

Not Missing out on Righteous Deeds

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 وَأَنتُمْ 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 Exalted, and hold fast to obeying Him in ease and hardship, and not to mix truth with falsehood or conceal the truth while you know. Be mindful that whatever blessings you have are from Allah. So then will you fear other than Allah?

In this worldly life, one often hears examples and discussions in various gatherings about matters that people frequently observe–missed opportunities, neglecting apparent interests, especially those related to people’s livelihoods, which might only cost a small, trifling amount yet yield substantial profit and ample returns.

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It is established—both religiously and traditionally—that when someone sees a clear profit in some opportunity, which requires only a minimal outlay, yet neglects to secure it, it is unlikely that they will be spared from being labeled foolish or unwise. Indeed, some may even argue that such a person deserves to be placed under guardianship, because they unjustifiably missed out on a guaranteed return at a minimal cost.

The matter we wish to address briefly is similar to what was mentioned earlier, except that what concerns us is a matter of the hereafter and not a worldly one. It is much more weighty. In fact, it is better than the treasures of Kisra or Caesar, better than the wealth of Qarun and the riches of Saba. Indeed, it is among the righteous deeds that wipe away sins—a reminder for those who remember. Specifically, it is to be mindful of the virtues of good deeds and not to neglect and miss out on performing good deeds. Examples are sufficient for those who are capable of understanding and comprehending. Let us consider some examples through which we can all realize the vast gap and the great distance between us and hastening to perform good deeds.

Ibn 'Umar, may Allah be pleased with him and his father, used to pray the funeral prayer and then leave, but when he learned the hadith narrated by Abu Hurayrah (may Allah be pleased with him), in which the Prophet ﷺ said:

مَنْ تَبَعَ جَنَازَةً فَلَهُ قِيرَاطٌ مِنَ الْأَجْرِ

Whoever follows a funeral procession will earn the reward of one qirat.

Ibn 'Umar said:

لَقَدْ فَرَّطْنَا فِي قَرَارِيطٍ كَثِيرَةٍ

We missed out on so many qirats. [Muslim 945f]

Observe, the remorse of Ibn 'Umar and how he regretted missing out on these qirats. It is not surprising, because one qirat is equal in reward to the size of Mount Uhud.

In the two Sahihs (Bukhari and Muslim), the Prophet ﷺ said:

مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةً مَرَّةً حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

Whoever says 'Subhān Allāhi wa biḥamdih' (Glory be to Allah and His is the praise) one hundred times in a day, his sins will be erased even if they are like the foam of the sea. [Bukhari 6405 Muslim 2691]

Also, in Sahih Muslim, the Prophet ﷺ said:

أَيُعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ قَالَ يُسَبِّحُ مِائَةً تَسْبِيحَةً فَيَكْتُبُ لَهُ أَلْفَ حَسَنَةٍ أَوْ يُحِطُّ عَنْهُ أَلْفَ خَطِيئَةٍ

Is one of you incapable of attaining a thousand good deeds every day?" So someone seated among them asked him: "How can one of us earn a thousand good deeds?" He said: "(When) one of you recites a hundred Tasbīhāt a thousand good deeds are written for him, and a thousand evil deeds are wiped away from him." [Sahih Muslim 2698]

In a narration recorded by Ahmad and the compilers of the Sunan, the Prophet ﷺ said:

مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ

Whoever says, 'Subhān Allāhi Al Atheem wa biḥamdih' (Glory be to Allah the Great and His is the praise), a date palm is planted for him in Paradise. [Sahih Tirmithi 3645, Grade: Sahih]

So note how such a small effort yields tremendous good deeds. One can easily gather these rewards with no expense or burden—only success from Allah for those taking the initiative. Do you think that the date palms of this world come close or resemble the date palms of Paradise? However, the premium date palms in this world are sold for significant amounts, yet a date palm in Paradise costs nothing more than saying "Subhān Allāhi wa biḥamdih." By Allah, we have neglected so many date palms. So we seek Allah's help.

That is the reward for dhikr (remembrance of Allah). How about the reward for the one who has good character, refrains from harming others, is merciful to others, and restrains themselves from trivial matters to attain

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the highest of matters, such that they are merciful and truthful, kind and loyal. They have a cheerful face and are patient if wronged, and apologize if they make a mistake, and are not provoked by anger or incited by the foolish. The Prophet ﷺ said:

مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ وَإِنَّ اللَّهَ لَيَبْغِضُ الْفَاحِشَ
الْبَذِيءَ

Nothing is heavier on the believer's Scale on the Day of Judgment than good character. For indeed Allah, Most High, is angered by the shameless obscene person. [Jami` at-Tirmidhi 2002, Grade: Sahih]

And according to Abu Dawud and others, the Prophet, ﷺ, said:

إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ

By his good character a believer will attain the degree of one who prays during the night and fasts during the day. Sunan Abi Dawud 4798, Grade: Sahih]

Also, there are great rewards for voluntary fasting. Indeed, the rewards and merits of voluntary fasting are such that any negligent person who notices them will realize that their own negligence has left them among those who lag idly behind. If the negligent only glance at the textual evidence in the Sunnah concerning the merits of voluntary fasting, they would understand why the Prophet ﷺ strongly encouraged it and taking every opportunity to do so.

In an authentic hadith, the Prophet ﷺ said:

مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ

Whoever fasts Ramadan, then follows it with six (days) of Shawwal, it is as if he has fasted perpetually. [Muslim 1164a]

Meaning that it is like fasting for a whole year in terms of the number of days.

And Qatadah Ibn Melhaan al-Qaysi said:

ان رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا أَنْ نَصُومَ الْبَيْضَ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ قَالَ وَقَالَ هُنَّ كَهَيْئَةِ الدَّهْرِ

The Messenger of Allah ﷺ used to command us to fast the days of the bright (nights): thirteenth, fourteenth and fifteenth of the month. He said that He ﷺ said This is like keeping perpetual fast. [Sunan Abu Dawood 2449, Grade: Sahih (Albani)]

That is liking fasting an entire year.

The total of these two fasts, that is the six days of shawwal and three days a month, is 42 days in a year and is like fasting two years. The result is that whoever completes them, it is as if they have fasted seven hundred and twenty days beyond them—that is over seventeen times more! So how much have we missed out?

What we have mentioned so far is just a part of a larger whole—one drop in an entire ocean. Lost opportunities of great value that cannot be compensated for once missed. Capitalizing on them is evidence of a strong will arising from firm conviction in faith. Thus, whoever is aware of some good, let them hasten to perform it before their own desires prevent them. So they should strive to make the most of what remains so that they may gain. Indeed, failing to seize it would be a definite loss.

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

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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:

Be conscious of Allah, and know that there are many causes for negligence in performing righteous deeds. They are too numerous to list fully. However, let us consider some of the most important causes.

One cause is heedlessness about how much someone truly needs these multiplied rewards, which may compensate for a significant deficiency in one's obligatory duties—not to mention the additional provisions of virtue that one gathers. Allah (Glorified and Exalted is He) says:

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

Al-Baqarah (2) 197: **And take provisions, but indeed, the best provision is fear (of Allah).**

Another cause is a weak or nonexistent perception of the true worth of some deeds that carry multiplied rewards. If one is not aware of these rewards, they will not firmly hold on to them.

Ibn al-Jawzi (may Allah have mercy on him) said: When someone glimpses at the dawn of reward, the darkness of the hardship of obligations becomes light for them.

Another cause is that some people falsely believe that they have reached a high degree of perfection in aspects of faith, creating a formidable barrier that prevents them from seizing opportunities to increase their faith even further.

Another cause is incapability and laziness, which the Prophet ﷺ sought refuge from. Though a person who is incapable is sometimes excused due to genuine inability, the one who is simply lazy—unmotivated despite having the capacity—may not be excused. Allah the Exalted says:

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

At-Tawbah (9) 46: **And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He held them back, and [it] was said [to them], 'Remain [behind] with those who remain.'**

The last cause is excessive engagement with permissible distractions to the point of overindulgence. One becomes so absorbed in them that they are weighed down and attached to them, losing motivation and energy for acts of worship.

Therefore, the way of the pious predecessors was to minimize the permissible distractions, which the heart may become attached to—thus deterring one from a recommended act of worship or a timely opportunity. Hence, Imam Ahmad (may Allah have mercy on him) said, I forsake what has neither benefit or harm for fear of falling into what is harmful.

May Allah guide us all to seize righteous deeds, avoid heedlessness, and grow in obedience and piety.

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

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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.