

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:

Wind is one of Allah's signs in this great universe, upon which human life depends. It invigorates and energizes and provides determination after apathy. Through its presence, humans gain strength after weakness and relaxation after constriction. Reflecting upon it deepens one's faith in their Lord, recognizing that He is the creator and sovereign over all things, and that there is no rightly worshipped deity except Him.

Wind is a sign in both the earth and in the heavens. Allah has sworn by it in His Book and indeed every oath that Allah takes in His Book is great:

Al-Waqi'ah (56) 76: **And indeed, it is an oath - if you could know - [most] great.**

Allah, the Exalted, can take an oath by whatever He wishes of His creation and signs, which He has made lessons and examples for those of understanding. It is evidence against and regret for every one heedless of them, who do not remember Allah through them nor return to Him by reflecting upon them:

وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ * وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ-يوسف 105-106

Yusuf (12) 105-106: **(105) And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away. (106) And most of them believe not in Allāh except while they associate others with Him.**

Allah the Exalted has sworn by this great sign four times in His Noble Book. He says:

وَالْمُرْسَلَاتِ عُرْفًا * فَالْعَاصِفَاتِ عَصْفًا * وَالتَّائِشِرَاتِ نَشْرًا-المرسلات 1-3

Al-Mursalat (77) 1-3: **(1) By those [winds] sent forth in gusts (2) And the winds that blow violently (3) And [by] the winds that spread [clouds]**

And He says:

وَالذَّارِيَاتِ ذُرُوءًا-الذاريات 1

Adh-Dhariyat (51) 1: **By the [winds] scattering [dust], dispersing [it]**

The wind, which Allah directs as He wills, is obedient to Him—exalted is He. He merely says to it, "Be," and it is, submitting to its Creator and Administrator, just as the heavens and the earth have submitted to Him—exalted and praised be He,

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ-

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Fussilat (41) 11: **Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."**

Indeed, Allah, the Exalted, has made the movement of winds among the signs for people who reason. Winds can be cold or hot, coming from the south or east, north or west, stirring clouds and merging them together, forming them into stacked layers from which rain emerges. Winds pollinate plants and are a source of power for electricity, and windmills, and the movement of ships and airplanes. Yet all of that does not detract from it being one of the signs of Allah Almighty, and a platform for thought and reflection upon the dominion of the heavens and the earth, and all that Allah has created.

So it is astonishing to see that some Muslims have reached intellectual lows whereby they have been deceived by studies, beliefs, and cultures that have nothing to do with Islam. They view natural phenomena and natural disasters, including their origin, cause, and how they are dealt with, purely from a materialistic perspective. On the other hand, there are some from non-Islamic backgrounds who recognize that these matters are not entirely attributable to nature, neither their beginning nor ending. And that these winds have a wisdom and a Wise Arranger who knows while they do not know.

Some dedicate lifetimes unlocking the mysteries of the wind. However, in the end, it is clear that the wind is limited to one of four states: either still, gently moving, stormy, or devastating. It amazes them when they learn that the Book of Allah, exalted be He, explained these four categories of wind in this order over fifteen centuries ago during the era of an illiterate community that neither read nor wrote. Allah, the Exalted, said about the still wind:

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ * إِنَّ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ
فِي ذَلِكَ لآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ-الشورى 32-33

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Ash-Shura (42) 32-33: **(32) And of His signs are the ships in the sea, like mountains. (33) If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.**

As for the gentle and the stormy winds, Allah has mentioned them, saying:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَينَ بِهِمْ بَرِيحٍ طَيِّبَةٍ وَفَرِحُوا

بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ - يونس 22

Yunus (10) 22: **It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed.**

The waves reach heights that rise above the ships with overwhelming speed. Whereby it previously seemed impossible for a gentle wind to transform into a stormy wind.

And as for the devastating wind, they are called names such as cyclones, hurricanes, tornadoes and whirlwinds. They form vertically towards the sky and over the sea they lead to towering waves, destroying ships and causing them to sink. Sometimes the whirlwinds may contain fire such as a fire whirl or fire tornadoes. However, them not having fire is more common. Allah, the Exalted, says:

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ

الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ

لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ-البقرة ﴿٣٦﴾

Al-Baqarah (2) 266: **Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak [i.e., immature] offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allāh make clear to you [His] verses that you might give thought.**

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The wind is one of Allah's troops, serving as a mercy to His believing servants, and as good tidings before His mercy. Wind drives heavy clouds and Allah directs it to a parched land to rejuvenate it, benefiting many animals and people. Wind is a blessing for the believers and one of the troops of the Lord of the worlds—exalted be He—when He sends it against their adversaries and those who transgress against them. During the Battle of the Trench in the fifth year of Hijrah, Allah sent a cold wind on a dark night against the Confederates who had gathered to fight the Muslims in Medina. It uprooted the disbelievers' tents, extinguished their fires, and overturned their cooking pots, which was among the reasons for their retreat and defeat. On that day, the Prophet Muhammad ﷺ said:

نُصِرْتُ بِالصَّبَا، وَأُهْلِكْتُ عَادٌ بِالدَّبُورِ

I was granted victory with As-Saba and 'Ad was destroyed by Ad-Dabur.

[Bukhari 1035, Muslim 900a]

As-Saba is the easterly wind, and Ad-Dabur is the wind that blows from the west.

Allah Almighty said about them:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا-الأحزاب 9

Al-Ahzab (33) 9: **O you who have believed, remember the favor of Allāh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allāh, of what you do, Seeing.**

The wind is also among the signs of his prophethood ﷺ. Muslim narrated from Jabir, may Allah be pleased with him, that when the Messenger of Allah ﷺ returned from a journey and was near Medina, a strong wind blew so intensely it could bury the riders. The Messenger of Allah ﷺ said:

بُعِثَتْ هَذِهِ الرِّيحُ لِمَوْتِ مُنَافِقٍ

This wind has been sent due to the death of a hypocrite. [Muslim 2782]

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When he arrived in Medina, notorious hypocrite named Rafi'ah bin Zaid bin Taboot had died.

Sometimes winds come as punishment and other times as mercy. It is authentically reported that when it was a windy or cloudy day, the concern could be seen on his ﷺ face and he ﷺ would pace back and forth. And when it rained, he ﷺ was pleased, and that concern would leave him.

Aisha, may Allah be pleased with her, asked him about it, and he said:

إِنِّي خَشِيتُ أَنْ يَكُونَ عَذَابًا سَلَّطَ عَلَيَّ أُمَّتِي

I feared it might be a punishment inflicted upon my community. [Muslim 899a]

So be conscious of Allah, and reflect upon Allah's signs in this existence. Offers acts of obedience and do not be heedless.

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، وَ أَشْهَدُ 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:

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How great and magnificent is this religion and how spanning and comprehensive it is!! It warns against all evil and guides towards all good. The Prophet ﷺ said:

إِنَّهُ لَيْسَ شَيْءٌ يُقَرِّبُكُمْ إِلَى الْجَنَّةِ إِلَّا قَدْ أَمَرْتُكُمْ بِهِ ، وَلَيْسَ شَيْءٌ يُقَرِّبُكُمْ إِلَى النَّارِ إِلَّا قَدْ نَهَيْتُكُمْ عَنْهُ

Indeed, there is nothing that brings you closer to Paradise except that I have commanded you to do it, and there is nothing that brings you closer to Hell except that I have forbidden you from it. [Al Hakim 2136, Grade: Hassan (Albani As-Silsilah as-Sahihah 2866)]

And indeed, some polytheists said to Salman, may Allah be pleased with him:

قَدْ عَلَّمَكُمْ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةَ فَقَالَ سَلْمَانُ أَجَلُ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ

Your Prophet taught you about everything, even excreting?' So Salman said, 'Yes. He prohibited us from facing the Qiblah when excreting and urinating. [Muslim 262a]

In our noble law, there is guidance on how to deal with winds. It is authentically reported that when the wind blew, the Prophet ﷺ would say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ

O Allah, I ask You for the good of it, for the good of what it contains, and for the good of what is sent with it. I seek refuge in You from the evil of it, from the evil of what it contains, and from the evil that is sent with it.

[Muslim 899b]

It was his guidance ﷺ that on a rainy or cold windy night, his caller would announce:

صَلُّوا فِي رِحَالِكُمْ

Pray in your dwellings. [Muslim 697b]

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Scholars have mentioned that it is permissible to combine prayers during intensely cold winds, and they have advised against urinating against the wind to prevent impurities from coming back on oneself.

This is our religion, this is our Shariah. Allah Almighty said:

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا * وَإِذَا
مَسَّكُمْ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ
كَفُورًا * أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ
وَكِيلًا * أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُمْ
بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا) [الإسراء: 66- 69]

Al-Isra: 66-69: (66) It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

(67) And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful. (68) Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate. (69) Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.

May Allah make us among those who reflect and ponder upon His signs and increase us in iman and conviction. 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 عَادَ 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

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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 الْقُرْبَىٰ وَيَنْهَىٰ 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.