

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, both in private and in public, in times of ease and difficulty, for whoever is conscious of Him shall never fail, and whoever is unmindful of Him shall never succeed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Al-Anfal (8) 29: **O you who have believed, if you fear Allah, He will grant you a criterion [to distinguish between right and wrong] and will remove**

from you your misdeeds and forgive you. And Allah is the possessor of great bounty.

Peace of mind, a contented soul, and a relaxed heart are lofty demands that hearts yearn for, and are sought by every soul not beset by the causes of failure, or the stubbornness of the idle or the arrogance of the disdainful. As long as a person has a soul in this life, they live according to what has been decreed. Allah wills other than what they will, and decrees other than what they decree. Many of people's aspirations are not met, and sometimes their hopes are turned upside down, snatched from their path either in the middle or the beginning.

It is authentically reported by Muslim and others that the Prophet ﷺ said:

ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا

He has tasted the sweetness of faith who is pleased with Allah as his Lord, with Islam as his religion, and with Muhammad ﷺ as his Messenger. [Muslim 24]

So where are those who truly taste the sweetness of iman (faith) ? And among those who do taste it, where are those who displays the effects of that sweetness in their self, soul, conduct and manifest it in their entire life?

Be aware that there are many carrying medicines that benefit others but from which they themselves do not benefit. So numerous are such individuals. They are like donkeys in the desert, dying of thirst while carrying water on their backs. The Prophet ﷺ said:

فَرُبَّ حَامِلٍ فِقْهٍ غَيْرِ فِقِيهِ وَرُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

There may be those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have

more understanding of it than they do. [Sunan Ibn Majah 236, Grade: Hasan]

Truly, iman (faith) and happiness are not harmed at all if some of their bearers and associates are the first people to abandon them and distance themselves from them. So what about those not having iman (faith), who are devoid of happiness, tormented by burning anxiety and depression?

We live in a lonely age, despite the abundance of companions, filled with every cause of anxiety for those who lack a goal and have a blinded insight. In fairness, we should not diminish this issue, nor should we, out of ignorance or stubbornness, limit the feeling of anxiety to those who are weak or impoverished. How often do we see prominent people in deep anxiety, and wealthy individuals in turmoil? And indeed, the anxiety of a very poor person is no less significant than that of a wealthy person.

The anxiety spreading among us has many causes that are too many to list. And people have either a few or many of them. But the totality of these causes do not usually go beyond what we will briefly highlight.

The first of them, and even the source of misery, and the core of anxiety is detachment from Allah Almighty. And to the extent that a person falls short in obeying their Lord, the Most High, they exhibit lack of success, clouded judgement, unawareness of the truth, heedlessness in remembrance of Allah, detachment from their Lord, unanswered supplications, lack of blessings in provision and lifespan, and hardness of the heart.

All of these stem from disobeying Allah and distancing oneself from obedience and remembrance of Him Almighty. If Allah takes care of a person and facilitates the paths of obedience and guidance for them, these afflictions will dwindle. But if Allah Almighty forsakes someone and leaves them to themselves, then all such troubles converge upon him—and that is destruction, and we seek refuge in Allah from that. The Messenger of Allah ﷺ said:

Whoever attaches to something (other than Allah) will be left to it (and its inadequacy). [Sahih at-Tirmidhi 2072, Grade: Sahih (Albani)]

Allah the Most High says:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

Taha (20) 124: **And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather him on the Day of Resurrection blind.**

He, Exalted be He, also says:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ^ط وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ^ج كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

Al-An'am (6) 125: **So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.**

And He (Glorified be He) says about the Jinn:

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ^ط فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

Al-Jinn (72) 13: **And when we heard the guidance, we believed in it. And whoever believes in his Lord will not fear deprivation or burden. ()**

He Almighty also says:

وَمَنْ يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

Al-Jinn (72) 17: **And whoever turns away from the remembrance of his Lord He will put into arduous punishment(i.e., hardship with no ease.).**

One of the righteous predecessors said: “How pitiful are the people dedicated to this worldly life! They departed it without tasting the sweetest thing in it.” When asked about that, he said, “Knowing Allah and loving Him, longing to meet Him, and worshipping Him.”

Another cause of anxiety is a distorted perception of wealth and its reality. Some people view it as a source of happiness and relief from anxiety. There are many examples of infatuation with wealth, which weakens morals and iman (faith). The Prophet ﷺ said:

إِنَّ التُّجَّارَ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ اتَّقَى اللَّهَ وَبَرَّ وَصَدَقَ

Indeed merchants will be raised on the Day of Resurrection as wicked people, except for those who fear Allah, behave righteously, and speak truthfully. [Sunan Ibn Majah 2146, Grade: Hasan]

So there are some among them who disregard the foundations of iman (faith). Their dealings, trading, and interactions are based on self-interest rather than morals are devoid of purity and compassion for their fellow human beings. They fail to realize that true happiness is not found solely in amassing wealth. By Allah, those truly conscious of Allah are the happy ones. And happiness increases when wealth is in the hands of a righteous believer. The Prophet ﷺ:

نِعْمَ الْمَالُ الصَّالِحِ لِلرَّجُلِ الصَّالِحِ

How excellent is righteous wealth for a righteous man. [Mishkat al-Masabih 3756, Sahih (Albani)]

The third cause of anxiety is worry. Yes, worry, in all that the word encompasses- sorrow, stress, and constant distress. Worry can break the mighty, and wither vibrant and bright faces. Failing to handle trials and tribulations well—letting impatience prevail over patience, and letting the mind lose balance—is a root of worry. Many are weary of the storms that surround them, though pains and hardships are a fertile soil from which

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the seeds of resilience, character and courage sprout. Indeed the greatest talents emerge amidst hardship and intensive struggles.

It is related that ‘Urwah ibn al-Zubayr (may Allah be pleased with him) suffered gangrene in his leg, and it was amputated from the knee while he remained silent and did not groan. That very night, one of his sons fell from the roof and died. So ‘Urwah said:

O Allah, to You belongs all praise. I had seven children; You took one and left me six. I had four limbs; You took one and left me three. Although You have taken, indeed You have also given. And although You have tested, indeed You have also given relief.”

Ibrahim ibn Adham once passed by a man burdened with worry and anxiety. He asked him: “I shall ask you about three things—answer me. Does anything happen in this universe that Allah does not will? Does anything decrease from your provision that Allah has already decreed for you? Is your lifespan reduced by a moment from what Allah has written?” The man answered: “No.” So Ibrahim said: “Then what is there to worry about?”

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، 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:

How many storms blow over us, filling our horizons with thunderous clouds? How often does a person face what displeases them and disrupts their desires, resulting in worry and psychological turmoil, such that they are beset by the four beasts of burden which weaken the body. They are worry, grief, insomnia, and sleeplessness. Yet the Prophet ﷺ said:

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

Allah does not send down any disease, but He also sends down the cure for it. [Bukhari 5678]

And there are very many effective remedies. Among the most well-known of them is the Qur'an—the Words of Allah, Exalted be He—which is a cure for diseases of the heart and body. The textual evidence points to certain verses specifically mentioned for ruqyah, such as Surat al-Fatihah, Surat al-Ikhlās, and al-Mu'awwidhatayn (the last two surahs of the Qur'an). Yet if a person recites other verses for ruqyah, there is no harm. It is known that Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) would recite the verses that mention “tranquility” when matters became difficult.

Among the potent treatments for anxiety, is remembrance of Allah and prayer. Constant remembrance of Allah under all circumstances brings tranquility and dispels anxiety. Allah Almighty said:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

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

Ibn al-Qayyim (may Allah have mercy on him) said: “I heard Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) say, ‘The remembrance of Allah to the heart is like water to a fish; so what happens to a fish if it is taken out of the water?’”

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Is there any counsel greater and more beneficial in such a situation than the counsel Allah gave to the Prophet ﷺ?

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ * فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Al-Hijr (15) 98-99: **And We already know that your breast is constrained by what they say. So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty (death).**

It is authentically reported that when the Prophet ﷺ was distressed or troubled by something, he would hasten to prayer. The Prophet ﷺ said:

وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

And the delight of my eyes has been placed in prayer. [Sunan an-Nasa'i 3940, Grade: Hasan]

May Allah make us among those who are mindful of Him, who remember Him frequently, and who find tranquility in His nearness. Indeed Allah is

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 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.