

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:

I advise you and myself to be conscious of Allah Almighty and to hold yourselves accountable before you are held accountable. For while alive, one can perform deeds, but after passing, there are no deeds:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ-البقرة ﴿٢٨١﴾

Al-Baqarah (2) 281: **And fear a Day when you will be returned to Allāh. Then every soul will be compensated for what it earned, and they will not be wronged [i.e., treated unjustly].**

Khutbah.info

Indeed, careful contemplation upon the Hadith of the Messenger of Allah ﷺ emanating from the light of prophethood, leads the believing soul to know its secrets and to be illuminated by its lights and continuously guides the soul with his ﷺ guidance, so that it believes in the chosen Prophet ﷺ and follows the light that was sent down with him ﷺ.

Whenever the words of the Chosen One ﷺ are mentioned, it is as if they were just spoken from his mouth. They are clear words, without ambiguity. Words that safeguard individuals by moving them to purify their intentions. Words that foster mindfulness of Allah and instill fear and consciousness of Him.

Words that affirm that the lofty realization of a Muslim is not in what they attain of pleasure, nor in what they achieve of their worldly aims, nor in what convinces them, nor in what they imagine. Rather, it is spiritual elevation that overcomes selfishness leading to righteousness, virtue that overcomes desire leading to virtuousness and contentment that overcomes greed leading to trustworthiness.

Therefore, cultivating the believing soul upon righteousness, virtue, trustworthiness, and fear and mindfulness of Allah is the only practical solution the issues of deviation and evil within Muslim society.

For instance, have you not observed how a child raised with guidance and support develops noble character and upright conduct? Conversely, if a child is neglected and forsaken, they may grow up wicked, becoming a danger to themselves and to society.

Indeed, the most exalted soul is the one cultivated upon mindfulness of Allah and fear of Him, guiding one toward Ihsan (excellence in faith).

It was narrated in the two Sahihs, that Gabriel, peace be upon him, asked the Prophet ﷺ about Ihsan (excellence in faith). The Chosen One ﷺ replied:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

To worship Allah as if you see Him, and though you do not see Him, indeed He sees you. [Bukhari 50, Muslim 9]

Khutbah.info

Allah is the Greatest! It is indeed an amazing expression, carrying in its brevity a tremendous truth and a remarkable trait. These are words that carry within them a great foundation upon which Islam builds its structure.

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

To worship Allah as if you see Him; and though you do not see Him, indeed He sees you. [Bukhari 50, Muslim 9]

A foundation upon which all of its systems, ordainments, and directives are based—judicial, economic, political and social - the individual's position towards society, society's position towards the individual - the system of the whole society. Indeed, the system for all of life.

Worship Allah as if you see Him.

The saying of the Prophet ﷺ in the interpretation of ihsan indicates that one worships Allah in this manner, which is to be aware of Allah's closeness and that Allah is before them as if they see Him; because it necessitates awe, fear, reverence, and glorification of Allah. And that is the best of iman (faith), as mentioned by al-Tabarani, and through this one attains the promise of Allah:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ-يونس ﴿٢٦﴾

Yunus (10) 26: **For them who have done good is the best [reward] and even more.**

And in Sahih Muslim, the Prophet ﷺ indicated that the "even more" is interpreted as glancing at the face of Allah Almighty in Paradise. This is fitting as a reward for the people of Ihsan because Ihsan is that believers worship their Lord in this world in a state of presence and mindfulness, as if they see Him with their hearts and look at Him during their worship. So their reward is to actually look at Allah in the hereafter. The opposite of this is what Allah Almighty informed about the recompense of the disbelievers in the hereafter:

إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ-المطففين ﴿١٥﴾

Khutbah.info

Al-Mutaffifin (83) 15: **No! Indeed, from their Lord, that Day, they will be partitioned.**

Allah made that a recompense for their condition in this worldly life. Rust accumulated upon their hearts until they were veiled from knowing Allah Almighty and being mindful of Him in this world. So their recompense is being veiled from seeing Him in the hereafter.

Ihsan (excellence in worship), as explained by the Messenger of Allah ﷺ should manifest throughout the entire Muslim community and in every aspect of its affairs. A Muslim judge is not expected to be unjust or unfair when he is watchful of Allah as if he sees Him. It is not permissible for him to place his whims and desires above the justice demanded of him by his Guardian and Master. Rather, how can he incline towards injustice and wronging while the One who watches over says:

اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى - المائدة ﴿٨﴾

Al-Ma'idah (5) 8: **Be just; that is nearer to righteousness.**

And Allah Almighty says:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ - النساء ﴿٥٨﴾

An-Nisa (4) 58: **And when you judge between people, judge with justice.**

Ihsan enables a husband and wife to live together in kindness, each safeguarding the other's honor in their absence. And the fear of Allah and watchfulness of Him reminds them of Allah Almighty's words about Joseph, peace be upon him:

وَرَأَوْدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ - يوسف ﴿١٢﴾

Yusuf (12) 23: **And she, in whose house he was, sought to seduce him.**

She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allāh. Indeed, he is my master, who has made good my residence.

Indeed, wrongdoers will not succeed.

Seeking refuge, seeking purity, and disavowing wrongdoing. Why? What is the reason? Because he worships Allah as if he sees Him.

Khutbah.info

Regarding the scholar, how great is knowledge and how elevated is the scholar's status! For the most honorable pursuit and the best endeavor is seeking beneficial knowledge. It is the spirit that gives life to the body, the luminous light that dispels the darkness of ignorance and guides to the path:

أَوْمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا-الأنعام ﴿١٢٢﴾

Al-An'am (6) 122: **And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?**

And Allah Almighty said:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ-فاطر ﴿٢٨﴾

Fatir (35) 28: **Only those fear Allah, from among His servants, who have knowledge.**

Sufyan al-Thawri, may Allah have mercy on him, said:

Knowledge is only superior because through it, consciousness of Allah is attained. Otherwise, it would be like all other things.

Therefore, whoever seeks knowledge and performs good deeds to dominate others and act arrogantly towards them, and showcase their knowledge to elevate themselves above others, is threatened with Hellfire. As Hudhayfah ibn al-Yaman, may Allah be pleased with them both, narrated: I heard the Messenger of Allah ﷺ say:

لَا تَعْلَمُوا الْعِلْمَ لَتَبَاهُوا بِهِ الْعُلَمَاءُ أَوْ لثَمَّارُوا بِهِ السُّفَهَاءُ أَوْ لَتَصْرِفُوا وُجُوهَ النَّاسِ إِلَيْكُمْ
فَمَنْ فَعَلَ ذَلِكَ فَهُوَ فِي النَّارِ

Do not learn knowledge to vie with the scholars, nor to argue with the foolish, nor to turn people's faces toward you. Whoever does that is in the Fire. [Sahih Ibn Majah 210, Grade: Hasan (Albani)]

Khutbah.info

Therefore, it is better for you, O possessor of knowledge, to worship Allah as if you see Him; for even though you do not see Him, He certainly sees you:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ * وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ-الأعراف ﴿٥٥﴾-﴿٥٦﴾

Al-A'raf (7) 55-56: **(55) Call upon your Lord in humility and privately; indeed, He does not like transgressors. (56) And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allāh is near to the doers of good.**

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ 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:

Whoever contemplates the words of the Chosen One ﷺ about ihsan, will realize that all branches of knowledge and understanding go back to this hadith and fall under it. And excellence in actions arise from Ihsan,

whereby a person performs their duty in the most perfect manner- showing Ihsan in everything. As the Messenger of Allah ﷺ said:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ،
وَلِيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلِيُرِّخَ ذَبِيحَتَهُ

Indeed, Allah has prescribed excellence (Ihsan) in all things. So when you kill, kill well; and when you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters. [Muslim 1955]

Islam is the religion of mercy, compassion, and kindness toward both animals and humans.

It is recorded in the two Sahihs (authentic collections of Bukhari and Muslim) that the Prophet ﷺ said:

بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا
كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي
كَانَ بَلَغَ بِي، فَنَزَلَ الْبئْرَ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَدِهِ فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ."
قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا. فَقَالَ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ أَجْرٌ

While a man was walking along a road, he became extremely thirsty. He found a well, went down into it, drank, and came out. Then he saw a dog panting and eating mud due to severe thirst. The man said, 'This dog is suffering from thirst just as I was.' So he went back down into the well, filled his shoe with water, held it in his mouth, climbed out, and gave the dog water. Allah appreciated his deed and forgave him." They asked, "O Messenger of Allah! Do we get reward for being kind to animals?" He said: "In every living being there is a reward." [Bukhari 6009, Muslim 2244]

Conversely, regarding the punishment of those who harm animals and are cruel to them, the Messenger ﷺ said:

عُذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا فَدَخَلَتْ فِيهَا النَّارَ

Khutbah.info

A woman was tormented because of a cat she confined until it died of hunger, she entered Hell because of it. [Bukhari 2365, Muslim 2242a]

If such is the recompense for someone who torments a defenseless animal, then what will be the fate of one who mistreats their parents, harms their siblings, or unleashes intense anger and great evil upon their relatives, neighbors, fellow believers, and society?

Therefore, be conscious of Allah! Be mindful of your Lord and embody excellence (Ihsan), so that you may succeed and attain the promise of Allah. Indeed, He does not break His promise.

We ask Allah to make us among those who embody ihsan in all aspects of their life. 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

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.