

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:

There is none among us who does not yearn for success and strive to achieve it. Indeed, whenever someone lacks the drive to pursue success, they are regarded as ailing—if not among the incurable. For who in their right mind sees success in one direction, yet deliberately goes off in the opposite direction ? And every one aspires to it, except the ignorant lacking understanding, or those afflicted by some ailment.

The pursuit of success is a deep-rooted instinct, and encouraged by our noble Islamic Shariah, which urges us to strive diligently toward it. Moreover, Islam has outlined many paths and means of achieving

success, each according to what Allah has granted a person of ambition, enthusiasm and hope.

However, among the most important forms of success is that which has a far-reaching impact, and is neither limited nor restricted. The most distinguished, greatest and most beneficial path to success, is the path of the trust (amānah) that Allah presented to the heavens, the earth, and the mountains, yet they refused to bear it, while humankind took it on. Indeed, he was ever unjust and ignorant.

This is the great trust, It is the “amānah”, in its broad sense, indicated by Allah and His Messenger ﷺ. It is the opposite of betrayal (khiyānah) in its broad sense, which Allah and His Messenger forbade. Thus, trustworthiness applies to everything Allah has enjoined –in faith, in personal honor, in wealth, in intellect, in life, in knowledge, in guardianship, in authority, in testimony, in rulings, in secrets, in the five senses, and so on. It is, as Imām al-Qurṭubī (may Allah have mercy on him) said, “all-encompassing of the duties of religion.”

This trust, is not unique to the Sharia of Prophet Muhammad ﷺ alone. Rather, it is among the most prominent moral qualities of the messengers and prophets—may the best prayers and peace be upon them all.

Consider Nūḥ (Noah), Hūd, Ṣāliḥ, Lūṭ (Lot), and Shu‘ayb: every one of them said to his people:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

Ash-Shu‘ara (26) 162: **Indeed, I am to you a trustworthy messenger.**

As for our Messenger ﷺ, his people knew him as “the truthful, the trustworthy.” Allah, Exalted is He, described Jibreel as having this same characteristic:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

Ash-Shu'ara (26) 193: **[Who has] brought it down is the Trustworthy Spirit.**

Many people have misunderstood the meaning of trustworthiness (amānah), confining it merely to safeguarding financial or material deposits. By doing this, they have restricted something vast. In reality, that is but one type of trust among many, which take on numerous shapes and forms. Fulfilling obligations is a trust. Avoiding the prohibited is a trust. Commanding right is a trust. Forbidding wrong is a trust. Governance is a trust. Upholding people's rights is a trust. Knowledge is a trust. Protecting the faith and defending its boundaries is a trust. Safeguarding and protecting society's assets is a trust.

And if we look at the word "amānah," we find that it carries the meaning of "security" and "tranquility." It is as though safety, tranquility, comfort, and stability all hinge upon properly establishing trust. A wrongdoer can never feel safe. A sinner will not be at peace. A betrayer can never be happy and a hypocrite will not succeed.

While the Quran frequently praises trust and trustworthiness, it also warns against the opposite—betrayal (khiyānah). Allah, Exalted is He, said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

Al-Anfal (8) 27: **O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].**

And He, Blessed and Exalted, said:

وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ

Yusuf (12) 52: **And that Allah does not guide the plan of betrayers.**

It suffices as evidence of the evil, ugliness, and contemptibility of betrayal that it is a cause for entering Hell. What a terrible fate! Allah sets forth an

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example of two women from among the wives of prophets and messengers:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ

At-Taḥrīm (66) 10: **Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, ‘Enter the Fire with those who enter.**

That is, they betrayed their husbands regarding faith. For they used to reveal the identities of those who believed with their prophet-husbands to their respective peoples.

Beware of the Fire. O you who have betrayed the trust. O you who have betrayed your Lord, betrayed those with authority over you, betrayed your community, and betrayed your own souls. Indeed, the Fire is a painful torment.

The Messenger of Allah صلى الله عليه وسلم called positions of authority “trusts” and asked that those who have the ability to administer them correctly do so. He advised the weak not to seek them. Abū Dharr, may Allah be pleased with him, once asked the Prophet صلى الله عليه وسلم to appoint him to a position of authority. The Prophet then placed his hand on Abū Dharr’s shoulder and said:

يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا
وَأَدَّى الَّذِي عَلَيْهِ فِيهَا

O Abu Dharr, you are weak, and indeed it (authority) is a trust. And on the Day of Resurrection, it will be a source of disgrace and regret—except

for one who takes it by its right and fulfills his duty in it. [Sahih Muslim 1825]

In this ḥadīth is a message to anyone aspiring and longing for some position of responsibility among the Muslims—without carefully considering whether they are capable of it, and without recognizing its significance and the great burden involved.

In this ḥadīth, “strength” refers to skillful management, characterized by decisiveness, wisdom, and competence. Despite the faith and piety of Abū Dharr ,may Allah be pleased with him, the Prophet ﷺ described him as lacking the necessary strength for certain responsibilities.

Hence, positions, whether great or small, are not a means for prestige or a path to enrichment. They represent the framework of the society, and the present and future of the ummah. So anyone who is appointed to a position and then neglects it, has betrayed the trust, betrayed the one who appointed them, and betrayed the entire society.

Allah Almighty said:

إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

Al-Anfal (8) 58: **Indeed, Allah does not like traitors.**

And that is not the attribute of the true, sincere believer. For the Prophet ﷺ said:

وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ

A [true] believer is one from whom people feel secure regarding their wealth and their lives. [Sunan Ibn Majah 3934, Grade: Hasan]

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

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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:

Know that anyone characterized by the quality of trustworthiness, have success as their guide and tranquility and peace as their foothold. Reflect upon how the daughter of Shu‘ayb (peace be upon him) addressed her father regarding Mūsā (peace be upon him), saying:

يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

Al-Qaṣaṣ (28) 26: **She said, ‘O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.’**

From this standpoint, the quality of trustworthiness is an absolute quality. It is not subject to relativity or multiplicity. One cannot be both a betrayer and trustworthy at the same time—even when recovering one’s rights or reciprocating what was done to them. That is because the Prophet صلی اللہ علیہ وسلم said:

أَدِّ الْأَمَانَةَ إِلَى مَنْ اتَّيَمَّنَكَ وَلَا تَخُنْ مَنْ خَانَكَ

Render the trust to the one who entrusted you, and do not betray one who betrays you. [Sunan Abi Dawud 3534, Grade: Sahih (Albani)]

This is because betrayal can never be praiseworthy under any circumstances.

At the same time, one may respond to scheming with scheming, plotting with plotting and planning with planning. Allah, Exalted is He, said:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

An-Nisa (4) 142: **Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them.**

He also said:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ

Al-Anfāl (8) 30: **But they plan, and Allah plans.**

And Allah Almighty said:

إِنَّهُمْ يَكِيدُونَ كَيْدًا* وَأَكِيدُ كَيْدًا

Aṭ-Ṭāriq (86) 15-16:(15) **Indeed, they are planning a plan (16) But I am planning a plan.**

But in the case of betrayal, He exalted Himself above it, saying:

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ

Al-Anfāl (8) 71: **But if they intend to betray you—then they have already betrayed Allah before, and He empowered [you] over them.**

He did not say, “so He betrayed them,” for Allah Almighty is far exalted above that.

We are living in times, in which many have fallen short regarding the innate moral qualities and the ethics of the Sharia. Many have fallen

behind in upholding these virtues and following their methodologies. So some clear signposts have been lost or faded to the point that some people do not know what trustworthiness is and what betrayal is. In this regard, the Messenger صلى الله عليه وسلم said:

أَوَّلُ مَا تَفْقِدُونَ مِنْ دِينِكُمْ الْأَمَانَةُ، وَآخِرُ مَا تَفْقِدُونَ الصَّلَاةَ

The first thing you will lose from your religion is trustworthiness, and the last thing you will lose is prayer. [Silsilat al-Aḥādīth al-Ṣaḥīḥah 1739, Grade: Sahih (Albani)]

And in the hadith narrated by Ḥudhayfah, may Allah be pleased with him, regarding the tribulations that will befall people, he mentioned among other things:

فَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ مَا أَظْرَفَهُ مَا أَعْقَلَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ

Hardly anyone will be fulfilling trusts, until it is said: 'In such-and-such a tribe there is a trustworthy man.' Then it will be said about a person: 'How strong he is! How elegant he is! How intelligent he is!' Yet in his heart there is not faith worth even a mustard seed. [Sahih ibn Majah 3293, Grade: Sahih (Albani)]

Among the supplications of the Prophet صلى الله عليه وسلم was:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ يَبْسُ الصَّجِيعُ وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا يَبْسُتِ الْبِطَانَةُ

O Allah, I seek refuge in You from hunger, for it is a miserable companion, and I seek refuge in You from betrayal, for it is a wretched confidant. [Sunan Abi Dawud 1547, Grade: Hasan (Albani)]

We ask Allah Almighty to make us among those who uphold the trust from all aspects. 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، 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.

