

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:

People go through many stages in life and from the moment one reaches the early stages of discernment, their interaction with life begins. They are not deterred from that by the innocence of childhood, nor the uncertainty of the future, nor lack of past experiences. None of this prevents them from hastening towards the future, filling their early days with wishes, hopes and dreams that do not fade with age or gray hair, like a wheel constantly turning, only halted by death. The Messenger of Allah صلى الله عليه وسلم said:

يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ

The son of Adam grows old but two things remain young in him, desire for wealth and desire for a long life. [Muslim 1047a]

Among the most astonishing aspects about people is their attachment to wishes and their persistence in asking Allah to fulfill them. In fact, the more difficult wishes are to realize, the more intently the person supplicates, forgetting that Allah may withhold something for a benefit, for what is hastened may sometimes cause harm. It may also be due to one's sins, as the one who sins is far from having their supplications answered. Indeed, Allah Almighty's plan for someone is better than their plan for themselves. So, how virtuous is patience. For the one who is patient will soon witness something that brings joy, knowing that everything that happens is the best for them, whether in what is bestowed or withheld.

Wishing or asking for its fulfillment is not in itself a shortcoming! No, for wishing is part of the natural disposition that Allah has created in people. But the real fault lies in chaotic and misguided wishes, due to the intellectual, spiritual, and cultural degradation found in many people. So much so that some reach a level of vile wishes that are neither accepted by religion nor reason, influenced by misleading media and the false remedies of cultural globalization, without the protective barrier of modesty and chastity, and an understanding of what is good and what is bad.

Indeed, wishes come from the heart, and from there, ambitions and desires emerge. However, this does not exempt a person from controlling their aims, for lustful thoughts are a sin even if they are not acted upon. In reference to such people, Ibn Al-Jawzi (may Allah have mercy on him) said: "We seek refuge with Allah from the path of those we live among.

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You do not see among them anyone with high ambitions for others to emulate, nor a person of mindfulness from whom the one seeking piety may benefit. So, follow the path of the righteous predecessors.

At-Tabarani narrated that the Prophet ﷺ said:

إِنَّ اللَّهَ يُحِبُّ مُعَالِيَ الْأُمُورِ وَيَكْرَهُ سَفْسَافَهَا

Indeed, Allah loves noble matters and dislikes the trivial matters. [Albani (93) Characteristics of Taqwa, Grade: Sahih]

The Messenger of Allah ﷺ said:

لَوْ كَانَ لِي مِثْلُ أَحَدٍ ذَهَبًا، مَا يَسُرُّنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثٌ وَعِنْدِي مِنْهُ شَيْءٌ، إِلَّا شَيْءٌ أُرْصِدُهُ
لِدِينٍ

If I had gold equal to Mount Uhud (in weight), it would not please me to pass three nights and I have a thing of it left with me, except what I retain for repayment of a debt. [Sahih al-Bukhari 2389]

There are well-known sayings that help distinguish between the pure and the filthy and between the good and the bad. Let us briefly consider some insights from the noble wishes of the righteous predecessors:

Ibn Qutaybah, Ibn Abd al-Barr, and Ibn Khallikan mentioned that Abdullah ibn Umar, Urwah ibn al-Zubayr, Mus'ab ibn al-Zubayr, and Abd al-Malik ibn Marwan gathered in the courtyard of the Ka'bah. Mus'ab said to them: "Wish for something." They said, "You start." He said: "Governorship of Iraq and marriage to Sakinah bint al-Husayn and A'ishah bint Talhah ibn Ubaydullah." He attained that. Urwah ibn al-Zubayr wished for knowledge of jurisprudence and that the hadith would be narrated from him, and he attained that. Abd al-Malik ibn Marwan wished for the caliphate, and he attained that. Abdullah ibn Umar wished for Paradise.

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At-Tabarani and Al-Bayhaqi narrated from Ibn Abbas (may Allah be pleased with him) that he said: "I have three characteristics: I love to come upon a verse from the Book of Allah and wish that everyone knew what I know about it. I hear about a just ruler among the Muslim rulers and am glad even though I may never have to raise an issue to him. And I hear that it has rained in a Muslim land, and I am happy, even though I have no livestock there."

Ibn al-Jawzi (may Allah have mercy on him) said about himself: "I have reached old age and have not achieved what I wished for. I had wished for a vast amount of knowledge and understanding. So, I began to ask Allah for a long life, strength in body, and fulfillment of my aspirations. This request was made in Rabi' al-Akhir of the year 575 AH. If my life is extended, and I attain my aspirations, I will inform of their fulfillment. If not, my Lord knows what is best, for He does not withhold out of stinginess. And there is no power or strength except through Him" At that time, he was 65 years old, and his life was extended by 22 more years until his death in 597 AH. He achieved a great deal of blessings in knowledge and many righteous deeds.

Indeed, the Messenger of Allah صلى الله عليه وسلم said:

إِذَا سَأَلَ أَحَدُكُمْ فَلْيُكْثِرْ، فَإِنَّمَا يَسْأَلُ رَبَّهُ

If any of you wishes for something, let him wish for abundance, for he is asking his Lord. [Ibn Habban (889), Grade: Sahih (Albani)]

These are brief insights into high aspirations along with genuine effort, for laziness leads to deprivation, while those who strive will soon achieve what they wish for. The Messenger of Allah صلى الله عليه وسلم said:

أَحْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ

Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. [Sahih Muslim 2664]

In a hadith narrated in Sahih Muslim, Rabi'ah ibn Ka'b said to the Prophet صلی اللہ علیہ وسلم, O Messenger of Allah! I ask you for your companionship in Paradise. The Prophet replied:

أَعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ

Assist me in striving within yourself by prostrating frequently. [Sahih Muslim 489]

Thus, anyone wishing for good should not fall short in their efforts. If they succeed and achieve their goal, that is the desired outcome. If their effort falls short, they will not be blamed.

Faith is not about outward appearance or wishful thinking, but it is what is firmly established in the heart and confirmed by deeds. Not everyone who wishes for something achieves it, nor does everyone who claims to be upon the truth have their claim accepted unless they have clear evidence from Allah. Allah the Exalted says:

وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ-الحديد 14

Al-Hadid (57)14: **Yes, but you [hypocrites] afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you.**

Al-Hasan al-Basri, may Allah have mercy on him, said: "The hypocrite says: 'There are many people, and Allah will forgive me.' He does not see any harm in his bad deeds and continues to be deluded by wishful thinking. In a hadith narrated by At-Tirmidhi and others, the Prophet صلی اللہ علیہ وسلم said:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا ثُمَّ تَمَتَّى عَلَى اللَّهِ

The wise person is the one who takes account of himself and works for what comes after death, and the foolish person is the one who follows his desires then has wishful thinking of Allah. [Tirmithi 2459, Grade: Hassan]

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:

So be conscious of Allah, and know that one of the beauties of Islam is that it has left nothing unclarified, even matters as trivial as using the restroom. Thus, there is guidance for wishing for something. For the Prophet صلى الله عليه وسلم praised those who wish for good. Sometimes, the reward for a wish is equal, in intention, to the one who does the deed, as the Ibn

Abbas, may Allah be pleased with him, narrated that the Prophet صلى الله عليه وسلم said:

إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ عَبْدٍ رَزَقَهُ اللَّهُ مَالاً وَعِلْماً فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَحْمَهُ وَيَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ وَعَبْدٍ رَزَقَهُ اللَّهُ عِلْماً وَلَمْ يَرْزُقْهُ مَالاً فَهُوَ صَادِقُ النَّيَّةِ يَقُولُ لَوْ أَنَّ لِي مَالاً لَعَمِلْتُ بِعَمَلِ فُلَانٍ فَهُوَ بِنَيْتِهِ فَأَجْرُهُمَا سَوَاءٌ...

The world is only for four persons: A person whom Allah provides with wealth and knowledge, so he has consciousness of his Lord with it, nurtures the ties of kinship with it, and he knows that Allah has a right in it. So this is the most virtuous rank. And a person whom Allah provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: 'If I had wealth, then I would do the deeds of so-and-so with it.' So through his intention, they have the same reward (for their intentions)... [Jami` at-Tirmidhi 2325, Grade: Hasan Sahih]

These people have pure, righteous hearts and noble souls that love for others what they love for themselves. On the other hand, there are others who are the exact opposite! They do not wish good. As the Prophet صلى الله عليه وسلم said in the continuation of the hadith:

وَعَبْدٍ رَزَقَهُ اللَّهُ مَالاً وَلَمْ يَرْزُقْهُ عِلْماً فَهُوَ يَجْهَلُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحْمَهُ وَلَا يَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ وَعَبْدٍ لَمْ يَرْزُقْهُ اللَّهُ مَالاً وَلَا عِلْماً فَهُوَ يَقُولُ لَوْ أَنَّ لِي مَالاً لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنَيْتِهِ فَوَزْرُهُمَا سَوَاءٌ

And a person whom Allah provides with wealth, but He does not provide him with knowledge. [So he] spends his wealth rashly without knowledge, nor having consciousness of his Lord, nor nurturing the ties of kinship, and he does not know that Allah has a right in it. So this is the most despicable rank. And a person whom Allah does not provide with wealth nor knowledge, so he says: 'If I had wealth, then I would do the

deeds of so-and-so with it.', So through his intention, their sin is the same. [Jami` at-Tirmidhi 2325, Grade: Hasan Sahih]

Such people do not wish good. They do not have goodwill for anyone else, as if the world exists only for them. In their hearts, there is a burning envy, like a furnace, desiring the removal of the blessings of their Muslim brother, wishing to see him destitute. This is exactly what the Prophet صلى الله عليه وسلم warned against when he said:

إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

Beware of envy, for envy consumes good deeds just as fire consumes wood. [Ibn Majah 4210, Grade: Hasan Gharib (Ibn Asaker)]

And envy is among the forbidden wishing that is sinful and leads to destruction. For this reason, the Prophet صلى الله عليه وسلم strongly warned against falling into that.

And the Prophet صلى الله عليه وسلم made what the heart wishes and yearns for of unlawful relations to be a form of adultery and the obscenity of the heart. It was reported in the two Sahihis that the Prophet صلى الله عليه وسلم said:

إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّيْنَةِ أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرِزْنَا الْعَيْنِ النَّظْرُ، وَزَيْنَا اللِّسَانِ الْمُنْطِقُ، وَالتَّنْفُسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ

Allah has written for the son of Adam his portion of Zina (adultery), that he will inevitably commit. The adultery of the eyes is looking (at what is prohibited), the Zina (adultery) of the tongue is speaking (with whom is prohibited in a forbidden manner), and the inner self desires and wishes (for Zina), the private parts either confirm it or deny it. [Bukhari 6612, Muslim 2657]

In the Musnad of Imam Ahmad, another narration adds:

And the adultery of the heart is wishing (for unlawful intimacy). [Ahmad 8338, Grade: Sound Chain]

So purify your hearts and only wish for the good. And cleanse your hearts from base desires and wishes.

We ask Allah Almighty to purify our hearts and our intentions, wishes, desires and aims. 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

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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.