

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:

Nothing is more challenging for those praying and reciting the Quran than attaining khushoo (focusing, humbling one's heart) and reflecting and softening their hearts for the remembrance of Allah Almighty. Indeed khushoo (focusing, humbling one's heart) and reflecting are the essence of prayer and reciting the Quran, and through them hearts are rectified. And as indicated in authentic hadiths, if the heart is rectified, the entire body is rectified.

Corruption and hardness of the heart are caused by accumulated sins and sustained heedlessness, as mentioned in the hadith narrated by Abu

Hurairah, may Allah be pleased with him, that the Messenger of Allah ﷺ said (Sunan Ibn Majah 4244, Grade: Hassan):

إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةٌ سَوْدَاءٌ فِي قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَعْفَرَ صُقِلَ قَلْبُهُ، فَإِنْ زَادَ زَادَتْ، فَذَلِكَ الرَّانُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ

When a believer sins, a dark dot appears on his heart. If he repents and refrains and seeks forgiveness, his heart is polished. But if he increases (in sin), it increases, and that is the 'raan' which Allah mentioned in His Book:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ-الْمُطَفِّفِينَ 14

Al-Mutaffifin (83) 14: **No! Rather, the stain has covered their hearts of that which they were earning**

There are heart softeners that remove hardness, and transform a hard heart to a humble heart and from a dead heedless heart to a living conscious heart.

Among the heart softeners are frequent remembrance of Allah Almighty - especially if the heart and tongue are in synch. As He, the Almighty, said:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ-الرَّعْدِ 28

Ar-Ra'd (13) 28: **Those who have believed and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured.**

And He, the Almighty, described those with khushoo (focus and humility) by saying:

ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ-الزُّمَرِ 23

Az-Zumar (39) 23: **Then their skins and their hearts relax at the remembrance [i.e., mention] of Allāh.**

And He said:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ-الْحَدِيدِ 16

Al-Hadid (57) 16: **Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened.**

A man said to Al-Hasan Al-Basri: "O Abu Sa'id, I complain to you about the hardness of my heart." He said: "Soften it through the remembrance of Allah."

And the greatest remembrance is the recitation of the Quran, which is a cause for softening the heart and for attaining khushoo (focus and humility) due to what it contains of the knowledge of Allah Almighty, His names, His attributes, His actions, His greatness, His power, and His mercy, and what it contains of narratives of the past, and what it contains of promises and warnings and encouragement and admonition. Allah Almighty said:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ-الْحَشْرِ 21

Al-Hashr (59) 21: **If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh.**

And Wohaib ibn Alward said: We looked into this matter and found nothing more effective in softening hearts and more effective in bringing forth the truth than the recitation of the Quran for those reflecting upon it. Among the heart softeners is sitting with righteous people. For they frequently remember Allah Almighty and remind their companions with advice and admonitions. Therefore, hearts are softened through their companionship and sitting with them, unlike sitting with heedless people, as it causes hardness of the heart. Allah said:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا-

الْكَهْفِ 28

Khutbah.info

Al-Kahf (18) 28: **And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His face [i.e., acceptance]. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.**

Abu Darda (may Allah be pleased with him) said: "If it were not for three things, I would not like to live for a single day: Thirst for the sake of Allah (by fasting) during the hottest days, prostrating in the middle of the night, and sitting with people who carefully select the best words just as the best of dates are selected.

Among the heart softeners is the frequent remembrance of death. For it reduces the value of this worldly life in the heart. And nothing harms the heart more than a person's love for this worldly life and its adornments. This is why the love of this world is the cause of every sin. Remembering death makes a person lose interest in this world, and this is why the Prophet ﷺ commanded frequent remembrance of death, saying:

أَكْثِرُوا ذِكْرَ هَادِمِ اللَّذَاتِ

Remember often the destroyer of pleasures. [Sunan Ibn Majah 4258, Grade: Hasan]

Al-Rabee' bin Khuthaym was asked: "Why don't you sit with us?" He replied: "If the remembrance of death leaves my heart for an hour, it will be corrupted."

Thabit Al-Banani said: "No one increases in the remembrance of death except that it is seen in his actions."

Umar bin Abdul Aziz wrote to some of his family: "If you keep the remembrance of death in your heart at night or during the day, it will make you dislike everything that is transient and love everything that is eternal."

Among the softeners of the heart are visiting graves and contemplating the state of their occupants and their fate. The Prophet ﷺ said:

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ - رَوَاهُ مُسْلِمٌ

Visit the graves, for they remind you of death. [Muslim 976b]

He ﷺ also said:

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ

Visit the graves, for they remind you of the Hereafter. [Sunan Ibn Majah 1569, Grade: Sahih]

In another hadith the Prophet ﷺ said:

نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ ثُمَّ بَدَا لِي أَنَّهَا تُرِقُّ الْقَلْبَ، وَتُدْمِعُ الْعَيْنَ، وَتُذَكِّرُ الْآخِرَةَ، فَزُورُوهَا وَلَا تَقُولُوا هُجْرًا

I had forbidden you from visiting graves, but it became apparent to me that it softens the heart, brings tears to the eyes, and reminds of the Hereafter, so visit them and do not utter anything that is not appropriate.

[Ahmad 13487, Grade: Sahih (Arnaout)]

Muhammad bin Saleh Al-Tammar said: "Safwan bin Sulaym used to come to the graveyard during the day, and he passed by me. One day I followed him, and I said: By Allah, I will see what he does. He covered his head and sat by a grave, crying until I felt sorry for him. I thought it was the grave of one of his relatives. He passed by me another time, and I followed him and he sat by a different grave and did the same thing. I mentioned this to Muhammad bin Al-Munkadir and said: I thought it was the grave of one of his relatives. Muhammad said: All of them are his relatives and brothers. He is a man who softens his heart through remembering the dead whenever he feels that his heart is hardening." Among the heart softeners is kindness to orphans and the needy, for it produces humility, submission, and fear of Allah. Abu Darda advised Salman (may Allah be pleased with them both), saying: "Have mercy on the orphan and bring him close to you, and feed him from your food. Among the heart softeners is looking at the ruins of those who have passed away, especially those whom one knew, who have left the world for their graves, and their homes have become ruins. How often does one

Khutbah.info

pass by deserted villages and old uninhabited houses that remind one of those who have left them. Ibn Abi Dunya narrated that Ibn Umar (may Allah be pleased with him) said: "Whenever he wanted to soften his heart, he would come to a ruined house, stand at its door, and call out in a sad voice, saying: 'Where are your inhabitants?' Then he would say:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Al Qassas (28) 88: **Everything will be destroyed except His Face.**

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:

Among the softeners of the heart is consuming the permissible (halal). For many hearts were hardened only because of the frequent consumption of the forbidden or doubtful matters. It is narrated that Abu Hafs Umar bin Salih asked Imam Ahmad bin Hanbal about this and said: "I went to Abu Abdullah and asked him: 'May Allah have mercy on you, O Abu Abdullah, how are hearts softened?' He looked at his companions, then signaled to them with his eyes, and then lowered his head for a while. Then he raised

his head and said: 'My son, by consuming the permissible.' I then went to Abu Nasr Bishr bin al-Harith and said to him: 'O Abu Nasr, how are hearts softened?' He said: '(Unquestionably, by the remembrance of Allah hearts assured.)' I said: 'I came from Abu Abdullah, and he said: by consuming the permissible.' He replied: 'He came with the essence.' I then went to Abdul Wahhab bin Abi al-Hasan and said: 'O Abu al-Hasan, how do hearts become soft?' He said:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Ar Ra'ad (13) 28: **Unquestionably, by the remembrance of Allāh hearts are assured**

I said: 'I came from Abu Abdullah.' His cheeks reddened with joy, and he said to me: 'What did Abu Abdullah say to you?' I said: 'By consuming the permissible.' He said: 'He gave you the jewel. He gave you the essence. The essence is as he said.

Among the softeners of the heart is guarding the eyes and ears from forbidden. For what the eyes and ears receive from the filth of sins descend upon the hearts, making them ill and afflicting them with heedlessness, and hardness. People's eyes and ears are now afflicted with the forbidden in ways that were not faced by those before them. Moreover, the prohibited sights and sounds have become widespread through a multitude of channels. Due to their prevalence, people have become desensitized, lenient and heedless. This nurtures hypocrisy in the heart, corruption, heedlessness, and hardens the heart. The forbidden glance is a poisoned arrow of Satan, which settles in the heart and wreaks havoc. The Prophet ﷺ said:

إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّوْنَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرِزْنَا الْعَيْنِ النَّظْرُ، وَزِنَا اللِّسَانِ الْمَنْطِقُ، وَالتَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ كُلَّهُ وَيُكَذِّبُهُ-رَوَاهُ الشَّيْخَانِ

Allah has written for the son of Adam his share of fornication, which he will inevitably commit. The fornication of the eyes is the sight, the fornication of the tongue is the speech, the soul longs and wishes, and

the private parts confirm that or deny it. [Al-Bukhari 6612 and Muslim 2658a]

Imam Ahmad (may Allah have mercy on him) said: "How many a glance has brought sorrow to the heart of its owner."

Therefore, it is incumbent upon the believers to take care of softening their hearts and removing their hardness so that they may have humility in prayer and be affected by recitation of the Quran. In doing so, their souls will be rectified and their condition will be sound.

We ask Allah Almighty to rectify our hearts and soften them for His remembrance. We seek refuge in Him - the Glorious - from their hardness and heedlessness. Indeed, He is the All-Hearing, the Responsive.

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

Khutbah.info

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 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.