

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:

Those of knowledge and wisdom agree that togetherness is a mercy and division is a torment, and that mingling is better than isolation. And that three is a group, a single rider is a devil, and two riders are two devils.

Sticks cannot be broken when bound together, but if they are separated, they break one by one. An individual is weak by himself and strong through his brothers. And it is with this framework that the earth is established in a way that Allah loves and is pleased with for His servants.

Allah Almighty said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا-النِّسَاءِ 115

An-Nisa (4)115: **And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - we will give him what he has taken and drive him into Hell, and evil it is as a destination.**

The Messenger of Allah ﷺ said:

مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكُمْ
بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذَّبُّ الْقَاصِيَةَ

There are no three people in a town or encampment among whom prayer is not established, but the Shaitan takes control of them.

Therefore, stick to the congregation, for the wolf eats the sheep that strays off on its own. [Sunan an-Nasa'i 847, Grade: Sahih]

And he ﷺ said:

عَلَيْكُمْ بِالْجَمَاعَةِ وَإِيَّاكُمْ وَالْفُرْقَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ مَنْ أَرَادَ
بُجْبُوحَةَ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَذَلِكَ الْمُؤْمِنُ

Adhere to the community, beware of separation, for indeed Ash-Shaitan is with one, and he is further away from two. Whoever wants the best place in Paradise, then let him stick to the community. Whoever rejoices with his good deeds and grieves over his evil deeds, then that is the believer. [Jami` at-Tirmidhi 2165, Grade: Sahih]

Indeed, Allah Almighty sent all prophets to establish religion, harmony, and togetherness, and to abandon division and dissent. As He Almighty said in His precise Book:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا-آلِ عِمْرَانَ 103

Al-Imran (3) 103: **And hold firmly to the rope of Allah all together and do not become divided.**

Ibn Jarir, a leading interpreter of the Quran, narrated that Qatada said, indeed Allah Almighty has detested division for you and warned you against it, and forbade it for you, and has approved listening and obeying, harmony and community.

So be content with what Allah is pleased with for you if you are able, and there is no power except with Allah. If this is understood, then know that attentive societies are those that make it essential to preserve their structure by harmonizing, uniting its components, and protecting that structure from unraveling or being undone. And they consider any deviance from the path of their norms as abnormal and discordant, for deviance is isolation and separation from the majority, whether in belief, thought, speech, action, or a manner contrary to the truth, the community, or morals.

Deviance, is of two types, either of the heart or of the limbs. As for deviance of the heart, it is through a corrupt belief and deviant thinking contrary to what the people of truth are upon of tawhid and iman (faith). As for deviance of the limbs, it occurs either by abandonment or by action. Deviance by abandonment is leaving the community and not listening to and obeying those whom Allah has granted authority. This is a dangerous path, unanimously condemned by scholars, and it is unacceptable, regardless of who does it; because the Prophet ﷺ decisively stated:

مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَلَا حُجَّةَ لَهُ. وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ
مَاتَ مِيتَةً جَاهِلِيَّةً

One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allah on the Day of

Resurrection; and one who dies without having sworn allegiance will die the death of one belonging to the Days of Ignorance. [Muslim 1851a]

As for deviance by action, it may through deviant fatwas (religious decrees) far from the Islamic jurisprudence, with a clear gap between them and the regarded differences of opinions. And they are known as deviant jurisprudential opinions, which clearly contradict the consensus, and are not consistent with the objectives of the Shariah and clear reason. In addition, deviance may also occur in appearance and clothing, such as by wearing garments of fame and vanity, by which the wearer deviates from what is common among people, becoming unique in their attire and appearance such that that they draw attention to themselves and are known by it.

The Messenger of Allah ﷺ said:

مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ثُمَّ أَلْهَبَ فِيهِ نَارًا

Whoever wears a garment of pride and vanity in this world, Allah will clothe him in a garment of humiliation on the Day of Resurrection, then set it ablaze. [Sunan Ibn Majah 3607, Grade: Hassan]

The meaning of the garment of fame is that which involves distinction beyond the norm, leading to pride, as well as that which involves excessive humility and modesty beyond the norm, to the extent of feigned modesty. Indeed, the predecessors disliked both types, the garment of arrogance and the garment of excessive modesty.

Then know that among the deviances in action is the violation of the natural dispositions which Allah has instilled in people's instincts, and what He has ordained for them of marriage. Allah Almighty says:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ-النِّسَاءِ 3

An-Nisa (4) 3: **Then marry those that please you of [other] women, two or three or four.**

Indeed, deviance in the natural instincts adopted as a lifestyle by its practitioners is a violation of the universal law, let alone undermining the religion of Islam and the sound natural disposition. This deviance becomes more pronounced when its practitioners and promoters shift from defending their deviation to attacking, imposing it as an acceptable choice, by transitioning from the harsh term of deviation to the term 'preference' to soften the impact of the term on people's ears, so that they become accustomed to it, and then perceive it as a legitimate personal right, even if with apprehension or embarrassment. Indeed, it is abhorred by all religions, and forbidden in all revealed scriptures.

Lut, peace be upon him, said to his people:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ * وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ

عَادُونَ-الشُّعْرَاءِ 166-165

Ash-Shu'ara (26) 165-166: **Do you approach males among the worlds and leave what your Lord has created for you as mates? But you are a people transgressing.**

Indeed, the transgression of his people involved a reversal of the natural disposition, so their punishment was fitting to their transgression, whereby Allah made the highest part of their land the lowest and rained down stones of layered hard clay upon them.

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:

Know, that deviance is evil in its entirety. It is a deviation from the natural disposition, turning away from knowledge, and isolation from the community. Deviance, like other diseases, has causes and motives, some of which are individual and some of which are social.

From the individual reasons is a weak religious deterrent, or complete absence of faith, conceit, and love of standing out to gain fame, as the popular saying goes: 'Stand out to be remembered.'

Among the social reasons are bad companions and various influences, due to neglect of the reliable sources of knowledge upon which seekers of wisdom rely. For social media platforms, in all their variety, have a profound impact on the deviation and isolation of individuals, through what is broadcasted on them that incites against the community, wisdom, reason, logic, and the religious framework.

Deviance is blameworthy and is disobedience and isolation from the main community that is enveloped with the truth. And this is the case in every time and place. However, at the end of time, isolation becomes praiseworthy as indicated by the texts of the Prophetic Sunnah. A person may be on guidance and truth while many are on the opposite path; in such a case, opposition is commendable, meaning isolating and contradicting them, as in the narrative of Hudhayfah, may Allah be pleased with him, when the Prophet ﷺ mentioned to him the trials of the end of times. Hudhayfah asked:

فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ قَالَ " تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ ". قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ
جَمَاعَةٌ وَلَا إِمَامٌ قَالَ " فَاغْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ
الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ

What do you command me if I encounter that?' The Prophet ﷺ said:

Adhere to the main body of Muslims and their leader. I said: What if there is no group and no leader? He said: Then avoid all those groups, even if you have to bite onto the root of a tree until death reaches you while you are in that state. [Bukhari 3606 and Muslim 1847a]

O Allah, we seek refuge in You from the trials, what is apparent of them and what is hidden, and we seek refuge in You, O Allah, from opposing the Messenger after guidance has become clear to us, and from following other than the way of the believers. And we ask You for steadfastness upon Your religion. Indeed Allah is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُم 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
تَبَارَكَ 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 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.