

## Ask Allah for Wellbeing

### 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:

I advise you and myself to be conscious of Allah Almighty, for in this worldly life you are commanded and accountable. Afflictions will befall you and death will beset you, and blessings are bestowed upon you in succession. So you receive a new blessing while another one leaves. And you get something new while something else wears out. And you do not make a new mark except that a previous one fades away.

And our roots, our ancestors, have passed and we are their branches. And branches cannot perpetuate once the roots are gone. Allah Almighty said:

26 الرعد- وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Ar Ra'd (13) 26: **While the worldly life is not, compared to the Hereafter, except [brief] enjoyment.**

كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا

In general, people are destined to exert and toil. And Allah created them into hardship. And some people indulge while others suffer. There are those weakened by troubles to the point of humiliation. And there are those intoxicated by bounties to the point of transgression. And the astute neither deviate nor transgress and remain steadfast in either case, and stand at the door of their Creator and Master asking Him for relief and wellbeing in their religious and worldly affairs and in their family and wealth. Preference for wellbeing is an innate nature that Allah created in people. No one likes calamity and pain except the disturbed and those with a sealed heart.

The value of wellbeing is only realized by those who do not have it in their religious and worldly affairs. For if wellbeing perpetuates, it is not appreciated. And if it is not there, then it is appreciated. The cloak of well-being is one of the most beautiful garments for worldly and religious affairs. And through worldly and religious wellbeing, life is enjoyable and the outcome is good in the hereafter.

Out of mercy and concern for his community, the Prophet ﷺ directed them to say:

سَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ

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**Ask Allah for forgiveness and wellbeing, for indeed, other than certainty in faith, none has been given anything better than wellbeing.** [Jami` at-Tirmidhi 3558 Grade: sahih]

The Prophet ﷺ reinforced what he said with repeated actions, so that his community feels the value of this great blessing. For the Prophet ﷺ used to say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ  
وَالْعَافِيَةَ

**O Allah, I ask You wellbeing in this world and the next. O Allah, I ask You wellbeing in my religion, in my worldly affairs, in my family and in my wealth.** [Sunan Abi Dawud 5074, Grade: Sahih]

Ibn Al Juzry, may Allah have mercy upon him, said, whoever is given wellbeing has triumphed with what they hoped for morally and physically, religiously and worldly, and is protected from what they fear in the two homes (this world and the next).

Every wise and discerning person notices the focus of most people on only physical wellbeing. They devote time, effort, reminders, and mind share to attaining this blessing, while they ignore the value of religious wellbeing and being spared from calamities and afflictions. Whoever limits themselves to seeking physical well-being without seeking religious wellbeing, has gone to extremes in negligence and has deviated from the right path. And whoever seeks religious wellbeing without physical wellbeing has wronged themselves. For perhaps their poor physical wellbeing will diminish their religious dedication. The Prophet ﷺ said:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ

**The strong believer is better and dearer to Allah than the weak believer.**

[Muslim 2664]

And whenever a person neglects to attain religious well-being, he exposes himself to ruin and loss. And ruin and loss are magnified whenever someone openly disobeys their Lord. For their Lord sheltered them, but they exposed themselves. And it was authenticated that the Messenger of Allah ﷺ said:

كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ

**All of my community will be pardoned except those who openly sin.**

[Bukhari 6069, Muslim 2990]

And the Prophet explained the danger of openly sinning in that the one who openly sins will get a burden of the sins of whoever follows their example in sinning. He ﷺ said:

لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دِمِهَا لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ

No person is killed wrongfully except that some of the burden of its blood is upon the first son of Adam, because he was the first to institute killing.

[Bukhari 3335, Muslim 1677a]

And the Prophet ﷺ warned us of deficiencies in religious wellbeing. For he said:

سَتَكُونُ فِتْنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَشَرَّفَ، فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيَعُدْ بِهِ

**There will be a trial during which the one sitting is better than the one standing, and the one standing is better than the one walking, and the one walking is better than the one running, and whoever is exposed to it,**

**it will overtake him, so whoever finds a place of protection or refuge, should shelter in it.** [Bukhari 7082, Muslim 2886a]

And some scholars mentioned what some of the interpreters of the Quran said regarding the narrative of the companions of the cave; this narrative is evidence that whoever flees from trials for the sake of his religion, Allah will save him from them. And whoever is keen for attaining wellbeing, Allah will grant him wellbeing. And whoever seeks refuge in Allah, Allah will give him refuge, and this is the case whenever tribulations intensify.

From what the Prophet taught his grandson, Al-Hasan bin Ali, may Allah be pleased with him, was what to say when standing in supplication during the Witr prayer:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ , وَعَافِنِي فِيمَنْ عَافَيْتَ ...

**O Allah, guide me among those You have guided, grant me wellbeing among those You have granted wellbeing...** [An Nisai 248/3, Abu

Dawood 1425, Tirmithi 464, Ibn Majah 1178, Ahmad 199/1, Grade: Sahih]

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:

From among the Sunnahs (ways) of Allah is that some communities are tested and warned through wars, others by a lack of security, and others by a decrease in wealth, lives, and fruits, and others by calamities, earthquakes, and the like. And the result is as Allah said:

وَبَشِّرِ الصَّابِرِينَ \* الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ \* أُولَئِكَ عَلَيْهِمْ  
155-157 البقرة-صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

Al Baqarah (2) 155-157: **(155) But give good tidings to the patient, (156) Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return." (157) Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.**

Here, Allah Almighty mentioned that testing and warning have produced results for the one tested. For they remembered and returned to Allah and they realized guidance. And there is no time or place excepted from warning. For the sun was eclipsed during the best era, the era of the Prophet ﷺ. And he ﷺ mentioned that Allah, Glory be to Him, warns His servants through it.

And it is flawed thinking and deficiency in knowledge and iman (faith) in Allah to limit these Sunnahs to purely natural phenomena, without wisdom or fruits, or no opportunity for boosting iman (faith) or softening the heart through them.

And so that we realize which of these two understandings is closer to the guidance of Allah Almighty let us reflect on a Hadith narrated by Al Bukhari and Muslim. Zaid bin Khaled Al-Juhani narrated that the Prophet ﷺ led his companions in the Fajr (morning) prayer in Al-Hudaybiyyah following a rainy night, then he said:

أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟! قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ؛ فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَنَوْءِ كَذَا فَذَلِكَ . كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ .

**Do you know what your Lord has said? They said: Allah and his Messenger know best. He said: This morning one of my servants became a believer in Me and one a disbeliever. As for him who said: We have been given rain by virtue of Allah and His mercy, that one is a believer in Me, a disbeliever in the stars (pre-Islamic Arabs believed that rain was brought about by the movement of stars); and as for him who said: We have been given rain by such-and-such a star, that one is a disbeliever in Me, a believer in the stars. [Bukhari 4147, Muslim 71]**

Rain is one of Allah's universal laws and offering prayers requesting rain has been prescribed, and its apparent cause is known. In spite of this, there are those who limit rain to strictly a natural phenomenon. Their feeble minds do not allow any consideration for reward, punishment, trial or reflection.

And it is not strange. For Allah Almighty said:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ \* وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ  
الْأَلِيمَ-يونس 96- 97

Yunus (10) 96-97: **(96) Indeed, those upon whom the word [i.e., decree] of your Lord has come into effect will not believe, (97) Even if every sign should come to them, until they see the painful punishment.**

And Allah Almighty said:

وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا-الإسراء 59

Al Isra (17) 59: **And We send not the signs except as a warning.**

And there was an earthquake in Al Madinah at the time of Omar - may Allah be pleased with him - so he addressed them and admonished them. He said: **This earthquake did not come except from something that you**

did, and by the One in Whose Hand is my soul, if it is repeated I will never live with you here.

What is required when signs occur, such as earthquakes, eclipses, strong winds, and floods, is to hasten to repent to Allah, and supplicate to Him and ask Him for wellbeing, and remember Him often and seek His forgiveness. As the Prophet ﷺ advised during an eclipse:

فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَافْرَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ

**If you see something of that nature, then hasten to remembering Him, supplicating to Him and asking for His forgiveness.** [Bukhari 1059, Muslim 912]

And it is recommended to have mercy on the poor and needy and to give them charity. For the Prophet ﷺ said:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ

**The Entirely Merciful has mercy upon those who are merciful. Have mercy upon those on the earth, He Who is in heaven will have mercy upon you.** [Sunan Abu Dawud 4941, Grade: Sahih (Albani)]

So let us repent to Allah Almighty. And let each of us hold our selves accountable, and take care of those under our responsibility, and console our afflicted brothers and sisters with supplications and with what helps them and lessens their affliction.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ , وَعَافِنَا فِيمَنْ عَافَيْتَ , وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ , وَبَارِكْ لَنَا فِيمَا  
أَعْطَيْتَ , وَقِنَا شَرَّ مَا قَضَيْتَ , فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ , إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ ,  
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us among those You have guided, grant us well-being among those You have granted well-being, take us into Your charge among those You have taken into Your charge, bless us in what You have given, guard us from the evil of what You have decreed, for You decree



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and none can decree over You. He whom You befriend is not humbled. Blessed and Exalted are You, our Lord.

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.