

Fortifying Hearts in Calamities with Certainty

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:

Hardships, calamities and distress are rippling throughout the world and their outcomes are unknown. For none but Allah Almighty knows what will be, how it will be, and when it will be. A person may take precautions against what they fear, but may unknowingly flee from a place of safety to a place of danger. Allah Almighty says:

وَضُنُّوا أَنَّهَمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا-الحشر:2

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Al-Hashr (59) 2: **And they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected.**

All events and their outcomes, with, their bitterness and sweetness, their good and evil, are all within the administration, command, and decree of Allah, exalted be He. Therefore, the greatest protection and the strongest fortification is yaqeen (certainty) in Allah, exalted be He. Yaqeen (certainty) in all that He - glorified be He - has informed, Yaqeen (certainty) in His knowledge of the unseen, and His encompassment of everything:

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا-طه 98

Taha (20) 98: **Your god is only Allāh, except for whom there is no deity. He has encompassed all things in knowledge.**

Allah Almighty said:

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ-البقرة 29

Al-Baqarah (2) 29: (29) **And He is Knowing of all things.**

And Allah Almighty said:

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ-الرعد 9

Ar-Ra'd (13) 9: **[He is] Knower of the unseen and the witnessed, the Grand, the Exalted.**

And yaqeen (certainty) in His capability over everything, for nothing is beyond His reach in the heavens or on the Earth:

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ-آل عمران 189

Aal-e-Imran (3) 189: **And to Allāh belongs the dominion of the heavens and the earth, and Allāh is over all things competent.**

And Allah Almighty said:

لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا-الطَّلَاق 12

Talaq (65) 12: **So you may know that Allāh is over all things competent and that Allāh has encompassed all things in knowledge.**

In the well-known supplication for seeking guidance (Istikhara), it is said:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ

O Allah, I seek Your guidance (in making a choice) by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. [Al-Bukhari 1166]

And the Prophet ﷺ in some of his supplications would beseech Allah Almighty:

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ...

O Allah, by Your Knowledge of the unseen and by Your Power over creation... [Sunan an-Nasa'i 1305, Grade: Hassan]

And yaqeen (certainty) in the wisdom of Allah Almighty in His creation, command, decree, actions, and ordainments. For there is wisdom in all that He creates, there is wisdom in all that He commands, there is wisdom in all that He decrees and there is wisdom in all that He ordains. Allah Almighty said:

An-Nisa (4) 26: **And Allah is All-Knowing, All-Wise**

And certainty in the mercy of Allah Almighty. Allah Almighty said:

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا-غافر 7

Ghafir (40) 7: **Our Lord, You have encompassed all things in mercy and knowledge.**

Every matter that we fear, and everything that we anticipate, are not outside the knowledge and power of Allah Almighty. Thus, yaqeen (certainty) in this, strengthens the heart of the believer, lightens the pain of calamities and afflictions. Despite their enormity and destructive power, they diminish and vanish in the hearts of those certain of Allah's knowledge and power, as if they were something insignificant. Yaqeen (certainty) removes the impact of affliction from hearts, and with yaqeen (certainty), pain is reduced. The coolness of yaqeen (certainty) extinguishes the heat of the calamity, bringing serenity to the heart and filling it with tranquility.

Yaqeen (certainty) in the wisdom of Allah Almighty fills hearts with trust in Allah Almighty, that whatever He causes to happen, and whatever He decrees for individuals and community, contains wisdom, whether people are aware of some of the wisdom or none of it. Yaqeen (certainty) in Allah's wisdom dispels the satanic insinuations that events are purposeless or mere coincidences.

Whoever is certain of a wise Lord knows that all His actions have wisdom, is relieved from overthinking and anxieties, does not submit to the whispers of Satan, secures themselves in the foreseeable future, and does not fear the unknown unseen.

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And yaqeen (certainty) in Allah's mercy provides comfort and solace not found by those lacking certainty and thinking negatively of the Lord of the Worlds.

How can the one who is certain that Allah Almighty is more merciful to them than their parents and all people, even more than themselves, fear a hidden fate? And how can they fear the unknown? How could they think otherwise when they know that He Who decrees is more merciful to them than anyone else?

And yaqeen (certainty) in Allah's promise that the Allah- Conscious will have a good outcome in this world and the next. Allah Almighty says:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Al Qasas (28) 83: That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

With yaqeen (certainty), Moses - peace be upon him - faced the most tyrannical, harsh, and oppressive of men, saying confidently to Pharaoh:

وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا-الإسراء 102

Al-Isra (17) 102: **And indeed I think, O Pharaoh, that you are destroyed.**

Moses aimed to cultivate yaqeen (certainty) by mentioning Allah's natural and religious signs, but Pharaoh contested him on Lordship. Moses responded in a way that cultivates yaqeen (certainty) for those who seek it and do not persist in denial:

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ * قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ-

الشعراء 23-24

Shu'ara (26) 23-24: **(23) Said Pharaoh, "And what is the Lord of the worlds?" (24) [Moses] said, "The Lord of the heavens and earth and that between them, if you should be convinced."**

With patience and yaqeen (certainty) comes leadership in religion. Those who are not certain in Allah's promise, do not endure His tests, and do not remain steadfast on the truth are not worthy of empowerment on Earth or of leading people in guidance. Allah Almighty said about a group from a previous community who adhered to patience and yaqeen (certainty):

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ-السجدة 24

As-Sajdah (32) 24: **And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.**

And yaqeen (certainty) that with difficulty comes ease. Allah Almighty said:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا

Ash-Sharh (94) 5-6: **(5) For indeed, with hardship [will be] ease. (6) Indeed, with hardship [will be] ease.**

The Prophet صلى الله عليه وسلم said:

وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا تَكَرَّهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكُرْبِ،
وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

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And know that in patience upon what you dislike is much good, and that victory comes with patience, and that relief comes with affliction, and that with hardship comes ease. [Tirmithi 2516, Grade: Sahih]

That is, when there is distress and hardship, Allah's mercy is near. So those with Yaqeen (certainty) do not despair no matter what befalls them.

So in times of tribulations and trials, only the people of yaqeen (certainty) are steadfast upon guidance. And only the people of yaqeen (certainty) call people to the truth. Allah Almighty strengthens them because of their yaqeen (certainty) in Him - Exalted be He.

Allah Almighty warned His Prophet ﷺ against listening to people of doubt and suspicion, being deceived by their circumstances, or being misled by the eloquence of their words. For they tempt those who agree with them and provoke those who disagree with them. Their aim in that is to remove yaqeen (certainty) from the hearts of believers and turn them into doubters. It is only fitting for someone having iman (faith) to strive for yaqeen (certainty), not to compromise it, no matter what the cost, and to endure harm in its pursuit. Allah Almighty said:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ - الرُّومَ 60

Ar-Rum (30) 60: **So be patient. Indeed, the promise of Allāh is truth. And let them not disquiet you who are not certain [in faith].**

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:

O Muslims, the righteous predecessors - may Allah's mercy be upon them - fortified themselves against trials with yaqeen (certainty), and armed themselves in facing afflictions with patience and contentment. They have many remarkable and amazing narratives in this regard.

Among the reasons for attaining yaqeen (certainty) is understanding its status in religion. It is mentioned in a hadith:

وسألوا الله المعافاة فإنه لم يؤت أحدٌ بعد اليقين خيراً من المعافاة

And ask Allah for wellbeing, for indeed none has been given, after yaqeen, (certainty) anything better than wellbeing. [Ibn Majah 3118, Grade: Sahih]

Al-Hasan - may Allah have mercy on him - said: "With yaqeen (certainty), paradise is sought, and with yaqeen (certainty) one flees from the Fire, and with yaqeen (certainty) the obligations are performed, and with yaqeen (certainty) one is patient upon the truth. And in Allah's granting of wellbeing, there is much good; indeed, we have seen people draw closer in times of wellbeing, but they distanced when affliction struck.

Another means for attaining yaqeen (certainty) is to supplicate for it. It is narrated that the Prophet ﷺ asked Allah Almighty to grant him yaqeen

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(certainty) that would make the calamities of this world easier to bear. The Prophet ﷺ said:

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَمَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّاتِكَ، وَمِنْ الْيَقِينِ مَا تَهْوُونَ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا

O Allah, apportion for us, fear of You, that shall come between us and disobedience of You, and of obedience to You, which shall cause us to obtain Your Paradise, and of yaqeen (certainty), which shall make the afflictions of the world easy for us... [Jami` at-Tirmidhi 3502, Grade: Sahih]

From the supplications of Abu Bakr - may Allah be pleased with him - was:

O Allah, grant me faith, yaqeen (certainty), wellbeing, and a sincere intention.

Ataa Al-Khurasani - may Allah have mercy on him - would not leave a gathering without saying: "O Allah, grant us yaqeen (certainty) in You so that the calamities of this world become easy for us, and so we know that nothing befalls us except what You have written for us, and (so that we know) that we only receive from provision what You have apportioned for us.

Another reason for attaining yaqeen (certainty) is reflecting on the circumstances of those who came before us, reading their narratives in the Noble Quran. And learning yaqeen (certainty) from its magnificent verses. Allah Almighty says:

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ-الجاثية 20

Al-Jathiya (45) 20: **This [Qur'ān] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].**

And before and after that, the heart must be attached to Allah Almighty, not relying on any creation, no matter what their strength or status, nor clinging to any means, no matter how solid they may seem. Allah Almighty said:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ-الذاريات 58

Adh-Dhariyat (51) 58: **Indeed, it is Allāh who is the [continual] Provider, the firm possessor of strength.**

The heart should rely solely on Allah alone and have nothing but Him in it. When Hisham bin Abdul Malik, the Umayyad Caliph, entered the Kaaba and saw Salim bin Abdullah bin Umar bin Al-Khattab - may Allah be pleased with them - he said to him, "Ask me for what you need." Salim replied, "I am too shy before Allah to ask for something in His House from other than Him." When they exited, Hisham asked him again, and Salim asked whether it was for a need of this world or the hereafter. Hisham clarified it was for a worldly need, to which Salim responded, "By Allah, I have never asked for anything worldly from the Owner of this world (meaning Allah)".

That is, I did not ask for anything worldly from the One Who owns it, how can I ask someone who does not own it?

The greatest security a person can provide for themselves, their family, and their children against tribulations, and the strongest fortification in times of hardship, is yaqeen (certainty) in Allah Almighty. So how much our hearts are in need of it in a time that trials have intensified, calamities follow one another, matters became confusing, and misfortunes rapidly unfold. How fortunate we are if we fill our hearts and the hearts of our families and children with yaqeen (certainty). For yaqeen (certainty) is a knowledge that brings coolness to the chest. It is the knowledge with

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which the soul becomes reassured, and doubts and turmoil disappear, even if the entire world were to be ravaged.

O Allah, fill our hearts with iman (faith) and yaqeen (certainty), and keep us steadfast on the truth until the Day of Judgment. O Allah, we seek refuge in You from the misguidances of trials and desires. O Allah, we ask You for yaqeen (certainty), continual wellbeing in religion, this world, and the hereafter. 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

decreed 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 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.