

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:

Morals have ailments just as bodies have diseases. And some of the diseases of the morals are more dangerous and have more severe effects than physical ailments. And there is no moral disease that afflicts one with bitterness, ignites the fire of their heart, and diminishes their status, like the affliction of the disease of hasad (envy). For it is a disgraceful disease that diminishes the iman (faith) of the one having it and causes them to live a life of misery, for the feelings that they find within themselves towards those whom Allah has bestowed a blessing from His bountiful favors and great bounties. And whoever is like this, wastes their time while

they are gazing longingly at what Allah Almighty has given some others to enjoy of the finery of this worldly life. So such a person strains their eyes in turning and watching and occupies his heart in wishing that the blessings of others are removed. And if one occupies their eyes and heart with other than the obedience of Allah, they become scattered, without a foundation and without support. And that is the clear loss.

Envy is defined by specialists as a complex psychological feeling of longing for a blessing that others have while wishing for it to vanish out of jealousy that others have been singled out for that blessing. And often, it is towards those around or close to the envier. Because it is specific to someone together with the intention that the person will always be lower than them and not excel. And every malicious envier has Satan as an example before the earth was established. For only envy prevented him from prostrating. And it was only envy that sent Adam and Eve down from heaven. And the example for the malicious envier after the establishment of the earth is one of the two sons of Adam. Allah Almighty said:

إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ-الْمَائِدَةِ 27

Al Maedah (5) 27: When they both made an offering [to Allāh], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allāh only accepts from the righteous [who fear Him]."

For envy was the reason for the first disobedience of Allah in the heavens. And it is the reason for the first disobedience of Allah on the earth.

Moreover, it is human nature to barely be free from envy. But the content suppress it and seek Allah's help to rid themselves from it. But the discontent, unleash it to the point of wishing harm for the envied. And people vary between having a little of that and a lot of that.

And the Prophet ﷺ said:

دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ

There has come to you the disease of the nations before you, jealousy and hatred. [Tirmithi 2510, Grade: Hassan (Albani)]

For that reason, Allah forbid envy. Allah Almighty said:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ-النِّسَاءِ 32

An Nisa (4) 32: **And do not wish for that by which Allāh has made some of you exceed others.**

And some of the righteous predecessors have explained hasad (envy) as coveting a bounty that Allah has given to someone else whereby that bounty moves from that person to them. And this is an objection to Allah's will, wisdom and justice. Allah Almighty said:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ-النِّسَاءِ 54

An Nisa (4) 54: **Or do they envy people for what Allāh has given them of His bounty?**

And the envier's heart rages towards someone, who has no sin in the view of the envier, other than that Allah bestowed them with a blessing from among His blessings that cannot be enumerated. Therefore, the intelligent person finds that there is similarity between envy and fire. For envy devours good deeds just as fire devours wood. And the envious consume themselves, for what they find in themselves towards the envied. And the bottom line is that fire consumes itself if it does not find something to consume. And it is no wonder that through envy, iblis was too arrogant to obey the command of Allah Almighty to prostrate. And envy made a brother kill his brother. And it was envy that lead brothers to put their brother at the bottom of a well. And envy is what prevented Abu Jahal from belief in the Prophet ﷺ as was found in the well-known narrative reported by the commentators of the Quran. Al-Akhnas bin Shurayq entered the house of Abu Jahal and said: oh Abu Hakam, what do you think of what I heard from Muhammad? He replied, what did I hear? We competed with the Abdul Manaf clan for honor; they fed (the

poor) and we fed (the poor), they supported and we supported and they gave and we gave. To the point we were on the same level like two racehorses running neck to neck and they said: among us is a Prophet who receives revelation from the heaven. So when will we attain such an honor? By Allah, we shall never believe in him, nor affirm him. So Abu Al-Akhnas got up and left him.

Whoever, ponders upon Surah Yusuf, that great surah that takes the hearts of those reflecting upon it, finds the best narratives of the stages of scheming and plotting to divide between a father and his son. Until the eyes gush with tears and the throats choke up with humility empathetic with the victim of the deadly envy. And whoever truly reflects on this surah will find that envy blinds and deafens. For the envious do not limit their envy to tangible things only. Rather they go beyond that. For they envy a beautiful vision that someone sees in their sleep. For the envious do not have a limit for their envy at which they stop. Jacob said to his son, Yusuf, peace be upon them:

يَا بُنَيَّ لَا تَقْضُ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا-يُوسُفَ 5

Yusuf (12) 5: **O my son, do not relate your vision to your brothers or they will contrive against you a plan.**

Surprisingly, the envious only envy over worldly matters. Even if they envy a religious scholar or a righteous person, they envy them for their reputation and not for their knowledge or for their righteous deeds. For the envier through their envy only reaps a wanton heart and a degrading eye and an abusive tongue. And the envier wages a war of envy, and does not know that it is a losing war. Because in reality they are not objecting the one who is bestowed, rather they are objecting the Bestower, Most Glorified.

And whoever truly contemplates on this surah will see that envy veils the heart from the ugliness of any crime that one may commit to realize their aim, even if it is with the closest of people to them. Rather they may see their crime as a praiseworthy act without the least bit of fault. For when the

brothers of Yusuf envied him, they thought of killing him or expelling him. Then their father's attention would only be for them alone such that they would become the righteous.

اقتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ-

يُوسُفَ 9

Yusuf (12) 9: **Kill Joseph or cast him out to [another] land; the countenance [i.e., attention] of your father will [then] be only for you, and you will be after that a righteous people.**

And whoever contemplates this surah properly, will see that envy makes the envier reluctant to give the envied their proper description. So in the narrative of the brothers of Yusuf, they referred to him only by his name and not that he was their brother. So they used to say:

اقتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا-يُوسُفَ 9

Yusuf (12) 9: **Kill Joseph or cast him out to [another] land;**

And they used to say:

لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا-يُوسُفَ 8

Yusuf (12) 8: **Joseph and his brother are more beloved to our father than we**

And they used to say:

يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ-يُوسُفَ 11

Yusuf (12) 11: **O our father, why do you not entrust us with Joseph**

And since they did not envy their other brother to the extent that they envied Yusuf they used the term brother to refer to him and they were not reluctant in doing so. They said:

يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ-يُوسُفَ 63

Yusuf (12) 63: **O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians.**

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Envy is killing without a knife and burning without fuel and drowning without water. May Allah relieve us and you from its boiling and protect us from its evil.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ * مِنْ شَرِّ مَا خَلَقَ * وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ * وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ * وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ-الْفَلَقِ 5-1

Al Falaq (113) 1-5: (1) Say, "I seek refuge in the Lord of daybreak (2) From the evil of that which He created (3) And from the evil of darkness when it settles (4) And from the evil of the blowers in knots (5) And from the evil of an envier when he envies."

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ 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:

Know that envy and happiness can never be together in a person's heart. Because the reason for happiness is being content with Allah Almighty. And envy is the enemy of contentment. For it is not surprising that the envied are like the sun, and only the blind wish for it to be

extinguished. And if the envier was able to prevent oxygen from reaching the envied, they would have prevented it. But envy is a fair disease, it does to the enviers what they do to the envied. Sufficient for them from that is that they are saddened by the joy of others. And the outcome of envy is that there is no envier except that they will reap five punishments before their envy reaches the envied. They are, the wrath of their Lord, grief that presses their hearts, an affliction for which they are not rewarded, a fault for which they are reproached, and the closing of the door of happiness in their faces.

And although reprehensible envy is death, praiseworthy envy is life. Because determination only bears fruit with praiseworthy envy, which is expressed though admiration for blessings that befall others, and one wishes the same or better without wishing for its removal from them. Herein lies the difference between the praiseworthy and the blameworthy envy. And no one succeeds in this except the one with a sound heart, in which there is no malice or envy. And that is the bounty of Allah, He gives to whomever He wills, and Allah is the Possessor of great bounty.

And the Prophet ﷺ said:

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ فَسَمِعَهُ جَارٌ لَهُ فَقَالَ لَيْتَنِي أُوتِيَتْ مِثْلَ مَا أُوتِيَ فُلَانٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُهْلِكُهُ فِي الْحَقِّ فَقَالَ رَجُلٌ لَيْتَنِي أُوتِيَتْ مِثْلَ مَا أُوتِيَ فُلَانٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ

Envy is not allowed except in two cases. A man to whom Allah has given (knowledge of) the Quran, so he recites it during the hours of the night and during the hours of the day, and his neighbor hears him and says, I wish I had been given what has been given to so-and-so, so that I might do what he does. And a man to whom Allah has given wealth, so he spends it on what is right, whereupon another man says, I wish I had been given what so-and-so has been given, for then I would do what he does. [Bukhari 5026]

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We ask Allah Almighty to make our hearts sound and protect us from the envy of the enviers. 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، يَعْظُمُ لِعَلَّكُمْ 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 لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ 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

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forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.