomes excessive and harm is feared from it, one should say:

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْآكَامِ وَالظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ

O Allah, let it rain around us and not upon us. O Allah, let it rain on the plateaus, the hills, the valley bottoms, and the places where trees grow.

[Bukhari 1014, Muslim 897a]

This supplication is not a request for the rain to stop, but rather for it to be directed to where it is beneficial, for people's need for water never ceases.

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.