

Overlooking Faults

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:

Allah Almighty has absolute perfection from all aspects. His perfection is inherent to His essence. The Exalted Lord has perfection without deficiency. Meanwhile, humankind has inherent weaknesses. Allah Almighty said:

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

An-Nisa (4) 28: **And mankind was created weak.**

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Moreover, humans have a tendency towards injustice and ignorance.

Allah Almighty said:

إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Al-Ahzab (33) 72: **Indeed, he was unjust and ignorant.**

And the Prophet صلى الله عليه وسلم said:

كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

All the sons of Adam are sinners, but the best of sinners are those who repent. [Sunan Ibn Majah 4251, Grade: Hasan]

These inherent deficiencies in humankind can cause strains in relationships and even lead to distancing, detachment and isolation. In spite of the challenges that may encountered in relationships, mixing with others is virtuous. For Ibn 'Umar (may Allah be pleased with them) reported that the Messenger of Allah صلى الله عليه وسلم said:

الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَىٰ أَذَاهُمْ أَكْبَرُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَىٰ أَذَاهُمْ

The believer who mixes with people and endures their harm will have a greater reward than the believer who does not mix with people and does not endure their harm. [Sunan Ibn Majah 4032, Grade: Sahih]

In our mixing with others, we are encouraged to forgive and overlook faults. Allah Almighty said:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Al-A'raf (7) 199: **Show forgiveness, enjoin what is good, and turn away from the ignorant.**

And Allah Almighty said:

فَاَصْفَحِ الصَّفْحَ الْجَمِيلَ

Al-Hijr (15) 85: **So overlook [their faults] with gracious forgiveness.**

For forgiving of others opens the door to Allah's forgiveness. Allah Almighty said:

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

An-Nur (24) 22: **And let them pardon and overlook. Would you not like that Allah should forgive you?**

And the Prophet صلی اللہ علیہ وسلم said:

السَّمَاءُ فِي مَنْ يَرْحَمُكُمْ الْأَرْضُ فِي مَنْ أَرْحَمُوا

Show mercy to those on earth, and the One in heaven will show mercy to you. [Jami' At-Tirmidhi 1924, Grade: Hasan]

Imam Ahmad indicated that a significant part of good character is overlooking faults. He said that nine-tenths of good character lies in overlooking (others' faults).

In addition, we are encouraged to respond to bad treatment with good treatment. Allah Almighty said:

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ

Fussilat (41) 34: **And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better.**

At the same time, we should be cautious of falling into the trap of not fulfilling other's rights because of their maltreatment. The Prophet صلی اللہ علیہ وسلم said:

أَدِّ الْأَمَانَةَ إِلَى مَنِ اتَّمَمَكَ وَلَا تَخُنْ مَنْ خَانَكَ

Fulfill the trust of one who entrusts you, and do not betray one who betrays you. [Sunan Abi Dawud 3534, Grade: Sahih]

Moreover, Ibn Qayyim al-Jawziyya warned against denying others their rights because of their faults. He said: whoever clings to people's deficiencies and withholds giving them their rights has opposed what Allah has commanded of justice and excellence.

Moreover Al-Fuḍayl ibn 'Iyād said: be good to the one who wrongs you, and do not let his wrongdoing be a reason for your wrongdoing.

We also need to be cautious of making negative assumptions of others. Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۖ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

Surah Al-Hujurat (49)12: **O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin.**

Ibn Taymiyyah (may Allah have mercy on him) said that the believer makes excuses for others, and the hypocrite seeks out their faults.

Moreover, in our relationships, we need to be mindful of our own shortcomings and imperfections. Allah Almighty said:

وَلَا تُزَكُّوا أَنْفُسَكُمْ

An-Najm (53) 32: **So do not claim yourselves to be pure.**

Abdullah bin Mas'ud, may Allah be pleased with him, said:

إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ قَالَ بِهِ هَكَذَا فَطَارَ

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The believer sees his sins as if he was at the base of a mountain, fearing that it was about to fall upon him. The wicked person sees his sins as if (they are) flies are hitting his nose. [Jami` at-Tirmidhi 2497, Grade: Sahih]

Ibn Jawzi warned that it is among the gravest errors is to always see oneself as right and to think one is perfect.

Therefore, we should preoccupy ourselves with our own faults. Ibn Qayyim al-Jawziyya (may Allah have mercy on him) said: It is part of a person's happiness to be preoccupied with his own faults rather than the faults of others, and a sign of misery is the opposite.

Also Al-Fuḍayl ibn 'Iyāḍ said that whoever knows his own worth does not perish.

And knowing oneself will drive self-improvement. Ibn Qayyim said: Whoever truly knows himself busies himself with rectifying his own faults over the faults of others.

It is important to apply these principles in all of our interactions and relationships such as with our spouses, relatives and friends.

With regard to spouses, they have mutual rights and obligations towards one another, and they should treat each other kindly and justly.

Allah Almighty said:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Al-Baqarah (2) 228: And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable. But the men [i.e., husbands] have a degree over them [in responsibility and authority]. And Allāh is Exalted in Might and Wise.

And husbands are commanded to live with their wives in kindness. Allah Almighty said:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا

An-Nisa (4) 19: **And live with them in kindness. For if you dislike them—perhaps you dislike a thing and Allah makes therein much good.**

And the Prophet صلى الله عليه وسلم said:

لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ

A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another. [Sahih Muslim 1468a]

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah صلى الله عليه وسلم said:

وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا , فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ , وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ , فَإِنْ ذَهَبَتْ ثَقِيمُهُ كَسَرْتَهُ , وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ , فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

Treat women kindly. A woman is created from a rib, and the most curved part of the rib is the upper part. If you try to straighten it, you will break it. If you leave it, it will remain curved. So treat women kindly. [Sahih al-Bukhari 3331, Sahih Muslim 1468]

And the Prophet صلى الله عليه وسلم said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

The best of you are those who are best to their families, and I am the best among you to my family. [Sunan Ibn Majah 1977, Grade: Hasan]

Ibn Qayyim al-Jawziyya indicated the virtue of good character with one's wife saying: What most admits people into Paradise is consciousness of

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Allah and good character, and good character with one's wife is among the greatest matters.

Ibn al-Jawzi advised overlooking a spouse's faults as a path to virtue saying: The person closest to virtue is the one who recognizes his own faults and overlooks the faults of others, especially those of his family and wife.

Al-Fuḍayl ibn 'Iyāḍ highlighted forgiveness as a key aspect of marital happiness. He said: Among a person's happiness is that his wife is righteous, and part of her righteousness is that he forgives her when she errs.

And Ibn Jawzi said that a husband's happiness is having a righteous wife who overlooks some of his faults.

And Ibn Qayyim said that whoever marries expecting not to see what they dislike has erred.

Spouses should focus on their own duties and not neglect obligations based on the other spouse's flaws.

Ibn Taymiyyah stressed that spouses should fulfill their obligations regardless of the other's imperfections. He said that marriage is based on affection and mercy, and each of the spouses has rights over the other. It is not permissible for either of them to neglect the other's rights due to their shortcomings.

As far as the ties of kinship, Allah Almighty says:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

An-Nisa (4) 1: **And fear Allah, through whom you ask one another, and the wombs (kinship). Indeed, Allah is ever, over you, an Observer.**

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And relatives have specific rights that must be fulfilled. Allah Almighty said:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ

Al-Isra (17) 26: **And give the relative his right.**

Goodness towards relatives is commanded alongside worship of Allah. Allah Almighty said:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

An-Nisa (4) 36: **Worship Allah and associate nothing with Him, and to parents do good, and to relatives.**

There are severe consequences for breaking ties of kinship. Allah Almighty said:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ

Muhammad (47) 22-23: **(22) So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] kinship? (23) Those [who do so] are the ones that Allah has cursed**

And The Prophet ﷺ said:

لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ

The one who severs ties of kinship will not enter Paradise. [Sahih Muslim 2556b]

At the same time, there is great virtue in upholding the ties of kinship. The Prophet ﷺ said:

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ

Whoever would like his provision to be increased and his lifespan extended, let him uphold his ties of kinship. [Sahih al-Bukhari 5986]

Moreover, Maintaining kinship should be unconditional, even if relatives do not reciprocate. The Prophet ﷺ said:

لَيْسَ الْوَاصِلُ بِالْمُكَافِي، وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحْمَتُهُ وَصَلَهَا

The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives, but the one who maintains good relations when his relatives have severed the ties. [Sahih al-Bukhari 5991]

Ibn Qayyim said in encouraging maintaining ties even when it is challenging: One of the greatest acts of voluntary worship to draw closer to Allah is maintaining kinship ties, even if they harm you. The reward is proportional to the hardship.

Ibn Taymiyyah emphasized patience and kind treatment despite any harm or faults from one's relatives. He said: A person is commanded to be patient with the harm from people, especially the wife and relatives, and to be patient with their injustice and mistreatment, and to treat them with kindness.

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

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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:

Friendship is based on love, sincerity, and mutual support in righteousness. Allah Almighty said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Surah Al-Hujurat (49)10: **The believers are but brothers.**

And friends should encourage one another towards piety. Allah Almighty said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

Al-Ma'idah (5) 2: **And cooperate in righteousness and piety.**

The Prophet صلى الله عليه وسلم said:

وَرَأْيِهِ مِنْ وَجْهِهِ وَيُحِيطُهُ ضَيْعَتَهُ عَلَيْهِ يَكْفُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ الْمُرَاةُ الْمُؤْمِنُ

The believer is the mirror of his brother. He protects him against loss and defends him behind his back. [Sunan Abu Dawood 4918, Grade: Hasan]

And the Prophet صلى الله عليه وسلم said:

الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ

A Muslim is the brother of a Muslim: he does not oppress him, nor fail him, nor lie to him, nor hold him in contempt. [Sahih Muslim 2564]

No friend is perfect. Al-Fuḍayl ibn 'Iyāḍ (may Allah have mercy on him) said: Whoever seeks a friend without faults will remain without a friend.

Therefore, maintaining friendships requires patience and overlooking faults.

Al Hasan Al Basri said that a believer seeks excuses for his brothers, while a hypocrite seeks out their faults.

Ibn Sirin said: If you hear something about your brother, seek an excuse for him, if you cannot find one, say. "Perhaps he has an excuse that I am not aware of".

Otherwise focusing on other's faults leads to discord. The Prophet صلى الله عليه وسلم warned against forsaking one's brothers:

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ

It is not lawful for a Muslim to forsake his (Muslim) brother beyond three nights. [Sahih al-Bukhari 6076]

This Hadith prohibits severing ties and emphasizes reconciliation.

Ibn Qayyim emphasized patience, overlooking faults, and sincere counsel in friendships saying: Among the rights of brotherhood is to bear your brother's harm, overlook his mistakes, and advise him privately.

Also, one must be cautious to protect a friend's privacy and not expose their faults. The Prophet صلى الله عليه وسلم said:

مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

Whoever conceals [the faults of] a Muslim, Allah will conceal him in this world and the Hereafter. [Sahih Muslim 2699a]

Fudayl ibn Iyad said that a believer conceals (the faults of others) and advises, while a wicked person exposes and shames.

And friends should protect each other's honor, even in each other's absence. The Prophet ﷺ said:

مَنْ دَبَّ عَنْ عَرِضِ أَخِيهِ بِالْغَيْبِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعْتَقَهُ مِنَ النَّارِ

Whoever defends his brother's honor in his absence, it is incumbent upon Allah to free him from the Fire. [Ahmad 27609, Grade: Hasan]

Therefore, recognizing our own shortcomings and knowing that no one is perfect are foundational for building strong and sustainable relationships. Imam Ahmad Ibn Hanbal summed these principles in saying: I have not seen anyone except that he is better than me.

So let us focus on improving ourselves and overlooking others' faults.

We ask Allah Almighty to help us recognize our own faults and help us to rectify them. 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 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.