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# SERMONS ON FAITH AND LIFE

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Friday Sermons: On the Essentials of Islamic Faith, Character, and  
Practice



Book I

By

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## Introduction

All praise is due to Allah, the Lord of the worlds. May peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

This collection brings together twenty Friday sermons. Each addresses a theme that the believer encounters on the path to Allah. These sermons were written to be spoken. They carry within them the rhythm of the minbar: direct, unhurried, rooted in the Quran and the Sunnah.

The sermons range across the essential concerns of a Muslim's life: faith and its foundations, worship and its spirit, character and its cultivation, the heart and its diseases, the community and its responsibilities. Some address the inward dimensions of the faith: sincerity, gratitude, hope, contentment, and the love of Allah. Others address the outward: prayer, spending, covenant-keeping, enjoining good, and the lessons of sacred history. Together they aim at what the Quran calls *falah*: success in this life and the next.

Each sermon follows the traditional structure of the Friday khutbah. It opens with praise and witness, followed by a call to *taqwa* supported by Quranic verses. The body moves from principle to example to practical reminder. The second khutbah draws the themes together and closes with supplication.

The reader will notice that the same realities return across different sermons: the centrality of the heart, the importance of sincerity, the mercy of Allah, the model of the Prophet, and the conviction that this world is a preparation for what comes after. This repetition is intentional. The great truths of the faith are not absorbed in

a single hearing. They need to settle through repeated encounter, the way rain settles into the earth.

It is hoped that these sermons will benefit those who deliver the Friday khutbah as a resource they can adapt and build upon. It is also hoped that they will benefit those who read them in private as a reminder and a companion on the path. May Allah accept this effort, make it sincerely for His sake, and cause it to be a source of guidance for all who read it.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

My success is only through Allah. Upon Him I rely, and to Him I return.

Mahmoud Haddara

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# 1. Hajj: The Journey of Complete Submission to Allah

## First Khutbah

الحمد لله نعمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. (آل عمران: 102)

ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

Dear brothers and sisters,

The season of Hajj is approaching. The hearts of the believers begin to long for the Sacred House of Allah. Hajj is a journey of the soul back to Allah. It is one of the greatest pillars of Islam and among the clearest manifestations of servitude and submission to the Lord of the worlds.

Allah says in Surat Aal-'Imran:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (96) فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (97)

" The first House (of worship) appointed for humankind was that at Bakka, a blessed place, and (source of) guidance for all humankind. In it are clear signs, the place where Abraham once stood; whoever enters it attains security. Pilgrimage to

the House is a duty to God for those who can afford it. But if any disbelieves, God does not stand in need of any of His creatures.” (Surat Aal-'Imran, 3:96-97)

Notice, dear brothers and sisters, the strength of this verse. Allah concludes the command of Hajj with the warning: وَمَنْ كَفَرَ "And whoever disbelieves."

The scholars explained that this demonstrates the gravity and seriousness of abandoning Hajj while having the ability to perform it.

And our Prophet صلى الله عليه وسلم emphasized its immense reward when he said:

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

"From one 'Umrah to another is an expiation for the sins between them, and an accepted Hajj has no reward except Paradise." (Bukhari and Muslim)

Dear believers,

The essence of Hajj is submission to Allah. Every ritual of Hajj teaches the believer: "I hear and I obey."

Hajj commemorates the greatest examples of submission: the submission of the individual, the submission of the family, and the submission of the believing community. And at the center of all of this stands our father Ibrahim عليه السلام.

Allah says about him:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

"When his Lord said to him: Submit, he replied: I submit to the Lord of the worlds." (Surat Al-Baqarah, 2:131)

Ibrahim's submission was not mere words. It was sacrifice, trust, patience, and action. When Allah commanded him to leave the mother of his newly born child, Lady Hajar and the infant Isma'il in the barren desert, he did not hesitate.

He stood in the empty valley with no water, no people, and no vegetation. He made the du'a:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ

"Our Lord, I have settled some of my offspring in a barren valley near Your Sacred House, our Lord, so that they may establish prayer." (Surat Ibrahim, 14:37)

This is the spirit of Hajj: putting one's trust in Allah even when the road is unclear. And Hajar, the righteous mother, also submitted. When Ibrahim turned away, she asked, "Did Allah command you to do this?" When he replied yes, she said, "Then Allah will not abandon us." What certainty. What faith. What submission.

Then came the greatest trial. When Isma'il grew older and could work alongside his father, Ibrahim saw in a dream that he must sacrifice his beloved son. Imagine the weight of this command. Yet the Qur'an records not resistance but submission from both father and son.

قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى

"My son, indeed, I have seen in a dream that I must sacrifice you, so what do you think?" (Surat As-Saffat, 37:102)

And the son replied:

يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

"My father, do what you have been commanded. You will find me, if Allah wills, among the patient." (Surat As-Saffat, 37:102)

Then Allah says, " فَلَمَّا أَسْلَمَا "

"When they had both submitted..." (Surat As-Saffat, 37:103)

This is the essence of Islam: submission before understanding, obedience before comfort, trust before explanation. And because of that submission, Allah replaced the sacrifice with mercy and honored Ibrahim forever.

Dear brothers and sisters,

The rituals of Hajj remind us of this struggle against Shaytan and against the ego.

The throwing of pebbles symbolizes rejecting the whispers of Shaytan, just as Ibrahim rejected Shaytan when he attempted to divert him from obeying Allah.

Every rite in Hajj carries a lesson. Ihram teaches humility. Tawaf teaches that Allah is the center of our lives. Sa'i teaches perseverance and trust. 'Arafah teaches humility, repentance, and unity. The sacrifice teaches surrender to Allah.

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروه إنه هو الغفور الرحيم.

Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله -جل وعلا- " إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا " [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبه.

Dear brothers and sisters,

Hajj speaks to the individual and to the Ummah. Millions gather from every race, language, and nationality wearing the same clothing, standing on the same ground, worshipping the same Lord, reciting the same talbiyah: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

“Here I am, O Allah, here I am.”

No superiority of wealth. No superiority of race. No superiority of status. Only taqwa matters.

And the greatest gathering of Hajj is the Day of 'Arafah. The Prophet صلى الله عليه وسلم said: الْحَجُّ عَرَفَةٌ

"Hajj is 'Arafah." (Tirmidhi and others)

It is the day when believers stand broken before Allah, hoping for mercy, forgiveness, and salvation.

Dear Muslims,

Even those who are not performing Hajj should live the lessons of Hajj. Submit to Allah completely. Control their sinful desires. Resist Shaytan. Strengthen their families through obedience. Answer Allah's command without hesitation.

Ask yourself: What is preventing me from submitting fully to Allah? What sacrifice must I make for His sake? What attachment must I leave behind?

May Allah grant us hearts that submit to Him sincerely. May Allah allow those intending Hajj to reach His Sacred House safely. May Allah grant all of us a Hajj Mabroor before we die. May He forgive our sins and unite this Ummah upon truth and guidance.

اللهم ارزقنا حجًا مبرورًا، وسعيًا مشكورًا، وذنباً مغفورًا. اللهم اجعلنا من عبادك المخلصين المطيعين. اللهم أصلح أبنائنا وبناتنا وأزواجنا وذرياتنا. اللهم انصر الإسلام وأعز المسلمين. اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات.

عباد الله، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ. فاذكروا الله العظيم يذكركم واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

## 2. Islam: A Religion of Change

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

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ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. (آل عمران: 102)

ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعده الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

Dear brothers and sisters,

Islam is a religion of movement, growth, renewal, and transformation. It came to transform human beings from darkness into light, from ignorance into guidance, and from corruption into righteousness.

Allah تعالى establishes a timeless principle in the Qur'an:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"Indeed, Allah will not change the condition of a people until they change what is within themselves." (Surat Ar-Ra'd, 13:11)

This verse teaches us that true change begins from within.

Many people wish for change in their families, their communities, the Ummah, and the world around them. But Allah teaches us that before external conditions change, hearts must change. Souls must change. Intentions must change.

Brothers and sisters,

Look at the world before the coming of the Prophet ﷺ. Arabia was drowning in jahiliyyah: tribal warfare, racism, oppression, idol worship, injustice, and immorality. People buried their daughters alive. The strong oppressed the weak. Society was spiritually bankrupt.

Then Allah sent Muhammad ﷺ. And how did he change the world? He did not begin with buildings, wealth, or political power. He began with the heart. He transformed individuals before transforming societies.

He changed Bilal رضي الله عنه from an oppressed slave into a symbol of honor. He changed 'Umar رضي الله عنه from a man of harshness into one of the greatest leaders in history. He changed a divided nation into a united Ummah. This is the power of Islam: it changes human beings from the inside out.

Dear Muslims,

The world around us constantly changes. Economies change, technology changes, cultures change, nations rise and fall.

Allah says:

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ.

"And these days We alternate among the people." (Surat Aal-'Imran. 3:140)

The real question is: Are we changing toward Allah or away from Allah?

Some people change financially but remain spiritually bankrupt. Some advance professionally while their relationship with Allah weakens. Some improve their appearance but neglect their character. Islam teaches that the greatest transformation is internal.

The Prophet ﷺ said: "Indeed, I was sent to perfect noble character."

Islam came to reform character: to turn arrogance into humility, hatred into mercy, dishonesty into truthfulness, selfishness into generosity, and heedlessness into remembrance of Allah.

Brothers and sisters,

Real change requires struggle, discipline, sacrifice, and sincerity. It is not slogans, speeches, or emotional moments.

The Prophet ﷺ spent twenty-three years building people: hearts attached to Allah, minds guided by revelation, souls disciplined through worship, and lives committed to justice and mercy.

And this is why Islam does not ask us to change the religion to fit society. Rather, Islam asks us to change ourselves to seek the pleasure of Allah.

Change your salah. Change your relationship with the Qur'an. Change your tongue. Change your habits. Change the way you treat your spouse, your parents, your children, and your neighbors.

Dear brothers and sisters,

One of the greatest opportunities for change belongs to our youth. Young people are the strength of the Ummah today, not only its future. The habits formed in youth shape an entire lifetime.

If a young person builds discipline, worship, and sincerity now, they build a strong future. If they surrender themselves to addictions, distractions, desires, and heedlessness, the consequences may last for years.

To the youth: Do not underestimate your ability to change. A sincere tawbah can change your life. One prayer can begin your transformation. One moment of sincerity can bring you close to Allah.

Dear parents, help your homes become places of positive change. Fill your homes with Qur'an, establish prayer, encourage kindness, reduce anger and harshness, and make your homes places of mercy and remembrance.

Brothers and sisters,

We cannot expect Allah to change the condition of the Ummah while we refuse to change ourselves. A society changes when individuals change. Families change when hearts change. Communities change when people return to Allah.

The believer is an agent of goodness and reform.

The Prophet ﷺ said:

"Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; and if he cannot, then with his heart, and that is the weakest of faith." (Muslim)

Notice: Islam commands change. It commands reform. It commands action.

Dear Muslims,

Among the greatest tools that help us change are righteous companions. The people around you influence your thoughts, your habits, your goals, and your faith. People who surround themselves with people of Qur'an, salah, knowledge, and good character will naturally rise. People who surround themselves with heedlessness and sin will slowly decline.

Also, among the greatest tools of transformation is seeking forgiveness from Allah (istighfar). The Prophet ﷺ said, "Glad tidings to the one who finds abundant istighfar in his record." Istighfar cleans the heart, removes sins, softens the soul, and reconnects the servant to Allah.

And never underestimate the power of du'a. The Prophet ﷺ frequently made du'a for steadfastness, "O Turner of the hearts, keep my heart firm upon Your religion." Even the Prophet ﷺ asked Allah for firmness. So how much more do we need Allah's help?

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروه إنه هو الغفور الرحيم.

## Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله -جل وعلا- " إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا." [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبه.

Brothers and sisters,

Salah changes the heart. Qur'an changes the mind. Charity changes the soul.

Fasting changes desires. Dhikr changes the spirit. When worship is performed sincerely, the believer becomes a source of light, hope, mercy, and positive change wherever they go.

May Allah make us among those who change themselves for His sake. May Allah purify our hearts and reform our conditions. May Allah guide our youth, unite our families, and strengthen this Ummah. May Allah make the Qur'an the spring of our hearts and the light of our chests. May Allah send peace and blessings upon our Prophet Muhammad ﷺ, his family, his companions, and all those who follow them until the Day of Judgment.

اللهم اجعلنا من عبادك المخلصين المطيعين. اللهم أصلح أبناءنا وبناتنا وأزواجنا وذرياتنا. اللهم انصر الإسلام وأعز المسلمين. اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات.  
عباد الله، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ. فاذكروا الله العظيم يذكركم واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

### 3. The Most Beloved Deeds to Allah

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

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ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

Dear brothers and sisters,

One of the questions most frequently asked by the companions رضي الله عنهم was:

"What are the deeds most beloved to Allah?"

Every believer wants to know: What actions bring me closest to Allah? What deeds are most beloved to my Creator? What should I prioritize in this short life before I return to Him?

And when the companions asked this question, the Prophet ﷺ gave different answers at different times. This was from his wisdom ﷺ. He understood the conditions, needs, and circumstances of the person asking. He directed each companion toward the deed most beneficial for him and most needed at that moment.

This teaches an important lesson: the path to Allah is not limited to one deed alone. The doors of goodness are many, and the believer strives to worship Allah through every opportunity available.

### **Prayer at Its Proper Time**

Among the greatest answers given by the Prophet ﷺ was what Abdullah ibn Mas'ūd رضى الله عنه narrated, "I asked the Messenger of Allah ﷺ, 'Which deed is most beloved to Allah?' He said, 'Prayer at its proper time.' I asked, 'Then what?' He said, 'Kindness to parents.' I asked, 'Then what?' He said, 'Jihad in the path of Allah.'" (Bukhari and Muslim)

Brothers and sisters,

The first deed mentioned was الصلاة على وقتها.

Prayer is the connection between the servant and his Lord. It is the pillar of Islam. Prayer disciplines the soul, purifies the heart, and protects a person from evil. A believer's relationship with Allah is measured by his relationship with prayer. Notice that immediately after the rights of Allah come the rights of parents. How many people pray regularly but fail in kindness, patience, and respect toward their mothers and fathers? Birr al-wālidayn is among the greatest acts beloved to Allah.

### **Consistency in Good Deeds**

The Prophet ﷺ also taught that Allah loves consistency.

Our mother 'Aisha رضى الله عنها narrated that the Prophet ﷺ said, "The most beloved deeds to Allah are those that are consistent, even if they are small."

(Bukhari and Muslim)

Allah loves consistency: a small daily charity, two units of prayer every night, daily Qur'an, regular dhikr, continuous kindness, and ongoing repentance. A small deed performed sincerely and consistently may outweigh a large deed done rarely.

## Removing Harm from People's Path

Among the beautiful teachings of Islam is that even simple acts of care for people are beloved to Allah.

The Prophet ﷺ said:

"I saw a man enjoying himself in Paradise because he removed a tree from the road that used to harm people." (Muslim)

SubhānAllah. Removing harm from people's path became a reason for Paradise. Islam is mercy, consideration, and service.

Removing harm includes cleaning harmful objects from pathways, helping people navigate difficulties, protecting others from harm, and speaking words that heal instead of hurt. The believer asks himself, "Am I making life easier or harder for people around me?"

## Bringing Benefit to People

The Prophet ﷺ said, "The most beloved people to Allah are those most beneficial to people. And the most beloved deeds to Allah are bringing happiness to a Muslim, relieving his hardship, paying off his debt, or feeding his hunger."

And he ﷺ said, "To walk with my brother to fulfill his need is more beloved to me than making i'tikāf in this mosque for a month."

Dear brothers and sisters,

This religion is not a religion of selfish spirituality. The believer is concerned about people: helping the needy, supporting families, assisting the elderly, comforting the grieving, and serving the community. A Muslim asks: "How can I become a source of benefit wherever Allah places me?"

## Good Character

Dear brothers and sisters,

Among the greatest deeds beloved to Allah is good character. The Prophet ﷺ said: "The most beloved servants to Allah are those best in character." Good character is worship. Truthfulness, patience, humility, mercy, gentleness, honesty, and forgiveness are among the heaviest deeds on the scale on the Day of Judgment.

The Prophet ﷺ said:

"Truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to speak the truth until he is recorded with Allah as truthful. And lying leads to wickedness, and wickedness leads to the Fire." (Bukhari and Muslim)

Many people pray and fast, but their harshness, arrogance, dishonesty, or bad treatment of others destroys the beauty of their worship. The Prophet ﷺ was sent to perfect noble character.

## Remembrance of Allah

And among the most beloved deeds to Allah is abundant remembrance of Him. Mu'ādh ibn Jabal رضي الله عنه asked the Prophet ﷺ, "Which deeds are most beloved to Allah?" The Prophet ﷺ replied, "That you die while your tongue is moist with the remembrance of Allah."

Dhikr softens the heart, strengthens faith, brings peace during hardship, and keeps the servant connected to Allah throughout the day. A believer should constantly remember Allah: after prayers, while driving, while working, while walking, before sleeping, and upon waking.

سبحان الله، الحمد لله، لا إله إلا الله، الله أكبر

These simple words are beloved to Allah and heavy on the scale.

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروا إنه هو الغفور الرحيم.

## Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله -جل وعلا" إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا." [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبه.

Dear brothers and sisters,

From all these narrations we learn an important principle: the most beloved deed may change according to the need of the moment. Sometimes it is prayer.

Sometimes it is caring for parents. Sometimes it is charity. Sometimes it is helping people. Sometimes it is standing for truth and justice. And sometimes, fulfilling our responsibility toward our community becomes a duty of the moment.

Brothers and sisters,

Living in this society means that our decisions affect not only ourselves but our families, our children, and our future generations.

Participating responsibly in matters that benefit the community, protect families, uphold justice, and preserve our values can become part of نفع الناس, benefiting people. A believer cares about the wellbeing of society. A believer seeks what

brings benefit and prevents harm. So, let us ask ourselves: What deed does Allah want from me today? What responsibility have I neglected? Where can I serve?

Who can I help? What consistent deed can I begin today for the sake of Allah?

Perhaps one sincere action done quietly for Allah may become the deed that saves us on the Day of Judgment.

اللهم أعتنا على ذكرك وشكرك وحسن عبادتك. اللهم اجعل أعمالنا خالصة لوجهك الكريم. اللهم ارزقنا الصلاة في أوقاتها، وبرّ الوالدين، وحسن الخلق، ونفع الناس. اللهم اجعل ألسنتنا رطبة بذكرك، وقلوبنا عامرة بطاعتك. اللهم استعملنا في طاعتك ولا تستبدلنا.

عباد الله،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبُغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

فاذكروا الله العظيم يذكركم، واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

#### 4. Spending in the Way of Allah: A Proof of Faith

الحمد لله نعمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. (آل عمران: 102)

ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جناتٍ تجري من تحتها الأنهار خالدين فيها.

Dear brothers and sisters,

Among the greatest signs of sincere faith is spending in the way of Allah. Wealth is beloved to the human being. People work hard for it, sacrifice for it, protect it, and fear losing it. Yet when a believer willingly gives from what they love for the sake of Allah, this becomes a proof of iman and trust in Allah.

Today people often distinguish between zakah and sadaqah by saying zakah is obligatory while sadaqah is voluntary. While this distinction is commonly used, the Qur'an itself often uses the words zakah and sadaqah interchangeably.

Allah says:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

"Take from their wealth a charity by which you purify and cleanse them." (Surat At-Tawbah, 9:103)

And Allah says:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ

"Indeed, the charities are for the poor and the needy..." (Surat At-Tawbah, 9:60)

The scholars said that zakah itself is a form of sadaqah, because every act of giving sincerely for Allah is charity.

Brothers and sisters,

Islam builds compassionate societies where people care for one another and recognize that wealth is a trust from Allah.

Allah says:

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ

"Believe in Allah and His Messenger and spend from that over which He has made you trustees." (Surat Al-Hadid, 57:7)

Notice that Allah did not say the wealth belongs completely to you. Rather, Allah says He made you trustees over it.

Wealth is a test. Some people worship Allah through patience in poverty. Others worship Allah through generosity in wealth.

Dear Muslims,

One of the beautiful realities of Islam is that everyone can give charity.

The Prophet ﷺ said, "A person must give a charity for every joint of he has, every day the sun rises." (Muslim)

Every day a charity is required from us in some form. And this was not only in Madinah after zakah became obligatory. Even in the Makkan period Allah praised the believers saying:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ.

"And in their wealth there was a right for the beggar and the deprived." (Surat Adh-Dhariyat, 51:19)

The righteous understood that the needy have a right in their wealth.

Brothers and sisters,

One of the remarkable things in the Qur'an is how often zakah is mentioned together with salah. The word zakah appears around thirty times in the Qur'an, and most of those times it is paired with prayer.

Why? Because salah connects you to Allah, while zakah connects you to people. Salah purifies the soul from heedlessness. Zakah purifies the soul from greed. A believer must fulfill both: the rights of Allah and the rights of people.

Dear believers,

Islam teaches us that charity is not only for the wealthy. Allah says,

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ

" They ask you how much they should spend; Say, "What you can spare." (Surat Al-Baqarah, 2:219)

Allah does not burden us with what we cannot bear. We are only asked to give according to our ability. And the Prophet ﷺ taught us never to belittle even the smallest act of charity. He ﷺ said, "Protect yourselves from the Fire even with half a date." (Bukhari and Muslim) Half a date. Something people might consider insignificant. Yet with Allah, sincerity transforms small deeds into mountains of reward.

The Prophet ﷺ also said:

"Whoever gives charity equal to a date from lawful earnings (and Allah accepts only what is pure), Allah nurtures it for him until it becomes like a mountain."

(Bukhari and Muslim)

SubhanAllah. A small charity given sincerely grows with Allah.

Dear Muslims,

One of the greatest misunderstandings is thinking that sadaqah is only money. The

Prophet ﷺ expanded the meaning of charity far beyond wealth. He ﷺ said,

"Every tasbeeh is charity, every tahmeed is charity, every takbeer is charity,

enjoining good is charity, forbidding evil is charity..."

A smile is charity. A kind word is charity. Helping someone is charity. Removing harm from the road is charity. Teaching knowledge is charity. Even restraining your anger can be charity. This religion opens countless doors of الخير.

Brothers and sisters,

Why does Allah command us to spend?

**First:** charity proves the sincerity of faith. The Prophet ﷺ said, "Charity is a proof." (Muslim)

A proof that iman is alive in the heart. A proof that a person believes that Allah will replace what they spend in multitude. A proof that they believe in the Hereafter more than dunya. People may claim faith with their tongues, but sacrifice reveals sincerity.

**Second:** charity purifies the giver. Allah says:

نُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

"It purifies and cleanses them." Charity purifies the heart from greed, the soul from selfishness, the wealth from impurity, and society from hatred and resentment.

**Third:** charity brings barakah into wealth. The Prophet ﷺ said:

"Every morning two angels descend. One says, 'O Allah, give more to the one who spends.' The other says, 'O Allah, bring destruction to the one who withholds.'"

(Bukhari and Muslim)

Many people fear that giving decreases wealth, but the believer knows that generosity never decreases provision. Sometimes barakah is not measured by numbers. A person may possess little yet live with peace, health, and contentment. Another may possess millions yet live in misery and fear.

Dear brothers and sisters,

Allah promises security and peace to those who establish prayer and give zakah.

Allah says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Those who believe, do righteous deeds, establish prayer, and give zakah will have their reward with their Lord. No fear shall come upon them, nor shall they grieve."

(Surat Al-Baqarah, 2:277)

And Allah reminds us:

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ

"Whatever good you spend is for yourselves." (Surat Al-Baqarah, 2:272)

You are not enriching Allah by giving. You are enriching your own akhirah. Every dollar spent sincerely, every meal given to the hungry, every orphan supported, every masjid maintained, every Qur'an distributed, every act of kindness, you will find it with Allah on the Day when wealth and children will not benefit except those who come to Allah with a sound heart.

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروه إنه هو الغفور الرحيم.

## Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله -جل وعلا" إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا." [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبه.

Dear brothers and sisters,

We live in a world where materialism dominates hearts and people are taught to measure success by what they own. Islam teaches that true success is measured not by how much we keep but by how much we give for the sake of Allah.

The companions understood this deeply. Abu Bakr رضي الله عنه brought all his wealth. 'Umar رضي الله عنه brought half. 'Uthman رضي الله عنه equipped entire armies. Yet they never considered charity a loss. Because they understood that what is spent for Allah never disappears.

May Allah make us among the generous. May Allah purify our hearts from greed and miserliness. May Allah bless our wealth with barakah. May Allah allow us to spend sincerely seeking His Face alone. May Allah make us among those who give in times of ease and hardship.

اللهم أعنا على ذكرك وشكرك وحسن عبادتك. اللهم اجعل أعمالنا خالصة لوجهك الكريم. اللهم ارزقنا الصلاة في أوقاتها، وبرّ الوالدين، وحسن الخلق، ونفع الناس. اللهم اجعل ألسنتنا رطبة بذكرك، وقلوبنا عامرة بطاعتك. اللهم استعملنا في طاعتك ولا تستبدلنا.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

فاذكروا الله العظيم يذكركم، واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

## 5. The Messenger of Allah: A Mercy, A Light, and The Perfect Example

### First Khutbah

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بالحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. (آل عمران: 102)

ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

Dear brothers and sisters,

Today we speak about the greatest blessing Allah bestowed upon humanity after the blessing of guidance itself: the blessing of sending Muhammad ﷺ.

Allah did not merely send him as a leader for one tribe, one people, or one era. Allah sent him as a mercy to the worlds, a lamp spreading light, a guide to the straight path, and the perfect example for humanity.

Allah says in Surat al-Ahzab:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (45) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا (46)

"O Prophet, indeed, We have sent you as a witness, a bearer of glad tidings, and a warner, and one who calls to Allah by His permission, and as a lamp spreading light." (Surat Al-Ahzab, 33:45-46)

He ﷺ was a light in a world darkened by ignorance, oppression, tribalism, immorality, and injustice. Through him Allah brought hearts from darkness into light. Through him Allah united enemies into brothers. Through him Allah transformed nations.

And Allah described him with one of the most beautiful descriptions:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We have not sent you except as a mercy to the worlds." (Surat Al-Anbiya, 21:107)

He was mercy in every sense: mercy to the believer and disbeliever, mercy to the young and old, mercy to men and women, mercy even to animals and the environment.

When the people rejected him, mocked him, and harmed him, he still desired guidance for them. Allah says:

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

"You may destroy yourself with grief because they do not believe." (Surat Ash-Shu'ara, 26:3)

He cared for humanity more than humanity cared for itself.

Brothers and sisters,

One of the greatest signs of his status is that his message is universal. Allah says,

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

"Say: O mankind, indeed I am the Messenger of Allah to all of you." (Surat Al-A'raf, 7:158)

And Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

"We have not sent you except to all mankind, as a bearer of glad tidings and a warner." (Surat Saba, 34:28)

Previous prophets were sent to specific nations and times. But Muhammad ﷺ was sent to every people, every land, and every generation until the Day of Judgment. His message addresses the human soul because Allah created the human soul. It is suitable for every age because it came from the One who knows the past, present, and future.

Dear brothers and sisters,

The Prophet ﷺ did not speak to satisfy his desire, or to express his personal opinion regarding revelation.

Allah says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (4)

"He does not speak from his own desire. It is nothing but revelation revealed."

(Surat An-Najm, 53:3-4)

Therefore, obedience to the Messenger ﷺ is obedience to Allah. His guidance is not optional advice. His Sunnah is not a cultural tradition. It is revelation, guidance, and salvation.

Allah described him further:

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

"He commands them with what is right, forbids them from what is wrong, permits for them the good things, and forbids for them the impure things." (Surat Al-A'raf, 7:157)

Everything he commanded brings benefit. Everything he prohibited contains harm. Every society that abandons his guidance eventually suffers confusion, injustice, and moral collapse.

Dear believers,

Allah honored His Prophet ﷺ with the highest character.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"Indeed, you are upon magnificent character." (Surat Al-Qalam, 68:4)

He forgave those who harmed him. He was humble though he was the leader of mankind. He helped the poor, sat with the weak, smiled at children, and served his family. Even during hardship and battle, he led by example. Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"You have indeed in the Messenger of Allah an excellent example." (Surat Al-Ahzab, 33:21)

During the Battle of the Trench, he worked beside the companions, carrying dirt and striking rocks with his own hands. He never demanded comfort while others struggled. This is true leadership. This is true manhood. This is true servitude to Allah.

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروه، إنه هو الغفور الرحيم.

## Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله -جل وعلا- " إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا." [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبه.

Among the greatest signs of love for the Prophet ﷺ is to follow him in actions, character, worship, and obedience, not merely with words. Many claim that they love the Prophet, but true love requires sacrifice and imitation. The Prophet ﷺ stood long nights in prayer until his feet became swollen. Allah said:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ

"Your Lord knows that you stand in prayer nearly two-thirds of the night, or half of it, or a third of it." (Surat Al-Muzzammil, 73:20)

He was strict with himself but merciful with his Ummah. He sought forgiveness for his people. He worried for his Ummah. He cried for his Ummah.

And Allah honored him in a way no human being has ever been honored:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings and peace upon him abundantly." (Surat Al-Ahzab 33:56)

اللهم صل وسلم وبارك على سيدنا محمد، وعلى آله وصحبه أجمعين.

Brothers and sisters,

If we truly want honor, stability, guidance, and success individually and collectively, then we must reconnect with the Sunnah of the Messenger ﷺ. We must revive his honesty, his mercy, his humility, his worship, his patience, his justice, and his concern for others.

Our homes need the character of Muhammad ﷺ. Our youth need the example of Muhammad ﷺ. Our communities need the mercy of Muhammad ﷺ.

May Allah make us among those who truly love him, follow him, defend his Sunnah, and are resurrected in his company.

اللهم اجعلنا من أتباع نبيك محمد ﷺ ظاهراً وباطناً. اللهم ارزقنا حبه، وحب سنته، وحب العمل الذي يقربنا إلى حبه. اللهم أحينا على سنته، وأمتنا على ملته، واحشرنا في زمرة، واسقنا من حوضه شربة لا نظماً بعدها أبداً.

اللهم أصلح أحوال المسلمين في كل مكان، وانصر المستضعفين، وارحم موتانا وموتى المسلمين.

عباد الله،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبُغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ

فاذكروا الله العظيم يذكركم، واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

## 6. Contentment with Allah, Islam, and the Messenger

الحمد لله نعمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ. (آل عمران: 102)

ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

Dear brothers and sisters,

One of the most beautiful and comprehensive statements of faith taught by the Prophet [ﷺ] is the statement, "I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad [ﷺ] as my Prophet and Messenger."

Abu Sa'id Al-Khudri [رضي الله عنه] reported that the Messenger of Allah [ﷺ] said, "O Abu Sa'id, whoever is pleased with Allah as his Lord, Islam as his religion, and Muhammad as his Prophet, Paradise becomes guaranteed for him."

Abu Sa'id was amazed by this tremendous promise and said, "Repeat it to me, O Messenger of Allah." And the Prophet [ﷺ] repeated it.

And in another narration the Prophet [ﷺ] said, "Whoever says in the morning and evening three times, 'I am pleased with Allah as my Lord, Islam as my religion, and Muhammad [ﷺ] as my Prophet,' it is a right upon Allah to please him on the Day of Judgment."

Brothers and sisters,

This hadith, when spoken with sincerity, embodies the entirety of Islam: our creed, our worship, our lifestyle, and our example. It contains the essence of tawheed, submission, contentment, and trust in Allah.

Dear Muslims,

What does it mean to say, [رَضِيْتُ بِاللَّهِ رَبًّا] "I am pleased with Allah as my Lord"?

The word "[رَضِيْتُ]" means far more than simple acceptance. It means deep contentment, willing submission, love, trust, and satisfaction with Allah in every condition.

Ibn al-Qayyim [رحمه الله] beautifully explained this state when he said, "If You give me, I accept. If You withhold from me, I remain content. If You leave me, I worship You. And if You call me, I respond."

This is true [رضا], contentment with Allah.] It means when Allah gives, you are grateful; when Allah withholds, you remain patient; when Allah tests, you trust Him; when Allah commands, you obey Him.

Contentment with Allah means believing: Allah is the Creator, Allah is the Sustainer, Allah is the Controller of affairs, Allah is the Judge, Allah is the Most Wise, and Allah never decrees except what contains wisdom and mercy.

Brothers and sisters,

Many people worship Allah only when life goes according to their desires. True iman appears during hardship. When wealth decreases, when sickness comes, when doors close, when life becomes difficult, can the servant still say:

[رَضِيْتُ بِاللَّهِ رَبًّا] "I am pleased with Allah as my Lord"?

Allah tests people with ease and hardship alike.

And the Prophet [ﷺ] taught Ibn 'Abbas [رضي الله عنهما] the great principles of tawheed and trust when he said, "Know that if the entire nation gathered to benefit you with something, they would not benefit you except with what Allah has already written for you. And if they gathered to harm you with something, they would not harm you except with what Allah has already written against you. The pens have been lifted and the pages have dried." (Tirmidhi)

This is the heart of contentment: knowing that everything is in the Hands of Allah.

Dear believers,

Contentment with Allah includes [الحمد], praising Allah, [الشكر], thanking Allah, and [الصبر], patiently enduring hardship. A believer does not live constantly angry at Allah's decree. Rather, the believer lives between gratitude and patience.

The hadith then says, [رَضِيْتُ بِالْإِسْلَامِ دِينًا] "I am pleased with Islam as my religion."

Islam is a complete way of life, not merely an identity inherited from parents. Islam organizes our worship, our morals, our family life, our business dealings, our relationships, and our purpose in life. The Prophet [ﷺ] said, "Islam is built upon five..." Islam is a religion of balance, justice, mercy, and moderation. It protects the soul, the intellect, the family, wealth, and human dignity.

To be pleased with Islam means: not being ashamed of Islam, not apologizing for Islam, not preferring human desires over divine guidance, and not seeking guidance outside what Allah revealed. Today many people want Islam only partially: Islam in the masjid but not in business, Islam in rituals but not in character, Islam in words but not in lifestyle.

But the believer says with conviction, [رَضِيْتُ بِالْإِسْلَامِ دِينًا] "I am fully pleased with Islam as my way of life."

Dear brothers and sisters,

The hadith then says, [وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَرَسُولًا] "And with Muhammad [ﷺ] as Prophet and Messenger."

Allah says,

"لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا". (21)

"Indeed, in the Messenger of Allah you have an excellent example." (Surat Al-Ahzab, 33:21)

To accept Muhammad [ﷺ] as our Prophet means: we love him, we obey him, we follow his Sunnah, we trust his guidance, and we model our lives after him. He is our example in worship, in family life, in leadership, in mercy, in patience, in justice, and in character.

Today people imitate celebrities, athletes, influencers, and public figures, yet the believer's greatest role model remains Muhammad ﷺ.

Dear brothers and sisters,

This statement, [رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا] is a renewal of our covenant with Allah. It is connected to the fitrah, the initial natural disposition upon which Allah created humanity. Deep within every soul is the recognition that Allah alone deserves worship, truth comes from Him, and happiness lies in submission to Him. But dunya distracts hearts. Desires cloud vision. Sins harden hearts. So, this daily reminder revives the soul and reconnects the servant to Allah.

Brothers and sisters,

We live in a world filled with anxiety, confusion, and dissatisfaction. People constantly chase more money, more status, more attention, more pleasure, yet many remain empty inside. Why?

Because true peace is not found in possessions. It is found in [رضا بالله].

Contentment with Allah brings tranquility even during hardship. Without it, no amount of wealth can satisfy the soul. The believer says, "My Lord chose for me, and His choice is better than my choice for myself."

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروه إنه هو الغفور الرحيم

Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله جل وعلا " إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا " [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبه.

Dear Muslims,

Repeat this beautiful dhikr every morning and evening with reflection and sincerity, [رَضِيْتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَرَسُولًا] Not merely with the tongue, but with the heart, with conviction, with submission, with trust, and with love.

May Allah make us among those who are truly content with Him as Lord. May Allah fill our hearts with certainty, tranquility, and trust. May Allah make us firm upon Islam until we meet Him. May Allah increase our love for His Messenger [ﷺ] and allow us to follow his Sunnah inwardly and outwardly. May Allah make us among the people of Paradise through His mercy.

اللهم اجعلنا من عبادك المخلصين المطيعين. اللهم أصلح أبنائنا وبناتنا وأزواجنا وذرياتنا. اللهم انصر الإسلام وأعز المسلمين. اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات. عباد الله، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ. فاذكروا الله العظيم يذكركم واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

## 7. Do Not Fear Nor Grieve (A Khutbah on the Promise of Allah to the Believers)

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (آل عمران: 102)

ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

Dear brothers and sisters,

Among the greatest desires of every human being is to live without fear and to die without regret. Humanity spends its life searching for security, peace, reassurance, and happiness. Yet the Qur'an teaches that true security is not found in wealth, status, power, or worldly success. True security is found in faith, taqwa, and closeness to Allah.

Repeatedly throughout the Qur'an, Allah reiterates a beautiful promise to His righteous servants, "No fear shall come upon them, nor shall they grieve."

[{] لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [}]

This promise appears throughout the Qur'an because fear and grief are among the greatest burdens carried by the human heart. Fear is anxiety about what is coming. Grief is sorrow over what has passed. Allah promises His believing servants protection from both.

Dear brothers and sisters,

Allah says in Surat Az-Zukhruf:

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ (67) يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ (68) الَّذِينَ  
آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ (69)

" On that Day, the friends will be enemies of one another, except for the God conscious. My servants, for you there is no fear on this Day, nor will you grieve; (Being) among those who believed in Our revelations and submitted to Us."

(Surat Az-Zukhruf, 43:67-69)

Reflect upon this powerful scene. On the Day of Judgment, many friendships will collapse. Relationships built upon sin, dunya, desires, arrogance, and heedlessness will turn into hatred and blame. People who encouraged one another toward disobedience will become enemies.

But there is one friendship that survives death, survives the grave, survives the terror of the Day of Judgment: the friendship built upon taqwa. The friendship built upon salah, Qur'an, righteousness, sincerity, and remembrance of Allah. The righteous will stand together under the mercy of Allah while others flee from one another.

Then Allah will call them with honor:

"يَا عِبَادِ"

"O My servants..."

What greater honor can there be than Allah calling you His servant on the Day of Resurrection?

Then comes the greatest reassurance:

لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

"No fear shall be upon you today, nor shall you grieve." No fear of Hellfire. No fear of punishment. No fear of the future. No grief over dunya left behind. No regret over what has passed.

Dear believers,

Who are these people who receive such security from Allah? The Qur'an answers repeatedly.

Allah says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Indeed, those who say, 'Our Lord is Allah,' and then remain steadfast, no fear shall come upon them, nor shall they grieve." (Surat Al-Ahqaf 46:13)

Notice: it is not enough merely to speak. They said: "Our Lord is Allah." Then they remained steadfast. Steadfastness means remaining firm upon prayer, remaining firm upon halal, remaining firm against temptations, remaining firm during hardship, remaining firm when faith becomes difficult, remaining firm until death.

Brothers and sisters,

The world today is filled with fear. People fear poverty, sickness, loneliness, failure, the future, death itself. And people grieve constantly over lost opportunities, broken relationships, sins, regrets, and disappointments. But Allah teaches that iman gives the heart a tranquility that dunya can never provide.

Allah says in Surat Fussilat:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ.

"Indeed, those who say, 'Our Lord is Allah,' then remain steadfast, the angels descend upon them saying, 'Do not fear and do not grieve, but receive glad tidings of Paradise which you were promised.'" (Surat Fussilat, 41:30)

The scholars mention that this reassurance comes especially at the time of death. Imagine that moment: when people panic, when souls depart, when families cry, when worldly means disappear, the angels descend upon the believer saying: "Do not fear. Do not grieve. Paradise awaits you." Allahu Akbar. What greater success can there be?

Dear Muslims,

Allah repeats this promise throughout the Qur'an for different righteous deeds.

Allah says:

فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (38)

"Whoever follows My guidance shall have no fear nor shall they grieve." (Surat Al-Baqarah, 2:38)

And Allah says:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (112)

"Whoever submits himself fully to Allah while doing good shall have his reward with his Lord; no fear shall come upon them nor shall they grieve." (Surat Al-Baqarah, 2:112)

And Allah says regarding charity:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (274)

"Those who spend their wealth by night and day, secretly and publicly, shall have their reward with their Lord. No fear shall come upon them nor shall they grieve." (Surat Al-Baqarah, 2:274)

And Allah says:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (62) الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (63)

"Indeed, the allies of Allah shall have no fear nor shall they grieve. Those who believed and were conscious of Allah." (Surat Yunus, 10:62-63)

Who are the awliya' of Allah? Allah explains:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

"Those who believe and are conscious of Allah." (Surat Yunus, 10:63)

[ولاية] is not magic. [ولاية] is not hidden powers. [ولاية] is iman and taqwa.

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروه إنه هو الغفور الرحيم

## Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله جل وعلا " إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا." [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبه.

Dear brothers and sisters,

The Prophet [ﷺ] described a special group of people about whom even the prophets and martyrs would feel admiration on the Day of Judgment.

'Umar ibn Al-Khattab [رضي الله عنه] narrated that the Prophet [ﷺ] said, "There are servants of Allah who are neither prophets nor martyrs, yet the prophets and martyrs will envy them because of their rank with Allah."

The companions asked, "Who are they, O Messenger of Allah?"

He [ﷺ] replied, "They are people who loved one another for the sake of Allah, not because of family ties or wealth. By Allah, they will have light shown on their faces, and they will be upon pulpits of light. They will not fear when people fear, and they will not grieve when people grieve."

Then the Prophet [ﷺ] recited,

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Brothers and sisters,

If we want this promise from Allah, then we must build the qualities that lead to it: sincere faith, steadfastness, taqwa, righteous deeds, generosity, love for Allah, love for righteous people, and obedience to Allah and His Messenger [ﷺ].

This dunya will always contain fear and sadness. But the believer lives with hope because Allah has promised a final security that never ends. Every fear will disappear. Every sadness will end. Every tear will be wiped away. And the people of Paradise will hear:

لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَخْرَبُونَ

May Allah make us among them. May Allah remove fear from our hearts through iman. May Allah replace our grief with tranquility and certainty. May Allah make us among His righteous allies. May Allah gather us with the Prophet [ﷺ] and the righteous in Jannat al-Firdaws.

اللهم اجعلنا منهم.

اللهم اجعلنا من عبادك المخلصين المطيعين. اللهم أصلح أبناءنا وبناتنا وأزواجنا وذرياتنا. اللهم انصر الإسلام وأعز المسلمين. اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات. عباد الله، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ. فاذكروا الله العظيم يذكركم واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

## 8. The Power and Virtues of Du'a

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (آل عمران: 102)

ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

Dear brothers and sisters,

Du'ā' is humility of the heart. It is dependence upon Allah. It is trust in His mercy. It is recognition of our weakness and His absolute power.

The Prophet [ﷺ] said, "Du'ā' is worship." Because when a servant raises his hands to Allah, he is declaring, "O Allah, I need You. I cannot succeed without You. I have no refuge except You." And Allah [سبحانه وتعالى] honored this act so greatly that the Prophet [ﷺ] said, "There is nothing more honorable before Allah than du'ā'."

SubhanAllah. Think about this: Allah, the King of kings, the Lord of the heavens and the earth, loves that His servant asks Him. Allah does not become tired of our requests. Allah does not become annoyed by repeated supplications. Rather, Allah loves persistence in du'ā'. That is why Allah says in the Qur'an,

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

"Your Lord says: Call upon Me, and I will answer you."

Then Allah warns:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (60)

"Those who are too arrogant to worship Me will enter Hell, disgraced." (Ghafer, 40:60)

Notice, Allah called abandoning du'a' arrogance. Why? Because the one who does not ask Allah behaves as though he does not need Allah.

Brothers and sisters,

Every prophet was a person of du'a'.

When Prophet Ayyub [عليه السلام] was afflicted with illness and hardship for years, he turned to Allah, أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ "Indeed hardship has touched me, and You are the Most Merciful of those who show mercy." And Allah responded.

When Yunus [عليه السلام] was trapped in the darkness of the whale, the sea, and the night, he cried out, لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ "There is no god except You. Glory be to You. Indeed, I was among the wrongdoers." Allah rescued him from distress.

When Zakariyya [عليه السلام] longed for a child in old age, he called upon Allah,

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ (89)

"My Lord, leave me not without offspring, You are the best of inheritors." (al-Aanbiyya, 21:89) And Allah granted him Yahya.

These stories teach us: no situation is hopeless when the door of du'a' remains open.

Dear brothers and sisters,

Du'a' has conditions and etiquettes.

Among the greatest barriers preventing du'a' from being accepted is consuming haram.

The Prophet [ﷺ] mentioned a man traveling, exhausted, disheveled, raising his hands to the sky saying, "My Lord, My Lord," yet his food is haram, his drink is haram, his clothing is haram, and he is nourished with haram. Then the Prophet [ﷺ] said, "How can his du'ā' be answered?" Therefore, purify your income. Purify your earnings. Purify your homes.

Among the etiquettes of du'ā':

- Sincerity to Allah alone
- Beginning with praise of Allah and Prayer for the Prophet [ﷺ]
- Facing the qiblah
- Raising the hands
- Asking with humility and certainty
- Repeating the supplication
- Not becoming impatient

The Prophet [ﷺ] said, "The supplication of the servant continues to be answered so long as he does not ask for sin or severing family ties, and so long as he is not impatient." They asked, "What is impatience?" He [ﷺ] said, "He says, 'I made du'ā' and I made du'ā', but I do not see a response, so he gives up.'"

Brothers and sisters,

Never abandon du'ā'. Sometimes Allah answers immediately. Sometimes Allah delays the answer because the delay itself is a mercy from Him. Sometimes Allah removes a calamity you never saw. Sometimes Allah stores the reward for the Day of Judgment. No sincere du'ā' is ever lost.

And among the greatest moments for du'ā' are:

- In sujud
- In the last third of the night
- Between adhan and iqamah
- While fasting

- During rain
- While traveling
- On Fridays

The Prophet [ﷺ] said, "The closest a servant is to his Lord is while he is in prostration, so increase your supplications." So make your sujood alive with du'a'. Do not let your prayer become empty movements without heartfelt conversation with Allah.

My dear brothers and sisters,

We live in difficult times: anxiety, confusion, family struggles, financial pressure, illness, war, loneliness. But the believer possesses a weapon that never fails: du'a'. When all doors close, the door of Allah remains open. When people abandon you, Allah hears you. When the world becomes dark, du'a' becomes light.

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروه إنه هو الغفور الرحيم.

Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله -جل وعلا- "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا." [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبه.

Dear brothers and sisters,

One of the beautiful qualities of the believers is that they turn to Allah in both ease and hardship. Some people only remember Allah during calamities. But the righteous remember Allah constantly.

The Prophet [ﷺ] said, "Whoever wishes that Allah responds to him during hardship, let him increase in du'a' during times of ease."

Brothers and sisters,

Teach your children du'ā'. Make du'ā' in your homes. Make du'ā' for your parents. Make du'ā' for the Ummah. Make du'ā' with certainty and hope.

And use the beautiful comprehensive supplications taught by the Prophet [ﷺ].

Our mother 'Aishah [رضي الله عنها] said, "The Messenger of Allah [ﷺ] loved concise comprehensive supplications." So ask Allah for goodness in this life and the next. Ask Allah for guidance, forgiveness, mercy, firmness, sincerity, and Jannah.

اللهم اغفر لنا ذنوبنا كلها دقها وجلها، أولها وآخرها، سرها وعلانيتها.

اللهم إنا نسألك الهدى والتقى والعفاف والغنى.

اللهم تقبل دعائنا، ولا تردنا خائبين.

اللهم أصلح قلوبنا وأحوالنا وأزواجنا وذرياتنا.

اللهم اجعل القرآن ربيع قلوبنا ونور صدورنا وجلاء أحزاننا.

اللهم فرج هم المهمومين من المسلمين، ونفس كرب المكروبين، واقض الدين عن المدينين، واشف مرضانا ومرضى المسلمين.

اللهم انصر المستضعفين في كل مكان، وارحم موتانا وموتى المسلمين.

ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.

عباد الله،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

## 9. Enjoining Good and Forbidding Evil with Wisdom and Mercy

### First Khutbah

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمتْ لِعَدِّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (آل عمران: 102)

ومن يتقى الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جناتٍ تجري من تحتها الأنهار خالدين فيها

Dear brothers and sisters,

Know that among the greatest responsibilities Allah has placed upon this Ummah is the responsibility of enjoining what is good and forbidding what is evil. We live among people. In our homes. In our workplaces. In our masajid. In our schools. In our communities. And wherever people exist, differences will exist. People differ in opinions, personalities, cultures, understandings, and approaches. Sometimes we agree with one another, and sometimes we disagree. Sometimes we express our disagreement kindly, and sometimes harshly.

But brothers and sisters, diversity among human beings was designed by Allah to enrich life, not to destroy relationships. The believer is someone who calls to goodness with wisdom, mercy, and sincerity.

Allah سبحانه وتعالى says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"Let there arise from among you a group inviting to all that is good, enjoining what is right, and forbidding what is wrong. Those are the successful." (Surat Aal-'Imran 3:104)

And Allah says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You are the best nation brought forth for humanity: you enjoin what is right, forbid what is wrong, and believe in Allah." (Surat Aal-'Imran, 3:110)

This duty is not only for scholars or leaders. It is a responsibility shared by the Ummah.

Allah says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

"The believing men and women are protecting guardians of one another; they enjoin what is right and forbid what is wrong." (Surat At-Tawbah, 9:71)

The Prophet ﷺ said, "Whoever among you sees an evil, let him change it with his hand. If he cannot, then with his tongue. If he cannot, then with his heart, and that is the weakest of faith."

But dear brothers and sisters, this responsibility has etiquettes. It has conditions. It has wisdom. It has mercy. Not every disagreement is evil. Not every difference is misguidance. Not every opinion justifies anger and division.

A person who calls others to goodness must first possess knowledge. Without knowledge, a person may forbid what is permissible or condemn legitimate differences among scholars.

The companions themselves sometimes differed in understanding. When the Prophet ﷺ told the companions during the expedition of Banu Quraydhah, "None of you should pray 'Asr except at Banu Quraydhah." Some companions understood the command literally and delayed the prayer until they reached the grounds of Banu Quraydhah. Others understood that the intent was to hasten the journey, so

they prayed on time. When the matter reached the Prophet ﷺ, he did not condemn either group.

This teaches that sincere differences in understanding can exist within Islam. Therefore, knowledge is essential before speaking in Allah's religion.

Brothers and sisters,

Another condition is sincerity. Many people speak not to guide others, but to humiliate them. Not to reform, but to win arguments. Not to please Allah, but to display superiority.

Allah says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ

"Say: This is my way; I call to Allah upon clear insight." (Surat Yusuf, 12:108)

The caller to Allah must ask himself: Am I calling people to Allah? Or am I calling people to myself?

Another essential quality is kindness and compassion. The purpose of forbidding evil is reform, not humiliation. The Prophet ﷺ was gentle even with those who erred. A Bedouin once urinated in the masjid, and the companions rushed toward him angrily, but the Prophet ﷺ stopped them and corrected the man with wisdom and gentleness. Why? Because harshness often closes hearts, while mercy opens them.

Allah commanded Musa and Harun عليهما السلام to speak gently even to Fir'awn:

فَقُولَا لَهُ قَوْلًا لَيِّنًا

"Speak to him gently." (Surat Ta-Ha, 20:44)

If gentleness was commanded with Fir'awn, then what about our brothers and sisters?

Another essential quality is integrity. A person commanding good must strive to practice what he preaches. People listen more to actions than words.

Allah warns:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

"Do you command righteousness upon others while forgetting yourselves?" (Surat Al-Baqarah, 2:44)

This does not mean a sinner cannot advise others. But it means we must also reform ourselves while enticing others to do good.

And among the greatest qualities needed is wisdom.

Allah says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

"Call to the way of your Lord with wisdom and fair exhortation, and reason with them in the best manner." (Surat An-Nahl, 16:125)

Wisdom means knowing what to say, when to say it, how to say it, and whether saying it will bring benefit or harm. Not every truth must be spoken harshly. Not every correction must be public. Not every mistake should become a battle.

Brothers and sisters,

The believer calls people to Allah with patience and perseverance.

Allah says:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

"Who is better in speech than one who calls to God, does good deeds, and says, 'I am of those who submit to God?'" (Surat Fussilat, 41:33)

Then Allah says:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ

"The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then he between you and him there was enmity (will become) as though he was a bosom friend." (Surat Fussilat, 41:34)

And Allah concludes:

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا

"No one attains this except those who are perseverant." (Surat Fussilat, 41:35)

Perseverance is necessary because reforming people takes time. Changing hearts takes time. Guiding others requires mercy, wisdom, and perseverance.

أقول قولي هذا وأستغفر الله لي ولكم فاستغفروه إنه هو الغفور الرحيم.

Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله جل وعلا " إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا." [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبه.

Dear brothers and sisters,

Today many people confuse enjoining good with anger, harshness, and argumentation. The goal of Islam is not to win arguments. The goal is to guide hearts. Sometimes a smile is more effective than criticism. Sometimes a kind conversation changes a life. Sometimes silence is wiser than speaking.

The Prophet ﷺ transformed the world through character, mercy, patience, and wisdom. If we wish to revive this obligation properly, then let us begin with ourselves. Let us forbid evil within our own hearts. Let us correct our own tongues. Let us remove arrogance from ourselves. Let us embody the goodness we wish to see in others. And let our homes, masjid, and communities become places where truth is spoken with mercy, and correction is offered with compassion.

اللهم اجعلنا من الأمرين بالمعروف والناهين عن المنكر بالحكمة والرحمة والإخلاص

اللهم ارزقنا العلم النافع والعمل الصالح والقول الحسن

اللهم أصلح قلوبنا وأسننتنا وأعمالنا

اللهم اجعلنا هداة مهتدين غير ضالين ولا مضلين

اللهم ألف بين قلوب المسلمين، وأصلح ذات بينهم، واهدنا سبل السلام

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات

ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار

عباد الله،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

## 10. The Disease of Envy (Hasad)

### First Khutbah

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (آل عمران: 102)

ومن يتقى الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جناتٍ تجري من تحتها الأنهار خالدين فيها

Dear brothers and sisters,

Know that among the most dangerous diseases of the heart is the disease of envy, al-hasad.

Envy is not simply wanting blessings. Envy is to dislike seeing Allah bless another person. It is to wish that their blessing disappears. It is a fire that burns the heart before it harms anyone else. Hasad destroys relationships. It destroys brotherhood. It destroys families and communities. And often, it begins with diseases hidden deep inside the soul.

Among the greatest causes of envy are arrogance, greed, and hatred.

The first being ever to show envy was Iblis.

Allah commanded the angels and Iblis to bow to Adam عليه السلام, but Iblis refused.

Why? Because of arrogance. He said:

أَنَا خَيْرٌ مِنْهُ

"I am better than him."

His envy came from arrogance. He could not tolerate seeing Adam honored. And thus, arrogance led to envy, and envy led to disobedience, and disobedience led to destruction.

Likewise, among the sons of Adam, Qabil envied his brother Habil. His jealousy consumed him until it drove him to murder.

Brothers and sisters,

Envy blinds the heart. The envious person is objecting to the decree of Allah. Why did Allah give this person wealth? Why did Allah give him knowledge? Why did Allah give her success? Why did Allah honor them?

Allah says:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

"Or do they envy people for what Allah has given them from His bounty?" (Surat An-Nisa, 4:54)

The believer understands: the blessings belong to Allah. Allah distributes His favors with wisdom. No one can block what Allah gives, and no one can give what Allah withholds.

Another major cause of envy is greed and covetousness. A person constantly obsessed with what others possess will never find peace. Allah praises the Ansar of Madinah because they purified their hearts from greed and envy. Allah says:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

"They give preference to others over themselves even though they themselves are in need." (Surat Al-Hashr, 59:9)

Then Allah says:

وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"Whoever is protected from the greed of his own soul, those are the successful."  
(Surat Al-Hashr, 59:9)

Look at the difference between the believer and the envious person. The believer says: "May Allah bless my brother and increase him." The envious person says: "Why does he have what I do not have?" The believer finds joy in the blessings of others. The envious person feels pain at the success of others.

Brothers and sisters,

Hasad is especially dangerous today because we constantly compare ourselves with others: their wealth, their homes, their careers, their families, their appearances, their followers, their lifestyles. Social media has turned many hearts into hearts of comparison and jealousy.

But the believer remembers: your provision was written before you were born. Your rizq will never miss you. Someone else's blessing does not reduce yours.

The Prophet ﷺ warned us against envy. He said: "Beware of envy, for envy consumes good deeds just as fire consumes wood."

And the Prophet ﷺ taught us not only to avoid envying others, but to cleanse our hearts from hatred and resentment.

Allah praises the believers who came after the companions saying:

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

"Our Lord, forgive us and our brothers who preceded us in faith, and place not in our hearts any hatred toward those who believe." (Surat Al-Hashr, 59:10)

This is the heart of the believer: a clean heart, a sincere heart, a heart free from jealousy and hatred.

Brothers and sisters,

One of the greatest blessings a Muslim can possess is سلامة الصدر, purity of the heart.

A person may not pray the most. A person may not fast the most. But he sleeps every night without hatred toward another Muslim. That is a treasure.

The Prophet ﷺ once pointed to a companion and said: "A man from the people of Paradise will now enter." The companions later discovered that one of his greatest deeds was that he never slept while holding hatred or envy toward another Muslim.

Dear brothers and sisters,

If you see someone blessed by Allah, then make du'a' for them. Say: اللهم بارك له

"O Allah, bless him." And ask Allah from His bounty. Do not fight the decree of Allah in your heart. Purify your heart through gratitude, humility, generosity, du'a' for others, and remembering the temporary nature of dunya.

أقول قولي هذا وأستغفر الله لي ولكم فاستغفروه إنه هو الغفور الرحيم.

Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله -جل وعلا- " إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا " [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبة.

Dear brothers and sisters,

The cure for envy begins with knowing that this dunya is temporary. People may surpass us in wealth, beauty, status, or worldly success, but the true success is the success of the Hereafter. The believer competes in righteousness, not in worldly pride.

Allah says:

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

"In that let the competitors compete." (Surat Al-Mutaffifin, 83:26)

Compete in prayer. Compete in charity. Compete in good character. Compete in the recitation of Qur'an. Compete in pleasing Allah.

And remember: a heart filled with envy can never truly rest. But a heart content with Allah's decree lives in peace.

اللهم طهر قلوبنا من الحسد والكبر والغل والحقد

اللهم ارزقنا قلوباً سليمة وألسنة صادقة وأعمالاً صالحة

اللهم اجعلنا ممن يحبون الخير لعبادك المؤمنين

اللهم بارك لنا فيما رزقتنا وارضنا بما قسمت لنا

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات

ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار

عباد الله،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

## 11. The True Path to Success in Islam

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ (آل عمران: 102)

ومن يتقى الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جناتٍ تجري من تحتها الأنهار خالدين فيها

Dear brothers and sisters in Islam,

Every human being seeks success. Some seek success through wealth. Others seek it through status, fame, power, or influence. The question is: what is true success?

Allah تعالى سبحانه وتعالى teaches that success is not measured merely by possessions, titles, or worldly achievements. Real success is what Allah calls الفلاح, Al-Falāḥ: success in this life and eternal success in the Hereafter.

Allah says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

"Indeed, the believers have attained true success." (Surat Al-Mu'minun, 23:1)

Notice, Allah did not say: "Successful are the wealthy," or "successful are the powerful." Rather, He said: "Successful are the believers." Because success begins with faith.

### 1. Faith (Iman): The Foundation of Success

The first and greatest factor of success is strong faith in Allah. To believe in Allah, His angels, His books, His messengers, the Last Day, and divine decree. Faith gives direction to life. Without faith, a person may gain the world yet lose himself.

Allah says:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

"By time, indeed mankind is in loss, except those who believe and do righteous deeds." (Surat Al-'Asr, 103:1-3)

Every human being is in loss except the one who combines faith, righteous action, truth, and patience. This is the Qur'anic formula for success.

### 2. Prayer: The Connection to Allah

Among the greatest signs of successful believers is prayer.

Allah says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

"Successful indeed are the believers, those who are humble in their prayers." (Surat Al-Mu'minun, 23:1-2)

Prayer is a connection between the servant and His Lord. Prayer disciplines the soul. Prayer protects from sin. Prayer gives peace during hardship. The one who neglects prayer loses the foundation of spiritual success.

### 3. Taqwa: God Consciousness

Another essential factor of success is taqwa. Taqwa means to live with awareness that Allah sees you wherever you are.

Allah promises:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

"Whoever fears Allah, He will make for him a way out and provide for him from where he does not expect." (Surat At-Talaq, 65:2-3)

Many people search for success through forbidden means: through dishonesty, through cheating, through oppression, through compromise of faith. But Allah teaches: taqwa opens doors that human effort alone cannot open.

#### 4. Good Character

Success in Islam also demands character. The Prophet ﷺ said, "The most beloved people to me and the closest to me on the Day of Resurrection are those with the best character."

Good character is success: honesty, humility, mercy, patience, generosity, forgiveness. The successful Muslim is the one from whose tongue and hands people are safe. How many homes are destroyed because of bad character? How many friendships are lost because of arrogance? How many communities suffer because of harshness? The Prophet ﷺ transformed the world through character before anything else.

#### 5. Perseverance

Success requires Perseverance. There is no achievement without struggle. No righteousness without sacrifice.

Allah says:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"Indeed, Allah is with the perseverant." (Surat Al-Baqarah, 2:153)

Perseverance in worship. Perseverance in avoiding sin. Perseverance during hardship. Some people want immediate results. But Allah teaches that success is a journey of perseverance. Even the Prophets struggled. Nuh preached for centuries. Musa faced tyranny. Muhammad ﷺ suffered rejection and persecution. Yet through patience came victory.

## 6. Seeking Knowledge

The first revelation was: أَفْرَأْ

"Read."

Islam is a religion of knowledge. A successful Muslim seeks beneficial knowledge: knowledge of faith, knowledge of character, knowledge that benefits humanity. Ignorance destroys individuals and nations. Knowledge elevates people.

The Prophet ﷺ said: "Whoever follows a path seeking knowledge, Allah will make easy for him a path to Paradise."

## 7. Trust in Allah (Tawakkul)

Islam teaches balance: work hard, plan carefully, strive with excellence, then put your trust in Allah. The Prophet ﷺ said: "If you put your trust in Allah with true sincerity, He would provide for you as He provides for the birds: they leave hungry in the morning and return full."

Note that the birds do not remain in their nests. They go out and strive. Tawakkul is doing your best and believing that the result is by the will of Allah.

## 8. Community and Brotherhood

Success is not individualistic. Islam builds successful communities through cooperation, mercy, mutual support, enjoining good, and helping the needy.

Allah says: وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

"Cooperate in righteousness and piety." (Surat Al-Ma'idah, 5:2)

A divided Ummah cannot succeed. A selfish society cannot flourish. Real success comes when we care for one another.

## 9. Repentance and returning to Allah

No one is perfect. Every son of Adam sins. But the successful are those who repent.

Allah says: وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

"Turn to Allah in repentance, all of you, O believers, so that you may succeed." (Surat An-Nur, 24:31)

Repentance is strength. It is humility. It is the road back to Allah.

Brothers and sisters,

True success is faith, worship, good character, sincerity, patience, and meeting Allah with a sound heart.

May Allah make us among the successful in this life and the Hereafter.

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروه إنه هو الغفور الرحيم

Second Khutba

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.  
قال الله جل وعلا " إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. " [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبه.

The Prophet ﷺ taught that the greatest success is salvation on the Day of Judgment.

Allah says: فَمَنْ رُحِّزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

"Whoever is saved from the Fire and admitted into Paradise has truly succeeded."  
(Surat Aal-'Imran 3:185)

This dunya is temporary. Our wealth will remain behind. Our status will disappear. Our bodies will return to dust. But faith and righteous deeds will remain.

So, let us ask ourselves: Are we building our akhirah? Are we improving our character? Are we sincere with Allah? Are we preparing to meet Him?

Brothers and sisters,

Among the greatest causes of barakah and success are gratitude, honesty, charity, maintaining family ties, and helping others. And among the greatest causes of failure are arrogance, oppression, dishonesty, neglecting prayer, and following desires without guidance.

Let us return to Allah before it is too late.

اللهم اجعلنا من المفلحين

اللهم ارزقنا الإيمان الصادق والعمل الصالح والإخلاص في القول والعمل

اللهم أعنا على ذكرك وشكرك وحسن عبادتك

اللهم أصلح شباب المسلمين، ونساء المسلمين، وبيوت المسلمين

اللهم اجعل القرآن العظيم ربيع قلوبنا ونور صدورنا وجلاء أحزاننا

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات

اللهم انصر المستضعفين من المسلمين في كل مكان

اللهم صل وسلم وبارك على سيدنا محمد وعلى آله وصحبه أجمعين

عباد الله،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

فاذكروا الله العظيم يذكركم واشكروه على نعمه يزدكم، وأقم الصلاة

## 12. Adam (PBUH)

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. (آل عمران: 102)

ومن يتقي الله يجعل له مخرجا ويرزقه من حيث لا يحتسب ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

Dear Brothers and Sisters

Among the greatest ways to strengthen our faith and understand our purpose in life is to study the stories of the Prophets of Allah (SWT). Their stories are not tales of the past merely for reflection; they are lessons for our lives, guidance for our struggles, and reminders of our relationship with Allah (SWT).

Today, we reflect upon the story of our father Adam (PBUH) the story of humanity itself.

Allah (SWT) says:

(وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً) البقرة 30

“And when your Lord said to the angels: Indeed, I am placing upon the earth a vicegerent.”

Dear brothers and sisters,

Adam’s story is our story.

Allah created Adam (PBUH) for a mission on earth. But before sending him to earth, Allah (SWT) prepared him, taught him, guided him, warned him, and showed him the consequences of obedience and disobedience.

Allah (SWT) placed Adam (PBUH) in Jannah, taught him what was right and wrong, and gave him the ability to choose. Then came the test.

Allah (SWT) said:

(وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ)  
البقرة 35

“But do not approach this tree, lest you become among the wrongdoers.”

Then Shaytan whispered, deceived, and tempted.

(فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا)

“So Shaytan caused them to slip.”

And here we learn one of the greatest realities of human life:

Human beings are not angels. We are tested. We are weak. We may fall into sin.

But Allah did not leave Adam without hope.

(فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ) البقرة 37

“Then Adam received words from his Lord, and Allah accepted his repentance. Indeed, He is the Most Accepting of repentance, the Most Merciful.”

This is the story of every believer.

Allah gave us guidance.

Allah gave us intellect.

Allah gave us the ability to distinguish truth from falsehood.

And when we fall short because of human weakness, Allah opened for us the door of tawbah.

Dear Muslims,

The story of Adam also teaches us the purpose of our creation.

Allah said:

(إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً)

We were created to be caretakers and stewards upon the earth.

Khilafah is not merely a title; it is a responsibility.

It means establishing justice on earth:

- criminal justice,
- social justice,
- economic justice,
- political justice.

It means protecting people from oppression.

It means preserving families and communities.

It means caring for Allah's creation and maintaining balance in the world Allah created.

Even animals are part of this trust.

The Prophet صلى الله عليه وسلم said:

“There is reward in caring for every living creature.”

A Muslim is not careless with Allah's creation.

A Muslim does not spread corruption.

A Muslim brings mercy, benefit, and goodness wherever he goes.

And when the angels said:

(أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ)

“Will You place therein those who spread corruption and shed blood?”

Allah responded:

(إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ)

“Indeed, I know what you do not know.”

Dear believers,

This is a foundational principle of faith:

Allah knows what we do not know.

How often do we question Allah's wisdom?

How often do we struggle to accept Allah's decree?

How often do people obey their desires while resisting Allah's commands?

The believer submits because he trusts the knowledge and wisdom of Allah.

Allah knows us better than we know ourselves.

Then Allah honored Adam with knowledge.

(وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا)

“And He taught Adam the names of all things.”

Allah gave humanity knowledge and the ability to learn, teach, think, discover, and build civilization.

This knowledge is a gift from Allah.

No human being owns knowledge independently from Allah.

Every discovery, every invention, every understanding is ultimately from Him (SWT).

Then Allah commanded the angels:

(اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ)

“Prostrate to Adam, and they all prostrated except Iblis. He refused, acted arrogantly, and became among the disbelievers.”

And here lies the danger that destroys people:

Arrogance.

Iblis was not destroyed by lack of knowledge.

He was destroyed by arrogance.

How many people today reject truth not because they do not know it, but because they are too proud to submit to it?

Dear brothers and sisters,

The struggle between Adam and Shaytan continues until today.

Shaytan still whispers.

He beautifies sin.

He invites people toward arrogance, desires, division, and heedlessness.

But Allah gave us guidance and promised:

(فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَخُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

“Whoever follows My guidance shall have no fear, nor shall they grieve.”

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروه إنه هو الغفور الرحيم.

Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.

Dear Brothers and Sisters

The story of Adam (PBUH) is not only about creation; it is about balance.

Allah says:

(وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٠﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٨﴾ الحجر 28

Allah (SWT) created Adam (PBUH) from clay — reminding us of our humble physical origin.

But Allah (SWT) also breathed into him from His soul — reminding us of our spiritual and noble dimension.

Human beings therefore live between two pulls:

- the pull of the body and desires,
- and the pull of the soul and guidance.

Success belongs to the one who allows the soul to lead and controls the desires through obedience to Allah.

Dear Muslims,

The story of Adam teaches us:

- We were created for a purpose.
- We are responsible for this earth.
- Knowledge is a trust from Allah.
- Shaytan is our enemy.
- Sin is not the end if followed by repentance.

- Arrogance destroys.
- Guidance is the path to peace and salvation.

Every one of us will make mistakes.

But the best among us are those who return to Allah (SWT).

Do not despair from Allah's mercy.

Do not let Shaytan convince you that your sins are too great.

The Lord who forgave Adam (PBUH) is the same Lord we worship today.

Turn to Him sincerely.

Repent to Him often.

Hold firmly to His guidance.

May Allah (SWT) make us among those who listen to the truth and follow it.

May Allah (SWT) purify our hearts from arrogance and heedlessness.

May Allah (SWT) protect us from the whispers of Shaytan.

May Allah (SWT) make us true servants and righteous stewards upon this earth.

اللهم اغفر لنا ذنوبنا وإسرافنا في أمرنا.  
 اللهم اهدنا واهد بنا.  
 اللهم أصلح شباب المسلمين ونساء المسلمين.  
 اللهم اجعل القرآن العظيم ربيع قلوبنا ونور صدورنا.  
 اللهم إنا نسألك التوبة النصوح قبل الموت.  
 عباد الله،

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ)

فذكروا الله العظيم يذكركم واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

### 13. Anger

الحمد لله نعمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمدا عبده ورسوله أرسله ربه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونَنَّ إِلَّا وَآنتُمْ مُسْلِمُونَ. (آل عمران: 102)

ومن يتقى الله يجعل له مخرجا ويرزقه من حيث لا يحتسب ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

Dear Brothers and Sisters

Among the destructive diseases of the heart is anger when it escapes the control of faith, intellect, and taqwa. Anger is like a hidden flame buried beneath ashes. When provoked, it erupts and burns relationships, destroys families, ruins communities, and leads people to words and actions they later regret.

The scholars described anger as a flame from the fire that rises within the heart. It is often ignited by arrogance, pride, wounded ego, and the desire for revenge.

For this reason, Islam gave great attention to disciplining anger and purifying the soul from its destructive consequences.

A man came to the Prophet صلى الله عليه وسلم and said:

“O Messenger of Allah, advise me.”

The Prophet صلى الله عليه وسلم replied: " لا تَعْصَبْ "

“Do not become angry.”

The man repeated the request several times, and each time the Prophet صلى الله عليه وسلم

repeated: " لا تَعْصَبْ "

“Do not become angry.”

Dear brothers and sisters,

The Prophet صلى الله عليه وسلم was not telling the man never to feel angry, for anger is part of human nature. Rather, he was teaching him not to allow anger to control him, overpower him, and lead him toward injustice, oppression, and sin.

That is why the Messenger of Allah صلى الله عليه وسلم said:

"لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ"

“The strong person is not the one who can overpower others physically. The truly strong person is the one who controls himself when he is angry.”

Real strength is not loudness.

Real strength is not intimidation.

Real strength is not revenge.

Real strength is self-control.

Al-Hasan Al-Basri رحمه الله said:

“O son of Adam, every time you become angry you leap, and perhaps one day you will leap into the Hellfire.”

Dear Muslims,

Look at the examples of the righteous predecessors in controlling anger.

A man once insulted Umar ibn Abdul Aziz harshly. Umar remained silent for a moment and then said:

“You wanted Shaytan to provoke me so that I would use my authority to take revenge for myself — something I would later regret before Allah.”

And when a man verbally abused Abu Bakr رضي الله عنه, Abu Bakr replied:

“What you do not know about my faults is greater than what you say.”

SubhanAllah.

Instead of defending his ego, he remembered his shortcomings before Allah.

And when a man insulted Al-Sha‘bi, he replied:

“If what you say is true, then may Allah forgive me. And if what you say is false, then may Allah forgive you.”

This is the character that Islam builds:  
humility,  
forbearance,  
and control over the ego.

Dear Brothers and Sisters

Not all anger is blameworthy.

The Messenger of Allah صلى الله عليه وسلم did not become angry for worldly matters or personal insults. But when the sanctities of Allah were violated and truth was attacked, his face would change with anger for the sake of Allah.

Ali رضي الله عنه said:

“The Messenger of Allah صلى الله عليه وسلم was never angered for worldly matters. His anger was only for the truth.”

Therefore, Islam does not call us to weakness or passiveness. Islam condemns humiliation and surrender to oppression.

Allah praised the believers saying:

(وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ)

“And those who, when they are wronged, defend themselves.”

There is a balance.

Some people completely lose the ability to become angry. They witness injustice, corruption, attacks on religion, violations of honor, and oppression — yet they feel nothing. This weakness is blameworthy.

Others go to the opposite extreme. Anger consumes them until they lose reason, wisdom, mercy, and self-control. Their words become abusive, their actions destructive, and Shaytan takes control over them.

The balanced believer becomes angry when anger is required for truth and justice, but restrains anger when patience, forgiveness, and wisdom are needed.

This balance is among the greatest signs of maturity and taqwa.

Dear believers,

Most anger begins with diseases of the heart:

- arrogance,
- showing off,
- love of the worldly life,
- envy,
- pride,
- the desire to dominate others,
- argumentation and constant disputation.

The cure therefore begins before anger erupts — by purifying the heart.

Humility extinguishes arrogance.

Remembering one's sins extinguishes self-righteousness.

Remembering Allah extinguishes Shaytan's whispers.

And when anger erupts, the believer remembers Allah and reflects before acting.

He remembers the reward promised to those who restrain anger.

Allah says:

(وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ)

“Those who restrain their anger and pardon people — and Allah loves the people of excellence.”

أقول قولي هذا وأستغفر الله العظيم لي ولكم فاستغفروه إنه هو الغفور الرحيم.

Second Khutbah

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.

Dear brothers and sisters,

Among the greatest acts of worship is controlling anger for the sake of Allah.

Umar ibn Al-Khattab رضي الله عنه said:

“The one who fears Allah does not satisfy every anger that rises within him.”

And Allah commanded His Prophet صلى الله عليه وسلم:

(خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ)

“Show forgiveness, command what is good, and turn away from the ignorant.”

The believer is not dragged by every provocation.

Not every insult deserves a response.

Not every argument deserves engagement.

Sometimes silence is worship.

Sometimes walking away is strength.

Sometimes forgiveness is victory.

Allah also praised the righteous saying:

(وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ)

“And those who avoid major sins and indecencies, and when they become angry, they forgive.”

Dear brothers and sisters,

The scholars mentioned practical steps for controlling anger.

First: seek refuge in Allah from Shaytan.

أعوذ بالله من الشيطان الرجيم Say:

.Because anger is one of Shaytan’s greatest doors

Second:

Change your physical position.

The Prophet صلى الله عليه وسلم taught us:

If one of you becomes angry while standing, let him sit.

If the anger remains, let him lie down.

Third:

Remain silent.

Many wounds caused by anger come not from actions, but from words that can never be taken back.

Fourth:

Make wudu.

The Prophet صلى الله عليه وسلم taught that anger comes from fire, and fire is extinguished with water.

Fifth:

Remember Allah's power over you.

If you have power over someone today, remember that Allah has greater power over you.

And remember:

The consequences of a moment of anger may last a lifetime.

Families are destroyed because of uncontrolled anger.

Friendships end because of uncontrolled anger.

Children are traumatized because of uncontrolled anger.

Even acts of violence and murder often begin with a moment of rage.

Dear Brothers and Sisters,

The believer struggles against his anger because he seeks something greater: the pleasure of Allah, the purification of the soul, and peace in this life and the next.

May Allah purify our hearts from arrogance and hatred.

May Allah grant us wisdom, patience, and forbearance.

May Allah make us among those who restrain anger and forgive others.

May Allah protect our families and communities from the injustice, abuse, and division.

اللهم طهر قلوبنا من الغضب والحقد والحسد.

اللهم ارزقنا الحلم والصبر وحسن الخلق.

اللهم اجعلنا ممن يكظمون الغيظ ويعفون عن الناس.

اللهم أصلح ذات بيننا وألف بين قلوبنا.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات.

عباد الله،

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ)

فانكروا الله العظيم يذكركم واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

## 14. The Disease of Arrogance

الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونُنَّ إِلَّا وَآئِنَّمُ مُسْلِمُونَ. (آل عمران: 102)

ومن يتقى الله يجعل له مخرجا ويرزقه من حيث لا يحتسب ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

أما بعد،

Dear Brothers and Sisters, today's khutbah is about one of the most dangerous diseases of the heart: arrogance — الكبر.

It is a disease that destroys worship, corrupts character, blinds a person from the truth, and distances him from Allah سبحانه وتعالى. Arrogance was the first sin committed in heaven by Iblīs, and it became the cause of his eternal curse.

Allah تعالى warns us repeatedly in the Qur'an against arrogance and the arrogant.

Allah says:

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

I will turn away from My signs those who are arrogant upon the earth without“  
”right

(الأعراف: 146)

And Allah says:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

”Indeed, Allah does not love the arrogant“

(النحل: 23)

And Allah says:

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ

”Thus does Allah seal every arrogant tyrant’s heart“

(غافر: 35)

And Allah warns about the Hereafter:

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

”?Is there not in Hell an abode for the arrogant“

(الزمر: 60)

Dear brothers and sisters,

The Messenger of Allah ﷺ gave one of the clearest warnings against arrogance. He said:

“No one who has even the weight of a mustard seed of arrogance in his heart will enter Paradise.”

A man asked: “What if a person likes his clothes and shoes to look good?” The Prophet ﷺ replied:

“Allah is Beautiful and loves beauty. Arrogance is rejecting the truth and looking down upon people.”

رواه مسلم

This hadith gives us the true definition of arrogance.

Arrogance is not wearing nice clothing.

Arrogance is not owning nice things.

Arrogance is two things:

1. Rejecting the truth.
2. Belittling people.

A person becomes so full of himself that he only accepts what agrees with his desires. If the truth comes from someone poorer than him, younger than him, weaker than him, or less educated than him, he refuses to accept it.

And he looks down on people, mocking them, humiliating them, treating them as inferior.

This is why arrogance is both:

- a mindset,
- and a behavior.

Brothers and sisters,

The Qur'an presents Pharaoh as one of the greatest examples of arrogance.

He said:

مَا أُرِيكُمْ إِلَّا مَا أَرَى  
”I only show you what I see“  
(غافر: 29)

Meaning: truth is only what *I* approve of.

And he said:

مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي  
”I know of no god for you other than myself“  
(القصص: 38)

Arrogance blinded him so completely that he claimed lordship for himself.

Allah also tells us about Qarun, whose wealth made him arrogant:

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ  
”He came out before his people in all his splendor“  
(القصص: 79)

Wealth, power, lineage, beauty, knowledge — all of these can become doors to arrogance if the heart is diseased.

Even knowledge, which should lead to humility, can become a source of pride.

Wahb said:

“Knowledge is like rainwater. It increases the sweetness of sweet trees and the bitterness of bitter trees.”

If the heart is humble, knowledge increases humility.

If the heart is arrogant, knowledge increases pride.

And this is why the arrogance of scholars is among the most dangerous forms of arrogance.

Allah says:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْجِمَارِ يَحْمِلُ أَسْفَارًا

The example of those who were entrusted with the Torah but failed to uphold it is “  
”like a donkey carrying books  
(الجمعة: 5)

Knowledge without humility becomes a proof against a person.

Dear believers,

What is the root of arrogance?

The root of arrogance is Shayṭān.

When Allah commanded Iblīs to prostrate to Adam, he said:

أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

”I am better than him. You created me from fire and created him from clay“

That single sentence destroyed him forever.

Arrogance always begins with “I am better.”

Better than him.

Better than her.

Better than them.

And when this disease enters the heart, it destroys sincerity, relationships, worship, and eventually faith itself.

عباد الله،

How do we cure arrogance?

The cure begins with knowing ourselves and knowing our Lord.

Allah says:

قُنِيَ الْإِنْسَانُ مَا أَكْفَرَهُ ۚ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۚ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ

Destroyed is man! How ungrateful he is. From what did Allah create him? From a“  
”sperm-drop He created him and proportioned him  
(عبس: 17-19)

A person who remembers his origin cannot be arrogant.

We began as a drop of fluid.

We carry impurities inside our bodies.

And one day we will return to dust beneath the earth.

How can such a creation be arrogant?

And when a person truly knows Allah — His greatness, majesty, power, and perfection — he realizes that Pride الكبرياء belongs only to Allah سبحانه وتعالى.

The Prophet ﷺ narrated that Allah says:

“Grandeur is My cloak and greatness is My garment. Whoever competes with Me in them, I will punish him.”

Brothers and sisters,

One of the practical cures for arrogance are acts of worship.

Why did Allah command us to bow and prostrate in prayer?

Because ṣalāh crushes arrogance.

The Arabs were proud people. Many of them would never bow their heads to anyone. Yet Allah commanded them to place their foreheads on the ground five times a day so they would learn humility before their Lord.

And among the beautiful examples of humility in the Qur’an is Queen Balqīs.

When she received the message of Sulaymān عليه السلام, she did not act arrogantly. She consulted her people and said:

يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي

”O chiefs, advise me in this matter“

(النمل: 32)

Humility allows a person to listen, reflect, and accept truth.

Dear Brothers and Sisters,

We live in a time that constantly feeds arrogance:

- arrogance of wealth,
- arrogance of education,
- arrogance of social status,
- arrogance of race,
- arrogance of followers and popularity,
- even arrogance in religion.

People compete to display themselves, praise themselves, and belittle others.

The Prophet ﷺ warned us:

“Three things destroy a person: greed that is obeyed, desires that are followed, and a person’s admiration of himself.”

So let every one of us examine his heart today.

Do I reject advice because of pride?

Do I look down on people?

Do I think I am better than others?

Do I become offended when corrected?

These are signs of arrogance.

And remember: the more humble a servant becomes for Allah, the more Allah raises him.

The Prophet ﷺ said:

“No one humbles himself for Allah except that Allah raises him.”

اللهم طهر قلوبنا من الكبر والرياء والعجب.  
اللهم ارزقنا التواضع والإخلاص وحسن الخلق.  
اللهم اجعلنا من عبادك المتواضعين الخاشعين.  
اللهم لا تجعل في قلوبنا غلاً للذين آمنوا.

عباد الله،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

فاذكروا الله العظيم يذكركم، واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

## 15. The Disease of Avarice and the Virtue of Charity

الحمد لله نعمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدنا ونبينا محمداً عبده ورسوله أرسله ربُّه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
(الحشر: 18)

ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونَنَّ إِلَّا وَآنتُمْ مُسْلِمُونَ. (آل عمران: 102)

ومن يتقي الله يجعل له مخرجا ويرزقه من حيث لا يحتسب ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

أما بعد،

Dear Brothers and Sisters

Today’s khutbah is about one of the most dangerous diseases of the heart — the disease of avarice: الشَّح.

Avarice is a combination of greed, stinginess, and envy.

It is a disease that hardens the heart, weakens brotherhood, destroys families and societies, and distances a servant from Allah سبحانه وتعالى. It causes a person to cling to wealth as though it belongs to him forever, forgetting that wealth is merely a trust from Allah.

Wealth Is a Trust from Allah

Allah سبحانه وتعالى says:

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ

Believe in Allah and His Messenger and spend from that over which He has made “you trustees

(الحديد: 7)

Notice, dear brothers and sisters, Allah did not say: “Spend from what you own.”

Rather He said:

“from that over which He has made you trustees.”

This means that this wealth is not truly ours. It is a trust placed temporarily in our hands. Allah gave it, Allah tests us through it, and to Allah it shall return.

Some people imagine that wealth guarantees security and honor, but Allah teaches us that wealth is only a test:

Will it bring us closer to Allah through generosity?

Or will it destroy us through greed and attachment?

### The Reality of Avarice

Allah سبحانه وتعالى warns us about the danger of الشحّ — avarice.

Allah says about the Ansar:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَٰئِكَ هُمُ الْمُفْلِحُونَ

“They give preference to others over themselves even though they are in need. And whoever is protected from the avarice of his soul — they are the successful.”

(الحشر: 9)

Success is not merely earning wealth.

Success is being protected from greed.

Allah also says:

وَأُخْضِرَتِ الْأَنفُسُ الشُّحَّ

“Human souls are naturally inclined toward greed.”

(النساء: 128)

And Allah says:

قُلْ لَوْ أَنتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنسَانُ قَتُورًا

“Say: If you possessed the treasures of the mercy of my Lord, you would still

withhold out of fear of spending. Indeed, man is miserly.”  
(الإسراء: 100)

This is the nature of the human being unless Allah purifies the heart.

Brothers and sisters,

There is a difference between stinginess, avarice, and eagerness

- البخل — stinginess — is refusing to give.
- الشح — avarice — is worse: it is refusing to give while also hating for others to give or possess wealth.
- الحرص — eagerness — can be praiseworthy if directed toward good deeds, and blameworthy if directed toward endless worldly gain.

The Prophet ﷺ said:

“Beware of avarice, for avarice destroyed those before you.”

رواه مسلم

And he ﷺ said:

“Be eager for that which benefits you, seek help from Allah, and do not give up.”

رواه مسلم

So eagerness for goodness is praiseworthy, while greed for worldly life without limits destroys the soul.

Charity Never Decreases Wealth

One of the whispers of Shayṭān is fear of poverty.

Allah says:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا

Shayṭān threatens you with poverty and commands you to immorality, while Allah“  
”promises you forgiveness and bounty

(البقرة: 268)

And the Prophet ﷺ said:

“Charity does not decrease wealth. Allah only increases a servant in honor through forgiveness, and no one humbles himself for Allah except that Allah raises him.”

رواه مسلم

SubhānAllah.

People think charity reduces wealth, but the Messenger of Allah ﷺ tells us the opposite: charity increases the blessings from Allah, protection, tranquility, and reward.

Allah سبحانه وتعالى says:

وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ

”.Whatever you spend, Allah will replace it“

(سبأ: 39)

The believer does not see charity as loss.

He sees it as an investment with Allah.

The Great Reward of Charity

Allah سبحانه وتعالى says:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٍ

The example of those who spend their wealth in the way of Allah is like a seed“

”.that grows seven ears, in every ear one hundred grains

(البقرة: 261)

One deed becomes seven hundred.

And Allah says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

”.You will never attain righteousness until you spend from that which you love“

(آل عمران: 92)

True charity is not giving leftovers.

True charity is giving what the heart loves.

The Companions: The Living Examples of Charity

عباد الله،

The companions of the Prophet ﷺ did not merely hear these verses — they lived them.

Look at Abu Bakr al-Ṣiddīq رضي الله عنه.

During the expedition of Tabuk, he came with all of his wealth. The Prophet ﷺ asked him:

“What did you leave for your family?”

He replied:

“I left for them Allah and His Messenger.”

What certainty. What trust in Allah.

And Umar ibn al-Khaṭṭāb رضي الله عنه came with half of his wealth, hoping to surpass Abu Bakr in goodness, but he realized that sincere hearts cannot be surpassed through competition alone.

And Uthmān ibn Affān رضي الله عنه equipped the army of hardship with hundreds of camels and vast wealth, until the Prophet ﷺ said:

“Nothing will harm Uthman after what he has done today.”

And Abd al-Raḥmān ibn Awf رضي الله عنه was among the wealthiest companions, yet his heart was never attached to his wealth. He spent caravans in the path of Allah.

And Abu Ṭalḥah رضي الله عنه, when he heard the verse:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

he immediately donated his beloved garden for the sake of Allah.

And Aisha رضي الله عنها would give charity even while she herself was fasting and in need, embodying the verse:

وَيُؤْتِرُونَ عَلَيَّ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

These companions understood that wealth is transient, but reward with Allah is eternal.

أما بعد،

Dear servants of Allah,

We live in a time where people are constantly encouraged to accumulate, consume, and compete in worldly life. People fear giving, fear losing, fear helping others, while death approaches every soul.

Remember:

- Your wealth will not accompany you to the grave.
- Your status will not accompany you.
- Your properties and accounts will not accompany you.

Only your deeds will remain.

So purify your hearts from greed.

Teach your children generosity.

Spend before a day comes when spending will no longer benefit.

The Prophet ﷺ said:

“Protect yourselves from the Fire even with half a date.”

Never belittle any act of charity.

Perhaps a single sincere charity will become the reason Allah forgives us on the Day we meet Him.

اللهم طهر قلوبنا من الشح والبخل والطمع.  
اللهم ارزقنا القناعة والسخاء وحسن التوكل عليك.  
اللهم اجعل أموالنا عوناً لنا على طاعتك، ولا تجعلها سبباً لشقائنا وهلاكنا.  
اللهم ارزقنا الإنفاق في سبيلك سرّاً وعلانية، وبارك لنا فيما أعطيتنا.  
عباد الله،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.  
فاذكروا الله العظيم يذكركم، واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.